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PROVINCIAL ARISTOCRATIC MANORS OF MYKOLAIV REGION

- *Abstract* -

In this article, on the basis of materials of the State archive of the Mykolaiv area and some other published sources, the questions of origin, functioning and saving of provincial estates of the Mykolaiv area are considered. Estates located in different cities and villages of Ukraine represent unique values of Ukrainian culture. In modern Ukrainian science, noble estate researchers focus their attention on the identity of the homestead world, on the role of estates as centers of formation, development and preservation of dominant features of the country's culture. The main purpose of the study is to find out the peculiarities of formation and development of the provincial noble estate of Mykolaiv region in cultural and historical aspect on the example of the estates of Arkas, Erdeli and Skarzhinsky.

Keywords: Noble manors; Ukrainian culture; Mostove village; Trikrati village; Bogdanivka village; Arkas; Erdeli; Skarzhinsky.

Introduction

An integral part of Ukraine's cultural heritage is the country's noble estate. The national values, which indisputably belong to the homestead culture, which presents special forms of life, communication, housing, economy, etc., are returning to Ukrainian culture. Estates located in different cities and villages of Ukraine represent unique values of Ukrainian culture. In the territory of Mykolaiv region there were also estates that were built in the time of the Russian Empire. These estates belonged to the prominent aristocratic families of Arcas, Skarzhinsky, Erdeli, Reno, Koble, Lambert, and others who made a significant contribution to the well-being of the city and the region. And some of the preserved estates are monuments of architectural art.

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The Problem Statement

The traditions were especially carefully preserved in the countryside, in a family homestead that represented a small homeland, where the connection of generations was always maintained. True life is unthinkable without respect for these traditions, without comprehending the historical past of our people, an integral part of which was the gentry.

The phenomenon of the estate is not fully understood. The more time separates us from the period of the real existence of the homestead culture, the more relevant is the awareness of the importance of the noble estate and its various components.

The fates of most preserved estates today are of grave concern. The old estates are being destroyed and privately owned. The latter phenomenon has extremely negative consequences: the architecture and interior of the estates change according to the tastes of the customer. The estates are losing their significance as a socio-cultural phenomenon in Ukraine's cultural space. Therefore, we need to look for ways out of this situation, with the help of state structures, sponsors and philanthropists. Only such a policy will help to preserve the cultural landscape of Ukraine and become one of the elements of preserving national identity.

Research Analyses

In the pre-revolutionary period, this topic was studied in the following aspects: economic (explored ways of managing the domestic economy, its profitability, methods of organization, etc.); social (studying the conditions of cohabitation and mutual influence of different groups of society - nobles, peasants, courtiers, servants, etc.); artistic and aesthetic (study of artistic trends, architectural styles, aesthetic views, etc.)¹.

In Soviet historiography, a new wave of interest in estates was linked to their tragic fates after the October 1917 coup. However, the repression of the 1930s halted the research. The return to this theme occurred after World War II - in the late 40's – early 50's of XX century. An analysis of the historiography of the time shows

¹ Lukomskiy, G. (1917). *Starinnyie usadbyi Harkovskoy gubernii. Uezdy: Ahtyrskiy, Bogoduhovskiy, Volkovskiy, Sumskiy, Harkovskiy*. S-Pb., Izd. N.V. Kleynmihel. 116 p.; Bochkarev, V. (1911). *Byit pomeschichih krestyan. Velikaya reforma. Russkoe obschestvo i krestyanskiy vopros v proshlom i nastoyaschem. Yubileynoe izdanie*. Moskva: Tip. I. D. Syitina. 3. P. 22-40.; Sakulin, P. (1911). *Krepostnaya intelligentsiya. Velikaya reforma. Russkoe obschestvo i krestyanskiy vopros v proshlom i nastoyaschem. Yubileynoe izdanie*. Moskva: Tip. I. D. Syitina. 3. P. 66-104.

that the object of study was predominantly the architecture² and gardening art of the noble manor³. In Soviet historiography, much attention has also been paid to the study of the socio-economic aspect of landlords. The large noble estate at different stages of its existence was analyzed, the problems of the ratio of land use methods were considered.

In modern Ukrainian science, noble estate researchers focus their attention on the identity of the homestead world, on the role of estates as centers of formation, development and preservation of dominant features of the country's culture⁴. Each estate had its own history and destiny, in which the lives and characters of their creators and owners were reflected⁵. Researchers note the presence of a special homestead worldview, which was realized in the individual and family consciousness of the nobleman⁶. Scientists emphasize that the value and semantic basis of the nobility's estate are the techniques and mechanisms of socialization of the nobleman's personality⁷, his human capacity for social and cultural interaction⁸.

The purpose of the article is to find out the peculiarities of the formation and development of the provincial noble estate of Mykolaiv region in cultural and historical aspect.

² Zgura, V. (1923). Obschestvo izucheniya russkoy usadby. *Arhitektura*. P.3-5, 69-71.

³ Vergunov, A. (1988). *Russkie sady i parki*. Moskva: Nauka. 412 p.

