



colloquium-journal

ISSN 2520-6990

Międzynarodowe czasopismo naukowe

**Jurisprudence
Economic sciences
Historical sciences**

№33(85) 2020

Część 3



colloquium-journal

ISSN 2520-6990

ISSN 2520-2480

Colloquium-journal №33 (85), 2020

Część 3

(Warszawa, Polska)

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Wydrukowano w «Chocimska 24, 00-001 Warszawa, Poland»

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HISTORICAL SCIENCES

УДК: 94(477) «18»

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HISTORY OF UKRAINE IN THE WORKS OF M. MAKSYMOVYCH

Abstract.

The article covers the life and creative path of an outstanding teacher, historian, ethnographer, linguist, one of the prominent figures of the progressive movement of the intelligentsia of the XIX century. Mikhail Alexandrovich Maksimovich. An attempt is made to analyze his articles and scientific works through the prism of studying the history of Ukraine.

Keywords: *ethnographer, linguist, teacher, historian, rector of the university*

M.O. Maksymovych was acquainted with O. Pushkin, M. Gogol, O. Bodyansky and others. He was an extremely talented man in everything. A biologist by education, Maksymovych was interested in linguistics, literature, history, ethnography, folklore and archeology. His extremely extensive research is a significant contribution to the development of Ukrainian science and culture.

The historical views of the scientist permeate all his various activities, which characterizes M. Maksimovich as an encyclopedist.

M. Maksymovych revered antiquity and well understood its significance for the history of the Ukrainian people. In his opinion, without a thorough study of people's lives, and in particular its monuments, a scientist can not draw the right scientific conclusions.

The purpose of this article is to analyze and characterize the creative historical heritage of MO Maksimovich.

Historiography of the problem

It is possible to analyze the life and socio-political path of Mikhail Maksymovych thanks to the scientific work of P. Markov, in which he covers the life and historical views of Maksymovych, using a large number of archival materials and printed sources, notes his great role in the development of historical science [1]. In the scientific work of historian Boyko NI, who for a long time studies the life and multifaceted work of the scientist, explores the process of formation of domestic historical local lore through the prism of the life and scientific achievements of Mikhail Maksimovich [2].

The famous scientist V. Melnychenko managed to collect and comprehend with maximum completeness the materials concerning the stay and activity in Moscow of Mikhail Maksimovich, Taras Shevchenko, Nikolai Gogol, Osip Bodyansky, [3].

Also, it should be noted that the source of studying Maksimovich's legacy is his scientific works, which reveal the scientist's talent to analyze historical events, as well as his correspondence during almost 30 years of solitude in his estate for health, which reveal the soul, the artist's talent, his desire to be an active participant

in all events [4,5,6,7]. Historian M. Tomenko devoted his research to the historical heritage of Maksymovych [8].

In 1819 Mikhail became a student of the Faculty of Philosophy (verbal and natural sciences departments) of Moscow University. Two years later he transferred to the Department of Physics and Mathematics to gain knowledge in botany. After graduation (in 1823) he remained to work at the university. For some time he worked at the Moscow Agricultural School, teaching botany. From 1826 he was appointed head of the botanical garden and herbarium of Moscow University.

In 1827 M. Maksimovich successfully defended his master's dissertation "On the systems of the plant kingdom." Its content testifies to the great scientific erudition and creative independence of the young scientist.

While working at Moscow University, having begun research in the field of natural sciences, the scientist continued his research in the humanities, he became interested in the history of his native land. In his further scientific work he turns to the history and ethnography of Ukraine, reflecting in his works the state of Ukrainian studies.

In 1827 a collection of "Little Russian Songs" was published in Moscow, consisting of thoughts; historical, Haydamatsky, household, ritual songs: humorous, humorous, sad-melancholic, lyrical; female, male, young, milky. The collection also includes songs of literary origin.

This was Maksymovych's first work on Ukrainian literature, sources and ways of development of fiction, which included 127 songs [9].

In 1830 Maksymovych was engaged in publishing the almanac "Dennitsa", in which the works of O. Pushkin, E. Baratynsky, M. Pogodin and others were published [3, p. 32].

On November 8, 1833, Tsar Nicholas I signed a decree on the establishment of a university in Kyiv on

the basis of the Volyn Lyceum transferred from Kremenets, mainly for the inhabitants of Kyiv, Volyn and Podil provinces.

At the beginning of 1834, the scientist's friends submitted a petition to Minister S. Uvarov to transfer M. Maksymovych to the University of St. Volodymyr [2, p. 55].

