



KOTSUR

Halyna

Doctor of Historical Sciences, Associate
Professor of the Department of Archival Studies
and Special Branches of Historical Science,
Taras Shevchenko National University of Kyiv,
(Kyiv city, Ukraine)

panihalenka@meta.ua

ORCID: <https://orcid.org/0000-0001-7777-4248>

Researcher ID: AAD-1389-2020

**ARTICLE «TO THE CENTENARY OF DEATH OF THE LAST KISH
ATAMAN OF THE ZAPOROZHIAN ARMY PETRO KALNYSHEVSKY»
IN «KYIVSKA STAROVYNA» AND IT'S HISTORIOGRAPHICAL AND
ARCHEOGRAPHICAL SIGNIFICANCE**

It has been proven that the chronicle «Kyivska starovyna» had an important role to play in the ethnic and cultural revival of Ukraine of the late 19th century - early 20th century. It has become an important source of our history and has historiographical and archeographical value for modern researchers...

Among the huge thematic variety of studies, which appeared in the pages of «Kyivska starovyna», materials about Zaporozhian Host and the last Kish otaman Petro Kalnyshevsky held an important place. Throughout the «Kyivska starovyna» (1882–1906 pp.) history, there were published 67 works that entailed or were indirectly related to Zaporozhian leader.

It is noted that the article published under a cryptonym G. B. and entitled «To the centenary of death of the last Kish Ataman of the Zaporozhian army Petro Kalnyshevsky» takes a prominent place. We were the first to establish the author of scientific exploration.

The article in «Kyivska starovyna» provided detailed information about the nature, climate, and landscape of Solovki, and a description of Solovetsky Monastery.

The article pays special attention to the place of imprisonment of Kish otaman P. Kalnyshevsky.

The article also addresses the philanthropy of P. Kalnyshevsky, his valuable gifts to the monastery. The Gospel, which was made at the expense of the Kish otaman and was donated to the monastery, is described separately. It was also highlighted the burial place of P. Kalnyshevsky.

Keywords: *P. Kalnyshevsky, Kish otaman, Zaporozhian Host, Solovki, Solovetsky Monastery, «Kyivska starovyna», Gospel.*

СТАТТЯ «ДО СТОЛІТТЯ З ДНЯ СМЕРТІ ОСТАННЬОГО КОШОВОГО ВІЙСЬКА ЗАПОРІЗЬКОГО ПЕТРА КАЛНИШЕВСЬКОГО» В «КИЇВСЬКІЙ СТАРОВИНІ» ТА ЇЇ ІСТОРИОГРАФІЧНА Й АРХЕОГРАФІЧНА ЗНАЧУЩІСТЬ

Доведено, що часопис «Київська старовина» відіграв важливу роль у національно-культурному відродженні України кінця XIX – початку XX ст. Він став важливим джерелом нашої історії, має для сучасних дослідників історіографічну та археографічну цінність.

З'ясовано, що серед величезного тематичного різноманіття досліджень, які друкувалися на сторінках «Київської старовини», важливе місце посіли матеріали про Запорозьку Січ, постать останнього кошового отамана Петра Калнишевського. Всього за час виходу «Київської старовини» (1882–1906 рр.) на шпальтах цього видання надруковано 67 праць, які безпосередньо чи побічно торкаються запорозького керманіча.

Наголошується, що серед них важливе місце займає стаття «До століття з дня смерті останнього кошового Війська Запорізького Петра Калнишевського», авторства, що криється під криптонімом Г. Б. Нами вперше встановлено автора наукової розвідки.

Публікація в «Київській старовині» подає детальну інформацію про природу, клімат і ландшафт Соловків, опис Соловецького монастиря. Окремо акцентується увага на місці ув'язнення кошового отамана П. Калнишевського.

Йдеться також і про благодійність П. Калнишевського, його цінні дарунки монастирю. Окремо описується Євангеліє, виготовлено коштом кошового отамана та дароване церковній обителі. Звертається увага й на місце поховання П. Калнишевського.

