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**«ІСТОРІЯ УКРАЇНСЬКОЇ КУЛЬТУРИ» ДЛЯ АНГЛОМОВНИХ
СТУДЕНТІВ. ТЕМА ЧЕТВЕРТА**

Автор статті аналізує особливості розвитку культури України за литовсько-польської доби і пропонує матеріал для викладання нормативного курсу «Історія української культури» для англомовних студентів першого курсу неісторичних спеціальностей.

Ключові слова: культурні впливи, благодійність, братства, національна самосвідомість, братські школи, уніатство, релігійна та полемічна література, друкарство.

Актуальність теми лекції є очевидною. Переважна більшість студентів-іноземців, які вивчають нормативний курс «Історії української культури» зазначають, що за доби іноземного панування і в їхніх країнах відбувалися подібні процеси в галузі культури.

Вивчаючи історію розвитку культури можна побачити значну кількість спільних рис у культурогенезі народів різних країн. Студенти-іноземці вважають перевагою той факт, що українська культура зазнала значних культурних впливів і при цьому не втратила оригінального національного колориту.

Отже, метою даної статті є композиція матеріалу до проведення четвертої теми курсу, присвяченої розвитку української культури за доби литовсько-польського панування.

Авторка врахувала специфіку базової мовної та загальноосвітньої підготовки іноземних студентів. Надано текст, з яким студенти і викладачі можуть працювати на лекційних та практичних заняттях.

Topic: Ukrainian Culture of Lithuanian-Polish Period
(14th-the first half of 17th centuries)

Plan

1. Social, political and historical situation.
2. Development of education and scientific knowledge.
3. Brotherhood schools.
4. Charity.
5. Ukraine and West-European cultural influences.
6. Polemic literature.
7. Printing.

At the second half of 14th century the major part of Ukrainian lands was incorporated to the Great Lithuanian Principality. Both states were equal. Ukrainian, Belorussian and partly Russian lands formed 9/10 of the whole territory of principality.

The population had not resisted the occupation, because here Lithuanians followed the rule: “we do not break old traditions, and do not set the new ones”. Russian feudal landowners preserved their lands. Chernihiv-Siverschyna, Kyivschyna, and Podillya were autonomies. Russian language was official (it had Northern variant – Belorussian and Southern one - Ukrainian). Sphere of using of Ukrainian language widened. In 1556-1561 monk of Peresopnytskyi Orthodox monastery (Volyn’) Mykhailo Vasylevych (from Syanok) made for princess Anastasiya Golshanska-Zaslavska one of the first translations of Gospel’s texts from Bulgarian language into Ukrainian everyday language. In manuscript of Peresopnyts’ke Gospel there were phonetic, grammar and lexical features of folk Ukrainian language of the 16th century. It was unique wonder of Ukrainian culture, national holy book. Text of this Gospel was written by calligraphic handwriting. Ornamental motives and compositions were used for decoration of this book. Decoration of this presented Ukrainian nature. There were nice pictures of famous Gospel writers: John, Luke, Matthew and Mark. Titles of this book were made

from the oak tree and were covered by velvet. The insurance value of this book is 6,5 million dollars. It is preserved in National Scientific library named after V.Vernadskyi (Kyiv). This book started to be famous after inauguration of our Presidents (L. Kravchuk, L. Kuchma, and V. Yuschenko).

Orthodox Church saved its position. There were not any religious conflicts in Great Lithuanian Principality, because leaders of this State were tolerant to different confessions.

Situation in Polish lands was a little bit different. There position of Catholic Church was stronger than in Lithuanian lands. Orthodox believers had the freedom of religion, but their confession was considered lower than catholic one. But last Polish king from Yagellon family and Lithuanian Prince Sygizmund II August in 1563 made Catholic and Orthodox nobility equal in their rights. Later, according to Lublin uniya (1569) Ukrainian nobility formally received the equality with Polish and Lithuanian ones. Lithuania and Poland connected Ukraine with Western Europe. Western influence we could mention in Latinization of Ukrainian elite circles and found out about humanism and Reformation.

European cultural influences affected Ukrainian culture through the students, who studied at European universities. Between 1510-1560 years only in Krakiv university (Poland) 352 Ukrainians got the education.

