

Myron Korduba: A Legacy of Ukrainian Geography

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Article abstract

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Keywords: Myron Korduba, geography, legacy, Ukraine, Bukovyna.

1. INTRODUCTION

The distinguished scholar Myron Korduba (1876–1947), one of Mykhailo Hrushevs'kyi's most talented students, was known primarily as a historian. This is first and foremost confirmed by Korduba's own publications. We can also refer to investigations of his work—which are themselves quite prominent in the historical and pedagogical milieu—by Dmytro Doroshenko (1923), Omeljan (Omelian) Pritsak (1990), Iaroslav Dashkevych (1963 and 2001), Oleh Kupchyns'kyi (Oleh Antonovych [1995 and 2012–13]), Zinaïda Zaitseva (2002), Iryna Fedoriv (2001, 2004, and 2006), Oleh Pikh (2012 and 2015), Serhii Trubchaninov (2016), and others. At the same time, Korduba, as his scholarly output shows, was an eminent Ukrainian geographer and encyclopedist. Thus, his works unquestionably deserve comprehensive geographical analysis, re-examination, and recapitulation. Korduba's geographical ideas have recently been explored by the economic geographers Oleh Shablii and Oleksandra Vis'tak, and they certainly merit additional and enhanced investigation (Shablii, *U poshukakh* 555–63). This paper represents the first scholarly study identifying and reviewing Korduba's fundamental legacy in the field of Ukrainian geography.¹

2. RESEARCH SOURCE BASE

The fullest breadth of Korduba's research is encapsulated in a bibliographic database of his scholarly papers compiled under the direct supervision of the renowned historians Pritsak and Dashkevych and published as a reprint edition in Munich in 1972 (see Korduba, *La Littérature*; the original was published in Warsaw in 1937–38). Here, we find lists of the following: Korduba's 263 books and articles (1895–1950); 7 essays by Korduba on the origins of the Ukrainian nation; 7 periodicals where Korduba served as editor; 88 reviews and surveys by Korduba (1895–1942); unpublished and/or unfinished materials stored in the archives of the former Institute of Humanities and Social Sciences of Lviv Polytechnic, in Korduba's personal

¹ [For a comprehensive study of Korduba's work and achievements, see Rudenko and Hrek, *Profesor Myron Korduba* (sponsored in part by the CIUS).—Trans. and Ed.]

archive, and in the Vasyl' Stefanyk National Scientific Library of Ukraine in Lviv (21 collections in total); and 11 works by Ukrainian researchers describing Korduba's creative legacy. We also find 103 periodicals, anniversary issues, calendars, and almanacs where Korduba worked as a critic or correspondent (Korduba, *La Littérature* xx-lvi). Additionally, the 1972 bibliography includes name and place-name indexes compiled by Pritsak and Dashkevych. In 2012, Tetiana Kul'chyts'ka completed an annotated bibliography detailing the body of Korduba's published works and all of the literature written about him between 1895 and 2010. The above-mentioned bibliographies of Korduba's scholarly works, in their entirety, contain nearly 450 publications. We note that even a cursory review of their contents shows that in many cases, they have a clearly geographical focus.

A significant quantity of Korduba's scholarly production remains unpublished. In researching geographical manuscripts by Korduba, we carried out a thorough investigation of materials in the State Archives of Lviv Oblast (DALO), the State Archives of Chernivtsi Oblast (DACHO), the manuscript department of the Lviv National Scientific Library, the Scientific Library of Iurii Fed'kovych Chernivtsi National University, the Volodymyr Vernadsky National Library of Ukraine, the Iaroslav the Wise National Library of Ukraine, the National Historical Library of Ukraine, the Vienna University Library, and the library of the Historical Institute of Warsaw University. The documentary materials that we obtained about Korduba's life and work in the field of geography and our examination of his published and manuscript works have allowed us to identify the main stages of his evolution as a geographer and to make a preliminary assessment of his principal achievements as a researcher and a teacher in the overall development of Ukrainian geographical studies and education and in the promotion of geographical knowledge and understanding.

3. PRIMARY RESEARCH MATERIALS

3. 1. BIOGRAPHY: KORDUBA'S GEOGRAPHICAL PATH IN HIS LIFE AND WORK

Korduba was born on 2 March 1876 in the village of Ostriv (in present-day Ternopil raion, Ternopil oblast) into the family of Rev. Mykhailo Korduba (1850–1924). In 1881, his father was transferred to the parish of St. Simeon Stylites in the village of Sushno in northwestern Galicia (in present-day Radekhiv raion, Lviv oblast). As Korduba spent his formative years there, he came to regard this area as his “little fatherland” (*mala bat'kivshchyna*). Undoubtedly, both his upbringing in a pious family who practised Ukrainian

traditions and the picturesque natural surroundings in which he grew up were his first influences and teachers, awakening within him an enthusiasm and love for the geography of his homeland.

Korduba attended primary school in Sushno. In 1885–91, he went to the Polish-language First Classical Gymnasium in Ternopil. According to school-board records, Korduba's high-school geography teacher in 1885–89 was Mikołaj Mathiasz (Mathyasz [*Sprawozdanie . . . 1886* 50; *Sprawozdanie . . . 1889* 60]). Mathiasz left in 1890 to teach at the Stryi gymnasium; Korduba's new teacher of geography and history became Jan Leniek (1857–1920), a doctor of philosophy and member of the Historical Commission of the Academy of Arts and Sciences in Kraków. Leniek was a well-known scholar and specialist in the history and geography of the Austro-Hungarian Empire, and he authored a high-school textbook on the history and statistics of the monarchy, which was published in Ternopil in 1892 (Stinia 24; see Hannak).

Korduba completed the final two years of his secondary education (1891–93) at the Academic Gymnasium of Lviv—the first secondary school in Ukraine's history to teach in the Ukrainian language. According to Oresta Kotsiumbas, for over thirty years (1868–1901), geography and history were taught there by Anatol' Vakhnianyn (103). This famous composer, writer, pedagogue, and community activist graduated in 1868 from the Faculty of History and Geography of the University of Vienna. He authored a secondary-school geography textbook that was published in Lviv in 1884 (Mazepa 161; see Vakhnianyn). The gymnasium director Vasyl' Il'nyts'kyi (1868–92) was also involved in teaching geography, and he published natural science–geographical studies and ethnographic reports, including *Heolohichnyi cholovik v levropi* (*Geological Man in Europe* [1879]) and *Z riznykh kraїн i narodiv* (*From Many Countries and Peoples* [1884 (Herasymova 450)]). Graduates of the Academic Gymnasium of Lviv could enroll in Lviv University without sitting entrance exams, and Korduba continued his education there in 1893–95. In the mandatory autobiography that Korduba later wrote for Chernivtsi University, he listed among the professors whose lectures and seminars he had attended at Lviv University Antoni Rehman, who taught geography, and Hrushevs'kyi, who taught history (Korduba, Archive [fond R-2923], spr. 1, ark. 4).

