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THE 722 SLAVIC MANUSCRIPT FROM THE LIBRARY OF THE ROMANIAN ACADEMY IN BUCHAREST AND THE POLISH CHRONICLE*

Abstract. This article is devoted to a brief Cyrillic text, known as “Polish Chronicle”. Presently kept in the library of the Romanian Academy in Bucharest, it was included in a 16th century Tetraevangelium (BAR, Ms. sl. 722). Only a small part of the text has survived, as the rest of the folio was cut off. It is a local chronicle from Galicia (then in the Polish-Lithuanian Commonwealth) recording various events, most of which pertain to Polish-Tatar relations. From the surviving fragment, one may conclude that it is a kind of *sylva rerum* – a form of chronicle writing which was popular in that region and during this era. Although the text is brief and poorly preserved, I believe that researchers should be familiar with it.

Keywords: Polish-Lithuanian Commonwealth, Tartars, *sylva rerum*, local/familial chronograph tradition, Galicia

To the memory of Prof. Ștefan Andreescu

Found in the collection of the Library of the Romanian Academy (BAR – Biblioteca Academiei române), the Ms. sl. 722 manuscript (the 16th century) contains a text entitled “A chronicle of what was done in the Polish land and in which

* This article presents research conducted as part of the Bucharest Institut des études sud-est européennes’ project *Religious Rhetoric of Power in Byzantium and the post-Byzantine Balkans*.

The author expresses deep gratitude to Dr. Joanna Orzeł, University of Lodz, and Dr. Ovidiu Cristea, The Nicolae Iorga Institute of History of the Romanian Academy, for their invaluable assistance during his work on this article.



year². Although it is short and incompletely preserved, the text can be considered to reflect the local memory in Galicia and generally in the south-eastern parts of the Polish-Lithuanian Commonwealth. It seems legitimate to designate it as a kind of *sylva rerum* in spite of the fact that the chronicle is not available in its entirety and its few surviving lines are part of the manuscript containing texts of Holy Scripture and are in many respects different from the texts usually included under the classic definition of the genre¹. Such a designation gives us some idea of the source's importance for the history of the south and south-eastern parts of the Commonwealth – a meeting place of Christians (Catholics and Orthodox) and Muslims, something of an extension of the Balkan melting pot similar to the multicultural world of the south-eastern Europe and the Eastern Mediterranean.

The manuscript is specified in the third volume of the catalogue of Slavic manuscripts in the Library of the Romanian Academy². It consists of 286 folia, to which two were added at its beginning and one at its end. These additional folia remain unnumbered. Both the opening and closing sections of the manuscript contain some gaps. The folio size is 305 x 195 mm, and there are some cut leaves. When Petre P. Panaitescu worked on the codex, it was bound in leather and wooden boards. It has now been restored, and its binding is replaced with a new one. Each page consists of 19–20 lines, and the text is in a beautiful uncial or semi-uncial script. Remaining in the possession of a distinguished historian, Nicolae Iorga, the manuscript was transferred in 1953 to the Institute of History to later become part of the collection of the Library of the Romanian Academy. It represents a Tetraevangelium with liturgical instructions from the second half of the 16th century.

The right side of the first unnumbered page contains a note, probably from the manuscript's scribe, which informs us of the prayer of the servant of God Jacob that begins and completes this book³. There are also several notes that are not contemporary with the manuscript's preparation. I shall focus on two of them, since the third (f. 139r) only specifies a series of people's names and the days on which they worked. One note, written continuously in the lower margin of ff. 1r–6v⁴, is about the purchase of the book and its delivery to the church in Breb (there is such a village in Maramureş, Romania, but it impossible to connect it for sure with the one mentioned above) on August 5, 1684. The date follows the calendar of *Anno Domini*. The note on ff. 12v–16r⁵ appears continuously in the upper margin of the pages. It informs us of the purchase and restoration of the manuscript

¹ S. SKWARCZIŃSKA, *Kariera literacka form rodzajowych bloku silva*, [in:] *Wokół teatru i literatury. Studia i szkice*, Warszawa 1970, p. 182–202; S. ROSZAK, *Ego-documents – some Remarks about Polish and European Historiographical and Methodological Experience*, BPMH 8, 2013, p. 27–42.

