

## **Dietetics in *De re coquinaria***

The article tries to demonstrate connections of *De re coquinaria* with the results of the ancient and Byzantine research into dietetics. First, the authors present an overview of the established doctrines on the role of food in preserving human health. They resort to the Hippocratic and Galenic teachings, as well as exemplifying the presence of the dietetic knowledge in the literature of Antiquity and Byzantium (first and foremost in *Deipnosophists* by Athenaeus of Naucratis, *De observatione ciborum* by Anthimus and in *Geoponica*). Subsequently, they analyze select fragments from *De coquinaria* (i.e. the recipes for sauces [*oxyporum*, *oxygarum digesti bile*, *oenogarum*], flavoured salts, *sales conditi*, spiced wine, *conditum paradoxum*, honey wine, *conditum melizomum viatorum*, Roman absinth, *absintium Romanum*, rose wine, *rosatum*, vegetable purée, *pulmentarium*, the soups called *tisana vel sucus* and *tisana barrica*, and finally the commentary on nettles), and show their analogies to the doctrines present in medical writings (mostly to those by Galen, Orybasius and Aetius of Amida).

JOLANTA DYBAŁA

## **What was Macrina the Younger like? The portrayal of the saint in the writings of Gregory of Nyssa**

Gregory of Nyssa is the author of his sister, Macrina's biography. Already as a young girl she decided to lead an ascetic life. The bishop, however, did not describe the fate and experiences of the woman who achieved the ideal of religiousness breaking with the surrounding world and devoting herself entirely to God. The role of a virgin leading a community of nuns was definitely the most important role appointed to Macrina by her brother. In his works, however, especially in the *Vita*, she was portrayed in a context of the community of virgins as well as her own family. Therefore she was presented as a wife, widow, mother but also a caring daughter and sister. Gregory, casting her in all these roles, added value to Christian marriage, maternity and bringing up children. Macrina's martyrdom and thaumaturgy were to prove that thanks to her religiousness and grace from God she predominated over other women. The bishop did not hesitate to place her also above outstanding men and he made her their teacher. The way he did it was to convince his readers that she was in fact the author of the teaching about soul and resurrection. Macrina became at the same time the best example of realizing this theological concept. She did not stay indifferent to her relatives' death, but, on the other hand, she did not allow the sorrow after the loss to rule her mind. Gregory, admiring his sister's attitude, taught that a Christian should not care about earthly matters. On the other hand, he excluded complete *apatheia* and showed how meaningful love to the other man was. Gregory's works concerning Macrina provide his definition of Christian philosophy. It is ascetic life concentrated on prayer and physical work and deep faith that resurrection will restore the original, ideal state which was experienced by man in paradise before the fall. It allows people to exist almost like the angels. Macrina, achieving the highest stage in the development of her spirituality, approached the ideal. Gregory claimed that only her body differentiated her from angels. The bishop claimed that Macrina was better than any of representatives of the female sex, therefore, it was hard to call her a woman. It means that for her brother she became more similar to angels, than to human beings.

## **Les Génois dans l'Empire byzantin**

Le 25 juillet 1261, Constantinople se livre sans combattre à l'empereur byzantin Michel Paléologue. Lorsque Michel VIII se fut emparé du pouvoir il doit affronter la violente contre-attaque des Latins, préparée par Charles d'Anjou. Ce dernier conclut un accord avec Baudouin II de Courtenay et Guillaume de Villehardouin pour reprendre Constantinople. Pour contrarier les projets de croisade de Charles d'Anjou, l'empereur négocie l'union des Églises d'Orient et d'Occident (1274, Concile de Lyon).

Les Génois à s'implanter dans l'Empire byzantin par rapport aux Vénitiens (992) et aux Pisans (XIIe siècle). Les premières démarches ont lieu en 1142 auprès de Jean II Comnène. Entre 1204 et 1261, les Génois, à part quelques exceptions, sont pratiquement absents de l'Empire latin, où les Vénitiens règnent en maîtres. Les déboires subis par Gênes, poussent à chercher sa revanche en s'alliant avec l'Empire de Nicée. Michel VIII a en effet besoin d'une puissance navale alliée pour lui permettre la reconquête de Constantinople. Les négociations ne traînent pas – le traité de Nymfajon (1261). En échange d'une flotte et d'une alliance offensive contre Venise, l'empereur accorde aux Génois une totale franchise douanière dans les terres de l'empire conquises ou à conquérir, un quartier dans Constantinople avec à sa tête un consul désigné par Gênes qui reçoit en outre les biens des Vénitiens dans la capitale. Pour les Génois le contrôle du grand axe maritime menant d'Italie à Constantinople et à la mer Noire est essentiel. Ces privilèges d'exterritorialité ont permis aux Génois de s'organiser de manière autonome. Ils attribuent à leur représentant à Constantinople le titre de „podestat”. Administrateur du pouvoir exécutif, chef du pouvoir judiciaire, le podestat de Pera occupe un rang éminent et étend son autorité à l'ensemble des Génois résidant ou voyageant en Romanie. Le podestat est assisté de deux conseils, comprenant autant de nobles que de membres du popolo. Il dirige la politique générale du comptoir, est responsable du budget et surtout doit rendre la justice selon les statuts de Gênes. Il occupe un rang honorable dans la hiérarchie des offices auliques byzantins, intervient constamment à la cour impériale et influence même le sort de l'empire par ses intrigues et ses relations avec les dignitaires byzantins. Il entre dans les luttes intestines, les guerres civiles, les désaccords entre les membres de la famille impériale qui, depuis le règne d'Andronic II, ébranlent de plus en plus Byzance. Il aide la révolte d'Andronic III, puis participe à un complot pour renverser le basileus, favorise d'abord Jean VI contre Anna de Savoy, pour aider ensuite l'impératrice. Dans les dernières années du règne de Jean V, les intrigues redoublent. Andronic IV et son fils Jean VII reçoivent des subsides du podestat, qui, en 1390, se rend à la Porte Dorée pour réconcilier les deux empereurs, Jean V et son petit-fils. Bref, pour reprendre quelques expressions de Pachymères et de Gregoras, les Génois et leur chef, „se moquant et se raillant chaque jour davantage de l'impuissance des Romains, dont de l'empereur un objet de rire et de dénigrement”. En affaiblissant ainsi le trône impérial, les autorités de Pera ne se rendaient pas compte qu'elles compromettaient leur propre avenir, le sort de leur comptoir était par la géographie et l'histoire indissolublement lié à celui de Constantinople.

