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## REVIEWS AND SHORT REVIEW NOTES

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### THE HISTORICAL AND CULTURAL HERITAGE OF THE BERNARDINE MONASTERY IN DUBNO

(Review) Vira Hupalo, *Bernardynskiy monastyr u Dubni ta funeralna kultura Volynskoi shliakhty u XVII – pershii polovyni XIX st. (za materialamy arkeolohichnykh doslid-zhen)* [Bernardine monastery in Dubno and the funerary culture of the Volhynian nobility in the 17<sup>th</sup> – the first half of the 19<sup>th</sup> centuries)]. Lviv 2022: Prostr M, pp. 704.

In the history and culture of Ukraine, there are many so-called “white spots” that hide, distort, or falsely highlight important historical events, activities of personalities, societies, brotherhoods, communities, and different military, public, religious, and other associations. The post-Medieval and Early Modern era are particularly complex and multifaceted. For the population of Ukraine, the period of the 16<sup>th</sup> century is associated with the absence of a national state, the difficult situation of the Ukrainian church, the spread of the Reformation, Catholicism, the dominance of the clergy in society, *etc.* At the same time, the Early Modern era is characterized by certain changes and innovations in social life. Among them, the activity of the Polish-Lithuanian Commonwealth on the Ukrainian lands, the adoption, and consequences of the Union of Brest, the establishment of the Order of Saint Basil the Great, the introduction of reforms by Metropolitan Velamin Rutski, the opening, and activity of universities, collegia, fraternal schools, several influential Catholic, Orthodox, and Protestant orders, *etc.*

Under the dominant influence of Russian politics and ideology, many important issues in the history of modern Ukraine have remained outside the attention of official historical

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science until recently. The Modern era brought new ideas, opinions, traditions, discoveries, achievements, and interpretations from the West to Ukrainian lands. Through the prism of modern philosophical views, the Modern era can be considered as a specific ensemble of particular socio-cultural norms, views, and practices that arose as a result of the implementation of the leading ideas of the Renaissance, Enlightenment, and Modern era.

The work reviewed here by a modern Ukrainian archaeologist, doctor of historical sciences, senior researcher of the Institute of Ukrainian Studies of the National Academy of Sciences of Ukraine Vira Hupalo (2022) is devoted to one of the important, little-known, and difficult issues of this complex period. This comprehensive historical and archaeological work (704 p.) on the Bernardine monastery in Dubno, and in particular on the funerary culture of the Volhynian nobility in the 17<sup>th</sup> – the first half of the 19<sup>th</sup> centuries, was prepared based on the results of the archaeological research carried out by the author, but also using written, ethnographic, cartographic, iconographic, and other sources. The uniqueness of this work resulted from the fact that it is the first solid attempt in Ukrainian historiography based on one site to research, estimate, classify, summarize and analyze the context of archaeological finds of funerary culture, belonging to different periods of the Modern era. The work is well illustrated with various groups of documents, plans, schemes, photos of personalities, finds, photographs of the process of archaeological research, *etc.* It consists of the author's foreword, seven chapters, conclusions, a list of used sources and literature, and is also supplemented with appendices, a catalog, a list of abbreviations, and an English-language summary, which in the end amounts to over 77 printed pages.

In the foreword, the author makes a small excursion into the problems of the emergence, distribution, and research of the historical and cultural heritage of Latin monasticism in Eastern Europe. Based on information from the works of J. Kowalczyk, S. Rychkov, M. Kurzej, A. Betlej, and other historical and contemporary authors, the researcher noted that only in the lands of Western Volyn' at the end of the 18th century, there were 48 Latin monastic houses, 140 churches, and many castle chapels (p. 10). Most of them have not yet been examined by archaeologists.

The first chapter of V. Hupalo's monographic study is devoted to the characteristics of the source base and historiography of research. There is no doubt that the difficulty of searching for written sources in archival institutions is caused by changes in the subordination of the monastery to different provinces (Polish, Lithuanian, Russian) in different periods of history. However, the author was able to find valuable information and materials about the foundation and activities of the monastery in the archives of the Sanguszkos and the Bernardines in Kraków, in the library of the Theological Seminary in Warsaw, in the Russian State Historical Archive in St. Petersburg, in the state archives of the Zhytomyr and Ternopil regions, in the collections of the Lviv National Museum of Art and many other Ukrainian and foreign archival institutions and libraries.

