Educational discipline | History of Ukraine and Ukrainian culture
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Module № | 1
Topic | Artistic and stylistic peculiarities of Ukrainian culture in the late XIV - XVIII centuries
Study level | 1
Faculty | International Faculty

Number of hours - 2 hours

1. Scientific and methodological substantiation of the lecture:
Complicated situation in Church was closely connected with the situation in education. The Pochaiv monastery, Gustynsky monastery, Mgarsky monastery 34 unknown author of the book «The Warning» underlined «schools could give Ukrainians good education, develop their intellect, independence and dignity». Pastor Paul Oderborn in 1670-s travelled about Ukraine and wrote in memories «Ruthenians always had schools at the basis of churches and monasteries. Children learnt there writing, counting, prayers and apostle symbols».

2. Learning goals of the lecture:
Learn development of education and scientific knowledge
Analyze Ukraine and West European cultural influences
Able to historical conditions of Ukrainian cultural development (the second half of 17th–18th centuries)
Determine literature and arts, printing
Interpret Ivan Mazepa and his activity in cultural sphere

3. The objectives of the development of the future specialist: Creative approach to interpreting and comparing the formation of artistic and stylistic peculiarities of Ukrainian culture in the late XIV - XVIII centuries

4. Learning outcomes:
General competencies:
- the ability to perform a theoretical analysis of the problem;
- ability to identify actual problems;
- the ability to offer and justify hypotheses;
- Ability to argue a personal point of view;
- Ability to work out scientific literature;
- Ability to work in computer networks, collecting, analyzing and managing information;
- ability to perform scientifically-professional duties in good faith, act in accordance with ethical motives;
- readiness to act in accordance with the norms of morality and ethical principles;
- Ability to apply theoretical knowledge and gain practical experience in solving life and professional tasks;
- the ability to establish professional communication on the basis of tolerance.

**special (professional, subject) competencies:**
- the ability to draw conclusions about state-building processes in the territory of Ukraine from ancient times to the present;
- Ability to illustrate the relationship between statehood and the development of national culture;
- ability to solve test tasks of varying complexity;
- ability to solve creative tasks;
- Ability to search and accumulate information on historical and cultural issues;
- Ability to refer sources and scientific publications from the "History of Ukraine and Ukrainian culture";
- ability to argue the peculiarities of historical and cultural periods of Ukraine.

5. **Interdisciplinary integration:** the study of the topic, you should contact to acquired knowledge that the students have in school history course

6. **Plan and organizational structure of the lecture:**

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<td>1.</td>
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7. **Content of lecture material**

1. **Development of education and scientific knowledge.**
Complicated situation in Church was closely connected with the situation in education. The Pochaiv monastery Gustynsky monastery Mgarsky monastery 34 unknown author of the book
«The Warning» underlined «schools could give Ukrainians good education, develop their intellect, independence and dignity». Pastor Paul Oderborn in 1670-s travelled about Ukraine and wrote in memories «Ruthenians always had schools at the basis of churches and monasteries. Children learnt there writing, counting, prayers and apostle symbols». Elementary schools used religious books for reading. Among the most spread there were «Book of Hours», «The Apostle», and «Psalter». High education Ukrainians got in European universities. In 1353 Master Peter Cordovani, wrote about his friends from Ruthenia at Paris University, in 1369 Ivan «from Ruthenia» studied there, and in 1397 student Herman Vilevych «Ruthenian from Kyiv» also studied in Paris. 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. In 15th century for Ukrainian students in Prague and Krakiv Universities there were special hostels. Ukrainian students got the education in Bologna, Padua, Basel, Heidelberg, Leipzig, and Leiden. The part of Ukrainians left for work in Western Europe. Some of them became the outstanding representatives of West-European humanistic culture. So, it was quite naturally that ideas of Renaissance, Humanism and Reformation influenced on national and cultural development of Ukraine in 14th–15th centuries. Among the prominent Ukrainian scientists and teachers of that period we have to mention Yurii Kotermak (more famous like Yurii Drohobych). 4.3.

2. Ukraine and West European cultural influences.

Yurii Kotermak (1450–1494) was a scientist of European level, and provided ideas of humanism and new achievements of science. He was born in a family of Drohobych merchant Mykhailo Donat Kotermak. In 1469 he entered Yagellon University in Krakiv (Poland). In a year he got bachelor degree, and in 1473 he passed exams for Master degree. Since 1473 he had been studied in Bologna University (founded in 1119). He was called Giorgio de Leopolpi. He studied astronomy and medicine. In 1478 he got Doctor Degree in Philosophy and became a professor. In the period of 1478–1482 he gave lectures in astronomy in Bologna University. He even was the rector of that University in 1481–1482. In 1482 he got Doctor Degree in Medicine. He was the first Ukrainian, who got it in Bologna University. He was the first Ukrainian, who did an autopsy of the human body for understanding of causes of diseases to find the best way of treatment. He had medical practice. For great contribution into national culture he got the title of citizen of Bologna. Yurii Drohobych was the first author of printed book published by Ukrainian abroad «Prognostic Estimation of Current 1483 by Master Yurii Drohobych from Rus', Doctor in Philosophy and Medicine, Bologna University». It contented the information in astrology, astronomy, meteorology, philosophy, economics, and geography. There was also the first geographical information of Ukraine in printed edition. He calculated the motion of celestial bodies, predicted two solar eclipses, risk of epidemics in Italy. In 1488 he moved to Krakiv University (territory of Poland) and gave the lectures in astronomy, medicine, and theory of arts. Ukrainian researchers try to proof that there is a big per cent of probability that Nicholas Copernicus was among the students of professor Drohobych. Copernicus started to study at Krakiv University in 1491. In many European countries the name of Stanislaw Orzechowski (1513–1566) was famous. He was a Ruthenian and Polish philosopher, political writer and theologian. His father was Catholic and mother was Orthodox. He was born in Galicia, village Orzechivtsi (Ruthenian voivodstvo). He got education in Krakiv, Wittenberg, Padua, and Bologna Universities. The most of life he spent in Italy. There were many prominent humanists among his teachers: Olexander Brasikan, professor of Wien University; Amadeus, professor of rhetoric in Padua and Rome; and Martin Luther, reformer and founder of Protestantism (Orzechowski had been lived in Luther's house for some time). Among the prominent humanists there was a poet Sebastian Fabian Klonowic (1545–1608). He originated from Lviv Armenians. In his famous poem "Roxolania" (1584) he described the beauty of Ukraine and its people. He underlined that Ukrainian men were brave and women were beautiful and wise, followed ancient traditions. Founders of Ukrainian humanist culture Yurii Drohobych, Stanislaw Orzechowski, and others made the contribution to the development of jurisprudential views. They were among the first philosophers, who denied the divine origin of power, offered the ideas of educated monarchy, legal limitation of power. They were against the subordination of secular power for religious bodies. Activity of Ukrainian humanists of that period made their best for the formation of national consciousness, spread of education and scientific knowledge in Ukraine.
European Renaissance helped to provide secular (non religious) culture in Ukraine. Ukrainians started to use spoken language for the process of creation of spiritual values, revival of literary traditions of Kyivan Rus', creative use of West European cultural achievements.

