

Hraniv Transfiguration monastery in Vinnytsia region in the 17th – 18th centuries

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Abstract.

The purpose of the article is to clarify the time and circumstances of the founding of the Hraniv Monastery, the features of its functioning, the establishment of the staff of its members in the 18th century, as well as the reconstruction of its architecture and economy with the involvement of new archival sources. **The research methodology** is based on the principles of historicism, objectivity, systematicity, analytical and synthetic criticism of sources. The author also used the historical-biographical method, which allowed reconstructing the biographies of the brethren of the Hraniv Monastery. **The scientific novelty** lies in the attempt to systematize materials on the history of the Hraniv Monastery, as well as highlighting its development and researching of members of its staff in the 18th century using new archival materials. **Conclusions.** The Hraniv Monastery arose around the late 1840s – the late 1850s of the 17th century, as a skete of Orthodox monks. When the monastic community grew, the monks turned to the local landowner Adam Mikołaj Sieniawski, who provided an oral order on the ownership of the lands on which the monastery was located, later this oral order was confirmed by Prince August Aleksander Czartoryski. In the late 20s – early 30s of the 18th century, the Hraniv Monastery entered the structure of the Union Church. This process was quite painful for the monastic community. The monastery probably once again underwent a process of changing its denominational affiliation against the background of social and religious movements in the Bratslav region in the 30s – 60s of the 18th century. Throughout the 18th century, the monastery remained a small monastic center: in 1745 it was administratively subordinated to the Sharhorod Basilian Monastery and subsequently mainly five or six monks lived here, which reflects the modest financial situation of the monastery. The inventory of 1764 allows us to get an idea of the architecture of the monastery, the dominant of which was the three-domed wooden church of the Transfiguration of the Lord with a bell tower, as well as the monastery wooden building, which in the 60s of the 18th century replaced the cells made of clay. The document also provides detailed information about the monastery's land holdings, agricultural implements, testifying to the importance of the monastery in the religious and economic life of the local community and the region.

Keywords: church history, Hraniv Monastery, monasticism, Orthodox Church, religious relations, Union Church.

Гранівський Преображенський монастир на Вінничині у XVII–XVIII ст.

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Анотація.

Метою статті є з'ясування часу і обставин заснування Гранівського монастиря, особливостей функціонування, встановлення персонального складу його насельників у XVIII ст., а також реконструкція його архітектурного вигляду й господарства із залученням нових архівних джерел. **Методологія дослідження** ґрунтується на засадах історизму, об'єктивності, системності, аналітичної та синтетичної критики джерел. Автори також використали історико-біографічний метод, який дозволив реконструювати життєписи братії Гранівського монастиря. **Наукова новизна** полягає у спробі систематизувати матеріали до історії Гранівського монастиря, а також висвітлити його розвиток та персональний склад у XVIII ст. із використанням нових архівних матеріалів. **Висновки.** Гранівський монастир виник близько другої половини 40-х – другої половини 50-х рр. XVII ст., як скит православних ченців. Коли чернеча спільнота зросла, монахи звернулися до місцевого землевласника Адама Миколи Сенявського, який надав усне розпорядження про володіння землями, на яких розташований монастир, підтверджене пізніше князем Августом Олександром Чорторийським. Наприкінці 20-х – на початку 30-х рр. Гранівський монастир увійшов у структуру Унійної церкви. Цей процес був доволі болісним для чернечої спільноти. Ймовірно, монастир ще раз пройшов процес зміни конфесійної приналежності на тлі суспільно-релігійних рухів на Брацлавщині у 30–60-х рр. XVIII ст. Упродовж XVIII ст. монастир залишався невеликим чернечим осередком: у 1745 р. був адміністративно підпорядкований Шаргородському василіанському монастирю і надалі тут проживали переважно п'ять-шість ченців, що відображає скромне фінансове становище обителі. Інвентар 1764 р. дозволяє скласти уявлення про архітектурний вигляд монастиря, домінантою якого була трибанна дерев'яна церква Преображення Господнього з дзвіницею, а також монастирський дерев'яний корпус, що у 60-х роках XVIII ст. замінив келії-ліплянки. Документ також докладно інформує про земельні володіння монастиря, реманент, орні землі, засвідчуючи значення обителі у релігійному й економічному житті локальної спільноти та регіону.

