

TO THE HISTORY OF BELL-RINGING KYIV RUS'

The information about a thousand-year existence of percussions has been gathered for centuries. On the base of archeological findings, collecting and classification of antique monuments of the bell-ringing culture in different parts of the world English and German encyclopedias included articles with illustrations of material sources in the history of bells. However, there is nothing mentioned about Kyivan Rus and its role in spreading bells and bell-ringing. Even if there is some mentioning about bell founding on this territory in the XIII century the country where it was done is referred to as Russia [39].

Special secret services, which had been appearing since the second half of the XVIII century [19], covered to a certain extent the existence of bells and ringing on the territory of Rus or Ukraine within Russia. However, they were often written in the wake of Moscow methodology of history; there were no references to so-called Belarusian-Lithuanian chronicles where bells and bell-ringing are also mentioned.

Campanological researches, spreading of truthful facts about bell-ringing of Kyivan Rus were impeded by the struggle with the church in the USSR, destruction of bells, ideological direction of humanities, control of their development, limited access to archives, ignoring and even destruction of many documents, falsification of sources. Nevertheless, some facts about bells occurred in Soviet references from time to time, but as a rule they were based on the works of Russian researches which had been done before 1917. New archeological findings, which affirmed development of bell-ringing in Kyivan Rus [11] were not always taken into consideration. At the same time there were attempts to summarize the history of bell-founding in Ukraine. As their manufacturing took place concurrently with the production of cannons [see, for example: 25] this problem was highlighted in the works of researches who studied bell alloys, techniques of founding, information about the masters [9; 23]. Maybe, that is why the existence of bells and development of bell art on the territory of Kyivan Rus have occupied a humble place in the history of Ukrainian culture until quite recently.

The description of the origins of bell-ringing needs a mentioning about the meaning of the sounds of rhythmic beats and ringing in the establishing of culture of the primitive men. There appeared percussions which occupied a significant place in work, mode of life, spiritual life of representatives of different cultures which existed on the territory of modern Ukraine. Later consolidation of Eastern Slavs into tribal unions ruled by princes, appearance of fortified centers, their growth into real industrial cities facilitated it.

The adoption of Christianity by Kyiv, spreading of a writing culture predetermined the development of new literary and artistic genres. The custom of bell ringing was borrowed together with a liturgy. Its rapid development resulted in overlap of the new on the old; former well-spread using of idiophones received fresh impulse for the development of music of bells in different spheres of life. However, in genesis of church bell-ringing in Kyivan Rus not everything is understood. The problem consists in determination of a place and time of using the first bells, their distribution after Mongol-Tatar invasion. Archeological monuments should give the information about it. Its completion by the facts from other sources approves the universal existence of a bell art in princely times.

The construction of churches and monasteries in Kyivan Rus, in Kyiv in particular, assisted the expansion of bells and development of a bell-ringing culture. This city was famous for St. Sophia Cathedral decorated with frescoes and mosaics, monastic complexes, churches with sacred images, fortifying buildings with Golden Gate. Laws established in «Russian Truth» («Ruska Pravda») helped strengthen Kyiv state. The princes, Yaroslav the Wise (approx. 978–1054) in particular, cared for the rise of education, gathered copyists and writers, created libraries; chronicle codes, among which there were some with illustrations, were arranged. Knowledge of different spheres was accumulated, which was facilitated by expansion of books.

The development of liturgical singing is confirmed by spreading church manuscripts in Rus [38]. Due to them Christianity was getting stronger. At the same time all this affirms the formation of reliable sources of the history of bell-ringing.

Perhaps, first the bells were brought. The first bells were called «kampan», which refers by its origin of to Campania, a province in southern Italy, where there was the best ore for smelting bell bronze. That was why the expansion of bells into Slavonic territory could originate in the Adriatic, supported by importation such products from Germany [18, p.203]. At the same time the Germans influenced the Polish by the manufacture of bells, which in their turn had a great impact on Ukrainian lyudvisarstvo [17, p.5]. In order to confirm that the bells were brought not from Byzantium, where they were not spread until the 9th century, but from Latin West, there is a story in Venetian chronicle of Deacon Ioan about the gift of the ruler Orso, who presented 12 bells for newly built St. Sophia temple in Constantinople in approximately 877–879 [1, p.722]. But this innovation did not get accustomed to the East in such a scope as it did in the West.