⁴ Budzar, M. (2011). Istoryko-kulturna model panskoi silskoi sadyby v Ukraini XVIII- XIX stolit: teoretychni zasady doslidzhennia. *Visnyk Derzhavnoi akademii kerivnykh kadrov kultury i mystetstv: Shchokvartalnyi naukovyi zhurnal*. Kyiv. 2. P. 145-149; Budzar, M. (2015). Khudozhno-kulturna spadshchyna panskoi sadyby Livoberezhnoi Ukrainy XIX – pochatku XX st.: varianty istorychnykh prezentatsii. *Kyivski istorychni studii : zbirnyk naukovykh prats*. Kyiv. un-t im. B. Hrinchenka; redkol. Kyiv: Kyiv un-t im. B. Hrinchenka. 1. P. 98-107.

⁵ Tovstoliak, N. (2007). Sadyba Kachanivka yak ob'iekt doslidzen sadyboznavstva. *Problemy i perspektyvy muzeiefikatsii starovynnykh dvorianskykh sadyb Ukrainy kintsia XVIII – pochatku XX st.: Materialy Kachanivskykh yuvileinykh naukovykh chytan*. Halych. P. 18-23.

⁶ Gaidai, O.M. (2014). Parafiievskiy maietok P. Kharytonenka v istorii povsiakdennosti. *Naukovi pratsi: naukovo-metodychnyi zhurnal*. Mykolaiv: Vyd-vo ChDU im. Petra Mohyly. 215. Istoriiia. P. 7-11.

⁷ Tsyhanenko, L. (2010). *Dvorianstvo Pivdnia Ukrainy (druha polovyna XIX st. – 1917 r.): monohrafiia*. Izmail: SMYL. 384 p.

⁸ Biketov, S. (2015). Evoliutsiia ukraiinskoï sadyby II pol. XVIII – ser. XIX st. (vid palatsovo-parkovoho ansamblu velmozhni do “priyutu” dvorianskoï intelihentsii). *Problemy rozvytku miskoho seredovyshcha*. 2. P. 111-130.

Research methodology

The basis of the research methodology is a systematic approach. This aspect of the study involves the analysis of the provincial homestead of Mykolaiv region as a complex, multifaceted phenomenon, consisting of elements, the links between which form a relatively unchanged structure and ensure its integrity. In analyzing the empirical basis of the study, traditional principles of historicism, objectivity, systematicity, concreteness, comprehensiveness, and reliance on historical sources were also used.

The scientific novelty is the use of previously unpublished archival sources when attempting to study homestead culture and consider provincial estates of well-known noble families of Mykolaiv region.

Statement of the basic material

Provincial farmstead – a special spiritual and material complex that could exist only in rural areas. The uniqueness of the culture, its attachment to the place and the nature of the area is reflected in the natural-architectural style of the estate and in the processes of daily life. The basis of the estate mentality was the image of a native home, a family nest, which occupies a prominent place in the structure of noble culture⁹. It forms the socio-cultural foundation, which results in the ordering of the phenomenon of the native home. The spiritually rich atmosphere of the home, with its extraordinary charm, measured style of daily life, the ability of the inhabitants to retain the remoteness of ancient times, represented a generic nest in microcosmic space. The ideological load of the estates was focused on the full life of the inhabitants, the achievement of spiritual harmony and peace. The acquisition of a center of spiritual habitation, an ancestral nest made it possible to reasonably arrange the living space, to engage in spiritual and moral self-improvement. In this case, the artistic image of the house (manor) acts as a mediator in the relationship of man with natural and mental reality.

The provincial homestead community in southern Ukraine is multifaceted, as it summarizes the life and creative experience of all participants in the cultural process in which their inner energy and practical experience is revealed and embodied. But it is philosophical reflection that provides integration processes in the homestead community, forming a new content of culture at the turn of the nineteenth and twentieth centuries in a period of search for new forms of being, reevaluation of values and nihilism of individual representatives of the peasantry. The phenomenon

⁹ Gaidai, O. (2012). Dukhovni tradytsii rodyny Kharytonenkiv. *Istorychnyi arkhiv. Naukovi studii: Zbirnyk naukovykh prats*. Mykolaiv: Vyd-vo ChDU imeni P. Mohyly, # 9. P. 24-28.

of interaction of noble and peasant traditions in the space of a country estate, which in the presence of some negative features does not become less significant, retains its influence on the spiritual world of the inhabitants – the mind, feelings, thinking, which contributed to the awareness, understanding and acceptance of cultural and aesthetic values bringing culture into the social quality of every resident of the estate.

Adequate perception of homestead culture society has approached only at the present stage. The practice of historical interpretations at the time of changing political and economic formations, in which the history of culture should fit within the prevailing ideology, now presupposes a return to the cultural heritage, and in particular to the heritage of the nobility. The modern gradation of national cultural values gives the noble estate a special place. At the same time, it is impossible to apply the common criteria to the object of study, given the loss of traditions of the homestead culture, the fragmented composition of the remaining estates, the impossibility of a holistic perception of its cultural and social context. The culture of the provincial aristocratic estate, whose phenomenon during its existence, during its material loss and during its spiritual revival, should, if possible, be studied in the complex of all problems - theological, cultural, historical, art. Only then will it be possible to fully comprehend and evaluate the contribution left by the provincial estate of Mykolaiv region to the development of Ukrainian culture. In the second half of XVIII – early XIX century. the ranks of the nobility of the southern Ukrainian provinces significantly increased at the expense of immigrants from European countries. An important place in this process belonged to aristocrats from Germany, France, Italy, Poland, Greece and Hungary¹⁰. A striking example of such a contribution to the socio-economic and cultural transformation of the region are the estates of the noble families of Erdeli, Skarzhinsky and Arkas.

