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Panegyric works and their connection with the Kyiv monasteries in the context of the relations between the Hetmanate and the Moscow kingdom in the early 18th century

Abstract

Panegyric works and their connection with the Kyiv monasteries in the context of the relations between the Hetmanate and the Moscow kingdom in the early 18th century. The eulogies which are dedicated to Prince Alexander Menshikov and originate from the Kyiv monastery environment – in particular, the Kyiv Pechersk Lavra and the Kyiv Brotherhood Monastery are discussed and compared in the article. The circumstances of the origin of these works, the peculiarities and motivation of the dedications, rhetorical figures and their significance in the respective historical and political context have also been analysed. Panegyrics were inscribed in the paradigm of Ukrainian-Russian relations in the early 18th century. A little-known work attributed to Theophanes Prokopovych is also published in the appendices.

Keywords

Panegyrics, Kyiv-Pechersk Lavra, Kyiv Brotherhood monastery, Hetmanate, Moscow kingdom, Great Northern War 1700–1721, Prince Alexander Menshikov, Theophanes Prokopovych

It is known that eulogies relied on a pronounced academic and monastic base in the context of Hetman State's culture during the 17th–18th centuries (eulogies as works of a synthetic genre that combine complex ideological-figurative texts and easel images with a multifaceted program).¹ Hence, the main purpose of the study is to shed light on the informative potential of the eulogies originating from the Kyiv Pechersk monastery and the Monastery of the Kyiv Brotherhood. For substantive consideration, we have chosen first from all texts addressed to Prince Alexander Menshikov (written by Theophanes Prokopovych and those traditionally attributed to him). Among other things, these sources, exceptionally clearly, characterize the peculiarities of the political context of the Hetmanate (the Hetman State) during the Great Northern War of 1700–1721. We came to this conclusion by analysing Menshikov's activity on the territory of the Hetmanate in 1709–1727 (first of all in the Starodub, Nizhyn and Kyiv regiments) and by making sure that his chosen political course as a whole embodied the basic features of the Russian Empire's expansion towards the Ukrainian nation-building.

In the light of such political trends Menshikov's homage to the Kyiv Brotherhood school seems to be remarkable. Traditionally, this event is dated to December 5, 1709; information about its occurrence can only be obtained from Theophanes Prokopovych's greeting words, published in 1760. Theophanes proclaimed, appealing to the addressee: "...так и на пришествие твое в училищный дом наш, подвигохоя на проповедь добродетели твоей, не народному любопытству оную извещеюще... но знамение нашего к твоей Светлости усердия от избытка сердца произносяще и нетерпяще молчания за радость благополучным твоим приходом сотворшуюся нам. Вемы убо, яко не потребно есть тебе и твоей славе, яко в похвалах избилующему; обаче от нас должно есть, яко по пришествии твоём торжествующих, и твоею государскою милостью хвляющихся...",
 "...сей наш учительный дом твоим присутствием потешивши и прославити благоволил еси..."²

1 V. Fomenko, *Ivan-Illarion Myhura-Plaksyich ta ukrainska panehirychna hraviura*, *Ukrainske barokko ta yevropeiskyi kontekst*, Kyiv 1991, s. 122–123.

2 "With your arrival at our school, we strive to preach your virtue, without informing people of curiosity about it... but showing your Lordship our diligence and excess love, unable to remain silent for joy in connection with your safe visit. It does not need your glory and you who do not know the lack of praise; on the contrary, it is necessary for us, because we triumph because of your arrival and boast of your state grace..." Hereinafter, approximate translations of citations from sources cited in the article are given.

