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UKRAINE: PAST, PRESENT, FUTURE

TEXTBOOK

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The book «Ukraine: Past, Present, Future» is for people who want to know everything about Ukraine. There are 7 chapters in the textbook: Geographical position (geography, climate & population), Political system (executive, legislature, judiciary, economy), History of Ukraine (Kievan Rus, struggling for independence, independence), Religion (church, festivals & rites, celebrated families of Ukraine), Education & science, Cultural life in Ukraine (literature, music, theatre, cinema, painting), Sport life (Ukrainian famous sportsmen, youth organizations in Ukraine). The book is the first attempt to summarize the information on Ukraine. There are texts devoted to wide range of issues about Ukraine, the past and present situations in the state and its perspectives in the future. Variety of topics will force the improvement of English language and wide the range of interests and mental outlook of people – what is very important nowadays.

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## ПЕРЕДМОВА

В посібник включено тексти, що висвітлюють широке коло питань стосовно минулого України, сучасного стану справ в державі та її перспектив. Різноманітність тематики має сприяти не тільки удосконаленню англійської мови, але й розширенню світогляду студентів та підвищенню їх інтелектуального рівня, що особливо важливо в наш час.

В *першому розділі* мова йде про географічне положення, природні ресурси, клімат, флору й фауну України, а також дана характеристика населення країни і української діаспори.

У *другому розділі* можливо прочитати загальну інформацію про структуру населення, видатних вчених, мову, розвиток освіти й науки в Україні. Зокрема, розповідається про історію виникнення братських шкіл і найстаріших вищих учбових закладів країни, про нові тенденції в сучасній освіті, про пріоритетні напрямки розвитку науки, про видатних вчених, що прославили Україну в усьому світі.

В *третьому розділі* мова йде про державний устрій України, її гімн, герб, прапор та про зовнішньополітичну діяльність. Особливу увагу приділено висвітленню міжнародної співпраці нашої держави з англomовними країнами. До цього розділу включено тексти про впливову політичну силу держави – «четверту владу» – засоби масової інформації.

Розвиток промисловості, сільського господарства, транспорту в Україні, економічні реформи останніх років та різні аспекти зовнішньоекономічної діяльності нашої держави висвітлюються в текстах *четвертого розділу* підручника.

*П'ятий розділ* присвячено найбільш знаменним подіям в історії нашої країни, а саме, формуванню держави – Київської Русі – та її боротьбі із зовнішніми ворогами, утворенню Запорізької Січі й козацтва та їх ролі в історії всієї Європи, українським народно-визвольним рухам (Гайдамаччина), боротьбі за незалежність в XIX і на початку XX століть і, нарешті, утворенню незалежної Української держави. Значна кількість текстів присвячена видатним історичним особистостям – українським князям Олегу, Ігорю, Святославу, Ользі, Володимирі Великому, Ярославу Мудрому, гетьманам Дмитру Байді-Вишневецькому і Богдану Хмельницькому, вченим і політикам Михайлу Драгоманову і Михайлу Грушевському та ін.

До *шостого розділу* включено тексти з історії релігії в Україні (часи язичництва, прийняття християнства, Брестська унія, роль церкви в сучасному житті), про видатних релігійних діячів – Антонія Печерського, митрополита Петра Могилу, про церковні й світські свята, про народні українські звичаї, пісні, танці, одяг, ремесла тощо.

*Сьомий розділ* присвячено культурному життю України, а саме, висвітлюється історія становлення і сучасний стан української літератури, музики, живопису, театру і кіно, розповідається про творчість видатних письменників, поетів, композиторів, співаків, акторів, режисерів, діячів образотворчого мистецтва.

Про спортивні досягнення українців, молодіжні організації та про заходи по соціальному захисту населення в Україні можна довідатися з *восьмого розділу* посібника.

У *дев'ятому розділі* можливо прочитати про структуру країни, значні міста та регіони.

# CHAPTER I. GEOGRAPHICAL SURVEY

## UNIT I. GEOGRAPHICAL POSITION OF UKRAINE



### INTRODUCTION

Ukraine occupies a central position in Europe (the geographic centre of Europe lies near the town of Riakhiv in the Transcarpathian region). Ukraine is bordered by Belarus in the north, the Russian Federation in the east and northeast, Poland in the northwest, Slovakia on the west, and Hungary, Romania and Moldavia in the southwest. In the south Ukraine is washed by the Black Sea and the Sea of Azove. The total length of the frontiers is 6,500 kilometres, including 1,050 kilometres of sea frontiers.

The area of Ukraine is 60,300 sq. km. The longest distances: north-south – 893 km.; west-east – 1316 km. The territory of Ukraine is mainly flat. The chief physico-geographical zones are mixed deciduous leaf and conifer forests, forest-steppes and steppe.

The Carpathian Mountains (highest point: Mt. Hoverlia, 2,061 m) extend to the westernmost part of the country, while the Crimean Mountains (highest point: Mt. Roman-Kosh, 1,545 m) rise in the southernmost end. Ukraine's climate is temperate and subtropical in the extreme south. Nature has showered Ukraine with unique places for rest and recreation. The Carpathian Mountains are great for hiking and climbing, as are the Crimean Mountains. Health resorts are a popular attraction in both mountain regions.

In the nature preserves of Polissia one can hear black-cocks sing and catch meter-long eels (Lake Svitiaz). Impressive Scythian stone babas (grandmothers) guard the tranquillity of the prehistoric steppe with its virgin fescue-feather-grass at Askania Nova, a unique nature reserve dedicated to the study and preservation of the virgin steppe. The Crimean Black Sea beaches and health spas are frequented by millions of tourists every year. The capital of Ukraine is Kiev. A new state, Ukraine, appeared on the world political map in 1991. Ukraine is in an ideal geographical position for the development of its resources, lying between 44 and 52 latitude north, on the same latitude as the USA, Britain, China and Japan.

In the north of Ukraine there are forests, in the west – the Carpathian Mountains, in the eastern and central Ukraine – black-soil steppe lands.



We can admire picturesque slopes of the green Carpathians and the Crimean hills, the green forests of Poltava, Chernihiv and Kiev, the endless steppes of Kherson, Mickolayiv and Odessa. It is really the land of woods, lakes and rivers. The main territory of Ukraine is flat, but 5% of it makes up mountains.

The major rivers are the Dnipro, the Dnister, the Bug, the Donets and others.

Ukraine's proximity to the Black Sea and the presence of large navigable rivers running through its territory has promoted the development of trade and culture.

The Black Sea is not only a means of communication with Transcaucasia and Turkey but also with the rest of the world through the Mediterranean Sea. Ukraine also has on the Danube, and this gives it access to European countries. Through the Siversky Donets it has access to the Don. The geographical position of Ukraine is very favourable for the development of its industry and agriculture.

Typical representatives of the Ukrainian fauna are hare, fox, squirrel, bear, wolf, and goat. Among the trees growing in the Ukrainian territory are birch, pine, oak, and fir-tree.

The Carpathians are situated in Europe and stretch through Hungary, Poland, and Romania, including Ukraine. They are divided into the West Carpathians, East and South ones. The highest point of the Ukrainian Carpathians is Hoverla – 2,061 m above the sea level. They are covered with beautiful forests and woods; there are meadows here, which are called as «polonyna».

The Crimean Mountains stretch for about 150 km along the coast of the Black Sea. The highest point of them is the mountain Roman-Kosh – 1545 m above the sea level. The Crimea is a peninsula located in the south of Ukraine and is washed by the Black Sea and the Sea of Azov. The population of Ukraine is about 48 mln. (46% male and 54% female; density: 87 persons per 1 km<sup>2</sup>). Ukraine is inhabited by representatives of 128 nations, nationalities and ethnic groups.

The capital of Ukraine is Kiev. It stretches on the high hills along the Dnipro, rivalling the oldest and most charming cities of Europe. Ukraine's other big cities are Kharkiv, Dnipropetrovsk, Odessa, L'viv etc. The largest Crimean towns are Simferopol, Sevastopol, Kertch, Yevpatoriya, Yalta and Feodosiya.



## RELIEF

The total area of Ukraine is 603,700 sq km (233,100 sq mi). The country extends 1,316 km (818 mi) east to west and 893 km (555 mi) north to south. Much of the country is a rolling upland plain, with the highest elevations in the western half of the country and the south-eastern Donets region. A lowland region of wooded bogs and swamps, called the Polesye (the Pripet Marshes), is located in northern Ukraine, although much of this region has been drained and cleared for agriculture.

Low-lying plains are found in southern Ukraine in the lower Dnipro (Dnipro) River Basin and the Black Sea coastal region. Ukraine's coastline, including Crimea, extends 2,780 km (1,730 mi). Ukraine consists almost entirely of level plains at an average elevation of 574 ft (175 metres) above sea level.

The country occupies the south-western portion of the East European Plain. In central Ukraine is the Dnipro Lowland, which is flat in the west and gently rolling in the east. To the south another lowland extends along the shores of the Black Sea and Sea of Azov; its level surface, broken only by low rises and shallow depressions, slopes gradually toward the Black Sea.

This lowland continues in the Crimean Peninsula as the North Crimean Lowland.

The peninsula - a large protrusion into the Black Sea - is connected to the mainland by the Perekop Isthmus. Mountainous areas such as the Ukrainian Carpathians and Crimean Mountains occur only on the country's borders and account for barely 5 % of its area. The Carpathian Mountains in the extreme west and the Crimean Mountains in the southern end of Crimea take up about 5% of Ukraine's territory. Mount Hoverla in the Carpathians is the country's highest peak at 2,061 m (6,762 ft).

The Ukrainian landscape nevertheless has some diversity, and its plains are broken by highlands--running in a continuous belt from northwest to southeast - as well as by lowlands. The rolling plain of the Dnipro Upland, which lies between the middle reaches of the Dnipro and Southern (Pivdenny) Buh rivers in west-central Ukraine, is the largest highland area; it is broken up by many river valleys, ravines, and gorges, some more than 1,000 ft deep. On the west the Dnipro Upland is abutted by the rugged Volyn-Podilsk Upland, which rises to 1,549 ft at its highest point, Mount Kamula. In extreme western Ukraine, the parallel ranges of the Carpathian Mountains - one of the most picturesque areas in the country - extend for more than 150 mi (240 km). The mountains range in height from about 2,000 to 6,500 ft, rising to 6,762 ft (2,061 metres) at Mount Hoverla, the highest point in the country.

In the northern part of Ukraine lie the Pryp'yat Marshes (Polissya), which are crossed by numerous river valleys. The northeastern and southeastern portions of Ukraine are occupied by low uplands rarely reaching an elevation of 1,000 ft. The Crimean Mountains form the southern coast of the Crimean Peninsula, the belt of land between the Black Sea and the Sea of Azov. Mount Roman-Kosh, at 5,069 ft (1545 m), is the Crimean Mountains' highest point. Except for this one mountainous coast, the shores of the Black Sea and Sea of Azov are low and are characterised by narrow, sandy spits of land that jut out into the water; one of these, the Arabat Spit, is about 75 mi long but averages less than 5 mi in width.



## WATER SOURCES



The southern coast of Ukraine is bordered by the Black Sea and the Sea of Azov.

The Black Sea has a surface area of 423,000 km<sup>2</sup>. Its depth is 2,000 m.

In the northwest, however, the sea is only 30-60 m. deep. The important ports of Odesa, Kherson, Mykolaiv and Sevastopol lie on the Black Sea. Animal life is limited. Among the best-known fish are sturgeon, goby, mullet, plaice and such typically Black Sea fish as horse mackerel and scomber. The Sea of Azov is much less picturesque. Syvash Bay with bitter and very salty waters forms part of the sea. There are wonderful sandy beaches on its northern coast and it is rich in fish life. In the winter the Sea of Azov freezes over. It is small, and the world's shallowest sea, its average depth being 5-7m.

Rivers are the principal part of Ukraine's water resources. Ukraine has a wealth of rivers. More than a 100 of them are longer than 100 km. The largest rivers are the Dnipro, Dniester, Danube, Southern Buh, Siversky Donets and Tysa. Most of Ukraine's rivers belong to the Black and Azov Sea basins.

The Western Buh (and a few others) empty into the Baltic Sea. Ukraine's rivers are predominantly flat, with winding channels. They glide slowly through wide valleys.

Rivers flowing off the Carpathian and Crimean Mountains are narrow, rapid and shallow. There are few rivers in the southern regions of Ukraine. Rivers and other water resources (reservoirs, lakes, ponds) play an important role in water supply, and are used as sources of energy. Navigable rivers are important for transport. The source of the Dnipro River is in the Valdai Plateau in Smolensk Province (Russia); it flows into the Black Sea. It is 2,285 km. long. It is Europe's third largest river (after the Volga and the Danube). The Dnipro's largest tributaries are the Prypiat and Desna.

The Dnipro, Europe's third largest river, flows through central Ukraine and forms the country's main river network. More than half of the country's rivers belong to this system. The Dnipro is Ukraine's longest river, measuring about 980 km (about 610 mi) in length within the country's borders.

Other major rivers are the Dniester (known as the Dniester in Ukraine), the Bug (Buh), and the Southern Bug (Pivdenny Buh) in the west, and the Donets in the east.

The Dnipro River has its source in the Valdai Plateau in Smolensk Province and flows into the Black Sea. It is 2285 km long. In size it is Europe's third-largest river (after the Volga and Danube).

The Dnipro's largest tributaries are the Pryp'yat and Desna. Another major river is the Dniester. Originating in the Carpathian Mountains, it flows along the border of Ukraine and Moldova, emptying into the Black Sea. It floods not only in spring, but also in summer after heavy rainfalls. Its largest tributaries are the Stryi and Zbruch. The Danube passes through Ukraine in its lower reaches. It is an important water route linking Ukraine with many European countries. The largest of the Danube's tributaries are the Tysa and Prut. The Danube (Dunay) forms part of Ukraine's border with Romania in the extreme southwest. Except for the Bug, which flows northward into the Wisla in Poland, all of Ukraine's major rivers flow southward and empty into the Black Sea or the Sea of Azov. Ukraine has more than 3,000 small lakes that cover about 3 % of its territory. Rivers are the principle part of Ukraine's water resources.



Throughout Ukraine, there are over 3,000 lakes. Most of them are located in Polissia, the Black Sea lowlands and in Crimea. The largest freshwater lakes are Lake Yalpuh (220 km<sup>2</sup>) in the Danube flood plain and Lake Svitiaz in Polissia (27 km<sup>2</sup>). Ukraine has insufficient water supplies.

The scarcest water resources are in southeastern Ukraine in the industrial centre. Large cities such as Kharkiv, Lviv and Kryvyi Rih have no local sources of water supply. Thus, a system of canals has been dug from reservoirs along the Dnipro to provide needed water to the arid regions. About 22,000 dams have been constructed in Ukraine for flow regulation, hydropower, irrigation, and fishery purposes.

The largest ones, with a total capacity of 18.5 km<sup>3</sup> and a total surface water area of 6,888 km<sup>2</sup>, are located on the Dnepr: the Kremenchutskie (2,252 km<sup>2</sup>), the Kachowskie (2,155 km<sup>2</sup>), the Kiiivskie (922 km<sup>2</sup>), the Dnieprodierzhinskie (567 km<sup>2</sup>), the Zaporoskie (410 km<sup>2</sup>), and the Kaniowskie (582 km<sup>2</sup>). They are used for hydropower production, for supplying electricity to the main cities and industrial centers; for flood protection; and for storing irrigation water. The gross theoretical hydropower potential is estimated at 45,000 gigawatt hours per year (GWh/year), about 40% of which would be economically feasible.

The hydropower installed capacity is estimated at 4.5 gigawatts (GW), generating 9% of the total electricity production. Irrigation in Ukraine has a long tradition, particularly in Crimea, where it dates back to the early centuries of the modern era. Major irrigation development also took place in the Middle Ages, during the Tatar Empire (13-14th centuries), and again in the 19th century, when it expanded from Crimea to the steppes in the south of the country. Large irrigation schemes were built in the 1930s in eastern Soviet Ukraine, as part of the 'electrification of the socialist state' project. In 1967, the area equipped for irrigation was estimated at 667,000 ha. The irrigation potential has been estimated at 5.5 mln. ha.

The most suitable areas for irrigation development, from a technical and economic point of view, are: the coastal plain along the Black Sea coast between Odessa & the Danube Delta; the area between Odessa and the Southern Bug valley; central Crimea; and the coastal areas along the Sea of Azov.



## MINERAL RESOURCES

Ukraine is very rich in mineral resources. It contains iron and manganese, ores, natural gas, salt, sulphur, graphite, flux limestone. Ukraine also has deposits of oil, bauxite, ilmenite, as well as black coal.

Mineral resources can be classified into three main groups: fuels, metals and non-metals.

Fuels include deposits of black and brown coal, natural gas and peat. The reserves of black coal are concentrated in two basins: The Donets and L'viv-Volynian Basins, deposits of brown coal are to be found in many places on the Right Bank. They form the large Dnipro Brown Coal Basin.

The western provinces of Ukraine contain small deposits of brown coal. Brown coal is used as local fuel for power stations, factories and plants, also in household heating.

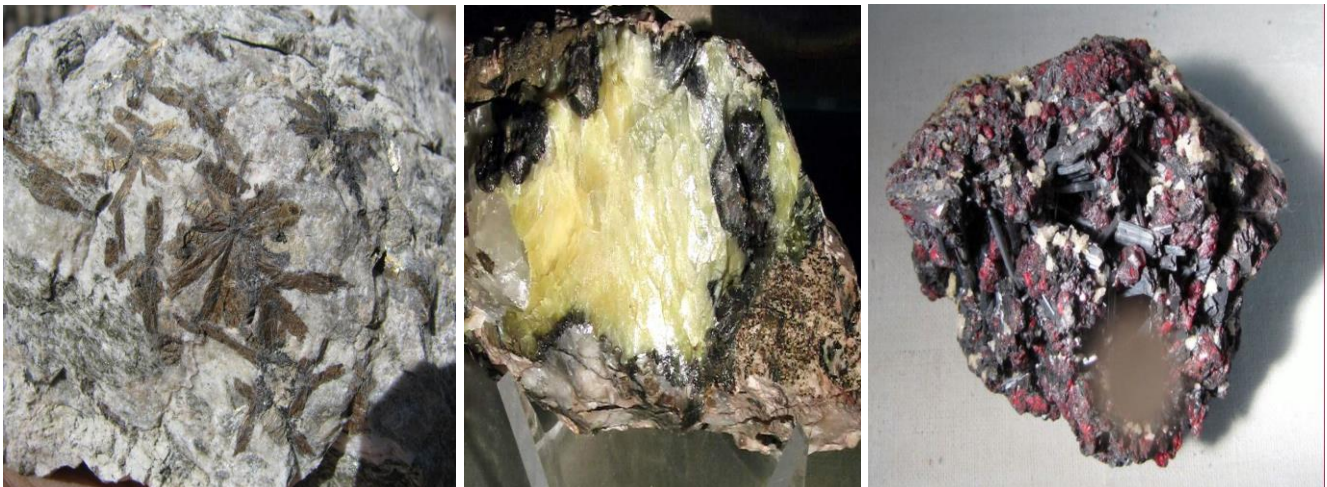
Three oil and natural gas regions have been discovered in Ukraine: The Subcarpathian, Dnipro-Donets and Black Sea regions. The most promising deposit of oil in Western Ukraine is the Dolyna field. In the Dnipro-Donets Region the largest gas fields are Kharldv Province. Gas deposits have been also discovered in Sumy, Poltava and Dnipropetrovsk provinces. The Black Sea Region encompasses the southern part of Zaporizhzhya and Kherson provinces as well as the northern part of the Crimea.

Peat has been used in Ukraine for a long time. Its extraction has been greatly increased and it is important local fuel in industry: it is also widely used as bedding for livestock and as an organic fertiliser. The greatest deposits of peat are in Polissya, but it is also to be found in marshy river valleys. Ukraine is rich in deposits of iron, manganese, mercury, titanium and other ores. The deposits of iron ore are one of the largest in the world. They are concentrated in Kryvy Rih, Kerch, Kremenchuk and Bilozerka.

Ukraine is one of the richest places in the world for reserves of manganese ore, which is used in the manufacture of high-quality steel. Several deposits are located within Dnipropetrovsk and Zaporizhzhya provinces. Titanium is important in the space, chemical, atomic and other areas. It has been discovered in Dnipropetrovsk Province. Mercury is obtained from cinnabar, the largest deposit being the Mykytivsky field in Donetsk Province. Ukraine has inexhaustible reserves of raw material for the production of the metallic magnesium, which is obtained from the rich brine of Syvash Bay. Ukraine has also deposits of bauxite, nickel, cadmium, bismuth, arsenic and antimony.

Ukraine's depths are rich in non-metallic minerals, which are widely used in the national economy.

The important ones among them are rock and potassium salts, sulphur, fire clay and building materials. The largest deposits of rock salt are centred in the Donbas and in Solotvyno in Transcarpathia, Subcarpathia has deposits of potassium salts (Kalush) and the largest deposit of native sulphur (Rozdolske). The main deposit of fire clay is in the Donbas (Chasovoyarsk). Large reserves of red and grey granite, chalk, marl are also found in Ukraine. There are many curative mineral waters in Ukraine.





## WATER RESOURCES

### DNIPRO

Ukrainian Dnipro, Russian Dnepr, Byelorussian Dnepro, ancient (Greek) Borysthenes, river of Europe, the third longest after the Volga and Danube. It is 1,367 mi (2,200 km) in length and drains an area of about 195,000 mi<sup>2</sup> (505,000 km<sup>2</sup>). The Dnipro rises at an altitude of about 720 ft (220 m) in a small peat bog on the southern slope of the Valdai Hills of Russia, about 150 miles west of Moscow, and flows in a generally southerly direction through western Russia, Belarus, and Ukraine to the Black Sea.

For the first 300 miles, it passes through the Smolensk oblast (province) of Russia, first to the south and then to the west; near Orsha it turns south once more and for the next 370 mi flows through Belarus. Finally, it flows through Ukrainian territory: south to Kiev, southeast from Kiev to Dnipropetrovsk, and then south-southwest to the Black Sea. The Dnipro watershed includes the Volyn-Podilsk Upland, the Byelarussian Ridge, the Valdai Hills, the Central Russian Upland, and the Smolensk-Moscow Upland.

The centre of the basin consists of broad lowlands. Within the forest area and to some extent within the forest steppe area; on the steppe it is covered with loess. In some places, where the basin borders upon the basins of the Bug and the Western Dvina rivers, there is a flat swampy area.

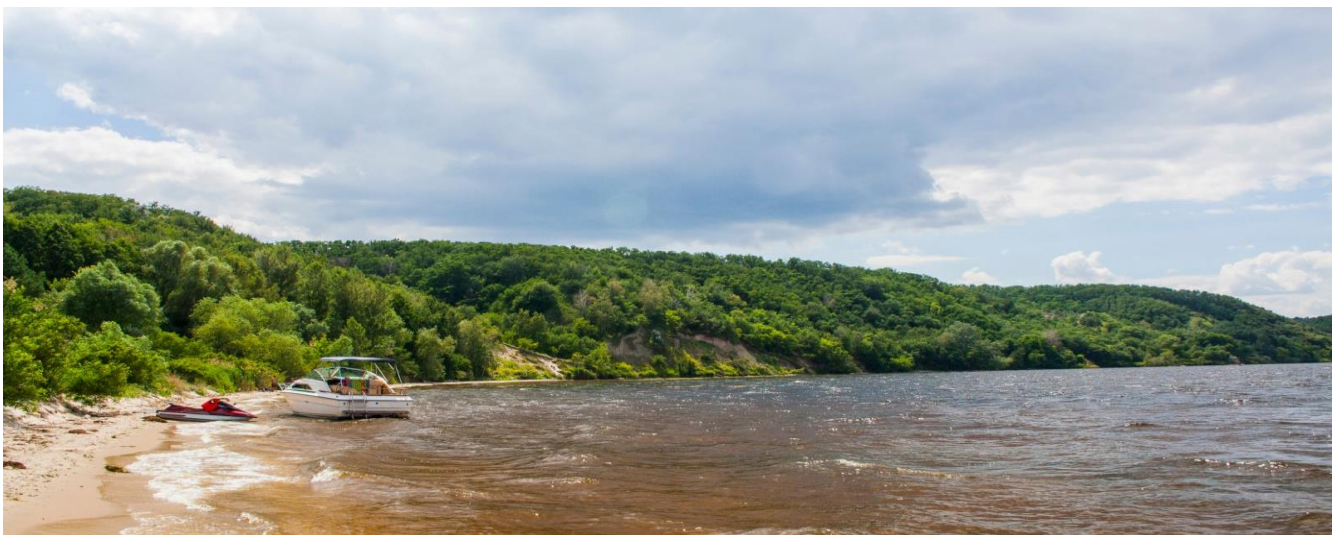
This facilitated the cutting of connecting water routes from the Dnipro to neighbouring rivers even in ancient times. At the end of the 18th century and the beginning of the 19th, the Dnipro was connected to the Baltic Sea by several canals: the Dnipro-Bug Canal, running by way of the Pryp'yat, Bug, and Vistula rivers; the Ahinski Canal by way of the Pryp'yat and the Neman; and the Byarezina water system by way of the Byarezina and the Western Dvina. These canals later became obsolete.

#### ***Exercise 1. Make the sentences true.***

1. Mineral resources are classified into fuels, metals and gas. 2. The reserves of black coal are found in the Dnipro and the Donetsk Basins. 3. The richest deposit of oil in Eastern Ukraine is the Dolyna field. 4. The largest gas fields are in the Crimea. 5. Peat is found only in Polissya. 6. The deposits of mercury are one of the largest in the world. 7. Titanium is important in the space, atomic and agriculture areas. 8. The Donbas is rich in potassium salt. 9. Subcarpathia has the largest deposits of fire clay. 10. There are no reserves of granite in Ukraine.

#### ***Exercise 2. Add some information, make up a small report, and give a talk in class.***

#### ***Exercise 3. Analyze the information and use it in practice.***



## PRYP'YAT MARSHES

Ukrainian Polissya is a vast, waterlogged region of Eastern Europe, the largest swamp of the European continent. The Pryp'yat Marshes occupy southern Belarus and northern Ukraine. They lie in the thickly forested basin of the Pryp'yat River (a major tributary of the Dniro) and are bounded on the north by the Byelarusian Ridge and on the south by the Volyn-Podilsk and Dniro uplands.

The marshes cover an area of approximately 104,000 square miles (270,000 km<sup>2</sup>).

The distinctive natural traits of the Pryp'yat Marshes are a wide development of saturated sandy lowlands, intersected by a dense network of rivers with weakly cut riverbeds and wide flood lands; and a prevalence of pine forests amid the wide expanse of low-lying bogs and marshes. The region experiences a warm temperate climate. The average annual precipitation reaches 22-26 inches (550-650 mm) and exceeds evaporation, giving sufficient--and in some places quite abundant--moisture.

Combined with an abundance of subsoil waters and their proximity to the surface, a virtually unique soil saturation and associated bogging down of the surface are thus produced.

The Pryp'yat River, called Strumen, is a tributary of the Dniro River. It is 480 mi (775 km) long and drains an area of 44,150 mi<sup>2</sup> (114,300 km<sup>2</sup>). Numerous tributaries of the Pryp'yat (including the Stokhid, Styr, Horyn [Goryn], Ubort, Yaselda, and Ptich rivers) course down into the swamps from the surrounding highlands, carrying in large amounts of water.

In the spring, when snowmelt occurs, the region's rivers overflow their low banks and intensify the saturation of the land. Huge marshes are developed along the course of the Pryp'yat itself, while the middle of the river is marked by the soggy expanses of the Pinsk Marshes. The numerous lakes that dot the landscape are in various stages of choking up into additional bogs. About one-third of the region is forested, consisting of pine, birch, alder, oak, aspen, white spruce, and hornbeam.

The region has thus supported -- where conditions permit -- a diversified lumbering industry. Elk, lynx, wolf, fox, wild boar, roe, beaver, badger, and weasel are to be seen and are sometimes hunted.

A host of birds, including black grouse, orioles, hazel grouse, woodpeckers, owls, blue tits, and ducks, inhabit the forests and marshlands. These, too, are hunted. Human intervention is most evident, however, in the sections of the region that are being developed and transformed into agricultural lands, where rye, barley, wheat, flax, hemp, potatoes, a variety of vegetables, and fodder grasses are cultivated.

Land reclamation projects were first initiated in 1872 by a state-sponsored "western expedition for the drainage of swamps" led by I.I. Zhilinsky. A vast amount of land reclamation has taken place during the 20th century. A complex series of measures for achieving this formidable goal was under way during the late 20th century. They included the regulation of water drainage and the construction of reservoirs on the rivers, the regulation of river channels, and the clearing of undesirable vegetative cover.



## DRAINAGE & SOILS

Almost all the major rivers in Ukraine flow northwest to southeast through the plains to empty into the Black Sea and Sea of Azov. The Dnipro River, with its hydroelectric dams, huge reservoirs, and many tributaries, dominates the entire central part of Ukraine. Of the total course of the Dnipro, 609 mi are in Ukraine, making it by far the longest river in the country, of which it drains more than half. Like the Dnipro, the Southern Buh, with its major tributary, the Inhul, flows into the Black Sea.

To the west and southwest, partly draining Ukrainian territory, the Dniester also flows into the Black Sea; among its numerous tributaries, the largest in Ukraine are the Stry and the Zbruch.

The middle courses of the Donets River, a tributary of the Don, flows through southeastern Ukraine and is an important source of water for the Donets Basin. The Danube River flows along the southwestern frontier of Ukraine. The rivers are most important as a water supply, and for this purpose, a series of canals has been built, such as the Donets-Donets Basin, the Dnipro-Kryvy Rih, and the North Crimea.

Several of the larger rivers are navigable, including the Dnipro, Danube, Dniester, Pryp'yat, Donets, and Southern Buh (in its lower course). Dams and hydroelectric plants are situated on all the larger rivers.

Ukraine has a few natural lakes, all of them small and most of them scattered over the river flood plains. One of the largest is Lake Svityaz, 11 square miles in area, in the northwest. Small saltwater lakes occur in the Black Sea Lowland and in the Crimea. Larger saline lakes occur along the coast.

Known as limans, these bodies of water form at the mouths of rivers or ephemeral streams and are blocked off by sandbars from the sea. Some artificial lakes have been formed, the largest of which are reservoirs at hydroelectric dams. The reservoir of the hydroelectric station on the Dnipro upstream from Kremenchuk is the largest. The Kakhovka, Dnipro, Dniprodzerzhynsk, Kaniv, and Kiev reservoirs make up the rest of the Dnipro cascade. Smaller reservoirs are located on the Dniester and Southern Buh rivers and on tributaries of the Donets River. Small reservoirs for water supply are found in the Donets and Kryvy Rih basins, near Kharkiv and other industrial cities. Almost 3 % of Ukraine is marshland, primarily in the northern river valleys and in the lower reaches of the Dnipro, Danube, and other rivers.

Underground water is exceptionally important for municipal needs and agriculture, especially in three large artesian basins: The Volyn-Podilsk, the Dnipro, and the Black Sea.

From north-west to south-east the soils of Ukraine may be divided into three major aggregations: a zone of sandy podzolised soils (a podzol soil is one having an acidic surface of forest humus, a light grey zone of leaching beneath it, and a bottom layer of accumulation), a central belt consisting of the extremely fertile Ukrainian chernozems (black-earth soils), in the south-east a zone of chestnut and salinised soils near the Black Sea. The podzolised soils occupy about one-fifth of the country's area, mostly in the north and northwest. These soils were formed by the extension of post-glacial forests into regions of grassy steppe; most such soils may be farmed, although they require the addition of nutrients leached by the podzolising process to obtain good harvests. The chernozems of central Ukraine are among the most fertile soils in the world, occupying about two-thirds of the country's area.

These soils may be divided into three broad groups: in the north a belt of the so-called deep chernozems (the most fertile; about five ft thick and rich in humus); south and east of the former, a zone of prairie, or ordinary, chernozems, which are equally rich in humus but only about three ft thick; and the southernmost belt, which is even thinner and has still less humus.

Interspersed in various uplands and along the northern and western perim of the deep chernozems are mixed grey forest and podzolised black-earth soils, which together occupy much of Ukraine's remaining area. All these soils are very fertile when sufficient water is available. Their intensive cultivation, especially on steep slopes, has led to widespread soil erosion, however.



## UNIT II. CLIMATE & FLORA & FAUNA

### CLIMATE OF UKRAINE

The climate of Ukraine is determined by its geographical location. Ukraine's territory lies in the temperate belt. In general, the country's climate is temperately continental, being subtropical only on the southern coast of the Crimea. The differences in climate are caused by many factors: the latitude, relief, altitude and proximity to seas and oceans.

The climate varies not only from north to south, but also from the north-west to the south-east as the warm damp air masses moving from the north-western Atlantic weaken and become drier.

A characteristic feature of the climate is an increase in its continental nature from west to east.

A feature of Ukraine's climate is the considerable fluctuation in weather conditions from year to year. Alongside very wet years there can be droughts, whose effect increase to the south and east.

There are frequent oscillations in weather in the regions of the Crimean and Carpathian Mountains.

Most of Ukraine has four distinct seasons and a moderate, continental climate, with cold winters and warm summers. The Crimean coast, however, has a Mediterranean climate, with mild, wet winters and hot, dry summers. In eastern Ukraine, air masses from the steppes of Central Asia often make summers warmer and winters colder.

The average temperature in Kiev is  $-6^{\circ}\text{C}$  ( $21^{\circ}\text{F}$ ) in January and  $20^{\circ}\text{C}$  ( $69^{\circ}\text{F}$ ) in July.

Precipitation in Ukraine averages 500 mm (20 in) per year, with considerable regional variation; levels are highest in the Carpathians and lowest on the Black Sea coast.

For most of the country, rainfall tends to be most frequent in the summer months. Ukraine's climate is generally favourable for agriculture and tourism, especially in Crimea.

The average yearly temperature in Ukraine varies between  $+5.5^{\circ}\text{C}$ ,  $+7^{\circ}\text{C}$  ( $42$ ,  $44.5^{\circ}\text{F}$ ) in the north and  $+11$ ,  $+13^{\circ}\text{C}$  ( $52$ ,  $55.5^{\circ}\text{F}$ ) in the south. The coldest month is January, with a record low  $-42^{\circ}\text{C}$  ( $-44^{\circ}\text{F}$ ). The warmest month is July with a record high of  $40^{\circ}\text{C}$  ( $104^{\circ}\text{F}$ ). Precipitation (rain, snow and other forms of moisture) ranges from about 30 inches (76 cm) a year in the north to about 9 inches (23 cm) in the south. The highest rainfall is the Carpathian and Crimean Mountains (31.5 to 63 inches).

On the southern coast of the Crimea the climate is subtropical Mediterranean, inasmuch as the Crimean Mountains obstruct the movement of cold Arctic air to the coast.

These climatic features have contributed to the creation of one of the best resort areas in Ukraine.

#### **Exercise 1. Make the choice.**

1. Ukraine lies in the tropical / temperate belt. 2. Crimean climate is subtropical / tropical. 3. The differences in climate are caused by the proximity to seas / mountains. 4. The continental nature of the climate increases from west/north to east/south. 5. There is / is no considerable fluctuation in weather conditions in Ukraine. 6. The coldest month is February / January. 7. The warmest month is July / August. 8. The highest rainfall is in the lowlands / highlands. 9. Climate of thought/idea changes very often. 10. The current economic climate/atmosphere plays an important role in society.

#### **Exercise 2. Make up some dialogues from the information above.**

#### **Exercise 3. Render the main idea of the information.**

## UKRAINE: FLORA & FAUNA

The area of natural vegetation occupies about 30% of Ukraine's territory, of which 14% is forested, 3% is haylands, 8% swampland. Most forests and timber reserves are in the Carpathians and Polissya.

Ukraine his mostly coniferous and deciduous trees (pine, oak, fir, beech & birch).

Plantations of valuable species (oak & beech) are increasing, while plantations of little-used trees such as hornbeam and aspen are diminishing. The wealth of the forest includes not only timber, but also berries, mushrooms and medicinal herbs. The animal world of Ukraine is diverse, with hundreds of species of mammals and birds. Predators include wolf, fox, badger, marten; hoofed animals include roe, deer, wild pig, and elk; there is beaver, jerboa, marmot, hamster and fieldmouse.

Characteristic of the birds are the sparrow, titmouse, grouse, owl and partridge. Certain fur animals (nutria, mink, silver-black fox, muskrat) introduced into Ukraine have acclimatised well. In the rivers, lakes and reservoirs there are perch, bream, pikeperch, pike and carp. Characteristic of Polissya are the pine, oak, birch, aspen, maple and linden with alder and willow predominating. Animals here include the wolf, wildpig, elk, lynx, marten, beaver, polecat, racoon and bear with birds as black, hazel and wood goose.

The Forest-Steppe zone contains the oak, elm, hornbeam, black poplar, willow, ash and pine. The animals include squirrels, forest martens, foxes, hares and roes. In the past the steppes were covered in natural grasses. Now they are under cultivation. Virgin steppe remains only in nature reserves.

In the Carpathians, the vegetation is located in zones according to attitude. Up to 1200 m we find mixed forests with beech, hornbeam, platan, fir and oak. Higher fir trees are widespread, above 1500 m spread the alpine plateaux, on which grow grasses and low scrub, especially the creeping pine. In spring the plateaux are abloom with saffron, primrose, snowdrop and edelweiss.

The animal life of the Carpathians is unique. Here one finds deer, brown bears, wild cats and pigs, ermines and black squirrels. Bird-life includes stone thrushes, golden eagles and black woodpeckers.

The Crimean Mountains vegetation is very diverse. In the coastal strip low-growing forests of oak and juniper grow. Thickets of arid-loving scrub and grassy vegetation are very widespread. The upper strip of Southern Crimean Coast is covered in forest, mostly beech with hornbeam, pear and maple.

The principle tree species in the Crimean Mountains is the oak. The upper flat parts are treeless rocky plateaux covered in grassy vegetation. In late April snowdrops, crocuses and other flowers come into bloom here. In May, these meadows are a multicoloured carpet of flowers, with splashes of bright-red peonies and blue cornflower. The parks of Southern Coast contain cypresses, palms, magnolias, platans, laurels. Near Yalta are the Nikitsky Botanical Gardens containing trees, bushes and grasses from all over the world. The animal world of this region is distinct from the other zones. Birds and animals have survived here which are rare or extinct in other places. Such birds include the carrion eagle, black griffons, owls; reptiles include the gecko and others. We can also find noble deer, roe, wild pigeon, small weasel, white-tailed eagle, mountain linnets, blue stone thrushes etcentury The animal life includes many animals from southern countries: badges, fox; there are many lizards and smoke snakes.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity		
	Fauna	Where	Score
1.			

## WILDLIFE OF UKRAINE

Wildlife of Ukraine includes its diverse fauna and flora. The reported fauna includes forty-five thousand species including the areas of the Black Sea and the Sea of Azov. Protected areas consist of 33 Ramsar sites covering an area of 7,446.51 km<sup>2</sup> (2,875.11 mi<sup>2</sup>).

Biosphere nature reserves and three national parks are all part of the GEF projects portfolio of conservation of biodiversity in the Danube Delta. Their vegetation pattern is Mixed Forest area, Forest-Steppe area, Steppe area, Ukrainian Carpathian Mountains and Crimean Mountains. Some of the protected areas which were reserves or parks are subsumed under the biosphere reserves.

The isolated or abandoned zone of the Chernobyl nuclear power station disaster around the city of Chernobyl, while evacuated of all human habitation, has an abundance of wildlife, which are reported to be multiplying in numbers. However, reports indicate that birdbrains are 5% smaller size in size, and the insect and spider population is in decline. A synopsis of Ukraine's faunal and flora history was noted in Stephen Rudnicki's *Ukraine, the Land and Its People: An Introduction to Its Geography* (1912): "Ukraine has a much more varied plant and animal geography than the proper Russian territory, despite the latter's much greater extent. In Ukraine, the borders of three main divisions of plant-geography of Europe meet – the Mediterranean division, the steppe region, and the forest region, with their transition regions. Besides, we meet in Ukraine three mountain regions – the Carpathian.

In respect to flora, Ukraine possesses only a few endemic species. To be sure the great ice period covered only comparatively small areas of Ukraine with its glacier, but the polar flora undoubtedly prevailed in the entire country at that time. After the withdrawal of the glacier, steppes first appeared in its place, which then, especially in the Northwest, were forced to make room for a forest flora that had immigrated from Central Europe and Siberia. Hence, despite the considerable area of Ukraine, so few endemic species. Since those primeval days, only a very few natural changes have occurred in the vegetation of Ukraine.

However, man, through his cultural activity, has wrought many changes in the plant-world of the country." Ukraine's climate influences the country's distinctive forest stands. Deciduous make up 52% with the balance being coniferous. The most densely forested area of Ukraine is in the northwest in Polisia where pine, oak, and birch are the main tree species. In the north-central area, where the forest-steppe belt is located, the main species are oak, pine, hornbeam. In the southeast area, the steppe-belt is situated, oak and pine are the main species.

Mountainous areas are characterized by three different zones: lower slopes contain mixed forests, higher elevations contain pine forests, and the highest altitudes contain alpine meadows.

In the Carpathian Mountains, beech, oak, and spruce are the main tree types, while in the Crimean Mountains, beech and oak form the largest numbers. Along the Crimean peninsular coast, the vegetation is characterized by deciduous and evergreen plants.

There are 45,000 faunal species reported. mammal species number about 108, birds number about 400 species, there are 21 species of reptiles, fish number about 170, and amphibians number 17 species. There are about 35,000 invertebrates, which include species of insects.

The Carpathian and the Crimea region are the dominant habitats of endemic species. Some of the faunal taxon reported by Animal Diversity web are the European ground squirrel, European bison, European shag, steppe polecat and Eurasian elk. A wide variety of birds are found in Ukraine, those reported including game birds, nighthawks, raptors, song birds, swifts, waders, and waterfowl. Some of the bird species noted are black grouse, hazel grouse, gull, owl, and partridges, while duck, stork, and wild goose, which are migratory. The total number of migratory birds is reported as 100 species.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

## NATURE RESERVES

Conservation effort is through 33 Ramsar Wetlands of International Importance, which cover an area of 7,446.51 square kilometres, three biosphere reserves and three national parks.

The conservation of the biological heritage of the country is given high priority, and considerable effort is expended on it. Ukraine's first nature reserve, Askaniya-Nova, began as a private wildlife refuge in 1875. The Ukrainian government designated it a national park in 1919 and redesignated it a reserve in 1921. This reserve, occupying about 27,400 acres, protects a portion of virgin steppe. Some 40 different mammals, including the onager and Przewalski's horse, have been introduced as part of a successful program of breeding endangered species; even ostriches have been successfully introduced.

Ukraine has several large game reserves. Among the other important reserves is the Black Sea Nature Reserve (established 1927; area 90,400 acres), including protected areas of the sea. It is among the most visited reserves in Ukraine, the attractions including many species of waterfowl, and is the only breeding ground in Ukraine of the gull. The Danube Water Meadows (Plavni) reserve (36,600 acres) was established in 1981 for the scientific study and protection of the Danube River's tidewater biota. The Ukrainian Steppe reserve is discontinuous, comprising three separate sections, each of which preserves a special type of steppe: The Mykhayliv (virgin meadow steppe), The Khomutovsky (chernozem, or black-earth, steppe). The Kamyani Mohyly (a stony steppe).

Other reserves in Ukraine protect segments of the forest-steppe woodland, the marshes and forests of the Polissya, and sites of mountains and the rock coast in the Crimea.

Among the nature reserves established under the UNESCO World Network of Biosphere Reserves, the three reserves are the Danubian Biosphere Reserve covering the Lower Danube-Kyliiske Mouth, the Black Sea Biosphere Reserve covering a portion of the Black Sea – Tendrivska Bay and Yagorlytska Bay, the Crimea Nature Reserve in a portion of the Karkinit'skaya and Dzharlygatskaya Bays.

The national parks are the Azovo-Syvaskyi National Nature Park, the "Meotida" and the Azovo-Syvaskyi National Nature Park.

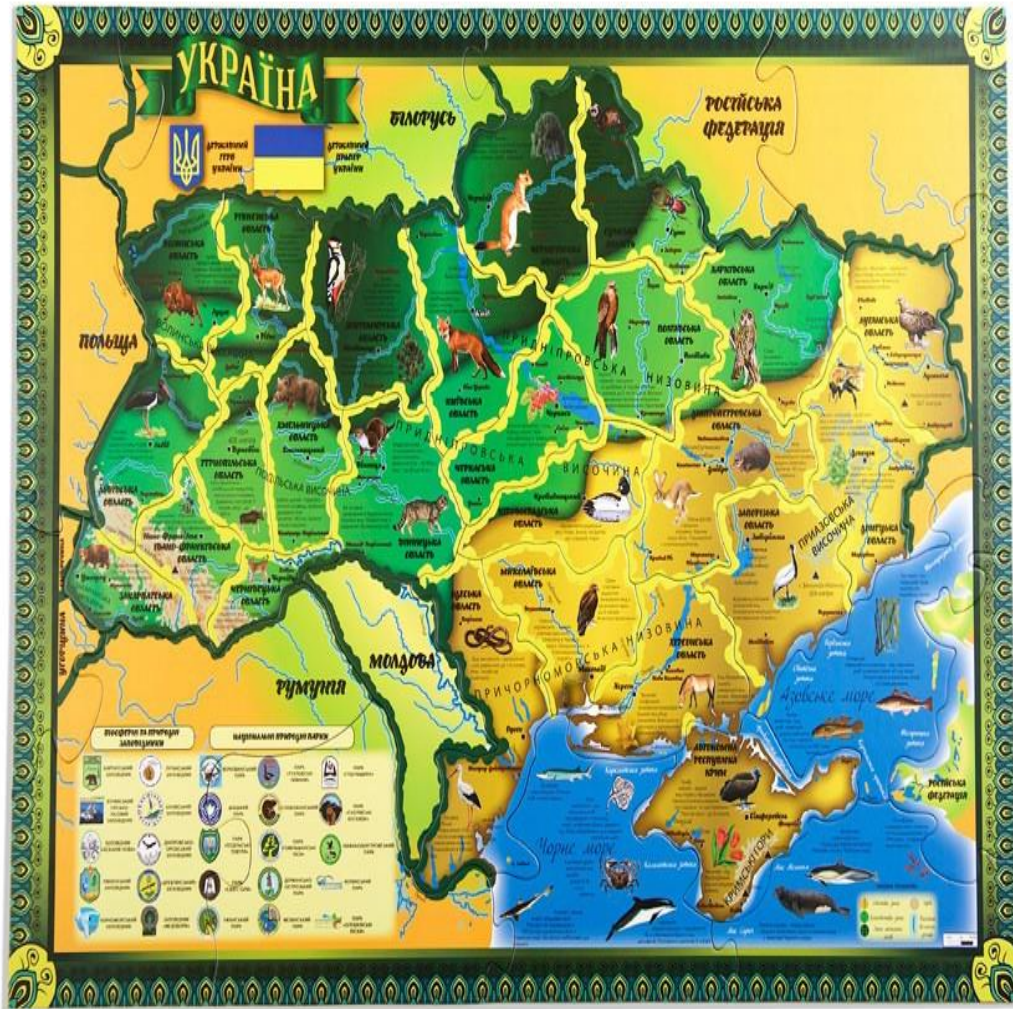
**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Answer the questions.**

1. What area does Ukraine cover?
2. What countries does Ukraine border with in the west?
3. What countries lie on the same latitude with Ukraine?
4. What river gives Ukraine access to European countries?
5. What regions occupy great areas of Ukraine?
6. Where does the Dniro Plateau lie?
7. What is the highest peak of the Carpathians?
8. What kind of area is called "polonyna"?
9. How high are the Crimean Mountains?
10. What metals are found in Ukraine?
11. Where are the reserves of black coal concentrated?
12. Where is brown coal used?
13. What are the three oil and natural gas regions of Ukraine?
14. What metals is Ukraine rich in?
15. Where has titanium been discovered?
16. What non-metallic minerals are widely used in the national economy?
17. How deep is the Black Sea?
18. How many lakes are there in Ukraine?
19. What fur animals are characteristic of Ukraine?
20. What animals does the Forest-Steppe zone contain?
21. What plants are found in the Southern Coast?

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Reserve	When	Where	Score
1.				



Flora & fauna





## ASKANIA-NOVA BIOSPHERE RESERVE

Askania-Nova is a biosphere reserve (sanctuary) located in Kherson Oblast, Ukraine, within the dry Taurida steppe near Oleshky Sands. The reserve consists of a zoological park, a botanical (dendrological) garden, and an open territory of virgin steppes.

The nature reserve was established in 1898 by Friedrich-Jacob Eduardovych Falz-Fein (1863-1920) around the German colony of Askania-Nova, which only in 1890 became an organized settlement, Khutir.

In March 1919, Askania-Nova was confiscated from the Falz-Fein family by the Red Army as part of the state nationalization programme. The last owner refused to evacuate to Germany. She was Sofia-Louise Bohdanivna (Gottlieb) Knauff (1835-1919), the mother of Friedrich Falz-Fein. Her refusal resulted in her summary execution by two Red Army guardsmen who shot her for failing to surrender her estate in Khorly. On April 1, 1919, Askania-Nova was declared a People's Sanctuary Park by a decree of the Council of People's Commissars of the Ukrainian SSR; while on February 8, 1921, it was reorganized into a State Steppe Reserve of the Ukrainian SSR.

The main purposes of the reserve were to preserve and study the environment of the virgin steppe as well as possibly to acclimatize and study a larger number of animal and plant types.

Askania-Nova became a scientific-steppe station, a zoo-technical station with breeding farms, a phyto-technical station, and included various other scientific institutions. Notably, the zoo and botanical garden were greatly expanded. Part of the reserve included portions of steppe reserve, an acclimatization zoo, and an arboretum. From 1932 to 1956, the reserve was transformed into the All-Union scientific-research institute for the hybridization and acclimatization of animals of M. Ivanov.

It consisted of 12 departments (the botanical garden, steppe reserve steppe, zoo), 9 laboratories, conducting experimental farming, and 4 breeding centres for agricultural animals. The institute became the centre of scientific-researching works in the field of breed creation and the major hub for breeding farms. During both World War I and World War II, the reserve was devastated.

In 1983, Askania-Nova was reorganized into a biosphere reserve and the following year it was designated as the Soviet member of the World Network of Biosphere Reserves of UNESCO. After the fall of the Soviet Union, in 1993, Ukraine confirmed the status of the biosphere reserve Askania-Nova.

The reserve consists of the acclimatization zoo, arboretum (2.1 km<sup>2</sup>, or 518.9 acres), and virgin steppe sanctuary (110 km<sup>2</sup>, or 42.5 mi<sup>2</sup>), the last such area in Europe) and has total area of 825 km<sup>2</sup> (318.5 mi<sup>2</sup>). In addition to local species, it hosts ostriches, bison, antelopes, wild horses, llamas, zebras and many bird species. More than 200 species of foliaceous and coniferous plants were brought from different parts of the world and planted in the dendrologic garden during 1885-1902.

About 600 higher plants, 16 species of which were entered to the Red Data Book of Ukraine, have been preserved in their primary natural form. The reserve is known for a group of Przewalski's Horse, the largest group kept in captivity, living on area around 30 km<sup>2</sup> (11.5 mi<sup>2</sup>). The Turkmenian kulan has been reintroduced to the Askania-Nova reserve. The Askania-Nova wetland Great Chapli Depression is registered on the International list of Ramsar Convention and has an area of 4x6 km.

Part of the sanctuary include a small town and 6 villages with total population of 10,000 people (1997). There is no direct railroad station in the area and the sanctuary can be reached by bus.

In 2008, Askania was named one of Seven Natural Wonders of Ukraine.

The sanctuary is located in a relatively remote area. Its territory completely overlaps the Askania Nova municipality which beside its main town includes 5 small rural settlements and a separate rural municipality of Markeyevo consisting a former village of the same name.

**Exercise 1. Choose the keywords that best convey the gist of the information.**





**Friedrich Falz-Fein — a German who founded  
Askania-Nova Biosphere Reserve.**





## CHAPTER II. POPULATION

### UNIT I. GENERAL INFORMATION

#### INTRODUCTION

The population of Ukraine was estimated in 1998 at 50 mln. giving the country a population density of 83 persons per km<sup>2</sup> (215 per mi<sup>2</sup>). The most notable recent demographic trend has been a decline in population – with an estimated loss of nearly 1.2 mln. between 1990 and 1997 – due to death rates exceeding birth rates. Leading factors in the country's low fertility and high mortality rates are environmental pollution, poor diet, widespread smoking and alcoholism, and deteriorating medical care.

Some 71 % of the population lives in cities and towns. The largest cities in Ukraine are Kiev, the country's capital and economic, cultural, and educational centre; Kharkiv, noted for its engineering expertise, machinery plants, and educational institutions; Dnipropetrovs'k, a centre of metallurgical and aerospace industries; and Donetsk, known for mining and metallurgy.

Odesa (Odessa), on the Black Sea coast, is the country's largest seaport. Ethnic Groups and Languages Ethnic Ukrainians comprise 73 % of the population of Ukraine. Russians are the largest minority group at 22 % . Jews (considered both an ethnic and a religious group in Ukraine) and Belarusians each account for about 1 % of the total. Other numerically significant groups are Bulgarians, Poles, Hungarians, and Romanians. Since the end of World War II in 1945, the proportion of Russians nearly doubled, while the Jewish population declined by about half because of emigration.

Ethnic clashes are rare, although some tension exists in Crimea between Crimean Tatars and ethnic Russians. The Crimean Tatars, who were forcibly deported to Central Asia in 1944, are being allowed to resettle in Crimea. Of the 250,000 who have returned, about 100,000 still have inadequate housing and 70,000 have not yet received Ukrainian citizenship. The official language of the country is Ukrainian, which forms with Russian and Belarusian the eastern branch of the Slavic language subfamily of Indo-European languages. Russian also is widely used, especially in the cities.

**Religion.** During most of the Soviet period, the state imposed severe restrictions on religious activity, banned many churches, and persecuted religious leaders. Many believers, forced underground, continued to adhere to their faiths, however. Religious activity remained relatively strong in Ukraine, and it has greatly expanded since the collapse of the Soviet Union in 1991.

A majority of the population, or 67 % , adheres to Eastern Orthodoxy in alliance with the Ukrainian Orthodox Church or the Ukrainian Autocephalous (independent) Orthodox Church.

Until 1990, all of the country's Orthodox churches were part of the Ukrainian exarchate, which was subsidiary to the patriarchate (jurisdiction of the patriarch, or head) of the Russian Orthodox Church.

In 1992 the Ukrainian Orthodox Church split into two rival denominations when the Kievan patriarchate was formed, separating itself from the Moscow patriarchate. The autocephalous church, which was banned by the Soviet government in 1930, regained legal status in 1990.

Nearly 10 % of the population, based almost exclusively in western Ukraine, belongs to the Ukrainian Catholic (Uniate) Church, a church of the Byzantine rite. Banned in 1946, this church was officially revived in 1991. Other denominations include Roman Catholics of the Latin rite, Jews, Muslims, and Baptists.

The predominant religion in Ukraine is Eastern Orthodoxy, although in western Ukraine the Ukrainian Catholic faith prevails



**Education Literacy** is almost universal in Ukraine, and education is compulsory between the ages of 6 and 15. Ukraine's institutions of higher learning include many universities and a large number of specialized academies. The most prestigious is the University of Kiev (founded in 1834), located in the capital. L'viv State University (1784), located in L'viv, is the country's oldest university. In recent years' private schools and universities have appeared, most notably the Kiev-Mohyla Academy (1992), located in Kiev. The population of Ukraine is only slightly smaller than that of such western European countries as France, Italy, or the United Kingdom, but it is only one-third that of neighbouring Russia.

When Ukraine was part of the Soviet Union, a policy of Russian in-migration and Ukrainian out-migration was in effect, and ethnic Ukrainians' share of the population in Ukraine declined from 77 % in 1959 to 73 % in 1991.

Russians are the largest minority group, accounting for about two-tenths of the population. Other ethnic minorities of varying sizes are Belarusians, Moldavians, Greeks, Poles, Bulgarians, Jews, Tartars, and other. The highest population densities are found in the industrialized Donetsk basin and Dnipro Bend regions and in the agriculturally productive forest-steppe belt.

The 1991 Soviet census revealed Russians to be the largest minority, at 22 %. The remaining minorities, in 1991 making up about 5 % of the population, include Jews, Byelarussians, Moldovans, Bulgarians, Poles, Hungarians, and Romanians. The Crimean Tatars, who were forcibly deported to Uzbekistan and other Central Asian republics in 1944, began returning to the Crimea in large numbers in 1989 and now number about 250,000.

In addition, primary and secondary schools using Russian as the language of instruction still prevail in the Donets Basin and other areas with large Russian minorities. Ukrainian – belonging to the East Slavic language family that also includes Russian and Byelarussian – uses a form of the Cyrillic alphabet. Significant minorities speak Romanian, Polish, Byelarussian, Bulgarian, or Hungarian.

Most of Ukraine's population is urban. Close to 70% of people live in cities and towns. Ukraine has over 400 cities and 900 city-like townships. The highest population densities occur in south-eastern and south-central Ukraine, in the highly industrialised regions of the Donets Basin and the Dnipro Bend, which together contain more than one-third of the total urban population. The major cities in Ukraine are Kiev, Kharkiv, Dnipropetrovsk, Donetsk, Odessa, Zaporizhzhya, L'viv.

Of the rural population, more than half live in large villages (1,000 to 5,000 inhabitants), and most of these people are employed in a rural economy based on farming. The highest rural population densities are found in the wide belt of forest-steppe extending east west across central Ukraine, where the extremely fertile soils and balanced climatic conditions are most favourable for agriculture.

Villages vary greatly according to the region. In Polissya they are small, the houses mostly wooden.

In the forest-steppe region the villages are large and picturesque and the houses are usually built of stone and brick. In the steppe, villages are sparse, large, with population of 10-12000.

Most of houses are of abode or brick. In the mountainous Carpathians, villages are tiny. Houses are wooden. The face of the Ukrainian village has changed greatly. The whitewashed clay and thatch cottages of the past have given way to homes of brick roofed with tile or sheet iron.

**Exercise 1. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## THE DEMOGRAPHICS OF UKRAINE

The demographics of Ukraine include statistics on population growth, population density, ethnicity, education level, health, economic status, religious affiliations, and other aspects of the population of Ukraine. The data in this article are based on the 2001 Ukrainian census which is the most recent, and the State Statistics Committee of Ukraine. The next census is scheduled to take place in 2020.

The total population of 42,386,403 depicted here excludes the Autonomous Republic of Crimea and Sevastopol which were annexed by Russia in 2014. (The total population including those territories is 44,727,181). There were roughly four mln. Ukrainians at the end of the 17th century.

The western regions of Ukraine, west of Zbruch river, until 1939 for most of time were part of the Kingdom of Galicia and later the Polish Republic. The Crimean peninsula *changed hands* as well, in 1897 it was a part of the Taurida Governorate, but after the October Revolution became part of the Russian SFSR, and later was turned under the administration of the Ukrainian SSR.

The territory of *Budjak* (southern Bessarabia) became a part of the Ukrainian SSR in June 1940.

The censuses of 1926 through 1989 were taken in the Ukrainian SSR. The census of 1897 is taken with the correspondence to nine gubernias that included in the territory of today's Ukraine.

The census statistics of 1931 was estimated by the professor Zenon Kuzela (1882-1952) from Berlin. His calculations are as of 1 January 1931. This ethnographer is mentioned in the encyclopaedia of Ukraine as one of the sources only available due to lack of the official census.

The 2001 census was the first official census of the independent republic of Ukraine. Its data is given as on 1 January. In 2001, Ukraine recorded the lowest fertility rate ever recorded in Europe for an independent country: 1.08 child/woman. During this year, the number of children born was less than half of that born in 1987. Lower rates were recorded only in former East Germany, which registered 0.77 child/woman in 1994, as well as Taiwan (from 2008 to 2010), and both Hong Kong and Macau (from 2000 to 2010).

After neglect by the Kuchma administration, both the Yushchenko and the Yanukovych governments have made increasing the birth rate a priority. The population of Ukraine has undergone a major crisis since the 1990s. This is mainly because of the high death rate and a very low birth rate. The country's population is shrinking by over 150,000 people every year. However, things have changed a little since the year 2000. The birth rate, which was previously very low, has risen recently. The fertility rate, however, is low: 1.29 children born/woman. The death rate of almost 15 deaths/1000 persons is higher than the birth rate, which is almost 9.59 births/1000 population.

Demographic statistics according to the World Population Review.

- One birth every 1 minutes.
- One death every 48 seconds.
- Net loss of one person every 2 minutes.
- One net migrant every 26 minutes.

### **Ethnic groups**

Ukrainian 77.8%, Russian 17.3%, Belarusian 0.6%, Moldovan 0.5%, Crimean Tatar 0.5%, Bulgarian 0.4%, Hungarian 0.3%, Romanian 0.3%, Polish 0.3%, Jewish 0.2%, other 1.8% (2001 est.).

### **Languages**

Ukrainian (official) 67.5%, Russian (regional language) 29.6%, other (includes small Crimean Tatar-, Moldovan/Romanian-, and Hungarian-speaking minorities) 2.9% (2001 est.)

**Note:** in February 2018, the Constitutional Court ruled that 2012 language legislation entitling a language spoken by at least 10% of an oblast's population to be given the status of "regional language" – allowing for its use in courts, schools, and other government institutions – was unconstitutional, thus making the law invalid; Ukrainian remains the country's only official nationwide.

**Religions**

Orthodox (includes Ukrainian Autocephalous Orthodox (UAOC), Ukrainian Orthodox – Kiev Patriarchate (UOC-KP), Ukrainian Orthodox – Moscow Patriarchate (UOC-MP)), Ukrainian Greek Catholic, Roman Catholic, Protestant, Muslim, Jewish

**Note:** Ukraine's population is overwhelmingly Christian; the vast majority – up to two-thirds – identify themselves as Orthodox, but many do not specify a particular branch; the UOC-KP and the UOC-MP each represent less than a quarter of the country's population, the Ukrainian Greek Catholic Church accounts for 8-10%, and the UAOC accounts for 1-2% ; Muslim and Jewish adherents each compose less than 1% of the total population (2013 est.)

**Urbanization**

urban population: 69.4% of total population (2018);  
rate of urbanization: -0.33% annual rate of change (2015-20 est.).

**School life expectancy (primary to tertiary education)**

total: 15 years;  
male: 15 years;  
female: 16 years (2014).

**Unemployment, youth ages 15–24**

total: 22.4% Country comparison to the world: 56<sup>th</sup>;  
male: 22.7% ;  
female: 21.9% (2015 est.).

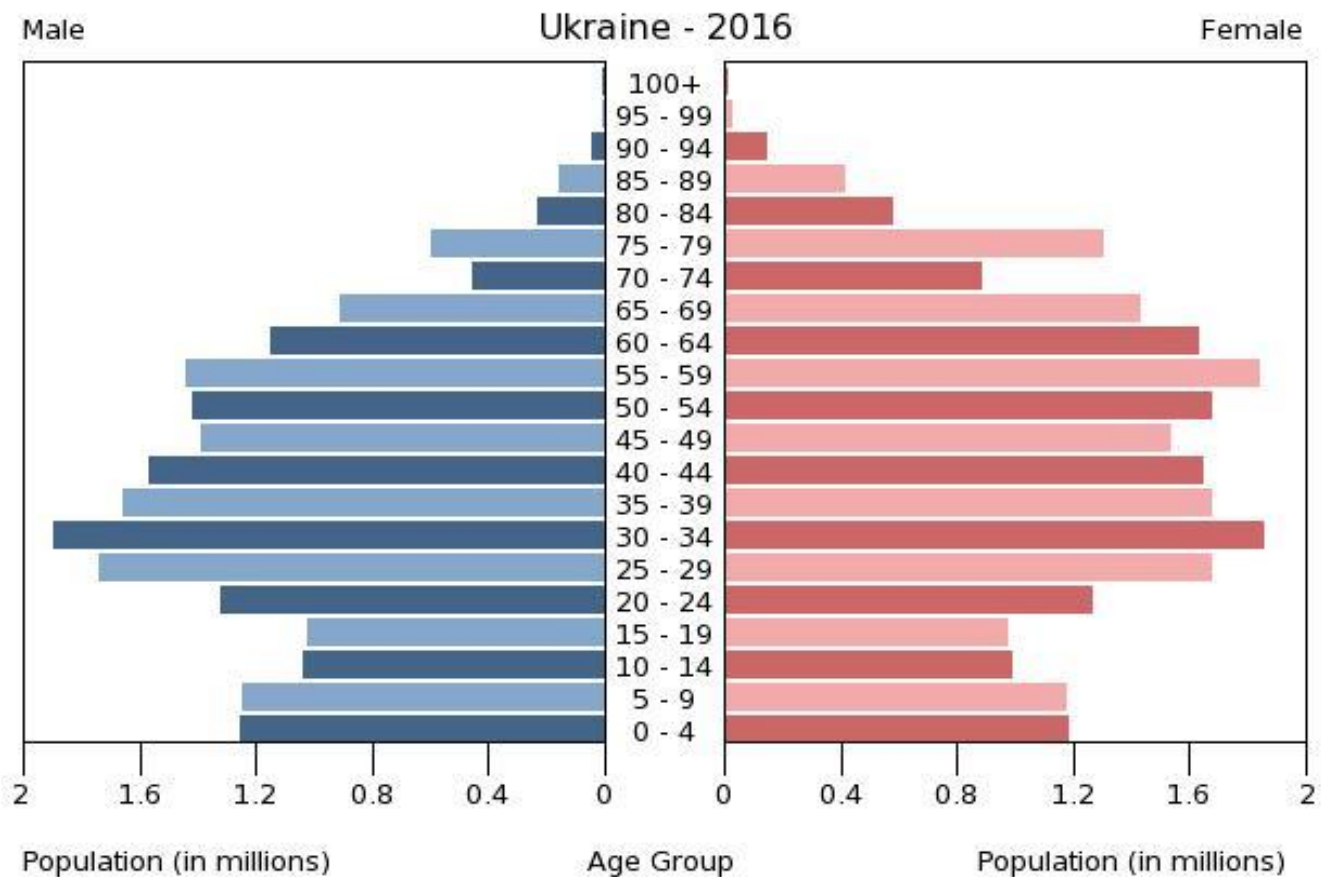
- The current population of **Ukraine** is **43,935,911** as of Friday, November 2, 2018, based on the latest United Nations estimates.
- Ukraine population is equivalent to **0.58%** of the total world population.
- Ukraine ranks number **33** in the list of countries (and dependencies) by population.
- The population density in Ukraine is 76 per Km<sup>2</sup> (197 people per mi<sup>2</sup>).
- The total **land** area is 579,320 Km<sup>2</sup> (223,677 sq. miles)
- **70.0 %** of the population is **urban** (30,799,199 people in 2018)
- The **median age** in Ukraine is **40.5 years**.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



**Exercise 4. Analyze the problems of migration in Ukraine.**

Ukraine is the major source of migrants in Russia and many of the member states of the European Union. During the 1990s and early 2000s, Ukraine's sputtering economy and political instability contributed to rising emigration, especially to nearby Russia, Poland and Hungary, but also to other States such as Italy, Portugal, Spain, Turkey, Israel, Russia and Canada. Although estimates vary, approximately two to three mln. Ukrainian citizens are currently working abroad, most of them illegally, in construction, service, housekeeping, and agriculture industries. Eastern Ukrainians are likely to immigrate to Russia while western Ukrainians are likely to move to the E.U.

Between 1991 and 2004, the government counted 2,537,400 individuals who emigrated; 1,897,500 moved to other post-Soviet states, and 639,900 moved to other, mainly Western, states.

By the early 2000s, Ukrainian embassies reported that 300,000 Ukrainian citizens were working in Poland, 200,000 in Italy, approximately 200,000 in the Czech Republic, 150,000 in Portugal, 100,000 in Spain, 35,000 in Turkey, 20,000 in the United States and small significant numbers in Austria, Belgium, France, Germany, Greece, Sweden, Switzerland and the UK. The largest number of Ukrainian workers abroad about 1 mln. are in the Russian Federation. Since 1992, 232,072 persons born in Ukraine have emigrated to the US. From the point of view of the economic impact on natives, more appropriate than the absolute numbers is the volume of immigration as a proportion of the native population.

Russia have the highest rate of Ukrainian emigrants as a proportion of the native population, while the much larger Italy has the largest absolute confirmed number of Ukrainian emigrants (leaving aside Poland, Portugal and the Czech Republic).

**Exercise 5. Read the text and pick up the essential details in the form of quick notes.**

## THE POPULATION AT LARGE

Ukrainian mentality was formed influenced by many factors: geographical location at the crossroads of the West and East, specific climatic conditions and complex, at times tragic historical destiny.

Since time immemorial, Ukrainians have been known as hardworking, thrifty, skilled farmers emotionally strongly affiliated to their native parts, good family men and devoted wives.

They are typically kind-hearted, friendly, hospitable and well wishing to both fellow citizens and foreigners; they are cautious yet inclined to romanticism and sentimentality. But come the time of ordeal, and they are determined. Resourceful, brave, ready for self-sacrifice. Among themselves, despite their inherent emotionalism, Ukrainians have always valued restraint, consideration and a realistic view of life. They have a very special sense of humour. They can be biting ironical. Theirs is a very rich imagination reflecting the surrounding realities in a colourful at times paradoxical way.

The population on both sides of the Carpathians is divided into three groups: the Lemkians, the Boykians, and the Hutsuls. Hutsuls is an ethnographic group of Ukrainian pastoral highlanders inhabiting the Hutsul region in the Carpathian Mountains. Archaeological evidence of human existence in the region dates back 100,000 years. Place-names in the region's valleys – Knyazdvir on the Prut River, Knyazhe on the Cheremosh River, Knyazhyi Forest near Bereziv Vyzhnii, and Boyarske Pasture in Zelena – indicate that the region was settled during the period of Kiev Rus and the Principality of Galicia-Volhyn (9th-13th centuries). References to salt mines in the region ("Kolomyia salt") are found in the Chronicle and the earliest recorded mention of a settlement there (1367) is that of the salt-mining centre of Utoropy.

Many other Hutsul settlements and monasteries are mentioned in municipal and land documents beginning in the 15th century. The Hutsul folk tradition is rich in songs, many of which glorify the deeds of O. Dovbush, and the Rumunian popular rebel, G. Pinteia. The Hutsuls also have distinctive folk music and dances. Their *kolomyiki* and *troisti muzyky* have gained popularity far beyond the Hutsul region.

Since parts of the Hutsul region have mixed Ukrainian-Romanian population, certain cultural features of the Romanian and other Balkan peoples are discernible among the Hutsuls.

Their instrumental music, for example, is very rhythmic, like that of the Balkan region. The most popular Hutsul folk dances are the fast-paced *hutsulka* and, around Rakhiv, the *trybushanka*.

Nowadays the number of Ukrainians living abroad varies between 10 and 13 mln. Most of them live outside the country on the territories of the former Soviet Union (7,767,000). The Ukrainian Diaspora is the strongest in Canada and the USA. In the USA, they number over 1 mln., in Canada 530,000. Most of them (up to 90%) were born in their country of residence.

In North America, the Ukrainian ethnic community at large formed as the result of three waves of emigration – at the turn of the 20th century, between World War I and World War II, and after the war.

There are ethnic Ukrainian communities in Latin America, mainly in Argentina (up to 160,000) and Brazil (100,000). Most of them came in between the world wars from Poland and Romania. The youngest ethnic Ukrainian community is in Australia (34,000), formed after 1948. In European countries, Ukrainians are registered as immigrants. The largest Ukrainian communities are found in former Yugoslavia (up to 5,000), France (up to 30,000), Germany (some 20,000) and Great Britain (up to 30,000).

In Poland there are ethnic territories where their forefathers had lived since time immemorial. After World War II most were deported. At present, official Polish statistics recognise 150,000 ethnic Ukrainians.

In Romania, Ukrainians mostly inhabit the provinces of Sucava, Banat and Dobruja.

Most of the overseas Ukrainians no longer speak Ukrainian, but they still worship in their own churches and are aware of their origin. There are numerous Ukrainian institutions, organisations and publications in the US, Canada, and other countries.

## HEALTH & WELFARE

Ukraine emerged from the Soviet period with an extensive infrastructure of health care facilities, including hospitals, workplace- and school-based medical centres, rest homes, and women's clinics.

These facilities have deteriorated badly, however, and, combined with a lack of medicine and equipment; there has been a significant decline in the quality of health care. Diseases such as diphtheria and cholera have reappeared in Ukraine; life expectancy declined during the early 1990s.

Health care is financed through a combination of state and private funding, but, in Ukraine's depressed economy, money for improvement in the system remains scarce.

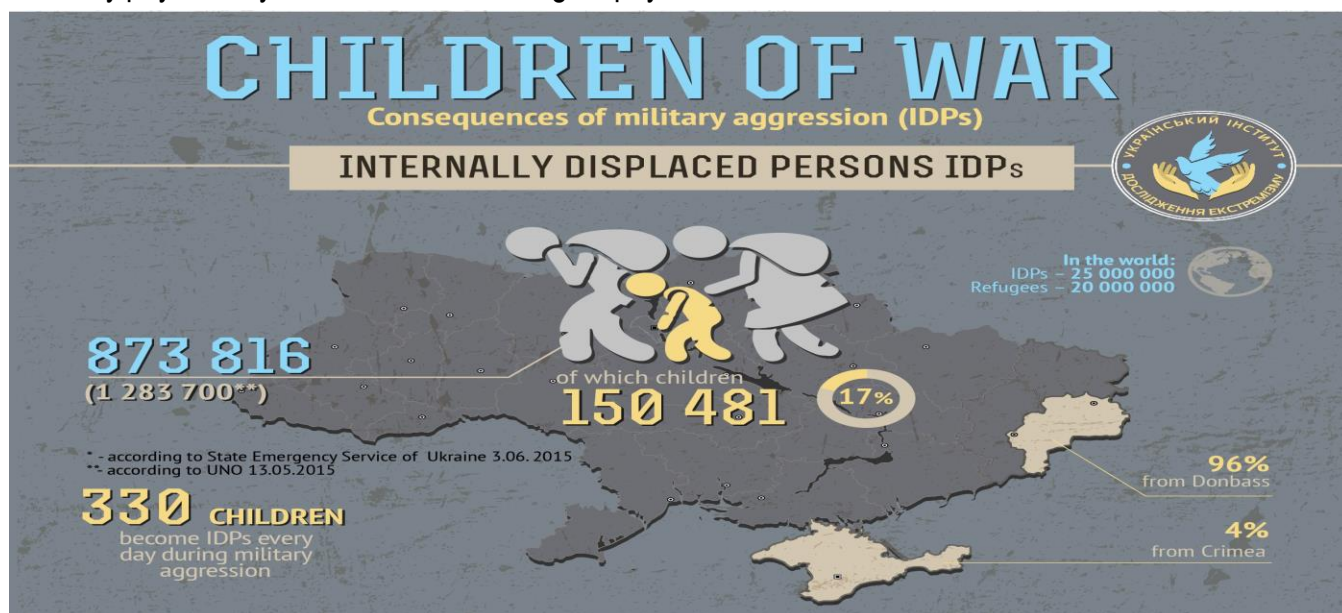
Medical schools are seriously underfunded and are unable to replace outdated equipment or to purchase current journals and textbooks.

Low wages for health care providers have led many doctors to demand extra payment before providing treatment. Patients in hospitals often must provide their own food, bed linen, and medicine.

The standard of living of the Ukrainian people has improved since the forced collectivisation of the early 1930s, the devastating forced famine of 1932-33 in which about five million people died in Ukraine, the ravages of World War II, and Josef Stalin's post-war reprisals. A total of about 700 cities and towns and 28,000 villages were devastated in Ukraine alone during World War II, and the republic's reconstruction was a long project.

In the post-war decades, wages in Ukraine rose but remained below those in the Russian and the Belorussian S.S.R.'s. Since economic and military expenditures were covered by the U.S.S.R. budget, more than three-quarters of the republic's budget was used for individual workers' funds and collective benefits, such as public health, education, and pension funds. The major supplements to wages from public funds included free medical care and education, pension and stipend payments, vacation benefits, and the maintenance of kindergarten and child-care facilities.

In 1991 the social welfare system was restructured and expanded. Benefits were partially linked to inflation, and measures were adopted to assist workers displaced by the transition to a market-oriented economy. About one-quarter of the population receives a pension; other components of the social insurance system include family allowances for households with children, birth and maternity benefits, and disability pay. The system is financed through a payroll tax.



## SOCIAL PROTECTION OF POPULATION

During the last years, the issue of social protection became the most actual for increasing number of people including those who are working. The situation was especially difficult in 1996, when the practice of non-payment was very common. Real and hidden unemployment, debts for salaries considerably increase the number of people that need social protection. The system of social monitoring that need would help to find out who and how much needs nation help does not exist on the regional level.

The nations help should be directly connected with the value of consumer basket, the level of income and money processions of a person, and not just given to everyone in a minimal size.

Nowadays, the institutions of social protection are mainly concerned with the issue of social securing that is being regulated by legislation. Changes in the economic situation, social-economical state of society negatively influenced city's population health, granting medical help and the state of health protection in a whole. Infant and other mortality still worries us; the process of depopulation is going on.

The mortality among people capable to work increased 64,6% , that is considerably higher than mortality among other categories including the elderly; at that the male mortality is 3,6 times higher than female mortality among people capable to work. The indexes of deaths from heart diseases, pneumonia and liver diseases rose intensively. In 1996, because of premature death, the city lost 9187 persons, including 7192 people who were able to work. Among the deaths causes, the most common are the disease of circulation system (40,0%), traumas and accidents (29,2%).

Under stable conditions, the level of population health is only 10% dependent on the effectiveness of functioning of health protection systems.

Nowadays, when the crisis in the society deepens, and mortality and the level of falling sick with certain diseases increase, the medical service has a special importance as a factor population's surviving.

During the last years, because of insufficient financing of this branch, the treatment and sanatorium-prophylactic service became worse. The material base of health protection institutions falls behind the world's standards considerably. There are 97 medical institutions with planned capacity of 79983 visits per shift. The number of doctors of all professions is 19879 persons; the number of nurses and other ordinary medical personnel is 13,6 per 1000 of population. In the capital of Ukraine, the doctor provision is a little higher than in the other capitals of Europe.

However, this indicator should not be thought of as high considering the number of factors – first of all the level of mortality and of falling ill. Moreover, many medical specialists in Kyiv are not treating people, but have managerial, economical, informational functions in the municipal medical institutions as well as in the other institutions of nation's importance.

Organising of day-stationary stay at the hospitals, policlinics and at home with the decrease of beds at the stationeries will help to improve the stationeries will help to improve the conditions of sick people staying at the hospitals, to use specialised hospital beds more rationally and to approach the provision with the beds to the level of development countries.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## UKRAINIAN DIASPORA

The Ukrainian diaspora is the global community of ethnic Ukrainians, especially those who maintain some kind of connection, even if ephemeral, to the land of their ancestors and maintain their feeling of Ukrainian national identity within their own local community.

### 1608 - 1880

After the loss suffered by the Ukrainian-Swedish Alliance under Ivan Mazepa in the Battle of Poltava in 1709, some political emigrants, primarily Cossacks, settled in Turkey and in Western Europe.

In 1775, after the fall of the Zaporozhian Sich to the Russian Empire, some more of the Cossacks emigrated to Dobruja in the Ottoman Empire (now in Romania), while others settled in Volga and Ural regions of the Russian Empire. In the second half of the 18th century, Ukrainians from the Transcarpathian Region formed agricultural settlements in Hungary, primarily in the Bačka and Syrmia regions. Both these places are currently located in the Vojvodina Region of the Republic of Serbia.

In time, Ukrainian settlements emerged in the major European capitals, including Vienna, Budapest, Rome and Warsaw. In 1880, the Ukrainian diaspora consisted of approximately 1.2 mln. people, which represented approximately 4.6% of all Ukrainians, and was distributed as follows:

0.7 mln. Ukrainians in the European part of the Russian Empire;

0.2 mln. Ukrainians in Austro-Hungary;

0.1 mln. Ukrainians in the Asian part of the Russian Empire;

0.1 mln. Ukrainians in the United States.

### 1880-1920

Green Ukraine – Ukrainian historical name of the land in the Russian Far East area.

In the last quarter of the 19th century due to the agrarian resettlement, a massive emigration of Ukrainians from Austro-Hungary to the Americas and from the Russian Empire to the Urals and Asia (Siberia and Kazakhstan) occurred. A secondary movement was the emigration under the auspices of the Austro-Hungarian government of 10,000 Ukrainians from Galicia to Bosnia. Furthermore, due to Russian agitation, 15,000 Ukrainians left Galicia and Bukovina and settled in Russia.

Most of these settlers later returned. Finally, in the Russian Empire, some Ukrainians from the Chełm and Podlaskie regions, as well as most of the Jews, immigrated to the Americas.

Some of the Ukrainians that left their homeland returned. For example, from the 393,000 Ukrainians that emigrated to the United States of America, 70,000 Ukrainians returned.

Most of the emigrants to the United States of America worked in the construction and mining industries. Many worked in the US on a temporary basis, to earn remittances.

In the 1890s, Ukrainian agricultural settlers emigrated to first to Brazil, and Argentina. However, the writings of Galician professor and nationalist Dr. Joseph Oleskiw were influential in redirecting that flow to Canada. He visited an already-established Ukrainian block settlement, which had been founded by Iwan Pylypiw, and met with Canadian immigration officials. His two pamphlets stated that Canada was the best place for agricultural settlers to obtain free land. By contrast he was fiercely critical of the treatment Ukrainian settlers had received in South America. After his writings, the slow trickle of Ukrainians to Canada greatly increased. Before the start of the First World War, almost 500,000 Ukrainians immigrated to the Americas. This can be broken down by country as follows:

- to the United States of America: almost 350,000 Ukrainians;
- to Canada: almost 100,000 Ukrainians;
- to Brazil and Argentina: almost 50,000 Ukrainians.



In 1914, the Ukrainian diaspora in the Americas was about 700-750000 people, located as follows:

- 500-550 thousand Ukrainians in the United States of America;
- almost 100 thousand Ukrainians in Canada;
- approximately 50 thousand Ukrainians in Brazil;
- 15-20 thousand Ukrainians in Argentina.

Most of the immigrants to the Americas belonged to the Greek Catholic Church. This led to the creation of Greek Catholic bishops in Canada and the United States of America. The need for solidarity led to the creation of Ukrainian religious, political, and social organisations. These new Ukrainian organisations maintained links with the homeland, from which books, media, priests, cultural figures, and new ideas arrived. Furthermore, local influence, as well as influence from their homeland, led to the process of a national re-awakening. At times, the diaspora was ahead of their times in this re-awakening.

It should be noted that the emigrants from the Transcarpathian and Lemko regions created their own organisations and had their own separate Greek Catholic church hierarchy (Ruthenian Catholic Church). These emigrants are often considered to be Rusyns or Ruthenians and are considered by some to be distinct from other Ukrainians. However, in Argentina and Brazil, immigrants from Transcarpathia and Lemkivshchyna did identify themselves as Ukrainians.

The majority of the Ukrainian diaspora in the Americas focused on freeing the nation and obtaining independence. Thus, during the First World War and the fight for freedom in Ukraine (1919-1920), the Ukrainian diaspora in the United States of America and Canada actively sought to get the governments to support their cause. An interesting note is the role the Ruthenians played to convince the United States' government to unite in 1919, the Transcarpathian region with the Czechoslovak Republic. The Ukrainian diaspora sent delegates to the Paris Peace Conference.

On the other hand, the Ukrainian diaspora in the Russian Empire, and especially in Asia, was primarily agrarian. After 1860, the diaspora was primarily located in the Volga and Ural Regions, while in the last quarter of that century, due to a lack of space for settlement, the diaspora expanded into Western Siberia, Turkestan, the Far East, and even into the Zeleny Klyn. In the 1897 census, in the Russian Empire, there were 1,560,000 Ukrainians divided as follows:

- In the European part of the empire: 1,232,000 Ukrainians
- In the Volga and Urals: 393,000 Ukrainians;
- In the non-Ukrainian parts of Kursk and Voronezh Regions: 232,000 Ukrainians;
- Almost 150,000 Ukrainians in Bessarabia.
- In the Asian part of the empire: 311,000 Ukrainians
- In the Caucasus region: 117,000 Ukrainians.

In the next decades, Ukrainian emigration to Asia increased (almost 1.5 mln. Ukrainians emigrated), so that in 1914 there were almost 2 mln. Ukrainians in the Asian part of the Russian Empire.

In all of the Russian empire, there was a Ukrainian diaspora of 3.4 mln. Ukrainians. Most of this population was assimilated due to a lack of national awareness and closeness with the local Russian population, especially in religion. Unlike the emigrants from Austro-Hungary, the Ukrainian emigrants in the Russian Empire did not create their own organisations nor were there many interactions with their homeland. Only, the revolution of 1917 allowed the creation of Ukrainian organisations, which were linked with the national and political rebirth in Ukraine.

***Exercise 1. Add some information, make up a small report, and give a talk in class.***

***Exercise 2. Analyze the information and use it in practice.***

## 1920-1945

### First major political emigration

The First World War and the Russian Civil War led to the first massive political emigration, which strengthened the existing Ukrainian communities by infusing them with members from political, scientific, and cultural backgrounds. Furthermore, some of these new emigrants formed Ukrainian communities in Western and Central Europe. Thus, new communities were created in the Czechoslovakia, Germany, Poland, France, Belgium, Austria, Romania, and Yugoslavia. The largest was in Prague, which was considered one of the centres of Ukrainian culture and political life (after Lviv and Kraków).

This group of emigrants created many different organisations and movements associated with corresponding groups in the battle for independence. A few Ukrainian universities were founded.

Furthermore, many of these organisations were associated with the exiled Ukrainian government, the Ukrainian People's Republic.

During the 1920s, the new diaspora maintained links with the Soviet Ukraine. A Sovietophile movement appeared whereby former opponents of the Bolsheviks began to argue that Ukrainians should support the Soviet Ukraine. Some argued that they should do so because the Soviet republics were the leaders of international revolution, while others claimed that the Bolsheviks' social and national policies benefited Ukraine. This movement included Mykhailo Hrushevskyy, Vladimir Vynnychenko and Yevhen Petrushevych. Many émigrés, for example Mykhailo Hrushevskyy, returned and helped the Bolsheviks implement their policy of Ukrainianisation. However, the abandonment of Ukrainianisation, the return to collectivisation and the manufactured famine of 1932-3 ended this tendency. Most of the links were broken, with the exception of some Sovietophile organisations in Canada and the United States of America. On the other hand, the Canadian and American diaspora maintained links with the Ukrainian community in Galicia and the Transcarpathian Region. The political emigration decreased in the middle 1920s due to a return to the homeland and a decline in students studying at the Ukrainian universities.

### Economic emigration

In 1920-1921, Ukrainians left Western Ukraine to settle in the Americas and Western Europe.

Most of the emigrates settled in Argentina, Brazil, Uruguay, Paraguay, France, the UK and Belgium.

The economic crisis of the early 1930s stopped most of the emigration. Later, the emigration picked up. The number of emigrants can be approximated as:

- to Canada: almost 70,000 Ukrainians;
- to Argentina: 50,000 Ukrainians;
- to France: 35,000 Ukrainians;
- to the United States of America: 15,000 Ukrainians;
- to Brazil: 10,000 Ukrainians;
- to Paraguay and Uruguay: a couple of thousand Ukrainians.

Furthermore, many Ukrainians left the Ukrainian SSR and settled in Asia due to political and economic factors, primarily collectivisation and the famine of 1920. The Ukrainian diaspora, outside of the Soviet Union, was 1.7-1.8 mln. people, divided by place as follows in:

the Americas:

- the United States of America: 700-800000;
- Canada: 250000;
- Argentina: 220000;
- Brazil: 80000.

In Western and Central Europe in:

- Romania (almost all in Bessarabia): 350000;
- Poland: 100000;
- France: 40000;
- Yugoslavia: 40000;
- Czechoslovakia: 35000;
- other countries: 15-20000.

Number and share of Ukrainians in the population of the regions of the RSFSR(1926 census).

According to the soviet census of 1926, there were 3,450,000 Ukrainians living outside of the Ukrainian Soviet Socialist Republic, divided as follows:

- In the European part of the Soviet Union: 1,310,000 Ukrainians.
- 242,000 Ukrainians living on land neighbouring the Ukrainian ethnic territory.
- 771,000 Ukrainians in the Volga and Ural regions.
- In the Asian part of the Soviet Union: 2,138,000 Ukrainians.
- 861,000 Ukrainians in Kazakhstan.
- 830,000 Ukrainians in Siberia.
- 315,000 Ukrainians in the Far East.
- 64,000 Ukrainians in Kyrgyzstan.
- 33,000 Ukrainians in the Central Asian Republicentury
- 35,000 Ukrainians in the Caucasus Region.

In Siberia the vast majority of the Ukrainians lived in the Central Asian region and in the Zeleny Klyn. On January 1, 1933, there were about 4.5 mln. Ukrainians (larger than the official figures) in the Soviet Union outside of the Ukrainian SSR, while in America there were 1.1-1.2 mln. Ukrainians.

In 1931, the Ukrainian diaspora can be counted as follows:

### **Outside the Soviet Union & Eastern Europe**

The Ukrainian diaspora increased after 1945 due to a second wave of political emigrants.

The 250,000 Ukrainians at first settled in Germany and Austria. In the latter half of the 1940s and early 1950s, these Ukrainians were resettled in many different countries creating new Ukrainian settlements in Australia, Venezuela, and for a time being in Tunisia (Ben-Metir), as well as re-enforcing previous settlements in the United States of America, Canada (Toronto, Ontario and Montreal, Quebec), Brazil (especially in the South and Southeast regions), Argentina and Paraguay.

In Europe, there remained between 50,000 and 100,000 Ukrainians that settled in the United Kingdom, France, Belgium, and the Netherlands. This second wave of emigrants re-invigorated Ukrainian organisations in the Americas and Western Europe.

In 1967, in New York City, the World Congress of Free Ukrainians was created. Scientific organisations were created. There was created an Institute of Ukrainian Studies at Harvard. An attempt was made to unite the various religious organisations (Orthodox and Greek Catholic). However, this did not succeed.

In the early 1970s, the Ukrainian Orthodox Church in the United States of America and the Ukrainian Autocephalous Orthodox Church in Europe, South America, and Australia managed to unite. Most of the other Orthodox churches maintained with each other some religious links. The Ukrainian Greek Catholic Church had to wait until 1980 until its synod was recognised by the Vatican. The Ukrainian Evangelical and Baptist churches also created an All-Ukrainian Evangelical-Baptist Union.

## **Within the Soviet Union & Eastern Europe**

During the latter Soviet time, there was a strong net migration in the USSR. Most of the Ukrainian contingent that was leaving the Ukrainian SSR for other areas of the Union settled in places with other migrants. The cultural separation from Ukraine proper meant that many were to form the so-called "multicultural soviet nation". In Siberia, 82% of Ukrainians entered mixed marriages, primarily with Russians. This meant that outside the parent national republic there was little or no provision for continuing a diaspora function. Thus, only in large cities such as Moscow would Ukrainian literature and television could be found. At the same time other Ukrainian cultural heritage such as clothing and national foods were preserved. According to Soviet sociologist, 27% of the Ukrainians in Siberia read Ukrainian printed material and 38% used the Ukrainian language. From time to time, Ukrainian groups would visit Siberia. Nonetheless, most of the Ukrainians did assimilate.

In Eastern Europe, the Ukrainian diaspora can be divided as follows in:

- Poland: 200-300000.
- Czechoslovakia: 120-150000.
- Romania: 100-150000.
- Yugoslavia: 45-50000.

In all these countries, Ukrainians had the status of a minority nation with their own socio-cultural organisations, schools, and press. The degree of these rights varied from country to country. They were greatest in Yugoslavia. The largest Ukrainian diaspora was in Poland. It consisted of those Ukrainians, which were left in the western parts of Galicia that after the Second World War remained in Poland and had not emigrated to the Ukrainian SSR or resettled, and those who were resettled to the western and northern parts of Poland, which before the Second World War had been part of Germany.

Ukrainians in Czechoslovakia lived in the Prešov Region, which can be considered Ukrainian ethnographic territory, and had substantial rights. The Ukrainians in the Prešov Region had their own church organisation. Ukrainians in Romania lived in the Romanian parts of Bukovina and the Maramureş Region, as well as in scattered settlements throughout Romania.

Ukrainians in Yugoslavia lived primarily in Bancka and Srem regions of Vojvodina and Bosnia.

These Ukrainians had their own church organisation as the Eparchy of Križevci.

Of the countries where the Ukrainian diaspora had settled, only in Canada and the Soviet Union were information about ethnic background collected. However, the data from the Soviet Union is suspect and underestimates the number of Ukrainians. In 1970, the Ukrainian diaspora can be given as follows in:

- the Soviet Union: officially 5.1 mln.
- the European part: 2.8 mln.
- the Asian part: 2.3 mln.
- Eastern Europe (outside of the Soviet Union): 465-650000.
- Czechoslovakia: 120-150000.
- Poland: 200-300000.
- Romania: 100-150000.
- Central and Western Europe: 88-107000.
- Austria: 4-5000.
- Germany: 20-25000.
- France: 30-35000.
- Belgium: 3-5000.
- the United Kingdom: 50-100000.

- the Americas and Australia: 2,181-2,451,000.
- the USA: 1,250-1,500,000.
- Canada: 581,000.
- Brazil: 120,000.
- Argentina: 180-200,000.
- Paraguay: 100,000.
- Uruguay: 8,000.
- other American countries: 2,000.
- Australia and New Zealand: 30,000.

For the Soviet Union, it can be assumed that about 10-12 mln. people of Ukrainian (7-9 mln. in Asia) heritage live outside the Ukrainian SSR.

### **After 1991**

After the independence of Ukraine, many Ukrainians have emigrated to Portugal, Spain, the Czech Republic, Russia, and Italy due to the uncertain economic and political situation at home.

Many Ukrainians live in Russia either along the Ukrainian border or in Siberia. In the 1990s, the number of Ukrainians living in the Russian Federation was calculated to be around 5 mln. These regions, where Ukrainians live, can be subdivided into two categories: Regions along the mixed Ukrainian-Russian border territory and The Far East territory:

- The northern part of Sloboda Ukraine where Ukrainians have been living for centuries
- Siberian Ukrainians, Descendants of the Ukrainians deported to Siberia during the Stalin era
- The rest of Russia formed from systematic migration since the start of the 19th century.

Ukrainians can be found in parts of Romanian and Slovakia that border Ukraine.

The size of the Ukrainian diaspora has changed over time due to the following factors:

### **Growth Factors**

- New emigration from Ukraine.
- Natural Growth.

### **Decrease Factors**

- Returning of emigrants to Ukraine.
- Assimilation.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Make up some dialogues from the information above.**

## **BOHDAN HAWRYLYSHYN**

Bohdan Hawrylyshyn, born 19 October 1926 in Koropets, Buchach country, Galicia. Business educator. A graduate of the University of Toronto, the Centre d'Etudes Industrielles (now International Management Institute) in Geneva, and the University of Geneva, since 1960 he has been a faculty member, and since 1968 director, of the institute. A lecturer and consultant to international organisations and corporations, he is a Fellow of the World Academy of Arts and Sciences, the International Academy of Management, and the Club of Rome. Hawrylyshyn sits on the editorial board of several professional journals and is the author of "Road Maps to the Future: Towards More Effective Societies" (1980). A number of well-known Ukrainian artists work in Toronto. The Focus Gallery, St. Vladimir Institute, and the Ukrainian Canadian Art Foundation exhibit the works of Ukrainian artists from around the world.

## UKRAINIAN DIASPORA IN TORONTO

The capital (population 3 mln.) of Ontario, and the largest industrial, trade, and financial centre in Canada. It has one of the largest Ukrainian communities in Canada, and one of the most important Ukrainian communities outside Ukraine. In 1989, 24,605 inhabitants claimed Ukrainian as their mother tongue. Ukrainian immigrants began to settle in Toronto early in the 20th century. The social structure of the Ukrainian community has changed considerably over the years. The first immigrants were mostly unskilled, low-paid labourers from Western Ukraine attracted by jobs on the railways, in factories and construction, and in domestic service. During the First World War, a stratum of skilled workers, tradesmen, and small businessmen emerged. After the Second World War a significant number of Ukrainian veterans, many of them with a professional education, settled in Toronto. They were employed in the manufacturing industries, the service industries, trade, transportation, administration and construction.

The professional group grew rapidly after the Second World War: there were lawyers, physicians, dentists, engineers, teachers and librarians of Ukrainian origin. Relatively few Ukrainians are found among university professors, top financiers, and civil servants. Ukrainians have developed strong economic institutions in Toronto. They own large development firms and trade companies, real estate and insurance companies, dozens of hotels, and hundreds of stores. The Ukrainian Professional and Business Club in Toronto has over 500 members and plays a leading role in Ukrainian economic and cultural affairs.

The first Ukrainian institutions to be established in the city were churches and schools. Today there are eight Greek Catholic and three Ukrainian Orthodox parishes in the city. There are 5 Ukrainian Protestant churches in Toronto. The secular associations in the city are the Canadian League for Ukraine's Liberation, the Plast Ukrainian Youth Association, the Ukrainian Democratic Youth Association, sports associations, a number of veterans' associations, and several professional associations (engineers, teachers, lawyers).

The head offices of practically all recently formed national organisations are in Toronto. The office of the World Congress of Free Ukrainians is found there.

The larger civic organisations run elementary and secondary Ukrainian classes on Saturdays, and four Catholic schools have a heritage language program in Ukrainian.

The independent H. Skovoroda courses on the secondary school level made a major contribution to education. The University of Toronto and York University provide courses in Ukrainian language, literature and history. The Chair of Ukrainian Studies at the University of Toronto is devoted to history.

A Ukrainian Canadian Research and Documentation Centre was established in 1982. Toronto is the most important Ukrainian publishing centre in Canada. The Ukrainian press published in Toronto includes six papers and six magazines. There are two daily radio programs and two weekly Ukrainian TV shows. A number of musical institutions are active in Toronto: The Lysenko Music Institute, The Canadian Ukrainian Opera Association and The Ukraine Millennium Foundation. Besides numerous church choirs, there are several concert choirs: the male *Prometheus* and *Burlaka* choirs, the female *Dibrova* and *Vesnivka* choirs, and the Lysenko Chorus. Of the various drama groups, the Toronto Zahrava Theatre continues to perform, and the Avant-Garde Ukrainian Theatre has staged experimental plays since 1984.