² P.P. PANAITESCU, Z. MIHAIL, *Catalogul manuscriselor slavo-române și slave din Biblioteca Academiei române*, vol. III, partea I-a, București 2018, #722, p. 158–160.

³ *Ibidem*, vol. III, #722, p. 159 (f. 1r).

⁴ *Ibidem*.

⁵ *Ibidem*, p. 159–160.

by Presbyter Stephen, priest of Medyn, who placed it on the throne in the Church of the Ascension of the Lord in the village of Liedyn in the Galician diocese under Bishop Jeremiah Tisarowski (1607–1641), and as lords of the district are indicated Pan Lichowski, Pan Kalowski and Pan ... (the text breaks off). According to P.P. Panaitescu, Bishop Jeremiah Tisarowski occupied the see of Lviv in the first half of the 17th century. He died in 1641. He participated in the ordination of Metropolitan Peter Mohyla.

The manuscript cannot be dated by the notes. There is a watermark of a shield with a cross featuring two intersecting horizontal lines and a crown above it. For this figure, see No. 1384–1386 from the Catalogue of Alexandru Mareş. This paper was produced in the workshop in Prądnik Czerwony, near Krakow⁶. At the same time, the annex table for these numbers indicates the years 1542–1543–1553, i.e. around the middle of the 16th century⁷. Toward the end of the manuscript (from f. 281 onward), there is also a watermark of a “boar”. Typologically, it resembles watermarks presented in Nos. 338–386 in the catalogue of A. Mareş, but it is not a complete match with any of them. The paper was produced in the workshop in Schweidnitz (now Świdnica in Poland)⁸ throughout the entire 16th century (except for the first two decades)⁹. From this perspective, the information found in the third volume of the manuscript’s catalogue can be ignored, not because it is misleading but because it is irrelevant.

The description of the chronicle provided by P.P. Panaitescu and Z. Mihail in the same third volume of the catalogue of Slavic manuscripts gives us some idea of its content. One might certainly add some details to the description, but this problem will not be dealt with in the below.

The focus of what follows is on the so-called Polish chronicle. Only 14 lines of it have survived. Its end is missing, since the folio was cut off. A different text concludes on the *recto* page, on which the spine and the entire lower part were blank. It is on this spine (f. 11v) that our text is written. Its lower part was cut off. Only the upper part of the last line is visible, but there were certainly more. The text bears a title and is not part of another text of the manuscript. It was prepared in Ruthenia, which is explicitly mentioned, and its focus is on the history of the Polish-Lithuanian Commonwealth, of which Ruthenia was a part at that time.

The chronicle text sets itself apart from the manuscript’s main Gospel text. It was written in dark ink and certainly came later than the latter, although in the same era. Its handwriting is different and hastier. Years and events (or disasters)

⁶ A. MAREŞ, *Filigranele hîrtiei întrebuintate în ţările române în secolului al XVI-lea*, Bucureşti 1987, p. XXXI.

⁷ *Ibidem*, p. 411.

⁸ Ch.-M. BRIQUET, *Les filigranes. Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu’en 1600*, Paris 1907, p. 674 (<https://archive.org/details/BriquetLesFiligranes4/page/n61/mode/2up> [9 VIII 2025]); A. MAREŞ, *Filigranele...*, p. XXIX.

⁹ A. MAREŞ, *Filigranele...*, p. 391–392.

indicated on the left side of the page are probably additions to the chronicle's main text. The events are arranged by year, according to the calendar of the Nativity of Jesus Christ (*Anno Domini*). Some of the events bore relevance for the whole Commonwealth, but most were only of local importance.

The text is in poor condition. It deteriorated during the restoration of the manuscript's main text and some parts are practically illegible.

