

RESEARCH INTO THE CAVE COMPLEXES OF THE KYIV-PECHERSK LAVRA IN THE 1930s: OVERVIEW OF (LITTLE)KNOWN SOURCES¹

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The article deals with the sources concerning the history of the research into the cave complexes of the Kyiv-Pechersk monastery in the 1930 s – various materials created and/or made public at the time when the sacral complex system of interconnected underground passages and cave buildings was turned into the structure of the State Historical and Cultural Preserve «All-Ukrainian Museum Towns» and began to use it to demonstrate the inadmissibility of Christianity and to provide atheism propaganda. It is indicated that evidence of the «new research life» of the Lavra monastery underground complexes in the 1930s was partly archeographically published in the publications prepared by the National Preserve «Kyiv-Pechersk Lavra» research fellows. In the collection of unorganized, unrepresented in publications of recent decades and, for the most part, archival and museum sources on the history of the study of St Antony's (Near) & St Theodosy's (Far) Caves of the Kyiv-Pechersk Lavra during the 1930s, three groups are distinguished: articles and reports in the press and periodicals of that time; various archival documentary materials (papers, reports, correspondence); photographs that recorded the research process. For the first time, photos, reproduced from glass negatives, from the National Preserve «Kyiv-Pechersk Lavra» collection are introduced into scientific use. It is noted that the informational potential of the sources is not exhausted. The considered materials make it possible to verify the history of various directions, including archaeological, research into the Lavra underground labyrinths, clarification of the participants, analysis, evaluation of the results, etc.

Key words: source study, St Antony's (Near) Caves of the Kyiv-Pechersk Lavra, St Theodosy's (Far) Caves of the Kyiv-Pechersk Lavra, archaeological research, Kyiv, 1930 s.

According to the decision adopted in 1990 at the 14 th session of the UNESCO World Heritage Committee, object No. 527 «Kyiv: Saint-Sophia Cathedral and Related Monastic Buildings, Kyiv-Pechersk Lavra» became the first Ukrainian complex monument to be included in the list of World Heritage sites. Unique underground artificial systems, St Antony's (Near) Caves and St Theodosy's (Far) Caves of the Kyiv-Pechersk monastery are part of object No. 527. They have a long history of research – historical, hagiographic, religious, art, cultural, archaeological, speleological, paleographic, myco-, hydro- and geological study, which continues at present days. Taking into account the quantitatively and qualitatively significant body of studies devoted to the underground structures of the Lavra Monastery², it could be assumed that the sources for (re)construction of the history of the

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² The reader is referred to: Матеріали до бібліографії Києво-Печерської лаври: науково-допоміжний бібліографічний покажчик / авт.-упоряд. О.І. Марченко. Київ: НКПІКЗ, 2006. 356 с.; Лаврський альманах: Києво-Печерська лавра в контексті української історії та культури. Київ, 2010. Вип. 23, спецвип. 9: Дослідження монастирських печерних комплексів; Лаврський альманах: Києво-Печерська лавра в контексті української історії та © Yanenko A., 2022

research into the cave complexes have been exhaustively identified, systematized, annotated and analyzed today. However, primarily due to the systematic Sovietization of Ukrainian humanities, which began in the early 1930s, due to the destruction of the «others» and «otherness», inherent in the Russian Soviet-imperial construct, – human life (Holodomor, repression, and the Great Terror), language (linguicide and total Russification), historical documents («archivocide»), cultural heritage objects, memory, – documents and visual images of the first decades of the Bolshevik rule in Ukraine are partly unknown, need revision, rethinking, and sometimes discovery.