A special group of the source base includes the results of archaeological research. The peculiarity of the discovered artefacts result from the features of research carried out in

different places of the sacral complex, in particular, in crypts, regular ground burials under the floor of the nave, in the narthex, and outside the church building. It should be noted that the discovered osteological material and grave goods (clothes, shoes, jewellery, decorations, *etc.*), christograms, epitaphs, *etc.*, provided a large amount of scientific information that can be used to write works related to archaeological science, for example, on history, ethnology, anthropology, philology, medicine, culture, which raises the scientific interdisciplinary significance of the work.

Regarding the historiography of research, Vira Hupalo approached the interpretation of the studied period in a rather sophisticated way, starting with the influence of the Enlightenment, which, in her opinion, created the conditions for a “fresh look” at the place of man in society (p. 17). We can agree with this, but we must note that Enlightenment represents a later stage already. It was preceded by the Renaissance, which found its specific expression in architecture, art, and ultimately in various types of creativity. As for the Enlightenment, it did not support religion. Many famous scholars associated with this intellectual movement (for example René Descartes) spoke from the position of deism, *i.e.*, the simultaneous acceptance of material and spiritual principles as the basis of existence, or became atheists, which contradicted many religious canons. The researcher critically approached the assessment of historiography. In her opinion, the first descriptions of Dubno belong to Józef Ignacy Kraszewski, who in 1840 in Vilnius published a two-volume work in Polish “Memories about Volyn’, Polissya and Lithuania”. The work has a descriptive nature in the presentation of the material and many inaccuracies, some of which were emphasized by V. Hupalo (p. 17).

Among the works of Russian authors devoted to the Dubno monastery, the researcher managed to find several rare publications. In particular, the work of Józef Dunin-Karwicki, where information about the rebuilding of the church and monastery, the reconstruction of its premises, which took place after the destruction in 1795 of the Polish-Lithuanian Commonwealth by Russia and the annexation of Right-Bank Ukraine as a result is mentioned briefly (Dunin-Karwicki 1893, 43); in the publication of M. Luchytskii, the reader’s attention is focused on the forced repurposing of the Catholic monastery in Dubno into an Orthodox one (Luchytskii 1876, 387-389); M. Teodorovych collected interesting historical and statistical data about churches and monasteries in Volhynia, including the monastery in Dubno (Teodorovych 1889), *etc.*

However, V. Hupalo associates the first professional survey of the architectural ensemble of the monastery in Dubno with the name of the Polish engineer Alexander Pawłowski. It was he who was the first among researchers to make a professional architectural description of the monastery, drew up a situational plan of the monument, which he supplemented with pictures and photographs (p. 21). Many of those buildings are long gone or exist in a rebuilt form.

Logically concluding the review of historiography, the researcher moves on to her own interpretation of the history of the urban complex in Dubno and the appearance of the

church and Bernardynian monastery in Dubno. This is represented by a separate unit in the second section of her work. First of all, she reasonably pays attention to the surrounding landscape and various natural factors that often decisively influenced the appearance of settlements in the Old Rus' period. According to the archaeological data, the fortified settlement of Dubno appeared at the end of the 10<sup>th</sup>-11<sup>th</sup> centuries.

In terms of historical topography, a *posad*, a *dytynets*, cult, residential, industrial, economic, and other buildings are distinguished within the settlement (Pryshchepa 2013, 105). The first mention of Dubno on the pages of the Hypatian Codex is dated back to 1100. Based on the results of previous research on the historical topography of Dubno, in particular the publications of Yu. Pshenychnyi (2015), P. Rychkov (2012), B. Pryshchepa, and others the author made a unified attempt to reconstruct the earliest development of the city and places in it of the Bernardine monastery. For the reader's visual imagination of the appearance of the city at the end of the 19th century, the work contains several images of the monastery, streets, residential and religious buildings, fortifications, and other structures of the city.

Patronage was of great importance for the activity of the monastery, to which the author devotes a special place in the book. The custodians of the monastery belong to the rich and respectable Ostrogski, Zasławski, Lubomirski, and Sanguszko families, who periodically made generous donations to the monastery. But at the end of the 18<sup>th</sup> century, Russia destroyed the Commonwealth and robbed most of its possessions. Then the Bernardynian monastery of Dubno fell under the Russian yoke and remained in it until the end of World War I. The researcher claims that it was not just a period of great decline (religious, economic, social, national, cultural), but of wild Russian tyranny, when everything non-Russian was brutally suppressed, the Catholic clergy were forced to swear allegiance to the Russian tsar, the Russian language was imposed, and the de-structurization and reorganization of all structures, including the monastery were carried out with using of forceful methods (pp. 61–69).