The spreading of bells in medieval Kyiv is confirmed not only by chronicles but also by archeological monuments. Two ancient bells of an exclusive shape were found not far from the ruins of the Church of the Tithes. One of them was well preserved – cast bronze (40 and 44,4 cm, weight 2 p. 10 f.) [10, p. 289] (hereinafter the first figure will signify the height of a bell, and the second one – its lower diameter), and the second one was broken and as if damaged in the fire. Only its lower part and the crown remained. This bell differed from the rest by its appearance (without inscriptions and images) and quality of the metal. It is presumed to belong to the 12–13th centuries [33, p.128; 34, p.181].

There were bells in Irpin temple (known since the middle of the XI century), which confirm the broken pieces of this instrument found in 1833 [7, p.252]. In present, Khoryv street in Podil in Kyiv the whole bell of «hive like» shape (36,5 and 29,7 cm from the XI–XII centuries, Germany) [6, p. 10] and some objects belonging to the church were found. A part of the bell was found on the ruins of an ancient church in Kudryavets [11, p.378], and in the center of the city among the ruins of a stone temple of XII century, which is not mentioned in chronicles, the remnants of a bell with letters «H» and «И» [11, p.378] were found.

If bells were brought, captured or bought at first, later they might have been founded in Kyiv. The finding near the village of Sovok (the hole Pronivshchyna – now within the city) confirms it, where among coal and loam 32 pieces of copper weighing 13 pounds were found, which might have belonged to casters [17, p.11]. Local founding of a part of bells is confirmed by the broken piece of a bell with a part of a relief inscription in the Cyrillic letters («ТЬ»...) found in the present Velyka Zhytomyrska street not far from the ruins of the accomodation of XIII century [11, p. 378–379].

The production of bells is the most characteristic and responsible kind of foundry. Masters of Rus learned how to select the required correlation of bell alloy. This is confirmed by the results of chemical-analytical research of the 11 fragments of the bells of Pre-Mongol time from ancient Putyvl, Pereyaslavl, Izyaslavl, Horodesk, Voyin, Sakhnivka, Kyiv, Mstyslavl. The obtained data showed a high empirical level of physical and chemical knowledge of masters, skill of treating the metals and alloys and the continuity of development of this complex craft [37, p. 236–237, 241].

Bells, their fragments are described in the archeological findings from all parts of the territory of Ukraine. A copper bell was found in Vshchyzh in Chernigiv Principality [36, p.142]. In small towns of the Kyiv land, where any bell foundry workshops could hardly be, monuments of bell-ringing are also found. First of all our attention attracts a copper bell weighing 3 poods and the upper part of the bell with loop-like crown (resembles the bells of particular shape, revealed near the Church of the Tithes) found in the fortified settlement Divych-Gora near Sakhnivka (now – Korsun-Shevchenkivskyi district of Cherkasy region). On the Kniazha Gora broken pieces of three bells were found, and also the fastening from a small bell – in the fortified settlement Ochakiv near Nabutiv village (both villages belong to Korsun-Shevchenkivskyi district of Cherkasy region). The fragments of the ancient bell were revealed on the so-called «Letska bozhnytsia» of Volodymyr Monomah (1053–1125), a broken piece of a bell in the fortified settlement Sniporod (Snieporod) [11, p. 378–379].

The analysis of abundant by its archeological material showed that one of the centers of metallurgy mentioned in chronicles was Horodesk (today the village of Horodsk in Korostyshiv district, Zhytomyr oblast). A row of findings, bells in particular, affirm that it was also a significant church center [31, p. 157]. Here they revealed a bell (43 and 34,5 cm, weight 19,4 kg) of the XI–XII centuries from Germany (Saxony ?) [6, p. 14, 66]. Similar «hive like» bell of Saxon origin was found near Divgolts (to the North of Bremen) [6, p. 10]; it had a landing shape and the clapper was absent. At the height of 27 cm from the base there was an inscription around its circumference: GODEFRIDUS. ISTUT. VAS. TITULAVIT («This vessel is named Gottfried»). It is presumed to be cast in Germany, the largest center of bell casting in the XI–XIII centuries in Europe. «Hive-like» shape allows to suppose that the bell dates back to the XI–XII centuries [6, p.14].