In 1834 M. Maksymovych was appointed professor of literature and dean of the first department of the Faculty of Philosophy of the University of Kiev, and on October 16 he was approved in a new status - rector of this educational institution (thanks to the request of the trustee von Bradke). Maksimovich was only thirty years old.

His activity on the development of Kyiv University (from the educational process to scientific work) was especially intense, which took him a lot of time. The total number of students is small - 61, it was necessary to arrange their lives. Maksymovych managed to get "government students" to study at the university [10, p. 272]. The obligatory condition was the abolition of corporal punishment, assistance in the development of Ukrainian science - history, linguistics, ethnography, folklore, etc. M. Maksymovych intended to compile a Ukrainian dictionary, publish a new collection of Ukrainian songs, and prepare a Ukrainian encyclopedia.

Although he did not last long as rector, he resigned due to illness. Since 1841, when the Ministry granted Maksimovich's request for dismissal from the university, he has been settling in his small homeland, where he will live 32 years of his next life in hardship and poverty. Leaving a high post, the scientist was given the opportunity to engage in his scientific and literary activities.

And he became more and more interested in the history of Ukraine. After getting acquainted with the state of historical science in Ukraine after moving to Kyiv, the scientist noted that the history of this region is in a terrible state, a lot of work is needed.

In 1835, a Temporary Committee for the Study of Antiquities was established at the Kyiv Educational District, where university professors, in particular, M. Maksymovych, began scientific work on the study of the history and archeology of Ukraine [11, p. 368].

Beginning in 1834, after retiring from botany, Maksimovich engaged exclusively in historical and ethnographic research. The second part of "Songs" is published, in which Maksymovych has already collected more than two and a half thousand songs.

Cossack songs, which were part of the first of the four parts, had a huge impact on the formation of national consciousness in the 30s of the XIX century. According to researchers, it was not inferior even to "Kobzar" by T. Shevchenko [8].

"Little Russian Songs" immediately made Maksymovych a leading Ukrainian ethnographer and folklorist in the mid-nineteenth century. They were especially appreciated by M. Gogol, who became a close friend of the artist. In addition, Mykola Vasyliovych himself passed about 150 Ukrainian songs collected by him, which were included in the second collection of "Ukrainian folk songs" [3, p. 28-29].

The historian is convinced that Ukrainian songs give a true picture of the historical existence of the people. Therefore, he continues to study the oral folk art of the Ukrainian people. A new study of this topic was the book "Days and months of the Ukrainian peasant" (1956), in which the scientist gave a description of folk customs and rituals during the calendar year [7, p.16]. This work has not lost its cognitive value today.

The material collected for this book is extremely important, multifaceted in the study of customs, rituals, traditions of the Ukrainian people. In his work, Maksymovych tried to provide new information about the life and way of life of Ukrainian peasants.

It is the love for the Ukrainian people, its traditions and customs that allowed the artist to persistently study the history and spiritual culture of his native land.

M. Maksimovich began to study, research the history of Kievan Rus. In his scientific work "Where does the Russian land come from" (1837) Maximovich, working on the study of ancient chronicles, analyzing Lomonosov's views on the Slavic sources of Russia, proves its Slavic origin.

His views were diametrically opposed to Pogodin's theory of the Scandinavian origin of Russia. In his next work, *The History of Ancient Russian Literature* (1839), he continued to defend his position on refuting the Norman theory of the origin of the Eastern Slavs and the origin of Kievan Rus, and also turned to the most interesting studies on the origin of various Slavic dialects. In chronological order all known written monuments of ancient fiction.

Of particular importance for historical science were the views of M. Maximovich on the ethnic composition of the ancient state. He defended the views of scholars who criticized the concept of the influence of Varangian elements on the entire social life of the Slavs. M. Maksymovych noted that the Varangian elements in the Slavic environment, which can be traced among merchants, ambassadors, and warriors, were an absolute minority, and accordingly their influence on society was insignificant. M. Maksymovych assumed that Rurik's wife was not purely Varangian, there were many Slavs in her.

M. Maksymovych pointed out in his notes that even if the Varangian princes were invited, it in fact did not have a noticeable impact on the social life of Kievan Rus. They quickly became Slavs, otherwise they could not lead the Kyiv state for long. M. Maksymovych with his scientific research in the 30-40s of the XIX century, determined the high level of economic and cultural development of the Slavs, substantiated the advanced ideas about their ethnogenesis, about the peculiarities of their dialectical features in the territorial zones.

