

Zētei historian exaision. Byzantine historians dialogue with their sources

The text explores the multifaceted relations between the Byzantine historians and the sources they used. Authorial, subjective role of the modern historian is underlined as the preserved bulk for the Byzantine literary output reveals much specificity, misleading clues as opportunities for diverse interpretation. In consequence, a need for multidisciplinary attitude and cautious source criticism seems even more important than elsewhere. The complex interactions between the Byzantine authors and their predecessors are at the core of the issue.

Thus, not only standard verification of authenticity and reliability of the passages, but also a search for mentality of the authors, rationale and incentives of their literary activity, intellectual categories, and self-evaluation of the ancient and medieval authors demands gathering and using of wide variety of sources to compare. Such material is (or should be) drawn from as wide as possible range of the sources, including disciplines that stemmed from reasons in a priori opposition to historiography *sensu stricto*.

Problem of source-in-source is shown through examples, such as passages from *Scriptores Historiae Augustae* or the chronographical duo, i.e. George Syncellus and Theophanes the Confessor. Other cases of problematic share of authorship follow; some oeuvres functioned permanently as in constant working process even long after their basic completion – one should not overlook a statement of patriarch Photius on John Moschus, who claimed that none of the extant copies of his *Spiritual Meadow* shared the number of stories that constituted it. Despite the ordinary borrowings from the previous authors, the Byzantine authors are to be treated individually, as their individualism breaks through the barriers of *topoi*, casual narrative concepts or their emulative attitudes. As for the historians of all sorts, the tiny remark of an unknown copyist, compiler or author, inscribed into a patriarchal, Constantinopolitan piece – *Zētei historian exaision* (Check out this unbelievable story) – may be treated as a symbol of their basic criticism and inquisitiveness, even if the possibilities of verification were mediocre, rationalism distorted, and the methods – insufficient.

ILONA FLORCZAK

Prince Joseph Poniatowski in Kazimierz Bartoszewicz' works

Kazimierz Bartoszewicz (1852–1930), writer and historian, living in Krakow, Galicia, in his journalistic works dealt with the popularization of the history of the Polish nation. He was highly regarded by readers of participated Poland journalist and social activist. Among his articles were texts on the life and work of Joseph Poniatowski. Most works on nephew of Stanislaus Augustus wrote in 1913, that is, on the centenary of the death of Prince at the Battle of Nations at Leipzig, including the same in the nationwide celebration of this event. Under the influence of nineteenth-century legend surrounding the figure of Prince Joseph, he was trying newly built national hero myth of Joseph Poniatowski. Like other writers and historians, especially in Galicia, in Bartoszewicz' works, prince was not only an excellent leader and commander, full of youthful charm favorite ladies, but first and foremost a defender of honor of the Polish nation, faithful to the idea and the nation. These features, highlighted many times in press releases, literature, and finally backed up prior to the work of historians (especially in the biography of the Duke, author Simon Askenazy) made of Joseph Poniatowski figure worthy of inclusion in the pantheon of national heroes, particularly during the period when the Polish people again began to loudly talk about independence, and when he began to develop in Galicia Polish paramilitary movement, the members of the Prince Joseph was the best model.

KATARZYNA JEDYNAKIEWICZ-MRÓZ

Changes in the position of women in West Germany after the Second World War – continuities and breakthroughs

The article presents the main changes of the situation of women in Western Germany after the Second World War. The considerations are based on the femal diaries from this period, as well as on the specialist literature.

The first part of the text shows professional and educational activity of women in Germany in the years 1945–1949 and the femal part in the restoring of the country from the war damages. The second part of the article presents the occurence of the return to the traditional patterns of feminity in Federal Republic of Germany in time of the Christian Democracy rules (1949–1965). The third part of the cosiderations shows the effects of „the 1968 Revolution” for the women’s situation in Western Germany in time of the domination of the Social Democrats in this country (1969–1982). The fourth part of the text presents the increase of the real position of women in Federal Republic of Germany in the Eighties, in the context of the development of the civil society in West Germany.

MAŁGORZATA KARKOCHA

Church bells lost during the Second World War from the diocese of Kielce. A contribution to the problem

The aims of the article is to discuss the losses sustained by the Diocese of Kielce in relation to the sacral bells during the Second World War. This issue was not so far discussed in detail in historical literature.

On the basis of available sources (materials stored in the Archive of the Diocese in Kielce) it should be noted, that during the last war the diocese of Kielce lost more than 160 church bells because of the German military requisition and at least a few as a result of the warfare. The highest intensity of the action of confiscation bells by the Nazis were recorded in 1941–1942, after that time it took place only very occasionally. Among the confiscated bells were 43 antique ones, cast before 1900. The most historical bells, as many as five, lost the Parish of Gnojno. The oldest bell, looted by the Germans from the Church dedicated to the Nativity of the Blessed Virgin Mary in Książ Mały, was cast in 1500.

The most of the bells made before 1900 was the work of unknown artists. Only a few of them bear the signature of the craftsman. Bells funded in the interwar period came mostly from the three Polish foundries, that is factories of Felczyński Brothers in Kalush (Kałusz) and Przemyśl, workshop of Karl Gustav Schwabe in Biała near Bielsko and the „Bells Foundry Francis Lott, Michael Dziarski and Company” („Odlewnia Dzwonów Franciszek Lott, Michał Dziarski i Spółka”), located in Pustelnik near Warsaw.

MALGORZATA DĄBROWSKA

A Byzantine Envoy in Paris in 1408

The medieval and Byzantine collection in the Museum of Louvre treasures a Greek manuscript in a rich ivory cover, containing the supposed writings of Dionisius the Areopagite offered by a Byzantine envoy to the monastery of Saint Denis in Paris in 1408. The book was brought by Manuel Chrysoloras, a famous lecturer of Greek in Italy and a friend of Emperor Manuel II Palaeologus. The information about this visit was recorded by Chrysoloras himself inside the manuscript, and this is the only source concerning this diplomatic contact between the Byzantine ruler and Charles VI, King of France at that time. Malgorzata Dabrowska tries to explain the aim of the mission, taking into consideration the political situation of the empire, changed after the defeat of the Osmanlis by Tamerlane at Ankara in 1402 and the feud between the successors of Bayezid I. She also analyses the events in 1407–1408 in France, which provoked the domestic war in the kingdom. Showing the abundance of details, the author tries to answer the question whether Chrysoloras' visit could have arranged anything for Byzantium or whether the manuscript was only a nice diplomatic gift, which had to remind Charles VI of his helpful attitude during Manuel II's sojourn in Paris in 1400–1403 and testify to the emperor's hopes for the French help in the case of need.

DOROTA WIŚNIEWSKA-JÓZWIAK

Fee farm grant and emphyteusis in Polish law before the Partitions of the Polish-Lithuanian Commonwealth

Both Polish law before the Partitions and the law valid during the Partitions included various forms of land possession. The key problem connected with that area of research is the existence of the, so called, *divided ownership*, and the evolution of *fee farm grant* and *emphyteusis*.

There are some doubts concerning those two notions in question, the first of them being the terminology issue. It seems that they were used for various law regulations and the meaning of them within the legal doctrine is ambiguous.

The analysis of this matter shall reveal that on the one hand, there existed two separate legal institutions and, on the other hand, the term *emphyteusis* was

used interchangeably with the name *fee farm grant*, or even *hereditary lease*, which can be traced in Cardinal Laws from 1775.