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«Igor Sikorsky Kyiv Polytechnic Institute»**MONUMENT TO ST. VOLODYMYR THE BAPTIST
IN THE REPORTS ON STUDENTS' AND PUPILS' EXCURSIONS
TO KYIV (THE EARLY 20TH CENT.)**

The article deals with the key features of the inclusion of Saint Volodymyr's monument in the reports on the students' and pupils' excursions to Kyiv in the early 20th cent. Taking into account the fact that not all reports of excursions were published, the author examined published reports of 45 groups from different localities of Russian Empire. 12 groups represented women's eparchial special schools, 8 – gymnasiums, 8 – church-parish schools, 6 – theological seminaries, 2 each – spiritual schools and real schools, 1 each – theological academy, school of literacy, women's church-teachers school, and railway special school. It is possible to conclude, that the monument to St. Volodymyr was an optional, interim, but important part of the tourist routes that passed through Kyiv. The monument is located in an open 24 hours a day space where, unlike the church or museum, was no attendant who could meet and inform the group. So, the time in which tourists came here, the sights that had to be visited before and after, depended primarily on the leader of a particular group (one of the teachers of certain educational institution). The most detailed reports (especially written by students) indicate that not all groups underwent additional training for the excursion to Kyiv in advance. Probably because of the thick trees, the groups that looked at the monument from above did not distinguish it too much from the general background. It was not the own sake of the leaders to show the students the cross in the light of electric lighting, which deeply impressed those who saw it. Probably, those who had not enough time in Kyiv did not always have the opportunity to wait for the darkness to visit Volodymyrska hill. The author sees the prospect in comparison of the inclusion of Saint Volodymyr's monument and the other monuments located in open urban space in the reports on the students' and pupils' excursions.

Key words: Kyiv of the early 20th cent., tourist, excursion, monument to St. Volodymyr the Baptist.

Formulation of the problem. After the circulars by the Ministry of Public Education № 20185 of August 2, 1900 and August 15, 1902 on the recommendation to arrange educational walks and travels for student youth [50, c. 48], despite the presence of some sceptics [34, c. 133], such events became widespread throughout the Russian Empire at all levels of education. According to the Minister, educational walks, excursions and trips should bring families and schools, teachers and students closer, and as a result ensure the prosperity of the educational institution [63, p. 13]. Therefore, the study of youth educational excursions, in particular their itineraries and organizational aspects of conducting them, will make it possible to significantly deepen the understanding of the development of not only the tourism infrastructure itself, but also education in the Russian Empire in general and its individual regions in particular [17, c. 22].

The monument to Holy Prince Volodymyr the Baptist on Volodymyrska hill was described in detail in various guidebooks at that time. In some of them

it was additionally emphasized that the cross in the prince's hands is effectively illuminated by light bulbs [1, c. 103; 38, c. 71; 48, c. 35; 49, c. 37] (electric lighting was conducted in 1895 [15, c. 4]), some authors did not talk about it [51, c. 159]. Volodymyrska hill was the first free park in Kyiv [35, c. 4], therefore, everyone could visit it and see the monument up close, regardless of wealth. Therefore, the inclusion of the monument in excursion routes needs to be studied.

An analysis of the latest research and publications.

Despite the fact that Kyiv was one of the most popular tourist destinations for the outlined period [6, c. 117], only sporadic articles [2; 17] directly deal with educational excursions to it. The role of main sites of the city in excursions is scantily explored.

Formulation of the goals of the article

The purpose of this work is to identify key features of the inclusion of Saint Volodymyr's monument in the reports on the pupils and student groups from other urban or rural communities that visited Kyiv in the early 20th cent.

Outline of the main research material

Some [For example: 8, c. 372, 476, 477, 527; 9, c. 251–252–258, 268; 11, c. 77; 12, c. 81] reports on excursions were published, mainly in periodicals. To reveal the topic, the reports of 44 groups from different localities of Russian Empire were examined. 12 of the mentioned groups represented women's eparchial special schools, 8 – gymnasiums, 8 – church-parish schools, 6 – theological seminaries, 2 each – spiritual special schools and real schools, 1 each – school of literacy, theological academy, women's church-teachers school, and railway special school.