BAR, Ms. sl. 722, f. 11v

<p>ро̣ ̣а̣ ф̣ м̣в̣, сир̣ач̣а̣ бы̣ в̣ек̣а̣а̣</p> <p>ро̣ ̣б̣ ̣а̣ ф̣ он̣ з̣ел̣а̣ т̣р̣а̣л̣а̣ с̣в̣ѣ̣ н̣ѣ̣ в̣то̣</p>	<p>Кроника̣ ш̣ю̣ д̣в̣а̣ло̣ в̣ з̣ел̣и̣ по̣ско̣ и̣ к̣ото̣ро̣ ро̣ка̣ ро̣ б̣ а̣ ф̣ к̣д̣, Тат̣аре̣ з̣во̣ѣ̣вали̣ з̣ел̣ю̣ по̣ско̣ю̣ и̣ по̣д̣о̣ско̣ю̣ и̣ по̣г̣д̣а̣ско̣ю̣. ро̣ б̣ а̣ ф̣ м̣..¹⁰ То̣чки̣ ро̣га̣ти̣ вы̣сти̣на̣ли̣ ро̣ б̣ а̣ ф̣ ма̣¹¹ Бив̣а̣ со̣ка̣ска̣а̣ бы̣ла̣ . ро̣ б̣ а̣ ф̣ м̣в̣ Сир̣ач̣а̣ бы̣ла̣ вели̣ка̣а̣. ро̣ б̣ а̣ ф̣ од̣ жи̣то̣ мо̣ро̣з̣ по̣мо̣ро̣зи̣. ро̣ б̣ а̣ ф̣ о̣г̣ Тат̣аре̣ по̣кр̣о̣ск̣і̣е̣ бы̣ли̣ по̣ и̣во̣во̣ в̣то̣ ро̣ б̣ а̣ ф̣ п̣в̣ при̣ кро̣ ст̣е̣фа̣ пол̣а̣ци̣ ко̣ле̣да̣ ѿ̣м̣ѣ̣н̣или̣ ро̣ б̣ а̣ ф̣ п̣д̣, ѿ̣ ст̣ѣ̣¹² бы̣ли̣ тат̣аре̣. в̣ з̣ел̣и̣ р̣с̣ко̣ ро̣ б̣ а̣ ф̣ ч̣д̣, м̣ца̣ ию̣на̣ к̣з̣ тат̣аре̣ и̣сто̣ка̣¹³ га̣ли̣ спа̣ ро̣ б̣ а̣ ф̣ пи̣ на̣ ц̣ѣ̣ ма̣ѣ̣ни̣ла̣на̣ по̣ма̣ . ро̣ б̣ а̣ х̣ в̣и̣ То̣ва̣ вы̣з̣ды̣ха̣ на̣ го̣ло̣, и̣ сар̣ач̣а̣ бы̣ла̣ вели̣ка̣а̣ в̣то̣.. ро̣к̣с̣ Т̣ат̣аре̣ т̣лю̣д̣ро̣вали̣ по̣ ко̣у̣¹³</p>
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Translation¹⁴:

<p>anno 1532 there were locusts lot of</p> <p>Anno Domini 1578</p>	<p>A chronicle of what happened in the Polish land and in which year. Anno Domini 1524 the Tatars conquered the Polish land And Podolia, and Bogdania. Anno Domini 15...¹⁵ The Turks invaded the Rogatin Anno Domini 1531 (1535?) the Battle of Sokal took place Anno Domini 1532 there were a lot of locusts Anno Domini 1571 the wheat froze from (great) cold Anno Domini 1573 The Pokrov (?) Tatars reached Lviv ...¹⁶ Anno Domini 1582 Under King Stephen, the Poles changed the calendar</p>
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¹⁰ Ilisible.

¹¹ Мѣ?

¹² Ор̣ сп̣ѣ̣съ?

¹³ The folio was cut and that last line is damaged: part of it is missing and the transcript is uncertain. The last word or part of the word could be ко̣у̣.

