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Problems with the history of Southern Slavs in the Slavic studies of Ukrainian scientists of Eastern Galicia during the 19th century

STRESZCZENIE

Problemy historii Słowian południowych w słowiańskich badaniach ukraińskich naukowców Wschodniej Galicji w XIX wieku

Artykuł analizuje dorobek naukowy ukraińskich badaczy Galicji Wschodniej w XIX w., dotyczący aktualnych problemów dziejów ludów południowosłowiańskich. Omówiono jego treść, problematykę i metodologię w kontekście rozwoju narodowej slawistyki. Mowa tu o specjalistycznych studiach nad historią Bułgarii, Serbii, Chorwacji i Czarnogóry. Najdokładniejsze z tych opracowań to badania naukowe Denysa Zubryckiego *Wiadomości o Czarnogórcach* i Jakywa Hołowackiego *Typy ludów słowiańskich. Bułgarzy, O Słowianach Zadunajskich żyjących na Półwyspie Bałkańskiej oraz Wielka Chorwacja czy Ruś galicyjsko-karpacka*. Treść i problemy tych badań dają podstawy do stwierdzenia słabej, epizodycznej wiedzy galicyjskich uczonych o tych ludach, w porównaniu z historią Słowian zachodnich. Mimo to stawiane przez uczonych pytania, dotyczące m.in. osobliwości wprowadzenia chrześcijaństwa przez Cyryla i Metodzeo w Bułgarii, kulturalnej, narodowej i religijnej polityki Imperium Osmańskiego wobec południowych Słowian, ruchu wyzwolenczego Bułgarów, Serbów, Czarnogórców w XIX w., świadczą o zainteresowaniu uczonych Galicji Wschodniej Słowianami południowymi. Jednocześnie interpretacja ich dziejów miała charakter cywilizacyjny i odzwierciedlała ogólne tendencje rozwoju ukraińskiej slawistyki historycznej w XIX w.



Słowa kluczowe: naukowcy ukraińscy, Galicja Wschodnia w XIX w., slawistyka historyczna, historia ludów południowosłowiańskich, ruchy narodowowyzwoleńcze, stosunki międzysłowiańskie

ABSTRACT

The article analyzes the scientific heritage of Ukrainian scientists of Eastern Galicia in the 19th century on current issues with the history of South Slavic peoples. Its content, topics and methodology in the context of the development of national Slavonic studies are described. Special studies on the history of Bulgaria, Serbia, Croatia and Montenegro are analyzed. The most comprehensive of these studies are the scientific investigations of Denys Zubrytsky: *Statement about Montenegro People*; and Jakyw Holovatsky: *Types of Slavic Peoples. Bulgarians, On the Transdanubian Slavs living on the Balkan Peninsula, Greater Croatia or Galician-Carpathian Rus*. The content and problems of these studies give ground to claims that Galician scholars have a weak, sporadic knowledge of these peoples compared to the history of the Western Slavs. In spite of this, the questions raised by the scholars on: the peculiarities of the introduction of Christianity by Cyril and Methodius in Bulgaria; cultural, national, religious policy of the Ottoman Empire towards the Southern Slavs; the liberation movement of Bulgarians, Serbs, Montenegrins in the 19th century, etc.; testify to the scientific interest of scholars of Eastern Galicia in the Southern Slavs. At the same time, the interpretation of their history was of a civilizational nature and reflected the general trends in the development of Ukrainian historical Slavic studies in the 19th century.

Keywords: Ukrainian scholars, Eastern Galicia of the 19th century, historical Slavic studies, history of South Slavic peoples, national liberation movements, inter-Slavic relations

The intensification of cultural, educational and scientific life of the Slavs in the 19th century, the national liberation processes that took place, the spread of ideologies of Slavophilism and Pan-Slavism contributed to the formation and establishment of Slavonic studies as a science, and at the same time led to the emergence of special studies on the history of Slavic peoples.

Slavic themes also appear in the scientific works of Ukrainian scientists of Eastern Galicia in the 19th century¹. This is proved by the scientific achievements of Alexander Barvinsky, Ivan Vahylevych, Yakiv Holovatsky, Bohdan Didytsky, Denis Zubrytsky, Stepan

¹ The authors take into account the period up to 1894; the development of historical science associated with the activities of M. Hrushevsky and his scientific school in Lviv is not included in the field of this study.

