

## Розвиток культурно-освітньої сфери Поділля: сторінки історії

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### The development in the humanitarian sphere of “Myn’kovets’ky state”\*

*This article describes the development of the humanitarian sphere (that is medicine, education and culture) in “Myn’kovets’ky state”, which was the essential part of the reforms, conducted in the late XVIII – the first quarter of XIX century by Earl Ingacy Scibor Marchocki. The sources verify that on order of I.Marchocki the health care and social protection establishments (hospital, shelter for disabled, orphanage) were built in Myn’kovets’ky state.*

*The income from the sale of locally produced paper was used to maintain the shelter for disabled. I.Marchocki organized an effective fight against the epidemic of plague in 1796–1798. He prompted the local population of Myn’kivtsi to observe the sanitary conditions. In the town of Otrokov he organized a hydropathic establishment. I.Marchocki and his supporters considered necessary to spread education among the rural people. To achieve it he ordered to open primary schools. Even the foundation of a high school was planned in Myn’kivtsi. Significant role in the implementation of humanitarian policy of I.Marchocki played printery. It is known that being very gifted in music, the master of Myn’kivtsi spared a lot of money for development of music. Life of I.Marchocki is a worthy example of how the best son of the Polish people brought to Ukraine the most advanced European values of that times.*

**Keywords:** “Myn’kovets’ky state” Ignacy Marchocki, reforms, humanitarian sphere, medicine, education and culture.

Ingacy Scibor Marchocki was a humanist and a famous reformer of the late XVIII – the first quarter of the XIX century. While conducting reforms in his possessions on the territory of Podolia, which he proudly called “Myn’kovets’ky state” he also paid a big attention to the humanitarian sphere. We find vivid proofs

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in the works of his contemporaries O.Przedziecki [1, p. 69-75], F.Kowalski [2, p. 89-104], B.Shashor [3, p. 359-389] and researchers of XIX–XX centuries J.Rolle [4], E.Evtyhiyev [5, p. 55-75], K.Koperzhynskyy [6, p. 29-59], R.Aftanazy [7 p. 255-265], L.Bazhenov [8, p. 7-12], T.Ciesielski [9, p. 16-36] and others. The documents from local and foreign archives are evidences of it. The author elaborates them as a part of his research “The clan of Scibor Marchocki in Ukraine: economic, social, political and cultural aspects (XVIII – beginning of XX century)”.

As a follower of the ideas of Voltaire, Jean Jacques Rousseau, Henri de Saint-Simon, Thomas More, Charles Fourier, ancient and Roman philosophers, Marchocki absorbed the philosophy of enlightenment and genuine humanity. Ingacy Marchocki sincerely believed that to reach the best achievements a man should not have health problems, and after receiving the “Myn’kovets’ky key”, he took care of medical services and proper sanitary conditions in the settlements of his tenure.

The reformer has entrusted a very important task to specialists and invited two doctors – Peter Gering and Stephaniy, as well as pharmacist, barbers and midwives [10, p. 257]. He ordered to build a hospital, a shelter for disabled, an orphanage. Peter Gering was born in Warsaw and made a doctorate in Leipzig, Stefaniy was a good homeopath [11, p. 30].

A particularly outstanding page in the biography of “Myn’kovets’ky state” of Ingacy Marchocki and his subordinates were events related to the epidemic of plague in the late 90s of the XVIII century. Unlike in other villages and towns of Podolia, this disease claimed relatively few lives in Myn’kivtsi and surroundings.

At the beginning of 1796 Marchocki heard about the spread of disease and held a number of preventive measures. In particular, he provided the population with necessary therapeutic products, invited to Myn’kivtsi a successful specialist Baron Askh, whose therapeutic methods were most effective at that times, paid his services and hired several other doctors to aid him. Moreover the reformer personally handed out medicine and even looked after sick. When the epidemic subsided, I.Marchocki has issued in the printery of Myn’kivtsi a 16-pages booklet to describe the prevention of the disease called “A method of treating plague, practiced by Baron Askh during the plague onset in 1797 among the inhabitants of Ushyts’ky district, is necessary to heal themselves and their subordinates printed due to efforts of inhabitants of Ushyts’ky district”.