¹⁴ The surviving part of the chronicle in question is in very poor condition. It contains large gaps and many unclear fragments. Therefore, its translation is uncertain and often inconsistent. My goal is to identify the events to which it refers in order to grasp its nature and message.

¹⁵ Illegible numbers.

¹⁶ Illegible, unclear.

The earth quaked. Anno Domini 1584 ???¹⁷ Tatars were in the Ruthenian land
 Whole week VTOK???¹⁸ Anno Domini 1594, On June, 27, the Tatars destroyed Galich, (??)¹⁹
 Anno Domini 1588 we were taken by tsar (= emperor) Maximilian.
 Anno Domini 1612 a great trouble befell us, and there were locusts
 many that year; the Tatars plundered houses

One can obtain a better understanding of the text by tracing the events to which it refers.

1. The Tatar invasion in 1524

Here, the chronicle refers to one of the period's many military clashes between the Polish-Lithuanian Commonwealth and the Tatars. The year 1524 was filled with various significant events. The one in question most likely concerned the invasion of the south-eastern parts of the Polish-Lithuanian state by the Crimean army led by two brothers Islam and Özbek Giray²⁰. The invasion was part of the Khanate's internal power struggle between the two brothers and Khan Saadet Giray. It was also linked to the Ottomans' efforts to force the Tatars to join the war against Hungary. It is worth noting that both Moldavia (referred to as "Bogdania", the name the Ottomans usually used) and Podolia are mentioned among the conquered territories. Undoubtedly, Moldavia came under attack and was subjected to plunder, but the attack was resisted by the local authorities and Prince Stephen the Young, who, assisted by the Poles, managed to defeat the Ottoman-Tatar army at Tărăsăuți on the Prut River (11 June 1524)²¹. It is therefore unclear why the event is described as a Tatar conquest of the Polish lands, Podolia and Bogdania (Moldavia). Perhaps such a local chronicle simply reflected how the local population perceived various events and should not be expected to offer an accurate account of them.

2. (15..)

The phrase concerns an Ottoman invasion. Unfortunately, its year is not preserved in the text. The sequence of the narration seems to indicate that the event should be dated to the second half of the 1620s. However, since the chronicle misdates the Battle of Sokal, this dating can hardly be certain. Sigismund the Old, who ruled

¹⁷ Illegible, unclear.

¹⁸ Illegible, unclear.

¹⁹ Illegible, unclear.

²⁰ D. KOŁODZIEJCZYK, *The Crimean Khanate and Poland-Lithuania. International Diplomacy on the European Periphery (15th–18th Centuries). A Study of Peace Treaties Followed by an Annotated Edition of Relevant Documents*, Leiden–Boston 2011 [= OEH, 47], p. 65–66.

²¹ O. CRISTEA, *The Friend of My Friend and the Enemy of My Enemy: Romanian Participation in the Ottoman Campaigns*, [in:] *The European Tributary State of the Ottoman Empire in the Sixteenth and Seventeenth Centuries*, ed. G. KÁRMAN, L. KUNČEVIĆ, Leiden–Boston 2013 [= OEH, 53], p. 260.

Poland in the years 1507–1548, maintained relatively good and peaceful relations with the Ottoman Empire²². Yet, there were several conflicts one should pay attention to in order to identify the event referred to in the chronicle. One of those conflicts pertained to Suleiman I's rise to power, his conquest of Belgrade (1521) and his intention to subjugate Hungary. As the house of the Jagiellons also ruled in Buda, Kraków naturally sent support, thus provoking a conflict. The Ottomans reached Lviv (Lemberg, Lwów), and the prospect of a Muscovite-Tatar-Ottoman alliance forced Sigismund to seek peace. As a result, the 1525 *ahdname* was edicted²³. When the Ottomans placed Jan Zápolya on the throne of Hungary, his rule was challenged by Ferdinand von Habsburg. The ensuing situation, as well as the actions of the Moldavian Prince Petru Rareș, created a tension between Ottoman Empire and the Habsburgs, which in turn opened the way for the Polish-Ottoman cooperation²⁴.