3. Literature and arts. Printing.

Literature of that period had many interesting genres. Sermons of Hryhorii Tsamblak were full of emotional and expressive points. They presented the Renaissance style of religious speech. Chronicles' writing was still popular genre of historical literary works. Kyiv – Pechersk Pateryk, Lithuanian and Kyiv Chronicles were the most famous ones of that period. Author of Lithuanian (Supralsk) Chronicle wanted to increase the authority of Princes, because of that their origin he connected with the Roman patricians. The development of visual arts and architecture was amazing at that period. Architecture of 14th–15th centuries in Ukraine had some peculiarities. Historical and social processes demanded building of fortified cities and castles. The majority of them were wooden, so they did not preserved up to nowadays. Castles in Berezhany and Medzhybizh were built in this style.

In castles of that period defensive buildings around the perimeter were changed by dwelling ones. In walls outside there were loopholes, but inside there were big windows, and two-layer open arcades-galleries. There are many wonderful castles in Ukraine of that period: in Kamyanets’ Podil’skyi, Khotyn, Oles'ko, Mukachiv and others. Byzantinesque and Gothic styles dominated in church architecture. Unique Pokrova church-fortress in Sutkivtsi (Podillia) (1476) and church-rotunda in Horyany (12–15th centuries) preserved up to nowadays.

Western influences in church architecture we can find in Lviv, Rohatyn, and Drohobych. Ukrainian artists of 14th–15th centuries presented Renaissance influences in fine arts. West-European influences we find in frescoes in Horyany (Uzhhorod).

