

DOI: <https://www.doi.org/10.26565/2220-7929-2021-60-01>

УДК 930:929Голубкін]: 274-766(430)(091)”15”

Serhiy Karikov

Doctor of Historical Sciences, Associate Professor

National University of Civil Defense of Ukraine

94 Chernyshevskaya Str., 61023, Kharkiv, Ukraine

Email: karikov.nucz@gmail.com

ORCID: <https://orcid.org/0000-0001-5121-4103>

Inna Pidhorodetska

Candidate of Philological Sciences, Associate Professor

State Biotechnological University

22 Alchevskiy str., 61002, Kharkiv, Ukraine

Email: ipodgorodetskaya@gmail.com

ORCID: <https://orcid.org/0000-0003-4402-033X>

INNOVATOR OF REFORMATION STUDIES: SUBJECT MATTER AND STYLE IN THE WORKS OF YU. GOLUBKIN

The article outlines the range of problems in the history of the Reformation explored in the oeuvre of the outstanding medievalist Yuri Golubkin. Golubkin authored more than 90 academic and popular works on medieval and early modern history. He was particularly interested in the writings of Martin Luther and in Luther's participation in the events of the Reformation. The study employs the historical-typological, historical-genetic, and historical-comparative methods and is based on the principles

Як цитувати: Karikov, S., Pidhorodetska, I. Innovator of Reformation Studies: Subject Matter and Style in the Works of Yu. Golubkin. Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія», вип. 60, 2021, с. 8-26, <https://www.doi.org/10.26565/2220-7929-2021-60-01>.

In cities: Karikov, S., Pidhorodetska, I. Innovator of Reformation Studies: Subject Matter and Style in the Works of Yu. Golubkin. Journal of V. N. Karazin Kharkiv National University. Series: History, no. 60, 2021, с. 8-26, <https://www.doi.org/10.26565/2220-7929-2021-60-01>.

© Karikov, S., Pidhorodetska, I., 2021

of historicism and objectivity. Its originality lies in identifying the main avenues of the study of the Reformation in the work of Yu. Golubkin and in defining the principal phases of his evolution as a scholar. The authors argue that the first phase (1970s–1980s) was marked by a focus on the socio-political views of Martin Luther and his participation in the early bourgeois revolution in Germany, while in the second phase (1990s–2000s) Golubkin was primarily interested in the formation of Luther’s religious beliefs and his participation in the creation of the Evangelical Church. The scholar’s articles and translations are notable for their distinctive style, characterized by expressiveness and wide use of metaphor, epithet, and idiom. The authors further suggest that translation of Luther’s main works was central to Golubkin’s research trajectory. The need to engage with Golubkin’s innovative approach to Martin Luther’s life and work determines the prospects for further exploration of the historian’s oeuvre as a significant contribution to Reformation studies.

Keywords: *Yuri Golubkin, historiography of the Reformation, Martin Luther, medieval studies.*

The year 2021 marks the 80th anniversary of Yuri Golubkin (05.04.1941–14.09.2010) – Professor of V. N. Karazin Kharkiv National University and an outstanding student of the life and work of Martin Luther.*

Throughout his academic life, the main focus of Golubkin’s work was the German Reformation. From his first years at Kharkiv University’s Faculty of History and until his untimely death, Golubkin devoted himself to various issues relating to the emergence, evolution, and outcomes of the Reformation movement. His approach to this subject was shaped by the deep interest in the personality of Martin Luther as the leader of the German Reformation. The purpose of this essay is to outline the range of problems explored in Yuri Golubkin’s work on the Reformation in Germany and to identify the key features of his academic writing style.

The principal methods of our investigation are historical-typological, historical-genetic, and historical-comparative. The importance of the

* Using of Ukrainian and Russian citations in the text of the article is due to the necessity to fully disclose as the original features of the individual style of Yu. Golubkin’s scientific works as the accuracy and expressiveness of his translations of Martin Luther’s works.

historical-typological method stems from the need to analyze Yu. Golubkin's fundamental attitude towards the subject matter of his works. The historical-genetic method is used to explore the formation and evolution of the scholar's views. The historical-comparative method makes it possible to compare Golubkin's arguments with ideas of other researchers and determine their originality. The biographical and chronological methods are employed to outline the principal phases of Golubkin's formation as a medievalist and specialist in Reformation studies. The scholar's work can be divided into two periods: during the Soviet era (until 1991) and during the era of Ukrainian independence (1991–2010). First attempts to define Golubkin's scholarly achievement were made soon after his death (Domanovskiy 2011; Diatlov 2011; Sorochan & Domanovskiy 2015; Karikov 2019). In writing this essay, we drew on biographical studies of the life and work of prominent academics as models of using methods of classification and systematization of historical sources and bibliographic material. These methods open the way for a comprehensive view of Yuri Golubkin's life and research trajectory, key facets of his scholarly work, and potential for further research.

