

SLAWOMIR BRALEWSKI

Les mémorables dans *Les Histoires ecclésiastiques* de Socrate et Sozomène – quelques remarques

Généralement, la nature des oeuvres historiographiques est liée avec la commémoration. En travaillant sur la reconstruction de l'histoire, les auteurs de ce type de monographie ont commencé de l'écrire avec une vision des événements ou des hauts faits qu'ils voulaient garder pour les générations suivantes. Cela est bien visible dans l'historiographie de l'église. Les oeuvres de Socrate et Sozomène constituent un matériel excellent pour les études, car elles ont été créées dans le même cercle de la civilisation, mais aussi dans le même environnement, c'est-à-dire dans la communauté de Constantinople. De plus, selon la plupart de chercheurs, Sozomène qui écrivait après Socrate, a réinterprété l'oeuvre de son antécédant. Malgré de nombreuses analogies, on peut voir aussi des différences importantes entre Socrate et Sozomène dans le choix des faits et des personnes dignes de commémoration et dans la façon de commémorer. C'était le résultat de leurs liaisons avec d'autres groupes politiques ou ecclésiastiques, qui se dirigeaient de son propre intérêt. Très importante était aussi une autre origine de ce deux historiens. Le fait que Sozomène était venu d'en dehors de Constantinople a contribué à son plus grande franchise envers des événements d'autres parties d'*Imperium Romanum*. Socrate et Sozomène avaient aussi d'autres buts. Pour Socrate très importante était une éloge de l'union et d'accord des chrétiens et la condamnation de leur passion pour les disputes, ce qui était visible dans les sévices contre les hérétiques et les schismatiques. En conséquence, tout cela aurait lui servir à la défense des novatianistes et d'Origène, dont l'enseignement il aimait beaucoup. Cependant, Sozomène avait des buts politiques et ecclésiastiques strictement définis: d'un part, il soutenait Pulcherie, la soeur de l'empereur qui était en disgrâce et laquelle Socrate dans son oeuvre n'a jamais mentionné; d'autre part, sur le fond de l'église, ce qu'on peut déduire indirectement, il se déclarait pour la revision des résolutions du deuxième concile d'Éphèse qui a délibéré en 449.

JACEK WIEWIOROWSKI

Civil administration of the late Roman diocese of Thrace during the reign of Justinian the Great (527–565)

Text discusses the question of administration of Balkan diocese of Thrace under Justinian I (527–565). Author presents first the data concerning the territorial limits of *diocesium Thraciarum* and its administrators till the

Justinianic administrative reforms in 535–536 AD, when also the posts of *praetor Iustinianus Thraciae* and *quaestor Iustinianus exercitus* were established (Nov. Iust. 26 – 535 AD; Nov. Iust. 41, 50 – 536–537 AD). He discussed next shortly the question of the possible influence of John the Cappadocian (powerful praetorian prefect of the East) and Tribonian (famous questor of sacred palace) on the reforms, opposing the idea of great importance of Tribonian's impact. Author focused subsequently on the duties and geographical limits of the power of praetor of Thrace and respectively the responsibilities of quaestor of the army. He gathered data for the opinion that *praetor Thraciae* was the head of military and civil administration of the important region close to the Long Walls of Constantinople. Presenting then past and present theories concerning *quaestura exercitus* – the administrative frame which associated the Lower Danube provinces of Moesia Secunda and Scythia Minor with the Cyclades, Cyprus and Aegean province of Caria – he concluded that quaestor of the army was in fact the next praetorian prefect, whose main responsibility was to maintain the delivery of *annona militaris* for the Roman army units of poor Lower Danube from wealthier Mediterranean provinces. Author argued however that in the light of different data it still cannot be ruled out that the *quaestor exercitus* was in charge of military forces at least from time to time. Discussing the situation of Thrace after 536 AD he underlined the importance of massive building defence activity under Justinian and the impact of Justinian Plague started in 541/542 for the local living conditions. In his opinion both factors led to the reorganisation of administration in Thrace: the abolishment of *praetor Thraciae* and the establishment of *vicarius Thraciae*. The latter was the head of civil administration possibly in the southern provinces of old *dioecesis Thraciarum* (i.e. *Europa, Thracia, Haemimontus, Rhodope*) till the end of Justinian reign and later on, while the rule concerning *quaestor exercitus* was still in force (i.e. he was responsible for the northern provinces of *Moesia Secunda* and *Scythia Minor*, associated with *Cyprus, Cyclades Insulae* and *Caria*). Author put also the question about the probability of focusing the new vicar of Thrace on the building activity, as the forts and the line of defences were sufficient protection against constant barbarian incursions and invasions. The last passage concerns the possible impact of the Justinianic administrative developments and of his building program in Thrace. Author underlined the small importance of the former for the decay of Roman rule on Balkans. On the contrary the exhaustive building program could be one of the reasons which led to the end of Roman rule there. However the fall of Roman administration in most parts of Balkans and the transformation of local late Roman/early Byzantine administrative system into the middle Byzantine one as well begun later, on the turn of 7th century, under threat of Avars invasions and the massive Slavonic settlement. In his opinion the conclusion support the common opinion that the late antiquity ended in reality then but not with the death of Justinian the Great (November 13th, 565 AD) as it is still claimed by some authors.

