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“IN THE FOOTSTEPS OF ANCIENT AFRICA” – UNKNOWN MANUSCRIPT OF YURII SHUMOVSKYI

Abstract. *The purpose* of the article is to analyze and publish the unknown manuscript of Yurii Shumovskyi's monograph "In the Footsteps of Ancient Africa", to clarify its significance as regards archaeology and ethnology of West Africa. **The methodological basis** of the study comprises the principles of historicism, scientific objectivity and systematicity that has enabled an objective understanding of the historical source. In the research, a number of methods have been used, namely, historical and genetic, comparative and historical, historical analysis and analogy. **The Scientific Novelty.** For the first time, the structure of the manuscript has been characterized, its content has been revealed and systematized by thematic group categories of photographic materials, a list of maps has been given, the epistolary with foreign scientific institutions and Ukrainian archaeologist Yaroslav Pasternak has been presented. The information component of the manuscript materials has been determined as the ethnological source of further scientific vision in the field of historical and cultural development of West Africa peoples. Additionally, in the research there has been discussed the author's original way of describing the rituals of African tribes on the basis of not only his own observations, but also a

comparative analysis with the rituals of Ukraine. The history of the scholar's search of ways to publish monographs has been presented. Furthermore, in the study there has been established the importance of integrating the manuscript under consideration into a scientific circulation as it serves as the basis for the development of the courses in African studies of the 20th century, and its material is promising as regards its practical application to study the peoples of West Africa and provide insight into the history of African culture. **The Conclusion.** The study has substantiated the expediency of publishing Yurii Shumovskyi's monograph "In the Footsteps of Ancient Africa" as a valuable ethnological source that highlights the scientific achievements of the Ukrainian emigrant community abroad and needs to be evaluated in Ukraine.

Key words: Yurii Fedorovych Shumovskyi, scientific heritage, "In the Footsteps of Ancient Africa", Rivne Museum of Local Lore, West Africa, archaeology, ethnology.

“ПО СЛІДАХ ДАВНОМИНУЛОГО АФРИКИ – НЕВІДОМИЙ РУКОПИС ЮРІЯ ШУМОВСЬКОГО

Анотація. Мета статті – аналіз й оприлюднення рукопису праці Юрія Шумовського "По слідах давноминулого Африки", з'ясування її значення для археології й етнології Західної Африки. **Методологія дослідження** ґрунтується на принципах історизму, науковій об'єктивності та систематичності, дотримання яких забезпечило об'єктивне осмислення історичного джерела. У ході роботи послуговувалися комплексом методів, а саме: історично-генетичним, порівняльно-історичним, історичного аналізу й аналогії. **Наукова новизна:** уперше схарактеризовано структуру праці, розкрито її зміст і систематизовано за тематичними груповими категоріями фотоматеріали, подано перелік картосхем, представлено епістолярій із закордонними науковими інституціями й українським археологом Ярославом Пастернаком. Визначено інформаційний складник матеріалів рукопису як етнологічного джерела подальших наукових візій у царині історично-культурного розвитку народів Західної Африки. Обумовлено про оригінальний спосіб опису автором обрядовості африканських племен на ґрунті не лише власних спостережень, а й порівняльного аналізу з обрядовістю України. Викладено історію пошуку вченим шляхів публікації рукопису. Встановлено важливість для історіографії сучасної етнологічної науки введення його до наукового обігу, перспективність практичному застосуванні для вивчення народностей Західної Африки та висвітлення історії розвитку африканської культури. **Висновки.** Обґрунтовано доцільність видання праці Юрія Шумовського "По слідах давноминулого Африки" як цінного етнологічного джерела, що увиразнює наукові досягнення представників української еміграційної спільноти за кордоном і потребує поцінування в Україні.

Ключові слова: Юрій Федорович Шумовський, наукова спадщина, "По слідах давноминулого Африки", Рівненський краєзнавчий музей, Західна Африка, археологія, етнологія.

The Problem Statement. In modern historiography there is no full-fledged scientific analysis of Yurii Shumovskyi's monograph "In the Footsteps of Ancient Africa" (RRLHM, RKM 15517), who is one of the first Ukrainian researchers of the African continent. In the monograph there are the results of archaeological excavations, ethnological explorations and field observations of the author on the territory of West Africa in 1950 – 1957. Yu. Shumovsky's significant contribution to the study of the African continent deserves recognition in the scientific community, and his achievements – to take a proper place among historical, artistic, ethnological, archaeological and bibliographical studies.

The Scientific Novelty. Yurii Shumovskyi's unpublished monograph "In the Footsteps of Ancient Africa", which is preserved in the funds of Rivne Regional History Museum, is a source of convincing and multifaceted information about the scholar's scientific achievements, in particular, the period of his stay on the African continent. The monograph impresses with the scale of accumulated scientific data on religious beliefs and traditional customs of West African tribes, so it can serve as a basis for developing courses on African studies of the 20th century.