Kachala, Omelyan Partytsky, Anton Petrushevych, Philip Svystun, Isidor Sharanevych, and Markiyan Shashkevych. Despite the Germanization policy of the Viennese government, the dominance of Polish and German historiography in Eastern Galicia, and the lack of professional historical education in most researchers, they were able to offer their own vision of certain problematic aspects of the history of Slavic peoples. Thus, Galician scholars tried to identify their arguments for the theory of the common origin of the Slavic peoples and substantiated the thesis of the independence of the “Slavic world” and its separation from Roman-Germanic civilization. Studying current issues in the history of the Slavs, Galician scholars did not ignore important events in the cultural, national and political life of South Slavic peoples. This is confirmed by the scientific works of D. Zubrytsky: *Statement about Montenegro People*²; Ya. Holovatsky: *On the Transdanubian Slavs living on the Balkan Peninsula*³, *Types of Slavic peoples. Bulgarians*⁴, *Greater Croatia or Galician-Carpathian Rus*⁵.

We believe that the scientific research of these scholars in the field of Slavic studies had its own features, which were not always taken into account in the conclusions of Ukrainian Slavonic studies. Modern national historic Slavic studies are based primarily on the research of the Central-Eastern Ukrainian scholars of the 19th century, whereas Slavic studies of their Eastern Galician counterparts of that period have not received proper evaluation in scientific papers. Therefore, there is a need for a detailed and comprehensive analysis and promotion of the historical and Slavic heritage of the studied scholars, including their works on the history of the South Slavs. Modern monographs of the historical and Slavic heritage of 19th century Eastern Galicia Ukrainian scholars occupy an insignificant place in scientific research and is viewed through the

² D. Zubrytskyi, *Vedomost o Chernogorskom narode, ili Montegrintsakh, vynyataya iz knigi Gospodina Kovalevskogo*, “Pchola” 1849, parts 8–13, pp. 116–135.

³ Ya. Holovatskyi, Pro slov’ian zadunaiskykh, shcho zhyvut na Balkanskomu pivostrovi, Viddil rukopysiv Lvivskoi natsionalnoi naukovoï biblioteky im. V. Stefanyka (Manuscripts Department of V. Stefanyk Lviv National Scientific Library) [hereinafter: V. Stefanyk LNSL MD], fund 36, case 922/file 62, 10 sheets.

⁴ Idem, *Tipy slavyanskikh narodov. Bolgary*, “Vsemirnaya illyustratsiya” 1877, No. 423, p. 130; No. 424, p. 146.

⁵ Idem, *Velyka Khorvatiia abo Halytsko-Karpatskaia Rus*, “Ruskaia pysmenist. Tvory Markiiana Shashkevycha i Yakova Holovatskoho”, vyd. 2, (Z dodatkom tvoriv Ivana Vahylevycha i Tymka Padury) t. III, Lviv 1913, pp. 296–320.

prism of broad scientific activities, and sometimes local lore, of the scientists. Scientific articles by Zinoviy Matysyakevych (*Ya. F. Holovatsky and Bulgaria*⁶ and *Ya. Holovatsky's Connections with the Yugoslavs*⁷) contain information about the scientist's contacts with the South Slavs. Z. Matysyakevych, in his paper *Ukrainian historian Yakiv Holovatsky*, comprehensively analyzed the scientific activity of the scientist, traced the formation of Ya. Holovatsky as a historian, stressed that the researcher's worldview was influenced by scholars from Slavic countries, and drew attention to the researcher's concept of Slavic origin⁸. Some aspects of the inter-Slavic relations between I. Vahylevych and Ya. Holovatsky were studied by Luiza Ilnytska between 1830–1860⁹.

Serhiy Kopylov, in his monograph *Problems of the history of Slavic peoples in the historical thought of Ukraine (last third of the seventeenth – early twentieth century)*, provided information on the historical and Slavic studies of D. Zubrytsky, including the history of South Slavic peoples¹⁰.

