

churches were established and built in the state, schools and scientific centers were operating, and pathways for pilgrims were laid.

In the process of conquering new territories, the Mongols paid great attention to the religious situation in a particular region. In particular, they were able to profitably use military conflicts that were formed on religious grounds. Therefore, in comparison to the possible Islamization of Georgia, the Mongol invasion helped to preserve the Christian religion. The transition of Georgians to Catholic power was also not carried out, which saved the state from possible manipulation by Rome. Although the Mongols were pagans from the beginning of the empire's creation, they were tolerant of Christians both throughout the country and in Georgia in particular. In turn, the Christian Church supported the Mongolian authorities. Georgian clergymen and local mthavars continued to build monasteries and pilgrimage routes; Georgia has been able to preserve Orthodox Christianity as a state religion.

Keywords: *Georgia, Mongols, Rusudan, Orthodox Church, Catholicism, Hulaguids.*

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BASIC STAGES OF HISTORY OF THE UNDERGROUND GETHSEMANE GARDEN MONASTERY IN THE CONTEXT OF MONUMENT PROTECTION

This research examines and identifies the main stages of the history of an underground monastery in the Gethsemane Garden, from the appearance of the object to the status of a cultural heritage monument. The author draws conclusions about the legal norms enshrined in the regulations that form a system of requirements for procedural actions that turn a cultural heritage object into a monument.

The article describes the legal acts that regulate the field of cultural heritage protection and directly influence the process of institutionalization of cultural heritage objects. The process of institutionalization of a monument selected as an example is considered against the background of the history of the object itself in the context of important historical events and historiography of its study. Turning cultural heritage into a monument that is governed by regulations in modern conservation legislation is a complex process. Examples of completing formal procedures and obtaining cultural heritage status are monuments. That is why the author, on the example of cultural heritage – monuments of history, architecture of the underground monastery in the tract «Gethsemane Garden» describes the process of institutionalization of such objects. The institutionalization of cultural heritage means the process of defining and consolidating legal norms, rules, statuses, bringing them into a system capable of acting in the direction of satisfying the need of modern society for the preservation of cultural heritage objects.

Keywords: *cultural heritage, monument, monument protection, religious movement, Gethsemane Underground Monastery, Odesa region, institutionalization.*

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Problem Statement. Underground monastery in the tract «Gethsemane Garden», located on the southeastern outskirts of the village Kazbeki (Kuibyshevsk) Lipetsk village council in the

Podolsky (Kotovskyy) district of Odessa region, is a unique complex monument of history, architecture and is protected by the state. Protection of cultural heritage and preservation of historical monuments and other objects of cultural value are legally fixed and guaranteed by Art. 54 of the Constitution of Ukraine [15].

In seeking to preserve this unique monument, researchers and conservationists are confronted with the need to study various aspects of its history, including the history of its institutionalization on the path from an object to its cultural heritage status. The history of the mentioned object is inextricably linked to the history of the religious movement «Innocent», which was formed in the south of Ukraine in the early twentieth century.

Analysis of recent research and publications. We have divided the various literature devoted to the study of the history of the Innocentian movement – the religious current that created the underground monastery in the tract «Gethsemane Garden» into two groups that are not equal in volume. The first, more numerous, is the work of pre-revolutionary and Soviet researchers, who focused on the history of this movement in Bessarabia and the Odessa region. The second, more meaningful group of studios includes works related to the history of the underground monastery itself and its institutionalization.

At the beginning of the XX century, after several decades of attempts to Russify the Orthodox Church in Bessarabia, there is a return of interest to the cultural features of the Moldovans. However, their religious world remained largely terra incognita, and the commonplace were the notions of them as deeply believers, not inclined to secede from Orthodoxy, loyal to the empire of foreigners. Against this background, in the early 1910s, a religious trend called «Baltic movement», «Baltic psychosis», or «Innocent» became widespread among the Moldavians of Bessarabia and neighboring provinces. Abstracting from religious issues, we have chosen, in our opinion, the most neutral term innocentian movement, although according to the context of the opinion of one or another author we use others.