Korduba met Hrushevs'kyi in 1894, just after the latter had arrived in Lviv to take up an appointment as a full professor at Lviv University in the department of world history (with a specialty in the history of Eastern Europe). This meeting was a cardinal event in Korduba's life as a scholar and pedagogue not only of history but of geography. And it is no wonder: Hrushevs'kyi himself was always expressing the urgent need to construct the “historical space” of Ukraine, Europe, and Russia (Vashchenko 37–52). Such

“construction” served as an important underpinning for the progression of his own conception of the history of Ukraine-Rus'. It is possible that to a certain extent, some unplanned influence here might be attributed to Hrushevs'kyi's father, Serhii, who taught Russian and Polish geography at the gymnasium in Łomża. That being said, Hrushevs'kyi himself undeniably grasped the extraordinary significance of the geographical method for the development of historical research. He asserted that “[t]he Ukrainian territories were not at all clearly understood by government representatives or the non-Ukrainian populace” (Hrushevs'kyi 33). Hrushevs'kyi's geographical validation of Ukraine-Rus' would become paramount in his future writings. In 1894, the 28-year-old teacher met the 18-year-old Korduba—his second-year student—and established a program for their collaborative work that would endure for the next forty years.

From 1895 to 1898, Korduba continued his studies at the University of Vienna, completing twenty different courses there. As mentioned in his autobiography for Chernivtsi University, he praised among them the geography lectures and seminars given by Albrecht Penck and Wilhelm Tomaschek (Vilém Tomášek [Korduba, Archive (fond R-2923), spr. 1, ark. 4]). Penck (1858–1945) was an eminent German geographer and geologist, a member of the Shevchenko Scientific Society, and an educator of Korduba and Stepan Rudnyts'kyi; he was a professor at the University of Vienna from 1885 to 1906. In his research and pedagogical activity, he was unequivocal in his pro-Ukrainian position, defending Ukraine's rights to cultural and political independence. He was in close contact with his students. According to Ievhen Onats'kyi, during World War I, Penck took a concerned interest in the Ukrainians who were incarcerated in camps as POWs captured from the imperial Russian army. Here is a telling example of Penck's sentiments, taken from his work “Die Ukraina”:

From the point of view of the further fate of Europe, it would be enormously significant if the Ukrainian gate could be closed before Russia; through it, Russia pushes westward owing to its rapacity for additional conquest. This will be most successfully accomplished when Ukraine again (as in the seventeenth century) becomes an independent state and, like its predecessors, joins the Western civilization. (qtd. in Onats'kyi 1319)

Such views exemplified by this teacher were unquestionably taken up and reworked by Korduba in his numerous politico-geographical works.

A no less well-known and authoritative pedagogue whom Korduba was fortunate to work with was the Czech-Austrian geographer, orientalist, and University of Vienna professor Tomaschek (1841–1901). Tomaschek's primary achievements and expertise were in the fields of historical

geography, historical topography, topographic toponomastics, and ethnogeography (see Tomaschek). His scientific views had a powerful and unmistakable influence on Korduba's future work. Thus, when Korduba listed his three main study interests in his 1946 autobiography for Lviv University, he wrote "historical geography and topographic toponomastics" in second place, between "history of the Cossack period" and "critical-bibliographical surveys and reviews" (Korduba, Archive [fond R-2923], spr. 1, ark. 4).

Korduba's studies at the University of Vienna culminated in the writing and defence of his doctoral dissertation, titled *Istoriia i stanovyshche v Halyts'komu Kniazivstvi do seredyny XIII st.* (*The History of, and Conditions in, the Halych Principality up to the Mid-thirteenth Century*); his academic advisor was Max Büdinger (1828–1902 [Korduba, Archive (fond R-2923), spr. 1, ark. 4]). The co-operation between the student and his teacher was based primarily on the dovetailing of their scholarly interests. Büdinger was an expert on, and translator of, works by Nestor the Chronicler of Kyiv, and so, he had a knowledge of the Old Rus' language. Korduba successfully defended his dissertation on 21 May 1898.

Having stayed at the University of Vienna to work as a bibliographer (1 June 1898–31 October 1900), Korduba intended to obtain a habilitation there in order to be able to continue his research and teaching (Zaitseva 108–10). However, the new PhD's hopes for employment at the university would not be fulfilled. Falling upon material and financial difficulty, Korduba was forced to return to his native land, where he chose to work in Chernivtsi, in the region of Bukovyna. As a junior teacher at the second-ranked state gymnasium, he was required to teach geography and history in Ukrainian and German. As such, Korduba was a professional geographer-teacher from his very first years working in Chernivtsi; and thus he remained for the rest of his academic life—in his research, pedagogy, and socio-political activity.

During World War I, Korduba was a cultural-educational worker in the Salzwedel POW camp (in Prussia) among thirty thousand Ukrainian POWs. He sought to foster their sense of national identity and awareness as loyal sons of a future independent Ukrainian state. As a member of the Bukovynian Provincial Committee of the Ukrainian National Council (UNC) of the Western Ukrainian National Republic (ZUNR), Korduba actively opposed the occupation of Bukovyna by Romanian armies. He was delegated together with Iosyp Bezpalko by the UNC to go to Kyiv, where they submitted a protest against Romania's occupation of Bukovyna to the Ukrainian Ministry of Foreign Affairs.

In March 1919, after Bukovyna had been overrun by Romanian armies, Korduba moved to Stanyslaviv (present-day Ivano-Frankivsk) and then to Lviv, where he worked at a branch of the Academic Gymnasium and at the

Lviv (Underground) Ukrainian University. In 1929–37, Korduba was associate professor of Eastern European history (and in 1937–40—a full professor of the history of Ukraine) at the University of Warsaw. During World War II, he taught in Kholm (Chełm) and at the Academic Gymnasium of Lviv. On 7 August 1944, he was appointed professor at Lviv University. Korduba died on 2 May 1947.

3. 2. SCHOLARSHIP: KORDUBA'S LEGACY IN THE FIELD OF UKRAINIAN GEOGRAPHY

By our count, Korduba's published and unpublished geographical oeuvre comprises nearly three hundred works. From his output, we can identify four principal research tendencies therein: the population geography of Ukraine; econo- and politico-geographical regional and country studies; geographical pedagogy and cartography; and historical and toponymic geography. We shall briefly analyze each of these tendencies.