**Exercise 1. Add some information, make up a small report, and give a talk in class.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## АНАПІЙ ХОНЧАРЕНКО

Ahapii Honcharenko, born 31 August 1832 in Kryvyn, Skvyra County, Kiev gubernia, died 5 May 1916 in Hayward, California. Orthodox priest, publicist, and first Ukrainian political imigree to the United States. A descendant of a Cossack family, he graduated from the Kiev Theological Seminary and entered the Kiev Cave Monastery. Sent to Athens in 1857 to serve as deacon at the embassy's church, he began to contribute articles to A. Herzen's "Kolokol". He was discovered and arrested in 1860, but escaped and travelled extensively before immigrating to the United States in 1865.

A subsidy from the federal government enabled Honcharenko to establish in San Francisco a newspaper – the *Alaska Herald*, with a Russian- and Ukrainian-language supplement *Svoboda* – aimed at the inhabitants of recently purchased Alaska. He published the paper, glorifying the Ukrainian Cossacks, popularising T. Shevchenko's poems, defending democracy, individual freedom, and private initiative, and attacking Russian autocracy and imperialism, the conservatism and corruption of the Russian church, and capitalist monopolies. He also prepared the *Russo-English Phrase Book* (1868) for American soldiers serving in Alaska. He retired to a farm in Hayward that he named "Ukraina ranch".

There in the early 1900s a group of Ukrainian immigrants from Canada and Galicia organised a short-lived commune called the Ukrainian Brotherhood.





## UKRAINIAN LANGUAGE

Ukrainian belongs to the group of the Slavic languages. Slavs are a group of Eastern European peoples, subdivided into Eastern Slavs / Great Russians, Ukrainians and Byelorussians /, Western Slavs /Poles, Moravians, Czechs, Slovaks, Slovenes, Bulgarians/. The Ukrainian Language is the second most widely spoken language of 12 surviving members of the Slavic group of the large Indo-European language family. In the VII century a tribe of Western Slavs headed by Viatko migrated from the Middle and Low Vistula to the Volga and settled in the area between the Volga and Oka. Their language was influenced by the local languages of the Finn and Turkic origin. In 981 they were subdued by Prince Vladimir Sviatoslavovych.

On the land of Viatychi Moscow came into being. In the 14<sup>th</sup> century the land of Viatychi was included into the Great Principality of Muscovia, which became called Rus. They spoke Russian.

In 862 the Great Moravia Principality became Christian but the church service was led in Latin, which the Moravians didn't understand. Prince of Great Moravia Rostyslav asked Byzantium to send teachers to Moravia to teach Christianity in the Slavic language. The Emperor of Byzantium Mykhailo III sent to Moravia a mission headed by two brothers - Kostiantyn /later Cyril/ and Methodius from Solun /now Salonica in Greece/. Both knew the Old Bulgarian language then spoken in Solun.

On Mai 24, 863 the Solun brothers declared in Pliska, the capital of Bulgaria in that time, noticed about the creation of the Slavic alphabet. Cyril had been already known as an outstanding scholar and the new alphabet got his name "Cyrillic". In 988 Prince Vladimir introduced Christianity in Kievan Rus.

The Old Bulgarian language /it is called Old Slavic, Old Church Slavic/ spread in Pannonia, Bulgaria, Serbia and Rus. In Rus the Old Bulgarian language mixed with the local language of Rusiches who spoke the so-called "Kievan language" /Sviatoslav spoke "in Kievan"/ or the Old Ukrainian.

Under the influence of the Old Bulgarian, the Old Ukrainian became called the Church Slavic language. In the books this language spread over Rus. The Kievan /Old Ukrainian / language was not written language and didn't spread as far as the Church Slavic language.

In 1596, L. Zyzanii published his "Grammar". In 1619 the "Grammar" of Smotrytskyi was published. In 1632, the Kiev-Mohyla Academy was founded. It was named in honour of its protector Metropolitan Petro Mohyla /1597-1647/. The graduates of the Academy contributed much into development of education and culture not only in Ukraine, but also in Russia, Belarus and other countries.

In the 15 century when Muscovia under the name Rus became a state, the unification needed common Church language. Many people came from Kiev to Moscow. Elder Feodosii corrected translation of the Bible. Semeon Polotskyi was the teacher of the Tsar's children.

Many books in Church Slavic came from Kiev to stay in the libraries of the new capital. In 1687 Semen Polotskyi became co-founder of the Moscow Slavic-Greek-Latin Academy upon the model of the Kiev-Mohyla Academy. In the 18<sup>th</sup> century all the teachers of Academy were Ukrainians. The first classics of the new Ukrainian literature were Ivan Kotliarevskyi /1769-1838/ and Taras Shevchenko /1814-1861/.

In the 19<sup>th</sup> century the circular letter of 1863 of the Tsar Minister P. Valuiev banned publishing books in Ukraine. From the 1930's to the 1980's, the policy of Russification forced Ukrainians to use the Russian language in government, schools and television. Many Ukrainians resented this policy.

But decades of Russification caused many Ukrainians to know the Russian language better.

On 28 October 1989 the Supreme Soviet of the UkSSR passed the law "On languages in the Ukrainian SSR", which gives official status to Ukrainian. It provides its introduction in the legislation, ministry, civil organisations and enterprises, the court system, international treaties and agreements, the school system from kindergarten to higher educational institutions, scientific publications and the mass media. Ukrainian became the official language of Ukraine in 1990.



In 1990's, a growing number of ethnic Ukrainians and non-Ukrainians began studying the Ukrainian language. The government in accordance with the Constitution of Ukraine allows ethnic minorities to use their own language in schools and other local affairs.

Ukrainian is represented basically by a set of dialects, some of which differ significantly from the others. Generally, however, dialectical divisions in Ukrainian are not so strong as they are, for example, in British English or German. Traditionally, scholars have divided Ukrainian dialects into three main groups, northern, southwestern, and southeastern. Standard Ukrainian is a superstructure built on this dialectal foundation. It is the only form of Ukrainian taught in school and used in literature. The standard language is based mainly on the Poltava-Kiev dialects of the southeastern group.

The official language of Ukraine is Ukrainian. The Ukrainian language is also the mother tongue of Ukrainians residing in Russia, Belarus, Kazakhstan, Poland, Slovakia, Romania, Canada, the USA, Australia and other countries. Approximately 45 mln. people speak Ukrainian placing it among the 20 most widespread languages in world. In accord with the all-Ukrainian census of 2001, 67 % of the country's population believes Ukrainian to be their native tongue. This figure is 2.8 % higher than that recorded in the census of 1989. The largest minority language is Russian, with 29.6 % of the population taking it as their first language: this figure turned out to be 3.2 % lower than the previous count. The portion of remaining languages was 2.9 % .

### **The Language Origin**

Ukrainian belongs to the Indo-European linguistic family tree and forms, jointly with Russian and Belarusian, the East-Slavic group of the Slavic sub-family. While the West-Slavic group includes *Slovak, Czech, Polish, Kashubian, High and Low Lusatian* (Germany) and correspondingly the South-Slavic branch *Slovenian, Macedonian, Bulgarian, Serbo-Croatian* (or Croato-Serbian) languages as well as *Old Slavonic* century The history of the Ukrainian language starts with the pre-Slavic (common Slavonic) language that was shaped out of the Proto-Indo-European language around the third millennium.

The pre-Slavonic period lasted for close to two thousand years. It is traditionally believed, due to czarist and then Soviet ideological directives that in the 11th to 12th centuries during the feudal fragmentation of Kievan Rus, the so-called Old Russian language common for the entire East Slavs formed, which served as the basis for the three East-Slavic languages – Ukrainian, Russian and Byelorussian. The present-day linguistic, archaeological and historical knowledge allows substantial amendments to this idea.

Today, researchers mark out the Ukrainian language immediately from the pre-Slavic and discard the intermediate links. Under this approach, Ukrainian, Byelorussian and Russian developed independently from each other. Ukrainian inherited from the pre-Slavic the tangible lexical fund and numerous phonetic and grammatical (mainly morphologic) features that in other Slavic languages were substituted by new forms, leaving the Ukrainian language with the oldest still existing linguistic peculiarities.

Together with the Orthodox Christian faith, the Old Slavic (or Old Church Slavic) language, created by Cyril and Methodius, the first Slavonic culture figures in the field and based on old Bulgarian dialects arrived in Kievan Rus. Religious and official texts were inscribed in Old Slavonic century

During the 14th to 18th centuries, the Old-Ukrainian vernacular was used. The 19th century marked the emergence of the modern Ukrainian as a literary language. Based on the system of parlance of the Poltava-Dnipro region, Ivan Kotliarevsky is believed to be its originator while Taras Shevchenko realized its artistic possibilities.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

## The Written Language

After adoption of Christianity in 988 two types of writing the language were known in Kievan Rus: Cyrillic alphabet (named after Constantine Filosof, Cyril in monastic life), and Glagolitic letters (from old-Slavic word *glagol* meaning "a word").

The Glagolitic is viewed as the older writing system, however no consensus exists as to its origin. Its alphabet consisted of 39 letters with highly complex inscription in the form of interconnected circles and loops. Despite this complexity, it was in use for quite long time in some South Slavonic countries.

The Cyrillic alphabet is the original Slavic writing system that resulted from a creative remake of the Greek alphabet that consisted of 43 letters including 24 Greek and 19 original Slavic letters with a script very close to that of Greek and Byzantium characters. From those times on such lettering became the graphic basis for modern Ukrainian, Russian, Byelorussian, Bulgarian, Serbian and Macedonian writing language systems.

The modern Ukrainian alphabet consists of 33 letters to denote 38 phonemes with 21 letters **б, в, г, ґ, д, ж, з, к, л, м, н, п, р, с, т, ф, х, ц, ч, ш, щ** indicating consonants sounds while 10 of them stand for vowels. Characters of the Ukrainian alphabet are used upper- and lower-cased in shape; the symbols may be represented as block letters as well as handwritten.

Modern Ukrainian language is inflectional; in other words, grammatical features are indicated by alternation of the word by adding affixes. The function of suffixes and prefixes is to specify the meaning of the root having the principal lexical value. Seven cases characterize a noun; one is vocative distinguishing the Ukrainian conjugation from similar systems of other East Slavic languages.

The Ukrainian verb has four tenses: in addition to the habitual past, present and future tenses, there is pluperfect, a verb tense used to express action completed before a specified or implied past time.

The principal Ukrainian vocabulary has four layers of words of Slavonic origin:

- common Indo-European stock of words: *батько* (father), *матір* (mother), *сестра* (sister), *дім* (house), *вовк* (wolf), *бути* (to be), *жити* (to live), *їсти* (to eat), etc.;
- pre-Slavic words: *коса* (scythe), *сніп* (sheaf), *жито* (rye), *віл* (bullock), *корова* (cow), *ловити* (to catch), etc.;
- properly Ukrainian words present only in this language: *кисень* (oxugen), *водень* (hydrogen), *мрія* (a dream), *зволікати* (to delay), *зайвий* (superfluous), *байдуже* (indifferently), *примхи* (whims), *перекотиполе* (tumbleweed), etc.;
- borrowing from other Slavic languages: *розкішний* (luxurious), *набридати* (to be bored with), *нащадок* (a descendant);
- from Byelorussian: *перешкода* (obstacle), *недолугий* (good for nothing), *доценту* (utterly), *обіцяти* (to promise), *цікавий* (interesting), *гасло* (slogan), *міць* (power), *шлюб* (marriage), *раптом* (suddenly), *принаймні* (at least), etc.;
- from Polish: *брама* (gates), *огида* (disgust), *ярка* (young sheep), *паркан* (fence), *карк* (neck);
- from Czech: *хлопець* (boy); from Serbian: *храм* (temple), *глава* (chapter), *владика* (ruler), *сотворити* (to create), etc.

The rest of the vocabulary comprises the later borrowings mostly from the dead classic languages – Greek, Latin and Old Slavonic. During the Soviet period, the vocabulary absorbed quite a few borrowings from Russian that were often introduced even without adaptation to the grammar rules' requirements. Lately, the lexical composition of the language is being vigorously supplied by borrowings from English, although general development of the language occurs at the account of internal resources of it – the new words are created on the use of the basis already existing.

## THE WAY OF LIFE OF UKRAINE'S SOCIETY

The way of life of Ukraine's society was traditionally agrarian and village-based. With Soviet rule came rapid modernization and urbanization.

By the 1960s, most inhabitants lived in cities. Important regional differences developed in Ukraine; today the west tends to be more agrarian, traditionalist, religious, and Ukrainian-speaking, while the east is industrialized, urbanized, and more often Russian speaking. The highly regimented lifestyle of the Soviet period is slowly being supplanted by a consumer society. However, the transition to a market-based economy is difficult, and most people have been engaged in a desperate struggle to make ends meet. A series of exploitative regimes kept living standards low during the Soviet period, although the government provided employment and other provisions such as housing. Apartments built during the Soviet period are small and cramped, and most of the buildings are now dilapidated.

An average family has only about one-seventh the living space of an average family in the United States. People in Ukraine spend more than half of their income on food, and many families depend on garden plots to meet their food needs. Due to economic constraints, families are small and getting smaller. Divorce rates are high. Despite formal equality, women are especially hard-pressed.

Although they form the majority of the labour force, even in sectors demanding physical labour such as farming, few women have positions of influence in politics, business, or government. Vacations, once lengthy, have become less frequent for most people. New developments since the end of Soviet rule are freedom of expression and the growth of private property, especially in the form of dwellings.

The Ukrainian diet depends heavily on rye bread, potatoes, and borsch (beet soup). Pork and pork products, especially sausage and *salo* (a type of smoked bacon), are favoured meats.

Alcohol consumption, especially of the potent *horilka*, a wheat-based whiskey, is high, and smoking is widespread. Consumer goods are now more available than in the Soviet period, but few people can afford them. City residents usually have appliances such as refrigerators, telephones, and televisions; these amenities are much less common in the villages. Soccer is the most popular spectator sport in Ukraine. The main leisure activity is watching television. Cultural activities such as concerts, opera, and ballet are becoming less accessible for most people because of the cost.

**Social Issues.** The transition from the Soviet period has brought serious new problems. Much of the old elite (*nomenklatura*) has weathered the transition well. Many Soviet-era managers and factory directors retained their positions and profited from privatization.

Highly placed members of the Communist Party hierarchy and security apparatus moved into business, often of a dubious kind. A thin stratum of new rich has begun to appear. For the vast majority of the population, however, the transition has meant a catastrophic decline in living standards.

Since 1991, the average standard of living has declined by 80 %. An estimated 32 % of the population, especially the elderly, now lives below the poverty level. Unemployment is growing, and health care is deteriorating. Life expectancy at birth for males dropped to 60% by 1998.

Ecological disasters, poor diet, and other factors have lowered resistance to diseases. Epidemics of diphtheria, cholera, and hepatitis have been frequent in recent years.

A tragic consequence of the Chernobyl' explosion has been a large increase in thyroid cancer in children. Crime and especially corruption is rampant, with economic activity controlled by "mafia" clans based in industrial centres such as Donetsk, Dnipropetrovsk, and Crimea. The influence of organized crime often reaches into the highest levels of government.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**

**Culture.** Ukraine's geographical location between Europe and Asia meant that much of its early culture was a synthesis of Eastern and Western influences. When a developed culture emerged in the medieval, or Kievan, period, the influence of the Byzantine Empire was paramount.

In early modern times, major European currents such as the Renaissance reached Ukraine via Poland. A cultural dichotomy today exists within Ukraine, with western regions reflecting European, especially Polish, influence, while in the eastern regions the impact of Russian culture is evident.

The well-developed and colourful folklore of Ukraine has helped Ukrainians retain a cultural distinctiveness in the face of strong assimilatory pressures from neighbouring lands. During the Soviet period the government extensively subsidized cultural activity, but culture was expected to serve as a vehicle for Communist propaganda. In the late 1920s and especially in the early 1930s, the Soviet regime began enforcing socialist realism as the only acceptable artistic style. Socialist realism mandated that all artists and writers glorify the Soviet regime and its goal of attaining communism.

The collapse of the Soviet Union brought new freedoms for Ukrainian artists, but it also meant a sudden drop in government subsidies. Today government support is minimal and a funding crisis exists.

The Westernization of cultural activity is moving ahead rapidly, with commercialized and previously taboo activities such as pop concerts becoming commonplace.

**Libraries & Museums.** The largest library in Ukraine is the Central Library of the Ukrainian Academy of Sciences (founded in 1918) in Kiev. The academy's scientific library in L'viv (1940) is the country's second largest library. Other prominent libraries are the Scientific and Technical Library of Ukraine (1935) and the State Public Library (1866), in both Kiev, as well as numerous university libraries.

The Historical Museum of Ukraine (1899) in Kiev is the country's largest museum. Its branch, the Museum of Historical Treasures (1969), is noted for its collection of ancient Scythian artefacts.

The Museum of Ukrainian Art (1936) in Kiev contains the largest collection of Ukrainian art, including medieval paintings and woodcarvings. Exhibits of architecture and artefacts dating from the 11th century can be found in Kiev in the museums affiliated with the Saint Sophia National Preserve, as well as the Caves Monastery Museum. Ukraine has a number of open-air museums that preserve native architecture.

**Recent Developments.** The euphoria over independence soon faded in the face of mounting problems. In foreign policy, the most serious problem was Ukraine's relations with Russia. The Russian legislature raised questions about the inclusion of Crimea – where ethnic Russians are in the majority and where the Black Sea Fleet was stationed – in the new Ukrainian state. An active, vocal pro-Russian separatist movement in Crimea added to the tensions.

The autonomous government there voted in February 1992 to create an independent Crimean republic, but rescinded the declaration of independence two weeks later.

The United States, for its part, was uneasy about Ukraine retaining possession of the world's third largest nuclear arsenal, which it had inherited when the Soviet Union dissolved. Internally, tensions arose between the more nationalistic west and the Sovietized east.

Above all else, the rapid deterioration of the economy was the most pressing concern.

The collapse of the Soviet Union accelerated the decline of an already seriously faltering economy. President Kravchuk was slow in launching market-oriented reforms, and the growing confrontation between the opposing political parties in the legislature further complicated the situation. Despite the deteriorating economy, there were some political successes. The presidential elections of 1994 were conducted calmly and fairly, leading to a peaceful transfer of power to the new president, Leonid Kuchma, whose priority was economic reform. However, parliamentary infighting and the lack of a post-Soviet constitution delineating the powers of the executive and legislative branches produced a political stalemate.



In January 1994, Ukraine became one of the first countries in the world to begin unilaterally eliminating its nuclear arsenal, thereby greatly improving its relationship with the United States. It also entered NATO's Partnership for Peace program, formed in 1993 to offer former Warsaw Pact members limited associations with NATO.

In October 1995, it was accepted into the Council of Europe, an advisory council that works to coordinate the activities of European nations. Undoubtedly, Ukraine's most important achievement since gaining independence was the adoption, on June 28, 1996, of a new, democratic constitution.

This success was buttressed by the smooth introduction, in August, of a new unit of currency, the *hryvnia*, which held strong into 1997. In addition, Kuchma succeeded in persuading most of the political leaders in Crimea to accept the idea of autonomy within Ukraine.

Nevertheless, political problems abounded. In May 1996, Kuchma replaced his prime minister, Evhen Marchuk, with Pavlo Lazarenko, a rich, influential businessman from Dnipropetrovs'k, a region from where the new president himself and many top government officials came. In July, an attempt was made to assassinate the new prime minister. Many viewed it as a reflection of the power struggles between powerful clans of politicians and businessmen from Dnipropetrovs'k and those from Donetsk.

Such regional loyalties and conflicts, accompanied by extensive corruption, began to play an increasing role in the politics of Ukraine. Meanwhile, complications arose in the highly sensitive dispute between Ukraine and Russia over the unresolved issue of the Black Sea Fleet, stationed in the Crimean port of Sevastopol'. Originally, the conflict was how to divide the fleet's roughly 800 poorly maintained ships. Although Russia and Ukraine tentatively agreed to divide the fleet, negotiations then focused on who should control Sevastopol'. Russia wanted control indefinitely, while Ukraine was willing to offer a long-term lease. In December 1996 the Russian Council of the Federation, the upper house of the Russian legislature, declared Sevastopol' was a Russian city and that it should belong to Russia. This was a territorial demand that challenged the integrity of Ukraine's borders.

Although the Russian government, including the foreign ministry, did not formally support the statement, the Ukrainian legislature responded by calling for the removal of all foreign, or Russian, troops from Ukrainian territory. In late May 1997, however, the prime ministers of Russia and Ukraine reached an agreement to settle the dispute. According to the terms of the accord, Russia purchased 80 % of the fleet from Ukraine and is guaranteed a 20-year lease for its use of the port at Sevastopol.

The two countries are to keep their separate navies at different bays in the port. Shortly after the accord was reached, the two governments signed a treaty of friendship and cooperation. In June 1997 President Kuchma fired prime minister Lazarenko, who had drawn widespread criticism for the slow pace of economic reform during his brief tenure. The president appointed Valery Pustovoitenko to succeed Lazarenko in July. In parliamentary elections in March 1998, the Communists won the largest percentage of the vote; they still held less than 25 % of the seats in a parliament dominated by independents.

In September 1998, less than a month after Russia's economic collapse, Ukraine's currency, the hryvnia, fell significantly in value, and the country's economy continued to slump through early 1999.

**Exercise 3. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## FAMOUS PEOPLE OF UKRAINE

**Andrusov Mykola Ivanovych** (1861-1924) – Geologist, stratigrapher, palaeontologist



The works of M.I. Andrusov published by the end of the XIX – the beginning of the XX centuries, represent an epoch in stratigraphy, palaeontology, palaeogeography, oceanology palaeoecology. They gave an opportunity to develop a detailed stratigraphy of neogenic sediments of the Ponto-Caspian region.

**Antonov Oleh Kostyantynovych** (1906-1984) – Aircraft designer



The author of scientific works on gliding, aircraft construction. Under his direction a great number of training, transport and sports gliders and aircrafts had been created including piston-engined airplanes An-2 and An-14, turbo-prop aircrafts An-10, An-24, An-26, An-28, An-30, turbo-prop aircrafts An-12 and An-22 ("Antey"), jet An-72, all-metal sports gliders A-11, A-13, A-15.

**Hlushkov Viktor Mykhaylovych** (1923-1982) – Mathematician, cyberneticist



related to the introduction of computers and discovery of principally new macroconveyer way of calculation, development of national computation center network, creation of artificial intelligence.

**Vovk Fedir Kindratovych** (1847-1918) – Ethnographer, anthropologist and archaeologist



In his abundant works on archaeology, anthropology and ethnography Fedir Vovk had proved that the Ukrainians – is a separate, distinguished from other Slavonic nations, anthropological type with unique ethnographical characteristic.

**Zabolotny Danylo Kyrylovych** (1866-1929) – Microbiologist, epidemiologist



D.K. Zabolotny studied the plague pathogen in detail, described the plague type, inquired into a question on plague vaccine and serum production, and discovered the natural plague centers. Results of his research provided introduction of rational preventive measures and creation of plague vaccine establishments network.

**Kondratyuk Yuriy Vasylyovych** (1897-1942)

Scientist-inventor. Rocket engineering and theory of space flights.



Yuriy Kondratyuk made an original contribution to power engineering, accomplishment of engineering problems on elevator technique, mining, construction and sugar refining production. In his work "The conquest of interplanetary spaces" (1929) Y. Kondratyuk derived a basic equation of rocket flight, examined energy-wise advantageous trajectories of space flights, set out the multi-stage rocket theory. He proposed to use some metals and non-metals; their hydrates for propellant. He examined the problems on transitional interplanetary base foundation, usage of gravitational field of celestial bodies for solving these problems. Many of his ideas have been used in practical astronautics

**Kadenyuk Leonid Kostyantynovych** (28.01.1951) – First astronaut of independent Ukraine



Space flight of Leonid Kadenyuk as a member of the international group spaceward and his investigations contributed to the image of Ukraine on international scene. Nowadays Leonid Kadenyuk serves in the ranks of the Armed Forces of Ukraine, shares his experience to young colleagues, dreams of new triumph starts, hopes to realize a new space project with Ukrainian astronauts as members of the international crews.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**



**Korolyov Serhiy Pavlovych** (1907-1966) – Scientist, engineer of rocket-space systems. In the history of space exploration, the name of Korolyov S.P. is associated with an epoch of the first distinguished achievements. Due to his great abilities and talent as a scientist, Korolyov managed to direct the work of many research teams. Scientific and engineering ideas of S.P. Korolyov had been widely adopted in rocket and space technologies.



**Krymsky Ahatanhel Yukhymovych** (1871-1942) – Orientalist, writer, interpreter. In Kiev Krymsky was a creator of the Ukrainian oriental studies. In the Academy of Sciences, he headed the historical & philological department, Arabic-Iranian laboratory, living language dictionary commission, commission of the Ukrainian language history, dialectology and orthography commission. Since 1921, he was the director of the Ukrainian scientific language Institute. 1918-1921 worked as a professor on world history in the University of Kiev. Additionally he was an editor of “Reports of the historical and philological department of the Ukrainian Academy of Sciences”, head of Kievan affiliated branch of All-Union association of oriental studies.

**Maksymovych Mykhaylo Oleksandrovych** (1804-1873)

Scientist-naturalist, historian, specialist in folklore, writer



Mykhaylo Maksymovych due to his versatile talent had left an appreciable trace in the spheres of natural history, botany, chemistry, zoology, physics, linguistics, folklore, ethnography, history, archaeology. Maksymovych made two important discoveries in the natural history.

**Mechnykov Ilyia Illich** (1845-1916) – Founder of embryology, immunology, microbiology.



Famous biologist whose scientific works have been dedicated to evolutionary embryology, microbiology, immunology and gerontology. Began with the works on spineless zoology and comparative embryology. He had researched in detail a problem on initial stages of multicellular organism development. Developed the multicellular organism theory (1886). One of the founders of evolutionary comparative embryology (1865-1876).

**Ostrohradsky Mykhaylo Vasylyovych** (1801-1862) – Mathematician



A series of scientific works of Ostrohradsky concern the mathematics and mechanics methodology teaching in Higher and secondary Schools. Among his numerous works in different spheres of mathematical sciences it is necessary to mention his memoirs in the field of abstract mathematics, in particular the derived multiple integral variation formula (1834), as well as memoirs on rational functions integration. In the sphere of mechanics, he successfully developed an idea of Fourier proving that conditions of possible transitions sometimes necessary to evaluate by inequation and introduce relations dependent on the time (1834).

**Kyrpychov Viktor L'vovych** (1845-1913) – Scientist in the sphere of mechanics



V.L. Kyrpychov is famous for the spreading of similarity theory on issues of machine designing. He clearly understood the practical importance of his theory for building mechanics. The importance of similarity theory was spreading with the development of scientific and technical progress.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**



**Pylchikov Mykola Dmytrovych** (1857-1908) – Physicist

Mykola Pylchikov constructed seismograph, refractometer. On the ground of the original experiments discovered a series of unknown properties of X-ray beams. Discovered and realized in practice the photovoltaic effect. Found out the way to control various mechanisms and devices in radio provided a basis of radio control. Creative heritage of the scientist includes 100 works, above 25 original devices and settings, several new experimental methods of investigation.



**Pyrohov Mykola Ivanovych** (1810-1881) – Surgeon, teacher, public man

The prominent Russian surgeon, founder of the field surgery and famous anatomist M.I. Pyrohov has spent the last 20 years of his life in Ukraine in the country estate Vyshnya that is in Vinnychyna. Since that time, this place of Podillya is known all over the world. Just here Pyrohov developed his productive scientific and practical activity. He wrote important works on the field surgery, established in his estate a small chemist's shop and hospital. In spite of not very favorable conditions he managed to perform quite complicated for that period of time operations, successfully treated skin, eyes, infectious and venereal diseases.



**Pulyuy Ivan Pavlovych** (1845-1918) – Physicist and electrical engineer

A number of industrialized countries of Europe have taken out a patent for the construction of telephone exchanges and user's sets offered by Ivan Pulyuy, namely the distribution transformer usage. With the participation of our compatriot, a series of electric power stations with constant rate launched in Dual state as well as the first in Europe with alternating rate.



**Rudnytsky Stepan L'vovych** (1877-1937) – Geographer, cartographer

Stepan Rudnytsky by right considered being the founder of the Ukrainian political geography. His conception Rudnytsky set out in such works as "Ukraine from the political and geographical standpoint" (1916), "Ukraine and the Great Powers" (1920), "The Ukrainian issue from the political geography point of view" (1923). Until now these works have the best in the modern Ukrainian political science, topical meaning for the state of the Ukrainian people, the formation of its national identity, realization its role in the All-European process of democratic renovation.



**Skovoroda Hryhoriy Savych** (1722-1794) – Humanist, philosopher, poet, translator

In the XIII century the life of the Ukrainian philosopher and poet Hryhoriy Skovoroda was a vivid ray in general atmosphere of a weak spirit of the Ukrainian nation. In the period of almost total disruption of a former greatness appeared a person that embodied the best characteristics of our nation: spirit steadfastness, love of freedom, wisdom, selfless devotion. People's genius, personified in the itinerant philosopher-teacher, wakened the collective intellect and inspired it to the aspiration and consolidation in the spirit.

*Exercise 3. Transfer the given information from the passages onto a table.*

№	Activity			
	Surname	When	Where	Score



**Strazhesko Mykola Dmytrovych (1876-1952) – Therapist**



The basic scientific works dedicated to the problems of clinical and theoretical medicine. Studied the physiology and pathology of digestion, circulation of blood, pathophysiology, cardiac infarction, persistent infection, allergy. Discovered a series of the disease symptoms of digestive apparatus and circulation of blood. Introduced into practice new means of the patient examination. For the first time in the world diagnosed in one's lifetime heart vessel thrombosis. Worked out a classification of blood circulation insufficiency taking into account biochemical abnormality. Established one of the leading therapeutic school.

**Sikorsky Ihor Ivanovych (1889-1972) – Aircraft designer and entrepreneur**



Among numerous technical innovations of I.I. Sikorsky it is necessary to mention at least three most outstanding of his achievements each of them could make his name immortal. That is a decisive contribution to the creation of the Russian aircraft industry and the first in the world aircraft-giants in WW I, building of the first intercontinental air liners, organization of the serial helicopter engineering.

**Sukhomlynsky Vasyl Oleksandrovych (1918-1970) – Teacher, publicist, writer**



Sukhomlynsky spared no efforts to raise the level of a rural school to the level of the best in that time USSR educational institutions to make it a real laboratory of leading pedagogical thought and summarize acquired experience in full measure.

**Tymoshenko Stepan Prokopovych (1878-1972) – Scientist in the sphere of mechanics**



Stepan Tymoshenko derived a transcendental equation for the calculation of the compression force critical value. Having investigated different cases of plate bulge the scientist charted tables due to which one could calculate the value of buckling shipbuilding.

**Tutkovsky Pavlo Apollonovych (1858-1930) – Geologist, geographer**



P.A. Tutkovsky is a founder of quaternary geology in Ukraine. In the second half of the past century, overburden had not been sufficiently investigated. In the North of Volyn, he managed to establish many facts for the characteristics of preglacial, ice-borne, post-glacial sediments and forest zones. It was fundamental for a series of hypothesis and theoretical study concerning characteristics of the quaternary period in Ukraine and Europe.

**Filatov Volodymyr Petrovych (1875-1956) – Ophthalmologist, surgeon**



Main scientific works of Filatov dedicated to the problems of ophthalmology and the study of biogenic stimulators. He offered a new original method of restorative surgery – plastics on round cutaneous stalk (1917). Scientifically proved and practically worked out the operation of cornea transplantation (1924). Trained to perfection the operation technique of fractional perforating keratoplasty. For the first time used for transplantation the cornea of cadavers (1931). The author of the biogenic stimulators theory that has become the bases of tissue therapy method during many diseases of human beings and animals. Created an ophthalmologist school.

**Exercise 4. Read the text and pick up the essential details in the form of quick notes.**



**Fedorov Ivan (1525-1583)** – Founder of the typography in Ukraine

The printing-house established in 1572-1573 in Lviv by Ivan Fedorov started steady Ukrainian printing. The fact on Ivan Fedorov's primacy as a Ukrainian first printer is under discussion even nowadays. Epitaph testifies that he had revived the abandoned work but his role in that time cultural life cannot be overestimated.



**Khvoyka Vikentiy Vyacheslavovych (1850-1914)** – Archaeologist

Since 1876 worked in Kiev: taught in gymnasia, was one of the founders of the Local Museum of antiquities and arts (nowadays National Museum of the Ukrainian history and National Arts Museum). In 1893-1903 investigated Kyrylivska site, in 1894 excavated in Kiev on the Zamkova mountain (between Podol and Kozhum'yaky). In 1896 in the street of Kyrylivska discovered the first settlements of Trypillya culture (4-3 centuries B.C.). He discovered the most fundamental historical cultures of Ukraine – Trypillya, Zarubynetska and Chernyakhivska; as well as palaeolith signs in Kiev, Pasterske site of skoloty, settlement of Kievan Rus.



**Kholodny Mykola Hryhorovych (1882-1953)** – Botanist and microbiologist

Outstanding Ukrainian microbiologist Mykola Kholodny made an important contribution to the investigation methods of microbial population of soils and waters, development of the ecological direction in microbiology. He is the author of original conceptions on organic matters origin on the Earth by abiogenous means. He enriched many branches of new biology by interesting ideas and experimental material. M.H. Kholodny and V.I. Vernadsky drew up a project on air vitamin investigation.



**Chyzhevsky Dmytro Ivanovych (1894-1977)** – Scientist-encyclopaedist

Specialist in the philology of the Slavs, philosopher, literary critic, specialist in religion, linguist. Due to his works on philosophy and literary criticism D. Chyzhevsky gained prestige in the sphere of science. He published above 900 works on Slavonic studies. His first works were dedicated to the history of philosophy predominantly of Slavonic countries.



**Chubynsky Pavlo Platonovych (1839-1884)** – Ethnographer, specialist in folklore, poet

The poem "Ukraine is still alive" made his name immortal forever. As an ethnographer and specialist in folklore, Pavlo Chubynsky made an important contribution to the documents preservation of the Ukrainian culture and originality. He kept a record of about four thousand ceremony songs, three hundred fairy tales, many proverbs, customs, legends and signalment. Using the books of district and provincial courts of justice he selected thousands cases, incidents and findings that would illustrate distinctive features of relationship between people, display signs of old traditions, legends, custom law, pre-Christian beliefs of the Ukrainians and their integral combination with old Ukrainian, pre-Christian and Christian cultures.



**Yavornytsky Dmytro Ivanovych (1855-1940)** – Historian, ethnographer, writer

Yavornytsky showed vivid interest in folk art especially in embroidery and Easter egg coloring. He studied the tradition to decorate houses with pattern and qualified this tradition as a folk art worthy of studying. Yavornytsky discovered and investigated Petrykivsky decorative painting nowadays known all over the world. In 1905 due to Yavornytsky the patterns of this art had been delivered to the collection of the Russian Museum ethnographical department in Petersburg.

**Exercise 5. Choose the keywords that best convey the gist of the information.**

## UNIT II. HIGHER EDUCATION IN UKRAINE

Higher education in Ukraine operates several levels, all of which are regulated by the Ministry of Education and Science of Ukraine. In early 2016, Ukraine had 802 universities, but the Ministry intends to lower that number to 317. In 2016-17, the number of students in higher education was 1,586,700.

The first higher education institutions (HEIs) emerged in Ukraine during the late 16th and early 17th centuries. The first Ukrainian higher education institution was the Ostrozka School, or Ostrozkiy Greek-Slavic-Latin Collegium, similar to Western European higher education institutions of the time.

Established in 1576 in the town of Ostrog, the Collegium was the first higher education institution in the Eastern Slavic territories. The oldest university was the Kyiv Mohyla Academy, first established in 1632 and in 1694 officially recognized by the government of Imperial Russia as a higher education institution. Among the oldest is also the Lviv University, founded in 1661.

More higher education institutions were set up in the 19th century, beginning with universities in Kharkiv (1805), Kiev (1834), Odessa (1865), and Chernivtsi (1875) and a number of professional higher education institutions, e.g.: Nizhyn Historical and Philological Institute (originally established as the Gymnasium of Higher Sciences in 1805), a Veterinary Institute (1873) and a Technological Institute (1885) in Kharkiv, a Polytechnic Institute in Kiev (1898) and a Higher Mining School (1899) in Katerynoslav.

Rapid growth followed in the Soviet period. By 1988 a number of higher education institutions increased to 146 with over 850,000 students. Most HEIs established after 1990 are those owned by private organizations. The *Constitution of Ukraine (1996)*, *Law on Education (1996)*, the *Law on Higher Education (2002)* and the major reform legislation *Law on Higher Education (2014)* constitute the legal framework for Ukrainian higher education. Ukrainian legislation regulating higher education includes more limited legislation as well as decrees and regulations of the President and the Cabinet of Ministers of Ukraine. Because of a perceived lack of quality, 76 higher education institutions and their branches were denied licenses in 2015. As with most communist Soviet and Eastern European states access to education for the masses was deemed a high priority, this was largely due to the fact that during imperial times mostly only the nobles and the wealthy had access to post secondary institutions.

Citizens of the Soviet Union had free access to secondary education and were required to complete at least a junior specialist degree, equivalent to an associate degree in the US.

Moreover, the Soviet Union exercised mandatory conscription of its male population, however those studying for a degree were exempt from the draft until the completion of their studies, therefore men would often stay enrolled to reach master's degrees to delay their entry into the military.

After gaining independence Ukraine retained the Soviet principle of having a post secondary education system that is affordable to its population.

In 2009 Ukraine spent 7.3% of GDP on education compared to the United States' 5.2%. Trade schools (Technikums), which are analogous to community colleges in the US and award the junior specialist degree continued to remain freely accessible by most citizens, students wishing to enroll in a trade school do not need to complete the full 11 grades of school and may enroll in 9th grade.

However, budget constraints forced tuition charges on University programs. Students wishing to enroll in universities must complete the full secondary education curriculum, during the last year of school they take a placement test which determines their chances of enrolling and whether or not they will have to pay tuition or not.

Moreover, students enrolled may receive a monthly stipend which is designed to cover their living and school expenses while they are enrolled in college. In 2012 the minimum monthly stipend was 550 UAH for students enrolled in Technikums and 730 UAH for students enrolled in Universities.

In 2016 tuition costs for higher education were averaging less than \$1,000 per academic year; but because of corruption students costs were considerably higher. Students pursuing a doctoral degree or master's degree are generally treated in a similar manner to graduate students in the US where they are expected to assist the faculty and may receive pay from the university as they perform their own research.

Although online education is not predominant in Ukraine students may enroll in extramural college, which is the most common type of long distance education in Ukraine. During this type of enrollment the student continues to work and is given all of their assignments for the semester ahead of time.

The student completes the assignments then returns to the university to explain their reasoning and complete testing. Many businesses in Ukraine subsidize their employees who return to pursue a higher degree using this method. Higher education qualifications combine both academic and professional qualifications. This is a very important feature of Ukrainian higher education inherited from its Soviet past.

The State Diploma serves as both an educational certificate and a professional license.

Employment is determined by a match between the state determination of the knowledge and skills required for different occupation levels and the state determination of levels of educational qualification.

Hence is the correspondence between classification of educational qualification and that of the occupational structure, leading to the introduction of the term "educational-proficiency" level.

The *Law on Higher Education* (2002) establishes a three-level structure of higher education: incomplete, basic, and complete educational levels with corresponding educational-proficiency levels of Junior Specialist, Bachelor, Specialist and Master.

In 2016 the Ministry of Education transformed this system to the levels of Junior bachelor, bachelor's, master's, Doctor of Philosophy and Doctor of Sciences.

**Junior bachelor** is an educational-proficiency level of higher education of a person who on the basis of complete secondary education has attained incomplete higher education, special skills and knowledge sufficient for discharging productive functions at a certain level of professional activity, stipulated for initial positions in a certain type of economic activity. The normative period of training makes 2.5–3 years. Persons with basic secondary education may study in the educational and professional programs of junior specialist's training, obtaining at the same time complete secondary education.

**Bachelor** is an educational-proficiency level of higher education of a person who on the basis of complete secondary education has attained basic higher education, fundamental & special skills, knowledge, sufficient to cope with tasks and duties (work) at a certain level of professional activity (in economy, science, engineering, culture, arts, etc.). The normative period of training makes 4 years (240 ECTS credits).

**Master** is an educational-proficiency level of higher education of a person who has attained complete higher education, special skills and knowledge, sufficient to cope with professional tasks and duties (work) of innovative character at a certain level of professional activity (in engineering, business administration, pedagogy, arts, etc.). Training specialists of the educational-proficiency level of Master may also be carried out on the basis of the educational-proficiency level of Specialist. The period of training makes typically 1–1.5 year (60-90 ECTS credits). During his/her studies at the Master's or Specialist's level, students are required to write his/her final work on a selected subject and make its presentation, to be able to collect, analyse and summarize, synthesize and to communicate study and practical material; often knowledge of a foreign language is required. Training specialists of the Master in such fields as medicine, dentistry, veterinary medicine, teaching is carried out on the basis of complete secondary education within the period of 5–6 years (301-360 ECTS credits) (as is common in Western Europe).



## DIPLOMA & CERTIFICATES

Higher education graduates are awarded qualifications of the appropriate educational-proficiency levels and they are granted diplomas of the state format. The Diploma is the State-recognized document which serves as both an educational certificate and a professional licence, confirming the attainment of the appropriate higher educational level and qualification of a certain educational-proficiency level (an academic degree in a field of study and speciality). The *Law on Higher Education* (2002) establishes the following types of documents that confirm higher education qualifications:

- Dyplom Molodshoho Spetsialista (Diploma/ qualification of Junior Specialist).
- Dyplom Bakalavra (Diploma/ qualification of Bachelor).
- Dyplom Mahistra (Diploma/ qualification of Master).

The national system of quality assurance (QA) in Ukraine is realized by means of licensing and accreditation procedures carried out by the Department for Licensing, Accreditation and Nostrification of the Ministry of Education and Science of Ukraine, through the State Accreditation Commission, the State Inspectorate of HEIs, and the Higher (Supreme) Attestation Board.

The *Law on Higher Education* (2002) stipulates that educational establishments in Ukraine including those owned privately must be licensed before they can offer tertiary level educational programmes.

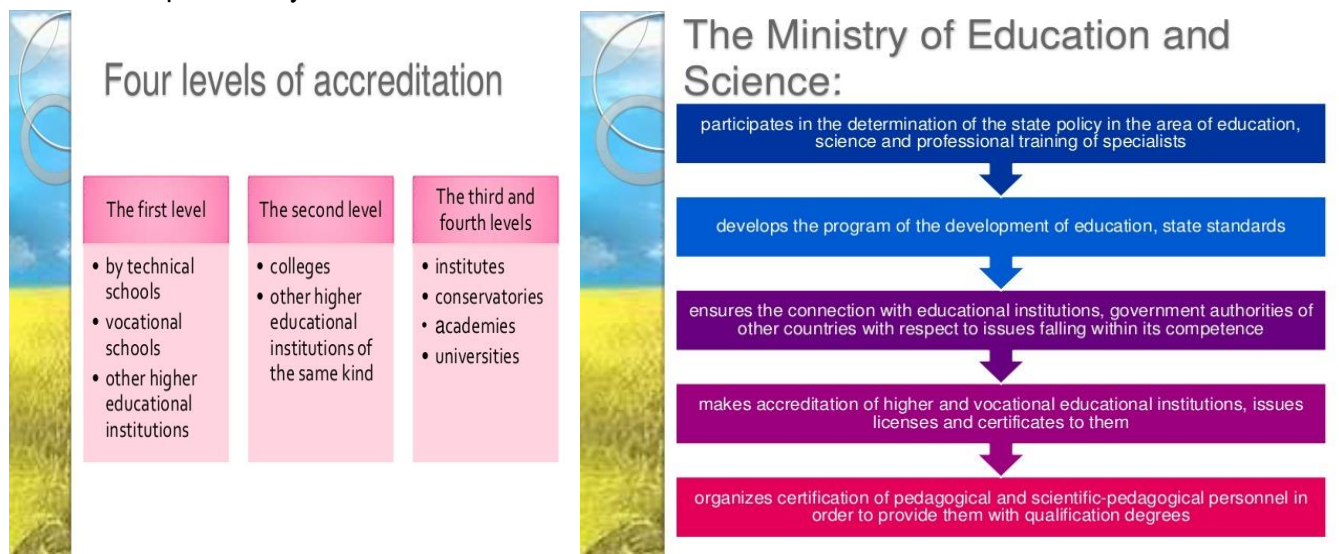
To be granted a licence a HEI must meet the required standards set by the Ministry of Education and Science for higher education status at a certain level. These standards refer to: physical infrastructure, equipment and facilities, the learning resources, the logistical, scientific-methodological and information base, and the number and qualification level of its staff, appropriate to the area of education and research in which it intends to offer programmes of study.

The licence process assesses the list of subjects, the content of the educational programme of these subjects and the assessment tools used to examine students.

Licensed HEIs are listed in the Ministry's Public Register of HEIs.

In Ukraine accreditation procedures include both accreditation of the programmes of study in a certain field of study and speciality offered by HEIs, and institutional accreditation of HEIs.

To have a study programme accredited in a certain field of study and speciality a HEI must meet the demands of the higher education standards in terms of educational and professional provision offered by it. Programmes of study are accredited in relation to the relevant qualification associated with a certain educational-proficiency level, and thus at a certain level of accreditation.





## LEVEL STRUCTURE OF HIGHER EDUCATION

There are six types of higher education institutions in Ukraine:

**Universities:** have fourth level of accreditation and may be multi-disciplinary establishments (follow a classical university model) or "branch" (mono-disciplinary/specialist) establishments (focused on some particular professional field (Technical, Medical, Agricultural, Pedagogical, Economics, etc.)). They act as leading research and methodological centres in both fundamental and applied research.

**Academies:** have fourth level of accreditation. Their educational provision is concentrated in a specific branch of knowledge in which they also act as leading research and methodological centres in both fundamental and applied research fields.

**Institutes:** have third and fourth level of accreditation. Their educational provision is concentrated in a specific branch of knowledge in which they conduct research and methodological research in both fundamental and applied fields. They may be independent or a sub-unit of a university or academy.

**Conservatoires:** have third and fourth level of accreditation. Their educational provision is concentrated in culture and the arts, specifically music. They also conduct research and act as leading centres in the areas of their activity.

**Colleges:** have second level of accreditation largely related to the provision of training leading to the acquisition of specific higher education qualifications. They may also constitute sub-units within higher education establishments with third and fourth level accreditation.

**Technical Schools:** have first level of accreditation. They carry out educational activity leading to specialist areas of knowledge and skills related to specific occupations. They may constitute sub-units within higher education establishments with third and fourth level accreditation.

### Types of Universities (Academies)

The Ministry of Education and Science (Sports and Youth) recognizes the following categories of institutions of the top-level accreditation:

- Classical Universities.
- Technical Universities.
- Technological (Construction, Transportation).
- Pedagogical (Humanitarian, Physical Education and Sports).
- Culture (Arts, Design).
- Health Care Universities.
- Agrarian Universities.
- Economics (Finance, Administration, Entrepreneurship).
- Law (Law enforcement, Civil protection and life safety).
- Private Universities.

### National Universities

Higher education institutions with 4th accreditation level may be bestowed the status of "National" for outstanding performance in research and scientific activity. This status brings with it added powers in relation to immovable property, facilities, enterprises, institutions and other structural sub-units of the HEI; the award of professorial status; and 'symbiotic' and material incentives and rewards for employees of the HEI. In addition, it also accrues an additional budget for research activities.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

## POSTGRADUATE EDUCATION & LIFELONG LEARNING

In Ukraine, postgraduate education is regarded as specialist education and professional training commencing after the Specialist, Master phase. The *Law of Higher Education (Article 10)* and the *Law on Education (Article 47)* regard Post-Graduate education as specialised education and professional training on the basis of the previously obtained educational-proficiency level and experience of the practical work.

It is defined as retraining, specialisation within a profession; expansion of the professional profile; probation within a profession; post-qualifying education or continuous professional development.

The system of postgraduate training serves as a ground for lifelong learning.

There is a long tradition and pride in this kind of educational provision for "continuing education" and for "social inclusion", that continues today. Lifelong learning (LLL) is conceptualized on the one hand as the progression through academic qualifications: Bachelor, Specialist, Master, Candidate of Science, Doctor of Science. On the other hand, it covers a wide range of educational courses designed for: "second chance" students; for those who wish to change occupations; for on-the-job training for citizens in employment; for updating professionals; for second diplomas where only the specialist part of the curriculum needs to be followed; and to provide secondary school certificate for those who left school without qualification.

At the doctoral level, Ukraine has a two-degree system. The first qualification is the **Candidate of Sciences** (scientific degree of *Kandydat Nauk*) which normally requires at least three years of study after the award of the Specialist or the Master diploma and is achieved by submitting and defending a thesis (dissertation), as well as following post-graduate studies (*aspirantura*) in the specialist field.

The second qualification is the **Doctor of Sciences** (scientific degree of *Doktor Nauk*), the highest degree in Ukraine which is achieved by dissertation that must make an original contribution to a given field of learning, and after a period of further studies (*doktorantura*) following the award of Kandidat Nauk degree.

Doctoral study programmes (post-graduate course, aspirantura – for Kandydat Nauk degree and doctoral course, doktorantura – for Doktor Nauk degree) can be opened in higher education institutions of the third and fourth levels of accreditation or in research institutes and their branches.

The two doctoral degrees can be earned in two ways: as a result of studies in aspirantura and doktorantura or independently. The public defense of the dissertation is held in the form of a public presentation and scientific debates. Professors have different ranks within the university system. For example a Dosent (Доцент) is analogous to an assistant professor in the United States.

According to 2013 figures of the Minister of Education there are 61,000 foreign students in Ukraine.

In 2016 International Admission Center with support of Ministry of Education founded the Ukrainian Admission Center for foreign students . According to Frances Cairncross (in April 2010) "There are too many small universities, the majority of which are ineffectively governed and mired in corruption. They are not able to withstand existing global challenges." According to Anders Åslund (in October 2012) the quality of doctoral education is bad, particularly in management training, economics, law and languages. He signaled that the greatest problem in the Ukrainian education system is corruption.

76 higher education institutions and their branches were denied licenses by the Ministry of Education and Science of Ukraine in 2015 because of a perceived lack of quality (education).

In 2017, the highest average scores on the national entrance exam (External Independent Evaluation) were had by students entering the Ukrainian Catholic University, Taras Shevchenko National University of Kyiv, and the National University of Kyiv-Mohyla Academy.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

## INTERNATIONAL RANKINGS

No Ukrainian university has ever been ranked in the Academic Ranking of World Universities nor in the Performance Ranking of Scientific Papers for World Universities.

However, the QS World University Rankings 2013/14 listed four Ukrainian HEIs including Taras Shevchenko National University of Kyiv (ranked 441-450), Kyiv Polytechnic Institute (601-650), Donetsk National University and Kharkiv Polytechnic Institute (both 701+).

In the Webometrics Ranking of World Universities, Taras Shevchenko National University of Kyiv (838th) is the highest ranked university, Kyiv Polytechnic Institute, Kharkiv National University and Odessa University (1788th) are ranked in the top 2000, and 303 are ranked lower than that (the lowest is Kherson State Maritime Academy at place 20,942).

Four Ukrainian Universities were ranked in the Times Higher Education World University Rankings for the 2016-2017 school year, Lviv Polytechnic National University, Kyiv Polytechnic Institute, Taras Shevchenko National University of Kyiv, and the Karazin Kharkiv National University, which were all ranked in the 801+ category. In 2012 Ukraine's Higher Education system was ranked as the top in Eastern Europe by Universitas 21, ahead of Czech Republic, Poland, Slovenia, Russia and Slovakia.

The research group cited high Education spending as a proportion of GDP compared to other nations as a likely cause of Ukraine having the best post secondary system in East Europe.

International students have opportunity to study in more than 240 universities in Ukraine and gain the specialization in different scientific fields. The main languages of instructions in Ukrainian Higher Educational Institutions (HEIs) are Ukrainian, Russian or English. Every year higher educational establishments welcome students from more than 150 countries.

Ukrainian HEIs provide such levels of higher education:

- Junior Bachelor;
- Bachelor;
- Master;
- Doctor of Philosophy;
- Doctor of Science.

Foreigners enrol to Higher Educational Institutions on accredited educational programs:

- twice a year, before and at the beginning of the academic semester (until November 1 and until March 1 accordingly) for the degree programs - Junior Bachelor, Bachelor and Master;
- during the year for postgraduate studies, doctoral studies, clinical studies, medical residency, programs of the preparatory faculty (department), and the academic mobility programs.

The main informational source about higher education in Ukraine for foreign students is Ukrainian State Centre for International Education of the Ministry of Education and Science of Ukraine. Centre is only one official state platform, which is engaged into preparation of foreign students for study in Ukraine.

Ukrainian State Centre for International Education provides such services: processing the student's documents, helping with choosing the university and studying program, presenting documents to the higher educational establishment, receiving the invitation, visa support, meeting in the airport.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

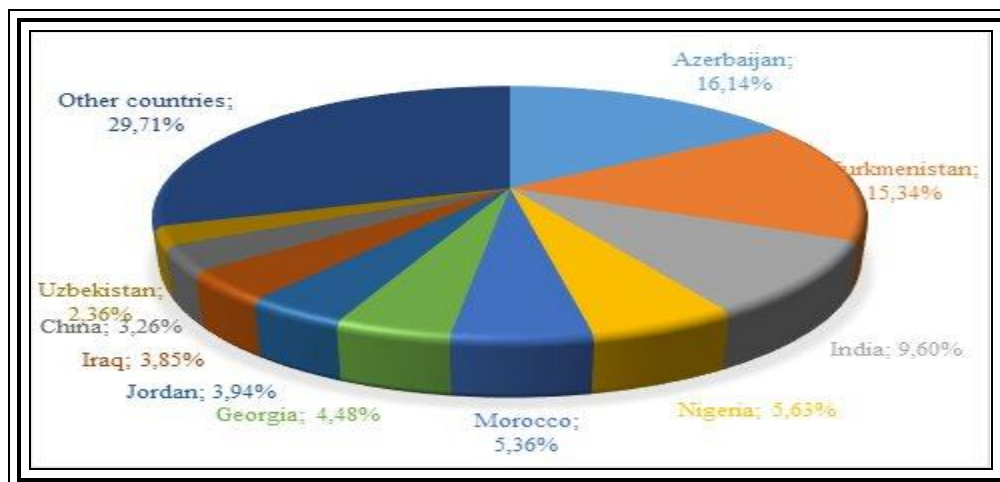
**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 3. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 4. Make up some dialogues from the information above.**

**Exercise 5. Write a small essay on the topic.**

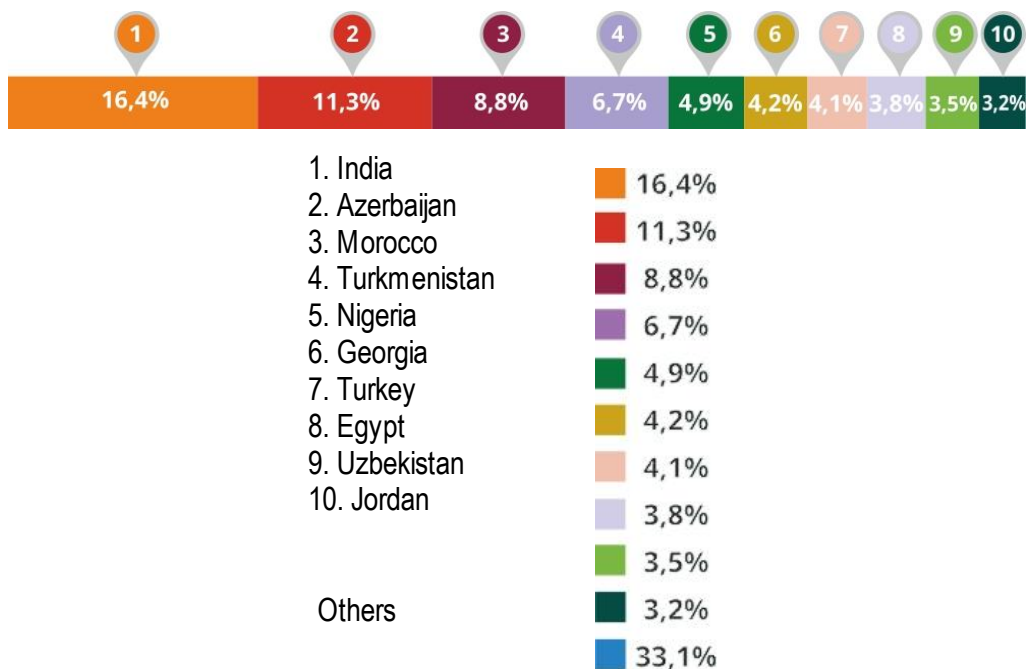
## INTERNATIONAL STUDENTS IN UKRAINE



Number of Ukrainian Higher Education Institutions with international students



Top 10 countries of origin of international students in Ukraine



# CHAPTER III. POLITICAL SYSTEM

## UNIT I. DECLARATION & CONSTITUTION

### INTRODUCTION

On the 24th of August 1991, Ukraine became an independent state. On the 1st of December 1991 the everlasting dream of the Ukrainian people came true. 90% of the people voted for the independence of Ukraine and since that time the Ukrainian people had become the masters of their own destiny.

Nowadays Ukraine is a democratic state, ruled by the law and created as an implementation of the people's sovereign right to self-determination. The Ukrainian political system has a popularly elected President, a 450-person single-chamber national Parliament – the Verkhovna Rada.

The highest legislative unit of the Ukrainian government is the Verkhovna Rada of Ukraine (formerly the Supreme Soviet of the Ukrainian S.S.R.), the members of which are elected to terms of four years. Whereas in the past, these members were elected to represent various institutions and the general population from a single slate of candidates put forward by the Communist Party of Ukraine, in March 1990 the first multicandidate, multiparty elections were held. During the Soviet period the legislature met only twice a year for a few days to approve budgetary and other proposals passed by its Presidium and the Council of Ministers; the Verkhovna Rada has now assumed an active role in debating proposed laws and in shaping the policies of the Ukrainian government.

After the election of the president of Ukraine (December 1, 1991) by the general population, the executive and legislative powers were separated. The highest executive office is that of the president, elected by direct popular vote for a five-year term.

The president has the power to sign passed legislation to take immediate effect and is the commander in chief of the armed forces. The president appoints a Cabinet of Ministers, subject to approval by the Verkhovna Rada. The Cabinet, headed by the prime minister, coordinates the day-to-day administration of the government and may introduce legislation to the Verkhovna Rada.

The first President of Ukraine became Leonid Kravchuk, winning 61.6 per cent of the votes.

In 1994, Ukrainian people elected a new President, Leonid Kuchma. Judicial power in Ukraine is vested in the courts of law. The courts are independent and in all their activities abide only by the rules of law. The highest court in the judicial system is the Supreme Court of Ukraine, consisting of five judges elected for five-year terms by the Verkhovna Rada. The court's function is to supervise judicial activities; it does not rule on constitutional questions (this is a function of the Presidium). However, Ukraine has a wealth of political parties, ranging from unreconstructed communities to far-right nationalities, personal and regional loyalties tend to play larger role in the Ukrainian political life than programmatic parties.

A key challenge facing Ukraine is the establishment of effective, democratic governing institutions that strike a balance between executive and legislative authority.

Ukraine is divided into 24 regions and the Autonomous Republic of Crimea each of which has elected council, whose Chairman, elected at large, also serves as head of the executive branch.

The cities of Kiev and Sevastopol are subordinated directly to the central government. So we can say that state power in Ukraine is based on the division of authority into legislative, executive and judicial and Ukrainian could be referred to now as a country with a parliamentary-presidential form of government.



Having become an independent state and being now firmly resolved to put an end to the totalitarian dictatorship, people have an idea of building a state, which confirms its peace loving policy.

The National Emblem of Ukraine is a Golden Tryzub (trident) on a blue shield. The National flag of Ukraine is a rectangular cloth with two horizontal stripes of equal width, the upper coloured blue and the lower golden yellow. The National Anthem has been performed since January 1992 (music by M.M. Verbytsky). The National Holiday, Independence Day, is celebrated on August 24. Ukraine not only strives to live in peace with the rest of the world community, but also to cooperate with other countries and participate in the European and world structures. It is already a member of numerous international political and economic associations and a founding member of the United Nations.

**Government.** Although the collapse of the Soviet Union in 1991 brought Ukraine independence, the rigidly centralized Soviet structure of government remained. The first five years were a tumultuous time of trying to establish democratic institutions and traditions. Ukraine's first direct presidential election was held in 1991.

In 1994, an early presidential election took place, as well as elections to the legislature. Ukraine was the last of the former Soviet republics to adopt a new constitution. The delay was caused by a struggle in the legislature between reformers, who wanted to introduce a new, democratic system of government, and conservatives, who wanted to preserve the structures of the former Soviet state.

The reformers finally triumphed in June 1996 when the legislature adopted a new constitution that stipulated a parliamentary democracy. All citizens aged 18 and over are eligible to vote.

The government put limits on the money supply so that Ukraine could receive loans from the International Monetary Fund (IMF) and the European Union (EU). In February 1999, the upper house of Russia's legislature finally ratified the treaty of friendship and cooperation the two countries had signed in 1997. The Russian parliament had delayed accepting the treaty, which formally established Ukraine's sovereignty over the Crimean Peninsula.

**Executive.** Under the 1996 constitution, the president is head of state. The president is elected by direct, majority vote for a term of five years and may serve no more than two consecutive terms.

The president appoints the prime minister and, under the advice of the prime minister, appoints the Cabinet of Ministers. These appointments are subject to confirmation by the legislature. The prime minister is head of government and is responsible for carrying out its policies.

**Legislature.** The parliament (*Verkhovna Rada*) consists of a single chamber of 450 deputies elected for four-year terms. The inability of some candidates to win absolute majorities in their constituencies has left a number of these seats unfilled. Among its prerogatives, the legislature has the right to change the constitution, pass laws, confirm the budget, and impeach the president.

**Judiciary.** The highest court is the Constitutional Court, which is charged with protecting and interpreting the constitution. The president, the legislature, and a conference of judges each appoint six of the court's 18 members. The Supreme Court is the highest appeals court for non-constitutional issues.

Supreme Judiciary Council, consisting of 20 members, recommends judiciary appointments and deals with the removal of judges.

**Local Government.** Although Ukraine is a unitary state, its constitution allows for a considerable degree of decentralization. The country is divided into 24 *oblasts* (districts). Kiev has special status; its government, which operates independently of oblast authority, is responsible only to the central government in Kiev. Local councils and executive bodies, elected every four years, are responsible for their jurisdiction's taxes, budgets, schools, roads, utilities, and public health.

**Political Parties.** In the late 1980s, when the Communist Party began to lose influence, the first non-Communist political groups appeared. However, the Communist Party was Ukraine's only legal party until its constitutional monopoly was abolished in 1990. The Communist Party was banned from 1991 to 1993, but by 1994, it was Ukraine's largest party. More than 40 political parties were officially registered in the mid-1990s, most of which had only several thousand members. Ukraine's entire party system is poorly developed, and its political parties lack local organization and grassroots support.

The electoral system allows workers' collectives to nominate candidates for the legislature, thus weakening the role of parties in the electoral process. As a result, 114 of the legislature's members elected in 1998 had no party affiliation. Of the parties represented in the 1998 elections to the legislature, the Communist Party won the most seats, while the People's Movement of Ukraine, known as Rukh, won the second largest number of seats. In general, Ukraine's political parties fall into four categories: extreme nationalists, such as the Ukrainian National Assembly; moderate nationalists, such as Rukh, the Congress of Ukrainian Nationalists, and the Ukrainian Republican Party; centrists, such as the Liberal Party and the Social Democratic Party; and the left, such as the Communist Party of Ukraine, the Peasants' Party of Ukraine, and the Ukrainian Socialist Party.

**Social Services.** Ukraine has retained much of the Soviet-style system of social welfare and free medical care, financed by the government. The country's economic crisis has had a catastrophic impact on these services, however. Pensions, averaging between \$30 and \$40 per month, barely assure survival. Hospitals are deteriorating, doctors are poorly paid, and medicine and equipment are in short supply.

**Defence.** Ukraine's armed forces are the second largest in Europe, after those of Russia, with an estimated strength of 346,400 in 1997. In addition to central staff, nuclear forces, and paramilitary troops, about 171,300 are in the ground forces, about 124,400 are in the air force, and about 12,500 are in the navy (excluding the Black Sea Fleet). Military service is compulsory for all males 18 and older; those with higher education serve 12 months, and those without it serve 18 months.

Because Ukraine is committed to a policy of nonalignment, it does not subscribe to the treaty on collective security of the Commonwealth of Independent States (CIS), nor does it desire to join the North Atlantic Treaty Organization (NATO). However, Ukraine's armed forces do cooperate with the latter through the Partnership for Peace program. In November 1994 Ukraine signed the Nuclear Non-proliferation Treaty, which brought it under the terms of the first Strategic Arms Reduction Treaty (START I). This required Ukraine to liquidate its large nuclear arsenal of intercontinental ballistic missiles (ICBMs), a project that was completed in 1995.

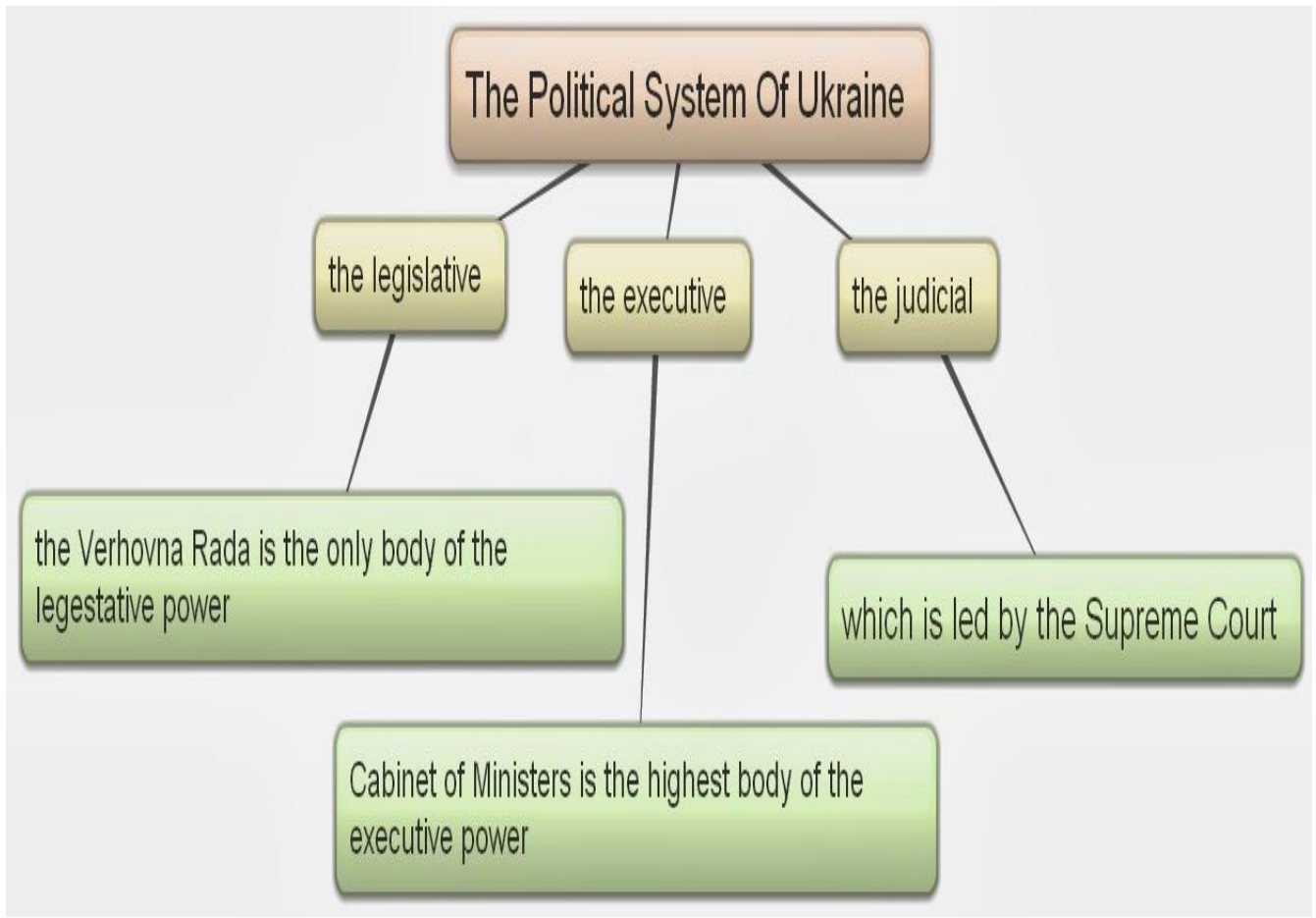
*Exercise 1. Analyze the information, which is in the highlight, and use it in practice.*

*Exercise 2. Make up some dialogues from the information above.*

*Exercise 3. Transfer the given information from the passages onto a table.*

№	Activity			
	Event	When	Where	Score
1.				





## THE DECLARATION ON STATE SOVEREIGNTY

The Declaration on State Sovereignty of Ukraine was adopted on July 16, 1990. The Declaration defines the main direction of internal and external policy of Ukraine. In accordance with the Declaration Ukraine is a sovereign democratic state. The Declaration includes 10 Articles.

1. Self-determination of the Ukrainian nation.

The Declaration considers the will of all people of Ukraine to create a democratic state, which will fully secure human rights and freedoms.

2. Government by the people.

The Ukraine's internal policy is based on respect of national rights and dignity of all the people of Ukraine. The Declaration guarantees the equality of all citizens of Ukraine irrespective of their origin, social and property status, political and religious views.

3. State power.

4. Citizenship of Ukraine.

5. Territorial supremacy.

The Declaration states that the territory of Ukraine is inviolable within the existing borders.

6. Economic independence.

The section of economic independence states that Ukraine has an exclusive right to possession, utilization and managing of all the national wealth.

7. Ecological security.

Ukraine takes measures for environmental protection.

8. Cultural development.

9. External and domestic security.

10. International relations.

Relations of Ukraine with foreign countries shall be conducted on the principles of equality, mutual respect and non-interference in each other's internal affairs.

The Declaration is the basis for the new Constitution and the laws of Ukraine.

On August 24, 1991 the Act of State Sovereignty of Ukraine was adopted.

After proclamation of independence, Ukraine started building the democratic state.

Ukraine became a presidential-parliamentary republic

The legislative power is represented by Supreme Rada of Ukraine. It is headed by the chairman of Supreme Rada and is responsible for making laws. It discusses and adopts the State Budget for the coming year. It has 450 deputies. The executive power is headed by the President. The President of Ukraine is elected for 4 year's period. Within the executive branch there are a number of Ministries: Ministry of State, Treasury, Defence, Justice, Agriculture, Commerce and Health. The Head of the Ministry is appointed by the President. The appointments must be approved by Supreme Rada.

The Heads of the Ministries form the Cabinet of Ministers. The Prime Minister is the Head of the Cabinet and is responsible to the President and Supreme Rada.

The judicial power is represented by the Supreme Court and the Constitutional Court. They watch over the executive and legislative powers. They are nominated by Supreme Rada. The Constitutional Court has the right to declare laws and actions of the governments unconstitutional.

Besides the organs of power, the political system of Ukraine includes political parties and social organizations. The left parties are the Communist party, Socialist and Agrarian.

Rukh together with the UNO-UNSO represents the right wing. The largest centrist parties are the Christian-Democratic party and the Social-Democratic Party.

In 1995, the relations between two branches of power became extremely aggravated. It made the President to resort to extreme measures – polling of Ukraine's population on the trust in the President or the Supreme Rada.

Luckily, the Constitutional agreement was approved at the plenary meeting of the Supreme Rada.

On June 7 the Parliament, in the presence of the President, voiced by 240 votes in favour of the Constitutional agreement. The both branches of power succeeded in reaching accord. June 8, 1995 will enter the modern history of Ukraine. On that day a Constitutional agreement on the division of authority between the branches of power was signed in Mariinsky Palace.

The Agreement had to be effective till Ukraine's New Constitution had been adopted. On November 10, 1995, the European Council legalized the membership of Ukraine. It became the important factor of the European security and development.

In June 1996, Ukraine was given the 3-year term to bring the Ukrainian legislation in accordance with the European standards. The requirement to cancel the death penalty aroused plenty of discussions.

Joining the European civilization must help Ukraine to advance along the road of democratization.

Due to this, it was necessary to bring the Ukrainian legislation into accordance with European norms. On June 28, 1996, after the intensive and dramatic night debates the Supreme Rada adopted the Constitution of Ukraine. On September 2, 1996, after the celebration of Ukraine Independence Day the national monetary unit Hryvnia was introduced in Ukraine. Bills for 1, 2, 5, 10, and 20 Hryvnias marked with year 1992 were designed and printed in Canada. Bills of 1 Hryvnia /alternative design/, 50 and 100 Hryvnias were designed and printed in Ukraine in 1994.

Hryvnia can be freely converted to hard currency. In 1997, the National Bank announced that the new designs would be released to increase their protection from falsification. The government of Ukraine underwent rapid change in the early 1990s. Before its declaration of independence in 1991, Ukraine was officially called the Ukrainian Soviet Socialist Republic and was part of the Soviet Union.

According to the 1937 Soviet constitution as amended in 1944, Ukraine had the right to "enter into direct relations with foreign states, to conclude agreements, and to exchange diplomatic and consular representatives with them" and to maintain its own military forces. The only real expression of these constitutional prerogatives in international affairs, however, was Ukraine's charter membership in the United Nations (and consequently in some 70 other international organisations), a distinction it shared with the Byelorussian S.S.R. (now Belarus) as the only two UN members that were not fully sovereign countries. The revised Soviet constitution of 1977 further limited the prerogatives of the Ukrainian S.S.R.

Following the failed coup (Aug. 19, 1991) against the Soviet leader Mikhail Gorbachev, Ukraine proclaimed its independence on Aug. 24, 1991, and won overwhelming popular approval for this act in a referendum on December 1, 1991. Ukraine was subsequently recognised by other governments, and many international agreements were signed, notably with neighbouring countries.

**Exercise 1. Render the main idea of the information.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity		
	Article	When	Score
1.			



## CONSTITUTION OF UKRAINE

June 28th, 1996 is the historic date in the life of Ukraine. It is the day when the Constitution of Ukraine – the Fundamental Law – was adopted by the 5th Session of the Verkhovna Rada of Ukraine.

Since the French Revolution, almost all countries (the UK is one exception) have adopted written constitutions. That of the USA (1787) is the oldest. Until June 28th, 1996, the Ukrainian state lived according to the Constitution of June 20, 1978. The new Constitution determined the fundamental laws of the Ukrainian state, laid down the system of government and defined the relations of the legislature, executive and judiciary to each other and to the citizens. Being confirmed by the rich history of the Ukrainian governing, the Constitution was adopted on behalf of the completely Ukrainian people, expressing their will and based on the principle of the right of the Ukrainian nation to self-determination according to the Act of Independence of 24th August 1991.

### **The main guiding principles of the new constitution:**

- securing the rights and freedoms of the Ukrainian citizens, providing equality in living conditions;
- promoting development and improvement of the democratic, social and legal state;
- providing concern for common civic peace and universal consent of the territory of Ukraine;
- responsibility before God, conscience, past and future generations of the country.

There are 15 Chapters in the Document. Chapter I of the Constitution is Common Theses. Articles 1 and 2 confirm that Ukraine is a sovereign, independent, democratic, social, legal and unitary state.

Article 3 and 4 stress that there is a single citizenship in Ukraine whose citizens, their life and health, honour and self-respect, personal immunity and security are of the highest social value. Providing human rights and freedoms is the major responsibility of the state. It is said in Article 5 that the only legal bearer of sovereignty and power is Ukrainian people. Ukrainian language is declared as the state language in Article 10 and the state promotes learning of languages of international communication, guarantying free development, usage and protection of Russian and other languages of national minorities.

Article 13 and 14 confirm that central and local governments function on behalf of the Ukrainian people who is the only owner of the land, water and other resources on the territory of Ukraine. The land is the main national wealth, which is protected by the state. The right to property in land is guaranteed. It is written in Article 16 that ecological problems are objects of prior importance and attention of the state.

Article 15 guarantees freedom of political activities, which is not prohibited by the Constitution and the Ukrainian laws. It is stressed in Article 18 that foreign policy of Ukraine is aimed at safeguarding of peace and national security based on peaceful and mutually beneficial co-operation between the members of international commonwealth in accordance with universally recognised principles and laws.

Chapter II explains rights, freedoms and duties of the people and citizens of Ukraine. It is stressed in Chapter II that a person is free providing he or she does not violate the other person's freedom and performs his or her social duties. Ukrainian citizens of different nationalities, sexes, social origins, religions, properties, residences, languages of speaking etc. Have equal rights to life; personal immunity; inviolability of the home; private life and correspondence; free choice of residence; freedom of ideas and statements, opinions and views; health protection; medical aid and social security. Childhood, maternity, paternity and family are protected by the state.

Chapter III explains the procedure of elections and referendum. Everyone over the age of 18 can vote in an election. Chapter IV is devoted to the Supreme Soviet of Ukraine or the Ukrainian Parliament (Verkhovna Rada), which represents the people of Ukraine and is the only body of legislative power in the country. Verkhovna Rada is made of 450 people's members, who are elected at a general, equal and direct election.

Parliamentary elections must be held every four years in the last week of March. Parliament of Ukraine introduces and debates new bills which either become new laws or are declined; debates budget statement and approves of the State Budget; nominates and dismisses Heads and Members of Government bodies and Commissions. Verkhovna Rada is responsible for deciding national policy of the state. Other chapters of the Constitution give information about the powers of President; Cabinet Ministers and other executive boards; justice and courts, territorial system of the country and local governments.

Building of the Armed Forces is one of the most important components in formation of the independent state of Ukraine. After the adoption of the Declaration on State Sovereignty of Ukraine, there were many arguments about creation of the Armed Forces of Ukraine. The declaration on State Sovereignty of Ukraine on August 1991 put an end to the arguments. A complex process of creation the Armed Forces of Ukraine began. The Conception of the Defence and creation of the Armed Forces of Ukraine was approved on October 11, 1991. It was based on the principle of reasonable sufficiency of numbers, structure and armament. The Conception proclaimed the inspirations of Ukraine to become a neutral, non-nuclear and non-block state with own Armed Forces.

In 1994 Ukraine officially agreed to dismantle its nuclear arsenal, which at the time was the third largest in the world; also in that year, Ukraine joined the Treaty on the Non-proliferation of Nuclear Weapons after receiving security guarantees from the United States, Russia, and Britain. By 1996 all nuclear weapons had been removed from the country. The building of the Armed Forces of Ukraine was entrusted to the Supreme Rada of Ukraine, the Council of Defence of Ukraine and the Ministry of Defence of Ukraine. The Ministry of defence is headed by the Minister of Defence of Ukraine.

The function of the Council of Defence is to advise the President with respect to the integration of domestic, foreign, and military policies relating to national security.

Overall strength of the Army was determined 400-420.000 in number. The Referendum of December 1, 1991 speeded-up the process of formation of the Ukrainian army. On December 6, 1991, the Supreme Rada of Ukraine passed the Armed Forces Law of Ukraine. The law proclaimed that Ukraine as an independent state and a subject of the international law proclaimed creation of its own Armed Forces.

In accordance with the Law, the Armed Forces of Ukraine include Land Forces /the Forces of Land Defence/, Air Forces, Air-Defence and Navy. On October 19, 1993, the Supreme Rada adopted the Military Doctrine of Ukraine. It states that Ukraine is not a potential enemy of any of the countries.

Together with the Army, new special structures were created. They included the units of internal service, the units of the National Guard, Special units, Frontier troops and Security service of Ukraine.

Under the Constitution of Ukraine, the President is the Commander-in-Chief of the Armed Forces of Ukraine. December 6 is the Day of the Armed Forces of Ukraine.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity		
	Chapter		Score
1.			

## NATIONAL FLAG & EMBLEM

The combination of the blue and yellow colours – "Ukrainian colours" – reaches far back into pre-Christian times. These colours predominated on the flags of the medieval Kievan State and were prominent during the Cossack age. First accepted as the National flag by the Supreme Ukrainian Council in Lviv in 1848, the blue-and-yellow flag met with popular approval in all parts of Ukraine at the beginning of the 20-th century.

On 22 March 1918 the blue-and-yellow flag was ratified as the national flag of the independent Ukrainian National Republic, and with the unification of all Ukrainian lands in 1919, it became the only Ukrainian flag. With the trident, the blue-and-yellow flag for many years symbolised the aspirations of the Ukrainian people for independence. Following the declaration of independence, the blue-and-yellow flag was adapted as the national flag of Ukraine by an Act of Parliament on 28 January 1992.

The trident is an ancient symbol of the Ukrainian people, dating back more than 3000 years. In the 10-th century it became the dynastic coat of arms of Kievan princes, including Vladimir the Great and Yaroslav the Wise. With the restoration of Ukrainian independence, the trident was adopted as the official emblem of the Ukrainian National Republic in 1918. The trident together with the blue-and-yellow flag have served for many generations as the symbol of the Ukrainian struggle for independence.

By an Act of Parliament on February 19, 1992, the trident once again became the national emblem of Ukraine, symbolising the united historical development of the Ukrainian people.

The Ukrainian anthem, "Shche ne umerla Ukraina" («Ukraine Has Not Yet Perished»), is of quite recent origin. In Western Ukraine after 1848, there were two songs, which enjoyed popularity at national celebrations and patriotic demonstrations.

One was by the Basilian Father Julian Dobrylovsky (1760-1825) – «Grant, O Lord, in Good Time» – and the other, the verse of Ivan Hushalevych (1825-1903) – "We Bring You Peace, Brothers".

In 1848 the latter was recognised by the Supreme Ruthenian Council in Lviv as the national anthem of the Galician Ukrainians. The Carpatho-Ukrainians, on occasions of popular celebration, sang the song by Alexander Dukhnovych (1803-1865) – "I Was, Am and Will be a Rusyn" (Ruthenian).

In the central and eastern Ukrainian lands the «Testament» of Taras Shevchenko was used for many years as a national anthem at manifestations and demonstrations. It was called, not inappropriately, the Ukrainian Marseillaize.

In 1863 the Lviv journal "Meta" (The Goal) published the poem of Paul Chubynsky (1839-1884), "Shche ne umerla Ukraina", which was mistakenly ascribed to Taras Shevchenko.

In the same year it was set to music by Galician composer Michael Verbytsky (1815-1870), first for solo and later choral performance. This song, because of its catch melody and patriotic text, rapidly became popular and gained broad acceptance among the Galician population as well as among the Ukrainians within the Russian empire. In 1917, it was officially adopted as the anthem of the Ukraine state.

The Coat of Arms of Ukraine features the same colors found on the Ukrainian flag: a blue shield with yellow trident – the symbol of ancient tribes that once lived in Ukraine, later adopted by Ruthenian rulers. The trident actually spells out *свѣ*, which means "freedom" in Ukrainian. The shield is supported by a crowned lion from the Galician Coat of Arms on the left and a cossack in traditional dress, wielding a musket, the symbol of the hetmanate on the right. The Coat of Arms is crowned with the crown of Vladimir the Great, symbolizing Ukrainian sovereignty, and decorated with red fruits and wheat at the bottom.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Make up some dialogues from the information above.**

## COAT OF ARMS

The national emblems – the coat of arms, the flag, and the seal – alternated during the millennium of Ukrainian history owing to various political, social, cultural, and other factors – a phenomenon common to many European nations. The contemporary national coat of arms of Ukraine, *Azure*, a *trident* or, is the most ancient as well as the most dignified of all the Ukrainian insignia of nation-wide significance and its emblazonment represents a synthesis of a preheraldic device of the ruling dynasty in the tenth century and of the oldest Ukrainian national heraldic tinctures from the thirteenth century.

The classic form the Ukrainian trident is found on the gold and silver coins of Vladimir the Great (979-1015), the Grand Prince of Kiev. The problems of the origin and of the original meaning of the Ukrainian trident have still not been solved by scholars. The archaeological finds of tridents in Ukraine go back to the first century A. D. Undoubtedly this emblem was a mark of authority and a mystic symbol of one or of several of the ethnic groups, which inhabited ancient Ukrainian territory and which came to compose the Ukrainian nation. The trident became a hereditary preheraldic badge of all of medieval Ukraine and in almost every generation, it underwent certain augmentations.

Tridents are found on many objects of that period: coins, stones, and bricks of significant building (palaces, castles, cathedrals), armour, signets, seals, official jewellery, ceramics, and manuscripts.

As a result of archaeological excavations and studies, the number of specimens of the trident, in various forms, has increased and stands now at about 200. During the 12th century the image of Saint Michael the Archangel superseded the trident as the highest national device, but tridents continued to be used by ruling houses as additional dynastic badges until the 15th century.

After the renaissance of independent Ukraine on January 22, 1918, the trident was adopted, by a law of March 22, 1918, as the national device of the Ukrainian National Republic. It was adopted in the form of a Great or a Small Coat of Arms representing the classic trident of Vladimir the Great in an ornamental wreath. Distinctive banners and standards were borne by ancient Ukrainian rulers and their armies through the entire period of the medieval monarchy.

Red was the most frequent colour; blue and white were used also, but yellow rarely appeared.

The most frequent bearings were stars, crescents, crosses, and dynastic devices.

Crosses, tridents, heads of spears, and other emblems ornamented the tops of flagstaves. In the middle of the 19th century, when the national revolutions marked the course of European history, the necessity arose for a visible symbol of the self-determination of the Ukrainian nation.

Seeking inspiration in the glorious historical past, the Supreme Ruthenian Rada in Lviv, reviving in 1848 the coat of arms of the former kingdom (*Azure*, the lion rampant), simultaneously accepted the armorial tinctures as the combination of national colours of Ukraine. Both, the light blue flag charged with the golden crowned lion and the horizontally striped flag (yellow above light blue substituting the charge and the escutcheon of the national coat of arms) were used at that time and the latter soon became the national flag in Galicia as well as all over Ukraine.

The composition of national colours was decreed by a law of the independent Ukrainian National Republic on March 22, 1918. The light blue above yellow flag was established for the Western Ukrainian National Republic on November 13, 1918, and for the Carpatho-Ukrainian Republic on March 15, 1939, as a symbol of the all-Ukrainian unity. Both the yellow above light blue flag and the light blue above yellow flag were hoisted until 1949, and borne as military standards and colours during the War of Liberation of 1917-20. The light blue above yellow flag was provisionally confirmed by the Ukrainian National Rada in exile on July 27, 1949.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

## MASS MEDIA

Among the invariable prerequisites of a modern democratic community is freedom of the press, guarantees of undeterred activities of journalists and publishers and free public access to printed matter, radio and television programmes. Ukraine's mass media include periodicals, radio, television, information agencies, press centres, press services, government departments and agencies for contacts with the press. Ukrainian media operate under Constitution, the Laws of Ukraine «On Information», «On Means of Printed Information in Ukraine», «On Radio and Television», «On Copyright and Related Rights».

The press is generally known as the «fourth estate». In various periods of its existence and depending on the political system, the mass media has always maintained certain relations with those public and political structures, which were actually in control of most spheres in the life of society.

There are newspapers and magazines for readers of all ages, professions and levels of training, as well as for the enthusiasts of diverse hobbies – from philately and tourism to apiculture and cinema.

Besides, there are various periodicals based on particular interests. Nowadays editors and journalists are faced with the problem of keeping their publications alive, the problem of elementary survival. A number of editorial boards have found rich sponsors; others are trying to go into small on-the-side business to earn an extra buck or two to keep the edition going. Today's Ukrainian periodicals are independent and the state guarantees their economic independence. Nowadays Ukraine numbers over 40,000 editions varying in forms of ownership, genre, type, and periodicity.

People always anxiously await the next issues of these periodicals and when they come on sale, long queues form early in the morning at newsstands. Nobody can doubt the role of the press in present-day life. It is extremely important. People in our country are great readers of newspaper and magazines.

A lot of them subscribe to various papers and journals, which are delivered to their homes.

There are local independent papers, and their circulation is very big, because this newspaper informs the readers of local and national events. Newspapers "News from Ukraine" and "Digest" which are published in English. Their contents deal with very burning problems of our present day life and history, sometimes they are amusing and entertaining and touch upon cultural and sport events.

In any case, they help me to improve my English. There are also magazines for children, young people and women, socio-political, literary, scientific, popular-science, sport and satirical periodicals. They can be daily, weekly quarterly or monthly. There is a wide network of TV and radio broadcasting in our country.

Television is now increasingly being used to analyse the socio-economic progress-taking place in Ukraine. It focuses more on reports, discussions, commentaries and dialogues with viewers. They discuss ways of improving the Ukrainian economy and solving social problems.

After such discussions, there are tens of thousands of phone calls from viewers not all of which are left unanswered. The media of Ukraine refers to mass media outlets based in the Republic of Ukraine.

Television, magazines, and newspapers are all operated by both state-owned and for-profit corporations, which depend on advertising, subscription, and other sales-related revenues.

The Constitution of Ukraine guarantees freedom of speech. As a country in transition, Ukraine's media system is under transformation. The Ukrainian legal framework on media freedom is deemed "among the most progressive in eastern Europe", although implementation has been uneven.

The constitution and laws provide for freedom of speech and press. However, the government does not always respect these rights in practice. The 1996 Constitution of Ukraine and a 1991 law On information provide for freedom of speech and free development of media in Ukraine.

The Constitution of Ukraine lists the Ukrainian language as the official one, and the law compels media outlets to use it. Nevertheless, most media publications in Ukraine are in Russian language.



Electronic media (TV & radio), which are government-licensed, are mostly in Ukrainian, while print newspapers, which only require a formal registration, are published in Russian. Online media in Ukraine is not regulated. In 2001 Ukraine decriminalised libel, which is considered a civil offence, and the law limits the amount of damages that may be claimed in libel lawsuits.

Since 2009, judges have been required to follow ECHR standards on civil libel standards, distinguishing between facts and value judgement, and affording lower levels of protection to public officials. Yet, the use of libel lawsuits by politicians and officials to deter critical reporting has continued.

The press can publish critical materials and opinions without penalty, and public officials enjoy fewer legal protections from criticism than other citizens. However, local media observers express concern over high monetary damages that at times were demanded and awarded for alleged libel.

The constitution prohibits arbitrary interference with privacy, family, home, or correspondence, however in the past authorities have been reported as only selectively respecting these prohibitions.

The Law on Protection of Public Morals of 20 November 2003, prohibits the production and circulation of pornography; dissemination of products that propagandise war or spread national and religious intolerance; humiliation or insult to an individual or nation on the grounds of nationality, religion, or ignorance; and the propagation of "drug addiction, toxicology, alcoholism, smoking and other bad habits." Draconian laws were passed in mid-January 2014 during the Euromaidan demonstrations by the Yanukovich administration that seriously restricted freedom of expression and freedom of the media.

They were repealed on 28 January 2014. In early March 2014, Crimea removed Ukraine-based TV channels ahead of its Russian annexation referendum. Later that month, the Ukrainian National Council for TV and Radio Broadcasting ordered measures against some Russian TV channels which were accused of broadcasting misleading information about Ukraine. In February 2015, the law "on protection information television and radio space of Ukraine", banned the showing (on Ukrainian television and in cinemas) of "audio-visual works" that contain "popularization, propaganda, propaganda, any action of law enforcement agencies, armed forces, other military, military or security forces of an invader" was enacted.

One year later Russian productions (on Ukrainian television) had decreased by 3 to 4 (times).

15 more Russian TV channels were banned in March 2016.

### **Regulatory authorities**

The main regulatory authority for the broadcast media is the National Television & Radio Broadcasting Council of Ukraine (NTRBCU), tasked with licensing media outlets and ensure their compliance with the law. Its members are appointed by the President and the Parliament (4 members each) – though the appointment process has been criticised as politicised. 75 % of broadcasts should be in the Ukrainian language, in order for a broadcast media to obtain a license – although this has given rise to protests by broadcasters who buy most of their programming from Russia and the combined CIS area.

The regulation is often complied with only formally, by adding Ukrainian subtitles to Russian-language kids programmes or cartoons. The Council has been in conflict with Russia-based TV channels broadcasting cross-border in Ukraine, as they are deemed in breach of Ukrainian legislation on language, advertisement, and erotic and violent contents. Following the Euromaidan, the new ruling coalition declared no confidence in the leadership of the broadcasting regulator, seen as politicised. New members of the Council were appointed in July 2014 in a more independent fashion.

The *State Committee of Ukraine on TV and radio broadcasting* is the formal owner of the UA: PBC public broadcasting company. In 2018 this body mainly responsible on privatisation of the state print press, banning foreign books, which spread hate speech, justifies a Russian aggression.

State Committee is noted in Constitution, which is a reason why it is still present.

The *Ombudsman of Ukraine* is a body responsible for protection freedom of information and personal data protection. The Parliament Committee on freedom of speech and information policy is tasked with legislation. The *National Expert Commission of Ukraine on the Protection of Public Morality*, established by the government in 2004, was an advising body to examine the media and detect sexual and violent contents. It was dismissed in 2015. The Commission had been accused of limiting media freedom and of trying to control "morals" in the online blogosphere.

Most Ukrainian media outlets have private owners. Until 2014 the state still controlled a TV channel (First National) and a radio station (National Radio Company of Ukraine), with only marginal market shares, and there was no public service broadcaster. Local governments also own local TV and radio stations.

By the end of 2014, Ukraine hosted 1,563 broadcast licenses, of which 1,229 were held by private stations, 298 by communally owned stations, and 36 by state broadcasters.

In Ukraine, many news outlets are financed by wealthy investors and reflected the political and economic interests of their owners. The decline in advertising revenues has left media outlets even more dependent on support from politicised owners, hence hindering their editorial independence.

Paid content disguised as news (known as *jeansa*) remains widespread in the Ukrainian media, weakening theirs' and journalists' credibility, especially during electoral campaigns. According to an April 2014 poll by Razumkov Centre, the Ukrainian media was trusted by 61.5 % of respondents (Western media 40.4 %, and Russia 12.7 %). Media ownership remains opaque, despite a February 2014 bill requiring full disclosure of ownership structures.

- The Inter Media Group is linked to the gas trader Dmytro Firtash and Yanukovich-linked politician Serhiy Lyovochkin.

- Star Light Media, linked to the bnaire Viktor Pinchuk includes 6 TV stations and several other media and advertising companies.

- 1+1 Media Group is deemed owned by Ihor Kolomoyskyi, who in March 2014 was appointed governor of Dnipropetrovsk.

- Media Group Ukraine is reportedly controlled by Rinat Akhmetov, Ukraine's wealthiest man.

- 5 Kanal TV channel remains owned by the President of Ukraine, Petro Poroshenko, despite criticism of the conflict of interest.

### **Print media**

Over 30,000 periodicals are officially registered in Ukraine, though most of these are inactive or have never published. Three quarters of the print market is controlled by six publishing houses. Two of them are foreign owned: Burda-Ukraine (of the German holding Hubert Burda Media, and Edipress-Ukraine of the Swiss company Edipresse. Four are owned by Ukrainians, including Segodnya-multimedia by the System Capital Management holding of bnaire Rinat Akhmetov, and *Fakty i Commentarii* by bnaire Viktor Pinchuk (former President's Kuchma son-in-law).

Kiev dominates the media sector in Ukraine: the *Kiev Post* is Ukraine's leading English-language newspaper. National newspapers *Den* and *Zerkalo Nedeli*, tabloids, such as *The Ukrainian Week* or *Focus* (Russian), and television and radio are largely based there, although Lviv is a significant national media centre. The National News Agency of Ukraine, Ukrinform was founded here in 1918.

Sanoma publishes Ukrainian editions of such magazines as *Esquire*, *Harpers Bazaar* and *National Geographic Magazine*. BBC Ukrainian started its broadcasts in 1992. *Ukrayinska Pravda* founded by Georgiy Gongadze in April 2000 (the day of the Ukrainian constitutional referendum).

Published mainly in Ukrainian with selected articles published in or translated to Russian and English, the newspaper has particular emphasis on the politics of Ukraine. The most circulated publications are leisure and infotainment magazines.

Newspapers, magazines and general audience mass media are usually owned by groups affiliated with political-economic conglomerates (*oligarchs*), with serious repercussions on the independence and impartiality of the press.

### **Radio broadcasting**

The first official radio broadcast took place in Kiev on 1 February 1939. Ukrainians listen to radio programming, such as Radio Ukraine or Radio Liberty, largely commercial, on average just over 2,5 hours a day. Most Ukrainian radio stations are part of larger media holdings. Each big city has a couple of competing big stations. The main ones include:

- Chanson, Sharmanka, Business Radio, Continent, DJ FM belonging to Business Radio Group.
- Nashe Radio, NRJ belonging to Communicorp Group.
- Russkoe Radio, KISS FM, HitFM, ROKS belonging to media holding Tavr Media.
- RetroFM, Autoradio, EuropePlus, Alla belonging to Ukrainian Media Holding.

Most radio stations have a generalist profile and broadcast mainly music and entertainment, with weak news contents, as they rely on advertisement revenues for sustenance. Era FM is the only talk radio station broadcasting (as of 2010).

### **Television broadcasting**

Television in Ukraine was introduced in 1951 as a part of the State Committee of TV and radio broadcasting of USSR, and remains the favourite medium of Ukrainians. The main TV channels are part of big financial holdings. Editorial policies strictly follow owners' economic and financial interests.

Ukraine has more than 10 main TV channels, with a fragmentation that preserves media pluralism although channels are biased in different ways and directions. Viewers choose a favourite bias or consume multiple channels. The most watched television channels in Ukraine are the commercial ones 1+1, Inter, StarLightMedia Group, which operates 6 TV channels such as STB, ICTV, Novyi Kanal. 5 Kanal is controlled by Ukrainian President Petro Poroshenko. Hromadske.TV is an Internet television station in Ukraine that started to operate on 22 November 2013 as an alternative to politically controlled commercial outlets. It gained prominence during the Euromaidan protests.

Hromadske Radio is an Internet and terrestrial non-commercial radio station, which operates from 2001 till 2005 and since 2013. It cooperates with public service radio UA: Ukrainske radio and has an own block of broadcasting on 1st channel of Ukrainian radio. In August 2014 the 1+1 Media Group launched the English-language channel Ukraine Today. In 2016 Ukraine Today was closed down.

Ukraine's only digital terrestrial operator Zeonbud was declared a monopoly in December 2014.

