

Neither German nor Pole: Catholicism and National Indifference in a Central European Borderland
James E. Bjork
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Neither German nor Pole

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To my mother and the memory of my father

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Place-Name Equivalents

German

Beuthen
Birkenthal
Bismarckshütte
Bogutschütz
Breslau
Cosel
Domb
Dzietzkowitz
Eichenau
Gleiwitz
Hindenburg (after 1915)
Kandrzyn
Kattowitz
Königshütte
Kreuzberg
Laurahütte
Loslau
Lublinitz
Michalkowitz
Mysłowitz
Nikolai
Oppeln
Pless
Ratibor
Rosdzin
Rosenberg
Schwientochlowitz
Siemianowitz
Sohrau
Tarnowitz
Tichau
Zalenze

Polish

Bytom
Brzezinka
Hajduki
Bogucice
Wrocław
Koźle
Dąb
Dzieńkowice
Dąbrowka Mała
Gliwice
Zabrze
Kędzierzyn
Katowice
Królewska Huta
Kluczbork
Laurahuta
Wodzisław
Lubliniec
Michałkowice
Mysłowice
Mikołów
Opole
Pszczyna
Racibórz
Roździeń
Oleśno
Świętochłowice
Siemianowice
Żory
Tarnowskie Góry
Tychy
Załęże

Notes on Language and Names

In writing about a linguistic borderland, the use of a nonlocal, third-party language, such as English, might seem to be a way to transcend partisanship. On closer scrutiny, it does no such thing. Almost every Upper Silesian personal name or place-name comes in a German variant and a Polish variant but no English variant (the name *Upper Silesia* being a blessed exception), so claims to linguistic “neutrality” are quickly punctured.

One solution to this dilemma is to use both versions of a name (e.g., *Schwientochlowitz/Świętochłowice*). I have considerable sympathy for this approach, but it ultimately seemed too cumbersome for this book. Instead, I have used the version of a particular place-name that was official at the time—that is, German up until 1922, Polish (for certain areas) after the change of sovereignty. This method is not entirely satisfactory, since it is based on deference to power, but it is reasonably clear, economical, and consistent.

Personal names are an even thornier issue, since many people routinely adjusted their first names (and sometimes even the spelling of their last names) to fit the language in which they were writing. But again, I felt a choice must be made, if only to spare readers repeated references to, say, Johann/Jan Kapitza/Kapica. Here, I again went with the “official” version in notes and bibliography. In the text, however, I went with the version that seemed most consistent with the individual’s overall linguistic and national orientation; someone with polonophile sentiments, for example, is called by the Polish version of his/her name. This is also not an entirely satisfactory method, since I am, after all, arguing throughout this book that many of my central characters had no clear national orientation. Readers will have to endure such contradictions as another example of the distortions imposed by the nationalization of scholarship.