Ukrainians were among students of Bologna, Padua, Basel, Heidelberg, Leiden, Leipzig, and Wittenberg universities. Some of Ukrainian students started to work in Europe. They made a great contribution to European culture. Yuriy Kotermak (more famous like Yuriy Drohobych) got high-level education in astronomy, medicine, and philosophy. In 1481-1482 he was a rector of Bologna University. In 1482 he got the rank (title) of Doctor in Medicine. He was the first Ukrainian, who made post-mortem examination for searching of causes the diseases and to find the best way of treatment. He had medical practice. For the great contribution into national culture he got the title of citizen of Bologna.

In 1488 he moved to Krakiv University and gave the lectures in astronomy, medicine, theory of arts. Ukrainian researchers try to proof that there is a big per

cent of probability that Mykolai Copernic was among the students of professor Drohobych. Copernic started to study at Krakiv University in 1491. Prince Constantine-Basil Ostroz'kyi was one of the most influential Ukrainian magnates, who cared of culture and charity. Ostroz'kyi supported the idea of cultural and religious autonomy of Ukrainian and Belorussian people, patronized Orthodox institutions, medical and educational enterprises. He organized the circle of writers in his private town Ostroh, founded schools in Turov (1572), Volodymyr-Volynskyi (1577) and school with printing press in Ostroh (1576). Ostroh School was Slavonic-Greek-Latin school of highest level. He gathered the best scientific forces of Ukraine. There had been taught "seven free arts": grammar, rhetoric, dialectic, arithmetic, geometry, music and astronomy. People named it three-language lyceum or three language gymnasium, because teaching was realized in Greek, Latin and Ukrainian (Slavonic) languages. 500 pupils graduated this school between 1576-1636 years.

The circle of theologians and philologists was the part of Ostroh educational branch. Herasym Smotryts'kyi was one of the most famous participants of it. He was a rector of Ostroh School. His son Meletiy was also very talented person. He was a teacher, translator, writer-polemist, religious and political leader. But the most thing made him famous – his "Slavonic grammar" (1619). We should give some comments here. At this period (late 16th-early 17th centuries) there was a cultural-national movement in Ukrainian and Belorussian lands. At the basis of it there was an idea of preservation of cultural traditions (especially church-Slavonic language like the language of education, science and literature).

By late 16th- early 17th centuries in Ukraine started to form collective organs – brotherhoods. These were national-religious and public cultural organizations. They started to form because Rich Pospolyta (Polish State) occupied Ukrainian lands. Ukrainian culture appeared in the situation of limitation. Brotherhoods protected human rights of Ukrainian people, the Orthodox faith, educated Ukrainians, organized and supported schools, trained writers, philosophers, orators, teachers, cared of historical and cultural monuments, chronicles, books, supported

poor people, paid ransoms for Ukrainian people, who appeared in Turkish captivity, participated in funeral ceremonies of brotherhood's members. Brotherhoods presented national consciousness of Ukrainian people. Actually, brotherhoods' movement played similar role as Reformation in Europe (clergymen appeared under the control of public bodies).

Pedagogic principles of brotherhoods' schools were based on the humanism. In the Statute of Lviv brotherhood school (1586) there was a principle of value of each person in spite of his origin or wealth. At the best places usually had to sit the best pupils (even if they were poor). Corporal punishments were framed. Respect of human dignity was one of the most important points of teacher's practice. It helped to form public active citizen. According to this Statute teacher should be an example of moral behaviour: he should be good believer, modest, not furious, not use rude words, not be the heretic, etc.

At this period along with brotherhood schools, Jesuit schools were opened. The main aim of Jesuits was strengthening of Catholic positions, activation of its expansion to the East by the way of ideological influence on masses with the help of school education. Jesuit schools were founded in Yaroslav (1575) (Bohdan Khmelnytskyi studied there), in Lviv and Luts'k (1608), Kyiv (1615), Kamyanets'-Podils'kyi and Ostroh (1624), Uzhhorod (1646) and other towns. Full course of Jesuit school had 5 years and after graduation former students should participate in discussions with Protestants and Orthodox believers enlisted them to Catholic Church.

At the beginning of 17th century Kyiv renewed like cultural centre of Ukraine. Elizabeth (Halshka) Hulevychivna (1575-1642), daughter of Luts'k nobleman Stefan Lozka gave money for the foundation of Kyiv Epiphany Brotherhood (it was the most numerable one in Ukraine). It united the best representatives of Ukrainian nobility, clergymen, craftsmen and merchants. Hulevychivna was educated person, worked out the Statute and programme of Kyiv donated the land in Podol region, gave money for school, church and hotel (for poor people) building.