M. Maksymovych determined that Kievan Rus had gained the highest prosperity and power during the reign of Prince Volodymyr.

"And nowhere else do you feel so vividly the ancient greatness of Russia as in Kiev, looking at its holy temples and beautiful heights. The most prosperous and glorious state of Kiev was from St. Vladimir I to the death of Vladimir II Monomakh. In these great times, our Orthodoxy flourished in Kiev and brought about an internal transformation of the unity of Russia." Thus,

Maksymovych noted the greatness of Kyiv past and present in his solemn speech during the meeting of the Minister at the Kyiv University of St. Vladimir [5, p. 75].

The origin of the most ancient spiritual life, according to Maksimovich, the high development of folk poetry, writing, literature does not allow us to assume the Norman history of Russia.

In a letter to O. Bodyansky (1848), the scientist says that he is engaged in processing songs, "550 songs of Ukrainian-Little Russia, without Krasno-Russian. It's time for me to finally start publishing, to which I owe a hundred subscribers" [4, p. 35].

Maksymovych spends a lot of time translating into Ukrainian. The object of special attention MO Maksimovich was "A word about Igor's regiment." And not by accident. For many decades of the XIX century, there was a heated discussion around this outstanding historical and literary work. The word was published in Polish, Czech, Serbian, French, and German.

M. Maksimovich first became acquainted with "A Word about Igor's Regiment" in 1833, after reading a Russian translation by O. Veltman. In 1836 he published a large article "Song of the Regiment of Igor", dedicated a special lecture on this topic for university students. He first translated into Russian (1837). Considering that "A Word about Igor's Regiment" is invaluable for the study of the history of Kievan Rus, in 1857 he translated it into Ukrainian [1, p.79].

Intending to first publish the manuscript in Moscow, he sent this translation to O. Bodyansky, saying that it was difficult to work due to illness. In response, Bodyansky wrote that he liked this translation, but to determine its value, it is necessary to be Ukrainian and love Ukraine.

Maksimovich's method of translation, his poetic manner, scientific approach to the explanation of words and contexts have long been considered a model for translators.

Also, for a long time there was a dispute about the time of writing this work. Maksymovych noted that "Slovo" was written after 1080, and the singer was a direct participant in those events who knew Russia well at the time.

In 1856 Maksimovich wrote the work "Dispute about the thing Boyan", in which he reveals the historical images of the princes of Kievan Rus, the history of the life of Boyan. But only in 1898 in one of the issues of "Kiev Antiquity" it was published, dedicated to the 25th anniversary of the scientist's death. Maksimovich planned to publish it in the "Russian Herald", for unknown reasons, it remained among the author's papers [13, p. 292].

Along with his scientific activity, M. Maksymovych is also engaged in publishing. In 1840 the first book of the historical and literary almanac "Kievlyanin" was published, edited by M.O. Maksimovich. The magazine was published in the university printing house. The first book of the almanac contained works by M. Maksymovych himself (100 of 253 pages). V. Benedyktov, F. Glinka, and V. Dombrovsky published their works. P. Kulish published his "Little Russian Stories". These were famous writers of the

time and the publication of their works raised the prestige of the almanac.

The scientist intended to publish a scientific-fiction almanac, focus it on historical topics and involve all famous writers and scientists, mostly from Ukraine. For this first book on the history of Kyiv and Ukraine, he wrote a historical study, *The Tale of Kolyivshchyna* in 1768. Unfortunately, this article was not censored. It was not until 1875 that it was published in the Russian Archives. In this article, Maksymovych proves that Koliivshchyna was an explosion. Maksymovych was one of the first researchers of Koliivshchyna. This article opened a new page in the history of Ukraine. Maksymovych, assessing Koliivshchyna, believed that the most reliable are the legends of the people, eyewitness accounts. He tried to identify the reasons for the performance of the masses not on the surface, but within society. Koliivshchyna, as the scientist noted, was not a simple coincidence of the people, its goal was the liberation of Right-Bank Ukraine from aristocratic Poland. From the artist's point of view, Koliivshchyna reflected the interests of the vast masses of the people.

In 1841 the second book "Kievlyanina" was published in Kyiv. The main author was M. Maksimovich. The collection contains his historical explorations: "Vydubychi Monastery", "Volyn to the XI century", "Monuments of the Lutsk Cross-Exaltation Brotherhood", "On the poems of the Red Russians", published poems by V. Dombrovsky, G. Kvitka-Osnovyanenko, P. Kulish O. Podolinsky, O. Khomyakov and other authors [1, p. 35].