Erdeli Manor. The Erdeli family, represented by Yakiv Pavlovich, appeared legally in the village of Mostove, at that time the Olviopol district of Kherson province (now the Domanovsky district of the Mykolaiv region), at the beginning of the second decade of the 19th century. Mostove village became the ancestral nest of the Erdeli family.

Yakiv Erdeli was born on March 2, 1750. When he was 18, he enlisted in the Black Hussar Regiment. And for his military service he was given the title of noble. On February 11, 1790, his ancestry was included in the second part of the

¹⁰ Tsyhanenko, L. (2009). Dvoriany – inozemtsi v osvoienni pivdenoukrainskykh zemel (druha polovyna XVIII-XIX st.). *Chasopys ukrainskoi istorii: zbirnyk naukovykh statei*. Kyiv. #13. P. 5-19.

genealogical book of the Ekaterinoslav (later Kherson) province, as evidenced by a diploma dated February 3, 1791. In 1812, Jacob resigned and from that moment settled on his estate. The exact date of purchase of the estate is unknown. But we can say with certainty that in 1808 Mostove settlement was already owned by the Erdeli family¹¹. The Erdeli estate was located on the western side of the Olivopol – Odessa road. The family lived in the estate until Yakiv Pavlovich's grandson – Nikolai Vladimirovich built a new one with a grand palace on a hill in the northeast part of the village.

Researcher Vladimir Kalinovsky, studying the question of whether the Erdeli mansion was built by them or inherited from the previous owners, tends to the first option¹².

In the year when the estate was purchased by Yakiv Erdeli, the Orthodox church was consecrated in the village in the name of St. Nicholas the Wonderworker, and some sources call it the builder of Yakiv Pavlovich.

On October 1, 1816, Yakiv wrote a testament in which he distributed the land among his family. Mostove village was reached by his son Volodimir Yakovich.

Volodimir Yakovich (1789 - 1853) was born in the village of Erdelivka, Yelisavetgrad district. In 1806 he joined the military service as a junkie, and in 1810 received the rank of lieutenant. He participated in the War of 1812 as part of an equestrian artillery company. During the battle of Borodino he was injured and sustained a head injury. He has been in several campaigns and battles, and was promoted to Staff Captain for his services. After the war, he was assigned to serve in the Siberian Line Cossack Army, where he participated in the formation and training of two cavalry and artillery companies from the Siberian Cossacks. In 1817 he was awarded the Order of St. Vladimir of the 4th degree for his services in the War of 1812. In November 1820, Volodimir Yakovich was dismissed from service as a lieutenant colonel of artillery with the right to wear an officer's uniform. He became the owner of Mostove village in 1821, after his father's death. From that moment the estate becomes a generic status.

As of October 1826, 144 peasants were counted on his estate in Mostove village. In September 1834, a reorganization of the administrative-territorial system took place in the province, which resulted in the creation of a new Ananyiv district, which included Mostove.

¹¹ State archive of the Mykolaiv area (Derzhavnyy Arkhiv Mykolayivs'koyi Oblasti). [DAMO]. f.R-2778, op.1, spr.482. Plan uchastka zemli, raspolozhennyiy v Hutore Novyiy Vorms, prynadlezhachiy E.Ya.Erdeli.

¹² Kalynovskyi, V. (2012). *Rid Erdeli. Povernennia iz zabuttia(henealoho-kraieznavchyi narys*. Mykolai: Vydavnytstvo OOO Dizain i polihrafiia. P. 11.

The name of Volodimir Yakovich is associated with a very important event in the history of Mostove village, which changed the legal and economic status of the village. At the request of Erdeli in 1827, the province of the province gave the village of Mostove the status of a town, since that time the new status began to be used in the household name and official legal relations. And in 1834 Mostove village even became the center of the newly formed Ananiev district. But 22 years later, it turned out that the status change procedure had not been completed legally because the provincial Senate had not approved the provincial decision. Because of this, in 1849 the case for the status of the town was reopened. And only in 1850 the provincial decision was approved and came into force.

Also, due to the business and administrative activity of Volodimir Yakovich, a powerful market trade was created in the town. The markets of Mostove village were held on Sundays, every two weeks, only 26 times a year, with 21 localities.

Volodimir Yakovich died on April 16, 1853 in Mostove, leaving no legal will, so the property was distributed by the court.

Mykola Erdeli was born on May 1, 1846 in the family estate and the township of Mostove and is an indigenous mostivchanyn. He graduated from Odessa Richelieu High School and Lyceum, then – Moscow University. Mykola Volodimirovich was a well-known and effective landowner of the Ananievski district. As of 1899, he owned 4,825 tenths of 37 fathoms of land near the town of Mostovo, the village of Chupis and Schwartz in Mostivski volost of Ananiev county.

Mykola Volodimirovich conducted public activities, he was a Zemsky activist of the Kherson province, the chairman of the Ananiev congress of magistrates and an honorary magistrate, a member of the Society of Agriculture of Southern Russia, the Union of Fine Arts. He also took care of the spread of literacy in the peasant environment. As a member of the school council of Zemstvo, he made a lot of efforts for the development of public education in the county and in his hometown of Mostove. For his services in the development of health care, he was nominated for the St. Volodimir's Award of the 4th degree.

