

## Ottoman Factor in the Ukrainian Culture of the Northern Black Sea Region of the 18th Century (Based on Archeological Research)

### 18. Yüzyılda Kuzey Karadeniz'in Ukrayna Kültür Mekânında Osmanlı Faktörü (Arkeolojik Araştırmalara Dayalı)

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#### Abstract

The article deals with the analysis of specific development features of the Ukrainian ethnics and culture within the Northern area of the Ottoman state. The new approaches and evaluations of the Ukrainian and Ottoman societies co-existence are proposed. References for the current view of the issue included the materials of archeological researches of the last decades. That is the first time in history when the issue of forming and functioning of the two territorial Ukrainian habitats with different social and economic models and prospective for development on the territory of Ukraine at the beginning of the 18th century was touched. Having analyzed the discovered immense number of archeological materials as a result of long-term archeological studies and stationary excavations of Medieval and Modern Times monuments of South Ukraine, the authors state that the second habitat of the development of the Ukrainian population, being specified by its development social and economic model, involves the South of Ukraine including Lower Dnipro river and a wide Black Sea coastline.

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#### Keywords:

ethnic and cultural development, Kozaks self-government, national mentality, the Ottoman state, colonization, Ukraine.

#### Öz

Makale Osmanlı devletinin kuzey bölgesindeki Ukrayna etno-kültürel alanının gelişiminin özelliklerinin analizine ayrılır. Ukrayna ve Osmanlı toplumunun bir arada yaşamasına ilişkin yeni yaklaşımlar ve değerlendirmeler önerilir. Kuzey Karadeniz bölgesindeki Ukrayna nüfusunun etno-kültürel ve sosyal yapısının, Kazak sisteminin ve Konstantinopolis Patrikhanesi ile geleneksel dini bağlarının korunması gerçekleşti. Son on yılların arkeolojik araştırma materyalleri sorunun modern vizyonunun kaynak temeli haline geldi. Tarih yazımında ilk kez 18. yüzyılın başında Ukrayna topraklarında farklı sosyo-ekonomik modeller ve gelişme beklentileri ile iki bölgesel Ukrayna kalkınma bölgesinin oluşumu ve işleyişi sorunu gündeme gelir. Güney Ukrayna'da, özellikle Ochakiv'de, Belgorod-Dnistrovsky'de, Kinburn tükürüğünde, Herson bölgesinin Berislav bölgesinin Tyagin kalesinde, Orta Çağ ve modern zamanlara ait anıtların uzun vadeli arkeolojik araştırmaları ve sabit kazıları sonucunda bulunan önemli arkeolojik malzemelerin analizine dayanarak, sosyo-ekonomik kalkınma modeliyle öne çıkan Ukrayna nüfusunun ikinci gelişmişlik alanının Ukrayna'nın Güneyi, Aşağı Dinyeper ve geniş Karadeniz şeridi ile olduğu iddia ediliyor.

#### Anahtar Kelimeler:

etno-kültürel gelişme, Kazak özerkliği, millî zihniyet, Osmanlı imparatorluğu, kolonizasyon, Ukrayna.

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## Introduction

At the beginning of the 18<sup>th</sup> century the Northern Black Sea region was included to the Northern part of the Ottoman state. That was the place for the Ottoman fortresses to be located. They were known as centers of administration and military forces. They promoted extremely important trade and economic ties between the mother country and European countries. Being outposts of Ottoman presence on the North coast of the Black Sea, the fortresses existed also as hearts of the Ottoman material culture and promoted its transition to East Europe. Simultaneously, that was the territory with multi ethnical and multi religious population including an increasing number of Ukrainian Kozaks and peasantry.

Unfortunately, we have to state that describing historical development process of Ukraine in the 18<sup>th</sup> century, especially the Northern Black Sea regions, is far away to be complete and objective. The studies of civilization filed of Southern Ukraine, their content starting from the beginning of Russian and Turkish wars in the first half of the 18<sup>th</sup> century up to the final incorporation by the Russian Empire and the further political development of this territory are a rather urgent and insufficiently investigated issue in history. Undoubtedly, it is of great interest for the present comprehension of the past of both countries: Turkey which takes an important place in the present world and appears to be a trusty partner of Ukraine in its fight for the territory integrity and independence, and Ukraine that defends its independence and unity from the aggression of the same enemy – Russia and its colonial encroachments.

Meanwhile, it was the time that was full of military action of the Russian Empire in order to occupy strategically important Black Sea region as this territory, the further entry to the Mediterranean area and the Indian Ocean. That was also the stage for the Russian Empire colonial attacks on Southern Ukraine to include it to the empire, the time for the final liquidation of the centers of Kozaks independence and state building processes. For the future the Russian Empire planned to organize a false empire conglomerate called ‘Novorosiiia’ that appeared to become a tragedy of the Ukrainians during the next ages of their history.

