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NEW OTTOMAN TOMBSTONES AND INSCRIPTIONS FROM IZMAIL FORTRESS

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ABSTRACT

In July-September 2022, during an abnormal drop in the water level of the Danube, near Izmail fortress at the bottom of the river, on a plot of 150-170×10-15 m at a depth of 1 to 1.5 m, local historians accidentally discovered three clusters of artifacts: fragments of marble tombstones, fragments of Ottoman ceramics, forged iron elements of rigging, as well as the remains of the hull of a small wooden sailboat and other finds (intact and fragmented cast iron cannonballs, bombs, and a flintlock pistol), which were more or less evenly scattered over the entire designated area.

The purpose of the research paper is to publish and analyze the most interesting and unique complex of artifacts found at the bottom of the river, namely intact and fragmented marble tombstones, both with and without epitaphs.

Scientific novelty. In the course of the research, conducted by the expedition of the Institute of Archeology of the National Academy of Sciences of Ukraine, it has become possible to expand significantly historical and archaeological knowledge about the history of the Izmail fortress during the late Ottoman period of its existence, mainly in the 18th – early 19th century.

Conclusions. Thanks to a rare natural phenomenon and the attentiveness of local historians, the collection of Ottoman tombstones from Izmail is augmented with 10 marble objects all at the same time, on which there are four epitaphs. Although only one of them is dated 1749, which, unfortunately, does not extend the chronology of the known epitaphs of 1719-1756, however, the objects contain other, previously unknown historical information. On two slabs, former military men of the Ottoman Porte are mentioned – the shahid and officer Ismail Aga and the nameless janissary of the 12th Orta. From the inscription on the first of them, we learned about Ismail Aga's father – Emrullah Çelebi, who could have been a resident of Izmail and a teacher at a local educational institution. We should also mention the slab with the names of God, which could have been the amulet of the only preserved mosque in Izmail.

Keywords: Izmail, marble tombstones, Ottoman epitaphs, epigraphy, new artifacts

НОВІ ОСМАНСЬКІ НАДГРОБКИ ТА НАПИСИ З ФОРТЕЦІ ІЗМАЇЛ

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АНОТАЦІЯ

У липні-вересні 2022 року під час аномального падіння рівня Дунаю, поблизу Ізмаїльської фортеці на дні річки, на ділянці площею 150-170×10-15 м на глибині від 1 до 1,5 м місцеві краєзнавці випадково виявили три скупчення артефактів: уламків мармурових надгробків, фрагментів османської кераміки, кованих залізних деталей такелажу, а також залишки корпусу невеликого дерев'яного вітрильного судна й інші знахідки (цілі та фрагментовані чавунні ядра, бомби та кременевий пістоль), які були більш-менш рівномірно розпорошені на всій означеній площі.

Мета статті полягає у публікації й аналізі найбільш цікавого та унікального комплексу артефактів, знайдених на дні річки, а саме цілих і фрагментованих мармурових надгробків як з епітафіями, так і без них.

Наукова новизна. У ході досліджень, проведених експедицією Інституту археології НАН України, вдалося суттєво розширити історичні та археологічні знання стосовно історії Ізмаїльської фортеці протягом пізньоосманського періоду її існування, переважно у XVIII – на початку XIX ст.

Висновки. Завдяки рідкісному природному явищу та пильності місцевих краєзнавців, зібрання османських надгробків з Ізмаїлу поповнилося одразу 10 мармуровими предметами, на яких присутні чотири епітафії. Хоча лише одна з них датована 1749 роком, що, на жаль, не розширює хронологію відомих пам'яток 1719-1756 рр., проте вони утримують у собі іншу, раніше невідому історичну інформацію. Так, на двох плитах згадуються колишні військові Порти Оттоманської – шахід та офіцер Ісмаїл Ага та безіменний яничар 12 орта, а з напису на першій з них ми дізналися про батька Ісмаїла Аги – Емруллу Челебі, який міг бути мешканцем міста Ісмаїла та вчителем місцевого навчального закладу. Окремо слід сказати про плиту з іменами Бога, яка, вочевидь, могла бути амулетом єдиної збереженої мечеті в Ісмаїлі.

