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## PERSECUTED TURKOLOGY: THE UKRAINIAN CONTEXT

**Abstract.** *The purpose of the study is to consider the problem of the development of the Turkic Studies in Ukraine, and particularly the activities in this context of Agatangel Krymskyi. Periodisation of the development of the Ukrainian Turkic Studies has been made, and its goal and objectives have been identified. In particular, the paper proves the needs for studying the Turkic-Ottoman written documents concerning the History of the Cossack-Hetman Ukraine taking into account the civilisational measurement. This paper demonstrates the importance of the Ukrainian Language in the Turkish-Ukrainian diplomatic correspondence, issues of methodology of scientific studying and publication of oriental written documents relating to the History of Ukraine, including the ones in the Turkic languages. The idea has been formulated that studying archival Turkish documents is crucial for the formation of an adequate comprehension of the actual Turkish-Tatar-Ukrainian relations, as well as needs for studying the History of the Cossackdom origin. Such concept of doing research is important for the setting-up and development of the Turkic Studies, and partially for those ones of the Crimean-Tatar Studies, primarily in regard of the historic aspect of the Ukrainian Cossackdom genesis and informs us of repressions of the Ukrainian scholars in the field of the Turkic Studies. The research has been done while observing the principles of historicism and historic source-studying systemacity, and also principles of an interdisciplinary approach and the norm for identification of authenticity and informational value of the data and facts have been identified. **The academic novelty** of the study is a civilisational comprehension of the development of Oriental Studies in Ukraine, and first of all that of Historiography and Studies of Sources related to the Turkish-Ottoman written documents concerning the Cossack Period of Ukraine using for that purpose an adequate methodology, and also bearing in mind the culturological measurement of historic process; besides, there have been set up the logic phases in the formation and development periodisation of Turkology as a specific branch of historic science under the circumstances of a repressive impact. **The Conclusion.** Turkic Studies were started in the 19th century by such Ukrainian intellectuals, as Mykola Hulak, Olexandr Navrotskyi, Lev Lopatynskyi very of essential importance for a further development of the Studies regardless of the complicated life conditions due to prosecutions from the side of the Muscovite-Russian totalitarian political regime. In 1933 the Ukrainian Academy of Sciences was proclaimed being the Centre of the nationalistic and counter-revolutionary activities, which h resulted in a lot of such outstanding Ukrainian Orientalists, particularly Turkologists, such as Mykola Hulak, Olexandr Navrotskyi, Lev Lopatynskyi, Agatangel Krymskyi, Vasyl Dubrovskyi, Yevhen Zavalynskyi, Omelian Pritsak, Yaroslav*

Dashkevych, Hryts Khalymonenko, Valeriy Marchenko, Mykola Myroshnichenko and others, suffered much from prosecutions by the Muscovite-Russian and Soviet-Communist regimes.

**Key words:** Ukrainian Turkology, Agatangel Krymskyi, Crimean Tatar Studies, concept, methodology, Turkish-Ottoman source, Cossackdom, language, repression.

## РЕПРЕСОВАНА ТЮРКОЛОГІЯ: УКРАЇНСЬКИЙ КОНТЕКСТ

**Анотація. Мета дослідження** – розглянути проблеми розвитку тюркології в Україні, зокрема, наукову діяльність у цьому процесі Агатангела Кримського. Визначається періодизація розвитку української тюркології, а також її мета й завдання. Зосібна, йдеться про необхідність вивчення османсько-турецьких рукописних документів з історії козацько-гетьманської України з урахуванням цивілізаційного виміру. У цій студії наголошуються значення української мови в турецько-українському дипломатичному листуванні, проблеми методології джерелознавчого опрацювання та публікації східних, зокрема тюркськомовних, писемних документів з історії України. Висловлюється думка, що дослідження турецьких архівних документів має значення для встановлення правильного уявлення про справжні турецько-татарсько-українські взаємини, а також вивчення проблеми щодо історії виникнення козацтва. Така концепція дослідження має цінність у становленні й розвитку тюркології, у т. ч. кримськотатарознавства, зокрема історичний аспект генези інституту українського козацтва та її концепт, а також йдеться про репресії українських учених-тюркологів. **Методологія дослідження** базується на дотриманні засад історизму та історичного джерелознавства, забезпечення наукової об'єктивності і конкретно-історичної системності, а також на принципах міждисциплінарності та норми встановлення достовірності та інформаційної цінності виявлених відомостей і фактів. **Наукова новизна** дослідження полягає у цивілізаційному осмисленні розвитку в Україні орієнталістичних студій, зосібна джерелознавче опрацювання османсько-турецьких писемних джерел з історії козацької доби України із застосуванням належної методології, а також з огляду на культурологічний вимір значення історичного процесу: установлено етапи формування тюркології як окремої галузі історичної науки. **Висновки.** Тюркологічні дослідження були започатковані у XIX ст. такими українськими інтелектуалами, як Микола Гулак, Олександр Навроцький, Лев Лопатинський. Однак їхнє подальше розгортання потрапило у складні умови через репресивні дії російського тоталітарного політичного режиму. У 1933 р. Українську академію наук було оголошено осередком націоналістичної та контрреволюційної діяльності, внаслідок чого багато українських сходознавців, зокрема тюркологів, зазнавали утиску та були репресовані комуністичним тоталітарним режимом. Серед них Агатангел Кримський, Василь Дубровський, Євген Завалинський, Омелян Прицак, Ярослав Дашкевич, Гриць Халымоненко, Микола Мірошніченко та інші.

