

Сергій Анатолійович Каріков
доктор історичних наук, доцент
доцент кафедри соціальних і гуманітарних дисциплін
Національний університет цивільного захисту України
Вул. Чернишевська, 94, 61023, Харків, Україна
Email: karikov.nuczu@gmail.com
ORCID: <https://orcid.org/0000-0001-5121-4103>
Тел.: +38(050)403-83-14

Serhiy Anatoliyovich Karikov
Doctor of Historical Sciences, Associate Professor
Docent at Department of Social and Humanitarian Sciences
National University of Civil Defence of Ukraine
Vul. Chernyshevskya, 94, 61023, Kharkiv, Ukraine
Email: karikov.nuczu@gmail.com
ORCID: <https://orcid.org/0000-0001-5121-4103>
Phone: +38(050)403-83-14

Інна Юріївна Підгородецька
кандидат філологічних наук, доцент
доцент кафедри мовних дисциплін
Державний біотехнологічний університет
вул. Алчевських, 22, 61002, Харків, Україна
Email: ipodgorodetskaya@gmail.com
ORCID: <https://orcid.org/0000-0003-4402-033X>
Тел.: +38(050)301-60-57

Inna Yuriyivna Pidhorodetska
Candidate of Philological Sciences, Associate Professor,
Docent at Department of Language Sciences,
State Biotechnological University
Vul. Alchevskyyh, 22, 61002, Kharkiv, Ukraine
Email: ipodgorodetskaya@gmail.com
ORCID: <https://orcid.org/0000-0003-4402-033X>
Phone: +38(050)301-60-57

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

The 80th anniversary of Yuri Golubkin's birth (5.04.1941–14.09.2010) is celebrated in 2021. He was a Professor of Kharkiv National University by V. N. Karazin, an outstanding researcher of Martin Luther's life and work.

Throughout his life, the main focus of his scientific activity was the study of the Reformation in Germany. From the first years of his work at the History Faculty of Kharkiv University until his untimely death, Yu. Golubkin had been working tirelessly to study various issues related to the emergence, development and results of the reformation movement. The solution of these problems was determined by the deep researcher interest to the person of Martin Luther as the German Reformation leader. The purpose of this work is to identify the main problems of German Reformation studying presented in the works of Yu. Golubkin and to reveal the author's scientific style features.

The main methods of our investigation are historical-typological, historical-genetic and historical-comparative. The importance of the historical-typological method is determined by the need to analyze the fundamental provisions of the scientific works of Yu. Golubkin. The historical-genetic method is applied to study the emergence and development of Yu. Golubkin's historical views. The historical-comparative method makes it possible to compare Yu. Golubkin's conclusions with the ideas of other scientists and to determine their novelty. The biographical and chronological research methods are used for the periodization of the main stages of Yu. Golubkin's formation as a medievalist and specialist in Reformation's investigation. The creative activity of the scientist includes two main stages: life and activity in the Soviet period until 1991 and in the period of Independence (1991–2010). The first attempts to define Yu. Golubkin scientific achievement have been undertaken soon after his death (Domanovskiy 2011; Dyatlov 2011; Sorochan & Domanovskiy 2015; Karikov 2019). While preparing the article, we have been using the biographical investigations of famous scientists life and activity as examples of historical sources and bibliographic material classification and systematization methods. The use of these methods provides the comprehensive coverage of Yu. Golubkin's life and professional activity, main points of his scientific works and the most forward-looking further research directions.

Yu. Golubkin's research interest in the problems of the reformation movement manifested itself from the very beginning of his scientific activity. In the early 1970s, while he was working on his dissertation for the degree of Candidate of Historical Sciences on the topic "Socio-political views and position of Martin Luther during the second period of the early bourgeois revolution in Germany (1521–1524)", Yu. Golubkin published his first articles on various aspects of the Reformation. The author considered the questions of the Reformation movement historiography (Golubkin 1971; Golubkin 1973a), and the historical events of the first half of the 1520s as the highest rise of the Reformation in Germany (Golubkin 1973b; Golubkin 1974). Even in these works, Yu. Golubkin expressed a number of judgments that became a new word in the Soviet historiography of the Reformation. In particular, he defined the essence of Luther's position during the Wittenberg movement of 1521–1522 as a clarification and clear justification of his ideological

views. At the same time, Yu. Golubkin, in controversy with the prominent researcher of the Reformation M. Smirin, challenged the thesis widespread at that time in the historiography of the USSR and the GDR about the “apostasy” of the reformer and his transition to the side of the princely Reformation during the period of Wittenberg movement (Golubkin 1974, 82).