Ключові слова: Ісмаїл, мармурові надгробки, османські епітафії, епіграфіка, нові пам'ятки

INTRODUCTION

The history of scientific research on Izmail's Ottoman tombstones is very short, since only in 2017, Mehmet Tütüncü first studied and interpreted seven such objects stored in Izmail Historical Museum of O.V. Suvorov, and five of them are dated from 1719 to 1756¹. It is possible that some of the passportless tombstones with epitaphs,

¹ Тютюнджи М., Красножон А. Місто Ісмаїл та його фортифікація (за джерелами XVI-XIX ст.). Одеса, 2019. С. 249-256; Tütüncü M. (Ed.). Karadeniz kuzeyinde osmanli kitabeleri: Ukrayna, Moldova, Rusya, Gürcistan, Litvanya. Heemstede, 2020. P. 57-65 (Corpus of Turkish Islamic inscriptions Nr. 19).

which from the middle of the 19th century came to the Museum of Odesa Society of History and Antiquities (now Odesa Archaeological Museum of the National Academy of Sciences of Ukraine)², may also come from Izmail fortress and its outskirts.

The abnormal drop in the water level in the Danube river in the summer of 2022 led to the discovery of a number of remains of sunken ships and various archaeological objects in some European countries. A rare natural phenomenon did not bypass the stream canal of this river near the former Izmail fortress, significantly adding to the already existing collection of marble objects. At the end of July, local historians of Izmail informed the scholars about the lifting of the first of them from underwater, and soon the site of the finds was examined by the expedition staff of the Institute of Archeology of the National Academy of Sciences of Ukraine (Head – Ihor Sapozhnykov), who were making shovel test pits in the western part of Izmail fortress³. Already at that stage of the study, Mehmet Tütüncü was engaged to read the found epitaphs.

Later, the Head of the public organization ‘Bereh Ovidiia’ V. Levchuk organized the transfer of most of the finds to Izmail Historical Museum of O.V. Suvorov with the goal of expanding the exposition in the building of the so-called Small Mosque (in which the diorama ‘Storm of Izmail in 1790’ is exhibited). During transferring the artifacts on September 7, 2022, the Head of the expedition reported on the preliminary results of the study and assessed their scientific significance for the archeology and history of the Lower Danube region and the North-Western Black Sea region. The preliminary information on that event, placed on the Internet, caused heightened interest⁴.

This research paper is mainly devoted to the detailed publication and analysis of some of the underwater finds, namely 8 marble tombstones. For the completeness of the picture, the authors added to them a marble slab studied by I. Sapozhnykov and V. Levchuk on the territory of the former Izmail fortress on September 7, 2022. In addition, a drawing and photographs of two more stone objects found in the fortresses are placed into scientific circulation, but their current places of storage are unknown.

UNDERWATER TOMBSTONES CLUSTERS

The place of discovery. In July – September 2022, local historians discovered three clusters of artifacts (pieces of marble tombstones, fragments of ceramics, forged iron elements of rigging) at the bottom of the river Danube, on a plot of 150-170 length and 10-15 m width at a depth of 1 to 1.5 m. In addition, there were the remains of the hull of a small wooden sailboat (a part of a side consisting of three planks of 2.2 and 4.6 m⁵ length was pulled ashore) and other finds (intact and fragmented cast iron cannonballs, bombs, and a flintlock pistol), scattered over the entire designated area (Fig. 1-2). Since within the framework of this research paper we are primarily interested in the three named local clusters, concentrated in the eastern part of the artifact distribution zone,

² *Снафарис И.* Принадлежащие музею императорского Одесского общества истории и древностей предметы с арабскими, персидскими и турецкими надписями. *Записки Одесского общества истории и древностей.* Одесса, 1915. Т. XXXII. С. 178-186.

