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ANTIQUITIES OF NORTHERN BLACK SEA REGION AND BESSARABIA ON PAGES OF EPARCHY PUBLICATIONS IN PRE-SOVIET ERA

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ABSTRACT

The purpose of the publication is to study the informational potential of local church periodicals for modern archaeological science.

The scientific novelty is in drawing the attention of the archaeological community to non-standard sources of obtaining information for the history of archaeological science and the formation of generalizing information about archaeological sites and finds of material culture.

Conclusions. It can be stated with certainty that 'Eparchialnyie Vedomosti' can serve not only as a source for the history of archaeological science (in terms of the participation of the clergy and church societies in the accumulation of archaeological knowledge), but also as a direct source of information on finds, their location, and nature.

The entire amount of material related to archeology, presented in the studied collections of the 'Eparchialnyie Vedomosti', can be divided into 3 main groups: 1) authoritative orders on the protection of antiquities; 2) reports about church institutions (societies, commissions, museums); 3) analytical reviews on localities and settlements.

The first group of materials shows the process of involving the clergy in the process of discovering and preserving cultural and archeological sites. The participation of the clergy in the Archaeological Congresses in Kyiv and Odesa is also associated with this group.

A great number of publications of 'Eparchialnyie Vedomosti' are represented by materials on the activities of local church-archaeological societies – reports of the societies, event chronicles and details of some meetings, research materials, etc.

An important source of historical and local lore information about settlements and their outskirts is historical and statistical analytical reviews, which were regularly published in 'Eparchialnyie Vedomosti'. One of the sections of such reviews was 'Archaeological Sites', where it was necessary to describe ramparts, settlements, burial mounds, caves, pile (lake) structures, dolmens, Stone Age sites (kjoekkenmoeddinger), etc. Many reviews contain interesting material for modern archeology not only in the context of the history of science but also in practical terms, pointing to the places of disappeared sites, found troves, and single finds.

Keywords: history of archeology, Orthodox clergy, 'Eparchialnyie Vedomosti', source, church-archaeological society

СТАРОЖИТНОСТІ ПІВНІЧНОГО ПРИЧОРНОМОР'Я ТА БЕССАРАБІЇ НА СТОРІНКАХ ЄПАРХІАЛЬНИХ ЧАСОПИСІВ ДОРАДЯНСЬКОЇ ДОБИ

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АНОТАЦІЯ

Метою публікації є вивчення інформаційного потенціалу місцевої церковної періодики для сучасної археологічної науки.

Наукова новизна полягає у приверненні уваги археологічного суспільства до нестандартних джерел отримання інформації для історії археологічної науки та формування узагальнюючих відомостей про археологічні пам'ятки та знахідки матеріальної культури.

Висновки. Можна з упевненістю констатувати, що Єпархіальні відомості можуть бути не лише джерелом для історії археологічної науки (в плані участі духовенства та церковних громад у накопиченні археологічних знань), а й прямим джерелом даних про знахідки, їх локацію та характер.

Весь обсяг матеріалу щодо археології, представлений у вивчених колекціях Єпархіальних відомостей, можна розділити на 3 основні групи: 1) офіційні розпорядження про охорону пам'яток давнини; 2) повідомлення про церковні інституції (товариства, комісії, музеї); 3) нариси про місцевості та населені пункти.

Перша група матеріалів показує процес включення духовенства у процес виявлення та збереження пам'яток культури та археології. Тут же відзначено участь духовенства в Археологічних з'їздах у Києві та Одесі.

Величезний пласт публікацій Єпархіальних відомостей представлено матеріалами про роботу місцевих церковно-археологічних товариств – звіти Товариств, хроніка та зміст окремих засідань, дослідницькі матеріали тощо.

Важливим джерелом історико-краєзнавчої інформації про населені пункти та їх околиці є історико-статистичні нариси, які регулярно публікувалися в Єпархіальних відомостях. Одним із розділів таких нарисів був «Археологічні пам'ятки», де необхідно було описати вали, городища, кургани, печери, пальові (озерні) споруди, дольмени, стоянки кам'яної доби (kjockkenmoeddinger) тощо. Багато нарисів несуть у собі цікавий матеріал для сучасної археології у розрізі не лише історії науки, а й у практичній площині, вказуючи місця зниклих пам'яток, знайдених скарбів та одиничних знахідок.

Ключові слова: історія археології, православне духовенство, єпархіальні відомості, джерело, церковно-археологічне суспільство

INTRODUCTION

It has long been known that many archaeological discoveries began their way from the library. Suffice it to recall the famous discovery of Troy by Heinrich Schliemann.

After all, in the 19th century, no one considered the 'Iliad' as a historical source and considered it just as a literary work. In the perception of 'serious scholars' and no less serious respectable citizens, it was just ancient Greek mythology, an epic. Only Schliemann took Homer's creative work seriously, and his careful study led to one of the greatest discoveries of the second half of the 19th century. Also, Schliemann's study showed that Homer's poems are not just beautiful fairy tales. They are the richest source of knowledge, uncovering to anyone who wishes many reliable details from the life of the ancient Greeks and their time.

