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The Present State of Ukrainian Studies

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The Present State of Ukrainian Studies *

OMELJAN PRITSAK

I

In order to define and place in perspective the theme under discussion, we must turn briefly to East European and Ukrainian history.

In the tenth and eleventh centuries, the period of remarkable cultural, economic and political flourishing of the Eastern Christian Byzantine Empire, the Dnieper highway served as the most important trade route of Eastern Europe. Consequently, the Dnieper city of Kiev arose as both the centre of political life of Eastern Europe, and of Eastern Christianity in this area. The second most important city, Great Novgorod, had significance only as a communications point. However, when the importance of Constantinople declined in the second half of the eleventh century, Kiev's decline followed soon after.

The center of the economic stage was then occupied by Italy, Belgium, the Netherlands, and Central Europe (Germany, Austria, and Bohemia). Thus the East European centers connected to this new economic growth, the Galician cities of Peremyshl', Zvenyhorod (and later L'viv or Lemberg) as well as Great Novgorod, supplanted Kiev in importance.

The eleventh to thirteenth centuries also witnessed a considerable tempo of colonization, largely from the area of contemporary Ukraine to the basins of the Volga, Oka, and Viatka. A considerable role in this was played by Galicia, a phenomenon testified to by the repetition of the names of the major Galician centers in this area: Peremyshl', Zvenyhorod, Halich. These immigrants from the Ukrainian land to the North brought with them their Eastern form of Christianity (still being full of missionary zeal), and also the name of Ruś.

At this time the Baltic - Volga - Caspian - Azov trade route far supplanted the Dnieper - Black Sea route as the major highway of Eastern Europe. Thus, cities in the Volga Basin such as Tver and Moscow assumed important roles. The growth of a Volga trade route was also desirable for the major political force in East Europe in this period, the Golden Horde. The increasingly important Volga route was closely interconnected with Great Novgorod, and it was in this period that Novgorod embarked on its great colonization enterprises to the North.

* Paper presented at Carleton University on 25 January 1971.

In the Volga Basin, the descendants of the "Ukrainian" colonists, intermingling with various other ethnic groups and combining with Novgorod and its colonists, created the Muscovite State, which, like so many colonies, conservatively clung to its four component intellectual bases: the Eastern Christianity of Ruś; the colonialism of Great-Novgorod; the centralism of the Golden Horde; the despotism of Byzantium.

Focusing now on the Ukraine, we see a very different type of development. *Russia Mynor*, or *Mala Ruś*, as it was designated when a separate Metropolitan See was created at the beginning of the fourteenth century, found a focus for its economic and cultural development in Western Europe and the Baltic, through the intermediacy of Poland and Lithuania.

In the middle of the fourteenth century the Rurikids, the ancient Ruś principalities, were displaced by the ruling families of Poland and Lithuania. When the mutual danger of the Teutonic Knights brought Poland and Lithuania to a union, and the conversion of Lithuania to Roman Catholicism, all the Ukrainian territories were ruled by Roman Catholic powers of Western culture which viewed the Ukraine as a colony. This pressure brought forth a reaction — the cultural-national rebirth of the Orthodox Ukraine in the sixteenth and seventeenth centuries. However, the cultural impact of the West, through the intermediacy of Poland and Lithuania, the experience of humanism, the Reformation, the Counter-Reformation, and later of the secularization of culture and the idea of individual freedom, had a profound influence on the Ukrainian Rebirth and on the Ukrainian *Weltanschauung*. All these developments, especially that of the idea of individual freedom, were of crucial importance in the ideological shaping of the new ruling estate which arose, meaning the Zaporozhian Cossacks.

The Cossacks had first emerged as the local reaction to the intrusion into Eastern Europe of the Crimean Khanate, a successor of the Golden Horde, and its overlord, the Ottoman Porte. The Cossacks arose on the "Ukraina," the borderland, thus giving rise to a new national nomenclature which came to replace the ancient name Ruś.

The combination of the new estate of the Cossacks with the cultural rebirth taking place was the essence of the Ukrainian Revival. Credit for this unique achievement should be given to the able and well-educated Zaporozhian Hetman Petro Konashevych-Sahaidachnyi (1616-1622).

