В. Б. ПОМЕЛОВ

Деятельность выдающихся просветителей Стефана Пермского и Трифона Вятского по развитию просвещения населения Вятско-Камского региона

Введение. Проблема исследования образовательных усилий первых просветителей Земли Русской представляет актуальность, теоретический интерес и практическую ценность у педагогов в плане формирования духовно-нравственных ценностей у подрастающего поколения, ознакомления молодежи с замечательными образцами самоотверженной деятельности родоначальников образования в деле просвещения своего народа.

Цель исследования – охарактеризовать основные направления просветительских усилий Стефана Пермского и Трифона Вятского.

Материалы и методы. В процессе работы использовались следующие исследовательские методы: анализ литературы и научно-педагогическая интерпретация информации, содержащейся в источниках; сравнительно-сопоставительный и исторический методы; аксиологический метод, позволяющий выделить позитивное содержание в подлежащем изучению научном материале.

Результаты исследования. Доказана историческая важность изобретения Стефаном Пермским первой азбуки для народа коми. Ее использование в ходе церковного богослужения представляло собой первую попытку просвещения и, вместе с тем, обращения в христианство этого северного народа, способствовало распространению грамотности и православия в Вятско-Камском регионе в целом. Трифон Вятский показан как строитель православных храмов, которые становились, по его повелению, хранилищем книг и письменных документов, а это, в свою очередь, стимулировало первоначальное развитие грамоты «на Вятке». Трифон Вятский способствовал распространению книжной грамотности и нравственного развития, сначала местных священников, а затем и всего населения региона. Он проявлял себя как строгий ревнитель православной морали, боровшийся с распространением дурных привычек. Оба просветителя показаны как духовные наставники и блюстители порядка и нравственности. Их просветительская деятельность заложила фундамент дальнейшего развития образования в Вятско-Камском регионе.

Заключение. Начальный этап развития просвещения в рассматриваемом регионе осуществлялся благодаря подвижническим усилиям первых просветителей, пример которых вплоть до настоящего времени служит нравственным ориентиром для современного поколения педагогов Вятского края.

Ключевые слова: Вятско-Камский регион, Стефан Пермский, Трифон Вятский, коми-зырянский алфавит, Епифаний Премудрый, поселение Усть-Вымь, город Хлынов

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V. B. POMELOV

The activities of outstanding educators Stefan of Perm and Trifon of Vyatka on the development of education of the population of the Vyatka-Kama region

Introduction. The problem of studying the educational efforts of the first enlighteners of the Russian Land is of relevance, theoretical interest and practical value for teachers in terms of forming spiritual and moral values among the younger generation, familiarizing young people with remarkable examples of selfless activity of the founders of education in the enlightenment of their people.

The purpose of the study is to characterize the main directions of educational efforts of Stefan Permsky and Trifon Vyatsky.

Materials and methods. To achieve the aim of the research the author used the following scientific methods: analysis of the historical literature, scientific and pedagogical interpretation of the information contained in the sources; comparative and historical methods; axiological approach, which allows to identify the positive content in the scientific material to be studied.

The results of the study. The historical importance of the invention of the first alphabet by Stefan Permsky for the Komi people is proved. Its use in the course of church services represented the first attempt to educate and, at the same time, convert this northern people to Christianity, and contributed to the spread of literacy and Orthodoxy in the Vyatka-Kama region as a whole. Tryphon Vyatsky is shown as the builder of Orthodox churches, which became, at his command, a repository of books and written documents, and this, in turn, stimulated the initial development of the letter "on Vyatka". Tryphon Vyatsky contributed to the spread of book literacy and moral development, first of local priests, and then of the entire population of the region. He showed himself as a strict zealot of Orthodox morality, who fought against the spread of bad habits. Both enlighteners are shown as spiritual mentors and guardians of order and morality. Their educational activities laid the foundation for the further development of education in the Vyatka-Kama region.

