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**PITRYTSKY MONASTERY:  
AN OUTSTANDING SPIRITUAL MONUMENT OF GALICIA**

**Abstract.** *The purpose of the research* is to highlight the geographical location, political and socio economic history of Pitrytsky Sviatouspensky Monastery in the Middle Ages and modern times on the basis of the archival and published materials and scientific works. Interesting little-known archival documents on the research problem can be found in five domestic and foreign archival, library and museum institutions. **The methodology of the research** is based on the principles of historicism, systematization, scientificity, objectivity, use of general scientific (analysis, synthesis, generalization) and special historical (historical genetic, historical typological, historical systemic) methods. **The scientific novelty** is due to the introduction into scientific circulation of little-known archival

and published sources, which allows revealing the poorly understood pages of the political and socio-economic history of Pitrytsky Sviatouspensky Monastery.

**The Conclusions.** Pitrytsky Sviatouspensky Monastery was a well-to-do monastery of Galicia, which was under the direct authority of the Bishop of Halych, the monastery enjoyed respect and authority among other monasteries of the region. The monastery served as the spiritual court of the Galician diocese for a long time. Throughout its history, the monastery was closely associated with Krylosky Cathedral of Sviatouspensky Monastery. Under appropriate historical circumstances, Pitrytsky Sviatouspensky Monastery served as a Cathedral Monastery. Prominent church figures held monastic spiritual asceticism in Pitrytsky Cathedral. A great deal of efforts were made in order to liquidate hundreds of monasteries as part of church-monastery reform when the Austrian rule came to power in the 80-90s of the XVIIIth century. In connection with Krylosky Sviatouspensky Monastery and Sviatoillinsky Monasteries closure in 1783, Pitrych was annexed to the monastery in Zavalov, which in 1799 was also liquidated. Under these circumstances, Pitrytsky Sviatouspensky Monastery, one of the outstanding spiritual monuments of Galicia, completed its 700-year history.

**Key words:** monastery, monk, metropolitan, bishop, church, privilege, nobility, monastic possession, inventory, diploma.

## ПІТРИЦЬКА ОБІТЕЛЬ: ВИЗНАЧНА ДУХОВНА ПАМ'ЯТКА ГАЛИЧИНИ

**Анотація.** **Мета дослідження** – на основі архівних і опублікованих матеріалів і наукових праць висвітлено географічне розташування, політичну та соціально-економічну історію Пітрицького Святоуспенського монастиря у період середньовіччя і нового часу. Цікаві маловідомі архівні документи з досліджуваної проблеми зберігаються у п'яти вітчизняних та зарубіжних архівних, бібліотечних і музеїчних установах. **Методологія дослідження** трунтується на принципах історизму, системності, науковості, об'єктивності, використанні загальнонаукових (аналіз, синтез, узагальнення) та спеціально-історичних (історико-генетичний, історико-типологічний, історико-системний) методів. **Наукова новизна** зумовлена введенням до наукового обігу маловідомих архівних і опублікованих джерел, що дає змогу розкрити недостатньо з'ясовані сторінки політичної та соціально-економічної історії Пітрицького Святоуспенського монастиря. **Висновки.** Пітрицька Святоуспенська обитель була забезпечена, середнім за господарським значенням, монастирем Галичини. Перебуваючи у безпосередньому підпорядкуванні Галицького єпископа, монастир користувався повагою і авторитетом серед інших чернечих обителей краю. Тривалий час виконував роль духовного суду Галицької дієцезії. Упродовж своєї історії був тісно пов'язаний з Крилоським катедральним Святоуспенським монастирем. За відповідних історичних обставин виконував роль катедральної обителі. В Пітрицькій катедрі проходили чернече духовне подвижництво видатні церковні діячі. З приходом у 80–90-х рр. XVIII ст. австрійської влади докладено значних зусиль до ліквідації сотень монастирів у рамках церковно-монастирської реформи. У 1783 р., у зв'язку із закриттям крилоських Святоуспенського і Святоіллінського монастирів, Пітрич був приєднаний до обителі в Завалові, яка у 1799 р. також була ліквідована. За таких обставин, завершив свою 700-літню історію Пітрицький монастир – одна з визначних духовних пам'яток Галичини.

**Ключові слова:** монастир, монах, митрополит, єпископ, церква, привілей, шляхта, монастирське володіння, інвентар, грамота.

**The Problem Statement.** Pitrytsky Sviatouspensky Monastery, which was located in the village of Pitrych for seven centuries, nowadays the eponymous village of Kozyn, Halych city territorial community of Ivano-Frankivsk district, Ivano-Frankivsk region, plays an important role in the history of the Galician monasteries. According to the archaeological data, the monastery was founded in the middle of the XIIth century. The monastery belonged to the first wave of monastic monuments of kniazhy Halych. In spite of the difficult historical circumstances, the monastery did not get lost in the darkness of the centuries. Apparently, the

monastery existed intermittently during the Middle Ages and modern times and was closed by the Austrian authorities at the end of the XVIIIth century.