J.Rolle described those days very emotional: “... Essentially, Earl Scibor, besides other oddities, had much unfeigned love of people, sought to get close to him, fraternise, unite ...”.

His greatest merit that actually reached the hearts was the relation of ex-major to widows and orphans left behind by the dead from this terrible disease. He took them under his wing, and there was a lot of them. The infection broke out in early 1796 and lasted until the end of 1798. 33 farmers died and left the same number of widows and 58 children from 1 to 16 years of age. According to mandatory regulations, the house in which the sick man died of the aforementioned disease,

together with all belongings, dresses, store of feed and grain were burned and the orphans were left homeless.

So humane landowner of Myn'kivtsi supplied the widows with food and clothing, they received a pension till they remarry again and their children could learn different crafts: shoemaking, blacksmiths, work in a factory for boys and sewer for girls.

Even the administration took care of the orphans when rich and childless families took them. The officials from “political and economic administration” carefully recorded it in their lists [12, p. 38].

At that time the village Prytulya grew due to the erection of 30 new buildings for the orphans made on order of I. Marchocki. According to village legend the name of it came from that event.

The documents found in the State Archives of Khmelnytskyi region indicate that in “Myn'kovetsky state” there was a good tradition, that everyone who sent a written request to the administration or to I. Marchocki, bought paper made on the local paper factory for 2 zloty. The income was used to maintain the shelter for disabled. A very interesting fact is that the local Orthodox priest Ivan Skotynsky was against it [13].

The inhabitants of villages and towns kept an excellent order on the public territory and own properties. The community of “Myn'kovets'ky state” settlements took care of the wells, springs and ponds. No one arranged scrap heaps or cattle cemetery, lowered sewage into streams or rivers, the cemeteries were dug with ditches and walls. Incidentally, Ignacy Marchocki visited often cemetery where his countrymen were buried and implemented solemn funerals of the best representatives of the communities. A special team engaged it after studying the special script of ritual burial written by the Earl himself. He also always visited the funeral ceremonies. Besides residents the police officers kept an eye on the proper sanitary condition.

I. Marchocki successfully realised the ideas of his uncle Wojciech, who had arranged already in 1786 a small hydropathic establishment, that was built on the territory of the old court. J. Rolle wrote that “at first the neighbours laughed at Mr. Scibor – but finally had to admit the usefulness of the preventive measures, as the influx of patients was rapidly growing, this created a lot of requirements and they were fulfilled by the Myn'kivtsi administration” [14, p. 30].

The Earl decided to meet the needs of the gentry and officials with a moderate income and took care of proper conditions in Otrokov. He obliged all those who were somehow involved in the activities of the institution to show politeness and courtesy “to the inhabitants, especially women ...”, and that “with great elegance and kindness one should treat all newly arrived persons” [15, p. 72-73]. The founder of hydropathic establishment in Otrokov, put it in a modern language, held well-conducted promotion in Kamianets-Podilskyi and other cities where the potential visitors lived – on both banks of Zbruch and Dnister. Combined with a good reputation of doctors Peter Gering and Stephanii it became a benefit for all sides:

patients, doctors, and the Earl. This was also example for farmers, who slowly got used to the proper use of the drinking water.

The Polish theorist considered education among the rural people as the first step toward the liberation of farmers from serfdom and therefor opened in their properties primary schools. Known examples of such educational institutions can be found in “Pavlivs’ka Republic” (1769–1794) of Pavlo Bzhestovskyy on the border between Lithuania and Belarus [16, p. 67], the Naddnistrianska district villages Yaroshiv, Lyadava and Slobidka of Valerian Dzyedushys’kyy [17, p. 166], which were as an example to “Myn’kovets’ky state” of I. Marchocki. We must also note that lately certain known facts of the business relationship between I. Marchocki and the Commission of National Education (fraternity of Seferivka) were overestimated and affirmed with the friendship to a former member of the Ministry of Education of the Polish-Lithuanian Commonwealth T. Chats’kyy, who was since 1803 curator of the schools in Volyn, Kiev and Podolia districts after Ukraine had joined the Russian Empire.

