

INFORMATION ON PAISIUS VELICHKOVSKY AND THE ROMANIAN MONASTICISM OF THE 18TH CENTURY IN THE PAGES OF “KIEVSKAIA STARINA” (1892-1896)

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Abstract: *The first Ukrainian scientific historical review “Kievskaiia starina” was a significant consolidating factor in the socio-political life of the Ukrainian nation at the end of the nineteenth century. It united Ukrainian intellectuals and laid foundations for a scientific research of many issues in the field of Ukrainian studies. In this journal, we may find the materials related to Ukrainian history and its well-known figures. Among these, articles about the great Ukrainian, outstanding ascetic, spiritual and cultural figure, Paisius Velichkovsky were printed. “Kievskaiia starina” describes the period of his life on Mount Athos, little studied due to the lack of documentary sources. For the first time, it was reported to the public about the most prolific period of Paisius’s life in the Romanian monasteries of Dragomirna and Neamț, where he created a large library, published a Slavic grammar, founded a famous school of translators and scribes of church and theological literature, wrote dozens of spiritual works. For the first time, a document on the close relations between Paisius, Moldavian monasticism and the Zaporizhian Sich, and its ataman Petro Kalnyshesky was published in the pages of this Ukrainian journal. We have proved that the Dragomirna Monastery was helped by the Zaporizhian Sich. Paisius Velichkovsky contributed to the transformation of the monasteries of Dragomirna and Neamț into prominent educational and spiritual centres. The sources, concerning Paisius Velichkovsky’s life and work, have not been sufficiently studied, and his contribution towards the culture of the Christian East is not adequately appreciated yet. Therefore, there is an urgent need to draw attention to this prominent person.*

Keywords: *“Kievskaiia starina”, Paisius Velichkovsky, Mounth Athos, Dragomirna monastery, Neamț monastery, Zaporizhian Sich.*

Rezumat. Informații despre Paisie Velicovschi și monahismul românesc din secolul al XVIII-lea în paginile revistei „Kievskaiia Starina” (1892-1896). *Prima revistă științifică istorică “Kievskaiia starina” (“Trecutul kievean”) a reprezentat un important factor de consolidare în viața socio-politică a națiunii ucrainene de la sfârșitul secolului al XIX-lea.*

Ea a reunit cei mai buni reprezentanți ai inteligenței ucrainene și a pus bazele cercetărilor științifice în studii ucrainene. În această revistă, au fost publicate articole despre evenimentele glorioase ale istoriei ucrainene și despre personajele sale celebre. Au fost tipărite articole despre Paisie Velicovschi – un mare ucrainean, ascet, savant, reprezentant al spiritualității, de o cultură excepțională. “Kievskaja starina” a descris viața acestuia la Muntele Athos, perioadă mai puțin cunoscută din lipsă de izvoare documentare. Pentru prima dată, marele public a aflat informații despre perioada cea mai fructuoasă din viața sa la mănăstirile Dragomirna și Neamț, unde a fondat o bibliotecă uriașă, a publicat o gramatică slavă, a organizat o școală celebră de traducători și de scriitori pentru cărțile de cult și de teologie, a scris zeci de opere cu conținut spiritual. Legăturile strânse între Paisie și călugării moldoveni pe de o parte, și cazacii zaporojeni de la Sici, cu conducătorul lor, Petro Kalnicevski, de cealaltă, au fost, de asemenea, scoase în evidență. S-a demonstrat că Sici a ajutat mănăstirea Dragomirna. Paisie Velicovschi a contribuit la transformarea mănăstirilor Dragomirna și Neamț în mari centre de cultură și de cunoaștere spirituală. Studiarea izvoarelor cu privire la viața și activitățile lui Paisie Velicovschi se dovedesc a fi insuficiente, precum și aprecierea la justa valoare a contribuției sale la cultura Orientului creștin. Această personalitate eminentă merită, așadar, atenția cercetătorilor.

Résumé: Informations sur Païssy Velitchkovsky et le monachisme roumain du XVIII-e siècle dans les pages de la revue “Kievskaja Starina” (1892-1896). *La première revue scientifique historique “Kievskaja starina” (“Le Passé kiévien”) représente un facteur de consolidation important dans la vie sociopolitique de la nation ukrainienne de la fin du XIX^e siècle. Elle réunit les meilleurs représentants de l’intelligentsia ukrainienne et jeta les bases des recherches scientifiques en études ukrainiennes. Dans ce magasin, on publia des articles sur les événements glorieux de l’histoire ukrainienne et ses personnages célèbres. On y publia des articles sur Païssy Velitchkovsky - un grand Ukrainien, ascète savant, homme spirituel d’une culture exceptionnelle. “Kievskaja starina” décrit sa vie au Mont Athos, période moins connue faute de sources documentaires. Pour la première fois, le grand public apprit des éléments sur la période la plus fructueuse de sa vie aux monastères Dragomirna et Neamț où il créa une bibliothèque géante, publia la grammaire slave, organisa une école célèbre de traducteurs et de scribes pour les livres de culte et de théologie, écrivit des dizaines d’œuvres au contenu spirituel. Les liens étroits entre Païssy et les moines moldaves d’une part et les Cosaques Zaporogues de Sitch, avec leur chef, Petro Kalnychevskyi, de l’autre, ont été aussi mis en évidence. On y démontra, aussi, que Sitch était un donateur du monastère Dragomirna. Païssy Velitchkovsky contribua à la transformation des monastères Dragomirna et Neamț en grands centres de culture et connaissance spirituelle. Les études des sources concernant la vie et les activités de Païssy Velitchkovsky sont insuffisantes, ainsi que l’appréciation de sa contribution à la culture de l’Est chrétien à sa juste valeur. Cette personnalité éminente mérite donc l’attention la plus vive des chercheurs.*

INTRODUCTION

The first Ukrainian historical journal “Kievskaiia starina” played an important role in the Ukrainian public and scientific life, in its national cultural revival in the late 19th – the beginning of the 20th centuries. Scientists, researchers, ethnologists etc., wrote in and supported this publication.

