УДК 271 (477.83) «17/18»

**UMAN BASILIAN MONASTERY: HISTORY AND MODERNITY**

Vladyslav Davidyuk

*Director of the State Historical and Architectural Reserve "Old Uman", Cherkasy region, Uman, Ukraine*

**Introduction.** The Monastery of the Intercession of the Blessed Virgin Mary in Uman was founded in 1765. The history of this outstanding religious center showed the difficult process of the spread of the Greek Catholic Church in Right Bank Ukraine and its confrontation with the Roman Catholic and Orthodox churches. And this confrontation was exacerbated by the fact that the question of faith was not only a matter of salvation of the soul, it also determined ethnic identification, political loyalty and geopolitical orientation. Roman Catholicism was perceived as synonymous with Polishness and devotion to the Polish-Lithuanian Commonwealth, while Orthodoxy was identified with ordinary social strata and an orientation towards support from the Russian state.

**Analysis of research and publications on the issue.** To a certain extent, V. Ivashchenko [2], M. Komarnytskyi [4] were engaged in researching the subject of the Uman Vassilyansky Monastery [5; 6], Ya. Kocherezhko [7], I. Krivosheya [9], A. Smoktyi [13], M. Trypolsky [15], H. Khraban [18; 19] and others. At the same time, the problem of rethinking the unique meaning of the Uman Vassilian Monastery in the context of modernity remains important.

**Aim of the article is**: characteristics of the process of formation and development of the Uman Basilian Monastery.

**Research results.**The foundation of the Uman Holy Virgin Basilian Monastery dates back to the second half of the 18th century. The then ruler of Uman, the Kiev voivode Frantyshek Salesy Pototsky, decided to "eradicate" the Orthodox faith in his estates, to put an end to, in his own words, the "schismatic and Haydamatsky" influence on the serfs. To this end, in 1762-1763, Belzh and Kholm Uniate bishop M. Rylo organized a seminary in Uman for several months for the training of Uniate priests and the "reclassification" of Orthodox priests [19]. They ordained 150 priests in newly organized churches in Umanshchyna [16]. Two years later, the Basilian Monastery was opened in Uman with the assistance of Pototsky [9, c. 11]. Referring to the given data, some historians concluded that the monastery was opened in 1764, and others - in 1765. Roman Zakharchenko, a historian and researcher of the past of Uman and Umanshchyna (Kyiv), claims that the year of foundation of the Vassilyan Monastery is 1763.

During this period, Pototsky gave the Basilians in Uman a square, on which there was a church, a school, and cells for the monastic brotherhood (this indicates that these premises were located on the territory of the fortress), and on the outskirts - a farmstead for housing the servants, a brewery, a barn, and a garden . "...for greater convenience of the monastery and safety from fire" [15]. **The first monastery, church and school were wooden.** Their construction was carried out at an accelerated pace by the first rector of the monastery, Irakli Kostetsky[16, c. 203-207].

With a special fund dated February 1, 1766, the count donated to the Basilians for eternal use the village of Gredzenovka (Gerezhenovka) belonging to Uman and the second village - Mankovka, which was called Monastyrkom. The lands allocated to the monastery were mapped out by surveyor Romer and marked with appropriate signs. From the day the fund was issued, these lands became the property of the monastery. The monastery used them at its own discretion, and all income from these villages went to the benefit of the monastery and the monastery brethren. Annual income reached 5,000 Polish zlotys. These funds were enough not only to maintain the monastery itself, but also to maintain the monastery school. The Potocki Foundation approved the constitution of 1768, thereby giving it more rights and legitimacy. In this fund, the founder himself indicates the purpose of founding the Basilian monastery in Uman, the means by which this goal was achieved, as well as the number of monastic brethren. Pototsky in his foundation decreed that there should be 14 Basilians at the monastery and Basilian church in Uman. Of these: four missionaries, four or more professors, depending on the number of students; but so that no more than 14 live in the monastery itself. Among them should have been: a mentor, a vicar, preachers, confessors and other persons necessary for worship. In addition, at the monastery in the village of Mankovka, which is one with the Uman monastery, there lived two active presbyters - monks in charge of the household [10, с. 486].