Innocenti is often mentioned in the works on the history of Bessarabia, but there is relatively little specific research on this phenomenon. The most famous explorer of the «Baltic movement» is considered to be a Romanian-Bessarabian church historian of the interwar period, Nicolae Popovsky. In 1926, his book, «The Baltic Movement or Innocentism in Bessarabia», was published [22]. The basic ideas of this book in its completed form were included in his general work on the history of the Orthodox Church in Bessarabia during the period of Russian domination [23], which has not lost its relevance. N. Popovsky proceeded from the conception of the Innocentian region as a purely religious phenomenon. A contemporary researcher of sectarianism in Russia, author of a series of works on the Baltic movement, J. Eugene Clay insists that the Innocenti, at least in the eyes of Bishop Seraphim (Chichagov) (1908-1914), was part of Moldavian «separatism», which he struggled with during his last attempt stay at the Chisinau Chair [21].

The most authoritative and often cited text that gave an explanation to the innocententi was the article by Bessarabian psychiatrist A. D. Kozovsky, published in several journals and a separate brochure. Speaking about the «national» component, Kozovsky called the Russification of the Bessarabian clergy as one of the reasons for the emergence of the Baltic movement [16, p. 180]. At the same time, he blamed some of the blame on the Moldovans themselves, their low level of intellectual development and extreme credulity. Referring to the article by Dr. Yakovenko of Kherson, Kozovsky wrote: «In their ignorance, they (the Moldovans) are very simple-minded and readily accept everything that they hear from the church pulpit in their native language» [16, p. 178]. In a review of Kozovsky's brochure, Vasily Kurdynovsky, editor of the Chisinau Diocesan Gazette, indicated that the Innocenti «was a national movement» [17, p. 530]. While agreeing with

the importance of considering the Russification of the clergy, Kurdynovsky adds that the devastation affected parish clergy above all, and hardly touched the monasteries that remain the centers of the «old» Moldavian foundations. Further, referring to the «purely Moldovan character of the movement», he writes about the inherently painful process of the Moldovan nation and the need for its recovery [17, p. 531]. However, not everyone agreed with these interpretations. Thus, the missionary I. Gromikov called a hint of a hint at the orientation of the Innocentian against Russification on the basis that the adherents in their mass were people whom Russification did not touch [12, p. 1325].

By the fall of 1913, the «passions for Innocent» largely subsided. However, neither isolation of the leader, nor his repentance, nor sermons and missionary conversations led to a complete cessation of movement. Innocent communities continued to exist, and the sect's adherents were still preparing for the Last Judgment, which their prophet foretold. An important role in the subsequent history of the movement was played by Brother Innocent – Semen Levizor, who founded a sectarian settlement near the village of Lipetsk in the Kherson province, known as Paradise [23, p. 443]. Moreover, the expulsion of Innocenti in the northern provinces secured for him the halo of the martyr and led to a strengthening in the «new faith». In 1917, after the February Revolution, Innocent returned to Balta, where he tried to regain control of the movement, but died a few months later (according to another version, killed by his colleagues) [22, p. 259]. After Bessarabia joined the USSR, the Innocent were repressed as part of the 1949 and 1951 deportation operations. After Stalin's death, they were mainly fought through propaganda. But despite the repression and persecution that only ceased in the late 1980s, the sect has survived and now has several thousand people in Moldova and Ukraine [22, p. 260-261].

In his article, N. A. Struve considers the post-war state of the religious communities of the «Innocent people» on the basis of newspaper articles [19, p. 15-35]. In the article by L. M. Shugayeva a brief section of the current state of study of the «innocent» is presented [21, p. 57-58.]. The most thorough research in terms of studying the «innocent» movement from the point of view of the national issue is the article by O. Grom [11, p. 86–106].

Unlike the history of the religious association of the «Innocent», the history of the underground monastery in the tract «Gethsemane Garden» is hardly considered as a cultural heritage in literature.