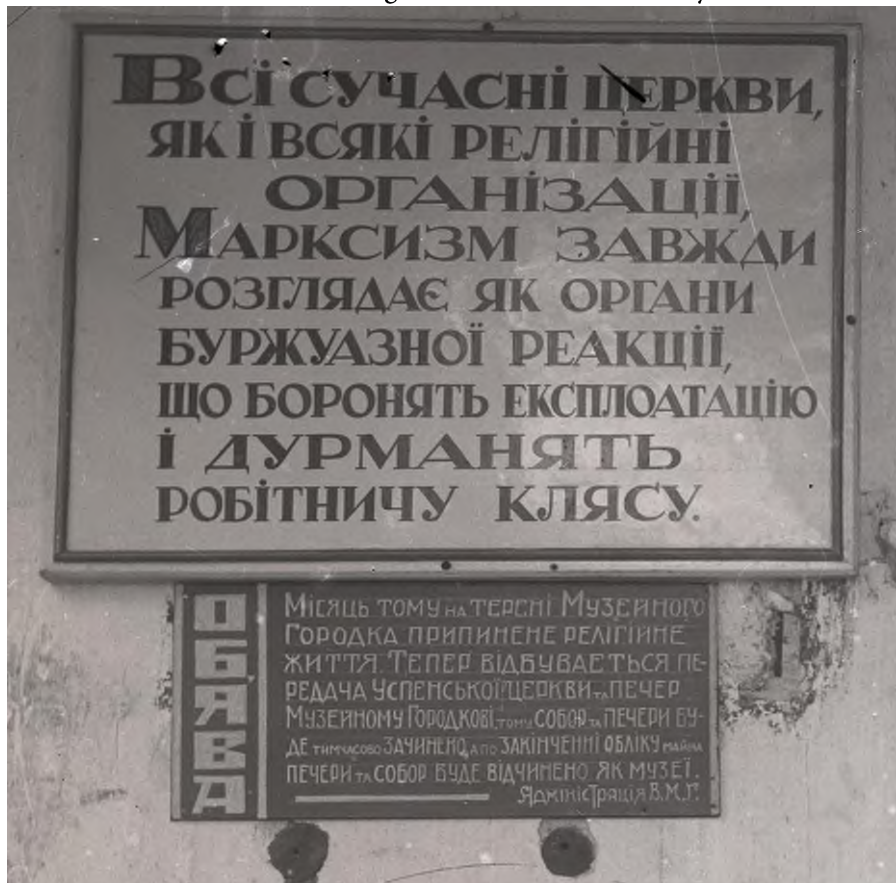


Fig. 1. Announcement concerning «cessation of religious life» on the Kyiv-Pechersk Lavra territory. 1930? (KPL-N-1459)

Рис. 1. Оголошення про «припинення релігійного життя» на території Києво-Печерської лаври. 1930 р.? (КПЛ-Н-1459)

The article aims to review the sources containing information about the history of research into the cave complexes of the Kyiv-Pechersk monastery in the 1930s - various materials created and/or made public at the time when the sacred complex system of interconnected underground passages and cave buildings were used to demonstrate the inadmissibility of Christianity and propaganda of atheism – the new «religion» of the Soviet empire.

культури. Київ, 2012. Вип. 27, спецвип. 10: Дослідження печерних комплексів Києво-Печерської лаври; articles and reports in editions of the National Preserve «Kyiv-Pechersk Lavra» «Могилянські читання», «Rocznik Bołchowitinowski = Болховітинівський щорічник», «Музеї та реставрація у контексті збереження культурної спадщини: актуальні виклики сучасності», etc.

The Near and Far Caves of the Kyiv-Pechersk monastery were handed over to the State Historical and Cultural Preserve «All-Ukrainian Museum Town»³ at the end of 1929, after the decision «On the closure of the Kyiv-Pechersk Lavra and the eviction of its monks» was adopted on November 18. The final liquidation of religious life on the Kyiv-Pechersk Lavra territory was preceded by the «*high-profile case of the Lavra monk Chekhun Yevladii*» - an ideological campaign to discredit the church community. Orthodox archdeacon Yevladii Chekhun was accused by the Soviet authorities of the brutal murder and dismemberment of his mistress. So Bolshevik power representatives decided to turn the finally liquidated Orthodox monastery – «*a nest of darkness, debauchery, and counter-revolution*» – into a «*place of culture*». The Lavra underground complexes became an exhibition object – caves had to be museumified, electrified, excursion routes had to be created, etc. [Яненко, 2020, c. 16] (fig. 1).



