



1st International Egodocumental
Network Conference

EGODOCUMENTS FROM MEDIIEVAL CODEX TO MODERN MEDIA: Narratives, Presentations, Identities

Vilnius, 24–26 April 2025

Book of Abstracts

Faculty of Communication, Vilnius University
Faculty of History, Nicolaus Copernicus University in Toruń
Filip Friedman Centre for Jewish Studies, University of Lodz
International Egodocumental Research Group

Hashtag X: #IENC2025



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Bibliographic information is available on the Lithuanian Integral Library Information System (LIBIS) portal ibiblioteka.lt.

ISBN 978-609-07-1151-4 (digital PDF)

Contents

Identity Puzzle in the Diary of Ona Pleirytė-Puidienė	7
Birutė Avižinienė	
Performativity of Medieval Japanese Travel Diaries in the Light of Geopoetics	8
Adam Bednarczyk	
Egodocuments as a Path to Agency	9
Rebecca Ayako Bennette	
Egodocuments Related to the Travels of Bohemian Nobility in the 19th Century and Their Potential for Research (with a Special Focus on British Travels)	10
Filip Binder	
Marc Bloch's <i>Strange Defeat</i> in Egodocumental Perspective	11
Anna Brzezińska	
A Child's Drawing and a Short Essay as an Egodocument of War.	12
Maria Buko	
Individuality Recorded in Past and Present Calendars	13
Waldemar Chorążyczewski	
Identity-Forming Factors in the Community of Historians on the Example of the Toruń Historical Community	14
Hadrian Ciechanowski	
Motherhood in the Autobiographies of Lithuanian Women Writers of the 20th Century	15
Solveiga Daugirdaitė	
Egodocuments of Latvian Writers as Sources for Researching Reading during the Soviet Era	16
Jana Dreimane	
Culinary Memories: New Type of Ego-Documents? Writings of Paschalis Radoliński from ca. 1823.	17
Jarostaw Dumanowski	
Voice of the Powerless. Petitions for the Release of Prisoners Interned by the NKVD in Slovakia as an Attempt to Negotiate with the Totalitarian State	18
Mariusz Fornagiel	
Letters of a Nostalgic Expatriate as an Egodocument: The Correspondence of Remigiusz Korwin Kossakowski (1730–1780).	19
Veronika Girininkaitė	
Crimea 44: A War Report.	20
Daniel Götte	
Dawid Sierakowiak's Ghetto Diary in the Egodocumental Perspective	21
Michaël Green	
<i>Vade mecum</i> : Between Commonplace Compendium and Egodocument	22
Matas Grubliauskas	
Imperial Legacy and Empathic Solidarity? Zinaida Richter's Journeys through Georgia in the 1920s.	23
Tatjana Hofmann	

"He lived the life of his library." Egodocuments of Janusz Krajewski (1908–2000), First Former Director of Joint Libraries as a Source to Reconstruct the Development of Professional Scientific Librarianship in the Polish People's Republic	24
Katarzyna Jarzyńska	
Wartime Cultural Reality in the Light of Egodocuments Related to Upper Silesian Catholic Parishes	25
Izabela Kaczmarzyk	
Oral Histories as Egodocuments? Reflections on Biographical Method in Oral History . . .	26
Adriana Kapała	
War Diaries, <i>Feldpost</i> and Memoirs: Writing about Violence against Civilians during the First World War in Egodocuments.	27
Lisa Kirchner	
Women's Letters: An Invisible Part of Lithuanian Diaspora History.	28
Žydronė Kolevinskienė	
The World as Vulva: Genital Metaphors in the Writing and Images of Female Mystics . . .	29
Jennifer Jasmin Konrad	
Self-Portraits of Social Change. Photographs as Egodocuments on the Example of Wojciech Migacz's (1874–1944) Works.	30
Agata Koprowicz	
Self-Fashioning in Lithuanian Women's Letters (First Half of the 20th Century)	31
Aistė Kučinskienė	
Introduction of the Historical Cookbook in the Context of Egodocumental Research: The Case of Jan Szyttler	32
Rimvydas Laužikas	
heu! quis finis erit malorum? ἔσται καλῶς: Multilingualism in the diary of Girolamo Aleandro	33
Isabelle Maes, Maxime Maleux, Mariia Timoshchuk	
The Kosovo Myth in Branislav Nušić's Travel Diaries	34
Dorota Magda	
Egodocuments and the Methods of Microhistory – The Story of Bibí in Berlín	35
Sigurður Gylfi Magnússon	
Balys Sruoga's Letters from Stutthof: Themes, Aesopic Language, Creativity inside and outside of the Camp	36
Neringa Markevičienė	
Egodocuments as a Source for the History of Meritocratic Attitudes and Aspirations to Social Mobility in the 19 th and 20 th Centuries.	37
Alexander Mayer	
Letters from the Village	38
Donata Mitaitė	
Personal Audio Recordings of Everyday Life in the Cassettes of Lithuanian Old Believers Collector Ivan Maloglazov from 1998 to 2009	39
Margarita Moisejeva	
Carl Schmitt's Theory of Sovereignty and Nomos in the Light of his Diaries	40
Jan Molina	

Holocaust Testimony from the Perspective of Emotion Linguistics: An Analysis Based on Jewish Diaries	41
Izabela Olszewska	
'Egodocument' in the Research of Polish Scholars of the Early Modern Period – Fashion for Terminology or Modern Research?	42
Joanna Orzet	
Research on Egodocuments from Interdisciplinary and Book History Perspectives	43
Arvydas Pacevičius	
Undiscovered Voices: Everyday Lives of Late 19 th -Century Workers and Activists beyond Ideological Frames	44
Juozapas Paškauskas	
The Memoirs of Juozas Albinas Lukša: Shaping the Image of Anti-Soviet Resistance in Lithuania and the World.	45
Greta Paskočiumaitė	
Letters from Sofija Ivanauskaitė-Pšibiliauskienė to Jurgis Šaulys	46
Dalia Pauliukevičiūtė	
Managing Consciousness in Everyday Life: Diary Strategies Used by Young Men and Women in 18 th -Century Switzerland	47
Sylvie Moret Petrini	
Thomas Zan's Diary from the Exile, or Romanticism in Isolation	48
Anna Pisula	
Authoring Egodocuments: Letter-Writing Manuals and Documentary Creativity	49
Robert B. Riter	
From one's own Wedding to the Death of Guillaume Farel: A Typology of the Events Related in the <i>livre de raison</i> of the Favarger Family (County of Neuchâtel, 1547–1681) . .	50
Lucie Rizzo	
Eva Gabanyi, <i>Almanac of Memoirs</i> : A Portrait of a Resilient Woman through her Autographic Diary and Letters	51
Pnina Rosenberg	
Between Official Statement and Personal Confession. Correspondence of the Zatuski Family in the 18 th Century	52
Stanisław Roszak	
Manuscript Notes in the Early Printed Books as Egodocuments	53
Fryderyk Rozen	
Vintage Postcards as Egodocuments <i>Snapshots in Time from the Erich Sonntag Postcard Collection</i>	54
Stephan Sander-Faes	
Moving Beyond the Conventional Interpretation: The 'Detailed' Accession Manifesto of Catherine II (1762) as an Egodocument	55
Endre Sashalmi	
Diaries as <i>Alter-Ego</i> -Documents: Constructions of Diaries as a Personified Dialogical 'Other' in Late 19 th and 20 th Century Germany.	56
Pia Schmäuser, Theo Jung	

The Marginal Donelaitis: Personality Traits of Kristijonas Donelaitis in the Light of his Auto-Commentaries	57
Vaidas Šeferis	
Diaries of Russian Nurses in the First World War: A Space for the Search for Identity.	58
Olga Simonova	
The 'Notebooks' of the First Secretary of the Central Committee of the Lithuanian Communist Party Antanas Sniečkus as a Source of Soviet-Era Historiography	59
Vladas Sirutavičius	
Reflections of the Daily Lives of Lithuanian Émigré Catholic Priests in Their Diaries in the Second Half of the 20 th Century	60
Ignas Stanevičius	
The Use of Egodocuments in Documentary Film Narrative: Personal (his/her) Stories about the Soviet Past in the Baltic States	61
Renata Šukaitytė, Zane Balčus, Renata Stonytė	
Fanny Copeland, "A Scotswoman by Birth but a Slav by Adoption" and her Self-Identification between Scotland and Slovenia.	62
Aleksandra Tobiasz	
Between the Gravestone Inscription and the Selfie: Exploring the Boundaries of Egodocumentation	63
Kšištof Tolkačevski	
Social and Geographical Mobility during the Second World War in the Light of the Postwar Memoirs Contests (1945–1947) of West-Institute in Poznań	64
Michał Turski	
Expression of Cultural Identity in Personal Songbooks	65
Jurgita Ūsaiytė	
Vincas Mykolaitis-Putinas: The Manifestation of the 'I' between Aesthetic and Life Reality	66
Gitana Vanagaitė	
The Revolution of 1848 through Egodocuments	67
Miroslav Vašík	
Self-Portrait of Stanisław Mateusz Rzewuski (1662–1728) in the Light of Correspondence to his Sons from the 1720s.	68
Agnieszka Wiczorek	
"If God is for us hoo can be a gainst us" – God and Faith in the Civil War Letters	69
Zuzanna Witt, Radosław Dylewski, Bartosz Suchecki	
The Religious Experience of the Inhabitants of the Polish-Lithuanian Commonwealth in Marian Sanctuaries in Italy, France, and Spain in the Light of Eighteenth-Century Travel Accounts.	70
Filip Wolański	
Egodocumentary Aspect in the Researches of the 19 th -Century Requests-Complaints.	71
Vilma Žaltauskaitė	
The Role of Archive and Working in it in Shaping the Identity of the Historian-Archivist Community Based on the Project of Creating <i>The Oral History Archive</i> of the Faculty of History of Nicolaus Copernicus University in Toruń	72
Weronika Zimoch	

Identity Puzzle in the Diary of Ona Pleirytė-Puidienė

Dr Birutė Avižinienė

Institute of Lithuanian Literature and Folklore, Lithuania

The paper focuses on the diary of the Lithuanian writer Ona Pleirytė-Puidienė (1882–1936). The author referred to her diary as the “Book of My Life”, regarding it as the primary text of her existence. The text was written for an ideal reader of the future, presumed to be more intelligent, more cultured, and better able to understand the writer. Ona Pleirytė-Puidienė selected and presented to him those moments of her daily life and activities that had been overlooked by her contemporaries. Despite this active shaping of her own identity, the text also captures aspects of her identity that the writer does not specifically record and reflect upon. These are essential elements in the formation of identity, firstly, a national origin (she was born in Latvia, in the town of Mintauja, present-day Jelgava), which provides a separate perspective from which the writer evaluates the political and cultural events described. Another topic that will be addressed in this paper is the writer’s sexual identity (asexuality), which presented challenges in her family life. Additionally, the writer’s desire to exert control over her surroundings and her physical and mental health issues are manifested, which resulted in frequent conflicts with her environment and, subsequently, her marginalisation from society. The tension between the image she aims to portray to her ideal reader and the identity portrait she unintentionally creates will be a central focus of my presentation.