Based on written sources, scholars and travelers searched for Olbia until the end of the 18th century. For example, Academician T.S. Bayer, based on the work of Herodotus, placed it on the right bank of the Dnipro near Beryslav. In turn, the description of Ochakiv region and accidental finds of Greek antiquities in that area made it possible for A. Meyer to determine the approximate places of Greek settlements, including Olbia. In doing so, he studied the works of Greek and Byzantine historians¹.

In the second half of the 19th century in the Russian Empire, a never-before-seen passion for the study of antiquities and their collecting occurred. The Orthodox clergy was engaged in the process as well. It focused on the so-called church archeology (the study of antiquities associated with Christianity). Enthusiastic clergymen studied local sights, collected accidental finds brought by peasants during fieldwork, and recorded evidence of sites and events of the past.

The result of the above-mentioned processes was the establishment of church-archaeological societies at educational institutions and eparchy administrations, the publication of local lore matter works on the pages of church print periodicals, participation in scientific events of an all-Russian nature, the establishment of church-archaeological museums, etc.

To cover their scientific studies of a local lore nature, as well as reports on the activities of various scientific societies that operated in the eparchy, the progressive clergy used the pages of local Eparchialnyie Vedomosti – 'Khersonskie Eparchialnyie Vedomosti', 'Kishiniovskie Eparchialnyie Vedomosti', and 'Podolskie Eparchialnyie Vedomosti'. Thus, ***the purpose of the research*** is to study the informational potential of local church periodicals for modern archaeological science.

'EPARCHIALNYIE VEDOMOSTI' AS A HISTORICAL SOURCE

The wave of the reformatory movement that spread over the society with the reign of Alexander II prompted progressive church circles to establish their own print periodicals in the eparchies, which would have been not only the official mouthpiece of church and civil authorities but also publicized internal church life at both the all-Russia and eparchy levels.

The idea of establishing a special eparchy print periodical belonged to Archbishop of Kherson and Taurida Innocent (Borisov), and the official print periodical of the hubernias of the Russian Empire, 'Hubernskie Vedomosti', served as its prototype and model. In 1853, the Archbishop drew up an approximate program for the eparchy print periodical, which, due to the Crimean War, was left without consideration. After the death of the Master, his successor Archbishop of Kherson and Odesa Dimitrii

¹ Тункина И.В. Начало изучения Ольвии // Археология. 1994. № 2. С. 7-8.

(Muretov) in 1859 submitted that program to the Most Holy Governing Synod for consideration. On November 11, 1859, the Synod approved the petition for the publication of the *Vedomosti*, recognizing the usefulness of spreading such print periodicals in all eparchies, for which, with a circular decree of December 31, 1859, it sent out the presented program of the 'Khersonskie Eparchialnyie Vedomosti' to all eparches².

The 'Khersonskie Eparchialnyie Vedomosti' began to be published in July 1860 and became the first such print periodical in the Russian Empire. In January 1862, the 'Podolskie Eparchialnyie Vedomosti' began to be published in Kamianets-Podilskiyi, and from July 1, 1867, the 'Kishiniovskie Eparchialnyie Vedomosti', began to be published in Chisinau. The periodical was divided into two parts (sections) – official and unofficial (or 'Pribavlenie'). In the official part, documents and materials of a strictly official nature were printed, which for the most part related exclusively to church life. The unofficial part was a mixture of theological, historical, local lore, and other materials, up to the prose and poetry of the clergy.

The entire amount of material related to archeology, presented in the studied collections of the *Eparchialnyie Vedomosti*, can be divided into 3 main groups:

1) authoritative orders aimed at involving the clergy in the protection of archaeological sites and antiquities;

2) reports on the work of various institutions (societies, commissions, museums) regarding their activities and the holding of various events (meetings, sessions, archaeological congresses);

3) analytical reviews on localities and settlements with a description of antiquities – castles, fortresses, ramparts, preserved sites, mounds, and other archaeological sites, as well as various materials of archaeological matter.

Let us consider the materials of these groups and their presentation in the studied periodicals.

ORTHODOX CLERGY IN THE PRESERVATION OF ARCHAEOLOGICAL ANTIQUITIES

Already in the first years of the publishing activity of the 'Eparchialnyie Vedomosti', articles about the need to preserve ancient sites and artifacts appeared on its pages. Among the articles in Podillia edition of 1864, we find an appeal to the clergy with a calling: "it is desirable that our clergy pay special attention to these sites [antiquities], or at least remnants of them, and share their information on this subject with the editors of the 'Podolskie Eparchialnyie Vedomosti'"³. Thus, they tried to involve the clergy in the process of discovering and preserving cultural and archeological sites and artifacts.