However, information about the atmosphere that prevailed in Kyiv regarding the aftermath of the Poltava battle can be drawn from another source. In the archives of the Kyiv Theological Academy (f. 301) of the Institute of Manuscript of V.I. Vernadsky National Library of Ukraine a manuscript collection of speeches of Baroque speakers can be found (Theophanes Prokopovych, Stefan Yavorsky, Dimitry of Rostov, the teacher of the Novgorod Greek-Latin school Hieromonk Ioasaph etc.), which contains one more greeting to Menshikov.³ The person compiling the annotated description of the fund, M. Petrov, attributed this text to Prokopovych,⁴ and noted that it had been published in the edition of 1760. However, upon closer examination it turns out that this is not entirely true.

First, the eulogy of the Institute of Manuscript is much more concise than the one that was published in 1760. There are obvious parallels between the texts; in both cases, the author tries to build narrative around virtually the same rhetorical figure: seeing the image of the monarch in the image of his closest confidant. But in Prokopovych's published speech, the main narrative is the theme of loyalty to the monarch as the basis of righteousness and virtue. In the second speech, the structure is simplified, it is predetermined only by playing with the "mirror" image (see the comparative table).

An appeal to Menshikov is found in a multi-part Latin text that we rather consider as one. From this we can conclude that Theophanes Prokopovych was not only the person who uttered commendable words that day, as he is mentioned in the Latin "word" as the prefect of the Academy. He is addressed with a separate appeal, but the title is built on the same principle: "gratulatio—greetings." By examining the content of the appeals, it turns out that the Russian nobleman was alone in the company of the heads of the Academy, without the Tzar, and even in some ways he replaced him as the most influential representative of the immediate environment ("the company").

Speaking about another, wider known eulogy to Menshikov, it should be noted that apparently it was first published at the beginning of 1710 in the

3 Manuscript Institute of Vernadsky National Library of Ukraine (IR NBUV), f. 301, spr. 300 P, ark. 29–29 zv.

4 *Opysanye rukopysei Tserkovno-arkheolohycheskoho muzeia pry Kyevskei dukhovnoi akademyy*, Vyp. 1, Kyiv 1875, p. 316. Petrov did not designate the Latin parts of the text as published, thematically separating them from the eulogy to Menshikov.

Typography of the Kyiv Pechersk Lavra,⁵ but it was popularized most by the 1760 edition. Examining the panegyric literature of the Mazepa era, including literature that was indirectly related to the Hetman Ivan Stepanovych, several copies of this edition were compared and elaborated by S. Maslov in 1930 (from those stored and preserved in Russia).⁶

Also, the list from the printed edition is kept in the same 301 funds of the Institute of Manuscripts, as a part of the collection of Theophanes Prokopovych's speeches (Case 298).⁷ The text of the 1760 edition and in Case 298 come from the same source – it is a panegyric printed in the Kyiv Pechersk Lavra. The pages of the manuscript have small margins and corrections that match the printed text of 1760 (which means they are more relevant to the original source).⁸

Turning to the events related to the considered panegyric texts, we see that on November 18, 1709, Menshikov wrote to Chancellor Golovkin of Yaroslavl: "...отсюда вскоре намерен надлежащей свой путь править к Москве через Киев"⁹. The next day he confirmed his intentions in a letter to the Tzar: "...а отсюда кончая завтра богу изволишу (отправя сына вашего в надлежащей путь)¹⁰

5 *Russkaia staropечатnaia lyteratura XVI – pervaiia chetvert XVIII vv., Panehyrycheskaia lyteratura petrovskoho vremeni*, pod red. O. A. Dershavynoi, Moskva 1979, p. 62–63.