**Ключові слова:** Українська тюркологія, Агатангел Кримський, кримськотатарознавство, концепція, методологія, османсько-турецьке джерело, козацтво, мова, репресія.

**The Problem Statement.** The value of the topic of the above mentioned study\* is accounted for by the fact that Turkologic studies in works by some Ukrainian intellectuals (for example, in ones by Mykola Hulak, Olexandr Navrotskyi, Lev Lopatynskyi, etc.) are getting of much importance owing to the authors' personal creative life that was connected with Azerbaijan (Kochubey, 2011c, p. 138; Aliyeva, 2007, pp. 21–141). In this context, in the second half of the 19th century Turkology, like the Caucasian Studies, Manchurian Studies and Mongol Studies, was developing in Russia's scientific and training institutions. For instance, in 1854 the Faculty of Oriental Languages was set up in Petersburg, while 28 later in Lazarev Institute for Oriental Languages was founded in Moscow. The scientific urgency of these institutions contributed to the development of Turkic Studies in Ukraine. For example, it is in 1898 that one of the most world-famous orientalists Agatangel Krymskyi, a Ukrainian, lectured as a professor at the Lazarev Institute<sup>1</sup>.

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<sup>1</sup> For a description of Agatangel Krymskyi's life and his academic work see in addition the list of his academic works (Kochubey, 2011, pp. 125–126).

\*The author made a report on this study at the Ukrainian National Academic Conference “the First readings of Turkic Studies” dedicated to the 150th Anniversary of the birth of Agatangel Krymskyi” that was organised by the Faculty for History of the National Taras Shevchenko University of Kyiv within the frames of the development of a educational programme “Oriental Studies” (5 February 2021).

**The Analysis of Sources and Recent Research Papers.** The problem of development of the Ukrainian Oriental Studies in Turkology, including the national Turkology, was in the focus of fundamental studies of a number of national and foreign scholars, such as Ya. Dashkevych in his “Mykola Hulak in Azerbaijan” (Dashkevych, 2007), Yu. Kochubey in his work “Lopatynskyi Lev Hryhorovych” (Kochubey, 2011c) and in “Krymskyi Agatangel Yukhymovych (Yevtymovych)” (Kochubey, 2011b), I. Kalynets in “He Joined the Eternity with Dignity...” (Kalynets', 2011), A. Felonyuk in “Yevhen Zavalynskyi is a Turkology Scholar Forgotten to some Degree” (Felonyuk, 2010), F. Turanly in “Hryts Khalymonenko – an Outstanding Orientalist of New Time” (Turanly, 2020c) and the others.

**The Purpose of the Publication.** To analyse the data available in the sources and in the Historiography concerning the development of the Ukrainian Oriental Studies, as well as to make up a historic periodisation in the development of the Turkic Studies; to study the problem of the methodology in making studies of written sources; to discuss the fact of repressing (prosecuting) intellectual scholars that worked in the above mentioned field of knowledge.

**Description of the Basic Unit.** When studying the formulated title of the study under th consideration one should bear in mind that between the 19th and at the beginning of the 20th centuries in Ukraine there were published several scientific works where the authors raised the point of needs to study within the national history problems concerning Orientalistics, and in particular – problems in terms of the Turkic studies. For instance, such ideas were put forward in the creative work of Ivan Franko who in 1915 wrote a work about Giray II, Governor of Gazi (Governed during 1587/1588 – 1596, 1596 – 1607)<sup>2</sup>.

It would be appropriately to bring back to memory works by Mykola Kostomarov (Kostomarov, 1904, 742 p.; Kostomarov, 843 p.), Volodymyr Antonovych (Antonovych, 1868, pp. 1–197), Mykhailo Drahomanov (Drahomanov, 1991, pp. 175–203; Drahomanov, 1991, 45 p.), Lesya Ukrayinka (Ukrayinka, 2008, 256 p.), Yulian Kulakovskiy (Kulakovskyy, 2001, 225 p.) and Noy Rashby ra (Holovko, Lyman, 2011, pp. 15–30). During the above said period of the development of the Ukrainian Oriental Studies, particularly that of the Comparative Linguistics, and namely in 1895, the first work dealing with the problem of finding Turkic borrowings in the Ukrainian Language was published (Makarushka, 1895, pp. 1–14).