Ireland and the religious culture of Syria in the early Middle Ages

The author presents a thesis about the religious and artistic associations of Ireland and Syrian culture in the Early Middle Ages. Refers to the scientists, who also it suggest. Indicates the number of elements providing a close spiritual similarities between Ireland and Syria. Both in Ireland and Syria, was a strong factor in the impact of pre-Christian religion on the beginnings of Christianity. Over a hundred years druidic Ireland became Christian Ireland. Over the next hundred years, created a culture of monasticism, which, in comparison with continental Europe – science flourished. The old Celtic religion and knowledge of the predecessors of Christianity lay at the root of the high level of education in the monasteries. Today we know that the first Irish monks were trained by the Christianized Druids. Knowledge and learning were an intrinsic part of life in Ireland, both as part of the ascetic ideals of monasteries. We know today about the great knowledge of astronomy in the monasteries of Ireland. Also on the Syrian-East, Gnostic Christianity, mingled with pagan tendencies (such as the wisdom of the Chaldeans, and astronomical and hermetic knowledge of Sabians of Harran). One manifestation of these effects was such an important factor in astronomy in the writings of the Syrian Christian writer Bardesanes (second century). He was born near Edessa, read Chaldeans books and got to know their knowledge of astronomy. Although baptized, he was influenced by the wisdom of the Chaldeans and Judaism.

Judaic Gnosticism is another common element linking the two cultures. Irish literature, was under the influence of Old Testament apocrypha. According to the author, also the idea of Celtic crosses has Gnostic or even hermetic character. Syrian culture in the early stages was just Judaic-Gnostic character. Bardesanes was named “last Gnostic”. His hymns had an impact even on Ephrem the Syrian. Another Syrian writer Aphrahat (c. 260–c. 345), “Persian sage”, used the method derived from Jewish schools, and inclined to Judaism in his exegetical work.

In the late antique period, special role played, “the school of the Persians in Edessa and the school in Nisibis, lying on the side of the Persian”. They were dominated by Nestorian and Antiochean exegesis. The decisive role played in it Theodore of Mopsuestia (350–428), the “father of Nestorianism”, bishop of Mopsuestia. Theodore’s exegesis and the letter also gave a special feature of insular exegesis, and the Irish in particular. Theodore was popular in the distant Anglo-Saxon Britain and Ireland, because of the similarity of his teachings to some aspects of Pelagianism.

Common element was the character of monasticism in Ireland and the areas under the influence of schools in the Syrian Edessa and Persian Nisibis. Type the

famous school in the Persian Nisibis could be known by the Irish monks reception letters Cassiodorus, who knew the Statute of school in Nisibis. Carl Nordenfalk proved also the influence of the Syrian Diatessaron on the Irish early medieval illumination (*Book of Durrow*). Diatessaron was the oldest collection (about 170 century) of the Four Gospels arranged in a continuous narrative, by Tatian, writer of Persian origin.