The third section of the work "Architecture of the church-monastery complex" is valuable for its content and research results. The author unified the plan prepared by O. Pawłowsky (1865), critically supplemented it with the information provided by P. Bohdziewicz (1872), visitation materials, and data of other authors. Using this plan, she indicated the places and years of excavations conducted by her from 1995 till 2007 (p. 76). She examined in detail the infill, material, and construction features of the foundations of the church, crypts, support pillars, and other structures located in different parts of the building. A separate subsection of the third chapter of the monograph includes the results of research on the complex of monastic cells and their undercrofts. At the beginning of the chapter is the subsection devoted to the characteristics of the architectural decoration of the facade, the interiors of the church (the collection of 18<sup>th</sup>-century icons is extremely rich), the complex of monastic cells, the fresco wall painting of the temple, *etc.* In our opinion, the work successfully combines modern and old photographs, architectural drawings from

Russian, Polish, and Ukrainian archival institutions, private collections, and researchers' publications.

Special attention is deserved by chapter 4, which is devoted to the main results of archaeological research on burial sites. The author divided them into separate groups (graves dug in the earth, underground burials, private tombs, and crypts). It seems that each group represents an expression of a certain social level of the buried. The chapter is supplemented by numerous colour photos, drawings, plans, and diagrams.

In the next, fifth chapter of the monograph, the researcher gives a detailed description of the grave goods. Different models of coffins are distinguished, and the peculiarities and variety of their decoration are indicated. A special place is given to the study of christograms and monograms that were deposited on coffins. Headdresses, shoes, and clothing of various categories of the deceased were examined in detail, which demonstrates the cohabitation of various ethnocultural heritages (Rusyn, Polish, Western European). The materials of the clothing, headdresses, shoes, and body coverings found in the burials, which vary in price, indicate the buried persons belonged to different property and social groups. Archaeological finds, and numerous photos from contemporary paintings became the basis for the reconstruction of the clothing of the Modern era. In particular, *zhupans*, *kontusze*, *ferezie*, *delie*, and other items were identified in the men's secular burials (pp. 305-336). According to ethnography, the women's clothing made of expensive fabrics in a refined style of Western Europe of the 16<sup>th</sup>-19<sup>th</sup> centuries is equally interesting (pp. 342-359).

A separate group of the funerary culture of the sites consists of uniforms of representatives of various social groups. According to certain characteristics, the researcher classifies them in a logical scheme (including voivodeship, military, monks of the Military Order of Malta, etc.), provides a detailed description, and existing analogies. The grave goods complement the burial significantly. First of all, there were various medallions, crosses, insignia, and rosaries with the body. Most of them were important for the popularization of monastic orders (Bernardines, Carmelites, Jesuits, Dominicans, etc.), religious rites (Christmas, Easter, etc.), veneration of saints, etc. In many burials, items such as scapulars, wearable icons, reliquaries, rings, personal items (cold weapons, firearms, tinderboxes, metal keys, etc.), different coins, and other items were discovered.

The author named the sixth chapter of the monograph "Identification of persons". Based on written sources and archaeological materials from the middle of the 17<sup>th</sup> century till the beginning of the second half of the 19<sup>th</sup> century, she chronologically managed to identify 178 people buried in different parts of the monastery. Among them were novices, artisan brothers, musicians, choristers, ordinary monks, fathers, and higher clergy. A separate part of the chapter is devoted to the burial of founders, collators, benefactors, etc. From a large number of secular burials, it was possible to establish the names of only 46 people. Most of them represent ruling families, nobility, patrons, and donators.

The author concludes her research with the seventh chapter "Funeral Ritual: Spiritual Background and Scenario". Using numerous works, and general ideas of medieval theo-

logical doctrines, the author covers the current problems of death. Considerable attention is paid to the issue of the formation of the image of a “good death”. Preparation of living wills for burial, transfer of movable property and real estate, as well as monetary donations, are practiced often. The author distinguishes different types of death, and that they can be divided into two main groups: unexpected and expected. The category of expected death is described in detail in this chapter (the last service on the body, preparation of the burial place, preparation of the coffin, farewell ceremony, funeral procession, mourning decoration of the temple, posthumous tribute, *etc.*).

In conclusion, we should note that the monograph of Vira Hupalo is a valuable piece of modern, comprehensive, fundamental, and multifaceted scientific research. Based on one site and the analogies found, the author obtained unique data, widely used various methods of scientific research, supplemented archaeological material with written and other sources, and involved specialists from various fields for cooperation, which really expands the scientific significance and prospects of applying the results of this work in the study of history. the historical and cultural heritage of the Polish and Ukrainian people of the Modern era.

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