
HISTORY

Tradition of prey in the Cossack environment of the XVI - XVII centuries

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Abstract. The proposed article analyzes prey, as a military, economic, domestic tradition, which existed in the Cossack environment in the XVI - XVII centuries. Particular attention is paid to the content and substantiation of prey, including captivity, in the Cossack community. The stages of the transformation of prey and factors influencing it were also highlighted.

Keywords: *Cossack prey, «Cossack bread», Great Steppe frontier, prey, captivity.*

The phenomenon of Ukrainian Cossacks has always been of interest to researchers. Many scientific articles and monographs are devoted to the topics of the Cossacks. However, even today there are some aspects that require further study or even radical rethinking. One of them is the question of the tradition of capturing the prey in the Cossack environment.

The historiography of this question is quite significant. Conditionally it can be divided into several periods: pre-Soviet, Soviet, works of our contemporaries. Scientists of each of these periods considered the tradition of prey at different angles. However today there is no separate systematic study of this phenomenon. Thus, historians of the pre-Soviet era, considered prey from the point of view of military and domestic Cossack cultures, at the same time drew attention to the origins of the phenomenon. Among the historians of this period the worth mentioning works are: M. Drahomanov, A. Markevich, M. Hrushevsky, D. Yavornytsky. Analyzing Soviet historiography, we can observe that historians of the 1920's and 1980's also considered issues of prey in the context of the domestic and military culture of the Cossacks. However, gradually the military prey and ways of its further usage became the main object of the study of such historians as: V. Golobutsky, V. Dovnara-Zapolsky, I. Krypyakevich.

During the years of Ukraine's independence, in the study of this topic, there are works which deserve special attention : Ya. Dashkevich, S. Lepiavka, and B. Brekhunenko, in which the problem of the Cossack-Tartar interaction in the context of the Great Steppe frontier is considered. These historians focus their attention on Cossack prey, as one of the aspects of the Cossack-Tatar interaction.

The basis of such a phenomenon as prey must be searched in the origins of the Cossacks themselves [5, p. 52]. The process of forming the Ukrainian Cossacks was rather complex and associated with many political, cultural, social, economic, geographical and other factors. Today, a number of researchers note the significant influence of the Great Steppe Frontier, within which the Cossacks were, on the process of its formation. The main idea of the Ukrainian Steppe Frontier is that through the borders of our country there is a border zone between two very different ethnic and cultural worlds of the East and the West [6, p. 44]. In this zone of interaction of two worlds a completely new third cultural type is formed, the peculiarities of which are not inherent to any of the two interacting. In the conditions of the Great Steppe border, Cossacks and Tatars (Turkic communities) interacted mostly. All of the above mentioned aspects of

the Cossacks as phenomena were formed within the limits of the Great Steppe crown, and directly influenced the features of the Cossack culture, and at the same time, the formation and formation of prey as one of the elements of the military and domestic culture of the Cossacks.

In the XVI century Cossack campaigns on Tatars became permanent and did not cause a special resonance in European society. Such activity of the Cossacks was due to foreign policy and internal political factors, which were already partially noted. Therefore, it is not surprising that in conditions of constant conflicts from the second half of the XVI century prey was one of the Cossack crafts. In fact, military prey became an economic means for the existence of Cossack leaders. Therefore, the Cossacks took a different prey from cattle to captivity [16, p.5].

Based on the last thesis, we can talk about certain parallels between the Tatar yasir and the Cossack prey. If in Tatars the basis of their military industry were prisoners and horses, then the Cossacks in the XVI century concentrated their activities on sheep, oxen and cattle [4]. This was due to the fact that animals could be used in their own economy or sold locally to markets. In the Black Sea region, the Krymchaks were engaged in grazing cattle and sheep breeding. Therefore, sheep become one of the most numerous groups of prey [8, p. 67-68]. Another non-less important kind of prey was a variety of luxury items [3], firearms, gunpowder, harnesses, as well as cannons [9, p. 1-2].