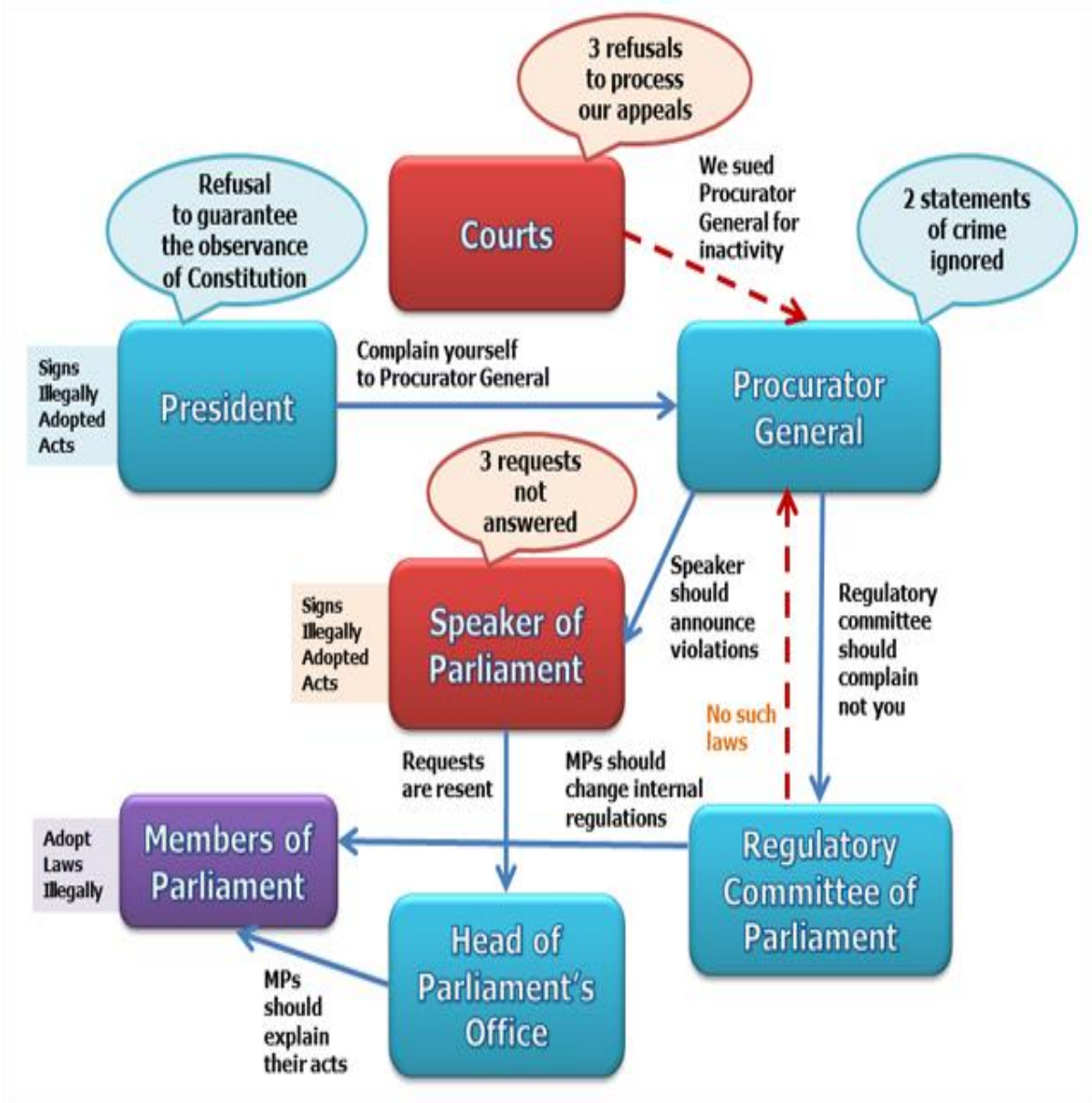
It had been afforded an exclusive 10-year license in a non-transparent way in late 2010. As such, it is subject to reinforced governmental oversight.

Internet in Ukraine is well developed and steadily growing, mostly uninfluenced by the global financial crisis; in April 2012 rapid growth was forecast for at least two more years. As of 2011, Ukraine was ranked 9th in the "Top 10 Internet countries in Europe", with then 33.9% Internet penetration and 15.3 mln. users; growing to 36.8% in 2012.<sup>[28]</sup> Internet penetration reached 43% in 2014.

As of 2011, Ukraine ranked 8th among the world's countries with the fastest Internet access speed. In May 2017, president Poroshenko signed a decree blocking access in Ukraine to Russian servers VKontakte, Odnoklassniki, Yandex and Mail.ru, claiming they participate in an information war against Ukraine

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**



## UNIT II. FOREIGN POLICY

### INTRODUCTION

The foreign policy of Ukraine is the strategic approach Ukraine takes to its relations with foreign nations, cooperation with international organizations, the promotion of its national interests and the protection of the rights of its citizens and diaspora abroad.

The strategic goals of Ukraine's foreign policy include European and Euro-Atlantic integration, forming a relationship of strategic partnership with the United States of America, European Union, and the Russian Federation, cooperation with member countries of the CIS and GUAM, active engagement with the UN and other international organizations, effective participation in the global economy with the maximum protection of national interests, and the transformation of Ukraine into a regional power. Ukraine's foreign policy is guided by a number of key priorities.

#### **Ukraine – Russia in 2018**

According to a sociological survey conducted by the All-Russia Centre for the Study of Public Opinion in February 2018, 40% of Russians surveyed assess Russia's relations with Ukraine as tense, and 22% as hostile. At the same time, 40% of respondents believe that friendly, allied relations will eventually recover.

Four years after the change of power in Ukraine, about three-quarters of Russians (72%) follow the events, including 17% reported that they closely monitor the situation (this proportion is significantly higher among the older generation of 36% aged 60+ and 21% aged 45-59 years, than among young people, 2% among 18-34 year olds). If the citizens of the Russian Federation estimated February 2014 as a revolution, a coup d'etat (26%), less often as a planned provocation (8%) or a catastrophe for the country (8%), the current state of affairs is seen as a mess (16%), civil war (12%), crisis (8%).

From the events that occurred as a result of the Maidan, Ukraine lost – most Russians (75%) think that more than half of them are in all socio-demographic groups. The fact that those events did not change anything by their very nature, 13% converge and only 2% believe that Ukraine won.

Current relations between Ukraine and Russia are characterized by 40% of Russians as tense (this share is highest among young people, 47% in the group from 18 to 24 years), 22% – as hostile (the respondents are more likely to think aged 45 to 60, 26%), 13% consider them to be cool and 11% neutral. Almost half of the respondents believe that during the last year the relations between the two countries did not become either better or worse (49%), in the opinion of each third they only worsen (34%).

Prospects for the restoration of ties between Ukraine and Russia are assessed more positively by the Russians: 40% are sure that friendly, allied relations will be restored (46% are more optimistic about this estimate, 35% share this opinion among women), almost 38% that sooner or later the interaction of our countries will normalize, but one in 10 respondents (10%) will never be, never believes in the restoration of relations.

***Exercise 1. Add some information and make up a small report and give a talk in class.***

***Exercise 2. Make up some dialogues from the information above.***



## RELATIONS WITH THE ENGLISH-SPEAKING COUNTRIES

As now Ukraine is a sovereign state, it establishes new relations with the countries throughout the world. It sets direct contacts with many foreign countries signing agreements and treaties. A lot foreign Embassies have appeared in its capital lately. Ukraine is one of the founding members of the United Nations Organisation and participates in the work of many international organisations.

A fundamental reshaping of foreign policy could only be effected on the basis of a strictly scientific and objective reassessment of the present-day realities. This evaluation the in-depth analysis of international affairs and the consideration of our national interests resulted in the new political thinking.

Nowadays the political life is giving fresh grounds for the relations of mutual understanding between Ukraine and the USA, Great Britain, Canada and other English-speaking countries.

The new political thinking, as seen by the Ukrainian leadership and by foreign experts is not something frozen and immobile. It is exceptionally creative process, receptive to innovation.

The reason for the new type of relations is that all English-speaking countries want to see broader economic ties with Ukraine. The exchanging of opinions with the delegations from the English-speaking countries is generally marked by goodwill and intense interest.

It is not a secret that everybody showed an excited interest listening to the American President's speech during his first visit to Ukraine. Politicians, journalists, businessmen, all ordinary people, students and even pupils were particularly impressed by his knowledge of Ukrainian poetry, when he recited some lines written by the famous Ukrainian poet Taras Shevchenko. Taking into consideration the development in Ukraine, many joint-ventures have appeared recently in its cities and towns. A lot of delegations, businessmen, specialists and tourists from the English-speaking countries keep coming to Ukraine.

The Ukraine's ties with Great Britain stretch far back in history.

Grand Prince of Rus Vladimir Monomakh /1053-1125/ was married in 1074 to Gytha /? -7.V.1107/, a daughter of the English King Harold II /1022-66/ who was defeated by William of Normandy at Hastings and was killed on October 14, 1066. Harold II was the last king of the Anglo-Saxon dynasty.

The outstanding tragic actor of the London theatre "Royalty" A.F. Aldridge /1805-1867/ in 1858-67 went on tour in Russia and Ukraine. He met and made friends with the outstanding Ukrainian poet Taras Shevchenko. In 1858 T. Shevchenko painted the famous portrait of A.F. Aldridge.

In 1869 the Welsh industrialist John Hughes founded a Ukrainian city of Donets'k, which was called before 1924 Hughesovka. The descendents of John Hughes visited Donets'k and a foundation was established there to commemorate his name and to work for the rebirth of the Donbas region.

The research worker of the Donets'k Museum of Regional Studies L. Vasilieva returned visit of friendship to London starting an active work of a new foundation. John Hughes was one many British investors. Now the independent Ukraine is Britain's second biggest trade partner among the CIS.

There are close relations of Ukraine with the Ukrainians in Great Britain.

There is a magnificent statue of Prince Vladimir, ruler of Kievan Rus /980-1015/ in London.

The monument was erected by the Association of Ukrainians in Great Britain. Vladimir married Anna, sister of the Byzantine Emperor Basil II, and replaced paganism in Kievan Rus with Christianity. Under Vladimir and Anna, Kiev became famous for its rich cultural life. Vladimir established relations with the pope and European leaders. The famous British town of Manchester boasts of the best Ukrainian Choir in Great Britain. The choir "Homin" is organized and conducted by Yaroslav Babuniak.

The Ukrainian singers visited many countries in America and Europe and won many prizes.

Building close ties between the United Kingdom and Ukraine is an important British priority.

Great Britain is taking particular steps to support Ukraine's policy of economic and political transformation. The British Council maintains its support for civil service reform and English language training in Ukraine. In 1995 the first Ukrainian students came to Britain under the Foreign Office' Scholarship program. The British-Ukrainian relations in the commercial sphere are coming into effect.

Trade between the United Kingdom and Ukraine has risen. A new joint venture, British Ukrainian Shipbuilders, has been recently opened. It will benefit shipbuilding industries of both countries.

The joint British-Ukrainian venture to develop oil and gas fields in Crimea and Poltava Region shows the potential reward for cooperation.

### FLEXIBLE POLICY OF UKRAINE WITHIN THE CIS

Politically, Ukraine maintains that as a sovereign state it independently formulates its own policy regarding the implementation of a proactive and flexible policy within the CIS (Commonwealth of Independent States), one that should ensure the full realisation of its national interests.

For this reason, Ukraine independently determines the objectives of its own political activity within the CIS, or terminates it entirely. In the economic sphere, Ukraine maintains that there is a need for well-balanced economic activity within the CIS framework, as an invaluable step toward the introduction of civilised means for the development of integration processes.

Recognising the general need for the co-ordination of foreign economic activity within the CIS. Ukraine maintains that such co-ordination rousts not contravene its national interests, especially the development of its own economy and its movement toward integration in different geographic directions.

Ukraine's flexible and pro-active policy within the CIS framework was reaffirmed during the meeting of the Heads of State Council of the Commonwealth of Independent States, held 21 October 1994 in Moscow. Overall, out of eleven documents submitted for consideration, Ukraine signed the following documents: "Regarding the Creation of the CIS Economic Union's Interstate Economic Committee", "Regarding the Memorandum of the CIS Heads of State Council on the Basic Objectives of the Integrational Development of the CIS" and some others.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topicentury**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## UKRAINE: A NEW STRATEGIC PARTNERSHIP?

Al Gore doesn't have a lot of free time in his schedule. When Ukrainian President Leonid Kuchma first suggested that he and the US vice president set up a bilateral working group, Gore's boss, President Bill Clinton, reportedly just laughed. "He said Gore was a very busy man," remembers Yuri Shcherbak, Ukraine's ambassador to the United States.

But these days, no one in Washington is too busy for Ukraine. So the Gore-Kuchma commission held its first meeting in Kiev last October, a four-day extravaganza that included virtually all the highest-ranking people who deal with the former Soviet Union in the US government.

In a very short period indeed, the United States and Ukraine have gotten to be good, good buddies. While America's foreign-aid budget is sinking, Kiev's share of it is growing. In fact, after Israel and Egypt Ukraine gets more aid money than any other country: \$225 mln. in the fiscal year. Why?

In part, Washington is rewarding the Ukrainians for giving up all their nuclear warheads; the last one left Ukrainian soil for Moscow in June 1997. And, especially now that the Kuchma government finally appears serious about overhauling its Sovietish economy, no one wants to argue that they don't deserve the money. But more money than Russia, with three times the population?

In Washington's awkward romance with Ukraine, the role of Cupid has been played by Mitch McConnell, a Republican senator from Kentucky who visited Ukraine in 1993. He returned to hammer the Clinton administration relentlessly for its "Moscow myopia", insisting that more funds for the "newly independent states" be earmarked for Ukraine. Since the Republicans won control of Congress in 1994, McConnell has even succeeded in earmarking much of the aid: \$5 mln. for aiding Ukrainian small business, \$5 mln. for coping with the effects of Chernobyl and so on.

This drives the State Department crazy. But in calmer moments, officials there admit that they focused too much on Russia in the early years of the administration. As always in the great melting pot, ethnic Ukrainians in the United States made their contribution, in this case, largely in the person of Eugene Iwanciw, a columnist for *The Ukrainian Week* and a familiar face on Capitol Hill.

Ukraine's sunny fortunes in Washington have made the Russians gloomy. Aid to Moscow has sunk below what tiny Armenia receives (which is quite a lot, about \$95 mln., thanks to the powerful Armenian-American lobby). Partly that is because the Russians have privatized much of their economy already and no longer need Western help to do it.

However, they've grown pricklier and nationalistic. Recent Russian press reports have accused Washington of trying to play a "Ukrainian card" against Moscow.

The paranoia is mutual: Brzezinski says that on a recent trip to Kiev, the first thing a top Ukrainian official asked was, "Do you think there will be some deal between the US and Russia that doesn't include us? Both parties are resentful when we pay attention to the other", says Thomas Dine, who runs aid programs for both at the Agency for International Development.

That's why Ukraine is so gleeful at the idea of a "strategic partnership", even though it's a term that no American official seems to want to utter aloud. Ambassador Shcherbak likes to point out that only seven countries in the world can claim such a partnership with the United States.

Nevertheless, the new administration of the USA has reconsidered its attitude to our country because of the victory of «orange revolution».

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic**

## A CHARTER FOR AMERICAN-UKRAINIAN PARTNERSHIP & FRIENDSHIP & CO-OPERATION

The United States of America and Ukraine, working together to develop the provisions of the Joint Declaration on American-Ukrainian Relations and Building Democratic Partnership signed May 6, 1992, by the President of the United States and the President of Ukraine:

- Desiring to create a solid foundation upon which to build a lasting relationship of mutual trust and respect.
- Recognising that the existence of a free, independent and sovereign Ukraine, its prosperity, are matters of high importance to the United States of America.
- Proceeding from the deep commitment of the United States of America and Ukraine to the principles of democracy and free market economy.
- Striving to make a real contribution to building a just and peaceful world order.
- Recognising the importance of broad-based, friendly bilateral relations as a basis for enhanced international security.
- Bearing in mind their shared responsibility for promoting peace, mutual understanding and co-operation in Europe and throughout the world.

Have established this charter for building their relationship on the following grounds:

The USA and Ukraine welcome the history opportunity afforded by the re-emergence of the Ukrainian state to replace a legacy of totalitarianism and intolerance with national independence and democratic development. The USA strongly supports the efforts of Ukraine to create a society based on the rule of law and full respect for the human rights and fundamental freedom of all people.

- Proceeding from their shared commitment to democratic values, the United States of America and Ukraine have expressed their determination to build a broad and durable partnership.
- The USA and Ukraine agree that the independence, sovereignty and territorial integrity of the Ukrainian state are fundamental to their partnership.
- The USA seek to develop closer bilateral relations across a broad spectrum. To this end they intend to accelerate contacts in all appropriate areas, especially in the political, security, economic, cultural and environmental fields.
- The USA and Ukraine understand that Ukraine's strategic location in the centre of Europe enables it to make a special contribution to the peace, security and stability of the region. Both the USA and Ukraine seek the broadest possible participation in European institutions such as the CSCE and its Forum for Security co-operation (FSC).
- Recognising that Ukraine's foreign policy interests will require close contact with its neighbouring states, the United States of America encourages efforts aimed at developing mutually productive regional relations and security policies consistent with the purposes and principles of the United Nations Charter and the Helsinki Final Act.
- The United States of America recognises the positive international role Ukraine has already begun to play through its participation in UN peace keeping and CSCE preventive diplomacy missions and sanctions-enforcement efforts and looks forward to co-operative activities aimed at enhancing performance.

The two nations affirm their determination to work co-operatively in all regional and international forums in pursuit of democratic and humanitarian goals.

- The United States of America and Ukraine recognise that the spread of weapons of mass destruction represents a threat to humanity. That all governments must work urgently to prevent the further spread of such weapons and associated technologies.

The USA and Ukraine note that experience has shown market mechanisms to provide the best means of enabling a nation's economy to meet the needs of its people.

Both nations understand that the economic distortions arising from Ukraine's experience of a command economy will make the transitions to a market economy difficult and at times painful.

The USA is prepared to work together with Ukraine to develop further a program of technical assistance targeted on expediting reform. Both nations understand that the success of this economic transition requires private sector investment in Ukraine's economy and it sets as one of its highest priorities the development of a legal and financial climate attractive to international investment: under such conditions, the USA encourages U.S. private sector business to enter the Ukrainian market.

9. The USA and Ukraine encourage mutually advantages economic co-operation, including trade co-operation, which will be based on the principles of equality, non-discrimination, and mutual profitability.

The two nations intend to work together in an effort to create the conditions necessary for such co-operation, taking into account such issues as protection of investments, new technologies, and copyright and patent rights. The two nations are prepared to ensure that relevant international standards for management are implied in the sphere of capital circulation and transportation of commodities and services and to conclude appropriate agreements in the sphere of economic co-operation.

10. The USA and Ukraine are working together to encourage mutual dissemination of information concerning each other's national heritage in the spheres of culture, science and education; promote new achievements in these areas; expand cultural and information exchange; foster co-operation among cultural institutions and organisations; and support further development of friendly relations between young generations of the two countries.

Clinton announced that he plans to expand NATO eastward in 1999, which will probably bring the Western alliance to the border of Ukraine. So far, Kiev (unlike Moscow) has acquiesced to that prospect, and is not clamoring to join NATO – at least, not yet. "Keeping Ukraine quiet at this point is very important" says a State Department official. "They've been bought off". What Washington will do about Ukrainian security is not clear. But it could one day ruin their romantic mood.





## THE COUNCIL OF EUROPE & UKRAINE

The Council of Europe was created a half-century ago, in 1949, four years after the Second World War. It is a prestigious international organization with more than forty countries in its membership.

From the very start, the Council of Europe was called upon to promote cooperation among the European nations, and improve and strengthen in every possible way relations among them, strengthen peace and mutual understanding, all of it based on common values.

Ahead of anything else, the Council of Europe aims at protecting human rights, at insuring implementation of the unified high European human rights standards. It is what the activity of the Council of Europe has always been based on. Human rights are not a national category, it is a general notion, and that is why human rights must be protected all over the world since everybody is entitled to human rights.

The Council of Europe is engaged in protecting human rights in Europe.

One chamber is the Parliamentary Assembly and the other one is the Committee of Ministers. The former is made up of representatives of legislative bodies of member-countries and the latter is made up of representatives of executive bodies, ministers for foreign affairs. If need be, special sessions are held which, on invitation, can be attended by ministers of internal affairs and other ministers.

As far as Ukraine is concerned, the Council of Europe is a sort of stimulating mechanism for it, which is helpful in promoting legal reforms in Ukraine. The European Convention on Human Rights, which sets very strict legal provisions for maintaining human rights the most important of these documents remains. If to compare this Convention with the Declaration of Human Rights, one can say that many things in the Convention are presented in a clearer way and more forcefully.

The Convention, adopted way back in 1950, very early after the establishment of the Council, is a document of great importance. Ukraine joined this convention in 1995. The Council of Europe's main aim is integration of nations and this includes the promotion of tourism. West European countries have been developing tourism for quite some time now; they have provisions for that in their legislation.

Tourism brings handsome profits; it brings people closer together. Ukraine does have a great tourist potential but the legislation basis needs, as far as tourism is concerned, to be improved and developed. When it is done, it will promote tourism and tourism will bring good profits, will contribute to the development of economy, to the environmental protection and to many other things.



## UKRAINE & EUROPE

"Our way to the future is the way followed by the United Europe. We are the people of the same civilization, sharing the same values. History, economic prospects and the interests of people give a clear answer – where we should look for our fate. Our place is in the European Union. My goal is Ukraine in a United Union." The words above were spoken on January 23, 2005 to the people of Ukraine by Viktor Yushchenko at Kiev's Independence Square. This was shortly after his official swearing in as president of Ukraine. The next day, the president was in Moscow meeting with Russian President Vladimir Putin.

During that first official visit to another state leader, he declared that Russia was Ukraine's "eternal strategic partner". On January 21, just a few days earlier, Secretary General of the European Union Javier Solana had invited Yushchenko for a discussion on possible EU membership for Ukraine.

This invitation seemed to be either in contravention of, or at least inconsistent with, an almost contemporaneous report from the EU's Executive Commission that indicated it had no present plans to consider Ukraine's entrance into the EU. Earlier in the month of January, a "flap" occurred when European Parliament President Josep Borrell criticized the roles played by Polish and Lithuanian leaders in attempting to assist Ukraine in working through its election problems.

It seems that the Spanish MEP felt that Polish President Aleksander Kwasniewski and Lithuanian President Valdas Adamkus were acting at the behest of the United States. He made a "Trojan Horse" reference that he later assured was just an informal, off-the-cuff remark.

Both the Polish and the Lithuanian leaders considered it a serious matter. Whether those two considered it such or not, some likened it to French President Chirac's comments of a relatively short while back that seemed to suggest newer EU members should butt out when there was real and serious work to be done. Therefore, there appears to be an "old" versus "new" Europe bit of play here, to use the now famous distinction drawn by U.S. Secretary of Defense Donald Rumsfeld a few years back.

Mr. Solana was also bustling around along with the presidents' Kwasniewski and Adamkus, in those Kiev meetings with Yushchenko, Kuchma and other parties of concern in that time of the election crisis. However, some have accused him more of wanting to make sure things turned out ok. You see, big "old" Europe had a concern that the situation might become unstable, or to put it another way, that all hell might break loose. That could be bad for relations between the EU and Russia.

Besides, weren't the annoying Americans causing all this trouble anyway? As to the controversy, most of the people of Ukraine who rallied in Kiev seemed to think that they were standing up for themselves. That is why they showed up in such numbers and hung around so long. Yes, Yushchenko was the man of the moment. He was the principle leader at that point.

However, it could have been someone else. The people's main point was they voted and the votes didn't get totaled correctly. They were more than a little miffed. We are not sure most of those thousands who showed up in Kiev for the couple of months had too much thought particularly of Europe or any "union" at the time. They probably were somewhat worried about stability, but it was not exactly the same 'stability' concept that Solana had in mind.

The "new" people from Poland and Lithuania, whose countries incidentally, once had almost a four-century partnership, may have had more current and genuine feeling for the situation of the people and Yushchenko than the two Spaniards (the MEP and Solana).

Add too that their countries were closer to the action; they have adjoining borders with Ukraine.

During the election crisis, another non-EU type (besides Mr. Putin) offered some advice and comfort. That was Georgian President Mikhail Saakashvili. Maybe he looked through rose-colored glasses and saw orange. He had some experience though and seemed to understand the objectives.

So what do we have here? Two "old" EU Spaniards, 2 "new" EUs, a Balt and a Pole, and two non-EUs, a Russian and a Georgian ... plus a U.S. Trojan Horse? Does Yushchenko get in the game? Has the man from Turkey suddenly become a wild card? What is it taken for openers in this card game? Do the old EU members hold the face cards? Does Solana hold the "extra" ace? What is going on here!

Excuse the non-analysis. The Ukrainian Observer Cartoon Cover brings up serious subjects though. One election, ultimately more honest than not, has changed the European scene considerably.

At least it may have – with implications reaching further than just Europe.

This article makes little attempt to analyze, but just throws out a few words and groups of words that may cause the mind to wander and the eyes to glaze over. Besides the EU, there is: NATO, WTO, Turkey, CIS, GUUAM, Eurasia, Single Economic Space, Tuzla Island, Kerch Strait, the Russian Fleet, Sevastopol, expansion, corridors of influence, military power, economic zones, trade tariffs, agriculture subsidies, the Pan-Slavic dream, etc. The list is just to cause the beginning of thought.

The EU recently gained 10 new members. Turkey, until a couple of months ago, looked like the next big problem for the EU, after years of preparation and waiting. Besides the truly tough problems of absorbing a large country like Turkey, the country is fairly prejudiced against due to its, shall we say politely, insufficiently European look. Its religion doesn't fit quite right (all part and parcel of the same).

Ukraine was not even remotely on the minds of EU members back in October-November 2004.

Years of Ukrainian leadership had made this so. Even though at times Ukraine's now former leader, Leonid Kuchma, made some pretension of interest, and even at times tried to work both Russia and Western Europe into whatever seemed to motivate policy at the time. Operationally, his stewardship of the country and European democratic norms always grew further apart.

Ukraine, like Turkey, is a large country. It has many people, but not as many as Turkey. And no one could say that Ukraine approaches the power and influence in world affairs that Turkey does. But Ukraine, like Turkey, is geographically important to power alignments in the world. The EU wants to adopt a new constitution. It wants greater power and influence as a block. Yet, it has conflicts within. The old versus the new. France and Germany, maybe a little more equal than the others. Yet Germany may think strategically of Ukraine as a Russian buffer; France may think Russian relationships, a German hedge.

England seems not so sure of anything, particularly of trading a pound for a euro. There is the English 'special relationship' with the U.S. There is also Brussels ... Is that a country, a city, a bureaucracy or a 'place' to do government business? What is Strasbourg? Luxemburg? Where is it that they make the big decisions? Where do they size the tomatoes and potatoes and protect the kids from plastic toys?

#### UKRAINE GETS IMAGE MAKE OVER

Ukraine's international image has undergone a 180-degree turn during, and since, the Orange Revolution in November-December of last year. This gives grounds for optimism about Ukraine's future under President Viktor Yushchenko. There was little hiding the fact that Viktor Yanukovich did not project a positive image to Western governments or media. This should not come as a surprise, as his domestic image was a factor that led many in the Ukrainian establishment to reject him. A victory by Yanukovich would have therefore made Ukraine's international image worse, not better.

Western media reports were critical of Ukraine, which in turn became defensive, a tactic it had imported from Russia. Western media pointed to Yanukovich's close ties to corrupt oligarchs and how his election would strengthen their hold over Ukraine. Ukraine's return to a democratic path was therefore linked, in the minds of the West, to a Yushchenko victory. As Kuchma's chosen successor, Yanukovich was seen as somebody who would continue policies that in Western eyes had proven to be disastrous.

The fact that Yanukovich was backed strongly by Russia made his image worse in the West, because of Russia's drift towards autocracy under Vladimir Putin.

The election of Yushchenko, born in 1954, signifies a generation break and transition from the former senior Communist Party nomenklatura, who have ruled Ukraine since independence. The main progress in the careers of Ukraine's first two presidents, Leonid Kravchuk and Leonid Kuchma took place in the 1970s under the arch conservative Soviet Ukrainian leader Vladimir Shcherbytsky, who ran the country from 1972 through to 1989. Shcherbytsky allegedly committed suicide after the nationalist party Rukh was permitted to hold an inaugural congress. The Seventeen years that he was in power left its negative imprint on both Kravchuk and Kuchma, making them cynical and insensitive to their citizens.

By the 1970s, most leading members of Ukraine's Communist Party no longer believed in Marxist ideology. These ideologically amorphous ex-Communists led independent Ukraine until October of last year, a 12-year period during which they were unable to formulate a strategy for the country or decide in which direction Ukraine's transition would move. This lack of clarity as to the domestic and foreign policy goals of Kravchuk and Kuchma obviously had an impact not only on politics and business, but on Ukraine's international image. It became a nightmare for academics like myself to attempt to explain to students how Ukrainian foreign policy was formulated. Maybe this was because, as the joke went, the country was "pro-Russian" in winter and 'pro-NATO' in the spring.

Constant wavering during the last twelve years projected an image both to Russia and to the West that Ukraine is not a "serious" country. This is one of the images that has now been changed by the Orange Revolution. You cannot get a more "serious" country when upwards of a mln. of its citizens are on the streets demanding basic democratic rights and calling upon the authorities to treat them like citizens, and not as "kozly" (pejorative prison term used by Yanukovich).

## NEIGHBOURS

Problems in projecting Ukraine's international image were confounded by two other factors. First, Russophilia in the West, particularly in what US Secretary of Defence Donald Rumsfeld called, "old Europe", is widespread. This problem is again dealt with to a great degree by recent events.

As one Ukrainian politician said, it was not Kuchma's 2004 book that proved Ukraine was not Russia (title of book), but the Orange Revolution. This revolution, which made the election of Yushchenko possible, guarantees that the paths of Ukraine and Russia will now diverge.

Even the French Newspaper Le Monde (December 2, 2004) was forced to admit "this society has demonstrated its capacity to denounce the Kuchma regime and seek an alternative political solution, while apathy could have moved the people, as in Russia, to do nothing".

Russia under ex-KGB officer Putin is moving towards an autocratic system; the New York-based Freedom House human-rights think tank recently downgraded the country's status to "Non-Free", the first time since 1992. Second, Ukraine's leaders indulged in a wide range of unsavoury domestic, illegal and questionable international practices, which negatively influenced the country's image. There is little need to recall them, as the Ukrainian Observer's readers are undoubtedly aware of them.

Such practices will now come to an end under a Yushchenko presidency, which will close the gap between rhetoric and policies. Yushchenko's plans to introduce all manner of radical reforms and stem corruption are trusted by Ukraine watchers, international organizations, Western governments and potential investors. Yushchenko has strongly endorsed the Blue Ribbon Commission report, drawn up by the Washington-based Carnegie Endowment think tank and the United Nations Development Program, which outlines reforms in key areas. Ukraine's Orange Revolution has been compared to other democratic revolutions that preceded it in Georgia (in 2003) and Serbia (in 2000).

The analogy, though, is only true to a certain degree. Both Serbia and Georgia were failed states with bankrupt economies. Ukraine's economy, on the other hand, experienced the highest growth rate in Europe last year (12%).

Ukraine has a "very strong financing position, current account surplus, rising reserves, good growth" and has regularly issued bonds, said Timothy Ash, head of Emerging Markets at London's Bear Stearns. Fund managers and potential investors began travelling to Ukraine in greater numbers in the second half of 2004, a process that has speeded up since the Orange Revolution.

This combination of Ukraine being treated more 'seriously' as a country, differentiating Ukraine's political-economic path from Russia, and of ending questionable domestic and international practices, will positively influence Ukraine's international image in 2005 and the years ahead.

The "West" (governments, international organizations and media) will treat Yushchenko's Ukraine far more seriously than they did Kravchuk's or Kuchma's. The fact that Ukraine has proved that it is not Russia will force the EU and NATO to treat its aspirations to join both structures far more seriously. Ambassador Richard Holbrooke has called for Ukraine to be given a MAP (Membership Action Plan) in November this year, the first step towards joining NATO.

### PROSPECTS

A Yushchenko victory creates greater dilemmas for the EU than NATO. The EU is in a quandary, because it cannot ridicule Ukraine's aspirations, as it did under Kuchma and would have continued to do under a Yanukovich presidency. After giving the green light to Turkish membership, the EU has little choice but to eventually do the same for Ukraine. Ukraine's new deputy minister in charge of European Integration, Oleh Rybachuk, is optimistic that Ukraine can fulfill the Copenhagen Criteria, the steps needed to join the EU, within two years. If the EU continues to ignore Ukraine, he threatens to launch an Orange Revolution in Brussels! By virtue of Yushchenko's high moral background and his commitment to reform in word and deed, the questionable practices of the Kuchma era will no longer be permitted.

This will also influence Ukraine's international image in a positive manner. The Orange Revolution helped to transform Ukraine's image from of a Eurasian, corrupt authoritarian regime ruled by oligarchs to a European country. Americans, Canadians and Europeans were awed by the determination and commitment of hundreds of thousands of Ukrainians to stand in freezing temperatures in protest against a government that even former Kuchma adviser Oleksandr Volkov recently described as "banditry".

The non-violent nature of Ukraine's Orange Revolution and the humour and optimistic image projected by the Orange Revolution also positively influenced how the "West" looked upon Ukraine.

Yushchenko begins his five-year term as Ukraine's third president with a great deal of good will, both domestically and internationally. We remain confident that he will fulfill our expectations. Ukraine has reached a crucial turning point in its history, and Yushchenko is the man to lead the country away from its Soviet past towards a European future.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



# CHAPTER IV. ECONOMY OF UKRAINE

## INTRODUCTION

Ukraine was the second-ranking Soviet republic in industrial and agricultural production, after Russia. Industrial development was a high priority of the Soviet government.

In the 1930s, Ukraine experienced a rapid and extensive industrial upsurge, mainly in the mineral-rich Donets'ka and Kryvyi Rih regions. Because of Soviet development, which emphasized heavy industry, Ukraine possesses one of the most industrialized economies of Europe. However, its industries are highly inefficient and in pressing need of modernization.

The collapse of the Soviet Union brought a dramatic rise in energy costs and a reduction in demand for Ukraine's products, causing a catastrophic decline in production. The problems were compounded by high rates of inflation and sluggish reforms to increase private ownership of enterprise.

In 1995 and 1996, inflation was significantly reduced and reforms toward a system based on free enterprise were accelerated. In addition, the United States as well as the International Monetary Fund (IMF) and other international organizations provided large grants and loans.

The value of Ukraine's gross domestic product (GDP) in 1997 was \$ 49.7 bn. Agriculture, which includes forestry and fishing, accounted for 12 %; industry, which includes mining, manufacturing, and construction, accounted for 40 %; and trade and other services accounted for 48 %.

**Labour.** The country's labour force totalled 25.3 mln. people in 2007. Some 40 % of workers are employed in industry, 40 % in the service sector, and 20 % in agriculture. Unemployment is rising steadily, especially in the form of hidden unemployment, which includes people who have been kept on payrolls but have not been paid salaries. Although official data reported an unemployment rate of only 1.6 % in 1996, the minister of labour acknowledged an actual rate of more than 11%. Trade union membership is strong, reaching nearly 100 % of the workforce. The miners' unions are especially active.

**Agriculture.** The primary crops are wheat, corn, and sugar beets. Small private plots account for much of the vegetables and fruits that are grown. Livestock raising is widespread and involves cattle, hogs, sheep, and goats. Despite heavy government subsidies, agricultural output in 2008 was 52% of the level in 1990. Collective cooperatives and state-owned farms, holdovers from the Soviet period, continue to outnumber privately owned farms; private ownership is allowed, but lack of capital, social attitudes, and the high cost of fuel have discouraged it. The major agricultural regions are located in central and southern Ukraine, where the fertile chernozem soil is found.

**Forestry & Fishing.** Forestry is based in the Carpathian Mountains in western Ukraine. This sector has been in decline for decades because of excessive timber harvesting in the 1950s and 1960s. Consequently, Ukraine imports much of its lumber and paper. The fishing industry, once relatively well developed, experienced a sharp drop in productivity in 1992 from which it has not recovered. The catch of common carp, for example, decreased from 105 metric tons in 2001 to 45 metric tons in 2002.

**Mining.** Ukraine is the world's third largest producer of manganese ore and seventh largest producer of iron ore. Reserves of these minerals are located primarily in the south central Kryvyi Rih area. Ukraine is also among the world's largest producers of bituminous coal (soft coal), which is concentrated in the Donets Basin of the southeastern Donets'ka region.

The mining sector is hampered by outdated equipment and inefficiency, however, and its productivity severely declined between 1990 and 2005.

**Manufacturing.** Ukraine has a large ferrous metallurgical industry. Heavy industries such as metalworking, mechanical engineering, and machinery and chemicals manufacturing also dominate the industrial sector. Light industries producing consumer goods such as household appliances are underdeveloped by Western standards. Between 1990 and 2005, output in major industries such as metallurgy, coal mining, and chemicals manufacturing decreased by nearly 60%.

Since the collapse of the Soviet Union, Ukraine's industrial sector has been cut off from its traditional markets, and supplies from former republics are no longer easily accessible. Products of relatively poor quality and stiff international competition obstruct entry into the global market, while the increasing cost of the energy needed to power industry makes many items too expensive to produce. Other products, especially those of the large defence sector, are no longer in demand.

**Services.** Many of the enterprises included in the service sector are poorly developed, especially in rural areas. The tourism industry is hindered by a shortage of hotels and inadequate transportation.

**Energy.** Most of Ukraine's electricity (49 % in 2005) is supplied by coal- and oil-based thermal power stations. Only 7% of its electricity is supplied by hydroelectric stations, most notably the Dniprohes hydroelectric station on the Dnipro near Zaporizhzhya, one of Europe's largest. Ukraine's five nuclear power stations generate 43 % of the country's electricity. To supply its energy needs, Ukraine must import 80 % of its natural gas and 90 % of its oil. Lacking the funds to purchase what it needs, however, Ukraine has had to sharply curtail its consumption of these sources. The resulting energy shortage explains the country's reluctance to immediately shut down the hazardous Chernobyl' nuclear power station. Ukraine's reliance on nuclear power is expected to increase, with the government planning to complete construction on two plants that were partially built during the Soviet period.

**Transportation & Communications.** Ukraine has an extensive state-owned and centrally planned transportation system of uneven quality. There are 172,378 km (107,111 mi) of roads and highways and 22,607 km (14,047 mi) of railroad track. The Dnipro and the Danube rivers are major waterways for international freight. Major airports are in Kiev, Kharkiv, Odessa, Donetsk, and Lviv.

Air Ukraine is the national airline. The largest seaports, located on the Black Sea coast, are in Odessa, Ilchinsk, and Mykolayiv. Major cities have subway systems, but automobiles are the fastest growing mode of transportation. In 1996, Ukraine had 44 daily newspapers, some of which were government-owned. Many newspapers face rising production costs and plummeting readership.

The largest newspaper is *Holos Ukrainy* (Voice of Ukraine), which has about 500,000 subscribers and is sponsored by the legislature. Although the blatant censorship of the Soviet regime has come to an end, the government still has indirect means of influencing the media.

**Foreign Trade.** In 1996 Ukraine imported \$18.6 bn of goods and exported \$14.4 bn.

The major imports are oil and gas from Russia and Turkmenistan and technology from Western nations. Exports, which are minimal for a developed country, consist mainly of raw materials and agricultural goods. Leading purchasers of exports are Russia, China, Belarus, Turkey, and Germany; principal sources of imports are Russia, Turkmenistan, Belarus, Germany, and China. Ukraine is experiencing great difficulty breaking into the global market. In 1992 Ukraine became a member of the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (World Bank).

It became affiliated with the European Bank for Reconstruction and Development (EBRD). Ukraine is an associate member of the trade and economic union of the Commonwealth of Independent States (CIS), the loosely organized alliance of 13 former Soviet republics.

**Currency & Banking.** In September 1996 Ukraine introduced its new currency, the *hryvnia* (1.86 hryvni equal U.S.\$1, 1997 average). The currency of the Soviet period, the *ruble*, ceased to be legal tender in 1992 when it was replaced with a temporary coupon currency, the *karbovanets*. In 1993 already, high inflation reached hyperinflationary levels, with an average annual rate of 4,735 %; however, a strict monetary policy introduced in late 1994 significantly reduced inflation in 1995 and 1996.

The country's bank of issue is the National Bank of Ukraine, founded in 1991 and located in Kiev.

Ukraine's modern economy was developed as an integral part of the larger economy of the Soviet Union. Yet, while receiving a smaller share (16 % in the 1980s) of the Soviet Union's investment funds and producing a greater proportion of goods with a lower set price, Ukraine was still able to produce a larger share of total output in the industrial (17 %) and especially the agricultural (21 %) sectors of the Soviet economy. In effect, a centrally directed transfer of wealth from Ukraine amounting to one-fifth of its national income helped finance economic development in other parts of the Soviet Union, notably Russia and Kazakstan. The collapse of the Soviet economy in 1990-91 and a subsequent period of extreme currency inflation in Ukraine brought great hardship to most of the population.

Despite early hopes that Ukrainian economic independence, with the concomitant end to the transfer of funds and resources to other parts of the Soviet Union, would alleviate the declining economy and standard of living, Ukraine entered a period of severe economic decline. Daily life in Ukraine became a struggle, particularly for those living on fixed incomes, as prices rose sharply. Citizens have compensated in a number of ways: more than half grow their own food, workers often hold two or three jobs, and many acquire basic necessities through a flourishing barter economy.

Extractive and industrial processes are concentrated in the Donets Basin (commonly called Donbas) and along the Dnipro River. In the far west, mining takes place in the Lviv-Volyn coal basin north of Lviv and in Subcarpathia, south of Lviv and northeast of the Carpathian Mountains.

Small enterprises stimulate competitiveness, fight monopoly, provide the domestic market with variety of goods and services, encourage know how, higher export capacities. They provide the city with a huge number of employment opportunities. The highest share of small enterprises sector is held by trade and public meals. By the end of 1996 there were 9 exchanges, 80 commercial banks, 216 insurance companies, 260 investment companies and funds, 260 audit and consulting firms operating in the city.

Small enterprises still hold insignificant share in city industrial output. But its growth has to take time and is going to be a gradual process. No doubt that its significance has no need to be clarified.

Ukraine is the first in Europe in iron extraction, production of steel cast iron, tractors, mineral fertilisers, sugar, and grain; the second in coal mining, the third in producing concrete, electric energy and various equipment.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Branch of economy	When	Where	Score
1.				

## THE ECONOMY OF UKRAINE TODAY

The economy of Ukraine is an emerging free market. Like other post-Soviet states, its gross domestic product fell sharply for 10 years following the dissolution of the Soviet Union in 1991. However, it grew rapidly from 2000 until 2008 when the Great Recession began worldwide and reached Ukraine as the 2008-2009 Ukrainian financial crisis. The economy recovered in 2010, but since 2013 the Ukrainian economy has been suffering from a severe downturn. In 2016 economic growth in Ukraine resumed.

The depression during the 1990s included hyperinflation and a fall in economic output to less than half of the GDP of the preceding Ukrainian SSR. GDP growth was recorded for the first time in 2000, and continued for eight years. This growth was halted by the global financial crisis of 2008, but the Ukrainian economy recovered and achieved positive GDP growth in the first quarter of 2010.

By October 2013, the Ukrainian economy lapsed into another recession. The previous summer Ukrainian export to Russia was substantially worsened due to stricter border and customs control by Russia. The early 2014 annexation of Crimea by Russia, and the War in Donbass that started in the spring of 2014 severely damaged Ukraine's economy and severely damaged two of the more industrial oblasts. In 2013, Ukraine saw zero growth in GDP. Ukraine's economy shrank by 6.8% in 2014, and this continued with a 12% decline in GDP in 2015. In April 2017 the World Bank stated that Ukraine's economic growth rate was 2.3% in 2016, thus ending the recession.

The nation has many of the components of a major European economy – rich farmlands, a well-developed industrial base, highly trained labour, and a good education system. At present, however, the economy remains in poor condition.

### **1991 to 2000**

On 24 August 1991 Ukraine established its independence from the Soviet Union. Its economy suffered huge output declines and soaring inflation the following years. Ukraine saw hyperinflation in the early 1990s because of a lack of access to financial markets and massive monetary expansion to finance government spending while there was a sharply declining output.

Huge output declines and soaring inflation was at the time common to most former Soviet republics; but Ukraine was among the hardest hit by these problems. In response to (this) hyperinflation the National Bank of Ukraine replaced the old currency, the karbovanets, with the hryvnia in September 1996 and pledged to keep it stable in relation to the US dollar. The currency continued to be unstable through the late 1990s, particularly amid the 1998 Russian financial crisis.

Deep recession during the 1990s led to a relatively high poverty rate, but beginning in 2001, as a result seven of straight years of economic growth, the standard of living for most citizens increased. World Bank report, 2007 notes: "Ukraine recorded one of the sharpest declines in poverty of any transition economy in recent years. The poverty rate, measured against an absolute poverty line, fell from a high of 32% in 2001 to 8% in 2005. The UN noted that absolute poverty in Ukraine already was overcome, and that there was only relative poverty in 2009.

### **2000 to 2014**

Ukraine stabilised by the early 2000s. The year 2000 was the first year of economic growth (since Ukraine's independence). The economy continued to grow thanks to a 50% growth of exports from 2000 till 2008. Mainly exports from the traditional industries of metals, metallurgy, engineering, chemicals, and food. Between 2001 and 2008 metals and chemicals prices boomed because of fast international economic growth while the price of natural gas imported from Russia remained low. Monetization helped to drive the economic boom Ukraine experienced between 2000 and 2008.

Attracted in part by relatively high interest rates foreign cash was injected in Ukraine's economy and money supply grew rapidly: from 2001 to 2010 broad money increased at an annual rate of 35% .

In 2006 and 2007 credit growth averaged 73% . An effect of this was that Ukrainian assets began to look like a large economic bubble and high inflation started to damaged Ukraine's export competitiveness.

The ratio of credit to GDP grew extremely fast – from 7 to almost 80 % over just several years. From 2000 to 2007, Ukraine's real growth averaged 7.4% . This growth was driven by domestic demand: orientation toward consumption, other structural change, and financial development.

Domestic demand grew in constant prices by almost 15% annually. It was supported by expansionary – procyclical – fiscal policy. Ukraine benefited from very low labor costs, slightly lower tariffs, and high prices of its main export goods, but at the same time faced notably higher non-tariff barriers. Russia does not charge Ukraine below world market prices for natural gas since the end of 2008; this led to various Russia-Ukraine gas disputes.

Ukraine was greatly affected by the economic crisis of 2008; because of it Ukraine suffered from a drought in capital flows. The hryvnia, which had been pegged at a rate of 5:1 to the U.S. dollar, was devalued to 8:1, and was stabilized at that ratio till beginning of 2014.

In 2008, Ukraine's economy was ranked 45th in the world according to 2008 GDP (nominal) with the total nominal GDP of 188 bn USD, and nominal per capita GDP of 3,900 USD. There was 3% unemployment at the end of 2008; over the first 9 months of 2009, unemployment averaged 9.4% .

The final official unemployment rates over 2009 and 2010 where 8.8% and 8.4% . Although the CIA World Factbook notes a "large number of unregistered or underemployed workers".

Ukraine's GDP fell by 15% in 2009. The Ukrainian economy recovered in the first quarter of 2010.

Due to the recovery of the world economy and increasing prices for metals. Ukraine's real GDP growth in 2010 was 4.3% , leading to per capita PPP GDP of 6,700 USD.

In 2011 Ukrainian politicians estimated that 40% of the country's economy is shadow economy. In the summer of 2013 Ukrainian export to Russia by was substantially worsened by stricter border custom control by Russia. By October 2013 the Ukrainian economy became stuck in recession. Moody's put Ukraine's credit rating to Caa1 (poor quality and very high credit risk) in 2013. At the time swap markets rated Ukraine's default probability over the next five years at 50 % .In 2013, Ukraine saw no growth in GDP.

### **2014 to present day**

Due to the loss of its largest trading partner, Russia, over the annexation of Crimea, and exacerbated by the War in Donbass Ukraine's economy shrank by 6.8% in 2014; it had been expected to decline by 8% .<sup>[29]</sup> The early 2014 annexation of Crimea by Russia also contributed to this shrinkage.

A Ukrainian Government report stated early February 2016 that Ukraine's economy had shrunk by 10.4% in 2015. For 2015 a further decline of 11.6% had been expected by the National Bank of Ukraine and a 12% shrinkage according to the World Bank. The World Bank forecast a growth of 1% in 2016. Early February 2014 the National Bank of Ukraine changed the hryvnia into a fluctuating/floating currency in an attempt to meet IMF requirements and to try to enforce a stable price for the currency in the Forex market. In 2014 and 2015 the hryvnia lost about 70% of its value against the U.S. dollar.

An IMF four-year loan program worth about \$17.5 bn was agreed in eight tranches over 2015 and 2016, subject to conditions regarding economic reforms. However, due to lack of progress on reforms, only two tranches worth \$6.7 bn were paid in 2015. A third tranche of \$1.7 bn may be paid in June 2016 subject to the bringing into law of 19 further reform measures. Some western analysts believe that large foreign loans are not encouraging reform, but enabling the corrupt extraction of funds out of the country.



Since December 2015 Ukraine refuses to and hence de facto defaults a \$3 bn debt payment to Russia that was part of a December 2013 Ukrainian-Russian action plan.

The turnover of retail trade in Ukraine in 2014 shrank by 8.6% (from 2013) and shrank by 20.7% in 2015 (from 2014). Ukraine saw a 30.9% decline in exports in 2015. Mainly because of a sharp decline in production output in Donetsk Oblast and Luhansk Oblast (the two regions of Donbass).

These two regions were responsible for 40.6% of the total export decline rate. Before the war they had been two of the more industrial oblasts of Ukraine. According to the Ministry of Economic Development and Trade Ukraine had a surplus of the balance of payments in January-November 2015 of \$566 mln. and have had a trade deficit of \$11.046 bn during the same period in 2014.

On 31 December 2015 Ukraine's public debt was at 79% of its GDP. It had shrank \$4.324 bn in 2015 to end up at \$65.488 bn. But calculated in hryvnia the debt had grown 42.78%. In 2015 the Ministry of Social Policy of Ukraine rated 20-25% of Ukrainian households as poor.

\$2.526 bn were sent into the Ukrainian economy using remittances in 2015, 34.9% less than in 2014. \$431 mln. was sent from Ukraine to elsewhere using remittance.

In January 2016, the US company Bloomberg rated Ukraine's economy as the 41st most innovative in the world, down from 33d in January 2015.

In May 2016, the IMF mission chief for Ukraine Ron van Rood stated that the reduction of corruption was a key test for continued international support. In 2015 Transparency International ranked Ukraine 130th out of 168 countries in its Corruption Perceptions Index.

In February, historian Andrew Wilson assessed that as of 2016 progress in reducing corruption was poor. Aivaras Abromavicius, Ukraine's then Minister of Economy and Trade resigned in February 2016 citing ingrained corruption. In October at a conference for foreign investors, corruption and lack of trust in the judiciary were identified as the largest obstacles to investment.

Late in July 2016, the State Statistics Service of Ukraine reported that, compared with June 2015, real wages had increased by 17.3%. Simultaneously the National Bank of Ukraine reported a \$406 mln. surplus in Ukraine's January-June 2016 balance of payments against a deficit of \$1.3 bn in the same period in 2015. According to (Ukraine's) State Statistics Service inflation in 2016 came down to 13.9%; while it was 43.3% in 2015 and 24.9% in 2014.

The Economist has compared the severity of Ukraine's recession to that of the Greek recession in 2011-2012. Pointing to Ukraine experiencing a 8-9% decline in GDP from 2014-2015 and Greece experiencing a 8.1% decline of GDP in 2011-2012. It was also noted that not all areas of Ukraine were equally effected by the economic downturn. Donetsk and Luhansk being located at the epicenter of the conflict zone each saw industrial production falling by 32% and 42% respectively. On the other hand, Lviv, located over 1000 km from the conflict, posted the largest jump in employment in the nation.

The economy of Ukraine overcame the heavy crisis caused by armed conflict in the eastern part of country. At the same time, 200 % devaluation of the Ukrainian hryvnia (national currency) in 2014-2015 made Ukrainian goods and services cheaper and more competitive.

In 2016, for the first time since 2010, the economy grew more than 2%. According to World Bank statement growth is projected at 2% in 2017 and 3.5% in 2018 and 4% in 2019 and 2020.

Inflation in Ukraine in 2017 was 13.7% (12.4% in 2016).

Ukraine is subdivided into 9 economic regions: Carpathian, Northwestern, Podillia, Capital, Central-Ukrainian, Northeastern, Black-Sea-Coastal, Trans-Dnipro, and Donetsk. Those regions were redrawn from the three Soviet economic regions of the Ukrainian SSR: Donetsk-TransDnieper, Southwestern, and Southern.

## **Trade**

Until recently, Russia was Ukraine's largest trading partner with 25.7% of exports and 32.4% of imports in 2012. In 2012, 24.9% of exports and 30.9% of imports were to and from the EU.

In 2013, 35.9% of Ukrainian exports went to CIS countries, including eight countries other than Ukraine. Simultaneously, exports to EU countries, of which there are twenty-eight, was 26.6%.

By 2015 the EU became Ukraine's largest trading partner, accounting for more than a third of its trade. In 2015 the Ukrainian export to Russia figure had fallen to 12.7%. In 2014 Ukraine imported 23.3% of all its imports from Russia. In 2017 the Ukrainian export to Russia figure was 9%.

In 2017 40% of Ukraine's export went to the EU and 15% to CIS countries. Overall Ukraine increased its exports by 20% in 2017. Albeit the growth of imports was faster than the rate of exports boost. In 2015, food and other agricultural products (worth \$13 bn), metallurgy (\$8.8 bn) and machinery (\$4.1 bn) made up most of the Ukraine's exports with trade partners from 217 countries. Exports from Ukraine in 2015 decreased by 29.3% to \$38.135 bn and imports were 31.1% down, to \$37.502 bn.

In 2017 almost half of Ukraine's export was provided by the agrarian complex and food industry, slightly more than 20% by metallurgy and nearly 10% by machine-building products. Natural gas is Ukraine's biggest import and the main cause of the country's structural trade deficit. Ukraine's "business climate" has a very negative reputation.

## **Industries**

In Ukraine covering about 20 major industries, namely power generating, fuel, ferrous and non-ferrous metallurgy, chemical and petrochemical and gas, machine-building and metal-working, forest, wood-working and wood pulp and paper, construction materials, light, food and others. Industry accounted for 26% of GDP in 2012. The country possesses a massive high-tech industrial base, including electronics, arms industry and space program.

## **Mining & production**

Ukraine is one of the world's most important mineral producing countries, in terms of both the range and size of its reserves. There are nearly 8,000 separate deposits, harboring some 90 different minerals, of which about 20 are economically significant. About half of all the known deposits are under exploitation. Coal reserves in Ukraine amount to 47.1 bn tons.

The annual domestic demand for coal as fuel is about 100 mln. tons, of which 85 % can be satisfied by domestic production. Ukraine has oil and gas fields that meet 10 % of her oil and 20 % of her gas consumption, respectively. Ukraine contains natural gas reserves of 39.6 trillion cubic feet, but only about 20 % of the country's demand is met by domestic production.

Deposits of iron ore (estimated at 28 bn tons), manganese ore (3 bn tons), chalk and limestone (1.5 bn tons) are large in Ukraine. The domestic industrial sector suffers from constant energy shortages and energy supply payment debts totaling about \$792 mln. at the end of 1995.

## **Iron & steel**

Ukraine is rich in mineral deposits, including iron ore (of which it once produced 50 % of the entire Soviet output), manganese ore (of which it produced 40 % of world output during the Soviet era), mercury, titanium, and nickel. Ukraine has a major ferrous metal industry, producing cast iron, steel and pipes. Among its economy leading companies in that field are Metinvest, Kryvorizhstal, AzovStal, Ilyich Steel & Iron Works, and others. As of 2012, Ukraine is the world's tenth largest steel producer (according to World Steel Association).

## **Chemical industry**

Another important branch is the country's chemical industry which includes the production of coke, mineral fertilizers and sulfuric acid.

## **Strategic & defence complex**

Ukraine's defense industry is organized around Ukroboronprom, a state owned conglomerate of over 130 companies. These companies include Soviet era giants such as Ivchenko-Progress aircraft design bureau that was opened in 1945, to newer companies such as RPC Fort which came into existence in the 1990s. Ukraine is among the top 10 arms exporters in the world. The signing of recent large contracts may put Ukraine into 6th place among biggest arms traders, after the USA, Russia, France, Germany & Israel.

The output of Ukrainian defense plants grew 58% in 2009, with largest growth reported by aircraft builders (77%) and ship builders (71%).

In 2013 Ukraine's defense sector manufactured a total of 11.7 bn UAH worth of goods, 10 bn UAH of which were exported. In the first 9 months of 2014 Ukraine's defense sector produced a record 13 bn UAH worth of goods, the increase was largely due to government orders for the War in Donbass.

## **Fuel industry**

Ukraine imports 90% of its oil and most of its natural gas. Russia ranks as Ukraine's principal supplier of oil, and Russian firms own and/or operate the majority of Ukraine's refining capacity. Natural gas imports come from Russia – which delivers its own gas, as well as the gas from Turkmenistan.

Ukraine transports Russian gas to the EU through its well-developed gas pipelines system, being Europe's vitally important connection. The country's dependence on Russian gas supplies dramatically affects its economics and foreign policy, especially after the 2014 Russia-Ukraine gas disputes.

However, Ukraine is independent in its electricity supply, and exports to Russia and other countries of Eastern Europe. This is achieved through a wide use of nuclear power and hydroelectricity. Recent energy strategy intends gradual decreasing of gas- and oil-based generation in favor of nuclear power, as well as energy saving measures including lower industrial gas consumption. Reform of the still inefficient and opaque energy sector is a major objective of the International Monetary Fund (IMF) and World Bank programs with Ukraine. Ukraine is a partner country of the European Union.

EU INOGATE energy programme has key topics: enhancing energy security, supporting sustainable energy development, attracting investment for energy projects of common and regional interest.

## **Automobile industry**

Ukraine automobile manufacturers produces diesel locomotives, tractors, trucks, buses, trolleybuses, own-designed cars and trams. There are 12 automobile manufacturers in Ukraine includes ZAZ, LuAZ, Bogdan, KrAZ, Eurocar, Electron, LAZ. ZAZ (Zaporizhia Automobile Building Plant) is the main automobile-manufacturer of Ukraine, based in the south-eastern city of Zaporizhia. Beginning of passenger cars manufacturing started in 1959. From 1960 to 1994, a total of 3,422,444 Zaporozhets vehicles were manufactured in Zaporizhia and engines with air-cooling in Melitopol.

In 2011-2012, Zaporizhia Automobile Building Plant started serial full-scale production of two new models of vehicle, the ZAZ Forza and the ZAZ Vida. Bogdan Corporation is a leading Ukrainian automobile-manufacturing group, including several car- and bus-makers of the country. Bogdan buses are used as the primary small buses in most Ukrainian cities. LAZ is one of the major bus manufacturers in Ukraine. It manufactures city buses, coach buses, trolley buses, and special purpose buses. In 2013 Electrotrans starts producing low-floor trams, the first Ukrainian 100% low-floor tramways.

## **Aircraft & aerospace industry**

Ukraine is one of 9 countries with a full cycle of aerospace hardware engineering and production.

Besides to design and production of passenger and transportation aircraft, Ukraine boasts a network of aircraft repair enterprises, including companies involved in recovery of military planes and helicopters.

In March 2007, the Cabinet of Ministers of Ukraine created State aircraft building concern «Aviation of Ukraine» (SACAU), which is governed by the Ministry of industrial policy.

Production of An-148 aircraft is now one of the most prospective projects for Ukrainian plane manufacturing industry with 35 units manufactured since 2009 (together with Russian production).

The aircraft were engineered by Antonov Scientific and Production Complex Design Office (AntonovANTK). The largest single airplane in the world, Antonov An-225 Mriya was also designed by Antonov ANTK and made in 1988. Gross production of light and ultra light planes in Ukraine does not exceed 200 units per annum. Production of hang-gliders and paragliders of all designs makes nearly 1,000 units each year. Most of produced devices are exported (the buyers of Ukrainian-made ultra light aircraft are the United States, Australia, New Zealand, the United Kingdom, France, etc.).

Since the Ukrainian crisis, aerospace industry revenues have fallen by 80%.

In June 2016, the Antonov Corporation merged with the state-owned military conglomerate UkrOboronProm, forming Ukrainian Aircraft Corporation within its structure. This merger was done in order to boost Antonov profits and the production rate. Currently, Antonov is working on two cargo planes: An-178, a cargo version of An-158, and An-132D, a redesigned version of An-32. The An-132 is developed jointly with Saudi's Taqnia Aeronautics Company, featuring western avionics and engines. The roll out and first flight is due at the beginning of January 2017.

The space rocket industry in Ukraine has been managed by the National Space Agency of Ukraine since 1992. The agency includes 30 enterprises, scientific research institutes, and design offices.

Pivdenne Design Bureau is in general responsible for creating the Zenit-3SL carrier rocket.

The National Space Agency of Ukraine is involved in cooperation with American Rockwell Int., as well as the Sea Launch project. The first stage core of the U.S. Orbital ATK Antares rocket was designed and is manufactured in Ukraine by Yuzhnoye SDO.

## **Shipbuilding**

The USSR's collapse put Ukraine's shipbuilding into a long-term decline. It lasted until 1999 and was mostly due to a minimum volume of state shipbuilding orders. In general, between 1992 till 2003, the 11 shipyards of the country produced 237 navigation units for a total value of USD 1.5 bn. Production facilities are not working near full capacity, and customers are not always timely in paying for services.

Growth of production volumes was witnessed at the enterprises of shipbuilding industry over 2000-2006. State support and the opening of free economic zones, foremost at enterprises based in Mykolaiv were of crucial recent developments in Ukraine's shipbuilding industry.

Within the Mykolaiv Special Economic Zone, enterprises like Damen Shipyards Okean, Chornomorskyi (Black Sea) Shipbuilding Plant, 61 Communards Shipbuilding Plant, as well as the Veselka (Rainbow) paint and insulation enterprise are implementing investment projects targeted to raise efficiency and quality in primarily export-oriented vessel building through production upgrades.

The new engineering developments and high potential of Ukrainian designers give ability to build high quality vessels with competitive prices. There are 49 shipbuilding companies registered in Ukraine.

They are able to build a wide range of vessel types: powerboats, barges, bulk carriers (dry cargo ship), tankers, liquefied gas carriers, etc. Ukraine is one of the 10 largest shipbuilding countries in Europe.

## **Agriculture**

Although typically known as the industrial base of the Soviet Union, agriculture is a large part of Ukraine's economy. In 2008 the sector accounted for 8.29% of the country's GDP and by 2012 has grown to 10.43% of the GDP. Agriculture accounted for \$13.98 bn value added to the economy of Ukraine in 2012, however despite being a top 10 world producer of several crops such as wheat and corn Ukraine still only ranks 24 out of 112 nations measured in terms of overall agricultural production.

Ukraine is the world's largest producer of sunflower oil, a major global producer of grain and sugar, and future global player on meat and dairy markets. It is also one of the largest producers of nuts.

Ukraine produces more natural honey than any other European country and is one of the world's largest honey producers, an estimated 1.5% of its population is involved in honey production, therefore Ukraine has the highest honey per capita production rate in the world.

Because Ukraine possesses 30% of the world's richest black soil, its agricultural industry has a huge potential. However, farmland remains the only major asset in Ukraine that is not privatized.

The agricultural industry in Ukraine is already highly profitable, with 40-60% profits, but according to analysts its outputs could still rise up to fourfold.

Ukraine is the world's 6th largest, 5th if not including the EU as a separate state, producer of corn in the world and the 3rd largest corn exporter in the world. In 2012 Ukraine signed a contract with China, the world's largest importer of corn, to supply China with 3 mln. tonnes of corn annually at market price, the deal included a \$3 bn line of credit extension from China to Ukraine.

In 2014 Ukraine total grain crop was estimated to be record 64 mln. metric tons. However, in 2014 several regions have declared (themselves) independence (no longer under control of Ukrainian central authorities) resulting in the War in Donbass and the Crimea Crisis, hence the actual available crop yield was closer to 60.5 mln. metric tons. By October Ukrainian grain exports reached 11 mln. metric tons.

Due to the decline of the metallurgy industry, Ukraine's top export in prior years, as a result of the War in Donbass agricultural products accounted for the nation's largest exported set of goods.

## **Information technology**

Ukraine has a long-standing reputation as a major technology region, with a well-developed scientific and educational base. In March 2013 Ukraine ranks fourth in the world in number of certified IT professionals after the United States, India and Russia. On top of that, the experts recognize both quantitative and qualitative potential of the Ukrainian specialists.

In 2011 the number of IT specialists working in the industry reached 25,000 people with 20% growth. The volume of the Ukrainian IT market in 2013 was estimated to be up to 3.6 bn US dollars. EKR-1 multiple unit build by Kriukiv Railway Car Building Works. Rail transport is heavily utilised in Ukraine.

About 100,000 Ukrainians regularly work on foreign merchant ships, one of the largest group of Ukrainian labor migrants and the sixth largest number of sailors from any country. They are attracted by the relatively high salaries of more than \$1,000 per month. Every major Ukrainian coastal city has a maritime university.

## **Communications**

Ukraine ranks eighth among the world's nations in terms of the Internet speed with the average download speed of 1,190 kbit/s. Five national providers of fixed (DSL, ADSL, XDSL) internet access – Ukrtelecom, Vega Telecom, Datagroup, Ukrnet, Volia, and 5 national operators of mobile internet – MTS, Kievstar, PEOPLEnet, Utel, and Intertelecom are currently operating in Ukraine. Every regional center and large district center has a number of local providers and home networks.

2011 revenues from Internet service providing in Ukraine reached € 4.75 bn.:



Over 16 mln. Ukrainians had Internet access in 2012, growing to 22 mln. in 2015. In Kiev 90% of the population had internet access. The mobile-cellular telephone system's expansion has slowed, largely due to saturation of the market which has reached 144 mobile phone subscriptions per 100 people.

### **Tourism**

Ukraine is the 8th most popular tourism destination in Europe with 23 mln. visitors in 2012.

The country's tourism industry is generally considered to be underdeveloped, but it does provide crucial support for Ukraine's economy. In 2012, the contribution of tourism to the GDP amounted to €28.8 bn, or 2.2% of GDP and directly supported 351,500 jobs (1.7% of total employment).

### **Shopping tourism**

Ukraine's neighbours (Poles, Slovaks, Hungarians, Belarusians and even Russians) are known to come to Ukraine to purchase products and presents, such as food or gasoline, that are cheaper in Ukraine than in their home countries.

### **Recreational tourism & sightseeing**

Ukraine has impressive landscapes, ruins of ancient castles, historical parks, vineyards where they produce native wines, unique structures such as Saint Sophia Cathedral or Chersonesos. Officially, there are seven World Heritage Sites in Ukraine. The Carpathian Mountains suitable for skiing, hiking, fishing and hunting. Bukovel is the largest ski resort in Ukraine situated in the Ivano-Frankivsk Oblast (province) of western Ukraine. The 2010-2011 winter season recorded 1,200,000 day visits with foreigners amounting to 8-10% of all visitors. In 2012 the Bukovel was named the fastest growing ski resort worldwide. The coastline on the Black Sea is a popular summer destination for vacationers, especially Odessa.

A political crisis in the middle of 2006 was feared as a threat to economic and investment stability, however, despite the forecasts, the political situation has not scared investors. The GDP showed a good growth rate of 7% in 2007, compared to the previous year. Industrial output has increased. Car sales soared, while the banking sector has expanded, thanks to the arrival of European banks.

In 1992, Ukraine became a member of the IMF and the World Bank. It is a member of the European Bank for Reconstruction and Development. In 2008, the country joined World Trade Organization. Ukraine applied for WTO membership in 1993, but its accession process was stalled for 15 years.

### **Foreign direct investment**

Ukraine encourages foreign trade and investment. The Parliament of Ukraine has approved a foreign investment law allowing foreigners to purchase businesses and property, to repatriate revenue and profits, and to receive compensation if the property is nationalized by a future government.

However, complex laws and regulations, poor corporate governance, weak enforcement of contract law by courts, and corruption all continue to stymie direct large-scale foreign investment in Ukraine. While there is a functioning stock market, the lack of protection of shareholders' rights severely restricts portfolio investment activities. As of April 2011 total foreign direct investment stock in Ukraine stood at \$44.7 bn.

Statistics from FDI Magazine show Ukraine suffered a year on year decline in foreign direct investment between 2010 and 2013. State enterprise Invest Ukraine was created under the State Agency for Investment and National Projects (*National Projects*) to serve as a One Stop Shop for investors and to deliver investment consulting services. Ukraine signed a shale gas exploration deal with Royal Dutch Shell on 25 January 2013. The \$10 bn deal was the largest foreign direct investment ever for Ukraine.

Many companies, owned by foreigners, have been successfully operating in Ukraine since its independence. These include companies in agriculture, such as Kiev-Atlantic Group, founded in 1994 by David Sweere. He sold its business in Minnesota and invested in Ukraine, believing in its huge potential.

The company has been operating at a profit since 2002. As a result, he became the 5th richest among the Westerners who made their fortune in Ukraine. In 2016, foreign direct investment in Ukraine's economy amounted to \$3.8 bn in 2016, which was almost twice more than in 2015.

According to the Global Competitiveness Report 2012-2013 "the country's most important challenge is the needed overhaul of its institutional framework, which cannot be relied on because it suffers from red tape, lack of transparency, and favoritism". Since the late 1990s, the government has pledged to reduce the number of government agencies, streamline the regulatory process, create a legal environment to encourage entrepreneurs, and enact a comprehensive tax overhaul.

Outside institutions – particularly the International Monetary Fund – have encouraged Ukraine to quicken the pace and scope of reforms and have threatened to withdraw financial support. But reforms in some politically sensitive areas of structural reform and land privatizations are still lagging. On June 24, 2010 Ukraine's Foreign Minister Kostyantyn Hryshchenko signed an agreement on free trade with the European Free Trade Association (EFTA). According to specialists, a double taxation avoidance treaty with Cyprus (signed in 1982 by the Soviet Union) has cost Ukraine billions of US dollars of tax revenues. The recent Lustration in Ukraine has been criticized as it might have adverse economic effects.

**Foreign workers**

A number of foreign guest workers come to work in Ukraine, mainly in seasonal farm work and construction industry, especially from neighboring Moldova and Belarus. Ukraine is interested in cooperating on regional environmental issues. Conservation of natural resources is a stated high priority, although implementation suffers from a lack of financial resources. Ukraine established its first nature preserve, Askania-Nova, in 1921 and has programs to breed endangered species.

The country has significant environmental problems, especially those resulting from the Chernobyl nuclear power plant disaster in 1986 and from industrial pollution. In accordance with its previously announced plans, Ukraine permanently closed the Chernobyl Atomic Energy Station in December 2000.

In November 2001, Ukraine withdrew an application it had made to the EBRD for funding to complete two new reactor units to compensate for the energy once produced by Chernobyl.

Ukrainian concern over reform conditions attached to the loan – particularly tariff increases needed to ensure loan repayment – led the Ukrainian government to withdraw the application on the day the EBRD Board was to have considered final approval. Work on the so-called "object shelter" to permanently entomb the reactor where the world's worst nuclear accident occurred has been slower than anticipated but continues. Design work as well as structural improvements to the "sarcophagus" erected by the Soviet Union are largely complete, and construction on the new shelter was scheduled to begin in 2004.

Ukraine has established a Ministry of Environment and has introduced a pollution fee system that levies taxes on air and water emissions and solid waste disposal. The resulting revenues are channelled to environmental protection activities, but enforcement of this pollution fee system is lax.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Area	When	Where	Score
1.				

## ECONOMIC AREAS

Ukraine can be divided into three economic areas: Southwestern, Donets-Dnipro and Southern.

The Southwestern Economic Area has a high population density, a dense network of roads and railways. This places the area in a favourable position with supplies of metals and fuel for its machine-building plants and the shipping of products to consumers.

The largest reserves of minerals and the valuable wood of the Carpathian forests are used in the chemical, gas, mining, timber, paper and porcelain industries.

Local agriculture forms the basis of the food industry. The top position is held by the sugar industry.

The area is widely known for its grain-milling industry and produces vast amounts of butter, cheese, meat, fruit and vegetables. A high degree of development has been achieved in the meat and dairy industry. The engineering industry produces test instruments, machine tools and electrical engineering equipment. Buses turned out by the Lviv plant have won great popularity. The area produces river craft, trams, motorcycles, radio instrumentation, television sets and cameras.

In the Carpathian zone the timber, furniture and paper industries have developed substantially.

The Donets-Dnipro Economic Area has rich mineral deposits. It has major industrial base with bias towards heavy industry. A large industrial output is yielded by the mining, ferrous metallurgy, chemical and machine-building industries. The Donets Basin contains a cluster of plants producing zinc, mercury, fertilisers, plastics, soda, acids and dyes.

The development of the coke and chemical industry is closely allied to the metallurgical and coal industry. The area has the greatest concentration of thermal and hydroelectric power stations in Ukraine.

Alongside with the high level of industrialisation, the area is one of the main food suppliers for the country. The Donbas produces vegetable oil, meat and milk products, sugar and butter. The proximity of the Southern Economic Area to the sea is reflected in its industry, with shipbuilding its key sector. Local factories produce machinery for the power industry, tractors and harvesters.

The chemical industry is related to the sea, with its abundance of algae and saline deposits in lagoons and lakes. Fishing and canning industries in the seaside cities are developing. The food industry is allied with the cultivation of grapes, fruit and vegetables. Southern Ukraine is a large producer of grape wines, canned fruit, and vegetables. The area, especially the Crimea, is a holiday playground.

During 1996 export increased by three times comparing to the previous year (\$308.1 mln. from \$100.3 mln.). The most outstanding of the services exported were as follows: transportation – \$102.9 mln., technologies and research – \$69.9 mln., judicial, accounting, management – \$39.7 mln. Import of foreign services has reached \$70.6 mln. which is 1,3 times higher comparing to the previous year.

Total export of goods was \$1277,5 mln. in 1996 which is 2,5 times as much as that of 1995. Total import of goods is \$2249.3 mln. Comparing to 1995 there was immense growth of import of mineral resources (by 3,2 times).

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Field	What	How	Score
1.				

## INDUSTRY

The Donets Basin, which lies immediately north and east of Donetsk in eastern Ukraine, is the industrial heartland of the country. In its vicinity are large deposits of iron ore, manganese, coal, petroleum and natural gas, and salt. These resources have helped make the Donets Basin the most densely populated and highly industrialised region of Ukraine, as well as one of the world's major metallurgical and heavy industrial complexes. The basin has large iron- and steelworks and plants that produce mining equipment, transportation equipment, other types of heavy machinery, and a variety of chemicals.

Ukraine has a major ferrous metals industry, and it ranks among the top steel producers in the world. Cast iron, rolled steel, and steel pipe are produced in Ukraine, mainly in the Donets Basin. Mining is also a very important branch of the economy, the main products being coal, natural gas, and iron ore.

Prominent manufactured goods include metallurgical equipment, diesel locomotives, tractors, and television sets. The Ukrainian chemical industry produces coke, mineral fertilisers, and sulphuric acid.

The food industry produces granulated sugar from sugar beets; flour, pasta, and baked goods from grain; oil and margarine from sunflower seeds; and meat, vegetable, and dairy products. Diversified industry, in more than 150 fields, is the most important sector in the economy in terms of productivity and revenue earned. Railway locomotives and freight cars, seagoing vessels, hydroelectric and thermal steam and gas turbines, electric generators, trucks, and automobiles are made in Ukrainian factories.

Residential and industrial construction demands hoisting and transportation equipment and other machinery for the building trades. After World War II about two-thirds of the Ukrainian S.S.R.'s scientific and technical infrastructure was devoted to defence. Ukraine was a major contributor to the Soviet military-industrial complex, assembling rockets and constructing naval vessels, including aircraft carriers.

Efforts have been under way since 1991 to convert defence facilities to non-military production. Trolley buses are now manufactured at *Yuzhmash* in what was once the world's largest missile plant, and the tank factory at Kharkiv now produces tractors.

Shipbuilding is now an important branch of industry. Seagoing vessels are built at shipyards located in Mykolayiv, Kherson and Kiev.

Instrumentmaking is one of the most scattered branches. A plant in Sumy produces such diverse instruments as electron microscopes and cine-cameras. An important place is occupied by heavy machine building, which provides plant and equipment for metallurgy, power stations and cement plants.

A large plant is located in Kramatorsk and is a leading supplier of metallurgical equipment and powerful excavators. Smaller enterprises have been built in other centres of the Donbas and Dnipro area.

Here large plants turn out powerful turbines, generators and steam boilers.

Plants for the production of equipment for food processing and other light industries are scattered throughout the country. Besides being one of the great agricultural regions of the world, Ukraine has dozens of factories that produce a wide range of agricultural equipment, the chief centres of production being Kharkiv, Odessa, Lviv, and Kherson. Machinetool and instrument-manufacturing industries are being developed. The growing importance of consumer goods is reflected in the increasing share of production devoted to such items as television sets, refrigerators, and washing machines.

The variety of consumer goods produced in Ukraine is sparse, however, and the entire final-product sector is inadequate for a diversified industrial economy. The Ukrainian chemical-equipment industry, accounting for one-third of former Soviet production, is mainly concentrated in Kiev, Sumy, Fastiv, and Korosten. The chemical industry includes coking and the manufacture of coke products, as well as the manufacture of mineral fertilisers, sulphuric acid, synthetic fibres, caustic soda, petrochemicals, photographic chemicals, and pesticides.

There are many textile enterprises in Ukraine: cotton (Kherson, Temopil), linen (Rivne, Zhytomyr), wool (Chernihiv, Luhansk), silk (Kiev, Cherkasy). Garment and footwear industries are located in large population centres. China and pottery enterprises have developed in Kharkiv, Sloviansk, in the area of Novohrad-Volynsky. The larger divisions of the Ukrainian food-processing industry include sugar refining, processing of meat, fruit, and dairy products, wine making, and distilling. Of Ukraine's approximately 2,000 products, one of the most important is sugar. The production of vegetable oil, mainly from sunflower seeds, is also significant. Wine comes from the Transcarpathian region. In the coastal cities, such as Odessa, are found local industries processing fish. Some of the principal products of light industry are textiles, both knitted and woven, ready-to-wear garments, and shoes.

**Exercise 1. Choose the answer to complete the statement (more than one answer is possible).**

1. The Southwestern Economic Area
  - a) has a high population density.
  - b) is known for its grain-milling industry.
  - c) is in a favourable position with supplies of metals and fuels.
  - d) has valuable wood of the Carpathian forests.
  - e) develops the coke and chemical industries.
2. The Donets-Dnipro Area
  - a) has rich mineral deposits.
  - b) contains a cluster of big plants.
  - c) is known for its sugar industry,
  - d) produces river craft, trams and motorcycles.
3. The Southern Economic Area
  - a) has well-developed fishing and canning industries.
  - b) is known for its shipbuilding industry.
  - c) produces vast amounts of dairy products.
  - d) is a large producer of grape wines.
  - e) is known for its meat industry.

## ENERGY

Most of the energy for industrial processes in Ukraine is provided by fossil fuels and nuclear power, hydroelectricity accounting for only a tiny % . Although coal production is substantial, Ukraine relies on imported oil and natural gas, primarily from Russia, to satisfy its energy requirements.

Thermal power stations are found in all parts of the republic, though the largest are in the Donets Basin and along the Dnipro. A third electric energy-producing area is in the vicinity of the Lviv-Volyn coal basin, and in the Subcarpathian region there is a group of six power stations.

In addition to the plant at Chornobyl, there are nuclear power stations near the cities of Khmelnytsky, Rivne, and Zaporizhzhya, as well as one along the Southern Buh River and another in the Crimea west of Kerch. After the severe nuclear accident at one of the Chornobyl reactors in 1986, the Ukrainian Supreme Soviet voted to halt any further construction of nuclear power plants and to phase out two existing ones, including Chornobyl.

The lack of substantial alternate power sources, however, has delayed implementation of these measures. The Chornobyl accident triggered a powerful environmental movement in Ukraine and spurred the drive toward political independence from the Soviet Union.

## AGRICULTURE & FISHING

Owing partly to rich soils and a favourable climate, Ukraine's crop production is highly developed. Its grain output rivals that of Germany, its potato output is among the highest in Europe, and it is the world's largest producer of sugar beets.

Ukraine's livestock sector lags behind the crop sector, but its total output is still considerably larger than those of most other European countries are. A considerable amount of the world's black soils is found in Ukraine's forest-steppe zone. These soils also are among the world's farmlands that are more productive and are exceptionally well suited for the cultivation of wheat and sugar beets. Besides wheat (almost all of it fall-sown), Ukraine produces such grains as barley (mostly for animal feed), corn (maize, for feed), leguminous grains (also feed), oats, rye, millet, buckwheat, and rice (irrigated, in the Crimea).

Other food crops include potatoes, vegetables, melons, berries, other fruits, nuts, and grapes. Ukraine's most important industrial crop, sugar beets, is concentrated in the forest-steppe zone.

Sunflower seeds, the principal oil crop, are most common in the Steppe zone, where castor, mustard, rape, flax, hemp, and poppy seeds are grown for oil. In northwestern Ukraine some of the sown area is allotted to flax for fibre.

Potatoes are major crops in the cooler regions in the north and in the Carpathian foothills. In the southern steppes, especially where irrigation is used, tomatoes, peppers, and melons are grown.

Truck farming or market gardening is particularly notable on the outskirts of such large cities as Kiev, Kharkiv, Dnipropetrovsk, Zaporizhzhya conurbation.

Fruit is grown throughout Ukraine, notably in the forest-steppe, Subcarpathia, Transcarpathia.

Vineyards are common in the southern part of Ukraine, particularly in Transcarpathia.

Cattle and pigs are raised throughout Ukraine. Concentrations of dairy herds, however, occur primarily in the forest-steppe, especially in the vicinity of large cities, while beef cattle are more common in areas of natural pastures and hayfields, as in the Polissya and the Carpathian foothills. Sheep and goats are more common in the Carpathian Mountains and parts of the southern Steppe.

Chickens, geese, and turkeys are kept throughout Ukraine for meat and egg production, but large-scale broiler and egg-laying operations are concentrated close to the large cities.

Bees are kept in all parts of Ukraine for pollination and the production of honey and wax; silkworm rising occurs in Transcarpathia. Whereas field-crop production and large-scale livestock and poultry operations were developed on collective and state farms in the Soviet period, small-scale gardening, fruit growing, and livestock rising have been carried on by private households.

With the agricultural restructuring initiated by Soviet premier Mikhail Gorbachev in the late 1980s, the theretofore small private plots were allowed to expand, while collective and state farms were allowed to undergo some reorganisation on the basis of group or family contract farming.

The collective and state farms remain the purveyors of inputs and technology, while families or groups of families are becoming the actual farming units through contractual arrangement.

The declared intent of the Ukrainian government is to bring about a gradual privatisation of farming, but the existing agricultural infrastructure, which developed around collective and state farms, makes the conversion difficult and costly.

The Black Sea estuaries and the Sea of Azov are the main fishing grounds. Among the major rivers for fishing are the Dnipro, Danube, Dnister, Southern Buh.

Fish catches have declined because of heavy pollution.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**



## TRANSPORTATION

The flat relief of most of Ukraine presents few obstacles to transportation. Although by European standards the density of the country's hard-surface road network is low, asphalt-paved highways connect all the regions and large industrial centres. The links between Kiev and Moscow, Odessa-Kiev-St. Petersburg, Moscow-Kharkiv-Simferopol, Uzhhorod-Lviv-Rivne-Kiev, and Kiev-Kharkiv-Rostov-na-Donu (Russia) were highways of particular importance.

27000 km of railroads interwine throughout the territory of Ukraine (in Sweden – 12, France – 35, Spain 20). The heaviest concentration of railroad trackage is near the Dnipro River, especially its right (west) bank; the largest railroad centres are Kharkiv, Kiev, Dnipropetrovsk, Bakhmach, Yasynuvata, Lviv, Kovel, and Kup'yansk-Vuzlovyy. Ukrainian ports on the Black Sea and the Sea of Azov are found at Odessa, Illichivsk, Mykolayiv, Kherson. River shipping is conducted primarily on the Dnipro and its tributaries (the Pryp'yat and Desna), on the Southern Buh, and on the Danube, which is important in trade with other European countries.

Ships on the Danube call at the port of Izmayil, which is accessible to oceangoing freighters and passenger liners. Through the Dnipro-Bug Canal, in Belarus, the inland waterways of Ukraine are joined to the Vistula River basin of Poland and to the Baltic Sea. Efforts to transform the Dnipro into a continuous, deep waterway have been furthered by the creation of large reservoirs at hydroelectric stations.

The largest ports on the Dnipro are Kiev, Dnipropetrovsk, Zaporizhzhya, and Kherson.

Kiev is connected by air with all the regional centres of the country and with major cities throughout Europe and Asia, as well as with New York City, Los Angeles, Toronto, and Sydney (Australia). International airports in Ukraine include Boryspil near Kiev and those at Kharkiv, Lviv, and Odessa.

The exploitation of petroleum and natural gas in Ukraine has necessitated the creation of an extensive pipeline transport system. Natural gas from Dashava (in Subcarpathia) is piped to Lviv and then to Kiev. Natural gas from Shebelynka (in eastern Ukraine) is piped to Kharkiv; another line runs to Poltava and Kiev; a third to Dnipropetrovsk, Kryvy Rih, and Odessa for municipal and industrial uses, including metallurgy. As a result of the Soviet Union's commitment to major gas exporting in the late 1960s and early '70s, two trunk pipelines were laid across Ukraine to bring gas to eastern and western Europe from Siberia and from Orenburg.

Petroleum from the Dolyna oil field in Subcarpathia is piped some 40 mi to a refinery at Drohobych, and oil from fields in eastern Ukraine is piped to a refinery in Kremenchuk. Subsequently, larger petroleum trunk lines were added (some 700 mi) to supply petroleum from western Siberia to refineries at Kherson and Odessa, as well as a 420-mile segment of the Druzhba ("Friendship") pipeline, which crosses western Ukraine to supply Siberian oil to other eastern European countries. The pipelines connecting the Siberian oil and gas fields with Europe are a major economic asset for Ukraine, as their importance to Russia gives Ukraine advantage in negotiations over oil and gas imports.

The transportation system makes Ukraine's mineral, industrial, and agricultural products available to the entire region. By this same network, Ukraine receives petroleum and petroleum products from the Volga region and Siberia, nonferrous metals from Kazakstan and the Urals, and several types of machinery, fabrics, footwear, and printed matter from central Russia.

By sea, Ukraine exports its grain, sugar, iron ore, coal, manganese, and machinery and receives such imports as coffee, tea, cocoa, tropical and subtropical fruit, jute, machinery, and industrial equipment.

***Exercise 1. Analyze the information, which is in the highlight, and use it in practice.***

***Exercise 2. Make up some dialogues from the information above.***

## POLLUTION

Pollution is the contamination of the environment, including air, water, and land, with undesirable amounts of material or energy. Such contamination originates from human activities that create waste products. An industrial and intensively farmed country, Ukraine contains some of the most polluted landscapes in Eastern Europe. Pollution became evident in Ukraine with industrial development in the 19<sup>th</sup> century. Air pollution is especially severe in many of the heavily industrialised cities and towns of southeastern Ukraine, notably in Kharkiv, Dnipropetrovsk and Zaporizhzhya.

Coal-using industries, such as metallurgical coke-chemical plants, steel mills, and thermal power plants are major sources of high levels of uncontrolled emissions of sulphur dioxide, dust, unburned hydrocarbons, and other harmful substances. Other Ukrainian cities with major chronic air pollution problems include Kiev, Komunarsk, Makiivka and Odessa. Over one-third of the emissions into the atmosphere originate from automobile transport. That source, which attains overwhelming proportions in cities with little industry, such as Uzhhorod, Yalta, Poltava and Khmelnytskyi, is aggravated by the use of leaded gasoline and inefficient engines as well as a lack of catalytic converters.

Almost all surface waters of Ukraine belong to the Black Sea and the Sea of Azov basins. The high population density, heavy industrial development, and relatively low freshwater endowment of those basins, and the low governmental priority placed upon environmental protection until very recently, have given rise to chronic and serious levels of water pollution throughout Ukraine. The Dnister and the Danube are included among the most polluted bodies of water in the territory of the former Soviet Union. Hundreds of small rivers supply water for three-quarters of the villages and half of Ukraine's cities.

Widespread fear is growing in Ukraine that a substantial fraction of those water arteries are so polluted as to pose fatal health risks to the people who depend on them. About half of the chemical fertilisers, herbicides and pesticides applied in the fields are washed off into rivers. Moreover, surface runoff from industrial territories is highly contaminated. One of the areas suffering most from serious and chronic coastal water pollution is the Sea of Azov. That shallow and previously biologically rich and commercially productive body of water has experienced serious problems of industrial and municipal waste-water contamination and increased levels of salinity since the early 1970s.

As a result, the sea's salinity has increased by more than 40 % since the 1950s. Combined with pollution that increase has resulted in a dramatic drop in fish catches (by 60-90 %). Despite repeated warnings and special government anti-pollution resolutions, the conditions in the Sea of Azov continue to deteriorate. On April 26, 1986 a horrible accident occurred at the Chornobyl' nuclear station.

There was a nuclear reactor explosion, which had far reaching consequences.

Contamination by various radioactive isotopes has affected the air, land and water of Ukraine. Significant areas of lands will remain unsafe for food production for 8000 years. Workers enclosed the destroyed reactor in a steel and containment building, but radiation continues to leak from this structure.

After the Chornobyl' disaster the environmental situation has become much worse. Ukraine appealed to the UNO requesting help to overcome the disaster aftermath. The ecological organization Green World is active in Ukraine. Since 1991 the Environmental Protection Law has been in force.

Environmental safeguards of conservation bodies have become more stringent. Ecological monitoring has covered Ukraine's whole area. The Governmental Commission on the Problems of the Dnipro and Drinking Water has been set up. Ukraine has joined international cooperation in the field of environmental protection. Agreements have been signed with conservation bodies of the USA, Poland, Czechia, Slovakia, Germany and Latvia. The Ukrainian delegation took part in the UNO Conference on the Problems of Environment.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Tick the facts that are not found in the reading.**

- The railway network of Ukraine has some 22,000 km of track.
- The most important routes are electrified.
- The volume of road freight is growing.
- The total length of roads exceeds 160,000 km.
- Odessa is the main Black Sea port.
- Major components of the sea freight are coal, oil, ores, grain, timber, and sugar.
- The largest port on the Sea of Azov is Mariupol.
- River transport works closely with rail and sea transport.
- Large gas pipelines have been built in Ukraine since 1940.
- The trans-European oil pipeline passes through Ukraine.

**Exercise 4. Circle the answer (more than one answer is possible).**

1. Contamination originates from activities that create (a) agricultural (b) waste (c) industrial products. 2. Major sources of pollution are (a) machine-building (b) chemical (c) coal-using industries. 3. One-third of the emissions into the atmosphere originate from automobile transport due to the use of (a) leaded gasoline (b) lack of breaks (c) inefficient engines. 4. Water pollution is caused by (a) chemical fertilisers (b) herbicides (c) pesticides that are washed off into rivers. 5. The Azov Sea (a) pollution (b) salinity (c) purity has increased by 40% since 1950s.



## ENVIRONMENTAL ISSUES

Soviet policies of raising industrial and agricultural productivity with little regard to ecological considerations have had a devastating effect on the environment. Air pollution is especially severe in such industrial centres as Zaporizhzhya, Luhans'k, and Donets'k. Industrial and agricultural pollutants have contaminated soil in the south and drinking water throughout the country. Ukraine lacks funds for recycling and conservation programs, and pollution controls remain at a minimum.

The April 1986 explosion and core meltdown of a reactor at the Chernobyl' nuclear power station in northern Ukraine had an enormous impact on the region's environment (see Chernobyl' Accident).

Northern Ukraine and especially southern Belarus were the most severely contaminated areas from the radioactive plume that was released in the explosion. Radioactive materials from the accident seeped into the ground, contaminating farmland and the water supply.

The long-term impact on human health and the environment is still being assessed.

The four Chernobyl' reactors, one of which was still operating in mid-1998, continue to be a major hazard, especially to Ukraine's water supply. Complete closure of the Chernobyl' complex was scheduled to occur by the year 2000 with the financial assistance of Western nations.

The funds would pay for the completion of two other nuclear power plants that would produce enough power to make up for the loss of the power supply from the Chernobyl' plant. However, with that assistance still uncertain early 1999, President Leonid Kuchma has said that the Chernobyl' power plant may continue to operate past 2000.

## CHORNOBYL ACCIDENT

The accident at the Chornobyl nuclear power station is the worst in the history of nuclear power generation. The Chornobyl station is situated at the settlement of Pryp'yat, 10 mi (16 km) northwest of the city of Chornobyl) and 65 mi (104 km) north of Kiev. The station consisted of four reactors, each capable of producing 1,000 megawatts of electric power; the station came on-line in 1977-83.

The accident occurred on April 25-26, 1986, when technicians at reactor Unit 4 attempted a poorly designed experiment. Workers shut down the reactor's power-regulating system and its emergency safety systems, and they withdrew most of the control rods from its core, while allowing the reactor to continue running at 7 % power. These mistakes were compounded by others, and at 1:23 a.m. on April 26 the chain reaction in the core went out of control. Several explosions triggered a large fireball and blew off the heavy steel and concrete lid of the reactor. This and the ensuing fire in the graphite reactor core released large amounts of radioactive material into the atmosphere, where it was carried great distances by air currents. A partial meltdown of the core also occurred.

On April 27 the 30,000 inhabitants of Pryp'yat began to be evacuated. A cover-up was attempted, but on April 28 Swedish monitoring stations reported abnormally high levels of wind-transported radioactivity and pressed for an explanation. The Soviet government admitted there had been an accident at Chornobyl, thus setting off an international outcry over the dangers posed by the radioactive emissions.

By May 4 both the heat and the radioactivity leaking from the reactor core were being contained, albeit at great risk to workers. Radioactive debris was buried at some 800 temporary sites; and later in the year the highly radioactive reactor core was enclosed in a concrete-and-steel sarcophagus (which was later deemed structurally unsound). Initially, the Chornobyl accident caused the deaths of 32 people.

Dozens more contracted serious radiation sickness; some of these people later died. Between 50 and 185 million curies of radionuclides escaped into the atmosphere – several times more radioactivity than that created by the atomic bombs dropped on Hiroshima and Nagasaki.

This radioactivity was spread by the wind over Belarus, Russia, and Ukraine and soon reached as far west as France and Italy. Millions of acres of forest and farmland were contaminated; and although many thousands of people were evacuated, hundreds of thousands more remained in contaminated areas. In addition, in subsequent years many livestock were born deformed, and among humans several thousand radiation-induced illnesses and cancer deaths were expected in the long term.

The Chernobyl accident sparked criticism of unsafe procedures and design flaws in Soviet reactors, and it heightened resistance to the building of more such plants.

Chernobyl Unit 2 was shut down after a 1991 fire; Units 1 and 3 remained on-line but were scheduled to close by 2000. It happened in 2002. The accident at the Chernobyl nuclear power plant in the Ukrainian republic of the Union of Soviet Socialist Republics (USSR) produced a plume of radioactive debris that drifted over parts of the western Soviet Union, Eastern Europe, and Scandinavia, took place on April 26, 1986, and was the worst nuclear power accident in history. Large areas of the Ukrainian, Belorussian, Russian republics of the Soviet Union were contaminated, resulting in the evacuation and resettlement of roughly 200,000 people. The accident raised concerns about the safety of the Soviet nuclear power industry, slowing its expansion for a number of years, while forcing the Soviet government to become less secretive. The now independent countries of Ukraine and Belarus have been burdened with continuing and substantial costs for decontamination and health care because of the Chernobyl accident.

The Chernobyl nuclear power station was one of the largest in the Soviet Union. It was located just outside of the town of Pripyat', about 18 km (11 mi) northwest of the town of Chernobyl.

The plant was only 16 km (10 mi) from the border between the Ukrainian and Belorussian republics and roughly 110 km (70 mi) north of Kiev, the capital and largest city of Ukraine.

Construction of the plant began in the 1970s, with reactor No. 1 commissioned in 1977, followed by No. 2 (1978), No. 3 (1981), and No. 4 (1983). Each reactor had an electricity-generating capacity of 1,000 megawatts, and the four together produced about 10 % of Ukraine's electricity at the time of the accident.

Two more reactors were under construction at the time of the accident. In the early morning hours of April 26, 1986, reactor No. 4 was operating at very low capacity (6 to 7 %) during a planned shutdown.

Plant personnel intended to monitor the performance of turbine generators, which supplied electric power for the plant's own operation, during a changeover from standard to a backup source of power.

The reactor's design made it unstable at low power, and the operators were careless about safety precautions during the test. After a sudden power surge, two explosions destroyed the reactor core and blasted a large hole in the roof of the reactor building.

Radioactive debris moved up through this hole to heights of 1 km (0.6 mi), carried by a strong updraft. Fires caused by the explosion and the heat of the reactor core fed the updraft.

An estimated 100 to 150 mln. curies of radiation, primarily radioactive isotopes of iodine and cesium, escaped into the atmosphere before cleanup crews were able to bring the fires under control and stabilize the situation some two weeks later. Initially, prevailing winds carried the radioactivity northwest from the plant across Belorussia and into Poland and Sweden, where heightened radiation levels detected on April 28 first brought the accident to the world's attention.

Subsequently, from May 1 to 5, wind patterns shifted so that the bulk of radioactivity was carried more directly north over Belorussia and southwestern Russia. After the explosion, firefighters and other workers arrived on the scene in an attempt to contain the blast. To reduce emissions, the team bombarded the reactor with 5,000 metric tons of shielding material consisting of lead, boron, sand, and clay. A second concrete foundation was constructed under the reactor to prevent contamination of groundwater. Finally, workers erected an enormous concrete-and-steel shell or "sarcophagus" over the damaged reactor to prevent radioactive materials, including gases and dust, from escaping.



Initially, Soviet officials placed the death toll at 2, but by mid-August revised the figure to 31, reflecting deaths of workers from acute radiation exposure during the cleanup.

By mid-July, roughly three months after the accident, containment and cleanup had proceeded to the point where the plant's management had moved back into the administration building just 300 m (1,000 ft) from the No. 4 reactor. In addition to reducing the radiation threat, a key objective to the cleanup effort was resumption of electric power generation at Chernobyl before the onset of winter.

More than 100,000 people were evacuated during the first few weeks after the accident. Evacuation of Pripyat', where 35,000 people lived at the time of the accident, and the immediate surrounding area began roughly 36 hours after the accident, on the afternoon of April 27. Evacuation within a larger, officially designated evacuation zone of 2800 km<sup>2</sup> (1100 mi<sup>2</sup>), including parts of Belorussia began on May 3. That area became known as the "30-km zone" because it is a circle with a 30-km (19-mi) radius from Pripyat'. At least 50,000 people were relocated in Ukraine and 25,000 in Belorussia during this second-stage evacuation, which continued into June.