Ключові слова: *П. Калнишевський, кошовий отаман, Запорозька Січ, Соловки, Соловецький монастир, «Київська старовина», Євангеліє.*

«Kyivska starovyna» was founded in 1882 as a monthly publication. A complete set for the year consisted of 12 issues, or 4 volumes (every three issues were combined in a separate volume). In just 25 years (1882 - 1906) 94 volumes (300

issues) of the journal were published. Each issue was comprised of 10-12 pages; the overall amount of annual set was more than 150 printed pages [5, p. 4]. The chronicle was published in Kyiv. «Kyivska starovyna» has become not only a component of public life in Ukraine and the center of the ethnocultural movement, but also served as a scientific institution, that largely coordinated the development of human sciences in Ukraine.

In 1903, the 83rd volume of «Kyivska starovyna» contained an article under a cryptonym G.B. «To the centenary of death of the last Kish Ataman of the Zaporozhian army Petro Kalnyshevsky» [1, p. 203-207].

A few thoughts regarding the authorship of the article. In almost every issue of «Kyivska starovyna» we come across dozens of aliases and cryptonyms in signatures under the publications. It looks like it had to witness the development of the trend of democratization in communicating with authors. The Editorial board respected the author's right to use all kinds of signatures. At the same time, it could be a reaction to the increasing ideological pressure from the Russian autocracy. The authors tried to hide under the cryptonyms.

According to the depth of concealment of authorship, cryptonyms are divided into encrypted (unknown) and decrypted (known). Within the context of our article, there are certain problems to establish the authorship of the publication. Initials G. B. belonged to several researchers at the same time in the early 20th century. In the case of authorship attribution, it is difficult to determine the real name among several authors-contenders.

Thus, a famous researcher of «Kyivska starovyna» M. Paliyenko has got a question mark regarding the cryptonym G.B. [4, p. 548]. The authorship was not established.

Ukrainian literary scholar O. Dey observed that the cryptonym B.G. belonged to Borys Hrinchenko [2, p. 60]. There is also his signature G.B. However, in the biography of Borys Hrinchenko, there is no information about his visits to Solovki. Moreover, the writer suffered from tuberculosis, so it is unlikely that he could go to the Solovetsky Monastery.

Cryptonym G.B. also belonged to the artist Hryhorii Berkovych and lawyer Bohdan Halaichuk. However, both of them were born later than the article was published.

In the content of the 83rd edition of the journal «Kyivska starovyna» in the year of 1903 was mentioned a cryptonym G.B., but G.V. was printed at the end of the article entitled «For the centenary of the last Kish otaman of the Zaporozhian Host Petro Kalnyshevsky's death». Probably, in the first case it was a mistake. Based on a cryptonym G.V. we can suggest that it could belong to Vasyl Horlenko – Ukrainian writer, folklorist, ethnographer, and art historian. V. Horlenko had actively cooperated with the journal «Kyivska starovyna». He wrote several articles on historical, historical folk, ethnographic themes. As noted by the researcher I. Zabyaka, «the publications of V. Horlenko in the journal «Kyivska starovyna» – are deeply patriotic, filled with own author's specific views, personal attitude, scientific system, theoretical developments » [3, p. 244].

V. Horlenko belonged to the progressive and advanced intellectual circles of his time. During his stay at St. Petersburg, he tried to advertise the journal «Kyivska starovyna» to the Russian press. The author wrote most of his anonymous publication for the «Kyivska starovyna» from St. Petersburg.

There are documents claiming that in 1903, he visited Solovki. But this information requires further examination and clarification. In the important book of I. Zabyaka, we find information only about V. Horlenko's stay in Ukraine, in the Balkans, and in St. Petersburg.