Undoubtedly, the most interesting and less investigated question remains the question of the role of captivity in the Cossack prey. As a rule, the Cossacks captured during armed hostilities, and not only with the Turkic communities, for the purpose of further exchange for Ukrainian captives, or for sale on the same slave markets. However, the well-known and widespread tradition was the hardships of famous nobles, ambassadors and nobles, with the purpose of further obtaining a ransom, or solving certain political situations. The confirmation of this thesis may be the fact that in 1545, during a campaign to Ochakov, the Cossacks received 88,000 aspires of ransom, taking 2430 and 1313 aspros per person, depending on the social status of the captive [15, p. 146]. Also, Erich Lysota noted that the Cossacks had captured the wounded noble Tatar in the name of Belek from the royal court [7], for which they intended to get a ransom.

It should be noted that there was a practice where the Christian captives were replenished by the Cossack ranks. So, most of all, this phenomenon was especially widespread

among the Muscovites who were in captivity in the Ukrainian Cossacks. [2, p. 110].

The situation began to change from the second half of the sixteenth to the beginning of the sixteenth century, when, after the institutionalization of the Ukrainian Cossacks in the Zaporozhian Sich and the Registered Cossacks, the tradition of prey is transformed. And since then, the Cossack activity is described as "Cossack bread". He is interpreted as specific Cossack incomes, the achievement of which predetermined the Cossack way of life [14, c. 508]. The notion of "Cossack bread" includes the Cossack prey industry, as well as the idea of knight's service for the common good that is projected onto Cossack life in all its aspects [1, p. 167].

In fact, from the XVIIth century. The Cossacks begin to position themselves as knights who stand in defense of the Orthodox faith from the Muslim threat. So, in the letters of the Cossack hetmans to the Polish king, we see the following wording, such as: "we, as knightly people ..." [11, p. 89 - 90], or "all chivalry", "all chivalry Zaporozhye ..." [12, p. 106-108]. Obviously, this ideological justification influenced the transformation of prey, and most importantly, the perception of prey in the Cossack environment.

As a confirmation of the latter we can talk about changing the attitude to captivity. If in the previous period the Cossacks saw purely practical benefits: sale, capture for the sake of redemption, then in the future, captivity was used as gifts. Constant Cossack addressees were kings, crown hetmans, kings and other persons [2, p. 109 - 110]. That could affect the political, trade, economic situation, and not only.

Certain features of prey was acquired not only among Zaporozhian, but also registered Cossacks. The productive

activity of the official Cossacks was controlled by the authorities. The Cossacks could not freely make hiking trips to the Tatar uluses, but this was offset by the so-called stanzas - the monetary and natural collection, which the Cossacks imposed on the local population [14, c. 509]. Over time, the practice of staging significantly expanded and began to gain new color. When they did not pay their money to the registrants, they tried to compensate for their losses by robbery. Often, objects of their extortion were gentry estates. Subsequently, systematic non-payment of money turned the dissatisfaction of the military into everyday life for the Commonwealth. They got the name of military confederations. The first of them took place in 1590-1591, then - in 1597, and then in the XVII century their numbers and scales greatly increased [10, p. 149].

Thus, the phenomenon of production was born, developed, transformed with the Cossacks themselves. In fact, plunder was a traditional Cossack activity that was borrowed from Turkic communities during interaction within the Great Steppe Frontier. It was found out that the Cossack prey underwent two stages of its transformation. The first - in the XVII century, when the military prey for the Cossacks was primarily a resource for survival, a kind of fishery. Within the second stage, the end of the XVI - the first half of the XVI-th century the usual Cossack prey, which was purely economic, was transformed into "Cossack bread", gaining an ideological rationale: protecting the native land from Tatar aggression, preserving the Orthodox faith from the Muslim enemy and liberating the Ukrainian captives from Turkish captivity. Also, there are changes in the attitude of the Cossacks themselves to the prey and its justification.

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