Fig. 2. Visitors near the Church of the Exaltation of the Holy Cross – the entrance to the Near Caves of the Kyiv-Pechersk Lavra. On the right – a fragment of the guideboard to St Antony's and St Theodosy's Caves of the monastery. 1930s (KPL-N-1191)

Рис. 2. Відвідувачі біля Хрестовоздвиженської церкви – входу до Ближніх печер Києво-Печерської лаври. Праворуч – фрагмент вказівника до Ближніх та Дальніх підземних комплексів монастиря. 1930-ті рр. (КПЛ-Н-1191)

³ The Preserve was created by the resolution of the All-Ukrainian Central Executive Committee and the Councils of People's Commissars of the UkrSSR dated September 29, 1926 «On the recognition of the former Kyiv-Pechersk Lavra as a historical and cultural state preserve and its transformation into an All-Ukrainian Museum Town».

Simultaneously with the preparation of underground passageways and premises for the reception of visitors, the Lavra Preserve research staff began the study of cave labyrinths, of course, guided in their work by the Bolshevik ideological requirements for museums, the socioeconomic formation principles, the dogmas of Marxism-Leninism, highlighting the «irreconcilable» class struggle and the negative role of religion. Nadiia Heppener, a tour guide from 1929, and later a researcher for the All-Ukrainian Museum Town, in the popular science book «Caves of the Kyiv Lavra», published in 1930, tendentiously noted: *«there are no more “miracles” in the caves, but there are still many the unknown that awaits the researcher; while the monks ruled here – of course, it was impossible to think about the scientific study of the “sacred objects”... the cave is also a historical monument of the unconsciousness and oppression of the working people. Along with the collapse of capitalism, the religious life of the caves also ended. Caves in the workers’ hands will start a new research life and, probably, will provide interesting material for highlighting certain pages of history»* [Гепенер, 1930, с. 61] (fig. 2).

Evidence of the «new research life» of the monastery underground complexes in the 1930s was partly archeographically published in the editions of the National Preserve «Kyiv-Pechersk Lavra». In 2010, Larysa Vynohrodska prepared for publication the materials of N. Heppener on the measurement of air movement, temperature, and ventilation in caves in 1931 – a work plan, reports, maps-diagrams of the labyrinths, given to the head of the All-Ukrainian Museum Town, Petro Kurinnyi [Матеріали з дослідження..., 2010, с. 158–162]. In 2012, Inna Ivakina introduced two documents regarding the first attempts at archaeological research of the Near Caves into scientific use: the report note by the All-Ukrainian Museum Town lecturer, a professional sculptor I. Shmanai «Exploration of the Caves of the Kyiv-Pechersk Lavra» from 1935, and «Diary of Archaeological Excavations in the Museum Town (former Pechersk Lavra)» by the assistant of the Institute of History of Material Culture of the Academy of Sciences of the UkrSSR H. Struhatskyi, started on July 8, 1937 [Археологічні дослідження..., 2012, с. 140–157]. There is a mention of the archaeological work conducted by the research staff of the Institute of Archeology of the Academy of Sciences of the UkrSSR in 1940 in the Near Caves in the guidebook of the All-Ukrainian Museum Town by Petro Kurinnyi, archeographically published in 2020 [Курінний, 2020, с. 215].

In the collection of unorganized, unrepresented in publications of recent decades and, for the most part, archival and museum sources on the history of research into St Antony’s and St Theodosy’s Caves of the Kyiv-Pechersk Lavra during the 1930s, three groups are distinguished: articles and reports in the press and periodicals of that time; various archival documentary materials (papers, reports, correspondence); photographs that recorded the research process.