“Kievskaiia starina” was founded as a monthly edition in 1882. A yearly kit consisted of 12 issues or 4 volumes (every three issues were combined to form a separate volume). 94 volumes (300 issues) of the journal had been published for 25 years (1882-1906). The amount of each issue was 10-12 printed sheets; the total amount of an annual kit was over 150 printed sheets.¹

Having highly appreciated the importance of “Kievskaiia starina”, the outstanding historian M. Hrushevsky noted that “for almost an entire quarter of a century the journal retained its central significance in Ukrainian studies and, to a certain extent, even in Ukrainian intellectual life of Russia.” At that time, amidst the impossibility of organizing Ukrainian societies and having Ukrainian news media, “Kievskaiia starina” was a body of ukrainophilia, acted as a voice of Ukrainian intellectuals, and at the same time, its circle was some sort of a scientific Ukrainian corporation, a scientific institution, which was unique”.²

The materials, related to the spiritual and cultural life of Ukraine and its relations with neighbours in this field in the second half of the 18th century, the history of the Cossacks, the Zaporizhian Sich, works about personalities of the glorious period of the Ukrainian history etc., were printed in “Kievskaiia starina”. These materials, overall, give the opportunity to retrace the biographies of outstanding figures of that time. Paisius Velichkovsky (1722-1794), being an Ukrainian ascetic, a philosopher, a theologian, a writer, a translator, belongs to such remarkable personalities, who had a tremendous influence on the spiritual and cultural life of Ukraine, Moldavia, Wallachia, Greece, and Russia.

A contemporary Ukrainian historian, director of the International Institute of the Athos Heritage in Ukraine S. Shumylo notes, “Founded by the rev. Paisius, the monastic-ascetic school that toiled at the translation of patristic heritage into

¹ М. Г. Палієнко, “*Киевская старина*” (1882–1906): *Хронологічний показчик змісту журналу* [“Kievskaiia starina” (1882–1906): Chronological index of the content of the journal], Київ, 2005, с. 4.

² Ф. К. Волков (ред.), *Український народ в его прошлом и настоящем* [Ukrainian people in its present and past times], Санкт-Петербург, 1914, Т. 1, с. 30.

Slavic language gave a powerful impetus to the revival of not only the lost traditions of Orthodox monasticism, but also to the Orthodox Eastern Slavic culture in general, contributed to the return to traditional Christian values”.³

The famous Greek Slavic historian, professor of Thessaloniki University A. - E. Tachiaos proved that “starets” (the elderly monk) Paisius took the treasures of the forgotten Orthodox spiritual heritage from the Byzantine world and brought them to the whole Orthodox world ... Thus, it appears that all the “philocalian revival”, the echo of which has come to present days, is exclusively due to the elderly monk Paisius Velichkovsky’s personality and activity”.⁴

THE LIFE AND WORK OF AN ASCETIC MONK

Paisius Velichkovsky represents a magnificent image of an Ukrainian ascetic, illuminated by the odour of sanctity, the highest spiritual purity and exceptional morality. A modern society nurtures a few of such great people, which is why it is extremely valuable to us to have a memory of them, the more natural is the desire to get to know their moral virtues, the details of life and activity.

The future saint was born on December 21, 1722 as the eleventh child in the family of a priest in Poltava⁵. The newborn was named Petro. His father was a dean of the Assumption Cathedral, died early. When the young boy was 7 years old, his mother sent him to a cathedral school. Having learned how to read and write, the young boy took interest of reading books. He received education in the Kyiv-Mohyla Academy. During his studies, he became interested in monastic life, and for some time he settled in the monasteries of Liubech and Mezhyhirya. In 1741 he became a novice with the name of Plato. In 1743 he moved to Moldavia in Delheuts (Rom. Dălhăuți) and Traisten-Rymnik Serat (Rom. Trestieni-Râmnicu Sărat) hermitages. There, his mentor was the famous priest Basil (Rom. Vasile) of Poiana Mărului). In 1746 he moved to live on Holy Mount Athos where had stayed 17 years, gathering around himself a large number of monks, founded the Saint

³ S. V. Shumylo, *Преподобний Паїсій Величковський. «Повість про святий собор» та маловідомі листи* [The Reverend Paisius Velichkovsky. “Chronicles about Saint Cathedral” and little-known letters]. Kyiv, 2016, с. 7.

⁴ А.-Э. Тахиаос, *Возрождение православной духовности старцем Паисием Величковским (1722-1794)* [Revival of Orthodox spirituality by the elder monk Paisius Velichkovsky (1722-1794)], in *Тысячелетие крещения Руси: Международная Церковная научная конференция (Москва, 11-18 мая 1987 г.)*, Москва, 1987, с.266.

⁵ *Sfântul Paisie de la Neamț. Viata, Minunile și Acatistul* [St. Paisius from Neamț. Life, miracles and Acatistus], 3rd edition, Sihăstria Monastery Printing House, 2010, p. 7.

Elijah's skete (hermitage) and took monastic tonsures (the second degree of monasticism). This skete was under the patronage of the Zaporozhian Sich.