As officials, especially in Belorussia, determined that areas of serious contamination extended well beyond the official evacuation zone, additional people were relocated. The total number of people evacuated in Ukraine and Belorussia now appears to exceed 200,000. The principal environmental effect of the Chernobyl accident has been the accumulation of radioactive fallout in the upper layers of soil, where it has destroyed important farmland. The second most important impact has been the threat to surface water and groundwater.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**





## ECONOMIC REFORMS IN UKRAINE

Two interrelated processes are characteristic of Ukraine's economy today, namely its assertion as that of an independent state, and its transformation from planned-centralised to market-controlled.

These processes are rather complicated, but there are all prerequisites for their effective accomplishment.

Present-day independent Ukraine has a considerable potential to quickly develop its economy – and this is explained not only by the favourable natural conditions, but also by the convenient geographical position in terms of international trade exchanges.

In the Donbas, the coal deposits are estimated at 2,000,000,000 tons. Some 4.2 bn of hydrogenous (brown) coal are to be found in the Dnipro Basin. Ukraine's iron and manganese ores are considered the richest in the world – primarily in the Kryvy Rih Basin (up to 62%) and the Nikopol Basin.

Ukraine provides one-tenth of the planet's cast iron, one-eleventh of steel, and one-twelfth of pit coal. Ukraine's enterprises conduct business transactions with partners in 137 countries, and the foreign trade turnover reaches \$27 bn (export – \$12.9 bn; import – \$14.1 bn).

Major export items: metals, ores, coal, electricity, fertiliser, soda, cement, glass, construction materials, equipment, sugar, vegetable oil. Major import items: oil, gas, timber, non-ferrous metals, cars, machines, knitted wear and garments, foodstuffs, medications.

Reforms, started in the national economy after the proclamation of independence, aimed at the establishment of an open market type structure, e.g. incorporating and privatising enterprises, demonopolising and restructuring the economy, liberalising prices and foreign trade activities, denationalising domestic trade and implementing banking reforms, restructuring the agrarian sector, switching from planned to market economic regulators, simultaneously replacing bureaucratic structures.

Reforms in the sphere of property continue, aiding the development of the non-governmental sector. Today's industries are unable to satisfy the consumers' wants, because they are not integrated into the world process of economic, technological and scientific progress.

Characteristically, the national industries show low standard in processing raw materials; outdated and worn-out production equipment; unwillingness to accept progressive techniques and approaches, and lack of innovating initiative. These and other problems are to be solved in the course of new economic reforms aimed at creating an open, effective market type economy.

***Exercise 1. Analyze the information, which is in the highlight, and use it in practice.***



## BANKING SYSTEM IN UKRAINE

After it was proclaimed independent, Ukraine set about creating a national banking structure and a stock market. In four years a twin-level banking structure took shape: The National Bank of Ukraine, and commercial banks of all types and forms of property. The latter constitute a ramified network embracing all of Ukraine's administrative Regions, and the Autonomous Republic of the Crimea. As of June 1, 1995, Ukraine registers 227 commercial banks, including 9 with foreign capital shares.

The stock market shows impetuous progress. Today, it contains of 2 stock, 2 hard currencies interbank, and 91 commodity exchanges; 65 investments funds and companies, 500 trust partnerships, 660 insurance companies, and 250 audit firms.

Ukraine was the last country among the former USSR member-states introduce its own national currency. September 1st, 1996 has been the historic date in the life of the country.

For it was the day when Ukrainian national currency – the hryvna – has become operational. This was the beginning of the monetary reform in the country, which ended on September 16th, 1996 when the hryvna replaced the temporary currency the karbovanets.

Now Ukraine has a decimal system of currency that is a hryvna (hrn) is divided into 100 kopykasy (kop). Paper banknotes are issued for 100, 50, 20, 10, 5, 2 and 1 hryvna. There is a big coin of yellow metal 50 kopykasy. Coins of lower value and size are 25 and 10. They are copper-coloured. There are also a big silver-coloured coin 5 kopykasy, and of smaller size 2 and 1 kopyka.

The chief monetary policy of the state is to make the hryvna convertible. Ukrainian money has to be kept in step with the country's ability to produce goods, with the aim of curbing inflation.

For two centuries, up to the year 1918, Russian money was used in Ukraine (Austro-Hungarian money in the western lands of Ukraine). After the proclamation of the Ukrainian People's Republic, its government had new Ukrainian money issued. Several successive powers that fought for supremacy in Ukraine and gained the upper hand for short periods even locally had their money printed.

The years of Civil War saw hryvnasy, karbovanets, roubles (old Imperial, new Soviet and those issued by Russian generals commanding White armies) circulating in Ukraine.

There were even cases of paper money printed by individual cities. Money of Odessa and Zhytomyr were among the best as far as the quality was concerned. Even the ottoman (commander) of the forty-thousand strong anarchist army Makhno had his own money: on the bank notes issued by the Ukrainian People's Republic he had the words "First Ukrainian Insurgent Army" stamped.

Some of the bills had further words stamped on them, added by Makhno's officers in jest: "With this money you can buy neither bread nor honey," or "Makhno's money is better than honey."

After the collapse of the Soviet Union and after Ukraine's independence, the Soviet money was kept in circulation for some time. When it was completely devalued, coupons ("coupons") were issued as a temporary substitute for national currency.

The coupons bank notes were printed on bad paper and looked more like Monopoly game bills rather than real money of an independent state. The coupon, in the wake of the post-Soviet galloping inflation, was quickly devalued and the citizens of Ukraine, like citizens of many other post-Soviet states, became "millionaires" – in 1994, four US dollars were exchanged for 1 mln. "coupons."

It was clear that Ukrainian national currency was badly and urgently needed. The first new bank notes of Ukrainian money which was called Hryvnya were printed abroad way back in 1992, but Hryvnya was not put into circulation then because the level of inflation was still too high.

When things were improved considerably, Hryvnya was introduced instead of the badly devalued coupon in September of 1996.

## THE EUROPEAN BANK FOR RECONSTRUCTION AND DEVELOPMENT (EBRD) IN UKRAINE'S TRANSITION

The European Bank for Reconstruction and Development (EBRD) has already become the leading investor in the private sector in Eastern Europe and in the countries of CIS.

Set up with the specific aims of assisting the transition towards a market economy, the Bank works with foreign investors and local entrepreneurs, with the financial sector, and works to remove infrastructure bottlenecks, which hamper private sector development. It is succeeding in its endeavours.

The projects it finances include financial institutions, telecommunications, energysaving, power generation, transport construction, manufacturing and agriculture. Taking into account the participation of other investors, the overall total benefit to the countries in which it operates is ECU 13.7 bn.

The EBRD has been participating in Ukraine's development since December 1991 and it opened its office in Kiev in May 1993. With its key mandate of helping to foster the transition to an open market-oriented economy, the Bank has been keen to assist Ukraine in its initial steps towards independence, nationhood and the market system. But the Bank cannot work alone. It relies on the government to create the framework within which a market economy will prosper. As the Bank's President Jacques de Larosiere highlighted at the 1994 Annual Meeting in St Petersburg. "Structural reform requires a stable macro-economic framework and the control of inflation. The success of economic reforms (also) presupposes sustained effort and a coherent approach to implementation"; this has unfortunately not been the case in Ukraine until now. Things may be about to change.

Since the recent election of President Kuchma, it appears that the tide is turning towards reform.

The recent agreement with the IMF is testimony to this. With this new commitment to reform, the Bank in all its activities seeks to encourage the transition process. For example:

Meeting the needs of private export-oriented industries and small and medium enterprises is important for the development of a vibrant local private sector. Recognizing this, the Bank has at the heart of its business strategy a strong emphasis on its activities in the financial sector.

This is because an essential ingredient to the functioning of any efficient private sector must be a sound financial system. Without the basic financial infrastructure in place, transition cannot succeed.

The EBRD therefore works closely with domestic financial institution. Of conditions permit, the Bank takes an equity stake or commits long-term debt financing to new or existing domestic banks.

If long-term direct investments are not possible, the Bank is currently working on a number of such projects, some of which we hope will be finalized this year.

Furthermore, the Bank seeks to increase the availability of much needed equity finance for the local private sector by investing in various venture capital funds in the region.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Analyze the topical vocabulary and remember it.**

Leading investor - ведущий инвестор, вкладчик

set up - воздвигать; учреждать; основывать (дело, предприятие)

to remove infrastructure bottlenecks - устранять недостатки (узкие места) инфраструктуры

endeavour - попытка, старание, стремление benefit - выгода, польза, прибыль

to foster - поощрять, благоприятствовать

sustained effort and coherent approach - длительное усиление и последовательный подход

long-term debt financing - долгосрочное финансирование долга

venture capital - "рисковый" капитал; капитал для проектов с повышенным уровнем риска.

# C H A P T E R V. HISTORY OF UKRAINE

## UNIT I. KIEVAN RUS

### PREHISTORY

In the period of Bronze Age, the territories of south-west part are known as the Belogradovskaya culture. Period of eneolite (Copper Age) and neolith is presented by the Tripolskaya culture. Researchers divide periods into three stages: early (4 500-3 500), middle (3 500-2750) and late (2 750-2 000 B. C.).

The Zarubinskaya culture is characteristic for the north-west of Kiev from 1500 B.C. – till 500 A.D.

Ferrous age on territory of modern Kiev region is presented by a chernyakhovskaya archaeological culture which name a «Kiev culture» and which existed on the border of 2nd-3rd century – border of 4-5th century in a forest-steppe and steppe from Lower Podunavyya westering to left bank of Dnepr and Chernigovshini on east. There is legend that Kiev is founded by three brothers by Cue, Shekom and Horivom and the sister Libedyu how the center of tribe of glades is. It is adopted in honour elder brother. On archaeological researches, the first city settlement on territory of Hem appeared not before 880th.

According to the traditional point of view, with 882 Kiev was the capital of Kiev Russia.

The byzantine emperor Konstantin Bagryanorodny, writing in the middle of 10th century, marked that at Kiev there was the second name – Samvatas. Probably, it was either the ancient name of city or his denotation in an unslavonic environment. Word, possibly, takes place from a hazarsk language and means the «overhead strengthening». The results of some archaeological excavations ground to consider that already in 6-7th centuries the settlements on the right shore of Dnepr can be considered a city.

The first identifiable groups to populate what is now Ukraine were the Chalcolithic people of the Trypillian culture in the western part, and the Sredny Stog further east, succeeded by the early Bronze Age Yamna ("Kurgan") culture of the steppes, and by the Catacomb culture in the 3rd millennium B.C.

During the Iron Age, these were followed by the Cimmerians, Scythians, Sarmatians, among other nomadic peoples, along with ancient Greek colonies founded from the 6th century B.C. on the north-eastern shore of the Black Sea, the colonies of Tyras, Olbia, Hermonassa, perpetuated by Roman and Byzantine cities until the 6th century A.D. In the 3rd century A.D., the Goths arrived in the lands of Ukraine, which they called Oium, corresponding to the archaeological Chernyakhov culture.

The Ostrogoths stayed in the area but came under the sway of the Huns from the 370s. North of the Ostrogothic kingdom was the Kiev culture, flourishing from the 2nd to 5th centuries, when it was overrun by the Huns. After they helped defeat the Huns at the battle of Nedao in 454, the Ostrogoths were allowed to settle in Pannonia. With the power vacuum created with the end of Hunnic and Gothic rule, Slavic tribes, possibly emerging from the remnants of the Kiev culture, began to expand over much of what is now Ukraine during the 5th century, and beyond to the Balkans from the 6th century.

Up to the 9th century the land was dominated by the Khazars, the Turkic semi-nomadic people from Central Asia who adopted Judaism. They founded the independent Khazar kingdom in the 7th century in the south-eastern part of today's Europe, near the Caspian Sea and the Caucasus. In addition to western Kazakhstan, the Khazar kingdom included territory in what is now eastern Ukraine, Azerbaijan, southern Russia, and Crimea.

In the 9th century, Kiev was conquered from the Khazars by the Varangian noble Oleg who started the long period of rule of the Rurikid princes.

During this time, several Slavic tribes were native to Ukraine, including the Polans, the Drevlyans, the Severians, the Ulichs, the Tiverians, and the Dulebes. Situated on lucrative trade routes, Kiev among the Polanians quickly prospered as the center of the powerful Slavic state of Kievan Rus.

In the 11th century, Kievan Rus' was, geographically, the largest state in Europe, becoming known in the rest of Europe as Ruthenia (the Latin name for Rus', especially for western principalities of Rus' after the Mongol invasion. The name "Ukraine", meaning "border-land", first appears in recorded history on maps of the period. The meaning of this term seems to have been synonymous with the land of Rus' propria--the principalities of Kiev, Chernihiv and Pereyaslav.

The term, "Greater Rus'" was used to apply to all the lands ruled by Kiev, including those that were not just Slavic, but also Finno-Ugric in the northeast portions of the state. Local regional subdivisions of Rus' appeared in the Slavic heartland, including, "Belarus" (White Ruthenia), "Choma Rus" (Black Ruthenia), "Cherven' Rus" (Red Ruthenia) in north-western and western Ukraine. Although Christianity had made inroads into territory of Ukraine before the first ecumenical council, the Council of Nicaea (325) (particularly along the Black Sea coast), in Western Ukraine during the time of empire of Great Moravia, the formal governmental acceptance of Christianity in Rus' occurred at in 988.

The major cause of the Christianization of Kievan Rus' was the Grand-Duke, Vladimir the Great (*Vladimir*). His Christian interest was midwifed by his grandmother, Princess Olga. Later, an enduring part of the East-Slavic legal tradition was set down by the Kievan ruler, Yaroslav, who promulgated the *Russkaya Pravda* (Truth of Rus') which endured through the Lithuanian period of Rus'.

Conflict among the various principalities of Rus', in spite of the efforts of Grand Prince Vladimir Monomakh, led to decline, beginning in the 12th century. In Rus' propria, the Kiev region, the nascent Ruthenian principalities of Halych and Volynia extended their rule. In the north, the name of Moscow appeared in the historical record in the principality of Suzdal, which gave rise to the nation of Russia.

In the north-west, the principality of Polotsk increasingly asserted the autonomy of Belarus'. Kiev was sacked by Vladimir principality (1169) in the power struggle between princes and later by Cumans and Mongol raiders in the 12th and 13th centuries, respectively. Subsequently, all principalities of present-day Ukraine acknowledged dependence upon the Mongols (1239-1240).

The Mongol overlordship was very cruel, and people often fled to other countries. In Kiev Russia and the first time after its disintegration on separate principalities the domain by Kiev velikoknyageskiy throne provided to the prince of seniority in the family. In 1240 is destroyed by Mongol-Tatars.

In 1362 Kiev is found in composition of Great Principality of Lithuanian and Speeches of Pospolita; after Lyublinska Union 1569 Kievshina was as part of Polish Crown lands.

From 1654 (Pereyaslavskaya Rada) Kiev is in the Russian state; unlike the other Left-bank Ukraine, Kiev was conceded by Poland originally temporally, after, on the «Eternal world» of 1686 with Speech of Pospolitoy – constantly; from 1721 in the Russian Empire, center of the Kiev province. The European Dark Ages resulted from the collapse of the Roman Empire, which triggered a decline in European trade and economy. The European continent was fragmented into feudal kingdoms frequently clashing in a war with each other. In the west, the Germanic people have built the Holy Roman Empire. In the East, the Greeks inherited the remnant of the Roman Empire, which was named the Byzantine Empire. Byzantium and Germany were the biggest powers in the medieval Europe. From time to time, new nations emerged to become the third dominant empires. The story of Vladimir the Great is the story of how the Kievan Rus managed to rival the dominant empire of Byzantium and to get recognition as an equal. To begin, let's look at the history of the Kievan Rus.



The Kievan Rus was a kingdom of Eastern Slavs, the ancestors of the Russians, Belarussians, and Ukrainians. The Rus was founded in mid-800s by a legendary Viking Rurik and his successor Oleg.

Rurik is a controversial character in history because there is no clear documentary record of his life: some say that Rurik was Slavic, but others say that he was a Norman, a Swedish Viking.

The Norman theory of Rurik's origin is the most accepted theory by historians. Nevertheless, the dynasty that ruled over the Kievan Rus and later the Muscovite Rus (early Russia) was of the Scandinavian, Viking origin. The dynasty in English is known as Rurik, Rurikid, or Rurikovich.

Through out the early years of its existence, Kievan Rus was seen by Byzantines as a barbaric nation and a threat to the civilized Greko-Roman Byzantine Empire. The reason for that might have been that the Greeks and Romans had little knowledge of those northern and cold lands.

The Greeks considered the area where today is Ukraine, as the edge of the humanity. Beyond this edge, lived mythological creatures such as Cyclops. This is also place where presumably some of the Greek mythological heroes such as Heracles went on their quests. Also, north-eastern Europe was a source of many barbaric invasions such as the Hunic Invasion and the Viking Invasion.

Slavs were not an exception to Greeks in their views on barbarians as they united with the Vikings and went on fierce campaigns against Constantinople: several times Greeks had to offer them gifts in return for peace. Therefore, the emperors of the Byzantium always wanted to destroy the Rus.

As time passed, the Grand Princes of Kievan Rus abandoned their barbaric styles of life and looked for a more civilized life. Some of them already converted to Christianity and wanted to establish peaceful relations with the Byzantines. However, the Byzantine emperors were still concerned about the power of Rus and still wanted to see their destruction. The story of Grand Prince Vladimir begins in the midst of such clashes between the Rus and Byzantium, kind of like a Cold War of that time.

Vladimir was born in 958 A.D. He was the oldest son of his father, Grand Prince Sviatoslav, but did not have a legal right to the throne of Kiev because he was of illegitimate birth, a bastard.

Nevertheless, Vladimir became a prince of Novgorod, a northernmost principality that was ruled by Kiev. His oldest brother Yaropolk became the prince of Kiev. His youngest brother Oleg became a prince of Drevlians. According to Semen Skliarenko, a historian and author of the novel about Vladimir's life, Yaropolk is described close to something like a greedy ruler. He held the highest title, the principality of Kiev, while other brothers, Prince Vladimir and Prince Oleg, had to obey him and to pay him tribute.

Yaropolk liked to take tribute, but never gave anything in exchange. Yaropolk also was afraid that too much power of the Rus is held by his brothers and that they would soon or later want to revolt against Kiev. Therefore, one of his moves was to take away the titles held by his brothers.

Yaropolk managed to kill Oleg, but prince Vladimir of Novgorod fled to Svionia, or Sweden. Thus, Yaropolk assumed full control over the Rus.

Furthermore, Prince Yaropolk went on to create a dynastic alliance with the Byzantine emperor by marrying his relative Yulia and converting to the Christianity. By doing so, Yaropolk thought that he achieved something that Kievan Princes before him never managed to do, but the future will prove him wrong. The victory over his brothers didn't last long for Yaropolk: in the north, Prince Vladimir returned with an army of Vikings and troops from Novgorod. Vladimir managed to conquer city by city and reached Kiev victorious. Yaropolk fled south, where he awaited reinforcements from his relative, the Emperor of the Byzantine Empire. However, the reinforcements never arrived.

Later, Princess Yulia confessed that she was not a real relative of the Byzantine Emperor but a plain woman that was dressed like an empress to fool the Kievan prince to get them married and to secure peace for Byzantium. It was a tricky strategy used by Byzantine emperors when they needed to establish a short peace.



Then why wouldn't they establish a real alliance and a real peace? Because Byzantine emperors never recognised Kievan princes as equal: to Byzantines they were barbarians and pagans.

In the future, Grand Prince Vladimir will use a strategy that will bring Kiev to its height and will compell the Byzantine emperors to treat the Kievan Princes as equal to them, or as Emperors. Everything began with the civil war in the Byzantine Empire. Emperor Basil II who ascended to the throne of the Byzantine Empire had to clash with pretenders Bardas Phokas and Bardas Scleros who had a large support in Asia Minor. The rebels moved swiftly to Constantinople threatening to overthrow the emperor.

At this moment, Basil II desparatly decides to call Kievan Prince Vladimir for help.

Vladimir agrees, but in return expects a good pay to Kiev and to the soldiers who will reinforce the emperor's army. Six thousand Rus soldiers were sent to Constantinople. As soon as they arrived they were sent to the battlefield helping achieve the victory for Emperor Basil II. After the victory, the emperor has to invite the Rus army to Constantinople and to reward them with a pay. However, the emperor says that he doesn't want to see the Rus army in his capital and orders them to be sent to war in Bulgaria.

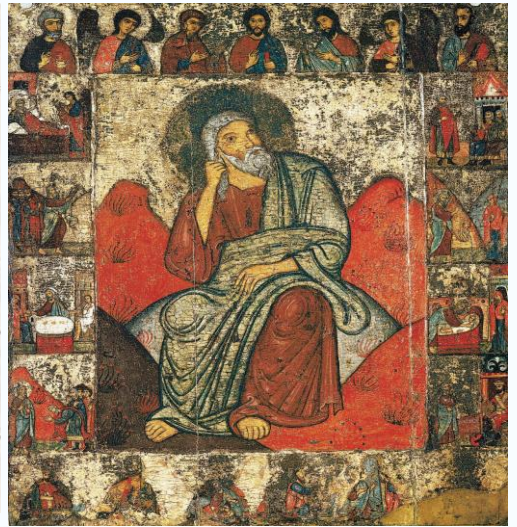
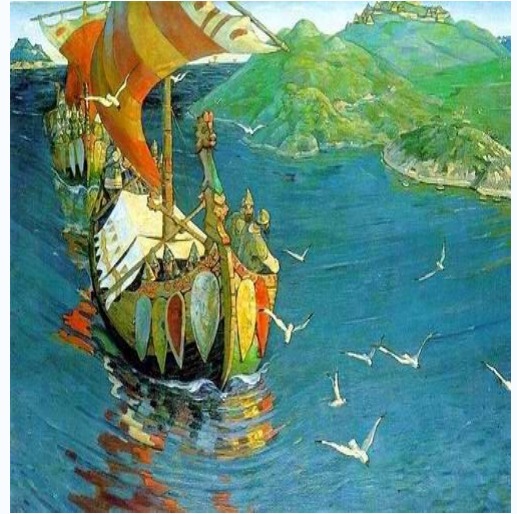
When Vladimir heard of this news, he was furious. Byzantine emperors have always mistreated the princes of Rus, but this is enough. Vladimir raises an army and goes to war against Byzantium. He besieges Chersonesos, a Byzantine city in the Crimea region, and occupies it.

In exchange of peace, Vladimir offers back the city of Chersonesos to the Byzantine emperor, but also demands the Byzantine emperor to recognize the Kievan prince as an equal and to grant him a title of a Basilius to become an Emperor of Rus. He demands a mariage with the Emperor's sister and converts to Christianity. After his successful war and peace with Byzantium, Vladimir becomes an emperor of Rus and brings to it a Golden Age (according to Semen Skliarenko, the foreiners refered to Vladimir as an emperor, equal only to the emperors of Byzantine and Holy Roman Empires, but the history remembers Vladimir simply as a grand prince). Large temples are being constructed from stone.

Byzantine priests visit the Rus and bring with them books. Diplomats from all over the world are coming to Rus offering trade and peace. Merchants from as far as China visit the Rus to trade. When Vladimir dies in 1015, his sons divide Rus into waring factions. Yaroslav the Wise wins the war, becomes a Grand Prince of Kiev, and continues to keep the Rus at the peak of its existence. Not long after, Kievan Rus is fragmented again and Rus perishes under the Invasion of the Mongols.











## GALICIA-VOLHYNIA

The last era of Kievan Rus' history on Ukrainian territory coincides with the rise to prominence of the principality, later the Kingdom, of Galicia-Volhynia. It was one of the three new power centers established during the era of formation within Kievan Rus, which, in Ukrainian history, can be said to have lasted from the Mongol appearance in the 1240s until the demise of Galicia-Volhynia a century later.

In many ways, Galicia and Volhynia were similar to the other lands of Kievan Rus'. Both were ruled by princes descended from Jaroslav the Wise; their economies were integrated with that of the rest of the Kievan lands; and their religious and secular culture as well as legal and social structures belonged to those of Kievan Rus'.

In its historical development, Galicia-Volhynia was a kind of microcosm of Kievan Rus'. Both Galicia and Volhynia experienced periods of political and economic stability made possible by powerful and charismatic princes as well as periods of decline and instability marked by conflict over the transfer of power, civil war, and foreign invasion. But despite the many similarities between Galicia-Volhynia and the rest of Kievan Rus', there were some differences with regard to foreign relations, demography, and social developments. Located along the western periphery of the Kievan realm, Galicia and Volhynia were less often subjected to the attacks of the nomadic peoples from the east, who had easier access, for instance, to Kiev, Pereiaslav, and Chernihiv.

In contrast, Galicia and Volhynia were open to invasion from their immediate neighbors – Poland, Hungary, later, Lithuania. Both principalities, but especially Galicia, were more densely populated than any of the other Rus' lands. This demographic fact, combined with the relative freedom from nomadic raids, allowed for the early growth of a prosperous agricultural economy, which in turn contributed to the existence of a rich class of landowning boyars. The early princes in Galicia also tended to give more power to their princely retinues and, later, to the boyars than did the princes in other Rus' lands.

Consequently, the political power of the boyars was great, and their strength would have disruptive consequences for Galician political life. Finally, although Galicia and Volhynia, like other Rus' lands, had become part of Christian, Orthodox world, they were bordered by Roman Catholic countries in the west (Poland) and south (Hungary). This meant that the influence of Catholicism would be felt more strongly in these principalities than anywhere else in Kievan Rus'. The history of Galicia-Volhynia during the Kievan period can be divided into three stages. The first stage began in the 980s, the years for which there is first mention of the territory in the chronicles, and lasted until 1199.

The beginning of the second stage, when the heretofore separate principalities, now joined together, struggled to create a stable power base that could ensure internal stability and withstand foreign invasion, especially from their western neighbors. The third stage, from 1238 to 1349, marked the apogee of Galician-Volhynian power, beginning with the reign of Danylo and lasting until the united kingdom was again divided and lost its independence to the two new dominant powers in the region, Poland & Lithuania.

### **Galicia & Volhynia before their Unification**

The earliest mention of Galicia and Volhynia appears in the Primary Chronicle's entry for the year 981, which records that 'Vladimir marched upon the Liakhs (Poles) and took their cities Peremyshl' [Przemysl], Cherven', and other towns.'<sup>1</sup> The incident reflected Vladimir the Great's policy of expanding the Kievan realm, especially toward the west, where the main object of contention between the Poles and the Rus' was control of the so-called Cherven' cities (Brest, Chelm/ Kholm. Cherven', Belz) and Przemysl, along the western borders of Volhynia and Galicia.

The Rus'-Polish struggle continued, with the result that during the century following Vladimir's acquisition these cities changed hands at least five times.

This conflict subsequently produced a still-unresolved historical debate. Rus' tradition suggests that the original East Slavic Cherven' settlements (located on both sides of today's Polish-Ukrainian border) were 'taken back' in 981; Polish historiography asserts that they were originally part of a Polish political patrimony and simply were 'taken away.'

The immediate goal of Vladimir and his successors, however, was to secure control over this economically strategic borderland. The Cherven' cities were directly located along the international trade route that connected Kiev with Cracow, Bohemia, and the rest of central Europe. Apart from the interest of Kiev's early rulers in controlling eastern Europe's international trade routes, Galician territory was valuable in its own right, because near the city of Halych were salt mines. Salt, as a preservative, was one of the most valuable medieval commodities, and the subsequent salt trade transformed Halych into Galicia's leading city. Some scholars have argued that the very name Halych is derived from the Indo-European word for salt, *hal*. On economic and perhaps linguistic grounds, therefore, Galicia (the Latin name derived from the Rus'-Ukrainian form *Halychyna*) could be considered the 'land of salt.'

Galicia's strategic and economic value encouraged the princes of Kiev and of neighboring Volhynia to try to extend their control over the area. Volhynia had been assigned in Iaroslav the Wise's last testament to his fifth-oldest surviving son, Ihor. But while Iaroslav before his death in 1054 had given Galicia to his grandson, Rostyslav, the bequeathal was not mentioned specifically in his testament. Its omission seemed to justify the claims of both Kiev's and Volhynia's rulers to Galicia. Rostyslav himself was driven from the area, and his three sons, who formed the Rostyslav dynasty, were continually under attack from their Rus' neighbors to the east, especially Prince Ihor and his son David of Volhynia.

It was not until the conference of Liubech in 1097 that the rest of the Rus' princes finally recognized Rostyslavych rule over Galicia. Nonetheless, the Volhynian prince David almost immediately violated the Liubech accord by attacking Galicia again and blinding its ruler (described in great detail in the *Primary Chronicle*). This act so incensed the other Rus' princes that they convened another Meeting at Liubech (1100), at which they deprived David of his throne in Volhynia. As a result, in the early twelfth century Volhynia passed to the Mstyslav branch of Vladimir Monomakh's descendants.

Galicia, meanwhile, was able to survive as an independent principality under the able rule of Vladimirko (reigned 1124-1153) and his son Iaroslav Osmomysl' ('of Eight Minds,' reigned 1153-1187), the two most outstanding princes of the Rostyslav dynasty. It was during the reign of Iaroslav Osmomysl' that Galicia first realized its economic potential.

He extended the principality's influence down the Dniester River as far as the Black Sea.

This made possible the opening of an important international trade route from the Baltic Sea (via the Vistula and Buh Rivers) across Galicia to Bilhorod, at the mouth of the Dniester, and from there across the Black Sea to Constantinople. Moreover, when in the second half of the twelfth century the Polovtsians effectively cut off access to salt from the Crimea, Kiev's new primary source of that valuable commodity became Galicia. In political terms, this first period in the history of Galicia and Volhynia was marked by

(1) efforts on the part of the princes in both principalities to create their own distinct dynasties (the Ihorevyches in Volhynia and the Rostyslavyches in Galicia), and

(2) an ongoing struggle between the rulers of the two principalities, set in motion by the Volhynian princes' claim to authority over what they considered a single Galician-Volhynian patrimony.

By the 12th century, the rivalry between Galicia and Volhynia had worsened, since rulers on both sides frequently were calling for assistance from abroad, especially from Hungary, as well as from the boyars living within the territory of their respective antagonists. The result was an increase in the independence of the boyars vis-a-vis princely authority and frequent invasion by the Hungarians, especially in Galicia.

In 1189, during their invasions from the south, the rulers of Hungary proclaimed themselves kings of Galicia and Lodomeria (the Latin name for Volhynia). Although the Hungarian presence did not last long, the addition of the new title to the Hungarian crown would have important consequences in the future. It provided Hungary with a pretext for continued expansionist efforts north of the Carpathians during the next century and a half, and six centuries later the claim to Galicia and Volhynia as expressed in Hungary's royal title provided the Habsburg emperors (who upon their accession simultaneously became kings of Hungary) with a legal justification for their annexation of Galicia in 1772.

### **The Unification of Galicia & Volhynia**

The second period in the history of Galicia and Volhynia began in 1199, when at the death of their own Rostyslavych prince the politically powerful boyars in Galicia decided to invite their dynasty's enemy, Roman (reigned 1197-1205), the ruler of Volhynia, to rule over them. By accepting the invitation, Roman finally achieved Volhynia's long-term goal of gaining control over Galicia. For their part, the Galician boyars had expected an enhancement of their own political role under the rule of an 'absentee' Volhynian prince. In fact, the opposite occurred. Roman, who had experience as a ruler in Volhynia and, previous to that, in Novgorod, not only founded a new dynasty, the Romanovyches, but also reversed the policies of Galicia's Rostyslavyches. During his short, six-year reign, Volhynia and Galicia were united through his person as the ruling prince of the Romanovyches. He also curbed the power of the boyars, expelled those who opposed him, and promoted the interests of the urban and rural population. On the international front, Roman formed an alliance with Poland and held the Hungarians in check.

The activity of Roman and the presence of a strong Galician-Volhynian power base frightened the grand prince in Kiev. As a result, a coalition of Rus' armies, was formed and sent against Galicia-Volhynia. Roman not only defeated his adversaries, but in 1200 captured Kiev as well. But since Kiev by the beginning of the thirteenth century had lost its appeal as a power center, Roman (like Andrei Bogoliubskii of Vladimir-Suzdal' before him) decided to appoint subordinates to rule in Kiev and to return to his more prosperous capital of Halych. It was during Roman's absence that in 1203 the former ruler of Kiev, together with the Polovtsians and Rus' allies from Chernihiv, retook the city, after sacking it even more mercilessly than Andrei Bogoliubskii's coalition had done three decades before.

Toward the end of his short career, Roman's alliance with the Poles broke down, and in 1205 he was killed in battle against them. He left only his wife and two very young sons, Danylo and Vasyl'ko, who were as yet unable to rule.



The rest of this second period of Galician-Volhynian history, following the death of Roman, was marked by a power vacuum in the region. Nearly four decades of civil strife followed, which paralleled the breakdown of order that was occurring in the Kievan realm as a whole during its era of disintegration before 1240. In Galicia-Volhynia, a complicated series of events unfolded that were dominated by internal rivalry between princes and boyars and by frequent foreign invasion.

The period can be explained in terms of the four principles that guided what might be called the political program of the Galician boyars:

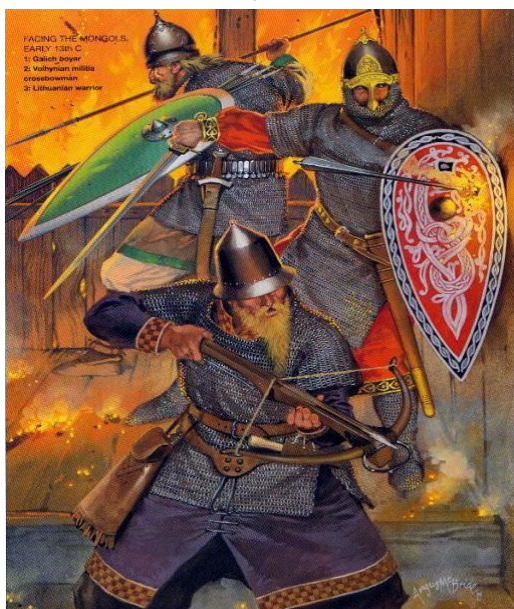
- (1) to oppose the establishment of any kind of hereditary princely dynasty;
- (2) to block especially Roman's son Danylo, who enjoyed popularity among the masses; (
- (3) to put up various pretenders to the princely throne, thereby weakening the prestige of the position;
- (4) to allow the role of the prince to be nominal, with real power resting in the hands of the boyars.

Attempting to implement these principles, the Galician boyars first drove Roman's widow and two sons from the region. They then invited other Rus' princes to accept the princely throne; sided at different times with invading armies from Hungary, Poland, Lithuania, and Novgorod; and in 1214 even placed one of their own (a boyar named Volodyslav Kormyl'chych) on the throne.

This was the only instance in Kievan Rus' history in which someone not of royal blood, that is, not a descendant of Iaroslav the Wise, ruled one of the Rus' principalities.

Meanwhile, Danylo, who had been five years old at the time of his father's death in 1205, had grown to manhood and had attempted twice to regain his throne (1230-1232 and 1233-1235). He had already become known for his courageous participation in the first battle against the Mongols on the Kalka River in 1222. Finally, in 1238 Danylo returned to Halych and succeeded in regaining his throne. For the next quarter century, he was to remain ruler of a reunified Galician-Volhynian realm. With this third and final accession of Danylo to princely power in 1238, the last period of Galician-Volhynian history began.

While the Mongols were ravaging the northern Rus' lands, Danylo was left alone to unite his own patrimony. He even expanded eastward, taking control of Kiev on the eve of the Mongol attack in late 1240. As we saw in chapter 8, when the Mongol armies finally began their advance across the southern Rus' lands, they passed rapidly through Galicia-Volhynia in early 1241 on their way to Poland and Hungary. Because Poland and Hungary were weakened by the Mongol incursions, Danylo was able to exclude both these powers as well as Lithuania in the north from further interference in Galician affairs.





In order to restore prosperity in his realm after forty years of interprincipely war and foreign invasion, Danylo introduced a policy whereby foreigners, especially Armenians, Germans, Jews, Poles, were invited to settle in his realm, particularly in the cities, to which they brought their highly advanced artisanal and commercial skills. The resultant peace and stability also made possible a renewal of Galicia's salt trade and a revival of its role as a commercial emporium located between eastern and east-central Europe.

Although he never acknowledged it, Danylo was actually helped in his activity by the Mongols.

After the Golden Horde's Khan Batu returned from Mongolia to his headquarters at Sarai, near the mouth of the Volga River, he turned his attention to establishing Mongol administrative control over eastern Europe in cooperation with those Rus' princes who could be made to see the advantages of the new Pax Mongolica. Danylo was potentially one such leader.

In 1246 Batu demanded that he appear in Sarai to make his obeisance. Because the khan knew of Danylo's bravery in battle against the Mongols at the Kalka River and was aware of the Rus' prince's firm control over Galicia and Volhynia, Danylo was treated with great respect even though he had to pledge himself a vassal of the Mongol ruler. Danylo's pride and that of his military entourage was deeply wounded, however.

In the words of the Galician-Volhynian Chronicle: "Oh, the greatest disgrace is to be thus honored by the Tatars. Danylo Romanovych, the great prince who ruled the land of Rus" – Kiev, Vladimir, and Halych – and other lands with his brother, is now on his knees and is called a slave! 12

For their part, the Mongols approved of Danylo's rule in Galicia-Volhynia. And the Poles and Hungarians in their turn were impressed with Danylo's stature in the eyes of the all-powerful Mongols, who only a few years before had ravaged both Poland and Hungary.

Danylo was even given the responsibility of collecting the Mongol tribute, a function that in the early years of Mongol rule was almost always carried out by the khan's personal representatives (baskaki). Thus, what Danylo perceived as personal humiliation, others – in particular his western rivals – viewed as a great political victory. In retrospect, his decision to submit to the Mongols played an important role in ensuring Galicia-Volhynia's strength and prosperity.

Nonetheless, Danylo was dissatisfied, and almost immediately he made plans for a crusade against the Golden Horde. His strategy was to neutralize his neighbors and to organize a coalition that would include forces from western Europe. First, he transformed his former enemies – Hungary, Poland, and Lithuania – into allies, mostly through the establishment of marriage ties.

In 1245, he began negotiations with the pope, requesting support for his anti-Mongol coalition as well as recognition of royal status. As part of these negotiations, Danylo, the Galician church hierarchs, and some of the boyars indicated a willingness to acknowledge the pope as head of their church.

These developments culminated in 1253, when a papal delegation was sent to crown Danylo King of Rus' (rex Russiae), whereby he was recognized as a full-fledged monarch in the context of the western European feudal order. But the Mongols became suspicious of Danylo's ventures in foreign policy and began fomenting discontent both among those Rus' boyars who opposed Danylo's Roman Catholic orientation and among the Turkic Chorni Klobuky, who lived along Galicia-Volhynia's southern frontier region. Danylo suppressed this movement in 1254, and two years later he even ousted the Mongol troops from northern Podolia and eastern Volhynia.

The khan was not about to accept such insubordination, however, and in 1259 he sent a large Mongol army (under Burunday) to reassert his authority over this recalcitrant Galician Rus' prince.

The Mongols raided freely throughout Galicia and Volhynia, and they forced Danylo to join them in a campaign against Lithuania as well as to dismantle the fortifications he had built around several of his cities (Vladimir, Luts'k, Kam"ianets'-Podil's'kyi, and L'viv).

Disheartened by the lack of support in the west for his anti-Mongol crusade (as a result of which he repudiated any further Roman Catholic influence in his realm) and faced with the bitter fact that he was still a vassal of the Mongol khan, Danylo died in 1264.

But it must be reiterated that the policy of submission to the Mongols, a policy he had personally despised, made it possible for his kingdom to prosper for most of his reign and thus to remain, along with Vladimir-Suzdal' and Novgorod in the north, one of the three leading Rus' states to evolve from the Kievan federation during the realignment of political power that culminated after the Mongol invasion. The long reign of Danylo's son, Lev (1264-1301), was marked by a renewal of the stability in the Galician-Volhynian Kingdom that had begun to break down during the last years of his father's rule. This stability was owing to Lev's conduct as ruler in fulfilling his duties to the Mongol khan and in maintaining the alliance with Hungary formed by Danylo. It was also during Lev's reign that L'viv became the capital of the kingdom.

The prestige attained by the kingdom was also reflected in the high level of Galician-Volhynian culture during the thirteenth-century reigns of Danylo and Lev. The founding of new cities, such as L'viv in 1264, and the fortification of several older centers encouraged an extensive program of civil and church architecture. Examples of the latter included several churches (no longer standing) in Danylo's temporary capital of Chelm and the strongly western-influenced Church of St Nicholas in L'viv. From this era derives the most poetic and stylized of Rus' historical writings, the Galician Chronicle, begun at the initiative of Danylo. The literary qualities of this 13th-century work seem to continue the tradition of generally high standards set earlier, and some scholars suggest that the Lay of Ihor's Campaign, the famous epic poem attributed to the previous century, was likely composed by a native of Galicia.

### **The Metropolitanate of Rus'**

Galicia-Volhynia's rulers were deeply concerned with ecclesiastical affairs. In this regard, they followed in the footsteps of Kiev's greatest leaders, Vladimir the Great and Iaroslav the Wise, who had understood the value of religion as a means of forging ideological unity throughout the vast Rus' realm.

Their desire to achieve the conceptual merger of territorial and religious identities was realized as Christianity finally took root in the countryside during the last era of Kievan history, after 1240. More and more it became evident that one was of the Rus' land because one was of the Rus' faith, and vice-versa.

This convergence of religious and territorial identities, which in modern times has come to be called a national identity, was of particular importance in Galicia-Volhynia, which bordered on Roman Catholic countries. Because of the degree to which the church contributed to the political and cultural outlook of medieval Kievan Rus', the question of where the head of that church, the metropolitan, would reside was of the greatest importance. His presence lent significant prestige to the local secular ruler.

Beginning with the first known Rus' metropolitan, the Greek Theopemptos, who took up his office in 1037, all the heads of the Rus' church resided in Kiev. This tradition continued until the 1240s and the aftermath of the Mongol invasions, at which time the metropolitan of Kiev disappeared during the fall of the city. Danylo was then ruling in Galicia-Volhynia and, well aware of the political value of the church, he proposed that the new metropolitan be a native of Galicia, specifically Cyril, the bishop of Chelm.

With Danylo's support, Cyril (reigned 1243-1281) was elected metropolitan of Kiev in 1243, although it was not until 1251 that he travelled to Constantinople in order to be consecrated in his new post by the ecumenical patriarch, the ultimate authority of the Rus' church. The ecumenical patriarch agreed to Cyril's election, but on the condition that he not reside in Galicia, because Danylo had been negotiating with the pope. Barred from Galicia by his ecclesiastical superior, Cyril was unenthusiastic about returning to Kiev, where the unstable political situation after (as before) the Mongol invasion was responsible for the absence of or frequent changes in the ruling prince.

Thus it placed in jeopardy the metropolitan's regular income, traditionally guaranteed by the prince himself. This consideration prompted Cyril to move to one of the new power centers other than Galicia, namely the grand duchy of Vladimir-Suzdal' farther north and its capital of Vladimir-na-Kliazma, where he resided for long periods of time and was assured of greater political stability and a steady income.

Despite Cyril's absence, Kiev remained the seat of the metropolitan. In contrast to Cyril, his successor, Maksym the Greek (reigned 1283-1305), while maintaining the title of Metropolitan of Kiev and All Rus', left the city in 1299 and settled permanently in Vladimir-na-Kliazma the following year.

In turn, Maksym's successor moved once again, this time to Moscow, which after 1326 became the permanent residence of the Kievan metropolitanate. It is therefore the year 1299 which can be seen to mark the final demise of Kiev as the center of the Rus' realm. By the first half of the twelfth century, the city had lost its preeminence as the economic center of Kievan Rus'. Then, political authority had become diffused during the period of disintegration (1132-1240), and it had gradually been reconsolidated in three new power centers – Galicia-Volhynia, Vladimir-Suzdal', and Novgorod – during 100 years after 1240.

Finally, during this last period of realignment of political power (1240-1349), Kiev lost its cultural preeminence as symbolized by the departure (temporarily after the 1240s, permanently after 1299) of Kiev's metropolitans and the permanent transfer of the residence of the Rus' church to the north (1326).

At the same time, the rulers of the other power center in the Rus' lands, Galicia-Volhynia, were reluctant to see the metropolitan's office, with its great symbolic value, slip from their grasp. Consequently, their goal was to create, if possible, a new metropolitanate.

From the standpoint of the ecumenical patriarch in Constantinople, a division of the Rus' church was not necessarily advantageous, but that consideration had to be weighed against the threat of Roman Catholicism, which, in the absence of a metropolitan on the southern Rus' or Ukrainian lands, might make new inroads into the Orthodox Rus' realm. The ecumenical patriarch therefore eventually supported the establishment of a Galician metropolitanate, which came into being in 1303. Of the 15 eparchies at the time in the Kievan metropolitanate, the six within what Constantinople called Little Rus' were placed under the new metropolitan of Galicia, with his seat at Halych. This meant that by the beginning of the 14th century Galicia-Volhynia not only was a politically strong and economically viable state, but also had the cultural prestige that came with being the seat of an Orthodox metropolitanate.

### **The Demise of Galicia-Volhynia**

But at the very moment of its seeming apogee, the Galician-Volhynian Kingdom entered a period of decline that proved to usher in its final demise. The last of the Romanovyches – Iurii I (reigned 1301-1315) & Lev II (reigned 1315-1323) – introduced an anti-Mongol policy which prompted increasing attacks by the khan's forces.

Finally, in the absence of a male successor, a Roman Catholic prince (Boleslaw, of the Romanovyches on the female side) acceded to the throne. In an attempt to assuage his subjects, he converted to Orthodoxy and took the name Iurii II (reigned 1323-1340). He tried to restore the strength of the kingdom by bringing in foreign advisers, especially from the Germanic Teutonic Order along the Baltic Sea, and by introducing the German model of administration in the cities. This model was embodied in the so-called Magdeburg Law, according to which cities were allowed their own legal system and self-government and thus were protected from the interference of the prince or boyars.

The establishment of the Magdeburg Law in two Galician cities (Sanok, in 1339; L'viv, in 1356) during the fourteenth century had a beneficial effect on their economies. In Galician tradition, however, the still-influential land-based boyars resented Iurii's urban policies and his dependence on foreign advisers.

Moreover, they continued to suspect him of sympathizing with Roman Catholicism.

In 1340, several boyars formed a conspiracy and poisoned their ruler. Galicia-Volhynia was now plunged into a decade of internal anarchy. Moreover, this change in its fortunes occurred precisely at a time when its neighbor to the west, Poland, was under the leadership of its greatest medieval ruler, Casimir (known as 'the Great,' reigned 1333-1370). Casimir had reached an agreement with Hungary whereby the latter consented not to block Poland's expansionist policies in the east.

Assured of Hungarian non-intervention, Poland attacked Galicia in 1340. This attack was soon followed by an invasion from the north by the fastest-rising power throughout eastern Europe, the Grand Duchy of Lithuania. In these circumstances, the independent-minded Galician boyars were forced to cooperate among themselves, and under the direction of their own leader, Dmytro Dedko, they managed to resist the foreign encroachments for a few years. Their resistance delayed but could not prevent the inevitable. In 1344, powerful Lithuania annexed Volhynia, and five years later, in 1349, the armies of Casimir's Poland took over Galicia.

With the fall of the Kingdom of Galicia-Volhynia in the mid-fourteenth century, the last independent political entity on the territory of Ukraine to embody the heritage of Kievan Rus' ceased to exist.

The other two power centers within the Kievan realm, Vladimir-Suzdal' and Novgorod, would survive, but in a different form. During the fifteenth century, one of the cities of Vladimir-Suzdal', Moscow, became a powerful duchy in its own right. It eventually annexed the other parts of Vladimir-Suzdal', Novgorod, and other northern Rus' principalities to form a Muscovite state. The new duchy and later tsardom of Muscovy had acquired the seat of the Metropolitanate of Kiev in 1326, and before the end of the fifteenth century it was claiming all of Kievan Rus' as part of its inheritance. Muscovy was to use this claim as an ideological justification for its subsequent expansion to the south and west.

Meanwhile, the southern Rus' or Ukrainian lands beyond Galicia-Volhynia remained nominally under the hegemony of the Golden Horde's Pax Mongolica. In the second half of the fourteenth century, however, the power of the Golden Horde in eastern Europe would be effectively challenged for the first time, by a new state, the Grand Duchy of Lithuania.

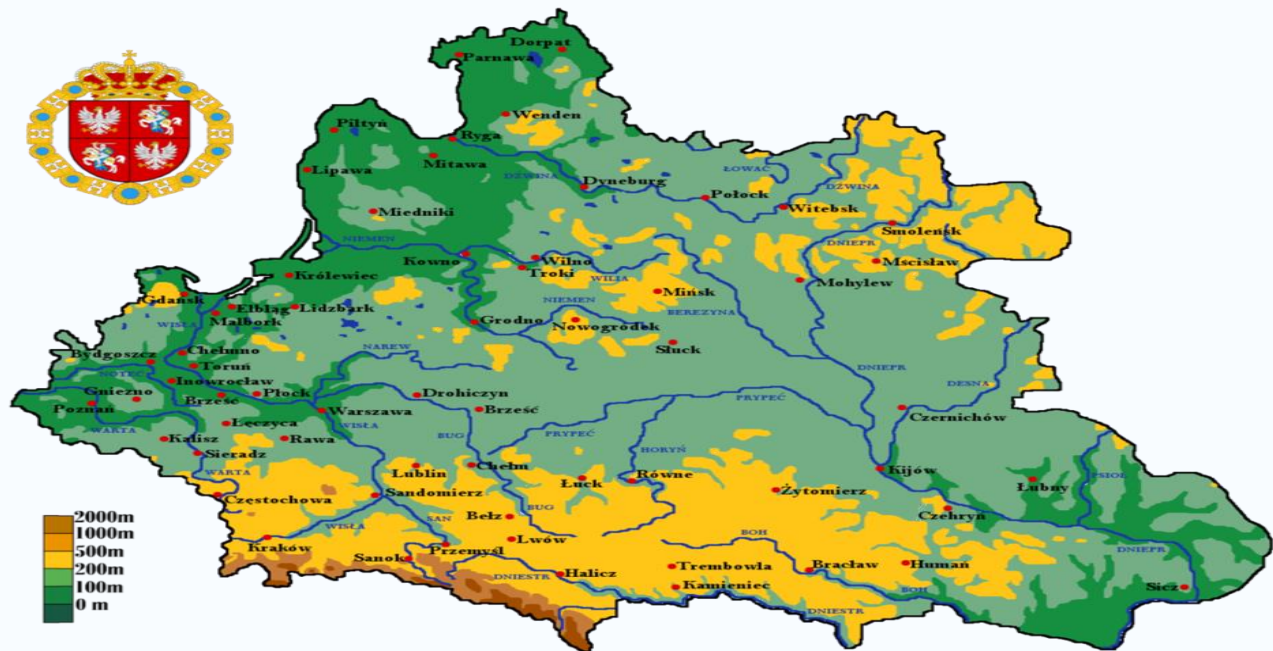
This state's acquisition of Volhynia in 1344 marked the beginning of a process that within a half century would see the incorporation of most Ukrainian lands into Lithuania. The fall of Galicia-Volhynia, then, marked the beginning of a new era in Ukrainian history, the course of which would be determined by the destinies of the Grand Duchy of Lithuania and, subsequently, the Kingdom of Poland.

Most of Ukraine bordered parts of Lithuania, and some say that the name, "Ukraine" comes from the local word for "border," although the name "Ukraine" was used centuries earlier. Lithuania took control of the state of Volhynia in northern and northwestern Ukraine, including the region around Kiev (Rus'), and the rulers of Lithuania then adopted the title of ruler of Rus'. Poland took control of the region of Halychyna. Following the union between Poland and Lithuania, Poles, Germans, Armenians and Jews migrated to the country. Outline of the Polish-Lithuanian Commonwealth with its major subdivisions as of 1619 superimposed on present-day national borders.

After the Union of Lublin in 1569 and the formation of the Polish-Lithuanian Commonwealth Ukraine fell under Polish administration, becoming part of the Crown of the Polish Kingdom.

The period immediately following the creation of the Commonwealth saw a huge revitalisation in colonisation efforts. Many new cities and villages were founded. New schools spread the ideas of the Renaissance. Polish peasants who arrived in great numbers were quickly ruthenised; during this time, most of Ukrainian nobles became polonised. Social tensions also grew. Ruthenian peasants (Ukrainians and some from other nations) who fled efforts to force them into serfdom came to be known as Cossacks and earned a reputation for their fierce martial spirit.

## Polish-Lithuanian Commonwealth



### Cossack Era

The first written mention of Cossacks appeared in the late 15th century. The Cossacks played an outstanding role in historical development of Ukraine. In the middle of the 16th century, the Cossacks established a sort of militarized community called: Zaporizhian Sich.

It had the original military-administrative system based on the principles of Cossack democracy. Within Sich Cossacks founded specific political institutions such as: institutions of military councils, the Zaporizhian Army Kish as the higher executive-legislative organs, and their own legal proceedings.

The Liberating War waged by the Cossacks in the mid-17<sup>th</sup> century became an event of great significance that fundamentally changed the future development of Ukrainian history. The war began in February 1648; the Chyhyryn sotnyk Bohdan Khmelnytsky (1595-1657) with a moderately-sized contingent of Cossacks overtook the Sich and was proclaimed the Hetman of the Zaporizhian Army.

After the Commonwealth forces proved unable to retake the Sich, news about the events in Zaporizhia quickly spread across Ukrainian land and drew the vast population masses into the rebellion. Having won the register of Cossacks to his side along with a formation of the national army, Hetman nevertheless was avoiding the premature military actions against the Polish Army.

The triumphal attacks of the Cossack Army in the spring and summer of 1648 (battles under Korsun and Zhovti Vody) liberated the vast territories of Ukraine from the reign of Polish squires.

The defeat of Poles under Pyliavtsi and a raid of the Cossack Army to the vicinities of Lviv and Zamostia caused the essential change in Hetman's political plans. The idea of Cossack autonomy within the limits of the Kingdom of Poland was inferior to that of the necessity of complete defeat of Rzeczpospolita.

In August 1649, the Hetman had to sign Zboriv agreement in order to avoid the Union of Crimean Khan Islam Hirey with the King of Poland, Yan Kazymir. The agreement though recognizing the existence of the Cossack states, limited its territory by Bratslav, Kiev and the Chernihiv provinces.

It abolished a number of social gains of the Ukrainian people.



The Cossacks and peasants took up arms once again. Mass actions in a number of regions took place for much of 1650. The threat of civil war was avoided because of Khmelnytsky's social policy.

The ruling circles of Rzeczpospolita tended to solve the "Ukrainian problem" by methods of war. In February 1651, the Polish Army passed to the offensive. A new military campaign was started which nearly turned into a catastrophe because of the insidious Crimean Khan under the town of Berestechko.

This agreement was signed in September 1651 in Bila Tserkva. The terms of this agreement greatly limited autonomy, which evoked mass discontent among the Ukrainian people. Patriotic enthusiasm embraced Ukraine. Khmelnytsky mobilized the army and won a great victory in the battle near the settlement of Batih against the Polish Army on May 23, 1652. Nearly the entire Ukrainian territory was liberated from Polish oppression. However, the development of this victory was not successful.

The anti-Ukraine coalition, which included Rzeczpospolita and Transylvania, was created in summer of 1653. Under these conditions, the relations with Moscow assumed a peculiar place in the Hetman's political plans. In the opinion of the Ukrainian ruler, the orientation with the Moscow state could provide for them despite the changes that had occurred at that time in Ukraine.

The changes were the liberation from Polish power, the functioning of Ukraine as an independent state, and the reunification in the future of all Ukrainian lands under the Hetman's mace. After long-term negotiations, Ukraine consented to embrace the protectorate of Moscow.

On January 8, 1654, the decision of the Zaporizhian Army subjection to the Moscow Tsar was made by the participants of the Pereiaslav Rada. After 1654, a new stage in the course of the Liberating War began. The aim of the Ukrainian state to destroy the Commonwealth and to reunite all ethno-Ukrainian lands within the Cossack territory was invariable. Because of miscalculations by the Moscow government in evaluating the military-political situation, the military campaign from the autumn of 1654 to winter of 1655 resulted in an awful ravage of the Bratslav province.

Hetman Khmelnytskyi began searching for allies among other countries. He succeeded in improving relations with the Crimea and Turkey, modified relations with Transylvania, and created an important alliance with Sweden. At about the same time, Moscow was intimidated by the success of the Swedish Army, and signed the Vilno truce agreement with Rzeczpospolita in August 1656.

They then began military actions against Karl X. When he learned about Moscow's change in the foreign-political course, the Hetman Khmelnytskyi understood its balefulness for realization of the program of reuniting Ukrainian lands and began looking for the ways to create an anti-Poland coalition with Sweden and Transylvania. He placed special hopes on the success of the Ukrainian-Transylvanian raid on Poland, which brought a tragic end to the troops of Gyorgy II Rakoczi. The failed raid meant a crash in the plans of Ukraine to be sovereign and to win in the struggle with Rzeczpospolita in a coalition with Sweden and Transylvania. The internal situation of Ukraine also became worse.

The Hetman's influence on the settlement of state affairs weakened due to poor health.

The growth of social strength became noticeable, and the will of Cossack officers increased as some groups were fighting for power. During this time, the Tsar's government activated measures limiting autonomous rights of Ukraine. During the most critical period, Hetman Bohdan Khmelnytskyi died on July 27, 1657. The Hetman's State in present day Ukraine that Khmelnytskyi created had great potential for independence. However, these potentials were not realized.

It wasn't until the late 17th century that the domestic problems that tore Ukrainian society apart became more defined as a result of a tsarist policy. The brutal struggle between some hetmans and claimants of the Hetmanate broke out immediately after Khmelnytsky's death. The country was drawn into the vortex of civil war, political crisis and economic displacement for many years after.

The 1648 Ukrainian Cossack (*Kozak*) rebellion and war of independence (Khmelnitsky Uprising), which started an era known as the Ruin (in Polish history as *The Deluge*), undermined the foundations and stability of the Commonwealth. The nascent Cossack state, the Zaporozhian Host, usually viewed as precursor of Ukraine, found itself in a three-sided military and diplomatic rivalry with the Ottoman Turks, who controlled the Tatars to the south, the Commonwealth of Poland and Lithuania, and the rising Muscovite Russia to the East.

The reconstituted Ukrainian state, having recently fought a bitter war with Poland, sought a treaty of protection with Russia in 1654. This agreement was known as the Treaty of Pereyaslav.

Commonwealth authorities then sought compromise with the Ukrainian Cossack state by signing the Treaty of Hadiach in 1658, but – after 13 years of incessant warfare – the agreement was later superseded by 1667 Polish-Russian Treaty of Andrusovo, which divided Ukrainian territory between the Commonwealth and Russia. Under Russia, the Cossacks initially retained official autonomy in the Hetmanate. For a time, they also maintained a semi-independent republic in Zaporozhia, and a colony on the Russian frontier in Sloboda Ukraine.







## FROM THE HISTORY OF UKRAINE

Ukraine has an ancient history. The ancestors of Ukrainians chose this land to live during the Trypil'ska period several thousand years ago.

In ancient times Ukrainian lands were inhabited by Antes and Rosses, the ancestors of Eastern Slavs. In the 9th century, one of the most powerful states of medieval Europe was founded. This was Kiev Rus (Kievan Rus), which included Kiev, Novgorod, Chernihiv, Galych, Polotsk, Rostov, Suzdal. The famous Dnipro route from the Varyagians to the Greeks ran through Kiev and the Zalizny route to the Asov Sea. This was a period of power and glory. In 988 Prince Vladimir introduced Christianity as the official state religion.

The christening of Kiev Rus took place in Kiev on the Dnipro River. Two monks settled in the caves under Kiev hills in the 11th century. Soon a cave monastery appeared there. Now it is known as Kiev-Pechersk Lavra. At the time of Kiev Rus Kiev was one of the richest and most developed cities of Europe. The high level of skills of Kiev craftsmen can be proved by the number of buried treasures found on the territory of the ancient city and by its monuments of architecture and monumental art: St. Sophia Cathedral, the Golden Gate of Kiev, Kiev-Pechersk Lavra (Kiev Cave Monastery).

In 1240 the Tatar-Mongols captured Kiev. Thousands of people were killed and most of the city was razed. Tatar-Mongols ruled for almost three centuries. The Kiev Rus state disintegrated and some of its lands came under the rule of Moscovia and Poland.

The road to independence of Ukraine began with Cossack military campaigns. This was the time of Cossack Republic – Zaporizhian Sich founded in the 15th century.

In 1648-1654 Cossack armies headed by Hetman Bohdan Khmelnytsky waged wars with Polish and Lithuanian armies to liberate Ukraine. Bohdan Khmelnytsky sought the protection of the Russian Tsar.

The Treaty on the reunion of Ukraine and Russia was signed near Pereyaslav.

For a long time, this Ukraine had been through a period of domination by the Russian Empire. Anyway Ukraine developed and tried to preserve its cultural treasures. Kievo Mohyliyanska Academy was founded by the Metropolitan Petro Mohyla in the 17th century.

It became the first East European University. At that time Ukrainian people were well educated, most of the population was literate. Books were printed, philosophy was studied, music, literature and painting flourished. The first Constitution in Ukraine appeared at the time of Cossacks in 1711.

On January 22, 1918 after the Russian Empire had fallen, the Ukrainian Central Rada (Council), led by historian Mykhaylo Hrushevsky, formally proclaimed Ukraine's independence.

The Ukrainian People's Republic appeared. Mykhaylo Hrushevsky became the first President of Ukraine. The Ukrainian Republic didn't exist for a long time. Shortly thereafter Russian's Bolshevik armies (The Red Army), led by Leon Trotsky, attacked Ukraine. In 1919 the Ukrainian National Republic, led by Petlyura, formally united with the West Ukrainian National Republic based in Lviv.

Soon the west Ukrainian National Republic lost the war against Poland and the Kiev-based Ukrainian armies were forced out of Ukraine by Soviet troops. Later Ukraine became one of the Socialist Republic of the Soviet Union. Under Stalin Ukraine suffered great losses in political, social, economic and cultural life. Totalitarian terror, massive executions and the exiles of millions of Ukrainians to labour camps of Siberia "Gulag" – these were the terrible signs of the epoch. In 1932-33 seven to ten million Ukrainian peasants in central and eastern Ukraine perished from hunger during the Great Famine while the Soviet Union was exporting Ukrainian grain to America and other western countries.

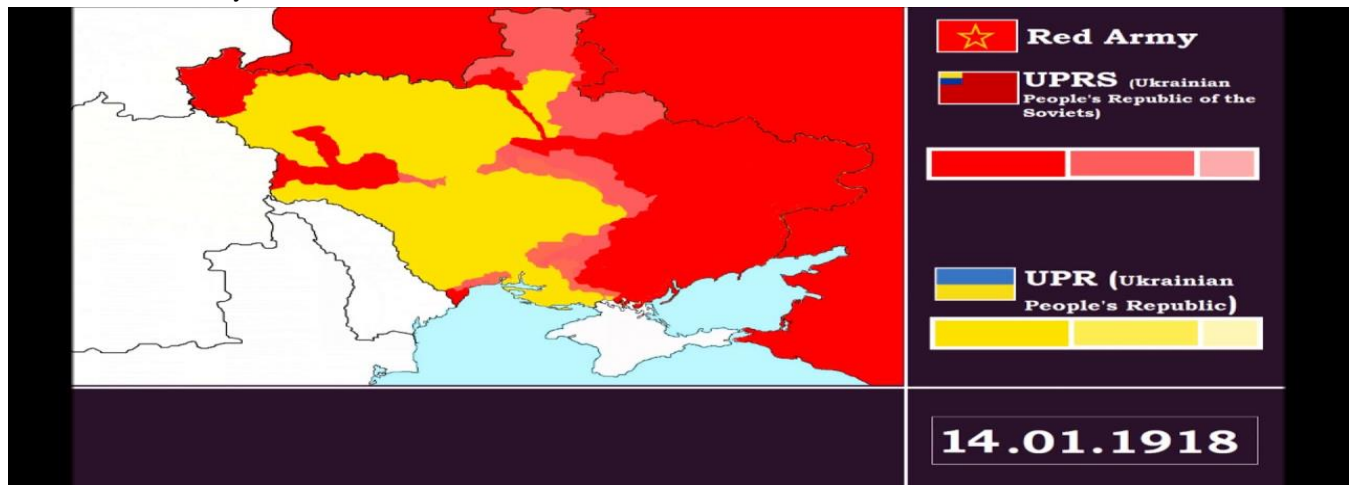
During Khrushchev's and then Brezhnev's leadership of the USSR the worst features of the Stalinist policy began to dissipate, but at the same time the Kremlin intensified its policy of "Russification".



The language of government, education, publishing, mass media and so on was Russian but not Ukrainian. The Chornobyl Nuclear Power Plant catastrophe in April 1986 made the whole world shudder.

This disaster caused numerous deaths, long-term health problems for thousands of people. It contaminated large territories where nobody will be able to live for years. Gorbachev, glasnost, perestroika – these words are known all over the world. A lot changed during this period.

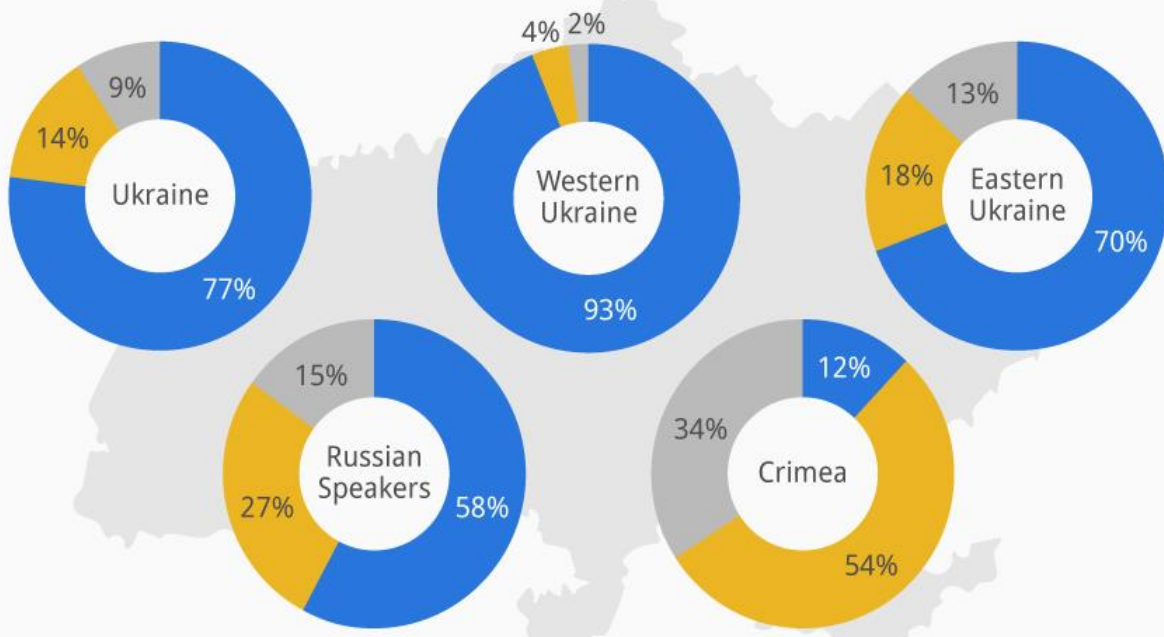
On August 24, 1991 several days after the failed military coup in Moscow the Declaration of Independence of Ukraine was proclaimed by the Verkhovna Rada (Parliament) of Ukraine. On December 1, 1991 in nation-wide referendum Ukrainian people chose their President – Leonid Kravchuk. He was the first democratically elected President of Ukraine.



## Most Ukrainians Want Their Country to Remain United

Should Ukraine...

■ Remain united    
 ■ Allow regions to secede    
 ■ Don't know





## MAIN HISTORICAL PERIODS. KIEVAN RUS

The Palaeolithic early Stone Age bears witness to human presence on the territory of present-day Ukraine. One of the planet's oldest human settlements, separated from our time by 800,000 years, was unearthed in the territory of present-day Ukraine near Korolyove, a village in Transcarpathia. In 1899, the world came to know about the Trypillya culture, which appeared in the mid-fourth millennium B.C.

The coming centuries saw the formation of new ethnic and cultural communities in Ukraine. Written sources mention the Cimmerians, the Taurians, the Scythians, the Antes and the Slavs. Over a thousand years ago, on the vast expanses stretching from the Carpathian Mountains in the west to the Volga River in the east, from the Black Sea in the south to the White Sea in the north, appeared one of the largest and mightiest medieval powers, Kiev Rus. In 882, the most legendary Prince Oleh the Seer defeated Kiev Princes Askold and Dir and rallied round Kiev the Slavic tribes of Eastern Europe.

"Let Kiev be Mother of Rus cities", he said as the chronicle reads. Under the first Kiev Princes Oleh the Seer, Ihor the Elder and Svyatoslav the Warrior Kiev Rus became a strong power in Eastern Europe.

In 955, Kiev Princess Olha was baptised at Constantinopol. The Eastern Orthodox faith was introduced in Rus by Prince Vladimir the Great, and the first ceremony of baptism took place in 988.

### **Trypillya – Cultural Continuity**

We are accustomed to thinking that "ancient civilizations" we read about in history books are those that sprang up in Egypt, Mesopotamia, the Aegean, China and India from about 3,000 to 2,000 B.C. it comes as a great surprise to many people in Ukraine and elsewhere to learn that from about the sixth millennium B.C. to about the third millennium B.C., there flourished in Ukraine a Neolithic European culture which produced big settlements of the kind that can be called "proto-cities", which knew land tilling and which created art. This culture, now referred to as Trypillya, (or the Cucuteni-Trypillya) was of the kind that could have led to the emergence of a powerful civilization on a par with the Egyptian or Mesopotamian ones. But something interfered and the culture's development was brutally disrupted.

In 1896, an amateur archeologist, a teacher by occupation, discovered ancient settlements in the land of Kievshchyna near the village of Trypillya. The settlements were dated to the fourth millennium B.C. Later, it turned out that the settlements discovered close to Trypillya, were similar to the ones unearthed earlier, in 1870s and 1880s, in the land of Ternopilshchyna, which were, upon their discovery, called "the culture of painted ceramics".

Gradually, as archeological evidence accumulated, it became clear that the Trypillya culture, as it came to be called, extended over a vast territory of the present Ukraine. Trypillya settlements were also dug up in Moldova and Eastern Romania near the village of Cucuteni.

Further fieldwork, excavations, classification, dating, and interpretation of the materials found, showed that this culture flourished approx. between 3800 and 2600 B.C., and that it passed through three main stages of development. Before we continue with the story of the Trypillya culture, it will be worthwhile to say a few words about the discoverer of the Trypillya culture, Vikenty Khvoyka (1850-1914).

He was born outside Ukraine, in what is now the Czech Republic. Completing his studies, he came to Kiev in 1876 to work as a teacher. In the early 1890s his interest in history and archeology led him to amateur digging, and similarly to some other great amateur archeologists of the 19th century - of who Schliemann is the best example, Khvoyka was exceptionally lucky.

In 1893, he discovered a late Paleolithic settlement at StaroKievska Mount in Kiev; in 1896, he unearthed the first settlements of what later was called the Trypillya culture; in 1899, he brought to light artifacts of the Zarubnitska culture. These are his major discoveries and there was, of course, much more to them than sheer "archeological" luck.

With the passage of time, Khvoyka graduated from an amateur to a professional, and the sphere of his archeological research widened to include the medieval times of Kievan Rus.

Khvoyka was one of the founders of the Kiev Museum of Antiquities and Art (now - the national Museum of History); as a historian, he promoted a theory of the Eastern Slavs being the autochthons in the territory of Ukraine since the dawn of time. Since the groundbreaking (both in literal and metaphoric sense) discoveries of the 19th century, a great many artifacts and settlements of the Trypillya culture have been unearthed. Over a thousand Trypillya settlements have been found in a vast territory of over 200,000 square kilometres stretching from the land of Kievshchyna in the east and the land of Chernivtsi in the west (and, in fact, still further west into Moldova and eastern Rumania).

Paradoxically, all this wealth of accumulated evidence has not provided answers to the crucial question that emerged as new artifacts and new settlements were unearthed. If anything, the number of unanswered questions grew exponentially. The very basic question – Were the Trypillians autochthons or migrants who had come to Ukraine from other lands? – remains unanswered. Is there enough ground to regard the Trypillya phenomenon a civilization of the magnitude of Ancient Egypt or Crete, or should it be classified as just one of the European Neolithic cultures? No consensus on these and other questions has been reached among the historians and archeologists.

What we do know with a varying degree of certainty is approximately as follows. Sometime about the 6th millennium B.C. (in earlier history and reference books the earliest date was given as the 4th millennium B.C; more recent archeological finds have pushed the date further into the past) there arose in what today is Ukraine a culture whose most distinctive feature was the settlements of the size and complexity that could qualify them for being called "proto-cities". Some of these settlements, Mydanetske, for example, covered an area of 450 hectares (in size were much larger than the Greek or Roman cities of much later times). For comparison, the medieval city of Kiev spread over only 380 hectares.

According to some historians, the proto- Trypillians must have migrated from southern Anatolia in Asian Minor, then through the Balkans and Transylvania to Ukraine. Some other original starting points from which the proto- Trypillians could have migrated are cited. Others are of the opinion that the Trypillians were the autochthonous population of Ukraine, and thus can be regarded as proto-Ukrainians (Khvoyka, the discoverer of the Trypillya culture, believed that the Trypillians to be the ancestors of Eastern Slavs). The available evidence points to certain similarities in the ethnographic features of the Trypillians and later Slavs who were the direct ancestors of the Ukrainians.

Three stages in the development of the Trypillya culture are clearly discernable, and they have been designated as Stage A, Stage B and Stage C. Each stage, in its turn, is subdivided into several successive phases. Some differences are also observed between the Trypillya settlements and artifacts of different geographical areas. At Stage C, the settlements and the houses in them began to shrink in size; they were built mostly on the high riverbanks or on the tops of hills, and provided with earthworks.

On the other hand, weapons and tools became to be more sophisticated and in addition to flint, other kinds of stone were used as well. It was also the time when copper made its appearance. It is not clear what led to the demise of the Trypillya culture in the middle of the third millennium B.C., but the ever increasing pressure of the steppe nomads plus the lack of the state structure and low level of the material production are most often cited as the contributing causes.

At the height of its development, the Trypillya culture must have been close to becoming what is traditionally – though somewhat loosely – called "civilization". A large Trypillya settlement was inhabited by as many as 10,000 or even 15,000 people who lived in hundreds of houses some of which were two- or even three-story high. The houses were placed in concentric circles, contiguously to each other, so that they formed defensive lines, not dissimilar to much later castles.

The houses did not have any windows or entrances on the outer sides, and could be accessed only from the inner side. Some evidence suggest that the exteriors of the houses were painted and one wonders whether it is this tradition that has survived so many centuries in Ukraine, with peasant houses still decorated in a similar way. The interiors of the Trypillya houses must have been decorated with murals or copious ornaments as well. The colour schemes were rather bright and somewhat unusual – yellows, browns, reddish hues, pink in combination with black.

The Trypillians left behind a great many ceramic pieces, a lot of which are of unclear use. Some of the discovered earthenware pieces were definitely used in every day as household items; others must have been used in some sort of rituals, but all of them were lavishly covered with ornaments and symbols.

Among Trypillya artifacts, we find statuettes of women, animals and what looks like models of houses. Statuettes of women suggest that Trypillya women wore embroidered, smart dresses, decorations, and rather fancy hairdos or headwear in the form of nets and close fitting skullcaps. There is enough evidence to suggest the Trypillians knew various cults, worshiped the Mother Earth and totems (mostly bulls), and fire. Among the deciphered symbols are those of eternity and fertility

One of the most challenging mysteries of the Trypillya culture lies in the remains of houses, which looked as though they were burned down by the Trypillians themselves rather than by invaders. In these burned-down houses - or rather in what was left of them - archeologists find shards of plates and vases, statuettes of humans and animals, tools and pieces of them, animal and human bones.

One of the theories has it that they were once ordinary houses, later abandoned by the living, or barns or maybe even temples. With the passage of time, as the older generations died out, their souls came to inhabit these houses demanding sacrifices – richly decorated earthenware, agricultural implements, animals or even humans. Then came a time, when it was considered to be a better option to abandon the settlement altogether and moved to a new place to start life anew.

From what we know, old settlements were abandoned and new ones founded every sixty to eighty years. Before leaving, the Trypillians burned their houses down.

Other theories propose that the Trypillians were almost constantly at war with each other and with the nomads whose incursions were becoming ever more persistent. However, none of the big Trypillya settlements show any signs of having been stormed and destroyed by violence. The earthworks and houses like fortified walls must have been intimidating enough for any foe, argue some of the historians.

Scholars suggest several basic features that a culture should possess to be elevated to the status of a civilization; among such features are cities, alphabet and writing, and the potter's wheel. The Trypillya culture definitely had settlements, which could be easily called "proto-cities". It is uncertain whether many mysterious signs found on the Trypillya pottery and earthenware and statuettes can be interpreted as evidence of incipient writing; the potter's wheel the Trypillians most certainly knew the use of.

Whatever happened to the Trypillya culture, it had not sunk without a trace for the future generations of people who inhabited Ukraine in later times - the traditional Ukrainian culture most surely has preserved some of the features of the Trypillya culture - the type of housing in the steppe regions; ornaments; decoration of the houses and the pottery; patterns and symbols used in embroidery and in the decorating pysanky (Easter eggs).

There are a lot of historical mysteries and puzzles that are yet to be solved but one thing stands out vivid and clear - cultural continuity spanning the past six thousand years has not been broken.

***Exercise 1. Analyze the information, which is in the highlight, and use it in practice.***

***Exercise 2. Make up some dialogues from the information above.***

## THE ANCIENT CITY OF CHERSONESUS

The ancient city of Chersonesus is located in the ancient region of the Crimea known as Tauric Chersonese. Originally it was a colony founded by Ionian Greeks in the 6th century B.C., probably as a trading factory. Later, it was refounded some time in the 5th century by Megarian Greeks from Heraclea Pontica and became a Dorian city. Prosperous from the 4th century B.C., it maintained a free constitution of the Greek type and fought for its continued independence against the Scythians, against the native Tauri of the southern Crimea, and against the kings of Bosphorus in the west. It traded with Athens and cities on the Pontic coast and later with Delos, Rhodes, and Delphi. About 110 B.C., it turned to Pontus for protection against the Scythians and was subsequently incorporated into the Pontic Empire of Mithradates VI. Chersonesus is located between two bays, now known as Karantinnaya and Pesochnaya.

The rolling plateau between the two bays was, by the 3rd century B.C., almost entirely occupied by the city, with mighty stonewalls some four meters thick and up to 10 meters high, running on all sides of it.

Round towers rose another three to four metres above the wall.

Chersonesus was a city-state republic, with strife among political groupings being rather intense, and at times even vicious. Echoes of this strife can be found in what is known as "The Chersonesus Oath," The text of the oath, carved on a white marble slab, has been preserved – it was discovered in an archeological excavation. The oath-faker pledges " ... to serve the people and to advise what is best and most just for the state and the citizens." The rights of citizenship were extended only to the free male residents, with women, slaves and foreigners being excluded from any participation in running the state.

After the defeat of King Mithridates by the Romans, Chersonesus was treated by the victors as a free city protected by the Bosporan client king; a Roman military station guarded its considerable grain trade. The city continued to flourish in the 1st and 2nd centuries AD - agriculture, construction, pottery making, bone carving, smithery and other crafts were practised widely and successfully in Chersonesus.

After a period of decline, when the Roman Empire was staggering and then finally collapsed under the blows of the waves of the Goths, the Huns and other barbarians, Chersonesus came back to active economic life under the Byzantine Empire. The city changed its name to Cherson but remained a political, cultural and economic centre of the area until the thirteenth century. In fact, it was a major Byzantine bastion on the Crimean coast against constant incursions of the nomads. It successfully repelled waves of invasions, in which the Khazars, Pechenegs and Polovtsi were the most serious threats.

In the 10th century, Cherson, which was called Korsun by the Slavs, played a significant role in the history of Kievan Rus – it was in Korsun that the Kievan ruler Vladimir was baptized (for more details about this baptism go to the article about St. Vladimir's Cathedral in this issue).

The 13th century proved to be disastrous both for the Byzantine Empire and (Chersonesus, its outpost in the Crimea. The crusaders of the Fourth Crusade, instead of fighting the Infidels, sacked and stormed Constantinople, the capitol of the Christian state. Byzantium survived the terrible blow but entered a period of decline, which ended in its disintegration and subsequent capture by the Turks.

Cherson's economic dominance was undermined by Kana (today's Feodosiya) which developed, under the Genoese, into a major trade centre. At the very end of the thirteenth century, Cherson was sacked and then taken by storm by the Mongols and Tartars who had appeared in the Crimea for the first time back in the 1220s. In spite of the practically total destruction, the city came back to life. Its economy was revived, crafts and trade flourished again. But the Genoese, the then masters of the Crimean southern coast and of the Black Sea, pressed the powerless Byzantine emperor into putting Cherson under their protectorate. A swift economic decline followed. The city that had always been Orthodox was given a Catholic bishop, a British man named Amandus.

The Genoese built a new fortress, Cembalo (today's Balaklava) and a port 15 km away from Cherson which led to a further weakening of the economic and political significance of Cherson.

The final blow came in 1399 when the Mongol and Tartar forces of Prince Edigheï captured Cherson and burned it to the ground. The city never rose from the ashes again.

When in 1475, the Turks came and conquered the Crimea, all they found at the site, where once the flourishing city of Chersonesus had stood, were the ruins. The Turks carried away some of the marble columns to be used elsewhere, and what was left of the ancient city gradually disappeared from sight.

The earth swallowed the ruins to preserve them for the future archaeologists. The first archaeological digging at the site began in 1827 when Midshipman N. Kruze, acting on the order of Admiral A. Graig, began to unearth the first artifacts. With interruptions, archaeological excavations have been going on ever since.

In 1850, a monastery was established right in the centre of what used to be a pagan city, neither the monks, nor the church authorities evidently caring much about archeology. During the Crimean war the monastery, St. Vladimir's, was destroyed. The French troops set an artillery emplacement in the ruins of Chersonesus. After the war, the monastery was revived and a large church, St. Vladimir's, was built nearby. But archaeological work continued and in 1888 the first museum for the unearthed millions facts was founded. The founder was an enthusiastic amateur archaeologist, Kari Kostsyushko-Valyuzhynych, who devoted twenty years of his life to excavations in Chersonesus (he died and was buried there).

The "museum" was a big barn which served as a storage place for the finds, and was appropriately called "Depository of Local Antiquities." In 1924, the Bolsheviks closed down the monastery and moved the Chersonesus museum into the buildings once occupied by the monks. In a certain sense, "a historical justice" was done. The museum's collections were exhibited in many halls in accordance with the chronological principle. And new finds continued to be added to the collections at a steady pace.

When the war came to the Crimea in 1941, a considerable part of the collections was evacuated from Chersonesus, and after a long trip all across Russia, was deposited in Yekaterinburg (Sverdlovsk), in the basement of the Ipatyev House, the very place where the last Russian Tsar Nicholas II and his family were executed in 1918. The part of the collection that could not be moved was looked after by A. Tokhtay, the museum's curator, who, refusing to be evacuated with the rest had stayed behind to try to save the collection from destruction.

The German invaders did not bother to plunder the museum and did not take any important exhibits with them when they retreated (in most other cases, the museums that had not been evacuated, were pillaged). When the Soviets returned, the happy and proud Tokhtay showed the Soviet authorities the practically intact collection which had been saved thanks to his vigilance, but the Soviets thanked him by putting him in a concentration camp for ten years for "collaborating with the enemy".

In the 1950s, archaeological excavations were resumed, with new important discoveries made every so often. In 1977, Chersonesus was given a status of a Historical and Archaeological Preserve, and after Ukraine's independence it was further elevated in status – the word "National" was added to it, so now, the full name is The National Historical and Archaeological Preserve Tauric Chersonesus.

Excavations in Chersonesus continue, with up to ten or even fifteen archaeological expeditions working there every year. Starting from 1994, the Preserve has been conducting research jointly with the Institute of Classical Archeology of Texas University, USA. The American side of the project is headed by Joseph Carter who has been excavating in the south of Italy for many years now.

In addition to the US archaeological team, many other organizations take part in the archaeological work in Chersonesus: Institute of Archeology of the Academy of Sciences of Ukraine; National University of Kiev-Mohyla Academy; Kiev Shevchenko National University; Kharkiv University.



Also Tavrichesky University, the Crimea; Institute of the History of Material Culture, st. Petersburg, Russia; Institute of Oriental Studies, Moscow, Russia; Uralsky University, Yekaterinburg, Russia; University of Lecce, Italy; Warsaw University, Poland; Poznan University, Poland; and Jagiellonian University, Poland. UNESCO representatives visited Chersonesus several times in recent years, promising support. Plans have been drawn to turn Chersonesus and its immediate vicinity into a sort of theme park which would include Chersonesus proper, the necropolis, outlying ancient villas, the shore with many artifacts of the ancient and medieval times still lying on the bottom of the sea, medieval fortresses and other landmarks.

## PRINCES OF KIEV

Cue (prince), Cheeks and Horiv

Askold and Dir – 864-882

Oleg Prophetic – 87-912

Igor Rurikovich – 913-945

Olga (duchess Kiev) – 945-957

Svyatoslav I – 957-972

Yaropolk Svyatoslavich – 972-978

Vladimir I Svyatoslavich (Krestitel) – 978-1015

Svyatopolk I Damned – 1015-1016, 1018-1019

Yaroslav I Wise – 1016-1018, 1019-1054

Iziaslav Yaroslavich – 1054-1068, 1069-1073, 1077-1078

Vseslav Polotskiy – 1068-1069

Svyatoslav II Yaroslavich – 1073-1076

Vsevolod Yaroslavich – 1076-1077, 1078-1093

Svyatopolk II Iziaslavich – 1093-1113

Vladimir Vsevolodovich MonoMah – 1113-1125

Mstislav Vladimir Great – 1125-1132

Yaropolk II Vladimir – 1132-1138

Vsevolod II Olgovich – 1139-1146

Vyacheslav Vladimir – 1146-1155 (only nominally, actually – Iziaslav)

Iziaslav II Mstislavich – 1146-1149, 1151-1154

George Vladimir Dolgorukiy – 1149-1151, 1155-1157

Rostislav Mstislavich – 1154-1155

Iziaslav III Davidovich – 1157

Mstislav II Iziaslavich – 1157-1169



## RURIK

Rurik (d. A.D. 879) also spelled Rorik, or Hrorekr, the semilegendary founder of the Rurik dynasty of Kiev Rus. Rurik was a Viking, or Varangian, prince. His story is told in the Russian Primary Chronicle (compiled at the beginning of the 12th century) but is not accepted at face value by modern historians.

According to the chronicle, the people of Novgorod, tired of political strife, invited the Varangians about AD 862 to establish an orderly and just government there. Hence, Rurik came with his two brothers and a large retinue (druzhina) and became ruler of the city and region of Novgorod.

Some historians think that Rurik came from the Scandinavian Peninsula or from Jutland (now in Denmark) and seized the town of Ladoga, on Lake Ladoga. After establishing a stronghold there (century 855), he may have gone southward along the Volkhov and captured Novgorod. Another possibility is that Rurik and his army were mercenaries, hired to guard the Volkhov-Dnipro waterway, who turned against their employers. Rurik's kinsman Oleh founded the grand principality of Kiev. Oleh's successor, Ihor, believed to be Rurik's son, is considered the real founder of the Russian princely house.

## OLEH

Oleh (d. century 912) semilegendary Viking (Varangian) leader who became prince of Kiev and is considered to be the founder of the Kiev Rus state. According to The Russian Primary Chronicle of the 12th century, Oleh, after succeeding his kinsman Rurik as ruler of Novgorod (century 879), went down the Dnipro River with his Varangian retinue and seized control of Smolensk and Kiev (882), which he subsequently made his capital. Extending his authority east and west of the Volkhov-Dnipro waterway, he united the local Slavic and Finnish tribes under his rule and became the undisputed ruler of the Kievan-Novgorodian state. Described in the chronicle as a skilled warrior, Oleh defeated the Khazars, delivering several Slavic tribes from dependence upon them, undertook a successful expedition against Constantinople (907), forcing the Byzantine government to sue for peace and pay a large indemnity.

In 911, Oleh concluded an advantageous trade agreement with Constantinople, which regulated commercial relations between the two states and laid the basis for the development of permanent and lucrative trade activities between Constantinople and Kiev Rus.

## SVYATOSLAV

Svyatoslav I (d. 972) is a grand prince of Kiev from 945 and the greatest of the Varangian princes of early Russo-Ukrainian history. He was the son of Grand Prince Ihor, who was himself probably the grandson of Rurik, prince of Novgorod. Svyatoslav was the last non-Christian ruler of the Kievan state.

After coming of age, he began a series of bold military expeditions, leaving his mother, Olga, to manage the internal affairs of the Kievan state until her death in 969. The Russian Primary Chronicle (*Povest Vremennykh Let*) says that Svyatoslav "sent messengers to the other lands announcing his intention to attack them". Between 963 and 965, he defeated the Khazars along the lower Don River and the Ossetes and Circassians in the northern Caucasus; he also attacked the Volga Bulgars.

In 967 he defeated the Balkan Bulgars at the behest of the Byzantines, to whom he then refused to cede his conquest. He declared his intention of establishing a Russo-Bulgarian empire with its capital at Pereyaslavets (now Pereyaslav-Khmelnitsky) on the Danube River.

In 971, however, his comparatively small army was defeated by a Byzantine force under the emperor John I Tzimisces, and Svyatoslav was compelled to abandon his claim to Balkan territory.

In the spring of 972, while Svyatoslav was returning to Kiev Rus with a small retinue, he was ambushed and killed by the Pechenegs (Turkic people) near the cataracts of the Dnipro River.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

## VLADIMIR THE GREAT

Vladimir I, byname Saint Vladimir, or Vladimir the Great (b. 956, Kiev, Kievan Rus – d. July 15, 1015, Berestova, near Kiev; feast day) was a grand prince of Kiev and first Christian ruler in Kievan Rus, whose military conquests consolidated the provinces of Kiev and Novgorod into a single state, and whose Byzantine baptism determined the course of Christianity in the region.

Vladimir was the son of the Norman-Rus prince Svyatoslav of Kiev by one of his courtesans and was a member of the Rurik lineage dominant from the 10th to the 13th century. He was made prince of Novgorod in 970. On the death of his father in 972, he was forced to flee to Scandinavia, where he enlisted help from an uncle and overcame Yaropolk, another son of Svyatoslav, who attempted to seize the duchy of Novgorod as well as Kiev.

By 980 Vladimir had consolidated the Kievan realm from Ukraine to the Baltic Sea and had solidified the frontiers against incursions of Bulgarian, Baltic, and Eastern nomads. Although Christianity in Kiev existed before Vladimir's time, he had remained a pagan, accumulated about 7 wives, established temples, and, it is said, taken part in idolatrous rites involving human sacrifice.

With insurrections troubling Byzantium, the emperor Basil II (976-1025) sought military aid from Vladimir, who agreed, in exchange for Basil's sister Anne in marriage. A pact was reached about 987, when Vladimir also consented to the condition that he become a Christian.

Having undergone baptism, assuming the Christian paternal name Basil, he stormed the Byzantine area of Chersonesus (Korsun, now part of Sevastopol) to eliminate Constantinople's final reluctance.

Vladimir then ordered the Christian conversion of Kiev and Novgorod, where idols were cast into the Dnipro River after local resistance had been suppressed. The new Rus Christian worship adopted the Byzantine rite in the Old Church Slavonic language.

The story (deriving from the 11th-century monk Jacob) that Vladimir chose the Byzantine rite over the liturgies of German Christendom, Judaism, and Islam because of its transcendent beauty is apparently mythically symbolic of his determination to remain independent of external political control, particularly of the Germans. The Byzantines maintained ecclesiastical control over the new Rus church, appointing a Greek metropolitan, or archbishop, for Kiev, who functioned both as legate of the patriarch of Constantinople and of the emperor.

The Rus-Byzantine religio-political integration checked the influence of the Roman Latin church in the Slavic East and determined the course of Russian Christianity, although Kiev exchanged legates with the papacy. Among the churches erected by Vladimir was the Desyatinnaya in Kiev (designed by Byzantine architects and dedicated about 996) that became the symbol of the Rus conversion.

The Christian Vladimir also expanded education, judicial institutions, and aid to the poor. Another marriage, following the death of Anne (1011), affiliated Vladimir with the Holy Roman emperors of the German Ottonian dynasty and produced a daughter, who became the consort of Casimir I the Restorer of Poland (1016-58). Vladimir's memory was kept alive by innumerable folk ballads and legends.

It was under Prince Vladimir the Great (980-1015) and Prince Yaroslav the Wise (1019-1054) that Kiev Rus reached its apex, becoming a major factor in European politics. But in the twelfth century feudal strife split Kiev Rus into principalities and lands. Then came the formidable Mongol hords of Batu Khan, emptying wheat fields and ruining ancient cities. In 1240 the invaders approached Kiev. The siege was long, but the enemy was strong and the capital fell.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**

## YAROSLAV THE WISE

Yaroslav the Wise, born 978, died 20 February 1054 in Kiev. Grand Prince of Kiev from 1019; son of Grand Prince Vladimir the Great, father of seven princes, including Izyaslav, Svyatoslav II, and Vsevolod Yaroslavovich. During his father's reign, Yaroslav governed the lands of Rostov (from ca 988) and Novgorod (from 1010). While ruling Novgorod, which became his main power base, he rebelled against his father by refusing to pay the yearly tribute. After his father's death, Yaroslav waged war against his brother Svyatopolk I for the Kiev throne. He defeated Svyatopolk and gained the Kiev throne.

To retain his authority in northern Rus, in 1021 Yaroslav fought and defeated his cousin Bryachyslav Izyaslavich of Polatsk. In 1030, Yaroslav conquered lands between Lake Peipus and the Baltic Sea. After Mstyslav's death in 1036, Yaroslav annexed his lands and became the ruler of Kiev Rus except the Polatsk land. In 1043, however, his military expedition against Constantinople ended in disastrous defeat.

To defend his state from the attacks of nomadic tribes, Yaroslav fortified the southern frontier by building along the Ros, the Trubizh, and the Sula the towns of Korsun, Kaniv, Pereyaslav, Lubny, and Lukomy and lines of ramparts, castles, and outposts.

In 1037, he routed an army of Pechenegs that had attacked Kiev, and initiated construction of the St Sophia Cathedral to commemorate his victory. During Yaroslav's reign the cities of Kiev, Novgorod, Chernihiv, Pereyaslav, Vladimir-Volynskiy, and Turiv were considerably transformed.

Over 400 churches were built in Kiev alone, which was turned thereby into an architectural rival of Constantinople. Yaroslav's walled inner city in Kiev covered an area of nearly 60 ha.

It was entered through the Golden, Polish, and Jewish Gates, and the St Sophia Cathedral stood in the centre, encircled by large palaces. To strengthen his power and provide order in social and legal relations in his realm, Yaroslav arranged for the compilation of a book of laws called "Pravda Yaroslava" (*Yaroslav's Justice*). During his rule, Christianity spread and grew stronger in Rus and the organisational and hierarchical structure of the Rus church was established. The Rus church was autonomous, and in 1051 Yaroslav initiated the sobor of bishops that chose Ilarion as metropolitan of Kiev.

The first monasteries in Rus were formally established during Yaroslav's reign. He founded a primary school and library at the St Sophia Cathedral and sponsored the translation of Greek and other texts into Church Slavonic, the copying of many books, and the compilation of a chronicle (1037-9).

Yaroslav strengthened the international role of Kiev Rus through dynastic unions. As a European power Kiev Rus reached its zenith under his rule. To ensure the unity of his state, Yaroslav introduced primogeniture, according to which his eldest living son, Izyaslav of Turiv, was to succeed him as grand prince and ruler of the Kiev and Novgorod lands; Svyatoslav would rule the Chernihiv land to Murom, and Tmutorokan; Vsevolod, the Pereyaslav and Rostov lands; Ihor the Vladimir-Volynskiy land; and Vyacheslav, the Smolensk land. As a result, Kiev Rus would never again be united. Yaroslav was buried in the St Sophia Cathedral, where his marble sarcophagus has been preserved.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. When did the Tripillya culture appear? 2. When was the Orthodox faith introduced in Rus? 3. Who converted the people of Kiev Rus to Christianity? 4. When were the citizens of Kiev baptised? 5. During whose reign was the Church of Tithes built? 6. Which of the Kiev princes was canonised? 7. Where was Vladimir the Great buried? 8. Under whose rule did Kiev Rus reach its apex? 9. Whose son was Yaroslav the Wise? 10. How many sons had Yaroslav the Wise? 11. Who initiated construction of the Sophia Cathedral? 12. Where was Yaroslav the Wise buried?

## UNIT II. ZAPORIZHIAN SICH

### HALYCH-VOLYN RUS

After the fall of Kiev Rus the principalities of Halych and Vladimir-Volynsky grew and prospered in Western Ukraine. In 1199 they were united by Prince Roman Mstyslavovych, a gifted military leader into the Halych-Volyn Principality. His successor Prince Daniel (Danylo) of Halych (1228-1264) continued his father's work, further strengthening his state. He defended its independence against the Hungarians, Teutonic knights, and Tatars. He was a subtle and cautious diplomat, and he promoted culture and developed the new cities of Lviv and Kholm.

In 1340 the state fell apart. Later Halychyna was incorporated into the Polish Kingdom and the Eastern Ukrainian territories fell to Lithuania. In 1569 the Polish-Lithuanian Commonwealth was formed.

The long period of struggle of the Ukrainian people for their national and social liberation began.

### THE COSSACK REPUBLIC

The word Cossack means a free and independent man. Cossacks were first mentioned in writing in 1492. In the 16th century, the Cossacks united in a single military organisation.

The first fortifications were built on Mala Khortytsia Island, in the lower reaches of the Dnipro, behind the rapids, where the Rocky River bed made navigation hard and risky. Hence the name "Zaporizhzhya" ("Beyond-the-Rapids"). Khortytsia Island is the largest island in the Dnieper River. It is 12 km long and 2.5 km wide. The island played an important role in the Cossacks wars. In 1552, Prince D. Vyshnevetskyi built a Cossacks fortress on Mala Khortytsia Island. It served as a bulwark against various invaders.

The word "sich" comes from the Ukrainian verb "sikty", meaning to chop up, cut – and the Zaporizhian Cossacks made their fortifications of wood, felling trees and cutting branches in the nearby forest.

The appearance of the "Zaporizhian Sich" is inseparably bound up with the formation of the Cossacks as a separate social stratum with its own traditions and way of life. This process was the direct result of a continuous struggle between settled farmers and the nomadic tribes ruled by the Crimean Khan and the Turkish Sultan. With time the Sich host turned into a kind of knightly order in which everyone was required to observe strict discipline and be absolutely dedicated. Insigna and other symbols of rank and authority (the standard, the mace) were held in the highest esteem by officers and men alike.

