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Documents of monasteries of the Kyiv Metropolis synodal period in Ukrainian archives

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Abstract. The investigation of this topic is relevant as the documents of the monasteries of the Kyiv Metropolis Synodal period contain important evidence of religious life, social customs, and economic relations in the historical context of Ukraine, which allows for a better understanding of the dynamics of the development of church institutions and their influence on society. The purpose of the study was to analyse the documentary base of the monasteries of the Kyiv Metropolis Synodal period in Ukrainian archives, its scope, and main content. The methodological basis of the research was the principles of logic and objectivity, as well as methods of classification, generalisation, structural and functional analysis, statistical and historical-comparative methods. The archival funds of Ukraine were examined for the presence of documents from the monasteries of the Kyiv Metropolis Synodal period. It was established that the documents of the monasteries of the Kyiv Metropolis during the Synod period constitute an important archival fund in Ukraine, containing valuable information about the activities of church institutions, as well as about the economic, social, cultural, and political aspects of that time. The main places of their preservation were identified – in the Central State Historical Archives of Ukraine in Kyiv, the State Archives of Cherkasy Region, and the Manuscript Institute of the Vernadsky National Library of Ukraine. It was determined that the peculiarity of monastery funds should be considered in accordance with the peculiarities of the existence of the monasteries themselves within the Kyiv Metropolis, which is due to the heterogeneity of the historical process of the formation of monasteries, as a result of which two groups can be distinguished within the metropolis – Kyivan and southern groups. The available archival collections were analysed, and it was found that the largest complex of archival documents that has survived belongs to the Kyiv-Pechersk Lavra; at the same time, it was noted that archival documents in Ukrainian institutions are unevenly distributed. The practical value of the work lies in the possibility of further in-depth study of issues related to the study of archival funds of Ukraine, as well as in improving their organisation

Keywords: documentary-information resources; social communications; documentary sources; Kyiv-Pechersk Lavra; Central State Historical Archives of Ukraine; Manuscript Institute at the Vernadsky National Library of Ukraine

Introduction

The Kyiv Metropolis during the so-called Synodal period (1721-1917) played a significant role in state-societal relations in the territories of Ukraine and all of Eastern Europe. To this day, the history of this structure remains

largely unexplored, despite the availability of a considerable amount of scholarly work and archival documents. It is essential to focus not only on its overall functioning or within the framework of the state apparatus

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but also on its individual institutions, particularly monasteries. However, comprehensive research in these directions is currently lacking, due to various factors, including political and informational ones. One of the reasons for this situation is also the lack of a comprehensive description of archival funds regarding the presence of documentary sources.

Documents of Monasteries of the Kyiv Metropolis Synodal Period. As of today, documents of the monasteries of the Kyiv Metropolis Synodal period are preserved in a number of archival institutions in Ukraine, including the Central State Historical Archives of Ukraine in Kyiv (CSHAU), the State Archives of Cherkasy Region (SACR), and the State Archives of Kyiv Region (SAKR). Some of the documents are stored in the Manuscript Institute at the Vernadsky National Library of Ukraine (MIVNLU). However, this institution does not have the status of an archive, as it is a scientific research division according to its official status. It is also necessary to note the presence of a significant portion of monastery documents in the archives of St. Petersburg and Moscow in the Russian Federation. However, their research and publication are currently impossible due to the aggressive cultural policy of this state and its full-scale military invasion of Ukrainian territories and occupation of parts of them.

In recent decades, a significant number of publications have appeared in Ukrainian science dedicated to the activities of Orthodox monasteries of the Kyiv Metropolis. The theoretical basis for the detailed study of the topic we have mentioned was laid down in the 1990s, as evidenced by publications by V. Lyakhotskyi (1996) and H. Papakin (2001). However, comprehensive analysis of the existing archival base is absent. There are currently no comprehensive studies on the specified topic. However, researchers have paid attention to individual archival funds and documents of certain monasteries, and their characteristics have been made. This applies to the works of S. Kahamlyk (2001) and A. Kizlova (2019) on archival materials of the Kyiv-Pechersk Lavra, O. Kuzmuk (2008) on the archive of the Mezhyhirskiy Monastery, O. Lastovska (2005); Yu. Marynovskiy (1997) on archival documents preserved in the State Archives of Cherkasy Region, V. Lastovskiy (2019) on the participation of church structures in social and political processes on the Right Bank in the 18th century, and others. In particular, a series of studies by K. Klymova (2001) deserves special mention, which examined the process of forming church archives (Matiash & Klymova, 2002). In her studies, the author mainly focuses on the formation of central church archives, including the Kyiv Spiritual Consistory, and little attention is paid to the archives of ordinary monasteries. Analysis of these and other studies shows that archival documents of monasteries used in them are not always fully represented, and a complete analysis of archival funds for their content is not always carried out.