**The Analysis of Recent Research Works and Publications.** Mykhailo Kossak was one of the first researchers, who studied the chronicle of Pitrytsky Monastery (Kossak, 1867). In the context of studying the antiquities of Ancient Halych, the sacred monument was studied by Yosyp Pelensky (Pelensky, 2018), Yaroslav Pasternak (Pasternak, 1998), Lev Chachkovsky and Yaroslav Khmilevsky (Chachkovskyi & Khmilevskyi, 1959). While exploring the Basilian monasteries of Galicia (Halychyna), the study of the above-mentioned monastery was analysed by the Ukrainian diaspora researcher of the church Mykhailo Wawryk (Vavryk, 1979) and the Polish researcher Władysław Chotkowski (Chotkowski, 1922). At the present stage, some aspects of the study of the history of Pitrytsky Monastery are covered by the Ukrainian historian and archaeologist Bohdan Tomenchuk (Tomenchuk, 2008) and the Polish researcher Beata Lorens (Lorens, 2014a; Lorens, 2014b).

In addition, the little-known archival documents of domestic and foreign archival, library and museum institutions are extremely important and informative for revealing the content of the issue: Central State Historical Archive of Ukraine in Lviv (CSHAUL, f. 201, d. 4, c. 613; f. 364, d. 1, c. 183), Department of Manuscripts of Vasyl Stefanyk Lviv National Scientific Library (DMLNSL, відділ рукописів, f. 77, d. 1, c. 981/п. 116; f. 141, d. 1, c. 307/11) and the Department of Antiquities and Manuscripts of the Andrey Sheptytsky National Museum in Lviv (DAMASNM, rkl. 6630, p. 101); Main Archive of Ancient Acts (Archiwum Główne Akt Dawnzych w Warszawie (AGAD), zesp. 1, sygn. 19) and the Manuscripts Department of the People's Library in Warsaw (Zakład Rękopisów Biblioteki Narodowej w Warszawie (BN. OR. 33), zesp. 633, sygn 1332/11). The research is supplemented by original documents published in Volume 10 of the “Archives of South-western Russia” (Arkhiv Yuho-Zapadnoi Rossyy, 1904, pp. 55–57) and in the first and third volumes of the “Velykyi Skyt y Karpatakh”, dedicated to the study of the Manyavskyi Monastery (Velykyi Skyt u Karpatakh, 2013, pp. 135–137; Velykyi Skyt u Karpatakh, 2017, p. 223).

**The purpose of the research** is to highlight the geographical location, political and socio economic history of Pitrytsky Sviatouspensky Monastery in the Middle Ages and modern times on the basis of the archival and published materials and scientific works.

**The Main Material Statement.** The first information about the ancient Pitrytsky monastery was published in 1867 by Mykhailo Kossak, the manager of the printing house of the Stauropegion Institute in Lviv in “Schematism of the Province of St. Savior of the Order of St. Basil the Great in Galicia...”. M. Kossak referred to the work written by Galician historian Isidor Sharanevych “The Ancient Halych”, stated that in 1558 the monastery already existed and because it was located near the village of Kozyn and the monastery was often called “Kozynetsky”. The monastery existed on the basis of royal privileges and foundations of the Crown Hetmans and nobility (Kossak, 1867, p. 163).

The renowned Galician archaeologist Yosyp Pelensky made considerable efforts in order to study the antiquities of the Ancient Halych. Combining archeological research methods with active archival searches for written historical sources, the scholar came close to determining the location of the ancient Uspensky Cathedral near which “there was a capital monastery with the seat of a bishop, later a metropolitan” (Pasternak, 1998, p. 60). Yo. Pelensky also studied Monastery Mountain near the village of Pitrych, where there was a “settlement of the so-called monks Kalohiyeriv in Pitrych with the Church of the Assumption of the Virgin” (Pelensky, 2018, p. 129). (The Ipatiev Chronicle of 1250 mentioned the Vyubychi Monastery

near Kyiv, which was designated as the monastery of the “Kaluheriv”. The Vyubychi Monastery was visited by Kniaz Danylo on his way to the Tatar khan. – Authors). The field research on the site of the monastery along with discovered archival sources persuaded him that the monastery was founded in the knyazhy period, it existed during the Middle Ages and modern times. According to Yo. Pelensky, Pitrytsky Monastery played a crucial role in the defense system of knyazhy Halych, as the “capital city” was covered from different sides by “four (defensive) monasteries from four corners of the world: St. Panteleimon, Pitrych, Sokol and Viktoriv” (Pelensky, 2018, p. 239). Yo. Pelensky also drew specific attention to the close connection of Pitrytsky Uspensky Monastery with the Cathedral Monastery of the Assumption of the Blessed Virgin in the village of Krylos.