In March 1867, the Imperial Archaeological Commission addressed the clergy, asking all those who had the opportunity "either to discover by themselves any remnants of antiquity (such as stone tools, bone, clay, and metal produced items, inscriptions, coins, etc.), or learn about the discovery of such things by others, immediately notify the Commission of the discoveries made". At best, it was

² Кочмар В.С. Епархиальные ведомости как источник изучения православия юга Украины // Вісник Одеського національного університету: Бібліотекознавство, бібліографознавство, книгознавство. 2010. Том 15, випуск 21. С. 45-46.

³ Разные заметки // Прибавление к Подольским епархиальным ведомостям. Часть неофициальная. 1864. № 22. С. 768-769.

considered desirable to send the artifacts themselves, or at least a detailed and thorough description of them, as well as drawings.

The reason for that appeal was the fact that the Archaeological Commission was constantly receiving information about the annual finds of various artifacts during the seasonal plowing of fields, construction of roads, various earthworks, collapses of river banks, etc. The Commission asked that the appeal be circulated among the rural inhabitants, “who are most often given the opportunity to find various kinds of antiquities”. In this case, the Commission was ready to redeem for a decent remuneration, paying “not only the price at the actual value of gold, silver or the material which they are made of but also a special additional amount, consistent with the degree of antiquity and rarity of the artifacts found”⁴. Thus, the clergy acted as an intermediary between the peasant church-goer and the Imperial Archaeological Commission, since the Ukrainian peasantry, illiterate for the most part, had to apply to the local priest in case of acquiring an accidental archaeological find.

On July 5, 1884, a circular of the Chief Prosecutor of the Holy Synod was issued, which was aimed at protecting church lands from unauthorized excavations. The circular reminded the gubernia authorities about the prevention of “treasure hunting and the inevitable destruction of ancient sites and artifacts” and the steady execution of orders for the delivery of found artifacts to the Imperial Archaeological Commission.

It was noted in the document that the local authorities ignored the most important task of protecting antiquities, allowed the export of artifacts abroad, and in some gubernias “city administrations undertake treasure hunts, entrusting excavations to persons completely ignorant in archeology”. As a result, “such treasure hunting, especially still encouraged by local authorities, harms the scientific study of our antiquities, requiring both serious preparation and the most careful attention to the course of excavations, and causes irreparable harm to science”. As a result, the Archaeological Commission demanded the direct participation of the clergy in the protection of antiquities on church lands⁵.

In 1886, the Imperial Archaeological Commission again appealed to the Orthodox clergy. The preamble stated that “almost daily, peasants dig up antiquities in the fields, both troves of coins and jewelry, and iron, copper or stone tools, which in the eyes of the peasants for the most part have no value. Meanwhile, these objects constitute valuable material for the archaeologist, since they often serve as the only sources based on which the history of our fatherland can be gradually restored telling about those times when there were no chronicles or any historical documentation. Not realizing the significance of these artifacts, the peasants almost constantly sell metal objects for a few kopecks for remelting, while stone tools they just throw away”.

The Archaeological Commission again relayed its message about the intermediary mission of the clergy to save archaeological antiquities, noting that “almost the only

⁴ От Императорской Археологической комиссии // Подольские епархиальные ведомости. Отдел второй: неофициальный. 1867. № 6. С. 202-204.

⁵ Циркуляр г. Обер-прокурора Св. Синода [К. Победоносцева] Епархиальным Преосвященным от 5 июля 1884 года за № 3192 касательно раскопок на церковных землях // Херсонские епархиальные ведомости. 1884. № 17. С. 514-516; О неперменном доставлении на рассмотрение Императорской Археологической Комиссии всех предметов древности, находимых на церковной земле // Кишиневские епархиальные ведомости. Отдел официальный. 1884. № 16. С. 154-155.

instrument with the help of which this evil could be somewhat counteracted is the assistance of the clergy in this matter. Close to the people, being in constant contact with the peasants, and pursuing their lifestyle, the village priests could easily render an invaluable service to archeology and save thousands and thousands of ancient sites and artifacts from destruction. It is easy for priests to achieve this by emphasizing to the peasants the archaeological significance of the objects they find, and most importantly, the material value of these things and the possibility of soon receiving a reward for each saved object paid by the Imperial Archaeological Commission...

The priests could even take upon themselves the sending of things to the Commission and the transfer of money sent from the Commission to the finders”⁶.

In March 1887, the print periodical of Kherson eparchy published the Circular of the Ministry of Internal Affairs No. 25 dated November 27, 1886 “On Unconditional Prohibition of All Kinds of Excavations, Treasure Hunts and on Measures to Preserve Objects of Antiquity”. The circular noted the grand scale of unauthorized excavations with the connivance of the local authorities and demanded “a strict prohibition of anyone to undertake any archaeological excavations on state, church or public lands without special permission of the Imperial Archaeological Commission”⁷.