At the beginning of the article «To the centenary of death of the last Kish Ataman of the Zaporozhian army Petro Kalnyshevsky» it is noted that in the summer of 1903 the author visited Solovetsky Monastery. The monastery was situated on the islands in the White Sea and served as a place for political exile and imprisonment in the XVIII century [1, p. 203]. Then, the author shares his impressions from what he saw. First, he describes the monastery yard and its buildings. It is reported that the yard is surrounded from every side by a stone wall with towers in its corners. It also has narrow passages and small areas, divided by other buildings. On the south side of

the Transfiguration Monastery church, in the center of the square, there is a well pump, surrounded by green bushes. Seagulls circled over, some of them were sitting in their nests, with the clumsy nestlings sticking out. Seagulls felt themselves as hosts there. Sometimes they attacked people who disturbed their nestlings.

The author writes that «there were several graves near the temple wall, among which was a black marble tomb under a metal canopy that towered over them». The tomb signature testified that the decent monk Abraham Palitsyn, a famous cellar of the Trinity-Sergius Lavra and a famous figure of 1612, was buried here. Next to this tomb, a few steps away from it, on a small elevation, there is a humble stone slab with the following carved inscription: «Here is buried the body in God of the deceased Kish otaman of the former Zaporozhian formidable Host of the Cossacks, Petro Kalnyshevsky, who was exiled to this monastery by the Supreme Command in 1776 for humility. He was released again in 1801, by the Supreme Command. But he did not want to leave the monastery because he found a peace of mind of a humble Christian there. He died on Saturday, October 31, 1803, 112 years since the birth of Lord. Amen. 1865. A. A.» (That is, Archimandrite Alexander, the former bishop of Arkhangelsk and Poltava)» [1, p. 204].

The author notes that near the grave of P. Kalnyshevsky one of the seagulls took the nestlings out and jealously protected them from people passing by. The seagull chased them away by screaming, sometimes unceremoniously grabbing their clothes, legs and pinching them. The author was affected too.

P. Kalnyshevsky's grave led a visitor of Solovki to consideration of the former state prison of the Solovetsky Monastery, which, among others, held the Kish Otaman, and the author went to inspect it.

The following describes the prison where Petro Kalnyshevsky was held. It was located in the south-eastern part of the monastery courtyard, separated from other buildings by a stone wall with a high gate. A duty officer lived in a small two-story building near it. Behind them, in the depths of a small courtyard, there stood a slightly larger stone house. It was the place of imprisonment. There was another prison 2-3 steps away in the wall – a two-story tower [1, p. 205].

Later, according to the author, the former prison was converted into a hospital with a church. Topped with five small cupolas on the roof, it looked like a church from the outside. The interior of the former prison has been radically remade. The only things left were: a dip in the wall in the form of an embrasure with a connected ceiling, completely dark, without heating. At the entrance to the dip, the inscription remained «Guard».

The lower part of the tower, next to the prison, is made of boulders connected by cement. The upper part of the tower is built of bricks. There are small, narrow windows on the walls. For some reason, the author was unable to find out where Kalnyshevsky spent 25 years of imprisonment. But wherever imprisonment took place, it was difficult for a person accustomed to space, freedom, and light. As reported by the monastery authorities in the statement that was sent annually to the governor of Arkhangelsk since 1794, P. Kalnyshevsky «made his peace with imprisonment» [1, p. 206].

The author suggests that the monastery leadership was positively predisposed to the last Kish of the Zaporozhian Host. This is evident from the P. Kalnyshevsky's reluctance to leave Solovetsky monastery after liberation. Also from the valuable gifts presented to the monastery – brocade, sacred robe covered in silk flowers, made, according to legend, from the Kalnyshevsky's kontusz, rich framing of the Gospel in 1759, donated by P. Ikonnikov, and framed with funding from P. Kalnyshevsky.