Hence, in the development of oriental studies in Ukraine there was focus directly on working-out sources of Turkic written documents, we can trace a few phases of the formation of Turkology as a separate area of History as an academic science. Within these phases it is possible to see certain hereditability in revealing and applying, while performing academic studies, the general mythological approaches with taking into account a specific character of the textological analysis of just written documents made in the Turkic languages, and also in usage of appropriate to the specific character forms and methods of academic studies of sources (Turanly, 2023). In the second half of the 19th century, during the process of putting into practice that work of making academic studies, within the Turkic academic Studies there began the formation of two conceptually generalising Studies in regard of an academic working-out of the source contents given in Turkic, and namely these ones are as follows: 1) aspiration to accumulate and do a general analysis of the information available in separate written documents; 2) attempts to select thematically and systematise the data from the above said historical written sources. Development of the latter tendency accounts

<sup>2</sup> A complete text of “The Crimean Khan Gazi-Giray and some of his Poems” is provided in Chapter “From Turkic Poetry” (Franko, 1978, pp. 609–617). As for the above said Governor of the Crimean Khanate is concerned, academic sources inform us that he was the first poet for Ukraine, owing to Ivan Franko, to begin opening for itself the world of the best Crimean-Tatar writing authorship (Seferova, 2010, pp. 203–207; Turanly, 2020, pp. 50–62).

for the emergence of a specific thematical direction of doing Turkic Studies at the beginning of the 20th century, within which a process of a gradual re-orientation of Turkology began from selecting and working-out separate, mainly fragmentary parts of the original texts of Turkic written documents, that is from the quantitative accumulation of the stuff from sources according to a specific theme, to a detailed analysis of texts from such historical written sources in full.

The founder of the considered tendency in making source studies in the national Turkology was the famous Ukrainian orientalist Agatangel Krymskyi (Kryms'kyy, 1974; Kryms'kyy, 1996; Kryms'kyy, 2003; Kryms'kyy, 2007). The actual importance of thematically specific contents of Turkic studies in the national Orientalistics was underlined by the contemporary Ukrainian orientalist Yuriy Kochubey (Kochubey, 2004, pp. 494–506). Particularly, it was he who informed us of the ideas of the Ukrainian turkologist of the 1930s – Vasyl Dubrovskyi – that studying Turkish archival documents is of essential importance for settling problems in terms of History of Ukraine relating to the second half of the 17th century. The reasons for those were an insufficient number “...of Ukrainian archives, insecurity of Polish sources and incompleteness of Moscow’s ones...”. Under such circumstances, to this turkologist’s mind, “the only way out” is studying the corresponding archival documents (Kochubey, 2011e, pp. 10–11).

This formulated idea of Yuriy Kochubey is grounded by his idea that “getting aware of oriental sources, and primarily with Turkish archives, can be of high value not only for clarification of the appropriate knowledge of the adequate Turkish-Tatar-Ukrainian relations in the 16th and 18th centuries, but it can also be useful in studying the initial History of the Ukrainian Cossackdom that is nowadays still very vague because of using sources only from one country” (Kochubey, 2011e, pp. 10–11; Serhiychuk, 2015, pp. 26–37). Indeed, it is absolutely impossible to understand completely the History of the Ukrainian-Turkish relations during the period under analysis while studying the above mentioned issues without taking into account the relating Turkish-Ottoman written sources. It should be emphasized that it is the Turkish-Ottoman written documents that include a huge informational potential in terms of the History of the Zaporozhian Sich, the Ukrainian Cossack State and activities of such Ukrainian Governors as Dmytro Vyshnevetskyi, Petro Sahaidachnyi, Bohdan Khmelnytskyi, Ivan Vyhovskyi, Petro Doroshenko, Ivan Mazepa, Pylyp Orlyk, and also about the relations of Ukraine at that time with the Crimean Khanate, Ottoman State, the Polish-Lithuanian Commonwealth, Tsardom of Muscovia, the Austrian and Swedish Empires. We should add it here that at the contemporary level of development of the Ukrainian Turkic Studies in relation of the formulated problem serious studies are being carried out, and the outcomes of such studies are used for writing academic papers, in particular of monographic papers, educational and methodical textbooks, as well as in development and preparation of educational curricula and lectures in related areas of human knowledge (Turanly, 2019a; Turanly, 2019b; Turanli, 2019; Turanly, 2020b; Turanly, 2022a; Turanly, 2022b).

The immediacy of the problem under consideration was initiated to a certain degree by the activities of Agatangel Krymskyi. For example, in his studies of the status of the Ukrainian Cossacks in the 16th century, A. Krymskyi characterized Cossacks as a new social layer whose principal functions were confined to defending the Ukrainian lands from invasions of enemies. Besides, the scholar highlighted the importance of a vigorous activity of the Cossack leaders, and namely – that of Ostap Dashkovych, and the founder of the Zaporozhian Sich – Dmytro Vyshnevetskyi, as that of initiators military marches against the possessions of the Ottoman Empire, and particularly those of the Crimean Khanate, in the

Black Sea Area and in the Lower Danube Area (Kryms'kyy, 1974, pp. 412–413). Concerning the military activity of Dmytro Vyshnevetskyi, this scholar supposed that construction by that Governor “at the beginning of the 1550s... in the lower Dnipro lands, on the Island of Khortytsia, near the Crimean nomadic areas, of a castle happened to have become an action that “triggered unification of the Cossaks for struggling against the Crimean Khanate”. That is why, that event was “the origin of the Zaporozhian Sich – the Zaporozhian Cossack Army or Zaporozhian Host; it was the place from where Cossackdom started to get chrystalised into an organised social that has its own centre...” (Kryms'kyy, 1974, pp. 412–413). Thus, Agatangel Krymskyi was the first one to set up for the Ukrainian Turkic Studies the problem of a gradual reorientation from studies informational sources to an analytically critical selection and logical systematization of data relating to the national history available in Turkish-Ottoman written documents.