3. 2. 1. THE POPULATION GEOGRAPHY OF UKRAINE

Korduba's dominant research interests in this field were Ukrainian ethno-national origins; the ethno-demographic features of Bukovyna; and the territory and population of Ukraine.² In corresponding studies, he explores, and enlightens readers on, three main topics: (1) the origin and establishment of the Ukrainian nation (*narod*); (2) the native Ukrainian/Ruthenian (*rus'ka*) language; and (3) Ruthenian lands (*Rus'*) and the sovereign Ukrainian state.³ Thus, the central, overarching idea conveyed by Korduba to “our people” is the following:

Who one is and what one's descent is—a person should know this and take an interest. And one should always fearlessly raise the banner of their nation's name and should not hide their descent from the world. (Korduba, *Khto my ie?* 4)

² See Korduba, *Khto my ie?*, “My i volokhy,” and *Terytoriia*.

³ [The inconsistent use of older orthographies in the Korduba source materials results in some minor terminological variations—e.g., *narod* / *narid*; *ruski* / *rus'ki*; *rusyny* and *Rus* / *Rus'*; and so on. We unify the orthography of transliterated phrases, and depending on the historical period under discussion, we translate *ruski* / *rus'ki* and *rusyny* as “Rus’,” “Ruthenians,” or “Ukrainians”; for Korduba, these ethnonyms were synonymous with *Ukrainian(s)*.—Trans. and Ed.]

So, who are “we”? “We” are Ruthenians-Ukrainians (*rusyny-ukraïntsi*) because, as Korduba asserts, “we belong to the Rus'-Ukrainian nationality” (Korduba, *Khto my ie?* 7). At the same time, it is vital not to tie one’s ethnicity or origins to one’s Christian faith. The Church may be the same, but language and customs are unique; in their aggregate, they determine the affiliation of an individual with a particular nationality. This is why for Korduba, it was so important to study this “crucial and fascinating subject for us” (Korduba, *Khto my ie?* 7), namely, the beginnings of the Slavic/Ukrainian ancestral fatherland, the genesis of Ruthenians-Ukrainians as a distinct people, the development of the Ukrainian ethnos, and the establishment of the modern Ukrainian nation—in fact, to cast a light on the ethnogenesis of the Ukrainian people.

Korduba begins his analysis with the ancient Rus' people (*rusychi*)—the tribes of Polianians (*poliany*), Derevljanians (*derevliany*), and Buzhanians (*buzhany*), that is, “tribes who [collectively] could be called the Rus'.” This grouping was, Korduba describes, “the bravest, strongest, and most bellicose tribe, . . . forcefully absorbing insubordinate tribes; and in time, the Rus' tribe came to rule and subjugate them. . . . And these were the beginnings of the Rus' state and the Rus' people.” In this way, the “Rus' people” with one language, faith, and custom arose and established the state of “Rus'.” “The population of this state came to be called ‘rus'ki [the Rus'],” he continues, “and individual people—‘rusyny [the Rus'—Ruthenians].’ This was the start of the great Rus' nation, the root of today’s Ruthenians [Ukrainians]” (Korduba, *Khto my ie?* 10). Rus', having lasted over five hundred years, in the twelfth century fragmented into eight principalities, and it disintegrated ethnically as well. Then, three hundred years later, in the mid-fourteenth century, Poland, Lithuania, and some Moldavian voivodes “suborned Rus' under their rule” (Korduba, *Khto my ie?* 10). Finally, one hundred thirty years after that (when Korduba was writing his work), all of the Rus' lands were divided between new conquerors—Russia and Austria.

How did the Ruthenians (*rusyny*) survive? They preserved their language. Preserving the native language is the second most-critical issue in the matter of the national identity of Ruthenians-Ukrainians. Korduba declares that “our” language is a “boundless treasure in our lives”; it is

the main guard that protects and does not permit the Ruthenians to be wholly absorbed by some other, foreign nation. . . . Language keeps us on this earth; because of it, the Ruthenian people [*rus'kyi narid*] have not perished, but rather are thriving. Therefore, we should, and must, love, respect, and treasure it above all other languages.” (Korduba, *Khto my ie?* 16)

The third question raised by Korduba in his work *Khto my ie? Pro ukrains'ku narodnist', derzhavu i movu* (*Who Are We? On Ukrainian Nationality, State, and Language*) relates to the Rus' lands and the sovereign Ukrainian state (42–47). He persuades us that every Ruthenian-Ukrainian should know “their Rus'-Ruthenian [*rus'ki*] lands, including where they lie and how many from our Ruthenian nation live on them” (42). Ruthenians-Ukrainians live mainly on the lands of the ancient Rus' state, which at the turn of the twentieth century were part of the Russian and Austro-Hungarian monarchies. The territory populated by Ruthenians-Ukrainians within imperial Russian borders constituted 618,000 sq. km, and within imperial Austro-Hungarian borders, 72,000 sq. km; in total, the Rus' lands had an area of 690,000 sq. km.⁴ Korduba concludes, “From this we see that if the lands populated by the Ruthenians were to constitute a separate state, then that state, after Russia, would be the largest, size wise, in Europe—larger than Austria-Hungary, Germany, and other states” (43–44).⁵ He calculated that this land was inhabited by 34 million Ruthenians-Ukrainians, of whom nearly 30 million were in tsarist Russia and 4 million were under the Austro-Hungarian monarchy. At the turn of the twentieth century, by population, the Ruthenians-Ukrainians numbered fifth in Europe, behind the French (40 million), English (42 million), Muscovites (Russians [50 million]), and Germans (70 million [44]). Korduba ends his study with a message of profound faith in a better future for Ukraine and for his “great Ukrainian nation, . . . which has its own separate traditions, its own beautiful language, and its own unique customs and rituals” (45).

In his ethnic and demographic research, Korduba emphasized the geographical distribution of ethnic communities; the specificities of, and similarities between, their cultural-historical, socio-economic, political, and biological components; the dissemination of individual ethnic features uniting a whole community or a given part; and geographical determinism and territorial differences in the flow of ethnic processes. For example, in his work “*My i volokhy*” (“We and the Wallachians”), he analyzes in detail the ethnic territories of the Ukrainians and Wallachians (Romanians) and the

⁴ In his somewhat later work, especially in *Terytoriia i naseleennie Ukraïny* (*The Territory and Population of Ukraine*; translated in 1919 into the German and the French [see Korduba, *Territorium* and *Le Territoire*]), Korduba assesses the area within Ukraine's ethnographic boundaries at 739,162 sq. km, with an aggregate population of 46,012,000 (and with ethnic Ukrainians comprising 32,662,000 individuals [Korduba, *Terytoriia* 13–14]).

⁵ Modern-day Ukrainian geographers consider present-day Ukraine, with its area of 603,700 sq. km, to be “among the largest in Europe,” noting that Russia spans two continents—Europe and Asia (see, e.g., Shablii, *Sotsial'no-ekonomichna heohrafiia* 6).

geographical location of their borders, and he focuses considerable attention on their political organizations, the territorial distribution of their religions, and inter-ethnic relations in the cultural domain. Korduba highlights the “momentous words” spoken by leading Romanian politician Take Ionescu in the Romanian parliament in Bucharest: Ukrainians should establish an independent Ukrainian state, and “Romania would then be safe behind the wall of Ukraine” (142).