Frescoes were made in new stylistic manner. In frescoes we can see ordinary people in traditional costumes. Dynamic poses, jesters, and countenances reflected emotions of characters. Wooden icon-painting also developed at that period. Icons were cheaper than frescoes and at that period instead of some icons in sanctuary part of the church Ukrainian decorators used monumental compositions (iconostasis), which combined in organic unity painting, sculpture and ornamental carving. Churches were decorated by monumental compositions of iconostasis (mixture of painting, sculpture, and ornamental carving). Painters tried to change some principles in icon-painting. The dominant tendency of that period was the attempt to show the beauty of surrounding world and penetrate into the inner world of human being. Book miniature of the second half of 14th–15th centuries was connected with hand-writing books. Gospels, Psalters, hagiographical and secular literature were decorated by miniatures with initials and ornamental frames. Each page of written book was true masterpiece. In 1556–1561 monk of Peresopnytskyi Orthodox monastery (Volhyn') Mykhailo Vasylevych (from Syanok) made for princess Anastasia Golshanska-Załaszewska 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 book 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. 38 The insurance value of this book is 6,5 million dollars. It is preserved in National Scientific library named after V. Vernadsky (Kyiv). This book started to be famous after inauguration of our Presidents. It became the symbol of independent Ukraine and the most valuable Ukrainian Holy book. In conditions of foreign expansion Ukrainians had to preserve national identity. In Orthodox Ukraine started to build Catholic churches and Jesuit schools were formed at the basis of those churches. Conflicts between churches were usual at that time. Catholics felt their privileged position, because of that they did not give the chance Orthodox believers to follow the tradition: to toll, to organize funeral processions, to build new church, forced to participate in Catholic festivals. Ukrainians resisted this situation and Cossack uprisings happened very often in late 16th – early 17th centuries. They were not successful and Cossacks defeated (Krzysztof Kosynsky (1591–1593), Severyn Nalyvaiko (1594–1596), Taras Fedorovych (Tryasylo) (1630). 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 Polish-Lithuanian Commonwealth occupied Ukrainian lands and Ukrainian culture appeared in the situation of limitation. Brotherhods 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. Brotherhods presented national consciousness of Ukrainian people. Actually, brotherhoods' movement played similar role as Reformation in Europe (clergymen appeared under the control of public bodies). Brotherhods fought against Polonization (providing of Polish language in Ukraine). Among the main tasks of these organizations there were: increasing of moral and intellectual level of members, education, and protection of Orthodox religion. Activity of these organizations had to help in renewing of national Church. In 1588 Lviv brotherhood was formed. Members of it wanted self government for Ukrainians in this town and protect Orthodox traditions. By the end of 16th century brotherhods in other towns were organized: Rohatyn, Krasnoslav, Brest, Horodok, Komarny, and Lublin. At the beginning of next century brotherhoods existed in Volhyn, Kyiv, and Podillya. 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. At this period Cossacks played an important role in social life of society. Talented hetman Petro Sahaidachny (Konashewych-Sahaidachny) (?–1622) with all his 20 thousand host became the members of Kyiv brotherhood. He supported this brotherhood by money. Thanks to Cossacks' support Kyiv brotherhood became strong organization of national liberation and cultural movement. P. Sahaidachny helped to renew the Orthodox Church hierarchy (which was cancelled after Berestian Church Union (1596)). Five days before his death he left his property for educational-scientific purposes, religious-church needs and charity. He gifted 1500 gold rubles for schools. 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. Brotherhood schools were democratic educational enterprises. Lviv brotherhood school taught children of landlords, priests, blacksmith masters, bakers, painters, tailors, furriers, and even poor people. Brotherhood schools had Greek-Slavic character. Latin and Polish languages were also among the main subjects of such schools. Pupils studied reading, writing, grammar, dialectic, rhetoric, piityc (poetry), arithmetic, geometry, astronomy, and music. 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 Khmelnytsky studied there), in Lviv and Luts'k (1608), Kyiv (1615), Kamyanets' Podil's'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. 40 Uniotic bishops had written to the Pope that co-operation between Kyiv brotherhood and Cossacks threaten Catholicism. We should underline that Kyiv brotherhood school (1615) influenced a lot on Ukrainian cultural development. Famous Ukrainian humanists Yov Borets'ky, Yelysei (Oлексander) Pletenets'ky (1554–1624), Taras Zemka (1582–1632), Zakhariya Kopystens'ky (?–1627) were among founders of Kyiv school. Jerusalem patriarch Theofan blessed this school. Yov Borets'ky was the first rector of Kyiv brotherhood school. Later, Meletii Smotryts'ky, Kasyan Sakovych, Khoma Yevlevych were rectors of this school. This educational enterprise was named «Kyiv Schools», because it was consisted from 4 schools: one elementary (so
languages, rhetoric, piityk (poetry), philosophy were among school subjects. Brotherhoods
were impressed by high level of literacy of Ukrainians. Paul of Aleppo in 1653 traveled about
Ukraine underlined that educated Ukrainians, knew laws, rhetoric, logic and philosophy. The
majority of population was literate. Even women and girls could read and were skillful in church
singing. Clergymen taught orphans and did not give them the chance to be tramps. Nearly each
Ukrainian village had a school. In education of late 16th – early 17th centuries happened many
changes. Influential Ukrainian magnates spent money for its development. Prince Constantine Basil
Ostroz'ky was one of them. He cared of culture and charity. Ostroz'ky 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
collegium (school) with printing press (1576), founded schools in Turov (1572), Volodymyr-
Volhynskyi (1577). Ostroh School was Slavic-Greek-Latin school of highest European level. He
gathered the best scientific forces of Ukraine. There had been taught «seven free arts»: grammar,
rhetoric, dialectic, arithmetic, geometry, music and The travels of Macarius, patriarch of Antioch,
written by his attendant archdeacon, Paul of Aleppo (translation) Constantine-Basil Ostroz'ky
(1526–1608) 41 astronomy. Teaching was realized in Greek, Latin and Ukrainian (Ruthenian)
languages. 500 pupils graduated this school between 1576–1636 years. Early 17th century was the
time, after Prince Ostroz'ky death (1608) the 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 compulsory 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 Ostroh printing press stopped to exist. The
school without material support also stopped its activity by 1640. Granddaughter of Basil Ostroz'ky
Anne Aloize Khodkevych (1600–1654) followed Jesuits. She organized Jesuit collegiums (1642)
and even re-baptized bones of her father Olexander Ostroz'ky. The circle of theologians and
philologists was the part of Ostroh educational branch. Herasym Smotryts'ky was one of the most
famous participants of it. He was a rector of Ostroh School. His son Meletii was also very talented
person. He was a teacher, translator, writer and polemist, religious and political leader. But the most
thing made him famous – his «Slavic grammar» (1619). The first half of the 17th century was the
period, when Kyiv finally, became the center of national culture. In 1615 Kyiv brotherhood school
started to teach children in Podol. Here circled the best intellectuals of society. There were many
Galician people among teachers of this school: Y. Borets'ky, Z. Kopystens'ky, L. Zyzanii, brothers
Berynda, K. Sakovich, and A. Kalnofois'ky. In autumn of 1631 archimandrite of Kyiv-Pechersk
lavra Petro Mohyla founded school. September, 1, 1632 lavra and brotherhood school united and
received the name Kyiv Mohyla collegiums. Programme of this school was similar to programmes
of western collegiums. Main languages for teaching were Polish and Latin. It had branches in
Vinnysya and Kremenets'. Later, these collegiums became an Academy the only Slavic high
educational enterprise. It got the name of founder. Isaya Trofimovyc Kozlovs'ky 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). Polish Lithuanian Commonwealth demonstrated
hostility to Ukrainian educational enterprises. Polish king Wladyslaw IV ordered to liquidate all
Latin schools in Kyiv and in 1635 Polish parliament forbade to teach philosophy. In spite of
prohibition the philosophical course and theology preserved in Kyiv collegiums. We should
underline a very interesting point. Petro Mohyla 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 Petro Mohyla (1596–1647) Anne-Aloize Khodkevych (1600–1654) 42 its national identity. Petro Mohyla understood that weak faith of population originated from absence of normal level of education. 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 polemists accepted necessity of educational programmes' perfection and arising role of school in youth upbringing. Herasym and Meletii Smotryts'ki were the most famous polemic writers of this period. Meletii 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. Ivan Vysheyns'ky (1550–1620) was a very famous polemic writer. He originated from town Sudova Vyshnya (Galich region). 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. «Gustyn Chronika» was compiled between 1623– 1627 years by Zakhariya Kopystens'ky (?–1627). This chronicle dwelled on the events from the time of Kyivan 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. Herasym and Meletii Smotrytsky Page of Smotrytsky «Grammar» Ivan Vyshens'ky (1550–1620) 43 Ivan Fedorov In the period of 15th–17th centuries oral folk creativity (especially historical poetry) was formed. 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 Zaporizhzhya Sich gave an 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 of Olexii Popovych, Samiylo Kishka, Ivas' Kononovchenko, and Marusya Bogyslavka). «Song of Baida» was the original one of popular poetry of the mid. Otio late 16th century. It dwells upon the execution of prominent Cossack leader Dmytro Vyshnevets'ky. He devoted his life to the struggle against Turkish Tatar aggression. Book printing in Europe was formed thanks to the efforts of Johann Guttenberg 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'v the first Russian book «The Apostle». Later, because of religious persecution they had to move to Lithuania. There, in Lithuanian town Zabludov they opened the printing press and edited «The Homilary Gospel» (Uchitel'he 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. Onufrii he prepared the second edition of «The Apostle». 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 Apostle» Ivan Fedorov edited «The Alphabet» with grammar. It was the first East Slavic printed alphabet. It was the text book of Slavic 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 Ostroh (at the beginning of 1575). Ostroh at that time was the scientific and educational centre. Sometimes this place was named the Ukrainian Athens. In 1578 Ivan Fedorov printed «The Alphabet» for pupils of Ostroh school. There, he started cooperation with Herasym Smotryts'ky. They edited «The Ostroh Bible» in 1581. It was real polygraphic masterpiece. It was the first full edition of the Bible in Church Slavic 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'ky (1554–1624). He was an archimandrite 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. 44 Usually the majority of printed books were devoted to ecclesiastic themes. But there were also educational books. Books edited in Ruthenian, Church Slavic and even in Ukrainian literary languages. There were also editions in Latin, Greek, and Polish languages. In 1627 Kyiv-Pechers'k printing press published the fundamental Slavic Ruthenian dictionary «The Lexicon Slavic Ruthenian language and explanation of names». It was used in school education. Lexicon contented 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 16th–17th centuries, two kinds of theatre were formed. School theatre was very popular. Mysteries, miracles, and moralities were religious dramas. Interludes, funny, humoristic scenes were also popular and usually demonstrated in intervals of drama plays. Vertep was a puppet-theatre, which was the part of Christmas celebration. In brotherhood schools of Lviv, Luts'k, and Kyiv (in Kyiv Mohyla collegium) there were musical-theoretical subjects. Polyphonic singing was very famous in Ukraine, and abroad. Composer M. Dylets'ky published in 1677 «Musical Grammar». Kyiv teachers of singing, choirs' regents, singers and composers got invitations from Slavic states for work.