Mykola Volodimirovich built a new palace in the northeastern part of the village in the late 1970s. The new estate became a true decoration of Mostove village. Researcher of the family of Erdeli Vladimir Kalinovsky gives a description of this manor: “Built in the forms of modernity, using the modernized forms of renaissance. The plan is asymmetrical, close to rectangular, the building is elongated along the longitudinal axis in the meridional direction. Two-storey, with a basement floor. The main (western) facade is complicated by an angular risolite and an annex to the southern part of the faceted tower; the axis, which is connected to the 2nd

floor of the open gallery – the balcony of the main entrance, is slightly offset from the central position. A leading stone staircase leading to the 2-nd floor is led to the northern end, with the eastern facade accentuated by a central risalite. Internal layout – corridor, two-sided, two internal wooden stairs are located in the end parts of the corridor. The facades are characterized by a simplified, in the spirit of Art Nouveau, the decor, the narrowed proportions of openings, the silhouette created by the attics and eaves of the roofs is very expressive”¹³.

The estate also includes two well-preserved outbuildings, symmetrically located behind the palace in the south-east and north-west directions. They are described as follows: “They are identical in space-spatial and stylistic solution. The basis is a rectangular plan. Internal layout is enfilade, the main facades – from the east, have a central axial symmetry, fixed weakly protruding risalite with the opening of the main entrance; all openings are accentuated by wide straight sandracks and window sills, the central risalite is a tweezers of the roof”¹⁴.

After the new manor was built, Mykola Volodimirovich set up a manor park. The whole estate, together with the park, occupied an area of 30 hectares. Not far from the estate, at the bottom of the beam, according to legend, there was a pond with swans. According to some testimonies, although the locals called it the garden, the original variety of the Ederlew Park was more than three dozen deciduous and shrub names, as well as fruit trees. Fruit trees were planted along the general path from the estate to the church, and some trees survived until the last century. In Mostove, there are still lively reports that the park was open for the walking of ordinary peasants, and only a simple order and decent clothes were required. For many decades, the Erdelian garden was a resting place for the peasants of the whole area, there were folk festivals and mass festivities. By Resolution of the Council of Ministers of the USSR of January 29, 1960, No. 105, it was granted the status of “Park-monument of landscape art” and confirmed this status by Order of March 21, 2013 No. 114 of the Ministry of Ecology and Natural Resources of Ukraine¹⁵. Erdel's park is still beautiful, but it has ceased to fulfill its important function: to be a place of mass rest. The park is constantly transformed into a forest.

¹³ Kalynovskyi, V.M. (2012). *Rid Erdeli. Povernennia iz zabuttia(henealoho-kraieznavchyi narys)*. Mykolai: Vydavnytstvo OOO Dizain i polihrafiia. P. 75.

¹⁴ Kalynovskyi, V. (2012). *Rid Erdeli. Povernennia iz zabuttia(henealoho-kraieznavchyi narys)*. Mykolai: Vydavnytstvo OOO Dizain i polihrafiia. P. 75-76.

¹⁵ *Nakaz vid 21 bereznia 2013 roku № 114 Ministerstva ekolohii ta pryrodnykh resursiv Ukrainy Pro zatverdzhennia Polozhennia pro park-pamiatku sadovo-parkovoho mystetstva zahalnodержavnogo znachennia “Mostivskiy park”*. Retrieved from <https://ips.ligazakon.net/document/view/FIN85421?an=1>

Mykola Volodimirovich conveyed his father's old manor along with all the buildings and the land for the construction of the Zemsky hospital. Erdeli made his proposal on May 14, 1881, at a session of the Zemski assembly. Instead, at the Ananiev district assembly, Mykola Volodimirovich was offered to take over the duties of trustee of Mostovsky hospital, and he performed this function free of charge for the rest of his life. During the session, Erdeli's statement about the transfer of the premises for transferring the draft station from the town of Berezivka to Mostove was also considered. Another proposal for opening the Bridge Post Office was immediately considered. An appropriate decision was made, and in 1882 the post office, which is still used by the villagers, first appeared in Mostove.

After the death of Mykola Yakovich the estate went to his son Boris Mykolaiovich. For some time he was the master, but during the First World War he left home and went to war. His wife Vera Kostiantinivna remained on the farm. But as a result of the events of the October Revolution of 1917, all property of the family was requisitioned and expropriated. In the new estate, in Soviet times, a village school was built. Mostove village, in Soviet times, was stripped of its status as a town and is now a village.

Thus, we see that the Erdeli family's contribution to the development of Mostove has been significant. They managed to create a cultural territorial complex, where the connection with nature is characteristic for the functioning of the manor landscapes, combined with socio-cultural and economic activities. Both estates have been preserved and are still used as a hospital and school.