In 1763 he left Mount Athos together with 64 monks.⁶ The Moldavian *hospodar* (prince) provided a separate monastery to Paisius's brethren in the Bukovinian Carpathians, in Dragomirna. There, the monk acquired the Great Schema (the highest degree of monasticism) with the name of Paisius. This cenacle had long been connected with monasticism in Ukraine, in particular, with the famous Maniavsky Hermitage. Paisius stayed closely in touch with a *kosh ataman* of the Zaporozhian Sich. In Dragomirna he quickly set up a monastic life. Ever since his life on Athos he had begun to collect ancient manuscripts of Slavic books. In addition, he had a large library of books in Greek language, among which was a famous collection of ancient fathers of the Church "Philokalia", entitled "*Dobrotoliubie*" (The love of Goodness) that was translated into Church Slavic by the "starets" (the elderly monk).

The consequence of the Russian-Turkish war for father Paisius contributed to the forced resettlement of his monastery from Dragomirna to Secu (i.e. both were located in the principality Moldavia). However, the life in the monastery did not change at all. The elderly monk began to arrange a school of translators at the monastery. However, according to the decision of the Metropolitan, in 1779, father Paisius took the abbotship in the neighbouring large Neamț Monastery, remaining to be an abbot in the Secu Monastery at the same time. On August 14, 1779, the pious person was met by the community and the group of priests of the city Neamț in the courtyard of the monastery, under the sound of church bells. From there, he was escorted to a large church, established by Stephen the Great and the Holy (1457-1504), where he bowed with tears to the miraculous icon of the Mother of God that had defended this monastery for many centuries.⁷

Here, in Neamț, the most prolific period of father Paisius's life began. It lasted 15 years. During this time, the number of monks increased. Thus, there were 700 monks in Neamț, and 300 of them were in Secu. There was a whole school of translators and scribes of books. Since then, more than 300 manuscripts have been preserved, among which over 40 were written by Paisius Velichkovsky. The monks came from Ukraine, Belarus, Greece, Serbia, Bulgaria, Transylvania, Moldavia, Wallachia, Dobruzha and others places. The rules, introduced by Paisius, made a positive impact upon the Orthodox Romanian and Eastern European monasticism.

⁶ *Ibid.*, p. 21.

⁷ *Ibid.*, p. 38.

Initiated by Paisius, special training schools of translation and interpreting of church service and theological literature into Moldavian (i.e. Romanian) were organized. In 1773 he published Slavic grammar in the city of Iasi, and in 1776 the book "Medical advice on human diseases" in Romanian appeared. Thanks to Paisius Velichkovsky, the Neamț Monastery became an outstanding enlightenment and a spiritual centre of the Orthodox peoples living in the Danube region.⁸

In 1794 the elderly monk passed away at the age of 72. In the Neamț Monastery, on Velichkovsky's tomb, the following words are engraved: "Here lies our blessed father, a hieromonk and an archimandrite Paisius..." and there is "Funeral wail for the Starets Paisius from all his spiritual children" written in 72 lines (according to the number of his life years). The Romanian Orthodox Church celebrates the day of commemoration in memory of Paisius on November 15. At present, there is a reliquary with the remains of the Monk Paisius Velichkovsky in the Ascension church of the Neamț monastery.

The articles, published in the journal "Kievskaja starina" during 1892-1896, had a meaningful affect in the study of Paisius Velichkovsky's life and activities. Being little-known to the scientific community and the public, at the same time, they are a key source supplementing information both about Paisius Velichkovsky himself and the spiritual life of the 18th century on Athos, in Dragomirna and Neamț.

In 1893 was published in the journal "Kievskaja starina" the article *Little Russian cenacle on Athos*⁹, written by Aleksandr Dabizha (1860-1899), a diplomat, historian and artist. He received education in the St. Petersburg Aleksandrovski Lyceum and worked in the Ministry of Foreign Affairs; later he was a secretary in the embassy of Russia in Cairo. Aleksandr Dabizha wrote for "Kievskaja starina" during 1885-1896. He was an author of publications on the issues of Ukrainian history, genealogy, heraldry. Aleksandr Dabizha wrote the article *Little Russian cenacle on Athos* after visiting the Saint Elijah's Skete on Athos on May 15, 1892.

From the beginning of the article, the author, who arrived at Holy Mount Athos, is an admirer of local nature, landscapes and the sea: "Under the sky, near azure waves of the archipelago, in the deep wooded pass, overgrown with undisturbed thickets, among mountain oaks and wild roses, from luxurious chaos of midday vegetation the domes of a lonely rises. They are surrounded by the dark walls of mighty greenery, as if being hidden from the world, covered from the

⁸ О. М. Dziuba, *Величковський Паїсій* [Velichkovsky Paisius], in *Encyclopedia of History of Ukraine*, Київ, Т. 1: А-В, 2003, с. 473.

⁹ А. Dabizha, *Малоросійська обитель на Афонѣ* [Little Russian shelter on Athos], in "Кіевская старина. Ежемесячный исторический журнал", Київ, 1893, Т. LX, с. 34-400.

south, west and north; only to the east they broadly parted to meet a dawn and sparkling offing; the strict outlines of Byzantine domes and bells of the ancient Pantocrator monastery stand out on the light blue sky. Dashing beat of the sea reaches the wild forest, playing the trembling leaves of Lombardy poplars; in the cool air filled with the fragrance of blossoming lavender and wild honey, one can hear frequent, harmonious blows of bells.”¹⁰

A. Dabizha noticed a number of common things in his native lands around the Dnieper and the cenacle on Athos. He felt something close and native in this hospitable gospel, which meets a traveller for thousands of miles from his homeland, in the silent deserted forest of Mount Athos; its white walls, hiding in bright greenery, become a poignant reminder of the familiar old type of churches, green tops of bell-towers and noisy pyramidal poplar trees with a windmill blinking behind them (the only one on the whole Mount Athos), and somehow one can hear the squeak of a sweep well, along with the sounds of a native language that seems so strange and unexpected under the foreign sky of Macedonia, and all of this is breath-taking and carries far to the north, to the peaceful hamlets of Little Russia.