After successfully defending his thesis in 1974, Yu. Golubkin continued his study of the Reformation, gradually expanding the research topics. So, in the articles of the second half of the 1970s – 1980s he turned to a number of controversial topics in the Reformation movement history: 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), Luther’s attitude to the teachings and activities of Thomas Müntzer (Golubkin 1978). The solution of these problems indicated that the researcher retained independence in assessing the Reformation, which made it possible to revise the enduring characteristics. Thus, Yu. Golubkin criticized the assessments of the “Zwickau prophets” widespread in Soviet historiography as the initiators of the Wittenberg movement and the ideologists of the “people’s Reformation”. The scientist reasonably pointed out the absence in the sources of the period 1521–1522 similar references and put forward the assumption that such interpretations of the “Zwickau prophets” role were born among the reformers a few years later, under a hail of reproaches from the feudal Catholic camp ideologists (Golubkin 1975, 98).

Among Yu. Golubkin’s works of this period, it should be noted the article “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 that work, the scholar analyzed in detail the reformer’s ideas about secular power, religious organization and the relationship of these spheres, trying to solve the problem of Luther’s union with the territorial princely power. The author concluded that Luther’s proclamation of the decisive role of princes in the implementation of the Reformation was due to the failure of attempts to carry out transformations through peaceful reforms and the subsequent separation of Luther from radical directions that occurred with the beginning of the Great Peasant War of 1524–1525 (Golubkin 1979). This conclusion was made on the basis of Yu. Golubkin’s deep research of Luther’s works, in particular, “On secular power. To what extent should it be obeyed”. As V. Dyatlov notes, the translation of this work (as well as another Luther’s writing, “An open admonition to all Christians to refrain from turmoil and rebellion”) was prepared back in 1976 (Dyatlov 2011, 154). Being engaged in translation activities, the scholar strove for a comprehensive disclosure of the Reformation essence, that was ensured by a thorough studying of its leaders creative heritage.

In addition to the source study aspect, Yu. Golubkin in his works of the second half of the 1970s – 1980s continued the Reformation movement historiography research, expanding the range of issues studied. Thus, he turned to such problems as the evolution of Friedrich Engels’ views on

the Reformation and the Peasant War (Golubkin & Baev, 1981), coverage of Martin Luther's activities in the historiography of the GDR (Golubkin 1983), the work of Kharkov University Professor M. N. Petrov in sphere of the German Reformation history (Golubkin & Mogilka, 1988).

The historiographic works of Yu. Golubkin were free of both complimentary and hypercritical assessments, based on a comprehensive study of the works in question, taking into account the historical evolution of their authors' views. This approach allowed the scholar to draw reasonable conclusions regarding both the existing achievements in the research of the Reformation, and the future prospects of this study.

At the same time, in the articles of this period, Yu. Golubkin intensified his investigation of the Reformation events in the first half of the 1520s. In particular, he (together with V. Dyatlov) prepared a work devoted to clarifying the socio-political views of Andreas Karlstadt and his position in the Reformation (Golubkin & Dyatlov 1986). The characteristics of the complex and contradictory activities of Karlstadt, a reformer whose person is relatively little studied against the background of interest in the personality of Luther, presented in this article, testified to Yu. Golubkin's desire to solve the complex problems of the Reformation. This interest of the historian was taken over by his followers.

In the 1990s – 2000s Yu. Golubkin continued a thorough examination of the Reformation. The researchers of Yu. Golubkin's scientific activity note that his works created at that time were written at the peak of the historian intellectual potential (Domanovskyi 2011, 144). The confirmation of this characteristic is the collection of Luther's works of the period 1520–1526 "The time of silence has passed" prepared by Yu. Golubkin in 1992, which included a detailed historical and biographical sketch "For the Love of Truth", dedicated to the life and work of the reformer in 1483–1525 (Golubkin 1992). Using separate fragments of his previous articles in that sketch, the historian simultaneously deepened the analysis of many problematic issues: the reasons for the departure of young Luther to the monastery in 1505, the ideological significance of Luther's works of 1520, the reformer's attitude to the chivalrous uprising and the Peasant War events. In addition, the author's undeniable achievement was the defining of the Reformation distinctive features as a historical phenomenon that qualitatively differs both from medieval heresies and from the reform of the church (Golubkin 1992, 258–259). In our opinion, it would not be an exaggeration to evaluate the essay "For the Love of Truth" as the best research of Martin Luther's life and work in the national historiography.