Ключові слова: Гранівський монастир, чернецтво, Унійна церква, Православна церква, релігійні відносини.

Problem statement. The history of the Hraniv Transfiguration Monastery in Vinnytsia region is a poorly researched page of the Ukrainian church past. Despite individual research attempts in the 19th century and fragmentary references in the works of the 21st century, there is no holistic scientific study based on a wide source base. At the same time, the history of the Hraniv Monastery is an important page not only in the context of studies of monasticism in Vinnytsia Region, but also of the church, regional and local history. Studying the history of this monastery also allows us to better understand the complex processes of confessionalization in the late 17th – in the 18th centuries in Eastern Podillia.

The purpose of the study is to clarify the time and circumstances of the monastery's foundation, the features of its functioning, the establishment of the members of its staff in the 18th century, as well as reconstruct its architecture and economy with the involvement of new archival sources.

Analysis of sources and recent research. Contemporary Ukrainian historiography has seen a growing interest in the history of monasticism, both in regional and thematic terms. Regional studies cover individual monasteries and local traditions (Kuznets, 2023; Laužikas, Pavlyshyn, & Kažuro, 2024), while thematic studies focus, in particular, on the social composition and regulatory framework of monasticism (Chuchalin, 2024a; Chuchalin, 2024b; Stetsyk & Bolhar, 2023), the cultural functions of monasteries (Kryvosheia, 2020), and interregional

ties, particularly between Ukraine and Mount Athos (Shumylo, 2023). At the same time, very few works are devoted to the monasteries of Vinnytsia Region (Eastern Podillia), which makes it relevant to study the history of the Hraniv Transfiguration Monastery as a little-studied centre of regional church history.

The history of the Hraniv Monastery has not been the subject of a separate comprehensive study yet. Some scholars have considered certain aspects of its history in the context of their own research. General data about the monastery were published in a work dedicated to the history of the Order of St. Basil the Great by M. Wawryk (Wawryk, 1979), and in a study about the Union Church in Podillia in the 18th century by B. Khikhlach (Khikhlach, 2010). The problem of the monastery's accession to the Russian Orthodox Church was raised, in particular, by V. Bilyk (Bilyk, 2011) and M. Salamakha (Salamakha, 2013). The most thorough study of the history of the monastery was carried out by the prominent historian Yu. Sitsynskyi. In his work on the history of the monasteries of Podillia, he attempted to outline the origins of the monastery and its incorporation into the structures of the Union Church, briefly outlined the state of the monastery during its membership in the Basilian Order, published documents on the history of the monastery in the 18th century, investigated its accession to the Russian Orthodox Church (ROC), and described its state in detail in the 19th century (Sitsynskyi, 1891). The above studies, however, do not exhaust all aspects of the functioning of the monastic community during the 17th – 18th centuries.

Presentation of the main material. It is very little known not only about the earliest period of the monastery's existence, but even about its location due to the lack of sources. Historian Yukhym Sitsynskyi, suggested that the monastery could originally have been located in a forest, 1.5–2 km northeast of the village of Rakhnivka basing on the legends of local residents. At this place in the 19th century bricks and other building materials were found, which, according to the researcher, could indicate the remains of a former monastery (Sitsynskyi, 1891, p. 84). Another location of the original monastery is contained in the visitation of the Hraniv Monastery in 1752, where it is stated that it was originally called Kiblych Monastery, which may indicate its location near village Kiblych (in the early modern period it was town), located about 5 km south of the Hraniv Monastery (Sitsynskyi, 1891, p. 85). It is worth noting that cases of moving monasteries to a new location were quite frequent. Such examples are known in the Lviv eparchy: in Hoshiv, Zolochiv and Pidhirtsi monasteries. And in Podillia: the monasteries were moved from Semenky to Bar and from Kalynivka to Sharhorod. In each case, the reasons for the transfers were different, but most often such a decision was influenced by the fact of granting new land holdings, or the factor of security for the monastery.