The amateur archaeologist Lev Chachkovsky and a physician Yaroslav Khmilevsky joined the study on knyazhy Halych’s monuments, including Pitrytsky Monastery from the middle of the 1920s to the beginning of the 1930s. In the book “Knyazhy Halych” (1938), the researchers, based on their experience of the topographic survey of ancient Halych, depicted the location of the Pitrytsky Monastery on the basis of historical documents. The main points were the following: “Above the village, located on the banks of the Dniester, rises a clay mountain called “Nad Khatamy” (“Above the Huts”). The mountain is cut off from the further, southern part of the high shore, where the old monastery once stood, a deep ravine. The top of the mountain “Nad Khatamy” (“Above the Huts”) is obliquely cut to the south-east and surrounded by a horseshoe-shaped roll so that both ends reach the edge of the steep decline from the Dniester. The length of the roll is 192 m, the width of the roll with a moat is 10 m, the distance between the two ends at the edge of the sloping hill is 80 m... In the agreement issued in 1556, made by the voivode Mykola Sinyavskyi with Pitrytsia monastery concerning the matter of delimitation of pastures, the mountain “Nad Khatamy” was named “Hora Horodyshche”... The one who wrote off the agreement from 1556 undoubtedly had in mind the mountain “Above the Huts” and called it quite correctly “horodyshche” (settlement). Thus, the demarcation line defined in the agreement came from “Nad Khatamy” mountain namely from the point where spring water flows from the side of the monastery mountain in the speed of the ravine, and where, as stated in the agreement, the first stone was laid then to the place overgrown with vines, where the second stone was placed, then turned south to the road leading from the monastery to Halych and where the third stone was placed under the oak, etc. The demarcation line, hence, embraced the monastery mountain with pastures laid further south of the river” (Chachkovskyi & Khmilevskyi, 1959, pp. 15–16). Covering Pitrytsky Monastery localization issue, L. Chachkovsky and Ya. Khmilevsky drew special attention to the fact that the monastery buildings were located not at the foot of the mountain, but on the top of the mountain, which is important for clarifying the location of the monastery (Chachkovskyi & Khmilevskyi, 1959, p. 60).

A new stage of scientific study on Pitrytsky horodyshche (settlement) was closely connected with the activity of Ivano-Frankivsk archaeologist Bohdan Tomenchuk. His archeological excavations in 1988 – 1989 made it possible to find the remains of a fortified monastery complex in the middle of the XIIth century on Monastyrskaya Hora (Mountain) with the temple’s foundations and numerous burials of monks and believers.

During the study of a small church, which was 4.8 m wide and 6.2 m long, 10 two-layer burials were discovered, some of them with a stone “pillow”. B. Tomenchuk found a cemetery near the church, which housed 66 two-layered monastic burials. Within the foundations of the church more than 600 fragments of ceramic tiles to the floor measuring 13x19x19 cm were

found. In 2008 a thorough monograph written by B. Tomenchuk was published in which the author, among other things, managed to summarize the results of his research on Pitrytsky horodysheche (settlement) (Tomenchuk, 2008, pp. 529–530, 592–597).

Beata Lorens, the Polish researcher showed interest in Pitrytsky Monastery. In her monograph concerning the activities of the Basilian monasteries of the crown province of 1743 – 1780, B. Lorens analyzed the pastoral, cultural, educational, and economic activities of the Basilian monks, including Pitrytsia monks (Lorens, 2014a). In 2014, B. Lorens published an article in Polish in the magazine “The Carpathians: Human, Ethnos, Civilization” about the Basilian monasteries of the Galician land, liquidated by the Austrian authorities in the third quarter of the XVIIIth century. The scientific research was based on the inventory descriptions of 1763 – 1764, in particular of Pitrytsky Monastery, carried out on March 17, 1764 (Lorens, 2014b, pp. 166–177).

Historical sources discovered in recent years expanded our knowledge of the monastery. The most representative sources of its late medieval and modern history were documents concentrated in domestic and foreign archives and libraries of Lviv, Krakow, Warsaw, Vienna. The vast majority of these sources in the content belong to the act, historical and legal documents. Furthermore, a separate group of them consisted of the charters and privileges of the Polish kings, the Crown Hetmans, Voivodes, elders, Bishops, and nobility. The royal charters, acts of visitations, inventory descriptions of Pitrytsky Monastery of the XVIth – the XVIIIth centuries contained vital information concerning the monastery’s state.