We should underline that Kyiv brotherhood school (1615) influenced a lot on Ukrainian cultural development. Famous Ukrainian humanists Yov Borets'kyi, Yelysei (Olexander) Pletenets'kyi (1554-1624), Taras Zemka (1582-1632), Zahariya Kopystens'kyi (?-1627) were among founders of Kyiv school. Jerusalem patriarch Theofan blessed this school. Yov Borets'kyi was the first rector of Kyiv brotherhood school. Later, Meletiy Smotryts'kyi, Kasyan Sakovych, Homa Yevlevych were rectors of this school. This educational enterprise was named "Kyivan Schools", because it consisted from 4 schools: one elementary (so called "phara"), and 3 humanitarian ("infima", grammar and "syntaksyma"). Old Slavonic, Greek and Latin languages, rhetoric, piityk (poetry), philosophy were among school subjects. At this period Cossacks played an important role in social life of society. Talented hetman Petro Sahaidachnyi (Konashevych-Sahaidachnyi) (?-1622) with all his 20 thousand host became the members of Kyiv brotherhood. He supported this brotherhood by money. Thanks to Cossack support Kyiv brotherhood became strong organization of national liberation and cultural movement.

Uniatic bishops had written to the Pope that co-operation between Kyiv brotherhood and Cossacks threaten Catholicism.

P. Sahaidachyi helped to renew the Orthodox Church hierarchy (which was cancelled after Beresteyan Church Uniya (1596)). Five days before his death in 1622, P. Sahaidachnyi left his property for educational-scientific purposes, religious-church needs and charity. He gifted 1500 gold rubles to Kyiv and Lviv brotherhood schools.

The first half of the 17th century was the period, when Kyiv finally, became the center of national culture. Here circled the best intellectuals of society. There were many Halytsian people among them: Borets'kyi, Kopystens'kyi, Zyzaniy, brothers Berynda, Sakovych, and Kalnofois'kyi.

Petro Mohyla was the prominent Ukrainian cultural public figure (1596-1647). He originated from rich noble dynasty. He graduated Lviv brotherhood school, after that he studied abroad (in Paris). Later, he moved to Kyiv. In 1625 he

became the monk of Kyiv-Pechers'k monastery and in 2 years was elected as archimandrite (kind of high level clergyman) of Kyiv-Pechers'k lavra. Then he became a metropolitan of Kyivan and Halytsian regions. Petro Mogyla led an active struggle against uniatic church. He asked Polish king for legalization of Orthodox Church in Ukraine and received back some Orthodox houses and cult buildings of St. Sophiya Church and Kyiv Vydubys'kyi monastery.

P. Mohyla had written some books (ecclesiastic and polemic). He was at the sources of Ukrainian high education. In autumn of 1631 he founded in lavra the school "gymnasion". Programme of this school was similar to programmes of western collegiums. Main languages for teaching were Polish and Latin.

1 September 1632 this lavra school and brotherhood school united and received the name Kyiv Mohyla collegiums. It had branches in Vinnytsya and Kremenets'. Later, this collegiums became an Academy the only Slavonic high educational enterprise. Isaya Trophymovych-Kozlovs'kyi became its first rector. He was the Doctor of theology one of the authors of "Catechism" (short review of Christian religious dogmas in questions and answers).

Rish Pospolyta (Polish State) demonstrated hostility to Kyivan collegiums Polish king Wladyslav IV ordered to liquidate all Latin schools in Kyiv and in 1635 Polish Sejm (parliament) forbade to teach philosophy. In spite of state prohibition the philosophical course and theology preserved in Kyivan collegiums.

We should underline very interesting point. Petro Mogyla realized in programmes of his collegiums synthesis of spiritual heritage of Western and Eastern Europe. He followed our own national traditions. Thanks to his activity Ukraine became the part of Europe without adoption of Catholic dogmas and had not lost its national identity. Petro Mohyla understood that weak faith of population originated from absence of normal level of education. Here, there is one interesting thing. Italian historian and jurist Bissachoni Majolini in his book "History of Civil Wars" wrote about Ukrainians that they were noble knights, engaged in arable farming, and skillful in using of weapons, despairing in a battle,

their will to the victory was amazing up to self-sacrifice. There is one more feature – they strongly drawn towards the education, especially ordinary people.

