

The bibliography and footnotes have been compiled in accordance with the standard of the publishing series and meet all substantive requirements. The bibliography has been prepared very carefully, divided into sources and studies. It is very extensive and contains many works also from outside the English-speaking scholarly milieu (p. 170–200). As a result, the overall achievements of European Byzantine studies (especially the Bulgarian ones, as is natural in this case, but also Polish) have been noticed and appreciated. The Indices (p. 201–212) and the illustrations (p. 213–220) only attest to the care taken in releasing the work.

A separate point of interest is the linguistic editing and translation by Marek Majer. Translation is a form of art and, as is well known, involves a great deal of responsibility on the part of the translator. Marek Majer, who translated a significant part of the book and supervised the editing, has done an excellent job. The standardization of the translation of medieval Greek, Latin and Slavic terminology, while maintaining the lightness and clarity of style (the text reads well, the narrative is fast-paced, there are even appropriate native English proverbs in place of Polish ones), is a task that requires great skill, knowledge and talent. From the point of view of Polish Byzantine studies, good translation is of fundamental importance for the reception

in the world's scholarly community. Of course by now the Łódź center has made a significant contribution in this respect to the undisputed successes (e.g. a marked increase in the representation of Polish literature in the bibliography of "Byzantinische Zeitschrift", a world-famous journal, or the quotability of the sister periodical "Studia Ceranea" even in publications on material culture that are not directly related to Byzantine studies<sup>1</sup>).

Therefore, there is no doubt that the reviewed publication meets all conditions both on the substantive and editorial level to participate in the international scholarly debate on equal terms.

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*Textile Terminologies from the Orient to the Mediterranean and Europe, 1000 BC to 1000 AD*, ed. S. GASPA, C. MICHEL, M.-L. NOSCH, Lincoln 2017.

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<sup>1</sup> Cf. *Textile Terminologies from the Orient to the Mediterranean and Europe, 1000 BC to 1000 AD*, ed. S. GASPA, C. MICHEL, M.-L. NOSCH, Lincoln 2017.

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**Лев ХИРОСФАКТ, *Сочинения*, перевод с греческого, подготовка издания, комментарии, вступительная статья Т.А. СЕНИНОЙ (монахини Кассии) [LEO CHOIROSPHAKTES, *Works*, translated from Greek and edited with a commentary and introduction by T.A. SENINA (nun Kassia)], Алетейя, Санкт-Петербург 2017 [= Новая византийская библиотека. Источники], pp. 279.**

**L**eo Choirospaktes (845/850 – bef. 920) – the author of the works translated and published by Tat'jana Anatolevna Senina in the volume under review<sup>1</sup> – hailed from the Byzan-

<sup>1</sup> Beside the book under review, the scholarly output of Tat'jana A. SENINA includes editions and studies such as: Св. КАССИЯ КОНСТАНТИНОПОЛЬСКАЯ, *Гимны, каноны, эпиграммы* [St. KASSIA OF CON-

STANTINOPLE, *Hymns, Canons, Epigrams*] / Татьяна СЕНИНА, *Кассия Константинопольская: жизнь и творчество* [St. Kassia of Constantinople: Life and Works], Санкт-Петербург 2015 [= LL.SB]; Лев МАТЕМАТИК И ФИЛОСОФ, *Сочинения* [LEO THE MATHEMATICIAN AND PHILOSOPHER, *Works*], trans. et ed. T.A. СЕНИНА, Санкт-Петербург 2017 [= НВБ.И]; *Эллинизм в Византии IX века* [Hellenism in 9<sup>th</sup>-Century Byzantium], Санкт-Петербург 2018 [= НВБ.И];

tine aristocracy. He had family ties to the Macedonian dynasty and received a splendid education in his youth. For many years, he played an important role at the court of Basil I, and later Leo VI; among other things, he was entrusted with numerous diplomatic missions<sup>2</sup>. His career deteriorated somewhat in the final stages of the latter emperor's reign, and fell apart completely after the ruler's death. Thus, Choïrosphaktes spent his last days as a monk in the Monastery of Stoudios in Constantinople, where he was confined following his participation in the failed rebellion of Constantine Doukas (913). Leo Choïrosphaktes was not only a state dignitary, but also a writer, with numerous theological works, hymns, and epigrams in his oeuvre. For the present reviewer, the most interesting corpus of writings associated with Choïrosphaktes is the collection of 27 letters – including ones that he authored and ones that he received. The correspondence in question is a most interesting testimony to Choïrosphaktes's participation in the political life of Byzantium in the late 9<sup>th</sup> and early 10<sup>th</sup> century. It also provides certain clues as to the group of people with whom he maintained contacts. There can be no doubt that Leo Choïrosphaktes was an unconventional and controversial figure. In fact, the intense emotions that he aroused among other intellectuals of his time can be gleaned from two extant texts written by his Byzantine contemporaries, attacking him in an uncompromising way – one by Arethas of Caesarea (Χοιροσφάκης ἢ Μισογόης) and the other by Constantine of Rhodes (*Against Leo Choïrosphaktes*). Apart from political issues, the objections raised in these polemics

include the accusation of Hellenism – bordering, in fact, on apostasy.