The significance of the material consists in the prospect of its practical application for the study of the peoples of West Africa and highlighting the history of African culture development.

The Analysis of Recent Research and Publications. The analysis of the issue declared in the article serves as a basis for ascertaining the existence of only one publication about the existence of Yurii Shumovskyi's manuscript, namely Bohdan Stebelskyi's article "The First Ukrainian Archaeologist in Africa" (Stebelskyi, 1991, p. 3), which was published in the diaspora newspaper "The Literature and Art" on June 5, 1991, and it informs readers about the monograph written work by the scholar.

It was impossible to analyse this work in the absence of access to it. After the transfer of the scholar's archive to Rivne Museum of Local Lore from the diaspora, such an opportunity arose. The scholar's manuscript is stored in his funds under the inventory number RKM-15517 addn. The manuscript has not become the subject of research by scholars until today, as the scholar's period of activity in Volyn attracts greater interest.

The source base of the research:

– field materials collected by Yu. Shumovskyi during his expedition to Africa, which are kept in Bamako Museum, their copies and originals in the State Historical and Cultural Reserve in Dubno: "Scientific Activity and Works of Fr. Dr. Prof. Yurii Shumovskyi in West Africa in Mali, as an Archaeologist, Director of the French Institute of Black Africa and Founder and Director of the First Archaeological and Ethnographic Museum in Bamako from 1951 to 1957" in two volumes (DSHCR, KN6536/D3818, pp. 1–118; DSHCR, KN6534/D3816, pp. 1–101); "Scientific and Administrative Documents on the Archaeological Work of Yu. Shumovskyi in Africa" (DSHCR, KN6535/D3817, pp. 1–100);

– his own previously published works in the publications of the French Institute of Black Africa "Notes Africaines" (Szumowski, 1954, pp. 102–108; Szumowski, 1953, pp. 35–40; Szumowski, 1955, pp. 673–680; Szumowski, 1955, pp. 65–69); "Africaines" (Szumowski, 1956, pp. 98–102; Szumowski, 1956, pp. 19–23; Szumowski, 1956, pp. 462–508; Szumowski, 1956, pp. 651–654) – which became the basis of the future research "Under the Hot Sun of Africa" (Szumowski, 1956, p. 171);

– contemporary articles in the diaspora magazines and newspapers that gave a scientific assessment of his activities: "The Svoboda" – "Sudan through the Eyes of Ukrainian Scholar" (Vasyleva, 1958, p. 2), "The Chronicle of Volyn" – "Participation of a Member of the IDV in the Congress" (Uchast chlena IDV na konhresi, 1962, p. 122) and the first review of the scholar's scientific works was written by Yaroslav Pasternak – "Abstract on the Scientific Activity of Fr. Mgr. Yurii Shumovskyi, a Candidate for a Full Member of the NTSh" (Canada-Toronto, 1956) (RRLHM, RKM 21259/6 Dop., p. 51);

– the research papers of the scholars of the 1960s on the history of Ghana and Western Sudan: Dmytro Olderohhe "Western Sudan in the 15th – 19th Centuries" (Olderohhe, 1960); Jean Siurie-Kanal¹ "Western and Central Africa" (Siurie-Kanal, 1961); Basil Davidson² "New Discovery of Ancient Africa" (Davidson, 1968); Lev³ Kubbel "Country Rich in Gold" (Kubbel, 1962);

– Yu. Shumovskyi's research papers on archeology and ethnology of Volhynia in the 1930s and 1940s, which are needed for a comparative analysis (Shumovskyi, 1936a, pp. 607–

¹ Jean Siurie-Kanal (1921 – 2007) is a French scholar, Africanist, geographer and historian, anti-colonialist.

² Basil Davidson (1914 – 2010) is a British historian, Africanist, an active supporter of the anti-colonial struggle of African peoples.

³ Lev Kubbel (1929 – 1988) is a Soviet Arabist and Africanist, a leading researcher at the Institute of Ethnology and Anthropology of the Academy of Sciences of the USSR.

609; Shumovskyi, 1936b, pp. 657–659; Shumovskyi, 1941b, p. 4; Shumovskyi, 1942, p. 3; Shumovskyi, 1941a, p. 2; Z pratsi muzeiu v Rivnomu, 1943, p. 4; Muzei u Rivnomu, 1942, p. 1)⁴.

The purpose of the article is to analyse and publicize the content of Yurii Shumovskyi’s manuscript “In the Footsteps of Ancient Africa” and clarify its significance to archeology and ethnology of West Africa. Achieving the set up goal implies such basic objectives as: analysis of the thematic relevance of the manuscript for the development of modern ethnology; highlighting the problematic nature of its publication in Ukrainian and foreign scientific institutions.