In the monograph by Mykhailo Kril, *Slavic Peoples of the Austrian Monarchy: educational and scientific relations with Ukrainians. 1772–1867*, we find valuable information for elucidating the educational and scientific relations of Slavic intelligentsia with Galician Ukrainians between 1772–1867¹¹. The historian also analyzed the unpublished work of Ya. Holovatsky: *Newly discovered information about St. Methodius*¹².

Ivan Kutsyi, in his monographs *Ukrainian Scientific and Historical Thought of Galicia (1830–1894): Reception of National History*¹³ and *Civilizational Identities in Ukrainian Historiography of the*

⁶ Z. Matysyakevych, *Ya. F. Holovatskyi i Bolharia*, "Problemy slov'ianoznavstva" 1981, vol. XXIV, pp. 63–69.

⁷ Idem, *Zv'iazky Yakova Holovatskoho z yuhoslov'ianamy*, "Problemy slov'ianoznavstva" 1980, vol. XXII, pp. 128–131.

⁸ Z. Matysyakevych, *Ukrainskyi istoryk Yakiv Holovatskyi*, Lviv 2002.

⁹ L. Ilnytska, *Mizhslov'ianski zv'iazky I. Vahylevycha i Ya. Holovatskoho v 30–60-kh rokakh XIX st. (z malovidomykh materialiv)*, "Problemy slov'ianoznavstva" 1989, vol. XXXIX, pp. 33–39.

¹⁰ S. Kopylov, *Problemy istorii slov'ianskykh narodiv v istorychnii dumtsi Ukrainy (ostannia tretyna XVII – pochatok XX st.)*, Kam'ianets-Podilskyi 2005.

¹¹ M. Kril, *Slov'ianski narody Avstriiskoi monarkhii: osvritni ta naukovy vzaemyny z ukrainsiamy. 1772–1867*, Lviv 1999.

¹² Idem, *Neopublikovana pratsia Yakova Holovatskoho "Novootkrytyya svedeniya o sv. Metodi"*, "Problemy slov'ianoznavstva" 2004, vol. LIV, pp. 211–220.

¹³ I. Kutsyi, *Ukrainska naukovo-istorychna dumka Halychyny (1830–1894): retseptsia natsionalnoi istorii*, Ternopil 2006.

*Late 18th and Early 20th Centuries: Between Slavs and Europe*¹⁴, comprehensively studied the peculiarities of the perception and interpretation of national history in the works of Ukrainian historians of Galicia between 1830–1894, as well as the impact of these scientific and historical interpretations on the national self-identification of Galician Ukrainians. He outlined defining concepts, theories and schemes concerning the origin of Slavs, as well as other aspects of Ukrainian-Slavic relations, civilizational identity, etc.

Thus, the analysis of the scientific literature shows that the question under research is insufficiently studied in Ukrainian historiography. The historical and Slavic heritage of the Galician scholars of the 19th century, concerning the South Slavic peoples, has aroused the interest of researchers, but the study of its content, topics and methodology requires special attention to be paid to the historians.

It should be noted that the works of Galician researchers, which cover certain aspects of the history of the South Slavic peoples, remain little known to a wide range of historians. With the exception of D. Zubrytsky's works, they have not been published and are still in manuscript. The sources used in the study enabled us to achieve the goal of carrying out modern scientific analyses of the topic.

The authors of the article aim to analyze the scientific heritage of Ukrainian scientists of Eastern Galicia in the 19th century on current issues of the history of the South Slavic peoples, and to highlight its content and topics in the context of the development of national Slavic studies.

Problems of the history of the South Slavic peoples became an integral part of the historical and Slavic heritage of Ukrainian scholars of Eastern Galicia in the 19th century. They were reflected in scientific research performed by A. Petrushevych, Ya. Holovatsky and D. Zubrytsky. The researchers studied some aspects of the history of Bulgaria, Serbia, Croatia and Montenegro. The interest of Ukrainian scholars in these peoples was caused by the Slavic national movements between 1848–1849, the events of 1877–1878 on the Balkan Peninsula, as well as scientific cooperation with prominent representatives of the South Slavic peoples.

¹⁴ *Idem, Tsyvilizatsiini identychnosti v ukrainskii istoriografii kintsia XVIII – pochatku XX st.: mizh Slov'ianshchynoiu ta Yevropoiu: Monohrafiia*, Ternopil 2016.