Korduba’s fundamental study of the territory and population of Ukraine, *Terytoriia i naselennie Ukraïny* (*The Territory and Population of Ukraine*), summarizes his demographic-geographical research. Ukraine as a state should encompass the lands “on which the Ukrainian people reside in a significant majority. Those lands should thus comprise the state of Ukraine—all of them without exception, but also no others besides them.” Korduba sees the population density of Ukraine “as an indicator of the cultural values of the country and the level of culture of the population” (13–14). Galicia is the most densely populated region, while the most sparsely populated areas are the mountainous districts of southwestern Bukovyna. Korduba also carries out a detailed examination of the population by ethnicity and establishes that Ukrainians on Ukrainian lands constitute 71.0% of the total population, with Russians (*velykorusy*) at 11.7%; Jews, 8.2%; Poles, 4.5%; Germans, 1.9%; Moldavians, 0.9%; and other peoples, 1.8% (14–16).

Indisputably, Korduba’s geographical research helped lay the foundation for the development of a Ukrainian political nation and the formation of the Ukrainian state within its current globally recognized borders. In addition, it promoted the reawakening and consolidation of the national self-awareness of the Ukrainian people.

3. 2. 2. ECONO- AND POLITICO-GEOGRAPHICAL REGIONAL AND COUNTRY STUDIES

Korduba realized considerable achievements in econo- and politico-geographical regional and country studies. A brilliant and characteristic geographical-regional study is his monograph *Pivnichno-zakhidna Ukraïna* (*Northwestern Ukraine*). It is aimed at “[c]ombating that manifestation of unprecedented imperialism on the part of the not yet fully restored Polish state and countering the preposterous claptrap being thrust on the reading public” (87). The factual data provided by the scholar clarifies the following:

- (a) Northwestern Ukraine comprises four geographical regions (Roztochchia, Volhynia, Podlachia, and Polissia) and is part of the Ukrainian geographical and morphologic landscape most closely related to Eastern Galicia—and sharply differentiated from the Polish and other Eastern European provinces.
- (b) Since ancient times, Podlachia, the Kholm region, Polissia, and Volhynia have had close relations with one another and with other Ukrainian lands. This is evident in the area of education, in their common Orthodox faith, and in their “feelings of a common nationality that was different from the Polish and the Muscovite one.”
- (c) Northwestern Ukraine connects with other Ukrainian lands by way of economic ties and a common economic life. Three-quarters of the respective populations are farmers with a strongly developed domestic economy, exporting to Western markets foodstuffs and forestry and mining products and “importing from there manufactured goods.”

(89)

A unique, specialized geographical-regional study by Korduba titled “T. Shevchenko iak kraieznaveť i arkheoloh” (“T. Shevchenko as a Regional-Studies Expert and Archaeologist”) highlights the following points: Taras Shevchenko, being a visual artist, preferred a “successfully executed pencil sketch from nature” to facilitate the investigation of the natural environment and people of a region rather than a lengthy, detailed written description (276). He believed that such sketches had greater value, as they offered much more than straight descriptions of individual places. In illustrating the environs of a given land, Shevchenko additionally strove to portray its unique natural phenomena—for example, a mirage or a sandstorm in the desert or a fire in the steppe. His depictions of eastern landscapes garner great interest even today. Besides illustrating the most distinctive and characteristic land features of a given area, Shevchenko also provided comprehensive descriptions of Ukrainian culture and the contemporaneous folkways of Ukrainians and other peoples in the territories where he travelled; his several hundred sketches and paintings of ethnogeographical subjects have enormous value in the field of regional studies. Korduba quotes from Shevchenko’s tale *Neshchasnyi* (*Unhappy Man* [1855]): “The absence of people in a landscape evokes in me an unpleasant feeling” (qtd. on 279). As a talented artist and genius poet, Shevchenko was able to deliver top-notch offerings in the field of geographical-regional studies with just a few words or portrayed attributes, conveying the genuine beauty of a given locale

without overwhelming his illustrations with superfluous details. Korduba wraps up his study by declaring that Shevchenko's works of visual art have enormous significance and authority in both Ukrainian and global regional studies.

Arguably, Korduba's most-important analytic research in the politico-geographical field was in border studies⁶—he explored natural, historical, and political borders as well as the boundaries of ethnic Ukrainian territories. His scrupulous work in applying retrospective examination allowed him to identify the historical state border between ancient Poland and the Halych principality based on two postulations. First, he concluded that the border between the palatinate (former kingdom) of Rus' and the Polish palatinates of Kraków and Sandomierz in 1600—as well as previously, around 1435, 1387, and the mid-thirteenth century—was essentially the same as the political border between the Galician state and Poland “from the mid-thirteenth century, with its also being approximately so even earlier” (Korduba, “Zakhidne pohranyche” 244). Second, Korduba found that this was a natural border that wound along the rigid contours of the vast tracts of primeval forests extending from the Carpathian Mountains along both banks of the Wisłok River up to the San and the Vistula (Wisła) Rivers. Korduba hoped in the future to determine whether this border that he had researched “was, perhaps, not at the same time the ethnographic boundary between the Ukrainian and Polish populations.” He additionally planned to explore the circumstances and time of the formation of a “Ukrainian ethnographic wedge in the Carpathians thrusting far westward between Polish and Slovak territories, even beyond the Poprad [River]” (Korduba, “Zakhidne pohranyche” 244–45).

A particularly interesting and valuable work by Korduba for geographers and country-studies specialists is his investigation of new states in Europe and Asia that emerged as a result of peace treaties (see Korduba, “Stari i novi derzhavy”). His overview methodically describes thirty-four long-established states and newer states created following World War I (“the Great War”). In our opinion, this study by Korduba is meaningful for the present-day scholarly community for several reasons. First, the author provides a general geographical assessment of the process of the formation and evolution of the political and socio-economic post-World War I world map. Second, the author presents official data and calculations about major countries by area and population as of the early twentieth century. Third, it is consequential for present-day geographers to be able to access the actual

⁶ [Border studies remains an emerging field even today, a fact that reveals the innovative nature of Korduba's research focus.—Trans.]

geographical country names provided by the author in his study. And fourth, Korduba furnishes a very relevant, concise, and comprehensive description of conditions in the major countries and their role in worldwide economic and political development during his own time. Thus, based on the results of this geographical and country studies-oriented examination of the socio-economic and political expansion of “old” and “new” countries, we believe that Korduba has accomplished a critical evaluation of a fundamental geographical image—the “portrait” of the world following the horrific events of World War I. This analysis has served, and will continue to serve, well as a reliable source and tremendous helper for scholars, teachers, and students in their research and education about the countries of the world.