Another possibility regarding the different original names of the monastery should not be dismissed. Since Orthodox monasteries in this period were located mainly in remote areas, outside populated areas, they were named according to the nearest or most significant settlement in the vicinity – a city or town. Since the monastery is located almost at the same distance between Hraniv and Kiblych (both towns at that time), it received its names from these settlements. Perhaps the originally more important center of the region was Kiblych, named a town already in 1672, and later this primacy passed to Hraniv – hence the change of name. Finally, it should be noted that the document of 1773 indicates that the monastery is located on the lands of the village Mytkiv, and the document of 1795 adds that the monastery is also called Tyshkivka monastery because of its proximity to the village of Tyshkivka (Sitsynskyi, 1891, p. 78, 84).

No less problematic is the time and circumstances of the founding of the monastery. According to the legends published in the 19th century by the priest of the village of Mykhailivka, Haisyn district, Heorhii Borzakovskyi, the monastery was founded by Cossacks who lived in the vicinity of Hraniv. They allegedly turned to the owner of the Hraniv estate with a request to allow the establishment of a monastery near the town and provide land for it. The Cossacks themselves undertook to populate the monastery with monks. The landowner agreed and thus the Hraniv Monastery was founded (Sitsynskyi, 1891, pp. 83–84).

The problem of the lack of accurate information about the founding of the monastery prompted the search for appropriate documentary confirmation as early as the end of the 18th century. Yukhym Sitsynskyi published a document from 1773, in which the Smolensk stolnik Mamert Wislocki, the manager of the estates of the Ruthenian voivode, Prince August Aleksander Czartoryski, provided the prince with information about the founding of the monastery, which differs from the tradition recorded by Heorhii Borzakovskyi. The report states that during the uprising of Bohdan Khmelnytskyi, an Orthodox monk who came from Wallachia settled in the vicinity of Hraniv. Later, another monk joined him and they built cells. Over time, a monastic community formed around them, which gave rise to the monastery. Later, the monks applied for permission to own the land on which the monastery stood to its owner – Hetman Adam Mikołaj Sieniawski, from whom they received oral consent, confirmed after 1731 by the new heir of the aforementioned estates, Prince August Aleksander Czartoryski (Sitsynskyi, 1891, pp. 83–84).

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Researcher Bohdan Khikhlach, referring to the work of Illarion Chystovych, believes that the Hraniv monastery was founded by the faithful of the Union Church (Khikhlach, 2010, 37–38). It is worth noting, however, that in his work I. Chystovych does not refer to specific sources regarding this monastery. In addition, in the section in which he mentions the founding of the Hraniv Monastery, he also made mistakes by attributing the founding of certain monasteries in Volhynia and Podillia to the faithful of the Union Church, although it is known that these monasteries existed as the Orthodox as long before the Union Church (Chystovych, 1884, pp. 374–375). In particular, he includes the Zahoriv and Mylcha monasteries among them, although they are known from mentions as early as the 15th century, or the Dorohobuzh and Kolodiazhne monasteries mentioned at the beginning of the 16th century etc. (Horin, 2007, p. 117, 197). Finally, the founding of the Hraniv Monastery by Orthodox monks is indicated by the above-mentioned documents of the 18th century (Sitsynskyi, 1891, p. 76).

The above-mentioned legends about the foundation of the Hraniv Monastery, although they indicate different initiators of its foundation, nevertheless approximately equally outline the period when the monastery appeared: the middle - second half of the 17th century. This information is also confirmed by the inventory of the monastery from 1764. It states that “the monastery on the lands of Prince August Czartoryski has existed without any document or foundation for about 100 years” and additionally adds that the church in it is “very old” (TsDIA Ukrainy, f. 201, op. 4b, spr. 1917, p. 249).

It is worth noting that the legend about the foundation of the monastery by a monk is quite plausible, because in this way many monasteries were founded in the 17th – 18th centuries, on the territory of the Kyiv Orthodox Metropolis (Pidhirtsi, Luka, Sokolets, etc.). The monk could probably have come from the Bratslav region, or even the vicinity of Hraniv, and took monastic vows in a monastery in Wallachia, and later returned to his homeland to found a monastery there. There are quite a few similar examples from this period, it is worth mentioning at least Job Kniahynytskyi – the founder of the Uhornyky Monastery and the Manyava Skete.

Summarizing the above facts, it can be stated that the Hraniv Monastery was founded by an Orthodox monk around the late 1640s – early 1650s. When the monastic community grew, the monks turned to Adam Mikołaj Sieniawski, who, after the death of his father Mikołaj Hieronim Sieniawski in 1683, inherited these lands and he provided an oral order allowing the monks to own the lands on which the monastery is located, later confirmed by Prince August Aleksander Czartoryski. Initially, the monastery was typical skete for the Kyiv Orthodox Metropolis of the 17th century, located in a forest.