Performativity of Medieval Japanese Travel Diaries in the Light of Geopoetics

Dr Adam Bednarczyk

Nicolaus Copernicus University in Toruń, Poland

Medieval Japanese travel diaries and memoirs should be placed on the border between literature and non-fiction. More or less extensive and subjective travel accounts are interwoven with poems that are usually coupled with descriptions of places. This kind of composition of almost all works in the genre in question creates a unique textual space, in which one is faced with, for instance, the phenomenon of epigonization of previous literary imaginations of places and their redescriptions. In these texts, real and/or imagined places are juxtaposed with their poetic representations. In my presentation, referring to the concept of geopoetics, as conceived by E. Rybicka (2014), I argue that the epigonization of places mentioned in Japanese travel journals written between the 13th and 16th centuries was one of the manifestations of the performativity of this literary genre. What is meant by references to known places (*utamakura*) in diaries are actions that actively influenced geographic space in tangible and intangible terms. They not only influenced the construction of Japan's local literary geography, but created (and in some cases are still creating) the actual cultural heritage of these places, as I will discuss on the example of a specific place described in several travel diaries.

Egodocuments as a Path to Agency

Prof. Dr Rebecca Ayako Bennette

Middlebury College, USA

I will discuss the use of egodocuments as a way of recovering agency among psychiatric patients in Germany during World War One and during the Nazi era. Both cases involved different conditions and undoubted limits on patient agency. Indeed, historians have largely ignored patient files and the numerous egodocuments within them because of the highly controlled and constricted situation in which patients found themselves writing. Yet, having completed a book based on patient files for German military psychiatric patients during WWI as well as currently working on a project highlighting the fate of veteran psychiatric patients under the Nazi Euthanasia program, I argue that egodocuments especially in these situations are indispensable. After all, psychiatric patients are commonly objectified and studied 'from above' in historical research. Moreover, psychiatric patients are often essentialized as their diagnoses – both in the historical literature as well as by the medical field – which further undermines the ability to see them as actors with agency aside from their illnesses. Yet, a close look at the egodocuments in the files – from personal letters to official petitions to life histories that some patients authored – shows these individuals to have been anything but merely complacent recipients of treatment. Focus on such documents reveals how patients actively advocated for themselves (which led to generally positive outcomes at least in WWI) and how they never accepted the 'worthless' label ascribed to them by the regime in later years under the Nazis.

Egodocuments Related to the Travels of Bohemian Nobility in the 19th Century and Their Potential for Research (with a Special Focus on British Travels)

Dr Filip Binder

The Czech Academy of Sciences, Czechia

The proposed paper explores ego-documents, particularly travel diaries and correspondence, associated with the journeys undertaken by the Bohemian nobility in the long 19th century. The paper will present these documents as valuable sources for interdisciplinary research, from which not only historians may benefit, but also art historians and scholars from other fields. Based on extensive research and analysis of travel-related ego-documents from approximately fifteen nobles, the presentation will illustrate how researchers using them can gain insights into the personality and mental world of the travellers and what topics can be studied through the use of such materials. Hence, the paper will focus on travellers' perceptions of foreign countries and cultures, on their relationship to landscapes, architecture, history, and art and on the legacies of these journeys which can be traced through the study of ego-documents (for example inspiration regarding building projects). Special attention will be paid to travels to Great Britain, which was a popular destination for the nobility in the long 19th century, and which influenced the culture, architecture, industry, and lifestyle of the Bohemian nobility in significant ways.

Marc Bloch's *Strange Defeat* in Egodocumental Perspective

Dr Anna Brzezińska

University of Lodz, Poland

As Philippe Arbos wrote, we must not limit Marc Bloch to the role of a historian and university professor. To do so would be to diminish his persona. The historian and professor could not exist detached from life, the way he understood it. Arbos was the man who saved the Bloch's manuscript of *Témoignage* (English: *Testimony*), written in 1940 and published in 1946 under the title *Strange Defeat* (in French: *L'Étrange Défaite*). I am reading Bloch to gain insight into his thoughts and emotions during the Phoney War. I am reading the thoughts of one of France's leading historians, the co-founder of the revolutionary review "Annales", as history comes for the historian. I am analysing the state of mind of a man facing the decline of his country and the world, whom he devoted his life to as a citizen and a scientist.

A Child's Drawing and a Short Essay as an Egodocument of War

Dr Maria Buko

University of Konstanz, Germany

I, who could never tease anyone or hate anyone, learnt to do so. Now I would beat everyone, or [...] even hang. Just like they did. – wrote an 18-year-old Polish girl in a survey in 1945. After the violent events of World War Two, nearly 1.5 million orphans remained in Poland, which constituted as many as 22% of the whole generation. Their emotions and experiences were documented at the time through surveys, drawings and interviews. Under the German occupation of Poland, Polish pedagogues and psychologists developed research methods for recognising the war's impact on children and youth. This allowed for the launching of the state-wide studies of Polish children in the immediate postwar period. Parallely, a competition for children's drawn and written memories of war was announced in a popular magazine. These projects resulted in around 3000 drawings, 6000 questionnaires, and 600 short essays collected. I aim to discuss these sources as ego documents of war-experiencing children in an attempt to recognize all their limitations but, at the same time, discuss their potential in uncovering at least a bit of subjective narration of one's (piece of) biography of such an underrepresented contributor pool as children and youth.

Individuality Recorded in Past and Present Calendars

Prof. Dr hab. Waldemar Chorążyczewski

Nicolaus Copernicus University in Toruń, Poland

Calendars, originally in manuscript, became the primary form of pragmatic writing from the invention of printing, starting in the late 15th century. With each passing century, they were published in larger editions. Initially mainly in the hands of university professors, they found their way over time to the manors of the nobility, the homes of the bourgeoisie, and the cottages of peasants. They became a modern symbol of man's control over time. What is the egodocumentality of calendars? They can be regarded as a valuable source for political history, but also various other studies of the past, such as recent weather phenomena, and climate change. At the same time, however, calendars are filled with the spontaneous notes of their users. They are a record of the free stream of human thought. The transience and intimacy of these records results in the lack of self-creation of people in calendars. Calendars filled with notes of the same person over the years give an unintentional picture of their intellectual form, the degree of mental activity, variability of interests, and view of the world. A set of calendars of one man becomes a unique record of his/her personality and its transformations.

Identity-Forming Factors in the Community of Historians on the Example of the Toruń Historical Community

Dr hab. Hadrian Ciechanowski

Nicolaus Copernicus University in Toruń, Poland

In my paper, I will present the first results of a project conducted at the Faculty of History of the Nicolaus Copernicus University in Toruń. The project aimed to examine the factors constituting the identity of the historical environment of Toruń. During the project, interviews were conducted with historians (both active and retired), and we asked about their history and elements related to the creation of the community's identity. The project's second goal was to build the foundations of the so-called Faculty's Oral History Archive. The analysis of the interviews allows us to identify specific factors, such as places, people, and relationships, that impacted the department's functioning, the formation of interpersonal bonds, and a specific group identity.

Motherhood in the Autobiographies of Lithuanian Women Writers of the 20th Century

Dr Solveiga Daugirdaitė

Institute of Lithuanian Literature and Folklore, Lithuania

The report focuses on the maternity representation in the autobiographies of Lithuanian women writers. Julia Kristeva noted that most women writers do not talk about their own motherhood, perhaps because most of them are not mothers, whereas those women who are mothers tend to write in order to escape the motherly world. However, the autobiography is a genre in which women can touch upon this subject from the daughter's or mother's perspective. The feminist debates of the 20th century challenged the concept of motherhood, and, in the 20th century, feminist debates challenged the concept of motherhood, but Soviet women did not have the opportunity to learn about the movements in the West, nor could they question their own situation. Thus, for most of the 20th century, Lithuanian women writers were forced to censor their own narratives. The research material consists of collections of autobiographies of Soviet Lithuanian writers (1957, 1967, 1977, 1989), autobiographies of emigration writers, as well as autobiographies of various other writers (Žemaitė, Janina Degutytė). The research is based on feminist critique, autobiography and motherhood studies.

Egodocuments of Latvian Writers as Sources for Researching Reading during the Soviet Era

Dr Jana Dreimane

National Library of Latvia, Latvia

In the Soviet-occupied Latvia (1940–1941, 1944–1990), a pervasive, multi-tiered censorship system restricted the circulation of information to the content which was deemed acceptable by the authorities. Officially sanctioned information was often so biased, scarce, and disconnected from reality that much of society sought both legal and illicit means to access more comprehensive, diverse, and engaging materials, despite the prohibitions in place. Consequently, ego documents – such as diaries, memoirs, and correspondence not intended for publication – are invaluable for examining the true reading interests and habits of Latvian society under occupation. This study analyzes the ego documents of several Latvian writers, including Vilis Lācis, Miervaldis Birze, and Aleksandrs Pelēcis, to identify not only their primary reading sources and literary interests, but also the impact of these readings on their subsequent creative work. Additionally, this research evaluates the potential of such documents as resources for future studies on the reading culture during the Soviet era.

Culinary Memories: New Type of Ego-Documents? Writings of Paschalis Radoliński from ca. 1823

Dr hab. Jarosław Dumanowski, prof. NCU,

Nicolaus Copernicus University in Toruń, Poland

Researchers of ancient texts categorize more and more forms of expression and types of content as ego documents. As a food historian, I would like to draw attention to such elements in culinary writings. They contain various observations and comments of an individual, personal nature.

Menus are the effect of a dialogue between representatives of the gourmet elite and cooks and servants. The staff of a court or a palace first had to understand, then execute, and finally describe the orders of their landlords. The form of the accounting record often became a testimony to personal discoveries, reflections and problems with understanding the aspirations and wishes of their superiors.

In this context, I would like to present the manuscript records of the nobleman Paschalis Radoliński (1753–1828), which, in addition to culinary recipes and a collection of prayers, included a kind of diary, or, instead, notes devoted to issues of court supplies, cooking and problems with servants. We are dealing with a record of the troubles of everyday life, loneliness and social alienation. The writings of Paschalis Radoliński are a remarkable testimony to the sensitivity and knowledge of a middle-class nobleman, in which the texts of the recipes and diary serve as documentation of the circulation of information, social networking, and the adaptation of innovations.