Skarzhinsky Manor. The first of the Skarzhinsky family to begin living in the south of Ukraine was Petro Skarzhinsky. After the end of the Russo-Turkish War of 1768-1774 and the destruction of the Zaporizhska Sich, he received from the government an allotment in the former Bugogard Fort. The first of the Skarzhinsky family to begin living in the south of Ukraine was Petro Skarzhinsky. After the end of the Russo-Turkish War of 1768-1774 and the destruction of the Zaporizhska Sich, he received from the government an allotment in the former Bugogard Fort. Catherine II gave him 6558 hectares of land¹⁶. This is the beginning of the history of Skarzhinsky's management in the Novorossiysk region. The formation of a complete estate was accompanied by the continuous appeals of Petro Mikhailovich to the border expedition of demarcation of land with a request for allotment of land to him: for settlement on 75 yards near the river Arbuzyinka; planting 546.5 hectares; for the construction of the mill 131 hectares. In the summer of 1776, he applied for two

¹⁶ Doroshenko, O. (2011). *Rid Skarzhynskykh v istorii Pivdennoi Ukrainy (seredyna XVIII – pochatok XX st)*. Vydavnytstvo Iryny Hudym. P. 48.

sections of 100 yards to be allocated to him: one down the river Mertvovod on the left and the other below the road from Garda to Sich (on the Mertvovod river on the right). Subsequently, he requested additional allotments in the tract of Arbuzinka for the settlement of 25 yards. In the same year, the initiative owner bought from the village of General P. Thekeli the village of Mygia. Together with the settlement he acquired 6 895 hectares of land and 480 serfs¹⁷.

Evaluating the favorable location of the future estate on the bank of the Southern Bug, he measured the power of water and built a water mill there, which became one of the first in the land. In 1778, Petro received allotments near Filonov Brod for the settlement of 50 yards. Thus, the foundation of the farm was laid. The main task of the landowner at that time was not to lose the land. To do this, it was necessary, as soon as possible, to populate it with an adequate number of settlers; second, to get land-boundary plans.

The difficult situation of the Bug Cossacks helped him accomplish his first task. The Cossacks voluntarily went to the settlement to an energetic officer who, through his rank and authority, could protect them from all troubles. They came together to Petro Mikhailovich Skarzhinsky and the Cossacks from the winter-ravaged winter quarters. The landlord quickly planted the forest and built a church in Trikrat. But when in 1781 during the allotment of land to the state settlements, the question of the withdrawal of land from Petro Mikhailovich was decided, it became impossible. The area was inhabited, forest planted, a mill and church built. Therefore, allotments along the rivers Arbuzinka and Mertvodovod remained the property of Skarzhinsky¹⁸.

The family estate for Skarzhinsky for more than 150 years was the Trikrati. Petro Skarzhinsky very carefully approached the issue of building his own palace. He studied the features of the decoration of the facade, underground and hydraulic structures. The project for the new manor was commissioned by Dutch engineer Franz De-Volan¹⁹. He was a talented architect and fortifier. At that time he had to deal with the arrangement of many settlements at the same time. In total, De-Volan led the construction of seven cities at once: Grigoriopol, Tiraspol, Ovidiopol, Voznesensk, Mykolaiv, Odesa (Hadzhibeya), and Novocherkassk in the Kuban²⁰.

¹⁷ Boychuk, S. (2012). *P. Skarzhinskiy – zhivaya legenda yuga*. Nikolaev. P. 13.

¹⁸ State archive of the Kherson region (*hereinafter – SAKR*), f.14.op.1. c.51. p. 89. O zemelnom uchastke pomeschika general-mayora Petra Skarzhinskogo v derevne Trikraty Olviopolskogo uezda. 1776 g.

¹⁹ Boychuk, S. (2012). *P. Skarzhinskiy – zhivaya legenda yuga*. Nikolaev. P. 14.

²⁰ *Voennaya entsiklopediya* (1912). Pod red. Gen. shtaba polk. V.F. Novitskogo, voen. inzh. podpolk. A.V. fon Shvartsa [i dr.]. T. 9. Sankt-Peterburg : T-vo I.D. Syitina. P. 14.

The walls were built monolithic, the rooms were designed large, proportionate and created a coherent composition of the unity of the building. Together with the owner's estate, the residential districts and streets of Trikrati were built. One of the first woodlands in the Steppe Ukraine was planted in this estate. P. Skarzhynsky planted oaks and maples along the banks of the Mertvovod River. A small orchard (5 hectares) was planted along the banks of the Arbuzinka River and became the basis of the Trikrati garden known throughout the Novorossiysk region in the first half of the 19th century.

The management of Petro Mikhailovich was directed, first of all, to the development and settlement of the lands which he was able to acquire. Therefore, the landlord contributed to the formation of a number of settlements that exist to this day.

Petro Mikhailovich died in 1805. He is buried in the village of Trikrati behind the altar wall of St. Archangel Michael's Church. After that, the farm passed to his wife Ulyana Grigorivna, who immediately faced a number of problems of a social and economic nature. This concerned the protection and ordering of the acquired land, which could have been selected due to the ineffectiveness of the legal base. However, Ulyana Grigorivna managed to save the land. It also contributed to the development of all areas of the economy, not neglecting forestry. In Trikrati, 226 square meters of acorns were sown, which was later looked after by her son, Viktor Petrovich Skarzhinsky.