An important institutional change in the history of the monastery was its accession to the Union Church. This event, however, is not reflected in documents and is known only from oral tradition. The Union Church spread to the territory of the Kyiv Metropolitan Eparhy in the historical Bratslav region only in the late 20s of the 18th century, and in some regions even later (Skočhylas, 2011, pp. 104–105; Zinchenko, 2021, pp. 308–311). Probably in the late 20s – early 30s of the 18th century the Hraniv Monastery also joined to the Union Church. This is indirectly indicated in the biographical note of the monkpriest of the Basilian order, Vlasiy Zhukevych (born in 1708), who in 1732 took monastic vows at the Hraniv Monastery (Stecyk, 2018, p. 310). Although it is difficult to understand from the source whether Fr. Zhukevych entered the Hraniv Monastery during the Orthodox period or already during the Union period. His origin from the distant Belz Voivodeship more likely indicates that the monastery belonged already to Union Church, since the “rotations” of monks from such distant lands were a frequent occurrence for the Basilian order. As oral tradition shows, the process of changing the confession for the monastery was quite painful. According to a legend recorded by the already mentioned priest Heorhii Borzakovskyi, the refusal of the Orthodox monks to accept the Union provoked an attack on the monastery by supporters of Union Church. As a result, most of the monks died, and only three survived: the abbot, who fled with the monastery documents, and two monks. One of them secretly settled in the neighboring village of Hruzke (Mykolaiv) and died there, and the other lived in the village of Mykhailivka. Similar testimonies about the introduction of the Union in the monastery were recorded by the protopriest of the Haisyn, Hryhorii Perzhynskyi, who in 1795 joined the Hraniv Monastery to the Orthodox Church. According to him, the monastery was originally Orthodox, and when it was occupied by Basilian monks, the abbot, Fr. Meletii, took the monastery documents provided by the Sieniawski family and moved to Kyiv, where he lived until his death. Later, Orthodox monks returned to the monastery, among whom the local residents remembered Theodosii and Panteleimon. After some time, the monastery again became the Union Church (Sitsynskyi, 1891, p. 84). The fact that this legend is based on real historical events is confirmed by the inventory of the monastery of 1764, which states that “the monastery was granted rights, but one monk stole them and took them to Kyiv” (TsDIA Ukrainy, f. 201, op. 4b, spr. 1917, p. 249). The episode about changes in denominational affiliation reflects the complex processes that took place in the Bratslav region in the 30s-60s of the 18th century – the Haidamak uprising and the Koliivshchyna. It is known that the Haidamaks devastated the surroundings of Hraniv in 1735 and 1737 and even captured the town in 1738, 1750 and 1768 (Kushnir, 2010, p. 93, 98, 165; Mirchuk, 1973, p. 71, 83). In 1768, as a result of the actions

of the Haidamaks, the union dean of Hraniv converted to the Orthodox Church and enrolled his entire deanery in it (Khikhlach, 2010, p. 43). It is likely that during one of these episodes the monastery temporarily returned to the Orthodox Church. Representatives of the Basilian Order also emphasized on the constant danger to the Uniate Church in this region, thus arguing for the need for the existence of the Hraniv Monastery as an important Uniate missionary center (Wawryk, 1979, p. 46). Finally, even representatives of the local administration in the second half of the 18th century noted that "the monastery was founded by Orthodox and it is not known how long the Uniate will last here" (Sitsynskyi, 1891, p. 76).

