

HISTORICAL VIEWS OF MYKOLA MARKEVYCH (1804-1860)

Abstract. The article analyzes the historical views of Ukrainian scientist of the nineteenth century M. Markevych whose range of interests included history, local history, folklore, ethnography, music, statistics, agriculture, archaeography. He became an active promoter of the historical and cultural heritage of Ukraine, the author of various works mainly with local history topics. M. Markevych first in the Ukrainian historiography set a goal to create and to publish a complete history of Ukraine from the ancient times to the late eighteenth century.

Keywords: Mykola Markevych, scholar, ancient history of Ukraine, ethnography, archeography.

Formulation of the problem. The field of scientific and artistic interests of Mykola Markevych includes history, archeology, local history, folklore, ethnography, music, statistics and housewifery. He has always been an ardent patriot of Ukraine, collecting and popularizing its historical and cultural heritage. M. Markevych was the author of about 200 different works mainly Ukrainian studies and local history topics, of which only a portion was published [1].

Analysis of studies and publications. Historical views of M. Markevych treated differently by researchers. Thus, historian L. Kovalenko believed that M. Markevych is a ukrainian nationalist historian [2], and the Ukrainian Soviet Encyclopedia emphasized that the first two volumes of "Little Stories" M. Markevych has no scientific value and indicate the crisis Ukrainian historiography nobility 40s of XIX century. [3].

M. Markevych progressiveness views on the origin, meaning and role of the Cossacks in the history of Ukraine said Mykhailo Marchenko . However, he believed that "The history of Little Russia" M. Markevych wasn't somehow significant step forward in further case studies and the history of Ukraine has lost any value to modern science. [4]

More objectively evaluated the work of M. E. Markevych Kosachevska. She described him as a democratic historical concept, but believed that democracy and moderate limited, due to the very era [5].

Formulation of the task. The aim of the publication is to highlight the historical views of Ukrainian scientists of the nineteenth century. M. Markevych based on an analysis of his multifaceted artistic heritage.

Presentation of the main material of research. Mykola Andriyovych Markevych was born in the village Dunayets (now Sumy region), in the ancient and rich Ukrainian officer's family. He was initially educated and brought up in the Prylutsk academy. The boy was interested in the Ukrainian poetry and history from the early childhood. In 1817 M. Markevych entered the newly established St. Petersburg Pedagogical Institute. After he moved to Moscow where he studied music. In 1830 M. Markevych moved to the permanent residence in the estate, which he inherited from his father in the village Turivtsi of Prylutsk district in Poltava region and started working as amateur in the field of history.

In the second volume of his work, as in the first, M. Markevych has submitted characteristics of individuals. These characteristics are bright, though not always considerate and documented. So, the historian has described Hetman Ivan Vyhovsky as a person “dedicated of soul neither Poland nor Russia, but one gold”. The activity of I. Mazepa is described in negative light. The historian argued that hetman transition on the side of Karl XII army was made “with personal benefits, from the desire of personal independence, with the pursuit of Great Princedom crown ...”. These M. Markevych statements are not objective, they are discarded of modern Ukrainian historical science.

Justifying before reader for his preconceived estimates, later M. Markevych gives a lot of accurate facts, denying above-mentioned. He described the disaster of Ukrainians with grief and pain of Russian troops and officials who have invaded the country during the Northern War and ruthlessly plundered the defenseless civilians. As emphasized by M. Markevych, terrible disaster for Ukrainian, was the fact that people were taken to the construction of defense lines and channels, where “large thousands of them have died” of the hard work and very poor food. Only in December 1720 12 thousand of Cossacks were sent “to work in Ladoga Channel and 2461 of them have died...”.

A vivid illustration which complemented the picture of Ukrainian people misfortune was the speech of hetman Pavlo Polubotko before tsar Peter I, presented by the author of "Little Russia History" "... our people strengthened and magnified thy kingdom of their voluntary unification..., but instead of gratitude gained an honor ... to be thrown in the slavery ... we pay unbearable taxes and we were compelled to dig a line and channels and to drain impassable swamps, covering it all of our dead bodies, which by thousands have fallen under the burden of hunger and climate ... Moscow officials ... can make all of us ...". M. Markevych exalts of Polubotko and thus in a veiled form sympathizes with his autonomous intentions.

The last section of "Little Russia History" is dedicated to the uprising of 1768 on the Right Bank of Ukraine under the leadership of M. Zalizniak and I. Honta. It should be emphasized that M. Markevych was the first historian of Koliivshchyna, he has published about this event documentary materials, showed true courage including them in "Little Russia History" after the book was censored.

He described Haidamak movement as a struggle of the popular masses against not only religious, but also against of social oppression. He connected the beginning of the uprising with Chygyrynsky monastery and described of its participants (Haidamaks) as fighters for the Orthodox faith, who acted with the blessing of Archimandrite Melchizedek ("gave a gold charter to Zalizniak").

