

Summary

Pylyp Stepanovych Orlyk (1672–1742) was elected hetman after the death of Ivan Mazepa. His extensive five-volume diary contains echoes of both the heroic deeds and the fatal defeat of his predecessor. For more than three centuries, this issue has still aroused much controversy and provoked radically different assessments.

The initial fragment of Orlyk's manuscript from 1720–1723 was published in Warsaw in 1936, but the edition was not reissued or continued. The part of the diary concerning 1724 was read from the manuscript and prepared for printing in Kiev by Valentina Sobol. The present publication includes a manuscript from 1725 and 1726. The text in confessional form shows the most important problems that the author struggled with in his everyday life. The *persta atque obdurra* motif runs through it – stay firm and have patience. Orlyk presents a specific philosophy of perseverance, reporting how he had to face numerous life trials.

As the notes from 1724, also those from 1725 and the following years were written in exile, in Thessaloniki, except the part from 1724, written in a suburban village, where Orlyk took refuge from the cholera epidemic that then prevailed in the city. Information on this epidemic can be found both in the diary and in numerous notes from the following years.

The diary was written as so called skoropis (*скоронисъ*) – a type of writing used for speedy typing, containing many abbreviations. The manuscript is not always as clear as the publisher of the fragment from 1720–1723, Jan Tokarzewski-Karaszewicz, wrote. According to the author of this edition, in Orlyk's text the experience of education in Vilnius and then in Kiev was connected with European influences, which can be seen both in the content of his notes and in the form of handwriting, showing the features of both Latin and Cyrillic palaeography. His typeface can be related to minuscule with characters of different heights, and in the notation of capital letters we can see from one to four strokes. The author used many abbreviations, ligatures (joining adjacent letters, and sometimes words), lines, suspensions (cutting off a significant part of a word), contractions (omitting one or several letters). Contraction was his favorite technique, having such an advantage over suspension that noting the ending of a word helps to eliminate inflectional doubts. In addition, Orlyk used syllable replacements, wrote parentheses in conjunction with a colon. In the margins, he placed notes perpendicular to the main text, shortened endings, etc. In round or straight brackets, he wrote down sentences that carried the main semantic load. His statements sometimes represent a sophisticated baroque style (e.g. in the letters in Polish, Latin and French).

The diary from 1725 and 1726 shows the complicated, multicultural world of the first half of the 18th century. Orlyk presented a picture of Thessaloniki under the Turkish rule – a city where he spent 14 years in exile. Writing day and night the letters to the powerful of his world, he wanted to make them aware of various aspects of the situation in Ukraine. Tormented by separation from his wife Anna and their eight children, he was also looking for an opportunity to reunite with his family. In the diary, multi-vector diplomatic activity is intertwined with threads from the author's private life, including religious discussions and private letters to and from the family, scientific interests and comments on news from Dutch or French newspapers, everyday events and meetings with travelers bringing sad news from Ukraine, and also descriptions of trips to the holy springs *agiasmos* and contacts with a few friends, thanks to whom Orlyk experienced the pleasure of celebrating holidays and conducting interesting conversations. Conversations (that he called “discourses”) – a kind of forum for intellectual exchange – concerned press reports, news from other sources, and even popular games of the time. In solitude, in a rented place, hetman was disturbed by numerous fears: on the one hand, mourning (“incurable pain”) for his son Jakub, who died in 1721, and on the other, bitter thoughts that Mazepa's prophecy about the fate of Ukraine has been fulfilled. The maxim by Horace *Parturiunt montes, nascetur ridiculus mus*, quoted by Orlyk, resonates in the fate of hetman-emigrant.

In the manuscript from 1725, an outline from the book of Ecclesiastes is important for the author and useful for the reader. We also find entries to the glossary, an outline of the dictionary written in Cyrillic script, deleted entries in Cyrillic, notes in French, possibly index entries, etc. On the other hand, in the manuscript from 1726, the multi-subject and multi-genre information is visible, but the private discourse dominates – touching letters to Orlyk's elder children Anastasia and Grégoire, to his son-in-law, General Stenflück, to his wife Anna; the joy of birth of his two grandsons, Charles and Philip, and then his granddaughter. A separate role is played by the theological dispute about the holy man of Thessaloniki – Gregory Palamas (1296–1359). We can also find here testimonies of contacts with Franciszek II Rakoczy, to whom Orlyk addressed numerous letters in Latin. In the same 1726, the hetman's sincere friendship with the French consul Blank was strengthened. Orlyk was invited to be the godfather of the daughter of the consul's valet and gave her the name of his wife. The manuscript is full of information about various diseases (including “bad air”, i.e. epidemics), drugs and doctors, as well as about traditions and customs of Greeks, Turks, Bulgarians, French, Jews etc. The author of the diary tried to understand the actions of representatives of other nations, and – sometimes strange – local superstitions.

The manuscript was written in Polish, it contains numerous letters in Polish, Latin and French, and a lot of macaronic phrases. At the initial stage, the researcher deciphered the handwriting of three anonymous Polish palaeographers, who made an abbreviated copy of the diary in 1830 (still unpublished). This copy was useful in compiling the Harvard facsimile and helped to find a gap in it. The versions mentioned above were finally verified by Valentina Sobol while working in the archives of the French Ministry of Foreign Affairs in Paris in 2012. The results of her research in this area were presented at the Congresses of Slavists in Ohrid (2008), Minsk (2013) and Belgrade (2018), as well as at the international scientific conferences.

This edition includes an introduction in Polish and English, the text of the manuscript from 1725–1726, reproductions of the original diary, historical commentaries, index of names and geographic index, a dictionary of Latin terms most often used by Orlyk, and a detailed bibliography.