Voice of the Powerless. Petitions for the Release of Prisoners Interned by the NKVD in Slovakia as an Attempt to Negotiate with the Totalitarian State

Mariusz Fornagiel

Jagiellonian University in Kraków, Poland

Independent Czechoslovakia served as a valuable lesson in democratic participation for the people of Slovakia. However, internalized behaviours underwent considerable transformation during the authoritarian and totalitarian wartime period of the Slovak Republic (M. Vadkerty, 2015). The subsequent occupation by the Red Army did not alter this dynamic. Shortly after the front advanced, NKVD units initiated a widespread campaign of arrests targeting Czechoslovak citizens. Family members of those detained often sought assistance from Czechoslovak authorities, by employing established channels of communication.

This created a complex situation for representatives of the newly formally democratic Czechoslovakia, who found themselves caught in a peculiar triangle. They were tasked with addressing requests from citizens while operating within a framework heavily influenced by the totalitarian state, specifically, the Soviet Union.

The objective of this paper is to analyse these egodocuments as attempts to negotiate with a totalitarian regime. It will focus on the rhetorical strategies employed within these documents, the portrayal of the arrest experiences, and the emotional resonance of the narratives. Furthermore, it will investigate the mechanisms utilized by representatives of the popular classes, who navigated a position of limited authority in the face of a more powerful state apparatus.

Letters of a Nostalgic Expatriate as an Egodocument: The Correspondence of Remigiusz Korwin Kossakowski (1730–1780)

Dr Veronika Girininkaitė

Vilnius University Library, Lithuania

Reverend Remigiusz Korwin Kossakowski (1730–1780) was a former Jesuit, skilful preacher and professor of Vilnius Academy. From 1773 to 1780, he served as the correspondent for the Educational Commission of the Poland and Lithuania Commonwealth in Paris, helping guests from his homeland who came to Paris and gathering information needed by the Commission. From 1778 on, he wrote multiple letters to Vilnius. In those he was supposed to inform Vilnius Academy about the events related to the expected election of Marcin Poczubut as the *membre correspondant* of the Paris Academy of Sciences. However, he successfully transgressed this restricted pragmatic aim by using these letters to also express his nostalgia and opinions to a supposedly friendly listener. These letters, annoying for the addressee because of their verbosity, present an excellent example of an unexpected egodocument. The Catholic priest from Vilnius, who happened to spend his days among the intellectual *élite* of the French Enlightenment capital, was not a typical person of this epoch. However, his letters, if read as an egodocument, help us get a vivid picture of the epoch's mentality and the author's biographical data, his psychological portrait, and his subjective worldview. This case also provides an example, proving that egodocumentary traits can be found not only in intimate letters, but also in business correspondence.

Crimea 44: A War Report

Dr Daniel Götte

Militärhistorisches Museum der Bundeswehr, Germany

The special exhibition at the Bundeswehr Military History Museum in Dresden, planned for the end of 2025, focuses on the war experiences of Hauptmann Dr. Heinz Roesch in Crimea in April and May 1944. With a detailed report and numerous photographs, the general staff officer of the V. Corps of the 17th Army documented the withdrawal of the Wehrmacht and its allies to the Sevastopol Fortress, and then the destruction of the army there.

In this context, Roesch asked about the military, political and human (non-)sense of war, searched for the legitimacy of violence in ideological images of friends and enemies, and ultimately resigned himself to unfulfilled hopes. He saw the high human and material losses in the battle on all sides and ultimately recognized the senseless actions of the Wehrmacht. The exhibition uses Roesch's descriptions and pictures to illustrate the operational, social and economic doubts he had regarding German warfare when the 17th Army collapsed.

Dawid Sierakowiak's Ghetto Diary in the Egodocumental Perspective

Dr hab. Prof. Michaël Green, prof. UL

University of Lodz, Poland

The diary written by Dawid Sierakowiak (1924–1943) presents an important piece of written evidence about the life in Poland, just before the outbreak of World War Two, the subsequent persecution of the Jews, and the life in Lodz Ghetto. Sierakowiak, who was just fifteen when his entire world was turned upside down by the horrific events he experienced documented his daily routine, general mood, and his own reflections. In my paper, I will focus on what makes this document important to scholars interested in the history of childhood and privacy, and place it in a longer tradition of egodocuments written by children.

Vade mecum: Between Commonplace Compendium and Egodocument

Dr Matas Grubliauskas

Vilnius University Library, Lithuania

The content-based analysis of the notebooks, commonly referred to as *Vade mecum*, serves several purposes. First, it allows for the reconstruction of the predominant topics within these notebooks, thereby facilitating the recognition of *Vade mecum* as a distinct genre. Second, it reveals how the attributes of these notebooks are influenced by their owners. The primary content of *Vade mecum* notebooks consists of inscriptions and records of commonplace knowledge, which were intended to aid in the memorization of relevant and useful information for both professional and everyday life. The universal themes addressed in these notebooks suggest that they may have had multiple owners and could have been passed from one individual to another, resulting in an expansion of their content. Furthermore, the inscriptions left by their owners provide insights into their identities as individuals, representatives of their social strata, and members of a political community. Consequently, *Vade mecum* notebooks can be regarded as egodocuments from which one can reconstruct biographical details of their owners, including their interests and perspectives in various fields such as profession, politics, and philosophy.

Imperial Legacy and Empathic Solidarity? Zinaida Richter's Journeys through Georgia in the 1920s

Dr Tatjana Hofmann

University of St. Gallen, Switzerland

Zinaida Vladimirovna Richter (1890–1967) was probably one of the first Soviet women to travel to the Caucasus. Her two books of travel sketches (in Russian: *putevye ocherki*) *Kavkaz nashikh dnei, 1923–24* (Moscow, 1924) and *V solnechnoi Abkhazii i Khevsuretii* (Moscow, Leningrad 1930), based on newspaper articles she had previously published as a correspondent for *Izvestia*, form the beginning of an astonishing series of accounts: Rikhter travelled across the Soviet Union, visited Mongolia and China by plane, Finland by train and boat, and explored Central Asia, especially Kyrgyzstan and Kazakhstan. In a bitter twist of fate, she was sent to Kazakhstan in 1952 during Stalin's repressions.

In my talk, I would like to undertake a close reading of her Caucasian sketches. I would like to compare them synchronically with those of the LEF-artist Sergei M. Tretiakov, who travelled there shortly afterwards, and diachronically with the Romantic fundus of the nineteenth-century Russian-language literature that shaped the imperial perspective on Georgia. Finally, I will briefly consider if and how Richter's travel sketches interfere with the contemporary representations of Georgia in the autobiographical accounts of Russian-speaking emigrants (in Russian: *relokanty*), such as Yan Sherkman.

“He lived the life of his library.” Egodocuments of Janusz Krajewski (1908–2000), First Former Director of Joint Libraries as a Source to Reconstruct the Development of Professional Scientific Librarianship in the Polish People’s Republic

Katarzyna Jarzyńska

University of Warsaw, Poland

The Joint Libraries of the Faculties of Philosophy and Sociology of the University of Warsaw, the Institute of Philosophy and Sociology of the Polish Academy of Sciences, and the Polish Philosophical Society were founded in the 1950s. The task of organizing them and merging three complementary book collections into Joint Libraries fell to Janusz Krajewski, who devoted nearly 20 years of his life to the library. The first former director of Joint Libraries was a person with a rich biography. He was passionate about archery, represented Poland in the national team, took part in the Warsaw Uprising, and studied philosophy. He also undertook bibliographic work in this discipline, supporting the collection of sources for the 3-volume “History of Philosophy” by W. Tatarkiewicz. Before his death, he bequeathed a rich collection of books and archival resources to his library. Its ego-documents include life diaries, CVs prepared for professional purposes, as well as small notes. All this material will be used to recreate his role in building the research workshop for scientists in the field of humanities and social sciences, and will also make a contribution to the reconstruction of the history of professionalization of scientific librarianship in the early postwar period.

Wartime Cultural Reality in the Light of Egodocuments Related to Upper Silesian Catholic Parishes

Dr hab. Izabela Kaczmarzyk, prof. UIK

Ignatianum University in Kraków, Poland

The paper will be devoted to the reflection on the egodocumental determinants of the chronicle records (mostly unpublished) from the Second World War which concern the Upper Silesian Catholic parishes. These records primarily reflect the ambiguity of human attitudes, experiences and their consequences in existentially difficult moments, constituting a testimony to dramatic and, above all, ethically ambiguous events.

Oral Histories as Egodocuments? Reflections on Biographical Method in Oral History

Adriana Kapała

Nicolaus Copernicus University in Toruń,
Centre of Community Archives, Poland

Oral history is a method of conducting interviews about the past (and not only the past). The interviews are conducted by various entities (in Poland). Until now, however, interviews have not been analyzed from an ego-documentary perspective. I would like to look at the status of recordings – in research on the 20th century, research on emotions, and the use of the biographical method as a way of telling a full story about the lives of individuals.

In my paper, I would like to consider a few questions: how do various initiatives acquire their oral history? How can these stories make an impact on a local (or other) community? Where is the role of professional historians in this kind of testimonies?

War Diaries, *Feldpost* and Memoirs: Writing about Violence against Civilians during the First World War in Egodocuments

Lisa Kirchner

University of Vienna, Austria

In my PhD project, I explore depictions of violence against civilians during the First World War in ego documents. By primarily utilizing diaries and memoirs, I research how Austrian war participants articulated their experiences of violence committed against the civilian population in various zones of war and occupation from 1914 to 1918. My analysis emphasizes the perspectives of low-ranking actors, specifically, enlisted soldiers and non-combatants, whose voices gained only marginal recognition in the public commemoration of the First World War in Austria for a long time. This marginalization is further reflected in the scarcity of relevant archival holdings, where the surviving material often consists of singular ego documents rather than comprehensive collections from the same author. In my paper, I concentrate on a few case studies in which I have more than one type of ego documents by a person, which allows for comparative analysis. Notable examples include the records of a Red Cross nurse, consisting of her diary and a self-published memoir from 1928, or those of an enlisted soldier, which comprise his war diary as well as his *Feldpost* correspondence with his family. Which differences can be identified in the depiction of violence against civilians across these various ego documents? Can this possibly provide insights into how the type of source (as well as the time of writing) can influence the content and scope of writing about violence against civilians?

Women's Letters: An Invisible Part of Lithuanian Diaspora History

Dr Žydronė Kolevinskienė

Institute of Lithuanian Literature and Folklore,
Vytautas Magnus University, Lithuania

The presentation will introduce and discuss letters written by women writers, which have been preserved in the archives of the Lithuanian Research Center in the USA (Chicago and Lemont). The accumulation, preservation and publication of writers' epistolary legacy is an indispensable part of the history of literature, resolving collisions of a literary, social and personal nature.