One of the first to publish information about the attempts to directly investigate the Lavra cave complexes, carried out on the initiative of the All-Ukrainian Museum Town administration, on the pages of Ukrainian periodicals, the newly appointed head of the preserve after the «staff cleansing» in 1933, Nazarii Bahrii. At the end of 1934, in the «Bezvirnyk» monthly, he characterized the exploration of the Near Caves as *«the greatest achievement in the work of the All-Ukrainian Museum Town»*: *«research fellows of the cave department comrades [I.] Shmanai and [B.] Ehers opened and made accessible to the visitor four prison cells with the rings to which the prisoners were chained, with the places where the prisoners had to sit and with the places where they were buried. There are necessarily bricked passages, and niches filled with skeletons in each prison cell... The chamber on the first left side*

passage is especially interesting. It is a very small stone bag with a ring and a place to sit. This small chamber reveals eight bricked niches in the walls on either prison cell side. In some niches there are 2–3 writhed skeletons, in other niches there are headless skeletons. In addition to individual cave casemates, whole piles of skeletons were exposed in cave nooks and crannies, walled up and completely hidden from the human eye... Preliminary scientific studies of things found among the skeletons (leather belts, leather shoes, remnants of clothing, etc.) lead to the conclusion that there were mass massacres here, apparently massacres of rebelling peasants... These explorations were made recently – in January–March 1934, they are being carried out and now with the involvement of various research specialists... These discoveries made a great impression in Kyiv. Notes appeared in the press. The author of this article, together with [I.] Shmanai, made a report on the nature of these excavations and their scientific value on April 7, 1934, in the Kyiv House of Scientists» [Барпій, 1934, с. 35–36] (fig. 3).

In the same issue of «Bezvirnyk», H. Shulman published the paper «The former Lavra Caves in 1934»: «even someone who was here only recently, in 1933, will be surprised by what research workers of the All-Ukrainian Museum Town have done under the leadership of [Bolshevik] party, professional organizations and directorate for this short period. A lot of excavations have been done... In the Near Caves, 4 underground prison cells were discovered, which were obviously a place for political prisoners... Typical features of the Lavra chambers are the rings embedded in the wall, to which the prisoner was chained, then the masonry ledge, which was the place, on which a prisoner was sitting... Excavations near the



Fig. 3. «Reconstruction» of so called «the prison cell with the ring to which the prisoner was chained, with the place where the prisoner had to sit...». 1930s (KPL-N-3417, KPL-Ph-10134)

Рис. 3. «Реконструкція» т.зв. «тюремної камери з кільцем, до якого приковували в'язня, з місцем, де в'язень мав сидіти...». 1930-ті рр. (КПЛ-Н-3417, КПЛ-Ф-10134)

shrine of the so-called “Nestor the Chronicler” make a great impression on visitors. The entrances to a number of still unexplored caves with graffiti (inscriptions and dates) were discovered (Ihnatii Polunin, 1848). The caves are littered with skulls, bones and skeletons, which in part can be said to be the remains of a cemetery that was here for 500 years... the bones found in the Lavra Caves indicate that this was not only a cemetery, but also a place of “humble holy fathers” executions over the rebellious peasants... The window with the inscription “recluse” is now electrified... In one of these niches, a burial in a log was discovered. The corpse rotted, the textile was partially preserved (according to the definition of Prof. Sokolov⁴, “an Italian damask of the 17th century”)) [Шульман, 1934, с. 38–39].