In recent years, several publications related to our topic have emerged within the framework of scholarly

journals based on the results of scientific-practical conferences. For instance, O. Lastovska (2020) focused on the diaries of Kyiv Metropolitan Serapion Alexandrovsky, I. Chygyryk (2021) on the memoirs of the priest O. Nediel'skyi, and A. Shamrayeva (2023) on the real estate of the Kyiv-Sophia Metropolitan House. However, in the latter mentioned publications, the attention of their authors is solely concentrated on individual archival documents.

The aim of this article was to analyse the development and formation of archives of monasteries of the Kyiv Metropolis during the period of 1721-1917 and the current replenishment of their document funds in modern archives of Ukraine.

Various methods of scientific cognition were employed during the research. Archival analysis was conducted, involving a detailed study and classification of documents to gather information about the activities of monasteries. The historical method was utilised to analyse past events based on documentary sources, aimed at reconstructing historical events related to monasteries. Comparative analysis allowed comparing data from different sources to identify common or distinctive aspects of their activities. Critical analysis was used to assess the reliability of sources and identify possible distortions of historical facts. These methods enabled obtaining a more comprehensive overview of the processes taking place in the researched context and revealing the significance of monasteries as not only religious but also social, cultural, and political centres during that period.

■ Formation of archives of monasteries of the Kyiv Metropolis

First and foremost, it is necessary to note that the number of monasteries within the Kyiv Metropolis during the entire Synodal period of its existence was never constant. It varied depending on political and other circumstances. For example, in 1764, the Kyiv Metropolis included 40 monasteries (Pokrovskiy, 1913), while by 1882, there were only 19 (Memorial book, 1882). Throughout the Synodal period, some monasteries disappeared due to interconfessional conflicts in Right-Bank Ukraine in the 18th century, some were incorporated into other dioceses, and some were simply dissolved by the Russian authorities as a result of the reform and secularisation of the Orthodox Church (Mordvintsev, 1997; Lastovskiy, 2002). Additionally, it is worth noting the peculiarity of the Kyiv eparchy in the 19th and early 20th centuries regarding the actual existence of monasteries within two main groups – in the city of Kyiv and in the territories of Southern Kyiv region (Lavrinenko, 2009).

Each of these monasteries had its own archive. There is almost no information available about their structure and organisation. It can only be assumed that isolated facts found in documents testify to the specific arrangement of the archive in each individual monastery, depending solely on the internal regulations of each monastery. For example, in the most famous monastery

in Ukraine – the Kyiv-Pechersk Lavra – its entire archive of documents was kept “in three compartments of the lower tier of the Lavra belfry” (Central State Historical Archive, F. 128, Descr. 1 general. Case 3105, n.d.). In contrast, in the Glukhiv Petro-Pavlovsky Monastery, its entire archive was located in the “closet” (a place for storing monk’s clothing and footwear), as reported by researcher Mykhailo Plokhynskiy (1864-1906) in 1899, who was also informed by local elders that “many documents were stolen, and most of them rotted and were thrown away” (Plokhynskiy, 1899). As evident from a document published by O. Kuzmuk in 2008, the archive of the Kyiv-Mezhyhirsky Monastery was fairly well organised and stored in special wooden drawers (Kuzmuk, 2008). Another interesting episode was noted by V. Lastovskiy regarding the documents found in the Assumption Vinohradsky Monastery. According to his information, one of the local monks in 1928 testified that the original archive was kept directly with the last hegumen Martyr Paliy until his death in 1922, and then in the church (Lastovskiy, 2019).

During the liquidation of monasteries by the Soviet authorities throughout the 1920s and 1930s, their archives were confiscated and transferred to various, typically local, newly established state archives. However, in the scientific literature of that time devoted to the state of archives, this issue did not receive detailed coverage. For instance, in 1929, archivist Viktor Romanovskiy (1890-1971) was only able to publish a brief note about the existence of a collection of monastery documents in the then Kyiv Central Archive of Ancient Acts (Romanovskiy, 1929).

Such a situation fits perfectly into the existing practice of the Soviet government at that time, associated with the process of establishing a rigid command-administrative system (Kalakura, 1998). Within this system, there was also a clear ideological directive to implement atheistic education.