Conclusion. The initial stage of the development of education in the region under consideration was carried out thanks to the ascetic efforts of the first educators, whose example up to the present time serves as a moral guide for the modern generation of teachers of the Vyatka-Kama Region.

Keywords: Vyatka-Kama region, Stefan Permsky, Tryphon Vyatsky, Komi-Zyryansky alphabet, Epiphanius the Wise, Ust-Vym settlement, Khlynov city

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The urgency of the problem

Modern researchers in the field of the history of ethnopedagogy and regional education note the importance of studying the efforts of progressive statesmen who actively contributed to the development of education [1]. The scientific heritage of the pioneers of education [2] and the moral potential of their tireless educational activities are actively studied [3]. The cultural heritage of the people is interpreted as an important aspect of modern education [4], as an integral part of the cultural and ethnic code of a particular people [5].

At the same time, this statement applies equally to large-scale peoples who have made a huge contribution to the development of world civilization [6], and to the so-called «small» peoples, sometimes leading a constant struggle for their survival with nature and the surrounding civilized world [7]. The problem of studying the initial stage in the development of education among the so called «small nations», usually living in difficult climatic conditions and in a significant territorial distance from cultural and educational centers, is of particular interest to modern researchers-anthropologists, ethnopedagogues and historians of education. It should be borne in mind that for a number of peoples inhabiting modern Russia, this initial stage occurred during the Soviet period of our country's development [8].

A lot of non-Russian peoples of Russia met the initial stage of their education at an earlier historical period, namely, in the XVII - XVIIIth centuries, or even at still an earlier time [9]. In this case, the primary education was carried out by the Orthodox priests, and the initial period in the development of the Enlightenment, as, indeed, everywhere in Europe, was called the Age of the Enlightenment. Later, it was replaced by the church stage, and then education became the prerogative of the state.

In the light of the above, the problem of studying the educational efforts of the first enlighteners of the Russian Land is of considerable relevance, theoretical interest and practical value for Russian teachers in terms of forming spiritual and moral values among the younger generation, familiarizing young people with remarkable examples of selfless activity of the founders of education in the enlightenment of their people. In the proposed study, the author sets as the main objectives the disclosure of little-known facts of the biographies of the first enlighteners of the population of the Vyatka-Kama region, Stefan Permsky (or Stefan of Perm) and Tryphon Vyatsky (or Tryphon of Vyatka), and the description of the main directions of their educational efforts.

The problem of studying the educational activities of the first enlighteners of the Russian Land at the initial stage of the development of the education in our country is of relevance, theoretical interest and practical necessity for Russian scholars in terms of forming spiritual and moral values among the younger generation, familiarizing young people with remarkable examples of selfless deeds of the founders of education in the enlightenment of the people. The hypothesis of the study was based on the assumption that the diverse educational activities of Stefan of Perm and Tryphon of Vyatka stimulated the emergence of enlightenment in the Vyatka-Kama region. Confirmation of this hypothesis was the purpose of our study.

Materials and methods

In the course of the work, the author used such research methods as literature analysis, scientific and pedagogical interpretation of the information contained in the sources; comparative and historical methods; axiological method, which allows to identify the positive content in the scientific material to be studied. Special attention was paid to scientific works published long ago, mostly of the XIX – first half of the XXth centuries, as well as the works of the Komi and Vyatka authors.

Results

The educational activities of Stefan of Perm

Missionary outreach of the first Vyatka preachers-educators Stefan of Perm and Tryphon of Vyatka was implemented during the period when the Ancient Rus released from the yoke of foreign invaders and began to take shape of a centralized state, consisting of principalities, which united around Moscow. During this period, Vyatka and Perm were considered distant territories of the Russian Lands. Education here was in a quite rudimentary form. It received a boost to its developing only through the efforts of educators, namely missionaries, who combined in their activities the Christianization of the local population and literacy training.