Yu. Golubkin's interest in the Reformation was evident from the very beginning of his academic career. During the early 1970s, he began working on a Candidate dissertation on "Socio-Political Views and Position of Martin Luther during the Second Period of the Early Bourgeois Revolution in Germany (1521–1524)" and published his first articles on various aspects of the Reformation. He considered questions of the historiography of the Reformation movement (Golubkin 1971; Golubkin 1973a) and historical events of the first half of the 1520s, when the German Reformation reached its peak (Golubkin 1973b; Golubkin 1974). Even in these early works, Golubkin put forward a number of arguments that were new word in the Soviet historiography of the Reformation. In particular, the scholar defined the essence of Luther's position during the Wittenberg movement of 1521–1522 as clarification and justification of his ideological views. At the same time, opposing the prominent student of the Reformation M. Smirin, Golubkin challenged the thesis, widespread among USSR and GDR scholars at the time, about the "apostasy" of the reformer and his switching sides to the princes' Reformation during the period of Wittenberg movement (Golubkin 1974, 82).

After successfully defending his thesis in 1974, Golubkin continued his study of the Reformation, gradually expanding the range of research topics. Thus, in the articles of the second half of the 1970s and 1980s he took up a

number of controversial issues in the history of the Reformation movement: the role of the “Zwickau prophets” in the Wittenberg movement of 1521–1522 (Golubkin 1975), Luther’s activities during his stay in Wartburg (Golubkin 1976), and Luther’s attitude towards the teachings and activities of Thomas Müntzer (Golubkin 1978). Golubkin’s take on these problems showed that the researcher remained independent in his assessment of the Reformation and was able to think beyond established dogmas. Thus, he criticized Soviet historiography’s standard view of the “Zwickau prophets” as the initiators of the Wittenberg movement and ideologists of the “people’s Reformation.” The scholar reasonably pointed out the lack of evidence for this view in sources from 1521–1522 and suggested that such interpretations of the role of the “Zwickau prophets” were born among the reformers a few years later, under a hail of reproaches from ideologists of the feudal Catholic camp (Golubkin 1975, 98).

Among Golubkin’s works of this period, we should note his article on the “Evolution of Martin Luther’s Concept of Secular Power and Its Role in the Reformation (1517–1525),” published in the *Yearbook of German History* (Moscow). In this piece, the scholar analyzed in detail Luther’s ideas about secular power, religious organization, and the relationship between these spheres, trying to find a solution to the problem of the reformer’s alliance with territorial princely power. He argued that Luther’s assertion of the decisive role of princes in the implementation of the Reformation was due to the failure of attempts to advance change through peaceful reform and Luther’s subsequent move away from the radical trends that gained prominence with the beginning of the Great Peasants’ War of 1524–1525 (Golubkin 1979). This conclusion was made on the basis of Golubkin’s thorough study of Luther’s works, in particular *Secular Authority: To What Extent Should It Be Obeyed*. As noted by V. Diatlov, Golubkin prepared a translation of this work (as well as another text by Luther, “An Open Admonition to All Christians to Refrain from Turmoil and Rebellion”) as early as 1976 (Diatlov 2011, 154). The scholar took up the work of translation striving for a comprehensive view of the essence of the Reformation, which could be reached through a thorough study of the creative legacy of its leaders.

In addition to source criticism and analysis, in his works of the second half of the 1970s and 1980s Golubkin continued his engagement with the historiography of the Reformation movement, expanding the range of issues considered. Thus, he turned to such problems as the evolution of Friedrich Engels’ views on the Reformation and the Peasants’ War (Golubkin & Baev,

1981), the coverage of Martin Luther's activities in GDR historiography (Golubkin 1983), and the work of the Kharkiv University professor M. N. Petrov in the history of the Reformation in Germany (Golubkin & Mogilka, 1988).

Golubkin's historiographical overviews were free of either complimentary or hypercritical assessments and based on a comprehensive study of the works in question, taking into account the evolution of their authors' views over time. This approach allowed the scholar to draw reasoned and balanced conclusions regarding both the existing achievements in Reformation studies and prospects for further research.

At the same time, in articles published during this period Golubkin broadened his investigation of the events of the first half of the 1520s. In particular, he collaborated with V. Diatlov on a work devoted to clarifying the socio-political views of Andreas Karlstadt and his place in the Reformation movement (Golubkin & Diatlov 1986). The article's characterization of the complex and contradictory activities of Karlstadt – a relatively little studied figure languishing in Luther's shadow – testifies to Golubkin's eagerness to engage with the Reformation in all its diversity. His students and followers continued this tradition.

During the 1990s and 2000s, Golubkin continued his research work on the Reformation. Students of his scholarly legacy note that his writings of this period show the historian at the peak of his intellectual powers (Domanovskyi 2011, 144). This characterization is amply confirmed by a collection of Luther's works of the period from 1520 to 1526, *The Time of Silence Has Passed*, which was prepared by Golubkin in 1992. It included a detailed historical and biographical sketch "For the Love of Truth," exploring the life and work of the reformer from 1483 to 1525 (Golubkin 1992). Using fragments of his earlier articles in this sketch, the historian also deepened his analysis of many controversial issues: the reasons for the young Luther's departure for the monastery in 1505, the ideological significance of Luther's works of 1520, the reformer's attitude towards the noble uprising and events of the Peasants' War. Defining the distinctive features of the Reformation as a historical phenomenon qualitatively different from both medieval heresies and church reform was also an undeniable achievement of the author (Golubkin 1992, 258–259). In our view, it would not be an exaggeration to call the essay "For the Love of Truth" the best study of Martin Luther's life and work in the national historiography.