However, at the time of an efficient academic activity of Agatangel Krymskyi the Ukrainian Turkology was only in the initial phase of its setting-up. Doing research in this field of History was concentrated at Lviv University. Then only due to this fact the famous orientalist Mugammed Sadyk Agazade (1865 – 1944) worked at that educational institution, who, as a matter of fact, happened to become a co-founder of the Ukrainian Orientalists<sup>3</sup>. He was ethnically an Azerbaijani, aristocrat Ismail Agazade's son, the famous Ukrainian scholar-orientalist and a real patriot of Ukraine. In 1927 after moving from Paris, where Agazade worked at the University of Sorbonne, to Lviv, Mugammed Sadyk Agazade started to teach at that University the fundamental orientalist subjects, and namely those were the Modern and Ancient Turkish, Modern and Classical Persian, and also Grammar of Arabic, Islamic Studies, Moslem Paleography, Calligraphy and Epigraphy (Polotnyuk, 2005, pp. 97–98; Turanly, 2017, pp. 116–122). Unfortunately, the principal academic works by Mugammed Sadyk Agabekzade were lost during the occupation of Lviv by the German Army during World War II, but we can imagine the level of orientalist professionalism of that scholar after studying his manual book “Elementary Grammar of the Arabic Language” (Sadyk-Bej, 1934, 120 p.). Therefore, the process of development of the Ukrainian Turkic Turkology can be conventionally subdivided into the following periods of studying and involving into the academic circulation the Turkish-Ottoman written documents:

I. The initial period (the first half of the 20th century) that is connected with the academic activities of Mykhailo Hrushevskyi, Dmytro Doroshenko and Agatangel Krymskyi after the formation of the Ukrainian Academy of Sciences in 1918 and in 1926 – that of the National Ukrainian Association of Orientalistics. Particularly, the structure of the Ukrainian Academy of Sciences included the Department (Unit) for the Arabic and Iranian Philology and Turkology (1918 – 1934) headed by the Academician Agatangel Krymskyi, and the Turkologic Commission (1929 – 1933) subordinated to that Department. Besides, in 1926 in Kharkiv the National Ukrainian Academic Association for Orientalistics was set up that had branches in Kyiv and Odesa; during the period of 1927 – 1931 the Commission published the academic bulletin “The Oriental World” (“Східний світ”) (the last issues were under the title “The Red East” (“Червоний Схід”). In 1927 the First National Ukrainian Congress of Orientalists was held.

II. In 1929 The Second National Ukrainian Congress of Orientalists took place at which

<sup>3</sup> For instance, such famous Ukrainian Orientalists-Turkologists as Yevhen Zavalynskyi and Omelian Pritsak were students of Mugammed Sadyk Agabekzade (AKIUS NASU, f. 1, d. VI-f, c. H=2, p. 33; Polotnyuk, 1993, pp. 124–132).



the participants discussed problems of the National Orientalistic development, particularly the ones of Turkology. But in 1930 the above mentioned Association was liquidated while instead of that in 1931 there was established the Ukrainian Research Institute of the Middle East which existed only till 1933, when it was reorganised into a Sector of the Agrarian Economic Institute. A noticeable feature of the period under consideration of studying and involvement in the academic circulation of Turkish-Ottoman written documents in the national Historiography was the beginning of academic activities of the leading Ukrainian turkologists whose works dealt in some way with the issue we are interested in.

When studying the Historiography of this problematics it is important to mention the academic achievements of the Crimean-Tatar Historian-Turkologist Osman Akchokrakly (1879 – 1938), who found and was the first to publish the cronicle document “Sefernâme” (سفرنامه), that is a description of the joint military march of Islam Giray III and Hetman Bohdan Khmelnytskyi against the Polish and Lithuanian Commonwealth (Ursu, 2011, pp. pp. 28–30). This document was written by the Crimean-Tatar cronicle-writer Jan-Mugammed, and in fact it is a written document with descriptions of the events connected with the problems of relations between the said historical figures in the sphere of the military and political cooperation. Owing to the knowledge by Osman Akchokrakly of the Arabic and Turkish Languages made it possible for him to study Turkish and Crimean-Tatar original texts and original Arabographical texts, as well as provide their explanations (Akchokrakly, 1993, pp. 134–139).