³ In accordance with the Qualification Document (Open Letter) № 025/22 dated 17.01.2022 and the Permit of the Ministry of Culture of Ukraine № 22-007/21 dated 03.05.2022.

⁴ *Стренетова С.* Що приховували води Дунаю: випадкова знахідка в районі Ізмаїльської фортеці спантеличила спеціалістів. *Інформаційний портал «Кур'єр».* 13.09.2022. URL: <http://www.izmail.es/article/57452>

⁵ Sailboat bulwark planks (?), width – 15 and 25 cm; thickness – 3 cm; were fastened together with thin forged iron nails up to 8 cm long.

we provide the coordinates of the remains of the sailboat, most of which remained underwater due to the greater depths and current of the river in the fairway⁶.

Characteristics of marble slabs. On the layout plan made up by the expedition staff, it can be seen that the cluster of the tombstones was 25-45 m to the east (downstream) from the remains of the sailboat (Fig. 2). A total of 8 stone slabs were found in that area, among which one tombstone was intact, and the rest were the fragments of various sizes. Of those, only two have carved epitaphs and one more stone has traces of artistic carving.

Slab 1 (Fig. 3). Length – 96 cm (central axis), sides – 83 cm each; width (top) – 31 cm, (bottom) – 20 cm; thickness – 8.0-8.5 cm. Material – white marble; in two places on the inscription there are traces of rust, the result of long-term contact with iron objects. Inscription on the front side:

*Bugün bana ise yarın
Sanadır. Muradım senden bir duadır.
Merhum ve mağfur Fatma
Kadın Ruhıyçün
el fatiha 1163*

*Today its my turn, tomorrow it will be yours.
What I want from you is a prayer.
The merciful and rewarded by God
Fatma Kadın (Fatima Women)
pray a fatiha⁷ for her soul.
Year 1749.*

Slab 2 (Fig. 4) with the broken-off top with the headdress and the larger fragment of the lower part. Length – 28 cm (center), sides – 19 and 18.5 cm; width (top) – 12 cm, (bottom) – 22 cm; the total thickness is 12 cm. Material – white, slightly grayish marble; there is a rusty coating on the reverse side. The slab has unique decorations on the upper part. Inscription:

Fenadan namurad gitdi...

*He went form this vain world without any
happiness...*

Slab 3 (Fig. 5). The middle fragment of a tombstone narrowed to the bottom. Length – 40 cm (on the sides – 39 and 34 cm); width (bottom) – 23 cm, (top) – 26 cm; thickness – 10 cm. Material – white-gray marble; there is a rusty coating on the front side and the remains of the carving in the form of a curly bracket, which enclosed the area of the inscription, are visible here.

Slab 4 (Fig. 6). Length – 72 cm (center), sides – 61 and 63 cm. Width (top) – 23 cm, (bottom) – 19 cm; thickness – 5.5 cm. Material – white-gray marble.

Slab 5 (Fig. 7). Length – 60 cm, sides – 50 and 48 cm; width (top) – 26 cm, (bottom) – 21 cm; thickness (top) – 7 cm, (bottom) – 6 cm. Material – grayish marble; there is a rusty coating on the front side.

Slab 6 (Fig. 8). Length – 36 cm, (center) – 35.5 cm; width (bottom) – 21, (top) – 17.5 cm; thickness – 6 cm. Material – grayish marble.

⁶ 45°20'19.5"N-28°48'35.3"E according to the 'Google Maps' web service. Revision points: 175 m southwest of the Holy Dormition Orthodox Church; 250 m to the east – southeast of the Small Mosque and 125 m to the southeast of the café 'Bereh'.

⁷ Surah al-Fatihah (Arabic: *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*), 'The Opening' or 'The Opener', is the first chapter (surah) of The Holy Quran. The surah is dedicated to the Great Allah – the creator and lord of the inhabitants of the worlds, therefore the Prophet Muhammad called it "the greatest surah of the Quran".

