

Danube and other inland watercourses in John II and Manuel I Komnenos' operations against Hungarians and nomads in 1127–1167 in the light of John Kinnamos and Niketas Choniates] (p. 189–192), the second contains the prosopography of the commanders of Byzantine naval forces in the years 1118–1204 (p. 193–200) and the third a list of rulers (of Byzantium, Venetia, Antioch, Jerusalem, Apulia, Calabria, Sicilia and Germany). Furthermore, the book features an English summary (p. 203–207), bibliography (p. 209–225), maps and illustrations (p. 226–231) and indexes (p. 232–239).

The author made a thorough and broad analysis of the source material and confronted the results with rich literature. This led to the creation of an interesting and original book that constitutes and attempt at determining the causes for the destruction of Byzantine naval forces in the end of Middle Byzantine period.

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ΤΕΟΦΥΛΑΚΤΟΣ ΣΙΜΟΚΑΤΗΣ, *Οικουμενική ιστορία* / ΤΕΟΦΙΛΑΚΤ ΣΙΜΟΚΑΤΤΑ, *Historia powszechna*, przekład, wstęp, komentarz i indeksy Anna Kotłowska, Łukasz Różycki, Wydawnictwo Naukowe Uniwersytetu im. Adama Mickiewicza w Poznaniu, Poznań 2016, pp. 499 [Rhomaioi. Źródła do historii Bizancjum, 7].

Οικουμενική ιστορία by Theophilact Simocatta¹, Byzantine historian and author, writing in first decades of the 7th century, constitutes an invaluable source for learning the history of the Byzantine Empire and its relations with the outside world in years 582–602. Due to

¹ Besides *Οικουμενική ιστορία* Theophilact is an author of several other works, namely *Quaestiones physicae*, *Dialogus de praedestinatione* as well as *Epistulae ethicae rusticatae et amatory*, from which the latter was more popular and, which might be especially interesting for the Polish reader, translated to Latin by Nicolaus Copernicus.

the fact that these years coincide with the time when the emperor Maurice held the throne, Theophilact is considered a chronicler of his reign².

The work of Theophilact is also an important source for the history of Slavic people in the Early Middle Ages, which makes it exceptionally interesting for the Polish audience. Certainly that was one of the reasons why Anna Kotłowska and Łukasz Różycki, two Polish scholars

² M. WHITBY, *The Emperor Maurice and his Historian Theophylact Simocatta on Persian and Balkan Warfare*, Oxford 1988.

from Poznań who represent the younger generation, yet have already a considerable academic output³, took the effort of the translation. The task was undoubtedly not the easy one, because the language of *Οικουμενική ιστορία* is widely considered as difficult, archaic and filled with literary references. The work of Theophilact was translated to modern languages (Russian, English, German and Hungarian) and the authors of those translations were scholars of such renown as Nina V. Pigulevska⁴, Peter Schreiner⁵, Mark and Mary Whitby⁶ and Teresa Olajos⁷.

The main part of the book obviously consists of Polish translation of Theophilact's work with a commentary (p. 31–396). It is preceded by the introduction (p. 9–30) where the information concerning the biography and the work of

Theophilact were presented (p. 9–11) as well as the historical overview of the times described by Theophilact (p. 11–22), rules on how to express various names from the *History* in Polish with bibliographical annotations (p. 22–23); finally, the military functions and ranks were described (p. 23–29). The book is supplemented by appendices (p. 399–444) that consist of: *Rola i miejsce mów w dziele Teofilakta Simokatty* [*The Role and Place of Sermons in the Work of Theophilact Simocatta*] (p. 399–424), *Bitwa pod Solachon w roku 586 w świetle dzieł Teofilakta Simokatty i Teofanasa Wyznawcy* [*The Battle of Solachon in the Year 586 According to the Works of Theophilact Simocatta and Theophanes the Confessor*] (p. 425–438), *Wykaz władców Iranu przed podbojem arabskim* [*A List of the Rulers of Iran Before the Arab Conquest*] (p. 439–440), maps (p. 441–444), as well as bibliography (p. 445–471) and indexes (p. 473–500).