Fig. 4. Osteologic (anthropological) material («pyramids of human bones») discovered during archaeological research in the Near Caves of the Kyiv-Pechersk Lavra in 1937 (KPL-N-1299)

Рис. 4. Остеологічний (антропологічний) матеріал («піраміди людських кісток»), виявлений під час археологічних досліджень у Ближніх печерах Києво-Печерської лаври 1937 р. (КПЛ-Н-1299)

In later years, the employees of the (All)Ukrainian Museum Town illustrated their propaganda publications in popular science papers with photographs of «obvious evidence of the massacre of the “humble holy fathers”-feudalists over the rebellious peasants». O. Zharov, a lecturer-scientist at the (All)Ukrainian Museum Town, in 1936 provided photos for the article about the Museum Town in Kyiv: «Underground prison of the former Kyiv-Pechersk Lavra» and «Human skulls shot through by bullets found in the caves of the Lavra during excavations in 1934». In addition, he noted that the

⁴ It is probably about an art critic Mykola Soboliev (1874–1966).

author of the images was Savelii Horokhov, a professional photographer, who started working at the Preserve as a security guard in the summer of 1933 [Жаров, 1936, с. 41–42].

«One of the underground prisons where the monks of the Lavra monastery dealt with their victims», probably discovered during the works in 1934–1935, was published in 1937 by a research fellow of the Lavra Preserve Yurii Lesnevskiy [Лісневський, 1937, с. 37].



Fig. 5. One of the areas where the archaeological investigation in the Near Caves of the Kyiv-Pechersk monastery was conducted. 1937 (KPL-N-7823)

Рис. 5. Одна з ділянок, де здійснювали археологічні дослідження в Ближніх печерах Києво-Печерського монастиря. 1937 р. (КПЛ-Н-7823)

Promptly information about the archaeological research of the Institute of History of Material Culture of the Academy of Sciences of the UkrSSR in the cave complexes of the monastery in the summer of 1937 appeared in the columns of «Proletarska Pravda» newspaper from July 15: «a number of caves of the Kyiv-Pechersk Lavra, filled with mountains of human bones, are being investigated. The other day, 12 male skulls were found in one of the caves, which was closed by a thick brick wall. These skulls are thickly saturated with oil. It is believed that this cave housed the famous so-called “monastery laboratory” of the Lavra, where monks made “myrrh-gusher heads” ... In Museum Town,

the entire system of caves directly connected with the former underground prisons of the Lavra is now being explored» [Археологічні розкопи..., 1937].



Fig. 6 The dismantling of the wall – the revealed walled cave passage – near the shrine (coffin) with the relics of holy righteous Nestor the Chronicler. 1934? (KPL-N-1371)

Рис. 6. Розборка стіни біля раки з мощами прп. Нестора Літописця у інтер'єрі Ближніх печер Києво-Печерської лаври. 1934 р.? (КПЛ-Н-1371)

In another propaganda report about the work of the Ukrainian Museum Town in 1938, it was reported: *«In recent years, large archaeological excavations have been conducted in the Kyiv-Pechersk Lavra. They gave a lot of new information about the history of the monastery. A number of secret prisons and stone bags with iron rings in the walls were discovered in the caves... Recently, one cave was demolished in the Lavra and whole pyramids of human bones and skulls were found there»* [Строков, 1938, с. 5] (fig. 4).

In January 1939, the Central Anti-Religious Museum (the legal successor of the (All)Ukrainian Museum Town) formed a special commission «for a detailed examination of the contents»/«uncovering» of the relics in the caves of the Kyiv-Pechersk Lavra. Leningrad specialist Vulf Hinzburh was invited to conduct an anatomical and anthropological study of Christian relics. Based on the results of his own research, he published several reports in the Soviet Union press – there was information about the examination of 20 “coffins” in St Theodosy’s (Far) Caves and 40 in St Antony’s (Near) Caves [Гинзбург, 1939; 1939a].

Mentioning the explorations of the underground labyrinths of the Kyiv-Pechersk monastery is contained in unpublished archival materials from the collection of the Scientific Archive of the Institute of Archaeology of NAS of Ukraine. First of all, in Illia Samoilovskiy's typescripts – the chronicle of the archaeological research of the city Kyiv territory since 1917, originally compiled in 1937 and preserved in several copies.