### **The Territory and Main Factors of its Development: Historical and Archeological Data**

At the beginning of the 18<sup>th</sup> century and the Russian and Turkish wars, Ottoman territories included the following regions: terrains of the Crimean Khanate which was in vassalage to the Ottoman Empire; the Northern Black Sea Region that was divided into Eastern Nohai, Western Nohai and Budzhak (Kresin, 2004, p.196). As for the lower Dnipro region, it is stated that in accordance with Constantinople (1712) and Adrianople (1713) agreements, Zaporizhian Sich was in vassalage to the Crimean Khanate. From the end of the 17<sup>th</sup> century – during the 18<sup>th</sup> century the Northwest Black Sea region was called ‘Mukataa Tombasar’ or ‘Khan’s Ukraine’. Its governing was carried out by the Kozaks elects with the title ‘hetman’ (Sereda, 2015, p.100). In 1696 the Ottoman government appointed the former Ivan Mazepa scribe Petro Ivanenko as the first hetman of Khan’s Ukraine who hold the position till 1712. The

Ukrainian population, especially Kozaks, took an increasing role. From the end of the 15<sup>th</sup> century till the 18<sup>th</sup> century it went through immense organizational and political transformations. In the middle of the 17<sup>th</sup> century the active actions of Kozaks against the Ottomans stopped and were changed into Turkish loyalty of many Ukrainian hetmans starting with Bohdan Khmelnytskyi up to Ivan Mazepa and Pylyp Orlyk. According to Ukrainian historian and orientalist Yaroslav Dashkevych, it was 'a rather logical step', especially after the fails in expectations for the Pereiaslav treaty with Moskoviia of 1654 (Dashkevych, 2004, p. 62). As the history of Ukraine shows, the concluded agreement with Moskoviia was far not a local phenomenon. This was no exaggeration that it became 'an event of the worldwide and historical importance', negative effects of it are still visible during the war of Russia against Ukraine. Thus, the first step of filling the history of Ukraine with the facts of archeological studies of the southern lands, were connected with the lifestyle of the society of the Kozaks times, their monuments that existed in Ukraine. On the other side, it is significant to account on the fact that the settled multi ethnical population, Slavic in particular, had still been existing in the Northern Black Sea region since the age of Antes and had a long-term history of Ulichs and Tyvertses, Kyiv Rus. In accordance with the paleoanthropological studies, the findings of crosses and icons in entombments of the 14-15<sup>th</sup> centuries, prove the existence of Christian population, e.g. in the ancient burial ground of Mamai-Surka. Another fact that is a characteristic feature of the burial place demonstrates the Cristian signs to be found during the archeological excavations: creaked ceramic shards with a scratch of a cross on it from a sharp object, and broken shards with a visible oriental ornament. It provokes the thought of the common use of the burial complex by both the Christians and Ottomans simultaneously. The further excavations of the burial ground give many answers to the questions, which population lived there, what relations it had to Golden Horde and how in the future it influenced the formation of the Ukrainians (Elnykov, 2001, p.75-76).

The Russian Empire incorporation of Ukrainian territory changed the civilization move in Eastern European area, opened the way for the further advancement of Moskoviia in the southern and western directions (to the Black Sea and Bosphorus) and the realization of long-sighted intentions on a world scale. In this context Ukrainian and Turkish relations have become a certain counterbalance to the Russian politics concerning its encroachment on Southern Ukraine. The events of the 18<sup>th</sup> century involve the facts of Kozaks fight for the surviving of Sich structures against the imperial Russia politics. It was aimed at the destruction of the centers of independence and national self-consciousness and removing the influence of the Ottoman empire which promoted for the populating the region with the Ukrainian Kozaks and peasantry.

Archeological excavations of the remnants of Kozaks siches of lower Dnipro contribute to watching the fighting process of the Ukrainian Kozaks for preserving their traditional structures, hearts of Kozaks army and culture. Thus, Kamianska Sich that was set up by the fugitives from Chortomlytska Sich, was destroyed by the decree of Petro I in 1709, left few remnants (as a part was destroyed by Kakhovka storage

reservoir, another part – by buildings of the 19<sup>th</sup> century and a cemetery), is still an important source of historical memoriam. Here significant studies were conducted by the joint expedition of Institute of Archeology of the National Academy of Sciences of Ukraine and historical and cultural reserve on Khortytsia island. It promoted describing the existence and character of buildings (Dmytro Telehin, Olena Tytova and others). The excavations provoked the development of archeological sources with the real facts on Kozaks siches in historical, social and political, and cultural development of Ukrainian lands, especially during the 18<sup>th</sup> century. That was the time of a fierce struggle for surviving traditional lifestyle and customs of Kozaks; thus, it was about all the Ukrainians in general. The phenomenon is brightly visible during the way of siches removal: starting with the destroyed by the fugitives to Kamianka Chortomlytska Sich (according to the decree of Petro I) to the building of Kamianska Sich. After the latter had been ruined in 1711, the fact of transportation of the sich to another place occurred. It was implemented in establishing Oleshkivska Sich on the territory of the Ottoman state. Thus, having destroyed siches structures and punitive measures of Moscow troops, the survived Kozaks of Chortomlytska Sich blessed by Turkish sultan Akhmet III, founded the sich in Oleshky (Kardashyn island) (Sereda, 2015, p. 65-69). In accordance with the decree between Petro Doroshenko and the Ottoman empire, this territory had been given to Kozaks. Around Oleshkivska Sich there were established Kozaks large villages on the high road (sloboda). That was the place for many families from Ukrainian lands within the area of Russia to arrive. The studies on the planning, building and material culture of Oleshkivska Sich conducted by the expedition of Ukrainian society of protection for the historical and cultural monuments, promoted identifying characteristic features of typical Kozaks huts and material culture of the first half of the 18<sup>th</sup> century, especially the coexistence of two complexes – of Ukrainian and Ottoman culture to subsist in a single space (Tytova, 1997, p.16).