It should be noted that at the turn of the XX–XXI centuries Yu. Golubkin also paid considerable attention to the translation of the most important works of Martin Luther. Y. Golubkin's translations are characterized by a deep knowledge of the Lutheran doctrine subtleties, a scrupulous selection of words, since even the smallest nuances of meanings are

important in theological texts [Sorochan & Domanovskiy 2015, 43]. In this regard, the collection “Live and proclaim the works of the Lord” (2001) deserves attention. It contains translations of the reformer important works: Small Catechism and Large Catechism, Schmalkald Articles, which are among the confessional books of the Evangelical Lutheran Church. In this collection, as an afterword, a detailed essay by Yu. Golubkin was placed, which combines consideration of the Luther’s works main content and meaning with a detailed description of the historical conditions in which they were created (Golubkin 2001b).

At the same time, Yu. Golubkin kept exploring Martin Luther’s life and social activity. In his articles of the period 1990s – 2000s the different episodes of the reformer’s life and work relatively little studied in historiography were reflected and comprehended. For example, the medievalist considers such problems as the reasons and essence of the intense spiritual quest of young Luther (Golubkin 2008), the reformer’s determination of the ideological position after the end of the Peasant War (Golubkin 2000b), Luther’s contribution to the development of the Evangelical Church territorial structures (Golubkin 2001a; Golubkin 2002; Golubkin 2004).

A significant contribution of Yu. Golubkin to the study of scholarly writings created by generations of historians who researched the Reformation was the work of “Martin Luther in Soviet and Post-Soviet Historiography”. Agreeing with the definition of literature dedicated to the reformer as “boundless and immense” (Golubkin 2000a, 71), the author turned to the problem of Martin Luther’s life and work coverage in Russian historiography of the modern era. In the article the researcher successfully applying the historical-comparative method compared the academic writings of Soviet and post-Soviet historiography with the scientific works of the 19th – early 20th centuries (both created by Russian Empire historians, and translated), as well as research by foreign authors. Yu. Golubkin paid attention to scientific, popular science and educational works, which covered the events of Luther’s life and work. He came to a conclusion on necessity to create a “solid and truly scientific biography of the great reformer” (Golubkin 2000a, 82).

Moreover, as in the previous period of his activity, in the 1990s–2000s Yu. Golubkin focused serious attention to the aspect of the Reformation source study. The subject of his research during this period was, in particular, such works of Luther as “To the advisers of all cities in the German land. That they should establish and maintain Christian schools” (Golubkin 1991), “Table Speeches” (Golubkin 2007), spiritual songs (Golubkin 2010a). At the same time, Yu. Golubkin did not limit himself to a purely textological analysis of sources. He examined in depth both the general historical setting in which these works were written, and the personality of their author, Martin Luther. The researcher emphasized that in his writings (in particular, in the “Table Speeches”) Luther is presented to the reader “not in the pompous attire of the infallible prophet of God”, but in his everyday attire as a person “who is characterized by delusions, temptations and falls” (Golubkin

2007, 109]. These words as in a mirror reflect the true attitude towards the life of Yuri Alexeevich Golubkin himself as an extremely sincere person, who was indifferent to magnificent praise, alien to any falsehood, and did not tolerate hypocrisy. This attitude is also expressed in his scientific works, which combined a keen interest in the subject of research with maximum scientific objectivity. Determining the main motivation for the work of their author, we have the right to repeat the title of his essay: “For the Love of Truth”.

It is important to note that the unswerving adherence to the search for truth in the content of Yu. Golubkin’s scientific works was inseparable from his striving for the maximum perfection of their form. At the very beginning of Yu. Golubkin’s scientific activity, his individual linguistic style features are manifested. The first scholar’s articles published in the middle of 1970s illustrate a vivid individual manner of author. Thus, his work “Luther and the Wittenberg Movement in 1521–1522” (Golubkin 1974) contains elements of journalism inherent in the press of that time. They are represented by phraseological combinations *кинути виклик* (to challenge), *об’єднати під своїм прапором* (unite under their own flag), *яблуко розбрату* (an apple of discord); metaphorical expressions *монолітний фронт* (monolithic front), *на світанку життя* (at the dawn of life); figurative definitions *бунтарський стан* (the rebellious class). We also find expanded metaphors which help the author accurately and clearly express main ideas: *Високі стіни замку відгородили реформатора від світу. Диригент національного антиримського руху протягом 300 днів змушений був вдовольнятися роллю глядача* (The high walls of the castle separated the reformer from the world. The conductor of the national anti-Roman movement was forced to be content with the role of spectator for 300 days).