Most of the letters in this archive are from the same generation of literary and cultural people. This gives insight into the experience of a generation. The correspondence highlights several aspects of importance: 1) the exile's lot, 2) longing for the lost homeland, 3) the routine of everyday life, and 4) the assessment of literary life in the diaspora and in Soviet Lithuania. The departure from the Soviet-occupied Lithuania, the life of an exile and a refugee motivated the thematic field of most of the letters. This is not surprising, since the letters record personal experiences, which were similar for the majority of emigrants. In this context, the main function of the letter – communicative – becomes particularly important. A letter is not only a specific text with encoded information of one kind or another, but also a snapshot of a conversation. The women's letters, most of which have not been published, represent not only the drama of a woman-creator in exile, but also that of a woman-mother.

The presentation asks how these letters add not only to the tradition of women's literature, but also to the history of the Lithuanian diaspora. How do narratives, presentations and identities change when reading the letters of the 20th century women writers in exile?

The World as Vulva: Genital Metaphors in the Writing and Images of Female Mystics

Dr Jennifer Jasmin Konrad

Johannes Gutenberg-Universität, Germany

Medieval mysticism is known for its insights into the dynamics between the earthly body and ecstasy as a religious experience. These intuitions are recorded in egodocumentary visions and autobiographical descriptions in richly illuminated manuscripts. In her work *Liber Scivias* (1151/1152), the best-known female mystic Hildegard von Bingen was the first to develop a genuinely female interpretation of the cosmos, describing it in genital terms. The accompanying illustration of the cosmos clearly has the shape of a vulva. It is designed in rings and a central yellow-red crescent, which resemble the outer and inner labia and the clitoris. It was the female mystics of the 14th century who took up von Bingen's approach in their *Books of Hours* and adopted the vulval form for an isolated, full-page depiction of the wound of Jesus Christ. With regard to the progressive discovery of intimacy in the High Middle Ages, the article examines the use of sexually connoted and erotic imagery in the mystical context and its seemingly contradictory function. The erotic descriptions and images serve as triggers of somatic arousal in order to achieve an ecstatic, cosmic transgression. Sexuality, originally stigmatised as a sin, thus becomes a means of religious practice, while at the same time providing an insight into the thinking of female scholars.

Self-Portraits of Social Change. Photographs as Egodocuments on the Example of Wojciech Migacz's (1874–1944) Works

Agata Koprowicz

University of Warsaw, Poland

At the turn of the twentieth century, photography slowly, though not without obstacles, spread in rural areas. Although peasants constituted almost 80% of the Polish society (approximately 22 million), there are represented in really few photos reaching us from the early 20th century. One of the exceptions are the photos made by Wojciech Migacz (1874–1944), one of the first Polish peasant photographers, living in Galician village Gostwica near Nowy Sącz. Migacz photographed everything and everyone: himself, his family, neighbors, guests, work, rituals, celebrations, and important political events in the area. About 2,700 of his photos and negatives have survived and are stored in various Polish museums. Migacz's photographs and self-portraits are the visual records of his self-perception in the context of family, community, country, and social class.

In my paper, I will present the challenges of analyzing photographs as egodocuments by employing the example of Migacz's works, comparing them with other photographic egodocuments produced by Polish peasants in the 19th century. Moreover, I will demonstrate how photography can become a useful source for studying marginalized groups, such as Polish peasants, who did not leave behind an extensive corpus of written egodocuments. My paper is intended to fill the 'visual' gap in the studies of egodocuments, which are still dominated by written sources.

Self-Fashioning in Lithuanian Women's Letters (First Half of the 20th Century)

Dr Aistė Kučinskienė

Vilnius University, Lithuania

Letters were one of the earliest forms of written communication available to women, serving as a means to assert their agency through the expression of their voices and engage in cultural life (as discussed by Dena Goodman, Linda S. Kauffman, and others). In Lithuania, an increase of women's correspondence became evident in the late 19th century and the first half of the 20th century, a period characterized by intense nation-building processes and the development of national culture. This paper examines the practices of self-fashioning (defined as the construction of one's identity within societal codes) in the epistolary communication of Lithuanian women who were cultural figures, including Julija Žymantienė-Žemaitė, Gabrielė Petkevičaitė-Bitė, Marija Pečkauskaitė-Šatrijos Ragana, and Sofija Kymantaitė-Čiurlionienė, among others. The primary aim of this paper is to explore the creation of a public persona in private letters by analyzing the roles constructed within the correspondence and the relationship between the formation of one's public identity and letters as a specific type of egodocuments, with particular emphasis on the addressees.

Introduction of the Historical Cookbook in the Context of Egodocumental Research: The Case of Jan Szyttler

Prof. Dr Rimvydas Laužikas

Vilnius University, Lithuania

Jan Szyttler (1778–1850) was the most famous cookmaster of the Romantic period within the cultural space of the former Polish-Lithuanian Commonwealth. Living in Vilnius during the first half of the 19th century, Szyttler authored several popular cookbooks focusing on different audiences, such as professional cooks, rural housewives, hunters, those who sought economical meal preparation, and individuals concerned with a healthy lifestyle. From the perspective of egodocumental research, the introductions to these cookbooks are particularly compelling. In these introductory sections, Szyttler elaborates on his motives for writing to specific audiences and articulates his culinary concepts tailored to meet the needs and interests of each distinct audience. These introductions not only illuminate Jan Szyttler's values and interests but also serve as a key to understanding his personality.

This conference paper presents an egodocumental analysis of the introductory sections of Szyttler's cookbooks. The research explores several questions. To what extent can a book's introduction be considered an egodocumental source? How does this source contribute to the understanding of Szyttler's personality and study of the gastronomic history of his time? And what is the communicative function of this source, particularly in terms of its semiotic and interpretative characteristics?

heu! quis finis erit malorum? ἔσται καλῶς: Multilingualism in the diary of Girolamo Aleandro

Isabelle Maes, Maxime Maleux, Mariia Timoshchuk

Katholieke Universiteit Leuven, Belgium

A unique egodocument of its time, the personal diary of the Italian humanist Girolamo Aleandro (Hieronymus Aleander, 1480–1542) exemplifies learned multilingualism and code-switching. Intended solely for personal use, the diary of Aleandro was filled with numerous observations primarily in Latin, the *lingua franca* of Renaissance scholars, yet significant portions are also written in Greek and even include occasional instances of Hebrew. Previous research has shown that Aleandro used Greek for emotionally charged or even embarrassing content, no doubt to keep it hidden from prying eyes. The Hebrew passages have yet to receive thorough analysis, likely due to Omont's (1895) flawed transcription.

After discussing the place of Aleandro's diary in the context of Renaissance multilingualism, this paper analyzes its Greek passages, their discursive functions, form, and style. In the same vein, we examine the role of Hebrew in the diary and contextualize its usage. Finally, we compare Aleandro's code-switching with that of his contemporaries and his own work meant for publication to shed light on how the absence of an audience – and therefore freedom in both style and content – influenced his multilingualism. Thus, we study how the humanist ideal of the trilingual scholar is reflected in a private document.

The Kosovo Myth in Branislav Nušić's Travel Diaries

Dorota Magda

University of Lodz, Poland

The turn of the 19th and 20th centuries was a period of rapid socio-political changes in the Balkan Peninsula. The Ottoman occupation and fall of the Empire, the Austro-Hungarian expansion southwards, the birth of local nationalisms, two Balkan Wars, the First World War – all these events left their mark on the cultural identity and national self-identification of the southern Slavs, which – in turn – left its mark on all forms of art created by man, including literature.

This presentation will be an attempt to retrieve ego-documents out of the shadow of the literary borderland by exposing their significance for culturological studies. The main aim of the proposed research is to find an answer to the question of how the memoirs and travel journals of the Serbian writer Branislav Nušić (1864–1938) record and portray the categories of the founding myth, cultural identity and collective memory in the context of Kosovo – a culturally and politically controversial region, symbolizing the promised land and lost paradise. Branislav Nušić served as consul in Serbian diplomatic missions in Bitola (Macedonia) and Priština (Kosovo) in the years 1889–1900, where he wrote *Travel Diaries* documenting the fate of the Serbian nation in the South. Therefore, the presentation will also analyse elements of the writer's (auto)biography, based on which, an attempt will be made to determine how the author perceived the category of myth and cultural identity and whether his perception was in line with the so-called 'spirit of the times' and corresponded to the worldview generally accepted by the society at that time.

Egodocuments and the Methods of Microhistory – The Story of Bíbí in Berlín

Prof. Dr Sigurður Gylfi Magnússon

University of Iceland, Iceland

In this talk, I exhibit the central ideas and methodology of the Icelandic school of microhistory and its connection to the scribal culture in the country, as well as the importance of egodocuments for microhistorical analysis. The central element in the analysis is the sources themselves – their creation, their context within the events they describe, the opportunities they present for analysis, and the academic context in which they have become a subject of enquiry, for example, in the context of autobiographical material.

Part of the focus in my talk is going to be on a woman – Bíbí in Berlín – who describes herself in an autobiography that she got seriously ill when she was in her first year of life, and, after that, she was labelled ‘feble-minded’ by her family and the local community. When she was growing up in the first half of the 20th century, people with intellectual disabilities were seen as a menace to society and the cause of multitude of social problems. Isolation was her destiny the entire life. When she died, she left behind a full-sized autobiography, whereas most of her contemporaries did not even know that she could read or write.

Balys Sruoga's Letters from Stutthof: Themes, Aesopic Language, Creativity inside and outside of the Camp

Dr Neringa Markevičienė

The Institute of Lithuanian Literature and Folklore, Lithuania

Balys Sruoga (1886–1947) is famous in the Lithuanian literature as the author of *Dievy miškas* (Forest of the Gods), fictionalised memoirs from the Stutthof concentration camp (1943–1945). This is Sruoga's most important work written in post-war Lithuania, and one of the most original European memoirs about concentration camps. Sruoga's work, characterised by a fusion of factual literature and artistic imagery, is written in the grotesque style – a kind of tragicomedy in prose. *Dievy miškas* uses humour, irony and sarcasm to describe the authentic experience of a person transformed into a number (21319) in the Stutthof concentration camp. The book's narrator is a scholar of the system of the absurd, and so the work takes on a universal dimension, testifying to the totalitarian system as a whole, rather than one specific case. Sruoga's letters, written in 1943–1945, are the only surviving egodocuments from the death camp, a kind of prologue to *Dievy miškas*.

Sruoga's letters to his family, written in Stutthof, are life-affirming letters of exile, notable for their deliberate determination to endure difficult situations and fate, to survive in the absurd as an existential given, and to preserve his humanity. Their aim is to encourage and inspire the hope to live, and also to educate – to pass on the knowledge to his daughter and to the other pupils who have remained in Lithuania, while sharing his professional (theatrolgist) experience, quests and discoveries, which would enrich the future Lithuania. Sruoga's letters written in Stutthof are particularly relevant today because of their strong logotherapeutic effect. When faced with terrible conditions, they urge us to find the inner strength to bear all the trials of fate with patience.