At that period Vasyl’ Dubrovskyi (1897 – 1966) wrote his academic works “Bohdan Khmelnytskyi and Turkey” (Kochubey, 2011, pp. 5, 395–406), “On Studying Relations between Ukraine and Turkey in the Second Half of the 17th Century” (Kochubey, 2011, pp. 88–89) and “Hetman Iv.(an) Mazepa’s Envoys to Turkey and the Crimea in 1699 (1700)”. We note that, due to that scholar, thorough studies of the History of the Ukrainian-Turkish relations should be made in a wide context, i.e. widely involving the knowledge of the Turkish culture, literature heritage, arts, traditions and customs as well as mentality (MIVNLU – Manuscript Institute of the V. I. Vernadskyi National Library of Ukraine, f. X, № 14634). We also seem it reasonable to draw attention to the hand-written work of the Ukrainian historian Mykola Petrovskyi (1894 – 1951) “From the Data on the History of the Ukrainian-Turkish Relations in the Second Half of the 17th Century” dated from 2 December 1931, that was prepared on the basis of the Turkic sources kept in Moscow archives (Drevnekhrarylyshche Tsentrarkhyva RSFSR, 1863, V. 4, # 55; 1892; 1872, V. 7. # 72; 1892, V. 15. # 2). The documents are related to the diplomatic activities of the Ukrainian hetmans, in particular those of Ivan Vyhovskyi (Serhiychuk, 2015, pp. 34–36).

In 1933 the Ukrainian Academy of Sciences was announced being the centre of the nationalistic and counter-revolutionary activities, which resulted in the political prosecution of a lot of Ukrainian orientalists, partially of turkologists who were repressed<sup>4</sup>. For instance, there were prosecuted Agatangel Krymskyi, Vasyl Dubrovskyi, Yevhen Zavalynskyi (Pritsak, 2006, pp. 10–38; Kochubey, 2011, pp. 395–406; Felonyuk, 2010, Is. 15, V. 21. pp. 298–323). To our mind, this tragic event was the end of the beginning period of studying and implementation into the academic circulation of Turkish-Ottoman written documents in the Ukrainian national Historiography. From 1934 Oriental Studies as an academic branch stopped its existence in Ukraine at all.

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<sup>4</sup> For prosecutions of scholars-turkologists of different nations on the basis of archival documents *see*: (Ashnyn, Alpatov, Nasylov, 2002, 296 p.).

The second period of studying and mastering Turkic written documents in the Ukrainian historical studies lasted from 1934 to 1991. At the beginning of this period the actual responsibility for the development of the Ukrainian Turkology, particularly for the implementation of practical turkologic studies, was taken by the Ukrainian Diaspora. We should primarily mention in this context Mykhailo Zhdan's (1906 – 1975) contribution to the development of the Ukrainian Turkology. However, the principal problems in his academic works were relations of the Old Rus (Ukrainian) lands with the Golden Horde<sup>5</sup>. Concerning Vasyl Dubrovskiy, the main direction in his academic activities in emigration were the studies of the Turkic paleography, History of the Ukrainian-Crimean Tatar relations and Turkey's Contemporary History (Kochubey, 2011, pp. 88–89). On the eve of World War II Yevhen Zavalynskiy published a collection of fragments from Turkish chronicles related to the History of Ukraine of the 15th – 16th centuries (Felonyuk, 2010, Is. 15, V. 21. p. 219), and also defended his Doctorate Dissertation, which was a study of the History of the Polish Kingdom as it was described in the Turkish-Ottoman written documents of the 15th – 16th centuries (Felonyuk, 2013, Is. 18, V. 21. p.120). Thus, Yevhen Zavalynskiy carried out his academic studies within the problems that are under consideration in this paper. It should be added that three years after the defense of his dissertation Yevhen Zavalynskiy presented his deepened vision of the problems in regard of the interstate relations between the Polish-Lithuanian Commonwealth and the Ottoman Turkey in the 15th – 16th centuries (Felonyuk, 2013, Is. 18, V. 21. pp. 120–121)<sup>6</sup>. A historian Ivan Krypyakevych supposed Yevhen Zavalynskiy to have been an outstanding turkologist. The former one understressed the importance of oriental written documents, first of all of the Turkish ones, for studying Ukraine' History (Fedoruk, 2006 – 2007, pp. 738–748).

After the end of World War II the distinguished Ukrainian turkologist Omelian Pritsak began his academic activities. From 1936 he studied at Lviv University the Arabic, Persian, Turkish and Mongol languages and literatures. Later Omelyan Pritsak "...started to deal more and more with the Ottoman sources" (Pritsak, 1991, pp. 66, 68). While in emigration, he studied the situation and position of the Turkic society during the times of the Kara-Khanide Khanate, and on the basis of this study he defended his Doctorate Dissertation in the city of Gottingen in 1948 (Pritsak, 1991, p. 73; Pritsak, 2007, V. 7, pp. 83, 221, 225, 272). We note that while time was passing Omelyan Pritsak got admitted to be one of the best scholars of the Turkic written sources<sup>7</sup>. It should be highlighted that in his early academic activity the scholar studied between the Cossack-Hetman Ukraine and the High Porte in the middle of the 17th century (Pritsak, 1948, pp. 143–160; Pritsak, 1993, pp. 177–192). In 1964 Omelyan Pritsak became Professor of General Linguistics and Turkology at Harvard University. During his academic activity in this educational and academic institution he carried out fundamental turkologic studies and published a number of works after studying original documental sources relating to the problems in the Ukrainian-Turkish relations. In this context it seems reasonable to mention the activities of the Ukrainian Historical Society

<sup>5</sup> For Mykhailo Zhdan's life and academic activity as a turkologist, particular for a list of his academic works, see: (Yas O. 2011, p. 93).