Among the discovered written sources on the history of Pitrytsky Monastery, the oldest, nowadays, is a document from 1552 found in Fund 7 (Archive of the Crown Treasure) of the Main Archive of Ancient Acts in Warsaw. The document is a Latin list of 9 Pitrytsky Monastery monks, who were designated as kaluhery (from the Greek language: holy elders. – Author): 1. Andrew Filipovich, 2. Hryntko Vasiutych, 3. Misko Vasiutych, 4. Hrytsko, 5. Andriy Horbach, 6 Hribysrychka, 7. Roman Popovych, 8. Kunash, 9. Prosinych (AGAD, zesp. 1, sygn. 19, k. 129). The value of the document lies in the fact that the personal lists of monks of certain monasteries in the XVIth century are relatively rare.

In the People’s Library in Warsaw in the discovered list of documents of the XVIth century, there is an agreement concluded on September 11, 1556, between Mykola Seniavsky, the voivode of the Ruthenian lands, the Crown Hetman, Halych and Kolomyia elders with the monks of Pitrytsky Monastery regarding the demarcation of “hayfields near Halych castle”. The above-mentioned agreement was approved by the Polish King Sigismund II Augustus in Piotrkow on June 25, 1557 (BN. OR., zesp. 633, sygn. 1332/11, k. 1).

There is a list of charters, privileges for forests, fields and hayfields of Pitrytsky Monastery, which could be found among the inventory acts and other historical documents in the Central State Historical Archive of Ukraine in Lviv. The monastery kept a copy of the privilege issued by King Sigismund II Augustus in 1567, which confirmed the right of Halych and Kolomyia elder M. Syniavsky “to the lands that were given in exchange, and now are in his use”, as well as land holdings that were owned by Pitrytsky Monastery (CSHAUL, f. 201, d. 4, c. 613, p. 174). The original issue of the above-mentioned privilege, as well as the other documents, was lost during the Tatar raids. According to the privilege of Kamenets, Halych and Kolomyia castellan Hieronim Sieniawski, granted on July 9, 1574, in Halych Castle, the right of the monks to the lands along with the Solovche field was confirmed. The monks kept a flyout of the above-mentioned document, made by Danylo Markevych in 1693 (CSHAUL, f. 201, d. 4, c. 613, p. 174). In April 15, 1608, Belz voivode, Halych and Kolomyia elder

Stanislav Vladko provided Pitritsky Monastery with the confirmation of ownership on the land ownership in Halych Castle. The charter also mentioned the privilege of King Sigismund III (CSHAUL, f. 364, d. 1, c. 183, p. 78).

Volume 10 of the Archives of Southwestern Russia, which was published in Kyiv in 1904, contained a letter from the Polish King Stefan Batory dated November 16, 1582, indicating the special, episcopal status of Pitritsky Monastery. It contained the appeal of the Hegumen (abbot) of Pitritsky Monastery Stefan Grek (Herk), who pledged together with the monastic community of Halych Bishop Gideon Balaban to take the monastery under his care. The Hegumen motivated his request, expressed in a letter to H. Balaban on April 19, 1582, by his “deep old age” and the impossibility of conducting monastic affairs in this connection, “so that the saint church and the monastic place would not become a wasteland”. Father Stefan stated that “the Bishop of Halych did so at my request, as he began to donate and advise the holy churches of the monastery with all his possessions, and to protect me from all wrongs and claims, as well as my brothers and the whole order in the church and monastery to do and to guard and take care of the possessions of all kinds of monasteries, the hayfields and monastic gardens as well”. Motivated by these circumstances, Pitritsky Monastery monks saw the protection of the monastic estates from the encroachments of the nobility in the high patronage of Halych bishop. At the same time the Hegumen provided the monks-kalyhery and himself with everything necessary from the monastery profits. Based on the above-mentioned information, he stated the following: “For me too as the Hegumen and the brothers, who will be kalyhery in the monastery, or servants of the monastery has the Father of the Bishop from the income of the monastery for livestock and for my needs as kalyhery to give and care” (Arkhiv Yuho-Zapadnoi Rossyy, 1904, pp. 56–57). The King by his charter approved Pitritsky Monastery transfer to the subordination of the Bishop.