According to A. Dabizha, a living corner of distant Ukraine, with all its characteristic features, with its traditional sincerity and deep hospitality, is completely transferred to the legendary ground of Athos to sacred spring wells, groves and rocks, where the classical myth of Daphne and Apollo live side by side with the tales of majestic feats of Christian humility and self-denial. This cosy cenacle, which had peacefully developed on the northeast slope of the holy mountain for one and a half century, was obscure to everyone. A very few people were interested in the fate of the Little Russian Illinsky Skete, a spiritual child of the Zaporizhian Cossacks, that arose in the Muslim East in the second half of the 18th century.¹¹

Describing the skete, A. Dabizha emphasizes that “its founder was well-known Paisius Velichkovsky, who belonged to a brilliant assemblage of those spiritual figures that Old Little Russia was blessed with, and where almost all the famous Russian hierarchs of the 18th century came from. Following Stefan Yavorsky, St. Dymytryi of Rostov, I. Krokovsky, F. Prokopovych, R. Zaborovsky and Ioasaf Horlenko, who were not called for spiritual service to the Country, Paisius had modest and unknown destiny of an ascetic and selfless life.”¹²

While reading the article in “Kievskaiia starina”, a reader learns that the native of Poltava, the son of a prior of a local cathedral church, a pupil of the Kiev

¹⁰ *Ibid.*, p. 34.

¹¹ *Ibid.*, p. 35.

¹² *Ibid.*, p. 36.

Theological School, the young Velichkovsky had an irresistible craving for contemplating a hermit's life from a young age. At the age of 17, he was among the novices of the Liubech Monastery, and two years later, he was tonsured at the Saint Nicholas near Medvedivka (Kyiv Eparchy).

The author of the publication also mentioned the period of persecution, initiated by the Union supporters against Orthodoxy that forced the novice Platon to seek shelter in the Kyevo-Pecherska Lavra. Here Velichkovsky did not stay long. The yearning for loneliness and spiritual feats was not fully satisfied, thus it encouraged the young hermit to go to Moldavia and Wallachia first, later moving to Athos in 1746. A. Dabizha is convinced that those were the southern nature beauty and the enchanting silence of groves and bays, which sparkled with all the colours of midday shades, made an incredible impression on him. He decided to stay on Athos so that, being alone he could be away from the worldly vanity, to throw himself completely to a hermitical life. Having settled in one of the abandoned cells that belonged to the Greek Christ Pantocrator Monastery, here Velichkovsky took monastic tonsures with the name of Paisius.¹³

The ascetic's strict life and moral attractiveness resulted in the arrival of disciples. As noted in the article, those were Paisius's disciples who asked him to leave his private home. Together with his new followers, he first settled in a communal dwelling in the name of Saint Emperor Constantine *Isapostolos* ("Equal to the Apostles"), and in 1757 he began, with the permission of the leadership of Pantocrator, to set up a small skete, in the name of St. Prophet Elijah, in the picturesque woodland.

It was the strict fellowship statute that was the foundation of the life of the cenacle: "all the monks were proclaimed to have a lonely, labour and active life, full equality, both in terms of clothing and the performance of universal obedience, from a prior to the last novice, equal duties combined with heavy physical labour - deforestation, land cultivation etc."¹⁴

The Little Russian skete on Athos was created at the same time when the Right-Bank Ukraine was going through a temporary ordeal. As A. Dabizha writes, "covered by the grid of gallows and prisons, it was suffocating under the double oppression of Poland and the Jesuits, reaching their greatest strength in the 60s of the last century, culminated in the large explosion of "Coliivshchyna". While many of its miserable residents, leaving everything, their homeland, following the example of their parents, fled to face freedom in the "Velyky Luh", "Sich-Mother"

¹³ А. Дабизжа, *Малороссійская обитель на Афѳонѳ...*, с. 36.

¹⁴ *Ibid.*

in order to return from there later and take revenge for committed desecration of faith and suppressed rights; others, less courageous ones, sought salvation and the exit from the unbearable bondage and poverty behind the monastery fence, fastened pleading the best fate for their unfortunate homeland. Eventually, both of them were exhausted, struggling to wait, being disappointed to have better future, persecuted everywhere, they converged in the deaf deserts of the rocky Thebais of the East, so that, they could get away from the world and people, being alone, receive spiritual calmness.”¹⁵

Precisely these refugees “from the world” gathered around father Paisius. They were from far Russia, from the Polish outskirts and the borders of Moldavia, from the Dnieper and the Danube. Soon the number of monks has grown to such an extent that the newly created hermitage was not able to support them within its modest means. Realizing the desperate situation, Paisius acrimoniously decided to leave Athos: he divided the monks into two parts, and, with most of them, he headed for seeking a new cenacle in Moldavia.¹⁶ Unfortunately, we cannot find any information about this period of Paisius Velichkovsky’s life. We find that he died in 1794, being a prior of the famous Neamț Lavra, which owes to him its prosperity.”¹⁷

Since 1794, for almost a hundred years, the orphaned little Russian cenacle had not been able to find a successor, worth of Paisius. The remaining monks consisted of almost exclusively Ukrainians that were lined up by old Sich riflemen, who scattered around the world after their family seat had been destructed. More than ever before, at that time one could feel the absence of a firm unceasing will and a huge moral authority of the founder of the cenacle, who would influence the coming monks.¹⁸ The end of the 18th - the beginning of the 19th century was the era of decay of the monastery, despite receiving the help provided by the Cossacks, who settled in Turkey and the Kuban, and loved the Illinsky Monastery. It inherited the fishing gear across the Danube from the Zaporizhians, and at the same time, they funded the construction of a cathedral temple; in its sacrarium there are rich alms of the valiant Black Sea troops (old vintage gowns, a shroud, embroidered with gold, pearls and precious stones, a large and small gospel in a silver frame, a sacred vessel etc.).¹⁹

The love of Little Russians to their native cenacle was the reason that released it from devastation; again, its renewed walls were filled with Cossack

¹⁵ *Ibid.*, p. 36.

