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Professor Ignacy Daniłowicz and His Palaeographic Legacy. Notes on the Margin of the Transliteration of *The Lithuanian Letopis and the Rus' Chronicle*

Profesor Ignacy Daniłowicz i jego spuścizna paleograficzna. Uwagi na marginesie transliteracji „Latopisca Litwy i Kroniki Ruskiej”

Прафесар Ігнат Даніловіч і яго палеаграфічная спадчына. Заўвагі на перыферыі транслітарацыі „Летапісца Літвы і Хронікі Рускай”

Abstract

Ignacy Daniłowicz, the 19th century scholar from Podlasie, a professor at the Vilnius University, then, successively, at the Kharkiv University, the Kiev University, and the Moscow University, left behind a rich and valuable scholarly legacy. A lawyer and historian by education, he also showed considerable linguistic and palaeographic skills and was fascinated with the language of Rus' documents pertaining to the history of Lithuania. His work with said files was undoubtedly facilitated by his knowledge of the dialect of Podlasie. The text focuses mainly on the methods of transposing the Supraśl letopis, written at the beginning of the 16th century in the Cyrillic script, into the Latin alphabet. The analysis of the solution used by Daniłowicz in terms of the transliteration of vowels and consonants reveals a good command of the palaeographer's toolkit in spite of the lack of linguistic training.

Keywords: palaeography, Cyrillic script, Latin script, transliteration of vowels and consonants, Supraśl letopis

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Abstrakt

Pochodzący z Podlasia XIX-wieczny uczyony, profesor Uniwersytetu Wileńskiego, a następnie kolejno Charkowskiego, Kijowskiego oraz Moskiewskiego, Ignacy Daniłowicz pozostawił po sobie bogatą i wartościową spuściznę naukową. Prawnik i historyk z wykształcenia, przejawiał też niemałe zdolności językoznawcy i paleografa zafascynowanego językiem ruskich dokumentów do dziejów Litwy. Pracę z nimi niewątpliwie ułatwiała mu znajomość podlaskiej mowy. Główna uwaga w tekście skupiona została na sposobach transponowania na alfabet łaciński Latopisu supraskiego, który powstał na początku XVI wieku jako tekst cyrylicy. Analiza zastosowanych przez Daniłowicza rozwiązań w zakresie transliterowania samogłosek i spółgłosek pokazała dobre opanowanie warsztatu paleografa mimo braku przygotowania językoznawczego.

Słowa kluczowe: paleografia, cyrylica, łacinka, transliteracja samogłosek i spółgłosek, Latopis supraski

Анотацыя

Вучоны XIX ст., прафесар Віленскага, а пазней Харкаўскага, Кіеўскага і Маскоўскага ўніверсітэтаў Ігнат Даниловіч, які паходзіў з Падляшша, пакінуў пасля сябе багатую і каштоўную навуковую спадчыну. Юрыст і гісторык па прафесіі, ён таксама праявіў значныя здольнасці лінгвіста і палеографа, захопленнага мовай рускіх дакументаў па гісторыі Літвы. Працу з імі, несумненна, абягчала веданне ім падляшскай гаворкі. Асноўная ўвага ў гэтым зварнута на спосабы трансляцыі на лацінку Супрасльскага летапісу, напісанага ў пачатку XVI ст. кірыліцай. Ааналіз прыёмаў, выкарыстаных Даниловічам у працэсе транслітарацыі галосных і зычных, паказаў, што, нягледзячы на адсутнасць мовазнаўчай падрыхтоўкі, даследчык добра валодаў палеаграфічнай метадыкай.

Ключавыя словы: палеаграфія, кірыліца, лацінка, транслітарацыя галосных і зычных, Супрасльскі летапіс

The intention of the author of the article is to revive the memory of the figure of one of the great residents of Podlasie of the 19th century – Ignacy Daniłowicz – a highly valued by his contemporary scholars professor at the Vilnius University, then, successively, at the Kharkiv University, the Kiev University, and the Moscow University. A lawyer and historian by education, Daniłowicz also showed considerable linguistic and palaeographic skills and was fascinated with the language of Rus' documents pertaining to the history of Lithuania, the work with which was undoubtedly facilitated by his knowledge of the Podlasie dialect.