Fig. 7. The board of an anti-religious exhibition with a subheading «Kyiv-Pechersk Lavra is a center of darkness and superstitions. What the archaeological research of the caves in 1937 in the former Kyiv-Pechersk monastery showed». 1939? (Scientific Archive of the Institute of Archaeology of NAS of Ukraine, f. 57)

Рис. 7 Щит антирелігійної виставки Інституту археології АН УРСР «Києво-Печерська лавра – осередок темряви та забобонів. Що показали археологічні дослідження печер 1937 р. у колишній Києво-Печерській лаврі» 1939 р.? (НА ІА НАН України, ф. 57)

In the typescripts is indicated that in March 1934 the All-Ukrainian Museum Town began preliminary excavations in the Lavra Caves: the Preserve staff opened bricked passages, discovered a significant number of human skulls and bones, found burials in logs, «6 prison cells with iron rings in the walls were opened in the caves» [НА ІА НАН України, ф. 63, спр 110, арк. 16; спр. 269, арк. 17]. In 1937, employees of the Institute of the History of Material Culture of the Academy of Sciences of the UkrSSR and the (All)Ukrainian Museum Town carried out excavations in the Near and Far Caves, including the Variazki [Varangian] Caves: they cleared several walled cave passages; recorded ancient burials in logs-coffins; discovered a lot of human skulls and bones, silver and copper ancient coins (in particular, rare examples from the beginning of the 17th century), the remains of earthenware covered

with artistic painting and ornaments, paleographic material, etc. [НА ІА НАН України, ф. 63, спр 110, арк. 26–27; спр. 269, арк. 27–28] (fig. 5). In 1937, artifacts from the 17th and 18th centuries were discovered in the Variazki Caves, the research of which has not been completed: ruined coffins with paintings, Polish and Russian coins [НА ІА НАН України, ф. 63, спр 269а, арк. 29]. In 1940, the Institute of Archeology of the Academy of Sciences of the UkrSSR together with the Central Anti-Religious Museum continued the research into the Near Caves: new underground passages, chambers, and niches were discovered; found rooms filled with human bones, probably taken «from burial niches, which were vacated over time for new burials» According to Illia Samoilo-vskyi, excavations in 1940 showed that the caves served as a place of burials in the second half of the 18th century and that some caves were made in the 17th and 18th c [НА ІА НАН України, ф. 63, спр 269, арк. 13–14].

To clarify the expedition leaders that carried out the excavations in 1937, Ivan Feshchenko's letter-request to the director of the Institute of Archeology of the Academy of Sciences of the UkrSSR, dated August 11, 1956, enables. In the 1950s I. Feshchenko headed the Komisarivska secondary school in the Shyrokolaniv-skyi district of the Mykolaiv region and asked to provide him with a certificate of employment at the Institute of Archaeology in the years before WWII in order to

receive a retirement pension. In the letter, he noted, among other things, that «he also conducted excavations in the Lavra caves» [НА ІА НАН України, ф. 62]. It is likely that it was Ivan Feshchenko



Fig. 8. The burial in a log, discovered during archaeological research into the Near Caves of the Kyiv-Pechersk Lavra. 1937 (KPL-N-3574)

Рис. 8. Поховання в колоді, виявлене під час археологічних досліджень Ближніх печер Києво-Печерської лаври. 1937 р. (КПЛ-Н-3574)

(not «Feshok»), together with I. Samoilovskiy and H. Struhatskiy, worked under the leadership of T. Movchaniskiy in the Near Caves in 1937 [Археологічні дослідження..., 2012, с. 140, 143].