6 IR NBUV, f. 33, spr. 475-477, ark. 17–20; IR NBUV, f. 33, spr. 486, ark. 10.

7 IR NBUV, f. 301, spr. 298 P, ark. 73–88.

8 Copies of the eulogy of 1710 are now in the collections of the Russian State Library (Moscow), the Russian National Library (Saint Petersburg), and the Library of the Russian Academy of Sciences (Saint Petersburg). In Ukraine there is not even one. Publications and references to this text are among publications of the Printing House of the Kyiv Pechersk Monastery. See: P. Pekarskyi, *Nauka y lyteratura v Rossyy pry Petre Velykom*, t. 1: *Vvedenye v ystoriyu prosveshchennyia v Rossyy XVIII stoletyia*, Sankt-Peterburg 1862, p. 206–207; F. Tytov, *Materialy dlia istorii knyzhnoi spravy na Ukraini v XVI–XVIII st.: Vsezbirka peredmov do ukrainskykh starodrukiv*, Kyiv 1924, № 59, p. 498; A. Zapasko, Y. Ysaevych, *Pamiatnyky knyzhnogo yskusstva. Katalog staropечатnykh knih, yzdannykh na Ukraine*, Kn. 2, Ch. 1: (1701–1764), Lvov 1984, № 854; T. Bykova, M. Hurevych, *Opysanye yzdanyi, napechatannykh kyrlylytsei, 1689 – yanvar 1725 h.*, Moskva, Lenynhrad 1958, № 75, p. 65–166; S. Kahamlyk, *Kyievo-Pecherska lavra. Svit pravoslavnoi dukhovnosti i kultury (XVII–XVIII st.)*. *Monohrafiia*, Kyiv 2005, p. 462.

9 "Soon I intend to go from here to Moscow on the way through Kyiv." See: *Pisma y bumahi imperatora Petra Velikoho*, t. 9, Vyp. 2, red. B. B. Fafenhauz, Moskva 1952, Primechaniia, s. 1298.

10 We have no evidence that during his brief stay in Kyiv Tzarevich Alexey visited the Kyiv Pechersk Lavra, but this seems quite probable given his traditional piety and, undoubtedly, the high status of the shrine that the Pechersk monastery had. Research on the relations of Tzarevich Alexey with Lavra can make many corrections and additional data on the issue of relations between the Hetman state and the Tzardom of Muscovy during the reign of Peter I.

поеду прямо на Киев...”.¹¹ It is known that on 10 December, the prince wrote to Peter from Glukhov, and on the 14th or 15th of the same month, he was fulfilled the royal order to arrive in Moscow as soon as possible, to have time to take part in the festivities in honour of the Poltava battle, and he met with Peter in Kolomenskoe. It seems plausible that the Tzar deliberately delayed the start of the activities to wait for his favourite – when Menshikov was still on his way from Ukraine, he sent two ambassadors to him with a request to hurry up.¹²

Thus, Menshikov stopped in Kyiv on the way from Yaroslavl to Moscow. It is difficult to determine the exact dates of his stay in the city, but it is obvious that he could have been accepted at the Kyiv Academy on 5 December.

Such celebrations could obviously have been intended not only to appease the Tzar’s favourite, but also to make him the Patron Saint of the Academy. However, if that had been the case, the respectable society failed to achieve this goal. At least, at this point, no evidence has been found that Menshikov once acted as an ardent church ktetor or patron of the sciences or arts in Kyiv area.

From time to time, his contributions to a construction of a temple were mentioned in some contexts: The famous “Menshikov’s Tower” (Church of the Saint Archangel Gabriel) in the Chistye Prudy in Moscow,¹³ Church of Holy Prince Alexander Nevsky in Pochep and the Aleksandropol of Starodub regiment.¹⁴ But all these and other similar temples primarily functioned as family chapels.

In 1712, in the city of Ranenburg being one of his many estates, Prince Menshikov founded the Ranenburg Petropavlovskaya Hermitage. On its territory there was a cathedral made of stone of the Holy Apostles Peter and Paul, with chapels of John the Theologian and the Holy Prince Alexander Nevsky

11 “Having finished my work here and sending your son on the way, by God’s grace I will go straight to Kyiv.” See: *Pisma i bumahi imperatora Petra Velikoho*, t. 9, Vyp. 2, Primechaniya, p. 1299.