Results of nearly 30-year studies and stationary excavations of the South of Ukraine by the specialists of Institute of Archeology of the National Academy of Sciences of Ukraine demonstrated a gradual wide development of the territory with wintering places to stay (zymivnyk), villages, large villages on the high road (sloboda), fortifications, the places for crafting and other territorial lifestyle forms. The most active period for the settlements occupied the end of the 17<sup>th</sup> – the first half of the 18<sup>th</sup> century. Even after New Sich had been ruined by Kateryna II in 1775, Zaporozhians organized the Black Sea Kozaks movement and quite possible set up Vasylivska Sich in 1788-1789, as well as a great number of villages, in Mykolaiv, Odessa regions and on Azov sea coast (Tytova, 1997, p.16). Despite the working Ottoman administration, development of the South territory by the Ukrainians was an important positive factor and the prospect for the future. Though the victory of the Russian empire in Russian and Turkish wars at the end of the 18<sup>th</sup> century, Crimea annexation appeared as a negative phenomenon in the development of the own Ukrainian statehood, historical and cultural changes and European prospects.

While the Kozaks organizations had been developed, lower Dnipro region and the South in general appeared to be a center of economic colonization by the Ukrainian

population: from temporary crafting and trade activity to establishing settlements network, agrarian production and handicrafts. Kozaks played a significant role in increasing the ethnic component in lower Dnipro region. Many future towns and settlements were based on the colonies of the previous times: Kropyvnytskyi – Kozaks settlements which existed on the territory in the 16<sup>th</sup> – the first part of the 18<sup>th</sup> centuries; Pervomaisk – Kozaks settlement called Orlyk since 1676; Kherson – town called Bilikhovychi appeared on the maps since the beginning of the 17<sup>th</sup> century and in the written sources of the last quarter of the 17<sup>th</sup> – the beginning of the 18<sup>th</sup> century, according to the order of Kateryna II was named Kherson in 1778.

Moreover, from the end of the 17<sup>th</sup> century till 1791 the region between Dnister and Dnipro (Khan's Ukraine) were actively settled by Moldavian and Ukrainian colonists. Extremely strong colonization movement and 'tight settlement of Ochakiv lands at the edge of the Kodyma, Yahorlyk and Dnister rivers till Bendery lands by Ukrainian / Kozaks, Moldavian and Bulgarian population took place in the first half of the 18<sup>th</sup> century'. By administrative structure, these regions were part of the Ottoman empire. Archeological studies of the Ottoman fortifications Akkerman and Ochakiv within the excavations of different artifacts of Ukrainian material culture including an important ethnic and cultural element of ceramics, state the existence of Ukrainian ethnic component (Biliaieva, Fialko, 2013, p. 329-330).

For their part, anthropological investigations prove the existence in the South of Ukraine an immense number of settled inhabitants who had 'a significant morphological tie with the Ukrainians of southern, eastern, central and western regions of the 17<sup>th</sup> – the first part of the 19<sup>th</sup> centuries' (Lytvynova, 2012, p.82-83).

Another fact that emphasizes both a constant settling of Cristian population in the Northern region of the Black Sea and the possibility to have satisfied ecclesiastical and religious needs organized. Here we may note the formation of churches and administrative communities from the very beginning of the times when the territory was involved by the Ottoman empire – as a part of Proilivska (Brailivska) metropolis with direct subordination to the Constantinople patriarchate. Being established in Braili (present Rumanian) in 1540-1550, the orthodox metropolis was gradually involving all territories with orthodox population of the Right Bank Ukraine that used to be administrated by the Ottoman empire. It also included the population of the Black Sea region till the fortress Tiahyn inclusively. According to the Constantinople patriarchate resolution, in 1641 the official name of the church and administrative unit was adapted as 'Metropolis Proilivska and Izmailska' and Ochakiv land together with Khan's Ukraine comprised 'Turkish eparchy'. It is important to emphasize that in compliance with 'The Administration and Imposition Rules in Brailivska Metropolis' (1718) the metropolis included the listed localities with the lands belonging to them (Sereda, 2015, p. 203–204). Thus, the examination of these lands in order to identify the exact number of orthodox inhabitants and churches, monasteries, cemeteries, and other locations are of immense significance. The fact that the document lists many sources which may make a profit to be recognized for taxes, also attracts our attention. In particular they include the types of economic activity that require the work of a

constant settled population: maintaining and cultivating vineyards, gardens, meadows, corn-fields, keeping mills run. Here we mean the Christian inhabitants of the Black Sea region including Ukrainians and their field of economic activity, another than military Kozaks affairs.