In 1766, a six-class school for gentry children was organized (taught in Polish). The owner of Uman, F. Pototsky, understood that the wooden premises of the monastery and school were built temporarily. Therefore, he allocates two hundred thousand zlotys for the construction of a stone church, a house for teachers, classrooms and the maintenance of a school. Of this amount, one hundred thousand was directly intended for the construction of the buildings themselves, and the second hundred thousand remained in the cash register of Stanislav Felix (Szczęsny) Potocki (his son), and the interest from them was spent on the maintenance of the institution and on the needs of the teachers’ meeting [12, с. 53-54].

In 1767–1768, the great-great-grandfather of Maxim Faddeevich Rylsky, Romuald, studied at the Basilian school. He was 14 years old then. During the capture of Uman by the Haidamaks in 1768, the priest of the Uniate Assumption Church, Efstafiy Tarnavsky, was taken outside the city and saved from the rebels [7, с. 14].

After the tsarist troops brought peace and tranquility to Uman, the Basilian Monastery and its school resumed its activities. Construction began on the stone monastery in the form we see it today. A stone foundation was laid with dungeons one and a half fathoms (3 m) high and the laying of brick walls with a width of one and a half arshins (arshin - 71.12 cm) and two floors high began. At one time, the territory of the monastery was surrounded by a wide brick wall at a height of one and a half meters.

On October 22, 1772, the founder of the monastery and school, Franciszek Salesy Potocki, dies. On this occasion, all the bells in the monastery were rung in mourning for eight days. The requiem mass was celebrated for three days [9, с. 11]. After his death, his son Stanislav Potocki took over his father’s work in the construction of the monastery.

Until 1790, the Basilian House had only a chapel, which was replaced by a church. For this purpose, the internal area was expanded and the pulpit for preaching was enlarged. The Holy Mother of God Altar was opened.

When exploring the history of the construction of the monastery, you pay attention to the differences that exist in the manuscripts of Uman local historians. Thus, Y. M. Kocherezhko in his manuscript indicates the final completion of the construction of the monastery in 1785. G. Yu. Khraban with M. F. Komarnitsky indicate another date - 1788. What do the documents tell us? In the magazine “Kiev Antiquity” for June 1882, the article “Materials for the History of Public Education” describes a review of the Uman Basilian School, conducted on July 9-10, 1789 by the former Vinnitsa prefect Mikhail Kubeshevsky, as an authorized visitor (inspector). The visitor noted: *“... the classrooms are wooden, very damaged and not profitable. Next year, classes will be housed in the stone college building, which is currently being renovated”*. According to the description of Uman in 1801, the Basilian monastery with a stone church built in 1790 had 19 Basilian ministers [13, с. 430]. **All this leads to the opinion that the final completion of the U-shaped structure was completed in 1790.**

In 1828, the wooden buildings of the old monastery were dismantled by the last owner of Uman, O. Pototsky [10, с. 485-488].

After the bloody events of the summer of 1768, the Uman school resumed its activities. Young people eagerly attended this school. Thus, in 1782 and 1784, there were 400 students at the Uman Basilian School. At first there were 6 teachers working at the school. Over time, their number decreased to three. With the number of classes at the school decreasing, the Basilians opened a Studium with them teaching a course in philosophy. In 1787 there were 9 students at the Studium. From the report of Mikhail Kubeshevsky for 1789 it is known that the main subjects of study at school were mathematics, physics, French and German, law, philosophy, theology, and physical training classes. At the same time, the visitor noted that teachers complain about their meager salaries, which amount to 400 zlotys. With this little money they had to fully support themselves, while at the same time preachers and other orders received significantly larger monetary rewards than teachers. The teacher of French and German did not receive any salary; for his work he was provided with training (private lessons with students) [3].