Fig.9. One of the areas where the archaeological investigation in the Near Caves of the Kyiv-Pechersk monastery was conducted, and paleographic material was discovered. 1937 (KPL-N-1363)

Рис. 9. Одна з ділянок в Ближніх печерах Києво-Печерського монастиря, де здійснювали археологічні дослідження, та було виявлено палеографічний матеріал. 1937 р. (КПЛ-Н-1363)

Two typewritten copies of the report of anatomical and anthropological studies conducted in 1939 are kept in the National Preserve «Kyiv-Pechersk Lavra» collection. These materials were sent by the author – an anthropologist Vulf Hinzburh, – at the request of the head of the preserve Anatolii Yevtushenko in 1952 [КПЛ-А-400, КПЛ-А-401].

The most quantitative group of sources that recorded the research into the cave complexes of the Lavra monastery in the 1930s are photographic images. There are negatives on glass photographic plates and paper prints, which are now kept in the National Preserve «Kyiv-Pechersk Lavra» collection. The original photo negatives were created during the explorations of the underground labyrinths in 1934 and 1937, as well as during the «uncovering» of the relics in 1939. The paper prints were partly made in the 1930s or printed from the negatives in the 1950s. As a result of the relocation and damage to museum collections during WWII, a significant amount of photo negatives partially lost their attributions, the post-war inventory documentation indicates inaccurate and/or missing dating of the pictures. According to the current documentation, the images on glass photographic plates are mostly attributed as: «view of caves», «interior view of caves», «niche», «burial of relics in

the caves of the Kyiv-Pechersk Lavra», «coffin», «skulls», «skeleton», «coffin/shrine with relics», «opening of the relics by the government commission», etc. These circumstances gave reason to the researchers to assume that the photographs – recording the archaeological works in 1934 and 1937 – were lost [Археологічні дослідження..., 2012, с. 140].



Fig. 10. The work of the special commission «for a detailed examination of the contents»/«uncovering» of the relics on the Near Caves of the Kyiv-Pechersk monastery. Second from the right is Vulf Hinzburh. 1939 (KPL-N-1285)
Рис. 10. Робота спеціальної комісії з розкриття мощей на Ближніх печерах Києво-Печерської лаври. Другий праворуч Вульф Гінзбург. 1939 р. (КПЛ-Н-1285)

However, the analysis of published and archival materials and information made public in periodicals of the 1930s sometimes makes it possible to clarify the dating of photos taken in the Lavra cave complexes. Several original photos from 1934 have been preserved (KPL-N-1342, 1347, 1370, 1371, 1372, 2881, 2882, 3023), in particular, a recording of the dismantling of the wall – the revealed walled cave passage – near the shrine (coffin) with the relics of holy righteous Nestor the Chronicler. This work was pointed out in the report note by I. Shmanai «Exploration of the Caves of the Kyiv-Pechersk Lavra» [Археологічні дослідження..., 2012, с. 142] (fig. 6).

A glass photo negative from the collection of the Scientific Archive of the Institute of Archaeology of NAS of Ukraine makes it possible to identify the photos of the archaeological research in the Lavra caves in 1937 from National Preserve «Kyiv-Pechersk Lavra» collection. The glass photo negative depicts the board of an anti-religious exhibition, probably from 1939, which has a subheading «Kyiv-Pechersk Lavra is a center of darkness and superstitions. What the archaeological

research of the caves in 1937 in the former Kyiv-Pechersk monastery showed» (fig. 7) [HA IA HAH України, ф. 57]. Photographs used for the design of the exhibition board or similar to them are preserved: cave interiors; fixation of the dismantling of walled passages; crypts; niches; burials in logs; anthropological remains (fragments of skeletons, skulls, bones), etc. (fig. 8–9). Visually documented is the work of a special commission for the study of relics, formed in 1939, consisting of historians, archaeologists, anthropologists, doctors, museum staff, and public representatives. Nevertheless, most of the preserved photos were taken in the Near Caves (fig. 10). Feasible that the Far Caves interiors, above all the shrines (coffins) with the relics of Pechersk Saints, were photographed in 1937 (fig. 11).