The ancient Pitritsky Monastery was well-known to the church leaders of that time. Hieromonk Ignatius of Liubarov, author of the renowned hagiographic work “The Life of Iowa” (The life of the Job) in Ukraine, written in 1622 – 1628, emphasized that the founder of Maniava Skete of the Exaltation of the Holy Cross Ivan Knyahynitsky (Job of Manyava) in 1608 – 1610 met with Hieromonk Pankratiy Pitritskyi Monastery Hegumen, as well as with the treasurer of this monastery, Hierodeacon Theodosius. Hierodeacon Theodosius aspired to join the ascetic community of Job in Maniava, as he had a desire for hermitage, but was first sent to obedience to Pitritsky Monastery and only a year and a half later was admitted to Maniava Skete, and later became its first Hegumen (abbot), wrote his famous work “The Spiritual Covenant”. In 1611, Job began the construction of Maniava Skete and sought to build it on the model of Athos Vatopedi and Pitritsky Monastery in Halych. In his address to Theodosius Knyahynitskyi stated the following: “You should be here, because you are the Galician and this place is in the land of Halych the only elder, also the ktetor (founder) is Galician, and it will be Halych monastery, like Pitritsky Monastery, just be patient and determined” (Velykyi Skyt u Karpatakh, 2013, pp. 135–137).

Although Pitritsky Monastery monks had to focus their efforts not only on spiritual asceticism but also on defending their estates. During the XVIIth – XVIIIth centuries the monastery was confronted with the Polish gentry’s seizures of the monastery’s land holdings. The lustration of its settlements appointed by the Sejm, with the simultaneous delimitation of the monastic lands from Halych, the villages of Dubivtsi, Kozyn and Krylos, carried out by the Royal Commissioners on April 21, 1617, confirmed the monks’ right to own land and the Solovche field. The lustration act was issued in 1642, and in 1728 it was included in the

Acts of Halych Castle and Zhydachiv Starostyn Books. On January 29, 1650, in Warsaw, King Jan Kasimir of Poland issued a charter confirming the charter of Sigismund II, August of 1557 on the delimitation of the monastery lands by Halych, allotted in exchange by His Majesty Mr. Mykola Seniavsky, voivode of the Ruthenian lands...defined by boundary markers" (CSHAUL, f. 201, d. 4, c. 613, p. 174). The privilege was prepared on the basis of the oath of Halych burghers, taken in Warsaw, that the original charter of Sigismund II Augustus, issued to Pitrytsky Monastery monks on land demarcation, along with other documents was lost as a result of the Turkish and the Tatar invasion (CSHAUL, f. 201, d. 4, c. 613, p. 174). Another privilege of the Polish king Mykhailo Vyshnevetskyi on August 17, 1671 confirmed the right of the monks to own "the lands and fields of Solovche" (CSHAUL, f. 201, d. 4, c. 613, p. 174v.).

The royal privilege did not interfere with the owner of the village of Kozyn, a nobleman – Stanislav Yastrebskyi to commit an outright offense and capture the monastery field Solovche. The letter of King M. Vyshnevetsky to S. Yastrebsky of the same year confirming the monks' right to the Solovche field did not help the case (CSHAUL, f. 201, d. 4, c. 613, p. 174 v.).

In response to the arbitrariness of the nobility, Pitrytsky Monastery monks began a trial, which was held with varying degrees of success. Stanisław Potocki, a castellan from Kamianets and a Galician elder, defended the rights of monks in 1678, 1680 and 1682. The conflict occurred with renewed vigor after the nobleman dealt with the monk from Pitrytsky Monastery. In 1687, the Hegumen (abbot) and his community appealed to Halych court against S. Yastrebsky "for encroaching on the possession and beating of a religious person" (CSHAUL, f. 201, d. 4, c. 613, p. 175). The nobleman ignored the court's verdicts. In 1688, the monks again appealed to the court with a complaint about "driving oxen from the monastery forests by a peasant Tymko from the village of Kozyn, the subordinate of the nobleman Stanislav Yastrebsky, the owner of this village in violation of the right of the peaceful possession" (CSHAUL, f. 201, d. 4, c. 613, p. 175).

In 1728 the conflict over the monastery estates reached a new level. The court of Halych received several complaints from Pitrytsky Monastery monks about the arbitrariness of Yastrebsky, who continued to hold the seized lands. The monks once again demanded the return of the "legitimate foundation of the Solovche land monastery and the reimbursement of the selected profits" (CSHAUL, f. 201, d. 4, c. 613, p. 175). From Yastrebsky to the court of Halych the statement that "foundations were taken away as their own" arrived (CSHAUL, f. 201, d. 4, c. 613, p. 175).

Having taken all possible measures on the local place, the monks decided to appeal to the Royal Court of Lublin. The process lasted for decades. During this time, Stanislav Yastrebsky's son Mykhailo became the owner of the village, but the dispute over the monastery's land holdings continued. In 1737 Metropolitan Athanasius Szepetynski of Lviv intervened. In 1743, a statement was submitted to Halych Starostinsky Court by the clergy of Pitrytsky Monastery, written by the monk Arseniy Danylovych, against Mykhailo Yastrebsky regarding his father's forcible seizure of the monastery's land holdings. For the second time, the monks appealed to the courtroom of the Royal Tribunal of Lublin with a complaint about the seizure of Solovche land. Only on September 19, 1749, the nobleman Mykhailo Yastrebsky addressed a letter to the Hegumen (abbot) of Krylosky and Pitrytsky monasteries, Hilarion Levitsky, proposing the return of half of the Solovche monastery, and demanded "that Pitrytsky monastery monks send an appeal to Lublin tribunal to cancel the trial" (CSHAUL, f. 201, d. 4, c. 613, p. 175).