The article in «Kyivska starovyna» says that «both boards are decorated with silver 84 jewellery, gilded and richly decorated with sacred images: the Resurrection of Jesus Christ, the Holy Trinity, on the corners - four evangelists, on the sides of the central image - St. Zosimas and Sabbatius of Solovki; on the left - the Annunciation, on the right - the Transfiguration, below - the Last Supper. The edges of the Gospel are decorated with a pattern of flowers and also with silver gilding. On the inner, upper part of the plaque is engraved: «For the glory of God, this gospel is arranged in the monastery of the Holy Transfiguration of the Reverend Father Zosimas and Sabbatius, Solovetsky miracle workers which on the sea ocean, under Archimandrite Jonah», on the lower – «by diligence and with funds from the former Kish of

Zaporozhian Host Petro Ivanovich Kalnyshevsky in 1801, and total weight (apparently a hardcover) of 34 pounds 25 zolotniks of the total amount of 2435. Silver 84 jewellery – 1800» [1, p. 207]. Judging by the year of the sample, the framing of the Gospel was ordered when P. Kalnyshevsky was kept in detention. The researcher wonders where the detainee could get that kind of money. Apparently, this was an unencumbered balance of the annual funds earmarked for the maintenance of the prisoner.

The article is ending with a reminder that in October 31, 1903, the 100th anniversary of the death of the last Kish otaman of the Zaporozhian Host P. Kalnyshevsky is marked.

Thus, the value of this work lies in the fact that the author, among other things, describes the possible burial place, age, and things donated by P. Kalnyshevsky to the Solovetsky Monastery. Furthermore, as we see, in the pages of «Kyivska starovyna» the points of the last period of Kish Otaman P. Kalnyshevsky's life are reflected in detail. A little-known article «To the centenary of death of the last Kish Ataman of the Zaporozhian army Petro Kalnyshevsky», published under the cryptonym G. B., has an underrated historiographical and archaeographical significance.

Ко дню столѣтней кончины послѣдняго кошевого войска запорожскаго Петра Кальнишевскаго.

Лѣтомъ текущаго (1903) года мнѣ пришлось посѣтить знаменитый въ исторіи Сѣверной Руси Соловецкій монастырь, расположенный на островахъ Бѣлаго моря и служившій в. XVIII в. мѣстомъ политической ссылки. Поклонившись мѣстнымъ святынямъ, я отправился обозрѣвать монастырскій дворъ и расположенныя въ немъ постройки. Дворъ монастыря, окруженный со всѣхъ сторонъ каменной стѣной съ башнями по угламъ, представляетъ изъ себя рядъ узкихъ переходовъ и небольшихъ площадей, раздѣляемыхъ постройками. Пройдя нѣсколько переходовъ, я вышелъ на площадь, расположенную съ южной стороны главнаго (Преображенскаго) монастырскаго храма; посреди ея возвышалась помпа колодца, въ разныхъ мѣстахъ зеленѣлъ кустарникъ. Открытая съ юга, она вся залита была солнцемъ. Стаи большихъ морскихъ чаекъ оглашали ее своимъ крикомъ; часть ихъ сидѣла подъ кустами съ выведенными птенцами—сѣрыми, неуклюжими на видъ; множество ихъ сновало между ногъ богомольцевъ, а еще больше посило въ воздухѣ. Чайки чувствовали себя здѣсь хозяевами и не обращали никакого вниманія на людей, даже нападали на нихъ, если они тревожили ихъ птенцовъ. Возлѣ стѣны храма пріютилось нѣсколько могилъ, среди которыхъ, у самой стѣны, возвышалась черная мраморная гробница подъ металлическимъ балдахномъ. Высѣченная на гробницѣ надпись

The first page of an article about P. Kalnyshesky from «Kyivska starovyna» in 1903.