The text is dedicated to researchers who have associated their scholarly interests with Podlasie – its history, culture, language. One of them is Professor Michał Sajewicz – the author of numerous publications devoted to the local dialects and proper nouns

of the Polish-Belarusian-Ukrainian borderland. His works, recording and archiving the speech and proper names of the inhabitants of the lands crossed by the Narew (cf. i.a. Sajewicz, 2002, 2013), are at the same time a continuation of the work of the generation of Podlasie residents that already at the beginning of the 19th century made the effort of researching and describing the history of the nations of the Grand Duchy of Lithuania and the Polish–Lithuanian Commonwealth.

Main Facts from the Biography of Daniłowicz

Ignacy Daniłowicz was born on the 30th of July, 1787 in Hryniewiczze Duże in the Bielsk County as the eldest of the seven children of the local Uniate priest Mikołaj and Domicela née Michniewicz (Turkowski, 1938, p. 412). Initially taught at home, he began his proper education in 1797 in the Łomża Piarists' school, thanks to the care of his uncle, the priest Michał Daniłowicz, a pedagogue, a mathematics and astronomy lecturer. In 1807 he began education in the gymnasium founded by the Prussian authorities in Białystok, which he graduated from in 1807, making particular progress in German and French. Three years later (in 1810) he began studies at the Department of Ethics and Politics at the Vilnius University and received the degree of the Master of Law in April 1812. In the summer of the same year, when the Napoleonic troops seized the lands of the Białystok oblast, Daniłowicz was given the function of the secretary to the French governor of the oblast. In 1814 he became a lecturer of national civil law at the Vilnius University, which enabled him to go on scholarly trips to libraries and visit archives in Warsaw, Saint Petersburg, and Moscow in search of documents related to the political system of early Lithuania. He continued the research work at the Vilnius University after his return from a scholarly journey in 1819, procuring in 1822 the post of an associate professor, and in 1824 – of a full professor at his alma mater (Turkowski, 1938, pp. 412–414). In this period, historical studies at the Vilnius University entered the time of their greatest splendour, which was related to the prominent historian Joachim Lelewel assuming the history department chairmanship. Inspired by this scholar, besides the legal issues, Daniłowicz was researching the history of the law in the Grand Duchy of Lithuania, chiefly the sources pertaining to it. In 1824, following the discovery of the activity of the Vilnius Philomaths and Philarets, Daniłowicz, alongside a group of other professors at the University (which included Lelewel and Bobrowski), was expelled from Vilnius 'poza granice polskich guberni'¹ (Čamârycki, 2005, p. 576). In the following year, he found himself at the Kharkiv University where he was appointed as the Professor of Diplomacy (Kijas, 1997, p. 28). This is how 'nasz Podlasiianin' ('our Podlasiianin' – Polish for an inhabitant of Podlasie), as Michał Bobrowski called him in his letters, found himself in the city which in time began to be considered the capital of the Ukrainian literary and national Romanticism. The stay in Kharkiv, which

¹ 'beyond the borders of the Polish governorates'.

