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ZAGADNIENIA ŚREDNIOWIECZNEJ ANNALISTYKI W BADANIACH L. BERKUTA

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Leonid Mykolaiovych Berkut (1879-1940) – wybitny ukraiński mediewista, doktor historii. Twórczość naukowca jest bardzo wieloaspektowa. Jednym z obszarów naukowych L. Berkuta było badanie historii pochodzenia i charakteru średniowiecznej annalistyki.

Ten artykuł odzwierciedla pogląd L. Berkuta na pochodzenie i analizę średniowiecznych annałów. Dla ukraińskiego uczonego, średniowieczne annały pojawiają się stopniowo od prostych form do bardziej złożonych. L. Berkut, doskonale władając metodologią badań źródłowych, oferuje swój zestaw narzędzi naukowych do rozwiązywania problemów związanych z pochodzeniem średniowiecznej annalistyki.

Słowa kluczowe: Leonid Berkut, historiografia, Średniowiecze, annalistyka, latopisy, tablice Wielkanocne, krytyka źródeł, Thietmar z Merseburga.

ISSUES OF MEDIEVAL ANNALISM IN L. BERKUT'S RESEARCH

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Abstract. Leonid Nikolaevich Berkut (1879–1940) is an outstanding Ukrainian medievalist, PhD in history. The scientist's creativity is very multifaceted. One of the scientific directions of L. Berkut was the history of the origin and nature of medieval annalism.

This article reflects L. Berkut's view of the origin and analysis of medieval annals. For the Ukrainian scientist, medieval annals arose gradually from simple forms to more complex ones. Perfectly owning the methodology of source study, L. Berkut offered his own tools for solving the issues of medieval annalism.

Key words: Leonid Berkut, historiography, Middle Ages, annals, chronicle, Easter tables, criticism of sources, Titmar of Merseburg.

ПИТАННЯ СЕРЕДНЬОВІЧНОЇ АННАЛІСТИКИ В ДОСЛІДЖЕННЯХ Л. БЕРКУТА

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Анотація. Леонід Миколайович Беркут (1879–1940) – видатний український медієвіст, доктор історії. Творчість ученого дуже багатогранна. Одним з наукових напрямів Л. Беркута було вивчення історії походження і характер середньовічної анналістики.

У цій статті відображається погляд Л. Беркута на походження і аналіз середньовічних аннал. Для українського вченого середньовічні аннали виникають поступово від простих форм до більш складних. Чудово володіючи методологією джерелознавства, Л. Беркут пропонує свій науковий інструментарій для вирішення питань походження середньовічної анналістики.

Ключові слова: Леонід Беркут, історіографія, середні віки, анналістика, літописи, великодні таблиці, критика джерел, Тітмар Мерзебурзький.

Introduction. L. Berkut began his research on the origin and features of medieval annals with a definition, and answered the question, what were medieval annals?

“Annals are called more or less short, but always provided with a fixed date, notes about the events that took place during a certain year”, – wrote the Ukrainian scientist (Berkut, 1911: 5).

Of course, the professor continued the very form of this kind of notes were not new. Similar notes existed not only in Christian states, but also in pagan Rome (Berkut, 1911: 6).

L. Berkut gave examples of the most ancient versions of the first notes, these are the so-called “free *Annales maximi*”, which were led by the Great Pontiff during the period of the Roman Republic. The Capitol Chief Priest recorded key public events and the names of each of the magistrates. After a while he kept detailed records, and published an abridged version on the whiteboard “*tabula*”. The same consular chronicles were kept in Christian times – by Christian writers who continued to mark the years for consuls, but they were interested not so much in the events of the state, but primarily in church life.

A great role in the development of all medieval historiography played the chronicle of Jerome *Chronicon Omnimodae Historiae* (Chronicle of world history in 378r.) (Berkut, 1911: 6–7).

Main part. Leading his scientific studios L. Berkut paid significant attention to the problem of the origin of European annalism.