A. Petrushevych studied the territory of the initial settlement of Croats, and their subsequent migration to the Balkan Peninsula. Studying their ethnic boundaries, the scientist noticed the heterogeneity of Croatian tribes. A. Petrushevych wrote: “In the northern part of the Carpathians, since the first centuries of Christianity, the Slavic tribe of Croats that dwelled there was divided in the mountainous regions by the Vistula River. The western part of the divided tribe was called the Great or White Croats and occupied Moravian and Czech foothills”¹⁵. The eastern, smaller part of the Croats, which the scholar called the Eastern Croats, lived on the northeastern slopes of the Carpathian Mountains¹⁶. The researcher disagreed with the opinion of Konstantin Bagryanorodny that the ethnonym “Croats” means “inhabitants of a big country”. A. Petrushevych derived the name “Croats” from the words “mountaineers/horts”, “inhabitants of the mountains”¹⁷.

According to A. Petrushevich, Greater Croatia “was the hotbed of the Slavic people”¹⁸. During the reign of the Byzantine Emperor Heraclius (610–641) part of the Serbs and Croats from Greater Croatia went south to the Transdanubian region and gave rise to the Balkan Serbs and Croats¹⁹. It is noteworthy that according to linguistic criteria and linguistic kinship, the Ukrainian historian considered the Serbs and Croats as having come from the eastern branch of the Slavs²⁰.

In the fund 77 (*A. Petrushevych's Fund*) of V. Stefanyk Lviv National Scientific Library Manuscripts Department (LNSL MD) we also find short extracts made by the scientist on the history of Bulgaria, Serbia and Croatia²¹.

¹⁵ A. Petrushevych, *Kratkoe istoricheskoe izvestie o vvedenii khristianstva v Predkarpatskikh stranakh vo vremena sv. Kirilla i Mefodiya tikh zhe uchenikami i propovъdnikami*, Lvov 1882, p. 41.

¹⁶ *Ibidem*.

¹⁷ *Ibidem*, p. 42.

¹⁸ Idem, *O podlozhnykh starocheshskikh pismennykh pamyatnikakh. Sude Lyubushi, Yevangelskom otrivke sv. Ioanna, Kraledvorskoj rukopisi i podlozhnykh cheshskikh glossakh v prazhskoy rukopisi Mater Verborum*, Lvov 1878, p. 5.

¹⁹ Idem, *Kratkoe istoricheskoe...* p. 42.

²⁰ *Ibidem*.

²¹ Materialy A. Petrushevycha do istorii okremykh krain (Albaniia, Polshcha, Bolhariia), V. Stefanyk LNSL MD, fund 77, case 773/file 69; Materialy A. Petrushevycha do istorii okremykh krain (Serbiia, Chekhiia, Slovachchyna), *ibidem*, fund 77, case 774/file 70.

Under the influence of the national movement of the Bulgarian people in the 1870s, Ya. Holovatsky wrote a scientific study, *Types of Slavic peoples. Bulgarians*²². The researcher tried to publish this article and other scientific publications on this issue in the St. Petersburg journals: "World Illustration" and "Fashion World". On this occasion, he corresponded with the editor and publisher of the above magazines, G. Goppe. The historian also suggested a photograph of a Bulgarian family. From G. Goppe's letter on February 3, 1877 we learn that the article was accepted for publication, but the photo was returned to Ya. Holovatsky as a similar one had previously been published in the magazine²³.

In his scientific research, Ya. Holovatsky discusses the socio-political situation of Bulgaria in the period of its dependence on the Ottoman Empire and highlights the Slavic customs and rites preserved at that time. Turkish Muslims, the conquerors of the Bulgarian people, received a negative assessment in Ya. Holovatsky's article due to their colonial policy towards the Slavic people. In the scholar's interpretation, they are referred to as the "Turkish horde", "Muslim yoke" and "Muslim fanatics". The researcher noted the detrimental impact of Turkish policies on the development of Bulgarian education and culture. Ya. Holovatsky wrote: "With the independence of Bulgaria, the Turkish horde liquidated the origin of education and still keeps it in its iron claws"²⁴. Yet the Bulgarian people have preserved their ancient Slavic mentality, which is manifested in domestic life, customs, traditions and rituals. The scholar wrote about the existence of a patriarchal system in Bulgaria in the second half of the nineteenth century. Bulgarians, like Serbs, live in multi-generational households or communities, obeying the eldest in the family. The elder manages the farm, distributes responsibilities, and conducts folk rites²⁵. Ya. Holovatsky emphasized, that "according to the cherished Slavic custom, Bulgarian villages are located near the river, most often under a mountain or near a forest"²⁶. In our opinion, the statement made by Ya. Holovatsky once again emphasizes his Slavophile views, as the idealization of the patriarchal system of the Slavs is a key component of the Slavophile doctrine.