lasted until 1830, and the close contact with the local Ukrainian intelligentsia resulted for Daniłowicz in new scholarly interests. Next to further work on the elucidation of issues of the legislation and history of the Grand Duchy of Lithuania, he began to gather source material with the intention of producing an outline of the history of Ukraine. In his letters to Lelewel, written after meeting Daniłowicz in Podlasie where he stayed in 1827, Bobrowski made a humorous remark: 'Podlasiak między kozakami zupełnie się skozaczył'² (Hawryluk, 2002, p. 30). The years 1830–1834 Daniłowicz spent in the country on the Neva as a specialist in the legislation of Lithuania and the Rus' in the Second Section of the Imperial Chancellery (at the same time being a professor at the Kharkiv University), involved in the codification work of Mikhail M. Speransky. During his stay in Saint Petersburg, the object of his interest was also the material of the Lithuanian *Metrica* which was stored there (he was then working with Franciszek Malewski who would later work with the *Metrica*). In the following years (1835–1839) he worked at the university in Kiev, from which he was then punitively transferred to Moscow where he stayed until 1842, entering into a collaboration with an esteemed publisher of sources, Prince Mikhail A. Obolensky (Turkowski 1938, pp. 412–414) and together preparing for print the *Księga poselska* (Ambassador's Book) of the *Lithuanian Metrica*. Moscow was the last site of Daniłowicz's scholarly work. Due to his deteriorating physical and mental health, in 1842 he asked the university authorities to be released from his responsibilities and returned to Kiev. In the following year, he went to receive treatment in Frywałd in Lower Silesia (today Jeseník in the Czech Republic), where he died on the 12th of July 1843.

The Scholarly Activity of Ignacy Daniłowicz

As a researcher, Daniłowicz was without a doubt shaped by the Vilnius University which in the 19th century was the most important centre of research in the history of Lithuania and the Grand Duchy of Lithuania. 'Zgromadzeni w nim i wokół niego uczeni dokonali fundamentalnych ustaleń źródłowych i sformułowali pierwsze naukowe interpretacje litewskich dziejów'³ (Błachowska, 2018, p. 26). From the beginning of the 1820s, Daniłowicz (together with Lelewel and Bobrowski) worked intensively on a full critical publication of the Casimir's Code. He found this document in 1817 among the Saint Petersburg resources of Count Nikolay Rumyantsev's library. In spite of the slowing down of the work, which resulted from the expulsion of the three researchers from the university in Vilnius, in 1826 the relic was published in print (*Statut Kazimierza Jagiellończyka...*, 1826). In the Vilnius period of his scholarly activity, Daniłowicz also began, as was mentioned above, gathering documents for the

² 'Among the Cossacks, the Podlasiak got completely Cossack-cised'.

³ 'The scholars gathered within and around it made fundamental source findings and formulated the first scholarly interpretations of the Lithuanian history'

history of Lithuania and the Grand Duchy of Lithuania, continuing his work also after the forced departure from Vilnius – in Kharkiv, Saint Petersburg, Kiev, and Moscow. The documents he gathered, essentially constituting a sort of *magnum opus* in the scholar's life's work, were published in print in the 1860s, so already posthumously, by Jan Sidorowicz (Daniłowicz, 1860–1862). Twenty years earlier, in 1841, Count Tytus Działyński published *Zbiór praw litewskich* (Collection of Lithuanian Laws) which included the 1529 Statute of Lithuania prepared by Daniłowicz and Lelewel, as well as Władysław Jagiełło's 1387 privilege found by Lelewel in 1828 in the Warsaw copies of the Lithuanian Metrica, and other documents (*Zbiór praw litewskich...*, 1841). In 1843 Daniłowicz and Prince Mikhail Obolensky published *Księga poselska* (Ambassador's Book) of the Metrica of the Grand Duchy of Lithuania, which contained diplomatic documents from the times of the reign of Sigismund Augustus (*Kniga posol'skaâ Metriki...*, 1843). In the introduction, the authors completed the first description of the contents of the Lithuanian Metrica and the Crown Metrica since their transfer to Russia in 1795 (Błachowska, 2018, p. 37).