3. 2. 3. GEOGRAPHICAL-PEDAGOGICAL AND CARTOGRAPHIC WORKS

Korduba devoted the bulk of his life to research on, and the teaching of, geography, mostly in gymnasium and lyceum schools and “common people’s universities.” An important pedagogical question that he addressed throughout his career concerned the bilingual education of lower- and higher-grade gymnasium pupils—in the so-called *utraquist* schools. Korduba was firmly convinced that such gymnasiums were not only of no benefit but actually harmful. The resolution of this problem, in Korduba’s opinion, could be found in the implementation of the goals and objectives of the gymnasium schools—they should be preparing their students for academic pursuits by giving them a “so-called general education.”

And this general education is not defined by the totality of facts learned and ready for use in examinations; rather, it is only developed within a student through their assimilation of accumulated knowledge. . . . A general education takes the shape of the internal person—that shape corresponds with a person’s natural talents and life circumstances.” (Korduba, *Utrakvizm* 38)

Korduba substantiated this point of view in his solution-making approaches to overall pedagogical problems of elementary- and secondary-school education. For instance, he felt that having a command of the German language—one of the global languages—was extremely useful. But he understood that language (in terms of foreign-language acquisition) is only a means of gaining an education, not its ultimate goal. Therefore, a gymnasium pupil does not necessarily need to be fluent in a foreign language; it is sufficient for them to “accurately and clearly comprehend works written in that language; and this can be achieved without *utraquism*” (Korduba,

Utrakvizm 38). Korduba persuasively argues that the entire civilized world uses native language as the foundation for education in both secondary schools and universities. Employing the local vernacular assures the patriotic upbringing of youth—a rearing “in the national spirit” that will also be at the root of their well-rounded self-development later in life.

As an educator, Korduba undertook meticulous preparation for the teaching of his classes. He made every effort to ensure that “Ukrainian schoolbooks conformed to the highest scholarly and didactic demands and catered to the interests of a national upbringing” (Kmitsykevych 54). In fact, he compiled and translated into the Ukrainian geography textbooks, geographical atlases, and maps authoritative and valid in Austria-Hungary at that time (see especially Korduba, *Geografichnyi atlas*).

The personal Korduba archive in DALO includes his manuscript “Pidhotovchi materialy do pidruchnyka heohrafiï” (“Preparatory Materials for a Geography Textbook”), which was written on eighty-two double-sided pages in fine print. The page numbering in certain places is not always logical in relation to the content and order of the given materials. However, on the basis of our preliminary perusal of the manuscript, we can conclude that it is an extraordinarily interesting and profoundly comprehensive geographical work. In scope, this manuscript addresses natural science–geography as well as socio-economic geographical disciplines in sectoral and regional dimensions. The central focus of Korduba’s planned geography textbook was Ukraine.

We have attempted to delineate the general structure of the text based on the materials at our disposal. Our initial draft is presented in table 1.

TABLE 1. | Collated structure of Korduba’s “Pidhotovchi materialy do pidruchnyka heohrafiï”

Scientific-geographical area, sector, discipline	Scope			
	Pages	Total pgs.	%	Total %
Natural science–geography		52		32
General physical geography	4		2	
Geomorphology	16		10	
Climatology	4		2	
Land hydrology	3		2	
Oceanography	3		2	
Glaciology	2		1	
Soil geography	4		2	
Biogeography	4		2	
Sectoral disciplines (total, rounded)	40		24	
Socio-economic–geographical sciences		87		53
Population geography	8		5	
Industrial geography	7		4	
Agricultural geography	8		5	
Transportation geography	5		3	
Trade geography	5		3	
Cultural geography	11		7	
Political geography	2		1	
Sectoral disciplines (total, rounded)	46		28	
Regional-geographical disciplines		86		52
Physical-geographical regional and country studies	12		7	
Socio-economic geography of Ukraine	41		25	
Ukrainian geography, including:	33		20	
Physical geography of Ukraine	13		8	
Socio-economic geography of Ukraine	20		12	
Historical disciplines		11		7
Historical geography	6		4	
Geology	2		1	
Archaeology	3		2	
Other disciplines and fields of knowledge		14		8

It should be noted that some of the delineations in this table within categories, especially regarding sectoral disciplines, are, admittedly, somewhat arbitrary and repetitive. For instance, items in the category “Natural science–geography” overlap with those in the category “Regional-geographical disciplines” (such as the items “Physical-geographical regional and country studies,” “Physical geography of Ukraine,” and so on). Based on the content prepared by Korduba, we believe that the geography textbook, in an amalgamated form, could be divided into three, intrinsically connected parts. The first part could explore the interactions between global economic and geopolitical processes. This could include an investigation of the “opposition between a handful of dominating nations and a set of colonially enslaved populations numbering in the hundreds of millions” (Korduba, “Pidhotovchi materialy,” ark. 1), as well as socio-economic–geographical and political-geographical analyses of leading countries. The second part could offer natural science–geographical research centring on sectoral and regional questions. And the third part could present materials on the geography of Ukraine.

Korduba’s “Pidhotovchi materialy do pidruchnyka heohrafiï” should without a doubt be published as a stand-alone edition, following proper preparation and editing. It would be a fine resource for high-school seniors, post-secondary students, and geography teachers; lecturers of geography at institutions of higher learning in Ukraine; and generally for anyone interested in geography. Attentive readers will find answers to some of the most complex questions concerning the development of geographical education and scholarship—in relation not only to the recent past and present but to the future as well.

The cartographic materials used in the teaching of geography in schools were richly supplemented by Korduba’s *Geografichnyi atlas* (*Geographical Atlas*). It was issued in 1912 in Kolomyia by Galician publisher Iakiv Orenshtain. This was the first Ukrainian geographical atlas for schools (subsequent editions were put out in 1914 and 1922), and it included twenty-four main maps and eleven secondary ones. The well-known geographer-pedagogue Teodozii Stavnychyï declared that this Ukrainian atlas, owing to its scope, value, and quality, could be “confidently and warmly recommended to broad sections of our society, and all the more so because comparable Polish publications do not surpass it, and German ones, particularly from Vienna, are hardly superior.” Thus, not randomly but entirely logically, in Austria-Hungary, Korduba’s *Geografichnyi atlas* was placed on the list of German, Polish, and Ukrainian geography textbooks for gymnasiums to be used in junior grades where Ukrainian was the teaching language (Pakholkiv 502). In its content, structure, scope, and map quality,

this atlas adhered to contemporaneous European standards. The three editions of the atlas garnered Korduba high recognition in the Ukrainian geographical community as a geographer-scholar, practising pedagogue, and forward-thinking innovator in geographical education and the mentoring of Ukrainian youth.