12 The same, p. 1356, 1379.

13 T. Gatova, *Zabytoe yzvestiye o Menshykovoii bashne, Russkoe ykusstvo XVIII veka*, Moskva 1973, p. 25–29; F.-V. fon Berkhholts, *Dnevnyk kamer-yunkera Berkhholtsa, vedennyi ym v Rossyy v tsarstvovanye Petra Velykoho, s 1721 po 1725 hod*, <http://www.vostlit.info/Texts/rus13/Berhgoz/pred.phtml?id=139> (7.01.2019).

14 H. Filipova, *Misto Oleksandropol: zabuta «stolytsia» kniazia O.D. Menshykova*, in: *Pratsi Tsentru pamiatkoznavstva. Zbirnyk naukovykh prats’*, hl. Red. O. M. Tytova, № 31, Kyiv 2017, p. 218–226; H. Filipova, *Pochepski tserkvy u chasy nalezhnosti mista do votchyn kniazia O.D. Menshykova*, in: *Materialy Chotyryndtsiatoi konferentsii «Tserkva-nauka-suspilstvo: pytannia vzaïemodii» (Kyiv, 29 travnia – 3 chervnia 2017 r.)*, Kyiv 2017, p. 59–61.

“для богомолья о здравии Государя Императора Петра I и о упокоении родителей князя Меньшикова”¹⁵. Liturgical utensils and interior decoration were purchased in Moscow for the church and it was decorated with works of carvers and icon painters on the money of the Prince.¹⁶

In years 1708–1709 Menshikov received a number of estates of the disgraced Hetman Ivan Mazepa, and among them was Krupetskaya Volost with the Glinsk Hermitage belonging to it. The Prince became a monastery ktetor: he donated more than 5000 hectares of land (estimated by schiarchimandrite Ioann Maslov), restored the dilapidated buildings on the territory of the monastery, and built the Church of the Ascension of the Lord.¹⁷

Instructions for financial contributions of the prince to the Church of the Assumption Brotherhood in Lviv (worth 300 rubles)¹⁸ and to temples in Novgorod (small sums of several rubles, distributed between churches in 1722)¹⁹ preserved in archival documents. In various contexts, researchers have mentioned Menshikov’s donation of the icon “Liturgy of the Lord”

15 “For the prayer to God for the health of the Sovereign Emperor Peter I and for the resting in peace of Prince Menshikov’s parents.” Y. Dobroliubov, *Ystoryko-statystycheskoe opysanye tserkvei y monastyrei Riazanskoï eparkhyi*, t. 3, Riazan 1888, p. 140.

16 *Opysanye monastyrei v Rossyiskoi ymperyi nakhodiashchykhsia, s prysovokupleniem: ystorycheskoho yzvestyia o sushchestvuiushchykh nyne v Rossyï eparkhyiah y o vsekh sobornhkh, monastyrskykh, ruzhnykh y prykhodskykh tserkviakh, v stolychnykh horodakh Moskve y S.-Peterburhe nakhodiashchykhsia, s pokazanyem vremeny, kohda onye uchrezhdeny yly postroeny, kakye sluchylis v nykh dostopamiatnye proysshestvyia y v kakye chysla byvaiut khramovye prazdnyky v onykh*, Moskva 1834, p. 94.

17 Yoann (Maslov), *skhyarkhymandryt, Hlynskaia pustyn. Ystoryia obytely y ee dukhovno-prosvetytelskaia deiatelnost’ v XVI–XX vekakh*, Moskva 1994, p. 68–69.