Letters written in Stutthof, although simple in content, are exceptional in expression. They are full of symbols, metaphors, hints, and allusions – they are characterised by Aesopian language, which was not present in the letters written at other times.

In my presentation, I show how Sruoga's letters were censored in the camp, and I explain the rules under which they were written. In addition, I seek to compare Sruoga's letters with letters written by other Lithuanian prisoners of honour from Stutthof, as well as prisoners in other Nazi concentration camps, especially Auschwitz.

In my opinion, it would be important to include the egodocuments, letters and memoirs written by Lithuanian honorary prisoners in Stutthof in the digital platform being developed by the US Holocaust Memorial Museum. At the moment, the only factual data available are the names, birth and death dates of the Lithuanian intellectuals who were imprisoned at Stutthof. This situation should be changed immediately, as the letters and memoirs of the Lithuanians who were imprisoned in Stutthof would be an important addition to the information already gathered about the Nazi concentration camps and the egodocuments written there.

Egodocuments as a Source for the History of Meritocratic Attitudes and Aspirations to Social Mobility in the 19th and 20th Centuries

Dr Alexander Mayer

Universität der Bundeswehr, Germany

This paper presents a methodological reflection based on experiences gained from a research project on the social and cultural history of meritocracy and social mobility (c. 1850–1975). This project aims to show how people from underprivileged social backgrounds came to believe that they or their children could achieve upward social mobility through their own efforts.

This research is based on 530 egodocuments from men and women originating from the working class and the lower middle class in German-speaking Central Europe. The sample comprises autobiographical texts, both published and unpublished, as well as pre-existing narrative interviews. The authors and interviewees were born mostly between 1830 and 1955. The paper shows how ego-documents can be employed to explain how aspirations to social mobility and meritocratic attitudes originated and spread throughout society by focusing on the role of reported expectations, hopes, and disappointments. I aim to show the advantages of working with a large number of ego-documents instead of a small number of case studies. A broad sample can be analysed by using qualitative data analysis software, which allows for the combination of qualitative and quantitative approaches.

Letters from the Village

Dr Donata Mitaitė

Institute of Lithuanian Literature and Folklore, Lithuania

In my personal archive, I still have about one hundred letters written to me by my mother Bronė Mitienė (1917–2012). The author of the letters lived in a rather secluded farmstead and did all the traditional chores of a rural woman, but she was interested in a lot of things, she was observant, witty, and a good storyteller. The letters narrate about everyday life, sometimes tragic, comic or absurd, rural work, and the people whom the author happened to meet. In my paper, I explore how the time of historical changes (at the boundary of 20th and 21st centuries) was seen through the eyes of a village woman.

Personal Audio Recordings of Everyday Life in the Cassettes of Lithuanian Old Believers Collector Ivan Maloglazov from 1998 to 2009

Dr Margarita Moisejeva

Institute of Lithuanian Literature and Folklore, Lithuania

In the Folklore Archive of the Institute of Lithuanian Literature and Folklore, in addition to Lithuanian folklore material, religious records of the Lithuanian Old Believers community are stored, the largest part of which is the collection of Lithuanian Old Believers collector Ivan Maloglazov, an Old Believer himself. The collection material started to be digitized and archived only a few years ago. It is interesting that the traditional and religious recordings of Lithuanian Old Believers together make up only 39 percent of the entire collection. Most of the tapes – 61 percent of the entire collection – are Ivan Maloglazov's personal household recordings: daily conversations with family members, friends and other people, birthdays, trips, community meetings, fragments of radio and television programmes. Household recordings reveal various socio-cultural realities of the life of the Lithuanian Old Believers community at the turn of the millennium and almost a decade after. This community, due to historical religious and political circumstances, was forced to live a tight-knit lifestyle for a long time, which makes such detailed records unique from an ethnological point of view.

Carl Schmitt's Theory of Sovereignty and Nomos in the Light of his Diaries

Jan Molina

University of Warsaw, Poland

The goal of the paper is to present Carl Schmitt's diaries as an essential source for understanding his concept of sovereignty, including its relationship to the categories of space and nomos.

According to M. Tielke, Schmitt's views were influenced by his reading of Julien Green's psychoanalytical novels, including Schmitt's favorite "The Leviathan". The paper presents key concepts of Carl Schmitt as a spatial projection of his philosophical and theological preoccupations connected with embodiment and embodied desires as described in Schmitt's diaries. The author of the paper claims that this interpretation can be established within the framework of Schmitt's own philosophical stance and may hold a key to a coherent interpretation of Schmitt's multilayered legacy. Schmitt's views on the relation between decision, nomos (in both meanings: *nemein* and *basileus*) and, as well as his 'everyday practices' and an important figure of the 'melting floe' present in his diary are interpreted in relation to his reading of Green's novels supported by the analysis of Green's own diary.

After pointing out the correlation between Schmitt's decisionist theory of sovereignty and his diaries, the author confronts Schmitt's theory with Mykolas Romeris' fundamentally different concept of sovereignty and Romeris' diaries.

Holocaust Testimony from the Perspective of Emotion Linguistics: An Analysis Based on Jewish Diaries

Izabela Olszewska

University of Gdańsk, Poland

Jewish diaries from the Holocaust period serve as a valuable source for research on the emotional dimension of Holocaust experiences. The aim of this paper is to analyze Jewish Holocaust diaries from the perspective of emotion linguistics, with a particular focus on the linguistic means used to express affective states in extreme situations. The study identifies specific lexical and syntactic structures that reveal predominant emotions – fear, despair, hope – as well as the adaptive mechanisms recorded by the authors, allowing for a deeper understanding of linguistic strategies for describing trauma.

The empirical material consists of diaries from the collections of the Jewish Historical Institute in Warsaw, including diaries preserved in the Underground Archive of the Warsaw Ghetto, as well as the so-called ‘elicited collection’ created in response to an appeal by the Central Jewish Historical Commission, encompassing texts from Holocaust survivors. Additionally, the material includes a collection of Jewish diaries written during the war and occupation period.

'Egodocument' in the Research of Polish Scholars of the Early Modern Period – Fashion for Terminology or Modern Research?

Dr Joanna Orzet

University of Lodz, Poland

It has been less than fifteen years since the term 'egodocument' was popularised in the Polish scholarly discussion. The terminology has been adopted in some circles of researchers of the Polish-Lithuanian Commonwealth times – mainly historians concerned with the culture, customs, mentality of the nobility, less frequently with the bourgeoisie or peasants, but also among historians specialising in the literature of the 16th–18th centuries. It seems, however, that some of their published works refer to the term 'egodocument' without explaining their understanding of it. It is therefore legitimate to ask whether the term is merely a trend in the analyses of Polish scholars to appear in the title, key words or introduction of their works, or whether it involves a new approach in relation to research on diaries, memoirs, journals, correspondence, which has been conducted in the traditional way since the 19th century. A further question is the amount of egodocumental information in the sources from the Polish-Lithuanian Commonwealth era – we may wonder if it is large enough to make comparisons with Western European sources.

Research on Egodocuments from Interdisciplinary and Book History Perspectives

Prof. Dr Arvydas Pacevičius

Vilnius University, Lithuania

Scholars of egodocuments are currently being criticised for insufficient definition of the object, an obscure approach and methodology of research; the similarity or even identity of the concept of egodocuments and historical sources is pointed out; the unclear distinction between autobiographical writing and/or documentary literature and egodocuments is emphasised. The paper proposes to approach the problems of egodocumentary research through the prism of book history: 1) to focus on a genetic-systemic typology of egodocuments; 2) to examine egodocuments as manuscript, print and modern media, and, to paraphrase Robert Darnton, to try to answer the questions: “How do egodocuments come into this world? How do they reach the audiences? How do the audiences behave with these egodocuments?” On the other hand, the idea of the book-communication cycle in the 21st century needs to be reconsidered in the light of the fundamental challenge in the concept of the document, where “the document becomes a medium of memory whose symbolic meanings change in context of interpretation of present” (Tom Nesmith). The reasons for this change and their implications for interpretations of the concept of egodocuments and for interdisciplinary approaches to research will be the subject of this presentation.

Undiscovered Voices: Everyday Lives of Late 19th-Century Workers and Activists beyond Ideological Frames

Dr Juozapas Paškauskas

Lithuania Institute of History, Lithuania

In the late 19th and early 20th centuries, the economic and political mobilization of workers in the Russian Empire's North-West Krai, alongside the rise of leftist activist movements, emerged as a significant social phenomenon. During the Soviet period, these movements were later absorbed into the ideological foundations of the regime. However, beyond the political sphere – and beyond Soviet ideological constructs – there existed individuals whose private lives remained overlooked, obscured both by the tsarist era and the Soviet regime.

My presentation will explore themes and personal narratives found within the surviving eco-documents of the late-19th-century working class. These include family tragedies, expressions of vulnerability, aspects of sexuality, and questions of identity – these are the topics which are often overshadowed by the dominant political narrative. By examining these themes, I aim to bring to light the human stories that can now be read anew, or, in some cases, explored for the first time.

The Memoirs of Juozas Albinas Lukša: Shaping the Image of Anti-Soviet Resistance in Lithuania and the World

Dr Greta Paskočiumaitė

Institute of Lithuanian Literature and Folklore, Lithuania

This paper analyzes the memoirs of the partisan (i.e., a guerilla fighter of the resistance movement) Juozas Albinas Lukša, titled “Partisans Behind the Iron Curtain”, first published in Chicago in 1950. Written in Paris between 1948 and 1949, these memoirs have become an inseparable part of the Lithuanian resistance war narrative. In his writing, Lukša offers a distinct portrayal of the partisan struggle, reflecting on his experiences in the resistance and conveying the goals of the fighters. These memoirs have been published six times in total – three times in Chicago, IL, USA, and three times in post-independence Lithuania. Notably, while the memoirs are often cited as a significant part of Lukša’s biography, their impact on shaping the image of the Lithuanian resistance fighters in the West and in re-established Lithuania has yet to be fully explored. This presentation raises questions about how Lukša’s memoirs contributed to constructing the identity and image of the fighters in the Western eyes and what distinguishes these memoirs within the memory of the partisan war in Lithuania.