The Results of the Research. Yurii Fedorovych Shumovskyi (1908 – 2003) is a Ukrainian scholar who gained a world name owing to numerous scientific discoveries in the field of archeology and ethnography made in Volhynia and far beyond the borders of the Motherland on the African continent. He is known as an archaeologist priest from Volhynia. He graduated from the University of Warsaw in 1934, from 1934 to 1938 he was a delegate from Volhynia to Warsaw Archaeological Museum, he found the remains of a paleomastadon in the village of Vilihory near Rivne. During the German occupation he was the director of Rivne Museum. In 1944, he emigrated to Western Europe. His life path stretched from Volhynia to the USA through the African continent, in the USA he became Professor at Long Island and Fordham Universities (1960 – 1970)⁵.

In the world scientific community Yurii Shumovskyi is known as one of the pioneers of ancient cultures on the African continent. France appreciated his achievements highly, awarding him with a number of orders and the title of “Honourary Legionary of Honour”, included him into the Ukrainian section of the International Academy of Sciences in Paris, as well as granting him membership in the Association of Historians of France in Paris.

The creative heritage of Yu. Shumovskyi (according to his own bibliographic list) is represented by more than 170 works, among which the unpublished work “In the Footsteps of Ancient Africa” stands out for its particularly informative potential – a reflection of the Ukrainian scholar’s scientific research activity in the distant country Mali, “African Under Sun Land”.

There are 789 sheets of a typewritten text (A4 format) in the manuscript “In the Footsteps of Ancient Africa”, it consists of Introduction (which includes an annotation and dedication), Preface, Textual Material, Bibliography, Historiography, and Summary in Ukrainian and English. At the end, the manuscript contains a list of scientific societies to which the author was a member, a description of his activities in various fields of science and in the pastoral field, awarded honours and awards.

The typewritten material is in Ukrainian. The text is most likely compiled according to the Ukrainian orthography of 1933, because the last period of the scholar’s stay in Ukraine dates back to 1944. Accordingly, during the preparation of the manuscript, Yu. Shumovskyi used the orthography valid until 1946. This is indicated by lexical, stylistic, punctuation norms.

In the manuscript there is the following contents: “1. Introduction, pp. 1–7”, “2. Preface, pp. 7–23”, “3. Geological Structure, Climate, Geographical Location, pp. 23–28”, “4. Prehistoric Man of Africa, pp. 28–59”, “5. Ancient Funerary Cults, pp. 59–73”, “6. Prehistoric Drawings

⁴ Bibliographic and scientific information can be found in more detail in the publication of V. Yaremchuk (2018). Yurii Shumovskyi Ethnographer, Archaeologist: Historiographical Aspect. *Ethnological Notebooks*, 4 (142), 967–975. doi: 10.15407/nz2018.04.967.

⁵ Biographical information can be found in more detail from the publication of V. Yaremchuk (2019). Yurii Shumovskyi – a Priest, Ethnographer, Archaeologist: Prosopographical Aspect. *Modern scientific research*, 9, 88–97.

and Engravings, pp. 73–77”, “7. Secrets of African Caves, pp. 77–83”, “8. Grotto Ntegedo, Du Pointe Ghe, Grotto of the Quito District, Grotto du Diabolestre, 83–93”, “9. Grotto de Korunkorekalje, pp. 93–114”, “10. Tabu, pp. 114–125”, “11. Digidigiba, pp. 125–135”, “12. Over the River UENKO, pp. 135–143”, “13. Bankoni, pp. 143–149”, “14. Moribabugu, pp. 149–155”, “15. To Kumbi Saleh, pp. 155–243”, “16. On the Long Road North of the Niger, pp. 243–277”, “17. In the Land of Kaarta, pp. 277–313”, “18. In the Wild Savanna, along the Banks of the Niger and the Bani, pp. 313–339”, “19. In the Sudanese Venice, pp. 339–411”, “20. In the Country of the Dogon Tribe, pp. 411–444”, “21. The Cult of Ancestors among the Moors of Africa, pp. 444–450”, “22. Consumption of a Dog and Cat Meat by the Moors of Africa, pp. 450–453”, “23. Rite of Circumcision and Resection, pp. 453–460”, “24. Something about Sausages, pp. 460–466”, “25. Ancient Funeral Customs and Rites, pp. 466–469”, “26. Adventures in Moribabuga, pp. 469–470”, “27. My Wife’s Adventure with Baboons, pp. 470–476”, “28. Dances of the Peoples of West Africa, pp. 476–486”, “29. Something about the Art of West Africa, pp. 486–514”, “30. Women’s Beauty and Charms, pp. 514–550”. “31. Carpeting and Fabrics, pp. 550–560”, “32. The Use of Masks among the Moors people of West Africa, pp. 560–611”, “33. Pointe Ghe Hospital, pp. 611–619”, “34. IFAN Zoological and Botanical Park, pp. 619–641”, “35. The First Archaeological Ethnographic Museum in the Country of Mali, pp. 641–681”, “36. Pan-African Prehistoric Congress, pp. 681–718”, “37. Scientific Correspondence, Documentation, pp. 718–779”, “38. Bibliography, Biography of the Author and Summary, pp. 779–788” (RRLHM, RKM 15517, p. 789).