Fig. 11. Relics of St. Theophilus, Archbishop of Novgorod, in the interior of the Far Caves of the Kyiv-Pechersk Lavra. 1930s (KPL-N-1292)

Рис. 11. Моці прп. Феофіла, єпископа Новгородського в інтер'єрі Дальніх печер Києво-Печерської лаври. 1930-ті рр. (КПЛ-Н-1292)

A review of (little) known sources regarding the research into the Near, Far, and Variazki [Varangian] Caves of the Kyiv-Pechersk Lavra during the 1930s allows us to assert that their informational potential is not exhausted. The available archival and published materials enable the verification of the history of various explorations conducted in the underground labyrinths, clarifying the participants of these events, analysis and evaluation of the research results, and so on. It is important to further identify newspaper reports in the local, regional, and union press, to check and clarify the attributions and interpretations of photographic images from National Preserve «Kyiv-Pechersk Lavra» collection («Negatives» and «Photos» storage groups), to find mentions concerning the cave studies in the epistolary heritage of researchers, find out additional information about explorations of 1940, etc. At

the same time, it is significant rethinking the entire body of available documentary and visual evidence. It is promising not only to (re)evaluate the empirical level of conducted cave research, analysis, synthesis, and generalization of information about established facts, discovered objects, and artifacts, but also to consider the phenomenon of studying the Kyiv-Pechersk Lavra Caves in the 1930s as a tool of Soviet imperial ideology, as an effective way anti-religious propaganda – construction of «enemies» and «executioners» on the basis of «indisputable» material culture proofs, pulling out and erasing from the historical process the «other» and the «inconvenient» for Bolshevik authority.

ЛІТЕРАТУРА

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ДОСЛІДЖЕННЯ ПЕЧЕРНИХ КОМПЛЕКСІВ КИЄВО-ПЕЧЕРСЬКОЇ ЛАВРИ
У 1930-х рр.: ОГЛЯД (МАЛО)ВІДОМИХ ДЖЕРЕЛ

Анна ЯНЕНКО

Національний заповідник «Києво-Печерська лавра»,
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Розглянуто джерела щодо історії вивчення печерних комплексів Києво-Печерського монастиря в 1930-х роках – різні матеріали, створені та/або оприлюднені в той час, коли сакральну складну систему взаємопов'язаних підземних ходів і печерних приміщень використовували для демонстрації неприйнятності християнства та пропаганди атеїзму – нової «релігії» радянської імперії. Зазначено, що свідчення «нового наукового життя» лаврських підземних комплексів почасти археографічно оприлюднені у виданнях Національного заповідника «Києво-Печерська лавра». У сукупності неупорядкованих нерепрезентованих у виданнях останніх десятиліть та здебільша неопублікованих джерел з історії вивчення Дальніх і Ближніх печер Києво-Печерської лаври протягом указанного часу виокремлено три групи: статті й повідомлення у тогочасній пресі та періодичних виданнях; різні архівні документальні матеріали (наукові розвідки, звіти, листування); фотографії, що зафіксували дослідницьких процес. Вперше до наукового обігу залучено низку світлин з уточненою атрибуцією.

Наголошено, що інформаційний потенціал наявних архівних та опублікованих матеріалів невичерпаний. Зазначено, що візуальні й документальні джерела уможливають верифікацію історії різних за спрямуванням досліджень підземних лабіринтів, уточнення складу учасників подій можуть бути використані для (пере)оцінки емпіричного рівня здійснених досліджень, аналізу, синтезу та узагальнення інформації про встановлені факти, виявлені об'єкти й знахідки. Констатовано, що наявні джерела також є підставою розгляду явища вивчення лаврських печер у 1930-х роках як інструмента радянської імперської ідеології.

Ключові слова: джерелознавство, Антонієві (Ближні) печери, Феодосієві (Дальні) печери, Києво-Печерський монастир, археологічні дослідження, Київ, 1930-ті роки.