We can see how closely the Ukrainian cultural movement was bound to the West by examining an institution which arose as a reaction against the offensive of Latin Christianity — the Mohyla Academy. When in 1634 (Harvard College was founded four years later) this, the first academy of Eastern Europe, was founded in an Orthodox country, its language of instruction was Latin. One can characterize the Ukraine of the seventeenth century as a land whose ruling estate was based on a Turkish model (the Cossacks), which also was of Orthodox faith (though with large numbers of Uniates), maintained Latin (and Polish) as its cultural tongue, was dotted with cities under German law, and was permeated by an almost Protestant concept of individual freedom.

For almost four hundred years (beginning with 1240), the two Ruś had gone their own ways, uninterested in one another. They did not meet until 1654, for the famous Pereiaslav Treaty — a document predestinated for failure, because the respective sides entered into it with antithetical preconceptions and goals, seeking only to outwit one another.

The fluid and unstable relationship between Moscow and the Ukrainian Hetman State was defined all too clearly by the Battle of Poltava in 1709. Its consequence was that Southern Ruś/Ukraine, the one-time “Mother of Ruś” was defeated and forced to lose itself in the Centralized Russian Empire of Peter the First.

However, it was no simple matter to do away with the inheritance of the development of the Ukraine, based on its common life with Europe and its secular culture. The Russian Empire, with its ideological roots in a pre-secular (even post-Petrine) period, did not develop along a path similar to that of Ukraine. Despite attempts at modernization and secularization in Tsarist Russia during the short constitutional period (1905-1914), the triumph of Marxism and Leninism has assured a non-secular continuation of Russian development.

The liquidation of the last vestiges of Ukrainian autonomy removed the threat of the stratum of Cossack-Starshyna as a basis of opposition to Russian Imperial policy. However, it was just at this time that the stratum that would take place was increasing in strength and number — the Ukrainian peasantry.

With the abolition of the Hetman Ukraine came the abolition of the Crimean Khanate, thus opening the southern steppe to colonization. Though the colonists came from many countries, above all Germany and the Balkans, the ultimate result was the Ukrainization of the wide

spaces of the South by the Ukrainian peasantry.

Not all of the Ukrainian territories became part of the Russian Empire. After the first partition of Poland (in 1772) Galicia became part of the Austrian Empire. During the course of the first half of the nineteenth century there occurred a renaissance of Ruś-Ukrainian culture, for the name Ruś remained in use longest in this area. *It was in Galicia at the L'viv University that the first Ukrainian chairs were established, and Russian/Ukrainian was first used as the language of University lectures and scholarly research.*

It was at about this time that secular scholarship of the German type, with the first secular higher schools (universities) and the Imperial Academy of Sciences, was introduced into the Russian Empire. In the second half of the eighteenth century a new Imperial scholarly and literary language which reached such heights in the literary geniuses of the nineteenth century was created.

The early nineteenth century in Imperial Russia, especially after the Napoleon campaigns, was the period of rapid growth of romanticism and pan-Slavism. It was partially the influence of those movements that lead to the literary, cultural and political rebirth of the Ukraine. I. Kotliarevskyi, T. Shevchenko, P. Kulish and N. Kostomarov and later M. Drahomanov, O. Potebnia, Ivan Franko, Lesia Ukrainka, M. Kotsiubynskyi, V. Stefanyk, S. Efremov, and B. Hrinchenko created the linguistic, cultural, and literary basis of the Ukrainian identity.

The new Russian scholarship of the nineteenth century, in which scholars of Ukrainian origin played such an important role, was, to say the least, ambivalent in its relation to the Ukrainian problem. On the one hand, under the impetus of romanticism and assisted by the Russian aristocracy of Ukrainian origin, they published documents of the Ukrainian past, compiled oral folk literature, and assembled collections in various museums. On the other hand, they accepted without protest Nicholas the First's policy of a state of all-Russian nationality, a policy which obviously had no place for a Ukrainian identity.