The second group of studios starts with an extremely ideological, but valuable one for determining the main milestones in the history of the underground monastery, the work of I. M. Kvitko, in which he briefly tells about the life of the Innocent and the «innocenti» [13]. One of the main promoters of the underground monastery is undoubtedly the Soviet writer Alexander Dmitrovich Korolevich, who during 1928-34 worked in Tiraspol and Odessa and literarily treated the works of his predecessors, published by him under the pseudonym Les Homin novel «Calvary» [9; 10, p. 197–198]. The employee of the department of protection of cultural heritage of the Odessa regional state administration V. V. Burlaka in the abstracts considered such aspect of the aforementioned monument as its uniqueness and the main stages of the «Innocenti» movement [8, p. 235-241].

The purpose of this study is to consider the major milestones in the history of an object on the way from its emergence to the status of a cultural heritage monument.

Main part. The idea of building a monastery «Paradise Garden» with large dungeons occupied the founder of the new religious movement of the monk Innocent at that time during his stay in the Baltic Monastery (1909-1910) [13, p. 61]. Direct construction work on a small farm near the station. The Birsula of the Ananiv district, home to four Moldovan peasant families

(brothers Mardar, Sinika, Korny), began before the transfer of Innocent to the Kamianets-Podilsky monastery [13, p. 62], that is, until 1910

Due to the fact that most of the construction work was done through manual labor, and that only the consecrated people knew about the existence of caves and the temple (underground structures), who believed in Innocent as Christ, construction was slow. The mystery of the monastery's construction was only revealed in the summer of 1913. Imperial officials tried unsuccessfully to stop the construction, but much of the work planned at the Paradise Garden by that time was almost complete, a large fruit and berry garden was erected, a church was built, a reception house was built mass of underground structures and more [13, p. 63]. This action, aimed at stopping construction, could not stop it completely, but only significantly slowed down the course of further construction works.

The descriptions of the underground structures of the monastery contained in the various sources are so diverse that they do not make it possible to establish an accurate list of them. The most objective information about them, in our opinion, will be possible to obtain after their complete exploration by means of archeological methods and drawing of detailed drawings.

Due to the fact that one of the main ideas of the religious course of the «Innocent people» was the digging of wells and caves in which the end of the world and the «terrible judgment» were to be met [21, p. 58], in the dungeons during the period of their stay the followers of Innocent were constantly laid new corridors, new cells were erected, so it is inappropriate to consider any specific date as the end of construction.

Stepan Serbul (a friend and follower of Innocent), named by I. M. Kvitko as an architect and one of the builders of the cave of the underground monastery, whom the Cheka employees tried to involve in the search for the group of innocent people immured in the secret part of the cave, refused to cooperate with them [13, p. 138, 175]. Was S. Serbul really the architect of the caves or was the epithet «architect» just his nickname? What role did he play in the construction of the underground monastery? All these issues in the future should become separate aspects of further research into the history of the monastery. Undoubtedly at the moment is the fact of his participation in the construction from the very beginning and his good knowledge of the farthest corners of the underground monastery. Much of the «paradise» structures, both aboveground and underground, was already ready despite the forced slowdown of construction until the return of Innocent from the Solovetsky Monastery on June 10, 1917 [13, p. 91].

Kvitko I. M. reports that during the operation of the Provincial Emergency Commission on the Forcible Liquidation of the Paradise Community, which had been going on for months since September 1920, bomb blasts were used to intimidate the affected inhabitants of the dungeons. After that the caves with all their structures and the above-ground church were sealed [13, p. 119–126]. According to this report, most of the moves to the dungeons were significantly damaged, but this did not end the existence of an underground monastery.

The volatile political situation in the region led to the return of the «Innocent people» to the dungeons in 1921, which not only restored them but continued their expansion [13, p. 128.]. At the same time, a number of attempts were made to return the inhabitants of the monastery to the bosom of the Orthodox Church, which were not successful [13, p. 130].