Letters from Sofija Ivanauskaitė-Pšibiliauskienė to Jurgis Šaulys

Dr Dalia Pauliukevičiūtė

The Institute of Lithuanian Literature and Folklore, Lithuania

This presentation aims to analyse the correspondence between two prominent Lithuanian cultural and political figures of the early 20th century – the writer Sofija Ivanauskaitė-Pšibiliauskienė and the diplomat, one of the signatories of the Act of Independence of Lithuania, Jurgis Šaulys. It is often expected that they would be read as a one-sided show of attention by a woman to a much younger man, which went unanswered. However, from the letters of Sofija Ivanauskaitė-Pšibiliauskienė, one can reconstruct the complexities of part of the 20th-century Lithuanian and Belarusian national movements, the openly undiscussed manifestations of sexual initiation, and the changes in attitudes towards this sphere of more private life. On the one hand, the addressee of the letters appears as an idealised and unattainable partner and teacher – a kind of equivalent of a muse. However, he is also a collector of information about intimate adult interactions, seeking to interrogate specific details and to gain at least a remote ‘experience’. From this socio-cultural point of view, the presentation will focus on the 47 letters written between 1902 and 1910, which have been preserved in the Kazys Pemkus Foundation.

Managing Consciousness in Everyday Life: Diary Strategies Used by Young Men and Women in 18th-Century Switzerland

Dr Sylvie Moret Petrini

Université de Lausanne, Switzerland

In early modern Switzerland, young people often used personal diaries as a means to address feelings of guilt. In Protestant areas, the socio-cultural framework and the promotion of diary-keeping by educators familiarized young people with this practice. Some gave their diaries a strong moral dimension, viewing them as genuine tools for self-improvement.

By studying around twenty diaries written by young men and women from the upper-middle class(es) of Switzerland between 1720 and 1820, I aim to shed light on how they approached the question of conscience and the place they give to it. I will identify and analyze the mechanisms of self-observation and the methods (such as confessions, resolutions and self-sanctions) that young diarists used to curb moral failings. The possible impact of gender and age on these mechanisms will also be analyzed. While their diaries reveal the influence of Christian values and their strong desire to uphold them, they also highlight aspirations for a certain degree of emancipation or personal freedom, which will be examined.

Thomas Zan's Diary from the Exile, or Romanticism in Isolation

Anna Pisula

University of Warsaw, Poland

Thomas Zan (in Polish: Tomasz Zan) was a nineteenth century author, recognized in Poland primarily as Adam Mickiewicz's friend and a member of the undercover societies of Philomaths and Filarets based in Vilnius. He was exiled in the year 1824 under the suspicion of conspiracy against the Russian State (which held its domination above the territory of the former Polish-Lithuanian Commonwealth at that time). His diary from the exile presents an interesting case of the Romanticism developed in cultural isolation – with little access to new literary discussions and with no possibility to publish his own work (which, as a result, deprived him of the literary public's feedback about his ideas). It effected in a unique way of understanding Romanticism as a literary trend. Moreover, Zan's exile served as an act of isolation also in a literal sense of depriving the author of the contact with his loved ones. The diary, therefore, is also an example of processing the unfulfilled need for communication. The presently mentioned manifestations of the exile-related experience demonstrate the link between the literary text and the socio-political condition of the author.

Authoring Egodocuments: Letter-Writing Manuals and Documentary Creativity

Dr Robert B. Riter

The University of Alabama, USA

This paper is not about generative AI, but is informed by reflections on AI tools and the questions they present regarding originality, the creativity, and the authorship of personal documentation. Contemporary generative technologies are the most recent expression of tools created by humans to assist in their analysis and creation of documentation, including personal documentation.

In this essay, I examine how letter-writing manuals have operated as a similar generative technology. Templates and documentation served as an initial data set which authors used in creating personal documentation intended to communicate individual thoughts, feelings, ideas, and sentiments. Through interactions with these tools, writers/records creators transformed impersonal language into documentation imbued with very personal meaning. This examination of 19th-century American letter-writing manuals provides a context for examining definitions regarding authorship, originality, individuality, and how these traits come to be expressed in egodocuments.

It is important to avoid overly simplistic comparisons. There are distinct differences between generative AI applications and letter-writing manuals. However, I argue that they can be viewed as being part of the same genealogy, and that an examination of earlier expressions of tools intended to support documentation creation merits examination as a topic in book and archival history, and in helping to contextualize questions presented by our contemporary technologies.

From one's own Wedding to the Death of Guillaume Farel: A Typology of the Events Related in the *livre de raison* of the Favarger Family (County of Neuchâtel, 1547–1681)

Lucie Rizzo

University of Neuchâtel, Switzerland

In egodocuments, personal and family events are often interwoven with larger-scale episodes, such as political or meteorological incidents, affecting entire communities. Which events are worth being noted, and which are surprisingly missing out? How are these documents balanced between micro- and macro-events? We suggest discussing those questions through a specific case study from the County of Neuchâtel, a small independent principality situated at the crossroads of French and German cultural influences and surrounded by neighbours such as France, the Swiss Cantons, the duchies of Burgundy and of Savoy. A bourgeois of this city, Jonas Favarger, kept a *livre de raison* which was continued by his grandson, going from 1547 to 1681. This source allows us to observe which events were recounted by Jonas Favarger and his descendants during a period that began approximately ten years after the arrival of the Reformation in the region, and which therefore is characterized by a certain instability.

Eva Gabanyi, *Almanac of Memoirs*: A Portrait of a Resilient Woman through her Autographic Diary and Letters

Dr Pnina Rosenberg

Bar-Ilan University, Israel

Eva Gabanyi's *Almanac of Memories*, created in 1944 at Rajsko, a sub-camp of Auschwitz, was crafted during her assignment to the Plant Breeding Detail, where researchers studied kok-sagyz, a dandelion used to produce rubber, which was an essential material for the Third Reich. At first glance, the Almanac appears to be an escapist journey through a fantastical realm. However, beneath its fairy-tale style lies a poignant first-hand account of the artist's camp life, her longing for freedom, and her desire to reclaim control over her fate.

One notable entry, "Ball in Rajsko", depicts Gabanyi and her fellow inmate Sophie Manela as dancing, anthropomorphized dandelions, with the elder Gabanyi protecting and guiding the younger one – a scene that foreshadows their eventual successful escape from the camp.

After their escape, their paths diverged: Manela immigrated to Israel while Gabanyi returned to Slovakia. Twenty years later, Gabanyi traced her friend and resumed an epistolary relationship, sharing her post-war nomadic experiences.

This paper aims to portray a woman who defied the confines of the camp and the oppressive realities of a totalitarian regime in post-war Europe, drawing upon the confessional testimonies found in her diary and letters.

Between Official Statement and Personal Confession. Correspondence of the Załuski Family in the 18th Century

Prof. Dr hab. Stanisław Roszak

Nicolaus Copernicus University in Toruń, Poland

In the early modern era, the letter was the primary form of social contact. The two brothers Andrzej Stanisław, Chancellor of the Crown, and Józef Andrzej, Referendary of the Crown, exchanged correspondence for over 30 years. Both belonged not only to the political elite, but also to the intellectual elite, which is why their letters are dominated by public, political matters. Private statements, personal confessions appear in letters to other family members – three sisters and two brothers. Emotions and concern appear in relation to brother Jacob. He was the only one of the brothers who had not made a clerical career, and so he was associated with hopes for a secular career, for marriage and, above all, for the extension of the Załuski family. In the correspondence, two moments of intensified personal statements can be discerned. The first is related to family matters – the problem of children's education, meetings, important events in the lives of brothers and sisters. The second is related to illness and fatigue. This is when confessions about the passing of life, the sorrows and joys of life appear in the letters.

Manuscript Notes in the Early Printed Books as Egodocuments

Dr Fryderyk Rozen

Cardinal Stefan Wyszyński University, Poland

This presentation aims to analyse handwritten inscriptions in early printed books from 15th and 16th centuries as egodocuments, using selected notes from various historical collections as primary sources. The books examined in the study represented different former libraries of the Polish-Lithuanian Commonwealth.

Provenance research offers extensive information about copies of books containing manuscript annotations. Knowledge about the authors or the context in which these notes were written provides a valuable background for in-depth analysis of these texts.

The concept of egodocuments supports the development of research on handwritten notes and marginalia in books, which, when viewed as egodocuments, enable us to understand various aspects of their authors' inner world. Such insights carry significance for historians in revealing the perspectives of individuals and deepening our understanding of the human inner reality of the Polish-Lithuanian Commonwealth age.

The handwritten notes reveal the owners' perspectives on books as valuable items (e.g., notes about the price, ownership inscriptions, and warnings to potential thieves). They shed light on interpersonal relationships and personal identity (e.g., dedications). Comments on the text provide further insight into the reader's attitude toward the book's content itself. Collectively, these annotations expand the scope of sources that can be studied as egodocuments.

Vintage Postcards as Egodocuments *Snapshots in Time from the Erich Sonntag Postcard Collection*

Dr Stephan Sander-Faes

University of Bergen, Norway

In my proposed contribution, I wish to introduce picture postcards as a distinct category of sources. Invented in the late 1860s, they became ubiquitous from the turn of the twentieth century, and, at that time, featured an ever-growing variety of images on the front side, resulting in the creation of the picture postcard known today. While their study has increased in recent years – e.g., Alison Rowley’s *Open Letters* (2013), Maren Röger’s *Karten in the Moderne* (2023) – the use of vintage picture postcards as historical evidence is still in its infancy.

Last year I came into possession of a fairly large picture postcard collection. Compiled meticulously over decades by Erich Sonntag (1922–1988), the fruits of his labour – his collection of approx. 40,000 postcards covering the period from 1902 through the mid-1980s – forms the basis for my ongoing book project. Tentatively entitled “Armchair Travels Across the 20th Century”, one of the key features of the collection is that many of these picture postcards are, in fact, little egodocuments that straddle the boundaries of a public-private (self-)identity, across linguistic and national borders, as well as across time, space, and perceptions.

Moving Beyond the Conventional Interpretation: The 'Detailed' Accession Manifesto of Catherine II (1762) as an Egodocument

Prof. Dr Endre Sashalmi

University Pécs, Hungary

If egodocuments are “writings in which the ‘I’, the writer, is continuously present in the text as the writing and describing subject” (as it is given on the website of the Centre for the Study of Egodocuments and History), it seems plausible to extend the label to genres beyond memoirs, travel documents, autobiographies, etc.

I contend that 18th-century accession manifestoes of Russian rulers would fit easily into the above definition, especially manifestoes of those female rulers who came to the throne through a coup d'état. The second, so-called 'detailed' accession manifesto of Catherine II (1762) is a highly relevant example as it presents her version of the events, giving at the same time her justification of seizing power with various arguments, using a very emotional style in which the gender aspect is prominent. Of course, instead of the 'I', we have the 'We', the *pluralis maiestatis*, as this style was required by the nature of the document.

The manifesto, which is called one of the most enigmatic sources of the 18th-century Russian political thought, has so far, generally, received little attention in historiography. Although the authorship of the document is debated – namely, whether it was written by Catherine in co-authorship, or it was exclusively her own product – the most important issue is that the version as we know it was approved by her. Moreover, it was published not only in Russia, but also translated into major European languages and published abroad in newspapers, which also brings forth the dimension of media coverage.