We can see the problems in the Russian relationship to the Ukraine in the paradox illustrated by Tsar Alexander the Second. The Tsar-Liberator, who freed the peasantry among which were countless Ukrainians, issued decrees in both 1861 and 1876 forbidding the printing of the Ukrainian word. It was then that Galicia became the Piedmont of Ukrainian cultural revival and scholarship, for as a part of Austria, a relatively large degree of freedom was able to prevail there.

On the basis of financial aid and the participation by Ukrainians from all the Ukrainian lands, and also the opportunities of the Ukrainian chairs at L'viv University established by the Austrian government, considerable progress was made. Above all, the Shevchenko Scientific Society gained recognition as a *de facto* National Academy, under the direction of Michael Hrushevskiy (1894-1914), a professor at L'viv University and himself a Kievan. Even members of the Imperial Russian Academy of Sciences accepted with pride nominations to membership of the society. In fact, during the 1905 revolution and the period of relative freedom that ensued, members of the Russian Academy of Sciences who were also members of the Society issued the official statement for the use of the Russian Imperial Government that the Ukrainian language was not a dialect of Russian, but a separate language; in effect, that Ukrainian cultural identity was a vital matter.

An important gain of the liberalization that followed the 1905 revolution was the establishment of the Ukrainian Scholarly Society in Kiev in 1907, also under the leadership of Michael Hrushevskiy. This Society provided a basis in humanities for the Ukrainian Academy of Sciences, founded in 1918 during the period of Ukrainian independence.

Even after the Soviet victory, the Ukrainian Academy productively worked in all fields of scholarly endeavor during the 1920's, especially after Hrushevskiy returned to the Ukraine in 1924 from political exile. This was a period when Ukrainian scholarship had almost normal possibilities for development. The period was all too short. Thus, only between 1894 to 1914 in L'viv, and 1924 to 1930 in Kiev did Ukrainian scholarship have favourable conditions in which to develop. It is therefore clear that one can hardly compare Ukraine during this period to more fortunate nations with scholarly traditions, which have had hundreds of years of uninterrupted growth cultivated by their governments.

The growth of Ukrainian scholarship under the Kievan Ukrainian Academy of Sciences frightened the foreign rulers of the Ukraine, who were the propagators of the new Russian version of Communist faith, and who treated scholarship in a dogmatic manner. A free, secularized scholarship, especially one that was Ukrainian, had no place in their system. Their attack began with arrests, trials, and mass liquidations of scholars and cultural leaders during the 1929 to 1938 Stalin regime. Simultaneously, new janissary cadres were trained for the new Communist-type scholarship that was to take the place of that of the old Academy. The change was even officially noted when the Ukrainian

Academy of Sciences was renamed in 1936 as the Academy of Sciences of the Ukrainian Soviet Socialist Republic. The war, as well as the inclusion of the West Ukrainian lands gave Ukrainian scholarship a respite. While it is true that soon after occupying L'viv the Soviet authorities liquidated the Shevchenko Society, the need to glorify the reunion of West and East Ukraine allowed Ukrainian scholarship a very limited degree of freedom.

The Soviet victory in the war, the onset of the Cold War, the death of Stalin, the temporary "liberal" period, made possible only ideological zig-zags, meaning one step ahead, then two backwards. A decisive step was taken only when the more stable international situation of the early 1960's allowed it: *In 1963 the Academy of Sciences of the Ukrainian Soviet Socialist Republic lost its independence. Instead of a National Academy, it became in actuality a division of the Russian Academy of Sciences, i.e., Academy of Sciences of the U.S.S.R. (A.S.U.S.S.R.) — subordinated to it, officially for the economy of human and material resources of the country (and not countries!).* From then on the scholarly plans for the Academy of Sciences of the Ukrainian S.S.R. (A.S.Ukr.S.S.R.) were composed by the presidium of the A.S.U.S.S.R. The presidium of the A.S.Ukr.S.S.R. need care only about the realization of these plans.