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*, p. 37.

¹⁹ А. Дабига, *Малороссійская обитель на Афѳонѳ...*, с. 38.

newcomers from the Danube and Black Sea coasts. Athos was reborn when the starets Paisius II appeared here in 1841. In accordance with monastic chronicles, it is claimed that he took the vows at young age and three years before his election he left for Athos, where he lived in deep seclusion.²⁰

As A. Dabizha notes in his article in “Kievskaja starina”, his traits of character, spirit resembled the first founder of the monastery Paisius Velichkovsky; his bright personality was a sort of confirmation of Paisius Velichkovsky’s prophetic words of farewell: “In the course of time, another Paisius will enter the skete and in his presence the monastery will be settled up, magnified and glorified.”²¹

Indeed, during Paisius’s II thirty-year rule, the Illinsky Monastery was reborn both materially and morally: due to his hard work and care, the hermitage buildings were restored, spread vineyards and olive groves were created and new roads were laid. It was his great influence on the inner life of the monastery, where strict discipline was combined with the spirit of liberties and disposition still alive in the Cossack hearts of the brethren.²²

In summary, the article, written by A. Dabizha and published in the January issue of “Kievskaja starina” in 1893, is crucial to explore the milestones in Paisius Velichlovsky’s life and acts. Here we may find the story of the Illinsky monastery, that author describes as “a brainchild” of the Zaporizhian Cossacks. In the article, it was continually noted that the monks of the Illinsky cenacle comprised of many old Sich rifleman who scattered around the world after their Sich family seat had been destroyed. A. Dabizha concluded that the Zaporizhian Sich constantly provided assistance to the cenacle on Athos, without which the latter would be difficult to exist.²³ However, nothing is mentioned about the relations of the skete with the “Zaporizhian society” in the earlier period, the period of the initial history of the cenacle.

RELATIONSHIPS BETWEEN ZAPORIZHIAN COSSACKS AND DRAGOMIRNA MONASTERY

Nevertheless, the article in “Kievskaja starina” written in 1894,²⁴ can fill up the historical gaps. Its author was registered under the cryptonym “P”. We managed to investigate that it was Lev Padalka, a historian and a statistician

²⁰ *Ibid.*

²¹ *Ibid.*, p. 80.

²² *Ibid.*, p. 39.

²³ *Ibid.*, p. 38.

²⁴ *Къ исторіи обителей Паисія Величковскаго* [To the history of shelters of Paisius Velichkovsky], in “Кіевская старина”, 1894, Т. XLV, с. 345-350.

(1859-1927). He was educated in Lubensky Religious School (1869-1875), Poltava Seminary (1875-1879) and the faculty of history and philology of the University of Kiev (1884). This person wrote for "Kievskaiia starina" during 1885-1897. Also, he was an author of texts on the history of the Zaporizhian Sich and the Cossack ataman P. Kalnyshevsky and the churches that were built by him.

In the article, we found a document that can somewhat fill this gap in relation to the original history of the Illinsky Monastery on holy Mt. Athos and give the right to call it "a brainchild of the Zaporizhian Cossacks." The document that was discovered by the author of the publication in the archives of the Kyiv theological consistory is an extract of some "case". It is based on the testimony of a former monk of the Illinsky Monastery Havryil, given by him in the Kyiv theological consistory in 1769.

Revealing his biography in details, the monk presents valuable statements of the relations of the Cossacks with the Illinsky hermitage. According to his words, we discover that since the monastery was created, the Sich riflemen had already belonged to the brethren. Thus, being a 15-year-old boy, he became a pupil of "Mother Sich". In the Zaporizhian Sich, he was taught by his father for a short time, then got wise from various Zaporizhian Cossacks till the moment when he reached the age of majority – since that time he "had started doing different kind of craftwork by himself," and, finally, he left for the Illinsky Monastery on Athos, taking vows there. It becomes evident that the way from being a Cossack in Sich to a strict ascetic life in the Illinsky Hermitage was well known to the Sich riflemen, respectively they found a shelter not right after the destruction of the Sich but significantly earlier.²⁵

In addition, according to the monk Havryil's autobiography, told down on the pages of the article, one can learn about how Ukrainians treated the Illinsky Monastery and, in particular, the attitude of Sich brothers, who did not forget their "brainchild", provided it with financial assistance. After being sent to Little Russia to collect "merciful alms" for the hermitage, he lived together with a hierodeacon of the Illinsky Monastery Parfenii for the year. It is clear that the Zaporizhians had close and lively relations with the Illinsky Monastery, especially with its founder, the famous Paisius Velichkovsky, with whom they did not interrupt the relations, even after he moved from the Illinsky Monastery to Dragomirna.²⁶ In the article, L. Padalka states: "Their relations (by the Zaporizhians – the authors) to the Dragomirna Monastery were similar to the relations of people that know each

²⁵ *Ibid.*, p. 346.

²⁶ *Ibid.*

other well. Thus, the above-mentioned Havryil, being a monk of the Dragomirna monastery at that time, along with another monk Spiridon and novice Mikhail, collected alms on the Sich, and made themselves like at home there: they lived for a long time (more than two years), turned the Sich into their temporary their residence, which was their starting point to other cities (e.g. Romny, Kyiv). Here, on the Sich, they kept different things they had purchased for the monastery in Dragomirna (e.g. a bell).²⁷ Close relations between the Zaporizhzhia and the Dragomirna Monastery can be explained by the fact that a significant part of its brethren came “from the Orthodox glorious Zaporizhian country” according to the words written by Paisius Velichkovsky to Kish in 1768.