In 1843 Maksimovich returned to teaching at the university at the Department of Russian Literature. The students loved him. In his lectures, he instilled in them a love for their native land, for Ukrainian folk art. His listeners were P. Kulish, V. Bilozersky, O. Markovich and others who would become the founders of the secret Cyril and Methodius Society.

In 1844 the historian met T. Shevchenko. This acquaintance grew into friendship, brotherhood, warm relations for many years. It was Maksymovych who helped Shevchenko get a job in the Kyiv Archaeological Commission, on a trip to the Left Bank of Ukraine [12, p. 285].

In 1849-1950, a rather large study was published in Kyivlyanin, an article entitled *South Russian Book Antiquity*, which aroused the interest of readers. In his work, the scientist proved that the first books in Russia appeared in the XI century, thanks to unknown scribes [1, p. 98].

Maksymovych devoted a special place in his historical research to the theme of the Cossacks and the liberation struggle against Poland, which he began to study in the 1920s. trying to consider historical events as naturally occurring phenomena, he wrote that the Cossacks arose and developed in their historical way. In his opinion, two reasons led to the emergence of the Cossacks: internal and external. Domestic - is dissatisfaction with their situation enslaved by Lithuania and Poland, external - raids of the Tatars. Prior to Maksymovych, no one reasonably concluded that Ukrainian lands had been appropriated by the Polish nobility through violence and looting.

The domination of the Polish nobility led to the fact that thousands of Ukrainians left their native villages.

According to Maksimovich, the Cossacks were never a refuge for thieves, murderers, it consisted of peasants who fled from the landlords.

Maksymovych's assertion that the Cossacks were not only a military organization, but also performed many other functions: engaged in handicrafts and agriculture, was supported by M. Kostomarov and other historians.

As Maksimovich noted, the Cossacks arose and developed independently. The scientist called it a powerful shield from external enemies, from the Tatars. In peacetime, the Cossacks were engaged in agriculture or handicrafts, and its ranks were constantly replenished at the expense of the common people. Describing the life of the Cossacks, Maksymovych dwelled on their way of life, customs and traditions, the military system of their lives, which formed in these soldiers the features of fearlessness, readiness for any trials.

None of the historians of the mid-nineteenth century, did not study so thoroughly the personality of Peter Sagaidachny. Maksymovych correctly noted that Peter Sagaidachny after Bohdan Khmelnytsky was the most prominent figure in the history of the seventeenth century.

Sahaidachny inherited the hetman's mace in 1598. It was a storm for the Tatars and Turks, at sea and on land. Maksymovych noted that Poland was forced to respect the Cossacks for their courage in the face of the threat of Turkish-Tatar attacks. It should be noted that Maksimovich justifies Peter Sagaidachny, who went to war in Moscow not for himself, but to help the king.

The scholar pays special attention to the fact that Sagaidachny fought against the domination of the Catholic Church and provided significant assistance to the Lviv Brotherhood. In 1620 the Kyiv metropolitanate was restored, thanks to Sagaidachny [5, p. 221-236].

After the battle of Khotyn in 1621, when the Cossack troops led by Peter Sagaidachny defeated the Turks, as Maksimovich notes, the Polish king sent to Kiev the hetman a mace worth three thousand thalers, a gold chain - five hundred thalers Sagaidachny, and 4000 thousand thalers ordered to divide between all equally. But the hetman sharply replied to the king that his masters had fled and did not take part in this battle [7, p. 232].

According to Maksymovych, a historical figure is a force that can influence the course of historical events. Such was Bohdan Khmelnytsky. In the historical and local lore work of M. Maksymovych the central place is given to B. Khmelnytsky. The scientist devoted many of his letters to the Grand Hetman, especially in letters to M. Kostomarov, who wrote the great work "Bogdan Khmelnytsky" [2, p. 121].

The scientist called B. Khmelnytsky's victorious campaigns against the Polish nobility brilliant feats of the Ukrainian people. The struggle shook the whole of Ukraine. The scholar believed that the victory of the Cossacks over aristocratic Poland was a consequence of the courage and bravery of the insurgent people. M. Maksymovych called the victories near Zhovti Vody

and Korsun brilliant. In addition to the positive circumstances of this period, Maksymovych noted the political weakness of the Polish state during this period.