Victor Petrovich became the sole owner of all farms in the 20's of the XIX century. It was caused by the death of Mykola's brother and the illness of Ulyana's mother. The farm consisted of seven villages – Trikrati, Mygea, Bogodarovka, Mykolaivka, Spasibivka, Genevka, Nikolske and 800 serfs²¹. However, the Trikrati occupied the leading position in the Skarzhinsky farm. The estate became the focal point of the initiative landowner's farm. It was the first settlement within which the Skarzhinsky family lived. At the time, the Trikrati was called a town located 14 km north of Voznesensk. This estate was considered the main economy and the main residence of the owner. After estates flowed two rivers: Mertvovod, which flows into the Southern Bug and Arbuzynka that flowed into Mertvovod. The surface of the earth was flat, with only deep beams and ravines encountered in places. The town was broken down into several quarters, including a manor house, and a church not far from the central square. On the northwest side of the estate is a picturesque garden with various tree species. The garden area was about 98 hectares. For the study of the history of the landlord economy of Southern Ukraine, a certain interest

²¹ Boychuk, S. (2012). *P. Skarzhinskiy – zhivaya legenda yuga*. Nikolaev. P. 22.

is made by the Journal of the Ministry of State Property, where V. Koreysha's publication in the fourth subgroup of the section "Mixture" describing the estate of Trikrati, chamberlain Victor Petrovich Skarzhinsky, stated: "One of the best farms in the Kherson province and in the Russian Empire is the village of Trikrati, owned by the chamberlain of the court Viktor Petrovich Skarzhinsky"²².

Viktor Petrovich has arranged a family estate. He built a dam, which stopped the rapid flow of the river Soplitianka, on this dam built a bridge through which passed the postal road Petersburg - Odessa. There was a special post office in Trikrati: there was a permanent yard, a tavern, a stable, a forge and a kitchen. The landlord quickly settled the business in his savings. Since most of the land was located in the Kherson province, then the further development of its farms was closely linked to the socio-economic situation of this province and the southern region as a whole.

Gardening was one of the branches of economy, to which Viktor Petrovich paid a lot of attention and spent considerable money for its development. To replenish his collections, Skarzhinsky traveled to many provinces (Kyiv, Poltava, Chernihiv, etc.), where beautiful forests grew, and ordered seeds from many countries around the world. From abroad he invited the best gardeners and masters of landscape gardening to work. Some of them then stayed forever in Trikrati.

Well-known owners, economists, botanists of the XIX century left descriptions of the Trikrati garden. They noted that ash trees, maples, oaks, poplars, chestnuts, birches, alder, acacia, and mountain ash grew in the garden between the picturesque flower beds. Numerous species of pines and firs grew along with tulips, juniper, bird cherry and willow. To the south side of the garden was an extensive forest area called the Labyrinth. Its area was 87.5 hectares, schematically it resembled a maze. Nearby was an orchard, in which 240 varieties of apple trees, 130 varieties of pears, 60 varieties of plums and other trees were planted.

Later, the nurseries of Skarzhinsky will grow the alleys of Odessa, Pyatigorsk, Alushta, Alupka, Umansky Park, Voznesensk and other cities.

Viktor Petrovich also bred exotic plants: in his greenhouses were magnolias, mimosas, etc., which were carefully hidden in the winter under reed shields. About 40 openwork bridges and convenient paths are great places for hiking and horseback riding.

In the economy of Victor Petrovich cattle breeding developed at a rapid pace, products were sold both in the domestic and foreign markets.

²² *Zhurnal ministerstva gosudarstvennyih imuschestv*. (1846). Chast XX. Razd. III. P. 137-145.

It is worth noting that the economy was multi-sectoral. Along with the cattle breeding and farming, crafts developed in the estates. These include silkworm, viticulture and beekeeping.

All nobility rushed to the Skarzhinsky hunt. He liked to rest here and the royal government. Skarzhinsky's economy was considered the best in the Russian Empire. It is no coincidence that the local nobility chose a talented and hospitable owner as their leader.

After Victor Petrovich's death in 1861 his considerable farm was divided between four sons. Trikrati passed into the possession of his son, Viktor Viktorovich²³. He was the last owner of Trikrati. Forestry and horticulture were not typical industries for southern farms, but were of great economic, environmental and socio-cultural importance²⁴.

Nowadays there is a Trikrati school of art in Skarzhinsky's estate, and the park is a state reserve of the "Trikrati forest".

Arkas Manor. Andreas Emanuilovich Arkas was born in Patras (Greece), and he moved to Mykolayiv in 1794, together with his wife Assimina and son Zechariah. The move was forced: they, like many Greeks, escaped from the Turkish yoke. Researchers tend to believe that the ancestor of the family is Irinarch Arkas, who served the Byzantine Caesar Nikifor Focki, who lived in the X century. The anti-Turkish uprising that broke out in Greece in 1774 led to the deaths of many members of the Arkas family. The eight-year-old Andreas was captured and taken to the slave market in the Thessalian city of Larissa. In this market, he was bought by a Greek priest, a friend of Arkasov, and sent to study at the Patriarchal School in Litochoro. His natural ability and desire for knowledge led Andreas to teaching at the same school. At this time, he lived in the family of his friend Feoharis Haskar, whose sister later became his wife. After moving to Mykolaiv, Andreas who spoke 12 languages, became a teacher of classical languages and history at the Navigator school. He is known to have held a teaching position at the Black Sea Fleet headquarters, held the rank of collegiate secretary. He died in 1825 in Mykolaiv²⁵.

Mykolai Andriiovych Arkas was born in Mykolaiv on May 8, 1818 and was in the family of twelve. His father took care of his comprehensive and serious upbringing and education. Mykola Andriiovych gravitated to the sea and maritime

²³ DAMO, f. P – 2778, op.1, spr.773. Plan uchastka zemli sela Trikratyi, prynadlezhaschiy dvoryaninu V.V. Skarzhinskomu.

²⁴ Doroshenko, O. (2011). Rid Skarzhynskykh v istorii Pivdennoi Ukrainy (seredyna XVIII – pochatok XX st). Vydavnytstvo Iryny Hudym. P. 111.