In order to present an approximate view of the tragic situation which resulted, a few facts will suffice. There are no *scholarly bibliographies* for any Ukrainian discipline — history, literature or language. None of these fields has *even one* specialized scholarly journal; the publications which do appear are of a general secondary provincial popular type with false erudition and Party dogmatism. It is almost unbelievable that in Ukraine, a land which traces its culture to Byzantium, there is no chair of Byzantine studies, no specialist in Byzantine studies, nor cadres of scholars with sufficient knowledge of Latin to study the spiritual heritage of the Kiev Mohyla Academy (founded in 1634). Ukraine always was on the borderline between the Christian and the Muslim worlds. Thus, the significance of Islamic and Turkic studies should be self-evident. However, Oriental studies in Ukraine were suppressed in the 1930's. Although for several centuries Ukraine's history was closely linked to the Crimean Khanate (1440-1783) and although Crimea has been a component part of Ukraine since 1954, there is not even one specialist in the Academy of Sciences or the universities who can read documents written in the Tatar or Turkish language. In addition, almost

ninety-five per cent of the documents from the sixteenth to the twentieth centuries written in Ukrainian, Russian and Polish lie untouched or inaccessible in archives (which occasionally are set afire), while hundreds of scholars employed by the Academy of Sciences of the Ukrainian S.S.R. waste their time and effort on writing primitive agitative pamphlets.

It is difficult to guess how long this Valuev-like order, issued not long after the one hundredth anniversary of its Tsarist predecessor, and dedicated as a method to put an end to Ukrainian scholarship and culture, will endure. *However, just as the first Valuev act was shortly followed by the foundation of the Shevchenko Society, beyond the reach of the power of the Russian Empire, so the second Valuev act was unexpectedly succeeded by the foundation of the Harvard Chair of Ukrainian Studies. In 1968 the first endowed Chair of Ukrainian Studies outside of the Ukraine was inaugurated.*

II

The destruction of Ukrainian Statehood in 1920 caused a political emigration. Although the Ukrainian State did not last a long time (1918-1920), the fact that it *did* exist impressed its contemporaries, mainly the rulers of Ukraine's neighbors — Czechoslovakia, Poland and Germany.

Having received the Western Ukrainian lands in 1920, the new post-Versailles Poland did not always aid in the development of Ukrainian scholarship. (The Ukrainian chairs in the University of L'viv, dating from the times of Austria, were immediately abolished.) However, having the perspective of future political plans, Poland supported the émigré government of the Ukrainian National Republic (UNR) and provided a haven for Ukrainian scholarship in Warsaw.

For the first time in the history of Ukrainian culture during the years of 1920-1939 (with the exception of Galicia/Halychyna, where the Shevchenko Scientific Society (NTS) continued, although in a weakened form), Ukrainian scholarly institutions were formed in Western Europe: 1) Free Ukrainian University in Prague (1921-1944),* subsidized by the Czech government; 2) Ukrainian Scientific Institute in Berlin (1926-1945), subsidized by Germany; 3) Ukrainian Scientific Institute in Warsaw (1930-1939), subsidized by Poland.

* I shall not discuss here the technical, agricultural and other institutes which also existed in Czechoslovakia, since they do not refer to the humanities.

During the years 1944-1945 all three centres were disbanded; their libraries and other property fell into the hands of the Soviets. It seemed that, from now on, the only Ukrainian scholarship which would exist would be that controlled by the Soviet Union.

However, in 1944-1945 hundreds of thousands of Ukrainian refugees appeared in Germany. They, as many other East Europeans, could not or did not want to remain under the Soviet regime. Among these could be found a new type of emigrant. Instead of material possessions and money, he had taken with him manuscripts, the remnants of his notes, books and documents.

1945-1950 is a specific, heroic period of Ukrainian scholarship. As soon as the above-mentioned refugees found a place in the DP camps, they began to organize schools, literary or scholarly societies, newspapers, etc. In Germany (including Austria) there were at that time twenty-nine Ukrainian high schools (*gymnasiums*), eighty elementary schools, eight vocational high schools, over three hundred vocational courses and five schools of higher learning similar to universities. Since most of the DP camps were located around Munich, it became the centre of Ukrainian scholarship during these years. Seventy-four Ukrainian newspapers and magazines were published there.