The main cause of the uprising M. Markevych discerned in people oppression of Polish gentry and considered Haydamak "people liberators of the magnates." He also underlined great popularity of uprising leaders and its mass character. "People met Zaliznyak with enthusiasm ... among those who joined them was the centurion of the guard yard I. Honta, a native of peasant children, brave, intelligent, beautiful and eloquent. He climbed by faith and homeland".

M. Markevych has shown that successful siege of Uman and massacre that started after it, ruthlessness of winners to oppressors (lords, tenants, Catholic clergy that imposed Unia and religious oppression) was a fair punishment of oppressors. M. Markevych sympathizes with the insurgents and emphasizes the nationwide character of the uprising.

The scope of movement that swept throughout the Right-Bank of Ukraine, concerned the royal government. In the censored work of M. Markevych could not talk extensively about the involvement of the tsarist to crush of 1768 uprising. However, he notified of readers that Catherine II had sent the Russian troops to help the Polish gentry against Zalizniak. In this the historian revealed the tsarist role in the suppression of uprising and blame in the death of its leaders.

Further historical process M. Markevych considered contrary to Russian historiography of that time, which regarded the history of Ukraine only as a part of the Russian-wide history. In Karamzin's work "History of the Russian State" and Russian historians of 19th century it is presented only as the episode of Cossacks fighting against Poland and disappears under the scepter of Russian monarchy starting from the second half of the seventeenth century. Meanwhile in M. Markevych works the whole history of Ukraine from ancient times, then as a part of Lithuania and Poland, and later, from the middle of the seventeenth century within the Russian state is independent continuous historical development of the Ukrainian people.

The second period in the history of Ukraine (1500-1592) M. Markevych connected with the beginnings of Hetmancy and the appearance and activity of Ukrainian Cossacks. He argues against those historians who believed that Cossacks originate from the Circassians and Kosogy tribes, and with those who identified the Ukrainians with Cossacks. "Cossacks are the army, and Ukrainians are the people," stressed the historian. The formation of Cossacks historian correctly refers to the end of the fifteenth century, and the creation of Zaporiz'ka Sich - the beginning of the sixteenth century. M. Markevych strongly denied allegations of Polish historians that supposedly Zaporiz'ka Sich and Cossacks were formed by Polish government. He argued that they (Cossacks and Zaporiz'ka Sich) existed before, but remained "unknown and unsettled." In the first half of the sixteenth century "They neither appeared but set up." By that time Zaporiz'ka Sich became the center of Ukrainian Cossacks. The first signs of Cossacks' activity M. Markevych dates at the beginning of the sixteenth century and linked it with koshovi Yevstakhiy Dashkevych.

The history of Cossacks M. Markevych considered in organic connection with the history of Ukrainian people. He was a consistent defender of Cossacks as "liberators of people" and showed their role in the struggle against the Tatar-Turkish aggression and oppression of Polish gentry. M. Markevych condemned the views of historians who did not see Cossacks as nothing but rambler and robbers, and those who considered Cossacks' movements in Ukraine as ruinous plebs riots. M. Markevych' thoughts about Cossacks demonstrate his progressive social and political position that allowed him to express a range of innovative and democratic provisions. At the same time it is one of the first examples in Ukrainian historiography of establishment of scientific and critical method.

The period starting from Church Union till Bogdan Khmelnytsky (1592-1646) is accented in a separate chapter in M. Markevych works. Here, in details and with great patriotism are described heroic and bloody battles of cossacks under the leadership of S. Nalyvaiko, T. Tryasylo, P. Pavlyuk, Y. Ostrainyn and other Cossacks leaders. This historian described the rebellion against aristocratic and gentry oppression as a fair and cherished cause of Ukrainian people, first of all "Commonwealth and Cossacks."

There is very interesting story dedicated to Hetman Petro Konashevych Sagaidachnyy "brave, inflammatory, taciturn, enemy of luxury, sometimes violent and frantic ... terrible to the enemies of Malorossiya'. He took mace "from the hands of the people and the army ... and called himself the hetman of both sides of the Dnieper river, and Zaporizki Forces".

M. Markevych was the first in historical literature described in details the heroic struggle of Ukrainian troops headed by P. Sahaidachny against Turks and Tatars, these "subjugators of Rus'kyi people." At the end of story about Sagaidachnyy M. Markevych describes him as "a Ruler of Malorossiya" who "corrected internal messes ... restored the rights of the Orthodox Church, restored Kiev-Bratsk monastery and schools ...". The characteristic of this leader is generally true and is still valid till nowadays.

M. Markevych gave central place in "The History of Malorossiya" to the national liberation struggle of Ukrainian people led by B. Khmelnytsky, calling it the "Malorossiya from a mass rebellion to Khmelnytsky death (1648-1657)"

This title reflected the general direction of the progressive works of M. Markevych - show the national struggle of Ukrainian people for liberation from Polish gentry domination.

M. Markevych described the role and significance of B. Khmelnytskyi, showed him as an outstanding figure, organizer and leader of Ukrainian liberation struggle against the Polish nobility from the progressive positions. The historian highlights the actions of Khmelnytskyi, not only as a military leader, but shows his vigorous actions to streamline, the organization and armament of the army, the administrative organization of liberated territory of Ukraine.