Thus, a priest was called to become not just a protector of archaeological finds, but an intermediary between the peasant ‘finders’ and the Imperial Archaeological Commission. To what extent that call was effective, unfortunately, the local eparchy press did not write, so we still leave this issue open for researchers and discussions.

The clergy paid considerable attention to the Archaeological Congresses held in the Ukrainian hubernias. In December 1883, the organizers of the 6th Archaeological Congress in Odesa appealed to the clergy of Chisinau eparchy to “establish a Department of Church Antiquities”⁸. A similar appeal was made in April 1884 to the clergy of Kherson eparchy⁹.

The clergy, not indifferent to church archeology, were invited to send to the organizers “artifacts of church antiquity up to the 17th century”:

1) The Gospels with old covers, handwritten and rare early printed books; marginalia and cadastral books; ancient church and monastery inventories;

2) Dishes, chalices, veils, etc. with historical inscriptions; ancient antimensions, ancient zeons and tabernacles, icon lamps, and vessels for keeping incense;

3) Ancient church utensils and especially items made of ancient enamel, enamellings on metal, carved, stamped, and other items;

4) Ancient and old icons and their decorations: hryvnias, plaques and pendants on icons; artos, road, and hierarchical panagias; altar, pectoral, and other crosses.

In addition to sending the mentioned items themselves, sending a brief description

⁶ О содействии духовных властей к сохранению отечественных древностей от бесследного уничтожения // Херсонские епархиальные ведомости. 1886. № 21. С. 554-557; О сохранении отечественных древностей от уничтожения // Кишиневские епархиальные ведомости. Отдел официальный. 1886. № 20. С. 264-266.

⁷ Циркуляр г. Министра Внутренних Дел г. Губернаторам // Херсонские епархиальные ведомости. 1887. № 5. С. 96-99.

⁸ От распорядительного комитета VI археологического съезда в Одессе // Кишиневские епархиальные ведомости. Отдел неофициальный. 1883. № 24. С. 868-869.

⁹ О содействии со стороны духовенства Херсонской епархии VI Археологическому съезду // Херсонские епархиальные ведомости. 1884. № 7. С. 209-211.

with drawings and schemes of ancient iconostases, church gates, holy-water basins, bells, old churches, and monasteries to the materials of the congress was welcomed¹⁰.

Odesa Archaeological Congress aroused great interest among the clergy. The eparchy print periodical noted a large number of representatives from the clergy of the Russian Empire, including Ukrainian hubernias (Kyiv, Kherson, Taurida, etc.). Church-Archaeological Section was presented with serious reports which highlighted the history of ancient churches and monasteries, the analysis and interpretation of religious manuscripts, the description of the frescoes of St. Sophia of Kyiv, and other issues¹¹.

The organizers of the 11th Archaeological Congress, held in Kyiv in 1899, also appealed to the clergy of the Ukrainian eparchies with a call: "would anyone from the clergy of the eparchy wish to deliver the information indicated in the program about the antiquities available" in their eparchy¹². Podillia eparchy was represented by Ye.I. Setsinskyi, who prepared an archaeological map of Podillia hubernia and presented two reports at the Congress: "The Most Ancient Churches of Podillia" and "A Few Explanations about Archaeological Map of Podillia hubernia"¹³. For active assistance in the organization and participating in the 11th Archaeological Congress, and the conscientious studying of the ancient sites of Podillia, the Imperial Archaeological Society expressed its gratitude to Ye.I. Setsinskyi and elected him in 1902 as its corresponding member¹⁴.

Thus, the Orthodox clergy of the Ukrainian eparchies were actively involved in the preservation and protection of ancient sites, the delivery of accidental archaeological finds, and research work.

MATERIALS OF CHURCH ARCHAEOLOGICAL SOCIETIES AND MUSEUMS

Starting from the 1820s, priests were engaged in collecting information about religious buildings as part of their work in the hubernia historical and statistical committees. The study of archeological sites was on the periphery of the activities of those organizations, while the need for such information was increasingly recognized by society. In the 1860s, various church-archaeological and historical organizations began to be established at eparchy administrations and religious educational institutions, which was associated with the aggravation of the problem of preserving the historical and cultural heritage and understanding its important role in the cultural development of the state.

By the end of the 19th century, at the local level, a network of institutions and organizations was formed, whose activities were aimed exclusively at preserving objects of historical and cultural heritage. It consisted of museums, provincial

¹⁰ Ibid. С. 211-212.

¹¹ Известия и заметки. VI Археологический съезд в Одессе // Прибавление к Херсонским епархиальным ведомостям. 1884. № 18. С. 575-579.

¹² Програма для собирання сведений о древностях // Подольские епархиальные ведомости. Часть неофициальная. 1898. № 15-16. С. 394.

¹³ Отчет Подольского Епархиального Историко-статистического Комитета и состоящих при нем Древнехранилища и Епархиальной библиотеки за 1897-1900 гг. // Подольские епархиальные ведомости. Приложение. 1901. № 15. С. 5-6.

