

**ГЕОРГИЈЕ СФРАНЦЕС, Хроника. Паџ Византијског царства [GEORGE SPHRANTZES, *Chronicle. The Fall of the Byzantine Empire*]. Превео и приредио МЛАДЕН СТАНКОВИЋ, Предањске студије, Београд 2011, pp. 304.**

The presented publication includes the edition and translation of a chronicle by George Sphrantzes into the modern Serbian language. The chronicle is one of the most important historiographical sources for the late Byzantine Empire period. The author of the translation and the extensive scholarly commentary is Mladen Stanković – a Serbian legal historian, the author of, among others, the biography of the Empress Helena Dragaš, the mother of the last Byzantine emperor, Constantine XI Palaiologos<sup>1</sup>.

The work by George Sphrantzes was included in this paper in its short edition, containing an account of the events of 1413–1477 (the so-called *Chronicon Minus*). The basis for the edition and translation was the publication: GEORGIOS SPHRANTZES, *Memorii 1401–1477*, ed. V. GRECU, București 1966 [= *Scriptores Byzantini*, 5]. While working on the text, the author of the translation also used two other editions of the source: the classic edition of J.-P. Migne, included in volume 156 of *Patrologia Graeca* (col. 1023–1080, Paris 1886) and a newer one, prepared by Riccardo Maisano within the series of *Corpus Fontium Historiae Byzantinae* (vol. 29, Rome 1990).

The original Greek text of the source and its Serbian translation (p. 33–216) are presented in parallel, with an extensive scholarly commentary including, among others, the attempt to identify all the people and places found in the text of the chronicle, the possible exact dates of events, explanations of potentially un-

clear terms, as well as additional historical information allowing for a more complete reception of the work.

The text of the source is preceded by the editor's introduction (p. 7–32), presenting the figure of George Sphrantzes and his work. Here we can find the information about the most important facts about the Byzantine author. A lot of attention was devoted to the description of the source and the textological dependence between his short wording, *Chronicon Minus*, widely recognized as the primary variant of the chronicle, and, at the same time, an authentic work of George Sphrantzes, and the so-called *Chronicon Maius* – a later historiographic compilation attributed to Sphrantzes, covering the period 1258–1478, which was created most probably in the second half of the 16<sup>th</sup> century by Macarius Melissenos (Melissourgos), Metropolitan of Monemvasia. Moreover, all manuscripts known to the author containing the text of *Chronicon Minus* and its modern editions and translations into modern European languages were discussed.

The publication also contains a number of annexes. Without any doubt, the most important of these is the Serbian translation of a fragment of *Chronicon Maius* (p. 217–264) by Macarius Melissenos (Melissourgos), containing a comprehensive account of the siege of Constantinople by the Ottoman Turks, covering the period from 2<sup>nd</sup> April to 29<sup>th</sup> May, 1453 (fragments of Book III, 3–13). The text of the source includes a commentary.

In the final part of the book the publisher included a list of 15<sup>th</sup>-century Byzantine emperors, Turkish sultans, despots of Morea and the rulers of Serbia, along with the dates of their reigns, a list of the patriarchs of Con-

<sup>1</sup> М.М. СТАНКОВИЋ, *Последња византијска царица. Прича о српској принцези која је шест деценија седела на константинопољском престолу и била мајка двојице последњих источних царева*, Београд 2010, pp. 238.

stantinople and the popes from the same period, a map of the Peloponnese and Constantinople from the 15<sup>th</sup> century as well as an index of proper names and names of the places which appear in the text.

The goal of the publisher is to address the presented publication to a wide group of recipients. However, it should be noted that in-

cluding the full text of the *Chronicle* by George Sphrantzes in the original Greek, with translation into a modern European language, is an invaluable help for Byzantine historians who specialize in the later period of the history of the East Roman empire.

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**ЯРОСЛАВ Н. ЩАПОВ, *Византийская «Эклога законов» в русской письменной традиции. Исследование, издание текстов и комментарий*, Издательство Олега Абышко, Санкт-Петербург 2011, pp. 240.**

The presented book is most likely the last, published postmortem, publication of Jaroslav N. Ščapov (1928–2011). He was a Russian historian and a distinguished specialist in the research of the spiritual culture of Rus' during the 9<sup>th</sup> to 14<sup>th</sup> centuries. The book is the result of several years of the author's academic interests, focused on the issue of old-Russian law as well as its relationship with Byzantine jurisprudence. It is worth noting that already in the 1970s Jaroslav N. Ščapov published two extensive academic monographs devoted to the legislation of Russian princes in the 11<sup>th</sup> to 14<sup>th</sup> centuries. The aim of these so-called *ustavs* was to establish the legal frames for the functioning of Church organization in Rus'<sup>1</sup>. The issue of reception of the Byzantine ecclesiastical law collections (*Nomocanons*) in the East Slavic context was discussed in the monograph *Византийское и южнославянское правовое наследие на Руси в XI–XIII вв. (Byzantine and South Slavic Legal Heritage in Rus' in the 11<sup>th</sup>–13<sup>th</sup> centuries)*<sup>2</sup>.

The purpose of the publication is to familiarise the reader with the old-Russian translation of the *Ecloga* – a Byzantine legal code with

a strictly secular nature, promulgated – according to the *Introduction* in the work of Jaroslav N. Ščapov – by Leo III and his son Constantine V in 726 or 741<sup>3</sup>. The *Ecloga* is widely considered to be the first, after Justinian's *Corpus Iuris Civilis*, mediaeval collection of East Roman law<sup>4</sup>.

Taking into account the amount of source material and the specific nature of the existing research on the *Ecloga*, the author of the book rightly excluded from the scope of his work the so-called *Law for Judging People* (*Законъ съдъный людьмь*) – the oldest Slavic collection of secular court law, based on the provisions of

<sup>3</sup> J. VAŠICA, *Metodějův překlad nomokanonu*, Sla 24, 1955, p. 16; J. MEYENDORFF, *Teologia bizantyjska. Historia i doktryna*, trans. J. PROKORUK, Warszawa 1984, p. 107; Г. ЛИТАВРИН, *Политическая теория в Византии с середины VII до начала XIII в.*, [in:] *Культура Византии. Вторая половина VII–XII в.*, ed. З. УДАЛЬЦОВА, Г. ЛИТАВРИН, Москва 1989, p. 66; И. МЕДВЕДЕВ, *Развитие правовой науки*, [in:] *ibidem*, p. 216; К. МАКСИМОВИЧ, *Byzantine Law in Old Slavonic Translations and the Nomocanon of Methodius*, Bsl 65, 2007, p. 10; Т. СЛАВОВА, *Юридическа литература*, [in:] *История на българската средновековна литература*, ed. А. МИЛТЕНОВА, София 2008, p. 201; J.-C. СНЕУНЕТ, *Administracja cesarska*, [in:] *Świat Bizancjum*, vol. II, *Cesarstwo bizantyńskie 641–1204*, ed. IDEM, trans. А. ГРАВОЊ, Kraków 2011, p. 161.

<sup>4</sup> И. МЕДВЕДЕВ, *op. cit.*, p. 216.

<sup>1</sup> Я.Н. ЩАПОВ, *Княжеские уставы и церковь в Древней Руси XI–XIV вв.*, Москва 1972, pp. 340; IDEM, *Древнерусские княжеские уставы XI–XV вв.*, Москва 1976, pp. 240.

<sup>2</sup> IDEM, *Византийское и южнославянское правовое наследие на Руси в XI–XIII вв.*, Москва 1978, pp. 291.