Some groups, such as from the school of literacy in the village of Hlyboke, Poltava eparchy (1901) from the church-parish school at the church of St. Nicholas in the town of Senchi, Poltava eparchy (1904), from Chişinău Theological Seminary (1910), and from Warsaw 4th Gymnasium (1912), did not go to Volodymyrska hill at all [44, c. 1000–1004; 54, c. 1813–1814; 60, c. 97–101; 39, c. 1038–1041]. Most likely, the group from Sankt Petersburg Theological Academy also did not visit Volodymyrska Hill during the excursion of June 5 – July 23, 1903 [47, c. 7–8]. The report of the representatives of Chernihiv Theological Seminary (1910) describes Liubech in more detail than Kyiv [41, c. 404–407], the reports of the representatives of Kholm Theological Seminary (1904) [18, c. 479–480], Sankt-Petersburg Theological Special School named after Alexander Nevsky (1909) [29, c. 55–56], Yaroslavl Women's Eparchial Jonathan Special School (1912) [30, c. 193], Transbaikalian Women's Eparchial Special School (1913) [31, c. 477–478] and Kaluga Real Special School (1913) [53, c. 6], as well as oral report during teacher training courses on the excursion of Katerynoslav Railway Special School [5, c. 284–285] are not detailed in general, so it is unknown whether they visited Volodymyrska hill.

In the summer of 1902, a group from the Yekaterinodar Women's Eparchial Special School, in addition to shrines and museums in Kyiv, inspected: «monument at the place of baptism of Kyivans and other church-historical monuments¹» [28, c. 43]. The report on the excursion of Kholm Teachers' Seminary (1912) describes Kyiv without many details because its author N. Mglintsev did not visit this city with his group. However, the material contains a mention that the tourists visited the shrines and sights of Kyiv and: «monuments, as well as admiring magnificent views of the city and the Dnipro from the mountains²»

¹ «памятникъ на мѣстѣ крещенія Кіевлянъ и другія церковно-историческія памятники».

² «памятники, а также любовались съ горъ роскошными видами города и Днѣпра».

[22, c. 53]. So, probably, this groups climbed Volodymyrska hill.

The reports of some groups contain mentions about the visit to Volodymyrska hill, but not about a monument to St. Volodymyr. The report on the trip of group from a two-year school from the town of Chernyatyn, Podillya eparchy (1903), described the impressions of «Golgotha» panorama on Volodymyrska hill [22, c. 914, 917], as well as the reports on the trips of groups from Volyn Women's Eparchial Special School (1903), Pinsk Spiritual Special School (1903), and from Mogilev Theological Seminary (1911) [7, c. 507; 32, c. 701–702; 57, c. 722].

Pupils and teachers of the church-parochial school from khutor Vereskuny, Poltava eparchy visited (June 29, 1903) after lunch the exhibition of pictures in Kyiv Historical Museum, Tsar and Merchant Gardens, Volodymyrska hill, monument to St. Volodymyr and «Golgotha» panorama [55, c. 1033]. Pupils and teachers of Kazan gymnasiums during a day in Kyiv (summer of 1910) visited: «Kyiv-Pechersk Lavra, Cathedral of St. Sophia, Tithe church, monument of St. Volodymyr and other attractions³» [36, c. 111], therefore, they singled out the monument among the «other attractions». Graduates and teachers of Vologda Women's Eparchial Special School took a view of the monuments to St. Volodymyr and Bohdan Khmelnytsky (late June, 1911) [20, c. 243]. The group from Dmitriev two-year church-parish school (Don eparchy) went to see Volodymyrska hill with the monument to St. Volodymyr, «Tsar» ground, «Golgotha» panorama and several electrobiographers at 6:00 AM (26 June, 1910) [37, c. 783, 792]. Group from Krolevets Gymnasium (Chernihiv eparchy) also visited Volodymyrska hill with the monument to St. Volodymyr and «Golgotha» panorama during the stay in Kyiv (30 May, 1914) [2, c. 36–37]. The group from the Mariupol railway special school (Late December of 1913) visited the monuments to the Aleksander the 3rd, P. Stolypin, St. Olha, Bohdan Khmelnytsky, Baptism of Kyivans, as well as St. Volodymyr, St. Sophia, St. Mykhail and St. Volodymyr cathedrals, St. Michael's Golden-Domed monastery, Kyiv Caves lavra and Golden gates [59, c. 13]. However, these reports contain no details about the tourists' impressions.