It should be noted that around the turn of the 21st century Golubkin also devoted a lot of his time and energy to translating Martin Luther's most important works. Golubkin's translations manifest a deep knowledge of the subtleties of the Lutheran doctrine and scrupulous attention to word choice, since even the smallest nuances of meaning are important in theological texts (Sorochan & Domanovskiy 2015, 43). The collection *Live and Proclaim the Works of the Lord* (2001) is a good example of these qualities. It includes translations of several of the reformer's important writings: the "Small Catechism," "Large Catechism," and "Schmalkald Articles," which number among the confessional books of the Evangelical Lutheran Church. As an afterword, the collection features a detailed essay by Golubkin, combining an analysis of the contents and meaning of Luther's works with detailed description of the historical conditions in which they were created (Golubkin 2001b).

At the same time, Golubkin continued his research into Martin Luther's life and social activities. His articles published during the 1990s and 2000s tackle a number of relatively little studied episodes of the reformer's biography. For example, Golubkin considers such problems as the causes and essence of the young Luther's intense spiritual quest (Golubkin 2008), the reformer's ideological position after the end of the Peasants' War (Golubkin 2000b), and his part in the development of the territorial structure of the Evangelical Church (Golubkin 2001a; Golubkin 2002; Golubkin 2004).

In his article "Martin Luther in Soviet and Post-Soviet Historiography," Golubkin made a significant contribution to the study of generations worth of scholarly writings on the Reformation. Agreeing with the characterization of the literature dedicated to the reformer as "boundless and immense" (Golubkin 2000a, 71), he turned to the problem of the coverage of Martin Luther's life and work in Russian historiography of the modern era. The researcher employed the historical-comparative method in analyzing the body of Soviet and post-Soviet writings on the subject side by side with works of the 19th to early 20th centuries (both authored by historians of the Russian Empire and translated), as well as studies by foreign authors. Golubkin considered both academic and popular works dealing with Luther's life and activities. He concluded that there was a pressing need for a "solid and truly scholarly biography of the great reformer" (Golubkin 2000a, 82).

Further, during the 1990s and 2000s Golubkin continued his critical engagement with sources for the history of the Reformation. During this period he explored, in particular, such works by Luther as "To the Advisers

of All Cities in the German Land. That They Should Establish and Maintain Christian Schools” (Golubkin 1991), “Table Talk” (Golubkin 2007), and spiritual songs (Golubkin 2010a). Golubkin did not limit himself to purely textological analysis. He examined in depth both the general historical setting in which these works were written and the personality of their author. The researcher emphasized that Luther appeared to the reader in his writings (in particular the “Table Talk”) “not in the pompous attire of an infallible prophet of God,” but in his “everyday clothes,” so to speak – as a person “who is characterized by delusions, temptations, and failings” (Golubkin 2007, 109). These words are a mirror reflecting Yuri Golubkin’s own attitude towards life – that of an acutely sincere person indifferent to high praise, alien to any falsehood, and intolerant of hypocrisy. This attitude is also expressed in his academic works, which combine a keen interest in their subjects with an utmost scholarly objectivity. The title of his essay “For the Love of Truth” also defines Golubkin’s own motivation for research work.

It is important to note that Golubkin’s unswerving adherence to the search for truth, marking the contents of his scholarly works, was inseparable from his striving for the highest perfection in their form. Distinctive features of his vivid individual manner of writing were already evident in his earliest academic publications from the mid-1970s. Thus, his essay on “Luther and the Wittenberg Movement in 1521–1522” (Golubkin 1974) features journalistic elements characteristic of the era’s mass media. They are represented by idioms such as кинути виклик (to defy, literally “to throw a challenge”), об’єднати під своїм прапором (bring together under one flag), or яблуко розбрату (an apple of discord); by metaphorical expressions – монолітний фронт (monolithic front), на світанку життя (at the dawn of life), and the like; and by figurative definitions, such as бунтарський стан (the rebellious class). We also find extended metaphors that help the author express key ideas accurately and clearly: «Високі стіни замку відгородили реформатора від світу. Диригент національного антиримського руху протягом 300 днів змушений був вдовольнятися роллю глядача» (“the castle’s high walls separated the reformer from the world. For 300 days, the conductor of the national anti-Roman movement was forced to be content with the role of spectator”).

In the article “Luther in Wartburg,” Golubkin also uses figurative and evaluative vocabulary. Assessing Luther as a fighter against the Catholic Church, the author highlights his courage (мужність), resilience (стійкість), and passionate nature (палка натура), and stresses that the

reformer's authority among the broadest reaches of German society rose to unprecedented heights («Мужня поведінка Лютера у Вормсі і його пізніші виступи проти католицької церкви підняли його авторитет у найширших верствах німецького суспільства на небувалу висоту»). The historian writes that "...in his reports about Luther, the papal nuncio laid the colors on too thickly. But he was not very far from the truth, because other sources also speak of Luther's immense popularity" («...у своїх повідомленнях про Лютера папський нунцій згущав барви. Але ж він був не дуже далеким від істини, бо про величезну популярність Лютера говорять і інші джерела») (Golubkin 1976). These examples demonstrate how often Golubkin used idiomatic and figurative expressions.