Hence, one of the longest trials in the Polish-Lithuanian Commonwealth ended, which lasted almost 80 years, from 1671 to 1749. Such litigation was common at that time.

Their main reason was the frequent attacks of the nobility on monastic possessions, which manifested itself in the unauthorized seizure of forests, pastures, hayfields, fields. The number of lawsuits in this regard in the XVIIth century increased four times (Velykyi Skyt u Karpatakh, 2017, p. 223). The economic condition of the monasteries was undermined, devastated them financially due to the protracted litigation with the descendants of former donors, and even more with the nobility, who tried to appropriate the monastic possessions. Along with Pitrytsky Monastery, Maniava Skete of the Exaltation of the Holy Cross, Hoshiv Monastery, Perehinsky Monastery, Pohonsky Monastery of Dormition of the Mother of God, Svarychivsky Monastery and other monasteries were forced to defend their land holdings in courts from the middle of the XVIIth to the middle of the XVIIIth century.

Nowadays, there were no documents found on the time and circumstances of the transition of Pitrytsky Monastery monks to the union. Apparently, it happened in 1700 along with the transition of the entire Galician diocese. The evidence was the letter of the Bishop of Lviv Iosyf Shumliansky for January 20, 1702, which mentioned the Hegumen (abbot) of Pitrytsky, at the same time the diocesan visitor Ioakynf Zhukovsky. On August 14, 1711, at Univ Cathedral, he signed the charter of the Order of St. Basil the Great (DAMASNM, rkl. 6630, p. 101; Kossak, 1867, p. 163).

Pitrytsky Monastery, along with Krylosky Monastery, Uspensky Monastery, were under the direct care of Lviv Bishop Iosyf Shumliansky. In the fund 364 "Lukan Stepan-Roman (1907 – 1943), OSBG (Order of Saint Basil the Great) priest, historian of religion, culture, bibliographer, journalist of the Central State Historical Archive of Ukraine in Lviv came across an excerpt of the foundation diploma of Iosyf Shumliansky without dating, in which he noted the following: "I fund, decree, ordain the seniority, government and power of the visiting father Ioakynf Zhukovsky in the monastery of Pitrytsky Halych under St. Basil rule and whatever they lacked – could quest. For this, a memorial service and one Divine Liturgy should be held every week" (CSHAUL, f. 364, d. 1, c. 183, p. 63). Iosyf Shumliansky also restored half destroyed Krylosky Sviatouspensky Cathedral Monastery. As a result, Iosyf Shumliansky bequeathed 10 thousand Polish zloty and his own village Komariv in order to support Krylosky Sviatouspensky Monastery on November 12, 1707. He subordinated the restored Uspensky Monastery with four monks to the Hegumen (Abbot) of Pitrytsky Ioakynf Zhukovsky (Kossak, 1867, p. 167).

In the middle of the XVIIth century the Catholic Church took a number of measures in order to improve the condition of the Basilian monasteries. In 1744, Pope Benedict XIV, in a Papal bull "Inter plures", approved decrees that monasteries that could not provide for eight monks were to be liquidated. In the same year, the decree of the Austrian Empress Maria Theresa provided for the unification of small and medium-sized monasteries with large ones, so that there were 10 monks in the monastery. On October 19, 1745, Metropolitan Athanasius Szeptycki of Halych issued a decree on joining Krylosky Monastery of St. Illya, as well as Sokil Monastery, Dorohiv Monastery and Lukvianskyi Monastery to Pitrytsky Cathedral (DMLNSL, f. 141, d. 1, c. 307/11, pp. 10–11).

The archimandrite of OSBG Josaphat Sidletsky had to face with a difficult choice and was forced to join Pitrytsky monastery to Krylosky Cathedral Monastery in 1749. Hence, the monastery lost its independent status. The village of Pitrych was at the same time under the leadership of Krylosky Hegumen (abbot). According to the catalog of Sviatopokrovska (the Holy Intercession) Province, prepared by the archbishop archimandrite of OSBG Josaphat Sidletsky in 1754, there were 7 religious servants in both monasteries: Hilarion Levitsky,

hegumen; Father Halaktion Vlosovsky; Father Innokentiy (Innocent) Lyubachevsky; Father Arseniy Danylovych, the procurator of Pitrych; Herman Hatskevich, deacon; Ignatius Laskevych, deacon; Polycarp Hromnytsky, deacon (Vavryk, 1979, p. 108).

