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ADRIAN JUSUPOVIĆ, *Kronika halicko-wołyńska (Kronika Romanowiczów) w latopisarskiej kolekcji historycznej [The Galician-Volhynian Chronicle (The Romanowicz Dynasty Chronicle) in the Historical Chronicle Collection], Avalon, Kraków–Warszawa 2019, pp. 203.*

The Galician-Volhynian Chronicle (Kronika halicko-wołyńska) is among the most important historiographical works belonging to the south-Ruthenian group of chronicles, along with the *Russian Primary Chronicle* and the so-called *Kiev Chronicle*. It continues to attract readers and scholars alike. Notably, the latest critical edition has been prepared by Polish scholars¹, which deserves recognition. It should be pointed out that Adrian Jusupović²,

¹ *Chronica Galiciano-Voliniana. Chronica Romanovician, ed. et praef. D. DĄBROWSKI, A. JUSUPOVIĆ, Kraków–Warszawa 2017 [= MPH.SN, 16]. It should be noted that Dariusz Dąbrowski and Adrian Jusupović prepared the translation of the Chronicle into Polish: *Kronika halicko-wołyńska. Kronika Romanowiczów*, trans. et ed. D. DĄBROWSKI, A. JUSUPOVIĆ, Kraków–Warszawa 2017.*

² Adrian Jusupović specialised in Polish-Ruthenian relations starting from the end of the 10th century until the 14th century. He has published widely, both in Poland and abroad, including: *Elity ziemi halickiej i wołyńskiej w czasach Romanowiczów (1205–1269). Studium prozopograficzne*, Kraków 2013; *Галицкие „выгнанцы” или „выгонцы”*?, RAnt 2012, 2, 6, p. 114–133; *Miasto stołeczne Daniela Romanowicza. Dzieje Chełma do połowy XIV wieku*, [in:] *Przywrócona pamięci. Ikona Matki Boskiej Chełmskiej. Ikonografia – kult – kontekst społeczny*, ed. A. GIL, M. KALINOWSKI, I. SKOCZYŁAS, Lublin–Lwów 2016, p. 161–186; «Перемышль, Червень и иные грады» и их территориальная принадлежность в конце X – начале XI в., CPy 12, 2016, p. 27–62; *Tożsamość i obcość w czasach Daniela Romanowicza: konstrukcja narracji w Kronice halicko-wołyńskiej*, [in:] *Symboliczne i realne podstawy tożsamości społecznej w średniowieczu*, ed. S. GAWŁAS, P. ŻMUDZKI, Warszawa 2017, p. 504–516.

the author of the work under review here, played a major role in the endeavour, together with prof. Dariusz Dąbrowski.

The discussion in the book centres on two basic matters: the narrative strategy employed by the author of *The Galician-Volhynian Chronicle* and the question as to whether it functioned “from the beginning as part of a historical collection?” (p. 14), and the chronological method used. The book is divided into five chapters. In the first one, *Encomium of Roman Mstislavich and the chronicles of the end of the 12th century and the beginning of the 13th century (Enkomion Romana Mściłowicza a latopisy końca XII – początku XIII w.*, p. 19–30), the author analyses the issue of the chronicler’s substituting the encomium of Roman Mstislavich for the information from the years 1198–1205 that was part of the *Kiev Chronicle of the Rościśławowicz Dynasty*. The second chapter, *Kiev Chronicle of the Rościśławowicz Dynasty (Kijowski latopis Rościśławowiczów*, p. 31–72), deals with the question of using the *Kiev Chronicle of the Rościśławowicz Dynasty* as a chronological basis for *The Galician-Volhynian Chronicle*. In the third chapter, *The so-called Daniel’s feint (Tak zwany Zwód Daniela*, p. 73–96), the author deals with the issue of employing Daniel’s feint for retaining the *dating continuity* (p. 17) and for the purpose of introducing additions by the last editor of the *Chronicle* who functioned in the circle of Vladimir Vasilkovich. The chapter that follows, *Inspired chronicling (Kronikarstwo z inspiracji*, p. 97–112), deals with the matters of chronology with respect to the topics covered, such as the Yotvingian-Lithuanian or Mongolian

themes. Finally, the fifth chapter, *The chronicler of Vladimir Vasilkovich (Kronikarz Włodzimierza Wasylkowicza*, p. 113–154), is devoted to the author of the *Chronicle*. The book also includes a concluding section (p. 155–160), an annex: A chronological table of *The Galician-Volhynian Chronicle (the Romanowicz Dynasty Chronicle)*, an English summary (p. 171–174), indexes (of person names, p. 175–182, and of geographical and ethnic names, p. 183–186), as well as a list of abbreviations (p. 187–188), and a bibliography (p. 189–202).

In a profound and erudite fashion the book's discussion enables Adrian Jusupović to formulate interesting and, importantly, well-grounded conclusions about the issues signalled above.

As far as the first matter is concerned, A. Jusupović concludes that the *Chronicle* from the very beginning functioned as *part of the historiographical chronicle collections* (p. 156) and its main narrative strategy relied on justifying the right of Vladimir Vasilkovich to serve as a high duke in accordance with the *monarchical conception provided in the 'Sermon on Law and Grace'* (p. 157).

When it comes to the issue of dating the events in the *Chronicle*, the author ascertains the following: in the case of the years 1205–1228 dating was based on the (n.b. unknown) manuscript referred to as the *Kiev Chronicle of the Rościszlawowicz Dynasty* which simultaneously included information about Galician boyars as well as the story told by the widow of Roman Mstislavich (or someone from her circle); for the years 1228–1244 it was based on the so-called *Daniel's feint* (lost as well), arranged anachronistically and supplemented with additions from the last editor of the text; for the period of 1245–1259 the dating relied on the analysis of particular aspects of the policy of Volhynian-Galician princes, such as the Mongolian or Polish one (they are portrayed chronologically); for the years 1260–1290 the dating method is similar to that used for the 1228–1244 period. In the author's view the *Chronicle* was written in the last two decades of the 13th century and the beginning of the 14th century.

The reviewed book is undoubtedly an important and inspiring voice in the discussion about *The Galician-Volhynian Chronicle* itself but also more broadly about the Ruthenian chronography.

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Mirosław J. Leszka (Łódź)*

 <https://orcid.org/0000-0003-2643-4520>

Translated by Mikołaj Deckert

* University of Łódź, Faculty of Philosophy and History, Department of Byzantine History