The Free Ukrainian University re-activated itself on the basis of the fusion of the Free Ukrainian University in Prague and the Ukrainian Scientific Institute of Berlin. Two scientific societies renewed their work in the DP camps: UVAN (1945) which represented the former colleagues of the Kievan Academy (UAN), and NTS (1947) which was led by the former members of the Shevchenko Scientific Society in L'viv.

The Korean war created a fear among the DP camp residents that the Soviets might invade Western Germany and that they would again find themselves under a regime unfavourable to them. This initiated a general re-settling, a flight from Europe, wherever possible. Most of the refugees came to the North American continent, to the United States and Canada.

With these thousands of refugees, Ukrainian scholars also found themselves on the American continent. This was a novelty in that most of the immigration to America until that time had been of the labourer type. It is true that beginning with the twenties there were some cases of individual emigrants or their sons becoming professors within American and Canadian institutions of higher learning. However, these cases were relatively rare. In addition, the scholars of these generations were in-

volved more in natural sciences. The only Ukrainian higher institution of learning on the American continent was St. Basil's College in Stamford, Conn. It was founded in 1939, with the aim of providing an education for future priests.

On the European continent, the Free Ukrainian University of Munich and NTS, which in 1952 moved to Sarcelles near Paris, continued. In 1949 the Basilian order reactivated its scholarly work in Rome. After his return from exile in 1963 L'viv Archbishop Josef Cardinal Slipiy renewed the L'viv Theological Academy (under the name Ukrainian Catholic University) together with the Ukrainian Theological Society (which had existed in L'viv from 1923-1939).

Since most of the Ukrainian scholars emigrated to both Americas and even to Australia, the two scholarly societies, UVAN and NTS, changed their structure. Instead of one scholarly society with a permanent centre, they were transformed into a federation (NTS) or a confederation (UVAN) of the local corresponding learned societies.

III

Having presented this survey of the development of Ukrainian scholarship (in the humanities) we can now attempt to evaluate the contributions of émigré Ukrainian scholarship.

The most significant contribution of the émigré scholars was their preservation of the idea of independent Ukrainian scholarship, and the transmission of the achievements of Ukrainian scholarship to the American continent. It must be emphasized that a whole series of works which had been prohibited or never printed in the USSR were saved for world scholarship — often even by real physical sacrifices on the part of these refugees.

However, one must also be conscious of the basic negative aspects which hindered a normal development of émigré scholarship. Save for individual cases (mainly among the younger refugees) the émigré scholars could not free themselves from the past. Having arrived in America without an adequate knowledge of the English language and specifically the American/Canadian way of life and circumstances, the scholars often joined the ranks of blue-collar workers, rather than make an attempt at gaining a new intellectual experience. Upon retirement they had much more free time and quickly took it upon themselves to preserve Ukrainian scholarly traditions. In order not to lose the

purpose of their existence they, as political emigrants and fighters for the Romantic "Blaue Blume," often lost a realistic perspective of the world about them. This is exemplified by the complete discrepancy between the concrete possibilities and the projected scholarly plans.

The scholarly societies continued to include all scholarly branches, although the émigré scholars of natural sciences had no access to scientific instruments suited to the development of science. The dispersion of the scholars in various cities, depending upon the job possibilities, offered no chance of concentration or selectivity. Many people who did not possess the necessary qualifications were often included within the framework of a scholarly society, on the mere basis of their ties with Ukrainian traditions. Scholars who considered themselves as primarily political emigrants introduced politicking into scholarly societies. They did not permit the younger members, who did not have such deeds before the Ukrainian nation to their credit as did the older ones, to participate in the governing organs of their organizations. Also, they often rejected new scholarly concepts. This is particularly true in the case of Ukrainian history where political dogmas and scholarly schemes became interchangeable.

None of the émigré scholarly institutions managed to assure themselves of a financial basis. They did not succeed in uniting combined efforts for the realization of common plans within the minimal resources available. Instead of forming one central scholarly library and one scholarly museum, there were several unprofessional ones.