The Perm Land in the XIIth century was kept in nominal submission to the Prince of Novgorod the Great. Since the XIVth century its territory became tributaries of the Grand Duke of Moscow. Later, in the XVIIth century the Land became the territory of the bishopric of Perm and Vyatka.

The first illuminator of the peoples of this region was Stepan Khrap (that means Snoring) (1345, Veliky Ustyug – 26.04.1396, Moscow), better known under the name of Stefan of Perm. He entered the history of the Russian Enlightenment as the creator of the Komi-Zyrian alphabet, the founder of the ancient Komi language, writer, interpreter, philosopher and artist, founder of the first school of Komi, a teacher, and a distributor of Christianity in Perm and Solvychevodsk.

The father of Stefan, Simeon, was a Russian priest in the Cathedral church in Veliky Ustyug, Vologda province. His mother, Maria, was a Komi-Zyrian peasant.

Stefan got initial education in the family. During his studies at the monastery of St. Gregory the Great, in the Rostov school, he studied the book literacy and the Greek language. He studied simultaneously with a future famous Orthodox writer, known later as Epiphanius the Wise. The latter wrote his biography («The Life of Stefan of Perm...») shortly after Stefan's death, as well as a biography of another outstanding missionary and educator, St. Sergius of Radonezh.

«The Life of Stefan of Perm...», as well as «The Life of Sergius...», composed by Epiphanius, suggest, alas, few concrete facts and an excess of rhetoric. Epiphanius had an exclusive literary talent and he was a man of advanced views.

He was one of the prominent figures of that culture, which is defined now as «the time of Andrei Rublev and Epiphanius the Wise» [10]. The main idea of both works of Epiphanius is creating an image of the perfect teacher.

The term «teacher» was understood by him in the highest sense of the word, as a mentor in life. In the description of Epiphanius we encounter two different types of teachers: Sergius is shown increasingly as an educator, Stefan – as a scientist.

«Sergius and Stefan were two different types of teachers» [11, p.78]. Their wisdom they learn in different ways. An unable lad Bartholomew (Sergius) couldn't learn at all. For this he was often scolded by his parents, the teacher still stricter chastised him, and comrades reproached [12, p.279]. But thanks to the «divine revelation» he received knowledge; «every book has become known to him, each of them were read easily and good understood by him» [12, p. 279]. Epiphanius portrays the life of Stefan as «a way of labour». Stefan, «a brainchild», learned literacy successfully and a year later he practiced it so fluently that he could become a lector at the Cathedral church. The boy constantly practiced in glorifying the God and studying grammar, in mastering the teaching, as noted by Epiphanius. Stefan, as Epiphanius wrote, chose this monastery specially, as he could get here a lot of books [13, p.154]. In addition, he studied not only Slavonic books, but Greek books as well, and he read them well, and he always had them «by hand» [13, p.158].

Stefan studied not only from books, but also during conversations with intelligent people [13, p.158]. The life among the local population helped him to learn conversational language and to compose the Perm alphabet. «The Life of Stefan of Perm» suggests that even in a distant town of Velikiy Ustyug he had the opportunity to become acquainted with a large number of books, to study the Greek grammar and speech. Epiphanius glorifies Stefan for translation the book «Holy Scripture» into Perm-Zyrian language. For this purpose, Stefan invented a special alphabet and thus he promoted education among the native people.

«The Life of Stefan of Perm» was issued for the first time in the «Archeographical Commission» edited by V. G. Druzhinin in St.-Petersburg, 1897.

In 1378, the Moscow Metropolitan Gerasim sent Stefan to Perm as a preacher. In 1379 he began his missionary activity on the rivers of Pyros and Viled, and in the Zyrian village of Kotlas, located at the confluence of the rivers Vychegda and North Dvina (now the town of Kotlas in Arkhangelsk region).