The time of Ottoman domination in the South of Eastern Europe is divided into several stages which are differentiated by many factors. From the end of the 15<sup>th</sup> up to the mid-17<sup>th</sup> centuries there appeared the Ottoman power consolidation on immense lands. The period was characterized by implantation of administrative and territorial units and formation of a joint managing with the Crimean Khanate that in practice controlled the territory between Buh and Dnister; according to Khan decrees it had been owned by Lytva since the 14<sup>th</sup> century. Prioritized fortified trade and transport centers of the region were identified, because the location was stated as a supplier of an immense volume of corn and cattle products (Sereda, 2015, p. 65-69). First of all, here we mean Akkerman, Kiliia and Ochakiv. Within the Ukrainian situation, those times were also of active Kozaks interference into the caravan trade movement, constant raids on fortresses of the northern coasts, sea trips to the other side of the Black Sea. Besides direct tasks, it also included the first massive acquaintance with Ottoman material culture in forms of diverse captured material, especially weapon, household items and clothes in significant portion. Organization of big ports for transit trading (Akkerman, Kiliia and Ochakiv) seemed to be an important channel for supply Eastern Europe with the items of Ottoman culture. But for the main products (such as foodstuffs), ships carried household items, Turkish cutlery of the art center Iznyk, yarn, clothes, shoes and other stuff in particular (Inaldzyk, 1998, p.145). Iznyk cutlery of the 16<sup>th</sup> century was used in Ottoman fortresses and towns; this fact is proved by archeological researches, especially of Akkerman fortress and Ochakiv. The items comprised the elite life of Ukrainians that are supported by the discovered artifacts in Kyiv.

In the second half of the 17<sup>th</sup> – 18<sup>th</sup> centuries there appeared immense changes in the relations between indigenous population and Crimean and Ottoman administration. Here we identify a rapid speeding up the process of colonizing movement in southern Ukrainian lands, economic mastering, satisfying religious needs. We state that the life of Ukrainians, especially Kozaks, round big and small rivers never stopped. Having been colonized by Ukrainian Kozaks, the territories of the South (arable lands and hunting areas) were occupied with the Ukrainians who had escaped from Russian enslavement. Ottoman administration was capable to supply the basic life needs: to have a piece of land, the possibility to cultivate it, participate in trade ties of the region and satisfy their religious needs as a part of Proilivska (Brailivska) metropolis of the Constantinople patriarchate.

With the Kozaks movement being developed, the low lands of Dnipro and the South in general became a habitat of Ukrainian economic life. The space was for the transformation from temporary industries and trading to settlement network engaging, the development of agrarian production and crafting. Gradually the Ukrainian colonization of the steppes was spreading all over the Northern Black Sea territories,

but there were still some differences in time and settlement specific features. Thus, the flow of immigrants in Odessa region had been stated since the 15<sup>th</sup> century. The occupation of Azov Sea coastlines, some lands of Mykolaiv and Dnipro regions occurred in the 16<sup>th</sup> century.

Colonizing movement was gradually increasing in the 17<sup>th</sup> century and became the most powerful in the 18<sup>th</sup> century (Sapozhnykov, 1997, p. 131–133). Thus, Buh and Hardivska palinka with the center in Hardi included about 20 Kozaks wintering places to stay (zymivnyk), villages and watch posts. Almost every post was connected with ferries across the Inhul and Buh. Simultaneously, it was the 18<sup>th</sup> century when the Sea coastline became a powerful agrarian region with the further development of traditional port-harbors and new centers. In order 'to provide logistic supply the Ottoman administration built a new bread harbor Adzhidere facing Akkerman and rebuilt port Khodzhabei that had been famous since 1415' (Sereda, 2015, p. 66).

Both Kozaks and the flow of Ukrainian population which was in search of protection against enslavement and increasing pressure of Russian administration, and demonstrated the major part of the whole inhabitants of the Northern Black Sea region, suddenly became motive forces in settling the South. That influenced the formation of a new map, structure and ethnic composition of the area population. It is necessary to state, settling the South included the following processes: renewal settling of the territory; settling the locations alongside of the extant inhabited locations; establishing new settlements; organization of agglomerations which were able to build towns; formation and development of locations of a civil and military purposes, including fortresses-castles and Kozak's siches with a specific system of housing (kuren), trade and economic (fairs, store-houses) and religious (churches) structures.

Economic development and activity comprised mastering different landscapes of the step zone; deepening economic specification and agriculture enlargement, industries (fishing, hunting, bee-keeping), crafts; forming and developing different agricultural branches (husbandry, homestead and pastoral cattle breeding, growing vegetables, gardening, vine-growing in particular).

At the beginning of the 18<sup>th</sup> century there had appeared and was being functioned the system of administrative and economic relationships that involved appropriate taxes payment which were used by both the Ottoman and Crimean forces, and spent on supporting local management and church.