In the 1970s and 1980s, there was no consensus among linguists about the style of the scholarly text. Some insisted that the language of science and scholarship should be devoid of any emotional or evaluative elements, that it must have a clear structure and logic of presentation and eschew literary techniques of expressiveness. At the same time, the concept of "innovative" text came on scene, allowing for deviations from linguistic standards. Authors were granted latitude to use figurative language, in particular metaphors, expressive phrases, and elements of dialogue (Ivasenko 2015). Such stylistic creativity marks Golubkin's work from the very beginning of his academic career.

At the turn of the millennium and in subsequent years, the scholar continued to adhere to the same individual manner: historical facts were presented objectively, in a strict logical sequence, and with clear reasoning in the conclusions, and the author's assessment of people and events was visibly present. In the article "Martin Luther and His Essay 'To the Advisers of All Cities in the German Land. That They Should Establish and Maintain Christian Schools,'" Golubkin evaluates Luther's role in the Reformation with journalistic zest, characterizing him as "the originator of the Reformation, founder of Protestantism, titan of the Renaissance," who "left behind a truly boundless creative legacy" («Родоначальник Реформації, основоположник протестантизму, титан епохи Відродження Мартин Лютер оставил после себя поистине необозримое творческое наследие»). Assessing Martin Luther's political writings, Golubkin states that they "...were a passionate response of a militant polemicist to one of the most pressing problems of the day" (представляло собой страстный отклик воинствующего публициста на одну из актуальнейших проблем современной ему действительности) (Golubkin 1991, 192). The historian

notes that the school reform undertaken by the humanists in the early years of the Reformation represented a revolutionary upheaval in the sphere of ideology, and that it was the result of Luther's break with papal Rome and the Catholic Church («Предпринятая гуманистами реформа школы получила новые импульсы в первые годы Реформации. Разрыв Лютера с папским Римом и католической церковью ознаменовал начало революционного переворота в сфере идеологии»). The author continues, reinforcing the intensity of the assertion through the use of high literary vocabulary: "The overthrow of the dilapidated foundations of Catholicism led to a catastrophic decline of schools and universities" («Ниспровержение обветшавших устоев католицизма повлекло за собой катастрофический упадок школ и университетов»). In the article's conclusion, Golubkin gives a direct assessment of Luther's appeal "To the Advisers of All Cities in the German Land...": "... it should be admitted that this sincere, deeply human work, excelling from the literary point of view, can be placed among the best works of humanists..." («Оценивая обращение Лютера «К советникам всех городов земли немецкой...», следует признать, что это искреннее, глубоко человеческое, превосходное в литературном отношении произведение может быть поставлено в один ряд с лучшими произведениями гуманистов...») (Golubkin 1991, 193). The scholar characterizes his protagonist's writings using a number of epithets that clearly demonstrate his attitude towards the personality of Martin Luther as an outstanding reformer.

Golubkin's oeuvre also includes works in which elements of fictional style are clearly visible: "Snow-covered roads, night, a lone horseman making his way stubbornly and fearlessly through the blizzard towards some sublime goal, known only to himself..." («Заснеженные дороги, ночь, одинокий всадник, который упорно и неустрашимо пробивается сквозь пургу к какой-то возвышенной, ведомой лишь ему одному цели»). The author then polemicizes with traditional apologetic German Protestant historiography and raises a number of specific questions: "But where did Luther get the horse, if in Wartburg even his clothes were other people's castoffs? Where did he find the money to pay for food and to treat random strangers he met at inns? How could the commandant of the castle, the dutiful and loyal minion Hans von Berlepsch, let him leave Wartburg without a special dispensation from his master, the Elector of Saxony? And where did this 'free as a king' horseman intend to live in Wittenberg?" (Golubkin 2010b, 78) («Но где взял коня Лютер, который в Вартбурге даже одежду носил с чужого плеча? Где он нашел деньги для оплаты пропитания и угощения первых встречных на постоялых дворах? Как мог отпустить его из Вартбурга без

