

RAFAŁ KOSIŃSKI, *The Emperor Zeno Religion and Politics*, Towarzystwo Wydawnicze „Historia Iagellonica”, Cracow 2010, pp. 289 [= *Byzantina et Slavica Cracoviensia*, 6]

The reign of the emperor Zeno, although it has drawn the attention of scholars, has not yet been a subject of monographic works, with the exceptions of the written in the late 19th century, difficult to get and rather general work by Wilhelm Barth¹ and the unpublished doctoral dissertation of Benno Schwark². This gap is superbly filled by Rafał Kosiński, a young Polish byzantist who can already boast significant scholarly achievements³. While the work is primarily an attempt to show the religious policy of the ruler, it also sheds light on a number of other aspects of his reign.

The work is divided into eight main parts.

¹ *Kaiser Zeno*, Basel 1894.

² *Die kirchenpolitik Kaiser Zenos*, Würzburg 1950.

³ He is the autor e.g.: *ΑΓΙΩΣΥΝΗ ΚΑΙ ΕΞΟΥΣΙΑ. Konstantynopoliński święci mężowie i władza w V wieku po Chr.* [*Constantinopolitan Holy Men and Authority in 5th Century*], Warszawa 2006 [= *ArF*, 56]; *The Life of Nestorius as seen in Greek and Oriental Sources*, [in:] *Continuity and Change. Studies in Late Antique Historiography*, ed. D. BRODKA, M. STACHURA, Cracow 2007, p. 155–170 [= *Ele*, 13]; *Początki kariery Tarasikodissy-Zenona* [*The Beginnings of Tarasikodissa-Zeno's Career*], [in:] *Byzantina Europea. Księga jubileuszowa ofiarowana Profesorowi Waldemarowi Ceranowi*, ed. M. KOKOSZKO, M.J. LESZKA, Łódź 2007, p. 289–304 [= *BL*, 11]; *Izauria w orbicie wpływów rzymskich do połowy V wieku* [*Isauria in the Orbit of Roman Influence until the mid V Century*], *BTH* 8, 2010, p. 11–26; *Peter the Fuller, Patriarch of Antioch*, *Bsl* 68, 2010, p. 49–73; *Struktura społeczna* [*Social Structure*] and *Religie cesarstwa rzymskiego w V stuleciu* [*Religions of Roman Empire in the V Century*], [in:] *Świat rzymski w V wieku* [*Roman World in the V Century*], ed. IDEM, K. TWARDOWSKA, Kraków 2010, p. 278–297; 365–416.

In the first (*Introduction*, p. 13–29), the author presented the significance of Zeno's religious policy and characterized sources that formed the basis of his inquiry. In the second (*Decisions of the Council of Chalcedon: Acceptance and Opposition (451–471)*, p. 31–55) he showed the situation of the Byzantine Church during the two decades after the Council of Chalcedon. Part three (*Zeno*, p. 57–59) was devoted to the – hailing from Isauria – Tarasikodissa-Zeno's way to the imperial throne. Particular emphasis was placed on determining his religious views. The next part of the book (*Basiliskos' Usurpation*, p. 79–97) covers the usurpation of Basiliskos, brother of Verina, the widow of emperor Leo I. This event was an exceptionally important moment in the history of Zeno's reign. During the brief rule of the usurper, the debate over the provisions of Council of Chalcedon came back to life with great intensity. What is particularly significant, the groups hostile to this assembly of bishops gained strength thanks to the support of Basiliskos. After regaining power, Zeno was forced to work out the rules of conduct towards those of the clergy who associated themselves with the usurper and represented anti-Chalcedonian views. Part V (*The Chalcedonian Reaction*, p. 99–124) was devoted to this issue. Removal of the anti-Chalcedonian clergy from the most important positions within the Church and replacing them with supporters of the council and men loyal to both the emperor and Acacius, patriarch of Constantinople and Zeno's chief religious advisor, exacerbated the situation. This became apparent especially in Egypt. The development of *Henotikon*, the document that was to become a middle ground for an agreement with the Egyptian anti-Chalcedonians, was supposedly intended to calm down

the emotions. Many works have been devoted to discussing this document, and it has become the basis for portraying emperor Zeno as an opponent of the provisions made in Chalcedon. According to the author, this view is not correct. Evidence for this is, i.a., the fact that the *Henotikon* was considered by the contemporaries to be crypto-Chalcedonian. This subject is discussed in part VI (*Henotikon*, p. 125–145). The next part, *Revolt of Illos* (p. 147–176), is devoted to the usurpation of Illos and Leontios. Here, the scholar focused his discourse not so much on the fate of the undertaking itself, but on the attitudes expressed towards it by the various groups within the Church and by religious communities (starting with Kalandion, the patriarch of Antioch, through Pagan circles, and finally the Jewish ones). The last chapter *Acacian Schism* (p. 177–201) presents the final years of Zeno's reign, during which, i.a., the titular schism, that is the division between the patriarch of Constantinople and the bishop of Rome, occurred. The work is complemented by: an appendix *The Emperor Zeno's Church Foundations* (p. 203–220; it contains an im-

portant and original conclusion that Zeno's building policy was aimed at appeasing and enlisting aid of his Isaurian, and what needs to be remembered, native, base), *Conclusions* (p. 221–223), *Bibliography* (225–269), *Index People* (p. 271–281), *Index Places* (p. 283–289).

Rafał Kosiński's book is an important voice in the debate on the reign of emperor Zeno. The author, thanks to a thorough and comprehensive analysis of the sources, presented in a new light the ruler's religious policy. Contrary to the present in the scholarship and fairly commonly accepted opinion, the researcher showed that Zeno was a supporter of the provisions of the Council of Chalcedon, and that the certain concessions that he was making for the anti-Chalcedonian groups were caused by the hope for establishment of peace in the Church, particularly needed in the face of various political problems with which the ruler had to struggle.

Translated by Michał Zytka

Miroslaw J. Leszka (Łódź)

АННА-МАРИЯ ТОТОМАНОВА, *Из историята на българския език [Из истории болгарского языка]*, Издателство ПАН Пъблишинг Къмпани ООД, София 2009, с. 334.

Историю и историческую грамматику болгарского языка вне всяких сомнений можно считать одной из наиболее интересных областей диахронической славистической лингвистики. Причиной тому является нетипичный путь развития этого языка, отличающий его (наряду с македонским) от общеславянских моделей в области морфологических и синтаксических преобразований. Помимо

традиционного описания развития языковых форм (происходивших в силу фонетических и морфологических процессов) и определения относительной и абсолютной хронологии, историк болгарского языка постоянно встает перед задачами и вопросами более широкого характера, пытаясь указать на причины изменений структуры предмета своих исследований (от синтетизма к аналитизму) – причины