The contents of the manuscript “In the Footsteps of Ancient Africa” proves a wide range of interest of Yu. Shumovskiy in the culture of the African continent. The manuscript’s materials are structured in detail, covering 38 short paragraphs that can be classified by the following topics: geology, geography, zoology, botany, anthropology, archaeology, ethnography, museology, folk art, accounts of expeditionary travel, and work.

In the Foreword to the manuscript Yu. Shumovskiy noted that he dedicated it to his native Volhynia, his dear compatriots and Regional Museum in Rivne, hoping that the monograph written by him would be published and become a memory of the archaeological and ethnographic research of a Volhynian on the African continent (RRLHM, RKM 15517, p. 2). In the dedication to a reader, he emphasized: “Let this poorly published book, but sincerely and scientifically worked out, be as a memory of a Ukrainian immigrant archaeologist” (RRLHM, RKM 15517, p. 4).

The preface to the manuscript “In the Footsteps of Ancient Africa” reflects the author’s characteristics of his own work: “written in a light style, richly illustrated, and with its content comprehensively interests the reader, regardless of age or profession, and can be a good book in a home library, scientific material for high schools and libraries and testifies above all to the work and achievements of our immigration abroad” (RRLHM, RKM 15517, p. 7).

In the manuscript after the preface, Yu. Shumovskiy wrote the text with the subtitle “Why I ended up in West Africa?” (RRLHM, RKM 15517, p. 7), which, in fact, became a story about the difficult path of an immigrant – the scholar’s life situation, his emigrant fate, prompted him to search for ways to stay in the scientific field. He began his scientific activity at the Institute of Human Paleontology named after the Prince of Monaco in Paris, and continued at the French Institute of Black Africa in Dakar (Institut français d’Afrique noire – IFAN) in Senegal, where he went at the request of a world-renowned scholar, Professor Theodore Monod. Yurii Shumovskiy was delegated by the Ministry of Colonies to work in the aforementioned institution, performing an archaeological mission. Later, in October

of 1951, he was appointed head of the archaeological department of IFAN in the city of Bamako (a branch of the research institution of the French colonies), and then – as a result of proving himself in this position as a qualified specialist – a director of the institution (DSHCR, KN6534/D3816, pp. 1–100).

At that time the territory studied by Yu. Shumovskyi was a French colony, was defined by the name of Sudan⁶, the present state of Mali and its neighbours.

Let us analyze the content of the monograph as an ethnographic source in further scientific visions of the historical and cultural development of the peoples of West Africa.

The ethnological work of Yu. Shumovskyi is represented by materials which focus on the study of the spiritual and material culture of African tribes (Pel, Dogon, Senufo, Ashanti, Mandingo, Wolof, Bambara, Baule, Tuareg, and the others) with an emphasis on their traditional lifestyle, rituals, folk knowledge and art.

Ethnological studies of the traditional lifestyle of West African tribes cover a wide range of information about their daily life in the 1950s: a family life, family structure and child-rearing, birth and funeral rites, housing construction and its arrangement, food and nutrition, folk medicine and the role of a healer.

The scholar highlighted the worldviews and beliefs of West African tribes, pointing at the dominance of animism in them (a belief in the existence of spirits, the spiritualization of the forces of nature, animals, plants, objects and attributing mental capacity and power to them), establishing that the basis of a traditional and customary system of these tribes there are cults (of plants, animals, natural elements), beliefs (in the afterlife of the soul, the afterlife), rites (circumcision, resection), as well as tracing the close connection of animism with taboos (a ban on certain actions concerning some creature or subject).

In the manuscript Yu. Shumovskyi's understanding of the material culture of African tribes involves an appeal to folk art, in particular, the study of ritual masks, the history of their origin, production, use in religious and magical rites and dances. Thus, in the manuscript you can read descriptions of such trades and crafts as: pottery (use of ceramic products in household and religious rituals), carpet weaving (technology of production, decoration and functional purpose), carving (varieties of wood products), straw weaving (making jewelry), tattoo (application technology, status role, identification content).

It is noteworthy that Yu. Shumovskyi considered folk dances a component of traditional culture, noted their organic combination with the economy organization, household life, customs, rites and beliefs. In addition, he is one of the first to praise the beauty of an African woman, he lists hairstyle options, names and symbolic meaning of the latter.

One of the particularly ambiguous moments of the monograph is the hypothesis developed by Yu. Shumovskyi about the ethnogenesis of the Jewish people, formed on the basis of the study of the Pel tribe through a comparative analysis of the Biblical history of the resettlement of mankind and the ancient migration of the peoples of Asia Minor, Africa, with the argumentation of such a position with numerous artifacts, archaeological finds on the territory of the kingdom Ghana – the Jewish altar, the synagogue, the “tomb of the columns” crypt, pottery, which are examples of Egyptian and Mesopotamian culture. In view of this, the author suggests that traces of the past presence of the Jewish people on the territory of West Africa are associated with the Pel tribe.