специального предписания своего господина, курфюрста Саксонского комендант этого замка, исполнительный и верный служака Ганс фон Берлепш? Игде намеревался жить в Виттенберге «независимый, как король», всадник?») The scholar goes on in the manner of imaginative literature: “Dark storm clouds began converging on the Elector of Saxony. After the ‘assault on icons’ in Wittenberg, which took place in early February, they thickened to such an extent that they could incinerate him with bolts of lightning at any moment” (Golubkin 2010b, 79) («Темные тучи поплыли в сторону курфюршества Саксонского. После виттенбергского «штурма икон», который произошел в начале февраля, они сгустились до такой степени, что могли в любой миг испепелить его стрелами молний»). This passage, which comes from the article “The Return of Martin Luther from Wartburg to Wittenberg,” illustrates Golubkin’s literary ability. His language is rich in epithets, metaphors, comparisons, and idiomatic expressions. The historian’s lively, figurative narrative includes his brilliant translations of German sources on the Reformation and works of German scholars. Even in the article’s conclusions, Golubkin uses the figurative mode: “...the materials we have examined confirm the truth of the saying: ‘Not everyone boasting of being a chef really is one.’ The true ‘chef’ that organized the return of Luther from Wartburg to Wittenberg was Frederick the Wise – a man of few words who kept to the shadows. Luther, in the diplomatic kitchen of the Elector of Saxony, was mostly given the role of a ladle, to be used to skim off the froth that had accumulated as a result of the Wittenberg movement of 1521–1522” («...рассмотренный нами материал подтверждает истинность поговорки: «Не все те повара, кто во всеуслышание похваляется этим». Подлинным «поваром», организовавшим возвращение Лютера из Вартбурга в Виттенберг, был оставшийся в тени, немногословный Фридрих Мудрый. Лютеру же в дипломатической кухне курфюрста Саксонского отводилась прежде всего роль поварешки, посредством которой надлежало снять накипь, образовавшуюся в результате Виттенбергского движения 1521–1522 гг.») (Golubkin 2010b, 85).

It is safe to say that Golubkin’s academic writing style was characterized by “intellectual expressiveness,” which in modern scientific and scholarly literature is realized through the use of such instruments as metaphors, comparisons, repetitions, expressive clarifications, inserted remarks, special emphasis on specific points of sentences and phrases, the use of multiple synonyms for the purpose of expressiveness, and the like. Colloquial forms or even elements of direct speech in imitation of dialogue, as well as interrogative and exclamatory sentences, can also be employed (Ivasenko 2015).

Golubkin's considerable talents as a translator are also worth noting. Here is a passage from the article "The Return of Martin Luther from Wartburg to Wittenberg": "Now let us figure out what kind of cross the letter in question refers to. The clarification is found in Gerhard Brändler's book. But the translator completely distorts its meaning, translating the word Nägel as 'claws.' The outcome is 'a sacred object of a special kind with claws, spears, and whips.' However, another meaning of the word Nägel is 'nails.' And Luther's letter speaks of not just some kind of cross that for some reason bristles with claws, but the one on which Christ was crucified. It was not claws, but nails that dug into His hands, and before the crucifixion He was scourged, and after that one of the soldiers pierced His ribs with a spear. Luther's letter is deeply symbolic, and the cross that figures in it is a symbol of the suffering inflicted on the Elector by the Wittenberg movement, which, as we have noted before, is not brought up directly. The passage the meaning of which the translator cannot grasp says that a Christian, including an elector, must humbly endure the trials and sufferings that befall him, as well as the betrayal of his fellow men" («Теперь разберемся, о каком же кресте говорится в рассматриваемом письме. Это разъяснение содержится в книге Герхарда Брендлера. Но переводчица совершенно искажает его смысл, переводя слово «Nägel» как «когти». В результате возникает «святыня особого рода с когтями, копьями и бичами». Однако другое значение слова «Nägel» – «гвозди». И в письме Лютера говорится не просто о каком-то кресте, из которого почему-то торчат когти, а о том, на котором был распят Христос. И не когти, а гвозди вбивались в Его руки, и перед распятием Он был подвергнут бичеванию, а после этого один из воинов копьем пронзил Ему ребра. Письмо Лютера глубоко символично, и крест, о котором в нем говорится, – это символ страданий, причиненных курфюрсту Виттенбергским движением, о котором, как мы отмечали, буквально не упоминается») (Golubkin 2010b, 80). Accuracy of translation, attention to detail, and scholarly intuition were the features that distinguished Golubkin as a brilliant translator of Reformation-era German sources and studies of the Reformation movement.

Thus, Yuri Golubkin's scholarly output on the Reformation covers several main areas: the investigation of Martin Luther's life, activities, and creative legacy; consideration of events of the Reformation movement during the 1520s–1530s; study of sources for the history of the Reformation; and analysis of Reformation historiography. The significance of the historian's contribution to these issues was determined by his highest general culture,

brilliant scholarly erudition, deep engagement with historical sources, and lack of deference towards established historiographical views regarding historical figures and events. Together, these factors ensured the independence and soundness of Golubkin's arguments and clarity of their formulation. Because of this, his works remain of great theoretical and practical importance for new generations of scholars who turn to the study of the Reformation in Germany. At the same time, it is to be hoped that Golubkin's legacy will be the object of further historiographical analysis, paving the way towards a comprehensive evaluation of the significance of his contribution to the study of certain key problems of medieval and early modern history.

Список джерел та літератури /List of sources and literature

Domanovskyi, A. N. Yu. A. Golubkin kak medievist. Tsvetok shafrana v rytsarskoi perchatke: «Na tom stoii i ne mogu inache». V sb.: Golubkin Iu. A. *Issledovaniia o Martine Liutere: Stat'i i vospominaniia*. Khar'kov, 2011, s. 136-145. (In Russian)

Домановский, А. Н. Ю. А. Голубкин как медиєвист. Цветок шафрана в рыцарской перчатке: «На том стою и не могу иначе». В сб.: Голубкин Ю. А. *Исследования о Мартине Лютере: Статьи и воспоминания*. Харьков, 2011, с. 136-145.