4. Historical conditions of Ukrainian cultural development.

«The golden age» of Ukrainian arts and culture started from the second half of 17th–18th centuries. In a very short period the way of thinking and way of life had changed. Liberation war encouraged Ukrainians to political and cultural creativity. New outlook and a new mentality were formed. Ukraine was a successor of Kyivan Rus'. It tried to renew own sovereignty, school, language and church. Literature, music, fine arts, and architecture combined features of European and national cultures. New phenomenon of Cossack Baroque was formed. It was national variant of European style in arts. In Europe this was a period of the formation of national states: Italy, Spain, Flanders, Netherlands, and France. Bourgeois and industrial revolutions changed the social life of the majority of countries. The Enlightenment and progress of natural sciences formed new rational world view. Europe went out of deep spiritual crisis caused by Reformation and split of churches. Sacral and secular culture actively developed. Cossacks influenced on cultural processes of Ukraine. Kyiv was a spiritual center of Ukrainian lands. The level of spiritual culture of any nation is defined by the situation in sphere of education and by spread of scientific knowledge in society. This period of the second half of 17th–18th centuries was the evidence of spiritual progress of Ukrainian people. Western Ukraine was closely connected with Europe. There was only one university in Ukrainian lands.

5. Education and science.

Lviv University was founded January 20, 1661 after special order of Polish king Jan II Kazymir at the basis of Lviv Jesuit school-college. There were 4 faculties there: philosophic, theologian, judicial and medical. Teaching realized by Latin language, and after the incorporation of Galicia (in 1722) to Austrian state – in German or Polish ones. At this period after the events of the middle of the century, I mean liberation war of 1648–1654 the Ukrainian state was formed. The part
of it at the Left Bank Ukraine (Hetmanshchyna) existed like autonomy in frames of Russian empire up to the early 18th century. Russia won Poltava battle in 1709 and after that Russian government started to limit rights and liberties of Cossacks, realized policy of assimilation in Ukraine. Russian language was spread in administrative enterprises, education and in printing press. In 1721 Synod (religious highest organ) controlled Ukrainian printing and did not allow publishing books in national language. In 1724 tzar censors closed Chernihiv printing. Education of Hetmanshchyna attained high level. Three types of schools existed at that time: primary, secondary (brotherhood schools and collegiums) and high (Kyiv Mohyla Academy). In 1740 there were 866 primary schools, where children studied reading and writing. 47 Kyiv Mohyla College (it received the judicial rights and the title academy in 1701) was the spiritual, educational, scientific and cultural centre of Ukraine. It was like Oxford for England, Sorbonne for France, Karl University for Czech, Jagiellonski Uniwersytet for Poland. For the whole period of its existence 25.000 Ukrainians graduated it. Approximately all prominent public figures studied here. This academy trained the intellectual, church, and military elite of Ukraine. Here studied famous scientists, writers, teachers and cultural public figures, politicians and philosophers: I. Gizel, T. Prokopovych, M. Berezov's'ky, D. Bortnyans'ky, A. Vedel', I. Hrygorovych Bars'ky, S. Yavoriv's'ky, A. Lopatyn's'ky, Y. Kony's'ky, H. Poletyka, P. Zavadov's'ky, O. Bezborod'ko, and M. Lomonosov. The last person (I mean Mykhailo Lomonosov) later, in the middle of 18th century, founded Moscow University and became the first Russian Member of the Academy of Sciences in Petersburg. Six Ukrainian hetmans have been studied in Kyiv Mohyla academy: I. Vyhov's'ky, I. Samoilovych, Y. Khmelnyts'ky, I. Mazepa, P. Orlyk, P. Polubotok, and children of Cossack foremen. Even a grandfather of Russian famous composer Petro Chaikovs'ky studied here. There were many prominent public figures among teachers of Kyiv Mohyla Academy. Professor Innokentii Gizel' (ca.1600–1683) he was Orthodox Church and educational leader, historian, rector of Kyiv Mohyla College (1646–1650). He taught courses of philosophy and psychology, (by the way, he graduated Cambridge University). Lazar Baranovych (1620–1693), he was Orthodox Church and political leader, writer, rector of Kyiv Mohyla College between 1650 and 1657. He was the founder of the printing press in Novgorod Sivers'kyi (1674) and the author of theological works. Professor of rhetoric Yoanikii Galyatovs'ky (ca.1620–1688) he was Orthodox leader, and theological writer. As a rector of Kyiv Mohyla College he was working (1657–1669). In his book «The Key to Understanding» (1659, 1663, 1665) he presented the basics of baroque homily in special printed text book of homiletyka. Theophan (Feofan) Prokopovych (6.06.1681–19.09.1736) was one of the most prominent scientists of encyclopedic knowledge (he was a philosopher, publicist, historian, mathematician, and astronomer). He was the Head of «scientific guard of Russian tzar Peter the Great. T. Prokopovych received the education in Poland and Italy. He had been studied even in Roman Catholic Academy. He spent his money on scientific books. He had a lot of books. There were 3.193 books in his private library (Mykhailo Lomonosov had 670, Theofilact Lopatyn's'ky, the rector of Moscow University had 1.416 ones). The majority of the books in his library were devoted to the philosophical themes. There were many texts of antique authors: Homer, Aristotle, Cicero, Seneka, Ovidius, Vergilius and European Renaissance authors: Yan Amos Komens'ky, Lorentso Valla, Erasmus from Rotterdam, Tommazo Kampanella, Niccolo Machiavelli, Francis Bacon and Rene Descartes, natural scientists and mathematicians Jacob Bernoulli, Robert Boyle, Galileo Galilei, and Johannes Kepler. There were many works of theologians Martin Luther, John Calvin, Faustus Socinus, and Phillip Melanchthon. Literary and scientific heritage of Theophan Prokopovych is amazing. He had written numerous «Words» and homilies, he was the author of educational courses, such as: poetics, rhetoric, logic, natural philosophy, and mathematic. He wrote poems in Ukrainian, Russian, and Latin languages. He also knew Polish. Many of his works were edited abroad in English, German, French and Swedish. 48 Among the main ideas of his philosophical conceptions we could find the right of each human being for happiness, he was absolutely sure that mind and practical experience should be over than theology and church dogmas. He criticized the blind fanatic faith in authorities. T. Prokopovych was the first one in Ukraine, who started to propagandize the philosophic works of R. Descartes, J. Locke, and F. Bacon. He made the presentation of Nicholas Copernicus and Galileo Galilei ideas. There were 8 classes in Kyiv Mohyla Academy. At the first step there were preparing or elementary classes. It was necessary for
children, who entered this class to read and write. Pupils of three first classes learnt Latin, Ruthenian language, Ukrainian literary, Greek, and Polish. Later, in addition, students learnt Russian, French, German and Hebrew. In the educational plan there were also arithmetic, geometry, geography, history, Greek, Roman and medieval literature, trigonometry, physics, astronomy, architecture, singing and catechism. In the next two classes pupils learnt poetry (piityka) and rhetoric (elements of orator's mastery). The highest part of the educational course included philosophy (2 years) and theology (4 years). Academy became the center of philosophical thought in Ukrainian lands. Students studied 12 years in Academy. The educational year started September, 1 and finished in the middle of July. Children may become students in November, December, March and July, but classes started in September. There was the special hostel for poor pupils. There were not any limitations related to the age. For example, in the second or third junior classes may studied 11 and 24 year old pupils. Each year 500–2000 students studied here. Students, who failed exams, repeated the course. They were not expelled from the Academy. Teaching was realized by Latin language like in many European universities. Library had 12000 books and lots of manuscripts and documents. According to the traditions of brotherhood schools the Ruthenian language was also used for poetry, literary works, and school dramas (by the way, this kind of theatrical art was born in Kyiv Mohyla Academy). From the middle of 18th century (1753) the Russification of the Academy started. Representatives of different groups of society had been studied in this Academy. There were 22 children of Cossack foremen, 6 from merchants' families, 84 children of ordinary Cossacks, 66 petty bourgeois (members of urban lower middle class comprising small traders, craftsmen), 39 children of peasants. In the second half of 17th century professors of Kyiv Mohyla Academy had been invited by Russian schools and churches. So, we could understand that Ukraine became an intellectual donor for Russia.