In the article “Luther in Wartburg” Yu. Golubkin also uses figurative and evaluative vocabulary. Assessing Luther as a fighter against the Catholic Church, the author highlights his courage (*мужність*), resilience (*стійкість*), passionate nature (*палка натура*), emphasizes that the reformer’s authority among the broadest faiths of German society has risen 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 exaggerated the colours. 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 згуцав 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 Yu. Golubkin used phraseological units and figurative means.

In the 1970s and 1980s there was no consensus among linguists about the style of the scientific text. Some scientists insisted that the language of science should be deprived of all kinds

of emotional and evaluative elements; it must have a clear structure and logic of presentation, not use literary techniques of expressiveness. At the same time the concept of “innovative” text appears, where deviations from linguistic standards are already possible. The authors are allowed to use figurative means of language, in particular metaphors, expressive phrases, elements of dialogue (Ivasenko 2015). Such stylistic novelty was inherent in the texts of Yu. Golubkin from the very beginning of his scientific career.

At the turn of the millennium and in subsequent years, the scientist adheres to the same individual style: historical facts are presented objectively, in a strict logical sequence, with clear reasoning of the conclusions, and the author’s assessment of the people and the events is 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»” Yu. Golubkin with publicistic fervour evaluates Martin Luther’s merits in the Reformation, characterizing him as “the Reformation founder, the founder of Protestantism, the titan of the Renaissance”, who “left behind a truly boundless creative legacy” (*Родоначальник Реформации, основоположник протестантизма, титан эпохи Возрождения Мартин Лютер оставил после себя поистине необозримое творческое наследие*). Assessing the publicistic work of Martin Luther Yu. Golubkin writes: “... it was a passionate response of a militant publicist to one of the most pressing problems of contemporary reality” (*оно представляло собой страстный отклик воинствующего публициста на одну из актуальнейших проблем современной ему действительности*) (Golubkin 1991, 192). The historian considers that the school reform undertaken by the humanists in the early years of the Reformation was a revolutionary transformation in the sphere of ideology. And 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 the story, reinforcing the pathos of the statement through the use of book vocabulary: “The overthrow of the dilapidated foundations of Catholicism led to a catastrophic decline in schools and universities” (*Ниспровержение обветшавших устоев католицизма повлекло за собой катастрофический упадок школ и университетов*). In the conclusion of the article, the scientist 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, excellent, literary work can be placed in line with 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). Yu. Golubkin characterizes Luther’s writing using a number

of epithets that clearly demonstrate the historian's attitude to the personality of Martin Luther as an outstanding reformer.

Among the creative heritage of Yu. Golubkin, there are also works in which the features of fiction style are clearly visible: "Snow-covered roads, night, a lone horseman who stubbornly and fearlessly makes his way through a blizzard to some sublime goal, which is known only to him..." (*Заснеженные дороги, ночь, одинокий всадник, который упорно и неустрашимо пробивается сквозь пургу к какой-то возвышенной, ведомой лишь ему одному цели*). Then the author engages in polemics with traditional apologetic German Protestant historiography and raises a number of concrete questions: "But where did Luther get the horse, if even his clothes were other people's castoffs? Where did he find the money to pay for food and treat to the first people he met at the inns? How could the commandant of the castle, an executive and loyal campaigner Hans von Berlepsch let him go from Wartburg without a special order from his master, the Elector of Saxon? And where did the "independent like a king", the 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 Берлепиш? И где намеревался жить в Виттенберге «независимый, как король», всадник?*) And further, in the manner of imaginative literature the scientist continues: "Dark clouds floated towards the elector of Saxon. After the Wittenberg "storming of icons", which took place in early February, they thickened to such an extent that they could incinerate him with arrows 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 fragment of the article "The Return of Martin Luther from Wartburg to Wittenberg" demonstrates Yu. Golubkin's literary talent. The scientist's language is rich in epithets, metaphors, comparisons and phraseological constructions. The lively, figurative narrative of historian includes his brilliant translations of German sources on the Reformation, and the works of German scientists. Even in the conclusions to the article Yu. Golubkin uses figurative means: "...the material we have examined confirms the truth of the saying: "Not all those cooks who publicly boast of this". The true "cook" who organized the return of Luther from Wartburg to Wittenberg was the shadowed, laconic Frederick the Wise. Luther, in the diplomatic kitchen of the Elector of Saxon, was assigned, first of all, the role of a ladle, by means of which it was necessary to remove the scale formed 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 остававшийся в тени, немногословный Фридрих Мудрый. Лютеру же в дипломатической кухне курфюрста Саксонского отводилась прежде всего роль поварежки, посредством которой надлежало снять накипь, образовавшуюся в результате Виттенбергского движения 1521–1522 гг.) (Golubkin 2010b, 85).