In this issue the Ukrainian scientist is a supporter of the so-called “evolutionist concept”, which is quite widespread in the scientific world today, according to which the classical annals developed from the shortest entries in the margins of Easter (Easter) tables (Egorov, 1916: 151–153; Lublinskaya, 1955: 41–43).

According to the professor’s research, the Easter annals originated in the British Isles, and became famous on the continent for the preaching of the Irish and the missionary activities of the Anglo-Saxons.

In this regard, L. Berkut stated: “as is known, between the representatives of the Irish and Anglo-Saxon churches of the 7th century in Britain there was a dispute over the Easter celebration. The Anglo-Saxons followed the Roman tradition of calculating Dionysius the Small, and the Irish used the Nicene scheme of celebration. During their mission, the representatives of both churches considered it was necessary to have Easter tables, in which the Easter celebration was marked every year” (Berkut, 1911: 9–10).

Monks – missionaries had to organize church services and take care of indicating mobile holidays, and for this purpose Easter tables were very important, the professor continued (Berkut, 1911: 10).

Easter tables were written on parchment sheets and had free margins and that’s why they became the place for entering the first notes (Keynes, 1999: 39–41).

L. Berkut referred the emergence of the first notes to the 7th century, on this occasion he wrote: “Perhaps, the first notes were made in Britain, at least the ancient ones date back to the 7th century, and related to the death of a king or bishop, when creating new churches or monasteries, their representatives needed Easter tables, made copies from the ancients, and copied and found historical notes there, and then added their own to them” (Berkut, 1911: 10).

Such L. Berkut’s concept is interesting and important from a scientific point of view, she considers annalism not only as a genre of historical writing, but also as a cultural phenomenon generated by the social circumstances of a particular era and at the same time indicates its essential characteristics.

Of course, the Ukrainian professor further emphasized, the very formation of annalism was difficult, and further evolution was not linear.

Unfortunately, the early medieval annals were written by L. Berkut, which arose in the 7th century. In most cases, they have come down to us in the form of ancient vaults, and the assessment of each of them presents the greatest difficulties for scientists.

The original notes in the Easter tables did not appear beyond the end of the 7th century and the beginning of the 8th century (Berkut, 1911: 11).

At this time the famous Bede the Venerable lived and worked in England, one of his many works, which is called “*De ratione temporum*” (Timing), was devoted to explaining and calculating the period for celebrating Easter and was accompanied by the tables necessary for this action (Gimon, 2012: 183–185).

L. Berkut connected these tables with the first tables which were brought by Irish missionaries to the continent, which the first notes were actually made.

These tables have survived to the present day in the original or in copies, and served as a starting point for the Ukrainian scientist to explain the origin of the annals and the method of their scientific assessment.

L. Berkut called the oldest and original table with these notes – the Fulda manuscript stored in Vienna (Berkut, 1911: 11).

Based on the brilliant works of German historians: Friedrich Wilhelm von Giesebrecht, a student of the famous Leopold von Ranke, Pavel Scheffer-Boyhorst, as well as his teacher, Professor Ernst Bernheim, whose lectures he attended in Greifswald, L. Berkut gave his recommendations what important points the scientist should pay attention while investigating the medieval annals (Berkut, 1911: 22–23; MGH, 1868: 782–824).

First of all, the Ukrainian researcher raised the question of the problem of dating medieval sources.

So, the professor continued, in the 9th century we saw hints and indications of the Karl Velikiy’s birth everywhere, but in the 8th century in Fulda, of course, no one could be interested in the birth of Karl Martel’s grandson, and the fact of the birth was probably a little later. The infidelity is noticed in the Kassel manuscript, where the date of birth is indicated in 753, and in the Vienna Table in 754, as a result it was easy for an inexperienced scribe to make a mistake and attribute the birth not to 754, but to 753, which happened a little later (Berkut, 1911: 13). Thus, L. Berkut concluded that errors might appear in the later lists of annals. First, from the scribal’s inability to read the ancient manuscript. Secondly, from his inability to coincide correctly with the right date the information that was in the Easter table; thirdly, this concerns later annals, from the desire of the scribe to fill

the chronicle with new data from an older source, while critically treating the original source, the medieval writer did not know how (Berkut, 1911: 13).