Stefan translated church books to Komi-Zyrian people as well. Stefan elected the Vym river estuary as the place of his permanent residence. The main «kumirnica» (idolatrous decorated place) of Komi-Zyrian people and their sacred birch were just there. They were a kind of a holy fetish and they were worshipped by natives. Stefan burned the kumirnica, cut the sacred birch. In the year of 1380 Stefan built a wooden Orthodox church at their place, on an artificial hill. Stefan destroyed Komi-Zyrian temples and wooden idols, and then he baptized the local population. He discussed tirelessly with pagan shamans and persuaded them to become Christians. Later, Stefan built another two churches at the places of kumirnicas and the sacred trees of Komi-Zyrians [14, p. 190-191]. So, Stefan claimed the Christian faith as he could.

The way to the invention of the Komi-Zyrian (Perm) alphabet was borrowed by Stefan from Cyril and Methodius. Greek monks, founders of Slavonic writing, took advantage of ready Bulgarian alphabet signs. As for Stefan, he used to style some elements of the letters of the old Perm writing, of runic characters, once common among Komi-Zyrian people. In Stefan's time they were already released from use and they were preserved only in the wooden tribe calendars.

Professor V. I. Lytkin said, that some old Perm letters resembled runic marks which the Komi-Zyrian people applied in a barter trade with Russian merchants. Some letters resembled writing of Arabic and Roman numerals. In general, the ABC-alphabet of Stefan had

the original graphics: it didn't repeat existing alphabets, and it included, mostly, previously not met shapes of letters. Stefan called it Anbur (or Abur) due to the appellation of the first letter of his alphabet.

The Stefan's ABC consisted of 24 letters, «according to the number of letters of the Greek alphabet», noted Epiphanius. But there existed some variants of this ABC, that included different number of letters, from 24, in the so called «miller-karamzin» list, up to 28 in the synodal, motohov and undol variants. There were also jaren, nomokanon, ust-sysol, consolidated ust-sysol-karamzin, synodal and ust-sysol-kalajdovich lists. Stefan translated old printed church texts on the Komi-Zyrian language, and namely, parts of the Bible, a prayer book, Psalms, «Alfonso II becomes King», etc. It was, highly likely, for the first time that canonical books were translated from Russian into the language of one of «the small peoples» of Russia.

Creation in the second half of the XVth century an alphabet for a small, territorially remote nation, was an extremely rare phenomenon in the history, and that's why it was particularly significant. Firstly, the old Komi-Zyrian (Perm) alphabet was published in 1817 by the great Russian historian and writer Nikolay Mikhailovich Karamzin in his famous book «The history of the Russian State».

He took the Stefan's ABC from an ancient manuscript which told about the life and deeds of St. Stefan, the Bishop of Perm the Great. Basic texts were published in the XIXth century by researchers P. D. Shestakov and P. I. Savvaitov. The final description of texts and scientific interpretation of them were made by V. I. Lytkin and A. S. Sidorov in the first half of the XXth century.

Stefan's educational practice was also of great importance for the spiritual development of the Komi people. He taught them literacy, prepared clergy from representatives of the local population, translated into «his» language prayers and chants. Stefan also translated several liturgical books into this language.

An outstanding educator and his successors organized church worship service on the Komi-Zyrian language for newly-baptized local population in the course of their ascetic missionary activity. Stefan himself initiated the formation of the literary language of the Komi people. Epiphanius wrote about the everyday classroom educational activity of Stefan and his adherents [15, p.135-136, 148-149].

As the creator of the first Komi-Zyrian alphabet, the first translator of church literature and normalizer of the ancient Komi language Stefan of Perm is considered the founder of the Komi-Zyrian (Perm) literary language. V. I. Lytkin revealed 12 texts written by «stefanica», and they all are of religious content. None of the text drawn up by Stefan himself, unfortunately, has survived. Professor V. I. Lytkin claimed that «Stefan transferred the main chants, prayers, and some passages from the Old and New Testaments» [16, p. 50]. His deed was repeated a few centuries later, in the period of the European Enlightenment, by Luther, Zwingli and Calvin, who translated the Bible into their native languages, and thereby they also, as Stefan had done, gave impetus to a wide development of education in Europe.