According to M. Wawryk, the monastery in Hraniv became part of the Basilian Order in 1739. Then the former Orthodox monasteries from the dioceses that accepted the union in the late 17th – early 18th centuries were included in the order and the Rus' Province was created from them (Wawryk, 1979, p. 194). In 1744, Pope Benedict XIV instructed the Kyiv Union Metropolitan Athanasii Sheptytskyi (1686–1746), together with the leadership of the Basilian Order, to reorganize the monasteries of the Rus' Province. In accordance with this instruction, the "Dubno meeting" took place in 1745, at which, based on documents on the income of the monasteries, it was decided to leave as independent only those monasteries that could support 8 monks. The remaining monasteries were decided to be united with richer ones, and some were liquidated. As a result of this decree, in 1745, the Hraniv Monastery, which did not have enough funds to support 8 monks, was joined to the richest monastery in the region, the Sharhorod Monastery (Stecyk, 2018, p. 127). Almost a decade later, in 1754, continuing to regulate monastic life in the Union Church, Pope Benedict XIV proposed to liquidate monasteries that could not support 6 monks, and accordingly, the Hraniv Monastery was to be liquidated. However, at the request of the leadership of the Basilian Order, the implementation of this decision was postponed for ten years. In 1763, the Bilostok Provincial Chapter of the Basilian Order adopted a resolution to pay contributions to the provincial treasury. The amount of 20 zlotys was determined for the Hraniv Monastery – a relatively small contribution compared to other monasteries, which testifies to its poverty (Stecyk, 2018, p. 87). In 1764, the leadership of the Basilian Order requested a postponement of the decision to liquidate small monastic communities for another decade and at the same time a ban on the liquidation of small monasteries on the border with Orthodox regions. Thus, the Hraniv Monastery continued its existence until the second partition of the Polish-Lithuanian Commonwealth, when in 1795–1796 the Basilian Monastery in Hraniv was again joined to the Kyiv Orthodox Metropolitan.

An idea of the general view of the monastery as of the middle of the 18th century is given by the visitation of 1752. According to it, the territory of the monastery was surrounded by a palisade with a gate. Next to it was an old cell building, behind the church was the abbot's house with an alcove (bedroom) and a pantry, as well as some other small cells between the stable and the bakery. In the center of the monastery courtyard stood the wooden three-domed Church of the Transfiguration, which dates back to the times when the monastery was Orthodox, since the document emphasizes that it is "old and in need of repair". A "warm" (it was used in winter) chapel was being built to one of the cells, for the roof of which wood shingles were prepared. In the ancient iconostasis, which began to be restored, new Holy Gates were installed and the icon of the Incarnation and Crucifixion located above them was painted and gilded. In the altar there was a new painted and gilded tabernacle with a tin box for storing the Eucharist. Above the tabernacle there was a new large icon of the "Coronation of the Virgin Mary". Near the left wall of the church there was a gilded altar with an artistically painted icon of the Savior (Sitsynskyi, 1891, p. 89).

The most information about the monastery in the 18th century is contained in the inventory compiled in 1764. At that time, the monastery had, as mentioned in the visitation, a very ancient wooden three-domed church of the Transfiguration of the Lord with damaged log cabins, decorated with an ancient, "simple" iconostasis. The sacristy contained a silver, gilded Chalice with a silver Paten, Star-cover and Spoon, two tin Chalices with the same Patens, Star-covers and Spoons, a tin box and two brass Thuribles. 26 cords of small and large coral necklaces hung on the icons. There were also five phelonions: yellow with a blue background, blue made of Turkish fabric, dark color, two old half-silk, as well as five Sticharions made of linen and hemp fabric, two belts made of thread. Among the liturgical books of the monastery are mentioned the Kyiv edition of the Gospel in a regular cover and the new book of Act of Apostolos in folio. Missals: the Pochaiv edition and the Lviv edition. Psalters: Pochaiv edition and old Kyiv edition. Trefologion book (Kyiv edition), Octoechos book (Lviv edition), two Triodion books (Kyiv edition), two Euchologion books (Lviv and Univ editions) and Horologion book (Lviv edition). The bell tower was wooden: on four pillars, covered with a dome on which hung four small bells; two more bells were in the altar (TsDIA Ukrainy, f. 201, op. 4b, spr. 1917, p. 249).

The cells were very old, thatched-roofed. Next to them, construction was underway on a monastery building made of oak with a corridor and six cells, as well as an abbot's house with an alcove and a refectory. The windows of the cells and the corridor had metal grilles, and one stove was

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supposed to heat two cells. In the center of the building was an entrance decorated with a pediment with double doors that were locked. The house was raised to the ceiling, but still without a roof. The monastery had no income, except for the funds collected during the temple festival – about 60 zlotys. The construction took place only thanks to the skillful management of the abbot, who attracted the monastery's neighbors to help him. There was a bakery in the garden, and behind it a very deep cellar, consisting of three rooms, each of which had its own door. The kitchen contained: two frying pans, five tin plates, metal spoons and two tin spoons, five table knives, a mortar and pestle (TsDIA Ukrainy, f. 201, op. 4b, spr. 1917, p. 249).