The basis of Yu. Shumovskyi's hypothesis about the positioning of the Pel tribe as the descendants of the Jewish people is the knowledge of the history of the Bible and the collected

⁶ Sudan is the main province of the French West African Territory (AOF).

archaeological, ethnological material and oral history of the tribe, and the work of historians and geographers known in the scientific community serves as a confirmation.

There was given a resonant assessment of this hypothesis in the English-language articles published in newspapers and magazines: David Horowitz's publications⁷ – (Horowitz, 1965, p. 5; Horowitz, 1965, pp. 1–2); Bernard J. Sharrow's publications⁸ – (Barnard, 1981, p. 4; Barnard, 1982, p. 1, p. 4; Barnard, 1982, p. 4); Wolf Gunther Plaut's publications⁹ – (Plaut, 1981, p. 2); and the Russian-language newspapers (Shumovskiy, 1960, p. 2; DSHCR, KN6531/D3818, p. 30; Shumovskiy, 1961, pp. 31–32).

Regarding the scientific confirmation of this hypothesis, it is important to say that Yu. Shumovskiy laid the foundation for further searches for the presence of the Jewish culture on the African continent, pointing out that not all issues of the genesis of the Jewish people were fully resolved¹⁰.

The method of describing the rituals of African tribes on the basis of not only personal observations, but also a comparative analysis with the rituals of Ukraine seems interesting. Such parallels become obvious when reflecting the peculiarities of the family system, funeral rites, celebrating Christmas, and defining the symbolism of miraculous plants.

Yuriy Shumovskiy devoted a separate paragraph of the monograph to the description of the creation of the first archaeological and ethnographic museum in the capital of Mali, Bamako, which at that time functioned as a scientific centre and educational base to the local population (RRLHM, RKM 15517, pp. 641–680).

In addition, the scholar provides information in the manuscript about the discovery of Paleolithic sites in the studied area, which refutes the statement of French scholar that West Africa is poor in monuments of this period (such data were made public at the international archaeological Congress in Algeria in 1952) (RRLHM, RKM 15517, p. 683).

The monograph “In the Footsteps of Ancient Africa” is rich in photographic materials. To form an idea of their scale, informativeness and a potential relevance for use in further scientific studies, we consider it appropriate to systematize the names of the most important photos (we reproduce the content according to the author's inscriptions) according to several thematic groups:

– **architecture of buildings** (“a village mosque in the town of Moribabugu”; “an interior view of one of the houses of ancient Ghana”; “a mosque in the village of Segubugu”; “a typical view of an African village”; “huts of the Malinke, Diola, Oulov tribes”); “mosques in the area of the Niger River, the town of Jenne, the town of Gao, the town of Tombuku”; “the village of the Dogon tribe in the Bandyagara region and the temple of the spirits of the dead”);

– **prehistoric drawings and engravings** (“a prehistoric Neolithic rock drawing represents farmers at work with original agricultural tools”; “a prehistoric engraving of a fish found in the Niger River”; “prehistoric Neolithic drawings in a geometrical form, made with red paint on a rock near the Grotto of Pointe Ghe”; “a rock painting of the prehistoric period, representing a woman from the cult of the mother”; “prehistoric Bushmen drawings”);

⁷ David Horowitz (1899 – 1971) is an Israeli economist, the first president of the Central Bank of Israel (1954 – 1971)

⁸ Bernard J. Sharrow – no personal information found on the author; there is an assumption that he worked as a correspondent for the newspaper “The United Israel Bulletin” (New York).

⁹ Wolf Gunther Plaut (1912 – 2012) – the senior rabbi of the Temple of the Holy Bloom in Toronto, since 1978 – the senior researcher of the latter. From 1977 to 1988, he was the president of the Canadian Jewish Congress.

¹⁰ The scientific hypothesis of Yu. Shumovskiy regarding the ethnogenesis of the Jews in Africa was examined in detail by us in a separate publication “The Lost Descendants of God's People in West Africa” and submitted for publication.