Contemporary archival collections of monastery documents of the Kyiv Metropolis are predominantly housed in the stock collections of the Central State Historical Archive of Ukraine in Kyiv (CSHAU). They are noted for the highest number of both documents themselves and creators of the collections. As for the holdings of the State Archives of Chancery Documents (SACD), monastery documents are stored in four collections. The smallest number of documents is found in the SACD: only fund 1725 “Assistant of the Provost of Monasteries of the Kyiv Eparchy” is available, covering the period from 1846 to 1851. Overall, this fund comprises only 41 cases. However, these cases still represent a significant addition to the documents housed in other archives.

The largest complex of monastery documents currently held in Ukrainian archives pertains to the Kyiv Pechersk Lavra. This is fund 128 in the CSHAU. As of today, this fund contains 30,014 cases. Chronologically, they span from 1481 to 1923. All documents of the fund are listed in 21 inventories. This fund received a comprehensive description by the contemporary researcher Svitlana

Kahamlyk back in 2008. Additionally, it should be noted that part of the documents of this monastery is also preserved in the Institute of Manuscripts of the National Library of Ukraine named after V.I. Vernadskiy, partially concentrated in fund 306 and partially in other collections. All documents of fund 128 proposed by S. Kahamlyk to be divided into several main groups: 1) the structure and management of the Kyiv Pechersk Lavra, 2) personnel composition (including the composition of subordinate monasteries), 3) monastery economy, 4) church-religious activities, 5) cultural-enlightenment activities, 6) publishing activities, 7) charitable activities, 8) donations to the Lavra.

However, it is worth additionally highlighting groups of documents related to the external activities of the Kyiv Pechersk Lavra. This group can include documents related to its relations with state, local, and higher church authorities (in particular, during the Synodal period – these are documents arising from relations with the Senate, the Holy Synod, Hetmanate institutions, Kyiv voivodes, Kyiv magistrate, Kyiv city council, etc.; for example, the case “Imperial, Synodal, and Senate charters and letters to the Lavra regarding the confirmation of stavropegial, confirmation of the elections of archimandrites; about receiving allowances, donations for repairs after the fire of 1718, etc.” for 1676-1808 (Central State Historical Archive, Descr.1 letters, Case 62), 9) documents relating to its relations with foreign figures and organisations (in particular, monasteries of other Orthodox denominations; for example, fund 128 contains at least 20 cases containing material related to the monastery’s relations with the Athonite monks from 1763 to 1916).

After the archives of the Kyiv Pechersk Lavra, a separate large group of archival documents consists of the funds of all other Kyiv monasteries. These monasteries include such male monasteries as Kyiv Sophia Cathedral (fund 129, CSHAU, only 88 cases for 1605-1840), Kyiv Vydubychi St. Michael’s (fund 130, CSHAU, a total of 2432 cases for 1565-1936), Kyiv Pustynskiy Nicholas (Nicholas) (fund 131, CSHAU, a total of 2532 cases for 1544-1922), Kyiv Mezhyhira Transfiguration (fund 132, CSHAU, only 127 cases for 1578-1918), Kyiv Brothers Epiphany (fund 168, CSHAU, 575 cases for 1754-1923) and Kyiv St. Michael’s Golden-Domed Monastery (fund 169, CSHAU, a total of 8793 cases for 1594-1920). It should be also included in this group two female monasteries – Kyiv Florovskiy Ascension (fund 167, CSHAU, a total of 1187 cases for 1745-1921) and Kyiv Pokrovskiy (fund 179, CSHAU, only 123 cases for 1889-1923).

The presence of archival documents in the stock collections of Kyiv monastic centres varies significantly. The largest informational potential is carried by the documents of the Kyiv St. Michael’s Golden-Domed Monastery. At the same time, perhaps the least saturated is the fund of the cathedral Kyiv Sophia Monastery. Since the activities of Kyiv monasteries significantly lagged behind the Kyiv-Pechersk Lavra in terms of volume, accordingly,

the documents of their funds should be divided into groups based on more specific criteria. From our point of view, these criteria may include: 1) internal structure and management, 2) personnel composition, 3) monastery economy, 4) church-religious activities, 5) cultural-enlightenment and charitable activities, 6) relations with state, local, and higher church authorities.

A significant part of the documents from Kyiv monasteries is currently also housed in the Institute of Manuscripts of the Vernadsky National Library of Ukraine. First of all, we should mention fund 420 "Collection of documents of Kyiv monasteries", which includes 192 storage units covering the period from 1510 to 1784. It contains documents from male monasteries Kyiv St. Michael's Golden-Domed, Troitskiy Krasnogirskiy Chornuskiy, Kyiv Pustynski Michailovskiy, Kyiv Mezhyhirskiy, and female monasteries Ascension Pechersk, Mikhailovskiy Bogoyavlenskiy monasteries. The peculiarity of this collection lies in the fact that it was practically formed from the archives of those monasteries that were liquidated by the Russian authorities as a result of the secularisation reform in 1786. It is also worth noting that despite the presence of documents from the Chornuskiy monastery in this fund, it should still be noted that it did not belong to the Kyiv monastic centres, as it was located in Poltava region.

