

THE HISTORY OF THE FORGOTTEN STATE

Historical researchers have not contributed enough to the popularization of historical events of the past, which are forgotten by contemporaries. They did not attract general attention and did not arouse interest in learning about cultural heritage, social relations, and traditions. This encourages modern researchers to restore forgotten historical events and promote the popularization of little-known historical facts.

The purpose of the research is to acquaint readers with the history of the "Mynkivtsi State", to develop interest in the forgotten state, and to popularize interesting historical facts from the existence of the "Mynkivtsi State"

The history of the "Mynkivtsi State" begins in 1788, when Ignatius Marhotskyi became the owner of the town of Mynkivtsi after the death of his uncle Wojciech Marhotskyi. 19 villages were part of the "Mynkivtsi State". As a real state, it had its borders, marked by pillars with the inscription "Boundary of the Mynkivtsi State from the Russian Empire"

Yet in the first years of his ownership of these lands, on December 29, 1791, a small constitution "The Law of the City of Mynkivtsi" was drawn up, which became one of the most modern documents of this type in the world [2].

The most important thing of Marhotskyi was to liberate his peasants from serfdom and grant them freedom. This was discussed in a special act promulgated on January 2, 1801. After the abolition of the lordship in his lands, Ignatius Marhotskyi began to call himself a count.

In 1802, a printing house was opened in Mynkivtsy. Marhotskyi invited the famous printer Werner from Warsaw to work in the printing house. In Mynkivtsi, they printed forms for economic and commercial transactions, appeals to subordinates, as well as orders from other cities. The enterprise gave considerable profits. Translations from French and German into Polish were published in the printing house. Thus, Shakespeare's "Hamlet" was first translated from French into Polish in Mynkivtsi and printed there. It was claimed that the printing house produced 16 works by Marhotskyi himself. Homer's "Illiad" was the pearl of the printing press in Mynkivtsi. [3, p. 15]

Another important step of the count was the creation of a court "for the implementation of justice among the subjects". The following laws are known, which were issued by Marhotskyi: "Agreement of the lord with the subjects", "Laws of the city of Mynkivtsi", "Finance privileges", "Noble law", "Statutes of system of hereditary possessions", "Basic laws of the state". Separate laws and orders of Ignatius Marhotskyi testify to concern for people's health and hygienic culture. Thus, a commission was created to supervise the production of food products and the hygiene of taverns and other trade and food enterprises.

When mass diseases of people with the plague began, Marhotskyi quickly builds a hospital and invites two doctors, de Geronit and Stéphanie, and several paramedics, who begin treatment using the method invented by Baron d'Ache. His efforts to alleviate the fate of the families who died from the plague were energetic. According to the police orders in force at the time, the house in which a fatal case of the epidemic

occurred and all the property in it were to be burned immediately. Orphans were literally left without a roof and food. Marhotskyi saved everyone by founding an orphanage in which orphans were not only fed and clothed, but also taught crafts. Doctors de Geronit and Stephanie later became extremely popular and famous, and the capital of the "Mynkivtsi State" became something like a resort, and people came here to be treated even from distant cities and villages. Marhotskyi built a hotel for visitors.[1, p. 51]

Marhotskyi liked to build. By his order, temples were built: the goddess of peace, Telemachus, Wilhelm Tell, even Jean-Jacques Rousseau. Marhotskyi also made sure that the town did not measure or weigh goods in shops, for which he ordered the construction of a special building on the town square where accurate scales were installed. Ignatius also built a Roman Catholic church in Gothic style from hewn stone.