The religious battles that took place in the society at the time, jeopardized both the continued functioning of the community and the existence of the complex itself. That is why before the diocesan leadership of Abbot Ioasaf the question was raised about the opening of a large monastery and the need to preserve the whole «paradise» caves as a subject of historical and archaeological study [13, p. 130, 131]. This, in our opinion, indicates that the uniqueness of the complex of

structures of the underground monastery in 1921 was even realized by the fierce opponents of the so-called «innocent» – representatives of the Orthodox Church.

In October 1921, the Baltic County Emergency Commission launched an operation against Innocent II (Zhebrovsky) and his associates, which resulted in the caves being «liberated» from their inhabitants for the second time [13, p. 132, 133]. The third and last recess from the «paradise» was made in the winter of 1924 by representatives of the former Baltic district state government [13, p. 147]. The Paradise Garden community was gradually transformed into a commune «From Darkness to Light» [13, p. 152], but there is no evidence of the flock returning to or use of the dungeons. Each of the actions aimed at freeing the dungeons from their inhabitants was accompanied by measures aimed at preventing their return. Their specific nature and the extent of the damage they cause will finally become known after a full exploration of the site. For a long time, the underground monastery was plunged into oblivion, and the stories about it became more reminiscent of fairy tales, which was facilitated by the repeated re-publication of «Calvary» by L. Homin [9]. Thus ended the period of emergence and formation of this unique object, which left many questions and gave rise to many speculations and legends, related to the Innocent movement, as well as to places and structures that are in one way or another related to it.

Decision of the Odessa Regional Executive Committee (Executive Committee of the Odessa Regional Council of People's Deputies of the USSR) № 167 of April 17, 1987 «On approval of an additional list of architectural monuments of local importance» approved the additional list of architectural monuments of local importance of Odessa and Odessa region, in which there is an underground cave complex «Paradise Garden» in Balta on Uvarov street, 104 within the complex of the Monastery of St. Theodosius [1].

The aforementioned monument of local architecture is also directly related to the «Innocent» movement, but refers to the stage of its inception and formation, which took place directly with the participation of Innocent in Balta. The Paradise Garden Underground Cave Complex located in Balta, which is part of the above monument, has a much more modest size than the Underground Monastery complex in the village Kazbeky Podolsky district.

In our opinion, the difficult process of institutionalization of the cultural heritage object we are investigating was initiated in 2007. When, after successful state registration of the religious community, the followers of the Innocent doctrine began to regularly work on the dungeons in the field near the village. Kuibyshevske. This fact has received wide resonance in the media [18], which attracted the attention of the Kotovsky District State Administration.

In response to the request of the Kotovsky district state administration, the Department of Protection of Cultural Heritage Sites of the Regional State Administration in its letter of 01.02.2007 № 01/04-04-1034 clarified the procedure for entering cultural heritage objects in the Register of immovable monuments of Ukraine and provided information on the necessary steps to resolve the issue of listing this item in the Register [3].

Following the above-mentioned recommendations, the Kotovsky district state administration initiated a full-scale examination of the object in 2010 by a speleo-archeologist, specialist of the Scientific Research Institute of Monumental Research of the Ministry of Culture of Ukraine T. A. Bobrovsky. dungeons [2].

Chief Specialist of the Department of Culture and Tourism of the Kotovsky District State Administration I. M. Ardelskaya On March 30, 2011, an accounting card (just discovered) of a cultural heritage object was drawn up.

At the invitation of the Department for the Protection of Cultural Heritage of the Regional State Administration on 09.07.2011, geological engineer K. Pronin conducted a survey and made

a note on the results of the survey of the specified object, which indicates the mining and technical condition of various parts of the open at that time section of the corridor [4]. As a result of the above measures aimed at collecting the documents stipulated by the legislation, a package of documents was created and sent to the Ministry of Culture for consideration of the entry in the register. By the decree of the Ministry of Culture of Ukraine dated 27.11.2014 under № 1053 «On the entry of objects of cultural heritage in the State Register of immovable monuments of Ukraine» an underground monastery in the tract «Gethsemane Garden» was entered into the State Register of immovable monuments of Ukraine by category of local the value under the security number 978 units as a monument of history, architecture [5, 6].