Separate funds in the Institute of Manuscripts of the Vernadsky National Library of Ukraine include the "Collection of manuscript books of the Kyiv-Pechersk Lavra" (fund 306, 404 storage units, dating from the 14th to the 19th centuries), the "Collection of Manuscript Books of the St. Michael's Golden-Domed Monastery" (fund 307, 132 storage units, dating from the 15th to the 19th centuries), and the "Collection of manuscript books of the Pustynna Mykilskiy Monastery" (fund 308, 11 storage units, dating from the 16th to the 19th centuries).

However, it is worth noting that most of the documents from the archives of the monasteries of the Kyiv Metropolis are scattered across a range of stock collections. In particular, they are found in the funds of "Literary materials" I, "Historical Materials" II, "Archive and collection of historical documents of the chancellery of the ober-procurator of the Holy Governing Synod" XIII, "Archive of the Kyiv Spiritual Consistory" 232, and others.

Since the monasteries of the Southern Kyiv Region form a separate group within the Kyiv Metropolis, it is worth separately highlighting the group of documents related to them and stored in the archives of Ukraine. These monasteries include the male monasteries of Voznesenskiy Moshnogorskiy (fund 148, DACHO, a total of 260 cases for 1728-1909; fund 166, CSHAU, only 82 cases for 1671-1860), Onuphrius Zhabotinskiy (fund 149, DACHO, a total of 180 cases for 1710-1922; fund 903, CSHAU, only 28 cases for 1753-1916), Uspenskiy Vinogradskiy (fund 354, DACHO, only 3 cases for 1848-1870; fund 824, CSHAU, only 14 cases for 1656-1909), Preobrazhenskiy Rzhyschivskiy (fund 170, CSHAU, a total of 296 cases for 1852-1923), Troitskiy Motroninskiy

(fund 180, CSHAU, only 44 cases for 1670-1909), Mykolaiv Boguslavskiy (fund 823, CSHAU, only 15 cases for 1734-1909), Mykolaiv Medvedivskiy (fund 826, CSHAU, only 46 cases for 1730-1909), Georgievskiy Lebedinskiy (fund 1253, CSHAU, only 17 cases for 1666-1835), and female monasteries of Mykolaiv Lebedinskiy (fund 422, DACHO, only 3 cases for 1837-1891; fund 825, CSHAU, only 38 cases for 1792-1921) and Troitskiy Chyhyrinskiy (fund 181, CSHAU, only 26 cases for 1774-1907).

The number of documents from the monasteries of the Southern Kyiv Region is significantly less than that from the Kyiv monasteries. This is due to the fact that this group of monastic centres began to form quite late, only in the 17th century. However, since these monasteries suffered constant destruction as a result of the events of the Ruin, their original documents have been preserved only partially. Therefore, the funds of these monasteries mostly contain documents from the Synodal period. Among them, documents of an economic and statistical nature prevail. For example, in the fund of the Mykolaiv Medvedovskiy Monastery (fund 826, CSHAU) out of 46 cases, 25 can be attributed to such documents, and in the fund of the Troitskiy Chyhyrinskiy Monastery (fund 181, CSHAU) out of 26 cases – 24. Similar situations can be seen in other stock collections.

It is worth noting separately that archival institutions do not have stock collections of another monastery of the Kyiv Metropolis – the Georgievskiy Kochezhinskiy Monastery. There is no special collection of its documents in the archives. Materials regarding its functioning have not yet been published. Apparently, this is due to its relatively short existence. It formally operated for a very short time – only from 1909 to 1926. More detailed information about this monastery is contained in the Central State Archive of Higher Authorities of Ukraine (Central State Archive, F. 5, Descr. 2, Case 1075).