ZBIGNIEW ANUSIK

Political activities of Jerzy Michał Potocki between 1776 and 1789. The career of a political opponent at the time of the royal-ambassadorial rule

Jerzy Michał Potocki (1753 – about 1801) is known mainly as an diplomat, envoy and minister of the Polish Republic in Stockholm (1789–1795). But it is to emphasize that even before he was a well known person on the Polish political scene. The descendent of an old senatorial family which members in majority were enemies of the new king of Poland, Stanisław August Poniatowski, from the early youth was connected to the anti-royalist opposition. Excellent colligations and owed fortune were the factors which facilitated the beginnings of his political career. He went the way typical for magnates connected to opposition who were born in the fifties of the 18th century. He participated in many Sejmiks where he competed with king's protagonists. From the end of the seventies he attended in the subsequent Diets where he adopted oppositional attitude towards policy of the king and the royalist party. Thanks to help of his wealthy and well connected cousin, Stanisław Szczęsny Potocki, he obtained a parliament seat on the Great Diet (1788–1792) where he was bounded up with the oppositional, anti-royalist party. Thanks to the winning of the opposition in the beginnings of the Great Diet and the support of his own family he obtained a post of Polish envoy in Stockholm. It was a reason which forced Jerzy Michał Potocki to leave the Great Diet long before the end of its term

KRZYSZTOF LESIAKOWSKI

The celebration of independence as a form of political opposition in Łódź between 1978 and 1988

Anniversary celebrations and other fests and festivals comprise on a great part of existence each society. They are fundaments of national identity. For this reason, in post-war Poland communistic authorities tried to monopolize this part of life. However, leading their own ceremonials was not as effective as they expected. In the end of '70s and during all '80s of XX c., counterweight for communistic authorities in this domain was political opposition.

If it came to celebrations of national anniversary, occurrence of compete between those, who had the power and political opposition also had a place in Łódź. In this context, particular meaning had the 11th of November – Independence Day – which symbolized resistance of nation to defeat and ability of uprising and triumphal overcoming of historical cataclysm. On the grounds that, it was possible to draw an analogy to polish reality on the latest dozen years of communistic dictatorship. Considering the problem in the Łódź district, it is visible that, in whole struggle which led to restitution the meaning of anniversary of Independent Day, characteristic was Józef Piłsudski figure. On the whole, opposition groups were ideologically differential, and what is interesting, the group of followers of Piłsudski was not the strongest. Józef Piłsudski became the symbol of patriotic devotion and commitment in motherland good. Consequently, it is natural, that all opposition groups in Łódź district, tried to build their own political identity based on fame of Piłsudski, without reference to their ideological provenance.

Томаш Матленгевич

Славянская идея Станислава Сташица после Венского Конгресса

После падения Наполеона поляки были вынуждены найти *modus vivendi* с Россией и на этой почве возникли среди польской элиты славянофильские идеи. Политическая доктрина Станислава Сташица, Председателя Общества друзей науки в Варшаве сыграла особо важную роль в этом направлении. В его научных и публицистических трудах появляются про-русские и славянофильские элементы, особо заметны в период 1814–1815 г. В это время Сташиц создал *Мысли о политическом равновесии в Европе* и своего рода политическое завещание *Последние мои слова к соотечественникам*. В этих работах была представлена цельная политическая идея, панславистской окраски. Сташиц отрицал существование политического равновесия на нашем континенте и утверждал, что ни народы, ни государства не играют основной роли в историческом процессе. Согласно его мнению, действительными субъектами истории являлись высшие общины, которые называл «племена». В Европе существовали три такие группы – народы латинские, германские и славянские. Сташиц считал, что отдельные народы должны объединяться в рамках своих «племён». Тем самым польско-русская уния, возникнувшая в итоге Венского конгресса, выступала как этап натурального стремления всех славян к объединению. Связь этих народов напоминала греко-римскую империю античного мира, так как политическая мощь России соединялась с культурной ролью Польши. Сташиц был уверен, что это послужит примером для всех славян и в итоге будет создана общеславянская федерация с Россией во главе. Заодно она будет преобразоваться в конституционную монархию, в которой все народы будут жить в мире.