²⁵ Shkvarets, V.P. (2002). *Mykola Mykolaiovych Arkas: zhyttia, tvorchist, diialnist*. Monohrafiia. Mykolaiv – Odesa: Tetra. P. 6.

service, this interest was manifested already in 1828, when preparations for war with Turkey were going on in Mykolaiv. Mykola Andriiovych, at the age of 11, was accepted as a volunteer for the 84-gun ship "Empress Maria". For his active participation in the military campaign, he was awarded a silver medal on the St. George ribbon with the inscription: "For the Turkish War of 1828-1829". After returning to Mykolaiv, Mykola Andriiovych continued to study the science course as a free listener at the Navigation School. On March 24, 1830 he was assigned to active service in the Black Sea Fleet by the Midshipman. At 15, he brilliantly passed the examination for the title of midshipman. On January 3, 1833, Arcas was assigned to the 30th Navy Crew (the Empress Maria's battleship). Mykolai Arkas participated in the landing of the landing at Cape Adler in 1837, for which he was awarded the Order of St. Stanislaus 4 degree with a bow. During his landing at Tuapse, he commanded one of the landing units. On April 15, 1845, he was assigned the rank of lieutenant-captain²⁶.

On August 20, 1850, Mykola Andriiovych married the daughter of a true State Counselor to the Black Sea Fleet Chief Commissioner Petro Grigorovich Bogdanovich (1763-1834), Sophia Petrivna Bogdanovich. As a gift from the family, the brides received the estate of Bogdanivka near Mykolaiv²⁷.

Since 1860, Mykola Andriiovych has been seriously engaged in the Bogdanivka economy, which at that time made a good profit. The Arkas family owned about 6,000 acres of land. In the village worked a mill, a forge, workshops. From 1861, Mykola Andriiovych spent the summer in Bogdanivka in the rank of admiral, on the advice of a doctor. To date, a well has been preserved, which locals call the "The Arcassian source" and St. Nicholas Church, built as a house temple. The house and the observation tower in the Arkas estate have been completely destroyed, and only a lilac lane remained from the planted garden. The most interesting of the architectural heritage of Arkas in the Old Bogdanivka (the modern name of the village) is the church, which today is more than 150 years old.

After taking possession of the property, Arcas began to build a stone house church of St. Nicholas. It became operational in 1860²⁸. The parish is the only church in the whole district, including the villages of New Bogdanivka, Mala Korenikha, Bezvodniy and Podymovo hamlets. This church has survived to this day,

²⁶ Berezovska, T. (2004). *Rid Arkasiv: prosopografichniy portret na istorychnomu tli doby.* [The genus Arkasov: a prosopographic portrait on the historical background of the day] (*Extended abstract of Candidate's thesis*). Odesa.

²⁷ Tryhub, O. (2013). Arkasivska perlyna (storinky istorii sela Stara Bohdanivka). *Kraieznavstvo. Naukovyi zhurnal.* 1(82). P. 62.

²⁸ Ibid. P. 63.

however, not in its original form. It is a typical building of the house church of southern Ukraine, which was often built in their estates landowners. But fate, in its 150 years of existence, has brought many surprises to the church. After the revolution, the church functioned as a temple for some time, but then in the 1920s it was forcibly closed and adapted to grain. The church baths were demolished and the church property removed. During World War II, between 1941 and 1944, the territory of Old Bogdanivka was part of the Romanian occupation zone known as Transnistria. Judging by the stories of the locals, the Romanians decided to resume the service and, allegedly, since 1943, the church began to function again, and the service was ruled by Romanian priests. Since then, this temple has long been closed.

A school was opened at the church in 1864. At that time the children of wealthy peasants from Old Bogdanivka and surrounding villages studied at this school. The training took place in the winter, because in the summer and autumn the children had to work in their parents' farms. Mykola Andriyovych set up and economic services: workshop, smithy, oil mill, built a mill and a winery. He founded a horse farm, bred breeding horses and cows. Taurus was donated and sold to peasants. The peasants called these cows Arkasian. He also grew a garden and a vineyard.

In the Old Bogdanivka, even today, the peasants remember their masters. Memories and stories of them live in many old families.

Arkas family also purchased land in the village of Hristoforivka (now Bashtansky district of Mykolaiv region). The history of this village is also related to the Arkas family.

In 1881, after the death of Admiral M.A. Arkas, both estates were inherited by his son - Mykola Mykolaiovych (1852 - 1909), who remained in history as a Ukrainian cultural and educational figure, writer, composer and historian. He was born in Old Bohdanivka. He received various forms of education at the School of Law in St. Petersburg and the Odessa Gymnasium. He later studied at the Physics and Mathematics Department of Novorossiysk University in Odessa.

Mykola Mykolaiovych remained in the memory of the peasants as a person simple and unpretentious.

In 1881, Mykola Mykolaiovych Arkas became the owner of the Christopher Lands. It was in this village that he spent the most significant and fruitful period of his life. On the lands in the estate of Hristoforivka Arkas accidentally found a spring. He equipped him and began planting trees. It is now a large forest. According to the old-timers of the village of Arkas in the evenings arranged reading

“Kobzar” T.G. Shevchenko for all wishing peasants. He also told the story of Zaporizhska Sich, the customs of the Zaporozhians, their exploits.