Polemic literature played an important role in the struggle of Ukrainians for social and national liberation. It started its active development especially in 16th-17th centuries. The majority of polemic writers cognized the necessity of perfection of educational programmes and arising the role of school in youth upbringing.

Herasym and Meletiy Smotryts'ki were the most famous polemic writers of this period. Meletiy Smotryts'kyi in his book "Threnos" (1610) had shown that nobility betrayed the Orthodox faith by the adoption of Catholic religion. Meletiy Smotryts'kyi quoted in this book such authors like Ibn Sina, Erasmus of Rotterdam, Franchesko Petrarka and others. "Threnos" influenced a lot on some generations of Ukrainians. Polish king Sigismund III ordered the seizure and burning of all copies, to close of the printing press in Vilnius, where the book was published. He also wanted to punish all people responsible for this publication. "Threnos" had written in Polish language.

Early 17th century was the time, when Prince Ostroz'kyi died (1608) and his support of Orthodox Church and Ukrainian culture stopped. Polonization of nobility spread over the Ukrainian territory. Polonization is a specific term for policy of Polish government in Ukrainian lands. During the realization of this policy the Polish language was used like an official one and was obligatory for education and in all spheres of social life. At the top of political elite appeared people, who had spoken in Polish and adopted Catholicism (instead of Orthodox religion).

In 1612 Ostroz'ka printing press stopped to exist. The school without material support also stopped its activity by 1640. Granddaughter of Basil Ostroz'kyi Anne-Aloize Hodkevych followed Jesuits. She organized Jesuit collegiums (1642) and even re-baptized bones of her father Olexander Ostroz'kyi.

Ivan Vyshens'kyi (1550-1620) was also a very famous polemic writer. He originated from Halytsian town Sudova Vyshnya. In 1596 he was the monk of Athon monastery in Greece. This monastery was a big religious center of Orthodox

Church. We can find now for about 20 polemic works of this writer. In his books he defended the traditional Orthodox doctrine. He engaged the propaganda for natural equality of people, collectivism, offered the socialization of property, etc. He considered that the ideal social organization should be built on the principles of early Christianity. Unfortunately, he was against a system of secular education. He thought that it is not necessary to study foreign languages and antique philosophy. He supported church-scholastic upbringing.

Among popular literary genres in Ukraine of 14th-the first half of 17th centuries there was Chronicles' writing. "Hustyn Chronika" was compiled between 1623-1627 years by Zakhariya Kopystens'kyi (?- 1627). This chronicle dwelled on the events from the time of Kyiv Rus' up to the late 16th century in the context of world history. There were many literary inserts, which gave the information about the beginning of writing language, origin of the Rus' name, formation of Cossack State, preservation of heathen faith in ritual culture of Ukrainian people.

In this period (15th-17th centuries) oral folk creativity (especially historical poetry) was formed. Here we could find full presentation of national spiritual peculiarities of Ukrainian culture. *Historical songs* and *Dumas* appeared at the time, when Ukrainian people struggled against Polish and Turkish-Tatar aggression. The formation of Zaporizhian Sich (Camp) gave the impulse for the development of popular song creativity. Historical songs and Dumas had a very specific ideological subtext and formed moral and patriotic codes (such ideas we could find in Dumas about Olexiy Popovych, Samiylo Kishka, Ivas' Kononovchenko, and Marusya Bogyslavka). "Song of Baida" was the original one of popular poetry of the mid.-to-late 16th century. It dwells upon the execution of prominent Cossack leader Dmytro Vyshnevets'kyi. He devoted his life to the struggle against Turkish-Tatar aggression.

Book printing in Europe was formed thanks to the efforts of Johann Huttenberg from Mainz (Germany, 1440). In Ukrainian lands printing formation was connected with the name of Ivan Fedorov (about 1525-1583). Earlier existence of printing in Ukraine has not proved by scientists.