Diatlov, V. A. Pamiati Uchitelia. V sb.: Golubkin Yu. A. *Issledovaniia o Martine Liutere: Stat'i i vospominaniia*. Khar'kov, 2011, s. 153-157. (In Russian)

Дятлов, В. А. Памяти Учителя. В сб.: Голубкин Ю. А. *Исследования о Мартине Лютере: Статьи и воспоминания*. Харьков, 2011, с. 153-157.

Golubkin, Yu. O. Frants Merinh pro Liutera. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 62, 1971, s. 44-49. (In Ukrainian)

Голубкін, Ю. О. Франц Мерінг про Лютера. *Вісник Харківського університету. Серія «Історія»*, № 62, 1971, с. 44-49.

Golubkin, Yu. O. Martin Liuter u radianskii istoriohrafii. *Pytannia istorii narodiv SRSR*, no. 15, 1973, s. 66-71. (In Ukrainian)

Голубкін, Ю. О. Мартін Лютер у радянській історіографії. *Питання історії народів СРСР [Issues of the History of the USSR Nations]*, № 15, 1973, с. 66-71.

Golubkin, Yu. O. Suspilno-politychni pohliady Martina Liutera v 1521–1526 rr. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 94, 1973, s. 45-52. (In Ukrainian)

Голубкін, Ю. О. Суспільно-політичні погляди Мартіна Лютера в 1521–1526 рр. *Вісник Харківського університету. Серія «Історія»*, № 94, 1973, с. 45-52.

Golubkin, Yu. Liuter i vittenerzkyi rukh 1521–1522 rokov. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 104, 1974, s. 75-83. (In Ukrainian)

Голубкін Ю. О. Лютер і віттенберзький рух 1521–1522 років. *Вісник Харківського університету. Серія «Історія»*, № 104, 1974, с. 75-83.

Golubkin, Yu. Do pytannia pro rol' «tsvikkauskykh prorokiv» u vittenerzkomu rusi 1521–1522 rokov. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 118, 1975, s. 93-100. (In Ukrainian)

Голубкін, Ю. О. До питання про роль «цвіккауських пророків» у віттенберзькому русі 1521–1522 років. *Вісник Харківського університету. Серія «Історія»*, № 118, 1975, с. 93-100.

Golubkin, Yu. O. Liuter u Vartburzi. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 145, 1976, s. 90-98. (In Ukrainian)

Голубкін, Ю. О. Лютер у Вартбурзі. *Вісник Харківського університету. Серія «Історія»*. № 145, 1976, с. 90-98.

Golubkin, Yu. O. Martin Liuter i Tomas Miuntser u 1521–1524 rr. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 167, 1978, s. 23-31. (In Ukrainian)

Голубкін, Ю. О. Маргін Лютер і Томас Мюнцер у 1521–1524 рр. *Вісник Харківського університету. Серія «Історія»*, № 167, 1978, с. 23-31.

Golubkin, Yu. A. Évoliutsiia predstavlenii Martina Liutera o svetskoï vlasti i ee roli v Reformatsii (1517–1525 gody). V: *Ezhegodnik germanskoï istorii*. Moskow, 1979, s. 111-128. (In Russian)

Голубкин, Ю. А. Эволюция представлений Мартина Лютера о светской власти и ее роли в Реформации (1517–1525 годы). В: *Ежегодник германской истории*. Москва, 1979, с. 111-128.

Golubkin, Yu. A., Baev, S. I. (1981). Évoliutsiia vzgliadov F. Éngel'sa na Reformatsiiu i Krest'ianskuiu voinu v Germanii. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia SSSR i zarubezhnyh stran» [The Journal of Kharkiv University. Series: History of the USSR and Foreign Countries]*, no. 214, 1981, s. 59-67. (In Russian)

Голубкин, Ю. А., Баев, С. И. Эволюция взглядов Ф. Энгельса на Реформацию и Крестьянскую войну в Германии. *Вісник Харківського університету. Серія «Історія ССРСР и зарубешных стран»*, № 214, 1981, с. 59-67.

Golubkin, Yu. A. Martin Liuter v istoriografii GDR. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 238, 1983, s. 52-69. (In Russian)

Голубкин, Ю. А. Мартин Лютер в историографии ГДР. *Вісник Харківського університету. Серія «Історія»*, № 238, 1983, с. 52-69.

Golubkin, Yu. A., Diatlov, V. A. Obshhestvenno-politicheskie vzgljady Andreasa Karlshtadta i ego pozicija v Reformacii. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 296, 1986, s. 109-117. (In Russian)

Голубкин, Ю. А., Дятлов, В. А. Общественно-политические взгляды Андреаса Карлштадта и его позиция в Реформации. *Вісник Харківського університету. Серія «Історія»*, № 296, 1986, с. 109-117.