Despite the reduction in staff, the Uman Basilian school in the first half of the 19th century had greater authority than other schools. Evidence of this is that monastic brethren from other Basilian monasteries entered the Uman school in order to receive a broader education.

Gradually the number of students increased. In the second half of the 1920s, their number reached more than 800 people. The number of classes has increased to seven. One of them was preparatory [8].

During the same period, outstanding representatives of the so-called Ukrainian school in Polish literature, poets, revolutionaries studied at the Basilian school: S. Goschinsky, B. Zalesky, publicist M. Grabovsky.

In 1827, the tsarist government decided to reduce the excess number of Uniate monasteries. At the same time, it was decided to abandon the Uman monastery due to the huge number of students there [18].

After the Polish uprising of 1830-1831, Tsar Nicholas I on October 21, 1832 approved the confiscation of Uman and all the estates of A. Pototsky. Before this, on March 22, 1931, a decree was issued “to take the real estates of the rebels in the Western provinces to the treasury”. The Kiev provincial administration announced the order to sequester the estates of A. Pototsky as a participant in the Polish uprising on August 10, 1831. These estates began to be managed by the Kiev Treasury Chamber (financial management) [9]. In the autumn of 1831, Russian troops turned the monastery into a prison for those suspected of participating in the Polish uprising. The villages of Gredzenovka and Monastyrok were confiscated to the treasury, and in 1832 the monastery itself was closed [7].

On March 5, 1834, the tsarist government finally liquidated the monastery, its territory and premises became subordinate to local authorities. In connection with the closure of the monastery and school, a significant number of monastic and school items were transferred to the museum of the Kyiv University of St. Vladimir to replenish the exhibits of the painting and sculpture departments, the rest of the monastery items were transferred to the Uman Church of the Assumption of the Virgin [21].

Soon a military hospital was located in the building of the former monastery. The house has been remodeled both outside and inside. Instead of a wooden, overly large roof, which tilted so that it could cause it to fall, the roof was covered with iron. In 1852, an Orthodox church was opened at the hospital on the site where previously there was a Uniate church. Nobody changed the choirs in the church, and they remained almost in their original form; patients had the opportunity to enter the service through a special door from the second floor [2, с. 29].

After the liquidation of military settlements (January 1858), the building remained in the military department. The premises were converted into barracks and an artillery unit was located here. In 1879, the building along with the land (up to 3 acres) was transferred to the Ministry of Justice. Funds in the amount of 40,687 rubles were allocated for the conversion of the house into a courthouse, and to cover these costs it was proposed to sell the land that belonged to the former monastery into private hands. In 1887, the District Court managed to obtain permission not to sell this land, but to maintain it for the needs of the educational department [21]. The opening date of the District Court in Uman is July 29, 1880 [1, с. 66-71].

At the beginning of the twentieth century, the Uman District Court consisted of two criminal and one civil branches. In 1903, the premises of the District Court hosted a congress of justices of the peace. This court consisted of four sections [18].

Since February 19, 1918, the first Soviet military revolutionary committee of Uman, the headquarters of the Red Guard, and the Central Bureau of Trade Unions worked in this building [6].

From March 11, 1919, the building again housed the Military Revolutionary Committee, and later the executive committee of the Uman Council of Workers, Peasants and Red Army Deputies. The editorial office and office of the newspaper “Izvestia of the Military Revolutionary Committee of the City of Uman” were also located here.