The translation of *Οικουμενική ιστορία* was made with expertise and thoroughness. The authors attempted to stay close to the original, capturing, as far as it was possible in Polish, the specifics of Theophilact's style. In addition, the translation is facilitated by exhaustive commentary, prepared on the basis of rich literature and own research. The texts added in the *Appendix*, concerning the role of sermons in Theophilact's work and the battle fought between Byzantines and Persians at Solachon in the year 586 constitute an interesting input of the authors in the research of Theophilact's work.

The translation of Theophilact's *Οικουμενική ιστορία* by Anna Kotłowska and Łukasz Różycki is a very successful attempt at transmitting this important Early Byzantine historical source to the Polish language. With complete conviction I encourage its authors to pursue further efforts in order to bring other works of Byzantine historians closer to the Polish audience⁸.

³ Anna Kotłowska is the author two books: *Obraz dziejów w Chronici canones Euzebiusza z Cezarei*, Poznań 2009; *Ἀναβλέψατε εἰς τὰ πετεινὰ... Zwierzęta w kulturze literackiej Bizantyńczyków*, Poznań 2013; translations: AMBROSIVS, *De obitu Valentianiani/Św. AMBROŻY, Mowa na śmierć Walentyniana*, trans. A. KOTŁOWSKA, ed. K. ILSKI, Poznań 2007; AMBROSIVS, *De obitu Theodosii/Św. AMBROŻY, Mowa na śmierć Teodozjusza*, trans. A. KOTŁOWSKA, introd. K. ILSKI, Poznań 2008; *Księga eparcha*, trans., A. KOTŁOWSKA, introd. K. ILSKI, Poznań 2010; *Testimonia najdawniejszych dziejów Słowian*, seria grecka, z. 6: *Pisarze wieku XI*, trans. A. KOTŁOWSKA, cooperation A. BRZOSTKOWSKA, Warszawa 2013; while Ł. Różycki published among other things: *Mauricii Strategicon. Praktyczny podręcznik wojskowy i dzieło antykwaryczne*, Poznań 2015, pp. 262 [= La, 13]; *Wszystkie okręty cesarza. Rozważania nad stanem rzymskiej marynarki wojennej za panowania cesarza Maurycjusza (582–602)*, [in:] *Miasto na skrzyżowaniu mórz i kontynentów. Wczesno i średniobizantyński Konstantynopol jako miasto portowe*, ed. M.J. LESZKA, K. MARINOW, Łódź 2016 [= BL, 23], p. 17–45; *Fear – elements of Slavic "psychological warfare"*, *JAHA* 2.1, 2015, p. 23–29; *Description de l'Ukraine in light of De Administrando Imperio: Two Accounts of a Journey along the Dnieper*, *Bsl* 72, 2014, p. 122–135.

⁴ ФЕОФИЛАКТ СИМОКАТТА, *История*, trans. Н.В. ПИГУЛЕВСКАЯ, Москва 1957.

⁵ THEOPHYLAKTOS SIMOKATES, *Geschichte*, trans., ed., P. SCHREINER, Stuttgart, Stuttgart 1985.

⁶ *The History of Theophilact Simocatta*, trans. M. WHITBY, M. WHITBY, Oxford 1986.

⁷ THEOPHYLAKTOSZ SZIMOKATTÉSZ, *Világtörténelem*, trans. T. OLAJOS, Budapest 2012.

⁸ These studies were also published in English: *The Role and Place of Speeches in the Work of Theophilact Simocatta*, *VP* 36, 2016, p. 353–382; *The Battle of Solachon of 586 in light of the works of Theophilact Simocatta and Theophanes Confessor (Homologetes)*, *TM* 19, 2015, p. 315–327.

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MATEJ GOGOLA, *Mandylion z Edessy. Rukou-cestvorený obraz a jeho miesto v byzantskom umení a duchovnej kultúre* [Mandylion of Edessa. The Image Not Made by Human Hands and its Place Within Byzantine Art and Spiritual Culture], Bratislava: PostScriptum, 2017, pp. 192.

In Slovak historiography, the monograph by Mgr. Matej Gogola, PhD stands out as absolutely unique. It discusses one of the most beautiful Christian legends as well as the image that constitutes its "real" result and proof. The Image of Jesus Christ not made by hands (*acheiropoietos*) underwent an interesting his-

torical development in the Byzantine Empire and was held in very high esteem in connection with both the spiritual and the practical aspects of life.

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