An important issue that has attracted the attention of historian, was the state, diplomatic and national policy that B. Khmelnytskyi carried out on Ukrainian territory. The hetman restored the previous Rus government in the liberated towns and villages, "ordered to return the rights, freedoms and customs." However tradesmen and artisans, including Poles and Jews, as M. Markevych said, "remained in places without any harassment"; the city of Brody was saved as a shopping center, "only the moderate contribution was taken from the residents." B. Khmelnytskyi cast out the Poles, Polish rulers and governors from Volodimir, Ostrog and other cities. "Having taken from them great tribute, he sent them out of Sluch ...". Then entered in the saying, "Know Pole that Sluch is our."

M. Markevych emphasized that Bohdan Khmelnytskyi led the struggle of the Ukrainian people against Poland not with insult and personal gain. He was not tempted either by mace framed by turquoise or royal banner, not a large amount of money that was offered him by the Polish commissioners headed by Kysil. The hetman challenges the Polish magnates, openly stating that he wants to free the Ukrainian people "from Pole captivity."

The author's reflections cause the interest of "Stories of Ruthenia" about the progress of diplomatic negotiations between B. Khmelnytskyi and Moskva on the issue of entering Ukraine into the part of Russia. M. Markevych said: "The inaction of the king ... his slowness in joining Ukraine to the kingdom, may be caused by a desire to weaken somewhat B. Khmelnytskyi power, so then easily cope with the Cossacks."

M. Markevych adhered to the view that Ukraine joined Russia (as before to Lithuania and Poland) "as equal to equal." Certainly not everything told by the historian censored in the work, published in times of severe mykolai reactions of the 40s of the XIX century we can now accept without demur. This is, particular, assertion of M. Markevych that B. Khmelnytskyi stood the rest of his life at the position of allegiance to the Russian king, and others. The second volume of "History of Ruthenia" is dedicated to two periods: the fifth, where hetmans are trying to retreat from Russia, and the sixth when "the separateness of Ukraine is lost ...," "Ukraine merges with Russia without a fight."

The merit of the author is that he gathered and for the first time publicized extensive documentary material that actually characterizes the Russian Tsarism attack on national and socio-economic rights of the people of Ukraine. However, historian doesn't write about it himself, he does not discern in this, for example, guilt of Peter I. However, Nijinsky, Kyiv and Chernigiv burghers and peasants complaints published by M. Markevych in "Stories of Ruthenia" convincingly demonstrate the tragedy of Ukraine. So, in "petitions" nijinsky burgers wrote the king about their hard life and great devastation from the Russian military garrison: "In Ruthenia cities, the cities were empty from different and many violence." The complainants ask for the permission to sell duty-free and note that especially they are "destroying and ruining by the boyar P. V. Sheremetiev".

Describing the situation in Ukraine after the death of Bohdan Khmelnytskyi M. Markevich wrote that from the hetman's intestine wars and Russian boyars wilfulness on the Left Bank there were burnt and looted dozens of towns and villages (Lubny, Pyriatyn, Myrhorod and many others.), and their residents were committed to "the Tatar captivity."

M. Markevych neatly defined the role of boyars – Moskva envoys: "...fate of Ruthenia had to undergo repeatedly misfortune by the grace of the boyars, sent from Moskva to our hetmans."

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Presentation of "The History of Little Russia" M. Markevich finished in 1793, that is, the second division of Poland. "Both Ukraine and Zaporizhzhaska Sich merged together again, but not under the scepter of Sygismund. This was the end of Little Russia.

Thus, we have one of the first works on the history of Ukraine, the paphos of which measured the coverage of relevant issues, namely the national liberation struggle of Ukrainian people against their oppressors in different times and periods. However, the author's autonomist conviction were not official imperial ideology, as he described

the history of Ukraine from Hetman I. Mazepa, and justified the abolition of Ukrainian autonomy by the imperial government. The contradictory position of Markevych is explained in censorship and in the dual nature of social and ethnic identity of the historian, who belonged to the elite of society. Therefore, Markevych's work is full of conflicting estimates, but on the other hand we see a historian as a true patriot, who deeply sympathized with the struggle of Ukrainians for freedom and independence. M. Markevych is committed to reproduce the mass popular movement as fully as possible, to show the talented Cossack leaders, their courage, heroism, valour in their struggle against enemies by using many documentary sources. The History of "Little Russia" M. Markevych called the interest of a wide circle of Ukrainian historians and readers. Many elements of historical scheme of M. Markevych had developed in the future Ukrainian historiography, had contributed to the development of its important problems.

In the important Such M. Markevych's historical works as "Hetman Barabash", "About the first Hetmans of Little Russia", "Acts, explaining the history of Little Russia", "About Cossacks", etc.

Conclusions and prospects for further research in this topic. M. Markevych was a typical representative of the romantic trend in Ukrainian historiography and literature [8]. His work is today still not well understood and requires further research.

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