It is safe to say that the individual scientific style of Yu. Golubkin is characterized by “intellectual expressiveness”, which in modern scientific literature is realized with the help of such means as metaphors, comparisons, repetitions, expressive clarifications, remarks-insertions, special emphasis of individual members of the sentence and phrases, the use of homogeneous members of the sentence for the purpose of expressiveness, and the like. In the scientific presentation, colloquial means can also be used, even elements of direct speech as an imitation of dialogue, interrogative and exclamatory sentences (Ivasenko 2015).

We also would like to note the talent of Yu. Golubkin as a masterly translator. Here is an excerpt from the article “The Return of Martin Luther from Wartburg to Wittenberg”: “Now let’s figure out what kind of cross is mentioned in the letter in question. The clarification is contained in the book by Gerhard Brändler. But the translator completely distorts its meaning, translating the word “Nägel” as “claws”. The result is a “shrine of a special kind with claws, spears and whips”. However, another meaning of the word “Nägel” is “nails”. And in Luther’s letter it is said not just about some kind of cross, from which for some reason claws protrude, but about the one on which Christ was crucified. And not claws, but nails 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 mentioned in it is a symbol of the suffering inflicted on the Elector by the Wittenberg movement... In a passage, the meaning of which the translator cannot grasp, it is said that a Christian, including an elector, must humbly endure the trials and sufferings that have befallen him. And the betrayal of his fellows, too” (*Теперь разберемся, о каком же кресте говорится в рассматриваемом письме. Это разъяснение содержится в книге Герхарда Брэндлера. 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 впились 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 intuition of a

scientist are the features that distinguished Yu. Golubkin as a brilliant translator of the Reformation era German-language sources and studies of the Reformation movement.

Thus, the study of the Reformation in the writings of Yu. Golubkin covered several main research areas: the investigation of Martin Luther's life, activity, and scientific creativity; consideration of the reformation movement events in the 1520s–1530s; characteristics of the Reformation history sources; analysis of the Reformation historiography. The significance of the scholar's contribution to the research of these problems was determined by his highest general culture, brilliant scientific erudition, deep penetration into the content of historical sources, lack of admiration for the assessments of figures and events of the past established in the historiographic tradition, and as a result, independence, validity of conclusions and their clarity formulations. Therefore, now Yu. Golubkin's works retain the most significant theoretical and practical importance for new generations of scientists who turn to the study of the Reformation in Germany.

At the same time, it is to be hoped that these works will become the object of further historiographic study, which will make it possible to comprehensively evaluate the significant contribution of Yu. Golubkin to the research of the most important problems of the Middle Ages and the Early Modern Age history*.

References / Бібліографія

Domanovskyi, A. N. Ju. A. Golubkin kak medievist. Cvetok shafrana v rycarskoj perchatke: «Na tom stoju i ne mogu inache». In: Golubkin Ju. A. *Issledovanija o Martine Ljutere: Stat'i i vospominanija*. Kharkov, 2011, s. 136–145. [in Russian].

Домановский, А. Н. Ю. А. Голубкин как медиевист. 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.

Djatlov, V. A. Pamjati Uchitelja. In: Golubkin Ju. A. *Issledovanija o Martine Ljutere: Stat'i i vospominanija*. Kharkov, 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.

* Using of 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.

Golubkin, Yu. O. Frants Merinh pro Liutera. *Visnyk Kharkivskoho universytetu*, no. 62, Istorija, 1971, s. 44–49. [in Ukrainian].

Голубкін, Ю. О. Франц Мерінг про Лютера. *Вісник Харківського університету*, № 62, Історія, 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*, № 15, 1973, с. 66–71.