### **Main Components of Ethnic and Cultural Development of the Region: Historical and Economic Sketch**

Till the beginning of the 18<sup>th</sup> century there had been formed the trends of ethnic and cultural development of the region that included different ethnic centers. As for Ukrainian population, it comprised a prominent place among the other region ethnicity and was known as an important ethnic and cultural element of the South of Ukraine. According to the results of archeological studies, we can distinguish the following cultural processes:



1. Preservation of the basis for Ukrainian culture and characteristic features of the Central Dnipro region. It may be observed in different settling types: Kozaks siches (New sich, Kamianska Sich, Oleshkivska sich), Kozaks towns, wintering places to stay (zymivnyk), palankas, small villages. At the beginning of the 18<sup>th</sup> century Ukrainian population of the region consisted of two groups. The first one involved indigenous inhabitant that had stayed there since the time of the Ottomans – the population that is traced within anthropological studies. Despite the Black Sea region being involved in the ulus Juchi (Juchi state), the historic ties with the preceding times weren't interrupted. The second group of the settled population of the region had been formed as a result of a gradual colonization of the step by Ukrainians since the 15<sup>th</sup> century. In the 16<sup>th</sup> century the settlement of the Azov Sea coast, some districts of the present Mykolaiv and Dnipro regions was observed. Colonization movement was getting stronger in the 17<sup>th</sup> century and reached its peak in the 18<sup>th</sup> century (Tytova, 1997, p. 16).

During last decades the studies on excavations of the South of Ukraine have proved the existence of immense Ukrainian population living there, especially Kozaks (Sapozhnykov, 1997, p.3). In turn, anthropological data confirmed surviving a great number of settled population in the South of Ukraine. The inhabitants had 'significant morphological ties with the Ukrainians of southern, eastern, central and western lands of the 17<sup>th</sup> – the first part of the 19<sup>th</sup> centuries' (Lytvynova, 2012, p. 82). Kozaks had the opportunity for both living in the territory of the Ottoman state, and developing military and administrative structures which were typical for Kozaks lifestyle. Their everyday lives included a complex of staff that was a characteristic feature of the other regions of Ukraine as well. It indicates the preservation of the ethnical culture of Ukrainian Kozaks in the South of Ukraine (Tytova, 2011, p. 240-242).

On the other hand, Kozaks played an extremely important role as middlemen in spreading the Ottoman culture in Ukraine. Therefore, while excavating, among diverse monuments many staff that could appear even in remote regions were found. They were organically integrated into everyday life of the population, some of them had preserved their names.

A significant factor to introduce oriental style included the objective tendencies of the world social and economic development which influenced Ukraine as well. That was reasoned by the fact that the second half of the times for the Ottoman territories to be in Ukraine (the period between the 17<sup>th</sup> – 18<sup>th</sup> centuries) synchronized with the period of a gradual expansion of the world economy; it brought great changes into the mentality of all strata of the society (*A Historical Archaeology of the Ottoman Empire: Breaking New Ground*, 2000, p. 272). Formation and extension of the need for stimuli appeared to be a bright index of the process mentioned. Here we may indicate coffee and tobacco, introduction of public places for coffee drinking (coffee-houses and cafes) that lead to the society democratization. It required implementing the products of national and international trade in tobacco, coffee and tea; organization and development of a new agricultural branch – tobacco cultivation; production of tea and coffee tableware and its supply to many countries; formation of smoking tradition and

supply of the appropriate utensils. The beginning of the times to spread pipes and smoking tobacco tradition is known to be in the 17<sup>th</sup> century; during the 18<sup>th</sup> century tobacco smoking became of mass character.

A classic example of the borrowings that are still present in Ukrainian customs and language are the notions connected with smoking: a substance to smoke that is called 'tiutiun' (English 'tobacco') and a utensil to smoke that is called 'liulka' (English 'pipe' and variations of the name in different world nations). The tradition to produce analogies to a pipe of a Turkish type, as well as borrowings of a form, decoration and clay grade was also adapted. Thus, the use of sepiolite or merschaum (foam stone) in Turkish pipes was changed into white kaolin clay and the effort to decorate a pipe with glass pieces like a Turkish pipe with incrustation.

It touched the coffee and tea (from the 18<sup>th</sup> century) spread. Coffee and tea sets (cups, saucers and their fragments of Turkish, Chinese and West European origin in particular) were simultaneously found in both the monuments of Ottoman border lands and internal Ukraine. Written sources are interesting to be mentioned as they help concretize some aspects of the changes. Penetration and extension of smoking pipes in Ukrainian lands indicate the relation to smoking tobacco tradition (eastern or western), the place for the utensils production (imported or local). To some extent, the findings of tea and coffee things and software identify the drinking traditions spread. Captured materials, on Kozaks siches and zymivnyks particularly, might not be used for a specific purpose only, but as ordinary kitchen utensils for liquids and other staff.