Before the liquidation of Pitritsky monastery, the provincial Josaphat Sidletsky gave command to the Hegumen (abbot) of Krylosky and Pitrytsky, appointed by him, Augustine Didytsky, to make an inventory of the monasteries. The inventory of Pitrytsky monastery on March 17, 1764 was written in Latin and Polish. It is an extensive document, which contained a detailed description of the monastery, a list of foundations and privileges preserved in the monastery, described its economic condition, along with a detailed list of monastery property.

According to the inventory we found out that the monastery was located on a mountain, and there was a double entrance gate in the north of it. The monastery was surrounded by a wooden fence with a shingled canopy. At the gate there was a gate leading to the bell tower, which was lined with shingles from the bottom to the top.

From the east, on the top of the mountain above the Dniester, from the village of Dubivtsi was a wooden single-domed church with six windows, built in the 1840s when the hegumen (abbot) Moses Bopachevsky conducted service. The altar part of the church together with the new iconostasis (Deisus) in 1749; made for donations collected by Father Bassian, with painted and gilded icons decorated with decorative carvings, were oriented to the east. Behind the iconostasis was a large carved altar of ancient work, painted and gilded. The crucifix of Jesus Christ was carved on it (DMLNSL, f. 77, d. 1, c. 981/п. 116, p. 2). On the left side of the altar was a prothesis. The nave has two small altars – St. Onuphrius and St. Jehoshaphat with icons of St. Onuphrius and the Virgin Mary of Pochaiv. The image of the Mother of God of Pochaiv was transferred from Kryloskyi Monastery of St. Illia. According to the visitation of 1749, it was first installed in a newly built church on a large altar (Lorens, 2014b, p. 172). Opposite to the iconostasis there were choirs for the worship.

There was a cross behind the altar with a cupboard for the liturgical books and a chest for felons. The church had two benches for the secular people and a confessor of carpentry.

The church utensils were kept in the church: 4 silver gilded glasses, 3 silver spoons for communion, 3 silver gilded crowns and other things. The set of liturgical robes (devices) included 15 felons with ornaments sewn from diverse fabrics (damask, crimson, Chinese, satin, lychakov). The altar linen included 20 tablecloths, 3 antimins, 4 linen corporals, or from a good Swabian cloth. During the liturgies, gonfalons were used (3), a shroud painted on white Chinese (1) (CSHAUL, f. 201, d. 4, c. 613, pp. 300–300v., 477–477v.).

The monastery kept 34 liturgical books, 21 of which were published in the printing house of Lviv Stauropegion, the rest in Pochaiv, Univ, Kyiv. Among them: the Gospels, the Apostles, the Psalms, the Chronicles, the Minaeans, the Servants, the Revelers, the Octoichus, the Triodes, the Irmola, the Sermons. Most of them needed frames. The best preserved were the Gospels, framed in red velvet with silver clasps. Manuscripts were not mentioned in the inventory. In the 60s of the XVIIIth century libraries operated in 90% of monasteries (CSHAUL, f. 201, d. 4, c. 613, p. 169v.).

From the south of the church the stairs led up the hill to the chapel called the Annunciation of the Blessed Virgin. The worship services were not held there. From south to north there were 3 cells of monks, built under one roof. In front of the porch cells. The house needed new coverage. The Hegumen's (abbot's) cell had two windows, a stove and a closet. The annex has an oven and a closet, 10 images painted on the walls, a carpentry table, 3 chairs. The monk's cell, opposite the Hegumen's (abbot's), has an oven, one window, a table, two

chairs, and 6 painted images on the walls. The third cell with one window, without a stove (CSHAUL, f. 201, d. 4, c. 613, p. 168).

There was a new bakery with two windows and two outbuildings with an oven and a cupboard for utensils situated to the southeast of the church. The refectory, which was located in the south of the church, was old and in need of renovation. It had two windows, a stove, a table, two benches, and a painted image on the wall. From south to north there was a pantry with bins and a cellar for drinks. Further south – teak (threshing floor) for threshing and storage of grain, fenced, near the barn, fences. Opposite to the stream there was a stable with a cart. Near the stable there were two barns under one roof, fenced, barn. Under the mountain – three gardens, a large garden on the Dniester. Behind the shop was a forest used for heating and fencing. There was a brewery with a malt house near the shacks of the monastery servants. The monastery farm had a large apiary, which had 33 stumps, providing monks with honey and wax (CSHAUL, f. 201, d. 4, c. 613, p. 168v.).