Stefan of Perm translated worship in local churches on the Komi-Zyrian language, thereby giving impetus to the emergence of a group of educators and clerics who were engaged in rewriting manuscripts and spreading literacy. Stefan favored the emergence in the XIVth century in the remote territory new material for writing – paper; it became much more accessible than before.

Stefan and his successors built the settlement of Ust-Vym. It was inhabited by the Komi-Zyrian population, who accepted baptism. He ordained the first priests and

deacons from natives. In 1383, Stefan travelled to Moscow to request the establishment of bishops. Ust-Vym soon became the center of the Perm diocese, and Stefan was ordained the first bishop of Perm here. With the assistance of his successors he built several churches in the towns of Ust-Vym and Votche, where divine service was conducted on «his» language. Then schools were opened in churches, «where Stefan himself taught adults and children in literacy, church singing and divine service order, «Chasoslov», «Osmiglasnik», «Psaltir» [25, p. 34].

In 1390, he founded a monastery («deserts») in the village of Votche on the river Sysol, that is 60 km from the modern city of Syktyvkar, nowadays the center of the Komi Republik, earlier the village of Ust-Sysol. The monastery was intended for the Perm monks preaching the Christian faith among the local population.

In the Stefan monastery prayers were sang on the Komi-Zyrian (Perm) language until the middle of the XVIIIth century. The missionary deed of Stefan of Perm took place in the Komi-Zyrian province, but his alphabet was well known in neighboring regions. Written sources indicate that Stefan used any possibility of sermons, including trips to the neighboring Vyatka region.

Here, Stefan conducted his mission among Zyrians of the future Glazov uyezd (present-day Afanasievo district, Kirov region), and he laid the chapel in the name of St. Stefan in the town of Slobodskoy in the immediate vicinity of the city of Hlynov, now Kirov. Local residents erected temples and chapels later, and the day of his death, the 26th of April, beginning with 1765 up to 1920-ies, was noted by the particular services and godparents moves here [18, p.434].

Stefan highly appreciated the value of education and literacy in his sermons which were always peaceful and full of love. He taught that one should teach children his native literacy [19, p.7]. He taught to learn Perm books. In his prayers he gave secular tips, to the point, how to hunt squirrel and bear, to chop wood, etc.

He noted that all this one should learn from his childhood. Thus, we can take his advice as quite educational, and Stefan could be counted the author of the earliest pedagogical compositions in Vyatka and Perm Lands.

Stefan died in 1396, in Moscow, during a visit there on ecclesiastical affairs.

He was buried in the Moscow's Cathedral of the Saviour, at Pine Forest, in the Kremlin. «The Life of Stefan of Perm...» provides a «crying» of Perm people, who grieved that Stefan died far away from native home [13, p.157].

The spread of Christianity in the Perm and Vyatka Lands has not always been peaceful. Armed resistance to this process was organized by pagan leaders, who attacked the baptized Komi-Zyrian and Russian missionaries repeatedly. In 1455 they killed Pitirim, the Bishop of Perm, the unlucky successor of Stefan. The Vogul resistance was broken only by the Moscow military detachment which arrived with the new Bishop Jonah. In 1463 Jonah continued to baptize the Komi-Zyrian population. Jonah lived on the rivers Kama, Vishera and Chusovaya.

The education of the population of Perm and Vyatka Lands was continued by descendants of Stefan, – by bishops Pitirim, Jonah, Gerasim and Filofey.

Later, however, difficulties encountered due to the fact that in 1503 the center of the diocese was moved from Ust-Vym, where Stefan lived, as well as his followers and disciples, to Vologda, and the diocese got the title of Vologda and Perm the Great. Then it was moved to Hlynov (Vyatka) and has got the name the Vyatka and Perm the Great. In this regard, the church worship was maintained in the Church-Slavonic language and Stefan's Komi language was gradually forgotten.