The book under review is divided into two fundamental parts. In the first one, Senina presents *Leo's Biography* (Биография Льва, p. 6–20); further, she describes his various *Works* (Сочинения, p. 21–83), covering his anacreontics, iambi, epigrams, the poem *Theology in a Thousand Verses* (to which Senina devotes the most space – p. 37–69), hymns, commentaries on the Old and New Testaments, and finally letters. This part also features a section entitled *Yet Another 'Wizard'* (Еще один “чародеѳ”, p. 75–83), analyzing the above-mentioned texts against Leo Choïrosphaktes written by Arethas of Caesarea and Constantine of Rhodes. The second part of the book comprises translations of Leo's works, in the following order: anacreontics (p. 84–99), iambus no. 6 (p. 99–108), epigrams (p. 109–112), the poem *Theology in a Thousand Verses* (p. 113–187), hymns (188–195), a fragment of a commentary on the Old Testament (p. 196–201), and letters (p. 202–238). The texts are supplied with a basic philological, theological and historical commentary. The book is accompanied by two appendices (containing the translations of the above-mentioned pieces by Constantine of Rhodes, p. 239–241, and by Arethas of Caesarea, p. 242–259, respectively), a list of abbreviations (p. 260–261), bibliography (p. 262–271) and indices (272–279).

This edition, collecting the works by Leo Choïrosphaktes in a single place and making them available in Russian translation, will enable readers fluent in that language to acquaint themselves with Leo's literary output and to form an independent opinion on this author. For scholars, the book under review may be of interest primarily owing to the valuable, competent and thought-provoking presentation of Choïrosphaktes's biography and discussion of his writings.

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<sup>2</sup> On Leo's career, cf.: G. KOLIAS, *Biographie*, [in:] *Léon Choerosphactès, magistre, proconsul et patrice. Biographie – Correspondance (texte et traduction)*, ed. IDEM, Athen 1939, p. 15–73; R.J.H. JENKINS, *Leo Choerosphactes and the Saracen Vizier*, [in:] IDEM, *Studies on Byzantine History of the 9<sup>th</sup> and 10<sup>th</sup> Centuries*, London 1970, art. XI, p. 167–175; P. MAGDALINO, *In Search of the Byzantine Courtier: Leo Choïrosphaktes and Constantine Manasses*, [in:] *Byzantine Court Culture from 829 to 1204*, ed. H. MAGUIRE, Washington 1997, p. 146–161.

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**LEONORA NEVILLE, *Guide to Byzantine Historical Writing, with the assistance of DAVID HARRISVILLE, IRINA TAMARKINA, and CHARLOTTE WHATLEY, Cambridge University Press, Cambridge 2018, pp. XII, 322.***

The work under discussion has been edited by Leonora Neville, professor at the University of Wisconsin and expert in the history and culture of the Middle Byzantine period; the bibliography was compiled with the assistance of David Harrisville, Irina Tamarkina and Charlotte Whatley (p. XI). The book is conceived as a companion to Byzantine historical works written between the years 600 and 1490. Thus, the author purposefully leaves out the Early Byzantine period as well as reaches beyond the year 1453, marking the end of the Byzantine state (p. 4–5). As regards Neville's criteria for selecting the texts to be covered the volume, she chose only those that *call themselves “histories” or “chronicles”, or that clearly look like such* (p. 4) as well as those that *ostensibly participate in traditions of Greek history writing* (p. 3).

The core, entry-based part of the book is preceded by an *Introduction* (p. 1–44), in which the author expounds her conception of Byzantine historical literature and characterizes the community of Byzantine historians of the relevant periods: she describes the objectives they

set before themselves and makes certain remarks about the intended readers of their works. Some space is also devoted to issues such as *classicism, emphasis, and meaning* in Byzantine historical writings, as well as to the problems of dating, nomenclature, and the language itself. The final part of the *Introduction* provides information on the principal series of publications in which editions of Byzantine historical sources may be found as well a basic bibliography, featuring several essential works from which – according to Neville – the reader should begin his or her study of Byzantine historiography.

The main part of the book consists of 52 entries, covering the following authors/works: Theophylakt Simokatta (p. 47–51), *Paschal Chronicle* (p. 52–55), George Synkellos (p. 56–60), *Chronicle of Theophanes* (p. 61–71), Patriarch Nikephoros (p. 72–77), *Scriptor Incertus de Leo V* (p. 78–80), *Chronicle of 811* (p. 81–84), *Megas Chronographos* (p. 85–86), George the Monk (p. 87–92), Peter of Alexandria (p. 93–94), Genesios (p. 95–100), *Theophanes Continuatus* (p. 101–109), *Constan-*