<sup>6</sup> For example, Ivan Krypyakevych wrote that in 1940 Yevhen Zavalynskiy was appointed a Reader to the Department for Oriental Studies at Lviv University. For the Letter of the Head of the Lviv Branch of the Institute for the History of Ukraine within the Academy of Sciences of the Ukrainian Soviet Socialist Republic, Professor I.P. Krypyakevych, to the Director of the Institute, S.M. Belousov, dated from 2 March 1940 see in the city of Lviv/Archive IV [I. Krypyakevych Institute for Linguistics] within the National Academy of Sciences of Ukraine (AKIUS NASU, f. 1, d. VI-f, c. H=2, p. 33).

<sup>7</sup> For Omelyan Pritsak's life and academic activity in orientalistcs see: (Kochubey, 2011, pp. 180–181).

and the importance of the journal “Ukrainian Historian”, that published academic works by the Ukrainian scholars that were kin links to the Diaspora, in particular the ones written by Omelyan Pritsak (Atamanenko, 2010, pp. 8, 20–21). It must be also said that owing to the efforts of this scholar, in 1973 the Institute for Ukrainian Studies was established within Harvard University (Kochubey, 2011, pp. 180–181). All that permits us to conclude that the above mentioned Ukrainian orientalist contributed a lot to the development of Turkology in the United States of America.

Some activation of turkologic studies in Ukraine was observed in the 1970s. It seems to be right to consider the beginning of this process was setting-up of the Institute for History within the Department for the History of the Oriental Foreign Countries that was in due time transferred to the Institute for Social and Economic Problems of Foreign Countries. A turkologist Ihor Chernikov was appointed Head of the Department of Developing Countries. Besides, at that time at the Institute for Linguistics preparation of an etymological dictionary with the active participation in this work of a Turkologist Olexandr Harkavets. We should emphasize that Lviv remained the essential centre of the Ukrainian Turkic Studies, as it is the city where the academic activities took place of such well-known orientalists, as Yaroslav Dashkevych (Kalakura, 2011, pp. 39–47; Turanly, 2011, pp. 110–113) and Yarema Polotnyuk (Polotnyuk, 1993, pp. 124–132; Polotnyuk, 2006, pp. 416–425).

On coming back from his exile Yaroslav Dashkevych resumed his academic activity in writing orientalist academic works related to the Turkic and Arabic Studies, the majority of which were dealt with problems being considered in this paper. Indeed, in his paper “Turkish Diplomatic Correspondence in Ukrainian in the 40s of the 16th Century” the scholar identified the significance of the Ukrainian language in the documental provision of diplomatic relations that existed between the Cossack-Hetman Ukraine and the High Porte in the middle of the 17th century. The significance of the academic heritage of Yaroslav Dashkevych is that owing to such approach the historical truth was re-estimated that it was the Ukrainian language (and not the Russian one) that was in fact efficient and recognized in the international relations as one of the languages most often practised in the then diplomacy (Dashkevych, 2011c).

The problems of our studies is jointly related with the academic work of Yaroslav Dashkevych “Turkish Document in Ukrainian from the Mid-Sixteenth Century: on the Origin of Ukrainian Cossacks”, i.e. a detailed analysis of the Turkish hand-written documents in the Ukrainian language and originating from the middle of the 16th century and later, where information about the origin of the Ukrainian Cossackdom is provided. The academic significance of the report of Yaroslav Dashkevych “Ukraine’s Ethnography in Highlighting of 18th Century Sources in Oriental Languages” is that for the first time in the Ukrainian historic studies a classification of written documents made in Ukraine in oriental languages (in the Turkish, CrimeanTatar and Kypchak languages) due to their origin, and the actual needs for studying oriental written documents that had not been involved in the academic circulation was grounded (Dashkevych, 2011a). Besides, a culturological character has the scholar’s academic paper “Oriental Sources of the Iconography “Mamai the Cossack” in which Ya. Dashkevych not only managed to prove undoubtedly the availability of the Turkic sources of the iconographic composition “Mamai the Cossack”, but also shared his idea that that composition shows the openness of the Ukrainian society of the 17th – 18th centuries “to the cultural trends coming from both the West, and from the East” (Dashkevych, 2011b). As for the latter ones are concerned, they reflect “...contact of the Ukrainian folk arts (evidently, with the help of mediators) with the arts of China, Tibet, Central Asia” (Dashkevych, 2011b, p. 208).