Apart from normative sources (documents), Daniłowicz was also interested in narrative sources (diaries, chronicles) pertaining to the history of Lithuania. While searching through the resources of libraries and archives, at the beginning of the 1820s, the young researcher together with his compatriot, the Uniate (later Orthodox) priest Michał Bobrowski who also came from Podlasie, found in the library of the Supraśl monastery a Rus' manuscript, dating from 1519, of the Lithuanian Chronicle written on the order of Prince Symeon Odynczewicz, edited in Smolensk. Daniłowicz published this source in transliteration into the Latin alphabet for the first time in *Dziennik Wileński* (The Vilnius Daily, 1823–1824), annotating it with numerous comments and supplements from the so-called *Kronika sofijaska* (The Sofia Chronicle) and the Chronicle of M. Strykowski⁴. As a self-contained publication, the Chronicle, also called by its discoverer *latopis podlaski* (the Podlasie letopis), appeared in print in 1827 (Daniłowicz, 1827, p. 9)⁵.

⁴ The first publication of the document was titled: *Latopisiec litewski na początku XV wieku, przez bezimiennego pisarza w ruskim języku ułożony, wyjęty z rękopismu r. 1520, obejmującego dzieje rusko-litewskie, po raz pierwszy dosłownie łacińskimi literami do druku podany* (The Lithuanian Letopis at the Beginning of the 15th Century, Composed in the Rus' Language by an Anonymous Writer, Taken Out of the Manuscript of 1520, Containing the Rus'-Lithuanian History, for the First Time Published in Print, Word for Word in Latin Letters).

⁵ The full title of the publication is: *Latopisiec Litwy i kronika ruska: z rękopisu sławiańskiego przepisane; wypisami z wremiennika sofijskiego pomnożone; przypisami i objaśnieniami, dla czytelników polskich potrzebnymi, opatrzone; staraniem i pracą Ignacego Daniłowicza, profesora zwyczajnego w Cesarskim Uniwersytecie Charkowskim, naprzód w Dzienniku Wileńskim roku 1824 częściami ogłaszane; a teraz w jedno zebrane, dokończone i przedrukowane* [*The Lithuanian Letopis and the Rus' Chronicle: Copied from the Slavic Manuscript; Augmented by Extracts from the Wremiennik Sofijski; Provided with Annotations and Explanations Needed by Polish Readers; Through the Efforts and Work of Ignacy Daniłowicz, Full Professor at the Impe-*

The discovery of the manuscript carried a substantial significance for the research on the history of the Grand Duchy of Lithuania. Daniłowicz's letopis (this was how the relic was referred to by Polish researchers until its publication in the collection of Western-Rus' letopisi in the 17th volume of *Polnogo sobranija russkich letopisej* (Ptašickij and Šahmatov, 1907), when the text he discovered began to be called *supraslskij spisok* [Supraśl Register]), is, like every source of this kind, a compilation. It is a Smolensk version of the all-Rus' compilation from 1446 which contains traces of the Novgorod letopis, the Simeon letopis, and the Sofia letopis I. This letopis, however, is not just another link in the genealogical tree of Rus' letopis-writing. The source contains one of the oldest relics of Lithuanian-Rus' writing – *Latopisiec wielkich ksiązqt litewskich* (The Letopis of the Grand Dukes of Lithuania) and the panegyric *Pochwała Witolda* (The Praise of Vytautas). The content of the letopis includes much unique information relating to the history of Lithuania shortly before the Polish-Lithuanian Union of Krewo as well as in the first decades of its functioning.

Daniłowicz as a Palaeographer

The Supraśl letopis – as the main object of interest in this part of the text – will serve to formulate some reflections on the linguistic competencies of professor Daniłowicz, and specifically – his skills as a palaeographer. One of the problems which the author of the transliteration of the Cyrillic graphic system into the Latin script had to face is the variation in the representation of the phones of the Rus' language. Daniłowicz, having the experience of an expert researcher of Rus' writing, had full awareness of said difficulties and certainly would not have been able to propose consistent rules of transliteration had he not been in possession of the knowledge of the language system as well as of its history and orthography.

The following synoptic comparison of short fragments of the original Cyrillic version of the Supraśl letopis and its transliteration into the Latin script illustrates the solutions most typical of Daniłowicz's palaeographic toolkit.