According to the artist, the Battle of Zboriv and the Peace of Zboriv are an outstanding success that consolidated the victories of Bohdan Khmelnytsky. Although the peasants got almost nothing from him, Ukraine still had advantages. Maksymovych noted that Khmelnytsky, taking advantage of the armistice, carried out organizational transformations into the army, strengthened the regiments, and compiled a new register.

Ukraine's situation has deteriorated significantly since the defeat near Berestechko. The Treaty of Bila Tserkva brought great suffering to the Ukrainian people, as large landowners began to return and oppress the masses even more for their participation in the national liberation struggle [1, p.198].

Maksymovych was the first in Ukrainian historiography to evaluate the hetman as an outstanding national figure. He collected folk thoughts about the hetman, songs, listened to the melodies of blind bandura players. According to the historian, B. Khmelnytsky was a favorite hero of the Ukrainian chronicle. The scientist sought to make a systematic analysis of the historical role of the hetman, dedicating his work "Memories of Bohdan Khmelnytsky", in which he noted that the hetman aimed to free the people of Little Russia from Polish captivity. The author sadly informs that the Polish voivode Charnetsky, while in Subotiv, ordered to throw the bones of Bohdan and his son Timysh out of the grave [5, p. 237-244].

The hardest blow for Maksymovych was the news of Taras Shevchenko's death. In May 1862 he visited the tomb of Taras and wrote a poem in memory of this event [4, p.].

Goodbye Taras, dear brother!
From here - we were in you!
And hide the anniversary of the grave
As it should be:
We prayed and drank,
How you used to revel.
Thank you, our only Kobzar!
Praise from both sides of the Dnieper,
Goodbye, darling of Ukraine,
Goodbye, Monk Mountain!

Time passed, and the scientist simply worked, unencumbered by official duties. From time to time he sent his articles to the magazine "Osnova", "Den", discusses the main scientific problems through correspondence, prepared reports for historical and archaeological congresses [2, p. 81].

And in the last years of his life he continued to work on research on Kyiv and the South-Western region.

M. Maksymovych's scientific research contributed to the awakening of Ukrainian authors, intensified interest in Ukrainian history, literature, and language. A number of materials are inscribed in the history of Ukrainian spiritual development.

It was important to publish documents and sources with which the author accompanied some of his articles, which gave them more scientific.

Conclusions. Thus, Mykhailo Maksymovych made a significant contribution not only to historical and natural science research, but also to Ukrainian folklore, literary studies, and linguistics. He persistently collected material about the history of the people: in songs, thoughts, legends or archival documents.

Many modern scholars consider M. Maksymovych the patriarch of Ukrainian science at the University of Kyiv. He is deservedly called an outstanding scientist in the development of spiritual culture of Ukraine in the first half of the XIX century.

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УДК 94(470.51)

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ФИННО-УГОРСКИЙ ФАКТОР ЭТНОГЕНЕЗА КРЯШЕН КАК НАУЧНАЯ И ИДЕОЛОГИЧЕСКАЯ ПРОБЛЕМА

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THE FINNO-UGRIC FACTOR OF ETHNOGENESIS OF KRYASHENS AS A SCIENTIFIC AND IDEOLOGICAL PROBLEM

Аннотация.

Дискуссионной продолжает оставаться проблема этногенеза кряшен. Согласно имеющимся научным данным важную роль в их происхождении сыграли финно-угорские народы, подвергавшиеся последовательно сменявшим друг друга ассимиляционным процессам – исламизации/татаризации и христианизации/русификации. Но, как считают авторы статьи, утверждению такого подхода мешают идеологические стереотипы относительно способности финно-угорских народов оказывать конструктивное воздействие на этногенез русских и татар.

Abstract.

Ethnogenesis of the Kryashens continues to be a controversial theme. According to available research papers, Finno-Ugric peoples played an important role in their origin, as they were subjected to successive assimilation processes of Islamization/Tatarization and Christianization/Russification. However, the authors of the article believe that the recognition of this approach is hindered by ideological stereotypes regarding the ability of Finno-Ugric peoples to have a constructive impact on the ethnogenesis of Russians and Tatars.

Ключевые слова: *кряшены, этногенез, удмурты, чувашы, финно-угры, татаризация, исламизация, русификация, христианизация, идеологические стереотипы.*

Keywords: *Kryashchens, ethnogenesis, Udmurts, Chuvashs, Finno-Ugrians, Tatarization, Islamization, Russification, Christianization, ideological stereotypes.*