Worth noting is the mention of "Rogatin" which the Ottomans also invaded. This may have been the Galician city of Rohatyn (now in Ukraine). It lay in the way of foreign attacks from the South. Its location is practically in the same historical area and the name used in the chronicle follows the phonetic particularities of the local speech. There is evidence that the Moldavian ruler Bogdan III conquered and plundered the city in 1509²⁵.

3. (1531/1535?) The battle of Sokal

This fragment presents the problem of dating. It concerns the Battle of Sokal between the Podolian-Galician aristocracy, led by the great hetman Konstantin Ostrotsky, and the Crimean Tatar troops commanded by Bogatyr Giray. The battle followed a period of alliance between the two countries. However, Crimea's union with Moscow complicated its relations with the Polish-Lithuanians Commonwealth²⁶. The clash occurred on the banks of the Bug River, near the town of Sokal. Ostrotsky's troops were defeated by the much larger Tatar army. However, the new confrontation with the Muscovites brought about the Tatars' new rapprochement with the Poles, although the battle clearly left long-lasting emotional consequences.

²² D. KOŁODZIEJCZYK, *Ottoman-Polish Diplomatic Relations (15th–18th Centuries). An Annotated Edition of Ahdnames and Other Documents*, Leiden–Boston–Köln 2000 [= OEK, 18], p. 113–119.

²³ *Ibidem*, p. 116–117.

²⁴ *Ibidem*, p. 116–119.

²⁵ *Cronicle slavo-române din sec. XV–XVI publicate de Ion Bogdan*, ed. P.P. PANAITESCU, București 1959, p. 182; M.-M. SZEKELY, *Un gest de putere al lui Bogdan al III-lea și semnificația lui*, [in:] *Putna, ctitorii ei și lumea lor*, București 2011, p. 99–106.

²⁶ S. HERBST, *Bitwa pod Sokalem 2 VIII 1519*, [in:] IDEM, *Potrzeba historii*, vol. II, Warszawa 1978, p. 296; J. TYSZKIEWICZ, *Sojusze nieprzyjaciół i bitwa pod Sokalem 2 sierpnia 1519 r.*, [in:] *Afryka, Orient, Polska. Prace ofiarowane Profesorowi Andrzejowi Dziubińskiemu w siedemdziesiątą rocznicę urodzin*, ed. S. KUCZYŃSKI, A. RACHUBA, M. TYMOWSKI, Warszawa 2007, p. 145–153; D. KOŁODZIEJCZYK, *The Crimean Khanate and Poland-Lithuania...*, p. 54.

It took place on 2 August 1519. In the chronicle under discussion, it is recorded under 1531 or, depending on how the text is interpreted, under 1535. This is a significant discrepancy that can hardly be put down to a simple error, especially since the spelling of the Greco-Slavic numbers for 19 and 31/35 is completely different.

4. (1532) Locust invasion

I have not been able to identify this event. There were many locust invasions during the fourth and fifth decades of the 16th century. The real disaster occurred in 1539–1544²⁷, and it became the reason why the ruler of Moldavia obtained the nickname Ștefan Lăcustă (1538–1540), (Stephen the Locust).

5. (1571)

Frost damage to crops. I have not been able to identify this specific event.

6. (1573) Tatars reached Lviv (Lemberg, Lwów)

The first royal election held in the Polish Lithuanian Commonwealth was the main event in Polish history that can be connected with this date. On 7 July 1572, King Sigismund II Augustus died childless, leaving no heir to succeed him and continue the dynasty. This situation opened the way for the *szlachta* (nobility) to elect the king. There were several candidates. Various sections of Polish society differed in their preferences for particular candidates, as did different European powers: the Habsburgs of Austria and Spain, the protestants and Muscovy as well as France and its Ottoman allies. The proceedings of the Convocation and Election Sejms (Diets) dragged on until finally the French prince, Henri de Valois, Duke d'Anjou was elected King of Poland and Grand Duke of Lithuania. The following history is well known. The issue to address here concerns the intervention of foreign, especially Ottoman, powers in the election. The Sultan was certainly interested in the election's results²⁸. In their efforts to affect it, the Ottomans used, among others, their Crimean allies and vassals²⁹. The episode that the chronicle referred to may have been linked with the Ottoman pressure to secure the victory of the French

²⁷ See P. CERNOVODEANU, P. BINDER, *Cavalerii Apocalipsului. Calamitățile naturale din trecutul României (pâna la 1800)*, București 1993, p. 49–50.