Transliteration of vowels. The phone *yat'* [ĕ] represented in Western-Rus' letopisi by collateral forms *ѣ/e/je* in the transliterated text takes on the shape of *ie*, e.g. *крѣпко* – *krĕpko*, *гнѣвомъ* – *hnĕwom*, *лѣтописецъ* – *lietopisiec*, *лѣсъ* – *lies*, *лѣта* – *lieta*, *лѣте* – *liete*, *невѣдаешъ* – *nĕwiadajesz*, *звѣри* – *zwĕri*, meanwhile, the etymological and originating from the *soft yer* (ѣ) *e* is typically represented by *e*, cf. *день* – *den'*, *великого* – *welikoho*, *Витебъскъ* – *Witebsk*, *именемъ* – *imĕnet*, *колесе* – *kolese*, *королевъ* – *korolew*, *земли* – *zemli*.

Itotified letters denoting the softness of the preceding consonant are consistently transposed throughout the entirety of the text. In his transliteration, Daniłowicz uses

rial University in Kharkov, First in The Vilnius Daily of 1824 Announced in Instalments; and Now Assembled into One, Finished, and Reprinted']. Vilnius 1827.

<p>ЛѢтописецъ великыа князеа литовьскыа Великоа княза Кедмина литовьскоа было сновъ зъ стареши Монвидъ, потомъ Наримонтъ, Олигорьдъ, королевь ѡтць, потомъ Евноутеи, потомъ Кестуоти, ѡтць великоа княза Витовта, потомъ Кориятъ, седмыи Любортъ. Монтивиду даъ ѡтць Корачевъ да Слонимъ, Наримонтоу Пинескъ, Олгирдоу, королеву оцу, Крево; да к тому князь витебскыи сновъ не держаль, приналъ его к дотьце, Витебскъ взати. Евноутя осадилъ во Вильни в на великомъ княжени, а Кестуотию Троки, Корьятоу Новгородокъ, а Люборта приналъ володимерьскыи князь к дотьце во Володимеръ и в Лоуцескъ и во вьсю землю Вольньскую. (Ptašickij and Šahmatov, 1907, vol. 17)</p>	<p>Lietopisiec Wielikich Kniazej Litowskich Welikoho kniazia Kedmina Litowskoho bylo sinow VII staszij Monwid, potom Narimont, Olihord Korolew otec', potom Jewnutiej, potom Kestuti otec' welikoho kniazia Witowta, potom Koriat, sedmyj Liubort. Montiwidu dał otec' Koraczew da Słonim, Narimontu Pinesk, Olhirdu, Korolewu otcu, Krewo, da ktomu kniaz' Witebskij sinow nederzał, priniał jeho kdotce, Witebsk wziaty. Jewnutija osadil wo Wilni, W. na welikom kniazenii, a Kestutiu Troki, Koriatu Nowhorodok, a Liuborta priniał wołodimer-skij kniaz' kdotce wo Wołodimer i w Łucesk i wo wsiu zemliu Wołynskuju. (Daniłowicz, 1827)</p>
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the combinations *i* + the appropriate vowel: *Ляхове* – *Liachowe*, *Ляхи* – *Liachi*, *Лядскоа* – *Liadskoho*, *поляне* – *Poliane*, *глаголють* – *hlaholiut*, *королю* – *koroliu*, *Люборта* – *Liuborta*, *любъви* – *liubwi*, *люди* – *liudi*, *землю* – *zemliu*, *нелюбость* – *neliubost'*, *Подолу* – *Podoliu*, *почювь* – *rocziuw*.

Daniłowicz is characterised by considerable awareness in his approach to such distinctive signs of the Cyrillic inventory as yers. Their presence in the writing system of 16th-century relics and those created later (accompanied by, one must add, a very unbalanced, from the etymological point of view, repartition) did not, as we know, have a phonetic nor a phonological justification and was sustained only by the requirements of the orthographic tradition. Daniłowicz, having full awareness of the conventionality of yers, consistently decides against representing them. Characteristic here are especially the instances of omitting the soft yer as a graphic sign not having any phonetic value (in such cases, an apostrophe is not used after vowels), e.g. *Лоуцескъ* – *Łucesk*, *Вольньскую* – *Wołynskuju*, *не держаль* – *nederzał* and representing it by means of an apostrophe in the position of indicating the softness of vowels, e.g. *кнѣзь* – *kniaz'*, *мыслить* – *myslit'* (inf.), *начнетъ* – *nacznet'*, *опять* – *opiat'*, *осень* – *osen'*, *земль* – *zeml'*.