F. Kashmensky prepared a very detailed description of the trip of Kursk Teachers' Seminary to Kyiv during Easter Week (April 8), 1901. The author noted which books the group used to prepare

³ «Кієво-Печерскую Лавру, соборъ св. Софіи, Десятинную церковь, памятникъ св. Владиміру и остальныя достопримѣчательности».

for their excursion, and also indicated that he went to Kyiv first, two days earlier, to see the most important places in advance and book accommodation for tourists [16, c. 6–7]. F. Kashmensky visited Volodymyrska hill before the group's arrival and pointed out that he admired the Dnipro from the site where the monument to St. Volodymyr stands. It was probably in the middle of the day, because after that he managed to visit the museum [16, c. 10–11]. Further in the publication there is a mention that the group contemplated the monument and the paths around it on the way to Kyiv Caves lavra (in daylight): «monument of St. Volodymyr with the consecrating (sic!) mountain and the Dnipro cross in his right hand¹» [16, c. 13–14]. After the evening in Lavra, the tourists went directly to the monument. Part of its description is taken from guidebooks to Kyiv, which students read in Kursk. Impressions are recorded mainly from the scenery and the park in general, and there is no mention of the lighting of the cross, because the group left the site too early: «it was already getting dark, and we had to return to the Lavra²» [3, c. 130–131; 16, c. 6, 20–21; 45, c. 70–71]. M. Sementovsky did not mention lighting at all [45, c. 70–71], but there left the outdated information about gas lanterns, not electric lamps, even in 1897 edition of the guidebook by V. Bubyk [3, c. 131]. Probably, mentioned word «освѣщающимъ» [16, c. 13] is a misspelled word «освящающимъ» («sanctifying»).

The head of the group from the First Vilnius Gymnasium (summer 1901) M. Serebryakov emphasized that the monument to St. Volodymyr, partially covered by trees, is visible when approaching Kyiv by steamboat [46, c. 14–15]. After settling in Kyiv, the group spent the first evening visiting the monument to the Baptism of Kyivans and the monument to St. Volodymyr. It is emphasized how impressive the cross, illuminated by two rows of electric bulbs, shines against the background of dense greenery and a dark sky. Quite a lot of attention is paid to the views from the Volodymyr hill [46, c. 17–18].

In Summer of 1902 the teacher of the church-parish school in the village of Velemichi, Minsk eparchy A. Rozdialovskaya led her pupils to see the monument to St. Volodymyr on the advice of Kyiv archpriest M. Yedlinsky. The group was very impressed with the surrounding beauty and did not want to go further but also managed to visit St. Volodymyr cathedral before 5 PM [43, c. 509], so it was the middle of the day. Therefore, the electric lighting of the monument has not been turned on yet.

¹ «памятникъ св. Владимира съ освѣщающимъ (sic!) горы и Днѣпръ крестомъ въ правой рукѣ».

² «уже смеркалось, и намъ нужно было возвратиться в лавру».

In the summer of 1908, a group from the girls' gymnasiums of Orenburg visited the Volodymyr hill after a day full of visits to various sights, right from the Kyiv Caves lavra. The report emphasizes that the electric lights on the cross are turned on in the evenings on holidays [58, c. 22–23], but it is not specified whether this information is taken from somewhere or just an assumption.

The case of students of Krasnoyarsk Theological Seminary (June 13, 1908) is interesting because only three of them (including N. Ustavshchikov, the author of report) with one of the teachers went to Khreshchatyk and Merchant Garden and spent there an hour from 10 to 11:30 PM. They were very impressed by the monument, especially its illuminated cross. However, as it is indicated in the report of this group: «Admiring the Dnipro, the sky and the wonderful air, we accidentally noticed on the opposite right side (that is, ours) the illumination of some object³» [52, c. 30–31]. Therefore, the inspection of this picturesque site was not planned in advance.

Group from Vyatka Women's Eparchial Special School visited Volodymyrska hill in the evening (22 June, 1911). According to the author of the report V. Domracheva, everyone looked at the monument, admired the scenery [14, c. 1086, 1089–1090], and then suddenly noticed that: «A public burning cross hung in the air. The cross burns and overflows and does not let one's eyes tear away from it. It turns out: on the cross of Volodymyr's monument is a mass of electric bulbs; sometimes the cross is illuminated in the evening⁴» [14, c. 1092]. Everyone was delighted [14, c. 1092]. It is not known whether the teachers were also surprised by the illuminated cross, or whether they explained to their students what was going on.

