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CHARITY OF KISH ATAMAN OF THE ZAPOROZHIAN SICH PETRO KALNYSHEVSKY

The article describes the features of sociocultural phenomenon of the eighteenth century, namely charitable activities of Cossacks' elders on the example of the last kish ataman of Zaporozhian Sich Petro Kalnyshevsky. As a historical phenomenon, the charity had high morals, indicatived of the ethical standards of people and priorities of society of that time. In general, charitable activity of P. Kalnyshevsky varied in scope, size, preferences, character, purpose, forms, area of coverage etc. The author emphasizes the contribution of P. Kalnyshevsky to the construction of churches and development of education. He built several dozen temples in Pustoviytivka, Lokhvytsia, Romny, Petrukivtsi and others. P. Kalnyshevsky sent money for the construction, repair, maintenance of churches, purchase and donation of religious literature, various church utensils, opening the schools.

Key words: Petro Kalnyshevsky, Zaporozhian Sich, kish ataman, orthodoxy, contribution of churches.

Zaporizhian Sich was always associated not only with freedom-loving people, border guards, soldiers, knighthood, but also with religious people, defenders of orthodoxy. It is no wonder, that the first thing that was required from the newcomer was professing of Orthodoxy. Cossacks' devotion was a deep and natural phenomenon. Constantly being in danger, between life and death, faith in God helped Cossacks not only to survive in difficult situations, but also to defeat the enemy and come back to their homeland with victory, and already there to show their appreciation for the saved life, that manifested itself in an extremely large number of generous donations and charity for the benefit of Christian shrines. As a result, they built new Orthodox churches, cathedrals, and presented generous gifts to them. There were no generous donors than Cossacks in national history.

The last ataman of Zaporozhian Sich Petro Kalnyshevsky (1691-1803) made a significant contribution to the history of philanthropy in Ukraine. His talents as organizer, military leader, manager, diplomat are beyond doubt. However, charity, reverent attitude and displays of the highest respect for the Orthodox faith are absolutely amazing too.

The historian A. Apanovych says that in the history of Zaporozhian Sich no one could keep up with P. Kalnyshevsky in building the temples. He spared huge funds with sincere heart and absolute competence, he devoted himself to construction and decoration of churches¹.

P. Efymenko², D. Yavornytsky³, A. Skalkovsky⁴, V. Golobutsky⁵, A. Apanovych⁶, D. Kulinyak⁷ and others studied at different stages of historiography the contribution of kish ataman P. Kalnyshevsky to spiritual treasure of Ukrainian history.

According to our calculations, P. Kalnyshevsky built or provided the financial assistance for the construction of more than thirty churches⁸. The last ataman built at his expense a number of Orthodox churches which were named after the Holy Apostles Peter and Paul in Mezhyhirsk monastery near Kyiv (1768), Protection of the Blessed Virgin Mary in Romny (1770), the Trinity Church in his native village

¹ Апанович, О.М. (1993). *Гетьмани України і кошові отамани Запорозької Січі*. Київ: Либідь, 267.

² Ефименко, П.С. (1875). Калнишевський, послѣдній кошевой Запорожской Сѣчи. 1691-1803. *Русская старина*. Т. XIV, 407-420.

³ Эварницкий, Д.И. (1887). *Послѣдній кошевой атаманъ Петръ Ивановичъ Калнишевскій*. Новочеркасск: Типографія А.Д. Карасева.

⁴ Скальковський, А.О. (1994). *Історія Нової Січі, або останнього Коша Запорозького*. Дніпропетровськ: Січ.

⁵ Голобуцкий, В.А. (1957). *Запорожское казачество*. Киев: Госполитиздат УССР.

⁶ Апанович, О.М. (1993). *Гетьмани України і кошові отамани Запорозької Січі*. Київ: Либідь.

⁷ Кулиняк, Д.І. (1991). *Останній кошовий Петро Калнишевський*. Київ: Вид-во товариства «Знання» України.

⁸ Коцур, А., Коцур, Г. (2004). Останній кошовий (маловідомі сторінки зв'язки, добродійства і мучеництва останнього кошового отамана Запорозької Січі Петра Калнишевського). *Свобода слова*, 17, 3-4.

Pustoviytivtsi (1773), temples in Lokhvytsia (1763-1771) and Petrykivtsi (1769-1775)¹. During his tenure as ataman he financed the constructions of the Trinity Cathedral in Samara and Poorillia (Mogyliv, Baybakivka, Lychkivka, Hupalivka etc.), as well as sent gifts to the temple of Holy Sepulchre in Jerusalem².