²⁸ K. BEYDILLI, *Die Polnischen Königswahlen und Interregnen von 1572 und 1576 im Lichte osmanischer Archivalien. Ein Beitrag zur Geschichte der osmanischen Machtpolitik*, München 1976.

²⁹ J. RYPKA, *Briefwechsel der Hohen Pforte mit den Krimchanen im II. Bande von Ferīdūns Münšeāt*, [in:] *Festschrift Georg Jacob zum siebzigsten Geburtstag*, ed. Th. MENZEL, Leipzig 1932, p. 241–269; K. WAWRZYŃIAK, *Ottoman-Polish Diplomatic Relation in the Sixteenth Century*, Dissertation for the degree of Master of Arts in History, Bilkent University, Ankara 2003, p. 51–53; D. KOŁODZIEJCZYK, *The Crimean Khanate and Poland-Lithuania...*, p. 101–102.

candidate and prevent the election of the Habsburg. This is nothing but a hypothesis. However, the main question that arises here is why the local chronicle referred to this issue. Was it considered very important?

Another question is why the Tartars were called “Pokrov” (*Tatary Pokrovskie*). This may have been a local classification following some Christian landmark (monastery, agglomeration, etc.). The scribe may have meant a group of baptised Tartars allied with Moscow.

7. (1582) King Stephen Bathory adopted the Gregorian calendar

This change took place immediately after Pope Gregory XIII published the encyclical *Inter gravissima*. Consequently, in the Polish-Lithuanian Commonwealth, 4 October 1582, was followed by 15 October 1582. The chronicler’s compiler must have found it worthy of mention.

8. (1584) The invasion of the Tatars in Russian/Ruthenian land

This record is very brief and as such leaves little room for interpretation. It immediately follows the announcement of King Stephen Bathory’s change of calendar. The year mentioned is 1584. The phrase can be linked to the complex political situation Central and Eastern Europe found itself in during that time. The election of Stephen Bathory as King of the Polish-Lithuanian Kingdom not only definitely ended the rule of the Jagiellonian dynasty but, because Stephen actually owed his power to the nobles’ votes, it also caused concerns for the future stability of the political system. Reference to the invasion of Tatars into the Ruthenian land may pertain to the tension that arose in connection with the rise of two political blocs – one regarding the Ottoman Empire and the other the Habsburgs and Moscow³⁰. It is thus possible to claim that the chronicler probably meant Ruthenian and not Russian lands, and in the context of the 16th century Ruthenian lands most likely referred to Eastern Galicia.

9. (1594, June 27) The Tatar attack on Galich/Halych

This Tatar invasion, along with its impact on south-eastern Europe, and especially on Walachia and Moldavia³¹, has received much attention in Polish historiography³². It was part of a bigger confrontation between the Holy Roman Empire,

³⁰ K. WAWRZYŃIAK, *Ottoman-Polish Diplomatic Relation...*, p. 55–63.

³¹ D. MILEWSKI, *Między patronatem i współpracą – relacje Jana Zamoyskiego i hospodara moldawskiego Jeremiego Mołyły (1595–1605)*, WSiN tom specjalny, 2012, p. 11–31.