The lord of Mynkivtsi built four residences for himself and his family: for spring, summer, autumn and winter. The most luxurious was the summer residence in the Otroky manor, in the midst of the amazing beauty of the park, decorated with grottoes, columns, and statues. The Count's family and the entire court moved here every year for the summer. Marhotskyi built a house on the edge of the mountain, from where the most beautiful view of the surrounding area opened. A pagan temple was built, called the Hermitage, where the ruler took charge and chaired commissions, approved court verdicts, etc. A large park adjoined the house, which was named Bialowieza. Valuable trees are planted in the park. In Sivorogy, he built a spring residence on a huge rock, and he built the same autumn residence in Velyka Pobiyna near the gardens.

The Feast of the Slaughter was celebrated every year on August 15 in Mynkivtsi. It later turned into a celebration in honor of the goddess Ceres. The entire population and invited guests gathered at the capital square at the specified time. From there they went to the field. Harvesting began in the field. The ruler of the Mynkivtsi state visited the reapers and showered them with gold coins. He approached the ploughmen, preached a long sermon, and at the end drove a couple of oxen into a plowed field, and he was followed by priests, who baptized the field with holy water so that it would give birth abundantly next year. When all the fields were plowed, the peasants came to the table with their possessions. Preparations were made for that holiday in advance: beer was brewed, hopped honey was made, ceremonial bread was baked, a chicken, goose or piglet was baked. The villagers sang and danced until midnight.

Marhotskyi's beloved wife Eva Ruffo died in 1810. After some time, the old count fell in love with a poor orphan girl. But the count's son also fell in love with this girl, and one day the young people secretly got married in a local church. Taking offense at the priest for the secret wedding, the count ordered to take away all the cleinodes from the church. The priest addressed a letter to the Polish reverend Archbishop Ioaniky, in which he strongly requested to put an end to pagan rituals and reminded about the celebration of the pagan festival of Ceres in the "Mynkivtsi State". This was also learned by Emperor Alexander I. In the end, Ignatius was arrested and sent by military escort to Kamianets-Podilskyi. He stayed there for two weeks. Then the count sent a request for pardon to the emperor, and he released the arrested Ignatius Marhotskyi.

Marhotsky learned about the unplanned arrival of Emperor Alexander I in Kamianets in 1818 and decided to seek an audience for himself. The Count Marhotskyi ordered a triumphal arch to be made at the entrance to Mynkivtsi, decorating it with

garlands, flowers, and colorful lanterns. When the emperor's cortege approached, the carriage of Alexander I was stopped by the count's family and old Ignatius himself. The emperor's welcoming tributes were long. The townspeople rolled the emperor's carriage into the town. The procession entered the square, decorated with garlands, flowers, and lanterns. Alexander I was impressed by such a meeting and decided to inspect the "Mynkivtsi State". The king inspected the buildings of the town: temples, a hotel, a hospital, an inn, a carriage and cloth factory, a brick and tile factory, and a brick factory. He was too impressed by everything he saw. When Markhotskyi asked for an audience, the emperor accepted him and they left together for Markhotskyi's residence. Alexander I talked with Markhotskyi for a long time, after which he ordered the old eccentric to rest. Since then, the authorities have not prevented either the celebration of the Cesera holiday or the delivery of sermons in churches [3].

In the last years of his life, Ignatius hands over the administration of the state to his son Karol, and he himself settles in a specially built house. He called this stage of his life "a reconciliation with nature and a return to the inherent state of a man." In September 1827, the seventy-three-year-old count died. Karol Marhotskyi, maintained ties with the Decembrists and participated in the Polish uprising. The tsarist government sent him into exile for this. The people of Mynkivtsi were passed to the tsarist state. Free peasants became serfs again.

So, local historians proved that neither the reforms nor the innovative and humane transformations of Ignatius Marhotskyi in the "Mynkivtsi State" could exist for a long time at that time. In the conditions of the autocratic-serf system, such a phenomenon as the "Mynkivtsi State" with its democratic system had no chance of survival. To popularize the "Mynkivtsi State" and its founder, we should start opening tourist routes Mynkivtsi-Prytulivka-Otrokiv and continue to acquaint people with the history of the forgotten state through the press, television, online publications, etc.

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