Slab 7 (Fig. 9). Length (longer side) – 32.5 cm; width (top) – 12 cm, (bottom) – 14 cm; thickness (center) – 8 cm. Material – white-gray laminated marble.

Slab 8 (Fig. 10). Length – 62 cm; width (top) – 29 cm, (bottom) – 24 cm; thickness – 10-11 cm. Material – grayish marble.

Origin and interpretation of the complex. Based on the fact that the tombstones were found at some distance from the remains of a wooden sailboat (Fig. 2), the simplest answer to the question ‘How did they get underwater?’ is that they could have fallen from the bank slope under abrasive processes. Indeed, the entire bank area of the Danube from the town beach to the mouth of the ravine Kodzha Gel is rich in various finds. Among the numerous artefactual remains found there in 2007 by Izmail expedition of the Institute of Archeology of the National Academy of Sciences, the fragments of tombstones were not found, but the earliest Ottoman artifacts known in Izmail were found, represented by early Iznik pottery of the ‘Milet’ style of the 15th century CE⁸. However, such an interpretation is contradicted by the fact that on a series of military topographical plans of Izmail fortress dated to early 1770s, the nearest cemetery is marked higher upstream of the Danube, between the Small Mosque (Küçük Camii) and the Tabia stone fort⁹, that is 500-600 m from the underwater cluster of tombstones.

The second version may be somehow connected with the order of the judge of the Black Sea Cossack Army A. Holovatyi to Colonel Sava Bilyi dated February 20, 1792, where we can read “before going to the sea through the Dniester mouths and the Dniester river to the village of Slobozia” he had to “from available on the graves marble stones in the town of Izmail and the village of Stara Kiliia, to take as many wide [slabs] as possible for each vessel and to take care and work to deliver the specified ones to their destination place”¹⁰. The slabs were planned to be used to pave the floor of the Military Cathedral in Slobozia, which was currently to be rebuilt¹¹.

It should be noted that such a practice was widespread in those days. For example, in 1856, ensign volunteer O.V. Rachynskiy wrote that a part of the wall of the Tsarhrad (Vodiana) gate of Izmail fortress near the Small Mosque, which was “laid on the outside with white marble, was dismantled a long time ago, and the slabs from it were used for the beautiful floor of the city cathedral, as well as the slabs at almost every entrance [of the houses in the town of Izmail] on which the shoes are wiped. *Sic transit gloria...*”¹².

However, we have good reasons to think that the order was not fulfilled. This is evidenced by the following facts. First, Archbishop Havriil (Rozaov), describing the St. Archangel Michael church in Slobozia in the mid-1840s, mentioned “a considerable amount of silver church utensils” purchased by A. Holovatyi in 1793, and also told that its new stone building was erected in 1809 instead of the old one¹³, apparently made of

⁸ Сапожников И.В., Богуславский Г.С., Сапожникова Г.В. Отчет Измаильской новостроечной экспедиции о работах в 2007 г. Одесса, 2007. С. 66-72, рис. 145-183 // Науковий архів ІА НАНУ. № 2007/81; Сапожников И.В. Здание мечети пророка Муххамеда в Измаиле: новые факты и интерпретации. *Материалы по археологии Северного Причерноморья*. 2009. Вып. 9. С. 244.

⁹ Тютюнджи М., Красножон А. Місто Ізмаїл... Рис. 160-161, 163, 174.

¹⁰ Сборник исторических материалов по истории Кубанского казачьего войска. Т. III: Войско Верных Черноморских казаков 1787-1196 / Дмитренко И.И. (сост.). Санкт-Петербург, 1896. С. 436.

¹¹ Сапожников І. Топографія фортеці та міста Кілії за описами і графічними джерелами 1650-х – 1790-х рр. *Старожитності Лукомор'я*. 2020. № 2 (2). С. 14.