In the fall of 1920, in the premises of the newly proletarian theater (the hall of the pre-revolutionary district court), performances of the Kyiv Mobile Drama Theater (Kidramte), created by the innovative director Alexander Stepanovich Kurbas, took place. The repertoire included “Oedipus the King” by Sophocles, “The Inspector General” and “Marriage” by Gogol, “Haydamaky” by Shevchenko and other plays. In December 1920, the Les Kurbas Theater was nationalized. At the same time, on the initiative of L. Kurbas and under his leadership, a drama studio was opened under Radprof in the Proletarsky Theater, which included young Uman theater enthusiasts. Young Nikolai Bazhan took an active part in this studio. In April 1921, L. Kurbas's theater left Uman and the Uman region [11].

In the early 20s of the 20th century, trade union committees were located in the premises of the former monastery, by that time it was called the “House of Unions”. What happened on the territory of the former monastery in the pre-war and war periods is unknown. After the war, in 1949, the Uman branch of the Kyiv educational plant of the department for the training of counting personnel operated here. Later, the territory belonged to the military, who did not carry out significant restoration work during their decade-long stay. As a result of such inaction, the building suffered significant damage and had a neglected appearance.

Since 1999, the territory of the former monastery has been under long-term lease to the Slavs society. In accordance with the concluded agreement, the company did not pay rent, but was forced to use these funds for the restoration of the building. The “Slavs” also undertook to prepare an inventory file and conduct an expert assessment of the construction of the monastery. But the company did not fulfill its obligations, which gave the state property fund a reason to go to court in 2005 with a request to terminate the lease agreement. The Economic Court considered the Fund's claim and decided to invalidate the lease agreement. As for the “Slavic Market”, the documents permitting the operation of the market on the territory of the complex expired, and the market ceased to exist at the beginning of 2006 [11].

**Conclusions.** On February 1, 2006, the historical and cultural reserve “Old Uman” began operating, to which the premises of the former Basilian monastery were transferred. The historical moment of the creation of the reserve was the order of the President of Ukraine dated April 18, 2005 No. 969/2005-rp “On the creation of the State Historical and Architectural Reserve “Old Uman””. And already on August 31, 2005, Resolution No. 833 of the Cabinet of Ministers of Ukraine was adopted, according to which the complex of architectural monuments in the city of Uman, Cherkasy region, was declared the State Historical and Architectural Reserve “Old Uman”. V.M. was appointed the first director of the reserve. Lisachenko. In 2007, for the first time, funds were allocated from the state budget directly for carrying out repair work and preparing design documentation for the restoration of architecturalтти monuments - objects of Old Uman. During this period, with these funds, it was possible to repair the roof and replace some structures and ceilings.