The second thing L. Berkut drew our attention to is how one mistake of the scribe automatically led another, even from the side of a more attentive compiler, demonstrating this on the example of the chronicle in the 9th century Titmara Bishop Merzerburgsky.

So, the Ukrainian professor wrote the date 945 in the annals of Hildesheim and Lambert, the arrival of Byzantine ambassadors to Germany is noted, and in Quedlinburg this fact of arrival referred to 944. But the distortions did not end there. At the beginning of the XI, Titmar, Bishop. Merseburg made up his history of the kings of the Saxon dynasty (Berkut, 1928: 92–101).

The sources for him were the annals of Quedlinburg and Hildesheim, but Titmar did not limit himself to a simple presentation of historical material, he strove to present history in his own way, by reducing or increasing the evidence of chroniclers.

He did the same with the fact of visiting the Vyzantine embassy to Otton, did not back to back with this event to a specific date at all, he pointed out that Otton was visited twice by ambassadors (Berkut, 1911: 15).

In this example, L. Berkut wrote, how one error led to another, even from the side of a more attentive later compiler. It is clear that in addition to errors in the annals itself, there are many incorrect notes in the original text itself (Berkut, 1911: 15).

The third important question, which the Ukrainian professor dwelt on, was the geographical place, time, as well as biographical data about the man himself, who was engaged in keeping the medieval annals.

It is these facts (L. Berkut explained) helped the scientist in assessing the reliability of the chronicle data (Berkut, 1911: 17).

In the middle of the 11th century the monk Rudolph chronicled in the Fulda monastery, L. Berkut said, who was in close relations with Louis the German and could inscribe events accurately in his chronicle from 838 to 863 pp. However, his testimony was only fully correct when he wrote about the Norman invasion along the Labe or the Rhine; but when he started talking about the Norman robberies in France – along the Seine, Loire, he had a lot of chronological and topographical errors (Berkut, 1911: 17–18).

Unfortunately, the scientist stressed, the earliest annalists fixed their initials very rarely, and the place where they kept their manuscripts. The very place of writing, modern researchers try to determine with the help of facts that could arouse interest in a local person – this was the appointment of a bishop or the construction of a new monastery, the transfer of relics, etc.

And finally, L. Berkut noted, while researching the annals, it must be taken into account whether they are of an official nature (Berkut, 1911: 20).

The fact is that the first two sequels in Fredegar's chronicle (Fredegarii et aliorum Chronica 1888: 168–193) were supervised by Hildebrand, uncle of King Pepin the Short. (It is interesting that exactly this moment L. Berkut referred to the impetus of so-called "court annals") (Berkut, 1911: 20).

Annals of St. Amada (Annales s. Amadi – published by Pertz in 1t. MGS), continued the scientist, began in 687, with the decisive victory of Pepin the Middle at Tertry and had certainly a peculiar character.

...Most part of the information that relates to the campaigns of the Carolingians and the history of the Merovingians is hushed up. All these leads to the idea, L. Berkut recorded, that by the end of the 8th century along with private annals, an official one had also appeared, which usually could not cast a bad shadow on the ruling dynasty (Annales sancti Amadi 1826: 6–10, 10–14; Berkut, 1911: 20).

The same applies to the historical events in the Lorsch annals (Annales laureshamenses) ... (Annales et chronica aevi Carolini, 1826: 19–39).

Conclusions. Summing up and try to summarize and highlight the main ideas of the author:

– in scientific research L. Berkut considered medieval analytics as a cultural phenomenon and as a concrete historical phenomenon;

– the Ukrainian scientist is a representative of the so-called evolutionary theory (movement from the simplest forms to more complex ones). For the professor, annals appeared in the 7th and 8th centuries first in the form of short entries in the margins of Easter tables.

Then the number of these records became more and more, and when their volume critically increases, and the content became more complicated, then they naturally turned into full-fledged chronicles, taking the form of a detailed, historical narrative.

– having an excellent scientific European background L. Berkut offered his critical remarks, emphasizing what tools the researcher should be guided when studying the medieval annals.

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