The Stefan's ABC has become an outstanding phenomenon in the history of culture of peoples of Vyatka and Kama. But, unfortunately, it let deeply rooted neither in the spoken language, nor in the script. The first reason for that was that the Stefan's invention was only the Church language, practically inaccessible to ordinary people [19, p. 8]. Another reason was a low level of socio-economic development of the native population who couldn't practice its literary form.

As one can see, all these reasons were, rather, of social nature, and they were not related to the merits or shortcomings of the alphabet itself. In addition, the Russian Orthodox Church actually prevented literacy in the mother tongue among the Komi-Zyrian (Perm) population. The Russian Orthodox Church had disseminated literature on the Church-Slavonic language. After Stefan the Church hadn't prepared spiritual persons who mastered the Komi-Zyrian (Perm) language. It was allowed to worship only on Church-Slavonic. The Komi-Zyrian (Perm) alphabet was in fact forbidden by the Orthodox Church. Experience of creating the ABC for «a small nation» was virtually doomed to failure because the Komi-Zyrian population wasn't ready to accept the written language, and the idea of the «foreign» script yet and much later met the disapproval of the part, but an influential part, of the Russian society.

Stefan was the first and most prominent Perm bishop. He distinguished himself as a politician as well. He has always been on the side of his friend, the Grand Prince Dmitry Donskoy. Stefan distinguished himself as a supporter of strengthening of the centralized state power and the authority of the Orthodox Church. Thanks to his talent of a speaker he persuaded the Novgorod veche to affect robbers of VelikiyUstjug, who previously attacked the Komi region.

In 1391, he persuaded Vyatka people to cease their raids on the Perm Land.

Researchers of the history of the Russian culture attached great importance to educational activities of Stefan of Perm, and they put him on a par with outstanding personalities of Russia. So, Russian philosopher G. P. Fedotov named Stefan one of the most educated people of that time. He stated that Stefan «was one of the few people of the ancient Russia, who could read and speak Greek. Together with the Perm language it gave him knowledge of three languages. It was maybe not so rare in the ancient Kiev, but it was quite exceptional in the Moscow North... Stefan-«Hellenist» was an extremely rare phenomenon in Russia. Stefan – creator of the Komy-Zyrian writing, was a phenomenon completely exclusive» [20, p. 138].

Stefan Perm was also an iconographer. One of his famous icons, – «Trinity of Zyrian» is considered to be a remarkable piece of iconography of the XIVth century. It is often compared with Andrew Rublev's «Trinity» due to its remarkable painting quality, deep philosophical and patriotic content. According to the researchers, the artist expressed in the icon such socially significant ideas as the need for harmony and unity, a willingness to sacrifice.

The educational activities of Tryphon of Vyatka

Missionary outreach of Stefan was to a certain extent continued by Tryphon of Vyatka, the founder of the Orthodox enlightenment in the Vyatka Land. Venerable Tryphon of Vyatka (born Trofim) was born around 1546, in the village of Malonemnjuzhskaja. His parents wereDmitry and Pelageja Podvizaev.

Reaching the age of majority, Trofim left the parental home. In 1568, he took monastic vows under the name Tryphon in Pyskorsky Spaso-Preobrazhensky monastery on the Kama

river. Two years later he left the monastery and retired to the river Chusovaja, where he was forced to resign in 1580, after falling out with the owners of the local places, the Stroganovs.

Before his arriving in the town of Hlynov, the chief city of the Vyatka Land, he was involved in a missionary activity in the environment of Ostyaks and Voguls. However, information about the direct missionary work of Saint Tryphon among them seems greatly exaggerated. According to «The Life of our Reverend Father Tryphon of Vyatka», more important for the Christianization and the spread of education had an indirect effect, radiating from the monasteries in cities Hlynov, Slobodskoy and Elabuga embodied by efforts of Saint Tryphon [21, p. 61].