6. Ivan Mazepa and his activity in cultural sphere.

At the beginning of 18th century Ukrainian hetman Ivan Mazepa played an important role in the processes of the development and revival of the Academy. He gave money for material equipment of Academy, bought books for its library, and sponsored the new building for it. Unfortunately, for the close relations with Ivan Mazepa the Academy paid a very high price… After Theophan Prokopovych (1681–1736) Ivan Mazepa (1639–1709) 49 the situation of 1708–1709, when I. Mazepa asked for the help from Swedish king Charles XII. In 1708 they signed special agreement and the part of Ukrainian Cossacks got the Swedish side in frames of Northern war (1700–1721) between Sweden and Russia. Russian tzar Peter I could not forgive this, and the Academy became the object of repressions. In February, 1709, there were only 161 students (instead of 2,000). Only after the death of Peter I, during his daughter's (Elizabeth) ruling the number of students increased and in 1742 there were 1,243 students, in 1744–1,193, 1751–1,193, 1765–1,059. The political situation influenced a lot on the evolution of Theophan Prokopovych. In 1705 he glorified Ivan Mazepa and named Kyiv the second Jerusalem. Four years later, after the Poltava disaster he started to support the importance of Petersburg like «the third Rome». Later, there were many attempts to found universities in Ukraine. There were projects to transform the Status of Kyiv Mohyla Academy into the University. There was also the project of foundation of Baturyn University. In 1764 Ukrainian nobility prepared the petition about the necessity of foundation of universities in Kyiv and Baturyn. But it was left without the answer. Only at the beginning of 19th century (in 1803) there was the decree about the foundation of educational enterprises (among other cities of Russian empire Kyiv was also mentioned). Kyiv Mohyla Academy from the middle of 18th century started to lose the prestige among secular youth. The majority of students at the second half of 18th century were children of clergymen. In 1799 there were 554 children of clergymen, and 344 secular students. Next year (1800), there were 500 and 217, in 1811–1,029 and 129. In spite of some partial perfection the academy started to lose its importance like cultural educational centre. Traditions of school theatre, public discussions, and original poetic and philosophic courses disappeared. Young people prefer to enter Moscow University (1755) and Medical – Surgical Academy in Petersburg (1798). After the unification of education in Russian empire Kyiv Mohyla Academy became the highest religious school with 8 subordinated seminaries in different parts of Ukraine. In 175 years September 24, 1992, the non-governmental international university «Kyiv Mohyla Academy» opened its doors for students again.
In 18th century in Hetmanshchyna and Slobidska Ukraine there were hundreds of elementary schools at the basis of churches. At 1780-s new educational enterprises (public schools) opened their doors for pupils. They had 4-year course. Pupils studied Ruthenian grammar, history, arithmetic, mechanics, physics, and architecture. In 2-year schools children studied reading, writing and counting. In Right-bank Ukraine brotherhoods opened elementary schools for ordinary children. Nobility taught their children in Jesuit and Vasylian schools. Colleges (collegiums) played an important role in the development of secondary education in Ukraine. There were 3 collegiums in Ukraine in 18th century: Chernihiv (1700), Kharkiv (1721), and Pereyaslav (1738). They mostly prepared clergymen, teachers for elementary schools, and officials for state enterprises. Among pupils there were children of nobility, clergymen, rich bourgeois and Cossacks. Kharkiv collegium was one of the most important educational centers. 800 pupils studied 50 in it. There were not only traditional subjects in educational programme, but also engineering, Artillery and Geodesy. Later, the new type of educational enterprises Artillery and Navigational Schools were opened in Mykolaiv. In Western Ukraine there were mostly Jesuit collegiums: in Luts'k, Kamyanets', Lviv, and Peremyshl'. In 18th century science had not become complete system of knowledge. There were not systematic study, but in medicine we can mention the progress. System of quarantines was created for prevention of epidemics. In 1740 in Vasyl'kiv (Kyiv region) the first medical quarantine house started to work. Military hospitals in Kherson, Sevastopol and Kyiv were opened by the end of 18th century. A network of farmacies was formed. Chemists in Kyiv, Hlukhiv, Kharkiv, Vinnytsya, Uman', Brody, Lviv and other cities functioned. Medical educational schools were also founded. In 1773 Lviv medical collegium opened doors for students. It was the part of medical faculty (Lviv University). In 1787 Yelisavethrad Medical-Surgical School started to work. Ukrainian scientists were famous at that time. Among them there was Danylo Samoylovych (Sushkovsky) (1742–1805) the founder of epidemiology. He was the author of the scientific work devoted the plague. It was translated into French and German. 12 academies had chosen him the Honorary Member. Founder of Ukrainian obstetric and pediatrics Nestor Ambodyc-Maksymovych (1744–1812) was born in village Vepric, Hadyach district, Poltava region. He was the author of many works in different fields: obstetrics, human physiology, botany and physiotherapy. The first Ukrainian microbiologist Martin Terekhovsky (1740–1796) was born in Hadyach (Poltava region). In 1770–1775 he got stipend and studied medicine in Strasbourg University. In 1775 he defended doctor theses «Dissertatio inauguralis zoologico phisiologica de chao infusorio Linnaei». It was the example of experimental scientific way in medicine. In 18th century the role of practical mathematic knowledge increased. In the second half of 1780-s in Kyiv Mohyla Academy students studied algebra, geometry, maths, mechanics, hydraulics, optics, and astronomy. In 1793 teacher of Kyiv Mohyla academy Irenaeus Falkovsky (1762–1823) published the first text-book in mixed mathematics. He equipped in academy cabinet of physics and mathematics by Earth and sky globes, air pump, electric engine, telescope, astrolabe, barometer, etc. In Kyiv St. Michael monastery he organized small observatory. He supported Kepler theory of planetary motion, described visual motion of the Sun and the Moon and dependent phenomena.