In princely Galych many parts of broken church bells were found in the lowest «layer of ruins, mostly on the surface of the foundation of [Uspenskyi] cathedral» [21, p. 70]. On the basis of facts, in particular the fragment of the crown of a big bell from XII–XIII centuries revealed on the fields of ancient Galych, it is possible to state that such pendulous instruments were well-spread in Kyivan Rus [22, p. 1]. Nowadays there are many wooden churches revealed in ancient settlements of different kinds (town, castle, monastery, and village). This enabled archeologists to speak about considerable spreading of wooden churches of various types and forms [32, p. 23] on Galician territory in the XII – first half of the XIII centuries. In big cities sacral buildings were made mostly from bricks. Only in ancient Galych, which occupied over 80 km², about 40 churches [14, p. 3] functioned and there were many monasteries. Among the archeological materials of princely age, found in Krylos, a broken piece of a bell (second half of the XII – beginning of the XIII centuries) is valuable. It allowed us to affirm that at that time, the period of prosperity of Galych mentioned in chronicles, there was a wooden church-chapel, which could function as a bell tower too [15, p. 296].

In Volodymyr at Volyn, during searching the church mentioned in church chronicles of 1291 year, archaeologists also unearthed a part of a bell [16, p. 355]. A similar fragment was found in a layer of the XIV century in the chronicle Berestya which was a part of the Principality of Galicia–Volhynia [12, p. 270]. These examples witness also popularity of the bell-ringing in Rus.

Numerous finds of bells, their parts allow to trust more in records from recollections of the Arabian traveller Al-Masudi (between 20th and 50th years of the X century) about a lot of Slavonic cities, churches with attached bells, «that are clanged with hummer, – like we, Christians, clang with wooden mauls on a board» [5, p.125]. Probably, not all bells were with bats or for better sound could use that way of bell-ringing. At the same time we consider that there are no reasons to connect the appearance of bells in Rus with the date of its official baptizing, as far as there are a lot of hints for their earlier use.

After a baptism ceremony in 988 year of the prince Volodymyr in Korsun (Kherones), Ipatiyiv Chronicle does not mention bells among the brought church utensils: «Volodymyr, having taken a queen [Anna], and Anastas, and Korsun priests, relics of the saint Klyment and his follower Fiv, have taken church utensils [and] icons» [24, p. 101]. In our opinion, these very uncritically rewritten passages became the reason of false thoughts concerning bringing bells from Kherones.

The first mentioning of bells in Kyiv state is a statement of Novgorod chronicle of 1066: «Vseslav [Polotsky, about 1029–1101] comes and brings Novgorod [...] and bells to holy Sofiya» («Приде Всѣславъ и възъя Новѣгородъ [...] и колоколы съима у святыхъ Софіе») [20, p.17]. Though, this fact doesn't mean that the first bells appeared on this territory. As cultural-historical situation, which appear from the obvious thing – recognition of Kyiv and Kyiv lands as a political, church and cultural centre of Rus, from where take part theoretical and practical organisation of the Russian clerical singing, propagation in originals and copies of liturgical texts etc. – dispose to the idea about leading place of the capital Kyiv, episcopal centres and monasteries of the Southern Rus in the development of church bell-ringing. This conclusion consists in the idea that bells were in Kyiv much earlier than the first chronicle mention about them in Novgorod Chronicles (only with the lapse of time the situation changed, and Novgorod became one of the biggest cultural and spiritual centres of Rus; here, in suit of prince Mstyslav I (1076–1132) the final edition of «Tale of Bygone Years» was finished, where the first historical myth «about primary equality» in Kyiv and Novgorod was formed; their rivalry in the XII century shifted into the epoch when Kyiv became «the mother of Rus cities», and Novgorod yet was a small frontier outpost on the edge of Veps and Ingrian lands [35, p.17]).

«The Tale of Igor's March» confirms the spreading of bells and bell-ringing culture in Kyiv Rus, where there are described their use in liturgies, mentioned sonorous bells of Polotsk, that were clanged in Holy Sophia («Toll a bell in the morning for morning prayer»). Author of the «Tale», as an expert of the past, either points directly on the bell-ringing, or it is a metaphor, but either way he wanted to show that bells and bell-ringing as far back as then were taken as ceremonial, solemn, glorifying action: «Horses neigh at Sula – glory tolls in Kyiv» [26, p. 25].