At the beginning of the 18<sup>th</sup> century original and somewhat changed forms of wide range of the material culture things safely entered everyday life of the Ukrainians of different regions. Here we mean separate constructions of elements and formation of mixed Ukrainian and Turkish forms of artifacts, weapon especially, kleynods, some types of garments; borrowing eastern samples of smoking utensils, imitating formal signs and decoration in local production and developing own types of pipes; use of decoration elements of the Ottoman culture in different spheres of applied art and everyday life.

As for the weapon found on excavations, the whole complex of Kozaks cold steel is stated to include Turkish decorative elements. However, it has its original features introduced by Ukrainian masters, as well as the influences of the western branch of arming development. During the times of Ottoman and Turkish co-existence, there had been formed mixed configurations of cold steel, military armors, attributes and garments. Different sorts of side arms comprised the basic weapon types; some of them had been known since the 16<sup>th</sup> – 17<sup>th</sup> centuries (samshir sward, sward cleave, carabella and others). Barocco elements became a characteristic feature of swords of the 18<sup>th</sup> century. The style had been spread as a West European borrowing in both Ukraine and the Ottoman empire.

Natrusky (powder-horns made of bones) can be described as interesting samples of the influence of Oriental art and its synthesis with Ukrainian 'small art'.

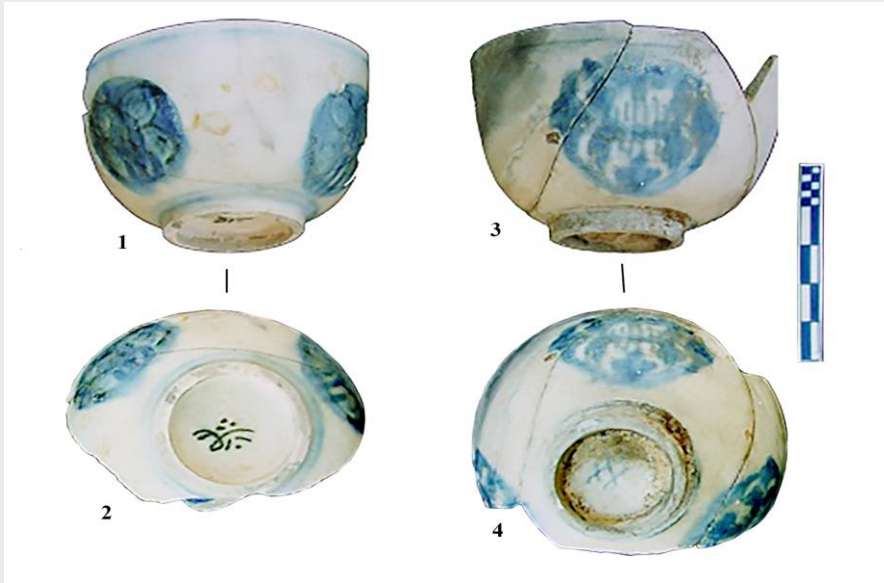
### Kleinods and Kozaks Garments

As for kleinods, bunchuk and pernach are of eastern origin. Bunchuk is known as a military symbol and is of Ottoman origin, including another number of plaits. The color of hetman's bunchuks was mostly white, sometimes red or black. Pereiaslav colonel Semen Sulyma, who participated in Russian and Turkish wars of 1735-1739, owned one of Kozaks gala bunchuks of the 18<sup>th</sup> century that was decorated with jewels. Here we emphasize that both Ukrainian and Turkish armies possessed very similar set of military kleinods. Besides bunchuk and pernach, they involved a mace, kettle-drum and tambourines. Kozaks kleinods and dress details are among collections of many Ukrainian museums: National Museum of the History of Ukraine, Dnipropetrovsk Historical Museum, Poltava and Kherson Museums of Regional Studies. It makes studies of their specific features possible.

Direct implementation of Turkish weapon types or hybrid forms of cold steel is a characteristic feature of the close ties between Turkish and Ukrainian material culture in military affairs. Here we mean the details that were produced in Turkey and Ukraine including the use of new elements in the construction and decoration of the products; application of kleinods of Ottoman army with certain changes of typological specific features, designation and adaptation of Ottoman basic sorts of garment to the Kozaks needs and habits; use of decorative elements of the Ottoman culture in the design of weapon, natrusky and other items.

### Pottery Products: Plates and Dishes, Tiles, Pipes

At the beginning of the 18<sup>th</sup> century high prosperity in the Ottoman pottery was far behind, because it was in the 16<sup>th</sup> century in producing plates and dishes, tiles in Iznyk for decorating palaces and mosques. In the 18<sup>th</sup> century mass production of ceramics in the other center of art ceramics in Kutakhia was widely spread. It started in the 17<sup>th</sup> century and reached its prosperity in the 18<sup>th</sup> century. That was the time when ceramic items of Kutakhia became extremely popular but excepted that elite symbolism of the products from Iznyk in the 16<sup>th</sup> century. The ceramics were designed for mass consumption, but were very popular in Europe as a sample of Oriental art. Before the 18<sup>th</sup> century a significant transformation of the requirements for ceramics appeared among the Ottoman elite, later extended to a middle class. Ceramics of Kutakhia was spread in the Northern Black sea region as well. It is proved by many excavated collections from Akkerman and Ochakiv, findings in Kozaks siches and settlements. Together with the ceramics from Iznyk, ceramics from Kutakhia were made in white and blue colors, but included a black border or an ornament drawing around. To compare with the ones from Iznyk, they differed in lower quality and items price (Carswell, 1991, s. 56).