¹⁴ *Старенький І.О.* Вивчення старожитностей і створення археологічної карти Подільської губернії (60-і рр. XIX ст. – 1901 р.) // Освіта, наука і культура на Поділлі: збірник наукових праць (Кам'янець-Подільський). 2012. Т. 19. С. 334.

statistical committees (since the 1830s), church archaeological societies, repositories for ancient objects (since the 1870s), gubernia scientific archival commissions (since the 1880s), and local lore societies. Those organizations often united not only expert historians but also ordinary lovers of antiquity¹⁵. By 1910, thirty-three church-archaeological societies had been established in the Russian Empire¹⁶.

The first in 1865 (according to other sources, in 1863) was Podillia Eparchy Historical and Statistical Committee (Kamianets-Podilskyi). In 1903, the Committee was transformed into the Podillia Eparchy Historical and Archaeological Society (1903-1920). It became the main scientific center for local lore and church-archaeological research.

In 1890, a museum (the so-called 'repository for ancient objects') was established under the Committee. The project of its organization was presented to the public in January 1890, but it was drawn up and approved by the eparchy authorities on December 15, 1889. The purpose of the 'repository for ancient objects' was defined as "concentration and preservation of antiquities associated with the history of Podillia eparchy, and to assist the members of the Committee in their activities". The museum included three departments: a library, an archive, and the department of material objects of church antiquity (in fact, the museum collected all items of the material culture of Podillia, since "non-church antiquities that have historical significance, especially those clarifying the history of Podillia, are not ignored either")¹⁷. According to the 'Inventory of Antiquities' prepared by Archpriest Ye. Setsinskyi in 1909, by the time it was made, the museum had 7.684 items, of which of an archaeological nature: primitive antiquities – 114, prehistoric and historical antiquities – 266, crosses, medallions, and folding icons – 138, coins (from ancient Greek to modern) – 2.944, banknotes and various monetary objects – 24, medals, tokens, orders – 71¹⁸.

Since the Society was an eparchy institution, many of the works of its members and different reports were printed on the pages of the 'Podolskiiie Eparchialnyie Vedomosti'. Starting from 1890, the Head of the museum, Ye. Setsinskyi began to publish some minutes of the meetings of the Committee and lists of antiquities intaken, and later, annual reports. These materials provide information about the sources of the exhibits, their general description, and, sometimes, the place where they were found. The clergy, seminarians, members of the Committee, and respectable citizens were involved in enriching the museum with archaeological material. In 1893 alone, the museum got 103 items of "weapons, coins, medals, and other non-ecclesiastical antiquities" from various donators, and the collection reached 455 objects¹⁹. In subsequent years, the number of "coins, medals, etc."

¹⁵ Ливцов В., Филонов В., Пожидаев А., Нилаева К. Эволюция механизмов взаимодействия государства и общества в сфере сохранения историко-культурного наследия в Российской империи // *Vylye Gody*. 2018. Vol. 47. Is. 1. С. 114.

¹⁶ *Заднепровская Т.Н.* Церковно-археологические комитеты России и их роль в деле охраны и изучения памятников церковной старины // Санкт-Петербург и Отечественная археология. Историографические очерки. Санкт-Петербург, 1995. С. 47.

¹⁷ Проект устройства в г. Каменце Подольского Епархиального церковного Древнехранилища // Подольские епархиальные ведомости. 1890. № 3. С. 25-26.

¹⁸ *Сецинский Е.* Опись предметов старины. Каменец-Подольск: Типография Подольского Свято-Троицкого братства, 1909. С. 5-105.

¹⁹ Отчет Подольского Епархиального Историко-статистического Комитета и учрежденного им Древнехранилища за 1893 год (окончание) // Подольские епархиальные ведомости. Часть официальная. 1894. № 16. С. 337.

steadily increased, having reached 1088 items by the end of 1895²⁰. Describing one of the incomings, the author of the report noted: "Received from the priest of the village Repintsy V. Popov two coins, of which one is a silver Roman coin found in Repintsy on a church field, where also shards, pieces of bricks, and so on can be found"²¹. Thus, even insignificant additional facts about finds can carry a fairly meaningful load of information.

The activities of the Bessarabian Church Historical and Archaeological Society, which was officially opened in Chisinau on April 4, 1904, were described in sufficient detail (though the Charter of the Society was approved by the Holy Synod in November 1902). Other than exclusively church-archaeological tasks, i.e. research, protection, and collection of artifacts associated with the history of the church, the Society planned to "find and bring to publicity (i.e. publish. – *Auths.*)... historical and partly ethnographic materials"²². In addition to research work, the Society set as its goal the establishment of an eparchy museum with a library and archive.