In chronicles from time to time there is told about summoning with bell-ringing for popular assembly. When enemy troops surrounded Volodymyr at Volyn, «townsfolk tolled popular assembly» [13, p. 152]. In 1149 Kyiv, that is Volodymyr-Volyn prince Izyaslav Mstyslavych (over 1097–1154), came with his military brigade to his son Yaroslav (†1178) to Novgorod, and on the second day «sent Izyaslav to Yaroslavl yard. And started to toll, and then Novgorod Pleskovichi gathered to a meeting» [24, p.369–370]. Such facts imply an idea about a custom of summoning people with the help of bell-ringing for meetings, popular assembly in particular. Later, when Lithuanian and Rus prince Mingaylo Erdzyvinilovych (XII century), who ruled in

Novgorod, having gathered troops from the whole Rus and Viliya Lithuania, has marched off to Polotsk, and «having heard it, Polotsk people tolled a bell with panic» [30, p. 116].

Rapid spread of bells and bell-ringing in Rus-Ukraine in the first centuries after the adoption of Christianity is interpreted both by pre-Christian traditions of using semantron, bells, jingle bells and a historical fact that an act of baptising Rus and spreading of new religion and connected with it new traditions, ceremonies – all this things happened under a constant pressure of authority, and later – a well-organized Church with a net of temples, monasteries with their numerous priests who fulfil diligently their duties, care thoroughly about keeping church instructions by people.

Prior to the invasion of Mongol-Tatar there were 17 (?) eparchies, there appeared a lot of parishes, monasteries. The way of life in monasteries required all day use of wooden planks, semantron and bells, there especially diligently watched for keeping fundamental principles of bell-ringing. Later in big monasteries sets of bells from big church-going bells to small chime bells. It is considered that starting from the X up to the XIII century there were built about 10 thousands of churches [31, p.199]. Important factors of their activity and main source of enrichment were donations, gifts, etc. Church became an important spiritual, cultural centre, great land-owner. The spreading of bells and bell-ringing assisted the building of new churches, monasteries, their equipping. It is confirmed by chronicles where there are mentions about the building of the church of Saint Virgin (Desyatynna) in the XI century. Its name witnesses about proper material support, as prince Volodymyr after baptising this temple ordered to give a tithe [24, p.110]. It allowed have in this church bells of form founded firstly in Western Europe. Chronicle of 1051 informed that great Duke Izyaslav Yaroslavych (1024–1078) donated Pecersk Hill to newly founded monastic cloister [13, p.97]. Nestor the Chronicler (over 1055–1113) often mentioned villages owned by this monastery. In the chronicles there were mentioned beneficences of Yaropolk Izyaslavych (†1086) to this monastic cloister [13, p.271]. Not coincidentally chroniclers, probably, somewhat hyperbolically, mentioned about 600 churches in the ancient Kyiv [3, p.119].

About that time significance of bells witnesses the fact that they were an important military trophy which was mentioned in the list of taken out spoils. This was stated in the chronicles, particularly, in a story about prince Izyaslav Mstyslavych who together with allies in 1146 seized Putyvl. From that local church of the Wholly Assumption that was plundered by them, – together with silver ware, sewed with gold altar robes and service clothes, there were taken also «books and bells» [24, p.334]. Very often there were mentions about taking out bells from Kyiv [13, p.295, 418]. After it's seizure in 1169 by troops of Volodymyr-Suzdal prince Andriy Bogolyubskyy (over 1111–1174) «and churches were left without icons and books, robes and bells» («и церкви обнажиша иконами и книгами. и ризами и колоколами. изнесоша») [24, p.545]. These examples give grounds for conclusion not only about great attention of compilers of chronicles to bells and bell-ringing, but also about the chronicle facts that there were «bells» – not «a bell» and this is a witness that there were more than one bell in churches of Kyiv Rus.

From the XI–XII century a bell-ringing vocabulary has being formed: «било», «благовѣствование», «благовѣстникъ» [27, p. 86, 93], «колоколь трапезный», «в колокола латыни звонят», «колоколы разлившаяся», «повелѣ сълѣяти колоколь великъ», «колокольница» [28, p. 1256–1257], «пономарѣ» [29, p.873] etc.