## **The structure of land ownership in the county of Pilzno in the year 1629**

Tax registers of the 16<sup>th</sup> and 17<sup>th</sup> century are very useful when doing research on the structure of land ownership in the Polish Republic. One of them is tax register of the county of Pilzno from 1629. It was published in 1977 but it has not been much used by historians so far. Studies conducted by the

Author of the research allow to conclude that in terms of a division of land ownership in the county of Pilzno between the king, the church and the nobility (respectively 17,91%; 9,38% and 72,71% of all taxable farmland together with 17,09%; 11,80% and 71,11% of the total amount of tax paid), the results do not differ from calculations made for the whole voivodeship of Sandomierz where at the end of the 16<sup>th</sup> century Crown lands accounted for 11%, estates of the church amounted to nearly 16% and noble properties accounted for 73% of all real estates in the analyzed voivodeship.

The registry here described also confirms common belief that in the first half of the 17<sup>th</sup> century land was concentrated in hands of large landowners. Eight of the richest landowners representing only 5,48% of all owners (there were 146 of them) gathered in their hands estates which accounted for 38,02% of all taxable farmland and for which the sum of the tax paid amounted to 38,44% of all fiscal charges of the county. Even more impressive are the analogous calculations for the noble property. The wealthiest landowners concentrated in their hands 52,29% taxed farmland and paid to the treasury 54,06% of the tax due to these estates. One should also draw attention to the fact that real estates in the county of Pilzno were owned by so powerful magnates as Ostrogski family and their heirs: Zasławski, Zamoyski and Lubomirski families. Among the wealthiest landowners of the county of Pilzno one can also find representatives of old senatorial families such as Stadnicki, Tarło and Firlej. However, most of them spent their time in properties situated outside the very county.

We get even more spectacular results while taking into account real estates burdened with tax higher than 100 zlotys. It appears that 21 landowners representing 14,38% of the whole surveyed population possessed a total of over 50% of all land in the county and paid tax higher than 51% of all revenues to the treasury of the Polish Republic. However, if we take into account estates staying in hands of the nobility only (thus excluding the royal estates and church ones), the results are even more striking. Private landowners owned more than 70% of all taxable farmland and they paid almost 72% of the tax owed. The meaning of these numbers is unambiguous and may serve as a summary of our earlier presentation of the problem.

MALGORZATA KARKOCHA

### **„Gazeta Warszawska” published by the rev. Stefan Łuski about the journey of Stanisław August Poniatowski to Kaniów in the year 1787**

Presented article is aimed at discussing the five-month journey (from 23 February to 22 July 1787) of the king Stanisław August Poniatowski to Kaniów, where the monarch was supposed to meet with the Russian empress Catherine II. This issue has not interested any of Polish historians so far. The source of information used by us are the reports placed on the pages of „Gazeta Warszawska” – the main magazine being published in the capital city of the Polish-Lithuanian Commonwealth in years 1774–1793.

Stanisław August had great hopes about the journey to Kaniów. He expected that he would obtain from Catherine II the guarantee of the sanctity of the territorial state and the assent to some political reforms, including the increase in the number of army, in exchange for the military alliance and the aid in the imminent Russo-Turkish war. He counted also on gaining new territory in the form of the part of Moldavia and Bessarabia.

Stanisław August set out on the trip on 23 February 1787. He reached his destination on 24 March. The meeting with Catherine II took place on the empress' gallery in the middle of Dnepr on 6 May, and it took only a few hours, instead of few days, like it was decided earlier. Despite of this fact Polish ruler was satisfied. He believed that it would bring the Polish-Lithuanian Commonwealth a lot of weal and the longed-for peace. It's time to show how much the king was mistaken.

## **National, religious and language structure of the population of the Łódź voivodeship during the period of the Second Polish Republic**

This article describes national, religious and language frame of society in the city of Łódź within the twenty years' interwar period. The base for the researches were the results described in the censuses from 1921 and 1931. Another source of information were the statistics made by Łódź Statistical Department, Ministry of Social Care and District Department acting on behalf of Łódź Voivodship Office existing at that time.

Łódź voivodship, while existence of Polish Republic II, was a multi national conglomerate made of Poles, Jews and the Germans. Where Poles and the Germans were the dominating group there especially in villages. In towns there was a great percentage of Jews. Villages were not inhabited as numerously as towns by them. In the area of Łódź voivodship its inhabitants were Catholics mostly, followers of Judaism were a great group too, Protestants were the smallest part of its inhabitants. The role of Catholics became stronger in religious structure thanks to Orthodox Jews and Protestants. It was strongly connected with growth in the presence of Polish people in that area.

Most of the people living there declared Polish language as their mother tongue. It was determined by national structure of the region. Especially in towns a certain percentage of people declared Yiddish or Hebrew language. The smallest number of people declared German language as their mother tongue.