³² A. CZOŁOWSKI, *Tatarzy w Karpatach w 1594 r. Epizod z najazdów tatarskich na Polskę*, ZSz 1.4, 1938, p. 6–24. See also A. TÜRK, *The Crimean Khanate under the Reign of Gazi Giray II*, A Master’s Thesis, Ankara, Bilkent University 2000, p. 33–34.

the Roman church and their allies on the one hand, and the Ottoman Empire and its allies on the other³³. The struggle between Poland and the Tatars arose as a collateral effect of the confrontation. Throughout the 16th and the 17th centuries, Tatars often invaded and devastated Halych, an important fortress and the eponymous city of Galicia. Since the Ottoman-Polish wars of the previous époque, the city had been attacked several times. This particular assault was probably linked to the aforementioned war between the Ottoman Empire and the Habsburgs (1593–1606). The Polish-Lithuanian Commonwealth was not part of the conflict, but it suffered damage due to the Tatars' passage through its lands³⁴. At the sultan's insistence, the Khanate established peaceful relations with Moscow and sent troops to Hungary and Transylvania. The Tatars' march through Polish territory left behind the usual trail of destruction. These events clearly fit into the chronicle's context. However, the chronicle's chronology is not fully consistent with the existing knowledge of this well-documented episode. The Tatars are known to have marched through Carpathians at the end of June and beginning of July 1594. Poland mobilised its forces and tried to prevent their passage across its territory. According to the chronicle, Halych came under attack on 27 June. However, the attack is known to have taken place from the 5th to the 7th of July³⁵. This discrepancy may be important only in terms of determining the chronicle's reliability, which is not my goal here. The mistake probably lay with the local chronicler.

Another significant issue that arises in connection with these events concerns the status of the Principality of Moldavia. The Polish army, led by Jan Zamoyski, entered its territory and placed Jeremiah Mohyla on its throne³⁶. At that time, Poland exercised much influence on Moldavia's affairs, continuing to support the dynasty of Mohyla (Movilă, Mogila, Mohyla)³⁷.

10. (1588) The war of the Polish succession

The chronicle also refers to Maximilian III von Habsburg, Archduke of Austria, and the events surrounding the election of Stephen Báthory's successor. Maximilian III is referred to as "Tsar = Emperor", an error that probably arose because he belonged to the dynasty that ruled the Holy Roman Empire or because his father Maximilian II who actually was the Holy Roman Emperor had sought the Polish

³³ A. CZOŁOWSKI, *Tatarzy w Karpatach w 1594 r...*, p. 6–8.

³⁴ D. KOŁODZIEJCZYK, *The Crimean Khanate and Poland-Lithuania...*, p. 111–112.

³⁵ A. CZOŁOWSKI, *Tatarzy w Karpatach w 1594 r...*, p. 16–18.

³⁶ D. KOŁODZIEJCZYK, *Polish-Ottoman Diplomatic Relations...*, p. 126–127.

³⁷ A. PIPPIDI, *Ieremia Movilă. Schiță de portret*, [in:] *Movileștii. Istorie și spiritualitate românească*, vol. II, Sucevița 2006, p. 79–92; C.A. BOBICESCU, *Între integrare și păstrarea autonomiei. Modelul polonez și controlul domnilor în Moldova și Țara Românească la cumpăna secolelor XVI–XVII*, [in:] *ibidem*, p. 227–247; C. REZACHEVICI, *Dimensiunea Polonă a activității lui Ieremia Movilă în lumina izvoarelor vremii*, [in:] *ibidem*, p. 249–262; O. CRISTEA, *Puterea cuvintelor: știri și război în sec. XV–XVI*, Târgoviște 2014, p. 63–64.

throne against Stephen Báthory in 1576. After Báthory's death (1586), Archduke Maximilian von Habsburg joined the contest for the Polish throne. He claimed he had won, but some portion of Polish nobles refused to recognise him. Their refusal resulted in the outbreak of the War of the Polish Succession which Maximilian lost to Sigismund III Vasa. Maximilian von Habsburg renounced his claims as late as 1598. These events were part of the Habsburgs' struggle to establish their position in the countries of Central Europe. In this case, Maximilian's action certainly affected the entire Polish-Lithuanian state and as such found its reflection in the chronicle.