After the capture of Kyiv in 1240 by the Mongol-Tatar, bells were founded in the Principality of Galicia–Volhynia that functioned as de-facto independent state as far as one hundred years after enemy invasion. This process was assisted by general development of craft, particularly extraction of iron ore, bronze foundry industry. The basis of this was close connection with culture of foundry in Kyiv Rus, especially when refugees from plunders arrived on Galicia–Volhynia lands. The witness of this is the mentioned in chronicles «pavement [...] of copper and pure tin» [13, p. 418] cast for a Kholm church, copper door of Lyuboml temple of Saint George [13, p.448]. Beside the craftsmen from eastern principalities, the significant role played foreign artificers [8, p.121].

The biggest cities of Galicia–Volhynia Rus (Volodymyr, Lviv, Peremyshl, Syanok, Kholm, etc.) at that time were already multinational. There settled foreign craftsmen – Armenian, German, Polish, Tatar, Jewish [13, p.418]. There appeared favourable conditions for interaction of eastern and western elements in culture. It reflected in using bells and ringing.

State constructive processes in the Principality of Galicia–Volhynia motivated its ruler, king Danylo (1201–1264), to strengthen the Church. With the aim of promoting Christianity he not only built temples and renewed the ruined ones, but for strengthening the importance of liturgies also equipped them with icons and books, bells. After building by order of Danylo Galatysky in Kholm a church of saint John Chrysostom, the

prince asked his masters to cast a part of bells («ту сольє»), and the rest he «will bring from Kyiv» («принесе ис Кыѣва») [24, p.844].

This favoured the production of bells in Galicia–Volhynia Rus, which is confirmed by one more mention about them in chronicles. After death of the king's nephew Danylo – prince Volodymyr Vasylkovich (†1288) – among his good deeds there is mentioned that «bells are heard amazingly, that was not ever heard over the whole lands» [4, p.153]. Keen perception by the chronicler raised characteristic of bell timbre is, as for us, witness of extraordinary level of musical skills in people of that time and original reaction for bell-ringing. Probably, new sounding of these bells is explained not only by better alloy, greater weight or quality of foundry, but also by a new form, that replaced the previous ones and enriched overtone palette of bell-ringing.

One more witness of bell-ringing development on lands of the Principality of Galicia–Volhynia that followed traditions of Kyiv state after Mongol-Tatar invasion, is the only in Ukraine entirely survived up to present bell of 1341 year (of large, as for that time, sizes (85 and 71 cm, weight – 415 kg [40, p.88]) in Lviv Saint Yur Temple. This creature of master Yakov Skora is qualitatively found, constructed in good proportions (their comparison with the previous findings confirms that after «hive like» bells and in the form of «sugar head» there spread the so called «gothic» form; correspondingly the sounding also changed, it became more pleasant). On the soundbow of the bell – relief there is an inscription: «This bell was founded for saint Yuriy at the times of ruling of prince Dmytryi, by cost of Father Superior Yevfymiy» («Въ лѣто 6849 сольянь бысть колоколь сїи святому Юрю при князи Дмитрии игуменом Євѣфимьемъ»). Neither wars, nor fires destroyed the most ancient out of the largest bells in Ukraine which is currently used for the purpose intended together with the bigger one and five small bells.

Bells and small bells are an important constituent part of human culture and are known on ethnic lands of the Ukrainians from the ancient times. Introduction of Christianity in Kyiv Rus induced a new impulse for development of bell-ringing. There established new functions of bell-ringing in church and secular life. That caused appearing of local production of bells, methods of their hanging and diversified styles of bell-ringing. Bell and its sounding became one of the brightest elements of acoustic space of cities, towns and villages.

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По-новому на широкій джерельній базі висвітлено історію запровадження та використання дзвонів у Київській Русі. Прийняття християнства дало новий поштовх розповсюдженню дзвонарства на теренах Східної Європи. Відзначено роль Галицько-Волинського князівства в розвії музики дзвонів у церковному й світському житті після падіння Київської держави. Дзвін і його звучання стають одним із найяскравіших елементів звукового простору міст, містечок і сіл.

Ключові слова: *Київська Русь, християнство, дзвони, музика дзвонів, дзвоніння, дзвонарство, Галицько-Волинське князівство, церковне і світське життя, звуковий простір, дослідження, наукові джерела.*

По-новому на широкій джерельній базі освічено історію введення і використання колоколов в Київській Русі. Прийняття християнства дало новий толчок в розповсюдженні колоколов і колокольних звонов в ареалі Восточної Європи. Отмечено значення Галицько-Волинського князівства в розвитку музики колоколов в церковній і світській житті після падіння

Киевского государства. Колокол и его звучание стали одним из самых ярких элементов звукового пространства городов, селений и сел.