¹² Рачинский А.В. Походные письма ополченца из Южной Бессарабии. *Русская беседа*. 1858. Т. II. Кн. 10. С. 16.

¹³ Гавриил. Историко-хронологическое описание церквей епархии Херсонской и Таврической. Одесса, 1848. С. 32.

adobe bricks or wattle and daub construction. Even more informative is the description of the same church made by P. Ivanov in September 1901. According to it, the Black Sea Cossacks built their church on the site of the half-ruined Moldavian church “at the expense of A. Holovatyi over the grave of his daughter”, and the mentioned church objects were transferred from it to the temple buildings, erected successively in 1804 – 1809 and 1897. The scholar did not mention a single marble slab in his research paper, except a broken in half tombstone with the inscription “Here is buried Anna Platova, the Don Army Colonel’s wife, who died in 1811”, which was located in the middle of the church fence¹⁴.

Thus, the above-mentioned facts do not give any reason to state that the Black Sea Cossacks had paved the floor of St. Archangel Michael church with marble slabs and even that they brought them to Slobozia. It might have been prevented by the higher military leadership, which had its own plans for those ‘valuable building materials’. On the other hand, an analysis of the size and shape of the eight slabs found in the Danube showed that they (except possibly three) were mostly small in size and shape (Fig. 3-10) and were unusable for such purposes.

However, these fragments of tombstones could only get to the bottom of the river on a boat or a small vessel, on which they could be used as ballast for leveling along the waterline. Obviously, they could have been removed from some cemetery only during the Russian occupation, but it should be noted that at least two slabs were without inscriptions (Fig. 6-7), therefore, were not probably used yet.

STONE SLABS FROM IZMAIL FORTRESS

Slab 9 originates from the territory of St. Constantine and Helena Monastery of Odesa and Izmail eparchy of the UOC, functioning on the territory of the former fortress. The tombstone is embedded in the southern wall of the large utility cellar at a depth of about 4 meters, to the left of the entrance (Fig. 11). Its length is 36 cm, width – 14.5-20.0 cm. The object is too damaged (chipped) for being used in masonry, but it is distinguished by the high quality of engraving and calligraphy (Fig. 12). According to old photographs of the area, the cellar in which the artifact is located was built at the beginning of the 20th century (after 1902) together with the fraternal building of the monastery. During the construction of the stairs to this cellar, another block of white marble of a regular rectangular (elongated and flattened) shape was used, on the opposite surface of which an inscription or ornament may have been carved.

*(...ilen) Garken vefat eden şehid...
Emrullah Çelebi [zade]
İsmail Ağa ru.
(hiyçün fatiha)*

*He passed from...
Martyr Emrullah Çelebi [zade]
son of İsmail Ağa pray a
[fatiha for his soul]*

[Date demolished]

A man named Ismail Aga, who was the son of a high-ranking and respected Emrullah Çelebi, in the epitaph is called a shahid, i.e. a martyr, and so, he could most likely be an officer killed during the war. This is partially confirmed by the fact that the above-

¹⁴ *Иванов П.* Черноморские казаки в Слободзее. *Записки Одесского общества истории и древностей.* 1902. Т. XXXIV. С. 85-86, 80.

mentioned cemetery, located approximately 500 m southwest of the monastery cellar, on the 'Izmail Town Plan', made by F. Kauffer around 1797, is called 'cimetière Martyrs' – the Cemetery of Martyrs (shahids)¹⁵.