Mykola Arkas considered the main purpose of the estates to be the development of a Ukrainian school, which would develop a national feeling and love for all the native ones, and bring up the real children of Ukraine. He was worried that children have poor understanding of teaching material in a non-native language. He believed that teaching children in Russian would violate established customs.

In his estates Hristoforivka and Old Bogdanivka Arkas opened schools. At his own expense he built a school in Hristoforivka, for which he received thanks from Zemstvos. He gave a lot of time to cultural and public work, became the founder and chairman of the association “Prosvita” in Mykolaiv, at his own expense opened a four-year folk school with the Ukrainian language of study in the Old Bogdanivka. This was due to the fact that during the Revolution of 1905-1907 the organization of the “Prosvita” began to emerge in the Dnieper²⁹. Activists of “Prosvita” advocated the introduction of the Ukrainian language into public education, and attempted to open schools. One of the first such schools in Ukraine appeared then, to the great delight of the peasants, in Old Bogdanivka. The school existed for two years (1906-1908) and was then banned because of the denunciations of a local priest who refused to teach the Law of God in Ukrainian. In 1908 Mykola Arkas wrote his famous book, “History of Ukraine-Rus”, for the students of this school. Mykola Mykolaiovych rejoiced and attached great importance to the fact that at least 40 children learn Ukrainian in their native language³⁰. After much trouble, the school was allowed to be rebuilt, but according to the law of 1876, it was Russian-speaking. Then Mykola started looking for a teacher who would teach children in Russian, but would educate them Ukrainian. He had to quietly read Ukrainian books, study poetry and Ukrainian songs with them. At the foundation of other Ukrainian schools, Mykola Arkas planned to pay 50% of the proceeds from the sale of his book “History of Ukraine-Rus”. At the beginning of the twentieth century, the estate of Arkasov consisted of 6008 acres of land (1899). In 1896, there were 55 yards in Old Bogdanivka, with 315 residents (149 men and 166 women)³¹. A rather original

²⁹ Gaidai, O. (1999). Mykolaivske ukrainske tovarystvo “Prosvita” v borotbi za rozvytok ukrainskoi osvity na pochatku XX stolittia. *Zapysky Istorychnoho fakultetu*. Odesa. #8. P. 145-154.

³⁰ Shkvarets, V. (2002). *Mykola Mykolaiovych Arkas: zhyttia, tvorchist, diialnist*. Monohrafiia. Mykolaiv – Odesa: Tetra. P. 271.

³¹ *Spisok naselennyih mest Hersonskoy gubernii i statisticheskie dannyye o kazhdom poselenii*. (1896). Sost. V. Goshkevich. Herson: Tip. gub. pravl. P. 319.

monument of the maritime grandeur of the Russian Empire existed in the pre-revolutionary times in the Old Bogdanivka. In the 1920s, an optical telegraph line from Mykolaiv to Sevastopol was laid on the orders of Commander-in-Chief of the Black Sea Fleet and Ports, Admiral A.S. Greig. This line was a series of stone towers located in the most elevated places at a visual distance from each other. Such a telegraph was still called semaphore. The first of these towers was located on the territory of the Mykolaiv Astronomical Observatory, and the next - near the village. Old Bogdanivka. From there, signals were transmitted down the circuit to the tower located in the village of Parutine. The steam and observatory towers have survived to this day³².

At the end of January 1918, Soviet power was established in Old Bogdanivka.

And in 1927, the former two-storey estate of Mykola Arkas in the village of Hristoforivka was transferred to a seven-year school. During the war, the Nazis destroyed and set fire to the premises. It was not until 1956 - 1957 that it was rebuilt: a high school was built on this foundation. It was connected by a transitional gallery to a newly constructed 1993 building. The St. Nicholas Church began to revive in the early 1990s. Since 1991, there has been a library of Christian literature, and since 1992 a Sunday school for children has been operating. In this way the work of the esteemed Arkas family continues and the memory of outstanding Mykolaiv people is preserved.

Conclusions

The origin, development and decline of homestead culture are inextricably linked to the nobility class. After all, with the decree on the liberties of the nobles in the middle of the eighteenth century, the representatives of this class were able to settle in their own estates, and from that moment the history of homestead culture began. On December 29, 1791, a peace treaty was signed between the Russian Empire and the Ottoman Empire, ending the next Russian-Turkish war of 1787-1791. The treaty enshrined in Russia the whole of the Northern Black Sea, including Crimea, strengthened its political positions in the Caucasus and the Balkans, but most important to us - the lands between the Southern Bug and the Dniester, on which a new border was established, were moved to Russia. With these new land resources, Catherine II began to reward both loved ones and those who distinguished themselves in the Russo-Turkish wars. The estate landscape of southern Ukraine had its functional and spatial structure, which consisted of a main house with

³² Tryhub, O. (2013). Arkasivska perlyna (storinky istorii sela Stara Bohdanivka). *Kraieznavstvo. Naukovyi zhurnal*. 1(82). P. 65.

outbuildings, a farm yard with buildings, a church territory, a park with ponds or a river, grounds. The artistic organization of the manor landscapes depended on the socio-economic and political position of the owner, his taste and education, the level of professional skill of the performers, and the peculiarities of the natural conditions. Provincial estates of Mykolayiv region have combined various phenomena of historical, cultural, philosophical and religious orientation and need further research and preservation.

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