11. (1578, 1612) Locusts and other disasters

It is worth noting that the text lists several records of disasters, some of which include natural ones³⁸. Among them, locust invasions stand out. They are mentioned twice under 1532 (probably a repetition of the same message) and then again under 1612. The chronicle also reports frost damage to wheat (1571) and an earthquake (1578). One might try to confirm that these events occurred, but it would add little substance to the main goal of our analysis, although such a confirmation would certainly speak in favour of the reliability of the chronicle. It should also be stressed that records, noted to the right of the main text, seem to be later additions. It is impossible to state categorically, but it is quite remarkable that they all pertain to natural disasters: the locusts in 1532 and the earthquake in 1578. References to natural disasters also appear in the main body of the text. Recorded under 1612, information about locust is accompanied by a reference to the Tatar invasion, although 1612 does not seem to be the specific year in which the invasion took place. The period 1610–1615 saw some tension in Central and Eastern Europe. The causes of it lay in the conquest of Moscow by the Polish army and in the strained relations between Poland and Crimea. These relations deteriorated as a result of Polish army's intervention in Moldavia in support of the Mohyla family³⁹. It can be argued that these events are reflected in the chronicle under consideration.

* * *

This so-called "Polish Chronicle", written on the blank back of f. 11v, can be claimed as a later addition to the manuscript's Tetraevangelium. It has not survived in its entirety. The bottom page of the folio was cut off, probably because the Gospel text occupied only the upper part of the right side of the leaf. As the manuscript dates

³⁸ For these events, see P. CERNOVODEANU, P. BINDER, *Cavalerii Apocalipsului...*, *passim*.

³⁹ D. SKORUPA, *Stosunki polsko-tatarskie 1595–1623*, Warszawa 2004, p. 172–187; D. KOŁODZIEJCZYK, *The Crimean Khanate and Poland-Lithuania...*, p. 124–126.

to the second half of the 16th century, while the added “chronicle” mentions events from 1612, we have reason to believe that it is later than the main text of the codex. The chronicle lines must have come from a different text, where events might have been recorded periodically.

The chronicle was created in Ruthenia, most likely in Galicia, as attested by both its language and its content. Also, it should be stressed that during this period those who used Cyrillic did not typically count years according to the *Anno Domini* calendar. The chronicle reports events regarding the Polish south as well as Poland’s relations with Crimea and the Ottoman Empire. Such events as the adoption of the Gregorian calendar and Maximilian’s attempts to take the Polish throne may seem exceptional in that they concerned the entire Commonwealth. However, the adoption of the new calendar must have been shocking to the Orthodox and the Habsburg’s action clearly affected the South. The chronicle makes no reference to such significant issues as the Commonwealth’s relations with Germanic states or the Teutonic Order, and Muscovy is mentioned only in the context of relations with the Tatars.

The text can be viewed as a fragment of a local book of historical events, both political and natural (mostly disastrous), that took place in the domain of a provincial landlord who found them worthy of commemoration. Known as *sylva rerum*, these books were created by representatives of local communities or by landlords’ family members⁴⁰. The text has not survived in its entirety, and nothing is known about its author. He certainly did not represent a high literary culture, nor can he be given credit for sound historical knowledge. The “chronicle” contains many mistakes, and the scribe most likely referred to events that had occurred long before he recorded them. This type of scripture is characteristic of family chronicles. There is no clear evidence to suggest that the text in question was a kind of “family record”, but it seems closest to that genre. Given the brevity of the preserved fragment, it is difficult to make far-reaching generalisations. The existing knowledge of the “Polish chronicle” is devoid of any specific details. However, one can assume that the manuscript’s main text drew from a variety of local records. I have not been able to identify any of them. Experts on Polish history need to investigate this issue further.

Despite all the reservations one can raise about the text in question, those regarding, for example, the mediocrity of its author or the fact that there survives only a small part of it, it is interesting in that it comes from the meeting place of the Orthodox, Catholics and Muslims and, especially, that it represents the local memory of various events.

⁴⁰ S. SKWARCZYŃSKA, *Kariera literacka form rodzajowych...*, p. 182–202; S. ROSZAK, *Ego-documents...*, p. 27–42.

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