However, at the current stage of researches of the reformer’s heritage we still have limited evidences about schools in Myn’kivtsi. Referring to the published issue of I. Marchocki in 1796 “Charter for the management of landlord properties”, J. Rolle indicates that parochial schools were mentioned there [18, p. 33]. R. Aftanazy even writes, “founded the schools” [19, p. 258]. The September issue of “Kievskaya starina” in 1900 gives more evidences to the breadth of educational reform. The article “Printing in Malorossiya in the early XIX century”. points out that during the period from 1792 to 1802 in Myn’kivtsi printing “primers for children were publicated” [20, p. 88]. Clearly, it would not be beneficial to start such an expensive project for a small circulation. Potentially with the primers of Myn’kivtsi printery the children of Polish families could get the basics of education. Because there are no known primers in Russian, Old Church Slavonic, not to mention in Ukrainian.

Jacob Pidgorodetsky, the ally of I. Marchocki, mentioned the primary educational institutions of “Myn’kovets’ky state” in his cautionary speech in August of 1804. In particular, according to the text of his speech, preserved in the collection of Bogdan Zhebrovskyy he said: “... to eat well produced and baked bread, to live in light houses with tall chimneys on the roofs, so your children go to school, to fulfill faithfully the responsibilities before God, to live in harmony, to keep traditions – to live in health, beneficial and worthy” [21, p. 58].

The same J. Rolle mentioned an interesting fact that is dated in 1822 year. At the end of the year I. Marchocki returned to Otrokov from prison in Kamianets and at first “launched the project of foundation a high school in Myn’kivtsi, asked for advice Mr. Rudzkyy, the secretary of the Commission of National Education, and had with him an intense correspondence” [22, p. 70]. This correspondence was not preserved till nowadays. Likely this case refers to the institution for teaching of future church staff, because the old Earl had a strong desire to devote himself to religion. The Catholic priests withstood this occasion because of a long existing

conflict due to a secret marriage in a Myn'kivtsi chapel of the Earl's son Karol with Bona Tshtsinska, whose guardian I.Marchocki was.

Myn'kovets'ky reformer, as J.Rolle states, as a child was "brought at home" [23, p. 9]. Bibliographer E.Rabovich and the researcher T.Ciesielski from Poland claimed that he attended school of monks and Jesuits piarists in Zolochiv and Lviv [24, p. 550-553; 25, p. 17], but obviously they confuse the life of the step-brothers Marchocki, one of whom, Adam, prepared himself and eventually became a priest.

In adult years I.Marchocki liked to learn something new and as an evidence of it we can concern the mastering of six European and ancient Aramaic languages, reading philosophical books in original. However, in other educational matters he was quite democratic. He brought up his own 4 children using the so-called "natural method of J.Rousseau". I.Marchocki, as J.Rolle writes "... didn't overloaded them with education", because "he didn't really learnt much in his youth, but became nevertheless a respected member of the society", and added "and this has been one of his oddities" [26, p. 43]. However R.Aftanazy in his turn said: "... he was more concerned about his only son Karol and how to extend his outlook, so he even traveled with him several times abroad" [27, p. 262].

From the aforementioned facts is obvious, a big role in the realisation of education and humanitarian policy of I.Marchocki played the printery. Most researchers consider that it began to work in 1792 [28; 29, p. 165], but some think in 1802 [30, p. 51].