The 'Kishiniovskie Eparchialnyie Vedomosti' paid quite a lot of attention to the Society. The annual reports of the Society, event chronicles and details of some meetings, research materials, etc. were published on its pages. Unfortunately, unlike the Society of the Podillia eparchy, the Bessarabian Church Historical and Archaeological Society could not boast of either outstanding results or the activity of its members or clergy. Thus, the general meeting of the Society on August 30, 1906, noted that "in the course of two years, only a few ancient items enriched the repository for ancient objects of the Society: one wooden tabernacle, two simple crowns, and a priestly belt"²³. In subsequent years, the situation did not improve.

A certain change for the better occurred with the opening at the end of 1911 (devoted to the centenary of Chisinau eparchy on August 31, 1913) of the Eparchy House. Archbishop Seraphim (Chichagov) contributed to the fact that in the newly opened building of the Eparchy House, 3 rooms were allocated for the museum. With the museum infrastructure development and the constant pressure on the clergy from the side of the eparch with a call to take an active part in its enriching, the situation of the Society with the broadening of a museum collection improved. But the upheavals that rocked the Russian Empire to its very foundations did not make it possible for the most progressive members of the Bessarabian Society to realize their plans, just as the historical and archaeological museum collection and its activities not only could not be compared with similar collections of other eparchy societies but was not even processed and the inventory was not taken. Most of its artifacts were lost forever.

There were several projects for the establishment of a church-archaeological society in Kherson eparchy as well. The first such project dates back to 1903 (some contemporary authors even point to its establishment in the hubernia city of Kherson), but it was not approved by the Holy Synod.

²⁰ Отчет Подольского Епархиального Историко-статистического Комитета и состоящего при нем Древнехранилища и Епархиальной библиотеки за 1895 год (продолжение) // Подольские епархиальные ведомости. Часть официальная. 1896. № 19-20. С. 405.

²¹ Ibid. С. 403.

²² Устав Бессарабского Церковного Историко-Археологического общества // Кишиневские епархиальные ведомости. Отдел официальный. 1904. № 7. С. 112.

²³ Курдиновский В. Общее собрание (августовское) Бессарабского Церковного Историко-археологического общества // Кишиневские епархиальные ведомости. Отдел неофициальный. 1906. № 37. С. 1190.

In 1908, the Archival Commission of the Holy Synod issued a project 'Regulations on Church Archaeological Committees' and 'Rules of Church Archaeological Commissions under the Holy Synod.' On June 25, 1911, the Holy Synod issued Decree No.18 obliging eparchs "to take measures to establish church-archaeological societies", and church-archaeological institutions to provide reporting documentation and print periodicals "to the Commission according to the inventory of the Archive of the Holy Synod". In 1912, another decree of the Holy Synod was issued about the countrywide establishment of eparchy archaeological societies "in order to familiarize the clergy with known antiquities, as well as to interest them in the preservation of church antiquities", and also the theoretical training of the clergy. Starting from that year, church-archaeological institutions began to be mentioned in the print periodicals of the Holy Synod: "In some eparchies, there are church-archaeological institutions established with the aim of collecting local historical artifacts and developing in the local society, and especially among the clergy and students of theological training institutions, archaeological interest and knowledge". In 1914, the Archival and Archaeological Commission was established under the Holy Synod, the aim of which was to increase interest in church antiquity and its protection. The Commission was the central body, supervising the activities of the church-archaeological institutions and giving permission for the establishment of new museums²⁴.

Based on the decisions of the Synod, a new attempt was made to establish Kherson Church and Archaeological Society, but its implementation was hindered by the beginning of the Great War and further revolutions.

For more than 40 years, church-archaeological societies (commissions, committees) played an important role in identifying and preserving the Orthodox heritage and public education, but, as T.N. Zadneprovskaia notes, "they were still in their infancy, experiencing both objective difficulties (financial, lack of premises) and subjective (lack of legal framework, methodological foundations)"²⁵. The functions of church-archaeological societies were also performed by church museums, which could be part of commissions and committees or independent.

HISTORICAL AND LOCAL LORE CHRONICLES

In the middle of the 19th century, the clergy increasingly began to turn their non-church activities to historical and local lore studies. In the mid-1850s, at the request of the Synod, committees for the historical and statistical description of churches and parishes were established in many eparchies, and they existed until the end of the 1860s. At the initial stage, the clergy compiled historical and statistical descriptions of settlements in a free format or based on samples from other eparchies.

On the pages of the 'Podolskie Eparchialnyie Vedomosti' for 1869, we find the "Historical and Statistical Description of the Village of Staro-Balanovka, Olgopol Uyezd"²⁶. An unknown author in his article notes: "...on one of their fields, along the

²⁴ Полякова Е.А., Витовтова Г.И. Церковно-археологические учреждения России и их структурные подразделения во второй половине XIX начале XX века // Мир науки, культуры, образования. 2014. № 5 (48). С. 257.

²⁵ *Заднепровская Т.Н.* Церковно-археологические комитеты России... С. 49.