In 1553 I. Fedorov managed to start the building of Moscow printing press. There he edited (1564) with his friend Petro Mstyslavets' the first Russian book "The Epistles". Later, because of religious persecution they had to move to Lithuania. There, in Lithuanian town Zabludov they opened the printing press and edited "The Homiliary Gospel" (Uchitel'ne Yevangelie) (1569) and "Psalter" (1570). In 1572 I. Fedorov moved to Lviv and in 1573 he founded the first Ukrainian printing press. In February, 1574, at Lviv monastery of St. Onuphriy he prepared the second edition of "The Epistles". It had high historical value like the first book printed in Ukraine. Later, there were more editions of this book in Kyiv (1630), Lviv (1639), and Luts'k (1640). Very soon after the edition of "The Epistles" Ivan Fedorov edited "The Alphabet" with grammar. It was the first East-Slavonic printed alphabet. It was the text book of Slavonic language. There we could find the patriotic acclaims directed to the youth. Nowadays, there is one copy of this Alphabet in the library of Harvard University (USA).

Because of financial difficulties I. Fedorov moved from Lviv to Ostrih (at the beginning of 1575). Ostrih at that time was the scientific and educational centre created by Kostyantyn (Basil) Ostroz'kyi (1526-1608). Sometimes this place was named the Ukrainian Athens. In 1578 I. Fedorov printed "The Alphabet" for pupils of Ostrih school. There, in Ostrih, I. Fedorov started co-operation with Herasym Smotryts'kyi. "The Ostrih Bible" was edited in 1581. It was real polygraph masterpiece. It was the first full edition of the Bible in Church Slavonic language. It was famous among Orthodox believers of Germany, England, France, and Italy. Later editions of this Bible in Moscow (1663) and Petersburg (1751) were only re-editions of it with some phonetic changes. It is interesting to know that for the whole history the Bible was translated into 2092 languages.

The most famous Ukrainian cultural public figure of the early 17th century was Yelysei Pletenets'kyi (1554-1624). He was an archimandrith of the Kyiv-Pechers'k monastery from 1599 up to 1624. In 1615 he founded the first printing press in lavra. More than that he organized in Radomyshl' a big paper

manufacture. By the end of 16th century there were 7 paper manufactures in Ukraine and they exported the paper to Russia.

Usually the majority of printed books were devoted to ecclesiastic themes. But there were also educational books. Books edited in Old Slavonic, Church Slavonic and even in Ukrainian literary languages. There were also editions in Latin, Greek, and Polish languages.

In 1627 the printing press of Kyiv-Pechers'k monastery published the fundamental Slavonic-Ukrainian dictionary "The Lexicon Sloveno-Russian or the interpretation of names". It was used in school education.

Lexicon contents 6982 definitions with the translation and interpretation in Ukrainian literary language. Pamva (Pavlo) Berynda was the editor of this dictionary.

We should say that printing presses were not only workshops of scientific production. They were also the centers of education and culture. They played an important role in polemic between Catholic and Orthodox Churches. Through their books a big amount of humanistic ideas of Ukrainian elite were spread over the Ukrainian territory.

In conclusion we should underline that in spite of all influences Ukrainian culture preserved its original national character and demonstrated very specific kinds of national reaction on foreign influences.

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Автор статті аналізує особливості розвитку української культури за литовсько-польської доби і пропонує матеріал для викладання нормативного курсу «Історія української культури» для англомовних студентів першого курсу неісторичних спеціальностей.

Ключові слова: культурні впливи, благодійність, братства, національна самосвідомість, братські школи, уніатство, релігійна та полемічна література, друкарство.

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АНГЛОЯЗЫЧНЫХ СТУДЕНТОВ. ТЕМА ЧЕТВЁРТАЯ**

Автор статьи анализирует особенности развития украинской культуры в литовско-польский период и предлагает материал для нормативного курса «История украинской культуры» для англоязычных студентов первого курса неисторических специальностей.

Ключевые слова: культурне впливля, благодійність, братства, національне самосознание, братские школы, униатство, релігійна та полемічна література, книгопечатание.

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Martynenko N.M.

**«HISTORY OF UKRAINIAN CULTURE» FOR ENGLISH-SPEAKING
STUDENTS. FORTH TOPIC**

Author of the article analyses peculiarities of Ukrainian cultural development of Lithuanian-Polish period and offers the material in teaching of normative course “History of Ukrainian Culture” for the first-year English-speaking students of non-historic specialties.

Key words: cultural influences, charity, brotherhoods, national self-consciousness, brotherhoods' schools, uniatic religion, religious and polemic literature, printing.