– **African sorcery and rituals** (“an animistic priest – a magician with his entourage”; “disciples of a magician during prayer”; “an African magician – “sorciere” holding a magic wand and hung with amulets”; “magical things of a magician”; “clothes of a magician with many different amulets”; “an African magician prepares for his mission by collecting various magical items”; “gri-gri amulets” charms of a healer”; “a healer treats for a headache”; “homage to the sacred spirits of thunder”; “a religious resurrection ceremony in the tribe of Dahomey”; “sacrifice a dog for the purpose of consuming its meat”; “preparation for the circumcision ceremony”; “the process of the resection ceremony (girls)”);

– **funerary cults** (“a megalithic grave in West Africa during the Iron Age”; “a coffin made of large clay pots with a human skeleton in a sitting position”; “a pantheon of totem statuettes of the cult of the dead”; “a statue of the cult of the dead, a religious reflection of the funeral cult of the Bakota tribe”); “Traditional rite of burial of Prof. Griol of the Dogon tribe in the Bandyagara region”);

– **African dance** (“dancers and musicians enter the square where the dance will begin”; “a rhythmic dance of women”; “a dancer in a mask of a black magic that brings misfortune”; “a dance of the Bambara tribe during the rite of circumcision”); “dancers of the Dogon tribe in various ritual masks of Bandyagara district”; “dance of the Senegalese”; “a military dance of the Moors”);

– **ritual paraphernalia** (“a statuette of the spirit of Nigeru Ba-Faro”; “statues of West Africa reflecting the cult of the mother”; “statues of the Bambara, Senufo, Dogon tribes”; “Simye” and “Tyawara” masks of the Bambara tribe), “Kpeliye–Dogon”, “Do-Baule”; “Dina Senufo”, “a sacred circumcising knife”; “musical instruments “bark””, “tam-tam”, “tambur”, “balafon”, “zither”, “African guitar”);

– **ritual ceramics** (“sacred clay vessels with pictures of plastic animals for cannibalistic ceremony”; “red clay vessels in the shape of a male phallus in the form before and after circumcision”);

– **carpet making** (“Moptian multi-colored woolen carpets, with a predominance of red, white, green, black, yellow color scheme”; “mourning carpet of black colour of the country of Mali”; “an original woolen rug of the Mali tribe with a cabalistic ornamentation”);

– **social classes** (“a millionaire from Dekaru”; “a poor peasant Zita”);

– **a West African woman** (“a hairstyle and jewelry of Pel or Fulani and Bukombe women”; “a hairdresser doing one’s hair”; “a style of clothing and hairstyles of women in Senegal”; “nose decorations of West African women of the Bambara, Bozo and other tribes”; “patterns of tattoos of different tribes and peoples of Mali”);

– **cartographic materials and excavation plans** (“a travel map of one of the first explorers of West Africa, Mungo Park (in English)”; “maps of the countries of Senegal and Mali, the first archaeological map authored by Yu. Shumovskiy based on his numerous experiments”; “French Sudan (West Africa)”; “a map of the Ghana Empire of the Middle Ages (1350)”; “a plan of archaeological excavations in the vicinity of the town of Bamako – Mali”; “a plan of excavations in Kumba Seleh (the capital of ancient Ghana)”; “a map of barrows and ancient settlements along the banks of the Niger River”; “the Kita mountain range map”; “a plan of Yu. Shumovskiy’s trip to West Africa and his archaeological researches”, “a plan of excavations and researches in the village of Nantaka near Mopti”);

– **zoological and botanical worlds of West Africa** (“a very dangerous and tripling snake “mynutka””; “a very dangerous and tripling snake “knife””; “a cute slender gazelle”; “koba” antelope”; “kalas” bird); “hyenas resting”; “ostriches “savanna ballerinas” in the Sahara

zone”; “a very dangerous black scorpion”; “a special kind of Sudanese sheep”; “Sudanese cows “zeb””; “lions resting after hunting”; “a lion and a zebra killed by him; “a geopard cheetah during a delicious breakfast”; “a huge Baobab tree”; “African beehives (on trees)”; “a tsetse fly”; “strophantus bush (a flower, fruits and leaves)”; “trees in the sugar belt of the savannah and steppe “balances””; “rare manatee fish from the Bani River”; “extremely mobile fishing birds, the so-called weavers and their nests above the banks of the Bani River”; “huge bats at sunset usually fly away to hunt”; “an elephant with a baby elephant”; “the menacing and dangerous buffaloes became alert when they saw us”; “the so-called “crowned heron”, which is easily domesticated”; “a large bird, a woodpecker”; “a male pelican and female pelican from Niger”; “a dry palm tree strangled by ficus”; “a little goat, the so-called “Bishkoshon””; “African eagle”; “extremely wise chimpanzees”; “a consumer plant “tare””; “African red pepper “pimon””; “papaya tree”; “Kola nuts” and many others.

The manuscript also contains photographs depicting the life and work of the scholar in Africa, namely: adaptation to the peculiarities of a local life; carrying out archaeological excavations and setting up a tent town; organization of the workplace at the institute and daily housing.

The photographs taken by Yu. Shumovskyi during the expedition are an important source material for further research. Their studies and publication appear as a phenomenon of an expressive component of a material and spiritual culture of West Africa. Owing to them, we can study ritual paraphernalia, dances, trades and crafts, the West African woman, construction, etc.