The monastery's farm consisted of nine oxen, six cows, six three-year-old and two-year-old bulls, seven two-year-old heifers, four one-year-old calves, two young bay horses, one gray young horse, three bay old mares. Among the farm implements mentioned are: a plow with iron attachments, two iron harrows, two scythes, a cutter, three axes, three drills, two chisels, one two-handed saw, a hand saw with a duster, two shovels, two knives, four sickles, a hammer, iron rails, three ox carts, two horse wagons and two bridles (TsDIA Ukrainy, f. 201, op. 4b, spr. 1917 p. 249 v).

Land holdings consisted of field for 300 days of plowing, hayfields for more or less 80 mowers, winter and spring crops for 120 days. There were 50 haystacks of old rye on the monastery threshing floor, 30 chetveryks of grain (about 800 liters). The monastery had an apiary – 23 stumps and three overgrown fish ponds (TsDIA Ukrainy, f. 201, op. 4b, spr. 1917, 249–249 v).

In 1765, the old wooden church of the Transfiguration of the Lord and the bell tower burned down. The monks rebuilt the church in 1767: it was also wooden (oak) three-domed, decorated with a new artistic gilded iconostasis. Also in 1767, a wooden two-tiered bell tower was rebuilt, on which there were five bells. The rebuilt church housed an ancient, revered icon of St. Onuphrius, decorated with votive offerings (Sitsynskyi, 1891, p. 87).

At the time of the monastery's return to the structures of the Orthodox Church in the mid-90s of the 18th century, the monastery owned plots of land for 200 days of plowing and haymaking for 100 mowers, as well as 84 peasants (Sitsynskyi, 1891, p. 85). Since the documents of the 50s – 60s of the 18th century do not mention the subjects of the monastery, it can be assumed that the monastery received them later, in the 70s – 80s, from local landowners, or it itself allowed peasants to settle on the monastery lands, which later gave rise to the village of Tyshkivs'ka Sloboda.

The sources contain fragmentary but valuable information about the number of the brethren of the Hraniv Monastery and its staff in the 18th century, which allows us to trace its dynamics during this period. The first abbot of the Hraniv Monastery of the Union period, whose name is known from documents, was Fr. Ippolyt Zavadskyi, who governed the monastery in the early 1740s. He was born in 1702 in the Peremyshl Land. He entered a Zavaliv Monastery in 1732, where in 1733 he took vows, and in 1738 he was ordained a priestmonk by the Peremyshl bishop Ieronymus Ustrytskyi (1658–1748) in the Lavriv Monastery. Then he spent a year in the St. George Monastery in Lviv. In 1740 he moved to the Bilylivka Monastery, where he served as a parish priest for a year. Around 1741 he was appointed abbot of the Hraniv Monastery and served there for three years. Later he was a preacher at the monastery in Semenky, abbot of the monastery in Koshovytzi, and a catechist at the Sataniv and Synkiv monasteries. Later he also served as a confessor at the Man'kivka and Sharhorod monasteries. Father Ippolit Zavadskyi returned to the Hraniv Monastery around 1757 and served as a vicar for over a year and a half. Later he moved to the monastery in Lysianka and was a confessor and parish priest in Man'kivka Monastery. Was killed on June 11, 1768 during the capture of Uman by the Haidamakas (LNNBU, f. 3, spr. 435, p. 527).

In 1752–1757, the monastery was inhabited by priestmonk Illarion Oleksynskyi, who was born in 1715 in Chernyliava, Peremyshl Land (Stecyk, 2015, p. 159).

In 1754, the Hraniv Monastery, which had the status of a residence (missionary center), that is, was not an independent monastery and did not have a parish, was inhabited by 5 monks: the abbot, Fr. Pakhomii Chyhyrskyi, Fr. Avksentii Sambirskyi, Fr. Meletii Fastivskyi, Fr. Inokentii Dychynskyi and brother Konstantyn Berezhnyskyi. Since the monastery did not have adequate financial support and was threatened with liquidation, the leadership of the Basilian Order, asked the Roman Curia, emphasized that this monastic center should be preserved in view of the missionary work of the monks on the border with Orthodox Wallachia (Wawryk, 1979, p. 118).