²⁶ Историко-статистическое описание села Старо-Балановки Ольгопольского уезда // Подольские епархиальные ведомости. Отдел второй: неофициальный. 1869. № 3. С. 107-114.

road leading from Balanovka to the village of Dimidovka, mounds were made at a fairly large distance...". According to local legends, those mounds were associated with the Ukrainian-Polish war of the times of B. Khmelnytskyi as mass graves of the dead Cossacks and Poles²⁷. A similar description will be found later: 'Historical and Statistical Description of the Parish and Church of Podillia Eparchy of Balta Uyezd of the Town of Bohopil'²⁸.

As of September 1, 1868, Podolsk Eparchy Committee got from the reverend fathers 774 inventories, from which only 231 could have been published. During 1862-1875 61 historical and local lore reviews were published on the pages of the 'Podolskie Eparchialnyie Vedomosti'²⁹. As the Ukrainian researcher of Podillia, Ihor Starenkyi, properly noted: "It was in those historical and statistical descriptions that the primary fixation of archaeological finds and archaeological sites on the territory of Podillia hubernia took place back in the 1860s and 1870s"³⁰, which is also applicable to other hubernias.

We can find interesting (from an archaeological point of view) publications of that time in the 'Kishiniovskie Eparchialnyie Vedomosti' as well. A detailed review of Akkerman (Bilhorod-Dnistrovskyi) was published by the priest S. Bohoslovskyi³¹. The author gave a brief prehistory of the ancient period of Akkerman territories, mentioned the preserved Roman fortifications, finds of coins dated to different periods, the remains of the Genoese castle, and focused on the local toponymy. As an addition to that review could serve the article by the priest Heorhii Bolharov, where interesting details about the fortress and the architecture of the old part of the city could be found³².

In 1884, the 'Khersonskie Eparchialnyie Vedomosti' published a 'Program for Collecting Historical and Geographical Information about Populated Areas...'³³, which defined the range of issues that needed to be presented when compiling local lore reviews about a settlement. One of the sections of such reviews was 'Archaeological Sites', where it was necessary to describe ramparts, settlements, burial mounds, caves, pile (lake) structures, dolmens, Stone Age sites (kjoekkenmoeddinger), etc. The author should mention their number, location, size, arrangement, and appearance. He should write about kurgan stelae, inscriptions and drawings on stones, give information about the excavations and finds of ancient objects (stone, bronze, iron tools, etc.), troves, or coins in the area.

²⁷ Ibid. С. 109.

²⁸ Историко-статистическое описание прихода и церкви Подольской епархии Балтского уезда местечка Богополя // Подольские епархиальные ведомости. Отдел второй: неофициальный. 1870. № 5. С. 127-132.

²⁹ Прокопчук В.С., Крючкова Н.Д. Труды Подольского епархиального историко-статистического комитета (церковного историко-археологического общества) (1876-1916). Кам'янець-Подільський: Аксіома, 2010. С. 10.

³⁰ Старенький І.О. Вивчення старожитностей і створення археологічної карти Подільської губернії (60-і рр. XIX ст. – 1901 р.) // Освіта, наука і культура на Поділлі: збірник наукових праць (Кам'янець-Подільський). 2012. Т. 19. С. 334.

³¹ Богословский С. Город Аккерман и его православные церкви // Кишиневские епархиальные ведомости. Отдел неофициальный. 1876. № 9. С. 297-303.

³² Болгаров К. Приход Иоанно-Предтеченской (греческой) церкви в Аккермане // Кишиневские епархиальные ведомости. Отдел неофициальный. 1878. № 7. С. 290-297.

³³ Программа для собирания историко-географических сведений о населенных местностях Новороссийского края с обращением внимания на этнографические и статистико-экономические данные // Херсонские епархиальные ведомости. 1884. № 12. С. 360-366.

There was also supposed to be a 'Collections' section. It was to contain a description of the existing in the area church, public or private collections and individual items of scientific importance: archives, libraries, early printed books, manuscripts, collections of antiquities – coins, paintings, minerals, fossil animals and plants, etc³⁴.

In 1889, the authorities of Kherson eparchy published an updated version of the contents of parish chronicles. The program of their compilation included items about the settlement and the parish, it was proposed to collect information about geology, flora and fauna, the climate of the region, etc. Appendices to the chronicle could be descriptions of collections of minerals, seeds, rare books, icons, paintings, and archaeological finds³⁵.

It was thanks to such information that the famous works of Viktor Hoshkevych 'Trove and Antiquities of Kherson Hubernia' (1903) and Yefimii Setsynskiy 'Archaeological Map of Podillia hubernia' (1901) were prepared and published, which have not lost their relevance today.