Fighting the enemies of the Eastern Orthodox faith and for the independence of the native land was the predominant idea. Cossack prestige was such that a certain "nation" seemed to have taken shape, with elements of Cossack democracy penetrating the whole society. The famous Cossacks appeared in the 16th century. They undertook the defence of the Ukrainian people. The original Cossacks were adventurous serfs who had fled their masters banded together in the southern Ukrainian steppes. They lived in no-man's land between Poland, Muskovy, and the Crimean Khanate. The Cossacks host was large and strong enough to offer protection to the growing communities of free peasants.

In 1557, the Cossacks built a permanent fortress, the Zaporizhian Sich, where they lived in a strict military brotherhood. From the Sich they launched their raids against the Crimean Khanate and the Turkish Empire. D. Vyshnevetskyi was the first Ukrainian Cossack Ataman. He was a landowner in Volhynia and headman of Cherkasy and Kaniv. He recruited Cossacks for war against the invaders. On the island of Mala Khortytsia, he built a fortress, which became a foundation of the Zaporizhian Sich.



In 1563, D. Vyshnevetskyi was defeated in Moldova and taken prisoner by the Turks. He was executed in Istanbul on October 29, 1563. The Cossacks protected the free peasantry of southern Ukraine against Polish property owners and Tatar slave trades.

Soon their bravery and military skill won renown throughout Europe and Cossacks were hired as mercenaries by European rulers. The Polish kings began to use Cossacks detachments in their armies.

These "egistered" Cossacks didn't pay taxes and were permitted self-government in their lands.

The great majority of the Cossacks remained outside government service.

They joined with the bulk of the Ukrainian peasantry in revolts against the yoke of Polish nobility.

These revolts reached their climax in the Cossacks War of 1648, led by Hetman Bohdan Khmelnytsky whom Oliver Cromwell, trying to establish good relations, called a "renowned generalissimus".

The Cossacks after victories over the Polish armies became the masters of Ukraine. The Yellow Water Battle and Korsun Battle in 1648 came into history of Ukraine and Cossacks Glory.

That same year the Polish army lost several battles to Cossack forces (even though the Polish Kingdom was then considered one of Europe's strongest powers). Bohdan Khmelnytsky believed in the possibility of Polish-Ukrainian Commonwealth and signed peace treaty with the Polish king in 1649. His dream of union destroyed, Bohdan Khmelnytsky sought to sever Ukraine from Poland altogether. It was in this plan that he agreed to place Ukraine under the protection of the Muscovite Tzar.

The Treaty of Pereyaslav, concluded between Ukraine and Russia in 1654, began a new chapter in the History of Ukraine. Soon misunderstandings between Russia and Ukraine arose. The Cossacks didn't want to give up their independence, as the Russian government wanted to subvert it. as a result, Bohdan Khmelnytsky began to seek out other allies, but his search was cut short by his death in 1657.

No strong leader came to take Khmelnytsky's place and a period of chaos ensued.

The war between Poland and Russia split the Cossacks and Ukrainian population. They had to decide where to seek protection – from the Russians, the Poles or the Turks.

In 1667, the Russo-Polish was ended with the Treaty of Andrusovo. According to the Treaty Ukrainian territory on the western side of the Dnieper River remained under the supervision of the Polish crown. The area on the left side was placed under the protection of the Russian Tzar.

Only in the southern reaches of the Dnieper region around the Cossacks fortress of the Sich did the Ukrainian people continue to live a free life. Soon even this remote part fell to the powerful Russian State. Russo-Swedish War of the first decades offered Ukraine an opportunity to free itself from Russia.

Ukrainian hetman Mazepa joined with the Swedish king Charles XII but the Russian victory at Poltava in 1709 left Ukraine at the mercy of the Russian tzar. In 1709, the Zaporizhyan Sich was ruined and part of the Cossacks passed over to the Crimean Khanate.

In the Independent Ukraine, the Cossacks glory is cherished. In 1990, to mark the 500th anniversary of Zaporizhyan Sich there was a great holiday Days of Cossacks Glory with initiation into young Cossacks under supervision of new Cossacks Hetman of Ukraine. The end of the sixteenth century witnessed joint Peasant-Cossack revolts against the Polish social economic, religious and cultural oppression.

The Ukrainian Cossacks played an important role in European political history.

**Exercise 1. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## THE ZAPORIZHIAN SICH

The Zaporizhian Sich is one of the most surprising features not only in the history of the Ukrainian people, but also in the history of humankind. In the Middle Ages, when violence and inquisition reigned in Europe, runaway serfs stormed on the land of the Ukraine along the lower reaches of the Dnipro.

A Christian Cossack republic existed here, the spirit of which spread all over the Ukraine.

The origin of the Zaporizhian Cossacks took place in the XV-XVI centuries in the course of struggle of the Ukrainian people against the oppression of the Polish and Lithuanian feudals and Turkish-Tatar hordes as well. During this struggle, the Zaporizhian Sich turned into a centre of national and social movement, into a source of culture of the Ukrainian people.

Its active financial support of the fraternal movement and the establishment of the Kiev Mohila Academy (1632) prove the lofty ideals of the Zaporizhian Sich and the high morality of the Cossacks.

The arousing of the Ukrainian people under the influence of the Cossacks gave rise to the rapid development of folk creativity, culture, education, literary works, music, arts, architecture, chronicle writing and folk craftsmanship. Continuing the tradition of their ancestors – the Slav tribes – the Zaporizhian Cossacks made a great contribution to the development of military art. They were known all over the world as legendary experts in naval warfare and unsurpassed in infantry.

Their tactical methods in effective use of various kinds of weapons, encampments with carts, local relief, as well as psychological influence over the enemy, amaze and enrapture the contemporaries.

The Cossack-peasant uprisings (1591-1638) against the magnate-gentry Poland for their national, social and religious liberation promoted the unity of the Ukrainian people acquiring military experience and preparing ground for the Liberative War of the Ukrainian people (1648-1654), which resulted in the reunification of Ukraine with Russia. In the following years the Zaporizhian and registered Cossacks contributed much to the victorious ends of the Russian-Turkish and Russian-Swedish Wars.

The Zaporizhian Sich was an important centre of the anti-feudal and national-liberation struggle of the peoples of the Russian Empire. That is why tsarism sought for a convenient moment to make short work of them. Gradually the attack against of the serfowners upon the liberty and rights of the Cossacks ended by the abolishment of the Zaporizhian Sich (1775) and the final introduction (1783) of serfdom on all the territory of the Ukraine.

Notwithstanding all the dramatic pages of history, the Ukrainian people always believed in their liberation and rebirth of the traditions of the Cossacks. These traditions were continued by the Danube, Azov, Black Sea and later Kuban and Red Cossacks. An analysis proves that each people in its historical destiny have such periods, when its genius, all the potential possibilities accumulated during many centuries, suddenly break out in their grandeur and beauty.

Such periods, like a bright flash of lightning, give light to the historical path of the people to the future. Following the historical way, the people look back to that period all the time and draw from it the feeling of their national pride, their national greatness, passing them over to the growing generation.

**Exercise 1. Render the main idea of the information.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## KHORTYTSYA ISLAND

Khortytsya Island is the largest island in the Dnipro River, situated south of the Dnipro Hydroelectric Station and now a part of the city of Zaporizhzhya. It is 12 km long and 2.5 km wide, and covers an area of over 3,000 ha. The island was located on 'the route from Varangians to the Greeks' and was first mentioned as St Gregory's Island in the mid-10th century. In 972 Prince Svyatoslav I Ihorevych died in the battle against the Pechenegs at the nearby Dnipro Rapids. The princes of Rus under Svyatopolk II Izyaslavych gathered on the island in 1103 to begin their campaign against the Cumans.

In 1224, the Rus princes conferred there before engaging the Tatars in battle.

The island played an important role in the Cossack wars with the Tatars and Poles.

In the 1550s, Prince D. Vyshnevetsky built a Cossack fortress 10 km north on Mala Khortytsya Island, which served as a bulwark against various invaders.

In 1557, Tatar-Turkish army attacked the stronghold and eventually destroyed it.

With brief intervals, a garrison of registered Cossacks was stationed on Khortytsya Island between 1596 and 1648. Hetmans T. Fedorovych (1630) and I. Sulyma (1635) launched their anti-Polish rebellions from there, and in 1648, Hetman B. Khmelnytsky routed its Polish garrison.

In the 1660s and 1670s the Zaporizhian otaman I. Sirko used the island as his military base.

The island was part of the territory held by the Zaporizhian Sich until its destruction in 1775.

During the Russo-Turkish War of 1735-1739 a fortress and shipyard were built there in 1737; their remains have been preserved to this day. Now the island is a historical-cultural preserve.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topicentury**

**Exercise 4. True or false?**

1. Khortytsya is the smallest island in the Dnipro River. 2. The island is 3,000 ha. 3. It was located on the route to Kiev. 4. It was first mentioned as St Paul's Island. 5. The first fortress was built on Mala Khortytsya Island. 6. The fortress was destroyed by the Polish army. 7. Hetman B. Khmelnytsky routed the Polish garrison in 1648. 8. B. Khmelnytsky used the island as his military base. 9. The remains of the fortress have been preserved to this day.





## KIEV UNDER LITHUANIA & POLAND

In the 14th century what was left of Kiev and its surrounding area came under the control of the powerful and expanding grand duchy of Lithuania, which captured it in 1362.

For a long time thereafter, Kiev had little function except as a fortress and minor market on the vaguely defined frontier between Lithuania and the steppe Tatars, based in the Crimea. It frequently came under attack from the Tatars; in 1482 the Crimean khan, Mengli Giray, took and sacked the town.

Almost the only survival of Kiev's former greatness was its role as the seat of an Orthodox metropolitan.

A step forward came in 1516, when the grand duke Sigismund I granted Kiev a charter of autonomy, thereby much stimulating trade.

In 1569 the Union of Lublin between Lithuania and Poland gave Kiev and the Ukrainian lands to Poland. Kiev became one of the centres of Orthodox opposition to the expansion of Polish Roman Catholic influence, spearheaded by vigorous proselytization by the Jesuits.

In the 17th century, a religious Ukrainian brotherhood was established in Kiev, as in other Ukrainian towns, to further this opposition and encourage Ukrainian nationalism. Petro Mohyla, a major theologian and metropolitan of Kiev from 1633 to 1646, founded there the Collegium (later the Academy of Kiev), which became a major focus of the struggle with Roman Catholicism.

In the 17th century, there was increasing unrest among the Zaporizhian Cossacks of the Dnipro downstream of Kiev and an ever-growing struggle between them and the Polish crown. This eventually culminated in the revolt of Bohdan Khmelnytsky, who, assisted by the Crimean Tatars, entered Kiev with his insurgent Cossacks in 1648. He came under heavy pressure from the Polish forces.

In 1654, Khmelnytsky and the Cossacks signed the Pereyaslav Agreement, in essence submitting Ukraine to Moscow; this was followed by a prolonged and confused period of strife and destruction leading in 1667 to the Treaty of Andrusovo, by which Kiev and the Dnipro left-bank part of Ukraine became an autonomous Cossack state under the suzerainty and protection of Moscow.

Thereafter further struggle ensued against the Turks, with the Cossacks constantly changing sides and engaging in internecine disputes. In 1686, Kiev was finally yielded to Muscovy by Poland and stood as the sole Muscovite outpost on the right bank of the Dnipro.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. What's missing?**

1. Prince Dmytro Vhyshnevetsky was the ... Cossack otaman. 2. He was a ... in Volynia. 3. In the ... he was starosta of Cherkasy and Kaniv. 4. He waged ... against the Tatars. 5. In 1563, he was ... by the Turks. 6. He is known as the folk hero ... .



## PEREYASLAV AGREEMENT

Pereyaslav act undertaken by the rada (council) of the Cossack army in Ukraine to submit Ukraine to Russian rule, and the acceptance of this act by emissaries of the Russian tsar Alexis; the agreement precipitated a war between Poland and Russia (1654-67). The hetman of the Zaporizhian Cossacks, Bohdan Khmelnytsky, had been leading a revolt against Polish rule in Ukraine since 1648.

In 1651, in the face of a growing threat from Poland and forsaken by his Tatar allies, Khmelnytsky asked the tsar to incorporate Ukraine as an autonomous duchy under Russian protection.

The Russians were reluctant to enter into such an agreement, and it was not until October 1653 that a Russian zemsky sobor ("assembly of the land") approved the request and Alexis sent a delegation, headed by V.V. Buturlin, to the Cossacks. Only after the Cossacks had suffered a disastrous military defeat (December 1653) did the rada receive the Muscovite delegation at Pereyaslav and formally submit to "the tsar's hand". Two months later (March 1654), the details of the union were negotiated in Moscow.

The Cossacks were granted a large degree of autonomy, and they, as well as other social groups in Ukraine, retained all the rights and privileges they had enjoyed under Polish rule.

However, the unification of Ukraine with Russia was unacceptable to Poland; a Russo-Polish war (13 Years' War) broke out and ended with the division of Ukraine between Poland and Russia.

In 1654, the Russian government accepted the Pereyaslav Agreement, a proposal to annex Ukraine made by the hetman (military leader) of the Zaporizhian Cossacks, Bohdan Khmelnytsky, who had led a revolt in Ukraine against Polish rule (1648-54). That agreement precipitated war between Poland and Russia. During the war, control of Ukraine shifted back and forth many times, and the allegiances of the inhabitants became sharply divided, some preferring Russian rule, others Polish.

In 1664, peace negotiations began. Although Polish military achievements and Russian exhaustion gave Poland a negotiating advantage, the outbreak of a new rebellion forced the Poles to accept terms favourable to Russia. According to the truce, Ukraine was divided along the Dnipro River; Russia received the eastern portion of Ukraine, the city of Kiev, and the provinces of Smolensk and Seversk. The truce was confirmed by a treaty concluded in 1686.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What does the title 'hetman' imply? 2. When did the title become known? 3. Who were the first Cossack hetmans? 4. What powers did the hetmans have? 5. Which of the hetmans was also the head of the state? 6. What important hetmans of Ukraine do you know?





## HETMANS

In the Polish Kingdom in the 16th century local military commanders and administrators were known as hetmans. The title was used for the supreme military commander both in Poland and in Lithuania. At the end of the 16th century the Commander of the Cossacks originally known as the elder (*starshyi*), also became known as the hetman. The first Cossack hetmans included K. Kosynky, S. Nalyvaiko, P. Sahaidachny, and D. Fedorovych.

The hetman was the head of the Cossack state. In this capacity he had broad powers as the supreme commander of the Cossack army; the chief administrator and financial officer, the top legislator, and the supreme judge as well. The first hetman who was also head of the state was B. Khmelnytsky.

The more important hetmans of all Ukraine were B. Khmelnytsky (1648-57), I. Vyhovsky (1657-9), and Yu. Khmelnytsky (1659-63). Renowned Right-Bank hetmans included P. Teteria (1663-5), P. Doroshenko (1665-76), Yu. Khmelnytsky (1667-81), while Left-Bank hetmans included I. Briukhovetsky (1663-8), D. Mnohohrishny (1669-72), I. Samoilovych (1672-87), I. Mazepa (1687-1709), I. Skoropadsky (1709-22), P. Polubotok (1722-4), D. Apostol (1727-4), and K. Rozumovsky (1750-64).

The Commanders of the Cossacks originally known as Chieftain /in Ukrainian Starshyna/ became known as Hetmans at the end of the 16 century. Hetman comes from German Hauptman – Headman.

The Cossacks were Registered / under the Polish Crown/ and Unregistered. In accordance with the Treaty of Kurukove there were 6,000 Registered Cossacks. The first Ukrainian Hetmans included K. Kosynskyi, S. Nalyvaiko, P. Sahaidachnyi, M. Zhmailo, M. Doroshenko, and D. Fedorovych.

**Kryshtof Kosynskyi** /d. 1593/ was the Hetman of the Registered Cossacks. He headed the first big uprising against the Polish property owners. Hetman Kosynskyi fell in the battle at Cherkasy.

**Severyn Nalyvaiko** /d. 1597/ headed the unregistered Cossacks in the antifeudal battles in 1594.

The Cossacks took Brozlav, Bar and Vinnytsia. Severyn Nalyvaiko was given up and executed in Warsaw in 1597.

**Petro Sahaidachnyi** /d. 1622/ was the Hetman of the Registered Cossacks and an outstanding military leader. The Cossacks under Sahaidachnyi led a number of successful campaigns against the Crimean Khanate and Turkey in 1614-16 and 1620.

**Mykhailo Doroshenko** /d. 1628/ became the Hetman of the Registered Cossacks after Zhmailo was overthrown. Hetman M. Doroshenko fell in one of the battle in the Crimea.

**G. Chorny** /?- 1630/ was the Hetman of the Registered Cossacks. He was killed by the insurgents of T. Fedorovych.

**Taras Fedorovych** / Triasylo/ /?-?/ was the Hetman of the Unregistered Cossacks. On May 15, 1630 his Cossacks defeated the Polish troops.

**Bohdan Khmelnytsky** /1595- 1657/ was the founder of the Cossack Hetman State.

**Ivan Vyhovsky** /d. 1664/ wanted to turn the Ukraine from Russia and restore the Polish rule. He signed the Treaty of Hadiach of 1658, which brought Ukraine under the Polish Crown. After the uprising of M. Pushkar and I. Bogun, he escaped, to Poland.

**Yurii Khmelnytskyi** /1641-1685/, junior son B. Khmelnytskyi, was elected Hetman in 1659. Ukraine became a province of Poland. In 1663 he abdicated and became a monk. In 1673, he was taken prisoner by Tatars. In 1677, he was proclaimed by the Sultan Government Hetman. In 1685, he was executed by the Turks in Kamaianets-Podilskyi.

**Pavlo Teteria** /? - ca 1670/ was Hetman of the Right- Bank Ukraine in 1663-65. He was against the reunification with Russia. After abdication of Yurii Khmelnytskyi, he proclaimed himself Hetman. He took part in the campaign of the Polish landlords against the Left-Bank Ukraine.

**Petro Doroshenko** /1627-1698/ proclaimed himself Hetman in 1665 and signed a Treaty with the Crimean Khanate. In 1669, he signed the Treaty about passage of Ukraine under protection of Turkey. In 1667 had to capitulate to Russian and Ukrainian armies. Later he lived in Moscow and one of his offspring, Natalia Goncharova, became wife of A. Pushkin.

**Ivan Briukhovetskyi** /d. 1668/ was Hetman of the Left-Bank Ukraine in 1663-1668/. He was elected at the Black Rada in 1663 in Nizhyn under support of the Russian government. Together with P. Doroshenko tried to find protection of Ukraine in Turkey. He was killed in Dykanka.

**Demian Mnohohrishnyi** 11-11 was Hetman in 1668-72. He signed the Articles of Hlukhiv with Russia. In 1672, he was exiled to Siberia.

**Ivan Samoilovych** /d. 1690/ was Hetman of the Left-Bank Ukraine in 1672-1687. He stood for the privileges of the Cossack nobility. He took part in the campaign against P. Doroshenko and against Turkey in 1677-78. After the unsuccessful campaign against the Crimean Khanate in 1687, he accused of treason and exiled to Siberia. In three years he died.

**Ivan Mazepa** /1644-1709/ became Hetman in 1687. At first an ally of Peter I Hetman Ivan Mazepa joined with King Charles XII of Sweden against Czar Peter I. However, the Russians defeated the Swedes and the Cossacks at the Battle of Poltava in 1709. Peter I then used Cossack prisoners as forced labour to build canals and cities in the Russian Empire. Ivan Mazepa fled with Charles XII to the Turkish-controlled territory. Hetman Mazepa was the author of the Constitution of Bendery. He died in Bendery in 1709 and was buried in Galaz. In 1999, his rests were reburied in the former Hetman capital- Baturin.

The international Hetman Mazepa Prize was instituted in 1999.

**Ivan Skoropadskyi** /1646-1722/ was elected Hetman in November 1709. Under Skoropadskyi the power of the Cossack administration was limited. In 1722, the Cossack administrative authorities were subordinated to Small Russian Collegium.

**Pylyp Orlyk** /1672-1742/ was elected Hetman with the backing of Charles XII of Sweden, in Bendery on April 16, 1710. He was chief army but failed. From 1722 until his death, he was interned in Turkish-controlled territories.

**Pavlo Polubotok** /1660-1724/ was Hetman of Left-Bank Ukraine in 1722-1724. He wanted to restore the administrative authorities of the Cossacks. Hetman Pavlo Polubotok was accused of separatism and by the order of Peter I imprisoned in the fortress where he died.

**Danylo Apostol** /1654-1734/ was elected Hetman in 1727. He took part in many military campaigns and was very popular among the Cossacks. Russian government confirmed the decision of the Cossack Rada but limited the authorities of Hetman.

**Kyrulo Rozumovskyi** /1728-1803/ was the last Hetman of Left-Bank Ukraine /1750-64/. In 1746-1765 he was President of the Petersburg Academy of Science. He wanted to legalize Hetmanate by right of succession but Catherine II strongly opposed and he had to abdicate.

In 1775, the Russian empress author of the Constitution of Bendery aiming at liberation of Ukraine from Russia. He signed treaties with Charles XII and the Crimean Khan. In 1711-1714, he led Cossack campaigns against the Russians in Right-Bank Ukraine. He tried to organize a personal Catherine II sent her troops to attack the Cossacks. By 1781, the Hetmanate had ceased to exist, and Catherine added Ukrainian territory west of the Dnieper River to her realm.

On April 29, 1918, the Hetmanate was restored and General-Pavlo Skoropadskyi /1873-1945/ was proclaimed Hetman of Ukraine. On December 14 the government of P. Skoropadskyi was overthrown and he had to escape to Germany.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

## D. VYSHNEVETSKY

Dmytro Vyshnevetsky, born?, died 29 October 1563 in Istanbul. The first Cossack otaman in the history of Ukraine, a founding member of the Cossack nobility, and a landowner in southern Volynia.

In the 1550s, he was starosta of Cherkasy and Kaniv. He built a fort (ca 1552) on the island of Mala Khortytsya, in the Dnipro River. He recruited Cossacks for war against the Tatars, which he waged with the help of Lithuania and Muscovy. In 1563, during a military campaign in Moldova, he was defeated, taken prisoner by the Turks, and executed. Vyshnevetsky is the hero of the folk song about Bayda.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

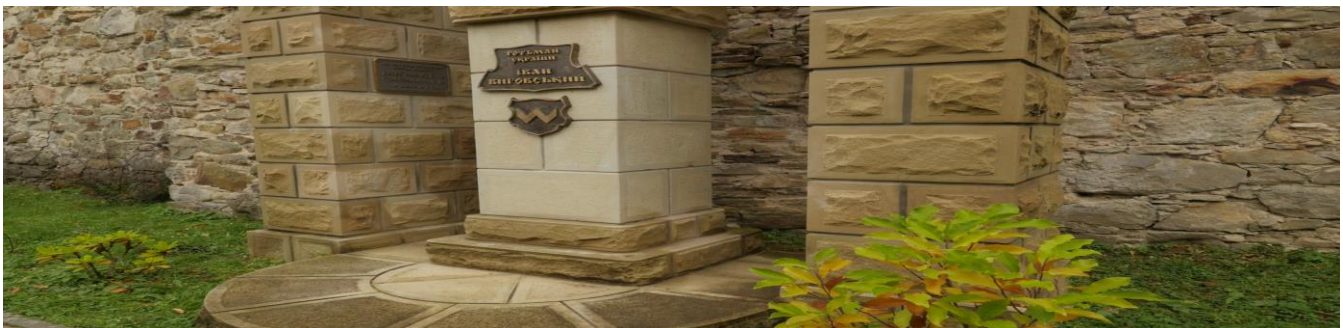
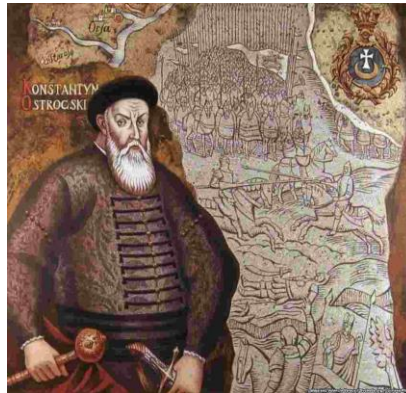
1. When were Cossacks first mentioned? 2. What does the word 'sich' mean? 3. Where is Khortytsya Island located? 4. When was the first fortress built on the island? 5. Who was the first Cossack otaman in Ukraine? 6. Which of the otamans is known as the folk hero Bayda? 7. When did the title 'Hetman' become known? 8. Which of the hetmans was the head of the state? 9. When did the great Cossack uprising take place? 10. Who was the leader of the national liberation war in the 17th c.? 11. In what year was Ukraine divided into Right Bank and Left Bank Ukraine? 12. When did the battle of Poltava take place?

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 4. Make up a small report and give a talk in class.**

**Exercise 5. Transfer the given information from the passages onto a table.**

№	Activity			
	Hetman	When	Where	Score
1.				



## BOHDAN KHMELNYTSKY

Khmelnysky, Bohdan (Fedir) Zynoviy (1595-1657) in Chyhyryn. Hetman of the Zaporizhian Host from 1648 to 1657, founder of the Hetman state (1648-1782).

By birth he belonged to the Ukrainian lesser nobility and bore the Massalski, and later the Abdank, coat of arms. His father, M. Khmelnytsky, served as an officer under the Polish crown hetman S. Zolkiewski and his mother, according to some sources, was of Cossack descent. Little is known about Khmelnytsky's education. Apparently, he received his elementary schooling in Ukraine and his secondary and higher education in Polish at a Jesuit college, possibly in Yaroslav, but more probably in Lviv.

He completed his schooling before 1620 and acquired a broad knowledge of world history and fluency in Polish and Latin. Later he acquired a knowledge of Turkish, Tatar, and French. The Battle of Cecora (1620), in which he lost his father and was captured by the Turks, was his first military action. After spending two years in Istanbul, he was ransomed by his mother and returned to Ukraine.

There is no reliable information about Khmelnytsky's activities from 1622 to 1637. Only one fact is certain – that in the 1620s he joined the registered Cossacks. Sometime between 1625 and 1627 he married Hanna Somko, a Cossack's daughter from Pereyaslav, and settled on his patrimonial estate in Subotiv near Chyhyryn. By 1637 he attained the high office of military chancellor.

By the Ordinance of 1638 the Polish king revoked the autonomy of the Zaporizhian Host and placed the registered Cossacks under the direct authority of the Polish military command in Ukraine.

The office of military chancellor, which Khmelnytsky had held, was abolished and Khmelnytsky was demoted to a captain of Chyhyryn regiment. In the fall of 1638 he visited Warsaw with a Cossack delegation to petition King Vladyslav IV Vasa to restore the former Cossack privileges.

In the next few years, Khmelnytsky devoted his attention mostly to his estates in the Chyhyryn region, but in 1645 he served with a detachment of 2,000-2,500 Cossacks in France, and probably took part in the siege of Dunkirk. By this time his reputation for leadership was such that King Vladyslav, in putting together a coalition of Poland, Venice, and other states against Turkey, turned to him to obtain the support of the Zaporizhian Cossacks. These events contributed to his reputation in Ukraine, Poland, and abroad, and provided him wide military and political contacts.

Khmelnysky had been regarded with suspicion for many years by the Polish magnates in Ukraine who were politically opposed to King Vladyslav. In spite of the fact that Khmelnytsky received a royal title to Subotiv in 1646, the Chyhyryn assistant vicegerent Czaplinski raided the estate, seized movable property, disrupted the manor's economy. Khmelnytsky's small son was severely beaten at the marketplace in Chyhyryn. Under these conditions of violence and terror, Khmelnytsky's wife died in 1647.

At the end of December 1647 Khmelnytsky departed for Zaporizhzhya with a small (300-500-man) detachment. There he was elected hetman. This event marked the beginning of a new Cossack uprising, which quickly turned into a national revolution. The great uprising of 1648 was one of the most cataclysmic events in Ukrainian history. It is difficult to find an uprising of comparable magnitude, intensity, and impact in the history of early modern Europe.

A crucial element in the revolt was the leadership of Hetman B. Khmelnytsky, whose exceptional organisational, military, political talents to a large extent accounted for its success. B. Khmelnytsky was married three times. His first wife, who was the mother of all his children, died prematurely. His second wife, Matrona, whom he married early 1649, was the former wife of his enemy D. Czaplinski. In 1651 while Khmelnytsky was away on a military campaign, she was executed for conspiracy and adultery by his son Tymish.



In the summer of 1651 B. Khmelnytsky married Hanna Zolotarenko, a Cossack woman from Korsun and the widow of Col Pylyp (Pylypets), surviving him by many years, she entered a monastery in 1671 and adopted the religious name of Anastasiya.

B. Khmelnytsky had two sons and four daughters. Khmelnytsky was buried on 25 August 1657 in St. Elijah's Church in Subotiv, which he himself had built.

Khmelnytsky's greatest achievement in the process of national revolution was the Cossack Hetman state of the Zaporizhian Host (1648-1782). His statesmanship was demonstrated in all areas of state building – in the military, administrative, finance, economics, and culture.

**Exercise 1. Make up some dialogues from the information above.**

**Exercise 2. Write a small essay on the topic century**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				





## THE BATTLE OF POLTAVA

The Battle of Poltava is the turning point in the Great Northern War (1700-21) between Sweden and Russia. When Hetman I. Mazepa learned that Tzar Peter I intended to abolish the autonomy of the Hetmanate, he began secret negotiations with Charles XII of Sweden.

After the main Swedish army entered Ukraine, Mazepa openly sided with Charles against Peter.

Because of the harsh winter of 1708-9 and series of military defeats, the situation of the Swedish army in Ukraine became precarious. The assistance Charles expected from Turkey and the Crimean Khanate did not materialize. Charles's only success at that time was enlisting the support of Otaman K. Hordiienko and his army of 8,000 Zaporizhian Cossacks in April 1709.

Semiencircled by the Russians, Charles chose to advance to the Vorskia River and thence on to Moscow via Kharkiv and Kursk. Several fortified cities on the way encumbered Charles's advance. One such city was Poltava. It was defended by a garrison of 4,300 Russian soldiers and 2,600 Ukrainian volunteers commanded by General A. Kelin.

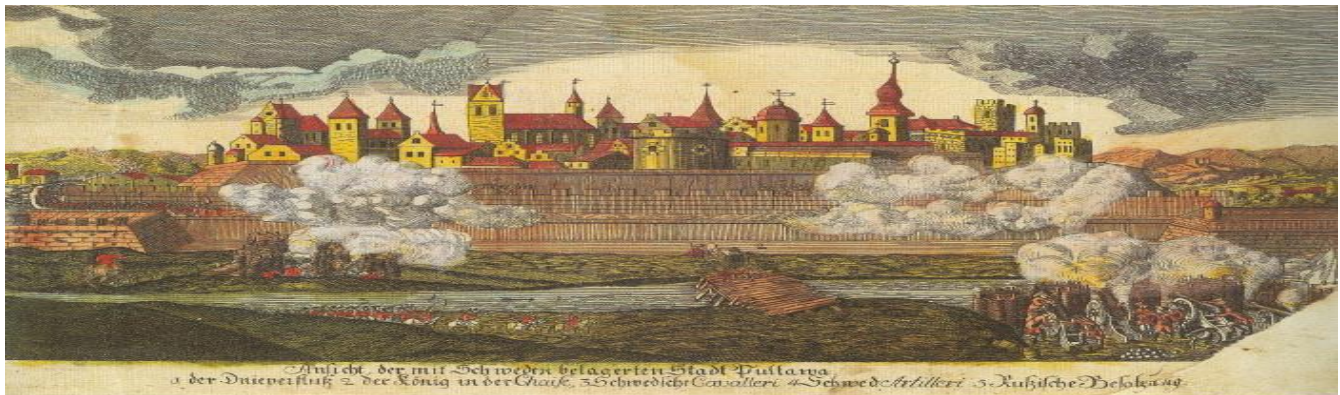
In early May 1709 Charles decided to capture Poltava. Having failed to take it by storm, he besieged and bombarded the hungry city. Peter arrived to relieve Poltava and decided his army of 42,500 soldiers and 102 cannons would attack the Swedes on 10 July. Cossack forces loyal to Peter under the command of Hetman I. Skoropadsky cut off possible Swedish retreat to the Dnipro between Pereyaslav and Kremenchuk. Charles had 31,000 men but only 4 cannons. Mazepa's small force was held in reserve to protect the Swedish western flank and ensure that Kelin would not attack from the fortress. When Charles learned, during the night of 7 July, that a Kalmyk army of 40,000 would arrive to reinforce the Russians in two days, he decided to act first and destroy the Russian encampment in a lightning blow.

At 5 a.m. on 8 July, the Swedish infantry advanced on Russian positions but was repelled by cavalry. The Swedish cavalry was forced to retreat under heavy fire. The Swedish infantry attacked once more and captured two Russian redoubts, but fail to hold them.

Prince A. Menshikov's troops encircled them and inflicted heavy casualties. Panic ensued in their ranks, but they managed to retreat into the nearby Budyshcha forest. At around 9 AM Peter and Charles ordered their troops to advance. Intense Russian artillery fire again created chaos in the Swedish ranks.

By 11 a.m. the Swedes had been routed. Over 9,300 died, and nearly 2,900 were taken prisoner.

The Russian army suffered 1,345 dead and 3,290 wounded. Charles, Mazepa, and Hordyienko and a contingent of 3,000 Swedes and Cossacks crossed the Dnipro and fled into Turkish-occupied territory. The army of 16,000 was forced to capitulate and surrender to Menshikov. According to the fifth provision of the capitulation agreement Cossacks under Swedish command were handed over to the Russians. Most of them were executed on the spot, and the rest were exiled to Siberia. The Battle of Poltava resulted in Russian military rule in the Hetmanate and increasing curtailment of its autonomy.



## M A Z E P A

Mazepa, Ivan, b. 20 March 1639 in Mazepyntsi, near Bila Tserkva, d 2 October 1709 in Bendery, Bessarabia. (Portrait: Ivan Mazepa.) Hetman of Ukraine in 1687-1709; son of Stepan-Adam Mazepa and Maryna Mazepa. He studied at the Kievan Mohyla College and at the Jesuit College in Warsaw. While a page at the court of Jan II Casimir Vasa in Warsaw, he was sent by the king to study in Holland.

In 1656-1659, he learned gunnery in Deventer and visited Germany, Italy, France, and the Low Countries. After his return to Warsaw Mazepa continued his service as a royal courtier, and in 1659-1663 he was sent on various diplomatic missions to Ukraine. The legend of his affair with Madame Falbowska and his subsequent punishment by being tied to the back of a wild horse was first popularized by the Polish Memorialist J. C. Pasek. Although it has no basis in fact, it has inspired a number of European Romantics, including Franz Liszt, Peter Tchaikovsky, G. Byron, V. Hugo, and Aleksandr Pushkin.

In 1663 Mazepa returned to Ukraine to help his ailing father. After his father's death in 1665, he succeeded him as hereditary cupbearer of Chernihiv. In 1669, Mazepa entered the service of Hetman Petro Doroshenko as a squadron commander in the Hetman' Guard, and later he served as Doroshenko's chancellor. He took part in Doroshenko's 1672 campaign against Poland in Galicia and served on diplomatic missions, including ones to the Crimea and Turkey (1673-1674).

During a mission in 1674, he was captured by the Zaporozhian otaman Ivan Sirko, who was forced to hand him over to Doroshenko's rival in Left-Bank Ukraine, Ivan Samoilovych. Mazepa quickly gained the confidence of Samoilovych and Tsar Peter I, was made a "courtier of the hetman", and was sent on numerous missions to Moscow. Mazepa participated in the Chyhyryn campaigns. 1677 - 1678.

In 1682, he was appointed Samoilovych's general osaul. He was elected the new hetman on 25 July 1687 by the Cossack council that deposed Samoilovych and concluded the disadvantageous Kolomak Articles with the tsar. Mazepa's political program had become evident during his service to Petro Doroshenko and Ivan Samoilovych. He was a firm supporter of a pan-Ukrainian Hetman state, and his main goal as hetman was to unite all Ukrainian territories in a unitary state that would be modelled on existing European states but would retain the features of the traditional Cossack order. Initially Mazepa believed that Ukraine could coexist with Russia based on the Pereiaslav Treaty of 1654.

Mazepa actively supported Russia's wars with Turkey and the Crimean Khanate and sent his forces to help those of Peter I. Although the Treaty of Constantinople of 3 July 1700 did not extend Ukrainian dominion to the Black Sea, it temporarily secured Ukrainian lands from Turkish encroachment and Crimean Tatar incursions. Until 1708, Mazepa supported Peter I in the first phase of his Great Northern War with Sweden, by providing the Russians with troops, munitions, money, and supplies in their effort to capture the Baltic lands. Mazepa's participation in the war made it possible for him to take control of Right-Bank Ukraine in 1704, after Semen Palii's Cossack revolt effectively weakened Polish authority there. Mazepa's relations with Palii were not entirely positive, however. Mazepa did not share the Khvastiv colonel's radical social policies, and that difference gave rise to conflicts between them.

Mazepa contributed to the development of Ukraine's economy, particularly its industry. He also supported Ukrainian scholarship (history in particular) and education (the transformation of the Kievan Mohyla College into the Kievan Mohyla Academy, the establishment of Chernihiv College).

Under his hetmancy literature flourished, Mazepa himself wrote some verse. He was a generous patron of painting and architecture, who funded many churches built in the Cossack baroque style in Kiev, Chernihiv, Pereiaslav, Baturyn, Pryluka, and other towns. Mazepa was also a patron of the Orthodox church outside Ukraine. He funded the publication of the New Testament in Arabic in Aleppo in 1708, and he donated an Easter shroud and a pure gold chalice for the Tomb of the Lord in Jerusalem.

Although Mazepa was able to establish a new and loyal senior Cossack starshyna, he also faced considerable opposition from many members of the Cossack elite, and even open rebellion.

Mazepa's many attempts to secure the rights of the Cossacks as an estate (the universal of 1691), the burghers (a series of universals protecting their rights), and the peasantry (the universal of 28 November 1701 limiting corvee to two days a week) could not stem the growth of social discontent caused by endless wars, abuse of the population by Russian troops stationed in Ukraine, destruction, and increasing exploitation by the landowning starshyna.

Mazepa's alliance with Peter I also caused onerous responsibilities and losses to be inflicted on the population, in particular as a result of the Great Northern War and Russian exploitation in Ukraine.

Consequently, Mazepa was deprived of the popular support he needed at a critical juncture in Ukrainian history. Peter I not only interfered in the Hetmanate's internal affairs and mercilessly exploited the population in his belligerent pursuits, but embarked on a policy of annihilating Ukrainian autonomy and abolishing the Cossack order and privileges. When Peter's intentions became clear, Mazepa, supported by most of his senior officers, began secret negotiations in 1706 with King Stanislaus I Leszczyński of Poland and then with Charles XII of Sweden, and forged with them an anti-Russian coalition in 1708.

The actual terms of the alliance are unknown, but according to official Russian sources, its chief goal was "that the Little Russian Cossack people be a separate principality and not subjects of a Russian state". Later the Zaporozhian Host joined the coalition, and on 28 March 1709 Mazepa, Otaman Kost Hordiienko, and Charles XII signed a treaty in which Charles agreed not to sign any peace with Moscow until Ukraine and the Zaporozhian lands were freed of Russian rule.

However, the Russo-Swedish War of 1708-9, which was waged on Ukrainian territory, ended in defeat for the allies. Peter I's forces captured Mazepa's capital, Baturyn, together with its large armaments depot and artillery, massacred its 6,000 inhabitants, and succeeded in splitting Mazepa's followers by engineering the election of Ivan Skoropadsky as a new hetman in Hlukhiv in November 1708.

Russian military terror descended on those who remained loyal to Mazepa. Captured Zaporozhian Cossacks were brutally executed, the Zaporozhian Sich was destroyed, and many of Mazepa's followers (eg, Dmytro Maksymovych, Archimandrite Hedeon Odorsky) were executed or exiled to northern Russia.

Mazepa's efforts at organizing a broad anti-Russian front in Eastern Europe proved unsuccessful, and his and Charles XII's defeat at the Battle of Poltava on 8 July 1709 sealed Ukraine's fate. Mazepa, Charles, and Kost Hordiienko, together with 3,000 followers, fled to Turkish-held territory. Broken by his defeat, old and ill, Mazepa died in Bendery, Moldavia. He was buried at Saint George's Monastery in Galati, where his tomb was subsequently desecrated. Peter I initially sought Mazepa's extradition from Turkey. Having condemned Mazepa as a traitor he ordered the Russian and Ukrainian churches to anathematize him. Thereafter, imperial, both Russian and Soviet, propagandists and historians did their utmost to vilify the Ukrainian patriot and statesman. Although there have been controversial assessments of Mazepa, he has remained a symbol of Ukrainian independence. The period of his hetmancy has justifiably been known as the Mazepa renaissance.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## H A I D A M A K A   U P R I S I N G S

Haidamaka uprising 18th-century popular rebellions against the social, national, and religious oppression of the Polish regime in Right-Bank Ukraine.

As the abuse of power by Polish magnates, nobles and their Jewish stewards in Ukraine increased, disaffection among the common people grew; serfs, other peasants, impoverished Cossacks, artisans, petty burghers, and agricultural colonists fled from their oppressors into the steppes or forests.

There they formed bands of haidamakas, which moved swiftly from one area to another to attack their unwary enemy and disappeared again into the wilds. Zaporizhian Cossacks played leading roles as organisers of the rebel bands, which plundered and burned towns and nobles' estates, killing Roman Catholic and Uniate clerics, nobles and their agents, Jewish stewards, innkeepers, and moneylenders.

The Poles reacted by further repressing the peasantry. Haidamakas who were captured were tortured and cruelly executed. Yet the haidamakas' call for a free land, for the abolition of serfdom, and for the free exercise of the Orthodox faith found sympathy among the peasantry and many Orthodox monks, who often provided them with shelters, supplies, and hiding places.

The first general insurrection broke out in 1734 during the war for the Polish throne after the death of Augustus II. The haidamakas captured several towns, including Vinnytsya, Brody, and Zbarazh, and penetrated as far as Kamianets-Podilskyi and Lviv. The uprising was crushed by the intervention of Russian troops. The second major uprising broke out in 1750.

Having organised themselves on the territory of the Zaporizhian Cossacks, the haidamakas captured Uman, Vinnytsya, Chygyryn, and other towns before uprising was suppressed by the Polish forces. Failure of the revolt can be attributed to the lack of co-ordination among the various haidamaka detachments, of a general plan of action, and of a common leader. The largest and bloodiest haidamaka uprising, known as the Koliivshchyna, broke out in 1768 in the Kiev and Bratslav regions and spread to Podillya, Volhyn, and even Subcarpathia. The main leaders of the uprising were the Zaporizhian Cossack M. Zaliznyak and the captain of the Uman Cossack militia, I. Gonta.

### **Selling the Cossack Past**

The last few years have seen an explosion of Cossack-branded products relating to the earthly pleasures of eating, drinking and sex. As the search for a new Ukrainian national identity continues, locals are increasingly harking back to the country's Cossack past as a reference point. Donning pipe and bow, Stuart Allen investigates just why these goods are so keen to have the Cossack endorsement.

By their very nature, Cossacks are a rather romantic lot, enjoying nothing more after a hard day's looting and pillaging than enjoying a leisurely smoke against a tree whilst listening to the sounds of the bandura. Perhaps because of this Cossacks only appear on certain types of product. Switch on the television, and you won't find a burly mustachioed warrior driving around the latest sports car.

Nor will you see him preparing a salad for his lady friend or discussing the merits of the latest all-in-one shampoo. Instead, Cossacks are found almost exclusively on any product relating to alcohol, and in particular vodka and beer snacks. A more recent innovation are Cossack condoms, which are available from all good kiosk. People tend to identify with the products they buy, the image they present is the one, which their consumers aspire to. That advertisers use the Cossack image to sell alcohol is in itself fairly unsurprising. The Cossacks were legendary drinkers with historical accounts telling us that they would drink till they passed out and then, when they came round, would carry on drinking.

While the famous outlaws didn't have access to salted peanuts and dried squid, they undoubtedly had all manner of foods to satisfy the hunger pangs which inevitably accompany a heavy bout of drinking. Yet, the message is a little subtler than that.

The Cossack is a symbol, which only males can identify with. Local men may enjoy a glass or two of beer in mixed company but the serious drinking only begins when the vodka comes out and the ladies go home for their beauty sleep. Cossack communities too were all-male affairs beyond the reach of the Tsarist authorities. As such these products attempt to invoke a time when Ukrainian men's spirits were not contained and trampled on by niceties and good manners.

Out in the wilds, the Cossacks could do exactly what they felt like.

This is just what men want to do on the nation's many holidays, to get away from it all and get drunk, and therefore for a truly memorable day, only drink bearing a Cossack's image will do.

The idea of Cossack condoms is also very interesting. If we look at the same disapproving historical archives, which tell us about their drinking, we will find that Cossacks would not allow women to be seen with them. Voltaire even went so far as to say that the Cossacks did not reproduce but instead captured nearby children and raised them according to the Cossack traditions.

The Frenchman was undoubtedly exaggerating but that the Cossacks lived by an all male code is pretty much true. So how can we explain Cossack condoms? Again, it's all about masculine appeal. After all that drinking and feasting the Cossack is bound to feel the urge for a little loving.

But the idea of having some nagging wife around the hut is one which repulses him. So our bold hero just gets on his horse and finds a random woman in a nearby village.

Cut to 2005, and a respectable single accountant has just celebrated Victory Day in the company of his male friends. A great night and there's only one thing which could possibly make it better. He jumps into a taxi, goes to a disco, finds his girl and takes her home. He can then put the lady in a taxi without worrying about the long-term implications thanks to his Cossack condoms. Why men aspire to such an image is a matter of some conjecture, but there are several possible reasons.

Compared to their female counterparts, Ukrainian men are seen to have done worse since the fall of communism. This is a matter of perception as women are still paid less and are regularly passed over in promotion but nevertheless, the perception is there. Adopting a 'Cossack way of life' is one way in which Ukrainian men can reaffirm their identity. The advertising strategy can be viewed as a way of playing on people's patriotism. To buy Cossack is to buy Ukrainian.

A final explanation is that the Cossacks remain the only Ukrainian heroes with which people of today can identify with. Sportsmen who earn fortunes abroad would rather go to a fashion show than join in a bout of drinking with ordinary folk. For the time being the honest, earthy Cossack remains one of the only historical and national figures with which working men can identify with.

As relations between itself and Europe increase, perhaps the Cossack will cease to be a hero and become seen as a thuggish, anti-Semitic lout. The moment this happens is the moment the local warriors will disappear of supermarket shelves.

However, by then the meaning of the Cossacks might well have shifted, with children knowing them only as the Trukhaniv Island, or simply Trukhaniv, located between the right and left banks of the Dnipro and reachable via Kiev's pedestrian bridge, is for many a favourite outdoors destination.

This almost virgin 500-hectare island of beaches and woodland, located in the geographical dead centre of Kiev, will be one of the focuses during Eurovision, with a 'tent city' set to serve as home to thousands of guests to the capital. This will not be the first time the island has been home to the multitudes. Indeed, far from being the wilderness we know today, a hundred years ago the island was active with industry and other signs of urban development, as recent discoveries by Kiev historian Roman Vorobyov show. It is well known that before WWII the island used to house a number of settlements or villags, often comprised of local fishing communities. Devastated by the Nazi invaders, who slaughtered much of the population and razed settlements during their occupation of Kiev, the island has remained deserted since the war.



However, although today the island is one of the wildest spots in any European capital, it once bustled with life. Two hundred years ago as well as those aforementioned fishermen the island was also home to a makeshift but strategically-vital industry providing charcoal for the gunpowder and vodka-distilling industries, both crucial to the maintainance of the Tsarist regime.

Huge charcoal towers emitting plumes of smoke were said to be visible from a distance of 30 km.

With this in mind, the image of early 19th century Kievites strolling along Vladimir hill and admiring the view of the virgin Left bank is destroyed! Trukhaniv was the destination for logs floated down the Dnipro where they were then further processed to produce the precious charcoal. Interestingly, archaic technologies used back in the beginning of the 19th century and long since considered lost for good have been unearthed thanks to the discovery of an old manuscript describing the ingenious age-old process employed by Kievites to produce charcoal.

First, the wood was stacked, one log on top of another in a pyramid structure to form a kind of giant chimney. Then other logs were erected vertically several layers deep around the chimney to create a huge wood heap. This layered structure could reach a height of twenty metres and required the use of special ladders to manage it.

Once erected the tower would then be covered in turf and earth and then kindled from the inside to make the inner chimney burn. As the chimney burnt down, the vertical logs fell and extinguished the fire, leaving the wood to smoulder. Predictably, this required very close maintainance to prevent uneven burning, collapse and so on, and everything was done relying on a keen eye and vigilance.

It took the heap a week or so to completely smoulder down, and all the time it remained under the careful supervision of highly-skilled workers who kept watch over the fire day and night, managing its direction and intensity with help of the tricks of their trade.

These 19th century fakirs even walked on the smouldering and smoking heaps in sandals with special plates tied to the soles to allow them to get closer to the flames and control the production process. Eventually the coal was manually sifted and extracted from the earth to be further sold on to rich citizens, alcohol producers and gunpowder military factories, among others.

Teams of charcoal producers, sometimes family-based (father and son teams were particularly common) could handle about four charcoal towers per season, including every stage of the process starting with actually felling the timber upstream then on to delivery and construction of the heap, to the eventual delivery of the finished product. With all that exhausting work involved in the process it's easy to imagine that many wrapped up their season with the very vodka they had provided their charcoal for.

Historically Trukhaniv island has seen much, from peaceful settlements to hellish industrial cityscapes and Nazi devastation, and now it is enjoying something of a swansong as a virgin island in the middle of a 21st century European capital. The island's next role will be that of cutting-edge leisure resort, complete with a brand new bridge, cable car and metro line. So if you love nature to "go wild" before Trukhaniv turns into a summer-time tent city complete with thousands of guests!

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## UNIT III. STRUGGLING FOR INDEPENDENCE

### INTRODUCTION

Though Ukraine was given extensive autonomy in 1654, it was gradually reduced by tsarist ukases. The final blow was dealt by Empress Catherine II. In 1775 Russian troops approached the Zaporizhian Sich, took it by stealth and ruined it. The spreading of the national liberation movement marked the 18th century. It witnessed the Haidamak Revolt and Koliyivshchyna rebellion, led by Zaporizhian Cossack Maksym Zaliznyak and Cossack Sotnyk Ivan Honta.

The first half of the 19th century was marked by peasant revolts against serfdom. Among their leaders was the legendary Ustym Karmalyuk. In 1813 he headed a peasant movement in Podillya which spread to Kiev province and Bessarabia. In 1845 Mykola Kostomarov, a young scholar, Mykola Hulak, a government clerk, and Vasyl Bilozersky, a learned ethnographer and pedagogue, founded the Brotherhood of Sts. Cyril and Methodius. Its program was based on the idea of Ukraine's national liberation and the formation of a federation of Slavic states. In 1847, all its members were arrested and punished severely.

The liberal stand of the Russian government in 1850s led to the revival of the Ukrainian national idea. Ukrainian intellectual communities began to appear which conducted national cultural and public political work, up until the revolution of 1917. In Halychyna, the awakening of the national spirit was largely due to the activities of the Ruska Tryitsya (The Ruthenian Triad) – Markiyan Shashkevych, Yakiv Holovatsky and Ivan Vahylevich. The February Revolution in Russia served as a powerful catalyst for the national movement in Ukraine. In March 4, 1917, on the initiative of the Society of Ukrainian body of Ukrainian democratic forces. Mykhailo Hrushevsky was elected its Chairman.

On June 10 (23), 1917, the Central Rada proclaimed Ukraine's autonomy within Russia.

On July 3. (16) the General Secretariat – government – was formed headed by V. Vynnychenko. Finally, on November 7 (20), the Ukrainian National Republic (UNR) was proclaimed.

This marked the beginning of an undeclared war between Ukraine and Soviet Russia, which lasted till the end of November 1921. On December 12 (25), 1917, the All-Ukrainian Congress of Soviets in Kharkiv proclaimed Ukraine a Soviet republic and formed the first Soviet administration consisting largely of Bolsheviks. It was in these circumstances that the Central Rada proclaimed Ukraine's independence on January 9 (22), 1918. However, the Bolshevik troops seized Kiev and occupied Left-Bank Ukraine. Meanwhile, on October 18, 1918, the Ukrainian National Rada was set up in Lviv. Ukrainian troops took power in Lviv on November 13, the Western Ukrainian People's Republic was proclaimed.

On January 22, 1919, the ceremony of uniting UNR and WURR took place in Kiev. The UNR troops could not hold back the Red Army's offensive and on February 5, 1919 they had to leave Kiev. Vynnychenko resigned. His post went to Supreme Otaman Simon Petlyura (1879-1926).

It is February now, the month when the Russian empire came to an end 88 years ago, in what was called a democratic, bourgeois and even anti-monarchist revolution. This was the start of the second phase of the formation of the Ukrainian state. The first phase was the 17th century war of liberation from Poland, which was led by Cossack Hetman Bohdan Khmelnytsky. Shortly thereafter, Ukraine lost its sovereignty and was absorbed into the Russian Empire. The movement to gain autonomy for the territories inhabited by Ukrainians was to remain on hold until 1917. However, all the while Ukrainians only sought limited independence, never daring to seek complete separation from Russia.

## THE FIRST RADA

On March 20th, 1917, with World War I still raging on, various Ukrainian political organizations established the Central Rada. Nationalist history professor Mikhail Grushevsky, who was still living in exile in Russia at the time, was selected to head it. He arrived in Kiev a week later.

On April 1st, he delivered a speech on Sophia Square attended by 200,000. Witnesses reported that the people knelt for prayer on the square and took an oath of loyalty to the new Ukrainian autonomy.

This seems puzzling if one takes into consideration that Kiev (as other major Ukrainian cities) was Russian speaking at the time. Only 16% of the ancient capital's population was Ukrainian, and 85% of them were hired workers and petty clerks. The Central Rada immediately sent a telegram to the head of the Russian provisional government, headed by Prince Lvov, in which it requested the new democratic authorities to consider Ukrainian autonomy in a federative Russia.

The letter was followed up by a Rada delegation, which the authorities in Petrograd were said to have received with warmth and hospitality. All the same, no agreement was reached on autonomy.

The provisional government also refused to recognize the Rada as a state institution. Ukrainian socialists and other left-wing parties were surprised, because Russian democrats had declared support for national self-determination in Ukraine. Later the same month, the Central Rada held a Ukrainian National Congress in Kiev. Representatives from various social classes, parties, public organizations and ethnic groups took part, confirming the Rada as Ukraine's only legitimate state institution.

Russians from across the political spectrum harshly criticized this initiative, although people in Finland, the Baltics and the Caucasus were later to be granted similar privileges and freedoms. Having had its authority confirmed by the Congress, the Rada proceeded to publicly proclaim its first decree – a general statement of rights. Paced with such an open challenge, the Provisional Government began to negotiate relations between the autonomous regime and the Russian center. Negotiations were in the interest of the Rada as well, because the country's entire administrative system, including financial institutions, the army, the security services, the press and even the church remained Russian.

The Provisional Government set a number of demands, which were interpreted as an ultimatum.

However, in order to gain legitimacy and at least part of the country's administrative and financial system, the Central Rada accepted the demands and proclaimed a second decree, which was in fact an agreement with Russia. The agreement stipulated that Ukraine could have a sort of constitution but that it would have to be approved by the central authorities in Russia. So the Rada drafted a self styled charter and sent it to Petrograd. It also sent another delegation, which instead of receiving approval for limited autonomy was presented with a resolution on the rights of the General Secretariat (as the government of Ukraine was known). The Rada itself was denied the status of a legislative body.

According to the resolution, Ukrainian institutions did not have any rights. Moreover, the central Russian authorities were not obliged to inform Ukrainian officials of Russian actions on Ukrainian territory.

The head of the Ukrainian Rada later recalled that for several months following reception of the resolution, official communication with the Provisional Government came to a halt, as if the Russians were putting the impudent "khokhols" in their place. Such was the response by Russian democrats to Ukraine's attempt at self-rule. Those members of the General Secretariat who represented left-wing parties still hoped that their colleagues in Petrograd would live up to their slogans about the rights of nations to self-determination. Lenin's Bolsheviks had promised action if they came to power.

***Exercise 1. Read the text and pick up the essential details in the form of quick notes.***

***Exercise 2. Make up a small report and give a talk in class.***

***Exercise 3. Read the text and pick up the essential details in the form of quick notes.***

## REVOLUTION UP NORTH

Ukrainians did not have to wait long. On November 7<sup>th</sup>, 1917, the Bolsheviks, backed by workers and soldiers, put an end to the Provisional Government and proclaimed the power of the soviets.

The Central Rada in Ukraine was facing a dilemma: whether to recognize the new Petrograd government of People's Commissars or to declare independence. They chose the second option and condemned the Bolshevik's monopoly on power. The Bolsheviks went on to create the Russian Federation, designating Ukraine as one of several "free and equal" republics. Ukraine acknowledged its designation in a Third Decree on November 20, 1917. Influenced by the Bolshevik revolution in Petrograd, the Third Decree declared a number of reforms that included land ownership, eight-hour working days, the annulment of capital punishment, wider authorities for local government, more rights for minorities and the beginning of negotiations of an armistice with the Axis powers.

The Bolsheviks formally recognized the Rada, but they never forgot the Rada's criticism of the Bolshevik coup d'état. Ukrainian left-wing parties (allied with Bolsheviks) started a vigorous propaganda campaign against the Rada and its social reforms. Armed with populist slogans, which promised land to the peasants, factories to the workers, and peace without retribution payments, they gained the support of the masses. The proponents of quick and radical solutions looked more attractive than the advocates of slow, legal procedure – the national democrats, who also gave priority to the creation of a Ukrainian state.

In December, at a congress of Ukrainian soviets convened by the Central Rada, representatives of left-wing parties left early because they couldn't form a majority. Instead, they went to Kharkiv to hold their own congress, at which they established the Ukrainian Soviet Government. The Kharkiv government refused to recognize the Kiev-based Ukrainian People's Republic or its Central Rada, which they called an institution of bourgeois power. This was very convenient for the government of Soviet Russia.

As they had promised, the Bolsheviks recognized the Republic and the Rada, but tacitly supported the Kharkiv government. Eventually, Soviet armies invaded Kiev and killed everyone associated with Ukrainian culture. A person could be shot for speaking the Ukrainian language in the street, wearing a Ukrainian embroidered shirt or being a member of a cultural or scientific Ukrainian organization.

Even as Bolshevik armies approached Kiev, the Ukrainian Central Rada naively continued to believe their promises to support Ukraine's self-determination. In a Fourth and final Decree, the Rada declared the unequivocal sovereignty of Ukraine. Thus, within the course of a single year, freedom-minded Ukrainians had gone from timid demands for limited autonomy to complete independence.

Nevertheless, Bolshevik forces took the newborn country's ancient capital. In order to defeat the Soviet army, the Central Rada appealed for help from the German government, which had already signed a peace treaty with Ukraine. The plan was for Germany and Austro-Hungary to form two divisions from Russian prisoners of war. But the Germans sent in their own troops, which quickly routed the Russian army. However, the axis powers considered the government of the Ukrainian People's Republic to be too independent, too Ukrainian and too "naughty", so on April 28<sup>th</sup>, 1918 they established an alternative Ukrainian state headed by Hetman Skoropadsky. The third Ukrainian state turned out to be just as fragile as its predecessors. In less than a year, it was replaced with a Ukrainian directory, which was then replaced by the Ukrainian Soviet Socialistic Republic. For three more years (until 1921) the armed struggle for an independent Ukraine would continue under the banners of the Republic.

The disappearance of the Republic signaled the end of the second phase of the rebirth of a Ukrainian state, which was a decisive feature in the historical advance of the Ukrainian nation.

The third phase started after the downfall of the Soviet Union. This time, complete independence was the driving force.

## MYKHAILO DRAHOMANOV

Mykhailo Drahomanov, born 6 September 1841 in Hadyach, Poltava gubernia, died 20 July 1895 in Sophia, Bulgaria. Scholar, civil leader, publicist, political thinker. Born into a gentry family of Cossack origin, Drahomanov studied at Kiev University, where in 1864 he became private decent, and in 1873, decent, lecturing on ancient history. While pursuing an academic career, Drahomanov rose to a position of leadership in the Ukrainian secret society the Kiev Hromada and took part in its various activities.

Drahomanov became an early victim of anti-Ukrainian repressive measures by the Russian government and was dismissed in 1875 from the university. Entrusted by the Hromada with the mission to become its spokesman in Western Europe, he settled in Geneva in 1876. He published the journal *Hromada* (1878-82), the first modern Ukrainian political journal. He strove to alert European opinion to the plight of the Ukrainian, people under tsarism by pamphlets and articles in the French, Italian, and Swiss press. In 1886, a rift occurred between Drahomanov and the Kiev Hromada; the latter felt that political activity abroad might provoke increased anti-Ukrainian repression.

In 1889, Drahomanov accepted a professorship at Sophia University. During his last years he saw the rise of the Ruthenian-Ukrainian Radical party, founded in 1890 by his Galycian followers.

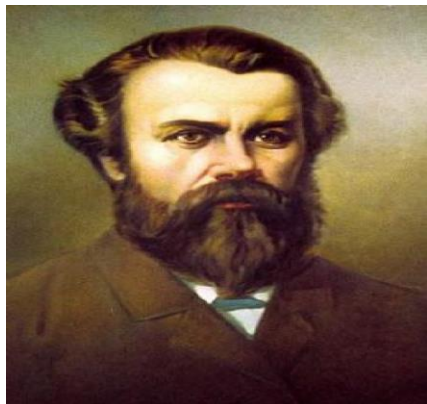
Drahomanov was their mentor through his intensive correspondence and programmatic articles in the party's organ, *Narod*. Soon after his move to Bulgaria, Drahomanov developed a heart ailment. He died and was buried in Sophia. Drahomanov began his scholarly work as an ancient historian. Later he worked in Slavic, especially Ukrainian, ethnography and folklore, using the historical-comparative method.

His principal works are *Historical Songs of the Little Russian People*, with V. Antonovych, 1874-5; *Little Russian Folk Legends and Tales*, 1876; *Recent Ukrainian Songs on Social Topics*, 1881.

Drahomanov was an outstanding Ukrainian political thinker. He dealt extensively with constitutional, ethnic, international, cultural, and educational issues; he also engaged in literary criticism. Drahomanov's ideas represent a blend of liberal-democratic, socialist, and Ukrainian patriotic elements, with a positivist philosophical background. Drahomanov insisted on the priority of civil rights and free political institutions over economic class interests and of universal human values over exclusive national concerns. However, he behoved that nationality was a necessary building stone of all humankind, and he coined the slogan "Cosmopolitanism in the ideas and the ends, nationality in the ground and the forms".

Drahomanov declared himself a socialist, without subscribing to any school of contemporary socialist thought. The motivation for his socialism was ethical: concern for social justice and the underprivileged and exploited. He advanced a program of concrete socio-economic reforms. Drahomanov was convinced that in agrarian Ukraine socialism must be oriented towards the peasantry.

Therefore, he may be classified as a populist in the broad sense of the term. Drahomanov rejected Marxism, especially the materialist interpretation of history.





## MYKHAYLO HRUSHEVSKY

Mykhaylo Hrushevsky, born 29 September 1866 in Kholm, died 25 November 1934 in Kislovodsk, North Caucasus. The most distinguished Ukrainian historian; principle organiser of Ukrainian scholarship, prominent civil and political leader, publicist and writer; member of the Shevchenko Scientific Society (NTSh), and the USSR Academy of Sciences from 1929.

Hrushevsky's father, Serhiy, was a Slavist and pedagogue. In 1869, the family moved to the Caucasus where Hrushevsky graduated from the classical gymnasium in Tiflis (1886).

Hrushevsky graduated in 1890 from the Historical-Philological Faculty at Kiev University where he was a student of V. Antonovych. He remained at Kiev University to prepare his candidate's thesis, published as "A Survey of the History of Kiev Land from the Death of Yaroslav to the End of the 14th Century", 1891, and then received a master's degree for the dissertation in 1894.

In 1894, on the recommendation of V. Antonovych, Hrushevsky was appointed professor of the newly created chair of Ukrainian history at Lviv University. Upon arriving in Lviv Hrushevsky became active in the NTSh. He became the director of the Historical-Philosophical Section in 1894, in 1897, he was elected president. In 1898, together with I. Franko and V. Hnatiuk, he founded *Literaturno-naukovyi visnyk*, the most important forum for Ukrainian literature and political discussion of its time. Hrushevsky was also one of the organisers of the Ukrainian Publishing Association (1899) and the Society of Friends of Ukrainian Scholarship, Literature, and Art (1904). Hrushevsky's contribution to the development of education in Galycia deserves particular attention.

Soon after arriving in Lviv he began to work towards the creation of a Ukrainian university there, beginning with the organisation of popular lecture series and a summer school.

In 1898, the first volume of his monumental "History of Ukraine-Rus" was published in Lviv; by 1937 another nine volumes, covering Ukrainian history to 1658, had appeared in Lviv and Kiev. This work was the first major synthesis of Ukrainian history ever written. In 1904 his "Survey of the History of the Ukrainian People" was published in St Petersburg. Subsequently, versions of these popular histories appeared in German, French, English, Bulgarian, and Czech.

In 1904, Hrushevsky published perhaps his most important essay, titled "The Traditional Scheme of 'Russian' History and the Problem of a Rational Ordering of the History of the Eastern Slavs".

In this article, Hrushevsky traced the history of Ukraine and of the Ukrainian people to the period of Kiev Rus and argued that the history of the Ukrainian nation is distinct from that of the Russian both in its origin and in its political, economic, and cultural development.

In 1899, Hrushevsky was one of the founders of the National Democratic Party, although he quit the party soon afterwards. Hrushevsky's real political activity, however, began only after the 1905 Revolution in Russia, which resulted in the easing of restrictions on Ukrainian life and the emergence of mass Ukrainian organisations and political parties. From then on Hrushevsky spent most of his time in Russian-ruled Ukraine, although he remained a professor of Lviv University until 1913.

Hrushevsky was a prolific publicist. His articles on Ukrainian and international political affairs appeared in various Ukrainian and Russian publications. After a brief stay in St Petersburg, Hrushevsky transferred his activities to Kiev. In 1908, he was one of the founding members of the Society of Ukrainian Progressives, emerging as the universally acknowledged leader of the Ukrainian movement.

During the First World War, when the Russian government again clamped down on Ukrainian activities. Hrushevsky was arrested in the fall of 1914. After a two-month imprisonment in Kiev, he was exiled to Simbirsk, then to Kazan, and finally to Moscow, where he remained under police surveillance.

Despite this repression, he continued his scholarly work.

Hrushevsky was released from exile after the February Revolution of 1917 and he quickly emerged as the leader of the Ukrainian national revolution.

On 17 March, while still in Moscow, he was elected chairman of the Central Rada.

Under his direction, this body soon became the revolutionary parliament of Ukraine. In 1917 Hrushevskiy became a supporter of the newly formed Ukrainian Party of Socialist Revolutionaries (UPSR), the majority party in the Central Rada. On 29 April 1918, he was elected president of the UNR. A coup d'etat led by P. Skoropadsky overthrew the government of the UNR. This ended Hrushevsky's involvement in government, although he continued his political activities, and his publicistic work.

In 1919, he emigrated and increased his political-publicistic activities as a member of the Foreign Delegation of the UPSR. For the next few years, he travelled widely in Western Europe trying to rally support for the Ukrainian independence movement and re-establishing scholarly contacts.

His political writings of this period show his increasing reconciliation with Communist rule in Ukraine and his desire to return to Ukraine to continue his scholarly and civil work.

Hrushevsky left for Kiev in early 1924. This action was severely criticised by most of the Ukrainian political émigrés. Hrushevsky soon resumed his role as the central figure in Ukrainian scholarship. He organised a series of academic commissions to research Ukrainian history and folklore, and directed the training of new historians as the holder of the Chair of Modern Ukrainian History. He revived and edited *Ukraina* (1924-30), which became the main organ of Ukrainian studies. In 1926, Ukraine solemnly celebrated Hrushevsky's 60<sup>th</sup> birthday and the 40<sup>th</sup> anniversary of his scholar work.

Despite Hrushevsky's great achievements in this period, opposition to him grew steadily in official circles and among Marxist scholars. Increasingly, his historical scheme was rejected as 'nationalistic,' and he was criticised for not adopting the official Soviet Marxist interpretation of Ukrainian history.

In 1929, these attacks increased. In March 1931, he was exiled to Moscow and most of his students and co-workers were arrested and deported. By 1934, the school of history he had founded in Soviet Ukraine was destroyed. Still, Hrushevsky remained a productive scholar in his last years, working mostly on Ukrainian historiography of the 17th and 18th centuries; his last two articles were published in periodicals of the USSR Academy of Sciences in 1932 and 1934.

Eventually, the difficult conditions of life in semi-freedom abroad and the further persecutions led to a deterioration of Hrushevsky's health. He died in Kislovodsk, where he had gone for medical treatment, and was buried in Kiev in the Baykove cemetery.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## SYMON PETLYURA

Petlyura, Symon Vasilyevich (b. May 17 [May 5, Old Style], 1879, Poltava, Ukraine, Russian Empire – d. May 26, 1926, Paris, Fr.) is a socialist leader of Ukraine's unsuccessful fight for independence following the Russian revolutions of 1917.

One of the founders of the Ukrainian Social-Democratic Workers' Party in 1905, Petlyura published two socialist weekly newspapers before the onset of World War I, when he became an officer in the Russian army (1914). After the imperial government of Russia was overthrown by the February Revolution (1917), he joined the Ukrainian Central Rada ("council"), which proclaimed Ukraine to be an autonomous republic (June 1917); and in July he was appointed minister of war of the newly formed government.

Soon thereafter, however, the Germans occupied Ukraine and established a puppet government. When the Germans withdrew at the end of the war, he assumed a leading role in Ukraine's movement for independence, heading the five-member directorate of the Rada, becoming ataman ("commander in chief") of the Ukrainian army, and seizing power from the German regime. Petlyura's government then had to confront hostile Soviet Russian armies as well as forces of the anti-Bolshevik White Russians. When the White armies, which had occupied Ukraine and replaced Petlyura's government at the end of 1918, withdrew in the autumn of 1919, Ukraine fell under Soviet authority.

To overthrow the Soviet regime, Petlyura concluded a treaty of alliance with Pilsudski, head of the Polish state, in April 1920 and supported the Poles in their war against Soviet Russia (Russo-Polish War of 1919-20). Although the Poles repulsed the Soviet army, they were unable to secure independence for Ukraine when they concluded the Treaty of Riga with the Bolsheviks (March 18, 1921).

Ukraine subsequently remained under Soviet control, and Petlyura, after spending some months in Warsaw, moved with his government to Paris, where, several years later, he was fatally shot by Shalom Shvartsbard, in revenge for the deaths of Jews during pogroms staged by members of Petlyura's army.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What common people revolt marked the 18th and 19th centuries? 2. What caused eighteenth century Haidamaka uprising in Right Bank Ukraine? 3. What was the largest and the bloodiest uprising in Ukraine? 4. Who were the leaders of the national liberation movement in the 18th-19th century? 5. When was the Brotherhood of Sts. Cyril and Methodius founded? 6. Who was M. Drahomanov? When and where was he born? 7. What universities did Drahomanov lecture at? 8. What was Drahomanov's field of scholarly work? 9. What were his political ideas? 10. When was the Central Rada formed? 11. Who was elected Chairman of the Central Rada? 12. Who was M. Hrushevsky? 13. Whose student and close associate was he? 14. What was M. Hrushevsky's monumental work? 15. When was Hrushevsky elected president of the UNR?

**Exercise 3. Make up some dialogues from the information above.**

**Exercise 4. Write a small essay on the topicentury**

**Exercise 5. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## UNDER SOVIET RULE

The Civil War in Ukraine (1917-1920) involved a multitude of political forces, but gradually the Bolsheviks got the upper hand. Ukraine became a republic within the USSR and its status had certain advantages compared to that in the Russian Empire. Now it was a national and territorial entity having its own capital (Kharkiv, in 1919-34, and then Kiev), and a government, which had certain, even though limited powers. Ukraine's economy, devastated by World War I and the Civil War, was basically restored in 1925-26. The Soviet Ukrainian government embarked on the policy of industrialization.

Many industrial enterprises were built on the Dnipro (1927-32), the biggest tractor plant in Kharkiv (1931), and the metallurgical complex in Zaporizhzhya (1933) was constructed. The forceful collectivization of agriculture (1927-32) led to the manmade Holodomor (Famine) of 1932-33, killing some 5,000,000 in Ukraine alone. Private land ownership was liquidated in the process of collectivization.

In the period between the two world wars, the national rights of Ukrainians in Western Ukraine (under Poland) were dramatically limited. Yet, despite all prosecution, there were Ukrainian banks, cultural-educational institutions, and associations. Ukrainian periodicals were published.

Everywhere the idea of Ukrainian political sovereignty found an increasing support, likewise in Bukovyna (under Romania) and in Transcarpathia (under Czechoslovakia).

After Poland's capitulation to Nazi Germany in 1939, the USSR and Germany signed a Treaty on which the Soviet Union came in possession of Western Ukraine. On October 22, 1939 the People's Assembly of Western Ukraine adopted a Declaration on Western Ukraine's joining the Ukr.SSR.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Mark the time of the main events of M. Hrushevsky's life.**

- \_\_\_\_\_ moved to the Caucasus.
- \_\_\_\_\_ graduated from the classical gymnasium in Tiflis.
- \_\_\_\_\_ graduated from Kiev University.
- \_\_\_\_\_ prepared his candidate's thesis.
- \_\_\_\_\_ published "A Survey of the History of Kiev Land".
- \_\_\_\_\_ received a master's degree.
- \_\_\_\_\_ was appointed professor of the chair of Ukrainian history at Lviv University.
- \_\_\_\_\_ was elected president of the Shevchenko Scientific Society.
- \_\_\_\_\_ published his monumental "History of Ukraine-Rus".
- \_\_\_\_\_ founded the National Democratic Party.
- \_\_\_\_\_ was acknowledged the leader of the Ukrainian movement.
- \_\_\_\_\_ was exiled to Russia.
- \_\_\_\_\_ emerged as the leader of the Ukrainian National Revolution.
- \_\_\_\_\_ was elected chairman of the Central Rada.
- \_\_\_\_\_ was elected president of the Ukrainian republicentury
- \_\_\_\_\_ emigrated to Western Europe.
- \_\_\_\_\_ resumed his activities in Ukrainian scholarship.
- \_\_\_\_\_ celebrated the 40th anniversary of his scholarly work.
- \_\_\_\_\_ was exiled to Moscow.
- \_\_\_\_\_ died in Kislovodsk. \_\_\_\_\_ buried in the Baykove cemetery in Kiev.

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 4. Make up some dialogues from the information above.**

## WORLD WAR II

On June 22, 1941, Germany suddenly invaded the Soviet Union, starting the Great Patriotic War of 1941-45. Ukraine was one of the main strategic targets of the Wehrmacht eager to seize the USSR's industrially developed south. Still the Red Army's staunch resistance frustrated Germany's plans.

The Battles of Kiev, Odessa and Sevastopol (these three cities were titled "Hero-cities" after the war) slowed the Nazi offensive. In Ukraine, the Nazi occupation regime was marked by special cruelty. In the years of the war its population dropped by 14.5 million. There were more than 200 concentration camps. Hundreds of thousands were put to death at the Yanivka camp in Lviv and in the Baby Yar ravine near Kiev. Some 250 villages of Ukraine were burned together with their residents.

Nazi atrocities caused growing resistance from the Ukrainian people. The first partisan units appeared already in the summer of 1941. The biggest formations were led by S. Kovpak, O. Fyodorov and O. Saburov. The Ukrainian Insurgent Army (UPA), formed by the Organization of Ukrainian Nationalists, then led by S. Bandera, began to combat the occupiers in the fall of 1942. The Battle of Stalingrad, which turned the tide of World War II, also marked the beginning of liberation of the Ukrainian lands. The entire territory of Ukraine was cleared of the aggressor in October 1944.

For participation in battles for the liberation of Ukraine 3,755 men and officers of the Soviet Army were bestowed the title "Hero of the Soviet Union". The Ukrainian nation produced a number of prominent military leaders, among them R. Malynovsky, I. Chemyakhovsky, S. Tymoshenko, K. Moskalenko, P. Rybalko.

War ace pilot I. Kozhedub was named Hero of the Soviet Union three times.

After the Second World War almost all Ukrainian territories were united within the USSR.

Transcarpathian Ukraine was joined to the Ukr.SSR as a separate region in 1945.

By a Decree of 1954 of the USSR Supreme Soviet the Crimea was given to Ukraine.

Ukraine's economy was restored over a period of five years after the war. Over the decades after World War II Ukraine showed good progress in all industries and agriculture. Its attainments in the cultural domain received world acclaim.





## BABY YAR

Baby Yar is a large ravine on the northern edge of the city of Kiev in Ukraine, the site of a mass grave of more than 100,000 victims, mostly Jews, who were killed by German Nazi SS squads between 1941 and 1943. The site became a symbol of Jewish suffering in the Holocaust.

The German army took Kiev on Sept. 19, 1941. Earlier that year, Adolf Hitler had ordered special SS squads to follow the regular army into Russia and to exterminate all Jews and Soviet officials.

Moreover, a few days after the fall of Kiev, an explosion rocked the German command post that had been set up in the city, killing many German soldiers and intensifying Nazi outrage against the Jews, whom they wrongly blamed for the explosion. When the SS Sonderkommandos entered the city, the Jews of Kiev were marked for destruction. On September 29-30, over a 36-hour period, nearly 34,000 Jews were marched in small groups to the outskirts of the city, stripped naked, and machine-gunned into the ravine, which was immediately covered over, with some of the victims still alive.

Over the next two years the gravesite was swelled with thousands of other victims, primarily Jews, but also including Communist officials and Russian prisoners of war. As the German armies retreated from the Soviet Union, the Nazis attempted to hide the evidence of the slaughter. During August and September 1943, the bodies were exhumed by slave labour and burned in large pyres.

The massacre was described in detail by eyewitnesses and is vividly depicted in novels by Ilya Ehrenburg and Anatoly Kuznetsov. However, Baby Yar came to world attention with the publication in September 1961 of Yevgeny Yevtushenko's moving poem *Baby Yar*, written in protest against plans to build a sports stadium on the site. Dmitry Shostakovich set the poem to music as part of his choral 13th Symphony, first performed in Moscow in December 1962. Both Yevtushenko and Shostakovich were reprimanded for their "cosmopolitanism" by the Soviet authorities, who refused to acknowledge the special Jewish significance of a site where other Russians had been killed.

A small obelisk was constructed at Baby Yar in 1966, and in 1976 a 50-ft (15-m) memorial statue was unveiled. Neither the statue nor the obelisk, however, made any reference to the Jewish dead.



## I N D E P E N D E N C E

Beginning in the mid-1950s, outbursts of political protest against the totalitarian system gained momentum in Ukraine. An increasing number of illegal *samizdat* (samvydav) literature was published, and several dissident organisations and groups appeared. A deep crisis enveloped all walks of life in the 1970s-1980s. At the same time Gorbachev's *perestroika* and *glasnost* served to slacken the wave of purges. In 1988, the Ukrainian Helsinki Union was organised. In 1989, the Rukh National Movement for Perestroika in Ukraine was formed (since 1990 known as the Narodny Rukh of Ukraine).

On June 16, 1990, the Verkhovna Rada of Ukraine passed the Declaration of State Sovereignty of Ukraine. On August 24, 1991, the Ukrainian Parliament solemnly proclaimed Ukraine's independence and the formation of the independent state of Ukraine, proceeding from the right to self-determination, provided by the UN Charter and other international documents.

On December 1, 1991, a referendum took place in Ukraine, involving 84.18 % of citizens, of which number 90.35 % seconded the Independence Act of August 24. Winning 61.6 % of the votes, L. Kravchuk was elected President of Ukraine.

The nation supported L. Kravchuk's program aimed at the construction of a New Ukraine with a strong state system, genuine democracy, material well-being, and elevated spiritual awareness.

In 1994, L. Kuchma won the Presidential elections and became the new President of Ukraine.

A new state, Ukraine, appeared on the world political map in 1991. It is a democratic state, ruled by the law. Ukraine is making strenuous efforts to create an effective economic system, along with advancing the institutions of democracy, and raising the country's prestige in the international arena.

By voluntarily rejecting its recent status as the world's third nuclear power, Ukraine took the first historic step toward a nuclear-free, peaceful future, bringing humankind closer to the long-cherished goal, total nuclear disarmament.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What city was the first capital of Soviet Ukraine?
2. How many Ukrainians did the famine of 1932-33 kill?
3. What Ukrainian cities were titled 'Hero-Cities' after WW II?
4. What partisan formations were known during WW II?
5. When was the Ukrainian Insurgent Army formed?
6. What battle marked the beginning of liberation of Ukrainian lands from the nazi?
7. When was the entire territory of Ukraine cleared of the aggressor?
8. When was Transcarpathian Ukraine joined to the Ukrainian SSR?
9. When was the Crimea given to Ukraine?
10. What declaration did the Verkhovna Rada pass on June 16, 1990?
11. When did Ukraine, a new state, appear on the world political map?
12. When is Independence Day celebrated in Ukraine?
13. When did referendum take place in Ukraine?
14. When did the Ukrainian Parliament solemnly proclaim Ukraine's independence and the formation of the independent state of Ukraine?
15. Who was elected President of Ukraine in 1991?
16. What was L. Kravchuk's program aimed at?
17. Who won the Presidential elections and became the new President of Ukraine in 1994?

**Exercise 3. Make up some dialogues from the information above.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

# CHAPTER VI. RELIGION

## UNITI. RELIGION & CHURCH

### INTRODUCTION

Ukraine is a polyconfessional state. Over 70 religious organizations are officially registered here.

The Church in Ukraine is separated from the state. The state promotes the fulfilment by the religious organizations of their objectives. There are positive changes in the people's attitude towards the religious and spiritual values. Unfortunately, the religion and church life is complicated by the inter-church conflict. Orthodoxy is a historical and traditional religious doctrine in Ukraine.

More than a half of all the religious communities are formed by the orthodox believers. This confession is presently split into three denominations: The Ukrainian Orthodox Church (70 %), the Ukrainian Orthodox Church – Kiev Patriarchate (20 %), the Ukrainian Autocephalous Orthodox Church (77 %).

The Ukrainian Orthodox Church numbers 6.882 parishes, 75 cloisters (2,300 monks), 35 dioceses.

The First Person is Metropolitan of Kiev and All Ukraine Volodymyr (Sabodan). The Ukrainian Orthodox Church – Kiev Patriarchate runs to 1,529 parishes, 15 cloisters (47 monks), 32 dioceses.

The First Person is Patriarch of Ukraine-Rus Filaret (Denysenko). The Ukrainian Autocephalous Orthodox Church numbers 1,167 parishes, 1 cloister (no monks yet), 7 dioceses. The First Person is Patriarch of All Ukraine Dymytrii (Yarema). The principal differences stem from the question of attaining the full canonical independence by the Ukrainian Orthodoxy. The relations of the Orthodox Churches indirectly reflect the all-Ukrainian political social and cultural situation. Inter-church conflicts, on their part, build up the tension in the society. The spheres of influence of Orthodoxy and Catholicism cross on the territory of Ukraine. Over its entire history, Ukraine was a scene of their struggle. The Brest Union of 1596 initiated the establishment of the Ukrainian Greek Catholic Church. It was banned in 1946 and legalized in 1989. Almost all this Church (97 %) is concentrated in Halychyna, the Transcarpatian region.

The Ukrainian Greek Catholic Church numbers 3,048 parishes, 55 cloisters (1.292 monks).

The First Person, Supreme Archbishop Cardinal Lubachivskyi is a national of Canada. The structure of the Roman Catholic Church in Ukraine is one of the best organized. It numbers 716 parishes, 24 cloisters (229 monks). The First Person is the Metropolitan of the RCC in Ukraine, Archbishop Marian Yavorskyi, a national of Poland. The Protestant-oriented Churches have in Ukraine a rather developed centers as well. Each fifth religious community is formed by the Protestants. The All-Ukrainian Union of the Evangelical Baptist-Christians numbers 1,580 communities. The First Person is the AU EBC Head G.I. Comendant. The All-Ukrainian Union of the Evangelical Faith Christians /Pentecostals/ comprises 885 communities.

The First Person is the Head M.A. Melnyk. The Church of the Seventh Day Adventists comprises 543 communities. The First Person is the Head M.M. Murha.

The Protestant organizations are closely connected with the centers abroad, for the most part in America. There are 236 Muslim communities in Ukraine. The Chief Mufti of Ukraine is the Lebanese national, Sheikh Ahmed Tamin. The Crimean Tatars are independent and have their own leader the Chief Mufti of the Clerical Administration of the Muslims of Crimea, Khoja Nuri Mustafaiev. There are 85 Judaic communities in Ukraine. There are two pretenders to the role of the First Person, the Chief Rabbi of Ukraine, a national of the USA J. Blaih and a national of Israel, M. Asman.

## SLAVIC RELIGION

Common to this Eurasian area is another divinity, called by Helmold and in the Knytlinga saga (a Danish legend that recounts the conquest of Arkona through the efforts of King Valdemar I of Denmark against the pagan and pirate Slavs) Zcerneboch (Chornobog), the Black God, and Tiarnoglofi, the Black Head (Mind or Brain). The Black God survives in numerous Slavic curses and in a White God, whose aid is sought to obtain protection or mercy in Bulgaria, Serbia, and Pomerania. This religious dualism of white and black gods is common to practically all the peoples of Eurasia. The Kiev Chronicle (*Povest Vremennykh Let*) – a 12th- to 13th-century account of events and life in the Kievan state – enumerates 7 Russian pagan divinities: Perun, Volos, Khors, Dazhbog, Stribog, Simargl, and Mokosh.

A Russian glossary to the 6th-century Byzantine writer John Malalas' Chronographia mentions a Svarog, apparently the son of Dazhbog. Of all these figures only two, Perun and Svarog, are at all likely to have been common to all the Slavs.

In Polish, piorun, the lightning, is derived from the name of Perun, and not vice versa. In the province of Wielkopolska the expression *do pierona* – meaning, "go to the Devil" – has been recorded.

In the expression, pieron/piorun is no longer the lightning but the being who launches it. Uncertain or indirect traces of Perun are also encountered among the Carpathians and in Slovenia and Serbia.

The lightning-wielding Perun cannot be considered the supreme god of the Slavs but is rather a spirit to whom was given the governance of the lightning. In Estonia the prophet Elijah is considered to be the successor to Ukko, the ancient spirit of lightning. Similarly, the prophet Elijah replaces Elwa in Georgia and Zeus in Greece. It is therefore probable that, among the Slavs also, Elijah is to be considered a successor of Perun. According to a popular Serbian tradition, God gave the lightning to Elijah when he decided to retire from governing the world.

The Serbian story agrees with Helmold's description of the distribution of offices by an inactive God. Elijah is a severe and peevish saint. It is rare that his feast day passes without some ill fortune. Fires – even spontaneous combustion -- are blamed on him.

A similar complex may be seen if the Slavic Perun is equated with Perkunas, the lightning deity of the Lithuanians. In Latvia, creatures with black fur or plumage were sacrificed to Perkons, as they were to the fire god Agni in ancient India. Such deities are therefore generic deities of fire, not specifically celestial and even less to be regarded as supreme. Scholarly efforts to place Perun at the centre of Slavic religion and to create around him a pantheon of deities of the Greco-Roman type cannot yield appreciable results.

Ukrainian sources treat Svarog, present as Zuarasici among the Liutici of Rethra (an ancient locality in eastern Germany), as a god of the drying-house fire.

But the Belorussians of Chernigov, when lighting the drying-house fire, invoke Perun and not Svarog, as if Svarog (apparently from svar, "litigation" or "dispute," perhaps referring to the friction between the pieces of wood used to produce ignition) were an appellation of Perun. Among the heavenly bodies the primary object of Slavic veneration was the moon. The name of the moon is of masculine gender in Slavic languages (Ukrainian misyats; compare Latin mensis). The word for sun (Ukrainian sontse), on the other hand, is a neuter diminutive that may derive from an ancient feminine form.

In many Ukrainian folk songs, a verb having the sun as its subject is put in the feminine form, and the sun is almost always thought of as a bride or a maiden. It is to the moon that recourse is had to obtain abundance and health.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

## THE HISTORY OF RELIGION IN UKRAINE

The history of religion in Ukraine is traced back many centuries. Ancient people worshipped forces of elements and ancestors' ghosts. Gods like Yarylo, Dazhboh and Perun personified the might of heavens; on earth people were surrounded by evil spirits. But all people were protected by Mother Goddess Berehynya. With the development of the state system there emerged the need in a different religion.

Beginning in 988, prompted by political considerations, Grand Prince Volodymyr resolutely imposed Christianity in Kiev Rus. In the 11th century Christianity became the dominant religion, although pagan beliefs persisted in the provinces for some time. In Kiev, Volodymyr built the church of the Tithe, St. Basil's Church, the Church of our Saviour in Berestove.

The glorious St. Sophia's Cathedral (1037) is rich in mosaic and fresco decorations and icons, which were revered by the faithful. With time icons appeared in people's homes and were treated as the most cherished family procession. Churches were places of prayer but also venues of public, business and educational activities. Alongside parish churches appeared monasteries and convents. The first was the Kiev-Pechersk Lavra Monastery of the Caves (second half of the 11th century).

In the 12th century church life and traditions were clearly formed. It was also then that the first differences with Rome were defined, primarily because the Holy See insisted that the divine services be celebrated in Latin. However, the Greek Orthodox East closer to the religious spirit of the Ukrainian people, the more so that Constantinople didn't mind Church Slavonic, which was easily understood by the common folk. Meanwhile, Moscow was gaining strength along with Novgorod and Vladimir.

In the 14<sup>th</sup> century, the territory of the Kiev See was split between Lithuania, Poland and Moscow. In 1458 there appeared two sees – that of Kiev and the Moscow See.

The Galician diocese existed separately. A church Council called in 1596 in Brest meant to unite the Orthodox and the Catholic Church. Despite strong protests from the Orthodox side, the Church Union of Brest was endorsed. However, instead of a union between two Churches, there appeared a triple alliance: The Catholic, The Orthodox and The Uniate Church. In the 18th century the Kiev Diocese underwent considerable changes. Gradually, the Ukrainian Church lost its beneficial influence on the country's cultural life. Still, there was the Theological Academy in Kiev, and 10 seminaries.

There were attempts to deliver sermons in Ukrainian and to translate gospels into Ukrainian. P. Kulish translated the Bible in 1870. In 1908, the Holy Synod published the Ukrainian Gospels.

The exponents of total Ukrainisation founded a separate Autocephalous Orthodox Church (1919).

It was stated in the USSR Constitution (until June 28th, 1996 when the Ukrainian Constitution was adopted, the country lived according to this document) that "the church is separated from the state, and the school from the church". That meant the state did not interfere in the church's internal affairs. But in actual fact, for decades the law was ignored. Churches were closed down, or even destroyed.

The number of prisoners of conscience was growing, and their only crime was membership of an unauthorised religious sect. Numerous rulings were passed to ban the charitable activities of religious societies and priests. Today society admits its mistakes.

The relations between believers and non-believers, the church and the state have been corrected. It is now widely understood that there exist direct and close ties between common human culture and worship. Many churches have been reopened, new religious societies registered. A lot of idle religious premises have been turned over to believers and new religious premises are being built. Nowadays the Orthodox Eastern Church remains the principal component of religious life. It unites more than one half of all religious communities: 70% – the Ukrainian Orthodox Church, 20% – the Ukrainian Orthodox Church – the Kiev Patriarchate, and 7% – the Ukrainian Autocephalous Orthodox Church.



The biggest religious entity in Ukraine is the Orthodox Eastern Church with the Patriarch at the head. There are many Orthodox churches throughout the country, big and small, built of wood or stone.

Most of them, especially the earlier ones are true architectural monuments famous for their unique frescoes and icons. They are the national Ukrainian treasury as for example St. Volodymyr Cathedral in Kiev, painted by the great masters Vasnetsov, Vrubel, Nesterov, or Kievo-Pechers Lavra, St. Andrew's Church and many others.

Catholics constitute the bulk of the religious population in the western Ukraine (most people there belong to the Ukrainian Greek-Catholic Church). In Halychyna the notion "Uniate Church" was replaced by the "Greek Catholic Church". This church places second by the number of religious communities and ranks as to the number of monasteries. It runs 19 Greek Catholic eparchies of Ukrainian diaspora (ethnic communities) in many countries. Roman Catholic Church is among the churches whose progress has been marked by special dynamism. Protestant churches are well represented in Ukraine: Baptist, Pentecostal, Reformist, Adventist, Lutheran and other denominations.

Ukrainian Jewish believers can attend Synagogues. Some of them run theological schools *yeshiva*, which train rabbis, cantors, readers of Torah (the first five books of the Hebrew Bible or Christian Old Testament). Over the past several years' religious organisations of non-traditional affiliations (Charismatic, Mormon, Krishnaite etc) have spread, though they do not influence the religious situation in Ukraine.

In a word, Ukraine is a multinational and multireligious country, where the Eastern and the Western traditions coexist. This is the nation's great wealth, a source of high morals and spiritual integrity.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## ANTHONY OF PECHERSK

Saint Anthony of the Kiev Caves was born in the year 983 at Liubech, not far from Chernigov, and was named Antipas in Baptism. Possessing the fear of God from his youth, he desired to be clothed in the monastic schema. When he reached a mature age, he wandered until he arrived on Mt. Athos, burning with the desire to emulate the deeds of its holy inhabitants. Here he received monastic tonsure, and the young monk pleased God in every aspect of his spiritual struggles on the path of virtue. He particularly excelled in humility and obedience, so that all the monks rejoiced to see his holy life.

The igumen saw in St Anthony the great future ascetic, and inspired by God, he sent him back to his native land, saying, "Anthony, it is time for you to guide others in holiness. Return to your own Russian land, and be an example for others. May the blessing of the Holy Mountain be with you.

Returning to the land of Rus, Anthony began to make the rounds of the monasteries about Kiev, but nowhere did he find that strict life which had drawn him to Mt. Athos.

Through the Providence of God, Anthony came to the hills of Kiev by the banks of the River Dniepr. The forested area near the village of Berestovo reminded him of his beloved Athos. There he found a cave, which had been dug out by the Priest Hilarion, who later became Metropolitan of Kiev.

Since he liked the spot, Anthony prayed with tears, "Lord, let the blessing of Mt. Athos be upon this spot, and strengthen me to remain here". He began to struggle in prayer, fasting, vigil and physical labor. Every other day, or every third day, he would eat only dry bread and a little water. Sometimes he did not eat for a week. People began to come to the ascetic for his blessing and counsel, and some decided to remain with the saint. Among Anthony's first disciples was St. Nikon (March 23), who tonsured St Theodosius of the Caves (May 3) at the monastery in the year 1032.

The virtuous life of St Anthony illumined the Russian land with the beauty of monasticism.

St. Anthony lovingly received those who yearned for the monastic life. After instructing them how to follow Christ, he asked St. Nikon to tonsure them. When twelve disciples had gathered about St. Anthony, the brethren dug a large cave and built a church and cells for the monks within it. After he appointed Abbot Barlaam to guide the brethren, St. Anthony withdrew from the monastery. He dug a new cave for himself, then hid himself within it. There too, monks began to settle around him. Afterwards, the saint built a small wooden church in honor of the Dormition of the Mother of God over the Far Caves.

At the insistence of Prince Izyaslav, the igumen Barlaam withdrew to the Dimitriev monastery. With the blessing of St Anthony and with the general agreement of the brethren, the meek and humble Theodosius was chosen as igumen. By this time, the number of brethren had already reached a hundred men. The Kiev Great Prince Izyaslav (+ 1078) gave the monks the hill on which the large church and cells were built, with a palisade all around. Thus, the renowned monastery over the caves was established. Describing this, the chronicler remarks that while many monasteries were built by emperors and nobles, they could not compare with those which are built with holy prayers and tears, and by fasting and vigil. Although St Anthony had no gold, he built a monastery, which became the first spiritual center of Rus.

For his holiness of life, God glorified St Anthony with the gift of clairvoyance and wonderworking.

One example of this occurred during the construction of the Great Caves church. The Most Holy Theotokos Himself stood before him and St. Theodosius in the Blachernae Church in Constantinople.

They had been miraculously transported without leaving their own monastery there. Actually, two angels appeared in Constantinople in their forms. Having received gold from the Mother of God, the saints commissioned master architects, who came from Constantinople to the Russian land on the command of the Queen of Heaven to build the church at the Monastery of the Caves.

During this appearance, the Mother of God foretold the impending death of St Anthony, which occurred on July 10, 1073. Through Divine Providence, the relics of St Anthony remain hidden. By such a foundation Anthony established the basis for the Russian assimilation of the three elements of Byzantine monasticism: the writings of the early Egyptian and Palestinian monks, the eremitic practices of Mount Athos, and the communal spirituality in the rule of Constantinople's Stoudion monastery.

As described by *The Russian Primary Chronicle*, he favoured the solitary life, marked by superhuman efforts to suppress human passions in a demon-haunted world. Reflecting the Byzantine ascetical tradition, Anthony expressed the basic tension, never fully resolved, between the contemplative's search for God through asceticism and the social responsibilities of the hermit. He realised the moral and psychological pitfalls of solitude and consequently provided hermitages near the monastery.

Anthony's institution exerted a wide influence on the Russian Orthodox Church and later evolved into the cenobitical (community life) ideal out of which some 50 monks became bishops by the year 1250.

The latter part of Anthony's life was marked by a strained relationship with Izyaslav, who suspected him of conspiring with a rival lord during the stormy years following the death, in 1054, of the forceful grand prince of Kiev, Yaroslav I the Wise. The Kiev Cave Monastery (Kiev-Pechersk Lavra) is an Orthodox monastery in Kiev. It was founded by St. Anthony of the Caves in the mid-11th century near the village of Berestove in a cave that the future metropolitan of Kiev, Ilarion, had excavated and lived in until 1051.

The first monks excavated more caves and built a church above them.

The monastery's first igumen was Varlaam (to 1057). He was succeeded by St. Theodosius of the Caves (ca 1062-74). The Kiev princes and boyars generously supported the monastery, donating money, valuables, and land, and building fortifications and churches; some even became monks.

Many of the monks were from the educated, upper strata, and the monastery soon became the largest religious and cultural centre in Kiev Rus.

St. Theodosius's "Teachings", Nestor the Chronicler's "Story about Borys and Hlib", "Life of Theodosius of the Caves", "Tale of Bygone Years" and the Kiev Cave Patericon were written there. Foreign works were translated, and books were transcribed and illuminated. Architecture and religious art (icons, mosaic, frescoes) – the works of Alimpiy, Hryhoriy, and others – developed there. Many folktales and legends eventually arose about its saintly figures. The monastery was sacked several times. Each time it was rebuilt, new churches were erected, and the underground tunnels of caves and catacombs expanded.