About the latter, A. Krasnozhon wrote: "The status of this cemetery was so high that the construction of the elements of a new fortress nearby did not affect its existence in any way. It is possible that such a special name was given to it due to the fact that the victims of Suvorov storm were buried here"¹⁶. However, this version is contradicted by numerous facts of the inhumane attitude toward the Muslim population, military men and their bodies during the capture of Izmail on December 11, 1790: "The losses of the Turks were huge – over 26,000 people were killed. This number is so huge that it is hard to imagine; suffice to say that the Danube, a very considerable river, has become red with human blood. 9,000 were captured, of which 2,000 died of wounds the next day <...> The victor... didn't have mercy on anyone; under the assault of fierce soldiers, everyone died, both those who stubbornly defended themselves and the unarmed, even women and children; piles of corpses were lying everywhere, some were undressed <...> The bodies of the killed Russians were taken out of the city and buried according to a church rite. There were so many corpses of the Turks that it was impossible to bury all the dead in the ground, and in the meantime, their decomposition could cause the spread of infection; therefore, it was ordered to throw the bodies into the Danube, and this work was performed by prisoners, divided into groups. But even with this method, only after 6 days, Izmail was cleansed of corpses"¹⁷.

Thus, the question of when the Cemetery of Martyrs got its name cannot be considered definitively resolved, especially since it is currently impossible to establish the name, time, and place of the war in which Ismail Aga was killed. We should note that there's no point in seeking a similar cemetery in Ochakiv, which fortress was stormed on December 6, 1788, and after that had never returned under the Ottoman flag¹⁸.

Slab 10 is an accidental find of A. Kolobysheko in the mid-1990s in the south-eastern part of the fortress, in the area of the tourist base 'Danube' on the high right slope of the ravine Kodzha Gel (Fig. 13). The marble is white. Dimensions are unknown. A fragment of the epitaph in a very inaccurate drawing, which was given to us by an anonymous local historian, is barely legible. The first line can be said to be an extract of the Quran ayah *وَبَشِّرِ الْمُؤْمِنِينَ صِرًا مُنَالًا هُوَ فَدَحْخَرِيْبِ* (Saff 61/12), which means 'another mercy which you seek: help from Allah and near victory.' In another line, there is a name that is not clear enough to be read, and in one more it is written about '12 Cemaat', a unit of the janissary corps, in which, apparently, the nameless deceased served. Whether that unit was stationed in Izmail, we do not know.

Slab 11 was found in Izmail under unknown circumstances (Fig. 14). Length – 64 cm; width – 56.5 cm; thickness – 7.0-7.7 cm. Material – grayish marble. Photographs of the object were given to us by S. Moskovskiy, a resident of Odesa, who was offered to buy it via Facebook on July 5, 2011. The place of storage of this highly artistic sacred object now is unknown; the informant suggests that it could have gone abroad.

¹⁵ Тютюнджи М., Красножон А. Місто Ізмаїл... Рис. 220, 222.

¹⁶ Красножон А. Ізмаїл на плані Fund Кауффера 1797 р. *Східний світ*. 2022. № 1. С. 41.

¹⁷ Орлов Н. Штурм Измаила Суворовым в 1790 году. Санкт-Петербург, 1890. С. 81, 78-79.

¹⁸ There, "9.500 Turks were killed and 4.500 were captured, in addition to civilians... The corpses of the dead could not be buried in the frozen ground, so they were taken out onto the ice of the estuary, where they lay until spring, attracting predatory birds and beasts" (Русов А. Осада и взятие Очакова (1788). Киев, 1888. С. 45).

Ya Allah
Ya Hafiz...

O! Allah
 O! Hafiz...¹⁹

Such a phrase (spell) was used to protect buildings and property from fire, disease, earthquakes, and destruction during the war. Therefore, this slab could be installed as a sacred amulet on the gate or wall of Izmail fortress. However, it is known that shortly after the first annexation of Izmail to the Russian Empire, the amulet was not present in the named places. The table 'Coats of Arms and Inscriptions Present on *Verks* (Bastions) of Izmail Fortress' created on April 9, 1819, by Lt. Col. A. Litov clearly proves that²⁰.