On the funds of P. Kalnyshevsky the Trinity Church was built in his native village Pustoviytivtsi (now Romny district of Sumy region). The first record about financing the building of the temple by kish ataman in his native town is found in the writings of K. Odovets³, D. Yavornytsky⁴. We also know that in 1758 P. Kalnyshevskyy donated 100 rubles to the church in Pustoviytivtsi⁵.

Even as a military judge, in 1762 P. Kalnyshevsky presented to the church in his native village the Gospel in the expensive frame, which was produced by the famous Kyiv artisans Ivan Ravych. P. Kalnyshevskyy paid for the book 500 rubles in gold. The Gospel is a real masterpiece of Ukrainian craft on gold in XVIII century, that found its place in global catalogues of art. More than a peck of silver was spent on its frame which length was more than half a meter, width – 34 cm, thickness – 10 cm⁶.

By the way, the Holy Trinity Church, built by P. Kalnyshevsky, preserved to this day. It was reconstructed in 2005-2006.

P. Kalnyshevsky built on his funds the Church of the Nativity of the Virgin in Lokhvytsia in Poltava. Master I. Brodatsky started the construction in 1763, and after his death B. Voloshynenko continued the construction like the Trinity Church in Lubny⁷. According to the book of expenditure, on building of Lokhvytsia cathedral was spent 504 oaks, for which P. Kalnyshevsky paid 405 rubles⁸.

A well-known both in Ukraine and abroad master Sisoe Izotovych (Domovych) Shalmatov was invited to create the iconostasis. On June 18, 1767 P. Kalnyshevskyy and S. Shalmatov signed an agreement to manufacture the iconostasis. On August 26, 1767 S. Shalmatov came to Lokhvytsia with his six apprentices.

To paint the icons they invited renowned painter Pavlo Petrash (Petrashev); he completed the bulk of works in August 1769, the rest of iconic works were not finished until June 1770. Since 1771 cathedral church of the Nativity of the Blessed Virgin Mary in Lokhvytsia, in which P. Kalnyshevsky invested about 10 thousand krb., has started regular service⁹.

In Lokhvytsia was another wooden church – Nicholas' church. It was built at the expense of P. Kalnyshevsky and elders of the Zaporozhian Sich in 1760s. Kish ataman personally provided 500 rubles for the purchase of building timber¹⁰.

In the Central State Historical Archives of Ukraine in Kiev is stored P. Kalnyshevsky's letter, dated 1763, in which he requests Metropolitan of Kiev for permission to build a church in Romny to replace the old one unsuitable for worship: "In Lubny regiment in the town of Romny the Church the Blessed Virgin is in a state that is about to collapse and there will be no place for the worship. I'm asking for permission to build a new church for which I've provided the required number of trees and the right amount of

¹ Коцур, В.П., Коцур, А.П. (2004). *Від Сули до Білого моря: шлях через три століття*. Київ–Переяслав-Хмельницький: Книги-XXI, 6.

² Коцур, В.П., Коцур, А.П. (2004). *Від Сули до Білого моря: шлях через три століття*. Київ–Переяслав-Хмельницький: Книги-XXI, 7.

³ Одовець, К. (1886). *Історія України за часовь Петра Великого и Катерины II*. Львовь: З друкарнѣ Товариства имени Шевченка, 16-33.

⁴ Эварницкій, Д.И. (1887). *Посльдній кошевой атамань Петрѣ Ивановичѣ Калнишевскій*. Новочеркасск: Типографія А.Д. Карасева; Эварницкій, Д.И. (1888). *Запорожьє вь остатках старины и преданіях народа*: В 2-х ч. Ч. 1. Санкт-Петербург: Изданіе Л.Ф. Пантелѣва.

⁵ Коцур, А. (2005). Троїцька церква П. Калнишевського в Пустовійгівці – пам'ятка дерев'яної архітектури України XVIII ст. *Часопис української історії, вип. 3*. Київ, 10.

⁶ Коцур, В.П., Коцур, А.П. (2004). *Від Сули до Білого моря: шлях через три століття*. Київ–Переяслав-Хмельницький: Книги-XXI, 303.

⁷ Грибовський, В. Храми Петра Калнишевського. *Експедиція XXI*. <<http://ex21.com.ua/ukr/terracosacorum/107-5.htm>> (2015, December, 08).