In connection with the group of monasteries in the Southern Kyiv Region, it can be noted that a significant portion of its archival documents is also located in the funds of the Institute of Manuscripts of the Vernadsky National Library of Ukraine, primarily relating to the period of the 18th to the 19th centuries. However, these documents are not systematised here, and their description and cataloguing require further work. For example, in fund I, there is a considerable number of storage units formed into separate cases, but without clear descriptions. Thus, for instance, in case No. 61606-61738, under the general title "Testimonies of monks and nuns subordinate to the Kyiv Consistory", there are 132 documents containing information related to the Zhabotinskiy, Lebedinskiy, Medvedovskiy, Moshnogorskiy, Chyhyrinskiy, Yablochynskiy, and other monasteries (Manuscript Institute, F.I, Case No. 61606-61738, n.d.). However, it should also be noted that documents of the Kyiv Pechersk Lavra, Kyiv Caves Lavra, Kyiv Kyrylivska Lavra, and Kyiv Florovskiy Monasteries are also found here. Moreover, these documents mainly consist of reports, notifications, and reports.

Conclusions

Thus, the documents of the monasteries of the Kyiv Metropolis during the Synodal period represent an extremely powerful layer in the archival institutions of Ukraine, containing valuable informational material not only regarding the activities of church structures but also concerning economic, social, cultural, and even political processes. These documents are both formed into separate funds based on the principle of the fund creator and dispersed across various cases.

The largest number of documents is located in the Central State Historical Archive of Ukraine in Kyiv, with the most preserved complex of documents being considered Fund 128 "Kyiv Pechersk Lavra". Moreover, it should be noted that all other documents preserved in this archive are contained within funds corresponding to the name of the fund creator. However, a significant portion of monastery documents is also found in other collections related to the activities of state government bodies.

A considerable number of monastery documents are also preserved in the Manuscript Institute of the Vernadsky National Library of Ukraine, which, however, does not have the status of an archival institution. Their peculiarity is that they are not systematised, and their discovery and cataloguing require further work. Significantly fewer documents are preserved in regional archives (DAKO and DACH). However, despite their more

limited informational potential, they remain an integral part of the entire system of documents of the former Kyiv Metropolis.

The content of documents from all monasteries is quite diverse and can be classified into several groups: documents related to internal structure and management, personnel information, monastery economy, church-religious activities, cultural-educational and charitable activities, and documents reflecting relations with state, local, and higher church authorities. The only complex of documents that differs from this classification is that belonging to the Kyiv-Pechersk Lavra.

Chronologically, these documents cover not only the entire period of the functioning of the Kyiv Metropolis in the Synodal period but also extend beyond its boundaries, including materials from earlier times and the period of Soviet power.

In perspective, the presented thematic area requires more detailed research, including the internal content of Ukrainian archives' funds; moreover, cataloguing of monastery documents is also necessary.

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Conflict of Interest

None.

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Документи монастирів Київської митрополії синодального періоду в архівах України

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Анотація. Дослідження теми є актуальним, оскільки документи монастирів Київської митрополії синодального періоду містять важливі свідчення про релігійне життя, соціальні звичаї та економічні відносини в історичному контексті України, що дає можливість краще зрозуміти динаміку розвитку церковних установ та їх вплив на суспільство. Мета роботи – проаналізувати документальну базу монастирів Київської митрополії Синодального періоду в архівах України, її обсяг та основний зміст. Методологічною основою дослідження були принципи логічності та об'єктивності, а також методи класифікації, узагальнення, структурного та функціонального аналізу, статистичний та історико-порівняльний методи. Було досліджено склад архівних фондів України на предмет наявності в них документів монастирів Київської митрополії Синодального періоду. Встановлено, що документи монастирів Київської митрополії в період Синоду становлять важливий архівний фонд в Україні, що містить цінну інформацію про діяльність церковних установ, а також про економічні, соціальні, культурні й політичні аспекти того часу. Визначено основні місця їх збереження – у Центральному державному історичному архіві України в м. Києві, Державному архіві Черкаської області та Інституті рукопису Національної бібліотеки України ім. В.І. Вернадського. Встановлено, що особливості монастирських фондів слід розглядати відповідно до особливості існування самих монастирів в рамках Київської митрополії; це зумовлюється як неоднорідністю історичного процесу формування монастирів, внаслідок чого у складі митрополії можна виділити дві їх групи – київські та південна група. Проаналізовано доступні архівні зібрання і з'ясовано, що найбільший комплекс архівних документів, що зберігся, належить Києво-Печерській лаврі; при цьому зауважено, що архівні документи в установах України зосереджені нерівномірно. Практична цінність роботи полягає у можливості як подальшого поглибленого дослідження питань, пов'язаних із вивченням архівних фондів України, так і вдосконалення їх організації

Ключові слова: документно-інформаційні ресурси; соціальні комунікації; документальні джерела; Києво-Печерська лавра; Центральний державний історичний архів України; Інститут рукопису при Національній бібліотеці України ім. В. Вернадського