изображенія: въ срединѣ—Воскресенія І. Хр., вверху св. Троицы, по угламъ 4 евангелиста, по сторонамъ центрального изображенія—прец. Зосима и Савватій Соловецкіе чудотворцы. Сверхъ этихъ изображеній довольно крупной величины, имѣются еще слѣдующія по-менѣе, продолговатой формы: вверху центрального изображенія—моленіе о чапѣ, съ лѣвой стороны его Благовѣщеніе, съ правой Преображеніе и внизу изображеніе тайной вечери. Корешокъ переплета евангелія тоже серебряный вызолоченный и украшенный рисункомъ изъ цвѣтовъ. На внутренней сторонѣ корешка переплета сверху и внизу евангелія прикрѣплены серебряныя вызолоченныя дощечки съ слѣдующею выгравированною надписью: на верхней дощечкѣ.—*«Во славу Божию устроено сие евангеліе въ обитель святого Преображенія преподобныхъ отецъ Зосима и Савватія Соловецкихъ чудотворцевъ, что на море окіана, при архимандритѣ Ионѣ»*; на нижней—*«а радениемъ и коштомъ бывшего запорожской стѣчи кошевого Петра Ивановича Калнышевскаго 1801 года, а всего вѣсу (очевидно оклада) 34 ф. 25 зол. всей сумы 2435. Проба серебра 84—1800 года.»* Судя по году пробы, окладъ евангелія заказанъ былъ еще тогда, когда Калнышевскій содержался подъ стражей. Откуда онъ могъ раздобыть такую сумму (2435 р.) денегъ находясь въ заключеніи, не можемъ объяснить. По всей вѣроятности, она составляетъ остатокъ той суммы, которая ежегодно отпускалась монастырю на содержаніе Калнышевскаго. Мѣсто изготовленія оклада неизвѣстно.

31 октября настоящаго года исполняется сто лѣтъ со дня кончины Калнышевскаго... Миръ праху его!...

Г. В.

The last page of the article «To the centenary of death of the last Kish Ataman of the Zaporozhian army Petro Kalnyshevsky» from «Kyivska starovyna» in 1903.

Список використаних джерел та літератури

1. Г. В. Ко дню столетней кончины последнего кошевого Войска Запорожского Петра Калнышевского. *Кіевская старина*. 1903. Т. 83. Октябрь. С. 203-207.
2. Дей О. І. Словник українських псевдонімів та криптонімів (XVI – XX ст.). Київ: Наукова думка, 1969. 559 с.

3. Забіяка І. М. Епістолярна спадщина Василя Горленка. Монографія. Вид. 2-ге, доповн. і переробл. Бібліотека альманаху «Вітряк». Вип. 5. Київ, 2013. 400 с.
4. Палієнко М. Г. «Киевская старина» (1882–1906): Систематичний покажчик змісту журналу. Київ: Темпора, 2005. 608 с.
5. Палієнко М. Г. «Киевская старина» (1882–1906): Хронологічний покажчик змісту журналу. Київ: Темпора, 2005. 480 с.

References

1. G. B. (1903). Ko dnyu stoletney konchiny poslednego koshevogo Voyska Zaporozhskogo Petra Kalnyshevskogo [To the centenary of death of the last Kish Ataman of the Zaporozhian army Petro Kalnyshevsky]. *Kievskaya starina* [Kyivska starovyna]. 83. Oktyabr'. 203-207. [in Russian].
2. Dei, O. I. (1969). Slovnyk ukrainskykh psevdonimiv ta kryptonimiv (XVI – XX st.) [Dictionary of Ukrainian pseudonyms and cryptonyms (XVI – XX)]. Kyiv: Naukova dumka. 559. [in Ukrainian].
3. Zabiiaaka, I. M. (2013). Epistoliarna spadshchyna Vasylia Horlenka [The epistolary legacy of Vasyl Horlenko]. Monohrafiia. Vyd. 2-he, dopovn. i pererobl. Biblioteka almanakhu «Vitriak». Vyp. 5. Kyiv. 400. [in Ukrainian].
4. Paliienko, M. H. (2005). «Kievskaya starina» (1882–1906): Systematychnyi pokazhchyk zmistu zhurnalu [«Kyivska starovyna» (1882–1906): Systematic index of the journal content]. Kyiv: Tempora. 608. [in Ukrainian].
5. Paliienko, M. H. (2005). «Kievskaya starina» (1882–1906): Khronolohichnyi pokazhchyk zmistu zhurnalu [«Kyivska starovyna» (1882–1906): Chronological index of the journal content]. Kyiv: Tempora. 480. [in Ukrainian].

Рецензент:

***Бородай І. С., д.і.н., професор
Анненкова Н. Г., д.і.н., доцент***

Надійшла до редакції 23.11.2020 р.