²² Ya. Holovatskyi, *Tipy slavyanskikh...*, No. 423, p. 130; No. 424, p. 146.

²³ Z. Matysiakevych, *Ya. F. Holovatskyi i Bolhariia...*, p. 67.

²⁴ Ya. Holovatskyi, *Tipy slavyanskikh...*, No. 423, p. 130.

²⁵ *Ibidem*.

²⁶ *Ibidem*, No. 424, p. 146.

However, criticizing the Turkish administration in Bulgaria, Ya. Holovatsky rightly noted that in some remote settlements, the Turks did not interfere in the self-government of village elders. The main task of Turkish officials was to collect more taxes from the Bulgarian people²⁷.

Ya. Holovatsky provided information on the peculiarities of Bulgarian dwellings, Bulgarian families, and their occupations. He stressed that the main occupations of the Bulgarians such as agriculture, horticulture, and livestock raising, were closely related to the calendar rituals. In the cities, Bulgarians were engaged in handicrafts and trade. According to the scientist, the Bulgarians are a quiet, humble, hardworking people. The idealization of the social order of the Bulgarians is obvious. Ya. Holovatsky stated that “Bulgarians as well as Serbs, have no nobility, there is a spirit of complete equality between them”²⁸.

In his scientific research, Ya. Holovatsky provided quite an extensive analysis of various kinds of Bulgarian rituals: weddings, parties, dances, round dances, holidays, games, and gatherings. The historian argued that “in the past, Bulgarian folk festivals were held with such great splendor that even Bulgarian kings and voivodes participated in them”²⁹.

Taking into account the events of 1877–1878 on the Balkan Peninsula, Ya. Holovatsky, in his letters to G. Goppe dated January 18 and February 4, 1878 asked the editor to publish his new article *Maneuvers and operations of Serbian troops against the Turks*, repeatedly emphasizing that he was receiving information from his foreign correspondents³⁰. Ya. Holovatsky was concerned about the conditions under which the borders between the Principality of Serbia and the newly formed Principality of Bulgaria would be determined. The scientist was convinced that the international commission on this issue should take into account the historical borders of Serbia and Bulgaria or the ethnographic features of the majority of the population. Emphasizing a just solution of this difficult problem for all Balkan peoples, the scientist spoke in favor of the principles of mutual understanding and good neighborliness. Ya. Holovatsky’s scientific article, written on rich

²⁷ *Ibidem*, No. 423, p. 130.

²⁸ *Ibidem*.

²⁹ *Ibidem*, No. 424, p. 146.

³⁰ Z. Matysiakewych, *Ya. F. Holovatskyi i Bolharia...*, p. 68.

factual material, was undoubtedly of considerable interest at the time, but G. Goppe refused to publish it³¹.

The draft article by Ya. Holovatsky, *On the Transdanubian Slavs living on the Balkan Peninsula*, is noteworthy as part of it was included in the above-mentioned article, *Bulgarians*³². In the article Ya. Holovatsky analyzed the history of Bulgaria from ancient times to the 1870s. The ethnonyms “Bulgaria” and “Bulgarians” were derived by a historian from the nomadic tribes of the Bulgars, who were assimilated with the Slavs³³. In addition, the researcher briefly covered the medieval Bulgarian-Ukrainian and Bulgarian-Byzantine relations, as well as the conquest of Bulgaria by the Turks. The author provided information about the religion and the language of the Bulgarians, and the position of the Bulgarian people under the rule of the Turkish Empire in the 1870’s. Concerning the Turkish colonial rule in the Balkans, Ya. Holovatsky noted that the invaders imposed excessive taxes which reduced the subordinate population to the position of slaves³⁴.