Transliteration of consonants. The system of transposing consonants into the Latin script is fairly clear in the letopis. In the writing system, Daniłowicz preserves with significant consistency the articulatory difference between the fricative [h] and the plosive [g]. The predominant Belarusian-Ukrainian realisation recorded in the spelling of the Cyrillic original is represented by h, e.g. литовьскоа – *Litowskoho*, великоа – *welikoho*, *Новгородокъ* – *Nowhorodok*, in exceptional cases by ch, cf. *всегда* – *wsechda*. The phone [g], similarly to what is the case in the Cyrillic text, is represented by the digraph kh, cf. *клеитовныи* – *khlejtownyi*, *Долъкгирд* – *Dolkhird*, *Жикгимонт* – *Žikhimont*, vestigially, in the spelling of Lithuanian names, appears also k, e.g. *Кедмина* – *Kedmina*,

Лыквеня – *Łykwenia*. It has to be mentioned that the transliterated text preserves the characteristic of the original variety of the spelling of *кз* / *з* in Baltic anthroponyms, represented respectively with *kh* / *h*: *Жикгимонт* / *Жигимонт* – *Žikhimont* / *Žihimont*, *Лыкгъвеневиць* / *Лыгвенеу* – *Łykhweniewicz* / *Łyhwenu*.

In line with the orthographic tradition of the original, functional soft consonants in the transliteration are indicated by following them with an *i*, although they underwent the process of depalatalisation, cf. *межи* – *meži*, *оубежить* – *ubežit*, *наших* – *naszich*, *заложу* – *založi*, *мужи* – *muži*, *слышавши* – *słyszawszi*, *моцию* – *mosiju*, *немци* – *netci*, *ко Орши* – *ko Orszi*, *велици* – *welici*, *отць* – *otec*, *гонець* – *hones*, *конець* – *kones*. The palatalisation of [r] is preserved with great consistency as well, e.g. *Брянслювлю* – *Briastowliu* *Брянслювь* – *Brastowl*, *царя* – *caria*, *царю* – *cariu*, *морю* – *moriu*, *кривыи* – *kriwuj*, *Наримонтъ* – *Narimont*, *наговорилъ* – *nahoworił*, *приходити* – *prichoditi*, *пригналь* – *prihnał*, *приналь* – *priniał*, *затворися* – *zatworisia*, *звѣри* – *zwieri*.

The predominant in the Cyrillic original uses of the combinations [ki], [gi], [xi] in place of the old [ky], [gy], [xy] are represented analogically in the transliterated text, e.g. *великии* – *welikij*, *враги* – *wrahi*, *княгини* – *kniahini*, *хитрь* – *chitr*, *руки* – *ruki*, *Подолски* – *Podolski*, *верхи* – *werchi*, *волохи* – *wolochi*, *згибоша* – *zhibosza*. Alongside them, it is also old groups that are preserved fairly often: *паки* – *paky*, *полоцкымъ* – *połockum*, *великыи* – *welikuuj*, *витебскыи* – *Witebskuuj*, *реки* – *reky*, *руки* – *ruky*, *ярлыки* – *jarłyky*, *други* – *druhy*, *могыла* – *mohyla*, *верхи* – *werchy*, в *Ляхы* – w *Liachy*. Also noted should be the cases of Daniłowicz changing the way of writing the combination *кy* > *ki*, cf. *володимерьскыи* – *wolodimerskij*.