18 O. Monchalovskiy, *Petr Velykyy v Halytskoi Rusy*, Lvov 1903, p. 24.

Apparently in response to the financial assistance, the Lviv Dormition Stavropigial Brotherhood published a panegyric brochure, dedicated to the activities of Menshikov, primarily as a military leader, “The Crown of Victory” (“Венец победы”). Its appearance dates back to the autumn of 1709 or the beginning of 1710, on the basis of which a parallel arises with the Kyiv panegyrics referred in the article. The cover of the brochure, is also decorated with a stylized heart, which is inside the laurel wreath (a hint of the title and base of the princely coat of arms of Menshikov), and which is supported from below by Antony and Feodosiy of Pechersk (the composition is borrowed from the board of the title page of the Lviv edition of the 1699 “Akathists with verses and canons and with other prayers” (“Акафисты с стихиры и каноны и с прочими молениями”). For details, see: *Venez pobedy*, [Lviv] 1709; *Russkaia staropечатnaia lyteratura XVI – pervaiia chetvert XVIII vv. Panehyrycheskaia lyteratura petrovskoho vremeny*, p. 105–106, 204–207; A. Kleshchevskiy, *Panehyryk kniaziiu A.D. Menshykovu «Venez Pobedy»*. Lvov. 1709 h., <https://zapadrus.su/bibli/arbib/1437-kl-7.html> (7.01.2019).

19 *Yz bumah kniazia Aleksandra Danylovycha Menshykova*, in: *Shchukynskiy sbornyk, Yzdanye otdelenya Ymperatorskoho Rossyiskoho ystorycheskoho muzeia ym. Ymperatora Aleksandra III, Muzeia P.Y. Shchukyna*, Vyp. 9, Moskva 1905, p. 80.

to St. Nicholas Church in Tallinn,²⁰ as well as his family's contribution of sacred textiles to the Ascension Church in Berezovo.²¹ Finally, almost legendary hand-built church of the Nativity of the Blessed Virgin Mary also in Berezovo is worth being mentioned.²²

Metropolitan Yevgeny Bolhovitinov wrote about Menshikov's contributions to the vestry of the Great Church (Assumption Cathedral) of the Kyiv Pechersk Lavra, indicating his name among the benefactors of the monastery.²³ Various descriptions of the Great Church which come from 1739, 1767, 1789 and the mid-19th century which are the funds of the National Kyiv Pechersk Historical and Cultural Reserve and the Central State Historical Archives of Ukraine in Kyiv do indeed record the objects donated by him. It was on these documents that the Bolhovitinov relied, when mentioning a pair of planetas (robes) and a sticharion.²⁴

Finally, it should be noted that the panegyrics analysed in the article may well be inscribed in a number of similar book initiations, illustrating the characteristic political trends of the time and their changes depending on respectively current events. Thus, studying books published with the assistance of Hetman Ivan Mazepa in Kyiv and Chernihiv and/or dedicated to him. The author drew attention to the fact that many of the editions published in the typography of the Kyiv Pechersk Lavra were devoted to Tzarevich Alexey Petrovich. As, for example, published "За щасливого Реименту Их Царскаго Пресветлаго Величества Войска Запорожского обоих сторон Днепра Гетмана, Ясне Велможного его Милости Пана Иоанна Стефановича