7. Literature and arts.

Philosophy was one of the major points of high education. At the basis of Aristotel's Danylo Samoylovych (Sushkovsky) (1742–1805) and Nestor Ambodyc-Maksymovych (1744–1812) 51 philosophy teachers of Kyiv Mohyla academy had been teaching logic, dialectic, physics, metaphysics, and ethics. Hryhorii Skovoroda (1722–1794) was one of the most famous philosophers of Ukraine. The main points of his philosophic concept were anthropologism, and self-cognition. He was sure that the world consisted of three levels: microcosm (inner world of human being), macrocosm (external world, Universe), and the world of symbols (the Holy Bible), which united both material and spiritual worlds. The aim of human life from his point of view was the happiness of «labour by calling». It was the activity, which took into account all human talents. The ideal of thinker was the spiritual person focused on self-perfection, independent in opinion and cognition, and joyful. Friendship with close in spirit people is the source of emotional health. «A Conversation among Five Travelers Concerning Life's True Happiness»; «Fables and Aphorisms» were famous his philosophical works. He spent the period from 1745 to 1750 in Hungary and is thought to have traveled elsewhere in Europe during this period as well. In
1750 he returned to Ukraine where he taught poetics in Pereyaslav from 1750–1751. For most of the period from 1753 to 1759 Skovoroda was a tutor in the family of a landowner in Kovrai. From 1759 to 1769, with interruptions, he taught such subjects as poetry, syntax, Greek, and ethics at the Kharkiv Collegium. After an attack on his course on ethics in 1769 he decided to abandon teaching. Skovoroda was known as a composer of liturgical music, as well as a number of songs to his own texts. Of the latter, several have passed into the realm of Ukrainian folk music. Many of his philosophical songs known as «Skovorodynivski psalmy» were often encountered in the repertoire of blind itinerant folk musicians known as kobzars. He was described as a proficient player on the flute, torban and kobza. Historiography of this period was full of many interesting works. Theodosius Safonovych underlined that each person should know and tell about the history of family and Motherland. «Synopsis» was brief text-book in history, which had a lot of re editions. «Cossack Chronicles» described the history of Liberation war: «Samovydt-ysya» (by Roman Rakushka Romanovsky), Chronicles by Hryhorii Hrabianka, and Samyiло Velychko. Researchers of 18th century devoted their works to different periods of Ukrainian history: in 1730s «Brief Description of Small Russia» and in 1770s Stefan Lukomsky «Historical Collection» were published. Memoirs and diaries of famous Cossacks were good source of information. Son of hetman Danylo Apostle published «The Diary» (1722–1727) in French language. Jakob Markovych, Cossack General treasures also issued his «Diary» (1735–1740). Hryhorii Skovoroda (1722–1794) 52 Russia realized imperial policy in Ukrainian lands. Ukrainian administrator Alexander Bezbodor'ko, one of private secretaries of Queen Catherine II, provided such policy here. Some political factors influenced on the development of Ukrainian culture: 1) Existence of Ukrainian state (Hetmanshchyna); 2) Cossack officers got privileged position in society; 3) Widespread of Ukrainian ethnic territory, especially to the South and North East (Slobozhanshchyna); 4) Integration of Ukrainian lands in Russian empire. Decline of Hetmanshchyna stopped successful development of Ukrainian culture. In 1775 Catherine II defeated Zaporizhian Sich and the major part of Ukraine became semi-colony of Russian empire. Russian and Austrian empires provided the policy directed on the leveling of Ukrainian national identity. Schools and printing were closed. It was forbidden to use Ukrainian language. Instead of that Russian, Polish, German and Hungarian languages were provided. In 18th century Orthodox Church lost autonomy. Intellectual elite and artists migrated to Russia. It was the additional barrier for national cultural consolidation of Ukrainian people. In conclusion, we should underline that in the second half of 17th–18th centuries Ukraine became one of the centers of education and science in East Europe, and Ukrainian scientific potential helped to spread knowledge in Russia. Cultural context of Baroque development in Ukraine was very specific. National character was formed under the influence of Cossack knight's ideal. It added outlook aesthetic originality to Ukrainian Baroque. Decline of Cossack state caused the decadence of the style. The Baroque was a period of artistic style that used exaggerated motion and clear, easily interpreted detail to produce drama, tension, exuberance, and grandeur in sculpture, painting, architecture, literature, dance and music. The style began around 1600 in Rome, Italy and spread to the most states of Europe. Outlook foundations of Baroque were formed as a result of Reformation and heliocentric theory of Nickolas Copernicus. Ukrainian Baroque combined traditions of national folk art and characteristics of European Baroque ones. European variant of this style was oriented onto court aristocratic art, but Ukrainian one was more democratic, oriented to all stratum of society. Because of that in opposition of excessive virtuosity and sensory extremes of Italian Baroque, tragic dramatism of and pompousness of Spanish one, mysticism of German, and refined decoration of French ones, in Ukraine this style was imbued by heroic pathos and solemn assertion of the ideal of the Light. Baroque became the universal artistic trend spread in all fields of arts: poetry, fine arts, music, and theatre. Strengthening of cultural contacts with neighbouring states, achievements in sphere of science, education, and arts led to the establishment of Ukrainians in the international arena. Because of that Ivan Mazepa became the attractive figure for his contemporaries and philosophers, scientists and artists of
subsequent periods: Voltaire, George G. Byron, Juliusz Slowacki, Alexander Pushkin, and Franz Liszt. Ukrainian songs were popular and great composers (Ludwig van Beethoven, Karl M. Weber, and Alexander Alyab'ev) created instrumental variations of it. So, Baroque was European artistic phenomenon, and Ukraine was equal partner of other states in the development of this style. It was a bright flash in the development of Ukrainian culture. Drama was a favourite kind of literature in late 17th – the first half of 18th century. It was formed under the influence of Polish traditions, religious Christmas and Easter mysteries. Miracles (dramas about lives of Saints), moralities (allegorical plays of instructive content), historical dramas, tragedies, comedies, and tragicomedies (synthetic genre combined elements of tragedy and comedy) were also popular at that time. Teachers of poetry wrote plays, and students were the actors. School drama had allegoric character with main symbolic characters reflected Faith, Hope, Love, Human Nature, God's idea, Conscience, Wisdom, Blessedness, etc. Dialogues