In 1615 Archimandrite Ye. Pletenetsky established the first printing press in Kiev at the Kiev Cave Monastery, which became an important centre of publishing in Ukraine.

Archimandrite (later Metropolitan) P. Mohyla opened the Kiev Cave Monastery School, in 1632 it was merged with the Kiev Epiphany Brotherhood School to form a college (later called Kiev-Mohyla Academy). Its best-known sacred objects were the relics of its saintly monks who had been canonised by Metropolitan Mohyla in 1643. The caves (some of them dating from the Neolithic period) in which they lived and were buried, and from which the monastery's name is derived, form two underground labyrinths of tunnels, cells, and catacombs. The Cave Monastery is rich in architectural monuments.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
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## VIKINGS & THE LAVRA MONASTERY

The city of Kiev was founded on the bank of the Dnipro river which was the water route taken by the Scandinavian warriors and tradesmen to travel all the way down to the shores of Byzantium.

The ancient chronicles called it "the route from the Varangians to the Greeks" (Varangians-members of a Scandinavian people, mostly Swedes, who settled in East Slavic lands in the 9th century).

The fact that Kiev commanded this very important trade route contributed eventually to its rise and predominance over other East Slavic towns. Kievan monks and merchants used the same route in their travels. The merchants travelled both north and south monks only south, on their way to Mount Athos in Greece and further, to Palestine and Sinai.

Antony Pechersky (Antony of the Caves), the founder of the Kiev Pechersk Lavra Monastery (Lavra – from "laura", a big Orthodox monastery), one of the sacred places of the all the Eastern Orthodox Christians, was reported to have travelled to the southern lands but according to recent historical findings he did not go further than the town of Lyubech in the lands of his native Chernihiv.

In a sense, he visited the "lands of the Varangians". The Hustynsky Chronicles, probably the most authoritative chronicles of the ancient Ukraine have this to say: "In the year 1013 our most reverend Father Antony arrived in Kiev and settled in a Varangian cave".

It is a well-established fact that the Lavra Pechersk Monastery was originally founded in the caves (pechery – "caves" – in its name is evidence of that) but the cave mentioned in the quoted Chronicles had evidently something to do with the Varangians who played a significant role in the early history of Kievan-Rus – Ukraine (in Western tradition Varangians are better known as Vikings or Norsmen). There was even a controversial theory, much discussed in the nineteenth century that it was only thanks to the Vikings that ancient Kievan-Rus – Ukraine emerged as a mighty state of Eastern Europe.

Another theory treated the Vikings in Kievan Rus only as usurpers and plunderers. As it is so often being, the truth lies somewhere between these two extremes. There were nine waves of southward migrations of Scandinavians from their severe northern lands in the period from the 6th to 11th century A.D.

Many parts of Europe were affected. The Vikings, these intrepid and fearless warriors, reached the distant island of Newfoundland and shores of North America made their presence acutely felt in French Normandy, conquered Sicily and penetrated as far as the Volga River.

Eric the Red Beard, William the Conqueror, Oleg the Oracular are remarkable figures of the world history. The Vikings-Varangians' role in the early history of Kievan Rus – Ukraine had been a particularly significant one. They exercised their influence mostly in the military and religious spheres.

Take, for instance, the murder of Kiev Princes Ascold and Dir, committed by the Varangian Prince Oleg in the 9th century after his troops stormed and captured Kiev (this event has been described in the chronicles and later commemorated by the erection of the tomb at the grave of the slain Ascold; the tomb has survived to the present day). About a hundred years after Oleg's capture of Kiev, in the times of Prince Igor (judging by his name, a Varangian too), the Prince's troop was made of the Varangians and local warriors in equal measure. The Varangian and the Slavic warriors took their military oaths separately because the Varangians were already Christians and the Slavic warriors were still pagan (incidentally, the texts of both oaths have been preserved for us in the chronicles). Scandinavia had gone Christian two centuries before the Eastern Slavs. Christianity had turned some of the belligerent Scandinavians to pious believers. It is not hard to find evidence of this. Ivan and Fedir, two Varangian martyrs, became Orthodox Christian saints. Actually they were among the first saints of Kievan-Rus – Ukraine. These two Christian warriors were burned alive in a locked house by the furious pagans who were enraged by their refusal to surrender a man given to the heathens to be sacrificed to the pagan gods.

No doubt the martyrs Ivan and Fedir collected their treasures, to paraphrase the words of Jesus Christ, in Heaven. Similarly, there is no doubt that there were Varangians whose main interest was to collect earthly treasures. These amassed treasures were usually hidden and kept in caches.

What is a better place for a cache than a cave in a secluded place? There is some evidence suggesting that the "Varangian cave" in which St. Antony was reported to have settled had been used as a cache. There are two, somewhat conflicting stories as to how this cave in the slope of a hill above the Dnipro river not far from the site of the future monastery, was used. The first story has it that it was a sort of a warehouse for a Varangian garrison stationed in the village of Berestovo, which was a summer residence of Kiev princes. The treasures kept in the cave were the spoils of war that is, earned in an "honest way". The other story comes from a more reliable source – the chronicles of the Lavra Monastery, called Paterik. According to Paterik, in the year 1098 a monk named Fedir was ordered by the father superior to live in the Varangian cave. There he found a cache with a rich Varangian treasure.

He immediately hid it in the ground again in order to avoid "being tempted by the Devil". Another monk, named Vasyl saw Fedir doing it. It so happened that the son of Kiev Prince Mstyslav Svyatopolkovych had somehow learned of a treasure hidden in the cave.

Fedir was cross-examined and he admitted that there was indeed a cache with a treasure made up mostly of church ritual vessels of "Lati" that is of Varangian kind. Both the monks were put to torture but they refused to let the Prince's son have the treasure. Neither did they reveal the hiding place. They died under torture. Their torturer was soon afterwards punished by God and he died a cruel death.

Today, scholars believe that the church vessels had been hidden by the Varangian Christians who were persecuted by Prince Svyatoslav in 971 A.D. for their Christian faith.

Centuries later the Varangian cache still evoked a greedy interest and in the 17th century a treasure seeker, having found no treasure, left some graffiti on the wall of the cave expressing his regret over his bad luck. The number of those who paid visits to the cave increased with the passage of time so considerably that in the 19th century the monks of the Lavra Monastery were forced to erect a brick wall that blocked the access to the Varangian caves from the side of the Dnipro River.

In popular opinion, the caves, underground passages, all the "spooky" places were full of secrets waiting to be revealed. Even today one might hear incredible stories about "secret passages" connecting the Lavra Monastery with the Troitsky-Illinsky Monastery in the town of Chernihiv, a hundred miles away.

Fantasies of similar kind continue to circulate, the fantasists being encouraged by such things as the opening to public of the Zvirynetsky Caves of the Vydubensky Monastery and the Feodosiyevsky Monastery in a secluded place in the vicinity of the village of Khodosivka (not far from Kiev), or the discovery of the underground cavities in the territory of the Mykhailivsky-Zlatoverkhy Monastery in Kiev.

In recent years, the Varangian caves were thoroughly examined by scholars. It was a welcome change from the treasure seekers. The whole network of caves, now connected to the Distant Caves of the Lavra Monastery (there are two major labyrinths in the territory of the Lavra Monastery usually referred to as the Near and the Distant Caves), was investigated. The archaeologists found amazing things there. The Varangian Caves do differ in many respects from the other monastic caves of the Monastery.

There are nine passages dating to no later than the 9<sup>th</sup> century, two cells for monks of the 11<sup>th</sup> and 15<sup>th</sup> centuries, and a burial place in a side niche. And no treasures.

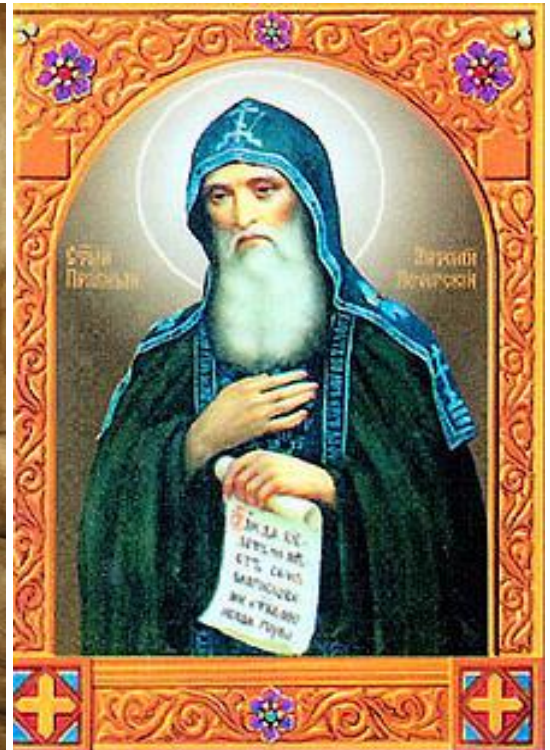
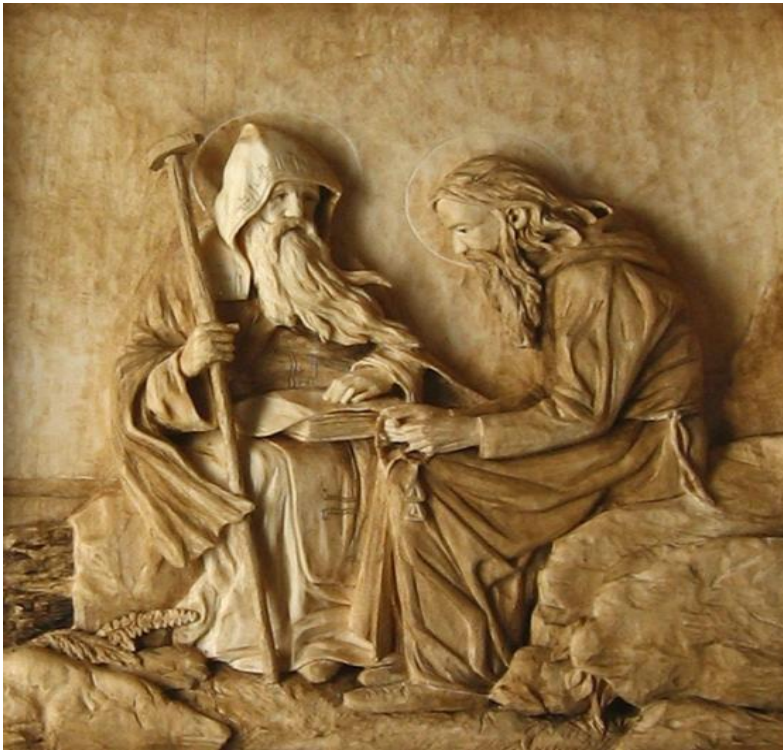
The Varangian Caves had been in no way linked to the Distant Caves and had been accessible from the side of the Dnipro River, in full correspondence with what the chronicles have to say. In one of the cells, the archaeologists discovered a cross-carved in the rock of the wall. It is also dated to the 11<sup>th</sup> century. It is very likely that the cross was carved into the wall by the hand of St. Antony himself and the cell could have easily been the one he settled in!



In other words, it is one more proof of reliability of the Hustinsky Chronicles. Probably the cross on the wall is the greatest treasure hidden in the Varangian caves. So the archaeologists were in no way disappointed by their failure to discover the Varangian gold and silver. By the end of the 11th century the Varangians were completely assimilated into the Kievan-Rus population. There are still some words in the Ukrainian language that had been borrowed from the Scandinavia languages.

Probably, the cache with the Varangian gold and silver is still there, in one of the Varangian caves in the steep slopes of the Kiev hills facing the Dnipro. The labyrinths (the Far and Near Caves) are 1.5 m wide, up to 2 m high, and 400 m apart. Burial niches in their walls are 0.5 m deep, 2 m long, and 1 m high; many still contain the mummified remains of monks and saints.

From the Second World War to 1961 a Russian Orthodox monastery was allowed to function at the *lavra*; it had over 100 monks. The search for treasures, spiritual and mundane, continues.



## UNION OF BREST-LITOVSK

Union of Brest-Litovsk is an agreement in 1596 that united with the Roman Catholic Church several million Ukrainian and Belorussian Orthodox Christians living under Polish rule in Lithuania.

Inspired by the Council of Florence (1438-39), which sought the reunion of all Eastern churches with Rome, the metropolitan of Kiev, Michael Ragoza, began negotiations with Catholic churchmen and the Polish king Sigismund III, a Roman Catholic emperor. At a synod held at Brest, the Ukrainian Orthodox hierarchy declared their wish to submit to Rome. The Polish monarchy, fearful of Russian influence, particularly through its Orthodox Church, also sought to unify the various peoples under its rule through Catholicism. Hence, the King was pleased, and he promised the Ukrainian Orthodox the rights and privileges enjoyed by the Latin rite as well as the preservation of traditional Eastern rites and customs.

These guarantees were proclaimed by Sigismund on August 2, 1595; and in 1596 the terms of Pope Clement VIII and the King were accepted at another Orthodox synod at Brest, attended by the bishops of Vladimir, Lutsk, Polotsk, Pinsk, and Chelm, as well as the Metropolitan of Kiev. A peaceful reunion, however, did not result. The bishops of Lviv and Przemyshl refused to comply, and Orthodox laymen founded brotherhoods to oppose union. The opponents of the Brest-Litovsk union felt that their tradition and autonomy were being given away and feared that the union would breed hybridism or the tendency toward Latinization and hence a betrayal of ancient and nationalistic tradition.

## METROPOLITAN PETRO MOHYLA

Petro Simonovich Mohyla (1596-1647) was an outstanding figure in Ukrainian cultural and religious life of 17th century. He reformed Slavic theological scholarship and generally set doctrinal standards for Eastern Orthodoxy that endured until the 19<sup>th</sup> century. Of royal Moldavian lineage, Mohyla migrated to the Polish Ukraine; he was educated in Jesuit schools in Poland and became proficient in classical languages and Latin Scholastic theology. He entered the famous Monastery of the Caves at Kiev in 1625.

In 1627, Petro Mohyla was nominated the Archimandrite (Father Superior) of Kiev-Pechersk Lavra.

Since 1632, he was also the Metropolitan of Kiev and Galich. Being a talented and well-educated man, Petro Mohyla has done much for Lavra. In 1631, he founded Lavra School and in 1632 joined it with Kiev Brothers' School forming Kiev Academy. The academy became the source of a theological revival in the entire Ukrainian Orthodox church, and its influence was felt in Russia until the end of the 19th century.

Under his command, many buildings in Lavra were built and restored. Caring about education he contributed to the development of Lavra's printing house. Mohyla obtained the Polish monarch's acknowledgement of the rights of the Orthodox Church in Polish territory, and he restored to Orthodox control the churches and properties that had been expropriated by Roman Catholics.

As a Metropolitan, Petro Mohyla strove to return St. Sofia Cathedral to Ukrainian Orthodox Church.

He helped archaeological excavations in Kiev, especially on the territory of Desiatynna Church.

To bring order to Orthodox theology in its two-fronted controversy with the Roman Church and with Protestant Reformers, Mohyla in 1640 composed The Orthodox Confession of Faith of the Eastern Orthodox Church. It was approved by the 4 Eastern patriarchs and was formally approved at the Synod of Jerusalem in 1672. It remains one of the primary outlines of Eastern Orthodox doctrines as set forth in refutation of Roman Catholic and Protestant claims. Petro Mohyla is the author of several books and many sermons.

After his death, Petro Mohyla was buried in Assumption Cathedral.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

## SAINT MICHAEL THE ARCHANGEL

Saint Michael is the Supreme angel in Christian belief. Ukrainian shared many of the Christian beliefs about St. Michael, particularly about his leading role in the struggle against Satan – hence, the name "The Supreme Commander Michael". He was believed to have taken thunder away from Satan and handed it over to St. Elijah. Ukrainian adopted St. Michael as the patron saint of hunters & the city of Kiev.

The early Ukrainian chronicle, *Povist vremennykh lit* (the story of the Bygone Years), says that it was the apostle Andrew, St. Peter's brother, who was the first to bring the glad news of Christian faith to the Ukrainian lands. And it happened as long ago as in the middle of the first century A.D.

St. Andrew is said to have first arrived in the Crimea, whence he proceeded along the river Dniro all the way to the place where now the city Kiev stands. Once there, he climbed one of the hills facing the river, and on the top of it he erected a wooden cross, blessed the surrounding hills and predicted that a city would spring up there and the state of which it was to be a capital, would be loyally Christian.

This story had lived in the memory of Ukrainian people for centuries before it was accepted by the Council of the Ukrainian Orthodox Church in 1621 as an article of faith.

The Council's resolution read in part: "The St. Apostle Andrew was the first archbishop of Constantinople, Ecumenical Patriarch and Apostle of Ukraine. On the Kievan hills stood his feet, and the eyes of his beheld Rus-Ukraine, and the lips of his blessed the land, and the seeds of (Christian) faith he sowed. In verity, Ukraine is not lesser in importance than other Eastern nations for an apostle preached in the country". The Church of St. Andrew now graces the hills where the Apostle once stood, erecting a cross and prophesizing.

It was in the Crimea that Christianity in the lands of Ukraine initially got a firm foothold. According to the tradition, Saint Clement the Roman Pope from 88 to 97 (Bishop Eusebius of Caesarea dates his pontificate from 92 to 101; according to the early Christian writer Tertullian, he was consecrated by Peter; Bishop Irenaeus of Lyon lists him as a contemporary of the Apostles and witness of their preaching.) and the supposed third successor of St. Peter, was exiled by the Roman authorities to the Crimea where, at a place now known as Inkerman, he was forced to work in a quarry. For his attempts to Christianize the local pagans, he was cast into the sea with an anchor around his neck.

The authorship of the Letter to the Church of Corinth has been traditionally ascribed to Clement.

His Letter achieved almost canonical status and was regarded as Scripture by many 3d and 4th century Christians. Numerous Clementine writings show the high regard for Clement in the early church. He is credited with transmitting to the church the Ordinances of Holy Apostles Through Clement (Apostolic Constitutions), which, reputedly drafted by the Apostles, is the largest collection of early Christian law.

The body of Clement was said to have been recovered from the sea by the faithful and his relics were kept in the city of Chersonesus until the 9th century when they were transferred to Rome. Later, St. Clement's relics found their way to Kiev. Evidently, St. Clement's preaching did not go unnoticed and the numbers of Christians in some cities of the Crimean Kingdom of Bosphorus grew considerably in the 2nd and 3d centuries. In the Kingdom's major city, Panticapaeum (modern Kerch) a grave stone was unearthed during archaeological excavations with one of the earliest known representations of the Christian cross whose date has been reliably established the cross dates to the year 304. In the succeeding centuries, Christianization of the Crimean Peninsula continued unabated. Gradually, it spread over the southern areas of the modern Ukraine and later spread further north. It is known that "the head of the Scythian Bishopric ("Scythian" was the word used then to refer to the Ukrainian lands) and Bishop Cadmus of Bosphorus, Bishop Phillip of Chersonesus, and Bishop of Goths took part in the Ecumenical Council of 325 (for about 200 years, the Goths had their Kingdom in the territory of the present-day Ukraine).

It testifies to the fact that Christianity was spread far and wide across Ukraine as early as in the 4th century. The early Slavic system of writing, known as the Glagolitsa alphabet, or Rus letters, is believed by some scholars to have been borrowed from the Goths.

With the Crimea, firmly Christian under Byzantium, churches began to be built the earliest of which date from the 5th century. Christianity must have become known among the Slavic tribes must further to the north, and one of the converted Slavs from the tribe of the Polyany, known under the Christian name of Dionysius the Small One, travelled to Greece and from there to Rome where he became widely known for his "wisdom" and promoted to head of monastery. Paschal cycles from the year 437 to the year 531, and the canon law compilation known as "Dionysiana" are attributed to him.

It is known to sure whether the founders of Kiev, brothers Kyi, Shchek, Khoryv, and their sister Lybid, were Christians but the Byzantine historian John claims that Kyi, who was referred to in Byzantium as Kuvrat, "was baprtized and was educated in Constantinople, in the very heart of Christianity."

There is enough evidence though that suggests that conversion to Christianity in Ukraine even before this religion became widely adhered to in the 10th century, was a wide – spread phenomenon, though in most instances it was kept secret in order to prevent the negative reaction on the part of the pagans who were in the majority. When the rulers became Christians, they wanted their kin to undergo conversion as well and they encouraged wider sections of their subjects to be converted. In the 8th century, the Christian community of Kiev grew to be so large that they were no longer satisfied with having little chapels in their homes and had a church, St. Illya's (Elijah's), built in the part of town called Podil. A little later, another church, St. Michel's, was erected at the place which came to be known as Ascold's Grave.

The 9th century proved to be particularly important for the development of Christianity in Rus-Ukraine (the word Rus originally refers to the Slavic people who lived in the heart of the present day Ukraine in the basin of the river Ros, a tributary of the river Dnipro; in a wider meaning, Rus refers loosely to the Slavic tribes who made up the population of what became known in history as Kievan Rus which stretched all the way to the Baltic Sea in the North, the Black Sea in the south and the Carpathians in the west; the eastern border was much less definite and could have reached as far as the river Volga; Rus is also used as reference to the people of Kievan Rus).

The Byzantine Patriarch Photius wrote that "not only the Bulgarians adopted Christianity ... but the people known as Rus ... who show such a great enthusiasm for the Christian faith and such zealousness that they have accepted a spiritual shepherd and devoutly fulfil all the rites". At the end of the 9th century a metropolitan diocese, an established church structure in the lands of the Rus, was formed.

The direct evidence of this can be found in the church ordinance of Patriarch Leo IX, in which the Metropolitan See in Rus Ukraine is listed as the 61st among other sees. The western Ukrainian lands at that time were under a heavy influence of the Roman church which was counteracted to a certain extent by Cyril and Methodius, Greek brothers who for Christianizing the Danubian Slavs and for influencing the religious and cultural development of all Slavic peoples received the title "the apostles of the Slavs".

Both were outstanding scholars, theologians, and linguists. In 863, they started their work among the Slavs, using Slavonic in the liturgy. They translated the Holy Scriptures into the language later known as Old Church Slavonic (Old Bulgarian) and invented a Slavic alphabet based on Greek characters that in its final Cyrillic form is still in use as the alphabet for modern Ukraine and a number of other Slavic languages. When at the end of the 9th century the Christian ruler of Kiev Prince Ascold was murdered by the invading Vikings headed by Prince Oleg, paganism was reestablished for some time but Christianity was not wipe out. Its spread was slowed down only to pick up again in the early 10th century when Princess Olga, after conversion, became an active exponent of Christianity. Princess Olga (ca 910-969) became a sole ruler of Kiev after the death of her husband Prince Ihor.



In 944, he was murdered by the Drevlyany tribe for attempting to impose heavy taxes on them.

In 957, she visited Constantinople where she was well received and converted to Christianity. Returning to Kiev, she made an attempt to convert her subjects to the Christian faith but she failed to make the then population of Kievan Rus discard paganism and adopt the new faith. She had a wooden church dedicating to Sophia, Holy Wisdom, built in Kiev, but Svyatoslav, her son, who came of age in 964 and became the ruler of Kiev, did not follow in his mother's and rejected baptism.

He pursued a rashy belligerent and improvident policy engaging in many wars which at first were victorious but eventually led to his own ruin. The seeds of Christian faith that had been sown by Olga, fully sprouted during the reign of her grandson, Grand Duke Vladymyr who in Ukrainian tradition is referred to as Volodymyr the Great, Equal to the Apostles. He destroyed the images of pagan gods and had the Kievans bapitized in the waters of the Dnipro river. The spread of Christianity was boosted by Gradd Duke Yaroslav's successful policy which allowed him to extend his state over a vast territory Eastern Europe. He promoted learning and the Arts, and championed the cause of Christianity.

The Ukrainian church knew no divisions and little internal strife until after the Mongol invasion of the 13th century when, in 1240, Kiev was captured and destroyed by the hordes of the Mongolian commander Batu Khan, grandson of Genghis Khan. The Mongol rule proved to be not too hard on the Christians.

However, foreign occupation brought the church and the people closer together. The people saw a spiritual support in the church, and Christianization in the Ukrainian lands went deeper than elsewhere.

The union with Lithuania put an end to the Mongolian rule through a concerted effort. Church schools and monasteries promoted education. A change to the worse for the Ukrainian Orthodox Church came in 1385 when, under the pressure from the hostile Teutonic Knights, the Grand Duke Jogaila (1377-1434) concluded a pact with Poland, agreeing to accept the Roman Catholic faith, marry the Polish queen, become king of Poland, and unite Poland and Lithuania under the single ruler.

The Catholic Church increased its pressure on the Ukrainian Orthodox Church, with the Orthodox Christians being encouraged or even forced to embrace Catholicism. The Union was adopted in 1569 at a council held in Berestia in the land of Volyn. At the end of the 16th century the religious unity of the Ukrainian people was put an end to. The Union proved strong to last for centuries, and though the Unite Church was banned by the Soviet authorities, it had survived underground to be given back its official status in 1990. After the Ukrainian lands to the east of the Dnipro river came under the dominant of Russia in the mid-17th century, the pressure on the independent Ukrainian Orthodox Church increased. Moscow succeeded in overcoming resistance of the Ukrainian clergy and got the Kievan Metropolitan incorporated into the Moscow Patriarchate. In the Ukrainian lands to the west of the Dnipro river which remained under the Polish domination, Plonization continued coupled with the pressure on the population to convert to the Catholicism. From the early 18th century we shall make a jump to year 1917 when the Ukrainian Orthodox Church was called back to life, re-emerging like the phoenix from the fire.

After the revolution and the collapse of the Russian empire, Ukraine went independent.

The first independent Ukrainian Orthodox Church community was set up at the Svyatomykolayivska Cathedral in Kiev in the Pechersk part of town, and on May 22 1918 priest Vasyl Lypkivsky and several other priests held a religious service, the first one in a long time, in the Ukrainian language. Several more steps were taken and the independence of the Ukrainian Orthodox Church was virtually secured.

In 1921, an old tradition of establishing the church hierarchy was reintroduced. Vasyl Lypkivsky was elected the first Metropolitan of the Ukrainian Autocephalous Orthodox Church (UAOC).

Despite the existence of several Christian confessions in Ukraine, there still live the hope in Ukraine that one day the United Orthodox Church will emerge and unite all the faithful. It can not fail to happen since St. Andrew's prophesies are bound to come true.



## SAINT MYKOLAY

Saint Mykolay is one of the most popular saints of the Eastern and Western churches. Little is known about him except that he was bishop of Myra (now in Turkey) in the 4th century, and that was probably born in Patara (near modern Kalamaki, Turkey). Legends of his charity, especially toward children, and of miracles associated with him, soon spread throughout Europe.

In Ukraine the cult of St. Mykolay was probably introduced by Metropolitan Yefrem (1089-98), to whom a popular manuscript on the miracles of St. Mykolay is attributed. According to chronicles a church in St. Mykolay's honour had already been built in Kiev during the reign of Prince Ihor (died 945).

In Ukrainian folk tradition there are two figures known as St. Mykolay. One, 'warm Mykolay', was celebrated in the spring, on 22 May (9 May OS), and the other 'old Mykolay', was commemorated in the winter, on 19 December (6 December OS).

The warm Mykolay was considered to be the patron saint of agriculture. He was said to walk the land, examining the sown fields, 'drying places over-damp, and dampening those over-dry' after the winter. On the festival, householders would lead their horses into the fields for the first night's grazing, shear sheep, and sow buckwheat. St. Mykolay was called upon to protect livestock from wolves, and his name frequently appeared in shepherds' prayers.

He was a patron of youth, particularly of orphans and poor girls. The latter he was said to assist in preserving their chastity and in seeking a husband. According to folk tradition the old Mykolay brought the first snow "by shaking his beard". He was considered the patron of spinning, and yarns and thread were often brought to church on his festival "to add his beard".

In Western Ukraine, gifts were given to children on the eve of his feast day. St. Mykolay often appears in carols and legends. In Ukraine, icons with his image were greatly cherished and found in virtually every home. His icon was on saint of the church.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**



## WONDERS OF THE POCHAYIV MOUNT

The word "laura" is a borrowing from Greek and means, according to the Webster's Collegiate Dictionary "a monastery of an Eastern church". In Ukrainian, there is a similar word: "laura" and it means not just any monastery but a big monastery of special significance. There are only two "lavras" in Ukraine – Kiev Pechersk ("of the Caves") Lavra and Pochayiv Lavra, which is more than an Orthodox Christian country usually has. Both these lavras are very ancient monasteries. In the Russian Empire, of which Ukraine was a part, there were five monasteries in the rank of lavra, and the Pochayiv Lavra was added to the list as late as in 1833 by tsarist decree.

In fact, it is the second oldest among all the five lavras: it is older than the Troitsko-Sergiyevska Lavra near Moscow by a hundred years, older than Pskovsko-Pechorska by two hundred years, and older than Alexander-Nevisky Lavra in St. Petersburg by 500 years. According to tradition, the Pochayiv monastery was founded by several monks who came to Pochayiv from Kiev Pechersk Lavra, fleeing from the Mongol invasion that destroyed Kiev in 1240. The first monks to settle at the Pochayiv Mount were reclusive anchorites who "lived in the wilderness", that is in great seclusion, away from the people.

Probably that is why no written record of the earliest years of the monastery has been preserved.

Nevertheless, in the local tradition there lives a story that has it that at the time of the Mongol invasion, Blessed Virgin Mary showed herself to two monks and to a shepherd, Ivan the Barefoot, in the form of a fiery column. There is even an imprint of her foot in the rock where Virgin Mary stood, and in this footprint a sacred water spring opened up, and the water in it has curative, medicinal properties.

Probably it was after this revelation that the monks built a church in honour of the Assumption of the Most Holy Mother of God at the foot of the Mount. We find mention of "a monastery of the Greek rite at the Pochayiv Mount", (that is, Orthodox Christian) as "being very old and famous" in official documents of the Polish kings Sigismund I and Sigismund II Augustus (16th century).

Fame came to the Pochayiv monastery in 1559 when a highborn noblewoman, Anna Hoiska, brought to the monastery her "miracle-working icon of Virgin Mary" to be kept there for good. The icon was later called "Pochayivska Bohomatir" (icon of Most Holy Mother of God from Pochayiv) and since then it has been considered the most sacred object of the Pochayiv Lavra, greatly revered by the Ukrainian people. The icon had been brought to Ukraine by the Greek Metropolitan named Neophyte who had come to Ukraine in order to collect donations for the Constantinople Patriarchate, which found itself in dire straits being under constant pressure from the Turks. The metropolitan stayed at the castle of the Hoiska family (in the town of Orel in the land of Volyn) for some time, received a rich offering for the needs of his church from the widowed Anna, and before he left he gave her a blessing in the form of an icon.

As it turned out the icon possessed healing properties and several miraculous healings occurred.

The icon was kept in the chapel of Anna's castle for 30 years, but when her blind brother had his eyesight restored to him after praying to the icon, Anna was so impressed with this miracle that she thought she did not have the right to be the sole owner of such an icon and handed it to the Pochayiv Monastery, which was situated in the neighbourhood of the castle. At the same time, she donated some land and money to the monastery. It has not been ascertained to which school of painting the icon belongs; it could be either Byzantine or Bulgarian, executed not later than the 16<sup>th</sup> century.

At the end of 16th century, a man arrived at the Pochayiv Monastery who contributed to its fame no less than the miracle-working icon. It was the venerable Job, whose name before he had taken monastic vows had been Ivan Zalizo. He was an extraordinary person. He is often compared to Feodosiy Pechersky ("of the Caves"), an 11th-century monk, and the founder of Kiev Lavra. In the 16th century the venerable Job served well the Orthodox Christianity and thus his native land (these two notions were not separated then in the minds of the people).

He was of noble extraction, but it did not prevent him when he was a ten-year old boy (from the land of Halychyna) from leaving the family house and entering a monastery.

He took monastic vows at an early age and at the age of thirty he was elevated, in accordance with the Orthodox regulations, to the rank of "iyeromonakh" ("hieromonk", "father", a monk of high rank).

His piety was talked about throughout the land and the all-powerful ruler of the land of Volyn, Prince Konstyantyn Ostrozky invited Job to come over to the Chesnokhresny monastery in Dubno, in which he stayed as Father Superior for twenty years. It was under the auspices of the Prince Kostyantyn that the first full bible in translation into Old Church Slavonic was published and printed in 1581.

After the death of the prince, father Job "wishing to escape from the pressures of mundane fame and desiring to acquire fame solely of the one who aspires to achieve cryptic knowledge of God", (as it was written in a contemporary chronicle), secretly left Dub and went to the Pochayiv Mount. But he failed to run away from fame. He was too well-known by then and soon after his arrival in the Pochayiv monastery he was elected Father Superior. Zealous as ever, he reformed the Pochayiv monastery from the eremitic type of a religious recluse community (with monks living separately in their cells and occasionally meeting only at big religious services in church) to a cenobitic type, based on the rule of the famous Greek monastery of Stoudios in Constantinople. Strict discipline and daily routine were introduced so that every monk was obliged to do a certain amount of manual work in addition to things that had to be done at the monastery church. There were some changes introduced into religious service itself, which became more ceremonial and festive on big religious holidays.

In 1649, under the Father Superior Job's supervision and with the money donated mostly by the noble family of the Domashevskys, a big church, Troyitska (Holy Trinity Church) was built in the Ukrainian Baroque style. For more than forty years, the venerable Job was upholding the fame of the Pochayiv monastery by his unceasing prayers, efforts and daily spiritual and manual work.

Under him, the monastery became the most important coenobitic community in Western Ukraine.

He had to deal with a stiff opposition and even open hostility from some of the local nobles.

Particularly hard was his lawsuit with the nobleman Andriy Firley, the grandson of the Lavra benefactress Anna Hoiska. Andriy Firley was converted from Orthodox to Protestantism and decided to take back everything that had been donated to the monastery by his grandmother.

Firley used not only legal ways through court of law, but resorted to direct physical threats and violence. He formed a band of armed servants who raided the cloister, robbed and beat the monks.

The miracle-working icon he took away and brought it to his Kozin Castle.

These outrages went on and off for 25 years, but in the end, the wisdom, perseverance, and tactful behaviour of the Father Superior overcame all the adversities.

Firley lost his case in court in favour of the monastery and was forced to sign a reconciliation document. He even returned the icon to the monastery, which since then has always stayed there.

The venerable Job has gone down in history of Orthodox Christianity as a perfect exemplar of Christian asceticism combined with devotion to a communal cause. On the one hand, he quite often used to retire to a cave in the mountain, which had been turned, into a cell and for days on end, and sometimes weeks, he devoted himself to prayer for the redemption of "the world that lies in sin". While staying in the cave-cell he would eat almost nothing, "having for meals his own tears" (incidentally, this cave with a very narrow passage leading to it, is still being used by monks and pilgrims for solitary prayer).

On the other hand, his fiery anti-Uniate and anti-Protestant sermons, his active participation in the work of the councils of the Ukrainian Orthodox Church (independent from the Moscow Patriarchate) made him a widely respected figure even among the circles hostile towards Ukraine and Ukrainian orthodoxy.

The great Father Superior Job passed away at the age of a hundred, on October 28, 1651.

Just a few years later (in such matters is very soon) the venerable Job was canonised (that is declared a saint). His imperishable relics are now to be found resting peacefully near the cave-cell, where pilgrims can see them. Another colourful event occurred in the life of the monastery in the year 1675 when in the course of a war (known as "Zbarazka's"), a considerable detachment of Turks and Tartars laid siege to the monastery. The invaders heard the rumours "about the enormous riches" accumulated at the cloister and thought they could easily get them.

The monks fought back, but the enemy force was numerous and well armed, and then one day, according to tradition, the Virgin Herself came to the monk's rescue. She appeared in the air, accompanied by Saint Job, above the cloister, striking fear into the hearts of the infidels who beat a hasty retreat and ignominiously ran away. Feofan Prokopovych, an ambivalent, extremely complex and outstanding figure in the Ukrainian and Russian history a culture of the late 17th-early 18th century, was connected with the Pochayiv Lavra. This brilliant theologian and philosopher, who encouraged Peter the Great, the Russian Emperor, to introduce sweeping reforms, had taken monastic vows in his youth in the Pochayiv Lavra.

It should be mentioned here that Peter was known for his fierce anti-Ukrainian feelings and policies, but Feofan, in spite of his own Ukrainian background, was loyal to the Tsar.

In 1712, the Tsar and his advisor paid a visit to the Pochayiv Lavra and this visit (for some of this policies, Peter was widely called "Anti-Christ", and Feofan was known for lack of piety in religious matters) turned out to have been detrimental to the monastery. In 1720, the Lavra was turned to the Uniates.

The new monks were of the Greek Catholic rite. The monastery lived on but did not thrive.

It was the Count Mykola Pototcki (from a family of the distinguished nobles) who made a worthy contribution to the development of the Lavra. His special attitude to the Pochayiv Lavra is said to have been caused by an accident. Once, when Pototcki was travelling in a carriage, the horses bolted for some reason and the carriage was overturned. The injured duke thought that the coachman was to blame for what had happened, and being a man of quite a volatile temper, he grabbed his pistol and aimed it at the unlucky coachman. The man, lifting up his arms towards the Pochayiv Mount, cried out: "Most Holy Mother of God, Your Divine Face is in the icon at the Pochayiv Lavra, save me!"

It did not stop the enraged duke from pulling the trigger. But the pistol misfired. He tried repeatedly but invariably with the same result. The coachman's life was spared, the duke, awed and wondering, rushed to the monastery to pay obeisance to the miracle-working icon. Following the accident and the Virgin's interference to save his servant, he devoted all his time and all of his resources to the monastery.

Several new buildings were built, among them a new cathedral.

Unfortunately, a regrettable thing happened during the renovation. In order to build the biggest and most majestic Uniate church in Ukraine, a wide space had to be cleared up, and the wonderful church that had been standing there for centuries was pulled down.

The architect Gotfried Hoffman who was commissioned to design a new church, in contrast to his great German namesakes (August Hoffman, poet and philologist, and Ernst Hoffman, composer, writer and illustrator, author of fairy tales), was a down-to-earth man, with little imagination, and he borrowed most of his architectural ideas from the Central European Late Baroque style (several cathedrals in that style had already been built in Austria & Germany).

The Greko-Catholic clerics, ceding to the demands of the architect, even agreed to ignore the traditional Orthodox cannon of orienting the main axis of the cathedral strictly along the east-west line and accepted a different orientation which different from the traditional by as much as 9 degrees.

The interior of the cathedral looked very much in Catholic style and it took a long time for the local Orthodox congregation to get used to it.

In 1831 the Lavra was turned back to the Orthodox Christians and a iconostasis was installed in the cathedral. The interior of the cathedral was decorated with wall painting done by the Ukrainian painter Luka Dolynsky. Later, the well-known painters from St Petersburg Vasylyev and Nesterov enhanced the interior with their religious works. The Count Potocki lived long enough to see the consecration of the cathedral (the first one; there were to be two more) and died two years later in 1782.

In addition to the construction of the cathedral, he also had a dormitory building for the brethren built, and paid for the icon of Mother of God to be crowned with gold diadems, that had been sent by the Roman Pope Clement XIY, which meant the miracle-working properties of the icon were recognized by the Catholic world. As time passed, the monastery grew in size and its fame spread ever wider. Several more buildings, including 65-meter (about 200 feet) tall bell tower, were added to the existing ones.

The most important architectural addition to the Lavra dates to the early twentieth century. It is the Troitsky (Holy Trinity) Cathedral, designed by, and built under the supervision of the prominent Russian architect Alexander Shchusev. It so happened that all the finest ecclesiastical buildings in the Russian Art Nouveau (usually called "Russian Modern") style Shchusev designed and built in Ukraine.

The Troitsky Cathedral (erected in 1906–1912), standing to the east of the Uspensky church, is a true architectural masterpiece. Shchusev borrowed some of the architectural motifs for his design from the medieval Pskov and Novgorod school of architecture.

Two large mosaics adorn the walls of the cathedral above the southern portal (executed to the design, created by Nikolai Rerikh) and above the western portal (the design was provided by Shchusev).

The interior of the cathedral was stylized to look like the one of a 13th-14th-century church, with stylized frescoes (by V. Shcherbatov), the iconostasis carved from oak wood, copper chandelier.

The icon of the Virgin has stayed in the monastery ever since the 17th century, surviving the most turbulent times of revolutions, devastating wars and atheistic persecutions of religion.

Now, when the oppression of the Orthodox Church has stopped in Ukraine, pilgrims keep coming from many parts of the Christian world to the Pochayiv Lavra in ever growing numbers. There are only a handful of places in the world at which the Virgin has shown Herself to the people: Lourdes in France, Fatima in Portugal, Pochayiv in Ukraine. That's about all, and since Ukraine is the only Orthodox country on this short list, the importance of the Pochayiv Lavra becomes all the more evident. True religiousness and sanctity avoid vanity, hustle and bustle. That is probably why Pochayiv has only one "one-star" hotel, which looks like a poorhouse or a dormitory rather than a modern hotel.

Pochayiv, unlike Lourdes, is not going to turn itself into a commercial tourist centre with five-star hotels. In Pochayiv, they still abide by the words of the Saviour: "You cannot serve God and the Mammon at the same time". Mind you – it's not a forbiddance, it's just a statement.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. When was Christianity imposed in Kiev Rus? 2. What was the first monastery in Kiev Rus? 3. What did three churches form in 1596 in Brest? 4. What church places first by the number of religious communities? 5. What other churches are well presented in Ukraine? 6. When was the Kiev Cave Monastery founded? 7. What are the two labyrinths of the monastery called? 8. What cathedral contained the tomb of P. Mohyla and other prominent personalities? 9. Who is one of the most popular saints of the Ukrainian church? 10. What was he known for? 11. What beliefs do Ukrainians share about Saint Mykolay? 1

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 4. Make up a small report and give a talk in class.**



## POPE JOHN PAUL IN UKRAINE

In 2001, Ukraine welcomed the head of the Catholic Church and the State of Vatican John Paul II. Vatican is the pope's palace on the Vatican hill in Rome. Its many buildings begun in 1277 include the Sistine Chapel /1473-81/, the Nicholas V Chapel, the great room, galleries off paintings, sculpture and archeology, and library of about 67,000 manuscripts and half a million books.

Vatican City is the only surviving Papal State. Its area is 108 acres with population about 900. It surrounds the Vatican in Rome. It is recognized as an independent state in 1929. It has full sovereign rights and powers /army, police, currency, diplomatic service/ under the sovereignty of the pope. It contains the Basilica of St. Peter. Rome was the place of the Vatican Councils. The 20th council /1869-70/ affirmed papal infallibility. The 21 council /1962-5/ discussed liturgical/public worship/ reforms and Christian unity.

Pope is the head of the Roman Catholic Church. The Catholic Church was the original Christian Church before the schism between East and West. Orthodox Eastern Church became separate from the Western Christendom in 1054, when it refused to recognize the supremacy of the pope.

It was excommunicated by Pope Leo IX. This excommunication was annulled in 1965. Doctrinally the orthodox differ little from Rome. There are over 150 million Orthodox in the world.

The Roman Catholic Church rose to be a great political force in the Roman Empire and the 4th century. The Latin rite predominates. There are about 463 million Catholics in the world.

In June 2001, the head of the Catholic Church and the State of Vatican John Paul II visited Ukraine. He was the third Pope who visited Ukraine during its history. The first was St. Clement, pope in 88-97, the first of the Apostolic fathers. The second pope to visit Ukraine was St. Martin / died 655/.

"At last, highly excited I can kiss the dear Ukrainian soil. Thanks God for this gift he granted me today", said Pope John Paul II on his arrival to Kiev.

John Paul II spoke in Ukrainian. Greeting the Pope of Rome at Boryspil the President of Ukraine Leonid Kuchma said that the visit of His Holiness Pope of Rome John Paul II would become a historical landmark for Ukraine. In the person of His Holiness, we greeted not only the head of the Church, but first the outstanding modern leader, the person who had been in the epicenter of the events that changed the world. Ukraine greeted the champion of human rights and honour. The high intellect and humanism are harmonically combined in the person of the high guest.

Pope John Paul II had a hearty welcome in the Mariinsky Palace, the official residence of the President of Ukraine. He had talks with the President of Ukraine, representatives of the political, cultural, scientific and business circles. On Sunday, June 24, John Paul II served the high Mass in Latin and Byzantine rites for thousands believers at the sporting complex. Pontifex had a meeting with the representatives of the All-Ukrainian Council of Churches and religious organizations.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## UNIT II. CHURCH HOLIDAYS

### INTRODUCTION

Church holidays are days set aside by the church for celebration various events from the life of Christ, the Virgin Mary, and the saints. The most important holiday in the Ukrainian churches is Easter (Resurrection of Christ). Next is Christmas (25 December), followed by Epiphany (6 January).

Christ's presentation at the Temple (2 February), Annunciation (25 March), Christ's entrance into Jerusalem (Palm Sunday), Ascension (40 days after Easter), Pentecost or Sunday of the Trinity, Transfiguration (6 August), Dormition of the Virgin Mary (15 August), Nativity of the Virgin Mary (8 September), Elevation of the Cross (14 September), and Presentation of the Virgin Mary at the Temple (21 November).

Easter Sunday does not have a set date, but changes every year to fall on the first Sunday after the full moon that occurs on or right after the spring equinox.

In the Byzantine-rite church a slightly calculation is followed, resulting in Easter coinciding or falling one, four or five weeks later. The dates of the other movable feasts depend on the date of Easter.

The Ukrainian Catholic church has a special movable feast, the Feast of the Holy Eucharist (second Sunday after Pentecost). Individual parishes celebrate feasts in honour of the saint or event to which the local church is dedicated. In the Ukrainian Catholic Church, the Feast of the Immaculate Conception (9 December) is a major holiday. There are holidays connected with local saints or with historical events, such as the feasts of Prince Volodymyr (15 July) and St Mary the Protectress (1 October). In Ukraine the feasts are celebrated according to the Julian (old style) calendar. Some Ukrainian communities abroad, however, now celebrate according to the Georgian (new style) calendar.

Church holidays sometimes coincide with folk feasts and saints' days and are grouped in four cycles according to the seasons: in the spring cycle there are the celebrations of the Annunciation, Easter, and St George; in the summer cycle, Pentecost, Ivan Kupalo, and St Elijah; in the fall cycle, the first and second Blessed Virgin, the Holy Protectress, and St Demetrius; and in the winter cycle, Christmas, New Year, and Epiphany.

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Epiphany – Хрещення

Christ's presentation – Срітення Господне

Annunciation – Благовіщення

Christ's entrance into Jerusalem – Вхід Господень до Єрусалиму

Palm Sunday – Вербна неділя

Ascension – Вознесіння

Pentecost – П'ятидесятниця

Dormition of the Virgin Mary – Успіння Пресвятої Богородиці

Nativity of the Virgin Mary – Народження Пресвятої Богородиці

Presentation of the Virgin Mary at the Temple – Введення до Храму Пресвятої Богородиці

Holly Protectress – Покрова

Blessed Virgin – Пречиста

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

## CHRISTMAS

Christmas, the feast of Christ's birth was at first celebrated in the East on January, together with the feast of Epiphany. Later, in the mid-4th century, it was established by the Roman Catholic Church as a separate feast and was celebrated on 25 December according the Julian calendar.

With the introduction of the Christianity into Ukraine in the 10th century Christmas was fused with the local pagan celebrations of the sun's return or the commencement of the agricultural year.

In some areas, the pre-Christian name the feast – Kolyada – has been preserved.

The most interesting part of Ukraine Christmas is Christmas Eve (Svyat-Vechir) with its wealth of ritual and magical acts aimed at ensuring a good harvest and a life of plenty.

Dead ancestors and family members are believed to participate in the eve's celebration and are personified by a sheaf of wheat called did or didukh (grandsire). A characteristic feature of Christmas is carolling, which expresses respect for the masters of the house and his children and is sometimes accompanied by a puppet theatre (vertep), and individual dressed up as a goat, and a handmade star.

The religious festival lasts three days and involves Christmas liturgies (particularly on the first day), carolling, visiting, and entertaining relatives and acquaintances. The Christmas tree, which was adopted from Western Europe, is today an element of the New Year celebrations in Ukraine.

The Christmas theme has an important place, more important than Easter, in Ukraine painting, particularly church painting, and in poetry. The "holy supper" on Christmas Eve is a meal of 12 rituals meatless and milkless dishes. The order of the dishes and even the dishes themselves are not uniform everywhere, for every region adheres to its own tradition.

In the Hutsul region the dishes were served in the following order: beans, fish, boiled potato dumplings (pyrohy or varenyky), cabbage rolls (holubtsi), dzobavka or kutya (cooked whole-wheat grains, honey, and ground poppy seeds), potatoes mashed with garlic, stewed fruit, lohaza (peas with oil or honey), plums with beans, pyrohy stuffed with poppy seeds, soup containing sauerkraut juice and groats (rosivnytsya), millet porridge, and boiled corn (kokot).

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. When is Christmas celebrated according to the Julian calendar? 2. What is the most interesting part of Ukrainian Christmas? 3. What are the rituals of Christmas Eve? 4. What does carolling express? 5. Where was the Christmas tree adopted from? 6. What is the "holy supper"? 7. What dishes does the holy supper consist of? 8. What are the main features in each part of Ukraine?



## EPIPHANY & PENTECOST

Epiphany (*Bohoiavlennya*) is a religious feast on January 6 (OS) or January 19 (NS), popularly called *Vodokhryshchi* (Blessing of Water) or *Yordan* (Jordan River), which completes the winter (Christmas-New Year) festivities cycle. Its Christian content is permeated with old agricultural rituals of diverse origins.

The Eve of Epiphany is called "the second Holy Eve" or "Hungry *Kutya*"; in Podillya, it is called *Scchedryi Vechir* (Generous Eve). It calls for a simpler meal than on Christmas Eve but with *kutya* still as the main traditional dish. The principal ceremony of Epiphany traditionally consisted of the solemn outdoor blessing of waters, usually at a river or at a well, where a cross was erected out of blocks of ice (nowadays water is usually blessed inside the church). A procession was led to the place of ceremony.

After the blessing of the water, everyone present drank the water and took some home to be kept there for a whole year. On the second day of Epiphany (Day of St. John the Baptist), the head of the household traditionally fed his cattle with bread, salt, and hay, which had been in the house since Christmas Eve, "to last them till the new bread". Following the feast of Epiphany, parish priests visit the parishioners' homes and bless them with the new holy water.

**Exercise 1. Add some information, make up a small report, and give a talk in class.**

**Exercise 2. What's missing?**

1. Epiphany is popularly called ... 2. It is marked on January ... 3. The Eve of Epiphany is called ... in Podillya. 4. The main traditional meal on the Eve of Epiphany is ... 5. The principal ceremony consists of .... 6. On the second day the head of the household feeds his cattle with ...

**Exercise 3. Remember the information below.**

Pentecost is a church calendar feast day, celebrated fifty days after Good Friday; the first major event of the summer cycle in the Ukrainian ritual calendar. The feast of Pentecost, known in Ukraine as Green Holidays, consisted of several days of ritual observances.

Before the main day of the celebration (Sunday), houses were whitewashed and cleaned, and their earthen floors were worked over with an aromatic grass or herb. In addition, houses and churches were decorated both inside and out with tree branches sporting greenery. On Pentecost Sunday young people entertained themselves with song-games, the decorating and ritual undressing a day later a small birch tree, the plaiting of wreaths that were later floated in water, and the playing of games.

In some parts of Ukraine, it was common for farmyards, outbuildings, and fields to be blessed by a priest leading a procession. The commemoration of the dead had an important role in Pentecost celebrations. Graveyards were decorated with tree boughs and in some cases with lit candles.

**Exercise 1. Analyze the text above and make up the chart about**

No	Holiday	When	Score
1.			



## EASTER IS REBORN IN UKRAINE

Easter is historically the most important holiday of the year on the Ukrainian calendar, surpassing even Christmas in importance. Easter is a season of rebirth, and definitely, Easter traditions have been reborn and have taken root over all the regions of Ukraine since the break up of the Soviet Union.

The pysanka, the elaborate Ukrainian Easter egg, is one bridge between Ukraine's Christian and pagan heritage. Pysanka shells have been found in archaeological sites from more than 3,000 years ago, and many of those designs are still being used on pysanka today. Pysanka are made by drawing on the raw egg with not beeswax and then dipping the egg into successively darker dyes. The often symbolic designs reflect Ukraine's agrarian history – rakes, wheat, wolf's teeth, rams and other plants and animals.

Preparation for Easter starts seven weeks ahead of time with the advent of Lent. Believers abstain from eating all meat and animal products.

Palm Sunday, the week before Easter, is known in Ukraine as Willow Sunday. People bring home willow branches, which have been blessed in church. The week is dedicated to preparing for Easter.

The Thursday before Easter is dedicated to cleanliness. According to Ukrainian tradition, one should bathe before sunrise on this day. The house must be spotless. In the evening, there is a church service commemorating Christ's crucifixion. Villagers used to make a thick candle for this day. They had to light it in church and bring it home still lit. Then the head of the household would burn the sign of the cross into the ceiling of the entryway to ensure a safe house for the year.

Good Friday is the day that the women of the family bake "paska", Ukrainian Easter bread. Paska is a very rich bread made with plenty of butter, egg yolks and raisins.

On Saturday children dye one-coloured Easter eggs to add to the Easter basket, which will be blessed in church. The Easter basket also includes pysanky, salt, paska, sausage and ham, and is covered with a linen cloth embroidered especially for this purpose. In the evening, people go to church for the Easter mass, which lasts all night. At midnight when Saturday turns into Sunday, the tone of the mass changes from mournful to joyous. The traditional Easter greeting is "Khrystos voskres", (Christ is risen), and the proper response is "Voyistyno voskres", (Indeed He is risen).

In Western Ukraine, a bonfire burns outside the church all night, symbolising purification. At dawn, the church-goers step outside with their Easter baskets to be blessed by the priest.

Once the ceremony is over, every family goes home for breakfast, to partake of the blessed food.

Lent is over and celebration has begun. Easter Sunday is a day of singing and eating. Young girls dance and sing songs (vesnyanky or hahilky) about the unfolding of nature and spring. People exchange pysanky. Ukrainian Easter is a dual holiday – a celebration of Christ's resurrection intertwined with much older pre-Christian rites commemorating the return of springtime and the sun.

Velykden'. Great Day. Uplifting of the Soul.

Velykden' is Ukrainian for Easter. However, it is not the only word for Easter used in the Ukrainian language it is probably the most proper. Literally, it means "Great day". Easter is the biggest Christian holiday in Ukraine whose population in its majority is Orthodox Christian. Every religious holiday in Ukraine is marked by the ringing of church bells. But on the Velykden' the bells sound particularly majestically and solemnly. Tintinnabulation announces to the whole world glad news: Christ is risen!

Why is there so much rejoicing? Resurrection of Christ proclaims immortality of soul. Christ rises from the dead, and we, those who believe in Him, shall rise after death to eternal life.

Man gets accustomed to the idea of mortality of flesh. Resurrection gives us hope. Resurrection is a victory over death. Resurrection is the Evangel, Bringing of Good News. Church bells all over the land announce Good News of Christ's Resurrection, of Victory of Life Eternal over Death.



Many poetic lines have been written about the joyous holiday of Easter. Some remain anonymous, some are sung during the church service; others have been created by notable figures of Ukrainian poetry. All of them sing the glorious event of overcoming death, of rising from the dead to give life.

Faith, hope and love have helped the Ukrainian people to persevere and survive the times of great trials and tribulations, famines and wars. The Orthodox Christian Church has helped Ukrainians overcome hardships in the past; it will help them to make Ukraine forever independent and prosperous.

Velykden' is always with us. We shall overcome, Oh Lord!

Some of the traditional customs associated with Easter are no less interesting and edifying than the legends. In many Ukrainian villages, there was a tradition to make bonfires on Easter night. Either it was done at the foot of the hill on which the village church stood (in most cases churches used to be built on the tops of hills) or on the top of a hill beyond the village so that the light of the fire could be seen from afar, announcing the glad news to the Universe.

In Orthodox Christian churches Easter service begins at about 8 o'clock at night and lasts till 5 or 6 o'clock in the morning. Those who do not go to church to attend the Easter service and stay at home (mostly the very young and the very old) are not supposed to lie down in beds either and should find some cosy places to while the night away, as it is not considered proper to lay out the beds to lie in for the night.

Lights should not be turned off or extinguished as light is needed to illumine the way "for the Angels of the Lord who are flying over the village". Easter service in church differs considerably from the liturgy on any other occasion (the whole week after Easter as far as church service is concerned, is very special). The Gospel, read on Easter should be, and most often is, chanted in Greek, Latin, Church Slavonic and Ukrainian. The Easter service proper begins with a procession of the faithful around the church.

At midnight sharp all the lights in the church are lit, and at first the priest then after him the entire congregation begin to sing: "Thine Resurrection, Christ, Our Lord and Saviour is sung by the Angels in Heaven, and here on Earth we have been granted a Happy Occasion to sing Thee, oh Lord, our praises!"

The congregation headed by the priest leave the church and three times go around it.

The priest is holding in his hands a special Easter triple candle, a cross; members of the congregation carry a big processional cross, banners, icons, gospels and paskha (Easter cakes).

There are many traditional beliefs, legends and stories connected with Easter. Not all of them have come down to us from the centuries that have gone by, but those that have, have gone into the heart and blood of Ukrainian people. Some of them have been recorded, collected and published by ethnographers.

Following are a couple of them, particularly revealing, poetic and emotionally uplifting. One of the most popular legends which used to be traditionally told by the head of the family at Easter, holds it that at the time when the faithful leave the church during the Easter service to go around it several times and then return to go back in again, Angels of the Lord raise the Saviour from the Sepulchre and the Saints come down from the sacred icons on which they are depicted and all of them "khrystosuyut'sya", that is, exchange triple kisses as Easter salutation and expression of fraternal love.

Another one runs like this: Right after His Resurrection the Saviour put Beelzebub the Satan, head of all the devils, into a deep underground pit, beneath the rock in which His Tomb was, and ordered Beelzebub to gnaw at 12 iron chains into which he was cast, at 12 iron doors and at 12 padlocks on the doors. If Beelzebub bites through all of the doors, all the padlocks and all of the chains before the Velykden', then the end of the world will come. In the twelve months from Easter to Easter the Evil One eats his way through all of it except one last link in the last chain. Now when the devil is about to pounce on this last link Velykden's chanting begins "Christ is risen!"

Everything, all the chains, doors and padlocks become whole again as it was before the Satan had begun his gnawing effort.

Therefore, if people stop chanting "Christ is risen!" on Easter, then the end of the world will come.

There are several traditional explanations, "folk etymology", of why Easter is called in Ukrainian "Velykden". One of them says that at the time when Christ was born the days were long and full of bright sunshine, seven days longer than nowadays.

After Christ was crucified the days of sunlight grew much shorter.

On Easter, the days grow long again (the word "velyky" in Ukrainian means "great", "long" and "big") and the central gate of the iconostasis (tall partition with tiers of icons in an Orthodox church separating the altar from the nave) stays open for several days, from Easter Sunday till next Sunday.

It is an extremely solemn sight, with singing in praise of Christ's Resurrection uplifting the souls of all who come to this service. When the congregation returns to the church's door they find it shut.

Everybody begins chanting "Christ is risen!" and after a while the priest, with appropriate words, touches the door with his cross and the door swings open. The priest enters, followed by the rest. Easter service resumes and lasts till after the sunrise.

After the service is over, the priest, reading appropriate prayers, blesses the things that the members of the congregation have brought with them and laid out in the church's yard, by sprinkling them with holy water: Easter eggs (Pysanky and Krashanky), Easter cakes (paskha), roasted piglets, sausage and a great variety of other meats. The priest greets the congregation repeating many times over:

"Christ is risen!" and the congregation replies in chorus "Indeed He is risen!" People exchange triple kisses of Easter greeting and little gifts, mostly Easter eggs.

An Easter egg that you get at the first "Khrystosuvanni" (exchange of triple kiss), is kept at home as a great treasure because it is considered to be a thing possessing a great spiritual power. When people return home in the morning, they sit down at tables, laden with food, read prayers pertaining to the occasion. After a long period of the Lent which is not exactly fasting but that of rather severe limitations as far as food and alcoholic drinks are concerned, people are eager to "razhovetsya", that is to eat and drink making it up, so to say, after weeks of abstention from many kinds of food and drink.

The tables are covered with snow-white table-cloths, and each family go out of their way to put on the table all the best food and drinks they can get. At the place of honour on the table one can see Pysanky. A candle must be burning in one's home during the entire Easter week. There are prescriptions of age-long tradition that regulate people's behaviour at the Easter table; for example, you are supposed to throw the pieces of the shell of the first egg, blessed after the Easter service, into the running water.

On Easter everyone (mostly in the countryside) wants to ring the church bells and nobody is forbidden to do so. It is a popular belief that ringing the church bells on Easter brings the ringer happiness.

There is a widely spread popular belief in Ukraine that the sun rising on Easter morning is "playing", that is giving out a particularly cheerful light, and people open all the windows on the eastern side, pull all the curtains aside to let the sunshine in, the Easter sunshine, which is believed to give people an extra measure of happiness and health. Now we are living through the time when many traditions are being revived. It concerns some of Easter-holiday customs too.

Pysanka (in Ukrainian the word "pysanka" is derived from the verb "pysaty", that is "to write" or "to paint") is an egg painted with bright colours in geometrical patterns or stylized figural, animal and floral designs. The tradition of painting chicken – or some other birds' – eggs is so old that no one would be able to tell when it started. Christianity adopted this pagan tradition and Easter eggs have become an indelible feature of the feast commemorating the Resurrection of Christ.

In many parts of the world, one finds ancient myths in which the Egg features as a symbol of the Sun, Spring and Revival of Nature.

Ethnologists of the 20th century have discovered that the ancient beliefs of many peoples regarded the Egg of Light as a source from which the world had sprung, developing from Chaos to Order.

In Ukraine the tradition of painting eggs goes back at least thirty three hundred years – clay eggs, once evidently painted and dating from the 13th or 12th century B.C., were unearthed by archaeologists in the vicinity of the village of Pustynka at the Dnister River. Painted eggs must have been used as charms guarding against evil. There were pysankas of many kinds to fit many occasions. For it to have magic powers, a pysanka must be painted at a specified time, in certain colours and patterns, and chants must be sung while it was being painted. It was also very important to give it as a present to the right person.

Pysankas were mostly painted by elderly women, late at night, after everything had grown quiet. It was desirable to do it at the end of the day which had passed without any rows, scandals or emotional upheavals. It was a sort of a ritual in which one had to observe the rules whose origins had long been lost in the mists of time. One had to be very careful in preparing the paints and "pysachok", that is a small wooden stick with a foil spiral on one end to be used for painting the egg. (Now, of course, paint brushes are used but you can't create a "real" pysanka with a brush).

The egg itself had to be either a fertilized one, taken from under a hen, or if the fertilization could not be ascertained the egg to be painted had to be sucked out. To do it one has to make two tiny holes with a needle at the opposite ends and then by eggs of its contents. The symbolism of colours, patterns and designs varied from area to area but were certain patterns and designs which were of a more universal character. If the colours, patterns, chanting and other things were of a more universal character.

If the colours, patterns, chanting and other things were right, if the eggs had been properly chosen and treated before being painted, if the time of the day when the painting was done was correct, then the painted eggs were believed to be powerful charms against fire, lightning, illnesses and other mishaps. Christianity imbued the painted egg with new meanings transforming it into the Easter egg and giving it a new symbolism but it could not eradicate the elements of pagan beliefs associated with the painted egg.

Easter eggs, blessed in church by a priest, were continued to be used as a sort of charms for many different occasions: to be placed under the corner stone of a house; to help making bees to give more honey; to guard against misadventure on a journey; to secure happiness in marriage; to promote multiplication in the animal, floral and human worlds, to a name but a few of its functions.

By the end of the nineteenth century the art of painting eggs began to decline throughout Ukraine and unfortunately very few of the eggs dating from the 19<sup>th</sup> or earlier times have been preserved in private collections or in museums. Now, at the end of the century and of the millennium, a certain revival of pysankas is observed. I hope that it is part of the general revival of interest in the Ukrainian national traditions many of which go down into a very distant past.

Looking at pysankas, one can derive purely aesthetic pleasure from the colors and patterns. One can marvel at the skill and ingenuity of the artists (absolute majority of whom are, of course, amateurs) who have painted them. But it's a much greater fun to know the hidden meaning of the combination of colors used, of patterns and designs. Some of the signs seem to be obvious but even the more obvious, like, say, all kinds of that go beyond their Christian significance.

Rings painted on pysankas were believed to bring concord and conciliation into family life; representations of birds were painted on the light background (pink, light green and blue) if the pysanka was meant for children and on the dark background if was to be given to grown-ups; "belts" were against unfaithfulness; floral patterns helped gain success. About a hundred patterns and designs were used and in the times of old, it was strictly forbidden to change them to suit one's artistic whims. However, in our times new patterns and designs have begun to creep in. It is still a controversial issue.

If one cannot change the words of an established prayer, can one change the patterns crosses, have meanings and designs that have long been established by tradition as the only acceptable ones?

Some of the patterns and signs on pysankas have symbolism that has come down to us probably from the pre-historic times.

Wavy patterns symbolize rain; dots – grain which is about to sprout; squares and rhombi – earth and its fertility; the Greek cross – the Sun, and originally a god of the Earth; a zigzag with rounded angles – the snake which was a symbolical representation of a god of the Nether World; a tree – the sacred Tree of Life; a female figure – the Great Goddess; Goddess of the Sky, Protectress of all Life on Earth; a fish - health, fertility, life and death; birds – creatures that are able to fly high and thus carry messages to the gods; oak leaves – Perun, god of Thunder, of human and solar energy, of life.

All the figural representations, of course, are highly stylized. Pysankas and krashankas (eggs uniformly painted in one color, with no patterns or designs) used to be an important element in the Ukrainian country life. Many their symbolic meanings have been forgotten, they are not used as universal charms as much as they used to be. However, they remain joy to the eye and an exiting field for ethnographic studies. For very many people pysankas, no doubt, have retained their special significance as an integral feature of Easter. Even those who do not care for pysankas pre-historic and Christian symbolism cannot help enjoying pysankas art.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1 What are the most important holidays in the Ukrainian churches? 2. What Sunday does Easter fall on? 3. What rituals does the feast on Christmas involve? 4. What dishes does the holy supper consist of? When is Epiphany marked? 5. What is the traditional meal on the Eve of Epiphany? 6. What is the principal ceremony of Epiphany? 7. What kind of holiday is Easter? 8. What is the last Sunday before Easter called? 9. What is the week before Easter called? 10. What mass is performed on Easter night in the church? 11. What do people bless in the church on Easter night? 12. What do Easter eggs symbolise? 13. What kind of Easter eggs do you know? 14. When is Pentecost celebrated? 15. How are houses and churches decorated at Pentecost?



## UNIT III. FOLKWAYS & RITES

### HOLIDAYS IN UKRAINE

Very often, we look forward to holidays to enjoy ourselves. As you know, the word "holidays" comes from the words "holy day". The point is that all the holidays were first religious festivals, but nowadays many of them have nothing to do with religion. Each country has holidays honouring important events in its history. Many historical events are of great importance for all peoples and countries throughout the world. As we live in Ukraine, we have our own customs and traditions, holidays and festivals.

The long-term dream of Ukrainian people came true on December 1, 1991. More than 90% of the Ukrainian people voted for the independence of their country, Ukraine. It was proclaimed on the 24-th of August, 1991 and Ukraine became a sovereign state. That is why Ukrainian people celebrate this day as the greatest national holiday. There are a lot of concerts and dances in the streets of Kiev. This holiday commemorates the freedom of Ukrainian people.

The New Year Holiday is widely observed in Ukraine. The most common type of celebration is the New Year party, either a family party or one arranged by a group of young people. This usually begins at 9 o'clock and goes on till the early hours of the morning. There are a lot of drinking and eating of the festive table; but the main thing is that the New Year is the holiday of expectations.

The children decorate the New Year tree with toys and coloured lights. When the clock strikes 12, everybody drinks champagne and says to each other: "Happy New Year!" Christmas Day is observed on the 7th of January. You know, this holiday is of religious origin. Most people observe the tradition of going to church and having a tasty dinner. Nevertheless, in Ukraine people do not exchange presents on this holiday as it is in the case of Great Britain and many other countries.

On the 8th of March, we celebrate the Women's Day. It is a nice spring holiday when men give presents and flowers to their wives, sweethearts, girl friends, sisters and daughters. Children congratulate their mothers on this holiday, or send them a holiday card with the best wishes. The Shevchenko Days are very popular in Ukraine. They are celebrated in March every year.

The Easter egg is the most popular emblem of the religious holiday.

April Fool's day named from the custom of playing practical jokes or sending on fool's errands is on April the 1st. People enjoy joking and laughing on this holiday.

The 9th of May is a Victory Day, the holiday over fascist invaders. People lay flowers to the war memorials, to the tombs of the people who died in the war. There are commemorative meetings all over the country. War veterans are greeted and there is a salute and fireworks in the evening.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Holiday	When	Where	Score
1.				



## FESTIVALS & RITES OF UKRAINIAN PEOPLE

Late autumn and winter afford moments of leisure to rural people throughout Europe. This period is especially rich in traditions and rites. November 21 is the day in many regions of Ukraine when "summer turns into winter", and many omens and forecasts are connected with this day. They reflect a peasant's desire to predict what the coming winter might be like and how it could affect next year's harvest: "If November 21 builds bridges across the rivers and the feast of Mykola (December 6) hammers nails into them, then the winter will be severe". A characteristic omen for this day was the identity of the first guest to visit someone's home. There were good and bad omens. A female guest was a bad omen. On the other hand, a male guest would bring happiness and prosperity to the family.

Kateryna's Day (November 24) and Andriy's Day (November 30) were largely feasts for young people. They were preparations for the great holidays of Christmas and New Year.

It should be noted that these feasts coincided with the 40-day Pylypivsky fast, which began on November 15, and thus, were contrary to the rules of the rules of the Christian church. Nevertheless, attempts by the clergy to do away with this tradition were fruitless.

The 12-day period between December 25 (Nativity), January 1 (New Year), and January 6 (Christmas) marked the high point of festivities. A great number of rituals and traditions connected with these dates in the church and secular calendars formed over the centuries.

Each feast had specific features, yet, they all had much in common, namely, to protect people from evil forces which were thought to be particularly dangerous during this period, to ensure happiness and prosperity for the family in the New Year, to reveal prospects for the future. Ritual feasts can be divided into two groups: family and calendar festivals. Each feast has a meal as its integral part.

The primary family rituals are connected with birth (confinement, baptism), marriage and death.

In rituals connected with childbirth, meals were particularly important during visits to new mothers.

Traditionally, only women could pay such visits. They brought bread or cakes, eggs, honey, stewed fruit, thus, enriching with high-calorie products the diet of a young mother still weak after confinement.

Similar traditions of mutual assistance were characteristic of other festive events.

At a wedding, the young couple was presented not only with gifts but also with bread, flour, grain or groats. At funerals, guests were supposed to bring bread, flour, corn or groats. These foodstuffs were regarded as possessing magic forces. At weddings, bread was used to greet the newlyweds with; it was blessed and was to guarantee them a happy married life. Special wedding loafs ("Korovays") were a peculiar feature of Ukrainian marriage rites. This tradition was popular throughout Ukraine (except for some regions of Transcarpathians, and Middle Dniester area where marriage rolls were used instead of loafs), as well as in neighbouring regions of Russia, Byelorussia and Poland.

The importance of marriage loafs in Ukrainian wedding rites was so great that the bridegroom whose wedding was conducted without them would later be called "Bezkorovainy" (without loaf).

These loafs were baked, as a rule, by the families of the newlyweds and were divided into two parts during the wedding ceremony. The loaf symbolised the unity of the young couple, the unity of the two families, the continuation of the kin, fertility, and the ascension of the couple to a higher social position. Everything connected with these loafs possessed also a magic significance.

In some regions of Ukraine, conelike cakes were baked. Of symbolic significance were the grains that were scattered over a bridegroom as he was leaving his parents' home for the wedding ceremony, and then over the newlyweds after the marriage. In some regions of Ukraine, people scattered wheat, rye, oats, or nuts. No less important is the role of bread and grain in calendar rituals. The celebration of Nativity began with a holy evening.

Since it was the last day of Pylypivsky fast, people prepared lavish but lenten dishes which included twelve courses, including, fish and mushrooms, borshch, porridge, vareniks which were cabbage, fruit or curd dumplings. The meal was a sweet dish called *kutya* made from boiled wheat with honey, ground poppyseeds and nuts. A compote from dried pears, cherries, apples and plums was also served. *Kutya* was served in some regions on New Year's Eve.

The New Year (Malanky) and the night and day of the New Year (Basil) were usually marked by lavish feasts, which symbolised future harvests and prosperity of the family.

Maslenytsya is a very popular festival in Ukraine, which is at the end of winter when people see winter off. Winter is over, spring is coming. Maslenytsya lasts for a week and is usually before Lent.

Traditionally various pancakes with delicious fillings (eggs, meat, jam, caviar, etc) are cooked and feasts and public merry-making take place everywhere.

Lent in the Christian church is the 40-day period of fasting, which precedes Easter. This refers to the time when Christ went into the desert and fasted for forty days. Hardboiled eggs with coloured and decorated shells are found at many breakfast tables at Easter. They are called "krashenkas" in Ukraine.

Easter is a feast in Christian church, commemorating the Resurrection of Christ.

Easter eggs symbolise new life. Usually they are given as presents. In Ukraine, they are given together with Easter cakes – "paskas", specially baked pasties.

One of the popular holidays in Ukraine is Ivana Kupala Day. It is as old as centuries. It falls during the period of summer solstice. It is well known in many European countries: in France, it is called Saint-Jaques, in Italy – San-Jovanni, in Spain – San-Khuan. It is a holiday of pre-Christian pagan times.

The summer solstice is time when nature is flourishing. On Ivan Kupala Day young girls used to go to meadows and forests to pick up flowers and herbs and weave garlands or wreaths on riverbanks.

Young boys planted a tree, which girls decorated with garlands, flowers and ribbons.

At night young boys and girls danced round the Kupalsky fire, jumped over it. In Ukraine the holiday of Kupala was popular everywhere. Now in many parts of the country this tradition is followed by young people.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Holyday	When	Where	Score
1.				



## FOLKWAYS

The folk culture and art of Ukrainians are justly considered a part of the most abundant gains of the European cultural inheritance. Diversified genres and perfection of forms, poetic and exquisite lyricism, profound philosophical thought and irrepressible fieriness are defining the colors of the Ukrainian folklore.

For centuries, the unwritten folk account was almost the sole means to epitomize the Ukrainian lifelong experience and embodiment of popular wisdom, world outlook and high ideals. In addition to the most important events in the Ukrainian history starting from the princedom age, folklore reflected and preserved numerous archaic pagan motifs and symbols often hidden under the cover of Christian tradition.

Thanks to the folklore heritage, those living today are able to familiarize themselves with the way of life of the remote and not far off generations, their red- and black-letter days filled with magic and fascinating ceremonial rites. The Ukrainian folklore tradition one could classify into two blocks: music and poetic (songs, dymy (ballads), folk-tunes, etc.) and prose (fairy tales, legends, anecdotes, and so on) forms. In addition, the music and poetic art is separated into the basic groups: ceremonial folklore, epic and lyrical folk tradition.

The ceremonial folklore includes calendar events and domestic ritual songs; the dymy, historical and epic poetry songs belong to the epic group, while the lyrical one contains social and everyday life poetics. One of the ancient layers of the Ukrainian folklore is *incantation*, that is, short oral mythological texts used by our ancestors in looking after the house, to avert misfortune or disease, as well as in the field of romance. Both groups of the ritual songs, that is, calendar (koliadky, schedrivky, vesnianky, rusalni, tsarynni, kupalsky and petrighansky, zhnyvasky) and domestic ritual songs (the ones for marriage and burial rites, and christening) are rated as the oldest examples of the traditional folklore.

The calendar-ceremonial tradition is divided into four cycles commensurable with the seasons.

The most fully represented and applied at present is the winter cycle of the Ukrainian tradition.

Primarily, it is the songs dated for Christmas: koliadky (carols) and scenarios for the Christmas Day activities. The winter cycle includes the so-called schedrivky that are structurally similar to koliadky and meant for singing on Christmas Eve. These are especially rich with wishes of happiness, good health and prosperity to the host of the house of attendance. The so-called vesnianky or hayivky, numerous texts for games played on Easter while leaving the church represent the spring folk tradition. The motifs of nature awakening together with that of sensuality of human body dominate here.

These songs accompanied by round dance, a choreographic element, are part of the spring cycle from antiquity, as well as rusalski (water-maid) songs representing the most ancient layer.

Since times immemorial, the Kupala celebrations and games fell with Ukrainians to the days of the summer solstice. These holidays were linked with dancing and singing and were of orgiastic character. It originated at the times the cult of the Sun and worshiping of pagan gods Yarylo and Dazhdboha reigned among the grain-grower tribes living on the territory of Ukraine. Later on, already in Christian time these rituals laid over the celebrations of the major religious holidays: The John the Baptist Day and Peter and Paul Day with the petrighanski songs sung during the petrivka, the fasting preceding the later holiday.

The major themes of these songs were romance, wedding, and married life.

Obzhynkovi (or reaping) songs are the constituent of the rituals connected with crop harvesting actually crowning the calendar cycle.

Although a period of very intensive labor, they marked the end of the tillage year with dominant themes of the obzhynkovi songs being glorification and praise for the masters (the host and hostess) of the house. Within the complex of ceremonial songs, the domestic ritual songs that attend the rites of passage in a person's life occupy a highly important place.

These are baptizing and wedding songs, as well as the so-called "folk hollering"— a unique phenomenon in the spiritual culture of the Ukrainian people. A significant feature of the Ukrainian musical and poetic folk art is the immensity and beauty of the epic genres: the historic songs, dumy, ballads, and chronicle songs.

Dumy, the most unfolded vocal and instrumental compositions requiring long training, outstanding talent, and perfect knowledge of traditions, are the most significant piece of the Ukrainian verbal epos.

The preceding bylyny, folk epic songs and sagas of heroes, had transformed completely and have preserved only in the European part of Russia. Experts believe dumy have their roots in even older form of lamentations and are telling about the Cossack life, wars waged against invaders, expeditions to the other lands and everyday life of the families that stayed in Ukraine.

In the 17-19th centuries the so-called kobza-player's brotherhoods or guilds existed that united the performers of dumy and songs on historical events. The organizations had the charter and regulations of their own, as well as strict subordination and fixed stock of songs or other pieces that a player or company was prepared to perform and the occupation was respectable since 17th century.

The newest of the vocal folklore is lyrical songs and their kinds with their coming-to-be taking place in the 16th to 19th centuries. All of them are grouped into two large categories, that is, social and household.

The former includes Cossack, recruit, chumak (peasant engaged with transporting and selling salt), hireling and emigrant songs, while the latter are virtually all the songs about family life as well as those that concern private life (songs about love and woman's hard lot; orphanage, funny chants, lullabies and songs of kids, youth and adults). Quite curious examples of household vocal lore are the dance songs (to accompany dancing) and Ukrainian kolomyiky subdivided into groups "for chanting" and "for dancing".

Actually, this kolomyika form expanded actively to different genres of folklore, having stricken roots also in professional Ukrainian poetry. The system of genres of the traditional Ukrainian folklore comprises dramatic forms (folk theater, vertep (puppet shows)), prose (fables, fairy tales, short stories, anecdotes, narrations, and legends), and gnomic varieties (proverbs, sayings, riddles, wishes, etc.).

Since 17th century, on a Christmas Day performing literate commoners, clerics, pupils, students and church choristers moved a puppet show called vertep from house to house.

The performance consisted of two parts: The Christmas events enacted with stable religious and festive plot, and automatically entailing satirical interlude of everyday life; worldly and popular, its story line changed in accord to local situation, historical span and capabilities of the performers themselves.

Ukrainian fairy tale is rooted deeply in the past which evidence is numerous features of mythicized outlook and animistic conception about the world around. The subjects of the Ukrainian fairy tales are extremely diverse. They tell about animals and nature, concern the everyday life, and are humorous, magic and adventurous, with features of archaic consciousness reflected by the fantasies.

Despite diversity of story lines all the actions are about marvelous events, ordeals and exploits on the road of gaining a bride. Stories about animals seem somewhat simpler than fairy tales: they are shorter and have satirical or moralistic sounding. The majority of plot lines hark back to the times primordial, to totemistic myths that linked kinship of one or another human community to a common animal totem protecting the clan and embodying the soul of the late ancestor. In contrast to the fairy tales, stories of everyday life emphasized ordinariness of the characters and events.

In stories like that, as in all the fairy tales in general, the good always wins, and in contrast to the facts of life a fabulous hero, a poor peasant or hireling, takes the upper hand over his social rival (the rich).

At somewhat later phases of development the tales of everyday life took on features of social satire with the spear of it directed at such human vices as stinginess, volubility of women, sloth, adultery.

The latest form of folklore is the student lore and that of informal social groups, as well as aphoristic genres, that is, popular anecdotes, toasts, salutations, and so on. Archaic and "classic" varieties of vocal tradition take a new life in modern arrangements.

In the 90s, Victor Morozov, bard, arranged and released an album of the batiarski (vagabond) songs of Lviv; Marichka Burmaka performed the most popular koliadky during the same period, while a decent selection of songs of the insurgents belongs to Taras Chubai and the rock-group Skriabin offered their album of streltsi (infantryman) and insurgent songs. Ukrainian folklore motifs are addressed such rock-groups as Haidamaky, Mandry, and Perkalaba, the popular rock-group VV and its leader Oleh Skrypka offer their versions of classical folk songs. Pop singer Ruslana produced the Wild Dances album based on Hutsul songs in 2003: the title song of the album brought her the first prize at the 2004 Eurovision song contest. Actors, artists and singers of today are also extensively using folklore motifs and forms not only in the sphere of music but in literature, fine arts and design.

The songs are one of the oldest and most prevalent of folklore. It unites a poetic text with a melody. Folksongs are usually melodic choral songs, but Ukrainian folk songs are exceptional for their rich polyphony. The folk songs express the common experience of the Ukrainian people: all the important events in life from the cradle to the grave are accompanied by songs.

By their content and function folk songs can be divided into four basic groups:

- ritual songs, such as carols, spring songs, songs about nymphs, and Kupalo songs;
- harvest and wedding songs;
- historical and political songs, such as dumas and ballads; and
- lyrical songs, such as family songs, social class songs, and love songs.

Chumak songs, wanderers' songs, and cradlesongs belong to separate groups.

The universal content and the artful clarity of expression of Ukrainian folk songs account for their survival for many centuries. In Ukrainian folk songs, nature manifests human emotions. In lyrical songs, poetic images or symbols are very common. Bird symbolism is very popular. The eagle or falcon is the symbol of manliness, power, beauty, courage, and freedom. The dove symbolises femininity.

The sea gull is the symbol of the suffering mother. Many symbols are derived from the plant world, for example, the guelder-rose tree represents the girl, and the oak represents the boy. A girl is compared to a star, a red guelder-rose tree, a pine tree, and a poppy; a boy is compared to an oak, a maple, and a pigeon. Marusya Bohuslavka is the main character in a renowned Ukrainian дума of the same name.

The heroine is a priest's daughter from Bohuslav who, enslaved by the Turks, renounces her faith and wins her master's trust. On Holy Saturday, when the pasha is away, she frees 700 Cossacks from the dungeon. There is no evidence that Marusya existed; she became a common image in Ukrainian literature and the subject of several novels and plays and a ballet.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Tradition	When	Where	Score
1.				



## UKRAINIAN LANGUAGE

Ukrainian belongs to the group of the Slavic languages. **Slavs** are a group of Eastern European peoples, subdivided into **Eastern Slavs** / Great Russians, Ukrainians and Byelorussians/, **Western Slavs** /Poles, Moravians, Czechs, Slovaks, Slovenes, Bulgarians/.

In the VII century a tribe of **Western Slavs** headed by Viatko migrated from the Middle and Low Vistula to the Volga and settled in the area between the Volga and Oka. Their language was influenced by the local language of the **Finn** and **Turkic** origin. In 981 they were subdued by **Prince Volodymyr Sviatoslavovych**. On the land of Viatychi Moscow came into being. In the 14th century the land of Viatychi was included into the Great Principality of **Muscovia** which became called Rus. They spoke **Russian**.

In 862 the Great **Moravia** Principality became Christian but the church service was led in Latin which the Moravians didn't understand. Prince of Great Moravia **Rostyslav** asked **Byzantium** to send teachers to Moravia to teach **Christianity** in the Slavic language.

The Emperor of Byzantium Mykhailo III sent to Moravia a **mission** headed by two brothers-Kostiantyn /later **Cyril**/ and **Methodius** from Solun /now Salonica in Greece/. Both knew the Old Bulgarian language then spoken in Solun. On **Mai 24, 863** the Solun brothers declared in Pliska, the capital of Bulgaria in that time, noticed about the creation of the **Slavic alphabet**. Cyril had been already known as an outstanding scholar and the new alphabet got his name "Cyrillic".

In **988**, Prince Volodymyr introduced **Christianity in Kievan Rus**. The **Old Bulgarian language** / it is called Old Slavic, Old Church Slavic/ spread in Pannonia, Bulgaria, Serbia and Rus. In Rus the Old Bulgarian language mixed with the **local** language of Rusiches who spoke the so-called "**Kievan language**" / Sviatoslav spoke "in Kievan"/ or the Old Ukrainian. Under the influence of the Old Bulgarian the Old Ukrainian became called the **Church Slavic** language. In the books, this language spread over Rus. The Kievan /Old Ukrainian / language was not written language and didn't spread as far as the Church Slavic language. In 1596, L. Zyzanii published his "**Grammar**". In 1619, the "Grammar" of Smotrytskyi was published. In 1632, the **Kiev-Mohyla Academy** was founded. It was named in honour of its protector Metropolitan Petro Mohyla /1597-1647/. The graduates of the Academy contributed much into development of education and culture not only in Ukraine, but also in Russia, Belarus and other countries.

In the 15th century when Muscovia under the name Rus became a state, the unification needed common Church language. Many people came from **Kiev to Moscow**. Elder Feodosii corrected translation of the Bible. Semeon Polotskyi was the teacher of the Tsar's children. Many books in Church Slavic came from Kiev to stay in the libraries of the new capital. In 1687 Semen Polotskyi became co-founder of the Moscow **Slavic-Greek-Latin Academy** upon the model of the Kiev-Mohyla Academy. In the 18th century all the teachers of Academy were **Ukrainians**. The first **classics** of the new Ukrainian literature were Ivan Kotliarevskyi 1769-1838/ and Taras Shevchenko /1814-1861/. In the 19-th century the circular letter of 1863 of the Tsar Minister P. Valuiiev banned publishing books in Ukraine.

From the 1930's to the 1980's, the policy of Russification forced Ukrainians to use the Russian language in government, schools and television. Many Ukrainians resented this policy. However, decades of Russification caused many Ukrainians to know the Russian language better. **Ukrainian** became the official **language** of Ukraine in 1990 – in 1990's, a growing number of ethnic Ukrainians and non-Ukrainians began studying the Ukrainian language. The government in accordance with the Constitution of Ukraine allows ethnic minorities to use their own language in schools and other local affairs. The Ukrainian language is an independent and original unit of the Slavic group of Indo-European languages. Ukrainian has some regional dialects, which vary according to a region's history and the influence of other cultures on the region. Ukrainian dialects spoken by west Ukrainians show some Polish influence.

## PROVERBS & SAYINGS

Folk oral literature comprises oral works, both poetry and prose, which are produced usually by anonymous authors and are preserved in people's memory for a long time by being passed on orally from generation to generation. The poetic folk literature consists mostly of songs. Folk prose can be divided into fables, fairy tales, stories, legends, anecdotes, and others. Poetic-prose folk literature consists of spells, proverbs, sayings, and riddles. Ukrainian folk oral literature had its distinctive artistic qualities, its unique poetic devices – metaphors, similes, epithets, and symbolism.

Краще синиця в жмені, ніж журавель у небі.

І за соломинку вхопиться, хто топиться.

Ложка дьогтю в бочці меду.

В лиху годину пізнаєш вірну людину.

Великому кораблю – велике й плавання.

Любиш кататися – люби і саночки возити.

Не все золото, що блищить.

Ранок мудріший за вечір.

Апетит приходить під час їди.

Життя коротке, мистецтво вічне.

За лихим прикладом і сам лихим станеш.

Горбатого могила виправить.

По своємуліжку – простягай ніжку.

Усяк кулик до свого болота звик.

Лихо не без добра.

Не все коту масниця.

Заборонена грушка солодка.

Не копай іншому ями, бо сам упадеш.

Якби та якби.

Ганятися за двома зайцями.

Вік живи – вік учись.

Хто давнє пом'янув, той лиха не минув.

Дарованому коневі в зуби не дивляться.

Куй залізо, поки гаряче.

Багато галасу даремно

Хоч пан, хоч пропав.

Без труда нема плода.

У тихому болоті чорти водяться.

Про вовка промовка, а вовк тут.

На любов і смак товариш не всяк.

Ось де собака заритий.

Не варта справа заходу.

Скорий поспіх – людям посміх.

Де не горить, там не курить.

Час – це гроші.

Брати бика за рога.

Сім баб – сім рад, а дитя безпупе.

A bird in the hand is worth two in the blush.

A drowning man will catch at a straw.

A fly in the ointment.

A friend in need is a friend indeed.

A great ship asks deep waters.

After dinner comes the reckoning.

All that glitters is not gold.

An hour in the morning is worth two in the evening.

Appetite comes with eating.

Art is long, life is short.

Bad examples are catching.

Can the leopard change his spots?

Cut your coat according to your cloth.

Every bird likes its own nest.

Every dark cloud has a silver lining.

Every day is not Sunday.

Forbidden fruit is sweet.

He that mischief hatches, mischief catches.

If the sky falls, we shall catch larks.

If you run after two hares, you will catch neither.

It is never too late to learn.

Let bygones be bygones.

Look not a gift horse in the mouth.

Make hay while the sun shines.

Much ado about nothing.

Neck or nothing.

No pains, no gains.

Still waters run deep.

Talk of the devil and he is sure to appear.

Tastes differ.

That's where the shoe pinches.

The game is not worth the candle.

The more haste, the less speed.

There is no smoke without fire.

Time is money.

To take the bull by the horns.

Too many cooks spoil the broth.

## FOLK DANCE

The dances are classified as circular and topical, the latter including dances that reflect folkways, occupational and humorous dances, and others. The majority of Ukrainian folk dances closely resemble the circular dance types but are enriched by figurative intricacies; the pair and solo dances evolved from this type. The circular dances are accompanied by a song. The *hopak*, which features physical strength and almost acrobatic agility, is the most popular dance. Its theme is a youth's wooing of a girl.

The youth executes the dance in order to gain the girl's favour. The hopak is an original Ukrainian folk dance of an improvised nature. Its name is derived from *hopaty*: "to leap and stamp one's feet". It arose as a male dance at the Zaporizhian Sich in the 16th century and gradually spread throughout Ukraine, particularly through the Kiev region.

As it spread, it became transformed into a group dance performed by couples with males retaining the lead role. It has several variants: a solo dance, a group and couple dance, and in Western Ukraine a circular dance (*hopak-kolo*). Its charm and attractiveness lie in the hopak's freedom of improvisation, which allows individual dancers to display their talents within a larger dance group.

The basic male movements are leaps, squats, stretches on the ground and in the air, and various turns; the female movements are quick steps, bends, and turns. Solo performances in the hopak often involve a competition in virtuosity. Complex acrobatic movements are common in stage arrangements of the dance. The hopak is the culminating dance in the repertoire of almost all Ukrainian dance ensembles.

Hopak melodies often appear in classical music of Ukrainian folk dances, unlike those of other peoples, were not affected strongly by court dances. Therefore, they preserved their virtuosity and originality for a longer period of time. It should be emphasised that the female in Ukrainian folk dances has a dignified role; she dances gracefully and behaves modestly; she may at times act flirtatiously, but she always expresses her feelings in a restrained manner. The aesthetic beauty and originality of the Ukrainian folk dances are augmented by the colourful folk costumes of the dancers and the melodic musical accompaniment.



## UKRAINIAN WEDDING

Within Ukraine, wedding ceremonies and rituals differ from one geographical area to another.

The Hutsul customs differ considerably from those in the land of Slobozhanshchyna, the urban weddings are different from the rural ones. In Ukraine, traditional marriages used to be – and sometimes still are – preceded by **svatannya** (can be rendered as "matchmaking" but the meaning is somewhat different), **zaruchynny** (formal betrothal), **vinchannya** (literally: "putting – on – of – the – crown", that is, the church wedding ceremony), and **hulyannya** (wedding party or rather "a big wedding feast").

In the ancient times of Kievan Rus - Ukraine, the wedding ceremony was referred to as "*radist*" - the joy. Many of the ancient features have been preserved to the present day. Weddings acquired a character of a big holiday and were lavishly celebrated, accompanied by games, music, dances and singing.

Rural weddings naturally differed from the urban ones, but these days many urban weddings begin to resemble big rural wedding feasts. In fact, cities provide more opportunities for making weddings huge social events. Brides and grooms in urban areas increasingly want to have weddings "grandma style", complete with all the stages of the traditional wedding, including "the un braiding of the braids" of the bride performed by her mother. Weddings are holidays not only for the brides and their grooms – they are festivals for all involved: parents, relatives and guests.

**Svatannya.** Several representatives of the bridegroom – "starostas" – go to the bride's house to conclude a preliminary agreement about the marriage. Sometimes, in order to avoid a possible failure, the groom first sends a friend whose task is to find out what the prospective bride's parents' intentions are.

Nevertheless, failures do occur, and the girl may "give the suitor a pumpkin" or a bundle of hay, which would mean that she turns down the proposal. In case *svatannya* is successful, the next stage, **ohlyadyny** ("looking-over"), can be entered: the bride's parents pay a visit to the groom's house to find out how the household (or business) is run, to see whether he will be able to support his wife. If the visit has produced a favorable impression, then comes the next stage **zaruchyny**.

**Zaruchyny** (engagement) takes place several weeks before the wedding. If the bride and bridegroom belong to the Ukrainian Orthodox Church, they come to church to have the local priest put engagement bands or rings on the ring fingers of their right hands, and these rings are not to be taken off until the wedding day. The church engagement ceremony is followed by the traditional rituals: the groom's parents and relatives come to the bride's house, sit down at the table and the senior starosta covers the loaf of bread that seat on the table with *rushnyky* (embroidered decorative towels), takes the bride's hand and places it on the top of the loaf.

Then he takes the groom's hand and places it over the girl's hand, and then ties these two hands together with a towel. Later, the bride puts *rushnyky* on the starostas, from the shoulder across the chest, and distributes gifts among all those present (head scarves, shirts, length of cloth, etc.).

This ceremony clinches the engagement and the newly engaged have no right to refuse to get married, though, of course, exceptions happen.

Shortly before the marriage ceremony, the girl gives a party "to bid farewell to freedom" of her unmarried status, and the young man throws a stag party. The anthropologists call these parties "ceremonial acts of separating the bride and the bridegroom from the unmarried young people".

On the morning after the parties, the bride and groom face a difficult task of "bringing together a wedding train". This "train" is made up of bridesmaids, friends, and others whose "functions" in the train have special names in the Ukrainian language. The "train" goes around the village from house to house for several days, inviting people to come to the wedding party.

The most solemn ceremony is, of course, **vinchannya**.

In fact, it is one of the seven church sacraments or mysteries, which, according to the Orthodox Christian tradition, have been instituted by God: the man and his wife are united by the power and action of the Holy Spirit, receiving at the same time God's blessing on a happy married life. Atheists are not advised to have church weddings because their lack of faith profanes the ceremony and will make it devoid of any sacredness. Those who want to have a church wedding should have faith and be properly instructed. The Orthodox Christian Church allows the marriage ritual to be performed only in a church (the only exception – a very serious illness of one of the parties to the marriage).

The bride and groom must arrive at the *vinchannya* separately. Before they go to church, they should ask for and receive the parental blessing, not only verbal but also in the form of icons presented to them by their parents. The young man usually receives an icon of Christ's the Saviour and the young woman – an icon of the Most Holy Mother of God (the usual way the Virgin Mary is referred to in Ukraine).

The bride and groom meet before they enter the church. Holding the icons in their hands, they walk in to the sound of church bells. They are met by the priest who hands them wedding candles.

In the lands of Halychyna, Bukovyna and Zakarpattya (Western Ukraine, the area of the Carpathian Mountains), there is a custom to decorate these candles with golden bands and all kinds of ornaments. As the bride and groom proceed further into the church, the church choir begins to sing and prayers are chanted. The bride and groom step on the embroidered decorative towel lying on the floor and exchange the vows: they promise God, their parents the community to be together all their lives, to preserve as things sacred love and trust to each other. The priest then holds the wedding crown – gilded or silver – above the heads of the bride and groom with prayers being chanted. The Gospels is read; the newlyweds drink sweet red wine from the chalice which symbolizes the "cup of life together".

The newlyweds leave the church with wedding songs being sung for them. The newlyweds are showered with grain are wished happiness and health for many years to come.

Another wedding custom should be mentioned here: **vyvid** of the young wife. After pronouncing the couple man and wife, the priest may cover the wife's head with a headscarf – it means that the woman is now forever separated from her virginal past. After the *vyvid*, the woman must not appear in public with head uncovered, and women are strictly forbidden to enter a church without covering their heads first.

When the "official" part is over, comes the time of feasting. It begins with **zaprosyny** – the young wife and her husband go on a solemn tour of inviting people to come to their wedding "reception" (**hulyannya** is much more than just a reception; the Ukrainian word **hulyannya** is derived from the verb **hulyaty** which means to "to be taking a walk". The young husband is accompanied to the gate in the fence around the house (or to the door of the apartment if the wedding takes place in town) by his mother wearing a short sheepskin coat. On his way to his wife's place, he is stopped several times by someone who bars his way and demands "a ransom" for the bride (the custom is called **pereyma**). When he gets to her house, he is required to pay a fee ("pereyma") for the privilege of sitting at her side, which place is temporarily – until the fee is paid – taken by the young wife's brother or a male relative. After this series of "accostings", comes the ritual of exchange of gifts (**vzayemoobdarovuvannya**). It has always been and remains the most pleasant - and the costliest – part of the whole wedding event.

The feast, which naturally includes a lot of eating and drinking, is accompanied by singing and dancing with many of the guests directly participating in the singing and dancing. In different areas of Ukraine there exist different customs design to make people laugh and generally have a good time.

The young wife's relatives smear the feet of her mother-in-law with liquid mud, and the father-in-law must wash his wife's feet – not with water but with good-quality homemade **horilka** (vodka). Or one of the young wife's shoes would be surreptitiously stolen or taken away from her, in order to return it.