3. 2. 4. HISTORICAL- AND TOPONYMIC-GEOGRAPHICAL INVESTIGATIONS

Korduba selected historical geography together with topographic toponomastics as one of the three main areas of his scholarly pursuit, and his numerous published works and manuscripts attest to such activity.⁷ The historical-geographical focus of most of Korduba's scholarly research was undoubtedly defined by his professional evolution as a highly qualified specialist in the fields of history and geography. To a large extent, it was a logical consequence of the educational system itself in Austria-Hungary at that time. Korduba passed the requisite examinations instituted by the High Imperial and Royal Examination Commission at Chernivtsi University in May 1902 and was authorized to teach geography and history at gymnasiums and *realschulen*. And so, history and geography—and their synthesis and interplay—would become his scholarly and teaching ambitions and directions for the rest of life.

An interconnectedness of geography and history can be observed in many of Korduba's works. Having subjected them to study and analysis, we determined that he espoused the idea of the famous German geographer Alfred Hettner (1859–1941) about how time becomes a geographical element in the context of the observation and evaluation of the dynamics of phenomena and processes in nature. This approach applied specifically to historical geography. Somewhat later, a detailed interpretation of the essential significance of historical geography was put forward by Stepan Rudnyts'kyi, who, first, viewed the field as incorporating the historical research of a territory's natural environment (with the branches of historical geomorphology, historical hydrology, historical biogeography, and so on) and, second, emphasized historical anthropogeography (with the branches of historical demographic geography, historical ethnogeography, historical settlement analysis, historical cartography, historical-political geography, and so on [see Rudnyts'kyi]).

Korduba consistently adhered to this methodological principle in his historical approach to geographical research—namely, that all phenomena

⁷ See, e.g., *Iliustrovana istoriia* and *Istoriia Kholmshchyny*.

unfold in the dimensions of time and space. Moreover, history looks at the temporal ordering (chronology) of social development, while geography explores its spatial systematization (chorology). He was of the opinion that history and geography are genetically related (“inseparable”) and that the historical-geographical process has a dual nature, representing the evolution, growth, and rejection of the old, on the one hand, and the transference of the past into the present and the future, on the other (see, for example, Korduba, “Nauka istoriï” 210). These views can be clearly traced in practically all of Korduba’s historical-geographical works. After all, he says persuasively, “[b]efore a teacher sets about treating historical events, he needs to provide a portrait of the land on which they occurred—in our case, a brief outline of the geography of ancient Rus’.” Simultaneously, Korduba insists, “we embark on the teaching of geography by familiarizing [students] with their immediate surroundings and with the closest village and its environs, and then with the county and district, so as to envision in this way an ever-broader horizon . . .” (Korduba, “Nauka istoriï” 208, 210).

Korduba’s historical-geographical ideas are especially vividly highlighted in specific works.⁸ A model work in which Korduba presents his vision of the historical-geographical process is the well-known *Iliustrovana istoriia Bukovyny* (*Illustrated History of Bukovyna*), which was published in Chernivtsi in 1906 by Tovarystvo “Ruska Rada,” under the direction of Ivan Zakharko. It was recommended as a textbook for Ukrainian schools, and it showcases the author’s distinctive historical-geographical analysis. Korduba commences his investigation, first of all, by noting that the territory known as Bukovyna was never a separate independent state populated by a people different from their neighbours. On the contrary, this land belonged to successive larger states, while the local population merged with various peoples ruling over these territories. Korduba notes, “This is owing to the fact that Bukovyna does not constitute any kind of disengaged geographical whole but rather is only a small part of the northeastern Carpathian region, starting from Galicia and extending far into Romania” (7). Moreover, Bukovyna received its “own name” only after its attachment to Austria. Thus, Korduba asserts, because “Bukovyna as a separate region—a distinct territorial entity—has existed for only 130 years, . . . [w]e must relate the past of our land in conjunction with the histories of the states to which it belonged and the peoples who at various times lived there” (Korduba, *Iliustrovana istoriia* 7–8).

⁸ See, e.g., *Iliustrovana istoriia*, “Zakhidne pohranyche,” “Nainovishi teorii,” and *Istoriia Kholmshchyny*. Additionally, see Kupchyns'kyi, “Iz pleiady.”

In *Iliustrovana istoriia Bukovyny*, Korduba performs a historical-geographical analysis of the population and evolution of Bukovyna, carving out three fundamental periods of its development:

- (a) Epoch 1—the time prior to the establishment of Moldavia as a state. Korduba connects with this period of “ancient antiquity” a population of nomadic peoples, who were almost exclusively herders, and then first- and second-century Dacians and Romans. Later came the Great Migration Period; the appearance of Slavic peoples; the arrival of Rus' tribes and the beginnings of the Rus' state; the decline of the Kyivan Rus' state; the rise of the Galician Rus' state; and the Tatar invasion (7–19).
- (b) Epoch 2—the time when Bukovyna was a part of Moldavia. Korduba highlights the founding and expansion of the Moldavian state; the roles of Alexander (Alexandru) the Good and Stephen (Ștefan) the Great; Moldavia's subordination to Turkish rule; relations with Rus' and Poland; and the influence of Austria and Russia. The author meticulously details the historical-geographical features of society in that period—cities, trade, industry, religious life, and national relations (45–59).
- (c) Epoch 3—Bukovyna's time under Austrian rule. Korduba highlights the incorporation of Bukovyna into the Austrian Empire and the initial martial rule; Bukovyna's existence as a district of Galicia; and Bukovyna's period as a separate crown land of the Austrian state (46–87).

We observe several main historical-geographical conclusions in this work. First, the author treats Bukovyna as a distinct historical-geographical territory regardless of the fact that for centuries, owing to its geographical placement and historical, political, economic, and social development factors, it was never an independent centre of state-building. Second, Korduba identifies Bukovyna's strong tendency to align itself with Rus'-Ukraine, both during the 450-year Rus' princely era and over the course of the Moldavian and 130-year Austrian periods of its evolution. Third, Korduba consistently champions what he considers to be the just interests of the two main nationalities in Bukovyna—the Rus'-Ruthenian and the Wallachian. He firmly believed that if the Bukovynian territory were to be divided politically, the Ruthenian part should remain in Galicia, and the Wallachian part should be attached to Transylvania (71).