Picture 1. Ceramics of Kutakhia. Ochakiv



Picture 2. Ukrainian ceramics, Akkerman fortress

Conversely, in the 17<sup>th</sup> – 18<sup>th</sup> centuries Ukrainian pottery took its growth. The similar features for both systems of pottery production included: use of a quick-release foot wheel; emphasis on the raw material quality, an immense number of cutleries of identical forms (plates, bowls, mugs, jars, small glasses, kegs, etc., with the predominate distribution of plates); a significant portion of glazed dishes; many close decorative elements, development of pipes production on the eastern samples. Simultaneously, they differed in the industry field of highly artistic dishes and tiles made of half-faience (or here we may use the term ‘Turkish faience’), that was not familiar for the proper Ukrainian pottery. They also had nothing in common in producing tea and coffee utensils, progress in the technique of pipes designing. The results of archeological excavations of the last decades indicates the following forms and peculiarities of the contacts in the field of pottery industry are stated as: spread of the prestigious Turkish dishes in Ukraine, introduction and integration of some elements of the Ottoman cultural tradition into the products of Ukrainian pottery workshops. Here we mean different elements – geometrical figures, combs, cross-shaped, arch and toothed motives; vegetable (rosettes, tulip-shaped flowers, leaves, trefoils, garland shoots, grape), zoomorphic (birds, fishes) and anthropomorphic (seraphim angels) that often appears in ornament compositions of the Ottoman ceramics and can be found in the Ukrainian ceramics of the 16<sup>th</sup> – 18<sup>th</sup> centuries. On the other side, some ornament elements of both Turkish and Ukrainian ceramics could possibly have independent origins, as well as be connected with the general approaches of the world ornament culture.

Ukrainian ceramics was widely spread in the Black Sea region, Turkish fortresses and Kozaks siches, settlement locations. Thus, in the Lower yard of Akkerman fortress pot fragments were found; they were similar to the forms of Ukrainian ceramics of the most 17<sup>th</sup> -18<sup>th</sup> centuries and the first half of the 19<sup>th</sup> century typologically (Biliaieva, 2021, p. 443).



**Picture 3.** Ukrainian ceramics. Ochakiv

In Ochakiv Ukrainian ceramics can be found in the area of the former fortress location. But mostly it was discovered in the buildings and a cultural layer of the city part of the monument. They look like smoky grey and black dishes with stamped decoration, bright painted ceramics made with horn instruments and fliandrivka as painting techniques of the 16<sup>th</sup> – 18<sup>th</sup> centuries.

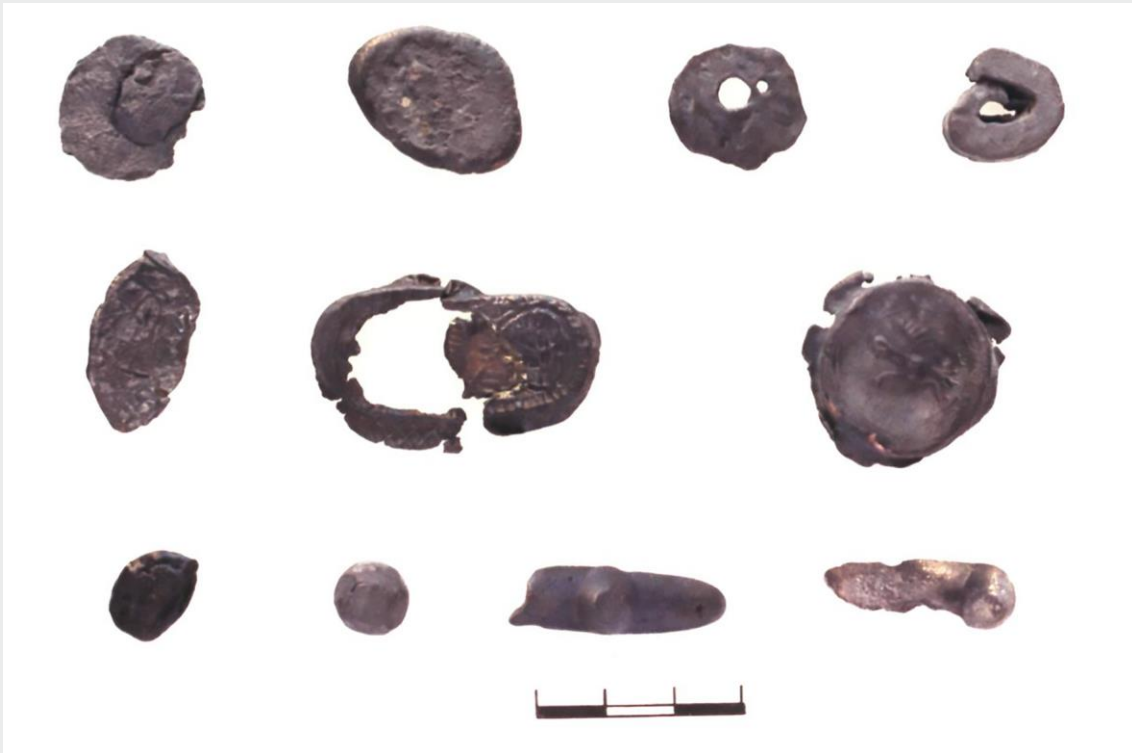
The analysis of ornament motives of the Ukrainian and Turkish tiles proves the use of own methods and specific features of decorative art and composition, development of the Ukrainian and Turkish tile industry as an exponent of art principles and style of every nation. On the other hand, they reflect the influence of art traditions of the previous times, Byzantine and Seldzhutsyki variations especially. Ukrainian tiles represent the motives of Oriental ornaments. Their development was held within the general fashion tendencies for Oriental style in the art that was spread over Eastern and Western Europe.