The stolen shoe must be filled with wine and groommaids must drink it right from this unusual "wine glass". At the end of the feast, the solemn carving of the **korovay** (a huge cake or very big round loaf of bread) takes place, with pieces of it given to all the guests. It is then that the young wife is taken to her husband's house together with the **posag** (dowry).

The first nuptial night, according to tradition, should be spent in the house of the young husband.

The ritual of the bride's joining her husband's family takes place on the same day: the bride must cook a good lunch (in Ukraine, lunch is a midday meal and tends to be the biggest one of the day) and treat her mother-in-law to it. The feast continues and ends with another korovay being shared and with the newlyweds' and groom's parents getting presents.

In a day or two, the young husband invites guests to come for a **propiy** (drinking party), and in a week's time, the newlyweds go to the young wife's parents' place for **miny** (the young husband is given a sum of money pledged to him earlier by his father-in-law). In a month time, the last wedding ritual – **kalachyny** – takes place, when the combined families partake of the ritual **borshch** (thick soup made of vegetables, meat or chicken, with beets being the dominant feature).

In the soviet times so many things underwent drastic changes. The traditional wedding ceremonies and rituals were either completely neglected or considerably shortened.

With independence regained, old traditions began to be revived and new customs – particularly among the nouveau riche – began to form. These days, the main thing is to have a wedding that would not ruin the bride and groom financially, would be enjoyed by them, their parents and relatives and guests, and would be remembered for a long time as a memorable event. A growing number of couples celebrate their weddings in a close circle of friends and relations with no special ceremonies or rituals. With good drinks, good food, good company and the candlelight.

Wedding is the ceremony of marriage with accompanying festivities, which depend on the locality. Nowadays it's very difficult to keep a traditional Ukrainian wedding as it had been many years ago.

In old times in Ukraine, there were cases when a girl proposed herself to a young Cossack as a wife. When it happened it was a great sin to turn the girl with her matchmakers out of the house.

In Ukraine, a girl of good name was respected highly. She could save the life of a sentenced to death Cossack just saying: "He will marry me, let him go!" The wedding parties were celebrated in different ways. Somewhere the wedding loaf was round, somewhere square. At some wedding parties the bride was "stolen", at others her dowry was carried... However, everywhere it was merry, "sweet and bitter". Sometimes the merry-making was going on for a week or two.

### **Matchmaking**

If a young man asks in marriage, the girl is either gives consent or presents him with a "harbuz" /pumpkin/, which has a medical property to calm the nervous system. The pretender had no right to drop the pumpkin somewhere; everyone in the village had to see that the girl refused to get married.

As a sign of consent the girl tied the matchmakers up with "rushnyks" /wedding towels/ and put a kerchief behind the young man's belt.

### **Betrothal**

The two families gathered in a certain day. The parents, the future family and four matchmakers used to sit down at the table and the relatives sang:

"Put, put, Mary

Your white hand on betrothal,

... She puts her white hand on the betrothal."

**Exercise 1. Make up some dialogues from the information above.**

### **Baking the wedding round loaf**

On Friday the parents of the bride and the bridegroom invite the round loaf bakers, the women who are respected by the community for their exemplary family life. It is already known that only the person who is happy in family life can give peace and consent for the young pair by means of the fresh baked bread.

God, bless

Your child

And mother and father

To cut the wedding round' loaf...

The headman pours some vodka into the dough to make the bread "merry". The bakers make a "Horse-shoe" – shortcake topped with different figures made of the dough: cones, birds and so on.

The headman crosses the wooden spade and the bakers cross the stove and sing:

Our stove is laughing,

It wants to taste our round loaf...

### **Bride's parting gathering**

On Saturday the girls -bridesmaids come to the bride for the parting gathering to say good-bye to her girlhood. They decorate the baked round loaf with the branches of snowball tree and sing sad songs:

A pine-tree is green in summer

On Friday she combed her plait

Under the pine-tree stands a sad girl.

On Saturday, she got married and wept...

### **Bridegroom's gathering**

When the bride has her parting gathering with her bridesmaids the groomsmen come to the bridegroom. The headman brings a fir-tree to twine around a branch. It is a symbol of building a nest • for the new family. The fir-tree is a symbol of a family happiness, youth, beauty and an echo of the pagan cult of trees. Then the bridegroom is blessed by the elder sister-in-law:

God bless you,

And father and mother

Their son to marry off...

After the supper, the bridegroom may go with his groomsmen to the bride's parting gathering.

### **Wedding**

On Sunday morning the bride is to be seated on the fur of a fur-coat. It is believed to bring well being. A boy begins to unplait the bride's plait. The bridesmaids putting a wreath on the bride's head sing:

My wreath of the field,

If you fall from the head

Keep close to the head,

You are lost forever...

The bridegroom comes in with his groomsmen. The bridegroom and the bride bow to the icons.

Then the parents hand in the icons and bless them. After parent's blessing the bride and bridegroom join hands with a kerchief and go to the church for wedding. On their way they are bestrewn with hops.

### **The Bridegroom's Home**

After wedding in the church, all go to the bridegroom's home to dine. After the wedding dinner in the centre of the yard all begin dancing. Later the bridesmaids invite all the guests to the bride's home:

Near our house there is a high mounting	The rose is blooming,
On the mountain there is a rose.	Welcome to our wedding!

**Exercise 2. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 3. Make up some dialogues from the information above.**

**Exercise 4. Write a small essay on the topic.**

## The Bride's Home

At the gates of the bride's house there is a table to block the road. The young men on the part of the bride take her and her bridesmaids to the house. Everyone has to pay "table money". The groomsmen start a long argument, but there is nothing to be done. If they fail to "steal" the bride, they will have to pay whatever they are told.

### Giving presents

Father and mother meet the newly-wed with bread and salt ceremony and seat them on the places of honour on the fur. Now giving presents begins. The groom presents the bride's relatives with different things, the bride presents the relatives of the bridegroom with "rushnyks" /wedding towels/.

### Covering of the bride

Covering of the bride is one of the most dramatic moments of the Ukrainian wedding. Many burst into tears because the bride forever farewells with her girlhood and mother. The mother of the bride gives a black kerchief on the plate and the bridegroom puts money on the kerchief. Two match-makers from the both families stand on each side of the bride and slowly wave the kerchiefs over her head:

God bless you	Be healthy like water,
And father and mother	Be reach like the land,
Their daughter covering her plait.	Be merry like spring.
I cover you, my sister,	Love your man all your life
For happiness and health.	From now and on-God bless you.

After that the match-makes cover the sad bride with a kerchief, take the bouquets of the newly-weds and tie them with a red tape. Before parting with the home of the bride they have to part the round loaf. The best man /usher/ cuts the top of the loaf and gives it to the newly-weds. They take two parts of the cone of the loaf and break it. Who gets the bigger part will be the master of the house. Then the relatives are presented with the pieces of the wedding loaf with the words: "Our newly-weds have somewhere Aunt Ann and Uncle Nazar. The bridegroom and bride asked and I ask you for this God's gift." Aunt Ann thanks them and puts a present and takes a piece of the wedding loaf from the best man.

The small pieces of the loaf are for the "Zaporizhzhian Cossacks" - children who are waiting for treatment. When the maid of honour starts a song about the home of the bridegroom it means that it is time to go to the husband's house:

Come to us, bride, come to us,	Bread is baked just itself.
At our place is better than at yours.	The wind blows tenderly
Under the stove water runs,	In addition, sweeps the sitting room.

**Exercise 5. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 6. Make up some dialogues from the information above.**

**Exercise 7. Transfer the given information from the passages onto a table.**

№	Activity			
	Ritual	When	Where	Score
1.				

## EMBROIDERY

Embroidery for Ukrainians is much more than just a way of decorating clothes or various household items. Embroidery is part of the Ukrainian world outlook of the Ukrainian selfawareness; it is a sort of a sacred ritual of their life. Ukrainians used to wear embroidered shirts when they got married, when they had their children baptized, when they died and were put into coffins. Embroidered towels used to be draped around arms of brides and grooms at church weddings; embroidered towels were draped over icons in Ukrainian homes; tablecloths were decorated with embroidery – in fact, embroidery, these magic patterns on linen, accompanied Ukrainians at all the major events of their lives.

The Ukrainians are a puzzling, peculiar nation. They are a people with an original artistic view of the world, a people spiritually – but, alas, not politically – minded, a people who, for centuries, have been embellishing their homes, their clothes, their pottery, household items with beautiful decorations and designs. The Ukrainians are people who used to make earthenware and carved wooden plates beautifully shaped and elegantly designed, who created exquisitely fine lace and wonderful embroideries and then renounced their own great cultural achievements with a surprising ease and even destroyed much of their artistic and cultural heritage. Unfortunately, such lamentations will hardly make ordinary Ukrainians feel poignant sorrow for their repudiated – to a large extent – cultural heritage; neither are they likely to inspire modern Ukrainian designers to create clothes with Ukrainian traditional, age-old dress in mind.

Only a couple of generations back, needlework was a widespread occupation in the Ukrainian countryside. Our grandmothers embroidered shirts and towels and kept them in old decorated trunks.

Our parents grew in "the happy family of Soviet peoples" in which traditional handicrafts, needlework included, were neglected. They were largely viewed as "hangovers from the past" and even frowned upon as being "manifestations of Ukrainian bourgeois nationalism." Those who collected Ukrainian antiquities and kept them in their homes were under a close KGB supervision.

Every region of Ukraine, or even every village for that matter, had their own patterns, designs and colour schemes of embroidery. In fact, these designs – stars, triangles, meanders, and others – were symbols of eternity, of water, of air or of fire. People believed that shirts with such designs embroidered on them could protect them from evil. They believed that by wearing a properly embroidered shirt you could charm a young man into falling in love with you; they were convinced that an embroidered shirt could "be talked" into helping you be rich, to fall in love, or to do well in general.

The Ukrainian word "*uzor*" – pattern, design, figure, tracery, is a shortened version of the Old Ukrainian *uzoroch* (which is still used in the Ukrainian dialect spoken in the Carpathians), which in its turn, is believed to have been borrowed from the Persian language in which the word *uzoroch* means "light that comes from above" or "the light of the stars." Whatever the origin of the Ukrainian word *uzor*, it must have come into use at the time when people worshipped the sun and stars.

Flax has been grown in Ukraine from time immemorial. Linen began to be made from it and embellished with embroidery at the dawn of history. At its starting point, embroidery must have been no more than stitching together pieces of clothing with colour threads. With the passage of time, designs and patterns were becoming more complex and variegated. New dyes were used, and the colour schemes (the next step from the waxed yellowish linen thread was black – soot was added into wax) became very elaborate. Gradually, designs, patterns and colour schemes became more or less fixed, with variations depending on a geographical area. Dyes were made from plants and insects.

For bluish-grey hues, acorns were used; for brownish-reddish – the bark of horse chestnut; for brown – the bark of walnut and alder; for beige – the roots of wild plum; for golden – the outer skin of onions. When in the 1870s, these natural dyes began to be substituted with industrially produced ones.

It came as a serious blow to the traditional embroidery, which lost its softness of colouring.

At the end of the nineteenth century there came another change, a second heavy blow to the traditional embroidery – a new fashion of embroidering in cross-stitch came from the East (from China) and ousted the traditional techniques. Consequently, patterns and designs became badly affected.

Standardized and stylized animal, plant and floral patterns became dominant – symmetrical flowers, roosters, doves were copied from the wrappers of candy and soap, or from the patterns published in magazines. The most important motifs in Ukrainian embroidery for many centuries have been stylized shapes of guelder rose, oak, grapes and poppies. All of them are actually ancient symbols stemming from pre-Christian, pagan beliefs. The guelder rose is of a particular importance because of a special attitude to this plant, which is felt in Ukraine even today. The Ukrainians regard the guelder rose as their "national tree", "the family tree". The red juice from the guelder rose red fruit symbolizes blood, and blood, in its turn, symbolizes the family and the cycle of birth and death.

The wedding towels, women's and even men's shirts used to be embroidered in heavy bunches of guelder rose fruit. The oak was a sacred tree of the ancient Ukrainians. It symbolized Perun, god of thunder, human energy, development and life. Men's shirts were often embroidered with stylized shapes of acorns and oak leaves. The bloom of the poppy was the flower of love, and the poppy seeds were thrown over people, cattle and houses to protect them against evil. In general, the girls who were planning marriage, embroidered shirts for their prospective fiances with roses, apples, grapes and nightingales, and they began doing it long before it came time for them to get married.

These shirts were to be part of their dowries. Depending on the well-being of a particular family, the husband could own up to five or ten embroidered shirts, and the wife – up to 15 or even 20 such shirts. In richer families, the trousseaux included up to forty or even sixty embroidered shirts.

At present, in urban areas, traditional Ukrainian embroidered shirts, either purchased or passed down from older generation, are mostly kept in the families of intellectuals. Embroidered shirts are worn on holidays; infants are baptized wearing tiny embroidered shirts; brides and grooms stand on embroidered towels at church weddings when they take an oath of marriage. These traditions live on in the Ukrainian hearts, though they do not find as much outward expression as they used to.

Ukrainian folk art embroidery, tapestry, ceramics, wood carving, Easter eggs painting.

Ukraine can be divided into three regions in terms of embroidery:

(1) the country's inaccessible areas, such as Polissya in the north and the Hustul region in the Carpathian Mountains, where strict geometric patterns have been preserved;

(2) central and eastern Ukraine, from the Buh River along the Dnipro River to the Black Sea, where floral designs predominate; and

(3) the remaining areas (Volhynia, central Galicia, the Boyko and Poltava regions), where floral motifs are strongly geometric in their interpretation.

Colour was related to the embroidery pattern. Even in the case of complicated and varied designs, colours are limited to one or two, such as black and red. The finest examples are found in Polissya.

The same can be said of the embroideries of the Lemko region and Podillya. The geometric patterns of the Hustul region and Bukovyna, however, are multicoloured. At times floral motifs appear in a greater number of colours, such a black, red, and yellow. Animal motifs are rarely encountered.

Embroidery designs are used mostly on clothing. A traditional form of embroidery is used for the shirt (for both men and women). The basic part of the design is placed on the sleeve. Other parts of the shirt – such as the collar, the front, the cuffs, and the bottom – have narrower bands of embroidery, which complement the main motif on the sleeve. Special significance is attached to the embroidery on towels and kerchiefs.



The ancient, symbolic signs are rarely found today; they have been replaced by floral designs along both sides of the *rushnyk*. Embroidered *rushnyky* were used in folk rites, particularly for weddings and for decorating holy icons. The most popular method of embroidery today is the cross-stitch. It has penetrated into the most remote areas because it made possible, to a large degree, the transition from geometric to floral motifs. The cross-stitch has become widespread among all European peoples and in Ukrainian embroidery has replaced other, ancient techniques.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic**

**Exercise 4. What's missing?**

1. In Polissya ... patterns of embroidery are used. 2. In central Ukraine... designs predominate. 3. In the Poltava region ... motifs are geometric in their interpretation. 4. Colours in the embroidery pattern are limited to red and ... . 5. The patterns of the Hutsul region and Bukhovyna are ... . 6. Embroidery designs are used mostly on ... . 7. The basic part of the design is placed on the ... . towels are used in folk rites. 8. The most popular method of embroidery is the ... .

**Exercise 5. Read the text and explain the differences of folk dress in various region.**

Ukrainian folk dress can be classified into five regional groups. The people of the Middle Dnipro region, including the Left Bank and steppe areas, dressed in clothes originating in the Hetman period.

Women wore wide sleeves, a wraparound skirt (*plakhta*), bodice (*kersetka*), and varied outwear, including the narrow-waistcoat (*yupka*), coat (*svyta*), fur coat (*kozhushanka*), and a complicated head-dress (*ochipok*); men's costumes consisted of shirts of different cut and the coat (*svyta*), overcoat (*chumarka*), long, hooped topcoat (*kobenyak*), and sheep-skin coat (*kozhukh*).

In the second region, Polissya, very old features of dress, dating back to the Princely era, have been preserved. In general, women wore an embroidered blouse with a predominance of red, a colourful skirt and a white headband (*namitka*); men wore a shirt outside the trousers, a white or grey coat (*svyta*), and a high felt hat (*iolomok*) or grey woollen cap (*maherka*).

In the third region, Podillya, women wore a multicoloured embroidered blouse, a rectangular, wraparound skirt (*horbatka*), and a coat of dark woollen cloth; men wore a mantle (*mantahunka*), coat (*svytka*), short woollen overcoat (*opancha*), and sheepskin coat (*kozhukh*). The fourth region, consisting of central Galicia and Volhynia, preserved many old features of dress but also displayed foreign influences.

The extensive use of linen in men's and women's outerwear is distinctive of this region.

Women wore corsets and complex, turban-like head wraps. Men's outer garments were very diverse: jackets (*kurtky*), caftans (*kaftany*), woollen overcoats (*opanchi*), felt overcoats (*sukmany*), and spencers (*spensery*). The fifth region encompasses the Carpathian Mountains and Subcarpathia. The costumes of Bukovyna and Pokuttya are similar to those of Podillya and differ only in the use of the short, sleeveless, fur coat (*kyptar*) and the tunic-like man's shirt. The clothing of the area was distinguished by its vivid colours and rich ornaments. In the Boyko area, women's skirts were ornamented with pleats and folds.

The Lemkos used mostly factory-made cloth. Their characteristic clothes were the felt vest (*leibyky*) for men and women, the pleated skirt, and the starched, white head wrap (*fatselyk*) for women.

After the First World War, urban clothing began to replace folk dress in the countryside.

Today folk dress is rarely worn, even in the countryside, and is used mainly in stage performances and for festive occasions.

**Exercise 6. Write all new words and phrases on the topic**

## TRADITIONAL UKRAINIAN ORNAMENTS

Folk jeweller's craftsmanship is a brilliant chapter in the history of Ukrainian art. It is impossible to fancy a festive Ukrainian costume without various ornaments. Both men and women wear it. It became an integral part of women's clothes.

Red necklaces and beads, coloured "herdany" /necklaces with coral beads/, "slyianky" /strings of beads or pearls/, "dukachi" -gold coin ornaments, rings and earrings made an artistically expressive accent in the general pattern of clothes. Striking perfection of the wonderful masterpieces created by the craftsmen of Kievan Rus lived on in people's memory.

This perfection has become a model for further development. Goldsmithery saw its rapid development in the 16-18th centuries besides, the rings and earrings they started making "dukachi" (from Italian 'ducato' – a coin), which became the favourite ornament among women and girls.

In Ukraine the ornaments were made of coins decorated various rosettes and fanciful bows. They were cast, gilt, often had a small piece of colour glass in the middle and had an eye for hanging.

Especially fine "dukachi" were made by jewellers from the Slobodian Ukraine and Katerynoslav Region (now Kharkiv and Dnipropetrovsk regions).

At the beginning of the 20th century, in Poltava Region, they were fond of ear-rings whose shape reminded one of little leeches, ducklings, small berries, or poppy heads. Popular were small blown circles and flat "rolls" in the shape of a crescent with a simple carved ornamentation.

Among the Chernihiv region's centers of jewellery were Nizhyn, Baturyn, Glukhiv, and Berezna where they used to make rings and earrings of different shapes: "pendants", "acorns", "burdocks", "serpents", "wedges", etc. The most popular custom in the Central Ukraine was that to wear necklaces, or beads. This ancient ornament is to be found in numerous folk legends and traditions.

Beads varied in material colour, shape and ways of wearing. Much valued were beads made of valuable natural materials such as amber smalt or corals. Those made of corals were especially valuable and called "true beads".

In the Right-Bank Ukraine, a big bead in the centre of a string would be covered with a silver winding. In the Left-Bank Ukraine, they would thread "reefs" – silver beads. The number of strings spoke of prosperity of its owner. In some localities, they would add silver coins to the corals and wear "dukachi".

In the Forecarpathian, Transcarpathian and Podillia regions they used to wear neck ornaments made of beads in the form of narrow strips, such as "herdany", "selianky" or "drabyanky" / ladder - pattern ornaments. In every locality, they had their own features, but always combined with embroidery.

In the western region of Ukraine, leather belts and adornments to them (buckles, small copper clasps) also belonged to the creations of jeweller's art. Today, the nice and glorious traditions of folk jewellery find their further development in the work of modern masters.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Craftsmanship	When	Where	Score
1.				

## SYMBOLIC WORLD OF PYSANKA

Pysanka (in Ukrainian the word "pysanka" is derived from the verb "pysaty", that is "to write" or "to paint") is an egg painted with bright colours in geometrical patterns or stylized figural, animal and floral designs. The tradition of painting chicken – or some other birds' eggs is so old that no one would be able to tell when it started. Christianity adopted this pagan tradition and Easter eggs have become an indelible feature of the feast commemorating the Resurrection of Christ.

In many parts of the world, one finds ancient myths in which the Egg features as a symbol of the Sun, Spring and Revival of Nature. Ethnologists of the 20th century have discovered that the ancient beliefs of many peoples regarded the Egg of Light as a source from which the world had sprung, developing from Chaos to Order. In Ukraine the tradition of painting eggs goes back at least 3300 years – clay eggs, once evidently painted and dating from the 13th or 12th century B.C., were unearthed by archaeologists in the village of Pustynka at the Dnister River. Painted eggs must have been used as charms guarding against evil. There were pysankas of many kinds to fit many occasions. For it to have magic powers, a pysanka must be painted at a specified time, in certain colours and patterns, and chants must be sung while it was also very important to give it as a present to the right person.

Pysankas were mostly painted by elderly women, late at night, after everything had grown quiet. It was desirable to do it at the end of the day, which had passed without any rows, scandals or emotional upheavals. It was a sort of a ritual in which one had to observe the rules whose origins had long been lost in the mists of time. One had to be very careful in preparing the paints and "pysachok" that is a small wooden stick with a foil spiral on one end to be used for painting the egg.

(Now, of course, paintbrushes are used but you can't create a "real" pysanka with a brush).

The egg itself had to either be a fertilized one, taken from under a hen, or if the fertilization could not be ascertained the egg to be painted had to be sucked out.

To do it one has to make two tiny holes with a needle at the opposite ends and then by sucking it is possible to empty the egg of its contents. The symbolism of colours, patterns and designs varied from area to area but there were certain patterns and designs, which were of a universal character.

If the colours, patterns, chanting and other things were right, if the eggs had been properly chosen and treated before being painted, if the time of the day when the painting was believed to be powerful charms against fire, lightning, illnesses and other mishaps. Christianity imbued the painted egg with new meanings transforming it into the Easter egg and giving it a new symbolism but it could not eradicate the elements of pagan beliefs associated with the painted egg.

Easter eggs, blessed in church by a priest, were continued to be used as a sort of charms for many different occasions: to be placed under the corner stone of a house; to help making bees to give more honey; to guard against misadventure on a journey; to secure happiness in marriage; to promote multiplication in the animal, floral and human worlds, to name but a few of its functions.

By the end of the 19th century the art of painting eggs began to decline throughout Ukraine and unfortunately very few of the eggs dating from the 19th or earlier times have been preserved in private collections or in museums. Now, at the end of the century and of the millennium, a certain revival of pysankas is observed.

I hope that it is part of the general revival of interest in the Ukrainian national traditions many of which go down into a very distant past. Looking at pysankas one can derive purely aesthetic pleasure from the colours and patterns. One can marvel at the skill and ingenuity of the artists (absolute majority of whom are, of course, amateurs) who have painted them. But it's a much greater fun to know the hidden meaning of the combination of colours used, of patterns and designs.

Some of the signs seem to be obvious but even the more obvious, like, say, all kinds of crosses, have meanings that go beyond their Christian significance. Rings painted on pysankas were believed to bring concord and conciliation into family life; representations of birds were painted on the light background (pink, light green and blue) if the pysanka was meant for children and on the dark background if it was to be given to grown-ups; "belts" were against unfaithfulness; floral patterns helped gain success.

About a hundred patterns and designs were used and in the times of old it was strictly forbidden to change them to suit one's artistic whims. But in our times new patterns and designs have begun to creep in. It is still a controversial issue. If one cannot change the words of an established prayer, can one change the patterns and designs that have long been established by tradition as the only acceptable ones?

Some of the patterns and signs on pysankas have symbolism that has come down to us probably from the pre-historic times. Wavy patterns symbolize rain; dots – grain which is about to spout; squares and rhombi – earth and its fertility; the Greek cross – the Sun, and originally a god of the Earth; a zigzag with rounded angles – the snake which was a symbolical representation of a god the Nether World; a tree – the sacred Tree of Life; a female figure – the Great Goddess of the Sky, Protectress of all Life on Earth; a fish – health, fertility, life and death; birds – creatures that are able to fly high and thus carry messages to the gods; oak leaves – Perun, god of Thunder, of human and solar energy, of life. All the figural representations, of course, are highly stylized. Pysankas and krashankas (eggs uniformly painted in one colour, with no patterns or designs) used to be an important element in the Ukrainian country life.

Many their symbolic meanings have been forgotten, they are not used as universal charms as much as they used to be. However, they remain a joy to the eye and an exciting field for ethnographic studies. For very many people pysankas, no doubt, have retained their special significance as an integral feature of Easter. Even those who do not care for pysankas pre-historic and Christian symbolism cannot help enjoying pysankas art.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Symbols	When	Where	Score
1.				



## CLASS BEADS RAINBOWS

There is an ancient legend that tells a story of a demigod who had such a compassionate nature that seeing people suffering from pain and injustice he could not help weeping, and his tears, rolling down his cheeks and dropping to the ground turned to glittering precious stones.

For some inexplicable reason people are attracted by the sparkle of diamonds, emeralds, sapphires and other gems, and this attraction has nothing to do with greed.

Gems are tears of the Earth and pearls are tears of the Ocean. Anything bright and glittering is usually regarded as something cheerful and giving joy to the eye. Glass beads ornaments of rainbow colours have always been traditional embellishments worn by Ukrainian women.

Beads are known to have been used in ancient Egypt. Many civilizations of later times borrowed the idea and passed it on. Probably, through Byzantium, beads came to Europe, where the 13th century saw the first widespread flourishing of their use. It was Venice that started to produce glass beads ornaments in large quantities at the end of the Middle Ages. Since then Venice has often been referred to as "the capital of glass beads". Even noblemen and even royal personages did not consider it to be below their dignity to wear glass beads ornaments. Starting from the 15th century some German states began manufacturing glass beads, vying with Venice for the first place as producers of these ornaments.

In the 16-17th centuries it was Bohemia and Moravia that came to the fore as major producers and users of glass beads, so much so that they were sometimes called "the glass beads lands".

The use of glass beads came to the Russian Empire, of which Ukraine was a part then, in the 18<sup>th</sup> century in the wake of great reforms conducted by Peter the Great.

Mychailo Lomonosov, an extremely gifted man whose genius manifested itself in many spheres of human endeavour, set up a workshop – one of his numerous enterprises – to produce, among other things, glass beads. Unfortunately, this production lived but for a short time. It was through Bohemia, Moravia and Slovakia that the use of glass beads ornaments came to Western Ukraine where they became very popular. At first glass beads were worn only by the local aristocracy and church top hierarchies, and only gradually fascination with glass beads spread among other walks of life.

Even now, at the end of the 12th century glass beads ornaments are considered to be elegant additions to the holiday dress by many people living in the rural areas.

In Western Ukraine, in an area called Karpaty (much of its territory is occupied by the Carpathian Mountains), glass beads are an integral part of the local national Ukrainian dress.

The art of making glass beads ornaments has become a truly folk-art, which reflects the beauty of the Carpathian landscapes, the colours of the land. Typical combinations of colours and patterns of the glass beads ornaments can be found on painted wooden bowls, embroidered towels, curtains and shirts, in decorative paintings. The art of making glass beads ornaments is called sylannya.

There were times, and not too long ago, when in the villages of Western Ukraine, practically every girl would wear a sort of a pectoral ornament or a bracelet or some other decoration made of glass beads by the wearer herself. In some places, women during holidays or festivals still wear holiday dresses embellished with glass beads ornaments of various kinds.

Particularly popular is to decorate the cuffs of sleeves of long dresses with glass beads. But not only women find it nice to have their persons bedecked in garments decorated with glass beads.

Men have been traditionally given snuffboxes, wallets and even neck-ties decorated with glass beads as gifts on some special occasions. Girls give their suitors a bunch of threads of short lengths with beads on them, which are fixed to the hat bands. Satin and velvet are popular fabrics to be decorated with glass beads and they are preferred in shades of black, white and silver.



The play of colours on such backgrounds is truly captivating. The colours and patterns used in glass beads ornaments and decorations are very similar to those that are found on pysanky (painted Easter eggs) and in embroidery, and in fact can be traced back five or more thousand years. They vary from area to area, and sometimes from village to village.

In one place shades of yellow predominate, in another it is pink and purple that are used more than other colours, and still in another it can be blue or green, the blue being a particularly popular colour.

Glass beads ornaments and decorations were believed to have some magic powers and there were charms made of glass beads. A charm made of black and red beads – it was considered to be the most potent combination of colours for a charm – was given as a gift to children, close relatives and lovers to show that the giver cared very much for people such a charm was given to.

Even now, at the end of the 20th century only those who are known to have a pure heart are believed to be fit to make glass beads ornaments. You must not make them when you are in a bad mood either because it is believed that your mood will be passed on to the wearer of the ornament you've made.

Glass beadwork created by Mariya Chulak who hails from Kosivshchyna, an area in the Carpathian Mountains, are famous in Ukraine. On the one hand she keeps to the age-long traditions, but on the other she introduces new colours and new patterns into some of her creations.

Mrs. Chulak has mastered several kinds of the decorative arts but glass beads ornaments remain her favourite. Her art is known beyond her native land. Several exhibitions showed her works in the city of Kiev where it could be seen by very many people, foreign visitors including. The rainbow is universally loved for its marvellous play of colours. Glass beads ornaments are man-made rainbows.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Digest the score of the information briefly in English.**

**Exercise 3. Answer the questions.**

1. What do folk songs express? 2. What poetic images and symbols are common in Ukrainian folk songs? 3. What is a girl compared to in folk songs? 4. Who was Marusya Bohuslavka? 5. What genres does folk oral literature comprise? 6. How are folk dances classified? 7. What are the basic male and female movements in the hopak? 8. What are characteristic folk clothes in your region? 9. What embroidery designs are found in Ukraine? 10. What is the most popular method of embroidery? 11. What plants have been introduced into Ukraine? 12. How do Ukrainians revere bread? 13. What legend existed in Ukrainian folk? 14. Are beads known to have been used in ancient Egypt? 15. Who borrowed the idea and passed it on? 16. How did beads come to Europe? 17. When was the first widespread flourishing of their use? 18. Where did the production of glass beads ornaments in large quantities start? 19. When did it happen? 20. What city is referred as "the capital of glass beads"? 21. Who wore glass beads ornaments there? 22. When did some German states begin manufacturing glass beads? 23. What places were major producers and users of glass beads in the 16-17th centuries? 24. How did the use of glass beads ornaments come to Western Ukraine? 25. Where are glass beads an integral part of the local national Ukrainian dress? 26. The art of making glass beads ornaments has become a truly folk-art, which reflects the beauty of the Carpathian landscapes, hasn't it? 27. Glass beads ornaments and decorations were believed to have some magic powers, weren't they?

**Exercise 4. Make up a small report and give a talk in class.**

**Exercise 5. Make up some dialogues from the information above.**

**Exercise 6. Write a small essay on the topic.**



## TRADITIONAL FOOD

Ukrainian cuisine is the collection of the various cooking traditions of the Ukrainian people accumulated over many years. The cuisine is heavily influenced by the rich dark soil (chomozem) from which its ingredients come from and often involves many components.

Ukrainian cuisine is varied and rich in taste and nutritional value. Its development was influenced by the same factors as the development of material culture: geography and climatic conditions, plant cultivation and animal domestication, technological change, cultural influences, and economic relations with other countries. Since ancient times Ukrainians have practised a settled form of life based on farming. Archaeological evidence shows that wheat, barley, and millet were grown in Ukraine 3,000 years ago.

Ukrainian cuisine is a characteristic style of cooking, practice and traditions associated with Ukrainian culture, culinary art in Ukraine. A lot of food products are subjected to a complex heat processing – at first they are fried or boiled, and then stewed or baked. This is the most distinctive feature of Ukrainian cuisine. This complex heat processing allows to preserve the aroma of the dishes and gives them juiciness. Especially tasty and healthy are the dishes of meat and vegetables - cabbage rolls with meat, Volynian krucheniki, beef larded with beets, etc.

Often referred to as the "breadbasket of Europe" the Ukrainian cuisine emphasises the importance of wheat and grain to the Ukrainian people and its often tumultuous history with it. The majority of Ukrainian dishes descend from ancient peasant dishes based on plentiful grain resources such as rye as well as staple vegetables such as potato, cabbages, mushrooms and beetroots.

Ukrainian dishes incorporate both traditional slavic techniques as well as other European techniques, a by product of years of foreign jurisdiction and influence. The Ukrainian cuisine incorporates a variety of different food branches (carbohydrates, fats, protein, fruits and vegetables) due to the large size of the country and the plentiful edible resources. Traditional Ukrainian dishes often experience a complex heating process – "at first they are fried or boiled, and then stewed or baked.

This is the most distinctive feature of Ukrainian cuisine". Ukrainian dishes are known for their variety and high taste qualities. Ukrainian cuisine includes hundreds of recipes: borscht and pampushki, flat cakes and dumplings, mushroom sauce, banosh, vareniki and sausages, drinks from fruits and honey, etc. Some dishes have a centuries-old history, for example, Ukrainian borscht.

Rye was introduced about 2,000 years ago, and then buckwheat was imported from Asia in the 11th century A.D. Already at that time cattle, sheep, hogs, and poultry were raised. Bee-keeping, hunting, and fishing were practised. As a result of Ukraine's trade relations with other countries, the cultivation of new plants, particularly from eastern and central Asia (e.g. melons and eggplants), was introduced into Ukraine. The potato reached Ukraine from America through Europe in the 17th century, followed by corn, tomatoes, pumpkins, beans, cayenne peppers, cocoa, and other plants. The introduction of these new products greatly enriched the variety of Ukrainian foods. Since ancient times bread has held a special, primary position in the cuisine of the Ukrainian people.

In general sour rye bread is the common type of bread produced in Ukraine, except in the southern and southeastern regions, where white-wheat bread is more common. Besides ordinary bread Ukrainians bake various ritual breads from special doughs. Ukrainian bread with its many variations has become quite famous. For the common people bread was an object of reverence. Bread is used to bring divine blessing to the commencement of every farm task, the marriage ceremony, the birth of a child, and the move to a new home. As a sign of hospitality, guests of honour at celebrations and public functions are greeted with a ceremonial offering of bread and salt. Cooked cereal – whether wheat, barley, buckwheat, millet, oat, or corn grits – is an ancient Ukrainian food.



The most commonly eaten cereals are buckwheat (*kasha*), millet, in the Hutsul and Transcarpathian regions, cornmeal (*mamalyga* or *kulesha*).

The favourite dishes made of flour are dumplings (*halushky*) and filled dumplings (*varenyky*) with various types of filling: cheese, potato and cheese, cabbage, meat, fish, buckwheat. Noodles, made of egg dough, are also frequently used, served either with soup or separately with cheese.

The potato is most widely used vegetable in Ukrainian cooking. It is a necessary ingredient in all soups, particularly borsch and cabbage soup. Boiled or baked potatoes are served alone or with meat, fish, cheese, cabbage, mushrooms, and so on. Potato pancakes are served with cheese or sour cream.

Another important element in Ukrainian cooking is cabbage, particularly sauerkraut, which is used to make cabbage soup (*kapusnyak*) or is served with meat, pea puree, or potatoes. Cabbage leaves are used in making cabbage rolls (*holubtsi*), which are filled with buckwheat or millet grits, rice, or meat.

Other vegetables such as onions, garlic, carrots, turnips, radishes and cucumbers are frequently eaten raw. Sunflower and pumpkin seeds are usually dry-fried. Cucumbers, cabbage, tomatoes, and beets are pickled for the winter. In the Ukrainian tradition a soup or borsch must be served with dinner. Various soups – made with meat, fish, vegetables, fruit, or milk – are popular, but borsch remains the favourite. It is made of vegetables, among which beets and cabbage are predominant, and meat or fish.

Meat is usually eaten on feast days, Sundays, or at family celebrations. The most popular meat is pork and its products, such as ham, sausage, blood sausage, smoked bacon, and salt pork.

A lot of poultry is prepared, particularly chicken, baked in sour cream, stuffed, roasted, or cooked for soup. Fish is fried, poached, or baked with stuffing. Foods prepared with milk, dairy products, and eggs have long been a part of Ukrainian cooking. Soured milk is a favourite drink throughout Ukraine.

Cottage cheese is eaten mixed with sour cream. A salty cheese from sheep's milk (*brynza*) is made in the Hutsul region and Bukovyna. Fruits and berries, when in season, are eaten fresh or made into custards and compotes. Some fruits are prepared for winter by drying or preserving. The most popular dishes made from either fresh or dried fruit are *uzvar*, compote, and *kysil*, custard. Bread *kvas*, fruit or cucumber broth, and birch sap are popular folk beverages in Ukraine. Tea is the most widely consumed hot beverage, followed by coffee and cocoa. Alcoholic beverages such as mead, wine, fruit liqueurs (*nalyvka*), alcohol with pepper and beer have been popular for many centuries. There are significant regional variations in Ukrainian cuisine that resulted from the availability of different agricultural products, foreign influences, or even the conservatism of the common people in regard to change.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Find the following information about Ukrainian cuisine.**

- The factors that influenced its development.
- Ancient foods; folk beverages.
- The introduction of new plants into Ukraine.
- The significance of bread for Ukrainians.
- The most common dishes made of cereals, flour and potato.
- Vegetables and meat in Ukrainian cooking.
- Foods prepared with dairy products.

**Exercise 3. Transfer the given information from the passages onto a table.**

	Dish	Where	Score
1.			

## FOLK ART

"How to catch an ardor-bird?" – art expert Volodymyr Danyleiko shares his view on the explicit features of Ukrainian folk art. The author notes that the criteria of "folkness" of Ukrainian folk art were not identified before the Revolution, and neither has the theory been elaborated to this day.

Danyleiko tracks the way the "folkness" used to be tied to the "class content" of the images and the authors themselves. Later, B. Butnyk-Siverskyi "expanded" such a treatment to all amateur art.

Even some experts did not see anything specific in folk art, holding the position that the artistic process is a stereotype of the creator's psychological and physical condition.

Art expert Serhiy Kolos insisted on another, principally different approach, taking into account the functionality of the articles of folk art. This approach related to a nation's way of life, and therefore, to its customs, rituals, faith. This is also reflected in the writings of the Shcherbakivskyi brothers, Koliada, Vasyl Krychevskyi. The world outlook and interests of folk artists differ because of their images, symbols, and concepts. At the same time, they harmonize with nature.

Danyleiko calls it a "paradox of the times", observing the rise of contemporary Ukrainian folk art celebrities. He decries the lack of depth of today's folk art critics, the triviality of their judgments, adding that we still do not have a "Dictionary of Folk Art Terms".

V. Danyleiko considers ethnography as the path to the rebirth and rediscovery of the criteria of "folkness" of Ukrainian folk art. He believes that the new generation will more quickly become enraptured with the ideals of Ukrainian folk art and will catch the mysterious Ardor-Bird.

**"To Maria Prymachenko"** – an excerpt from a poem dedicated to the 85th anniversary of the famous master of the folk painting. Written on January 3, 1994 by Mykola Mudryi, the poem reflects on the day this great Ukrainian woman was born, calling it a wonder and a national holiday: "Spring arrived in winter! Everything in the woods came back to life: red and blue doves, wondrous birds" – all characters of Prymachenko's beautiful paintings. Chimerical, frightful or not – all make up the world of nature created by her. Together with her creations, the people of her native village of Bolotnia in the Kiev oblast and guests from everywhere greet the genius artist of her anniversary. Mudryi's poetic words are accompanied by reproductions of the paintings of this creator and custodian of Ukrainian folk art.

**"Temples of the Kozak epoch"** – the research of a famous art historian, Hryhoriy Lohvyn, about the architecture of Ukrainian churches, which embody the ancient aesthetic styles of the Ukrainian nation.

The people's love of a high open space of domes is evident in church construction over the centuries – beginning from the Desiatynna Church and through the Troitskyi Cathedral in Novoselytsia, which all researchers of crown in the evolution of cross-like forms in churches.

In the houses of worship of the 12-13th centuries, the author observes the builders' progress, which shows close ties with the past. He discusses the most famous monuments.

**"The Triennale of naive art"** – this was the title of the first all-Ukrainian exhibition of this kind of art. It gave artist Volodymyr Priadka an impetus to study the notion of Naive Art (Naive Kunst) is widespread.

It is deprived of any preconceptions and stereotypic thinking, where the inability to paint "correctly" becomes its artistic quality. But in the mainstream of Naive Art there can be found an essentially Ukrainian notion – the traditional "folk drawing". It can be characterized by traditional illustrations and canonic compositions, warmed by the author's talent and feelings.

Together with the topics "Kozak Mamai" and "Kozak-Bandurist", there are such topics as "The Native Village", "The Wedding", "The Kozak's Departure", the works of Naive Art, as an art form of the creator's poetic comprehension of the world, whose consciousness is not overloaded by academic dogmas, often reach the highest step of self-expression.



The author, with his inherent figurativeness, intently examines the art of the world-famous Maria Prymachenko, Ivan Prykhodko – a gifted artist from the Kiev region, Mykhailo Onatsko from the Poltava region, Yakiv Yushchnko from the Kiev region and other talented artists.

Priadka sums up his overview by concluding that Naive Art is an important addition to Ukrainian culture, hence there is a need to create a state collection of these art works.

**"Kozak Mamai"** – the famous ethnographer Danylo Shcherbakivskyi has researched and worked for the preservation of Ukrainian folk art practically all his life. He has conducted several fundamental research studies which are still of great relevance in our time. The work "Kozak Mamai", presented here in a reduced version, is one of those works. The folk illustrations with this title are very widespread in Ukraine. On the picture we see a handsome young kozak sitting cross-legged, with a long mustache and an oseledets long thin bundle of hair falling from the crown of his shaved head over his left ear.

To his rear stands his horse, tied to a spear stuck in the ground. Sometimes a couple more kozaks are seen standing in the background. We know that over 100 variants of this picture, which are of genuine Ukrainian origin, were made no later than in the 17th century. The author discards the false opinion that this work is of Polish origin and was publicized to frighten Ukrainian peasants. The author considers that Ukrainian painters of Mamai could have borrowed someone else's composition, however that the iconographic predecessors of the Kozak-Bandurist could be found in the East, not the West.

The beginning of the 19<sup>th</sup> century brought some new details in to the picture. The closer it comes to our time, the further it goes away from the original. Painters forget the original picture and spoil it, but the Ukrainian people like the "Mamai-s", because they bring the distant past to life.

**"Mister Onatsko invites"** – this is a story of Lina Maiba about a master of contemporary folk painting, Mykhailo Onatsko from the Poltava oblast. The way of the self-taught peasant to art went through the trades of a shepherd, a builder, a pioneer instructor, a teacher... His romantic and lyric nature has always desired the beautiful, therefore, his early preoccupation with painting won out. Wonderful village characters, made in the canonic style of Ukrainian painting on cardboard and on glass, aspire with love to the author's homeland and reflect his cheerful humanistic perception of the world.

**"Vasyl Bidula"**. An art expert M. Mozdir introduces readers to the works of a talented sculptor-carver from Lapshyn in the Ternopil oblast. Most of Bidula's (1868-1925) works are still unknown to society at large, and even to art specialists. Bidula was taught the basics of stone carving by his father, but was first recognized as a wood-carver by his miniature composition "A Peasant on a Cart", which was exhibited in Vienna in the 1890's. We know of 12 or 13 of his true-to-life statuettes.

But, in the memory of his countrymen he was an unsurpassed master of sculptured tomb monuments. The majority of such works of Bidula are complex compositions carved from sandstone pieces. He is the author of one of the first monuments to poet Taras Shevchenko in Western Ukraine; a monument of the grave of Sylvester Lepkyi. In everything he did there is an innate feeling of form, of proportions, and knowledge of the secrets of material. The art of Bidula still needs detailed research, and his monuments should be restored and preserved.

**"The world in flowers"**. Journalist Lina Maiba continues to produce readers to folk talents.

This time she discovers Ivan Shostak, a Ukrainian decorative painter, a preserver of national traditions and the talent of his mother – Hanna Sobachko-Shostak, a prominent folk painter. Living near Moscow by a turn of fate, Shostak remains a faithful son of his native country.

The Ukrainian national spirit, preserved in his genes, is freely and generously portrayed on his unique and powerful paintings. His gouaches, temperas and watercolors blossom with wonderful Ukrainian flowers – present and future ones. These flowers are eloquently shown on the pages of our publication in all their full, vibrant color.

**"Smoked ceramics"**. In this survey, artist Volodymyr Priadka describes a noteworthy cultural event – the All-Ukrainian exhibition of smoked ceramics, and the renaissance of one of the most ancient technologies in traditional folk art centers and creation of new centers. A number of exhibitions in Lviv served not only to rejuvenate this wonderful black beauty, but also started a new fashion and advertised the Havarets pottery. The author believes that the aesthetics of the present in art is close to archaic aesthetics.

Therefore, it is necessary to study artistic peculiarities and local traditions, as well as the artistic purity of such artisans as Ivan Bibik, whose ceramics reflects the ancient culture of pottery which has come to our days. Priadka also raises other issues of preserving of this heritage for future generations.

**"Life-giving well"**. Nina Rozsoshynska, director of the State Museum of Ukrainian Decorative Art, introduces readers to a world which fascinates with its silence and mystery of a museum hall, and at the same time stuns with the grandeur of the Ukrainian nation's talent.

The story is about one of the largest collections in Eastern Europe – 73 thousand pieces. From among them are hundreds of exhibits, each unique in its artistic quality. These are carpets and samples of other woven materials, ceramics, porcelain, embroidery, decorative painting, carvings, painted eggs, etc. The story is built on rarities, exhibits and people; here is the history of the collection, which will be 100 years old in August, 1999. A team of enthusiasts, under the leadership of academician M. F. Biliashivskiy, Vikentiy Khvoika and other experts, played an important role in the creation of the museum.

Prominent painters, philanthropists and Kiev intelligentsia also assisted in the creation of this center of culture. The author introduces us to the remarkable activities of the Shcherbakivskiy brothers, whose ethnographic works were ignored for a long time, and only now are being properly appreciated.

The museum, a symbol of respect to the nation, is always open to visitors and is always conducting research work.

**"The wonderful art of award recipients"**. In the "Ukrainian House" center, on the eve of a glorious date – the 5th anniversary of our country's independence, the Union of Folk Artists of Ukraine reported on the artistic achievements of ten of its best artists. This report was given to the State and to the President, who have established state awards to the folk artists, in order to encourage their artistic activity and to honor their personal achievements.

Visitors of the exhibition discovered the rich spiritual world of the famous painters Maria Buriak, Hryhoriy Denysenok, Valentyn Koriakin, Vasyl Sidak and their colleagues. Nina Zhuravel from Cherkasy exhibited her paper cuttings; Ivan Nechyporenko enriched visitors with his artistic weaving and exquisite embroidered towels; Iryna Shylnyk from Drohobych charmed guests with revived "Boiko" embroidery.

The remarkable artistic ceramics of Hryhory Denysenko from Vasylkiv and of potters from Kosiv were a valuable adornment of the exhibition. And, of course, the woodcarving examples of this beloved and ancient Ukrainian art were delightful. Art expert's Petro Nesterenko's description of this exhibit is illustrated with the best works of the award recipients.

**"Folk toys: traditions and idiosyncrasies"** – is the research of a candidate of science in art Oleksandr Naiden about the origins of this Ukrainian folk art form: the way it has come through the millennia and has brought the localism and compactness of its solid forms, helping a child find image equivalents between the real and abstract and understand the world of real things.

He analyzed the most common toys in the country: clay and wooden whistles, wooden dolls dishes, dolls made of different materials, other toys, and ritual goods made of dough and cheese.

Naiden determines the toy's national and local features, depending on the region of Ukraine from which they come, and characterizes the style of some authors. Among the illustrations are unique works from the author's and other artists' collections.

**"Labor of love"**. Doctor of art Raisa Zakharchuk-Churai introduces readers of her research of the popularization of Ukrainian folk embroidery in America by notable ethnographer Myroslava Olshanetska-Starkhiv. She was born in Lviv and left Ukraine during WWII.

Olshanetska-Starkhiv lived in Vienna, Munich, and Canada, and since 1958 resides in the USA. She set herself a lifetime goal to research embroidery and to master its techniques in practice. She has more than 500 works, and a symbolic indicator of her craft is the map "Ukraine in embroidery", on which every region is presented by its most typical embroidery style. Along with this map, Olshanetska-Starkhiv's works have been exhibited in many cities of the USA, Canada, Brazil, and Argentina.

**"Meeting after half a century"**. Another, generously illustrated material from the diaspora is about the craft of woodcarver M. Korhun, famous in the West. He was born in the Poltava oblast, and in 1942 was forcibly taken to fascist Germany. There, in a labour camp, he did not forget his love of wood, inherited from his father, and would earn money for bread by making wooden statuettes. In 1947 he took second place at an art exhibition organized by the UN refugee Association.

Since then, he worked at different carving techniques. Since 1952, he lives with his family in the USA, and continuously studies various forms of carving. M. Korhun is a permanent participant of numerous exhibitions in the USA and Canada. The design of crucifixes, plates, vases, chests, and bas-reliefs certify his high professionalism, and also attests to his love of Ukraine and its history. A part of his work is dedicated to his new home country. Korhun has already had an exhibition in Kiev, and has visited his native Poltava oblast. Author – L. Maiba.

**"Feast day at home"**. In the traditions of Ukrainians, religious and national holidays always held an important place. In these holidays, the best artistic examples of tradition found their incarnation – in the melos of folk music, vertep (folk theatre), proverbs and sayings, and folk paintings.

In their naive art, Anastasia Rak and Mykhailo Onatsko have engraved Christmas scenes by Godol. They picture groups singing Christmas carols, glorifying this main Christian holiday.

People celebrate it with their unique carols, best wishes, and great joy: "Generous evening, good evening, for health to good people."

**"Sacred images and motives in the pottery of Pokuttia"** – a research of young art experts Inna Loburak and Zynoviy Terletskyi. The authors investigate expressions of religious topics and symbols in the region's pottery, specifically in objects for religious use. There are various lamps, candlesticks, dishes, and tiles, and, unique to Oleksa Bakhumatiuk, clay scoops for baptizing in an Easter ceremony.

Folk icon painting on special clay bars is also an interesting phenomenon in the ceramics of Pokuttia. The origins of the sacral images have their roots in the deep spirituality of the Ukrainian people.

**"The Spider brings news"**. Mykola Ohorodnyk, a folk artist from the town of Zdolbuniv in the Rivne oblast, tells about hanging New Year's and Christmas home decorations, which are traditional for many Slavic nations. According to folk wisdom, spiders were the embodiment of industriousness. Also, coming down from above, they were the bearers of news. That is why, perhaps, people used to make straw spiders, in order to inform everyone about Christmas.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Artist	When	Where	Score
1.				

## MAGIC POWERS OF DOLLS

When I look at a doll I feel it is not just an inanimate object. For me it has a mysterious breath of its own, there is a divine reflection in it of the distant heavens to which the human soul aspires in an attempt to comprehend why man has been put into this world. Or maybe a doll hides a bright flash of recollection about the image of humans in the paradisiacal heavenly garden? Man has always been creating representations in his own image made of stone, clay or wood, believing his creations are imbued with mysterious, incomprehensible, powerful forces, immeasurably mightier than his own.

Impressive pre-historic paintings, discovered on rocks and walls of caves and dating to the Palaeolithic times can be regarded as evidence of the fact man from time immemorial had had an urge to create representations of himself, of animals and plants. Man, in his attempts to overcome the primordial, atavistic fears, created dolls, which he imbued with magic powers, performing rituals in sacred groves, and temples. Man appealed to dolls created by him for help and protection. There were all kinds of dolls-idols in the times of old. Some of them could live for ages – idols made of stone or little charms made of bone.

Ritual "dolls" were put to all kinds of uses: they served as guardians of the domestic hearth, they were representations of gods that commanded the elements of nature – the wind, thunder, plus a lot more.

There were idols-dolls of zoomorphic shapes too. With the passage of time these idols-dolls were losing their magic nature and gradually they were put to other uses. And then came the time when dolls began to be treated as toys, souvenirs, and things to be given away as gifts, to be used as puppets in theatrical performances. I call "a doll" anything that acquires a nature of its own and expresses this nature in a specific outward manner. A doll reveals itself only when it is being played with.

In the civilised epochs, the main feature of dolls is to carry with itself memories of childhood into the adult world. Dolls are a reminder or playful mythological worlds. All of this makes dolls an inherent rather than accidental feature of any mature civilization.

In many cases a too-close resemblance to what a doll makes a parody of, much too great naturalistic appearance, too big an emphasis on details can do more harm to the doll than good.

The doll-sculptures, which represent the pagan gods and spirits of the eternally regenerating nature, are particularly impressive. They seem to be awakening from a magic sleep; they appear to be weightless, made of air pierced with the sun and moon rays. Berehynya, the protectress of the living plants, wears a dress made of homespun fabric; a fruit-bearing tree spreads its branches above her head; a wondrous bird of paradise is perched on one of the branches. Berehynya promises people to provide them with a good harvest. A similar toy tree was used as part of decorations of a bridal costume.

Natalya Rudyuk gives a lot of her attention to the centaur, an image of man still in the grip of Nature. Sotnyk (colonel in the Cossack troops of old times) with his handlebar moustache is one of such centaur-like images. He has a horse's body; his soul must have been blended with the soul of his horse.

But he wears a military-style jacket with all the Cossack insignia; he holds a Cossack banner in his hand. He seems to be in the thick of a battle, surrounded by fierce enemies but he himself remains unvanquished, holding high the banner of his regiment, urging his comrades-in-arms to stand their ground.

Looking at this Sotnyk I seem to hear the disturbing sounds of the military bugle.

The Sotnyk's wife is a sort of a centaur but wearing a typical 17th-century dress; her long hair is braided. The bellicose spirit of the Amazons is felt to be living in her.

In Ukraine the intrepid horsewomen were called "kosachka", the word derived from "kosa" (long braided tresses), the symbol of their independence. The Man-Bull Doll wears something that looks like the night sky embroidered with either decorative stars or fragrant apples.

Thanks to this "deep night-sky" effect the figurine seems to be much larger than it actually is.

It looks as though it is capable of protecting you from the invisible dark forces, and a fairy-tale bird perched in the Man-Bull's body will put you to sleep by its sweet lullaby. Natalya Rudyuk shared with me some of her artistic secrets: "I put my wishes into my dolls. I draw these wishes on the palms, draw lines of happiness. Through such lines you can put some special qualities into people – stubbornness, bellicosity, for example, but you can give these qualities the positive, good energies, a will to achieve.

The lines on the palms of my dolls tell the whole truth. So, this is my wish – I wish that everybody would be happy". I believe the artist has managed to create a poetic vision of the world, all her own. She sings a hymn to Ukraine, the country that will rise to her full height and will show her full beauty to the world. Natalya Rudyuk was born in Kiev, graduated from the Institute of Theatrical Arts under the tutorship of Daniyil Lider. She has been working for twenty years now as a scenography artist at the Franko Drama Theatre. The French Encyclopaedia of Theatrical Arts has an entry about Natalya Rudyuk.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up some dialogues from the information above.**





## COSSACK GAMES FESTIVAL

The Hamalia's President Ihor Holubakha took the words of Niels Bohr, the eminent Danish physicist: "An idea to be true must be crazy enough", as his guiding line, paraphrasing them into: an idea worth realizing must be crazy enough. One had to be fanatically enthusiastic indeed about one's idea even to try to put it into practice at the time when the country is in the grip of a financial crisis and in the face of considerable expenditures. The Cossack Games Festival was conceived as an international action on a grand scale. It did not come out exactly the way it was supposed to. Not all the companies addressed with a proposal to get involved, had reacted favourably.

But the main thing got done – the town of Kamyanets-Podilsky was given a wonderful Festival, and the children from the local orphanage, a boarding school for socially and otherwise handicapped children and several families with many children did receive humanitarian aid. A number of state bodies contributed their help. The Ukraine-for-Children Fund gave the local specialized school for deaf children 20 sophisticated hearing-aid devices as a gift. Tamara Ryabokon, the Director of the Fund said at an interview that any charity action, similar to the Cossack Games Festival, would always get a direct support from her Fund.

The Organizing Committee did not limit itself to an exclusively charity action. The Major of Kamyanets-Podilsky who had done his absolute best to have the Action going, said: "In addition to providing humanitarian aid for children, the Festival is called upon to promote the Ukrainian business, to attract attention to the Ukrainian history, cultural traditions and forward international tourism."

Ihor Holubakha, Hamalia's President, believes these words from the Ukrainian national anthem could have been taken as a motto of the Festival. The Festival's Art Director Valery Chyhlyayev in his speech reminded the audience that the Games were devoted to the 350th Anniversary of the rising of the Ukrainian people in their struggle for national independence and that this struggle was headed by the Cossack's Hetman (leader) Bohdan Khmelnytsky reiterated the fact the Ukrainian movement for national independence had caused wide-spread historical repercussions in many parts of Europe. He expressed a regret that this date, so important in the Ukrainian history, was not celebrated on a wider scale.

For several days the town had been living in anticipation of the Cossack festival. Early in the morning on the day of the opening crowds of people began pouring into the section of town known as Stare Misto (Old Town). It seemed the entire population of Kamyanets-Podilsky happens to be the third town in Europe as to the number of students per capita of the inhabitants. The weather was in league with the organizers and provided excellent, sunny conditions, which boosted the festive mood still further.

Speeches pertaining to the occasion were delivered from the rostrum at the Virmensky Rynok (Armenian Market) Square. They were not too long and right after the opening ceremony the volleys from the old-time Cossack big guns to mark the unveiling of the Festival shook the town. The resounding noise was so loud that it left most of the people in the square deaf for a couple of minutes.

In many places around the town you could find stands with food and drink. In particularly high concentration of vendors could be observed in the vicinity of the town hall (incidentally, the building of the town hall is the oldest of its kind in Ukraine). A great amount and varieties of meat, cookies, sweets were displayed. Local mineral water is said to be good for the stomach and untold amounts of it as well as of other soft, and not so soft, drinks were being sold everywhere. In fact, at many sales you could buy pretty much of everything, from socks to long fur coats (through to buy the latter only very few could afford).

There were several exhibitions organized among which that of flowers enjoyed the greatest success. Maybe it fell short of the high standards of the Japanese ikebana flower-arrangement art, but the sight of the sea of flowers was extremely pleasant to the eye. Hand-made articles of Ukrainian craftsmen in the national folk.



## UNIT IV. CELEBRATED FAMILIES OF UKRAINE

### THE PHYLYPOVYCHES

In spite of Ukraine's stormy history, one can still find Ukrainian families who carefully pass from generation to generation the story of their lineage and their traditions. They are like islets of intellectualism, human warmth, generosity, nobility of spirit. They keep all of us from sliding into savagery and degradation, they uphold lofty moral ideals. Among such families of noble descent one finds the Zerovs, the Bilyashivskys, the Prakhovs, the Rylskys, the Phylypovyches. The Phylypovyches trace their origins to a sixteen-century Ukrainian Aristocratic family. Their coat of arms is a gold cross and a silver horseshoe against the blue background topped with a white hound in a gold crown.

Afanasiy, Father Superior of a monastery, in Berestya, and a seventeenth-century Martyr, and Pavlo Phylypovych, a twentieth-century poet, are probably the most conspicuous Phylypovyches.

Afanasiy Phylypovych was born at the end of the 16th century in the town of Berestya (Brest).

After receiving a comprehensive education, both religious and secular, he occupied himself with tutoring offspring of the noble families. One of such families was the one of Lev Sapeha, the Lithuanian Chancellor. In 1627, Afanasiy took monastic vows in the Svyatodukhivsky ("Of the Holy Spirit") Monastery, distinguished himself as an exemplary monk and in 1640 became father Superior of the St. Simeon the Stolpnyk Monastery in Berestya. Afanasiy zealously upheld the Orthodox faith against encroachments of the Roman Catholicism (the thing is, a greater part of Ukraine was under the Polish domination in those times, and the Poles, being Catholics, disseminated Catholicism, sometimes by force).

His efforts brought fruit: many of those who were forced to adopt Catholicism returned to the bosom of the orthodox faith. In the forties of the 17th century, he repeatedly addressed himself to King Vladyslav IV, demanding that the Orthodox Church be given back its full rights. His insistence led to his arrest and imprisonment by the Polish authorities.

After his release from prison, he travelled to the city of Kiev where he stayed for a couple of years under the protection of Metropolitan Petro Mohyla, a remarkable figure in the cultural and political life of Ukraine. At the end of the forties a liberation war against Polish rule erupted in Ukraine and Afanasiy actively supported the liberation cause by his fiery sermons. He was captured by the Poles, put into fetters and thrown into jail. On September 4, 1648, he was tried, found guilty of sedition and sentenced to death. Next morning, he was tortured to death. In addition to reverent memories of him, he left behind inspiration sacred poems and a scholarly treatise about the strengths of the Orthodox faith.

There was also a notable eighteenth-century Phylypovych named Ivan. He was an etcher working in the western Ukrainian city of Lviv. Mostly, he produced copper etchings of religious subjects. A book, published in 1760, carried seventy small-sized illustrations of superb execution.

Pavlo Phylypovych is probably the best-known representative of the Phylypovych family of ancient noble ancestry. He was born into the family of a priest in the village of Kaytanivka (Cherkasy) in 1891.

There were, besides Pavlo several children in the family who grew to become (one of Pavlo's brothers died young) teachers. Oleksandr, Pavlo's brother, was a chemist but devoted himself mostly to translation and studies of poetry. After World War II, he found himself in the USA where he published a book of Pavlo's poetry and a collection of scholarly works written by Pavlo. He died in Minneapolis, Minnesota, USA, USA, in 1981. Pavlo's father, a village priest, was educated at a Kiev seminary.

In his student years, he sang as the soloist of a choir in the Holy Sophia Cathedral of Kiev.



He wanted his son to be well educated, and after a few years at a local school, he sent Pavlo to Kiev, to a prestigious school patronised by St. Volodymyr University.

Among the headmasters of the school were distinguished personalities; the celebrated Russia poet Inokentiy Annensky was one of them. And among the graduates one finds prominent figures of Ukraine culture such as academician A. Krymsky, V. Lyrsky, and others.

Upon graduation *cum laude*, Pavlo Phylypovysh was enrolled at St. Volodymyr University where majored in Slavic philology. He published his first book, *Life and work of Ye. Boratynsky*, in Kiev in 1917.

The book was well received by scholarly critics and was awarded a gold medal.

Phylypovych began writing poetry in 1910, publishing his poems written in Russian in local magazines. He wrote articles for a number of literary magazines under a pen name of Pavel Zorev (the last name Zorev is suggestive of the Ukrainian word *zorya* which means "star").

His academic brilliance prompted his staying at the university upon graduation in the capacity of an associate and later of a full professor. He delivered lectures on the history of literature.

The tempestuous years of war and revolution he spent in Kiev without interrupting his scholarly and poetic work. In June 1922, he could at last visit his kinfolk in the village of Lozovatka. His brother Oleksandr Phylypovych in his *Memories about My Brother* wrote that Pavlo, when he arrived, could hardly be recognised. He spoke highly polished Ukrainian, enthused over Ukrainian poets rather than over French and Russian modernists. He brought new books and magazines with him, and they were not books of Baudelaire and Verlaine, as would have been the case several years before (he knew a lot of their poetry by heart and used to love to recite them in French), but collections of poetry of young Ukrainian poets: Tychyna, Rylsky, Zerov. Among the books Pavlo brought for his relatives was his own first book of poetry: *Earth and Wind*. Upon his return to Kiev, he joined a group of historians, art and literary critics to compile a biographical dictionary of Ukrainian cultural figures. It was a voluntary and gratuitous work.

In the 20s, Pavlo Phylypovych sat on different cultural commissions whose spheres of activities were wide indeed, from art history to American studies. He continued to deliver lectures. One of the courses dealt with Ukrainian literature from the end of the nineteenth century to the revolution of 1917.

One of the students who attended his lectures later reminisced: "Phylypovych's scholarship was the most profound and all-encompassing. There was hardly anyone who could compare to him in his field of knowledge. Anyway, we, students, were in raptures. He was a virtuoso of literary analysis."

Phylypovych launched the publication of a number of collections of scholarly essays on Shevchenko, his art, poetry and life. He brought together a group of excellent scholars and publishers, who under his editorship, published a number of such collections.

In 1925, he released another book of his poetry ("Prostir" – "Wide Expanses"), showing himself an erudite and versatile poet of refined lyrical talent. In the late 20s, he was arrested, together with M. Zerov and M. Drai-Khmara, his friends and poets, representing new trends in Ukrainian poetry, by the secret police and falsely charged with "membership of a terrorist organisation".

He shared the fate of thousands of other Ukrainian intellectuals who were destroyed by the communist regime. There were all kinds of preposterous charges brought against them. Pavlo Phylypovych was found guilty and sentenced to ten years of hard labour in a concentration camp in the island of Solovky in the north. Mariya Mykhaylyuk, Phylypovych's wife, tried very hard to get him moved to a less severe place where he could serve his term with less danger to his health and very life, but soon she was herself arrested and dispatched to another concentration camp.

Pavlo Phylypovych was reported to have been seen alive for the last time in 1937. There is some evidence that he died or was killed in November 1937.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

## PHYLYPOVYCHES OF TODAY

There are descendants of the Phylypovych family living now in several countries of the world – Germany, France, USA, and in Ukraine, of course. Several of the Phylypovyches live in Kiev. They, descendants of Pavlo and his brothers, preserve the traditions of the Phylypovyches, making sure all the generations know what an ancient and glorious family they belong to. One of the Phylypovyches, Leonid, a graduate of Kiev Polytechnic, worked as a pilot, tested some of the Antonov planes, flew to destinations in Yakutiya, Mongolia, even in Antarctica. His life deserves a separate story. His married daughter lives in Hamburg, Germany. Among the Phylypovyches of Kiev one finds teachers, research workers, headmasters, scientists, students. Bohdan Lisovych, a US citizen and a descendent of the Phylypovyches, came to Ukraine for the time in the capacity of the deputy UN representative to Ukraine where he met some of his Phylypovych relatives. May God grant the family of the Phylypovyches many more centuries of good and fruitful life for the benefit of themselves and of Ukraine!

## CONTINUITY OF TRADITION

*Nina Sayenko holds her father, the noted artist Olexander Sayenko, in fond remembrance. She shares her recollections of the artist with Welcome to Ukraine readers.*

Father was a person very dear to me. I do not have clear memories of my mother who died when I was very young and father was the parent who raised me. He provided both material and spiritual support, encouraged me to pursue artistic inclinations. And I believe I, his only child, was for him a sort of intermediary between him and the world. The thing is my father was rather hard of hearing.

I helped him communicate with people, and when I grew up, I was a confidante, an assistant and a sort of an adviser. I don't believe one can become a true artist if one is born without a special artistic talent. My father's penchant for art manifested itself in his early childhood when he carved beautiful designs on pieces of wood. His young friends, shepherds like him, admired his art and were amazed by his dexterity with which he covered regular walking sticks with carved ornaments.

His talents attracted the attention of grown-ups and he was taken from his native village of Borzna in the land of Chernihivshyna to St Petersburg, a very long way from Ukraine.

There he was placed at a boarding school for deaf-and-dumb children with artistic talents.

Handicapped children were brought to that school from all over the Russian Empire. They were kept in the school for a week while the teachers took a closer look at them, checking whether they really had any artistic talents. Those who had were left to continue their studies, and the rest were dispatched back home. The young Olexander Sayenko was allowed to stay. Those early years of studies were not easy for him, living so far away from home, but he found them very interesting too.

He began to learn the basics of art. He was planning to enrol as a student at the famous St. Petersburg Academy of Art. But the turbulent times of wars and revolutions prevented him from completing his studies in St Petersburg. My father returned to Ukraine, where he went to an arts school in the town of Myrhorod and later to the Arts Academy in Kiev. There, a great influence upon him was exercised by professor Vasyl Krychevsky, one of the creators of the new Ukrainian art. Krychevsky was a man of a powerful intellect and many interests. He collected samples of Ukrainian folk art, which he knew very well. His collection included some 500 pieces of pottery, weaving, tapestry, embroidery and paintings.

Olexander Sayenko was searching for a new national style in art and this search endeared him to the professor who regarded Sayenko as one of his favourite students. My father always fondly remembered his years at the Academy, with its inspiring atmosphere of artistic enthusiasm, its exchange of artistic ideas.



The Academy had contributed greatly to the formation of my father as an artist and as a person.

The early 20s were the times of great shortages too. There was not enough drawing paper at the Academy to provide it for all the students.

"When there was no drawing paper", my father recollected, "we used whatever we could lay our hands on: old newspapers, blank pages in books, anything. We were burning with a desire to draw, to create. We, students, knew each other well since we had our drawing and painting classes all of us together. Love of art was above everything. We had no money to buy clothes with, and I once made my own pants and a shirt from a big piece of canvas. I painted ornaments on the shirt and dark stripes on the pants with oil paints and these garments lasted me for quite some time.

The dormitory did not have running water, in winter it was not heated. So, we went down to the Dnipro River to fetch water and to a forest in the vicinity of Kiev to collect firewood for the stoves. But many of the students could not stand such hardships for long and dropped out of school".

But Olexander Saayenko persisted, tried hard to master artistic skills, studied the history of Ukrainian Art, discussed his views on art, his ideas with other students and they shared theirs with him.

The students of the workshops of Mikhail Boychuk and Vasyl Krychevsky often worked together. Both teachers had a lot in common in their approach to art, both insisted on studying folk art profoundly.

Once in a while students were invited to help with decorating public places on festive occasions. Olexander Sayenko also volunteered to decorate army barracks on the occasions of big holidays and was happy to be treated to a soldiers' meal as payment for his work. There is a place not far from Kiev called Mezhyhirya. It was frequented by art students who painted beautiful scenery in pleinair manner.

The Mezhyhirya convent attracted a special attention of art students by its sombre architecture set in a resplendent landscape. Olexander made friends with some of the nuns and fell in love with one of them who was in the prime of her young beauty. He even painted her portrait in watercolours (*Mezhyhirya Nun; A Nun in White; 1922*) to keep them as a memento of that romantic albeit unrequited love.

Olexander's teacher Vasyl Krychevsky on several occasions left Kiev to go to Odessa, where he was engaged in making a film called *Taras Shevchenko*, and when he was away from the Academy he entrusted the task of conducting classes to the undergraduate Olexander.

Father supervised other students' work, which consisted in making designs for furniture decoration, tapestry, and earthenware, helped them with his advice. "Once the president of the Academy I. Vrona paid a visit to my class", my father recollected, "he walked into the workshop, sat quietly in a corner and watched me working as a teacher for quite some time. Then he asked the students whether they understood my instructions and explanations and they were unanimous in saying "yes".

The president seemed to have been quite satisfied with what he had seen and thanked me for conducting a good class. It was shortly before I graduated. For my graduation work *Decorations for a Village Community Centre* I was awarded an excellent grade. Professor Vasyl Krychevsky wrote the following in his letter of reference given to the graduate Olexander Sayenko: "extremely diligent; keeps abreast of all art achievements, particularly those that are related to his own work; knows how to handle the materials he works with so as to bring their qualities to best advantage; is capable of projecting his personality onto the art and imagery he creates and is capable of unlimited further development along the lines and traditions of truly national Ukrainian art".

Professor Krychevsky kept in touch with his former student and in 1928, he invited Sayenko to take part in designing decorations for the History Department of the Academy of Sciences of Ukraine.

Sayenko went down to work, created many sketches. Two of them (*Cossack Mamai* and *A Thrall*, based on Shevchenko's works) were used for decorating walls of the Department with monumental panels.

## I WATCHED FATHER WORK

When I was a little girl, I often watched father work. We did not have electricity in our house, and when it was getting dark, father would light a primitive lampion that produced flickering, unsteady light.

The room was submerged in a mysterious semidarkness, with shadows jumping on the walls. He created art objects, made of straw, I was at his side, passing him straws, listening to his stories. As I was growing up, I began to appreciate Ukrainian folk art more and more, fine samples of which could be found in my father's collection. I learnt to see the roots of such art, to understand its eternal values.

Father explained to me when this or that object was created, what stood behind it. We read books, looked at pictures in art albums, engaged in drawing pictures ourselves. Father would encourage me to draw things taken from imagination, from fantasies.

To create my own world of images was a challenging task, but very rewarding. I lived in an atmosphere of high spirituality, creative aspirations, and intellectual search. As years passed, I helped my father more and more with his work. I was learning the skills of an artist who works in different media.

My father used straw as a medium of artistic creation and I learnt to use it too. Straw absorbs the sun's energy and then gives it back to people. I think that besides its purely textural qualities, straw attracts artists as a medium used in creating art objects because it gives a feeling of warmth and life.

Gradually art became a sole object of my life. My father and I started working together. We decorated interiors of schools, kindergartens, and community centres. I began executing panels made of straw to my own designs. My father was always at my side to help with advice.

When in 1985 he died, I realized I could not live without creative work, without straw as a medium of my creations. Also, I consider my work as a continuation of the work of my father used to do along the lines of monumental art, a tribute to his memory.

## AN EPISODE FROM SAYENKO'S LIFE

There was so much that happened in our life, it's difficult to recollect all. But one episode in my father's life stands out in my memory and is worth being mentioned at the conclusion of my story.

In the seventies, my father decided he wanted to realize some of the artistic ideas that dated as far back as the twenties and thirties and were not realized then. He was eager to have rugs, tapestry, earthenware and ceramics, inlaid furniture made to his designs. I helped him with this difficult task that he set himself to fulfil. In summer of 1977, we went to the town of Reshetylivka, which is situated in the land of Poltavshchyna. We took with us a lot of designs, templates and patterns.

It was a slow journey as we travelled by train. My father recollected that back in 1918 he went along the same route on his way to the town of Myrhorod to enrol at an art school. Those were hard times, but the desire to study was greater than anything. Charming landscapes of Poltavshchyna never failed to fascinate my father. Some of the things that I saw from the window of the carriage were so familiar as if I were seeing them on my father's tapestry and panels: geese grazing in the meadows, children bathing in a pond, willows bending low above over the water, friendliness and openness in people's faces.

We were warmly welcomed at the weaving mill, which was our destination. My father, a grey haired man of wide renown, was treated with much respect. The factory's manager, P. Tovstukha, gave the task of making rugs and tapestry to my father's designs to the best and most experienced weavers: Mariya Mykhailo, Antonina Bebko, Nina Antonenko, Halyna Bondarets. For about a month we worked together with the weavers, choosing the right threads, colours, dies.

During lunch breaks, we talked with the weavers about so many things. They were talented women, very kind, responsive, modest and friendly.

They taught me a lot of things: working on a loom in such a way so as to achieve the best results; to make the right and reverse sides of a rug look the same; to select threads to achieve the best colour harmony, plus a lot more. In Reshetylivka, we met Nadiya Babenko, a talented artist, specializing in making rugs and tapestry. She developed her art along the lines of traditional Poltava tapestry.

Many of her works are to be found in museums and are often displayed at exhibitions. We visited her every day during our stay in Reshetylivka, enjoyed her conversation, listened to her advice. We kept coming to Reshetylivka for several years and there my father and I made designs for quite a few rugs and pieces of tapestry. There was a very special inspiring atmosphere in Reshetylivka, conducive to creativity. We saw work done by other artists and it served as an additional impetus to create our own works.

Olexander Sayenko knew very well the importance of continuity of tradition in the arts. Love of art, of nature should be passed from generation, appreciation of beauty can be taught.

A museum of Olexander Sayenko was opened in the town of Borzna, his native place. It attracts lots of people, both young and old, who invariably get an emotional uplift from coming in touch with Sayenko's joy-giving art. Hopefully, it will inspire new generations to create along similar lines, combining tradition and innovation.

**Exercise 1. Add some information and make up a small report and give a talk in class.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	When	Score
1.				





## SOFIYIVKA – A BEAUTIFUL PARK NAMED AFTER A BEAUTIFUL WOMAN



A park is a large area of ground set aside for recreation. Beautiful: pleasing to the senses: very pleasing and impressive to listen to, touch, or especially to look at; very good or enjoyable; beautiful applies to whatever excites the keenest of pleasure to the senses and stirs emotion.

These dry definitions say too much and too little. A good park is designed in such a way that it creates for people experiences that uplift their spirits, expand their vision, and invigorate their lives. In this respect parks are a form of art. Garden and landscape design is also a science that is directly related to and expressive of nature insofar as it incorporates natural materials and scenes. Art and science fully manifest themselves in the Sofiyivka Park where art, science, and nature are most intimately interlocked.

In some very special way, the beauty of the park reflects the beauty of the woman who gave the park its name. Sofiyivka is situated not far from the town of Uman, Ukraine. Forests and the steppe, rivers and stone outcroppings, abundance of greenery and beautiful landscape – all combine to make the land of Umanshchyna highly picturesque. No wonder a park of great scenic beauty was laid out there.

It dates to the end of the 18th century. There are but a few other parks in the world that can rival Sofiyivka in the harmony of nature and design.

In the first quarter of the eighteenth century, Umanshchyna belonged to Franciszek Salezy Potocki, member of one of the richest and aristocratic Polish families. In 1796, his son and heir Count Stanislaw Szczesny (Felix) Potocki married Sophie de Witte (we shall tell the story of Sophie which, in fact, deserves a separate article, after we describe the park). Sophie was said to have exclaimed on seeing the scenery of one of her husband's estates, "What a wonderful park it could be!"

The husband, smitten with Sophie's beauty and perspicacity, reacted dutifully and issued an order to have a park laid out. He commissioned Ludwig Metzel, an architect, to provide a design and supervise the work. Metzel travelled around Europe, looking at parks and purchasing equipment and machinery needed for laying out a park that "would outshine any other park in Europe".

Count Potocki brought in serfs from his estates to work at the laying out of the park, and from the documents discovered in the archives it follows that at least 800 people were engaged in this work daily. Gardeners and park designers showed where they wanted trees planted or removed, where ponds should be dug, where dykes were to be built and where islands to be created.

Age-old oaks, firs, maples and other trees were uprooted and then moved to be replanted in the park. It took six years to complete the stupendous work of creating and installing the architectural and sculptural features, ponds, streamlets, waterfalls and grottoes. In the valley near one of the ponds, spread a jumble of huge rocks as though thrown in by the enormous hand of a prehistoric giant. Trees, hundreds of years old, lined the alleys giving shade and places to find seclusion in.

Shrubs of many species provided many shades of green in the summer and a riot of colours in the autumn. To enhance the natural and created beauty, marble statues were imported from Italy and erected at the most advantageous places. Similar to some other famous parks of the time – Versailles, the Belvedere Park in Vienna, the Vatican Gardens in Rome, Hellbrun in Salzburg, Blenheim in England, Drottningholm in Sweden and Peterhof (Petrodvorets) in Russia – Sofiyivka was largely planned in the Italian Baroque tradition with themes from the myths of the Greco-Roman antiquity in full display.

Sofiyivka has its own Elysian Fields, its own River Styx; statues and busts of Socrates, Plato, Aristotle, Apollo, Mercury and Venus grace the alleys and groves. The new, "English style" ideas in landscaping were also used with "wild sections" added in good measure.

When most of the work had been completed, Sophie was invited to visit "a very special gift" given her by her husband – an entire park of unparalleled beauty. Though it was mid-summer the whimsical woman wanted to ride into the park in a sledge – or so a popular story, maybe apocryphal, goes – and the central alley was covered with a thick layer of salt. A poet in her entourage wrote a poem eulogizing the park and the woman after whom the park was named (the word Sofiyivka is derived from Sophie, of course). The poem was translated into French and published with engravings done by a gifted artist and master engraver. The book was appreciated in high society and both the park and Sophie were the topic of conversation in many salons across Europe.

Count Potocki died in 1805 without seeing the park being completed in the way he visualized it. Neither were all of the plans of his architect Metzel realized. Potocki's children either did not care to have all the work the park completed according to the original design or did not have money for it.

After an insurrection in Poland, in which Alexander Potocki, one of the count's sons, took part, was brutally suppressed by the tsarist army, the park was confiscated to become property of Nicholas I who gave it as a present to his wife. The name was officially changed to The Tsar's Park but locally it continued to be referred to as "Sofiyivka".

The local authority took the maintenance on itself and in 1848, the 84-year old Metzel was invited to come over from Warsaw where he resided to Uman to complete the work in the park. But the aged architect never made it to Sofiyivka – he was taken ill on the way to Uman and shortly died.

After the revolution of 1917 and the Bolshevik coup, the park was again renamed to suit the tastes of the new power ("Park of the Third International," whatever it may mean). Sofiyivka miraculously survived the Civil War, the Bolshevik excesses and negligence, the horrors of the Second World War, the post-war reconstruction – though not without sustaining some damage.

When it was recognized as a major tourist attraction, efforts were taken to keep it in order, and after Ukraine's independence these efforts were doubled. Sofiyivka is situated to the south-east of Uman. An alley leading from the main entrance and along the lively River Kamyanka is lined with horse chestnuts. In what looks like a forest, the eye is entertained by dark firs, tender and light birch trees, peaceful meadows and moss-covered rocks. At the end of the alley, the Flora Pavilion appears suddenly and unexpectedly. The alley turns to the right but from the steps of the Pavilion a pond comes into view.

The pond with a dragon sitting in the centre of the pond and "vomiting water" high into the sky, is surrounded by grim rocks with ivy reaching down to the water. Oaks, maples, linden, elms and black poplars in the dense wood give way to a more open space as the alley climbs to the top of a hill with a Chinese-style arbour welcoming the weary stroller. Gentle reader, we shall not take you on a guided tour.

From this point on, walk on your own. A stroll through the park opens new vistas and new wonders almost at every step you take. Gazebos, statues, arbours, ponds, columns, grottoes, islands, exotic plants in the conservatory, chirping birds, meandering alleys and trails soothe the soul, rejoice the heart.



And fill you with wonder – you cannot help being amused, amazed and fascinated by the artistic ingenuity and natural variety you will find in Sofiyivka, a beautiful park named after a beautiful woman.

Sophie Potocka is a very colourful figure that deserves a book to be written about her. It is not easy now, two centuries after she bewitched and charmed so many men, among them Prince Grigory Potemkin, the famous favourite of the Russian Empress Catherine II and statesman in his own right, to separate fact from fiction. Even if in what we shall relate here not everything is proven fact, most of the story is well established, if slightly embellished, is true, thanks to reliable evidence that has been dug up in the archives by historians and made available to the publicentury

One of the contemporaries described her appearance at a ball in this way: "This beauty of renown was the greatest sensation... All the women were agitated, men too – the former with despair, irritation and a lot of curiosity, the latter with desire and expectation".

Sophie was born in a Greek village on the outskirts of Constantinople, "the city of the world's desire". Her widowed mother traded vegetables to support her children, Sophie and her sister. When she was approached with a proposal to sell her daughter she did not turn the ignoble proposition down – she accepted gladly as it improved considerably her financial situation.

Sophie was sold to the Polish Ambassador who must have spotted the girl at the market, and who procured girls for King Stanislas-Augustus (incidentally, Sophie's fine sister was sold to the harem of a senior Ottoman pasha, and became his "chief wife"). From then on, every time she was sold and bought, another man fell in love with her and outbid the first. On her way to Poland with the ambassadorial baggage, Sophie de Tchelitche, as she then called herself, was spotted by Major de Witte, son of the governor of the fortress of Kamyanets-Podilsky (then under Polish domination). He was completely smitten by her beauty and talked the ambassador into selling the girl to him for a thousand gold ducats.

But Sophie refused to become a concubine – she agreed to share de Witte's bed only if he married her. And he did. Sophie was fourteen when she became the major's wife (much to the annoyance of de Witte's father, who was said to have been won over by her charm the moment he saw her). Witte sent Sophie to Paris with Princess Nassau-Siegen to learn manners. She learnt French too.

She was nicknamed the "Beautiful Greek", "La Belle Phanariotte", after the Greek Phanar district.

La Belle Phanariotte bewitched Paris. Comte Alexander de Langeron praised "the tenderness and most beautiful eyes that nature had ever formed", but he was under no illusion about her cunning manipulations and the "coldness of heart". Some of her fascination was "a sort of originality proceeding from either naivety or ignorance". Everybody praised her "beaux yeux" (beautiful eyes).

Back in Poland, her husband, now himself governor of Kamyanets, was the linchpin of Prince Potemkin's espionage network, and it was probably Sophie who provided some valuable information. Sophie became the mistress of General Nikolay Saltykov, and was spotted and introduced to Potemkin in Ochakov. She "flung herself around" to impress the Prince and he was impressed. She supplanted Princess Dolgorukaya as Potemkin's mistress who appointed the complaisant husband to be governor of Kherson. It is likely Sophie was used as a secret agent among the Poles and Turks.

The Empress was informed of Sophie's services to help the Russian cause and gave the "Beautiful Greek" a pair of diamond earrings. This made Sophie's husband so proud that he boasted she would be remembered in history as the friend of royalty. Potemkin soon lost interest in "this Oriental, this intriguer, this Venus", but Sophie de Witte did not lose interest in further promotion. She was spotted by Felix Potocki who fell madly in love with her. Stanislaw Szczesny Potocki (b. 1751) was a Polish statesman and general of great prominence during the breakup of the elective Kingdom of Poland.

The son of Franciszek Salezy Potocki, palatine of Kiev, of the Tulczyn line of the Potocki family, he entered public service in 1774, became lieutenant general and then general of artillery.

Though considered a liberal aristocrat, he identified the public welfare with the welfare of the magnates and thus opposed every project for reform in the Diet, or Parliament. Unsuccessful in his obstructionism, he went first to Vienna and then to St. Petersburg, where, with the connivance of the Empress Catherine, he formed the Confederation of Targowica for the maintenance of the ancient institutions of Poland in 1792, of which he was the marshal, or dictator, directing its operations from his castle at Tulczyn.

When the liberal May Constitution in Poland was overthrown and the Prussians were already in occupation of Great Poland, Potocki went on a diplomatic mission to St. Petersburg in March 1793, but, finding himself duped and set aside, retired to Vienna. Sophie hooked Potocki, "the richest kinglet" of Poland, in Jassy, after Potemkin's death. Potocki was married and had children, and Sophie was still married to de Witte. Potocki was so overwhelmed with love for the Beautiful Greek that he agreed to pay hundreds of thousands of gold ducats to de Witte to get his consent for divorce. His own wife who stubbornly refused to divorce Potocki, confidently died and the Pole was free at last to marry Sophie. He brought her to Uman to show her one of his estates and it was there and then that she admired the scenery so much that her husband was inspired to have a park laid out to be given to her as a gift.

It was not a happy marriage. Sophie embarked on a passionately tempestuous affair with her stepson 22-year-old Yuri Potocki, "committing all the crimes of Sodom and Gomorrah". When once Felix Potocki inadvertently surprised them on a sofa, in each other's arms, he was so shocked that left for Tulczyn in a hurry never to return to Uman, and died there in 1805.

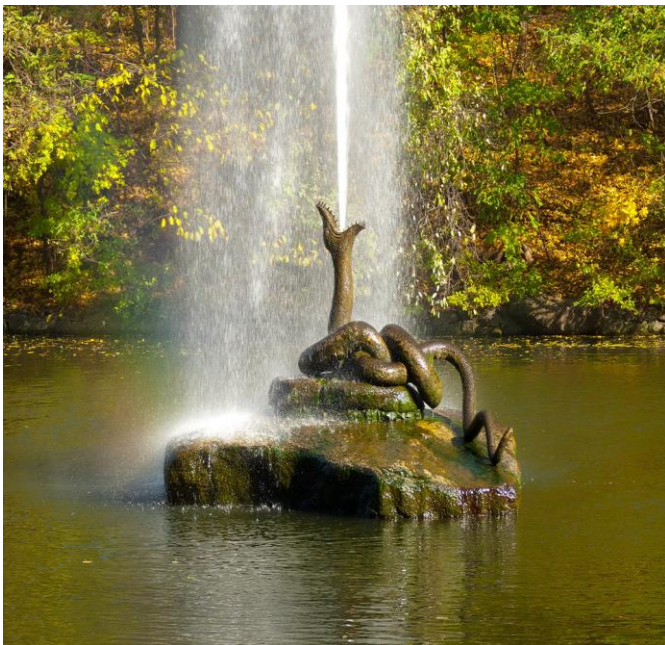
Sophie told one of the visitors, a person who had known her since Potemkin's days, "You know what I am and whence I come, eh bien, I cannot live with just 60,000 ducats of revenue".

And she did not. The Russian Emperor Alexander I himself was known to help her get what she wanted in legal battles over Potocki's heritage with Potocki's children from the first marriage.

She drove the serfs in the estates that belonged to her so hard that there were several disturbances in the villages that belonged to her, and in the police actions to quell them many peasants were wounded and killed. Four years after her husband died, Sophie threw out the son and showing a great skill of entrepreneurship and business acumen, built up a fortune to raise her own seven children.

Countess Potocka died at the age of 58, "honoured and admired", in 1822.

The park is still there, to be visited and thoroughly enjoyed.



# CHAPTER VII. CULTURAL LIFE IN UKRAINE

## UNIT I. LITERATURE

### I. EARLY DEVELOPMENT

Oral literature in Ukraine can be traced to pre-Christian times. Pagan ritual songs were subsequently much modified by association with various church feasts (kolyadky with the Christmas cycle).

The heroic epics (byliny) of the early medieval period may have survived in Ukraine until the 16th century, but they were then wholly superseded by historical songs (dumy) based on events in the 16th and 17th centuries in Cossack Ukraine.

Written literature began with Christianisation and the introduction of Old Church Slavonic as a liturgical and literary language. The literary heritage of the Ukrainian people in the early period, from the 11th to the 13th century, is that of Kievan Rus; their works were written in Church Slavonic.

The earliest works of the Kievan period (10th century and following) were the historical annals: *Povest vremennykh let* ("Tale of Bygone Years"), the *Hypatian* (Kievan) *chronicle*, and the *Galician-Volhynian chronicle*. The 12th-century *Slovo o Polku Ihoreve* ("The Tale of Ihor's Campaign" or "The Lay of the Host Ihor") is a unique historical epic written in the ornamental style. Sermons, tales, and lives of the saints were the major genres. The major authors of this period were the chronicler Nestor, the sermon writers Ilarion of Kiev and Cyril of Turov, and Prince Volodymyr II Monomakh.

After the Mongol destruction of Kievan Rus in the 13th century, literary activity in Ukraine declined.

A revival began in the late 16th century with the introduction of printing, the Reformation ferment, and the advance of the Counter-Reformation into Polish-dominated Ukrainian lands.

The Union of Brest-Litovsk (1596), which united several million Ukrainian Orthodox believers with Rome, stimulated an exceedingly rich polemical literature, with the *Apocrisis* (1598; "Reply") of the pseudonymous Khrystofor Filalet and the anonymous *Perestoroha* (1605; "Warning") on the Orthodox side and the *Antirizis* (1599; "Refutation") of Ipaty Poty in the Uniat camp.

The most distinguished and prolific polemicist was the Orthodox Ivan Vyshensky, whose ornate style combines Church Slavonic with vernacular elements.

A renewed interest in history fostered the development of the historiographic genre. T. Safonovych compiled a history (*Kroinika*) in 1672. Even more prominent was *Synopsis*, published in 1674 and attributed to I. Gizel. Several Cossack chronicles appeared. Although strictly speaking these chronicles belong more to historiography than to literature. The major current in Ukrainian literature of the 17th and 18th centuries, as in all of Europe, was the Baroque, with its love of adornment and originality.

Among the major figures of this age were Kasiyan Sakovych and Ivan Velychkovsky in verse, Yoaniky Galyatovsky in homiletics, and Teofan Prokopovych in drama.

Historical writing is best represented by the Cossack chronicle of Samiylo Velychko (1720).

Of interest for their content and their literary qualities were the 18th-century writings of the philosopher Hryhory Skovoroda, styled the "Ukrainian Socrates". After the fall of Kievan Rus in the 13th century, the Ukrainian language's distinctive dialectal characteristics emerged, but for many centuries thereafter the language had almost no literary expression, owing to Ukraine's long political subordination and the consequent use of Belarusian, Polish, Russian, and Church Slavonic for official purposes.

## II. THE 19TH CENTURY

The Ukrainian vernacular gradually became more prominent in writings in the 16th century, but this process was set back in the 17th and 18th centuries, when many Ukrainian authors wrote in Russian.

It was not until the end of the 18th century that modern literary Ukrainian emerged out of the colloquial Ukrainian tongue, and an era of prolific writing began.

19th-century Ukrainian writers greatly contributed to the reawakening of Ukrainian national consciousness under the Russian Empire. Indeed, practically the entire development of Ukrainian literature in the 19th century occurred under official Russian disfavour; in 1863 and 1871, for instance, all publications in the Ukrainian language were prohibited. Not until 1905 did the Russian Academy of Sciences concede that Ukrainian was indeed a separate language.

Ivan Kotlyarevsky, classicist poet and playwright, inaugurated modern Ukrainian literature with his *Eneyida* (1798), a burlesque travesty of Virgil's *Aeneid* that transformed its heroes into Ukrainian Cossacks.

Kotlyarevsky's works were very popular with the common people and spawned a number of imitations. Classicist prose appeared only with Hryhoriy Kvitka Osnovyanenko's novel *Marusya* (1834) and his short stories in the collection *Malorossiiskie povesti* (1834, 1837; "*Little Russian Stories*").

In the 1830s the city of Kharkiv became the centre of Ukrainian Romanticism, and under the latter's influence the authors Izmayil Sreznevsky, Levko Borovykovsky, Amvrosy Metlynsky, and Mykola Kostomarov published ethnographic materials, native interpretations of Ukrainian history, and collections of folk legends and Cossack chronicles. In western Ukraine, Romanticism was represented by the "*Ruthenian Triad*": Markiy Shashkevych, Yakiv Holovatsky, and Ivan Vahylevych.

In the 1840s these two outlying areas were bridged by the development of Romanticism in Kiev.

The Romantic Movement reached its peak there and found its highest expression in the Brotherhood of Saints Cyril and Methodius (1846). This group's ideology was reflected in Kostomarov's biblical *Knyhy bytiya ukrayinskoho narodu* ("*Books of Genesis of the Ukrainian People*"), which called for an end to tsarist rule and the creation of a free, democratic Ukraine within a Slavic federation.

The early poetry of Taras Shevchenko, the outstanding Ukrainian poet of the 19th century, expressed the interests of the Romantics but soon moved to a more sombre portrayal of Ukrainian history, especially in the long poem *Haydamaky* (1841; "*The Haidamaks*"), and to works satirising Russia's oppression of Ukraine – *Son* ("*The Dream*"), *Kavkaz* ("*The Caucasus*"), and *Poslaniye* ("*The Epistle*"). His later poetry, written after his release (1857) from exile, treats broader themes.

After Shevchenko, the most important Romantic was Panteleymon Kulish, poet, prose writer (Chorna rada; "*The Black Council*"), translator, and historian. Ukrainian realism, which begins with Marko Vovchok (*Narodni opovidannya*, 1857; "*Tales of the People*"), was long confined to populist themes and the portrayal of village life. Realist poetry developed with the work of Stepan Rudansky and Leonid Hlibov.

The novelist Ivan Nechuy-Levytsky's work ranged from the portrayal of village life in *Kaydasheva simya* (1879; "*The Kaydash Family*") to that of the Ukrainian intelligentsia in *Khmary* (1908; "*The Clouds*").

Panas Myrny (pseudonym of Panas Rudchenko) was the major representative of Ukrainian realism.

His depiction of social injustice and the birth of social protest in *Khiba revut voly, yak yasla povni?* (1880; "*Do the Oxen Low When the Manger Is Full?*") has a new psychological dimension? Ivan Franko wrote dramas, lyric poetry, short stories, and children's verse, but his naturalistic novels chronicling contemporary Galician society and his long narrative poems *Moysey* ("*Moses*"), *Panski zharty* ("*Nobleman's Jests*"), and Ivan Vyshensky mark the height of his literary achievement. The modernism of the late 19th and early 20th centuries is first evident in the poetic dramas and dialogues of the finest Ukrainian woman writer, Lesya Ukrayinka, and in the prose of such writers as Mykhaylo Kotsyubynsky and Vasyl Stefanyk.



### III. THE 20TH CENTURY

In the first three decades of the 20th century, Ukrainian literature experienced a renaissance, characterised by a variety of quickly succeeding and often strongly competing literary movements.

Realism, with a distinctly decadent strain, was the most notable characteristic of Volodymyr Vynnychenko's prose. Pavlo Tychyna was the leading Symbolist poet; others included Dmytro Zahul, Mykola Tereshchenko, and Oleksa Slisarenko. Neoclassicism produced outstanding poets in Mykola Zerov, Maksym Rylsky, and Mykhaylo Dray-Khmara. Futurism was initiated by Mykhaylo Semenko and produced one of Ukraine's greatest 20th-century poets, Mykola Bazhan.

After the Russian Revolution, during a period of relative freedom between 1917 and 1932, a host of other talented writers emerged: Mykola Khvylovy's prose was imbued with revolutionary and national Romanticism, Hryhory Kosynka's prose was Impressionistic, while Yury Yanovsky's stories and novels were unabashedly romantic, and Valeriyany Pidmohylny adhered to the principles of realism.

Other writers of note include the novelist and filmmaker Oleksander Dovzhenko, as well as the novelists Borys Antonenko-Davydovych, Volodymyr Gzhytsky, Mykhaylo Ivchenko, and Oles Dosvitny, the poet Mike Yohansen, and the humorist Ostap Vyshnya. The outstanding dramatist of the period was Mykola Kulish. In 1932 the Communist Party began enforcing Socialist Realism as the required literary style. Typical representatives of this official literature were the dramatist Oleksander Korniychuk and the novelist Mykhaylo Stelmakh. The Soviet leader Joseph Stalin's great purges of 1933-38 decimated the ranks of Ukrainian writers, many of whom were imprisoned or executed.

One of the most prominent Ukrainian writers of the post-war period is Oles Honchar. His works have been republished many times and translated into over 40 languages. During the post-Stalinist period there emerged a new generation that rejected Socialist Realism. Known as the "*Writers of the 60s*," they included Vasyl Stus, Lina Kostenko, Vasyl Symonenko, Vitaly Korotych, Ivan Drach, Mykola Vinhranovsky, Vasyl Holoborodko, and Ihor Kalynets. Repressive measures taken in the 1970s silenced many of them or else turned them back to Socialist Realism.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Writer	When	Titles	Score
1.				





## LITERATURE OF THE KIEVAN PERIOD

The Kievan period (so called because Kiev was the seat of the grand princes) extends from the Christianisation of Russia in 988 to the conquest of Russia by the Tatars (Mongols) in the 13th century.