No doubt that I.Marchocki had this idea since he had formed his reformist outlook, because it would contribute to the spread of new ideas that would have change society. The push gave the visit of the town Yaroshev on the Dnister after receiving the status of a large Podolia landowner in early 1790s and the appointment of civil-military commissioner in Kamianets district. There he learnt the reformer Valerian Dzyedushys'ky (1754–1832). Being civil-military commissioner since 1788, he founded the printery in November, which allegedly was to serve the needs of the commission, but in fact primarily fulfilled the owner's orders. During the 4 years' existence "Prawo miejskie", some works for the church and the primers for farmers [31, p. 166] were published here. Valerian Dzyedushys'ky, a graduate of the University of Vienna created for his subordinates in Yarosh a 3-classes church school, and in 2 years when the pupils achieved good results in reading and writing, released from serfdom 10 most successful with youngest children and announced it in Letychiv city books. This happening was dedicated to the birthday of Stanislav August Ponyatovskyy, the king of Polish-Lithuanian Commonwealth. However on the 2 of July, 1792 confederates confiscated the printing equipment, transported with the printers to Tulchin and began to use it for their own needs.

I.Marchocki took into consideration the bitter experience of neighbours and associates, because nowhere is there evidence of belonging of Myn'kivtsi printery to the state structure. A private right of property at that time was strictly regarded. During the existence of the Myn'kivtsi printery (1792–1829) not only aforemen-

tioned primers for the children of local schools were printed, but also the works of Baron Askh, so important for the functioning of Myn'kovets'ky state laws as "The right of Myn'kivtsi city", "Guidelines for the management of landlord properties", "Reconciliation of his subject farmers", "The right of farmers", "Noble law" and some collection of poems and prose books of famous at that time writers T.Zaborovskyy, B.Kitsinskyy, Y.Kamenskyy and others. It is in Myn'kivtsi, not in Krakow or Warsaw in 1805 was published the first Polish translation of Shakespeare's "Hamlet", and some said that the "Iliad" of Homer.

Printing fulfilled its educational function. At the same time I.Marchocki gave the opportunity to Jewish community to open a first and later a second printing, where over 40 religious books were published, most of which, like those issued in the Marchocki's printery are now a library rarities [32, p. 64]. It is clear that a number of copies were given to the library of I.Marchocki and his surrounding. Undoubtedly, these books were read by educated intellectuals, ladies and officials from the county and provincial governments.

I.Marchocki was endowed with musical talent. Elementary music education he received in Tarnoruda over Zbruch, where his father Michal Marchocki was a clerk by August Aleksander Czartoryski, responsible for the financial records of the estate entrusted to him.

Despite of his father's death in 1760 and falling under the guardianship of his uncle who was not very fond of his nephew, the future reformer was able to play the piano and violin, and it almost helped in difficult years of life. In 1782 after retirement from military service, he went to Warsaw, where he lived, giving music lessons [33, p. 18; 34, p. 256].

Therefore, having the ownership of "Myn'kovets'ky key" I.Marchocki spared money on development of music arts. Its importance the reformer even pointed out in 1796 in the theoretical basis for the existence of the offspring of "Myn'kovets'ky state" – in the aforementioned "Guidelines for the management of landlord properties", which said that after the foundation of important "pharmacy, hospital, orphanage, and above all parochial schools" – "the income should be allocated to finance the band called "Music Academy" [35, p. 33]. And the word academy is not accidental, because the musicians and singers, in fact, were also actors – the most important actors of organized by reformer "Holiday of Obzhynky" (called later "Holiday of Zerer"). Clearly, the community lined up some funds in its budget, but the lion's share of money for the purchase of instruments, concert and other costumes, holding conductor was received from the initiator.

In the mid 20-ies of the XX century, the natives of Naddnipyrianshuna, the Ukrainian ethnographer Kost Koperzhynskyy made a detailed analysis of this holiday and pointed out that without the participation and skills of artists the festival would be too official, unemotional and would not be attractive to all social classes and numerous visitors from neighbouring towns, the county town Ushytsya and provincial center Kamianets-Podilskyi [6].

I.Marchocki occasionally composed religious songs, enjoyed together with

his orchestra and chorus singing of evening prayers in the family chapel of the estate Prytulya. J. Rolle clarified: “Some folios of these works were discovered in the archives that once belonged to the landlord of Myn’kivtsi. So the title of one of them: “Mass, hymns, psalmodies, prayers for various celebrations, prayers in memory of Paraklet the Comforter Spirit convergence, the Holy Spirit, the Spirit of God, wisdom, reason and truth for Otrokov and Prytulya” [36, p. 60].