Golubkin, Yu. O. Suspilno-politychni pohliady Martina Liutera v 1521–1526 rr. *The Journal of Kharkiv University*, no. 94, Istorija, 1973, s. 45–52. [in Ukrainian].

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

Golubkin, Yu. Liuter i vittemberzkyi rukh 1521–1522 rokiv. *The Journal of Kharkiv University*, 104, Istorija, 1974, s. 75–83. [in Ukrainian].

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

Golubkin, Yu. Do pytannia pro rol «tsvikkauskykh prorokiv» u vittemberzkomu rusi 1521–1522 rokiv. *The Journal of Kharkiv University*, no. 118, Istorija, 1975, s. 93–100. [in Ukrainian].

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

Golubkin, Yu. O. Liuter u Vartburzi. *The Journal of Kharkiv University*, no. 145, Istorija, 1976, s. 90–98. [in Ukrainian].

Голубкін, Ю. О. Лютер у Вартбурзі. *Вісник Харківського університету*. № 145, Історія, 1976, с. 90–98.

Golubkin, Yu. O. Martin Liuter i Tomas Miuntser u 1521–1524 rr. *The Journal of Kharkiv University*, no. 167, Istorija, 1978, s. 23–31. [in Ukrainian].

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

Golubkin, Yu. A. Jevoljucija predstavlenij Martina Ljutera o svetskoj vlasti i ee roli v Reformaciji (1517–1525 gody). *Ezhegodnik germanskoj 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). *Ежегодник германской истории*. Москва, 1979, с. 111–128.

Golubkin, Yu. A., Baev, S. I. (1981). Jevoljucija vzgljadov F. Jengel'sa na Reformaciju i Krest'janskuju vojnu v Germanii. *The Journal of Kharkiv University*, no. 214, Istorija SSSR i zarubezhnyh stran, 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*, № 214, История СССР и зарубежных стран, 1981, с. 59–67.

Golubkin, Yu. A. Martin Ljuter v istoriografii GDR. *The Journal of Kharkiv University*, no. 238, Istorija, 1983, s. 52–69. [in Russian].

Голубкин, Ю. А. Мартин Лютер в историографии ГДР. *Вісник Харківського університету*, № 238, История, 1983, с. 52–69.

Golubkin, Yu. A., Djatlov, V. A. Obshhestvenno-politicheskie vzgljady Andreasa Karlshtadta i ego pozicija v Reformaciji. *The Journal of Kharkiv University*, no. 296, Istorija, 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*, № 296, История, 1986, с. 109–117.

Golubkin, Yu. A., Mogilka, O. I. M. N. Petrov kak istorik. *The Journal of Kharkiv University*, no. 316, Istorija, 1988, s. 25–31. [in Russian].

Голубкин, Ю. А., Могилка, О. И. М. Н. Петров как историк. *Вісник Харківського університету*, № 316, История, 1988, с. 25–31.

Golubkin, Yu. A. Martin Ljuter i ego sochinenie «K sovetnikam vseh gorodov zemli nemeckoj. O tom, chto im nadlezhit uchrezhdat' i podderzhivat' hristianskie shkoly». In: *Shkola i pedagogicheskaja mysl' Srednih vekov, Vozrozhdenija i nachala Novogo vremeni*. Moskow, 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 ljubvi k istine. In: Luther M. *Vremja molchanija proshlo*. Kharkov, 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 Ljuter v sovetskoj i postsovetskoj istoriografii. In: *Mitsnym oplotom ye 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 poziciju Ljutera v 1526–1529 gg.?). *The Journal of V. N. Karazin Kharkiv National University*, no. 485, Istorija, 2000, s. 48–57. [in Russian].

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

Golubkin, Yu. A. Martin Ljuter i reformirovanie messy. *The Journal of V. N. Karazin Kharkiv National University*, no. 526, Istorija, 2001, s. 52–60. [in Russian].

Голубкин, Ю. А. Мартин Лютер и реформирование мессы. *Вісник Харківського національного університету ім. В. Н. Каразіна*, № 526, Історія, 2001, с. 52–60.

Golubkin, Yu. A. Posleslovie. In: Luther M. *Zhit' i vozveshhat' dela Gospodni*. Kharkov, 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 vizitacii v kurfjurshestve Saksonskom. *The Journal of V. N. Karazin Kharkiv National University*, no. 566, Istorija, 2002, s. 64–72. [in Russian].