It is noted in the document that Paisius Velichkovsky moved from Athos to Dragomirna “together with the whole of the brethren” of the Illinsky Hermitage. In this case, the testimonies of the monk Havryil does not coincide with the statement of the Prince A. Dabizha that Paisius, “having decided to leave Athos, with the majority of the monks went to seek a new shelter in Moldo-Wallachia.”²⁸ The testimonies of Havryil, as a participant of the events described and a monk of the Illinsky Hermitage, is credible and, moreover, they find endorsement in the Paisius’s biography, compiled by his close and direct disciple, the elderly monk Mitrofan.²⁹ In this biography, it is said: “When Paisius prepared for his departure from Athos, he hired two ships where the first was assigned for him along with the Slavic language, and the second one was assigned for father Vissarion and the Moldavian language.”³⁰ Thus, all the brethren of the monastery were divided with the respect to these two languages, according to the biography.³¹ And so, all the brethren of the Illinsky Monastery together with Paisius Velichkovsky moved to Dragomirna. The time of this moving is indicated very accurately in the document, it was on June 1764.

In this case, the date indicated by the Prince A. Dabizha is of great importance, because the time of Paisius’s moving from Athos to Dragomirna is not mentioned in his life. Considering the value of the document, especially in the context of studying the history of founding monasteries by Paisius, we consider it necessary to present it in full in the **Annex 1**.

²⁷ *Ibid.*, p. 347.

²⁸ А. Дабизжа, *Малороссійская обитель на Афѳонѳ...*, с. 37.

²⁹ *Житіє и писанія молдавского старца Паусія Величковскаго* [The life and writings of Moldavian elderly monk of Paisius Velychkovsky], Издание Оптиной Пустыни, 1836, с. 15-16.

³⁰ *Ibid.*, p. 46.

³¹ *Ibid.*, p. 42.

In conclusion, the article provides important information about the Illinsky Hermitage on Athos, Paisius Velichkovsky and the relations between the Zaporozhian Sich and its “brainchild”. The data about the Dragomirna Monastery and its relations with the Zaporizhian Cossacks are particularly valuable. The researchers of Paisius Velichkovsky’s biography claim that the period in Dragomirna was one of the most difficult in his and his brethren’s lives. In addition, this period of the life of the Reverend is least described. It is completely omitted in the autobiography of Paisius Velichkovsky. Therefore, the article in “Kievskaja starina” sheds light on certain significant details pertaining to the status of Paisius’s brethren in Dragomirna.

In addition, on the basis of the article and the document, published in “Kievskaja starina” and the inscription on the bell itself, we found that the bell weighing 110 kg, which, at the request of the Cossacks, was cast in the workshop of Dimitrii Pirogov in Moscow and delivered to the hetman's town of Romny. Where, according to Paisius Velichkovsky’s request, was purchased for a price of 630 rubles by the monk Havryil at the expense of donors from the Zaporizhian Army in 1767. From there, the bell was delivered to the Zaporizhian Sich, and later transported to Dragomirna. Nowadays it is in the Dragomirna Monastery.

In “Kievskaja starina” (1892), the article *The Motherland of Kalnyshevsky*³² was published under the cryptonym “F. N.” (Fedir Nikolaichyk), basically a historian (1857-1920). He got a degree at the Chernihiv Gymnasium, St. Petersburg and Kiev University, where he graduated from 1882. Also, he was a member of the Historical Society of Nestor the Chronicler. This author wrote for “Kievskaja starina” during 1883-1898. He was the author of publications on the ethnology, in particular, about the Cossacks’ uprising of 1625 and the Kurukivsky Treaty, of works on prosperous class of Cossacks in 1725, their small motherland, the genealogy of a kish ataman of the Zaporizhian Sich, P. Kalnyshevsky etc.). While exploring the place of birth and the genealogy of the last kish ataman of the Zaporizhian Sich, Petro Kalnyshevsky, the author also emphasizes his charity activity.

The researcher stresses that P. Kalnyshevsky was actively engaged in church charity: “One must feel a purely people’s sense of living belief in the importance of donations to religion in order to, one can say, admire these donations as Kalnyshevsky did. From this perspective, he was not an exception in the Zaporizhzhia. Zaporizhians liked to donate to the church, they were proud of this, because they brought to Zaporizhzhia the feelings to the “founders and benefactors”

³² Ф. Н., *Родина Калнишевскаго* [The Motherland of Kalnyshevsky], in “Кіевская старина”, 1892, Т. XXXVII, с. 249-277.

of the Houses of God, acquired in people's environment."³³ Historian F. Nikolaichyk made conclusions on the church charitable activity of P. Kalnyshevsky and writes that the Chief Ataman built churches: in Mezhyhiria, Lokhvytsia, Romny and Pustoviitivka, and, for instance, only an iconostasis of the Lokhvitsky church cost 10,000 rubles; for that matter, it is necessary to remember that Kalnyshevsky built a cathedral church in Lokhvytsia, which was very expensive. He donated a 500-ruble Gospel to the Pustoviitivska church; he made a silver gilt "shchata" (i. e. a framing – the authors) on the icon of the Mother of God that cost 161 rubles for the Samara Monastery; during his imprisonment he donated a silver sanctuary cross weighing 13 and a half pounds to the Solovetsky Monastery; there, after liberation, he made the gospel that cost 2435 rubles; while still being a kish ataman, he sent an expensive church plate to Jerusalem eparchy for the Church of the Holy Sepulcher; he was also a benefactor for the monasteries outside of Ukraine, in particular, in Moldavia. The author is convinced: "Many of his (i.e. Petro Kalnyshevsky – the authors) donations aimed at meeting the higher needs of the national spirit will continue existing for ages. They will glorify his name..."³⁴

The above-mentioned articles are supplemented with materials from "Kievskaiia starina" and placed in the historical background of the Orthodox Church of Katerynoslav eparchy.³⁵ In the part "Pilgrimage Trips" we find important data on the Dragomirna Monastery and Moldavian settlements in the Zaporizhian liberties.