**Список літератури**

1. Адрес – календарь на 1904 год. Репринтне видання. Умань: Типография І. Д. Барана, 1903. 155 с.
2. Иващенко В. Исторический очерк Умани и царицина сада (копія). Уманський краєзнавчий музей. 1996. 57 с.
3. Илляшевич В. Из воспоминаний священника о. Никифора Хмелевского об упраздненном базилианском училище, в г. Умани. *Киевская старина*. 1892. Август. С. 161.
4. Комарницький М. Мирослав Ірчан в Умані. *Уманська зоря*. № 111. 1967. 14 липня. С. 4.
5. Комарницький М. Письменник Мирослав Ірчан. *Уманська зоря*. № 19. 1962. 14 липня. С. 4.
6. Комарницький М. Театр Леся Курбаса в Умані. *Уманська зоря*. 1967. 12 грудня. С. 4.
7. Кочережко Я. М. Опис уманських церков XVI по ХХ ст. (Машинопис). 1977. Уманський краєзнавчий музей.
8. Краткий очерк истории города Умани. *Киевская старина*. 1888. Август. С. 393.
9. Кривошея І. Уманський василіанський монастир 1765–1834. Умань: ПП Жовтий, 2009. 28 с.
10. Материалы для истории народного образования. *Киевская старина*, 1882. Июнь. С. 485-488.
11. Пилипенко Є. Монастир василіанів стане історико-культурним центром. *Уманська зоря*. № 15. 2006. 22 лютого. С. 1.
12. Разсказ современника о приключениях с ним во время «Колиивщины». *Киевская старина*. 1887. январь. С. 53-54.
13. Смоктий А. Умань и Софиевка. *Киевская старина.* 1882. Декабрь. С. 430.
14. Сочинение князя И. М. Долгорукого «Славны бубны за горами или путешествие мое кое-куда 1810 года». 1870. (Машинопис) Уманський краєзнавчий музей.
15. Трипольский Н. Базилианские монастыри в киевской губернии. *Киевские епархиальные ведомости*. № 9. 1872. 30 апреля. Уманський краєзнавчий музей.
16. Уманськая резня (Записки Вероники Кребс). 1879. Копія. Уманський краєзнавчий музей.
17. Умань та уманчани очима П.Ф. Курінного (з особистих щоденників за 1898–1917 рр.) / За ред. Ю. Торгало, Л. Гарбузова. Умань: ВПЦ «Візаві», 2013. 344 с.
18. Храбан Г. Ю. Деякі уточнення до історії Умані. *Уманська зоря*. № 93.1960. 4 серпня. С. 4.
19. Храбан Г. Спалах гніву народного. Київ: Видавництво при Київському державному університеті, 1989. 176 с.
20. Ящуржинский Х. П. Город Умань-краткий исторический очерк (Перевидання 1993 р.). Умань: Тип. «Энергия» Х. Баренбойма и Я. Перельштейна, 1913. 44 с.
21. Ящуржинский Х. Описание г. Умани и царицына сада. *Киевские губернские ведомости*. 1853. 10 января.

**References**

1. Adres – kalendarʹ na 1904 hod. (1903) Umanʹ: Typohrafyya I.D. Barana [in Russian].

2. Yvashchenko, V. (1996). Ystorycheskyy ocherk Umany y tsarytsyna sada (kopiya). Umansʹkyy krayeznavchyy muzey. 57 s. [in Russian].

3. Yllyashevych, V. (1892). Yz vospomynanyy svyashchennyka o. Nykyfora Khmelevskoho ob uprazdnennom bazylyanskom uchylyshche, v h. Umany. Kyevskaya staryna. Avhust. S. 161. [in Russian].

4. Komarnytsʹkyy, M. (1967). Myroslav Irchan v Umani. *Umansʹka zorya*. № 111. 14 lypnya. S. 4. [in Ukrainian].

5. Komarnytsʹkyy, M. (1962). Pysʹmennyk Myroslav Irchan. *Umansʹka zorya*. № 19. 14 lypnya. S. 4. [in Ukrainian].

6. Komarnytsʹkyy, M. (1967). Teatr Lesya Kurbasa v Umani. *Umansʹka zorya*. 12 hrudnya. S. 4. [in Ukrainian].

7. Kocherezhko, YA. M. (1977). Opys umansʹkykh tserkov XVI po ХХ st. (Mashynopys). Umansʹkyy krayeznavchyy muzey [in Ukrainian].

8. Kratkyy ocherk ystoryy horoda Umany. (1888). *Kyevskaya staryna*. Avhust. S. 393. [in Russian].

9. Kryvosheya, I. (2009). Umansʹkyy vasyliansʹkyy monastyr 1765–1834. Umanʹ: PP Zhovtyy, 28 s. [in Ukrainian].

10. Materyaly dlya ystoryy narodnoho obrazovanyya. (1882). *Kyevskaya staryna*, Yyunʹ. S. 485-488. [in Russian].

11. Pylypenko, YE. (2006). Monastyr vasylianiv stane istoryko-kulʹturnym tsentrom. *Umansʹka zorya*. № 15. 22 lyutoho. S. 1. [in Ukrainian].

12. Razskaz sovremennyka o pryklyuchenyyakh s nym vo vremya «Kolyyvshchyny». (1887). *Kyevskaya staryna*. Yanvarʹ. S. 53-54. [in Russian].