His efforts on the Vyatka Land led back to 1580, when the construction of the Hlynov Uspensky Tryphon monastery started by permission of the Tsar Ivan (the Terrible) IV in 1580 [22, p. 553].

In the year of 1588 Tryphon had a trip to Moscow. The Tsar Fedor Ioannovich and Iov, Patriarch of Moscow, bestowed him icons and books. Total gifts gathered at 12 carriages [21, p. 81]. Such gifts in favor of churches and monasteries were always considered to be a Holy deed and they served as a major source of book collections. During the first century of their reign, the Romanovs sent to Vyatka more than 30 books, primarily to the Uspensky Tryphon monastery.

Most of books were printed in Moscow, in the first printing house in the Moscow state. The most active buyer was the Uspensky Tryphon monastery. It bought books in advance, apparently for sale. The most common of them was the ABC, worth 1 kopeck.

The name of Tryphon is tightly connected with the distribution of books and literacy in Hlynov [23, p.67]. Although in the XVth century the province of Vyatka had no schools, but literacy, however, existed. Children of clergy, merchants and «better» people were initially educated by priests and wizards. In favor of this supposition says the fact that in the course of the archaeological excavations in the Nikulicky settlement, in the immediate vicinity of Hlynov (subsequently, Vyatka, now Kirov), a pointed bone wand used for scratching out letters on birch bark («stylo») was discovered. Studies however show (E. D. Petriaev, A. G. Mosin, V. A. Shumihin, G. P. Chudova) that the Vyatka Land has long had a reputation of «the book desert». Book and literacy began to penetrate gradually, alongside with the spread of Orthodoxy. Churches and monasteries became gradually centers of education. They had small book collections. The first documentary data of the distribution of books in Vyatka dates back to the second half of the XVIth century.

Especially full information is about the library of the Uspensky monastery, the largest at that time in the Urals. In 1601, over 20 years after its founding, it had 144 books of which 120 were in the monastery library, 14 in the cell of Tryphon. The bulk of the library was, of course, the devotional literature. At the same time, there was almost no theological (i.e. philosophical-canonical) literature, except the writings of St.-Basil the Great. There was literature of spiritually-moral content, particularly different «Lives....» (almost 10% of the total number of books). Among the books were two alphabets. There were «great books»: narrative, Church-didactic, educational and even artistic, —«The story of Varlaam and Josaphat», two «Prolog», «Menology», «Izmaragd», «Efrem Sirin's creations», books of St.-Basil the Great, «The Lives of Alexander Svirsky», «Monastery compositions», «Kirill-Belozersky monastery», «Procopius of Ustjug», «Antonia Roman», «Stefan and Lazarus Serbian», «Sobornik», «Notebook of the Pechersky monastery», etc. [32, p. 95].

There were 14 books in the cell of Tryphon: four «Psaltir», «Missal», liturgical books («Book of hours», «Postrigalnik», «Missal», «Jepitimijnik»), «Epistle to the monastery»,

«Azbuchnik» (tutorial, alphabet, grammar, arithmetic, and a number of background information), a collection of «Canons» and «Akafists».

There was «The Life of Saint Tryphon of Vyatka, written by the special agiograf on request of Archbishop Iona; the real facts of life interwoven with Tryphon» among the books. It recounted his life prior to joining the city of Hlynov. The bulk of the books were handwritten ones (total 91) [24, pp.10-11, 16-17; 25].

Basing on the study of manuscript sources, the researchers concluded that «Tryphon himself engaged the correspondence books, the manuscripts of his letters were among his private books» [26, p.15]. At the same time, according to the historian V. V. Nizov, the handwriting of Tryphon characterizes him as a man, that hadn't had a great deal of practice in a letter [27, p. 201-202].