Yu. Shumovsky’s correspondence with foreign institutions and Ukrainian archaeologists deserves special focus. From Pasternak’s letters, in particular, we learn about his respect for Yu. Shumovskyi’s work in Africa, as well as about the latter’s efforts to find an institution that would act as a sponsor for the publication of his scientific work: after acquiring membership in the Ukrainian Free Academy of Sciences (hereinafter – UVAN) in the USA (1980), Yu. Shumovskyi intended to hand over that manuscript to this institution, hoping for help in the publication, so for several years he corresponded with the academy on this matter.

In a letter dated February 27, 1981, the researcher mentions the agreement with Mr. Engineer Tchaikovsky that he will print the entire material in an edition of 1,000 copies for \$9,500 in hard and colour binding, indicating the financial ability to pay half of the amount for the publishing house in view of the fact that who already had dozens of orders for the book at \$25 per copy. In order to interest the Presidium of UVAN in the USA in his works, the scholar even attached to the letter copies of his own articles in the English-language and diaspora press (DSHCR, KN6531/D3813, p. 140).

In the end, after several years of correspondence with UVAN, in a letter to its Presidium dated May 17, 1981, Yu. Shumovskyi expressed a categorical disagreement with the reasons for the academy’s refusal to publish his work, pointing out their bias in connection with the availability of information about UVAN receiving financial assistance from certain American foundations, and also denied the irrelevance of his scientific achievements among the Ukrainians, clarifying that the first book “Under the Sultry Sun of Africa” became popular among the Ukrainian emigrants in Poland and was translated into Polish (DSHCR, N. dop. 2397, p. 1).

In the next letter – from 07.01.1985 – to the director of UVAN in the USA, the scholar was openly indignant at the fact of the refusal to publish his book. Yu. Shumovskyi wrote that he was very sorry and even insulted that UVAN did not find it necessary and useful to support the initiative of the first and only researcher of Africa – a Ukrainian and also an immigrant – at the meeting regarding the publication of his book on the ancient culture of Africa. As an argument, he noted that the Soviet side at one time duly honoured Mykluha Maklay for his first experiments in New Guinea, and the immigrant scientific circles “do not want to publish

such a difficult and respectable work about Africa”. Yu. Shumovskyi also emphasized that such a decision by members of the academy irritated the African delegates to the UN and led to a loss of support for UVAN in their environment (DSHCR, KN6531/D3813, p. 140).

Yurii Shumovskyi had no doubt that his 700-page book, richly illustrated, with a completely new material for science, would spread very quickly in the community of the Ukrainian immigrants. To prove the validity of his assumption, he noted that the international organization UNESCO, having received a copy of the book in Ukrainian, planned to republish it in a circulation of one thousand copies in the French, English, and Russian languages (DSHCR, KN6531/D3813, p. 140).

In the outlined sense, it seems justified to also mention the letter of B. Stebelskyi to the Board of UVAN in America dated June 20, 1986, in which he tried to convince the presidium of the academy of the relevance of Yu. Shumovskyi’s work on Africa for the development of Ukrainian science: “I know an archaeologist, Fr. Dr. Prof. Yurii Shumovskyi, has scientific work in the area of African archaeology. While working for the French archaeological mission, he collected interesting materials, written and processed for printing in Ukrainian. Africa is the cradle of humanity, it can have a lot of interesting material for the Ukrainian reader and Ukrainian science. The publication of his works is possible only by some scientific institution that could finance the publication. If UVAN could rise to this task, please let me know about your possibilities...” (RRLHM, RKM 21261/3 Dop., p. 8). An attempt to help publish a book needed by Ukrainian society both in exile and at home was the creation of an initiative group, which, in addition to the author, included T. Baker, L. Horodetska, B. Stebelskyi, I. Hoshovska, I. Kulchynskyi. The group drew up a retraction dated August 23, 1986 with an appeal to “Honorable Patrons, Scientific Workers, University Professors, to Ukrainian Scientific Institutions, to the Ukrainian Doctors Association, to the Ukrainian Church Union, Ukrainian Credit Banks, Ukrainian Church Organizations, to the Most Reverend Bishops, Pastors and Preachers and to the Honorable Citizens and Brothers and Sisters in Christ” with a request to donate to the publication of Yu. Shumovskyi’s monograph (DSHCR, N. dop. 2393, pp. 1–3).

The response stated that: “By publishing this book, we will learn the secrets of the life and past of those peoples and win the affection and love of the formerly enslaved peoples of Africa, who got their independence, and we will prove to the world that our scholars in immigration work intensively for the good of science without differences of national trends and races” (DSHCR, N. dop. 2393, p. 1). The initiative group appealed to the editorial office of “The Svoboda” newspaper with a request to publish a retraction on its pages to inform of the situation, first of all, as many representatives of the Ukrainian diaspora as possible.

In this context, it is logical to quote the impressions expressed by the head of the NTSH in Canada, B. Stebelskyi, after reading the monograph: “This wide world of scientific horizons breaks through the lines of the great work of “memoirs”, which are by no means only the memories of a tourist who travelled in Black Africa, but a scholar who, on the basis of his own experiments in many sciences, draws conclusions in a very accessible and favourable form for the reader and leads him into an interesting, new and unknown world of man, with his defined race, distinctive psyche, own material, social and spiritual culture” (Stebelskyi, 1991, p. 3).