Although there are scores of Ukrainian librarians working in American and Canadian scholarly libraries, it has been impossible to channel their efforts into a bibliographical work which would register émigré works appearing in print. There is no institution which is dedicated to the education of a new generation of scholars in Ukrainian studies. Financial resources are wasted on all possible causes, instead of feeding them into *one professional scholarly research centre of Ukrainian studies*. It is impossible to publish, at least annually, a periodical in Ukrainian studies.

However, some exceptions should be noted. Having realistically reassessed the situation, NTS in Sarcelles has transformed itself into an institute dedicated to the compilation of an encyclopedia. Disregarding its meager means it has succeeded in organizing a professional library of Ukrainian studies. With minimal financial aid from North American immigrants it has, since 1949, been publishing a Ukrainian Encyclopedia

in the Ukrainian and English languages.

The Basilian order has initiated a wide archeographic activity with the publication of documents from Rome's archives, concerning the history of the Ukrainian Church and its relationship with Rome.

UVAN in the USA is attempting to attract the younger generation of Ukrainian scholars through its historical conferences and the publication of the *Annals*. Now it is seriously considering a reform of its system. UVAN in Canada is specializing in Canadian Ukrainian dialectology, onomastics and in producing an Etymological Dictionary of the Ukrainian Language.

In Philadelphia the V. Lypynskyj East European Research Institute has been founded. It is dedicated to the study of the scholarly heritage of this historian and his archives. The institute is also publishing documents from European archives dealing with 1914-1920.

Through private initiative, a Ukrainian Historical Society was formed in 1964. It publishes periodically a journal in the Ukrainian language, *The Ukrainian Historian*. Although this journal does not have a sound financial basis, the mere fact of its existence is undoubtedly positive.

As was mentioned above, scholars of a new generation, educated in American or Canadian universities, have involved themselves in the scholarly life of the country of their residence.

It is probably not accidental that approximately twenty talented historians have appeared in the U.S.A. and Canada, most of them concentrating either in studying the struggle for the creation of the Ukrainian State (1917-1920) or Soviet Ukraine. They have been the authors of a series of monographs (often their doctoral dissertations) which have focused on various aspects of the named periods. They are usually engaged within their universities in the departments of history (also within the framework of Russian or Eastern European research institutes), political science, or economics.

In comparison to them, the historians who are interested in other periods, e.g., Kievan and Galician period, seventeenth-eighteenth century Cossacks, often work outside of the departments of history. They have not yet shown their strengths. The same may be said of the younger generation of scholars in literature and philology.

IV

As previously mentioned, the first endowed chair of Ukrainian Studies was founded 22 January 1968. It is planned as part of a whole system.

The ideology guiding this chair is contradictory to émigré concepts. Many of the representatives of the émigré scholarship are confused by the idea of a concentration of effort, an achievement of a sound economic basis, and a planned program of work complimentary to concrete realities.

It must have come as a surprise, even to members of the Harvard community, to read in the *New York Times* of 24 November [1969] that a professorship in Ukrainian studies had been created at Harvard — the first stage of a projected 3.8 million Ukrainian studies center to open by 1972. But unexpected or not, the inauguration of such a program has a three-fold logic. In the United States, Ukrainian-Americans number some 2,000,000; but their experience as a community, their integration into the mainstream of American life, and their contribution to the growth of this country have been inadequately studied, if not totally neglected. Similarly, knowledge of their homeland, its history, literature and culture, has been disproportionately minimal, despite Ukraine's importance as the second largest republic (50,000,000 strong) in the Soviet Union. In Ukraine itself, the scope of scholarly research in the humanities has been sharply circumscribed since the 1930's, both by the pressure of Communist ideology and anti-Ukrainian discrimination. It will be the task of the Ukrainian center at Harvard to fill the gaps on all counts.

The various ethnic groups both in America and Canada have shown the desire to preserve their cultural heritage while sharing it with others, a wish that explains the birth of many ethnic and minority study programs in various universities of this country. In some cases wealthy individuals of a particular ethnic group endowed professorial chairs. In other cases, universities themselves allocated funds for similar programs. What distinguishes the Ukrainian program at Harvard is the unprecedented initiative of a group of students in soliciting funds for the endowment of a professorial chair.