Thus, the unknown author of the publication notes that during the calm years Zaporizhzhia turned into almost empty and deserted area twice a year, only very old and sick people stayed here, the others left for Kyiv and to the Motronynskiy monastery, partly to the Samara, Lebedynsky and Moshensky Monasteries, and returned to the Zaporizhzhia before Easter; the same situation was repeated during September and October. In the monasteries, the Orthodox Cossacks visited sacred places, attended divine services and fasted before confession and Communion. The author emphasizes: "Zaporizhian Cossacks often went on pilgrimage trips to holy Mount Athos, and especially to Dragomirna, Moldo-wallachian Monastery, where the overwhelming part of monks came from

³³ *Ibid.*, p. 276.

³⁴ *Ibid.*, p. 277.

³⁵ *Историческій обзоръ Православной Христіанской Церкви въ предѣлахъ нынѣшней Екатеринославской епархіи до времени формального открытія ея* [Historical survey of the Orthodox Christian church within the present Yekaterinoslav eparchy before its formal opening], Екатеринославъ, 1876, 80 с.

Rus', otherwise than from the Orthodox-famous Zaporizhian country. (The inhabitants of Moldavia professed the Orthodox religion, worshiped in the Church Slavonic, used Russian script, and, regardless of the local Romanian dialect, they spoke the language of the Dniester and Dnipro Rus' in many cities.

Most of the settlements of native Russians were moved to Moldavia during the period of Tatar rule and other misfortunes throughout 14th, 15th and 16th centuries: in other times, the Moldavians, persecuted by the Turks and despotism of their lords, left for Rus' and settled there. There were always a lot of native Moldavians in Zaporizhzhia, the Wallachians, as they were called at that time).³⁶ The journeys to the pilgrimage were carried out by the Orthodox Cossacks from deep, heartfelt, purely religious considerations – for God's piety, for purifying their conscience and salvation of their souls.

In terms of contribution of the kish ataman of the Zaporizhian Sich P. Kalnyshevsky to the economic development of Southern Ukraine, it is emphasized that he did a lot of work for the development of the economy, and he put a lot of effort into increasing the amount of people in Zaporizhzhia: "For this reason, many families of Wallachians, Moldavians, Bulgarians were moved from New Serbia, Poland and Budzak; they settled in the Kaidak palanka, near the rapids, with the condition that the new settlers would be engaged in farming.

In 1770, the Cossacks released 673 people from the captivity of the Crimean khan; those were Wallachian and Jewish men and women who were brought to the Sich at the direction of Kalnyshevsky, where all the Wallachians were settled in the Kaidak palanka; they founded a settlement that had not existed there before, with the name of Volohs'ki hamlets.³⁷ In addition, "during 1771-1774 many Orthodox Greeks and Wallachians from Anatolia and the Archipelago, the Bulgarians and the Moldavians settled in the Cossack Zaporizhian Buho-hardova and Kaly mush palankas."³⁸

CONCLUSIONS

In summary, the life and the ascetic path of the abbot Paisius Velichkovsky, that lived more than seven decades, ran from Ukraine (Poltava, Kyiv) to Athos, the Dragomirna and the Neamț monasteries and was described in the pages of the first Ukrainian historical journal "Kievskai starina". Its pages are for us a

³⁶ *Ibid.*, p. 38.

³⁷ *Ibid.*, p. 68

³⁸ *Ibid.*, p. 69.

resource of valuable information about the life of this great Ukrainian ascetic monk. The most fruitful period was Paisius's life in Dragomirna and Neamț. In Dragomirna Paisius acquired the Great Schema (the highest degree of monasticism) and in the Neamț Monastery, he received the title of an archimandrite. This was the place where Paisius created a large library, published Slavic grammar, founded a hospital, a school of translators and scribes of church and theological literature, and wrote over forty works. Paisius translated the famous multi-volume collection "Philokalia" into Church Slavic and published it under the title of "Dobrotoliubie" in 1793. According to the doctrine presented there, one should follow the spiritual path of God only under the leadership of "Starets" (the elderly monk). The formation of "starchestvo" (the way of life of an elderly monk) is considered the most important in Paisius's activities. According to his claims, the spiritual mind is fundamental virtue of the ones who followed the path of God. The main postulates of Paisius are a prayer to Jesus, faith, love, fasting, restraint, patience, vigilance, humility, selflessness, a true judgment. Due to Paisius Velichkovsky, the monasteries from Dragomirna and Neamț became prominent educational and spiritual centres. During Paisius's time, Athos and Moldavian monks had close relations with the Zaporizhian Sich and with its ataman Petro Kalsnyshevsky. Paisiy Velichkovsky had a huge influence on the spiritual and religious life of nowadays Ukraine, Romania, Moldavia, Greece, and Russia.

The intellectual and spiritual formation of Paisius Velichkovsky took place in the midst of a high Ukrainian Baroque culture, supported by the Kyiv-Mohyla Academy. The formation of Paisius's worldview was influenced by family values, traditions of the national revival of Hetmanate and the Zaporizhian Sich, especially in terms of a language. In his literary and theological activity Paisius used exclusively Ukrainian formulation of the Church Slavonic language. The phenomenon of a figure of Velichkovsky did not just consist in his piety, diligence, decency and humanity, but also in reflecting the important feature of Ukrainian community in general, i.e. aspirations for Christian ideals and life devoutness. His teaching is of great significance for the 21st century modern people, who are experiencing a spiritual crisis and seeking spiritual peace and grace.