02/20/2014 by the staff of the Department of Protection of Cultural Heritage of the Regional State Administration F. F. Stoyanov and V. V. Burlaka the passport of the object of cultural heritage of a monument of history, architecture of local importance was drawn up. An underground monastery in the tract «Gethsemane Garden» [7].

Recent events surrounding this landmark are attempts to raise funds for emergency response work. Despite the violation of the regulation of excavation and poor mining and technical condition of some sections of the cleared corridor of the monument, the religious community of the Holy Trinity Underground Church of the Odessa Diocese of the Ukrainian Orthodox Church p. The Kuibyshev Kotovsky District of Odessa Oblast has set itself the goal of clearing and restoring the Holy Trinity Underground Church and resuming services and ceremonies, for which a fundraising announcement has been made on the Internet [20].

Also, in order to raise funds for the preservation of cultural heritage, the All-Ukrainian Preservation of Historical and Cultural Heritage NGO, with the support of the Kotovsky District State Administration, has applied for participation in the Grand Project competition announced by the US Embassy for a grant from the US Embassy Cultural Heritage Fund heritage. According to the prepared project under the name «Preservation of the underground monastery in the tract Gethsemane garden», it is envisaged to draw up the necessary legal documents and carry out a complex of emergency and restoration works for the preservation of the aforementioned monument [20].

Conclusions. With this study, we have identified the major milestones in the history of an underground monastery's cultural heritage in the Gethsemane Garden on its path from its emergence to its cultural heritage status. They also identified the main issues and areas directly related to the history of the Underground Monastery, which need separate research.

After going through this object of institutionalization and obtaining the status of a monument, there are a number of urgent problems associated with its research, conservation, rehabilitation and restoration.

Thus, this unique cultural heritage site in our region needs to define its further destiny as a monument with a complex history, in order to preserve it taking into account the interests of the state, the community of the Odessa region and stakeholders.

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ОСНОВІ ЕТАПИ ІСТОРІЇ ПІДЗЕМНОГО МОНАСТИРЯ «ГЕТСИМАНСЬКИЙ САД» В КОНТЕКСТІ

СТАНОВЛЕННЯ ПАМ'ЯТКООХОРОННОЇ СПРАВИ

Даним дослідженням розглянуто та визначено основні етапи історії підземного монастиря в урочищі «Гетсиманський сад», від виникнення об'єкта і до отримання ним статусу пам'ятки культурної спадщини. Автор робить висновки щодо правових норм, закріплених у нормативних актах, які утворюють систему вимог до процесуальних дій, що перетворюють об'єкт культурної спадщини на пам'ятку.

В статті характеризуються нормативно-правові акти, що регулюють сферу охорони культурної спадщини та безпосередньо впливають на процес інституалізації об'єктів культурної спадщини. Процес інституалізації обраної для прикладу пам'ятки розглянутий на фоні історії виникнення самого об'єкта у контексті важливих історичних подій та історіографії його вивчення. Перетворення об'єктів культурної спадщини на пам'ятку, який регулюється нормативними актами сучасного пам'яткоохоронного законодавства, є доволі складним процесом. Прикладів завершення формальних процедур та отримання об'єктом культурної спадщини статусу пам'ятки маємо одиниці. Саме тому автором на прикладі об'єкта культурної спадщини – пам'ятки історії, архітектури підземного монастиря в урочищі «Гетсиманський сад» розглядається процедура інституалізації таких об'єктів. Під інституалізацію об'єкта культурної спадщини розуміється процес визначення і закріплення юридичних норм, правил, статусів, приведення їх в систему, здатну діяти у напрямі задоволення потреби сучасного суспільства у збереженні об'єктів культурної спадщини.

Ключові слова: культурна спадщина, пам'ятка, охорона пам'яток, релігійний рух, підземний монастир «Гетсиманський сад», Одещина, інституалізація