Golubkin, Yu. A., Mogilka, O. I. M. N. Petrov kak istorik. *Visnyk Kharkivs'koho universytetu. Seriiia «Istoriia» [The Journal of Kharkiv University. Series: History]*, no. 316, 1988, s. 25-31. (In Russian)

Голубкин, Ю. А., Могилка, О. И. М. Н. Петров как историк. *Вісник Харківського університету. Серія «Історія»*, № 316, 1988, с. 25-31.

Golubkin, Yu. A. Martin Liuter i ego sochinenie «K sovetnikom vseh gorodov zemli nemetskoj. O tom, chto im nadlezhit uchrezhdat' i podderzhivat' khristianskie shkoly». V sb.: *Shkola i pedagogicheskaia mysl' Srednikh*

vekov, *Vozrozhdeniia i nachala Novogo vremeni*. Moskva, 1991, s. 190-193. (In Russian)

Голубкин, Ю. А. Мартин Лютер и его сочинение «К советникам всех городов земли немецкой. О том, что им надлежит учреждать и поддерживать христианские школы». В сб.: *Школа и педагогическая мысль Средних веков, Возрождения и начала Нового времени*. Москва, 1991, с. 190-193.

Golubkin, Yu. A. Iz liubvi k istine. In: Luther M. *Vremia molchaniia proshlo*. Khar'kov, 1992, s. 227-332. (In Russian)

Голубкин, Ю. А. Из любви к истине. В сб.: Лютер М. *Время молчания прошло*. Харьков, 1992, с. 227-332.

Golubkin, Yu. A. Martin Liuter v sovetskoj i postsovetskoj istoriografii. V sb.: *Mitsnym oplotom ie nash Boh*. Kyiv, 2000, s. 71-84. (In Russian)

Голубкин, Ю. А. Мартин Лютер в советской и постсоветской историографии. В сб.: *Мицним оплотом є наш Бог*. Київ, 2000, с. 71-84.

Golubkin, Yu. A. Posle buri. (Chto predopredelilo pozitsiiu Liutera v 1526–1529 gg.?). *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Seriiia «Istoriia» [The Journal of V. N. Karazin Kharkiv National University. Series: History]*, no. 485, 2000, s. 48-57. (In Russian)

Голубкин, Ю. А. После бури. (Что предопределило позицию Лютера в 1526–1529 гг.?). *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 485, 2000, с. 48-57.

Golubkin, Yu. A. Martin Liuter i reformirovanie messy. *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Seriiia «Istoriia» [The Journal of V. N. Karazin Kharkiv National University. Series: History]*, no. 526, 2001, s. 52-60. (In Russian)

Голубкин, Ю. А. Мартин Лютер и реформирование мессы. *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 526, 2001, с. 52-60.

Golubkin, Yu. A. Posleslovie. In: Liuther M. *Zhit' i vozveshchat' dela Gospodni*. Khar'kov, 2001, s. 335-350. (In Russian)

Голубкин, Ю. А. Послесловие. В сб.: Лютер М. *Жить и возвещать дела Господни*. Харьков, 2001, с. 335-350.

Golubkin, Yu. A. Pervye vizitatsii v kurfiurshestve Saksonskom. *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Seriiia «Istoriia»* [The Journal of V. N. Karazin Kharkiv National University. Series: History], no. 566, 2002, s. 64-72. (In Russian)

Голубкин, Ю. А. Первые визитации в курфюршестве Саксонском. *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 566, 2002, с. 64-72.

Golubkin, Yu. O. Na shliakhu do suverennoi terytorialnoi Yevanhelichnoi Tserkvy v kurfiurshestvi Saksonskomu. *Visnyk Chernihivskoho pedahohichnoho universytetu* [The Journal of Chernihiv Pedagogical University], no. 27, 2004, s. 9-12. (In Ukrainian)

Голубкін, Ю. О. На шляху до суверенної територіальної Євангелічної Церкви в курфюршестві Саксонському. *Вісник Чернігівського педагогічного університету*, № 27, 2004, с. 9-12.

Golubkin, Yu. A. «Uchit', radovat' i privodit' v dvizhenie serdtsa» («Zastol'nye rechi» Martina Liutera). *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Seriiia «Istoriia»* [The Journal of V. N. Karazin Kharkiv National University. Series: History], no. 762, 2007, s. 101-110. (In Russian)

Голубкин, Ю. А. «Учить, радовать и приводит в движение сердца» («Застольные речи» Мартина Лютера). *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 762, 2007, с. 101-110.

Golubkin, Yu. A. Istina rozhdaetsja v ogne somnenij i duhovnyh iskanij (“Anfechtungen” «rannego» Ljutera). *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Seriiia «Istoriia»* [The Journal of V. N. Karazin Kharkiv National University. Series: History], no. 816, Istoriia, 2008, s. 20-30. (In Russian)

Голубкин, Ю. А. Истина рождается в огне сомнений и духовных исканий (“Anfechtungen” «раннего» Лютера). *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 816, 2008, с. 20-30.

Golubkin, Yu. A. Vklad Martina Liutera v sozdanie nemeckikh duhovnykh pesen. *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Seriiia «Istoriia»* [The Journal of V. N. Karazin Kharkiv

National University. Series: History], no. 908, 2010, s. 272-280. (In Russian)
Голубкин, Ю. А. Вклад Мартина Лютера в создание немецких духовных песен. *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 908, 2010, с. 272-280.