Korduba accomplished a great deal in his geographical investigations of Ukrainian toponymics. According to *Slovník ukraïns'koï movy* (*Ukrainian Language Dictionary*),

[t]oponymy . . . [is the] aggregate of geographical names of settlements, mountains, plains, lakes, rivers, forests, etc. of a given territory. *Of all the lexical categories, it is toponymy that, in fact, most clearly preserves the direct and actual correlations between phenomena of language and various aspects of societal life.* ("Toponimiia")

Basing his ideas on the work of his predecessors Mykhailo Maksymovych, Oleksandr Lazarevs'kyi, Antin Petrushevych, and Mykola Sumtsov, Korduba underscored the tremendous importance of collecting and studying Ukrainian geographical names for historical-geographical and ethnogeographical research. And the authenticity of geographical name forms was supported and underpinned by local vernacular pronunciation. Thus, Korduba praised, for example, the "unpretentiousness" of the work of the priest Lavrentii Pokhylevych (Pokhilevich) *Skazaniia o naseleennykh mēstnostiaakh* "Kievskoi gubernii . . . (Study on Settlements in the Kyiv Gubernia . . .), noting that it reveals the names of settlements and homesteads, as well as folk tales. Pokhylevych, in working and collecting his data among the common people, "gives names mostly in their local, commonly used versions, and he even feels compelled to justify his choice in his introduction" (Korduba, "Mykhailo Maksymovych" 7). Well-known students of Korduba's scholarly oeuvre, such as Dmytro Buchko, Zhanna Buchko, and Kul'chyts'ka, have diligently traced the chronology of Korduba's research and innovations in the field of Ukrainian toponymics (Kul'chyts'ka 44–53).

The first phase of Korduba's career began following the publication of his 1905 works "Kil'ka sliv pro rusku geografichnu nomenkliaturu" ("A Few Remarks on Ruthenian Geographical Nomenclature") and "Naidavnishi oseli na Bukovyni" ("The Oldest Settlements in Bukovyna"). At that time, he upheld the argument that the names of settlements, rivers, and mountains should be given in the forms used by respective local populations. He also claimed that the oldest settlements in Bukovyna took their names from characteristic aspects of their location or settlement history or were named after local rivers.

During this scholarly period, Korduba was teaching at the Chernivtsi gymnasium, and together with his students, he collected toponymic documents about settlements in Bukovyna. He commenced fieldwork that went on for many years within a new area of activity—the compilation of a future geographical dictionary of Galicia and Bukovyna. This was one of Korduba's career-defining projects. From 1910 to 1923, he and his supporters and followers managed to amass an enormous database that he called "Materialy do heohrafichnoho slovnyka Halychyny i Bukovyny" ("Materials for a Geographical Dictionary of Halychyna and Bukovyna"). This work remains unpublished, but it can be found in the Korduba personal

archive in the Lviv National Scientific Library. According to Marta Pakun, the Korduba archive comprises fifty-two items (7,447 folios [*arkushi*]), divided by theme into four sections. “Materialy do heohrafichnoho slovnyka Halychyny i Bukovyny” is in the second section. The work has twenty units of materials (1,853 folios), which are systematized as follows: an alphabetized list of dictionary entries; materials for a collection of topographic names; maps of settlements; and toponymic descriptions written by various authors (Pakun 423, 425, 432–34). The cartographic materials are carefully and clearly presented—for example, regarding the village of Bridok (described by Manolii Sandul on 1 May 1910), the town of Vashkivtsi on the Cheremosh River (presented by Mykhailo Haras, a pupil in class 6b at the Chernivtsi gymnasium), and the village of Voloka on the Cheremosh (described by Ihnatii Iavors'kyi of class 2b). In total, the data collected during the 1930s encompasses nine hundred localities in Galicia and Bukovyna. This information even today is a virtually boundless source of geographical knowledge on the settlements, districts, and ethno-national traditions of western Ukraine.

In 1938, Korduba, encapsulating a consequential period of his activity in the field of toponomastics, published a work titled *Shcho kazhut' nam nazvy osel'* (*What Do the Names of Settlements Tell Us?*). In his opinion, relying on the collected materials on Galician place names, one can reduce their multifarious diversity to two “large communities” of names—those reflecting regional characteristics and those stemming from personal names. These two groups, combined, make up nearly two-thirds of the entire pool of settlement names.

Names based on regional features indicate settlement hierarchy and include an adjectival or prepositional descriptor—for example, Nove Misto [New City], Peredmistie [Suburb], Stare Selo [Old Village], Nove Selo [New Village], Selyshche [Township], Selyska [Hamlets], Filvarky [Manorial Farms], Futory [Homesteads], and so on (Korduba, *Shcho kazhut'* 3–4). Nomenclature stemming from personal names, according to Korduba, has within its category “figure-based” noun and adjectival forms. Among such names, he delineates the following four subgroups (see figure 1):

- (a) Noun-form names ending in *-ychi* or *-ytsi* (*-uči* or *-uči*), originating from the Old Church Slavonic *-isht'* (*-uumb*)—giving the settlement name a patronymic indicator and denoting the founder's descendants. In prehistoric times, entire clans of Slavs derived their names from their founding ancestors. A settlement name signified whose home was there. For instance, Korduba provides information about the name of the village of Malychi on

the Huchva River (southwest of Hrubeshiv): “It is composed of the name Mal [from *mal* ‘small’] and the suffix *-ychi*, meaning, the clan, descendants, and servants of Mal,” Korduba asserts. “From this, we see that settlements with patronomic name forms emerged still in ancient times, during the early stages of the colonization of our land by the Ukrainian population” (Korduba, *Shcho kazhut*’ 3–4).

- (b) Adjectival names ending in a soft sign, *-iv*, or *-yn* (*-ь*, *-іѣ*, or *-ун*)—indicating possessive adjectives that reply to the question, “Whose estate or town is this?” For instance, Peremyshl’ is Peremysl’s town, and Boratyn is Borata’s estate. The meaning here relates not to clan property but to personal holdings.
- (c) Noun-form names ending in *-ivtsi* or *-yntsi* (*-іѣци* or *-унци*). Their creation entailed attaching the suffix *-tsi* (*-ци*) to a settlement name with the possessive-adjectival ending *-iv* or *-yn* (*-іѣ* or *-ун* [see subgroup b]). These names referred to the residents of those settlements.
- (d) Noun-form names ending in *-ivka* (*-іѣка*). Korduba surmises that owing to their affectionate, diminutive character, such names denoted smallish, remote, or minor settlements (with some exceptions). He provides the following examples: Avhustivka (near Berezhany); Bohdanivka (near Zboriv and Zbarazh); Semenivka (near Horodenka); Teklivka (near Ternopil and Zalishchyky); and so on.