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- 20 E. Pogosian, M. Smorzhevskykh-Smyrnova, «*Lyturhyya Hospodnia*», *herbovaia ykona Tallynskoi Nykolskoi tserkvy, Petrovskoe vremia v lytsakh. K 30-letyiu Otdela Hosudarstvennogo Ermitazha "Dvorets Menshikova" (1981–2011)*, Sankt-Peterburg 2011, p. 299–306.
- 21 A. Zhuk, *Andrei Fedorovich Palashenkov kak tserkovnyi arkheoloh. Liapyn-Sosvynskaia ekspeditsiia 1939 h.*, "Vestnyk Omskoho unyversyteta" Seryia "Istorycheskye nauky" (11) 2016, № 6, p. 121; T. Nazartseva, *Felon Menshykovykh-Dolhorukovykh, Berezovskye drevnosti. Katalog vystavky*, Moskva 2013, p. 19.
- 22 V. Myhlan, H. Vedmyd', A. Mainycheva, *Berezovo: ystoryko-arkhytekturnye ocherky*, Krasnoiar'sk 2010, p. 45.
- 23 Evhenyi (Bolkhovytynov), mytr, *Opysanye Kyevo-Pecherskoi Lavry s prysovokuplenyem raznykh hramot y vypysok*, Kiev 1847, p. 86, 99.
- 24 Fondy Natsionalnogo Kyievo-Pecherskoho istoryko-kulturnoho zapovidnyka (fondy NKPIKZ), KPL-A (Hrupa zberezheniia "Arkhiv"), 304, 1767 r., *Knyha ynventarnykh opysei tserkovnoi utvary Uspenskoho sobora*, ark. 148 zv.; Fondy NKPIKZ, KPL-A, 351, 1803 r. – seredyna chy druha polovyna XIX st., *Knyha opysei tserkovnoi y ryznychnoi utvary Kyevo-Pecherskoi Lavry*, ark. 112; Fondy NKPIKZ, KPL-A, 387, 1739 r., *Knyha opysei predmetov tserkovnogo obykhdoda yz Uspenskoho sobora*, ark. 24 zv; Central State Historical Archive of Ukraine in Kyiv (CSHAK), f. 128, op. 2 zag., spr. 19, *Dopolnitelnaya inventarnaya opis' riznitsy Uspenskogo sobora*, ark. 14.

Мазепы, изрядного Ктитора и Благодетеля святых обители Печерския”²⁵ “Semi-Orthodox”²⁶ (1691). And “Hail, Mother of God”²⁷ by John Maximovych (1707) contains a prayer for the Alexei Petrovich along with the verbal “curtsey” to the Hetman.²⁸

Such a “neighbourhood” could not be a casual coincidence and may indicate an existence a hidden opposition to the Peter I’s regime in Kyiv, in particular of the Kyiv Pechersk Monastery, which may have been formed during the time of Mazepa’s rule. Opposition sentiment in the monastery environment of Kyiv, no doubt, found its indirect expression in the episode of involvement in the case of Tzarevich Alexey of of Kyiv and Galicia Joasaph Krokovsky.²⁹ At the same time, a further analysis of the panegyric dedicated to Field Marshal Boris Sheremetyev, also published in the Kyiv Pechersk Lavra, is a promising direction for further research on the topic. However, some researchers identify the man depicted in the eulogy engraving as Hetman Mazepa.³⁰

Thus, it is important to raise the following issues in the context of further research:

- The degree of loyalty of the representatives of the Kyiv clergy to the implementation of the Russian imperial model not only in political but also cultural life of the Hetman State. An identification of explicit and hidden local motivations and views in the sources, formulation of the role of different political figures in these processes.
- Little known aspects of the activities of representatives of the Russian nobility in Kyiv. Manifestation of expansive tendencies in the interaction of the Russian power with the monasteries and academic centres of the Hetmanate.
- Based on the previous points, we should also focus on the issue of counteracting the imperial course of the Tzardom of Muscovy during the reign of Peter I in Kyiv, the activities within it not only of representatives

25 “Under the happy rule of the Hetman of Their Tzar Majesties, the Zaporizhzhya Troops of both sides of the Dnieper, of His Grace Lord Johann Stephanovich Mazepa, a remarkable ktitor and benefactor of the Kyiv-Pechersk Monastery.”

26 „Полуустав.”

27 „Богородице Дево.”

28 IR NBUV, f. 33, spr. 486.

29 *Dokumenty o kievskom mitropolite Iosafe Krokovskom*, in: *Chteniyia v Ymperatorskom obshchestve ystoriy y drevnostei rossyiskikh pry Moskovskom unyversytete*, Povremennoe yzdanie, 1861, Kn. 3, Moskva 1861, s. 190–201.