The monastery owned 23.4 hectares of arable land, of which 16.8 hectares (28 days of plowing) from the town of Halych and over the Dniester River and 6.6 hectares from the village of Kozyn (11 days of plowing), 1.2 hectares were used by 4 monastic servants, who lived in the valley above the Dniester River. The inventory contained their names and surnames: Ivan Ostapovych, Andriy Mykhalkchuk, Stepan Ryp'yansky and widow Khrystyna. Each of them had a garden, a field for two days of plowing, hayfields for 4 mowers, a house with barns, two oxen, 2–3 cows, 1–2 pigs. The religious servants performed two days of serfdom. They were not required to pay tribute in kind or under pretext. The income of the monastery was 980 Polish zloty, the expenditure reached 770 zloty. In addition, the monks of Pitritsky monastery received 610 zloty per year as a percentage of the capital borrowed from the Tysmenytsia kahal. And about 100 zloty from donations (alms) and indulgences. The total amount of money received by the monastery was 1274 zloty from funds, offers and earnings. The live inventory of the monastery filwark was: 4 horses, 6 oxen, 12 bulls, 10 cows, 6 calves, 4 boars, 8 turkeys, 11 geese and 37 chickens. The monks did not keep sheep or goats (Lorens, 2014b, pp. 169–171; DMLNSL, f. 77, d. 1, c. 981/п. 116, p. 3).

According to the visitation of Krylosky Uspensky Monastery in 1749, Pitritsky “monastery was rich in silver”. Counselor Eronim Ozemkevych mentioned that Halych burghers “had a brotherhood in Pitritskyi monastery under the title of the Transfiguration and disposed of all silver, as well as clothing, and where they wanted, there and kept”. The list of silver items included the “silver old-world cross”, as well as other silver crosses, the Gospel with silver salaries from Halych burghers, in particular the tomb of Thomas. After learning about the silver of Pitritsky Monastery, which was in the possession of the burghers, in 1745 the consul partially returned it, the rest was to be transferred to the city church of Halych (CSHAUL, f. 201, d. 4, c. 613, pp. 26v.–27).

In the 80 – 90s of the XVIIIth century the Austrian authorities made significant efforts to eliminate hundreds of monasteries in the country as the part of church-monastery reform, including the so-called “cassation”. At the beginning of 1780, Halych Governor Joseph Brigido ordered the liquidation of 10 Basilian monasteries. By the spring of 1787, 48 decrees were issued, according to which 42 monasteries of various categories were to be closed – large, medium, and small. Among them there were the following: in Krystynopil, Chortkiv, Hoshiv, Lavrov, Lutsk, Patsykov, Pitrych, Pidhirtsi, Pohon, Svarych, Shcheploty, Verkhrat, Zadar, Zbarazh, Zhovkva and other places. 6 monasteries were to remain in the region. The

liquidation of monastic monasteries took place with great haste, sometimes without the permission of the Court Office.

In 1783, in connection with the closure of Krylosky Sviatouspensky and Sviatoillinsky monasteries, Pitrych was annexed to the monastery in Zavalov, which was also liquidated in 1799. At the time of the closure, one monk-governor, Theodosius Dubytsky, was in Pitrych. The County Commissioner in Halych, Crasson, closed the monastery and transferred the monk to Buchach. Governor J. Brigido opposed the payment of 100 florins due to him. Meanwhile, the monastery estate in Pitrych was valued at 9 320 florins, in addition, another 7 599 florins were pledged. The monastery buildings were valued at 750 florins, which were sold in 1799 to Mykhailo Zayonchkovsky (Chotkowski, 1922, pp. 9–11, 29–30; Kossak, 1867, p. 163). Under these circumstances, Pitrytsky Sviyatouspensky Monastery, one of the outstanding spiritual monuments of Galicia (Halychyna), completed its 700-year history.

**The Conclusions.** Pitrytsky Sviatouspensky Monastery was a well-to-do monastery of Galicia, which was under the direct authority of the Bishop of Halych, the monastery enjoyed respect and authority among other monasteries of the region. The monastery served as the spiritual court of the Galician diocese for a long time. Throughout its history, the monastery was closely connected with Krylosky Cathedral of Sviyatouspensky Monastery. Indirect evidence points to a long-standing connection with Athos. Under appropriate historical circumstances, Pitrytsky Sviatouspensky Monastery served as a Cathedral Monastery. Prominent church figures held monastic spiritual asceticism in Pitrytsky Cathedral.

It must be acknowledged that if the socio-economic aspects of Pitrytsky Monastery can be traced to inventory descriptions and visits, the spiritual heritage of the monastery is practically unexplored. There were no handwritten spiritual works of Pitrytsky monks, which were found up till these days. The inventories of the XVIIIth century record mostly already printed church books, rarely handwritten. In 1749 the inventory of Krylos Assumption Monastery mentioned only the “ancient monument” of Pitrytsky Monastery, which was not discovered yet. According to the inventory of Pitrytsky Monastery in 1764, the above-mentioned “ancient monument” was absent.

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