Of course, older libraries and major monasteries of the Russian North and the Central Russia, such as Kirillo-Belozersky, Solovki, Trinity-Sergiev, surpassed «the book wealth» of the Uspensky Tryphon monastery in Hlynov [28, p. 225]. But in comparison with many other monasteries its library was considerable [29, p. 17-18].

This valuable collection of books, said I. M. Osokin, testifies love of the Abbot to education, and love of the monastic brotherhood to reading. It gives us the right to think that here literacy and reading of canon books have been enjoyed not only by monks, but also by outsiders. Other monasteries of the Vyatka Land had significantly poorer book collections. For example, the Trinity Suburban County monastery in 1629 had a total of 32 books, the Catherine monastery – 25 [19, p. 25].

The Uspensky Tryphon monastery under the guidance of its Abbot was very important and may be the only educational point on the huge territory of the Vyatka Land. Only here one could meet his need in the acquisition of literacy and education. According to the historian I. M. Osokin, here, in the monastery was brought up the remaining unknown to the descendants the author of «The Life of Saint Tryphon...».

Tryphon was not only a fan of the books, but he possessed a good literary syllable, as it is evidenced by extant of his theological diploma.

The role of Saint Tryphon in educating people of Vyatka is far from limited to the promotion of literacy. He was a strict moralist, and he jealously fought the spread of bad habits [30, p. 97]. Being himself a supporter of «strict life», venerable Tryphon demanded the same from the clergy. Influenced by the example of his moral behavior spiritual improvement gradually started [31, p. 11]. Tryphon was a head of the monastery, which had been founded by him, for about 20 years. Here he died on the 8th of October 1612. In the history of the Vyatka Land Tryphon entered as an organizer of the first convents, – the Vyatka Uspensky and the Suburban of St.-Epiphany. These monasteries were traditional places for libraries and census books.

With Stefan of Perm and Tryphon of Vyatka the first phase of education in the region started. Thanks to activities of these educators book and literacy have become fairly commonplace not only in Churches and monasteries, – that was natural, – but also they received distribution among the mundane population.

Discussion of the results

In the process of work the author was convinced that in the XVth – early XVIIth centuries books were treated among the population of the Perm and Vyatka Lands: they

were ordered, sold, bought, exchanged and given [26].

The data we received coincide with opinions of some researchers that wealthy citizens of Hlynov had even small home libraries. Some of them did «contributions» to churches and monasteries by money or books. For example, a certain citizen Peter Tolmachev donated 12 books to the Uspensky monastery [27, p. 206].

Education went gradually beyond the walls of monasteries and it step by step penetrated into the environment of the common population.

We are of a firm opinion that thanks to the educational activities of the first Christian preachers of Perm and Vyatka Lands, Stefan of Perm and Tryphon of Vyatka, Christianity and literacy spread widely from year to year and gradually a new task emerged as essential, – to educate much more local residents of this region.

This task was completed much later, when the initial period of education in Russian Lands, connected with activities of separate enlighteners, was over.

Then second period, the church one, and later on, the third period, the state one, were connected with the persons of Peter I and Catherine II and their like-minded people, such as Feofan Prokopovich [32], Lavrenty Gorka [3], Ivan Ivanovich Bezkoj [33], etc.

The presented work gives an opportunity to get a view of a process of spreading the enlightenment in the Kama-Vyatka region. In this the author sees the scientific value of his work for the history of pedagogy.

Conclusions

The main conclusion of the study is that the initial stage of the development of education in the Kama and Vyatka region was carried out thanks to ascetic efforts of the first educators, whose example up to the present time serves as a moral guide for the modern generation of teachers of the Vyatka-Kama region.

Stefan of Perm and Tryphon of Vyatka laid the principles of Orthodox missionary activity. They made great contribution literature and literacy among the population of the Vyatka-Kama region. Thus the objectives of the issue are solved. The hypothesis of the study is confirmed. The purpose of the study is achieved.

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