had written by solemn philosophic metaphorical language. Ukrainian musical culture of the second half of 17th–18th centuries developed traditions of previous periods. We should mention kobza and Pandora players, and lirnyks. They sang songs and Dumas, which were popular among people and elite. Russian Queen Elizabeth (reigned 1741–1761) liked Ukrainian music and singing a lot. She even had choir and some Ukrainian musicians in Petersburg. In 1742 Hryhorii Skovoroda was a singer of that choir. In Hlukhiv special school for singers was opened in 1738. It became the center of musical arts. There was a nice choir and orchestra in Kyiv collegiums. There were guilds of singers in Ukraine. Ukrainian composers created music for vocal performances (for 4, 8, and even 12 voices). Ukrainian composer and educator Mykola Dylets'ky was prominent theorist of music. He was sure that musical education had to be a part of general education of human being. He underlined that music influenced on the emotional-aesthetic world of person. Mykola Dylets'ky was the author of the first text-book of music in Slavic countries. The second half of 18th century was «the golden age» of Ukrainian music. This was the period of classical sacred music (composers: Maxym Berezovsky, Artemii Vedel' and Dmitry Bortnyansky). At the same time there were many achievements in the development of secular musical genres: opera, symphony, concerto, sonatas, and romance. So, literature, theatre and music of the second half of 17th–18th centuries developed in the context of European Baroque culture with national traditions. Baroque style in Ukraine had the brightest manifestations in architecture: plastic forms, bright and dark walls, decorative details, raised ornaments, etc. Active building started in Kyiv, Central and Left Bank Ukraine. Many new churches, cathedrals, monasteries, educational enterprises, houses of Cossack foremen were built at that time. All these buildings help to understand Ukrainian way of life. For example, Lysohub houses in Sednev. Exactly these were the elite variant of buildings. Plan of the house reminded «khata for two masters». Utwalls were decorated with the help of architectural plastic. Regimental office Chernihiv Lyzohub house in Sednev 54 Among the most outstanding architects in Ukraine we should mention Stephen Kovnir and Ivan Hryhorovych-Barsky. Stephen Kovnir (1695–1786) Kovnir Palace in Klovska Square in Kyiv, Trinity Church in Kutaivska pusty'n not far from Kyiv, Anthony and Theodosius Pechers'ki Church in Vasylkiv, and a belltower in Far Caves at the territory of Kyiv Pechersk monastery. This bell-tower was the best examples of Ukrainian Baroque of Hryhorovych-Barsky (1713–1785) designed many buildings: Shroud Church and Church of Mykola Naberezhny in Kyiv, Church of the Ntivity of the Virgin in Kozelets', Cyril Monastery in Zolotonosha, etc. Foreign architects Johann Gottfried Schadel from Germany and Bartolomeo Rastrelli from Italy designed in Ukrainian Baroque style. Johann Gottfried Schadel (1680–1752) was the author of the best buildings in this style: Old Kyiv Mohyla Academic Building, Assumption Cathedral in Kyiv Pechersk Monastery, Bell Tower of St. Sophia Cathedral, and Zaborovsky Gates. Original and unique structures of Italian architect Bartolomeo Rastrelli (1700–1771). According to his projects St. Andrew Church and Mariinsky Palace were built in Kyiv. Mariinsky Palace presented the architectural and landscape ensembles of Baroque style. Up to nowadays Baroque wooden churches had preserved. They were high multi-storied buildings with complicated and dynamic forms. The best example of such cult building is Trinity Cathedral in Novomoskovsk (Dniepropetrovsk region). It had been built without any nail by national master Jakym Pohribnyak in 1772–1781. In West Ukrainian lands monumental architecture of this period developed under the influence of Catholic culture and Polish Baroque. Among the most famous buildings in West European Baroque and Rococo styles at the territory of
West Ukraine we should mention: Dominican Church (architects Jan de Witte and Martin Urbanic), St. George's Cathedral (Baroque Rococo style, architect Bernard Meretin, 1744–1760), Town Hall in Buchach (Rococo style, Bernard Meretin, 1751), and Pochaiv Lavra (Polish architect Gottfried Hoffmann reconstructed some buildings between 1771–1791). Painting of the Baroque is a special page of Ukrainian culture. It developed under the influence of European and Ukrainian folk arts. Like in previous periods monumental and easel painting developed. Monumental painting of that period was connected with decoration of cult buildings. Frescoes and iconostasis of Kyiv-Pechersk lavra, St. Sophia and St. Mykhailo's Cathedrals were the best examples of Baroque monumental painting. Alimpii Halyk was the master, who painted many buildings of Kyiv-Pechersk lavra. Wall painting in wooden churches was the original phenomenon of Ukrainian culture without analogues. Icon painting was the dominant trend in easel painting. Ivan Rutkovych (unknown date of birth – 1708) and Yov Kondzelevych (1667–1740) painters from Zhovkva created a lot of iconostasis in many churches of Western Ukraine. Colouring of their icons was composed, fine and full of harmony. The highest level iconostasis’ painting reached in 18th century. It was a component of Ukrainian Baroque style. Iconostasis combined some kinds of arts: painting, decorative sculpture and architecture. Mixture of bright painting with exquisite carvings, dynamic movement of architectural details were the main characteristic features of this style. Iconostasis of Saviour Transfiguration Church in Velyki Sorochyntsi was the best example of Baroque ones. Figures reflected the dynamic movements of human body. Beauty was connected with spiritual desire. From the second half of the 17th century genre of portrait started to spread from the Western Ukraine to the Central and Left-Bank Ukraine. Portraits of outstanding people (princes, hetmans and tzars), decorated the walls of cathedrals, monasteries and lavras. In Assumption Cathedral of Kyiv-Pechersk monastery there was such portrait gallery. Bohdan Khmelnytsky was the favourite character of portrait painters of 17th – 18th centuries. As a model for them there was the Hetman's portrait engraving created by Dutch artist Wilhelm Hondius in 1651. Ceremonial portrait was very popular genre of painting in 18th century. Its function was presentation of a person in beauty and significance. Ukrainian portrait painters presented ideal variant of a person. The best example of such portrait was otaman Danylo Yefremov. Nice finery, position, expressive gestures, and family emblem were the required signs of the ceremonial portrait. At the same time painters presented individual features of hero. Portraits of Basil Hamaliya and Semen Sulyma were the excellent portraits this genre. Iconostasis of Kyiv-Pechersk lavra St. Sophia and St. Mykhailo Cathedrals Zhovkva iconostasis Iconostasis of Saviour Transfiguration Church in Velyki Sorochyntsi B. Khmelnytsky Portrait. Engraving 