Conclusions

The handful of above observations, regarded as an introduction to the issues relating to the palaeographic competencies of Daniłowicz, allows to find the Podlasie-born scholar a good specialist in Rus' writing and written language. Despite some inconsistencies in the applied graphic solutions, professor Daniłowicz managed excellently with the difficult art of transposing the 16th-century Cyrillic text into the Latin alphabet. This undoubtedly resulted from the scholar's innate linguistic intuition and considerable linguistic awareness, which is evidenced by the words included in the preface to *Latopis litewski (The Lithuanian Letopis)*, in which he characterises the copyist of the relic as follows:

Kopista ignorant był wielki: rozrywał w pisaniu wyrazy, znaki pisarskie dowolnie umieszczał, nazwiska właściwe przekształcał, opuszczał całe wyrazy i myśli, a może i wiersze, a że w znajomym sobie piśmie języku, chętka poprawy łechtła mialki jego umysł, i nie raz anachronizmów stał się winnym. W zakończeniach też grammatycznych nie masz jednostajności: między formy starożytne, miesza nowsze zakończenia, i przypadkowanie

provincjonalne łatwo odkryte być może. Porównanie jego pracy z innymi ruskimi latopiscami dostatecznie o tem, co się rzekło, przekonało⁶ (Daniłowicz, 1827, pp. 13–14).

Daniłowicz's competencies as a history researcher, but also as a language specialist, received recognition among his contemporary scholars. Let us allow the words of Ludwik Janowski, also a professor at the Vilnius University and a historian of this academy, to be the evidence of that:

Co zdziałał dla historii Polski Lelewel, to dla dziejów Litwy podjął drugi profesor Ignacy Daniłowicz. Rozległej nauki i niemałych zdolności, Daniłowicz kochał swoje powołanie i był mu cały oddany. Lekcje jego były zajmujące, albowiem miał wielki dar słowa, a w wykładach nadewszystko przekładał gruntowność; jakkolwiek rozbierał Ignacy Daniłowicz przedmiot, starał się go zgłębić najdokładniej, poznać jego źródła i wskazać je słuchaczom swoim. Szczególniej lubował się w czytaniu i objaśnianiu starych zabytków prawa i litewsko-ruskich kronik, których dawny język w jego ustach przyjmował dźwięki gwary ludowej, suchy sposób pisania stawał się pełen jaskrawych i żywych barw i dawna przeszłość ożywała w całej swej starożytnej piękności⁷ (Tur, 1903, p. 29).

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List of sources

PSRL – Ptašickij, Stanislav; Šahmatov, Aleksej. (1907). *Polnoe sobranie russkikh letopisej*. Vol. 17: *Zapadnorusskie letopisi*. Sankt-Peterburg: Tipografiâ M.A. Aleksandrova. [Пташицкий, Станислав; Шахматов, Алексей (1907). *Полное собрание русских*

⁶ 'The copyist was a great ignoramus: he was tearing the written words apart, setting down characters as he fancied, transforming proper names, omitting entire words and thoughts, maybe even verses, and because he was writing in a language he was familiar with, the itch to make improvements was tickling his superficial mind, and often he became guilty of anachronisms. In the grammatical endings, there is no uniformity either: amongst ancient forms, he mixes in newer endings, and it is easy to detect provincial declination. The comparison of his work with other Rus' letopisi was enough to convince of the aforesaid.'

⁷ 'What Lelewel did for the history of Poland, for the history of Lithuania was done by another professor, Ignacy Daniłowicz. Distinguished by his broad learning and considerable skills, Daniłowicz loved his calling and was devoted to it entirely. His classes were engrossing, for he had a great gift of the word, and in his lectures above all else he placed thoroughness; whatever subject Ignacy Daniłowicz was analysing, he sought to explore it as thoroughly as possible, to learn about its sources and show them to his students. He especially liked reading and explaining old relics of the law and Lithuanian-Rus' chronicles whose old language in his mouth took on the sounds of a folk dialect, a dry way of writing became full of vivid and rich colours, and the remote past came to life in all its ancient beauty.'

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