In 1957, a congress of Ukrainian-American students concluded that the only way to perpetuate their cultural inheritance and share it with other Americans was through the endowment of a permanent chair of Ukrainian studies at an American university. The lack of wealthy patrons forced the students to solicit modest contributions (usually \$100) from large numbers of individuals, who were often skeptical if not hostile to the project. Nevertheless, by the end of 1967, \$280,000 had been raised.*

At this time, the students' efforts received an added impetus when

* *The Harvard Bulletin*, 4 May 1970.

this writer proposed the organization of a centre of Ukrainian studies. In accordance with his plan, three chairs in Ukrainian studies are projected, one for each of the basic disciplines — language, literature, history — and a research institute. Each of these chairs must be endowed in order to guarantee its own permanence and independence, so that a graduate program for the training of younger scholars would be assured, while the institute would provide the facilities for research and the publication of scholarly work. The university library should have an endowed Ukrainian collection with an endowed position of a librarian.

With redoubled enthusiasm, the students raised an additional \$340,000 within a year. Early in 1968, an agreement was reached with Harvard on the creation of the first professorship and the adoption in principle of the entire program for a Ukrainian centre. In May 1968, Dean Franklin L. Ford appointed a Committee on Ukrainian Studies, consisting of Professors Horace Lunt, Richard Pipes, Omeljan Pritsak (chairman), Ihor Ševčenko and Wiktor Weintraub, to supervise and develop the Ukrainian studies program at Harvard. The Committee concentrated on three areas of need: the training of new cadres of specialists, expansion of university library holdings, and initiation of a publications program.

Now the Ukrainian collection at Harvard's library is developing into a central Ukrainian library which hopefully one day will contain in originals, xeroxes, or microfilms all basic Ukrainian periodicals and monographs. Two exhibits of Ukrainian culture (manuscripts, prints and old prints) during December 1970 and January 1971 have provided a survey of the available materials, in addition to introducing the scholarly world to Ukrainian studies and the achievements of Ukrainian scholarship. Specialized seminar libraries are also planned to serve as work-rooms for the education of new generations of scholars. The first of such libraries, of the Ukrainian history seminar, was opened in summer 1970.

Students in Ukrainian studies are being exposed to all aspects of scholarly work. Their primary obligation is to reestablish valid scholarship in Ukrainian studies on an international level. For example, the students in Ukrainian History of the Cossack period have to be able not only to read Latin, French, or German documents, but also those written in Tatar and Ottoman Turkish. But above all they learn to evaluate the works of others through intellectual, yet chivalrous, competition (against the Soviet narcissism). Thus a weekly seminar in Ukrainian

studies began in the 1970 fall semester, as well as a graduate student journal, reviewing Soviet Ukrainian scholarly publications. (*Recenzija's* first issue appeared in December 1970; the second at the end of May 1971.) The seminar is also engaged in long-term projects, especially the preparation of biobibliographical works and the publication of sources.

The seminar is publishing its *Minutes* (in the form of a yearbook) and *Papers* (according to disciplines). The *Harvard Series in Ukrainian Studies* has begun its publication. It aims to publish texts, reprint important rare or prohibited monographs, print original researches, prepare a series in Ukrainian humanities, a bibliographical almanac and a collection of sources.

The endowed scholarly institute should be the centre for the most qualified graduates who will be engaged in a planned scholarly research in all three named branches of Ukrainian studies. This is the plan and the first steps which have been made towards the completion of the Harvard program, born as an answer to the new Valuev act of 1963.

RÉSUMÉ/ABSTRACT

The Present State of Ukrainian Studies

L'article traite de la fondation du Programme pour les études ukrainiennes à l'Université de Harvard. En général, l'article peut se résumer suivant ses parties essentielles: le développement de l'intérêt dans les études ukrainiennes en rapport avec le courant historique; l'état actuel des connaissances ukrainiennes dans l'Ukraine soviétique et au-delà, avec une évaluation; descriptions des objectifs du Centre pour les études ukrainiennes à Harvard.

O. P.