Ключевые слова: Киевская Русь, христианство, колокола, музыка колоколов, дзвонарство, Галицко-Волинское княжество, церковная и светская жизнь, звуковое пространство, исследования, научные источники.

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КОБЗА І БАНДУРА У ДАВНІХ ПОЛЬСЬКИХ ДЖЕРЕЛАХ

Стаття присвячена вивченню польських історичних, літературних та іконографічних джерел, в яких висвітлюються питання походження та побутування цих інструментів у XV–XVIII століттях. Завдяки їх вивченню сьогодні є підстави поглибити нижню хронологічну межу їх існування до початку XV ст. Завдяки польським джерелам ми маємо можливість поглиблено досліджувати давні польсько-українські музично-інструментальні зв'язки, що сягають корінням доби Відродження.

Ключові слова: бандура, кобза, польські історичні, літературні, іконографічні джерела.

Понад півтора століття учені вивчають кобзу й бандуру як струнно-щипкові інструменти, що є найбільш знаковими в інструментарії українців. Однак ще й сьогодні гостро дискутуються питання їх походження, вихідних інструментальних прототипів та етимології самих назв [3, с. 5–6]. Найраніші згадки про ці інструменти знаходимо у писемних джерелах часів Польсько-Литовського князівства, дещо пізніші походять з теренів Речі Посполитої (значну частину якої на той час склали давньоукраїнські етнічні землі) [11, с. 140], а також вміщені в інонаціональних історичних, літературних та іконографічних джерелах XVI – XIX століть.

Для з'ясування функціонування кобзи й бандури в давніх польських джерелах треба розглянути спочатку іконографічні джерела, в яких трапляються їх зображення. Польський органіст Владзімеж Камінський вважає, що одне з найдавніших зображень польських лютнеподібних інструментів, до яких належить кобза, походить з XIV ст. і вміщене в Біблії короля Вацлава, де зображено лютню з системою струн, об'єднаних хорами, відомою в Європі з XIII ст. З шийкових щипкових хордофонів того часу автор називає кобзу як інструмент, ідентичний з лютнею, що існував у давніх джерелах під різними назвами *кобза, бандура, мандола, цитара та цитара руська* [10, с. 70]. З іконографічного матеріалу доби раннього Відродження збереглося декілька зображень, що походять зі східних теренів Польщі (Краків) [10, с. 70–71]. Одне з них уміщене на мініатюрі з рукописного музичного кодексу, створеного у 1499–1506 рр. – Градуалу короля Яна Ольбрахта, де зображено короткошийкову кобзу (лютню). Інше зображення давньої польсько-української кобзи вміщене на поліхромії «Музиканти та скоморохи» [12, с. 40] з каплиці Св. Трійці в Любліні (1418 р.), створену в часи правління Великого князя Литовського Володислава II Ягайла (1351–1434), де кобза зображена в руках музиканта, який грає в ансамблі з іншими виконавцями. Відомо, що в добу Володислава Ягайла, мецената музики й живопису, значний вплив на польське мистецтво чинила українська культура. Особливо відчутним він був у центрах українсько-польського етнічного пограниччя – Кракові, Любліні та інших містах південно-східних теренів Польщі [4, с. 521]. Під цим оглядом цікавим є той факт, що розпис Люблінської каплиці здійснював український маляр Андрій, уродженець галицько-волинських земель, який був пов'язаний з київським творчим середовищем [5, с. 220–225]; він міг бачити фреску Софії Київської «Музиканти», частково використавши певні принципи її композиції у фресці Люблінській. На поліхромії відтворено грушоподібний корпус інструмента, що переходить у довгий гриф з фігурно відігнутою назад головкою, завершеною кілковою коробкою. На шести кілках закріплено аналогічну кількість струн. Своім кшталтом інструмент є близьким (але не ідентичним!) до лютнеподібного інструмента з середньовічного українського стінопису «Музиканти» з Софії Київської (1037 р.), хоча й відрізняється від нього формою кілкової коробки (на зображенні пласкої) та кількістю струн (3 однохорових).