To compare with Turkey where tiles were used in the revetment of religious buildings (mosques, mausoleums, palaces and buildings), in Ukraine tiles were mainly implemented in stoves revetment and 'sometimes they were used for decorating exteriors and interiors of temples, cloisters and public buildings' (Vynogradskaya, 2007, p.44).

Location of the region on the crossing of international trade routes was an extremely important factor for the development of the South of Ukraine. Ottoman city-fortresses of Black sea boarder region came in between the trade East and West. It can be proved by the findings of the coins of European countries, the import of European and Chinese porcelain, Iranian faience and other products in Ottoman and Kozaks fortresses, towns and settlements of Ukraine. Ottoman fortresses of Southern Ukraine weren't confined space – by their own the settlements developed trade relationships with different world countries. The coin findings from Austria-Hungary, Poland, Nuremberg trade tokens of the 17<sup>th</sup> century and seals which were discovered during our excavation in Akkermen fortress come in support of this fact.



**Picture 4.** Nuremberg tokens, Akkerman fortress



**Picture 5.** Trade seals, Akkerman fortress

The Black Sea region annexation by the Russian empire promoted forced removal of Proilivska metropolis of the Constantinople patriarchate from orthodox population of southern Ukraine, violent seizure of orthodox parishes of the land between the Buh and Dnipro rivers, and later – the whole Budzhak by the Moscow patriarchate. The annexation brought the ruin of many flourishing towns and villages: destruction of Ochakiv to the ground, wrack of the population ethnic structure, forced deportation of Turkish, Tatars, Greeks, Armenian and all Christians of the Crimea to the recently organized Novorosiisk and Azov provinces, the Crimea annexation and its militarization, liquidation of the independent Crimean Khanate. Gradual population of the South of Ukraine by non-Ukrainian immigrants caused the diminution of Ukrainians in the South by 10% till the end of the 18<sup>th</sup> century.

### Conclusion

Thus, in Ukraine in the 18<sup>th</sup> century one could easily differentiate two habitats with contrasting social and economic models and prospective for development.

The first habitat was spread over Sub-Russian Ukraine and originated in a long influence of serfdom that had disappeared on most Ukrainian lands after the liberation war of the mid-17<sup>th</sup> century and renewed on the left bank of Ukraine and Sloboda region by the decree of Kateryna II in 1783. That was a step back from leading European countries. In the absence of personal freedom for huge peasants' mass, attacks on the basis of Kozaks self-governing had been increased. The first and the second halves of the 18<sup>th</sup> century are understood here as the time for two stages of

Ukrainian statehood destruction; Petro I and Kateryna II were their leaders accordingly.

Southern Ukraine was characterized by a Kozaks gradual settling of the territory with zymivnyks, villages, fortifications, industry places and other living forms. The end of the 17<sup>th</sup> – the first half of the 18<sup>th</sup> century was the most active period of the process. Those were the lands of a gradual formation of the centers for Ukrainians and their culture. Despite the appurtenance of the region to the interests of the Ottoman state and the Ottoman governing in general, at the beginning of the 18<sup>th</sup> century the development of the region may be characterized by the following features:

- the life free from serfdom and based on the traditional forms of economic work that was inherent in the population of other regions (cultivating agricultural lands with wide opportunities to develop grain farming and crafts);
- preservation of the basics of Kozaks arrangement, forms of self-governing (hetman, kish ataman and others) and home rule;
- preserving the ethnic name (vilayet Ukraine, Khan's Ukraine) unlike Malorossia and Novorossiiia of the Russian empire;
- the further progressive development of the material and spiritual culture in general European direction;
- supply of spiritual needs for Christian population thanks to the formed Proilivska (Brailivska) metropolis of the Constantinople patriarchate.

The above-mentioned facts indicate the South as a center for the development of the Ukrainian culture, an integral part of the Ukrainian state, promote identifying the real historical processes of Ukraine and Ottoman state in the new historical view of friendly nations of the modern world.



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