Ya. Holovatsky provided information about the luxurious estates of rich inhabitants and the modest houses of peasants. He also determined the ethnic composition of the population of Bulgaria in the 19th century, with Turks, Circassians, Albanians, Tatars and other peoples living among the indigenous Bulgarians. Using the diversity of the country’s population, the Turkish administration pursued a typical colonial policy. Much attention in the essay was given to the natural-geographical survey of Bulgaria, and the analysis of its socio-economic situation³⁵.

The scientist focused on the Slavic-Turkish military conflicts on the Balkan Peninsula. On this occasion, Ya. Holovatsky wrote: “Blood flowed in the quiet country of Bulgaria, Bosnia, and Old Serbia. Thousands of defenseless women, children, and weak old men fell under the sword of insane Busurmans”³⁶. Ya. Holovatsky pointed at the inaction of Western European nations in helping the Slavs and criticized these countries for supporting the Ottoman Empire. At the same time, in his characteristic laudatory tone, he highlighted Russia’s measures to help their

³¹ *Ibidem*.

³² Ya. Holovatskyi, *Pro slov’ian...*, 10 sheets.

³³ *Ibidem*, sh. 3.

³⁴ *Ibidem*, sh. 3–4.

³⁵ Z. Matysiakovich, *Ya. F. Holovatskyi i Bolharia...*, p. 65.

³⁶ Ya. Holovatskyi, *Pro slov’ian...*, sh. 4–5.

“brotherly people” in the military confrontation with the Turks. Ya. Holovatsky wrote: “Since the Turks refused to peacefully solve the vital problems of the South Slavs, Russia was forced to lend a helping hand to fraternal peoples”³⁷. As we can see, Ya. Holovatsky claimed that the Muslim Turks were cruel to the Slavs, and that his interpretation exaggerated the role of the Russian Empire in the national liberation movement of Bulgaria and the Balkan peoples in general.

Galician researchers did not overlook the problems of accepting Christianity in Bulgaria. In the work *Newly discovered information about St. Methodius* (1881), Ya. Holovatsky analyzed the letters of the Roman bishops John VIII and Stephen VI concerning the adoption of Christianity by Bulgaria³⁸. According to M. Kril, these documents are important because they contain new information about the beginnings of the Christianization of the Bulgarians and the opposition in this matter of the Roman and Byzantine churches³⁹.

A. Petrushevych argued that Cyril’s first apostolic activity among the Slavs began with the Bulgarian people. He claimed that baptism in Bulgaria took place in early 852, after the invention of the Slavic script and Cyril’s translation of liturgical books into the Slavic language in the Macedonian and South Bulgarian dialects⁴⁰. However, A. Petrushevych stressed that Cyril baptized only a few thousand Slavs who lived in the north of Thessaloniki. According to the researcher, after the baptism of the Bulgarian kagan Boris in 859, Slavic worship began in Bulgaria⁴¹. Note that the baptism of Boris actually dates to 864, and the establishment of the Slavic language in the Bulgarian Church begins with the activities of the disciples of Methodius in Bulgaria during the 880–890’s.

Galician scholars have also shown scientific interest in the history of Montenegro. In 1849, D. Zubrytsky published an article, *Statement of the Montenegrin people*, in the magazine “Bee”⁴². The historian’s interest in these Slavic people was impacted by the revolution of 1848–1849. The scientist wrote: “In addition, they

³⁷ *Ibidem*.

³⁸ Ya. Holovatskyi, Novootkrytyya svedeniya o sv. Metodii, V. Stefanyk LNSL MD, fund 36, case 649/file 45, 7 sheets.

³⁹ M. Kril, *Neopublikovana pratsia...*, p. 212.

⁴⁰ A. Petrushevych, *Gde umer sv. Mefodiy?*, “Slovo” 1885, part 23, p. 2.

⁴¹ *Ibidem*, p. 3.