Special attention has been deserved by Yaroslav Dashkevych works on the issues of studying sources and publications of oriental, written documents (in particular of those ones in Turkic languages) relating to History of Ukraine. The scholar in the digest of his academic report under the title “Studying and Publication of Oriental Sources on the History of Ukraine”, after saying about the importance of oriental written documents in the pool of sources for studying Ukraine’s History, he stated that such historical sources in practical studies “are used seldom, mainly on the ground of out-of-time translations and, as a rule, without taking into account the original texts”. Yaroslav Dashkevych proposed the following: 1) to speed up the process of publication of narrative written documents, business books, epigraphic remnants, cartographic stuff that are already completed (or almost completed) to be published; 2) to start preparation of reference publications concerning oriental written sources. We consider important for us the idea that when preparing such historiographic documents it is desirable to provide the facsimile texts with deciphering, graphics or in transliteration of the original, in translation into Ukrainian (Dashkevych, 2011d, pp. 147–151). In the programme for studying oriental written sources on Ukraine’s History developed by Yaroslav Dashkevych and approved at the meeting of the Enlarged Bureau of the Archeographic Commission of the Academy of Sciences of the Ukrainian Soviet Socialist Republic it was underlined the importance of preparing collections of oriental written documents including information on the History of Ukraine (Dashkevych, 2011d, pp. 149). We also remind that in his report “Turkic sources about the Ukraine of the 16 – 18th centuries: Actual aspects of publications” made by Yaroslav Dashkevych at the 15th Plenary Meeting of the Soviet Committee of Turkologists held in 1989 in the city of Ufa, preparation of the collections of written sources “Ukraine in Turkish Chronicles” and “CrimeanTatar sources on the History of Ukraine” was announced to be among the primary tasks of the Ukrainian Turkology of that time (Dashkevych, 2011e, pp. 152–162). Therefore, yet in the second half of the 1980s Yaroslav Dashkevych defined the prospective objectives of the Ukrainian Turkology that are still actual at the present time. It must be noted that it is implementation of these objectives that is the goal of our academic activities within the frames of which the above said study has been made <sup>8</sup>.

During the periods of studying Turkish-Ottoman written sources in the Ukrainian historic studies academic works were completed which dealt with the History of Turkish-Ukrainian and Ukrainian-Turkish relations in the 16th – 17th centuries, as well as with the diplomatic activities in this direction of the Ukrainian hetmans Bohdan Khmelnytskyi and Ivan Vyhovskiy (Mytsyk, 1999, pp. 66–72). A noticeable event in the development of the Ukrainian Turkic Studies was preparation of a collection of fragments of the Turkic chronicles relating to the History of Ukraine of the 15th – 16th centuries. Vasyl Dubrovskiy expressed a very important idea about the needs to continue studying Turkish-Ottoman written sources with information about the Cossack-Hetman Ukraine while widening the scope of the intersubjective relations, and namely – considering the above mentioned issues through the cultural measure, that is by involving into studies outcomes and achievements attained in culturology.

The situation and position of the Turkic society at the times of the Kara-Khanide Khanate was Omelian Pritsak’s object for studying it yet at the initial phase of his academic activities. Besides, this scholar paid a lot of attention to studying relations between the Cossack-Hetman Ukraine and the High Porte in the middle of the 17th century. An undoubted achievement of Yaroslav Dashkevych in the Turkologic Studies after his retuning from the

<sup>8</sup> Particularly, a monographic work an educational and methodical textbook were published: (Turanly, 2020, 622; Turanly, 2010, 368 p.; Turanly, 2000, 312 p.; Turanly, 2023, 172 p.).

exile was clarification of the importance of the Ukrainian Language in the Turkish-Ukrainian diplomatic correspondence. But the most significant contribution to the development of the National Orientalistics in general and to Turkology in particular was made by this scholar having studied the problem of methodology for dealing with sources and publication of oriental (partially of the ones in the Turkic languages) written documents relating to the History of Ukraine (Turanly, 2023, pp. 6–7).

In this context it of importance the attitude of Yaroslav Dashkevych to tries to practically implement the suggestion of the Russian orientalist Ignatyi Krachkovskiy who thought there were needs to prepare a complete collection of written documental sources made in oriental languages and relating to the History of the Eastern Europe, Caucasus and Central Asia (Krachkovskiy, 1932, pp. 151–156). At the Academic Conference “Pashutov Readings” that was held in Moscow, Yaroslav Dashkevych in 1990, in parallel to a famous Ukrainian Arabist Beilis decidedly spoke against the proposal having been put forward to prepare a collection of data from written sources in oriental languages about the territory and population of the European part of the Soviet Union in the Medieval times. For instance, his argument was it was unreasonable to unite within one collection different stuff aspects. Yaroslav Dashkevych also grounded needs to select, systematise and make a source-based analysis of information from written sources, written in oriental languages, relating to the History of Ukraine owing to the opportunity to determine in them original features of the national historical processes that took place on the Ukrainian lands. In other words, this scholar was the initiator of a principally new, and different from the traditional, national conceptual trend of making source studies in orientalists in general and in Turkology in particular (Kryukov, 2009, pp. 6–7, 24–25). It is within the frames of this conceptual trend of making source studies, that there are carried out studies of information available in Turkish-Ottoman written documents relating to the corresponding period of Ukraine’s History.