⁸ Шибанов, Г. (2009). Спадок Петра Калнишевського. Про долю унікальної мистецької пам'ятки з Полтавщини. *День, 42*, 6.

⁹ Грибовський, В. Храми Петра Калнишевського. *Експедиція XXI*. <<http://ex21.com.ua/ukr/terracosacorum/107-5.htm>> (2015, December, 08).

¹⁰ Вечерський, В.В. (2002). *Втрачені об'єкти архітектурної спадщини України*. Київ: НДІТІАМ, 208.

money...”¹.

So, the question remained only in getting a permission. Soon P. Kalnyshevsky received a letter of permission from the Metropolitan of Kiev. It also stated that after the completion of the church will be issued a special charter, permission for its consecration².

On June 27, 1764 construction of the church started. In a letter of February 9, 1766 to a military judge P. Holovaty P. Kalnyshevsky reported that in “Romny town they are building a church at his expense” and asked to issue from treasury of Sich 300 rubles on its building as a loan, which he was obligated to return personally. Mykhailo Chukhno, nephew of Josyp Pidhayny-Kalnyshevsky and kish ataman from Kuschiv had come to collect the money from Romny.

Publications of M. Makarenko³ and L. Padalko⁴ confirm the financing of the construction of the Protection Church by P. Kalnyshevsky. The scientific exploration of the Kiev researcher A. Kotsur demonstrates in six scenes that P. Kalnyshevsky funded the construction of Protection Church in Romney⁵.

From scientific publications we learn that in 1768 at the expense of P. Kalnyshevsky at the Holy Transfiguration Kyiv Mezhyhirsk Stauropelial monastery was built masonry refectory church of St. Peter and Paul⁶.

On March 22, 1772 in the settlement of Petrykivka was consecrated a church, which was built at the expense of kish ataman M. Kalnyshevsky⁷. In publications of contemporary researchers we can also find the information, that kish ataman handed a number of times money for construction a wooden church in Petrykivka in the period 1769-1772⁸.

In the city Samara (now Novomoskovsk, Dnipropetrovsk region), which was a part of Zaporozhian lands, there is attraction of Ukrainian wooden architecture of the eighteenth century – the Trinity Cathedral, built in the 1773-1778. This is the greatest building of Cossack era. It’s not inferior to St. Sophia in size. Its construction began with the direct participation of P. Kalnyshevsky. For his funds were purchased 559 logs, which were floated along the Dnieper to the mouth of the river Samara. In November 1773 colonel from Samara turned to the kish ataman with the “report” in which he wrote about the need for speedy transportation of timber to the construction site before winter set in. In correspondence during 1773-1774 we can find the sum of 600 and 1000 rubles that P. Kalnyshevsky allocated for the construction of the temple⁹.

Due to the Cossack army and its leaders were built almost all Zaporozhian churches; Cossacks donated a significant number of religious books, icons, crosses, gold vessels and many other things to their parish churches. Especially cared Cossacks about decorating their home church – the Sich Intercession Church. This church, which was built immediately after the founding of New Sich, had apparently modest look. But then the Intercession Church received considerable donations. Cossacks believed that the sacristy of the church Sich was perhaps the richest one in the Russian state. Icons made by the best Byzantine and Ukrainian artists were shining with pure gold. The other church utensils impress by their luxury too. Among them were lanterns, large silver candlesticks, gilded crosses, silver lamps, fifty silver gilt crowns, thread pearls, coral, amber products, hundreds of gold ducats and linen, embroidered with gold and silver

¹ Центральний державний історичний архів України в м. Києві. *Фонд 127, Опис 1020, Справа 4252*, Арк. 2.

² Центральний державний історичний архів України в м. Києві. *Фонд 228, Опис 1, Справа 321*, Арк. 173.

³ Макаренко, Н. (1908). Памятник украинского искусства XVIII вѣка. Зодчий. Журналь архитектурный и художественно-технический. Органъ Императорского Санкт-Петербургского Общества архитекторовъ, 24, 211-215.

⁴ Падалка, Л. (1908). О старинномъ Покровскомъ храмѣ козацкой поры и его строителѣ, кошевомъ низового Запорожскаго Войска, Петрѣ Калнышѣ. *Труды Полтавской Ученой Архивной Комиссии*, вып. 5. Полтава, 49-64.

⁵ Коцур, А. (2005). Доброчинство останнього кошового отамана Запорозької Січі Петра Калнишевського (на прикладі Покровської церкви в Ромнах). *Часопис української історії*, вип. 2. Київ, 5-6.