It is known that Yu. Shumovskyi made a request to a number of scientific institutions for help with the publishing of his book, attaching a copy. Among such institutions, we should mention the Institute of Archeology of the Academy of Sciences of Ukraine, the learned secretary of which, candidate of history sciences Dmytro Nuzhnyi in a letter dated September 25, 1992, expressed his gratitude for receiving the copy, noting: “Of course, Your memories, as the first Ukrainian ethnographer and archaeologist in Africa, who made a significant contribution to the study of this continent, deserve high praise. As a popular scientific publication, your book is also a valuable historiographical source

that complements our ideas about the formation and development of archeology and ethnography of Africa, most importantly, it reflects the direct contribution to this matter of specialists from Ukraine. Practically, this is the first monograph in the Ukrainian language dedicated to the description of prehistoric excavations in Africa, moreover, written by the author based on his direct observations and memories. I must note that, according to my data, the system of the Academy of Sciences of Ukraine currently lacks not only institutions, but also individual specialists who would study archeology or ethnography of Africa” (DSHCR, N. dop. 3260, p. 1). However, in the issue of publishing the monograph, the scholar was also refused by ANU, which justified its decision by financial reason.

In 1998 after a long correspondence aimed at solving the problem with the publication of the book, Yu. Shumovskiy bitterly summarized that the results of his painstaking work on the African continent would never become available to the general public. The letter with the title “My Dear Gentlemen and Compatriots!”, published on the pages of the newspaper “The Redut”, has the following lines: “I was the first Ukrainian to explore old, distant Africa, and my wife was the first representative there among the African tribes. I am very sorry that our Academy of Sciences in Kyiv does not find opportunities to publish my monumental work on Africa, because I, as an immigrant scholar, a pensioner, do not have the money for it. If there was a patron in your country, our region and our science and the young generation would be grateful” (DSHCR, N. dop. 2391, p. 1).

Despite his efforts, Yu. Shumovskiy did not see a printed book during his lifetime, which became a material expression of his significant contribution to the study of West Africa. Therefore, today it is up to contemporaries to prepare the manuscript of Yuriy Shumovskiy “In the Footsteps of Ancient Africa” for publication, as well as to answer the question why the monograph, which deserved a high appreciation of specialists, which complements the idea of the formation and development of archeology and ethnography of Africa, is the first book on this topic in the Ukrainian language, was not published either in America or in Ukraine.

The Conclusion. The scientific achievements of Yu. Shumovskiy, presented in the unpublished work “In the Footsteps of Ancient Africa”, reveal his research obsession and passion, which were the driving force behind the knowledge of the culture and lifestyle of the peoples of West Africa. The mentioned monograph appears as a confirmation of the importance of the achievements of Ukrainian emigrants abroad and deserves to be published in Ukraine for recognition and proper appreciation at the latest stage of the development of Ukrainian science. Taking into consideration the placement of the monograph “In the Footsteps of Ancient Africa” by Yu. Shumovskiy in a worthy niche of the historiography of modern ethnological and archaeological sciences, which will preserve its existence in libraries and archives, open access to it for cultural workers and Ukrainian scholars, its publication seems to be an expedient and rational solution. The logic is clarified of such a step of recognition of Yu. Shumovskiy’s work by the French scientific community, which is an indicator of the significance of the Ukrainian scholar’s research activity in the world scientific space.

Despite the above mentioned, the most valuable achievement of Yu. Shumovskiy, which can be read between the lines of the manuscript “In the Footsteps of Ancient Africa”, is the author’s love for his homeland – Ukraine, Volyn, and hence the desire to prove the ability of the Ukrainians to glorify their people even abroad by publishing their own research achievements and develop world science.

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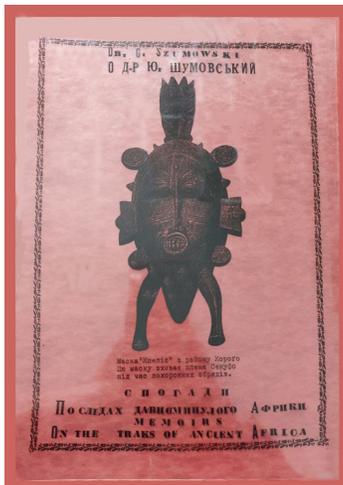
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Illustrations



1. Fig. Yu. Shumovskiy. In the Footsteps of Ancient Africa. 1989. A4 format paper. Rivne Regional Local History Museum. RKM 15517 Add. Rivne. External Title Page



2. Fig. Yu. Shumovskiy. In the Footsteps of Ancient Africa. 1989. A4 format paper. Rivne Regional Local History Museum. RKM 15517 Add. Rivne. Inner title page. P. 1