Nevertheless, O.V. Rachinskyi noted that on April 14, 1856, from the gates of Izmail were removed other "marble slabs with Turkish inscriptions and roses²¹. The same slab with verses from the Quran still remains filled with putty above the door of the fortress cathedral, and the place is whitewashed"²². Here we should say mention that during a meeting with the teacher of Izmail Male Gymnasium, I. Kostenko, on June 28, 1940, near the Small Mosque, the later famous writer V. Hruslanov wrote down: "Time has not affected the old mosque with a half-erased inscription in Arabic at the entrance. The inscription shows the name of the builder of the mosque, and the years when the masons built it to glorify Allah. It stands exactly where she stood on the terrible night of the storm"²³.

So, in this case, there are all grounds to assert that the building of the Small or Lead Mosque, until at least the 1940s, housed a marble slab with a spell, installed for to be protected by Allah. It is entirely possible that in 2010 it was just this slab, that appeared on the black market of historical artifacts for a short time, and it may still be stored in Izmail in order to return someday in the form of an original or a copy to its natural place...

CONCLUSIONS

In 2022, thanks to a rare natural phenomenon and the attentiveness of local historians, the collection of Ottoman tombstones from Izmail is expanded with 10 marble objects all at the same time, on which there are four epitaphs. Although only one of them is dated 1749, which, unfortunately, does not expand the chronology of the known epitaphs of 1719-1756, the objects contain other, previously unknown historical information. On two slabs, former military men of the Ottoman Porte are mentioned – the shahid and officer Ismail Aga and a nameless janissary of the 12th Orta. In addition, from the inscription on the first of them, we learned about the father of Ismail Aga – Emrullah Çelebi, who could have been a resident of Izmail and a teacher at a local educational institution. We should also mention the slab with the names of God, which, apparently, could have been the amulet of the only preserved mosque in Izmail.

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¹⁹ Al-Hafiz – the guardian (one of the 99 names of God).

²⁰ Шлапак М.Е. Неизвестные надписи и изображения в Измаильской крепости. *Нові дослідження пам'яток козацької доби в Україні*. 2015. Вип. 24. С. 555, рис. 1.

²¹ This refers to four identical building slabs on each gate, published over a century ago. See: *Спафарис И. Принадлежащие...* С. 165-167, рис. 4.

²² *Рачинский А.В. Походные письма...* С. 41.

²³ *Грусланов В., Лободін М. Шпага Суворова*. Київ, 1962. С. 69.

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ILLUSTRATIONS



Fig. 1. The zone of underwater finds in Izmail in 2022 (location of the sailboat remains is marked; photo made by L. Kovalskyi)



Fig. 2. Schematic layout plan of 2022 underwater finds (edited by I. Sapozhnykov and O. Sinelnikov)



Fig. 3. Marble tombstone No. 1 from underwater with an inscription
(photos made and edited by O. Sinelnikov)



Fig. 4. Marble tombstone No. 2 from underwater with an inscription (photos made and edited by O. Sinelnikov).



Fig. 5. Marble tombstone No. 3 from underwater (photos made and edited by O. Sinelnikov)



Fig. 6. Marble tombstone No. 4 from underwater
(photos made and edited by O. Sinelnikov)



Fig. 7. Marble tombstone No. 5 from underwater
(photos made and edited by O. Sinelnikov)



Fig. 8. Marble tombstone No. 6 from underwater
(photos made and edited by O. Sinelnikov)



Fig. 9. Marble tombstone No. 7 from underwater
(photos made and edited by O. Sinelnikov)



Fig. 10. Marble tombstone No. 8 from underwater (photos made and edited by O. Sinelnikov)



Fig. 11. The location of tombstone No. 9 in the cellar of the monastery (photo by L. Kovalskiyi)



Fig. 12. Marble tombstone No. 9 with an inscription from the monastery
(photo by L. Kovalskyi)

