

*thology of the battle of Kosovo*, p. 167–196] is an interesting study of the birth and development of the Kosovan myth, perhaps the most important repercussion of the battle of Kosovo, strongly present in the consciousness of the contemporaries.

The work is supplemented by maps (p. 197–200), illustrations (p. 201–214), bibliography (p. 215–228), index of geographical (p. 229–234) and personal (p. 235–243) names, and a table of contents (p. 245–246). The book was prepared on the basis of the complete body of sources, with the use of vast secondary literature<sup>1</sup>. It is an original work that gives a full,

<sup>1</sup> The work might be considered somewhat lacking due to omission of certain Bulgarian works (e.g. П. ПАВЛОВ, И. ТЮТЮНДЖИЕВ, *Османските турци и краят на средновековна България*, Велико Търново 1991; ИДЕМ, *Българите и османското завоевание (краят на XIII–средата на XV в.)*, Велико Търново 1995; or Polish (e.g. M. SALAMON, *Bizancjum i Bułgaria wobec ekspansji tureckiej*

multi-faceted picture of both the battle itself, and its significance. It was written in a clear and concise manner, in a way that is going to attract both professionals and a wider circle of readers.

**Mirosław J. Leszka (Łódź)**

*Translated by Michał Zytka*

*w dobie bitwy na Kosowym Polu* [in:] *600-lecie bitwy na Kosowym Polu*, ed. K. BACZKOWSKI, Kraków 1992, p. 29–43; K. MARINOW, *Problem zdobycia Tyrnowa przez Turków Osmańskich w literaturze naukowej oraz w świetle źródeł pisanych i archeologicznych*, Mars 17, 2004, p. 3–23; ИДЕМ, *Wybrane problemy upadku Tyrnowa*, AUL.FH 80, 2005, p. 39–160). These works could have enriched not so much the image of the battle itself, but of certain threads examined in the book (e.g. Bulgarian-Turkish relations, the reasons why no serious anti-Turkish coalition emerged in the 14<sup>th</sup> century).

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**ПРЕДРАГ КОМАТИНА, Црквена политика Византије од краја иконоборства до смрти цара Василија I [Church Policy of Byzantium from the End of Iconoclasm to the Death of Emperor Basil I], Византолошки институт Српске академије наука и уметности, Посебна издања, књига 43, Београд 2014, pp. 382.**

The book by Predrag Komatina, a Serbian scholar of the young generation, is devoted to the Byzantine religious policy during the time between its final departure from iconoclasm (843) and the death of Emperor Basil I (886). This period of over forty years is characterised by many interesting and significant phenomena in both the internal life of the Byzantine Church, and its relations with the outside world. It is worth reminding here that this is the time when the mission of Constantine and Methodius to the Great Moravia happened, and the time when Bulgaria was Christianised.

The book is divided into three main parts. In the first one: *Поново устоличено православје [Orthodoxy Re-enthroned] (843–856)*, p. 27–102 the author describes the situation of the Byzantine Church during a difficult pe-

riod of resolving the situation with iconoclasm, and bringing stability to the new, Orthodox order. Part two: *Експанзија византијске цркве [The Expansion of the Byzantine Church] (856–867)*, p. 103–224, is devoted to the functioning of the Byzantine Church during the reign of Emperor Michael III. Throughout the most of this period a considerable role in ecclesiastical affairs was played by the patriarch of Constantinople, Photius. It was Michael III and Photius who were behind sending the mission to the Great Moravia and the beginning of Christianisation of Bulgaria. In the third part of the book: *Царева црква [The Emperor's Church] (867–886)*, p. 225–354, the author presents the Byzantine ecclesiastical policy during the reign of Basil I. The patriarchs at the time were first Photius, followed by Ignatius, and

finally Photius again after Ignatius' death. The clash between Constantinople and Rome (won by the former) over the affiliation of the Bulgarian Church was one of the events that occurred during this period. The book is supplemented by: a list of abbreviations (p. 9–21), foreword (pp. 22–26), summary in English (p. 355–366) and an index (p. 367–382).

The author presented the changes that occurred in the Byzantine Church during 843–886 in a competent and comprehensive manner, much like the relations between the Emperor and the Constantinopolitan patriarch, and Byzantine missionary activity. He grounded his work in the full source base that he keenly studied. Some doubts may be raised by the use of secondary literature, however. Among the works listed by Predrag Komatina I could not find, for example, works by Tadeusz

Wasilewski<sup>1</sup>, Daniel Zimann<sup>2</sup> or Ivan Božilov<sup>3</sup>, most important when considering the matter of Christianisation of Bulgaria.

**Mirosław J. Leszka (Łódź)**  
Translated by Michał Zytka

<sup>1</sup> T. WASILEWSKI, *Bizancjum i Słowianie w IX wieku. Studia z dziejów stosunków politycznych i kulturalnych*, Warszawa 1972.

<sup>2</sup> D. ZIEMANN, *Vom Wandervolk zur Großmacht. Die Entstehung Bulgariens im frühen Mittelalter (7. bis 9. Jh.)*, Köln–Weimar–Wien 2007; IDEM, *The rebellion of the nobles against the baptism of Khan Boris (865–866)*, [in:] *Post-Roman Towns, Trade and Settlement in Europe and Byzantium*, vol. II: *Byzantium, Pliska, and the Balkans*, ed. J. HENNING, Berlin–New York 2007, s. 613–624; IDEM, *Between Authoritarianism and Consensus. Domination and the Role of Nobility in the First Bulgarian Realm (7<sup>th</sup> – late 9<sup>th</sup> Century)*, *BMD* 2, 2011, p. 373–397.

<sup>3</sup> И. БОЖИЛОВ, *Българската архиепископия XI–XII век. Списъкът на българските архиепископи*, София 2011.

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**ADRIAN SZOPA, *Flavius Merobaudes. Wódz i poeta z V wieku [Flavius Merobaudes. General and Poet from the 5<sup>th</sup> century]***, Wydawnictwo AVALON, Kraków 2014, pp. 240.

The presented book was written by Adrian Szopa, an assistant lecturer at the Department of Ancient History, the Institute of History, the Pedagogical University of Cracow. His research concentrates on the period of late antiquity, especially such topics as Latin literature and the role of the barbarians in the late Roman Empire. The book is the author's first, and it presents the life and works of Flavius Merobaudes, a 5<sup>th</sup> century Roman soldier, statesman and a poet. He was closely affiliated with Aetius, a powerful general of the West and one of the most important figures of these times. Merobaudes was also a renowned poet, well known and liked in his times, however, unfortunately only two panegyrics and five shorter poems survived into our times. It is the first monograph in Poland tackling that topic, however it follows the author's long-standing interest in that person, which was shown in his MA thesis about

the panegyrics of Merobaudes and several articles also exploring similar subjects<sup>1</sup>.

The book begins with a preface (p. 11–19), and the main part is divided into four main chapters. The first one, *Świat Flawiusza Merobaudesa – Cesarstwo Rzymskie w latach 395–455* [*The World of Flavius Merobaudes – Roman Empire in Years 395–455*, p. 21–32], presents a brief overview of political history of the Roman Empire in years 395–455. The following one, *Flawiusz Merobaudes [Flavius Merobaudes]*, p. 33–67, deals with the life of Merobaudes, his origins, education, and later career with special emphasis on such things as his relationship with Aetius, received honours and dignities, and political activity.

<sup>1</sup> *Notitia Dignitatum – „najbardziej rzymski z dokumentów”?*, *AUPC.SH* 8, 2009, p. 183–191; *Flavius*