⁴² D. Zubrytskyi, *op. cit.*, pp. 116–135.

deserve attention because they have an identity and desire for freedom, even though they are surrounded by strong and hostile neighbors⁴³. Sharing aristocratic beliefs, the researcher studied the dynastic history of Montenegro and the role of the ruler in this Slavic state. The activities of Prince Ivan I Chernoevich (1465–1490) received Zubrytsky's highest appraisal. The scientist attributed significant state-building talent and leadership traits to this prince: "I. Chernoevich fought against the Turks with no allies and no money"⁴⁴. However, D. Zubrytsky emphasized that, seeking support in the fight against the Ottoman Empire, the Montenegrin prince established marital relations with the ruling dynasties of Serbia, Transylvania and Venice⁴⁵. According to the scholar, the next prince in line, Prince George, also "had a zeal for government", and enjoyed broad support among the people⁴⁶.

Much attention in D. Zubrytsky's scientific research is given to the issue of Montenegro's participation in the Russo-Turkish and Russo-French wars of the 18th and 19th centuries. The historian argued that Peter I used the Montenegrins in the struggle against the Ottoman Empire, but did not make any mention of them in the treaty of 1711 with the Turks⁴⁷. Therefore, during the reign of King Daniel I (1697–1735), Montenegro came into direct military conflict with the Ottoman Empire and was defeated. During this period, "bloody wars, border battles, and riots continued in Montenegro; only the strong hand of Peter I kept the people in unity and humility"⁴⁸. D. Zubrytsky noted the support of the Montenegrin army in the Russo-French war and their struggle against Napoleon I. In general, the historian emphasized the devotion of the Montenegrin people to the Russian Empire, "fulfilling the will of their Russian monarch"⁴⁹. D. Zubrytsky also outlined information about the socio-political life as well as traditions and customs of the people. The researcher emphasized the justice and hospitality of Montenegrins⁵⁰.

⁴³ *Ibidem*, p. 135.

⁴⁴ *Ibidem*.

⁴⁵ *Ibidem*, p. 116.

⁴⁶ *Ibidem*, p. 117.

⁴⁷ *Ibidem*, p. 118.

⁴⁸ *Ibidem*.

⁴⁹ *Ibidem*.

⁵⁰ *Ibidem*, p. 165.

In V. Stefanyk LNSL MD, there is a draft of Ya. Holovatsky's article *Essays from Montenegro*⁵¹. In his 3-sheet survey, the researcher analyzed the features of the socio-political system of the state. It is noteworthy that the scholar considered the formation of Montenegro in the context of Serbian national history. Ya. Holovatsky stated that "Montenegrins originate from the descendants of Old Serbia who fought on the Kosovo field"⁵². According to the researcher, Serbs and Montenegrins in the battle of 1389 defended their religion, nationality and independence from the Muslim threat. The historian greatly appreciated the military skills of the Montenegrin people. It is important that Holovatsky noticed certain differences in the socio-political development of Montenegro and Serbia. In Montenegro, there is agreement in activities, and everything is subject to the common good of the state, whereas in Serbia various foreign spies and parties divide and hinder the development of the country⁵³. It should also be noted that in the case of Montenegro, Ya. Holovatsky used an unscientific expression: "an amazing country, an amazing people"⁵⁴.

A. Petrushevich studied the history of Serbia. The researcher compiled a chronological record of Serbian rulers, which covers the period 1050–1458⁵⁵. A. Petrushevych drew attention to the so-called "Great Migration of Serbs" in 1690, and the position of the Serbian people in the Habsburg monarchy. As is well known, the Serbs sided with the Austrians during their military confrontation with the Ottoman Empire between 1686–1689. However, when the Turks took the initiative in the war in December 1689, the Serbs found themselves in a dangerous situation. Based on this incident, Patriarch Arseniy made a decision in 1690 that had far-reaching consequences for a large part of the Serbian ethnic group: to leave their places of residence with the retreating Austrian army. Serbs settled in the former Hungarian southern regions of Bachka, Banat, and Srem. A. Petrushevych stressed that in these new lands, Austria promised Serbs personal freedom, support for the Orthodox Church, independence of internal

⁵¹ Ya. Holovatskyi, *Narysy z Chornohorii*, V. Stefanyk LNSL MD, fund 36, case 698/file 48.

⁵² *Ibidem*.

⁵³ *Ibidem*.

⁵⁴ *Ibidem*, sh. 2.