In 1766–1767, the catechist of the monastery was 30-year-old deacon-monk Isaiah Tatarkevych, who came from Yavoriv in the Peremyshl Land (Stecyk, 2015, p. 217).

In 1770, Sebastian Smerechynskyi was appointed procurator of the monastery, who was born in 1725 in the Halych land and entered the monastery in 1758 in Pochaiv, and in 1759 he took vows there. In 1772 Sebastian Smerechynskyi was entrusted with the duties of the abbot of the Hraniv Monastery. He held this position until 1783 (LNNBU, f. 3, spr. 436. p. 998).

In 1772–1773, the Hraniv Monastery remained a residence, where only four priestmonks lived (Wawryk, 1979, p. 128).

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In 1776–1777, there were five monks in the monastery. The abbot was Sebastian Smerechynskyi, who was 52 years old at the time, of which 13 he had been a monk, including five years in this monastery. There were also three priestmonks: 50-year-old Philaret Ksenzhyrovskyi (25 years in monasticism, including a year in the Hraniv Monastery), 41-year-old Heorhiy Chuikovskyi (19 years in monasticism, a year in the Hraniv Monastery) and 41-year-old Emanuil Telezhynskyi (13 years in monasticism, a year in Hraniv). In the monastery also lived 49-year-old brother Taras Kondratskyi, who had been a monk for 14 years, including a year in the local monastery (Wawryk, 1979, p. 159).

In 1780, there were 5 monks in the Hraniv Monastery (Wawryk, 1979, p. 178).

In 1778–1779, the procurator of the Hraniv Monastery was Fr. Benedict Ulyanytskyi. He was born in 1742, entered the monastery in 1771, and in 1772 took vows in Pochaiv. After that, he was sent to the Hraniv Monastery. During 1773–1774 he served as procurator in Herezhanivka, which belonged to the Uman Monastery, and in 1774–1777 in Man'kivka Monastery (Stecyk, 2018, p. 262).

In September 1795, despite the resistance of the Basilian monks, the process of joining the Hraniv Monastery to the Russian Orthodox Church began. At that time, there were five monks in the monastery: priestmonks Pamvo Kozyarovskyi, Sylvester Zavadskyi, Hymnasiy Sushchynskyi, Fabian Dyatkovskyi, deacon-monk Ledukhovskyi and abbot Valerian Chyhulevych. The abbot finally left the monastery in March 1796 (Sitsynskyi, 1891, pp. 86–87). In 1799 he became a Roman Catholic chaplain in Mervyn near Orativ (Szczepaniak, 2023, p. 132).

Thus, as the documents show, the number of the brethren of the Hraniv monastery in the 18th century was relatively small: it consisted mainly of five or six monks, which reflected the modest financial situation of the monastery and its status as a residence without an independent parish. The staff of the monastery was formed from monks who came from different regions, often stayed in the monastery for a short time and who were repeatedly transferred to different monasteries, which was typical of the Basilian order.

Conclusions. The Hraniv Monastery arose around the late 40s – early 50s of the 17th century, as a skete of Orthodox monks. When the monastic community grew, the monks turned to the local landowner Adam Mikołaj Sieniawski, who gave an oral order on the ownership of the lands on which the monastery was located, later confirmed by Prince August Aleksander Czartoryski. In the late 20s – early 30s, the Hraniv Monastery entered the structure of the Union Church. This process was quite painful for the monastic community. The monastery probably once again went through the process of changing its denominational affiliation against the background of social and religious movements in the Bratslav region in the 30s – 60s of the 18th century. During the 18th century the monastery remained a small monastic center: in 1745 it was administratively subordinated to the Sharhorod Basilian Monastery and subsequently mainly five or six monks lived here, which reflects the modest financial situation of the monastery. The property inventory of 1764 allows us to get an idea of the architecture of the monastery, the dominant of which was the three-domed wooden church of the Transfiguration of the Lord with a bell tower, as well as the monastery wooden building, which in the 60s of the 18th century replaced the old cells. The document also provides detailed information about the monastery's land holdings, agricultural implements, arable land, testifying to the importance of the monastery in the religious and economic life of the local community and the region.

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