In the report of the group from Tula men's gymnasium, which visited (April 11, 1910) Volodymyrska hill after Kyiv Caves lavra, Askold's grave, Alexander Park, Tsar's Garden and Khreshchatyk, but before St. Sophia cathedral, the monument is mentioned, but the impression is conveyed primarily about the landscapes of the Dnipro and Kyiv [23, c. 620, 623–624], as well as in the reports of the groups from Odessa Women's Eparchial Special School (June 4–15, 1909), which went to Volodymyrska hill from Kyiv Caves

³ «Любуясь Днѣпромъ, небомъ и чуднымъ воздухомъ, мы случайно замѣтили на противоположной правой (отъ насъ) сторонѣ освѣщеніе какого-то предмета».

⁴ «Громадный горящій крестъ повисъ въ воздухѣ. Крестъ горитъ и переливается и не даетъ оторвать отъ него глазъ. Оказывается: на крестѣ памятника Владимира масса электрическихъ лампочекъ; иногда вечеромъ крестъ освѣщаютъ».

lavra [33, c. 585, 590], from Cherknihiv Women's Eparchial Special School (17 June, 1911) [4, c. 672, 676], and from Archangelsk Women's Eparchial Special School (19 June, 1914), which visited Volodymyrska hill late at night [21, c. 358–359], but did not mention the lighting of the monument.

A group of church and parish schools from the villages of Vysoke and Kolesnyky, Poltava eparchy (May 1–4, 1910 [24, c. 1323]) came to Volodymyrska hill when their leaders decided to go for lunch to Kyiv Caves lavra from St. Michael's Golden-Domed monastery slowly and on the way visit the gardens. Near the monument to St. Volodymyr, they stopped to rest and admire the scenery. An acquaintance with a camera was accidentally met here, and he offered to take photos of the tourists. The children and their tutors stood in front of the monument and took pictures. The photo was unsuccessful because an inexperienced amateur took it [25, c. 1422–1423]. Therefore, this group visited Volodymyrska hill in daylight.

A group from the two-year church-parish school of the Yelets municipal cathedral, Orel eparchy (May 28, 1910 [62, c. 911]) visited: «Volodymyr, Sophia, St. Andrew's cathedrals, monument to St. Volodymyr, Askold's grave and other places¹» [62, c. 912]. The report describes a monument to st. Volodymyr holding a huge cross, lit by light bulbs, which seems fiery at night and gives the monument a surprisingly beautiful appearance [62, c. 912]. The report of the group from Ustyug (Vologda eparchy) Women's Eparchial Special School (6 July, 1912) briefly describes the appearance of the monument and the surrounding area visited after the worship of Lavra shrines, and mentions the light bulbs [19, c. 620]. However, it is not clear whether the groups saw that lights on with their own eyes because of the style of these reports.

Group from the town of Ustuzhna (Vologda eparchy) Women's Gymnasium of I. Radetsky (13 June, 1910) went to Volodymyrska hill after lunch. Tourists looked at Dnipro, Podol, and examined the monument to St. Volodymyr «with a cross made of electric bulbs²» [40, c. 369–370]. That night they visited the symphony concert in Merchant Garden and then for a long time admired the illuminated cross in darkness [13, c. 370]. Group from Kharkiv Women's Eparchial Special School (15 June, 1910) also visited the site near the monument and examined it (including light bulbs) in daylight and looked at the illumination after the symphony concert in Merchant Garden [13, c. 703]. Group from Chişinău Women's

Eparchial Special School (18 June, 1911) spent a lot of time on Volodymyrska hill in the morning after visiting the St. Michael's Golden-Domed monastery, in particular, they paid attention to numerous light bulbs on the cross [26, c. 85]. This group enjoyed watching a lighted cross from the Dnipro embankment after steamer trip [27, c. 119]. Group from Stakheyev (in the town of Yelabuga, Vyatka eparchy) Women's Eparchial Special School listened to the orchestra from the top of Volodymyrska hill, where they slowly, trying to remember what they saw, got up at the end of a day full of impressions immediately after visiting St. Andrew's Church (17 June 1912). Tourists first saw the monument from above: the prince's head and cross were visible through the leaves. As they descended, they inspected both the monument itself and the illuminated cross up close [10, c. 66, 77–78]. The group from Vologda Theological Seminary differs from four previous ones in that it enjoyed the view of the illuminated cross on the monument (June, 1911) only from afar, from the Merchant Garden, where they listened to the symphony orchestra. Probably, these tourists were also told about light bulbs [61, c. 406] there.