It shows that the prospective objectives determined by Yaroslav Dashkevych yet in the second part of the 1980s in relation of the Ukrainian Orientalistics have not lost their actual significance even on the modern phase of development of the Ukrainian Turkology.

What is important for our study, it is Vasyl Chumak’s idea about the positive importance of the Ukrainian-CrimeanTatar relations in both the History of Ukraine, and that of the Crimean Khanate. This conclusion that V. Chumak made in the result of thorough studies of historical consequences for the said states of treaties and unions made between the Zaporozhian Sich and Bakhchisarai. The scholar came to idea that those bi-lateral treaties and agreements were in the interests of both Ukrainian Cossacks and Crimean Tatars. It is such mutual interests “that quite often dominated other reasons of the secondary significance” (Chumak, 1993, 80 p.; Chumak, 2013, pp. 14–28; Chumak, 2015, pp. 33–56). So, Vasyl Chumak was one of the Ukrainian historians who at the end of the last century drew attention at a conceptual studying problems related to the Ukrainian-CrimeanTatar relations in the historic retrospective.

When considering the situation with the Turkologic Studies related to the topic of our study one should not that in the development of directly Ukrainian Turkology an exceptional role was played by academic studies of Hryhoriy Khalymonenko who published a set of very interesting works in terms of development of the Ukrainian Cossackdom. We note that studies by this scholar are of an exceptional significance in the establishment and development of Turkology, particularly for making the CrimeanTatar Studies. The significance of the academic concept of this scholar concerning the consideration of the phenomenon of the Ukrainian Cossackdom is that he insisted on needs to analyse this phenomenon in connection with the

development of the Turkic Cossackdom (Khalymonenko, 1993b). Hryhoriy Khalymonenko expressed the idea that “the problem of the genesis of the Ukrainian Cossackdom, which had performed got a long time duties of the National Military Forces, cannot be considered without an objective analysis of specific features of the way of speaking of the Zaporozhian Sich, and primarily – of those in terms of the military lexis of that speaking” (Khalymonenko, 1993a). Besides, this turkologist, while considering the historic aspect of the genesis of the Institute for the Ukrainian Cossackdom (Khalymonenko, 2015, pp. 38–48), expressed his hypothesis in regard of the evolution of that layer of Ukraine’s population. Its point is the foundation of arising of Cossackdom was made by the State of Kyivan Rus-Ukraine, “... while foreseeing the type of the Institute for Cossackdom in frontier detachments that initially were formed from the Turks” (Khalymonenko, 1993a, pp. 11–13).

Hence, academic works by Hryhoriy Khalymonenko is of much interest for analysing historical conditions and nature of the origin of the Turkish-Ottoman written sources which we have studied. Larisa Pritsak should be mentioned among the Ukrainian historians who chose as the subject matter for their academic studies consideration of the contents of international treaties made in different times by the Hetman Government with the Crimean Khanate as well as with the High Porte during the government of Bohdan Khmelnytskyi (Pritsak L., 2003; Pritsak L., 2015, pp. 80–113).

#### **The Conclusions:**

*Summing up the study of the above said problem we note the following:*

1. Turkic Studies were started in the 19th century by such Ukrainian intellectuals, as Mykola Hulak, Olexandr Navrotskyi, Lev Lopatynskyi very of essential importance for a further development of the Studies regardless of the complicated life conditions due to prosecutions from the side of the Muscovite-Russian totalitarian political regime;
2. There are needs to make studies of Turkish-Ottoman written documents relating to the History of the Cossack-Hetman Ukraine with taking in consideration the cultural measure;
3. The Ukrainian Language was of a special importance in Turkish-Ukrainian diplomatic correspondence;
4. Attention should drawn to applying proper methods of studying sources and of publication oriental (particularly Turkish-Ottoman) written documents relating to Ukraine’s History, Geography and Culture;
5. Conceptual studies of archival documents (particularly of the ones in the form of chronicled works) is important for the objective highlighting of the History of relations between Ukraine and Turkey, as well as for studying problems relating to the History of Origin of Cossackdom, in particular for the CrimeanTatar Studies, and for studying the historical and political genesis of the Institute for the Ukrainian Cossackdom;
6. Our study makes it possible to carry on objective consideration of the History of the Ukrainian Cossackdom’s struggling separately against the Muscovite-Russian aggression for the final establishment of Ukraine’s statehood on its own lands, the latter being lasted still currently;
7. In 1933 the Ukrainian Academy of Sciences was proclaimed being the Centre of the nationalistic and counter-revolutionary activities, which h resulted in a lot of such outstanding Ukrainian Orientalists, particularly Turkologists, such as Mykola Hulak, Olexandr Navrotskyi, Lev Lopatynskyi, Agatangel Krymskyi, Vasyl Dubrovskyi, Yevhen Zavalynskyi, Omelian Pritsak, Yaroslav Dashkevych, Hryts Khalymonenko, Valeriy Marchenko, Mykola Myroshnichenko and others, suffered much from prosecutions by the Muscovite-Russian and Soviet-Communist regimes.

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