Голубкин, Ю. А. Первые визитации в курфюршестве Саксонском. *Вісник Харківського національного університету ім. В. Н. Каразіна*, № 566, Історія, 2002, с. 64–72.

Golubkin, Yu. O. Na shliakhu do suverennoi terytorialnoi Yevanhelichnoi Tserkvy v kurfiurshestvi Saksonskomu. *Visnyk Chernihivskoho pedahohichnoho universytetu*, 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 serdca» («Zastol'nye rechi» Martina Ljutera). *The Journal of V. N. Karazin Kharkiv National University*, no. 762, Istorija, 2007, s. 101–110. [in Russian].

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

Golubkin, Yu. A. Istina rozhdaetsja v ogne somnenij i duhovnyh iskanij (“Anfechtungen” «rannego» Ljutera). *The Journal of V. N. Karazin Kharkiv National University*, no. 816, Istorija, 2008, s. 20–30. [in Russian].

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

Golubkin, Yu. A. Vklad Martina Ljutera v sozdanie nemeckih duhovnyh pesen. *The Journal of V. N. Karazin Kharkiv National University*, no. 908, Istorija, 2010, s. 272–280. [in Russian].

Голубкин, Ю. А. Вклад Мартина Лютера в создание немецких духовных песен. *Вісник Харківського національного університету ім. В. Н. Каразіна*, № 908, Історія, 2010, с. 272–280.

Golubkin, Yu. A. Vozvrashhenie Martina Ljutera iz Vartburga v Vittenberg. *Istoriik i ego delo*, 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 yak obiekt doslidzhennia vitchyznianskykh uchenykh. *Polihrafiia i vydavnycha sprava*, 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 napravlenija issledovanija Reformacii v trudah Ju. A. Golubkina. In: *Spadok Reformatsii: do 500-richchia 95 tez Martina Liutera ta pamiaty 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 Har'kovskogo universiteta. *Visnyk Kharkivskoho natsionalnoho univertsytetu im. V. N. Karazina*, no. 1145, Istorija, 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 ім. В. Н. Каразіна*, № 1145, Історія. 2015, с. 41–58.

Abstract. The aim of the research is determination of the main content of scientific works by the outstanding medievalist Yuri Golubkin devoted to the research of the Reformation. Yu. Golubkin is the author of over 90 scientific, popular science, educational and methodical works on the history of the Middle Ages and Early Modern Age. It is noted that the scientist's activity was connected with the Martin Luther's works and Luther's participation in the Reformation studying. The research methodology is based on use of historical-typological, historical-genetic and historical-comparative methods, in the complex with the principles of scientificity, historicism and objectivity. The scientific novelty of the research covers the definition of the main directions of the study of the Reformation in the works of Yu. Golubkin and the analysis of the content of the main stages of the scientific activity of the researcher. It is determined that at the first stage (in the works of the 1970s–1980s) Yu. Golubkin focused on the socio-political views of Martin Luther and his participation in the early bourgeois revolution in Germany. It is defined that at the second stage (in the works of the 1990s–2000s), the researcher analyzed the formation of Luther's religious beliefs and his participation in the creation of the Evangelical Church. In the scientist's articles and translations the peculiarities of his individual style are clearly expressed. It is characterized by expression, wide use of metaphors, epithets, phraseological units. The conclusion about the connection of the scientific work with his translations of the reformer's main works is made. The necessity of studying the innovative approach of Yu. Golubkin to the Martin Luther's activity determines the prospects for further research of the historian's work as a significant contribution to the Reformation historiography.

Keywords: Martin Luther, Wittenberg, reformer, historical source, historiography, translation, scientific style.

Новатор дослідження Реформації: специфіка проблематики та індивідуального стилю у наукових працях Ю. Голубкіна

Резюме. Мета дослідження полягає в тому, щоб визначити основний зміст наукових праць видатного медієвіста Юрія Олексійовича Голубкіна, присвячених вивченню Реформації. Ю. Голубкін є автором більш як 90 наукових, науково-популярних, навчально-методичних праць з історії Середньовіччя і раннього Нового часу. Зазначено, що діяльність ученого була пов'язана з дослідженням 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 виражені 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. Голубкін до діяльності Мартіна Лютера визначає перспективи подальших досліджень творчості історика як вагомого внеску в історіографію Реформації.

Ключові слова: Мартін Лютер, Віттенберг, реформатор, історичне джерело, історіографія, переклад, науковий стиль.