Life of I. Marchocki is a worthy example of how the best son of the Polish people brought to Ukraine by that time the most progressive European values and served to the Ukrainian folk, despite of the gap between them, different social position and religion. According to K. Koperzhynskyy, one of examples of this love was his respect to all local “Minkovets’kyi celebration from the side of participants (Ukrainian), their language (Ukrainian songs) was largely Ukrainian. All this provided him popularity among the population” [37, p. 54].

Activities of I. Marchocki shows that through perseverance and initiative, any matter for which it was set, contributed to the progress and prosperity of communities of villages and the capital “Minkovets’kyi state” reforms overcame retrograde, made people prosperous and happy. But his experiences have not found widespread among landowners of region and of Ukraine, which were quite satisfied with those relationships that were developed over the centuries.

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**В. А. Захар'єв**

### **Розвиток гуманітарної сфери у “Миньковецькій державі”**

*У статті розповідається про розвиток гуманітарної сфери (їдеться про медицину, освіту і культуру) у “Миньковецькій державі”, зміни в якій були невід’ємною складовою реформ, які проводив наприкінці XVIII – у першій чверті XIX ст. граф Ігнацій Сцібор Мархоцький. Зазначається,*

що у Миньковецькій державі за наказом І.Мархоцького споруджувалися заклади охорони здоров'я та соціального захисту (лікарня, притулок для калік, дім для сиріт). На утримання притулку для калік йшов дохід від продажу паперу місцевого виробництва. І.Мархоцький організував дієву боротьбу з епідемією чуми у 1796–1798 рр., спонукав мешканців Миньковець до належного дотримання санітарного стану, у Отрокові організував водолікувальний заклад. І.Мархоцький, як і його деякі однодумці-реформатори, вважав необхідним поширювати освіту серед сільського люду, задля цього він відкрив у своїх володіннях початкові школи. Планувалося навіть відкриття вищої школи у Миньківцях. Вагому роль у реалізації гуманітарної політики І.Мархоцького відіграла друкарня. З джерел відомо, що будучи сам музикально обдарованим, господар Миньковець не жалів грошей на розвиток музичного мистецтва. Життя І.Мархоцького – достойний приклад того, як кращий син польського народу приніс в Україну найпрогресивніші на той час європейські цінності і цим прислужився українцям.

**Ключові слова:** “Миньковецька держава”, Ігнацій Мархоцький, реформи, гуманітарна сфера, медицина, освіта, культура.

**В.А.Захарьев**

#### **Развитие гуманитарной сферы в “Миньковецком государстве”**

В статье рассказывается о развитии гуманитарной сферы (речь идет о медицине, образовании и культуре) в “Миньковецком государстве”, изменения в которой были неотъемлемой составляющей реформ, которые проводил в конце XVIII – первой четверти XIX в. граф Игнаций Сцибор Мархоцкий. Отмечается, что в Миньковецком государстве по приказу И.Мархоцкого создавались учреждения здравоохранения и социальной защиты (больница, приют для калек, дом для сирот). На содержание приюта для калек шел доход от продажи бумаги местного производства. И.Мархоцкий организовал действенную борьбу с эпидемией чумы в 1796–1798 гг., побуждал жителей Миньковець к надлежащему соблюдению санитарных правил, в Отрокове организовал водолечебное заведение. И.Мархоцкий, как и его некоторые единомышленники-реформаторы, считал необходимым распространять образование среди сельского населения, для этого он открыл в своих владениях начальные школы. Планировалось открытие высшей школы в Миньковцах. Важную роль в реализации гуманитарной политики И.Мархоцкого играла типография. Из источников известно, что владелец Миньковець не жалел денег на развитие музыкального искусства. Жизнь И.Мархоцкого – достойный пример того, как лучший сын польского народа распространял в Украине передовые европейские идеи и тем самым сослужил украинцам добрую службу.

**Ключевые слова:** “Миньковецкое государство”, Игнаций Мархоцкий, реформы, гуманитарная сфера, медицина, образование, культура.