ANNEX 1

"On February 18, 1769 in the office of the Kyiv theological consistory, by definition of that consistory, in the course of interrogation, the monk Havryil Petka said that his secular name was Hrihoriy; he was born in Myrhorod Regiment in the town of Sorochyntsi in the family of people with Polish-Lithuanian

Commonwealth roots: his father's name was Samuil Shevts, his mother's name was Zynoviia. He was christened and anointed by the priest Andriy, who passed away later, in the Church of the Assumption of the Blessed Virgin Mary. His godfather Lazar Koval was from the same town of Sorochyntsi and his godmother was Daria Boriuvna Suschyha. Havryil lived with his parents until the age of fourteen; when his father left his wife and went to live in the Sich, his mother, unable to support him, sent Havryil to his sister, where he lived for nine months. He left his aunt to join the Sich Cossacks who were passing through to live with his father, that was not for a long time, so he was in service of the Cossack of Lower Stebliv with the nickname Malyi for 3 years, and then he did his duties under the guidance of the Cossack Hrytsko Bilyi from Kurenivsky kurin'; then two years later he started to do craftwork in the Sich until 1761. Afterwards he sold all his property and went to Mount Athos in order to take vows where, upon his arrival, he came to the Saint Elijah's Skete to meet the prior Paisius and announce his wish to take vows. Hence, the Paisius, permitting Havryil to be a novice, let him to stay secular until the Lent of 1762; on Saturday of the first week of the Lent, at Havryil's request, the Paisius gave him a name of Havryil Mandiyno who took the vows in the church of the Illinsky Hermitage.

After tonsure Havryil had lived in that hermitage for one year until the Holy Resurrection. After the holiday Paisius sent him and the hierodeacon Parfenii to see his Grace, Arsenii, the present metropolitan of Kyiv in order to receive the document to be a suppliant of Kyiv eparchy from the decent givers of merciful alms to the Illinsky Hermitage, which was mentioned in the letters to the Right Reverend of the present metropolitan of Kyiv from the Tsargrad patriarch Chiril and the prior Paisius, that they, the hierodeacon Parfenii and the monk Havryil, delivered in June 1762; a year later, from his Grace, they received the document of the merciful alms-giving for gathering alms for the Illinsky Hermitage and the book for the inscription of the detailed names of the donors, which, at the end of the year, in June 1762, the Havryil and the hierodeacon Parfenii gave back to the chancery of his eminence. Having returned this book, Havryil was taken ill so they went to the Sich to stay there until he felt better (July 1764). After his recovery, the monk Havryil and the hierodeacon Parfenii, with the help of a special representative from their superior Paisius, informed the Sich that the superior of the indicated Illinsky Monastery (and the reason of which was still unknown to the monk Havryil), left the monastery and moved to Moldavian region of Yassy eparchy, that is the Moldavian monastery in Dragomirna; they also went to the Dragomirna Monastery and upon the arrival, they gave Paisius 400 rubles, as it had been indicated in the specified book. After passing this money to the superior

Paisius, Havryil settled in the monastery of Dragomirna from 1764 to May, 1766. On May 17 Havryil and the monk Spiridon together with a novice Mikhail and two 3-horse-drawn carts departed from the monastery in Dragomirna to Little Russia to carry out the mission, using the document given by the hieromonk Paisius which indicated the permission of a kish ataman that he and the monk Spiridon could ask alms in the Zaporizhian Sich. Meanwhile, in April 1767 Havryil from the Sich, using a passport of a kish ataman left for the city of Romen to buy a bell that cost 6 hundred and thirty rubles at the expense of alms (four hundred and thirty) and two hundred rubles of his own, and this bell is now in the Sich, according to the description.³⁹ Havryil was on the journey till July, 1767; in July he arrived in the Sich to gather alms with his mate, the monk Spiridon, where they lived till July 7, 1768; since then using the passport of a kish ataman, he travelled to Kyiv to buy one hundred and fifty arsheens of cotton fabric that cost 16 rubles at the expense of alms. After leaving Kyiv, he travelled to Romen to visit the Illinska fair where he bought a thousand of cubits of *hryp* (i.e. strong fabric for cassocks – the authors) that cost 23 rubles collected from alms, later he left for Sich where he continued living from September to October last year (1768). As he failed to return to his monastery, he left his fellow monk Spiridon, and in October 30 he took the passport from a kish ataman and went to Kyiv by a 3-horse-drawn cart together with a novice Ivan to worship the holy relics so that they could leave Kyiv and come back to his monastery. After arriving to Kyiv on December 4, with the consent of Rafaiil, a hieromonk of St. Sophia Cathedral Monastery, he stayed in the horse stables for two days, then, at the request of the Rafaiil and with the permission of Roman, Podilskyi protopope of a priest Ivan from the Church of the Exaltation of the Holy Cross, he packed his things, together with the novice, they went by a 3-horse-drawn cart to visit Mykyta Perehrest, a resident of Kurin' where the novice and a cart with one horse stayed until now, whereas the two horses were sent with the help of the abovementioned collector of alms to his fellow Spiridon in the Sich. Havryil lodged in the priest's from the Church of the Exaltation of the Holy Cross till then. He who truly gave testimony, I stand by every word. The monk Havryil Petka put his name to this interrogation, but as he was illiterate, at the request of the Consistorial Kyiv Chancellery, Ivan Kyianovsk, a copyist, signed the document."⁴⁰

³⁹ *Житіє и писанія молдавского....*, с. 349.

⁴⁰ *Ibid.*, p. 350.