Last but not least, it is important to note that the manner of seizing power, as presented by the manifesto, found a visual expression, too, in Catherine's equestrian portrait, which was duplicated and even sent abroad to princely courts. Therefore, Catherine's manifesto offers an interesting insight into the relations between written and visual egodocuments produced about one and the same event. My paper intends to highlight this aspect, too.

Diaries as *Alter-Ego*-Documents: Constructions of Diaries as a Personified Dialogical 'Other' in Late 19th and 20th Century Germany

Prof. Dr Pia Schmüser, Prof Dr hab. Theo Jung

Martin-Luther-University Halle-Wittenberg, Germany

In a diary entry from 1957, a German teenager declared that, inspired by Anne Frank's famous example, she had decided henceforth to address her own diary as '*Silberfee*' (silver fairy). While Frank's 'dear Kitty' gave a new boost to such practices, personifications of the diary can be traced back to emphatically older writing traditions, conceptualizing the diary as a space of religious and moral self-examination (e.g., in dialogue with God). Drawing on archival sources of a broader project, this contribution focuses on German case studies from the 1880s and 1950s to trace how modern diaries are often not only *ego*-documents, but also *alter-ego*-documents. How are diaries constructed as a dialogical 'other' (naming, addressing real or fictionalized persons), and what emotional and psychological functions does this perform for the diarists? In what ways does the quasi-dialogical structure of writing reflect specific understandings of the self in (communicative) relation to others, and how did such practices change against the background of what has been called the 'democratization' of diary writing during the 20th century?

The Marginal Donelaitis: Personality Traits of Kristijonas Donelaitis in the Light of his Auto-Commentaries

Dr hab. Vaidas Šeferis

Institute of the Lithuanian Literature and Folklore, Lithuania,
Masaryk University, Czechia

In my presentation, I would like to introduce some of the features of Kristijonas Donelaitis' self-reflection, as evidenced by his (auto-)comments preserved in his official writings. In 2023, a copy of the baptismal register of Tolminkiemis for the years 1725–1754 was found. This source has considerably expanded the archive of Kristijonas Donelaitis' business writings. Donelaitis wrote many comments about himself and the people around him in the margins of this book: together with similar entries in his other texts, e.g., the acts of the land-separation case, or the so-called “Messages to my heir”, these comments allow us to formulate a number of intriguing insights into the personality of Kristijonas Donelaitis.

Diaries of Russian Nurses in the First World War: A Space for the Search for Identity

Dr Olga Simonova

University of Turku, Finland

For a long time, the First World War was a 'forgotten' war in Russia. Only in the post-Soviet decades did it ultimately receive much attention in the Russian humanities for the first time. The study of the *Sisters of Mercy* attracted historians. The phenomenon of nurses as writers, which has been discussed in the English-speaking academy, has not yet been addressed in the Russian material. The few authentic diaries of nurses (Anna Zhdanova, Yulia Butorova, Elizaveta Militsyna) that have been found and (partly) published by researchers are of particular value. How did nurses form their identities, and how did these identities change over time? How did nurses' self-representations coincide or diverge from their popular images constructed by the propaganda of the First World War press, which have been much more extensively studied by scholars?

The diaries reveal that lively and non-idealised representations of nurses were already being created in the early years of the First World War. It was not until the end of the war that fiction created similar natural personages, usually by discrediting the image of the nurse. The diary's narrative can be presented as a space of freedom and detachment from the rhetoric of propaganda and the 'male gaze'.

The 'Notebooks' of the First Secretary of the Central Committee of the Lithuanian Communist Party Antanas Sniečkus as a Source of Soviet-Era Historiography

Dr Vldas Sirutavičius

The Lithuanian Institute of History, Lithuania

Historians have made only very limited use of the notebooks of the First Secretary of the Central Committee of the Soviet Socialist Republic of Lithuania A. Sniečkus, when discussing the Soviet era. (The First Secretary's notes are kept in the Special Archive of Lithuania, f.16895.) Antanas Sniečkus was taking notes in two languages (Russian and Lithuanian), often in haste. The notes are full of various abbreviations, some of them are in pencil, which makes them difficult to read.

However, the First Secretary's notes are an important source of historiography. They contain a wide range of information on the politics, economy, and culture of Soviet Lithuania, as well as fragments of Sniečkus' memoirs. Finally, the First Secretary's notes reflect not only his 'official' activities, but also the 'unofficial' ones. Especially vivid are the descriptions of Sniečkus tourist trips, when he travelled abroad informally, not as an official.

For a historian studying the Soviet era, the First Secretary's notes are, in my opinion, important in several respects. Firstly, the notes provide a better understanding of the relations between the top figures in the Soviet Lithuanian Government. Sniečkus' notebooks show that there were all kinds of tensions and conflicts within the Soviet Lithuanian elite, and that the Soviet political system was not a monolith. Secondly, the Secretary's notes provide a better understanding of the political decision-making process. Thirdly, the notes allow the historian to gain better perception of the nature of the relationship between the 'center' (Moscow) and the 'periphery' (Soviet Lithuania).

I will discuss the notebooks of the first secretary of the Central Committee of the LCP, A. Sniečkus in these few aspects.

Reflections of the Daily Lives of Lithuanian Émigré Catholic Priests in Their Diaries in the Second Half of the 20th Century

Ignas Stanevičius

Vilnius University, Lithuania

After World War Two, about 25% of Lithuanian priests and three ecclesiastical leaders left Lithuania. This wave of émigré clergy, unlike the earlier ones, was marked by its intellectual caliber: many had completed higher education, engaged in cultural work, and pursued academic careers in addition to their pastoral roles in Lithuania. Insights into their contributions to culture and pastoral care – such as church construction, sermons, and community events – are mostly preserved in émigré publications and their own writings or magazine interviews. However, the understanding of their personal interests and inner thoughts requires a closer examination of egodocuments. Diaries, in particular, reveal daily challenges and intimate reflections, offering a level of personal insight unmatched by other documents, irrespective of the writer's relationship with the reader. Diaries invite readers into the author's environment, capturing routines, habits, and relationships with laypeople. This paper examines three unpublished diaries of notable émigré priest-scholars: Fr. Stasys Yla, Fr. Rapolas Krasauskas, and Fr. Paulius Rabikauskas. This presentation analyzes the recurring writing trends, structure, and memory functions within these texts. Through their personal reflections, the diaries can help to reveal the contours of their intellectual and spiritual lives, while also painting rich self-portraits that illuminate both their private and public dimensions.

The Use of Egodocuments in Documentary Film Narrative: Personal (his/her) Stories about the Soviet Past in the Baltic States

Dr Renata Šukaitytė, Dr Zane Balčus, Dr Renata Stonytė

Vilnius University, Lithuania

This collective paper examines the creative non-fiction films of renowned Baltic documentary filmmakers – Giedrė Beinoriūtė, Giedrė Žickytė, Ize Burkovska-Jacobsen, Jaak Kilmi, Kiur Aarma – which are recognised for their distinctive visual style, as well as their captivating and well-crafted narratives which integrate different types of egomaterials (oral histories, diaries, family photos, etc.). Their works constitute a collective memory discourse about the lives of citizens under the communist regime and the Soviet legacy in Baltic societies. They are successfully screened at international festivals, on TV channels, and on streaming platforms and are appreciated by audiences in their home countries. By engaging the audience in ‘the aesthetics of experience’ of the recent Baltic history, “that prompts a sensory response, a viewpoint revived in the concept of the aesthetics of the everyday” (Hartsock 2016: 4), these filmmakers employ different non-fictional narrative techniques and ways of seeing. They can be defined as micro-historical, as the autobiographical perspective places the personal memory at the centre of historical investigation (Cuevas 2022). In these films, montage plays an important role in constructing emotively and epistemically engaging narratives from various archival materials (television footage, video footage of independent cameramen, personal notes and diaries of the filmmakers and the characters of the films).

Methodologically, the conclusions of the research are based on a close examination of the style, narrative and rhetoric of the sample films, based on the scheme of characteristics proposed by Philip Gerard (2004) and Sheila Curran Bernard (2010), that help to identify non-fiction stories as creative. We argue that egodocuments and various forms of autobiographical storytelling techniques have become vital elements in the contemporary Baltic documentary film and other areas of memory and history research and signal an emotive and personal turn in the film history. We argue that the films of Baltic documentalists, despite being ‘liminal’ and ‘marginal’ (Dagmar Brunow uses these terms to define small (minor) productions (2015)), are valuable from an epistemological point of view and play an important role in refreshing the national and European collective memory by creating emotive and personal narratives about the recent history and communicating them to people who did not directly experience the actual events and situations

Fanny Copeland, “A Scotswoman by Birth but a Slav by Adoption” and her Self-Identification between Scotland and Slovenia

Dr Aleksandra Tobiasz

University of Lodz, Poland

Fanny Copeland, “a Scotswoman by birth but a Slav by adoption”, was a linguist, translator, poet and alpinist. As a secretary, and a translator of the Yugoslav delegation at the Paris Peace Conference, she supported the establishment of a new state of Serbs, Croats and Slovenes. Copeland was also translating politically engaged texts of Yugoslav authors about borderland issues and minorities. She was awarded the highest Yugoslav distinction – the Order of Saint Sava. She was the first woman to give lectures (specifically, on English language and literature) at the University in Ljubljana. Whereas her texts on geography and Alps have been thoroughly studied, her extensive autobiography is still unpublished. In this contribution, I would like to address Copeland’s ego-documents (autobiography and letters) with the aim of studying her self-identification. Why was she such a fervent supporter of Yugoslavia? Was it because of her Scottish origins, and thus of the minority status that she became an advocate of new small nation states in East-Central Europe? Copeland’s autobiography and correspondence can shed more light on the mechanisms of her self-identification reshaped during her numerous travels in Yugoslavia, thus in the face of cultural otherness and in relation to changeable spatial contexts extending between the two worlds, British and Slavic.

Between the Gravestone Inscription and the Selfie: Exploring the Boundaries of Egodocumentation

Dr Kšištof Tolkačevski

Vilnius University, Lithuania

New directions in the study of egodocuments in the 20th and 21st centuries, the emergence of new document types, and the re-evaluation and expansion of the concept of a document itself (Paul Otlet, Suzanne Briet, etc.) force us to rethink the concept of the egodocument.

If we consider the fundamental principle of egodocumentality to be the *ego* inherent in the document, which consciously or accidentally reveals itself, then even an inscription on a tombstone can be considered an egodocument if we can see the author behind it. The presentation will provide a detailed discussion of cases of epitaph creation where the ‘future deceased’ themselves actively participated in creating the text for their future graves.

Furthermore, the presentation will examine the possibility of other document types and genres that have emerged in the 21st century and exist in the digital environment to become egodocuments.