Golubkin, Yu. A. Vozvrashhenie Martina Liutera iz Vartburga v Vittenberg. *Istoriik i ego delo [The Historian and his Affair]*, no. 8, Izhevsk, 2010, s. 77-85. (In Russian)
Голубкин, Ю. А. Возвращение Мартина Лютера из Вартбурга в Виттенберг. *Историк и его дело*, № 8, Ижевск, 2010, с. 77-85.

Ivasenko, L. Naukovyi styl' iak ob'iekt doslidzhennia vitchyznianskykh uchenykh. *Polihrafiia i vydavnycha sprava [Printing and Publishing]*, no. 1(69), 2015, s. 111-120. (In Ukrainian)

Івасенко, Л. Науковий стиль як об'єкт дослідження вітчизняних учених. *Поліграфія і видавнича справа*, № 1(69), 2015, с. 111-120.

Karikov, S. A. Osnovnye napravleniia issledovaniia Reformatsii v trudakh Yu. A. Golubkina. V sb.: *Spadok Reformatsii: do 500-richchia 95 tez Martina Liutera ta pamiatii Yu. O. Golubkina (1941–2010)*. Kharkiv, 2019, s. 25-33. (In Russian)

Кариков, С. А. Основные направления исследования Реформации в трудах Ю. А. Голубкина. В сб.: *Спадок Реформації: до 500-річчя 95 тез Мартіна Лютера та пам'яті Ю. О. Голубкіна (1941–2010)*. Харків, 2019, с. 25-33.

Sorochan, S. B., Domanovskiy, A. N. Chetvert' veka puti v srednevekov'e: medievistika na istoricheskom fakul'tete Khar'kovskogo universiteta. *Visnyk Kharkivs'koho natsional'noho universytetu imeni V. N. Karazina. Serii «Istoriia» [The Journal of V. N. Karazin Kharkiv National University. Series: History]*, no. 1145, 2015, s. 41-58. (In Russian)

Сорочан, С. Б., Домановский, А. Н. Четверть века пути в средневековье: медиевистика на историческом факультете Харьковского университета. *Вісник Харківського національного університету імені В. Н. Каразіна. Серія «Історія»*, № 1145, 2015, с. 41-58.

Сергій Каріков

доктор історичних наук, доцент

Національний університет цивільного захисту України

Вул. Чернишевська, 94, 61023, Харків, Україна

Email: karikov.nucz@gmail.com

ORCID: <https://orcid.org/0000-0001-5121-4103>

Інна Підгородецька

кандидат філологічних наук, доцент

Державний біотехнологічний університет

Вул. Алчевських, 22, 61002, Харків, Україна

Email: ipodgorodetskaya@gmail.com

ORCID: <https://orcid.org/0000-0003-4402-033X>

НОВАТОР ДОСЛІДЖЕННЯ РЕФОРМАЦІЇ: СПЕЦИФІКА ПРОБЛЕМАТИКИ ТА ІНДИВІДУАЛЬНОГО СТИЛЮ В НАУКОВИХ РОБОТАХ Ю. ГОЛУБКІНА

Мета дослідження полягає в тому, щоб визначити основний зміст наукових робіт видатного медієвіста Юрія Олексійовича Голубкіна, присвячених вивченню Реформації. Ю. Голубкін — автор понад 90 наукових, науково-популярних, навчально-методичних праць з історії Середньовіччя і раннього Нового часу. Зазначено, що діяльність ученого була пов'язана з вивченням творчості Мартіна Лютера і його участі в подіях Реформації. Методологія дослідження ґрунтується на застосуванні історико-генетичного, історико-типологічного, історико-порівняльного методів, у поєднанні з принципами науковості, історизму, об'єктивності. Наукова новизна дослідження визначається з'ясуванням провідних напрямів вивчення Реформації у працях Ю. Голубкіна й аналізом змісту основних етапів наукової діяльності дослідника. Визначено, що на першому етапі (у працях 1970–1980-х рр.) Ю. Голубкін приділяв основну увагу соціально-політичним поглядам Мартіна Лютера і його участі в ранньобуржуазній революції в Німеччині. Встановлено, що на другому етапі (у роботах 1990–2000-х рр.) дослідник проаналізував формування релігійних переконань Лютера і його

участь у створенні Євангелічної церкви. У статтях і перекладах вченого яскраво виражено особливості його індивідуального стилю. Йому притаманні експресія, широке використання метафор, епітетів, фразеологізмів. Зроблено висновок, що наукова діяльність Ю. Голубкіна була тісно пов'язана з його перекладами основних творів реформатора. Необхідність вивчення новаторського підходу Ю. Голубкіна до діяльності Мартіна Лютера визначає перспективи подальших досліджень творчості історика як вагомого внеску в історіографію Реформації.

Ключові слова: *Юрій Голубкін, історіографія Реформації, Мартін Лютер, медієвістика.*

*Текст надійшов до редакції 01.10.2021.
The text was received by the editors on 01.10.2021.*

*Текст затверджено до друку 29.11.2021.
The text was recommended for print on 29.11.2021.*