Excursionists from the First Warsaw Boys' Gymnasium named after A. A. Brzezynski (summer 1913) were allowed by their managers to go for a walk on Volodymyrska Hill at 8:00 p.m. The schoolboys recognized what it was a pleasure for them to sit on the bench at the foot of the monument to St. Volodymyr, and to listen to the sounds of the symphony orchestra [42, c. 90–91]. The monument itself is not described in the report.

Conclusions. Therefore, it is possible to conclude, that the monument to St. Volodymyr was an optional, interim, but important part of the tourist routes that passed through Kyiv. The monument is located in an open 24 hours a day space where, unlike the church or museum, was no attendant who could meet and inform the group. So, the time in which tourists came here, the sights that had to be visited before and after, depended primarily on the leader of a particular group (one of the teachers of certain educational institution). The most detailed reports (especially written by students) indicate that not all groups underwent additional training for the excursion to Kyiv in advance. Probably because of the thick trees, the groups that looked at the monument from above did not distinguish it too much from the general background. It was not the own sake of the leaders to show the students the cross in the light of electric lighting, which deeply impressed those who saw it. Probably, those who had not enough time in Kyiv did not always have the opportunity to wait for the darkness to visit Volodymyrska hill.

¹ «Владимірській, Софійській, Андреевській собори, пам'ятникъ св. Владиміру, Аскольдову могилу и другія мѣста».

² «с крестом из электрических лампочек».

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Кізлова А. А. ПАМ'ЯТНИК СВ. ВОЛОДИМИРУ ХРЕСТИТЕЛЮ В ЗВІТАХ ПРО СТУДЕНТСЬКІ Й УЧНІВСЬКІ ЕКСКУРСІЇ ДО КИЄВА ПОЧАТКУ ХХ СТ.

У статті визначаються ключові особливості включення пам'ятник св. Володимиру Хрестителю до звітів про студентські й учнівські екскурсії до Києва на початку ХХ ст. З урахуванням того, що друком виходили не всі звіти екскурсій, було опрацьовано опубліковані звіти 44 груп із різних місцевостей Російської імперії. 12 груп представляли епархіальні жіночі училища, 8 – гімназії, 8 – церковно-парафіяльні школи, 6 – духовні семінарії, по 2 – духовні училища та реальні училища, по 1 – духовну академію, школу грамоти, жіночу церковно-вчительську школу, залізничне училище. Можна зробити висновок, що пам'ятник святому Володимиру був не обов'язковою, проміжною, але важливою частиною туристичних маршрутів, які проходили через Київ. Пам'ятник розміщений у цілодобово відкритому просторі, де, на відміну від церкви чи музею, не було чергового служителя чи працівника, який міг би зустріти та проінформувати групу. Отже, те, в який час сюди приїжджали туристи, те, які пам'ятки потрібно було відвідати до і після, залежало насамперед від керівника конкретної групи (одного з викладачів певного навчального закладу). Найдокладніші звіти (особливо ті, які написали здобувачі освіти) свідчать про те, що не всі групи заздалегідь пройшли додаткову підготовку перед екскурсією до Києва. Можливо, через густі дерева групи, які дивилися на пам'ятник зверху, не надто виділяли його на загальному тлі. Не самоціллю керівників було показувати студентам хрест у світлі електричного освітлення, яке глибоко вразило тих, хто його бачив. Напевно, ті, кому бракувало часу на перебування в Києві, не завжди мали можливість дочекатися темряви, щоб побувати на Володимирській гірці. Перспективним є порівняння включення пам'ятника святому Володимиру та інших пам'яток, розташованих у відкритому міському просторі, до звітів про студентські та учнівські екскурсії.

Ключові слова: Київ початку ХХ ст., турист, екскурсія, пам'ятник св. Володимиру Хрестителю.