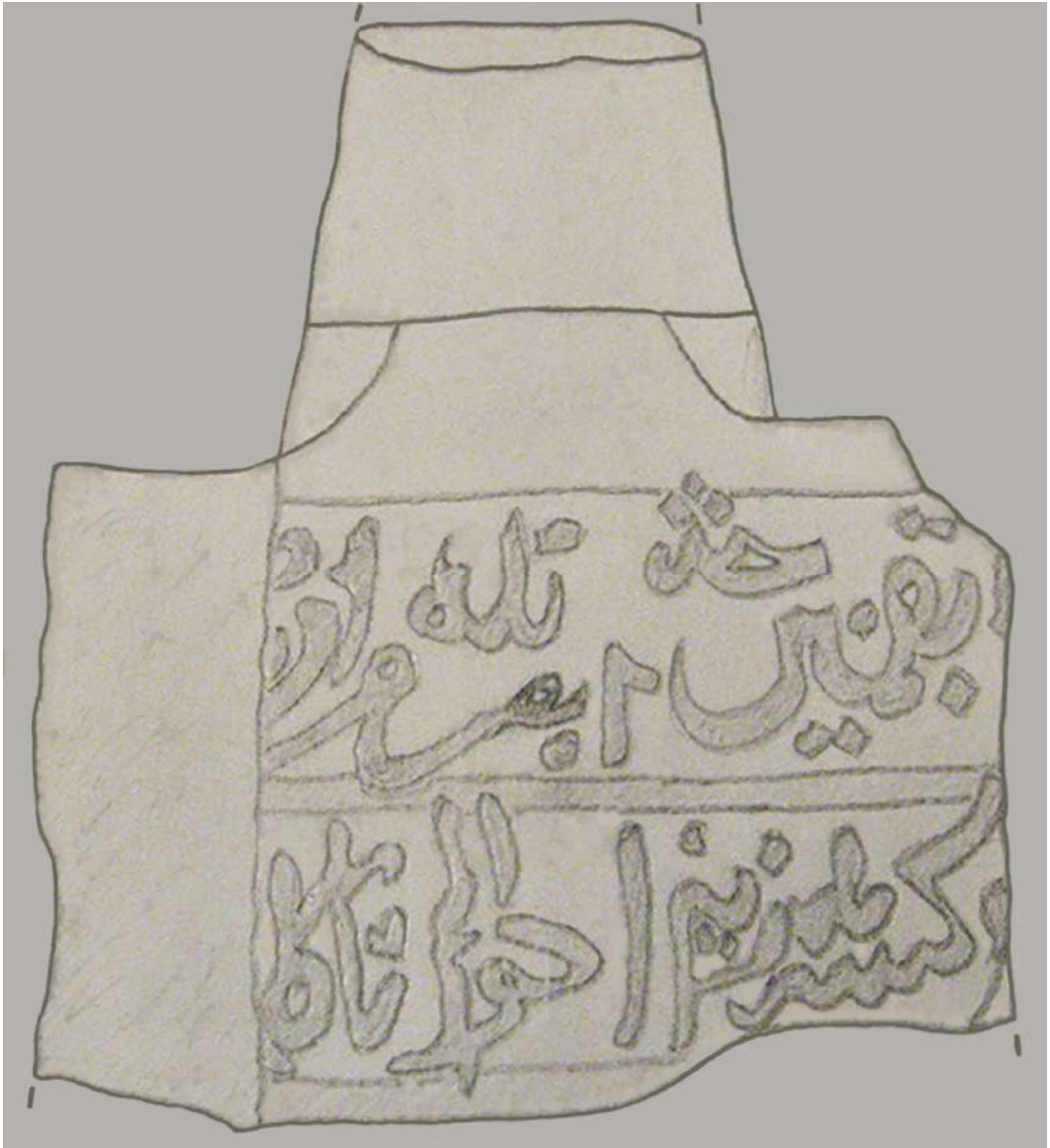


Fig. 13. Marble tombstone No. 10 with an inscription
(drawn by A. Kolobysenko)



Fig. 14. Marble slab-amulet with inscription No. 11
(edited by I. Sapozhnykov and O. Sinelnikov)