⁶ Телегін, Д.Я., Винокур, І.С., Титова, О.М. та ін. (1997). *Археологія доби українського козацтва XVI – XVIII ст.* Навч. посібник. Київ: ІЗМН, 144.

⁷ Коцур, В.П., Коцур, А.П. (2004). *Від Сули до Білого моря: шлях через три століття*. Київ–Переяслав-Хмельницький: Книги-XXI, 344.

⁸ Коцур, Г. (2006). Петриківка й Петро Калнишевський (До 315-ї річниці від дня народження останнього кошового отамана Запорозької Січі). *Часопис української історії*, вип. 5. Київ, 10, 13.

⁹ Коцур, А. (2006). Троїцький собор П. Калнишевського в Новомосковську – вершина українського дерев’яного зодчества XVIII ст. *Часопис української історії*, вип. 5. Київ, 5-6; Таранушенко, С.А. (1976). *Монументальна дерев’яна архітектура Лівобережної України*. Київ: Будівельник, 247.

altar hats, priestly garments of brocade, damask and other valuable fabrics, 120 old books and ancient manuscripts, many copper and tin dishes¹. In the archive of the Kish are stored the letters of P. Kalnyshevsky from 28 January 1762 to R. Shcherbyna, V. Kryvosheya, G. Pavlenko with the request to help to buy the brocade for the Intercession Church² and Archimandrite of Kiev-Pechersk Lavra Zosym from 1 May 1775 (the last month before the destruction of the camp) with the commission of the golden utensils for the Sich church.

After destruction of Zaporozka Sich in 1775, by the orders of Russian Empress Catherine II, P. Kalnyshevsky was sent to the worst prison of that time in the empire – Solovky prison. Kish ataman, who spent a quarter of century in prison in Solovky, on the occasion of his dismissal, presented to the Solovky monastery the Gospel with the inscription: “To the glory of God, the Holy Gospel to the monastery of the Transfiguration and St. Reverend Father Zosym and Savvatiy, who are Solovky Wonderworkers, at the expense of the former Kish ataman of Zaporozka Sich Petro Ivanovych Kalnyshevsky 1801 I give”³.

While in power P. Kalnyshevsky assisted in the development of education in the Zaporozka Sich and the preservation of the national character of the school. He cared for the education of youth in the spirit of love for his people, his culture. Kish Ataman was concerned about food, books, and school equipment. Education was financed by Cossack troops.

Good cause considered donations to the school. In the last decades of the Sich there were 3 specialized and 16 secondary schools at Parish churches of central palankas, settlements, villages⁴. The children aged 12 to 17 years studied “figure”, writing the Law of God, Ukrainian and Old Church Slavonic languages and many other subjects in schools, at the Svyatopokrovska Sich church.

In Sich was a school, which prepared palanka officers, and military office clerks. There was also a vocal music and church music school headed by “a famous reader and singer” Mykhailo Kafizma. Students learnt polyphonic singing, as well as reading and singing for churches. Education was provided in all Zaporozhian schools in the native language.

The letters stored in the Central State Historical Archive in Kyiv contain the information that Archimandrite of Novospassky monastery bought in Moscow at the request of P. Kalnyshevsky books for more than 30 krb, ordered the Gospel priced at 1000 rubles, and spent on its ornaments with silver, gold and precious stones 500 rubles.⁵ P. Kalnyshevsky ordered a silver frame for the Gospel. He invited in January goldsmiths to make frames for three books⁶. The Christian world is characterized by respect for the texts of Scripture, the motive of which is live communication with God. The most important attributes of the altar of the church liturgy belong to the Gospel. Therefore, its decoration attached great importance since ancient times. As a result, today we have a large number of copies of the Gospel that has not only theological, liturgical, historical, geographical, linguistic and literary, philosophical and ethical significance, but also has an unrivaled cultural and artistic value.

So ataman of Zaporozka Sich P. Kalnyshevsky was always concerned with the development of Ukrainian culture and spirituality. He built more than thirty Orthodox churches at his own expense or with the assistance. He was concerned with the development of education. His charitable work demonstrates high understanding of their purpose in society. Figure of P. Kalnyshevsky is a vivid example of philanthropy and well doing.

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¹ Апанович, О. (1991). *Культура козацтва. Деякі аспекти розвитку культури Запорозької Січі. Українська культура, 1*. Київ, 3.

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⁵ Центральний державний історичний архів України в м. Києві. *Фонд 228, Опис 1, Справа 64*, Арк. 40, 51.

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