30 V. Sichynskyi, *Hravyury na chest Mazepy i hravirovani portrety hetmana*, in: *Pratsi ukrainskoho naukovooho instytutu. Mazepa. Zbirnyk*, t. 1, red. R. Smal-Stockii, Varshava 1938, s. 138–141.

of the local clergy and regimental hundred-elders, but also the Russian nobility (especially Field Marshal Boris Sheremetyev, Kyiv Governor-General Dmitry Golitsyn, etc.). Even when viewed only on the surface, it can be seen that the trend of expectations for the future reactionary reign of Alexei Petrovich are clearly observed in the dedications of the local ecclesiastical book.

- It is necessary to find previously unknown or unpublished sources, publish and analyse them, and later introduce into scientific circulation.

Appendices

No I

Comparison of two texts of panegyrics to Prince Menshikov

Слово похвальное Светлейшему Римского и Российского Государств князю Ижерскому, и прочая, и прочая, Александру Даниловичу Меншикову	Приветствие князю Александру Данилову Меншикову
<p>1. ...так и на пришествие твое в училищный дом наш, подвигохомся на проповедь добродетели твоей, не народному любопытству оную извещающе... но знамение нашего к твоей Светлости усердия от избытка сердца произношаще и нетерпяще молчания за радость благополучным твоим приходом сотворшюся нам.</p> <p>2. Без сомнения сие предлагаем, и благонадежде просим, аки самого Пресветлого Монарха нашего изряднейшего всяких добрых учений любителя видяще в лице Светлости Вашей. Вемы, яко в лице строителей своих, наипаче же верных и любимых почитаемо есть самое лице Монаршее... зриме бо аки в зеркале твоего...</p> <p>3. Видим, яко в Ефестионе Александра, в тебе Александр Державнейшего Петра нашего... и его Священнейшему Величеству в твоём лице покланяемся...</p> <p>4. Что бо бяше Иосиф у фараона, Давид у Ионафана, Ванеас у Давида, Ефестион у Александра, то ныне есть сей Александр у Петра...</p>	<p>1. Покой желанія нашего и верх благополучія обретехом, пресветлій и благородній Княже, егда Благородіе Ваше радостно приветствовати сподобляемся.</p> <p>2. В лицу бо твоём – и желаемое нам лице монаршое, аки в живом зеркале ясно является...</p> <p>3. ...приветствуем Царя в храбрейшем Его воине, повелителя в ближайшем Его советнице, Петру (в) Александре покланяемся...</p> <p>4. ...милость, иже иногда в Ионафане Давида и в Ефестионе Александра начертываше...</p>

№ II

ПРИВЕТСТВИЕ КНЯЗЮ АЛЕКСАНДРУ ДАНИЛОВУ
МЕНЩИКОВУ³¹

Покой желанія нашего и верх благополучія обретохом, пресветлій и благородній Княже, егда Благородіе Ваше радостно приветствовать сподобляемся. Искренняя наша яко верних подданных к пресветлому монарсе любовь сею наипаче жаждою запалает нам сердца, даби Его Царского Величества аще не лице истое – понеистинное³² изображеніе видети возможно. Где бо лучше собитати очесем? Яко и где же дух плененній любовью присутствует, тако нас жадних се нине сладце удовлетворяет благородія ващего лицезрениі. В лицу бо твоём – и желаемое нам лице монаршое, аки в живом зеркале ясно является милость, иже иногда в Ионафане Давида и в Ефестионе Александра начертываше, также искуснейшая живописателница и пресветлаго монарху нашего в твоём благородіи живо изобразует. Радумся убо толь радостной вины к нам прибитіем, приветствуем Царя в храбрейшем Его воине, повелителя в ближайшем Его советнице, Петру (в) Александре поклоняемся, и за увенчанное нам желаніе – желаніе в дар приносим. Цар царствующих, Бог наш, да в долгіе времена тебе в нем соблюдает, онаго же в тебе лице изобразовати не престанет.

31 Spelling and punctuation are partly close to modern to facilitate the perception and understanding of the text.

32 Но истинное (?).

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