⁵⁵ *Materialy A. Petrushevycha do istorii okremykh krain (Serbiia, Chekhiia, Slovachchyna)*, V. Stefanyk LNSL M, fund 77, case 774/file 70.

administration under the leadership of an elected voivode and exemption from taxes for military service. "However, such promises were far from the reality", the scientist wrote. The Serbian nation began to yield to foreign rule, which was accompanied by the persecution of Orthodox Serbs⁵⁶. He believed that the national and religious oppression of the Serbian people had led to the migration of a large part of it to the original Serbian territory. The remigration of the Serbian ethnic group and the active spread of Islam among the Slavs led to an uprising in Serbia and exacerbated the contradictions between Orthodox and Muslim Serbs and Albanians. A. Petrushevych assessed this situation extremely negatively. "If there were no disputes" the scientist emphasized, "there would be not a small Serbian principality, but a large Serbian state"⁵⁷. Thus, A. Petrushevych claimed that religion was the main cause of civil conflicts in Serbia in the late seventeenth and eighteenth centuries. This claim indicates his superficiality in the study of this problem and to some extent reveals the religious position of the author, as A. Petrushevych sympathized with Orthodox Serbs in their opposition to the Muslim population.

A. Petrushevych also paid attention to the Serbian uprising of 1804 led by P. Karageorgievich. He clarified its reasons and briefly described the peculiarities of its course, the main events, and places of military confrontation between the Serbian insurgents and the army of the Ottoman Empire. The researcher emphasized the lack of a single leader among the insurgents, which negatively affected the course and results of the Serbian national movement⁵⁸.

Among the Ukrainian researchers of Eastern Galicia in the 19th century, Ya. Holovatsky, A. Petrushevych, and D. Zubrytsky showed scientific interest in the history of the Southern Slavs. This interest was caused by the formation of scientific Slavonic studies during this period in Central and Eastern Europe, as well as the events of the revolution of 1848–1849, national liberation movements, and military and political processes of 1877–1878 on the Balkan Peninsula.

Among the studies concerning this issue, the most substantial are the scientific investigations of D. Zubrytsky: *Statement about Montenegrin People*; and Ya. Holovatsky: *Types of Slavonic Peoples*.

⁵⁶ *Ibidem*, sh. 33.

⁵⁷ *Ibidem*, sh. 34.

⁵⁸ *Ibidem*.

Bulgarians, On the Transdanubian Slavs living on the Balkan Peninsula. The idea of Russia's civilizational mission in the Balkans during the Slavic-Turkish confrontation of the last quarter of the 19th century can be found in the works of these researchers. The role of Western European states in resolving the conflict was downplayed or assessed negatively. D. Zubrytsky and Ya. Holovatsky claimed that the patriarchal system of the Southern Slavs was still prevalent in the 19th century, which reflected the scholars' Slavophile views.

Therefore, we can state that Ukrainian scientists of Eastern Galicia in the 19th century conducted special studies on the history of Bulgaria, Serbia, Croatia, and Montenegro, but their number and content suggest that Galician scholars had a weak, sporadic knowledge of these peoples compared to the history of the Western Slavs. Nevertheless, the questions raised by the scholars on: the introduction of Christianity by Cyril and Methodius in Bulgaria; the Ottoman Empire's cultural, national, and religious policies toward the South Slavic peoples; and the liberation movement of Bulgarians, Serbs, and Montenegrins in the 19th century; testify to the scientific interest of Ukrainian scholars in these Slavs. At the same time, the scholars' coverage of the history of the Southern Slavs (as well as the eastern and western ones) was of a civilizational nature. In ancient times, the Slavs, along with the Greeks, Romans and Germanic tribes were at the same (in some cases higher) level of socio-political, spiritual and cultural development. Historians recorded the antagonism of the Slavic peoples with the Romano-Germanic civilization since the time of the Christian mission of Cyril and Methodius. The Eastern and Southern Slavs, with their inherent identifying features – the Orthodox rite and the patriarchal structure of society, were attributed by the scholars to the "Slavic world".

We should also add that the works of Eastern Galicia scholars on the history of the Southern Slavs reflected the general trends of Ukrainian historical Slavic studies in the 19th century, as similar processes of studying Bulgarian, Serbian and Croatian history were taking place in Central-Eastern Ukraine, where between 1860–1870 this subject was investigated by Marin Drinov, Fedir Uspensky, and others.

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