Quite detailed works were published in eparchy print periodicals as well. For example, during 1903, the 'Kishiniovskie Eparchialnyie Vedomosti' published the work of the priest Yeleverii Mikhalevych 'The Past of Bessarabia'³⁶, where one can find numerous details about the antiquities of the Turkish-Tatar period. Vasili Kurdinovskiy's reviews 'Outskirts of Old Orhei' and 'Southern Part of Khotyn Uyezd' are of a similar nature, united under the general subtitle 'From an Archaeological Trip to Bessarabia'³⁷. The author traveled around Northern Bessarabia and, based on his own observations, identified a number of sites dating from Roman times to the 18th century, noting: "I made a circular trip around Bessarabia lasting 3 weeks, stopping at places that are interesting from an archaeological point of view, but little explored... for an archaeologist, Bessarabia is almost a whole host of work"³⁸.

Reviews by V. Kurdinovskiy caused a lively discussion among readers. In January 1907, an interesting article by the priest A. Usinevich 'Addendum to the Article: «Outskirts of Old Orhei»' was published³⁹. The author described the remnants of archaeological sites known to him and artifacts got from local residents. Particular attention was paid to the remnants of "some kind of strong fortification", which the author dated to the Dacian fortifications.

Thus, a careful reading of historical and local lore reviews written by local priests often provides interesting material for modern archeology, not only in the context of

³⁴ Програма для собирання историко-географических сведений о населенных местностях Новороссийского края с обращением внимания на этнографические и статистико-экономические данные // Херсонские епархиальные ведомости. 1884. № 12. С. 365.

³⁵ Тутевич С. Програма церковно-приходских летописей // Прибавление к Херсонским епархиальным ведомостям. 1889. № 17. С. 493-505; Тригуб П.М. «Херсонские епархиальные ведомости» – джерело історико-краєзнавчих досліджень Півдня України // Історія України. Маловідомі імена, події, факти (збірник статей). 1999. Вип. 6. С. 178-179.

³⁶ Михалевич Е. Былое Бессарабии // Кишиневские епархиальные ведомости. Отдел неофициальный. 1903. № 10-20. С. 263-276, 304-314, 389-396, 422-434, 493-505, 527-545.

³⁷ Курдиновский В. Окрестности старого Ореева (из археологической поездки по Бессарабии) // Кишиневские епархиальные ведомости. Отдел неофициальный. 1906. №№ 33, 41, 42; Курдиновский В. Южная часть Хотинского уезда (из археологической поездки по Бессарабии) // Кишиневские епархиальные ведомости. Отдел неофициальный. 1906. №№ 42, 43.

³⁸ Ibid. № 43. С. 1382.

³⁹ Усиневича А. Дополнение к статье: «Окрестности старого Ореева» // Кишиневские епархиальные ведомости. Отдел неофициальный. 1907. № 1. С. 17-22.

the history of science but also in practical terms, pointing to the places of disappeared sites, found troves, and single finds.

CONCLUSIONS

It can be stated with certainty that 'Eparchialnyie Vedomosti' can serve not only as a source for the history of archaeological science (in terms of the participation of the clergy and church societies in the accumulation of archaeological knowledge), but also as a direct source of information on finds, their location, and nature.

The entire amount of material related to archeology, presented in the studied collections of the 'Eparchialnyie Vedomosti', can be divided into 3 main groups:

1) authoritative orders aimed at involving the clergy in the protection of archaeological sites and antiquities;

2) reports on the work of various institutions (societies, commissions, museums) regarding their activities and the holding of various events (meetings, sessions, archaeological congresses);

3) analytical reviews on localities and settlements with a description of antiquities – castles, fortresses, ramparts, preserved sites, mounds, and other archaeological sites, as well as various materials of archaeological matter.

The first group of materials shows the process of involving the clergy in the process of discovering and preserving cultural and archeological sites. Priests were called upon to act as an intermediary between the peasants church-goers and the Imperial Archaeological Commission.

The clergy paid considerable attention to the Archaeological Congresses held in the Ukrainian hubernias, especially in Kyiv and Odesa. A great example is the report of Podillia priest Ye. Setsinskyi, which is still relevant today, on the archaeological map of Podillia hubernia.

Thus, the Orthodox clergy of the Ukrainian eparchies were actively involved in the preservation and protection of ancient sites, the delivery of accidental archaeological finds, and research work.

The second group includes a great number of publications of 'Eparchialnyie Vedomosti', represented by materials on the activities of local church-archaeological societies – reports of the societies, event chronicles and details of some meetings, research materials, etc. These materials are not only subject for the study of the history of archaeological science but also a target indicator for many accidental finds of the material cultures of bygone peoples.

An important source of historical and local lore information about settlements and their outskirts is historical and statistical analytical reviews, which were regularly published in 'Eparchialnyie Vedomosti' – *the third group*. One of the sections of such reviews was 'Archaeological Sites', where it was necessary to describe ramparts, settlements, burial mounds, caves, pile (lake) structures, dolmens, Stone Age sites (kjoekkenmoeddinger), etc. Many reviews contain interesting material for modern archeology, not only in the context of the history of science but also in practical terms, pointing to the places of disappeared sites, found troves, and single finds.

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