Having established a classification system for place names in Galicia and Bukovyna on the basis of regional characteristics and personal names, Korduba turns his attention to a third “community” of names, comprising several smaller groups. He lists the most important subgroups by descriptor:

- (a) Colonization-related. Residents of these settlements, as a rule, were foreign settlers (such as slaves and prisoners seized by the victors of military campaigns). Examples include Kozara (near Rohatyn) and Kozarky (near Nadvirna)—from the times of struggle against the Khazars.
- (b) Fortification-related, indicating defensive structures erected by local populations as protection against enemies. Korduba uses this term already in 1941 in *Istoriia Kholmshchyny i Podliashshia* (*History of the Kholm Region and Podlachia*)—for example, Horodyshche (near Sambir, Sokal, Bibrka, Berezhany, and Ternopil) and Starhorod (near Sokal).
- (c) Service-related. These names describe the type of work undertaken by residents: Kurnyky [*kury* ‘chickens’] (near Yavoriv,

- Zbarazh, and Ternopil); Ptashnyky [*ptakhy* 'fowl,' 'birds'] (near Kaminka Strumilova); Rybnyky [*ryby* 'fish'] (near Berezhany); Kovali [*koval*' 'blacksmith'] (near Rava Ruska); Shkliari [*shklo* 'glass'] (near Sianik); Vynnyky [*vyno* 'wine'] (near Liubachiv, Drohobych, Sokal, and Lviv); Pshenychnyky [*pshenytsia* 'wheat'] (near Tovmach); and so on (Korduba, *Shcho kazhut*' 18–19).
- (d) Exemption-related. The owners of latifundia and kings and their starostas granted privileges in order to attract settlers to their sparsely populated territories. The duration of such benefits was from fifteen to thirty years. Here, we encounter names such as Volia [Freedom], Volytsia, Voliany, and Sloboda.
 - (e) Forestry-related. These names were connected, first, with primitive methods of forest settlement and, second, with the types of occupations undertaken by forest dwellers. Names of the initial type include Buda [Hut], Budka, and Budy; Salash [Branch Tent] (near Iaroslav) and Salashi (near Liubachiv and Rava Ruska); and Maidan [Commons] (near Drohobych, Kalush, Iaroslav, Brody, and Husiatyn). Names of the second type include Huta [Glassworks] and Huta Stara (both near Liubachiv); and Shklo [Glass] (near Iavoriv).
 - (f) Church-related, reflecting the active participation of church representatives and others in the processes of colonization.
- (see figure 1)

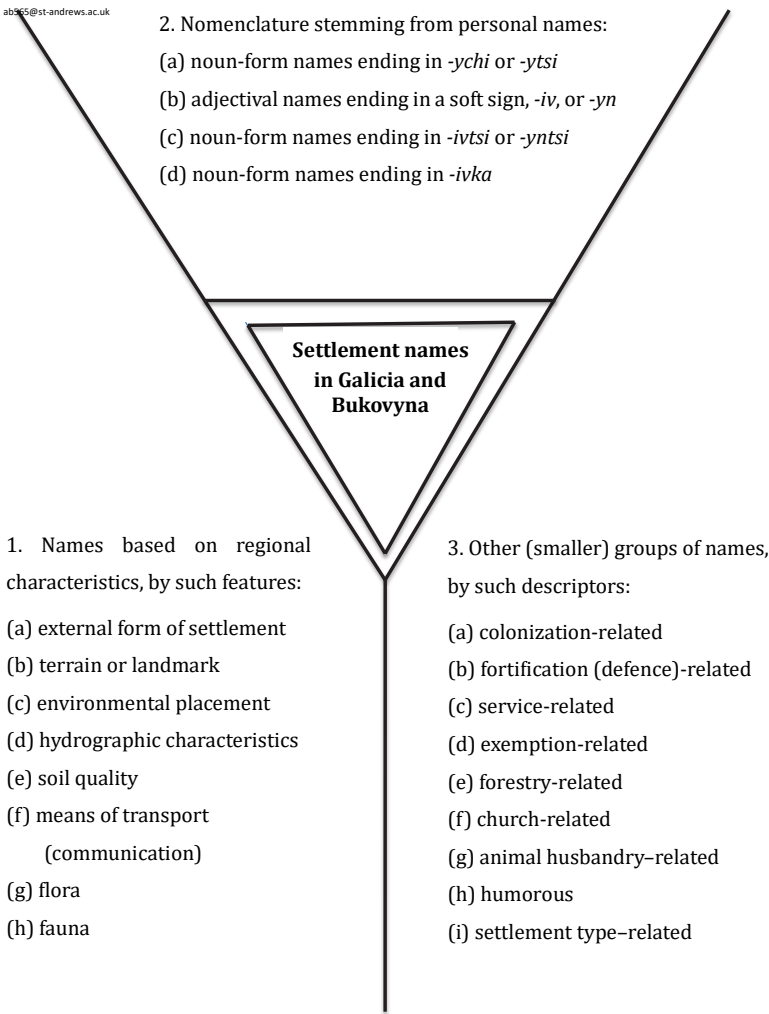


FIGURE 1. | Geographical classification of settlement names in Galicia and Bukovyna (see Korduba, “Zemlia,” *Shcho kazhut’*, “Shcho kazhut’,” and *Istoriia Kholmshchyny*).

In our opinion, the main results of Korduba’s geographical research in the field of Ukrainian toponymics are as follows: He demonstrated the validity of the argument that the geographical names of settlements, rivers, mountains, forests, and so on should be given in the forms used by local

populations. He accomplished the organization and compilation of a wealth of data for a geographical dictionary of Galicia and Bukovyna, including topographic names, cartographic layouts, and the dialectal names of settlements. And he developed an extensive geographical classification system for settlement names in Galicia and Bukovyna, encompassing three main “communities” (regional, individual, and other) and twenty-one smaller place-name groups. Korduba identified the priority objective for Ukrainian toponymists: to undertake broad discussions on, and systematize, geographical names and to publish official collections of the generally accepted nomenclature.

4. CONCLUSION

In this article, we have carried out a preliminary assessment of Korduba’s legacy in Ukrainian geography. Our survey should be seen as a first step in the study and publicization of his in-depth scholarly research on the territorial interrelations of nature, people, and industry. Scholars, educators, students, and the general Ukrainian public are now able to become better versed on Korduba’s geographical, cartographic, pedagogical, and political activities and on his wide slate of innovative ideas regarding (1) the space, territory, and population of Ukraine; (2) the Ukrainian people, state, and language; (3) “who we are” and our historical-geographical place among neighbouring nations—between “East and West” and on the Black and Azov Seas; (4) the ethnographic territory of Ukraine; and (5) the natural, historical, state, and ethnographic borders of Ukraine. Korduba also informs on how to combat utraquism and the tremendous importance of having Ukrainian-language textbooks and geographical atlases in schools and gymnasiums; geographical names as a historical resource; what the names of our settlements reveal; the rise of Russian imperialism; and so on.

Korduba is making a comeback in Ukrainian and international scholarship and education. His scholarly oeuvre, extraordinarily hard-working nature, fluency in the major European languages, immersion in global scholarly processes, and grasp of the Ukrainian perspective—together with his unwavering defence of universal human values—are true and inspiring examples for present-day and future generations of Ukrainians travelling a path in support of the integration of the Ukrainian state and civil society into the community of independent states of Europe and the world.

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