Based on the work of theorists, we will try to answer the following questions: what can generally be considered an egodocument in the 21st century? Where are the boundaries of egodocumentality? Can all types and kinds of documents theoretically become egodocuments? Are the documents that have emerged in the context of the new media (films, selfies, social media posts) also egodocuments?

Social and Geographical Mobility during the Second World War in the Light of the Postwar Memoirs Contests (1945–1947) of West-Institute in Poznań

Dr Michał Turski

Center for Historical Research Berlin of the Polish Academy of Sciences,
Poland/Germany

Recently, the phenomena related to the German occupation of the Polish territories in 1939–1945 have become more relevant in the social history in Poland. Topics regarding everyday wartime life and forced resettlements have been finding more place in the contemporary Polish historiography. My conference paper is the first attempt to analyze the forced and voluntary social and geographical mobility of Poles in West and Central Poland under the German occupation. Memoirs contests (in Polish: *pamiętniki konkursowe*) have been gaining more interest of Polish historians, which also leads to the methodological reexamination of egodocuments. In the early post-war period, the West-Institute in Poznań as a result of memoirs contests collected ca. 200 memoirs of authors from West and Central Poland. All the contestants wrote about their wartime social and geographical mobility. Both phenomena were strictly related to each other, and were caused by the German occupation policy. The goal of my paper is to demonstrate the preliminary results of a project initiated by the Institute for History PAS, the Center for Historical Research Berlin PAS, and the University of Warsaw.

Expression of Cultural Identity in Personal Songbooks

Dr Jurgita Ūsaiytė

Institute of Lithuanian Literature and Folklore, Lithuania

The presentation will introduce one of the forms of vernacular literacy – personal songbooks. These are collections of texts compiled for personal use, dominated by poetic creativity – songs, poetry, memory verses, although there are also inscriptions of domestic content. The Archive of Lithuanian Folklore, which is the largest repository of the Lithuanian folklore, holds over a hundred songbooks from the mid-19th to the early 21st century, which are made up of texts associated with various forms of culture (folklore, written, mass). Traditionally, songbooks have been seen as an object of folkloristics, but, in the last decade, the concept of songbooks as a source of egodocumentary value has been increasing.

There is scarce specific data in the songbooks to identify the owner. And, also, there are few entries of a personal nature that would directly describe the author's views and evaluation of various phenomena. Nevertheless, these collections of texts make it possible to highlight the cultural identity of their compilers, which becomes apparent when the sources are examined in their historical, political and socio-cultural contexts. The paper presents the tradition of songbooks that existed in three different periods – the Lithuanian national revival, the interwar period, and the early Soviet period. By capturing the attitude of different members of society towards official and popular forms of culture, these songbooks reveal people's aesthetic inclinations, such as their preference for certain styles and themes. On the other hand, personal collections of poetic texts testify to their compilers' national, civic and social consciousness, choices and attitudes in various situations in which they found themselves in life.

Vincas Mykolaitis-Putinas: The Manifestation of the 'I' between Aesthetic and Life Reality

Dr Gitana Vanagaitė

Institute of Lithuanian Literature and Folklore, Lithuania

The life and work of the Lithuanian literary classic Vincas Mykolaitis-Putinas (1893–1967) are marked by his belonging to different political eras: the era of independent Lithuania and the periods of the German and two Soviet occupations. Additionally, Vincas Mykolaitis-Putinas wrote in almost all genres of the egodocumentary literature: memoirs, autobiography, diary, autobiographical novel, and letters. This presentation will explore the concept of the 'I' formed in these ego-documentary works by focusing on the periods of the German occupation and the second Soviet occupation, as well as the aesthetic reflection of that time in the wartime poetry collection *Rūsčios dienos*. The poems from this collection circulated in transcripts during the German and the second Soviet occupations and served as evidence in cases of imprisonment. The prisoners who suffered under Soviet repression had ambivalent feelings toward Mykolaitis-Putinas' attitude, ranging from condemnation to testimonies about his various forms of help, particularly regarding the significant supportive value of his poetry. The presentation will attempt to reveal how these different dimensions of Mykolaitis-Putinas' thought (aesthetics) and life (egodocumentary) are interconnected, while correcting/complementing each other, and how they can be integrated with the memories of other people.

The Revolution of 1848 through Egodocuments

Miroslav Vašík

The Charles University, Czechia

This paper aims to discuss the Revolution of 1848 through the eyes of multiple egodocuments. The Revolution of 1848 was an essential moment in the history of the 19th century which influenced the lives of many people all around Europe. In this paper, we will discuss the personal experience of several different individuals. This paper undertakes to understand their attitudes towards the Revolution in the context of that time's political and social situation. The paper discusses the differences based on the social class, nationality, and personal experience.

The paper concentrates on the Czech lands, and, eventually, on the Habsburg Monarchy, where the revolution represented the first possibility for open political action. This led to unprecedented social division and the creation of several political groups. The paper seeks to discuss the perspective of the members of most of the relevant political groups and argues on their differences regarding the crucial issues of the Revolution in Central Europe.

Self-Portrait of Stanisław Mateusz Rzewuski (1662–1728) in the Light of Correspondence to his Sons from the 1720s

Dr hab. Agnieszka Wieczorek, Prof. NCU

Nicolaus Copernicus University in Toruń, Poland

In the 1720s, the Grand Hetman of the Crown Stanisław Mateusz Rzewuski (1662–1728) sent his two sons, Seweryn Józef (died 1754) and Waław Piotr (1706–1779), on a foreign educational journey in Western Europe. The main destination of the young magnates was France, and the most important stage of the peregrination was their stay in Paris, where they continued their education abroad under the tutelage of their tutor – Marcin Kawiecki (died ca. 1751). The letters of Stanisław Mateusz Rzewuski to his sons and tutor, written in the course of the young Rzewuskis' travels in Europe, which date from 1720–1726, have been preserved. The analysis aims to create a self-portrait of the father recorded in his correspondence with his sons and tutor, and to show both the relationship between the father and sons (along with the emotions accompanying them), and the character traits of the hetman as a caring guardian.

“If God is for us hoo can be a gainst us” – God and Faith in the Civil War Letters

Zuzanna Witt, Dr hab. Radosław Dylewski, Prof. AMU,
Bartosz Suchecki

Adam Mickiewicz University, Poland

The American Civil War, marked by suffering, death, and separation, led soldiers and their families to seek solace in faith. Religion, often invoked in personal letters, became a source of hope amidst the trials of war (Miller 2007: 14). However, faith also played a role in the ideological conflict, as abolitionists framed slavery as a moral sin demanding divine justice (Miller et al. 1998: 76). This dual role of faith shaped both personal experiences and the larger war narrative.

This paper uses a corpus-driven approach to examine religious faith in the writings of Civil War soldiers and their families from the Confederacy and Union. Drawing from letters in the *Private Voices* (Ellis and Montgomery 2023) repository, we utilize *LanCSBox X* software for keyword and frequency analysis. Our study compares how correspondents from both sides expressed religious beliefs, invoked prayer, and appealed to divine guidance, expecting linguistic differences in how faith framed personal suffering and the war.

By analyzing these letters, we aim to uncover subtle variations in the religious expression between the Union and Confederate correspondents, providing insights into how faith shaped personal perspectives during the conflict.

The Religious Experience of the Inhabitants of the Polish-Lithuanian Commonwealth in Marian Sanctuaries in Italy, France, and Spain in the Light of Eighteenth-Century Travel Accounts

Prof. Dr hab. Filip Wolański

University of Wrocław, Poland

Travel accounts are an important type of egodocuments. Their writing convention allows for insights into the reflections of the traveler regarding their individual religious experiences, which are often deeply personal, and sometimes even intimate. Analysis of the accounts of the residents of the Polish-Lithuanian Commonwealth provides significant information about their religious mentality. Through the lens of descriptions of religious experiences, one can analyze perceptions of the otherness of the Romance countries with their strong cultures and compare the understanding of religious cults, particularly Marian devotion, which is very important for Catholic religiosity.

The aim of the presentation is to highlight these phenomena and issues in the light of the accounts of the 18th-century residents of the Polish-Lithuanian Commonwealth, including those from sanctuaries in Loreto, Montserrat, and Rome, as well as lesser-known places of the Marian cult in the Romance countries. Accounts from clergy and laypeople (including women) of various ages and social standings will be utilized. An attempt will be made to answer the question of how much the travel accounts of residents of the Polish-Lithuanian Commonwealth can be considered as egodocuments.

Egodocumentary Aspect in the Researches of the 19th-Century Requests-Complaints

Dr Vilma Žaltauskaitė

The Institute of Lithuanian History, Lithuania

I will analyse the aspect of typologisation of egodocuments, the functioning of requests-complaints in the cultural space of the 19th-century Lithuania, with special attention to the socio-cultural and political context of the Catholic Church.

The aim of the presentation is to highlight the egodocumentary aspect of the very specific group of historical sources – the requests-complaints written by the Roman Catholic clergy. The presentation will also cover those requests-complaints that were written about the activities of the clergy in the 19th-century Lithuanian dioceses (i.e., Vilnius and Samogitian (Telšiai) dioceses).

I will analyse the representativeness of these sources in the context of the 19th-century Lithuanian culture. In the case studies, I will highlight aspects of the confessional identity and religious practices as well as their relationship to the modernisation processes in society and in the Roman Catholic Church of that time.

The Role of Archive and Working in it in Shaping the Identity of the Historian-Archivist Community Based on the Project of Creating *The Oral History Archive of the Faculty of History of Nicolaus Copernicus University in Toruń*

Weronika Zimoch

Nicolaus Copernicus University in Toruń, Poland

This paper aims to portray the role of archives and archival work in shaping the group identity of historians and their professional skills through the lens of the memories of the researchers working at Nicolaus Copernicus University in Toruń, Poland. The paper is an effect of the scientific project of reconstructing identity-forming factors based on the collected interviews with historians working in Toruń. The paper will first present the project itself and then the results connected with archives and their role as an identity-forming factor. Based on the gathered accounts of historians, it was noted that work in archives has greatly enriched their professional workshop. It has significantly eased working with historical sources and searching for them. In many cases, archival experience has also influenced historians in choosing their interests and career paths. Even though historians and archivists notice some flaws in working in archives, an argument can be made that this work is a positive memory for these historians. A good atmosphere and relationships in the workplace were also often deemed to be of importance. All these elements make the experience of the archive and working in it a crucial element influencing the sense of belonging to the historian-archivist community.



1st International Egodocumental Network Conference
**Egodocuments from Medieval Codex to Modern Media:
Narratives, Presentations, Identities**
BOOK OF ABSTRACTS

Vilnius University Press
Saulėtekio Av. 9, LT-10222 Vilnius
info@leidykla.vu.lt, www.leidykla.vu.lt

Books online bookshop.vu.lt
Scholarly journals journals.vu.lt