57 Genre of folk painting was very popular from the 17th up to the first half of 19th centuries. Cossack Mamai (Cossack bandurist) pictures there were nearly in each Ukrainian house. Painters put his image in chests, doors, walls, and even hives. Composition of the majority of pictures was mostly the same: the Cossack was sitting under the oak tree playing in bandura or kobza. His horse was walking nearby, his saber, rifle or pistol, and tobacco pipe were next to him. Sometimes there were sad of fun humouristic inscriptions in such pictures. Cossack Mamai embodied the ideal of national hero: beautiful, strong, brave, wise, and ironical. Sculpture played an important role in Baroque arts. It was widely used for the decoration of facades and interiors of architectural buildings. In Ukraine sculpture was developed better in Western part than in East. Johann Pinzel' was the outstanding sculptor, who decorated St. George's Cathedral in Lviv and Town Hall in Buchach. Dynamic, variability, and the expression were the characteristic features of his sculptural compositions. J. Pinzel's creative manner influenced on the development of sculpture in Galicia and abroad. In Central and Left Bank Ukraine decorative sculpture was under the influence of folk arts. Sculpture was closely connected with carving. In Ukrainian churches, cathedrals and monasteries there were many variants of complicated wooden decoration of iconostasis and walls. In conclusion we should underline that the second half of 17th century was the «golden age» of Ukrainian culture. It was the period of Cossack Baroque. The culmination there was in Ivan Mazepa time. Later, Ukrainian lands were incorporated to Russian empire and policy of Russification started. Classicism started to form like a dominative tendency in culture. So, classicism was the trend in European literature and arts of 17th – early 19th centuries. There were some characteristic features of classicism: orientation on the examples of Ancient Greece and Rome (classic examples); rationalism, striving to build arts at the rational basis; strict
regulation and rules for the theatre: «law of three unities» (action, time, and place); compulsory following of canonical rules in written creativity (hero should perform public duties, division of characters into positive and negative, proportion in all parts of play, harmony of composition, etc.); hierarchy and division of genres into «serious», «high» (tragedy, epic, novel, elegy, and idyll) and «low», «entertainments» (travestied poem, comedy, fable, and Semen Sulyma Danylo Yefremov Basil Hamaliya Cossack Mamai (Cossack bandurist) pictures 58 epigram); taking into account of tastes and demands of noble stratum to increase artistic creativity over daily routine. Classical language had to be clear and pure, aphoristic, conceptual, at the basis of «the theory of three styles». Classicism in Ukraine was spreading in 17th–18th centuries in school dramas, oriented on Antique and Renaissance heritage. Classicism in Ukraine did not have the chance to develop like a strict system, and «low genres» were more popular. Some of classical tendencies we can find in tradicomicedy «Volodymyr» by Theophan Prokopovych, poetries of Ivan Neckrashevych, Russian language poetries of Basil Kapnist and Ivan Maksymovych, and poem «Aeneid» by Ivan Kotlyarevsky. Palace of Hetman Kyrilo (Cyril) Rozumovsky in Pochep was the oldest classical building in Ukraine. Olekii (Aleksii) Yanovsky built it according to the project of French architect J.B. Vallin de la Mothe. Saviour's Transfiguration Cathedral in Novhorod Siverskyi (architect Giakomo Quarenghi) was one of the best buildings of 18th century. In visual arts classicism manifested in works of Russian artists of Ukrainian origin Dmytro (Dmitriy) Levtsky and Volodymyr (Vladimir) Borovykovsky. Dmytro (Dmitriy) Levtsky (n.1735, Kyiv – 1822, Petersburg) was the outstanding portraitist and painter. His father was famous engraver of Baroque period in Poltava region Hryhorii Levtsky Nos. In students' days Dmytro Levtsky helped his father in making graphics in books edited by Kyiv Pechersk lavra. In 1758 he entered Petersburg Academy of Arts and became a student of Olekii (Aleksey) Antropov. In 1763 Levtsky was a fashionable portraitist in Petersburg. His collection of Smolny pupils was real masterpiece of portraits. In 1764 he started independent artistic practice in Moscow. 1764 p. Dmytro (Dmitriy Levtsky headed the portrait class in Petersborg Academy of Fine Arts. He painted many famous people of that time. In Geneva Museum there is a portrait of Denis Diderot (philosopher encyclopedist) painted by Dmyro Levtsky (Denis Diderot recognized this portrait the best one). There was another famous artist originated from Ukraine – Volodymyr (Vladimir) Borovykovsky. He was born in Myrhorod in 1757. His father was a skillful icon painter. By the end of 1780-s Volodymyr Borovykovsky moved to Petersburg. His early works were connected Saviour's Transfiguration Cathedral in Novhorod-Siversky (Chernihiv region) Palace of Hetman Kyrilo Rozumovsky in Pochep (Chernihiv region) The title page of «Aeneid» by Ivan Kotlyarevsky 59 Portrait of Denis Diderot by Levtsky Portrait of Cathrine Arsenyeva (1796) Portrait of Mariya Lopukhina (1797) Servants Liza and Dasha Servant Chrystyna Winter by Borovykovsky with traditions of Ukrainian painting of 18th century. His miniatures and portraits (especially female ones: Catherine Arsenyeva (1796) and Mariya Lopukhina (1797))) were the most famous. Some of the pictures were painted in sentimentalism style. In these portraits, lonely female figures full of elegiac mood were painted in a state of dreamy abstraction at the rural background. The last period of his creativity was connected with sacral thematic. He participated in the painting of iconostasis of many cult buildings in Russia and Ukraine: Kazan' Cathedral and Trinity Cathedral of Alexander Nevsky Lavra in Petersburg, Shroud Church in Chernihiv, etc. Late period of his work was coincided with the Patriotic war of 1812. Volodymyr (Vladimir) Borovykovsky in portraits of tried to reflect nobility, dignity and heroic character of people. From time to time V. Borovykovsky painted the portraits of ordinary people: servants Liza and Dasha, Chrystyna, and allegoric image of the winter. V.Borovykovsky created about 200 portraits and many icons. His works we can find in many museums of Russia and Ukraine.

8. Materials activating of students during the lecture:

1. What are the main features of Cossack Baroque? What is the main difference between European and Ukrainian Baroque?
2. Why Cossack Mamay image was so popular among Ukrainian people?
3. Which contribution made Ivan Mazepa to Ukrainian culture?
9. Material for self-preparation students for lecture

**Problematic issues and tests by topic**

1. Which principles were the main points of Cossack way of life and thinking?
2. What were the main points of Hryhorii Skovoroda philosophy?
3. What are the characteristic features of ceremonial portrait?

**Literature:**


*Methodical recommendation prepared by Semergey N.V.*