13. Smoktyy, A. (1882). Umanʹ y Sofyevka. *Kyevskaya staryna*. Dekabrʹ. S. 430.

14. Sochynenye knyazya Y. M. (1870). Dolhorukoho «Slavny bubny za horamy yly puteshestvye moe koe-kuda 1810 hoda». (Mashynopys) Umansʹkyy krayeznavchyy muzey. [in Russian].

15. Trypolʹskyy, N. (1872). Bazylyanskye monastyry v kyevskoy hubernyy. Kyevskye eparkhyalʹnye vedomosty. № 9. 30 aprelya. Umansʹkyy krayeznavchyy muzey.

16. Umansʹkaya reznya (Zapysky Veronyky Krebs). (1879). Kopiya. Umansʹkyy krayeznavchyy muzey. [in Russian].

17. Umanʹ ta umanchany ochyma P.F. Kurinnoho (z osobystykh shchodennykiv za 1898–1917 rr.) (2013). / Za red. YU. Torhalo, L. Harbuzova. Umanʹ: VPTS «Vizavi», 344 s. [in Ukrainian].

18. Khraban, H. YU. (1960). Deyaki utochnennya do istoriyi Umani. Umansʹka zorya. № 93. 4 serpnya. S. 4. [in Ukrainian].

19. Khraban, H. (1989). Spalakh hnivu narodnoho. Kyyiv: Vydavnytstvo pry Kyyivsʹkomu derzhavnomu universyteti, 176 s. [in Ukrainian].

20. Yashchurzhynskyy, Kh. P. (1913). Horod Umanʹ-kratkyy ystorycheskyy ocherk (Perevydannya 1993 r.). Umanʹ: Typ. «Énerhyya» KH. Barenboyma y YA. Perelʹshteyna, 44 s. [in Russian].

21. Yashchurzhynskyy, Kh. (1853). Opysanye h. Umany y tsarytsyna sada. Kyevskye hubernskye vedomosty. 10 yanvarya. [in Russian].

***Давидюк Владислав. Уманський Василіанський монастир: історія та сучасність***

Анотація. У статті зроблена спроба переосмислення історії Монастир Покрови Пресвятої Богородиці в Умані в контексті сучасності. Зокрема особливу увагу детальній реконструкції усіх відомих фактів і подій, пов’язаних із функціонуванням цього визначного релігійного осередку. Наголошено на унікальному значенні Уманського Василіанського монастиря.

**Ключові слова:** Уманський Василіанський монастир, Монастир Покрови Пресвятої Богородиці в Умані, греко-католицька церква, релігія, Уманщина.

***Davidyuk Vladyslav. Uman Basilian Monastery: history and modernity***

**Abstract.** The article attempts to rethink the history of the Monastery of the Intercession of the Holy Virgin in Uman in the context of the twentieth century. In particular, special attention is paid to the detailed reconstruction of all known facts and events related to the functioning of this outstanding religious center. The unique significance of the Uman Basilian Monastery is noted.

**Key words:** Uman Basilian Monastery, Monastery of the Intercession of the Blessed Virgin Mary in Uman, Greek Catholic Church, religion, Uman region.

|  |
| --- |
| **Відомості про авторів: Information about the author:****Давидюк Владислав Миронович Davidyuk Vladyslav Myronovych**[starauman2006@ukr.net](https://mbox2.i.ua/compose/1224213700/?cto=scOe1cS0u5exhHGIdKPJmM1viH7D) [starauman2006@ukr.net](https://mbox2.i.ua/compose/1224213700/?cto=scOe1cS0u5exhHGIdKPJmM1viH7D)  |
| Державний історико-архітектурний State historical and architecturalзаповідник «Стара Умань», reserve "Stara Uman",вул. Небесної Сотні, 31, м. Умань, St. Nebesnoi Sotni, 31, Uman,Черкаська обл., 20300, Україна Cherkasy region, 20300, Ukraine |