Russia received Christianity from Byzantium rather than from Rome, a fact of decisive importance for the development of Russian culture. Whereas Catholic Poland was closely linked to cultural developments in western Europe, Orthodox Russia was isolated from the West for long periods and, at times, regarded its culture as dangerous. Conversion by Byzantium meant that the language of the church could be the vernacular rather than, as in the West, Latin; this was another factor that worked against the absorption of Western culture. Kievan Rus was not the first Slavic culture to be converted to Christianity, and a standardised language, the Old Church Slavonic pioneered in the 9th century by Saints Cyril (or Constantine) and Methodius, was already available.

Bulgaria, which had been Christianised a century earlier and had offered a home to the Cyrillo-Methodian community, became a conduit for the transmission of Greek culture, translated into Old Church Slavonic, to Russia, which in turn rapidly established its own scribal activities in copying and translating. Thus a significant literary activity of the Kievan period consisted of translating or adapting borrowed works.

During the Kievan period the selection of translated foreign works circulating in Russia by and large reflected the interests of the church: almost all were from the Greek, and most were of ecclesiastical interest. *Ostromirovo Evangelije* (*The Ostromir Gospel*) of 1056-57 is the oldest dated Russian manuscript.

Versions of the four Gospels, the Book of Revelation, guidebooks of monastic rules, homilies, hagiographic collections, and prayers reflect the religious interests of the clerical community.

To be sure, translations of secular works circulated, including Flavius Josephus' *The Jewish War* (which influenced Russian military tales), chronicles, some tales. But, on the whole, translations offered a rather limited access to Greek culture aside from the ecclesiastical. A celebrated monument of Old Russian literature is Ilarion's *Slovo o Zakone i Blagodati* (1037-50; "Sermon on Law and Grace"), an accomplished piece of rhetoric contrasting Old Testament law with New Testament grace.

The central genre of Old Russian literature was probably hagiography, and a number of interesting saints' lives date from the earliest period. Both a chronicle account and two lives of Borys and Hlib, the first Russian saints, have survived to the present day. The sanctity of these two men, who were killed by their brother Svyatopolk in a struggle for the throne, consists not in activity but in the pious passivity with which, in imitation of Christ, they accepted death. This ideal of passive acceptance of suffering was to exercise a long-lasting influence on Russian thought.

The monk Nestor (1056 – after 1113), to whom a life of Borys and Hlib is ascribed, also wrote *Zhitiye prepodobnogo ottsa nashego Feodosiya* ("Life of Our Holy Father Theodosius") (d. 1074). *The Kievo-Pechersky Paterik* (*The Paterik of the Kievan Caves Monastery*), closely related to hagiography, collects stories from the lives of monks, along with other religious writings.

The tradition of pilgrimage literature also begins in this period. Nestor was involved with compiling the *Povest Vremennykh Let* ("Tale of Bygone Years"; *The Russian Primary Chronicle*), called the *Primary Chronicle of Kiev* (compiled about 1113), which led to the writing of other chronicles elsewhere.

From a literary point of view, the best work of Old Russian literature is the *Slovo o Polku Ihoreve* (*The Song of Igor's Campaign*), a sort of epic poem (in rhythmic prose, actually) dealing with Prince Igor's raid against the Polovtsy (Kipchak), a people of the steppes, his capture, and his escape.

Composed between 1185 and 1187, the Igor Tale, as it is generally known, was discovered in 1795 by Count Musin-Pushkin. The manuscript was destroyed in the Moscow fire of 1812; however, a copy made for Catherine II the Great survived.

The poem's authenticity has often been challenged but is now generally accepted. Its theme is the disastrous fratricidal disunity of the Russian princes. Nestor (b.1056, Kiev – d. 1113, Kiev) was a monk in Kievan Rus of the Monastery of the Caves in Kiev (from about 1074) and author of several works of hagiography and an important historical chronicle. Boris and Hlib, the sons of St. Volodymyr of Rus, who were murdered in 1015, and the life of St. Theodosius, abbot of the Monastery of the Caves (d. 1074).

A tradition that was first recorded in the 13th century ascribes to him the authorship of the *Povest Vremennykh Let* ("Tale of Bygone Years"; *The Russian Primary Chronicle: Laurentian Text*), the most important historical work of early medieval Rus. Modern scholarship, however, regards the Chronicle as a composite work, written and revised in several stages, and inclines to the view that the basic (though not final) version of the document was compiled by Nestor about 1112. The Chronicle, extant in several medieval manuscripts, the earliest dated 1377, was compiled in Kiev. It relates in detail the earliest history of the eastern Slavs down to the second decade of the 12th century.

Emphasis is laid on the foundation of the Kievan state – ascribed to the advent of Varangians (a tribe of Norsemen) in the second half of the 9th century; the subsequent wars and treaties between Rus and Byzantium; the conversion of Rus to Christianity in about 988; the cultural achievements of the reign of Yaroslav the Wise of Kiev (1019-54); and the wars against the Turkic nomads of the steppe. Written partly in Old Church Slavonic, partly in the Old Russian language based on the spoken vernacular, the Chronicle includes material from translated Byzantine chronicles, west and south Slavonic literary sources, official documents, and oral sagas. This borrowed material is woven with considerable skill into the historical narrative, which is enlivened by vivid description, humour, and a sense of the dramatic.

## BOOKS IN UKRAINE

The oldest book using the Cyrillic alphabet was *Ostromyrove Yevangeliye* (*The Gospels of Ostromyr*, 1056-1057). It was only natural that the literary works of the ancient times were of a religious nature (sermons, hymns etc). With time the number of books grew. Yaroslav the Wise set up a library at St. Sophia Cathedral. At first books were written using specially treated animal skin, called parchment. It was very expensive and from the 14th century paper was mostly used.

During the Ukrainian renaissance (16-17th centuries) a lot of libraries were opened in Ostroh, Lviv, Kiev's Monastery of the Caves. Book printing came to Ukraine from the West, long before Fedorov's first book appeared in print in Moscow. Ivan Fedorov was a founder of book printing in Ukrainian lands.

The first printed books in Ukraine were "*The Apostle*" (1574), "*The Bible of Ostroh*" (1581). "Books are actually the river which nourishes the Universe", an old Ukrainian author wrote.

The following statistics testify to the development of book printing in Ukraine: in 1591-1622, the print shop of Lviv put out 13 books; the one at the Kiev Monastery of the Caves – 40 books; the print shop in Chernihiv produced more than 50 books over a short period of time. A new type of literature, fiction appeared in Ukraine at the end of 18th century. Public libraries began to function in many Ukrainian cities and towns. The situation with Ukrainian books changed after the revolution of 1917.

A new stage in book printing in Ukraine began in 1980. A number of new publishing houses specializing in a variety of sheers were set up. Book printing became an inseparable component of the national economy, assuming an important role in the democratization of society, in the cultural and linguistic rebirth of the nation. In early 1990s Ukraine numerated 25,292 public and university libraries with over 400.9 mln. volumes, of which books and magazines in Ukrainian constituted 36% .

The biggest collections are at the Vernadsky Central reference library of the Ukrainian National Academy of Sciences (some 13,000,000).

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

## LAY OF IHOR'S CAMPAIGN

*Slovo o Polku Ihoreve*, translated *Lay of Ihor's Campaign* or "The Lay of the Host Ihor", is a masterpiece of Old Russian literature, an account of the unsuccessful campaign in 1185 of Prince Ihor of Novgorod-Siversky against the Polovtsy (Kipchak, or Cumans). As in the great French Epic "*The Song of Roland*", Ihor's heroic pride draws him into a combat in which the odds are too great for him.

Though defeated, Ihor escapes his captors and returns to his people. The tale was written anonymously (1185-87) and preserved in a single manuscript, which was discovered in 1795 by A.I. Musin-Pushkin, published in 1800, and lost during Napoleon's invasion of Russia in 1812. The tale is not easily classified; neither lyric nor epic, it is a blend of both, with a suggestion of the political pamphlet as well. It is the product of a writer familiar with oral poetry, chronicles, and historical narratives. It is distinguished principally by its modernity. The author's worldview is secular; Christianity is incidental to events.

The Song alone of all Old Russian literature has become a national classic, one that is familiar to every educated Ukrainian. An English translation of it by Vladimir Nabokov was published in 1960.

## LITERATURE IN UKRAINE

Old Ukrainian literature took centuries to develop, influenced by two bookish languages and, therefore, two literary styles. The introduction of Christianity broadened the usage of Church Slavonic which for almost 800 years remained the means of inter-slavic communication.

"The Precept of Volodymyr Monomakh" is an outstanding literary memorial of the distant past, in which the image of a virtuous Christian, wise politician, loving father and demanding teacher was skilfully described. "The Kiev-Pechersk Patericon" describes the lives of the Father of the Caves, "The Lay of the Host of Ihor" was a gem of ancient literature, a poetic masterpiece whose brilliant author combined rare literary talent with political wisdom and profound knowledge of history.

In the 16th century poetry received a powerful impetus. The late 17-18th centuries, the period of Ukrainian literary baroque, saw the spreading of religious philosophic ideas and panegyric literature, poetry and dramaturgy. It was the time of Hrigoriy Skovoroda, the most outstanding philosopher and writer.

Ivan Kotlyarevsky's epic burlesque "*Aeneid*", abundant with juicy Ukrainian folk witticisms, skilfully coloured realistic portrayals and aphoristic characters, turned out the first creation of new Ukrainian literature.

Came the 19th century, the Golden Age of Ukrainian literature. The new epoch in the progress of Ukrainian literature, the language and the whole of culture and national self-consciousness started with the appearance of Taras Shevchenko's verse and works of art. In 1840, his "*Kobzar*" came off the press.

His creative endeavours reflected the best folk poetic traditions, acquiring universal humanistic significance as an eloquent expression of the hopes and aspirations of a downtrodden nation. For the first time the Ukrainian language echoed across the world with a Shakespearean strength and philosophic depth. Realism flourished in the second half of the century. It was the time of such literary giants as Ivan Franko, Ivan Nechui-Levytsky, Panas Myrny, Mykola Hrabovsky and Lesya Ukrainka.

In the 20th century the Ukrainian literary process was rather complicated.

Cataclysms of the stormy 20th century forced a considerable part of the creative intelligentsia to leave Ukraine. Thus emerged a whole cultural "massif" is known as "Ukrainian literature in the Diaspora".

At present, the Writers' Union of Ukraine has a membership of 1,500.

### Notes

"The Prospects of Volodymyr Monomakh" – «Почучения Владимира Мономаха».

"The Kiev-Pechersk Patericon" – «Киево-Печерский патерик».

"The Lay of the Host Ihor" – «Слово о полку Игореве».

## HRYHORIY SKOVORODA

Hryhoriy Skovoroda, born 3 December 1722 in Chornukhy, Lubny regimend, died 9 November 1794 in Pan-Ivanivka, Kharkiv vicegerency (Skovorodynivka). Philosopher and poet. He was educated at the Kiev-Mohyla Academy (1734-53, with two interruptions). He sang in Empress Elizabeth's court Kapelle in St. Petersburg (1741-4), served as music director at the Russian imperial mission in Tokai, Hungary (1745-50), taught poetics at Pereyaslav College (1751). He resumed his studies at the Kiev academy, but left after completing only two years of the 4-year theology course to serve as tutor to V. Tomara (1753-09). He spent the next 10 years in Kharkiv teaching poetics, syntax & Greek, & ethics at Kharkiv College.

After his dismissal from the college he abandoned any hope of securing a regular position and spent the rest of his life wandering about eastern Ukraine, particularly Slobidska Ukraine. Material support from friends enabled him to devote himself to reflection and writing. Most of his works were dedicated to his friends and circulated among them in manuscript copies. Although there is no sharp distinction between Skovoroda's literary and philosophical works, his collection of 30 verses (*Garden of Divine Songs*), his dozen or so songs, his collection of 30 fables (*Kharkiv Fables*), his translations of Cicero, Plutarch, Horace, Ovid, and his letters, written mostly in Latin, are generally grouped under the former category.

Some of his songs and poems became widely known and became part of Ukrainian folklore. His philosophical works consist of a treatise on Christian morality and 12 dialogues.

Skovoroda's ideas are not organised and presented in a systematic way, but are scattered throughout his dialogues, fables, letters, and poetry. Skovoroda preferred to use symbols, metaphors, or emblems instead of well-defined philosophical concepts to convey his meaning.

For Skovoroda the purpose of philosophy is practical – to show the way to happiness. Hence, the two central questions for him are what happiness is and how it can be attained. For him happiness is an inner state of peace, gaiety, and confidence, which is attainable by all. He outlines those truths that are necessary for happiness. His basic metaphysical doctrine is that there are two natures in everything: the ideal, inner, invisible, eternal, and immutable; and the material, outer, sensible, temporal, and mutable.

The first is higher, for it imparts being to the second. From the metaphysical scheme Skovoroda drew a number of fundamental conclusions for practical life. Since the universe is ordered by a provident God, every being has been provided with all that is necessary for happiness.

The assurance that what is necessary is easy and what is difficult is unnecessary (for happiness) brings peace of mind. It also serves as a criterion for the material conditions of happiness: we need only those goods that are necessary to health and are available to all people.

But to dispel anxiety about material security is not enough for happiness. Active by nature, humans must also fulfil themselves in action by assuming the congenial task or vocation assigned to them by God.

The doctrine of congenial work is the central doctrine in Skovoroda's moral system.

Skovoroda's influence in the 19<sup>th</sup> century on writers was minimal. But his poetic style, ideas, and moral example have played an important role in the rebirth of Ukrainian in the 20<sup>th</sup> century.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Writer	When	Titles	Score
1.				

## TARAS SHEVCHENKO

Taras Shevchenko is an outstanding Ukrainian poet, artist and thinker. His first collection of verse, "*Kobzar*" (1840), marked a new stage in the development of Ukrainian literature. His famous poems "*Kateryna*" (1838), "*Gaidamaky*" (1841), drama "*Nazar Stodolya*" (1841-1843), collection of "*Three summers*" (1843-1845), "*The Woman Servant*", "*Heretic*" and "*My Testament*" (1845) are mainly focused on the theme of struggle against czarist autocracy. His poetry greatly influenced the formation of social and moral traits of Ukrainian people. Shevchenko's outstanding talent helped him quickly absorb spiritual environment, for this reason he was recognized as a competent person in arts and the national literature.

The dissolution of the Brotherhood of Sts. Cyril and Methodius, arrest and exile failed the poets iron will. Verse written in exile appeared as the "*Barracks*" series. It was also in exile that Shevchenko created his unmatched philosophic "landscape" and intimate lyrical pieces, historical works and prose writings. For many years Shevchenko hoped to return to Ukraine and buy a plot of land there to build his own hut. But his last dream wasn't destined to come true.

Taras Shevchenko, born 9 March 1814 in Moryntsi, Kiev gubernia, died 10 March 1861 in St. Petersburg, Russia. Artist, poet, and national bard of Ukraine. Born a serf, Shevchenko was orphaned in his early teens and grew up in poverty and misery. He was taught to read by the village precentor and was often beaten for "wasting time" on drawing, for which he had an innate talent.

At the age of 14 he was taken by his owner, P. Engelhardt, to serve as houseboy, and travelled extensively with him, first to Vilnius and then to St. Petersburg. Engelhardt noticed Shevchenko's artistic talent and apprenticed him to the painter V. Shiriaev for four years. During that period, he met his compatriots I. Soshenko, Ye. Hrebinka, V. Hryhorovych, and O. Venitsianov. Through them he met the Russian Painter K. Briullov, whose portrait of the Russian Poet V. Zhukovsky was disposed of in a lottery, the proceeds of which were used to buy Shevchenko's freedom from Engelhardt in 1838.

Shevchenko enrolled in the Academy of Fine Arts in St. Petersburg and pursued his art studies as well as his general education. In 1840 he published his first collection of poems, *Kobzar*. It was followed by the epic poem "*Haidamaky*" (1841) and the ballad "*Hamaliia*" (1844).

In 1840s Shevchenko visited Ukraine three times. Those visits made a profound impact on him. He was, furthermore, struck by the ravaged state of Ukraine.

After graduating from the academy (1845) he became a member of the Kiev Archeographic Commission. That position gave rise to extensive travels during which he sketched a lot, and wrote some of his most satirical and politically subversive poems ("*Dream*", "*Caucasus*").

In 1846 Shevchenko came to Kiev and joined the secret Cyril and Methodius Brotherhood. A denunciation resulted in the arrest of the members of the brotherhood. Shevchenko was arrested in 1847 and sent as a private to the Orenburg special corps in a remote area of the Caspian Sea.

Tsar Nickolas I himself initiated the sentencing order preventing the prisoner from writing and painting. But Shevchenko managed to continue doing both. Shevchenko was released in 1857 but he was not allowed to live in Ukraine. He lived in St. Petersburg and was buried there, but two months afterward his remains were transferred to the Chernecha Hill near Kaniv, in Ukraine.

Shevchenko has a uniquely important place in Ukrainian history. He created the conditions that allowed the transformation of the Ukrainian literature into a fully functional modern literature. His influence on the Ukrainian political thought and his role as an inspirer of a modern democratic ideal of renewed Ukrainian statehood are without parallel. His poetry contributed greatly to the evolution of national consciousness among the Ukrainian intelligentsia and people, and his influence on various facets of cultural and national life is felt to this day.



Shevchenko's literary output consists of one middle-sized collection of poetry (*Kobzar*); the drama *Nazar Stodolya*; two dramatic fragments; nine novelettes, a diary, and an autobiography in Russian; and over 250 letters. Although Shevchenko is seen mainly as a poet, he was also a highly accomplished artist. There are 835 works extant from that domain of his creativity. Another 270 are known but have been lost.

Shevchenko painted over 150 portraits, 43 of them self-portraits. He also painted numerous landscapes which recorded the architectural monuments of Ukraine. He was also very proficient in watercolour, aquatint, and etching.

### The Mighty Dnieper Roars and Bellows...

The mighty Dnieper roars and bellows,  
The wind in anger howls and raves,  
Down to the ground it bends the willows  
And mountain-high lifts up the waves.  
The pale-faced moon picked out this moment  
To peek out from behind a cloud.

Like a canoe upon the ocean  
It first tips up, and then dips down.  
The cocks have not proclaimed the morning,  
There's not a sound as yet of man.  
The owls in glades call out their warnings,  
And ash-trees creak and creak again.

### It Does Not Touch Me...

It does not touch me, not a whit  
If I live in Ukraine or no,  
If men recall me, or forget.  
Lost as I am, in foreign snow, -  
Touches me not the slightest whit.  
Captive, to manhood I have grown  
In strangers' homes, and by my own  
Unmourned, a weeping captive still,  
I'll die; all that is mine, I will  
Bear off, let not a trace remain  
In our own glorious Ukraine,

Our own land – yet a stranger's rather.  
And speaking with his son, no father  
Will recall, nor bid him: Pray,  
Pray, son! Of old, for our Ukraine,  
They tortured all his life away.  
It does not touch me, not a whit,  
Whether that son will pray, or no...  
But it does touch me deep if knaves,  
Evil rogues lull our Ukraine  
Asleep, and only in the flames  
Let her, all plundered, wake again...  
That touches me with deepest pain.

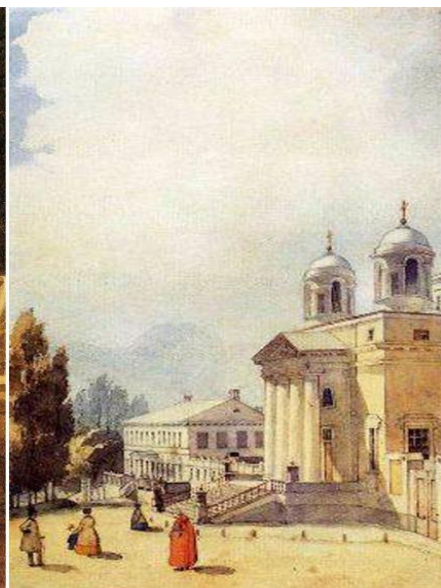
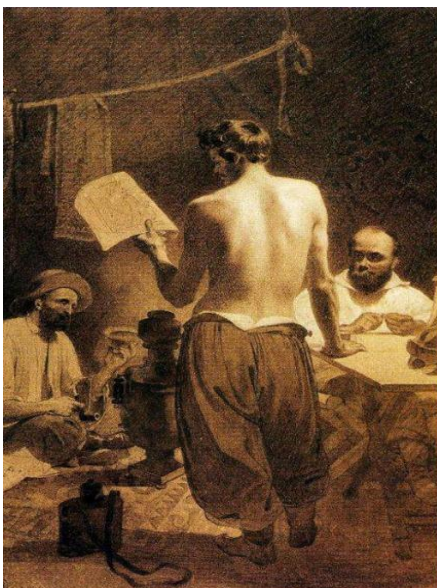
**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Writer	When	Titles	Score
1.				







## MINIATURE EDITION OF KOBZAR

The first edition of Kobzar appeared in 1878 in Geneva. It was in Ukrainian in 32 (55x85mm) format and there were 1000 copies of it, printed in the Hromada press, founded by M.P. Drahomanov.

The history of this little book's creation and the lives of initiators of its installment into the world, are so unusual and exciting, that they could compete with the most entertaining detective story.

The organization of the printing-house of the Hromada began in autumn of 1876, when M.P. Drahomanov chose Geneva as his permanent residence. His aim was to spread illegal literature on the territory of Ukraine, Russia, Byelorussia, Poland and other countries and to introduce the developments of Ukrainian literature and science to the European public at large.

M. Drahomanov was born in Poltava province, in a family of small gentry; in 1863 he graduated from Kiev S. Vladimir University, then he was admitted to the chair of general history, where he defended his thesis (1870) and became a reader. At that time, he took an active part in the work of Kiev Hromada.

In 1875 Drahomanov was dismissed from the university for his progressive views and for being politically suspect. He was obliged to emigrate. At first he decided to settle down in Vienna, but he was not permitted, so he removed to Geneva. At that time in the Russian empire, the secret circular was valid, issued by the Home Affairs Minister P. Valuyev, which forbade the printing of books and periodicals in Ukrainian (it was named the "malorussian dialect", and stage performances in this language).

In 1876, in Ems (a health-resort in Germany), Alexander II has signed the edict, which made still more cruel the demands of censorship of the use of the Ukrainian language.

That is why the Kiev branch of Hromada paid such serious attention to the creation abroad, in Geneva, of uncensored press, entrusting M. Drahomanov with its organization. Hromada put great hopes in the activity of the Ukrainian printing – house and constantly subsidized its work.

In Kiev M. Drahomanov, occupied with teaching and scientific activity, proved himself to be a profound historian, economist, philosopher, literary critic, publicist and public figure. Together with V. B. Antonovych he edited Historical songs of the Malorussian people (1874-75) and other scientific works.

Many of Drahomanov's literary – critical essays made a valuable contribution to Shenvchenliana.

While still a student, in 1861, when Shevchenko's ashes were transported from Kiev to Kaniv, he delivered a speech, which received great response from the public.

An outstanding event was also the appearance of the brochure Ukrainian literature, forbidden by the Russian government, which was published in Geneva in French and intended for presentation at Paris literary congress (1878). Later it was translated into German, Italian and Serbian.

In this article M. Drahomanov stated T. Shevchenko's biography, defined his main works and thereby considerably promoted popularization of the poet in Europe. This article became the striking protest of the patriot against the "barbarian act of tsarism, which was the adoption of the humiliating Ems edict of 1876, proscribing the whole Ukrainian literature".

In the article "T. Shevchenko, ukrainophiles and socialism" (Geneva, 1879) M. Drahomanov had shown his discrepant views on Shevchenko's poetry. On the one hand, he sharply came out against falsification of the poet's world outlook and his poetry, while on the other hand he underestimated Shevchenko's part in the emancipation movement and the high artistic form of his satire.

Later though, under the influence of I. Franko, he admitted the erroneousness of his statements. All in all, M. Drahomanov had written more than 50 works about T. Shevchenko; and also published many biographical materials and letters. His works in European languages weren't numerous but their part in the history of West – European Shevchenkiana was highly significant. Above we tried to deal briefly with the participation and role of M. Drahomanov in the mastering and popularization of Shevchenko's poetry.



In spite of the fact that his name wasn't in the imprint of Geneva Kobzar (1878), we can confidently suppose his active participation in the preparation of this edition. Toward the end of 1877, Geneva printing-house of Drahomanov worked at full power. In 1878 the publication of the social-political serial Hromada began (for years 1878-1882 only five issues appeared). Later, Drahomanov together with M. Pavlyk and S. Podolynsky published two issues of the magazine "Hromada".

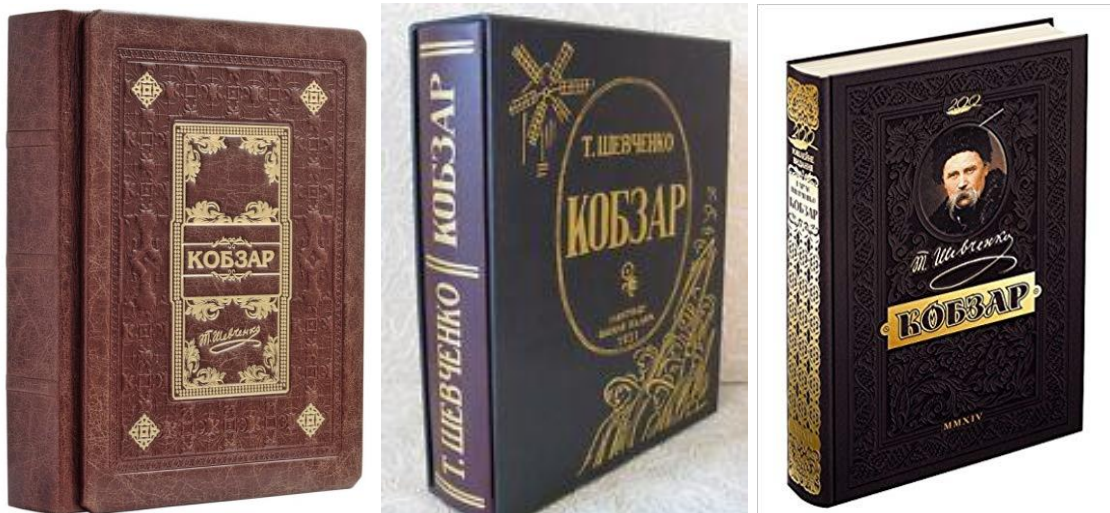
The most interesting was the 4th issue of the serial Hromada, where articles of Drahomanov, F. Vovk, S. Podolynsky and M. Pavlyk were published. In all 112 titles of uncensored books and brochures were published in Geneva printing-house, including 37 titles in Ukrainian, such as the works of P. Myrnyi, S. Podolynskyi, Shevchenko's poems, forbidden in Russia and others.

M. Drahomanov thought of editing T. Shevchenko's Kobzar and transferring it to the native land for their contrymen, devoting this edition to the 17th anniversary of the poet's death. They actively took to fulfilling this decision. When the decision to publish it was made, F. Vovk already had some experience in the editing of Shevchenko's works. Still being a student of Kiev University he was attracted to editing Kobzar by the means of Old Hromada. He disposed of printed texts of the Larger book and Small book, autographs from the collection T. Shevchenko's poetry, Volume 1, the working copy of Kobzar (1860) with the author's life – time corrections. Making an edition of Kobzar in Kiev was impossible, so it was planned to instead in Prague, where editing was continued by A. Rusov (1847-1915), Ukrainian land statistician, ethnographer and folklorist. The publication which appeared in 1876, was Kobzar in two volumes (E. Greg's printing-house; 4000 copies of the first volume and 1000 copies of the second one were printed; compilers were F. Volkov and A. Rusov).

There were 16 previous unpublished pieces of poetry and versions of poet's texts; unfortunately, some poems, which didn't belong to Shevchenko, were also included erroneously.

The Prague's edition text was the basis of three Geneva publications (1878, 1881, 1890). Using the experience of his editorial work over Prague edition of Kobzar (1878) F. Vovk picked up anti-serfdom works, the most prohibited by censorship and expressed the main idea of Shevchenko's poetry, i. e. the liberation of people, oppressed by tsarism.

The poem *My Dear God*, the trouble again, one of 20 works of the collection, was printed for the first time; three other *To the living and the unborn...*, *The Testament*, *The Caucasus* were printed in the collection *New poems of Pushkin and Shevchenko* (Leipzig, 1850); five poems were printed in Prague Kobzar (1876) and others, though printed in Russia (magazine "Osnova", Kobzar, edited in 1867, had large cuts made by censors. So these wonderful books were delivered to fellow – countrymen in the Ukraine up to the 17th anniversary of the poet's death.



## NIKOLAI GOGOL

Nikolai Gogol (Ukrainian: Mykola Hohol), born 1 April 1809 in Velyki Sorochyntsi, Myrhorod county, Poltava gubernia, died 4 March 1852 in Moscow. The most famous Russian writer of Ukrainian origin.

Having graduated from the Nizhyn gymnasium, he left for St. Petersburg in 1832 armed with a manuscript and hope for successful literary career. His aspirations were abruptly arrested by extremely negative criticism of his sentimentally Romantic narrative poem "*Hans Kuechelgarten*", which he published at his own expense in 1829 and copies of which he subsequently bought out and destroyed.

He tried to survive economically by working as a bureaucrat, a teacher at a boarding school for daughters of the nobility, and very briefly as a lecturer of history at St. Petersburg University.

In 1863 he left Russia and, except for two brief eight-month intervals he lived abroad, mostly in Rome, until 1849, when he returned via Palestine to Russia.

While working as a minor civil servant, Gogol spent his free time composing short stories based on his observations and memories of life in Ukraine. The first two volumes of these stories, "*Evenings on a Farm near Dykanka*" (1831-2) brought him immediate fame.

Hiding behind the authorial mask of Rudy Pankothe beekeeper, Gogol managed to portray a world where fantasy and reality intermingle in the prism of the worldly-wise but unsophisticated narrator.

In his second two-volume collection of Ukrainian stories "*Myrhorod*" (1835) containing the first version of his famous historical novelette "*Taras Bulba*", Gogol's nostalgic tone gives way to a more satiric view of his native land. In the same year he also published "*Arabesques*" (1835) in which his stories dealing with the world of the St. Petersburg civil servant first appeared.

Simultaneously he turned to writing drama and published his great "*The Inspector-General*" (1835), which needed the approval of the emperor to be staged in 1836. This was followed by his second completed play, "*The Marriage*" (1835). His other plays remained unfinished.

The staging of "*The Inspector-General*" did not produce the result Gogol intended. Shattered by the fact that his idea of the moral influence of true art did not have the desired effect, he left Russia.

The years abroad were less productive. Gogol devoted himself to his epic work, "*Dead Souls*" (1842). He wrote his famous story "*The Overcoat*" (1841). Gogol blamed himself for being incapable of producing morally ennobling art. His attempt at preparing himself morally for his task of 'serving God and humanity' sent him first on a pilgrimage to Jerusalem; finally, under the influence of a religious fanatic M. Konstaninovsky, who demanded that he enter a monastery and destroy his 'evil' art, Gogol burned the second part of "*Dead Souls*", refused all food, and stayed in bed until his death. Gogol's works display different variations of the Romantic style and a masterly use of metaphor, hyperbole, and ironic grotesque. His language is exceptionally rhythmic and euphonicentury He was the first writer of the so-called Ukrainian school in Russian literature to employ a host of lexical and syntactic Ukrainisms, primarily to play with various stylistic levels from the vulgar to the patheticentury. There are hundreds of translations of Gogol's works, and he is recognised as one of the greatest writers of the 19th century.





## PANTELEIMON KULISH

"My dear friend, great friend of mine..."

Taras Shevchenko

Panteleimon Kulish is the noted Ukrainian writer, historian, folklorist, ethnographer and translator.

Panteleimon Kulish was born on August 8, 1818 in the town of Voronizh in the Sumy region. His father belonged to the Cossack nobility but he lived as a simple peasant, growing corns.

Panteleimon didn't go to school. His sister Lesya taught him to read and write. His mother sang him many Ukrainian songs. He was a student of the Novgorod-Siversk gymnasium. He liked to read the poems of Oleksandr Pushkin and "*Ukrainian Folk Songs*" of M. Maksymovych.

In 1839 he becomes student of Kiev University and with help of Professor Maksymovych he published an ethnographic essay "*Ukrainian Stories*".

In 1845 P. Kulish lived in Petersburg and taught literature in a gymnasium. He knew many foreign languages and had to go abroad to learn the European literature. On January 22, 1847 he got married to Oleksandra Bilozerska /1828-1911/, a writer to be. Taras Shevchenko was best man at their wedding. P. Kulish was arrested in Warsaw for taking part in the Cyril-Methodius Society. He spent 3 years in exile in Tula. After the exile he published the "*History of Reunification of Rus*", which is actual and nowadays.

In 1857 he opened his own publishing house and published the works of the Ukrainian writers. He contributed much to the development of education and culture of his people. In 1857 he published his novel "*The Black Rada*", "*Grammar*", "*Compositions and Letters of Gogol*" and "*People's Stories*" of Marko Vovchok. In his "*Grammar*" (Gramatka) Kulish was the first to give a version of the Ukrainian alphabet. In 1860 he founded the almanac "*Khata*" (Hut) and in 1861 a journal "*Osnova*" (Basis). Young Ukrainian writers could publish their works there.

In 1863 the circular letter of Valuiiev was issued, which read that "no Ukrainian language existed, exists or can exist". This letter upset P. Kulish greatly. He wrote: "Ukrainian language and literature are great. It is a new word among the peoples, which came to awaken them..." The real feat of P. Kulish was his translation of Bible into Ukrainian together with I. Nechui-Levytskyi and Professor Puliui. The main idea of his creative activity was the idea of Ukrainian nationhood, independence and sovereignty.

This idea is expressed in his poems: "*Ukraine*", "*Marusia Boguslavka*", and "*Hryhorii Skovoroda*" in the trilogy "*Baida, Prince Vyshnevetskyi*", "*Petro Sahaidachnyi*", "*Tsar Nalyvai*".

Best of all the idea of Ukrainian nationhood and independence is expressed in his novel "*The Black Rada, the chronicle of 1663*". This novel has no analogy either in Ukrainian or the world literature.

The novel describes the election of Hetman Ivan Briukhovetskyi in 1663 in Nizhyn. His image is depicted by P. Kulish in black colours. It was Cossack colonel Ya. Somko who expressed the noble ideas of Ukrainian sovereignty and friendly relations with Russia when "the two banks of the Dnipro would be under one Hetman Mace". Panteleimon Kulish is also known as a talented translator. He translated into Ukrainian the works of A. Pushkin, Adam Mickiewicz, Schiller, Goethe, Heine, Shakespeare and G. Byron.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Writer	When	Titles	Score
1.				

## M. O. MAKSYMOVYCH

Mykhailo Oleksandrovych Maksymovych is Ukrainian scholar-erudite, enlightener and writer was born in the village Tymkivshchyna in Zolotonosha district. He graduated from Moscow University. In 1826-34 he taught Botany and was in charge of the Botany Garden of Moscow University.

As a naturalist and historian he propagated the idea of the universal unity of the world. He expressed his idea in the "*The Book of Naum about the Great God's World*" in 1933. M. Maksymovych called the book a people's encyclopaedia. It was republished 11 times.

M. Maksymovych is the founder of Ukrainian literary criticism, ethnography, folkloristics and archaeology. For his wide interests he was called "Ukrainian Lomonosov". This scholar had powerful intellect; he had high morals and generosity. Among his friends were A. Pushkin, A. Mickiewicz, M. Gogol, P. Kulish and T. Shevchenko. A. Pushkin learnt the Ukrainian history by the manuscript copy "The History of Rusys" which was presented to him by M. Maksymovych.

Thanks to the folklore collection of M. Maksymovych "*Ukrainian songs*" /1827/ the great Russian poet could comprehend richness of Ukrainian people's poetry, high self-conscience and spirituality of Ukrainians. In 1834 M. Maksymovych published a new folklore collection "*Ukrainian People's Songs*".

P. Kulish being a gymnasium student learnt the songs by heart. It helped him in developing his creative activity. When in 1834 Kiev University was inaugurated M. Maksymovych became its first rector.

In 1845, M. Maksymovych retired and settled on his khutor (a separated farm) Mykhailiva Hora near the village of Prokhorivka. Here in 1859 he was visited by Taras Shevchenko who painted the portraits of M. Maksymovych and his wife – Maria Vasylivna.

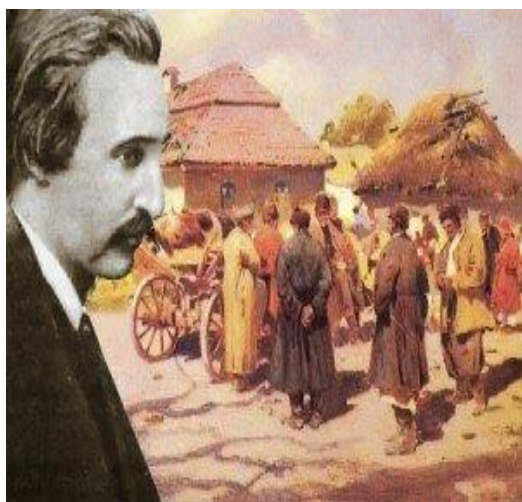
Living in the country he published one more "Collection of the Ukrainian songs" and translated into Ukrainian "*The Song of the Regiment of Ihor*". Up to his last day he worked at his fundamental manuscript "*Days and months of a Ukrainian Peasant*". It was a rite and every day calendar in which the world outlook, creative work and economic activities of Ukrainian people were developed.

In 1871, M. Maksymovych was elected the Associate Member of Petersburg Academy of Science.

The great devotee of Ukrainian culture Mykhailo Maksymovych died on November 22, 1873 and was buried on his farmstead Mykhailiva Hora. Cataclysms of the stormy 19-20th centuries forced a considerable part of the creative intelligentsia to leave Ukraine. Thus emerged a whole cultural "massif" is known as "*Ukrainian literature in the Diaspora*". Ukraine's attainment of independence in 1991 opened up unprecedented opportunities for indigenous literary expression.



N. Maksymovych



P. Kulish

## IVAN FRANKO

Ivan Franko, born 27 August 1856 in Nahuievychi (today I. Franko), Drohobych country, Galichia, died 28 May 1916 in L'viv. Writer, scholar, political and civic leader, publicist.

The son of a village blacksmith, Franko graduated from Drohobych gymnasium in 1875 and began to study classical philology and Ukrainian language and literature at L'viv University. His first literary works were published in the student's magazine *Druh*, whose editorial board he joined in 1875.

Franko's political and publishing activities and his correspondence with M. Drahomanov attracted the attention of the police, and in 1877 he was arrested for spreading socialist propaganda.

After spending 8 months in prison Franko returned to political work with even greater fervour. He helped to organise worker's groups in L'viv. In 1880 Franko was arrested again. After serving a three-month term, he was released but was kept under police surveillance and was forced to discontinue his university studies. During the first period of his creative work Franko wrote political poems, such as "*The Stonecutters*" (1878), "*The Eternal Revolutionary*" (1880), which became patriotic anthem and influenced the outlook of a whole generation; the novels "*Boa constrictor*" (1878), "*Boryslav Is Laughing*" (1881), and "*Zakhar Berkut*" (1883); and a series of literary and journalistic articles.

In 1881 Franko co-published the journal *Svit*, and after its closing in 1882 he edited the journal *Zoria* and the newspaper *Dilo* (1883-5). In May 1886 he married O. Khorunzhynska in Kiev.

For a while in 1886 Franko was a contributor to the journal *Pravda*. His ties with compatriots from Dniro Ukraine led to a third arrest in 1889. In the following year, with the support of M. Drahomanov, Franko co-founded the Ruthenian-Ukrainian Radical party and drew up its program.

In 1899 a crisis arose in the Radical party, and Franko joined the Populists in founding the National-Democratic party, in which he was active until 1904, when he retired from political life.

For many years Franko collaborated in the socio-political field with M. Drahomanov, whom he regarded highly as a "European political leader", but eventually their views on socialism and the national question diverged. Besides his political and literary work Franko continued his university studies, first as Chernivtsi University (1891), where he prepared a dissertation on I. Vyshensky, and then at Vienna University, where on 1 July 1893 he defended a doctoral dissertation. In 1894 Franko was appointed lecturer in the history of Ukrainian literature at L'viv University.

In 1894-1897, he and his wife published the journal *Zhytie i slovo*, in which many of his articles appeared. In them he attacked Marxism as "a religion founded on dogmas of hatred and class struggle".

With M. Hrushevsky's coming to L'viv in 1894, Franko became closely associated with the Shevchenko Scientific Society. In 1899 he became a full member of the society and in 1904 an honorary member.

In 1908, Franko's health began to decline rapidly. Yet, he continued to work to the end of his life.

In this last period, he wrote "Outline of the History of Ukrainian-Ruthenian Literature to 1890, 1910" and "Studies of Ukrainian Folk Songs" (1913) and did numerous translations of ancient poetry. In 1913 all Ukrainian celebrated the 40th anniversary of his literary work. With his many gifts, encyclopaedic knowledge, and uncommon capacity for work, Franko made outstanding contributions to many areas of Ukrainian culture. He was a poet, prose writer, playwright, critic, literary historian, translator, and publisher.

The themes of his literary works were drawn from the life and struggle of his own people and from sources of world culture: Eastern culture and the classical and Renaissance traditions. He was a "golden bridge" between Ukrainian and world literatures. Franko was one of the first realist in Ukrainian literature and the most outstanding poet of the post-Shevchenko period. His greatest poem, "*Moses*" (1895), which in a biblical setting deals the conflict between a leader and his people and proclaims the ideal of service to one's people, was based to a large extent on autobiographical material.

Franko's prose works include over 100 short stories and dozens of novels. His earliest prose works (beginning in 1877) from the Boryslav cycle, which painted a vivid picture and gave a profound analysis of the social evils that plagued Galicia at the time.

His greatest masterpieces of prose are the novel *"Boa constrictor"* and the social novel *"Boryslav Is Laughing"*, which for the first time depict the incipient forms of the revolutionary struggle among the workers and the spontaneous awakening of working class consciousness.

*"Zakhar Berkut"* (1883), a historical novel based on ancient Ukrainian chronicles, presents the heroic resistance of Ukrainian highlanders to the Mongols in 1241.

In drama Franko proved himself a master of the socio-psychological and historical play and a comedy. His best plays are the socio-psychological drama *"Stolen Happiness"* (1894) and the historical drama in verse *"The Dream of Prince Svyatoslav"* (1895). Franko contributed several masterpieces to children's literature, including *"Fox Mykyta"* (1890), *"The Adventures of Don Quixote"* (1891) etc.

Special mention must be made of Franko's work as a translator, which he carried on throughout his life. He translated masterpieces from 14 languages by famous authors including Homer, Dante, W. Shakespeare, J. Goethe, E. Zola, A. Pushkin, and M. Lermontov.

In the area of linguistics, Franko produced several studies of the Ukrainian literary language, including *"Etymology and Phonetics in Southern Ruthenian Literature"* (1894), *"The Literary Language and Dialects"* (1907). For his philological contributions Franko was awarded an honorary doctorate by Kharkiv University in 1906. He was also elected to a number of Slavic scholarly associations.

In the field of ethnography and folklore Franko collected a wealth of source material and wrote a series of studies and articles about the clothing, food, art, and beliefs of the Galician people.

About a hundred published works, most of them dealing with the peasant movement and the 1848 revolution in Galicia and with Ukrainian-Polish relations, were the subjects of Franko's sociological, socio-political, and historical-economic studies. Franko's worldview was influenced by A. Comte and H. Spencer's positivism, Ch. Darwin and E. Haeckel's theory of evolution, the theories of French, German, and Russian sociologists. Yet, Franko remained true to himself and formed his own outlook.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity		
	Titles	When	Score
1.			





## LESYA UKRAINKA

Larissa Kossach (pen-name Lesya Ukrainka) was born in Novgorod-Volynsky on February 25, 1871, which is now Zhytomir Region. Her father was a lawyer and her mother was a Ukrainian writer (pen-name Olena Pchilka). Her sister was married to Mykhailo Dragomanov, a scholar, public figure and political emigrant, who was to play a great role in Lesya's life. When Lesya was nine, her parents moved to the town of Lutsk and settled at an estate near Kovel.

Because of weak health and the absence of school with instruction in the Ukrainian language, Lesya received education at home. She had a remarkable aptitude for the humanities.

Lesya's close ties with distinguished public and cultural figures of her time played a positive role in her formation as a poet. Apart from Dragomanov and Franko, the Kossaches' friends included the composer M. Lysenko, the poet, playwright and one of the founders of the Ukrainian professional theatre N. Staritsky, the bibliographer M. Komarov, and the poet V. Samiyenko.

Such a medium made Lesya try her hand at writing poetry early. At the age of nine she wrote her first verses, and at 13 her first poem was published in the L'viv magazine "Zoria". From then on her poetry appeared regularly in the Ukrainian publications. Unfortunately, the outset of her literary career coincided with the first symptoms of what was then an incurable disease – tuberculosis of the bones. Her poor health made her travel from one warm country to another – Viena, Crimea, Italy, Georgia, Egypt.

In 1893 her book of verse, "On Wings of Songs" was published. It was favourably received both by the readers and critics. Then followed her books of verse "Thoughts and Dreams", "Responses", which earned her, alongside I. Franko, a leading place in Ukrainian literature at the turn of his century. Just then she turned to playwrighting. Her first works of drama were based on subjects from the Bible.

Among her best plays are "The Forest Song" and "The Stone Host". Beginning with 1894 Lesya lived in Kiev. Here she started learning foreign languages. Later on she read and spoke English as well as Ukrainian. With a full command of German, French, Italian and English she could write not only prose, but also poetry in all these languages. L.Ukrainka died on August 1, 1913 in Georgia, and was buried in Kiev. Her works reveal the dominant feature of her talent – exceptional public sensitivity and the ability to grasp and express in vivid images the idea and tendencies of her time.

## OLES HONCHAR

Oles Honchar, born 3 April 1918 in Sukha, Kobeliaky county, Poltavagubernia, died 13 July in Kiev. One of the most prominent Ukrainian writers of the post-war period; a full member of the AN USSR since 1978. A Second World War veteran and graduate of Dnipropetrovsk University, he began publishing since 1938. From 1959 to 1971 he headed the Writers' Union of Ukraine.

Honchar gained prominence with the novel-trilogy "The Standard Bearers" (1947) about the Red Army in the Second World War. His other works include the novels "Tavriya" (1952), "Tronka" (1963), "The Shore of Love" (1976), and "The Cathedral" (1968), which was officially censured and subsequently removed from circulation; the short-story collections and three collections of literary articles. His works have been republished many times and translated into over 40 languages, and have been the subject of a large body of Soviet literary criticism.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**



## VASYL SIMONENKO

Vasyl Simonenko is one of the greatest and most popular Ukrainian poets. He began to write his poems when he was studying at the Kiev University. It was in the middle of 1950, but Vasyl didn't hurry to publish them. So his first book of poems "*Silence and Thunder*" appeared in 1962, and this was a great period of the Ukrainian poetry revival. We admire the great world of Simonenko's poetry as a whole, and each of us finds some special lines for himself, which open Simonenko's great and generous heart for us, his sympathy and respect for the Ukrainian people. I hope no one is challenging the view that he occupies an outstanding place in Ukrainian literature and culture. His first book of poetry proved the fact that the new name which was worth attention of contemporaries appeared.

Vasyl Simonenko was born in 1935 in the village of Biyevtsi in Poltavskaya region.

In 1952 he left a secondary school and entered the Kiev University at the department of journalism.

His father died when Vasyl was a little boy and his life was rather hard. Those were the years of sufferings, the most difficult years of his life. Later he described his hard life and poverty in his poems.

Vasyl Simonenko is not only a great poet, he is a perfect man combining brilliant talent with civil courage and moral integrity. His name is associated with love for his Motherland, native language and the best in our life. His individual style of writing attracts attention of many readers, because his poetry differs the poetry of other Ukrainian poets due to his own attitude to the events surrounding him. His poetry created a new type of poetry – poetry of love for people and native land.

Hundreds of new concepts had appeared in our language in the years that passed since his death, but not a single word of these poems became obsolete. The old forms of life went to the past, but everything written by Simonenko continues to live. His poem "*The Shore of Expectations*" gained a wide audience. Vasyl Simonenko died in 1963, but his feelings and views still correspond to the views and feelings of Ukrainian people. Whatever Simonenko's work we read we see portrayal of Ukrainian soul, the life of in Ukrainian land, the Ukrainian people.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What was the most notable monument of old Ukrainian literature? 2. What literary and philosophical works did H. Skovoroda? 3. What was Skovoroda's philosophical idea? 4. What was Gogol's first collection of short stories? 5. When and where was Taras Shevchenko born? 6. What Shevchenko's literary works do you know? 7. Who was Ivan Franko? 8. What is his birthplace? 9. Which of I. Franko's poems became patriotic anthems? 10. What public figures did Franko collaborate with? 11. What parents was Lesya Ukrainka born to? 12/ What are L. Ukrainka's best plays? 13/ What are the most noted novels by Oles Honchar? 14. How many collections of V. Symonenko's poems appeared during his lifetime?



## VASYL STUS

Vasyl Stus, born 8 January 1938 in Rakhnivka, Haisyn district, Vinnytsa province, died 4 September 1985 in a Soviet strict-regime concentration camp (Perm). Dissident poet.

Stus studied at the pedagogical institute in Donetsk and began his graduate work at the Institute of Literature in 1964. A year later, because of his protests against the secret arrest and closed trials, he was expelled from the institute, and in 1972 he was arrested. He was sentenced to five years of strict-regime labour camp followed by three years of exile. While in exile he joined the Ukrainian Helsinki Group, and for that he was rearrested in 1980 and sentenced to 10 years of strict-labour camp and 5 years of exile.

A man of uncompromising principles, Stus refused to kow-tow to the regime and was subjected to constant persecutions, which finally were responsible for his death. After facing repeated refusals, family and friends received permission to transfer his body to the Baikove Cemetery in Kiev (1989).

The event became a manifestation of national solidarity and censure of the repressive regime. Stus began writing poetry as a student, and some of his poems appeared in the journals *Dnipro* and *Zmina* in 1963-5. Because of his activities in the dissident movement, his first collection of poems was not printed. Up to 600 poems and translations were destroyed in 1976. Some poems miraculously survived and were smuggled out to the West, where Stus's poetry appeared in several collections.

The first collection "*Winter Trees*" (1970), was followed by "*A Candle in a Mirror*" (1977) and the posthumous "*Palimpsests: Poems of 1971-9*" (1986). The first collection to appear in Ukraine was underground nowadays collection "*The Return*" (1990). Final "acceptance" came in 1990, with the publication of "*The Road of Pain*". In 1992 two collections were published in Ukraine containing his poetry, articles, letters, and diary excerpts.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity		
	Titles	When	Score
1.			



## UKRAINIAN WRITING IN CANADA

Ukrainian Writing in Canada began in the first major wave of Ukrainians. The first story was written in 1897 by Nestor Dmytriv when he was visiting Calgary. The first poem was written in 1898 by Ivan Zbura near Edmonton. From modest beginnings this literature developed and flourished in the genres of poetry, stories, novels and plays. The first period of Ukrainian writing, 1897-1920, was permeated with folklore.

Zbura, Teodor Fedyk and Dariya Mohylyahka epitomized the pioneer poetry, which could hardly be distinguished from folklore. However, prose fiction by Sava Chernetskyi, Myroslav Stechyshyn, Pavlo Krat and Vasyl Kudryk had a higher level of creative achievement. These authors not only depicted hardships of pioneering but also expressed flavour of struggles for a better life.

In the second period, 1920-50, the Ukrainian writing in Canada broadened thematically and became more artistic. Ivan Danylchuk, born in Sacatchewan, published sophisticated poetry. Onufrii Ivakh (Honore Ewach) tried to philosophize in his works, paying attention to aesthete expression. Myroslav Ichnianskyi (Ivan Kmeta) poured out strong and impressionist lyricism.

In prose fiction, Illia Kyriak (Ellias Kiriak) distinguished himself with his realistic trilogy "*Syny Zemli*" /1939-45/. It was translated and abridged as "*Sons of the Soil*" in 1959. The trilogy shows a panorama of the life of settlers on the prairies. Oleksandr Luhovyi depicted Canadian life in his novel "*Bezhatnyi*" ("*Homeless*", 1946) and plays. Semen Kovbel and Dmytro Hunkevych were active in drama.

The third period opened with the arrival of immigrants after WWII. In contrast to a previous realism, there appeared various literary trends and styles, including modernism.

Mykyta Mandryka produced poetry with original image and the versified narrative *Kanada* in 1961.

It was translated into English as "*Canada*" in 1971. Canadian themes were prominent also in Ulas Samchuk's novel "*Na Tverdii Zemli*" ("*On the Hard Soil*") in 1967. Ya. Slavutych, in his poems "*Zavoiovnnyky Prerii*" /1968/ pictured his impressions of settlers' life and the severity of the North. In 1974 the poems were translated by R. Morrison as the Conquerors of the Prairies. Ya. Slavutych has also written the long versified narrative "*Moia Doba*" (*My Epoch*) in *Zibrani Tvory (Collected Poems)* in 1978.

Since the 1960 there has been a revival in Ukrainian literature in Canada. Among the active authors have been lyrical poets Borys Oleksandriv (pseudonym of Borys Hrybinskky), Bohdan Mazepa, Vira Vorsklo, Svitlana Kuzmenko and Teodor Matviienko; patriotic bards Levko Romen, Dan Mur and Oleksa Hai-Holovko; the thinker in poetry Volodymyr Skorupskyi.

The woman poet Larysa Myrovych had preoccupations in ancient Ukrainian mythology. Among modernists were Iryna Makaryk, Maria Revakovykh, Marco Carynnyk, Danylo Struk and Oleksandr Oliinyk.

In prose fiction, Fedir Odrach, Ivan Bondarchuk and Oleksandr Smotrych have been extensively published. Mykola Kovshun has written drama and Oleh Zujevskyi has been very active in translating symbolist poetry.

Oresia Prokopiv has translated much Ukrainian poetry into English and Rene Coulet du Card into French. Ukrainian authors in Canada formed their own literary society, which has published 8 volumes of the almanac "*Slovo*" /1970-87/ and "*Antolohiia ukraiins'koi poezii v Kanadi, 1898-1973*" in 1975. Despite the great variety of themes and significant ideas in Ukrainian writing, there are only some 15 Ukrainian Canadian authors whose artistic accomplishments place their literature on a level equal to that in Ukraine or higher.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

## UNIT II. MUSICAL CULTURE

### UKRAINIAN MUSICAL CULTURE

Over the centuries the Ukrainian people have created a singular art of music, rooted deep in the misty pre-Christian times. Folk traditions have preserved to this day original ritual songs, dances and games dedicated to tillers' holidays, such as "*Kolyada*" (*Christmas carols*), "*Vesna*" (*Spring*) and "*Kupalo*" (*St. John's Eve*). The flourishing of Kiev Rus' in the 10-11th centuries was the fertile ground on which heroic epos grew and matured (ballads performed to the accompaniment to the "husli" psaltery, "skomorokhy" minstrels, and military music). Musicians are among the fresco images perpetuated on the walls of St. Sophia's Cathedral in Kiev, evidence of the role music played in the life of Rus' princes. Ukrainians are known popularly as musical people with a remarkable legacy of folk songs and talented performers.

During the Middle Ages in Ukraine, three kinds of music developed. The first was music making at the courts of the princes and boyars. Groups of musicians performed during festivals and banquets, praising the prince and entertaining the guests. Wandering musicians and actors, the skomorokhy, entertained their listeners with the songs and acrobatic tricks. At that time such musical instruments were in use: stringed harps, metal and wooden trumpets and horns, wooden pipes, drums, and kettledrums.

The first church music came from Byzantium and Bulgaria. In the second half of the 11<sup>th</sup> century, the Kievan Cave Monastery became the centre for the development of religious music in Ukraine (capella singing and monophony). The Ukrainian folk vocal heritage boasts a multitude of lyrical, humorous, patriotic, satirical, drinking and children's songs and romances. "Kobza", "bandura", "sopilka" (pipe flute), "basolya" (primitive double bass), "buben" (tambourine), "tsymbaly" (dulcimer), violin, "kolisna lira" (wheel lyre) and "koza" (Ukrainian folk version of the bagpipe) became truly national musical instruments. In Gogol's words, songs are for Ukraine "poetry, history and one's father's grave".

Beginning in the 14th century Ukrainian songs and dances appeared in print in Western European collections and in books of music for lyre. Eventually, they found their way into the music of Bach, Haydn, Beethoven, Weber, Liszt, Chopin, Dvorak – in the West, and in the East, into that of Dargomyzhski, Musorgski, Rimski-Korsakov, Spendiarov, Taneev and Stravinsky. They were studied by the Russian Serov, the Pole Zaleski, the Czech Kuba, the Hungarian Bartok, the Finn Kron and others.

Chronicles dating from the 15-17th centuries contain records of ballads and historical songs lauding the Cossacks' heroic struggle against foreign intruders. Professional musical culture appeared and developed following the introduction of Eastern Orthodox Christianity by Prince Volodymyr. Polyphonic singing developed by the 16th century and subsequently was transmitted in the 17th century to Russia, where Ukrainian singers and musical culture soon won a dominant position.

The 17th-century composer Mykola Dyletsky introduced soprano singers to church choirs and emphasised emotional expression in his compositions. Ukrainian choral music reached its peak in the 18th and early 19th centuries in the works of Maksym Berezovsky, Dmytro Bortnyansky, and Artem Vedel.

The third major type of music consisted of folk songs, connected with ritual calendar changes: The New Year carols (*kolyadky* & *shchedrivky*), rusalka songs. A large number of the repertoire was made up of songs associated with everyday life as well as love songs and historical songs. The 14th and 17th centuries saw the development of polyphonic singing. The "musical grammar" written by the musicologist and composer M. Dyletsky in 1675, was a complete description of the theory of polyphonic music.

The book became one of the basic texts of music theory throughout Eastern Europe. Ukrainians possess a remarkable repertoire of folk songs, and singing is an important part of their culture.

In the 17th century they developed an innovative form of choral singing *acappella* (without instrumental accompaniment). Important composers of church music in the late 18th century included Maksym Berezovsky, Dmytro Bortniansky, and Artem Vedel.

The 18th century witnessed a paradoxical situation in which Ukrainian music was absorbed by Russian musical development. The musical talents of Ukraine usually did not remain in Ukraine; they were drawn in the Russian musical life. This tendency was practised by the 19th century.

Secular music became ascendant in the 19th century. The opera *Zaporozhets za Dunayem* (1863; "*A Cossack Beyond the Danube*") by Semen Hulak-Artemovsky gained great popularity, as did *Kateryna* by Mykola Arkas and the compositions of Petro Nishchynsky and Mykhaylo Verbytsky.

In the 19th century, Semen Hulak-Artemovsky wrote a popular comic opera based on folk themes, "*Zaporozhets za Dunayem*" ("*Zaporozhian Beyond the Danube*", 1863).

At the turn of the century, Ukrainian musical life was dominated by Mykola Lysenko, whose output encompassed vocal and choral settings, piano compositions, and operas, including "*Natalka Poltavka*" (1889), "*Utoplenu*" ("*The Drowned Girl*"), and "*Taras Bulba*". Other major composers of the period were Kyrylo Stetsenko and Mykola Leontovych, the latter excelling in polyphonic arrangements of ancient folk music. The provincial state of Ukrainian musical life began to change only in the late 19th century.

Ironically, Russian Music Society was set which established music schools (later became conservatories) in Kiev, Kharkiv, Odessa. The society restored a certain level of music training in Ukraine and cultivated a taste for refined music. In the 19th century in Galicia there was a school of music initiated by M. Verbytsky and I. Lavrinsky.

A second trend of this period was the development of an interest in folk music. The key figure in this process was M. Lysenko. A high point in musical creativity came in the early 20th century when Mykola Lysenko established a school of music that drew heavily on folk songs for inspiration.

By 1904 he was able to found a school of music in Kiev that served as a major centre for the fostering of Ukrainian music and musicians. He also toured through Ukraine with choruses under his baton in order to spread the sound of Ukrainian music. Such composers as F. Kolessa, D. Sichynsky, S. Liudkevych and others came to the fore and established a degree of professionalism in all aspects of musical culture.

The Lysenko Higher Institute of music was established in L'viv in 1903.

A high-water mark for the development of a Ukrainian national school of music was reached in 1917-22, when the Lysenko Music and Drama School in Kiev was expanded into an institute, a State Ukrainian Republican Kapelle was formed, and a group of composers (including M. Leontovych, K. Stetsenko, Ya. Stepovy) came to work for the new institutions. Among the most noted composers of the Soviet period are L. Revutsky, B. Liatoshynsky, V. Kosenko, A. Shtoharenko, K. Dankevych, P. Maiboroda.

They have produced interesting and challenging works. The relaxation of the 1960s allowed for a whole group of young composers known as "Kiev Avant-Garde" (L. Hrabovsky, V. Sylvestrov, V. Huba).

The composers M. Skoryk, L. Dychko, Ye. Stankovych, I. Karabyts, and others have created original synthesis of the traditional with the modern. A lighter musical form that developed in the 20th-century Ukraine was stage music or, in a more general sense, popular music. Popular stage music came into its own in Ukraine in the late 1960s and early 1970s, with the development of a musical style based largely on North American rock and Europe models mixed with folk themes.

The style was emulated by many Ukrainian youth bands outside Ukraine. At present, Ukraine numbers 6 opera houses, 3 operettas, 10 state philharmonic societies, dozens of folk choirs and song-and-dance groups, 5 higher music schools and 25 Regional Philharmonic Societies.



New non-government symphony and chamber orchestras, brass bands and choirs have been formed since Ukraine's proclamation of independence in 1991.

Among the Ukrainian professional performers are winners of prestigious international contests (singer O. Basistiuk, violinist O. Krysa, conductor V. Zhadko). Ukrainian operatic and ballet companies, symphony orchestras, choirs and solo performers often appear on tours in Europe, Asia and the Americas.

Regular international contests named for M. Lysenko, S. Krushelnytska, H. Hotkevych and S. Lyfar have been organised for the first time and proven great successes. The 1980s-1990s have been marked by the growth of the vocal festival movement. Of these the Berehynia Folk Fest (Lutsk), the ones for kobza and lyre players (Dnipropetrovsk), the pop song festival "Red Rue".

Simultaneously, youth subculture receives a powerful impetus: rockmusic, pop ballads, and jazz. V.Ivasiuk is considered the "father" of the modern trend. The pop music genre is worthily represented by O. Berest, I. Bonndar, T. Povalii, I. Shynkaruk, by some groups. Pop singers like S. Rotaru, N. Matvienko, N. Yaremchuk, V. Zinkevych, I. Popovych, I. Bilyk, O. Bilozir, A. Kudlai, P. Dvorsky, T. Petrynenko, and P. Zibrov are known throughout Ukraine and far outside. The apex of national rock music had been reached by the late 1980s. Among the groups reflecting by means of rock music the acute problems of the national present were the Brothers Hadyukin and the Krok (hard rock), the Sister Vika (punk rock), the BB (folk rock), the 999 (Jazz rock), and the Dead Zone (trash).

Many of the dynamic and colourful folk dances of Ukraine reflect a rural or Cossack lifestyle.

The oldest dances are the *khorovody*, agricultural dance games associated with the cult of the sun. Originally, folk dances were either accompanied by songs or by instruments. They were exclusively female, such as the *metylytsia*, or exclusively male, such as the *arkan* or the famous *hopak*; today both males and females participate in the same dances. Numerous Ukrainian dance troupes cultivate the traditional folk dances. Introduced in the late 18th century, classical ballet developed under Russian and European influence and attained high standards. Ukraine has six theatres for opera and ballet performances.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Musician	When	Titles	Score
1.				



## MUSIC IN UKRAINE NOWADAYS

At present, Ukraine has 6 opera houses, 3 operettas, 10 state philharmonic societies, dozens of folk choirs and song-and-dance groups, 5 higher music schools and 25 Regional Philharmonic Societies.

Among the Ukrainian professional performers are winners of prestigious international contests, Ukrainian operatic and ballet companies, symphony orchestras, choirs and solo performers often appear on tours in Europe, Asia and the USA.

Speaking about Ukrainian composers we must mention K. Shymanovsky, I. Stravinsky, R. Gliere, S. Prokofiev, O. Spendiarov and others, who were born in Ukraine, destined to make a tangible contribution to the cultural heritage of many countries and peoples. Nowadays general popularity marks such performing groups as the National Symphony Orchestra of Ukraine, "Dumka" and "Trembita" Choral Capellas, Hrigoriy Veryovka Folk Choir, Bandurist Capella, Ukrainian Folk Instrumental Orchestra, Cherkasy and Zakarpattya Folk Choirs, Bukovynian and Hutsul Song and Dance Ensembles.

A number of prominent musicians were born in Ukraine, destined to make a tangible contribution to the cultural heritage of many countries and peoples of the 20th century. Ukraine's first jazz orchestra, directed by Y.M. Eitus, appeared in Kharkiv (1924-1926). The first jazz clubs opened in Kiev in 1962.

The first venue of the national song poetry genre was L'viv's Variety Theatre "Ne Zhurys" ("Don't worry"). Music by young composers like Karmela Tsepko and Volodymyr Runchak makes confidence appearances on international concert stages.

Kobzar is the "kobzar player" or "minstrel". Kobzars are wandering folk bards who performed a large repertoire of epic historical, religious, and folk songs while playing a kobza or bandura. Kobzars first emerged in Kiev Rus and were popular by 15th century. They were esteemed by the Cossacks, whom they frequently accompanied on various campaigns against Turks, Tartars, and Poles. The epic songs they performed served to raise the morale of the Cossack army in times of war, and some kobzars were even beheaded by the Poles for performing dumas that incited popular revolts.

\* \* \*

Hnat Honcharenko, born ca 1837 in Ripky, Kharkiv county, died ca 1917. One of the most famous kobzars. Blind from childhood, he learned to play the kobza at 20-22 and wandered throughout the Kharkiv region, singing and playing dumas, psalms, and humorous songs in the traditional manner and teaching other kobzars. He spent the last part of his life mostly in Sevastopol.

In 1908, Lesia Ukrainka took Honcharenko to Yalta and, with the help of her husband K. Kvitka and O. Slastion, recorded his dumas on phonograph cylinders. F. Kolessa transcribed and published them in the collection "The Melodies of Ukrainian Folk Dumas".

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**



## SEMEN HULAK-ARTEMOVSKY

Semen Hulak-Artemovsky, born 16 February 1813 in Horodyshe, Cherkasy county, Kiev gubernia, died 17 April 1873 in Moscow. Composer, opera singer, actor, and dramatist. He was a close friend of T. Shevchenko. A graduate of the Kiev Theological Seminary, he studied voice in St. Petersburg and Florence (1839-42). He was noted for his dramatic talent and his powerful, rich baritone voice.

From 1842 Hulak-Artemovsky was the leading soloist at the Mariinskii Theatre and the Italian Opera in St. Petersburg. His repertoire included over 50 operatic roles, including Ruslan in M. Glinka's *Ruslan and Liudmila*, Masetto in Mozart's *Don Giovanni*. He wrote the comic opera *Zaporozhian Cossack beyond the Danube* (1863), in which he sang the part of Karas; the divertissement *The Ukrainian Wedding* (1851), in which he sang the father-in-law; the vaudeville *St. John's Eve* (1852); and several songs.

As an actor he appeared in roles such as Vybornyi and Chupryna in I. Kotliarevsky's *Natalka Poltavka* and *The Muscovite-Sorcerer*.

## MYKOLA LYSENKO

Mykola Lysenko, born 22 March 1842 in Hrynky, Poltava gubernia, died 6 November 1912 in Kiev. Composer, ethnomusicologist, conductor, pianist, teacher and community figure. The descendent of an aristocratic Cossack family, he acquired the rudiments of piano playing from his mother.

From 1860 he studied in Kharkiv and Kiev universities, graduating in 1865 with a degree in natural sciences. His close relationships with M. Starytsky, V. Antonovych and his activities in the "Hromada" in Kiev led him to make a strong personal commitment to the development of Ukrainian musicentury

He furthered his music studies in Leipzig. After returning to Kiev to work as a music teacher and conductor, he moved to St. Petersburg to study under N. Rimsky-Korsakov. Then he returned to Kiev in 1904 to open his own school of music and drama. At this time, Lysenko was at the centre of Ukrainian cultural and musical life in Kiev. He gave piano recitals and organised choirs through Ukraine.

His musical compositions were numerous and varied. His operatic works include the operetta "Natalka Poltavka"; the operas, based on works by N. Gogol "Christmas Night", "Utopia", "Taras Bulba"; three operas for children. Lysenko wrote many compositions for the piano and the violin. He was interested in musical folklore. He recorded wedding songs, dumas and songs performed by the renowned kobzar O. Veresai. Lysenko was the founder of the national movement in music based on a specific Ukrainian cultural tradition. His prolific and versatile life's work became the foundation for the further development of Ukrainian music culture.

## REINHOLD GLIERE

Reinhold Gliere, born 11 January 1875 in Kiev, died 23 June 1956 in Moscow. Conductor, composer, and teacher of Belgian Jewish descent. A graduate of the Kiev School of Music and the Moscow Conservatory, he was a professor (1913-20) and director (from 1914) of the Kiev Conservatory.

Among Gliere's pupils were composers L. Revutsky, B. Liatoshynsky, and P. Kozytsky. He edited and orchestrated M. Lysenko's operettas *Natalka Poltavka* and *Black Sea Cossacks*, K. Stetsenko's *Haidamakas* and the cantata "To Shevchenko", and rewrote the orchestration for S. Hulak-Artemovsky's *Zaporozhian Cossack beyond the Danube*. He composed over 500 works in a variety of genres, including the symphony *Illia Muromets* (1909-11), the symphonic tableau *Zaporozhian Cossacks* (1921) inspired by I. Repin's painting, the symphonic poem *Testament* (1939-41) dedicated to T. Shevchenko, and the ballet *Taras Bulba* (1951-2).

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

## SOLOMIA KRUSHELNYTSKA

Solomia Krushelnytska, born 23 September 1872 in Biliavyntsi, Buchach county, Galicia, died 16 November 1952 in L'viv. World-famous singer (dramatic soprano). Upon graduating from the L'viv Conservatory (1893), she made her debut with the L'viv Opera as Leonora in G. Donizetti's *La Favorita* and went to Milan to study. From 1896 she performed with most of the great opera companies of Europe and South America: Odesa, Warsaw, St. Petersburg, Paris, Naples, Rome, Milan (La Scala) and Buenos Aires. Her performance as Aida (1903) was a triumph, and her rendition of the title role in G. Puccini's *Madame Butterfly* in 1904 contributed to its admission to the world repertoire.

Her operatic repertoire numbered close to 60 roles, including the title roles in R. Strauss's *Salome* and *Elektra*, Isolde in R. Wagner's *Tristan and Isolde*, and S. Moniuszko's *Halka*. Many of the performances in which she starred were conducted by A. Toscanini. Krushelnytska combined a colourful voice of great range (three octaves) with fiery temperament and enormous acting ability.

In the mid-1920s she turned from opera to concert recitals. Her concert repertoire included works by W. Mozart, M. Musorgsky, M. Lysenko. She enjoyed performing Ukrainian folk songs to her own piano accompaniment. Returning to L'viv in 1939, she taught solo at the L'viv Conservatory (1944-52).

## MARIYA LYTVYENKO-VOLHEMUT

Mariya Lytvynenko-Volhemut, born 13 February 1892 in Kiev, died 3 April 1966 in Kiev. Opera singer (dramatic soprano). In 1912-14 she performed in Sadovsky's Theatre and was a soloist at the St. Petersburg Theatre of Musical Drama. She returned to Ukraine in 1917, performed in Kiev, Kharkiv, Vynnytsia. Lytvynenko-Volhemut created many classical stage parts in opera – Odarka in S. Hulak-Artemovsky's "Zaporozhian Cossack beyond the Danube" and Nataalka in "Nataalka Poltavka" the mother in M. Lysenko's "Taras Bulba", Yaroslavna in A. Borodin's "Prince Igor", Lisa in P. Tchaikovsky's "Queen of Spades" and many others. From 1946 he was a professor at the Kiev Conservatory.

## MYKOLA LEONTOVYCH

Mykola Leontovych, born 13 December 1877 in Monastyrok (Podillya), died 23 January 1921. Composer, conductor, teacher. After graduation from the theological seminary in Kamianets-Podilskyi in 1899, he worked as a teacher at various schools in Kiev, Katerynoslav, and Podillya gubernias.

He furthered his musical education through private study in St. Petersburg and in Kiev. Leontovych was modest about his work and remained a generally unrecognized figure until he was brought to Kiev in 1918-19 to teach at the Conservatory. He died in tragic circumstances several years later, being shot by a robber at his parents' home. Leontovych's musical heritage consists primarily of more than 150 choral compositions inspired by the texts and melodies of Ukrainian folk songs. "Shchedryk", "Dudaryk" and "Hra v Zaichyka" are his most original and artistic compositions. His works were popularised by the Ukrainian National Kapelle and became the basis of the repertoire of many choral groups.

## YEVHENIYA MIROSHNYCHENKO

Yevheniya Miroshnichenko, born 12 June 1931 in Radianske, now in Kharkiv oblast. Opera singer (lyric-coloratura soprano). She completed her studies at the Kiev Conservatory and then performed as a soloist with the Kiev Theatre of Opera and Ballet. Her major roles were Violetta in G. Verdi "La Traviata", Rosina in G. Rossini's "The Barber of Seville", Venus in M. Lysenko's "Aeneas" etc. She received an award at the International Vocal Competition in Toulouse, France (1958), and studied at Milan's La Scala.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

## NINA MATVIENKO

Nina Matvienko, born 10 October 1947 in Nedilyshche, Zhytomyr province. Singer (alto). Nina is one of the eleven children born to her mother. The family always sang.

After graduating from a boarding school, Nina began to work as a crane operator in Korosten.

A year passed and she was admitted to the Veriovka Chorus. It was the beginning of her successful career (1966). She graduated from the studio of the Veriovka State Chorus in 1968 and from Kiev University in 1975. From 1968 she has sung as soloist with the Veriovka State Chorus.

She has also sung as lead vocalist in the Zoloti Kliuchi folk music trio. Her large repertoire consists mostly of Ukrainian folk songs, but she also performs works by contemporary Ukrainian composers.

Matvienko has appeared in films and radio. Immensely popular in Ukraine, she was awarded the 1988 Shevchenko Prize. Her voice has glorified her native Ukraine and has been heard in the most remote parts of the world.

## VOLODYMYR IVASIUK

Volodymyr Ivasiuk, born 4 April 1949 in Kitsman, Chernivtsi oblast, died ca 1 May 1979 near L'viv. Composer. From 1972 he studied music under A. Kos-Anatolsky at the L'viv Conservatory.

Although he composed piano and cello pieces, Ivasiuk is best known for his songs, which number about 50. His first song, "The Cranes Were Leaving", was released in 1965. In some cases – in "Love Blooms but Once", "Ballad about Hollyhocks", and "I am Your Wing" – he composed the melody only; in others – in "Two Rings", "Water Fountain", "A Song Will Be among Us", and "Red Rue" – both the melody and lyrics. Ivasiuk's tunes are a blend of Ukrainian folk and contemporary popular music. He was one of the most popular songwriters in Ukraine. His mutilated body was discovered in woods outside L'viv about three weeks after he had been murdered. The circumstantial evidence points to the KGB as the perpetrator of the slaying. Ivasiuk's funeral was attended by over 10,000 people.

There are not too many people who, having attained fame during their lives, can go on inspiring new generations after their death. Volodymyr Ivasyuk, considered to be one of the founders of the Ukrainian pop music, happens to be one of those who continue to be a source of inspiration even after his death.

It will probably be safe to say that people of Ukrainian descent all over the world know his songs Chervona Ruta and Vodograi. They were hits even in the Soviet times when Ukrainian songs had a very little chance of making it to the top of the charts. Ivasyuk's star started shining brightly in the seventies and its light continues to set off new stars. Several years ago a music festival named after him was launched and it became a permanent annual feature of music life in this country.

This year Bukovyna, his native land, played host to the International Ivasyuk Pop Song Festival for the third time. It is Bukovyna that such Ukrainian pop stars as Sofia Rotaru, Vasyl Zinkevych and Nasariy Yaremchuk come from, and the popularity of these singers was so great that it would be right to say that they constitute an important epoch in the history of Ukrainian pop music. Mykola Mosgovy, a much-admired singer and composer, hails from the land of Bukovyna too where singing is much loved. It is thanks to his efforts that the Festival was organized on a wide scale and went off without a hitch.

This despite all the financial problems that this country is facing. In the past three months Mosgovy had two such large-scale events organized. The town of Chernivtsi was the venue of the Festival, which was, in a sense, a contest as well. The golden autumn was brightly lit by stage lights and new pop stars.

Maryna Odolska, a young singer from Kiev who has already gained a measure of popularity, won the Grand Prix of the contest but in all fairness it should be said that both the public and the journalists favoured Hanna Zotieva from Kamyanyets-Podilsky more.



She compensated for what she might have lacked in singing skills and self-assuredness with a high expressivity of emotion and by giving herself totally to the image and mood of her songs.

These qualities brought her the first prize. The second prize went to Lyudmyla Moskal from the town of Chervonohrad. Ms Moskal seems to have all the potential needed to make it really big.

She lives in a small town and does not have enough experience of performing on a big stage in front of capacity audiences but there is nothing provincial in her.

All she needs for making it to the top is some support and more experience. The third prize was shared by Lina Skachko from Kiev and Pavlo Mrezhuk from Zhytomyr. Opinions, expressed concerning their performance, differed sharply but time will show their true worth.

Special prizes were given to Tetyana Porchyk from Khmelnytsky, Angelika Sccherbakova from L'viv and Lyubov Tymchuk from Chernivtsi, which is often called "a most musical town in Ukraine".

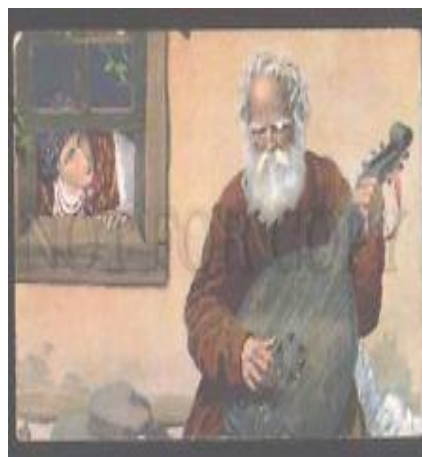
The performers did their best, the audience evidently enjoyed the performance, and this makes it possible to conclude that a new generation of pop singers has come to the fore. And it has also become clear that Bukovyna's fame as a land turning out excellent singers will continue into the future.

The festival was, by the way, held at the time when the town of Chernivtsi, a cultural center of Bukovyna, was celebrating its 550th anniversary, which made the pop, stars on the stage and the stars of the fireworks shine even brighter.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. Who are the skomorokhy? 2. What centuries saw the development of polyphonic singing? 3. Where were the first music schools established? 4. Where was the first institute of music set up? 5. When did the national rock music reach its apex? 6. What vocal festival of Ukraine do you know? 7. What international contests named for the Ukrainian composers and performers do you know? 8. Who was director of the Kiev Conservatory from 1914 to 1956? 9. Where did S. Krushelnytska study singing? 10. What kind of soprano did she have? 11. What were her world-famous roles? 12. What is V. Ivasiuk best known for? 13. Where was M. Lysenko born? 14. What degree did he graduate the university with? 15. Where did he open his own school of music and drama? 16. What operas by Lysenko do you know? 17. What educational establishment did M. Leontovych graduate from? 18. What does his musical heritage consist of? 19. Where did S. Hulak-Artemovsky come from? 20. What kind of voice did he have? 21. What theatres did he sing at? 22. What state chorus N. Matvienko sing with? 23. What stage parts did M. Lytvynenko-Volhemut create? 24. Where did she teach voice? 25. What award did Y. Miroshnychenko receive in 1958?



## EUROVISION SONG CONTEST 2005

Ukraine was represented in the Eurovision Song Contest 2005 by Green Jolly with the song "Razom nas bahato". The members of GreenJolly are Roman Kostyuk, Roman Kalyn, and Andriy Pisetskyi.

The band was created in 1997 and frequently played in Ivano-Frankivsk and other Ukrainian cities, and took part in various festivals. In 1998, they came second at "The Future of Ukraine" festival and second prize at "The Melody" festival. In 1999, they won another second prize at "The Pearls of a Season" festival. Roman Kostyuk works as a sound producer on Zakhidnyi Polyus radio station and Roman Kalyn is an announcer at the local television channel Tretya Studia, where he hosts two shows.

For the first time ever Ukraine held a national final. 527 songs were received by NTU. A jury narrowed this down to 75. Five songs were shown each week from November 1, 2004 on and viewers picked the best one each week for fifteen weeks. The 15 winners went forward to a public national final on February 27, 2005, although singers of entries that had been published prior to November 2004, including the heavy favourite Ani Lorak, were asked to submit a new song for the final. In addition, four wildcards were added to the line-up for the final and one of these, the hip-hop entry "Razom nas bahato" (*Together We Are Many*) by the band GreenJolly, was controversially voted the winner, beating Ani Lorak into second place.

The controversial decision to add the entrants into the final was initiated by Ukrainian Vice Prime Minister on Humanitarian Policy Mykola Tomenko. While he tried to justify his decision in the contest aftermath arguing that it needed to reflect the dramatic changes in the society due to the recent Orange Revolution, the perceived government intervention into a musical contest attracted much criticism.

Indeed, for many weeks the song, which almost certainly owes its victory to its familiarity as an unofficial anthem of the Orange Revolution, appeared to be in danger of falling foul of two criteria for eligibility as an entry in the Eurovision Song Contest. Firstly, it was openly derivative of an older revolutionary song, and therefore was arguably not an original composition, and secondly, the lyrics could be classed as political propaganda, especially since they mentioned President Viktor Yushchenko by name.

However, after substantial revisions were made, the song was deemed a legitimate entry by the EBU. The song is written by Oleg Lanjak and composed by Roman Kalin.

As the winner of the Eurovision Song Contest 2004 and host of the 2005 Contest, Ukraine automatically qualified for a place in the final. Ukraine performed 16th in the night, following Macedonia and preceding Germany. "Razom nas bahato" scored only 30 points (including maximal 12 points from Poland), placing 19th. The Ukrainian 12 points are awarded to Moldova. The spokesperson who revealed Ukraine's votes for other countries was NTU and national final host Maria Orlova. As Ukraine failed to reach the top 11 in the final, the country was forced to compete in the semi-final of the 2006 contest.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## EUROVISION SONG CONTEST 2017

Ukraine participated in the Eurovision Song Contest 2017. In addition to participating in the contest, the Ukrainian broadcaster National Television Company of Ukraine (NTU) hosted the Eurovision Song Contest at the International Exhibition Centre in Kiev after winning the competition in 2016 with the song "1944" performed by Jamala. The Ukrainian entry for the 2017 contest was selected through a national final, which NTU organised in collaboration with the commercial broadcaster STB.

Prior to the 2017 Contest, Ukraine had participated in the Eurovision Song Contest thirteen times since its first entry in 2003. The nation had won the contest on two occasions: in 2004 with the song "Wild Dances" performed by Ruslana and in 2016 with the song "1944" performed by Jamala.

Following the introduction of semi-finals for the 2004, Ukraine had managed to qualify to the final in every contest they participated in thus far. Ukraine had been the runner-up in the contest on two occasions: in 2007 with the song "Dancing Lasha Tumbai" performed by Verka Serduchka and in 2008 with the song "Shady Lady" performed by Ani Lorak. Ukraine's least successful result had been 19th place, which they achieved during the 2005, with the song "Razom nas bahato" performed by GreenJolly.

The Ukrainian national broadcaster, National Television Company of Ukraine (NTU), broadcasts the event within Ukraine and organises the selection process for the nation's entry.

In the past, NTU had alternated between both internal selections and national finals in order to select the Ukrainian entry. Between 2011 and 2014, NTU had set up national finals with several artists to choose both the song and performer to compete at Eurovision for Ukraine, with both the public and a panel of jury members involved in the selection. NTU withdrew from the contest for one year in 2015 due to the unstable financial and political situation caused by the conflict in east Ukraine.

In 2016, NTU collaborated with the commercial broadcaster STB in order to organise a national final to select Ukraine's entry, resulting in the selection of an entry that went on to win the Eurovision Song Contest. NTU's collaboration with STB continued in 2017.

The Ukrainian national final took place in February 2017 in Kiev. The selection was a joint production between the Ukrainian national broadcaster NTU and commercial broadcaster STB.

All shows in the competition were hosted by S. Prytula and broadcast on both UA: Pershyi & STB.

Applicants had the option of entering their entry into an online wildcard selection which accepted entries between 1 September 2016 and 10 January 2017. The entries were published online at STB's official website and users were able to cast one vote per day. While at first the entry with the highest number of votes qualified to compete directly in the final of the competition, the entry picked, *Deep Shivers* by Kuznetsov, was instead placed into the second semifinal.

The selection of the competing entries for the national final and ultimately the Ukrainian Eurovision entry took place over three stages. In the first stage, artists and songwriters have the opportunity to apply for the competition either through an online application form or by attending a scheduled audition during designated dates. Applicants also had the option of entering an online wildcard selection, the winner of which gained direct entry into the competition's final show.

The second stage consisted of three televised semi-finals that were held in February 2017, which featured eight to 12 acts competing in each show. Two to three acts were selected to advance from each semi-final based on the 50/50 combination of votes from a public televote and an expert jury.

The third stage was the final on 25 February 2017 and featured the eight to 12 qualifying acts from the semi-finals and the winner of the online wildcard selection. The overall winning entry was determined via the 50/50 combination of votes from a public televote and an expert jury.

The expert jury that voted during the shows consisted of:

- Konstantin Meladze – Composer and producer.
- Jamala – singer-songwriter, winner of the Eurovision Song Contest 2016 for Ukraine.
- Danylko – comedian & singer, represented Ukraine in 2007 as the drag artist Verka Serduchka

Artists and composers had the opportunity to submit their entries via an online submission form which accepted entries between 1 September 2016 and 15 January 2017.

Alternatively, interested performers were able to attend live auditions that were held in the six major cities of Ukraine: Zaporizhia, Kharkiv, Odessa, Lviv, Dnipro and Kiev.

Composer and producer Konstantin Meladze was assigned as the music producer of the show for the second consecutive year and lead in reviewing the received submissions and shortlisting entries to compete in the national final. 23 entries were selected to compete in the national final. The names of the qualifying entries were revealed on 17 January 2017.

### **Semi-final 1**

The first semi-final took place on 4 February 2017. The top two entries following the combination of votes from a public televote and an expert jury advanced to the final of the competition, while the remaining six entries were eliminated. "I Love You" performed by Tayanna and "O, mamoi!" performed by Salto Nazad were the qualifiers. In addition to the performances of the competing entries, 2017 Belarusian Eurovision entrant Naviband and 2017 Georgian Eurovision entrant Tako Gachechiladze performed the 2017 Belarusian entry "Historyja majho žyccia" and Georgian entry "Keep the Faith" as a guest. Naviband also performed a Belarusian version of the winning song "1944" by Jamala.

### **Semi-final 2**

The second semi-final took place on 11 February 2017. The top two entries following the combination of votes from a public televote and an expert jury advanced to the final of the competition, while the remaining 6 entries were eliminated. "Saturn" performed by Rozhden and "Thank You for My Way" performed by Illaria were the qualifiers.

### **Semi-final 3**

The third semi-final took place on 18 February 2017. The top two entries following the combination of votes from a public televote and an expert jury advanced to the final of the competition, while the remaining six entries were eliminated. "Time" performed by O.Torvald and "Wonder" performed by Mélovin were the qualifiers. In addition to the performances of the competing entries, 2017 Spanish Eurovision entrant Manel Navarro performed the 2017 Spanish entry "Do It for Your Lover" as a guest.

Final takes place on 25 February 2017. Special guests of the Final Show are Alma and Kasia Moś.

The *Eurovision Song Contest 2017* took place at the International Exhibition Centre in Kiev, Ukraine and consisted of two semi-finals on 9 and 11 May and the final on 13 May 2017.

All countries except the "Big 5" (France, Germany, Italy, Spain & the United Kingdom) and the host country, are required to qualify from one of two semi-finals in order to compete for the final; the top ten countries from each semi-final progress to the final. As the host country, Ukraine automatically qualifies to compete in the final. In addition to their participation in the final, Ukraine is required to broadcast and vote in the second semi-final. The European Broadcasting Union (EBU) split up the competing countries into six different pots based on voting patterns from previous contests, with countries with favourable voting histories put into the same pot. On 25 January 2016, a special allocation draw was held which placed each country into one of the two semi-finals, as well as which half of the show they would perform in.

***Exercise 1. Analyze the information, which is in the highlight, and use it in practice.***

## UNIT III. THEATRE & CINEMA

### HISTORY OF UKRAINIAN THEATRE

Elements of theatricality can be traced back in the early Ukrainian folk customs, rites, games, oral literature. They are especially evident, even today in kolyadky, vesnyanky, the summer Kupalo festival, the traditions of the Ukrainian wedding. In the early times the theatrical elements have been provided by the skomorokhas. With the acceptance of Christianity, the divine lethargy took over the theatrical elements. The church adopted or controverted some pagan rituals for own purposes.

The recorded beginning of the Ukrainian non-religious theatre began in 1619 with two intermedies staged between the acts of religious drama. The further development of the Ukrainian theatre was influenced by the European Renaissance and classicism of the school drama. Ukrainian theatre became popular during 19th century with the production of first Ukrainian-language stages.

From the end of the 18th century rich landlords arranged serf theatres at the estates. In 1840 amateur theatres appeared in Kolomyja and Peremyshl.

In Russian-ruled Ukraine many amateur and touring theatres were active by the end of 1850.

Although in the tsarist Ukraine the pressure over the Ukrainian language and culture was set and there was a circular prohibiting the staging of the Ukrainian-language plays.

At first it was stated that each play should have contained not less than a half of the language in Russian and than the Ukrainian language on the stage was prohibited at all.

The first professional Ukrainian theatre was a touring troupe in Austrian-ruled Galicia and Bukovyna. Founded in 1864 an important landmark of the evolution of the Ukrainian theatre notable for its production it was directed by Bachynskyj. In 1881 the first touring theatre was founded by Kropyvnytskyj in eastern Ukraine. Touring theatres ruled by Starytskyj, Sadovshyj and Saksaganskyj followed.

Their repertoire consisted mostly of romantic and realistic performances.

In 1905 censorship eased and Sadovskyj was able to organize the first resident theatre in Kiev in 1907. It successfully produced operas, comedies and melodramas.

In March of 1917 the Central Rada endorsed the creation of a theatrical committee. The boldest innovations were initiated by Les Kurbas, who produced the theatrical adaptation of Shevtschenko's *Heidamakas*. Ivan Karpenko-Karyj and Mykhailo Kropyvnytskyj laid the foundation of the modern Ukrainian theatre in the 19th century. Despite repression under Russian rule it continued to develop.

The high point was reached in the early 1920s when the avantgarde Berezhil theatre in Kharkiv under Les Kurbas staged such plays as Mykhola Kulish's *Narodnyj Malakhij*, *Myna Mazajlo*, *Patetytschna Sonata*. Stalinist repression cut this revival short. Socialist realism stifled further innovation. Only in recent years have renovations and experiments become possible.

**Exercise 1. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score



## THEATRICAL LIFE IN UKRAINE

The theatre originated in Ukraine under Western influence in the 17th century. Verse dialogue (intermedia) rapidly developed into a specific genre, the school theatre, whose repertoire expanded to encompass dramatisation of Christian legends, historical drama, and a puppet play (vertep) performed on a stage of two levels.

The best example of the Cossack Baroque theatre was Teofan Prokopovych's historical play *Vladimir* (1705). After a period of decline, a Ukrainian ethnographic theatre developed in the 19th century.

Folk plays and vaudeville were raised to a high level of artistry by such actors as Mykola Sadovsky and Maria Zankovetska in the late 19th and early 20th centuries.

The lifting of censorship in 1905 permitted a significant expansion of the repertoire to include modern dramas by Lesya Ukrayinka (Ukrainka; who introduced to the Ukrainian stage both ancient Greek and Shakespearean techniques), Volodymyr Vynnychenko, and Oleksander Oles (an innovator in symbolic plays), as well as translated plays.

Mykhailo Starytsky, Ivan Karpenko-Kary, and Marko Kropyvnytsky laid the foundation of modern Ukrainian theater in the late 19th century. Despite repression under Russian rule, it continued to develop.

Stalinist repression cut this revival short, and socialist realism stifled further innovation. Only in recent years have innovation and experimentation been possible.

The real flowering of the Ukrainian theatre occurred between 1917 and 1933.

In March 1917 the Central Rada endorsed the creation of a Theatrical Committee.

Undoubtedly, the boldest innovations in the modernisation of Ukrainian theatre were initiated by Les Kurbas, whose early work developed at Molodyi Teatre (1917-19).

In 1920 Kurbas produced an adaptation of Shevchenko's poem "Haidamakas" for the Shevchenko First Theatre of the Ukrainian Soviet Republic, and H. Yura founded the Franko New Drama Theatre.

The high point was reached in the early 1920s when the avant-garde Berezil Theater in Kharkiv, under Les Kurbas, staged such plays as Mykola Kulish's *Narodnii Malakhii*, *Myna Mazailo*, & *Patetychna Sonata*.

The leading Ukrainian theatres after 1917 included the Zankovetskaya Theatre in L'viv, the Odessa Drama Theatre and The Berezil Theatre (1922-33) in Kharkiv, under the artistic director Les Kurbas. Pre-eminent among the playwrights was Mykola Kulish, whose *Patetychna Sonata* ("Sonata Pathetique") combined Expressionist techniques with the forms of the Ukrainian vertep.

From the mid-1930s the theatre in Ukraine was dominated by Socialist Realism. Oleksander Korniychuk was the most favoured of the playwrights writing in the approved manner.

There are about 60 professional theatres in Ukraine, notably the Ivan Franko Theatre in Kiev and the Maria Zankovetska Theatre in L'viv.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## UKRAINIAN NATIONAL THEATRE

The roots of the Ukrainian national theatre are traced to Old Slave myths. Performances by "skomorokhy", by Old Rus' itinerant actors, were first mentioned in the 11th century and in the 17-18th centuries they took the form of "balahan" and "vertep" itinerant drama and puppet shows, which stimulated the appearance and maturation of the theatrical art in Ukraine. Folk drama appeared in the 17th century as a stage version of literary works (usually adventure stories or school melodramas).

Taras Shevchenko's historical and social drama «Nazar Stodolya» strengthened the theatre's realistic principles. Plays marked by talent and high professionalism were written by Ivan Kocherga and Y. Yanovsky, complemented by dramas of everyday life by H. Mizyun, H. Hyzylsky etcentury

In 1950s-1980s – historical themes were broached by gifted Ukrainian playwrights (Ivan Kocherha's "Yaroslav the Wise", O. Ilchenko's "St. Petersburg Autumn"). It was then that O. Dovzhenko wrote the enthusiastically romantic play «Life in Blossom» about plant breeder T. Michurin and the tragic comedy "Cossack Descendants". Over the past years the Ukrainian theatre has stayed on the wave crest of national revival. Among its stars are B. Stupka, B. Kozak, F. Stryhun, A. Rohovtseva, V. Zaklunna and others. At present, Ukraine operates 91 drama companies, including "academic theatres" in Kiev, Kharkiv, L'viv; musical drama and puppet theatres in all the 23 administrative Oblast regions; Youth Theatres in Kiev, Kharkiv, Zaporizhya and L'viv; musical comedies in Kiev, Kharkiv and Odesa.

The union of Theatrical Workers was founded in 1987 and its current membership approaches 6,000. Kiev houses the State Museum of Theatrical, Musical and Cinematographic Art of Ukraine.

Ukrainian ballet is known on every continent. The Kiev Ballet troupe has triumphantly toured the USA, Canada, Japan, European, South American countries. Audiences across the globe were bewitched by the virtuoso techniques and dramatic talent of such Ukrainian ballerinas as Valentina Kalinovska, Olena Potapova, Alla Havrylenko and Alla Lahoda. Solo dances Irayida Lukashova and Valeriy Parsegov won the Anna Pavlova and Waslaw Nijinsky international prizes. Ukrainian ballet has old traditions dating from folk dances in Kiev Rus' on to the music-and-dance scenes of the school Theatre.

## UKRAINIAN BALLET

Ukrainian ballet has old traditions dating folk dances in Kiev Rus (10th-11th century) on to music-and-dance scenes of the school theatre (17th-18th century). Ukraine's first ballet performances were staged in Kharkiv in 1780. Starting in 1801, ballet renditions appeared in Kiev.

Now Ukrainian ballet is known on every continent. The Kiev Ballet troupe has toured the USA, Canada, Japan and other countries. In 1964 the Kiev Opera's ballet group won the Gold Star, the highest award of the International Dance Festival in Paris. Audiences were bewitched by the virtuoso techniques and dramatic talent of such Ukrainian ballerinas as V. Kalinovska, O. Potapova, A. Havrylenko, N. Rudenko, A. Kalchenko and A. Lahoda.

Solo dancers I. Lukashova and V. Parsegov won the Anna Pavlova and Waslaw Nijinsky international prizes. Their traditions are upholding and developed by modern Ukrainian Ballet stars, of whom there are many. National ballets occupy a place of honour in the repertoires of Ukrainian ballet companies. Among them are such well-known ballets as N. Skorulsky's "Forest Song", a key attraction on the Kiev stage for some 40 years; K. Dankevych's "Lileia", V. Kureiko's "Shadows of Forgotten Ancestors", Ye. Stankovych's "stonemasons", "Olha" and "The Night Before Christmas".

It was in these ballets that the original skill of Ukrainian performers and dance instructions was revealed in full measure (P. Virsky, V. Vronsky, N. Skorulska, and A. Shekera).

**Exercise 1. Choose the keywords that best convey the gist of the information.**

## KIEVAN BALLET

"The Sleeping Beauty", as performed by the Kiev Ballet Company is truly a great ballet.

The performance was amazing and really beautiful. In fact, it is one of the best ballet performances Spain has seen in the past twenty years". In these words, the prominent Spanish ballet critic Roger Salas expressed in El Pais newspaper his impressions of the ballet troupe of the National Opera of Ukraine and its orchestra. The Kiev Ballet Company gave its performances in Madrid in the heat of the summer, which did not prevent the public from filling the theatre to capacity. The Kiev Ballet played to full houses all the six weeks of its stay in Madrid. The Spanish audiences, reputedly of hot temperament, turned out to be very receptive to the sentimental and romantic art of the Ukrainian ballet dancers.

The Kiev ballet troupe performed the famous Tchaikovsky's ballets *Swan Lake*, *The Nutcracker*, *The Sleeping Beauty* and Prokofiev's *Romeo and Juliet* and *Cinderella*.

El Pais was of the opinion that the Kiev Ballet's presentation of "*The Sleeping Beauty*" was better than that of the British Royal Ballet and of the Paris Opera. Even the superiority of the Bolshoi Theatre, the sanctuary at which the fame of the world-famous Russian school of ballet was piously preserved, did not seem, in the assessment of the Spanish ballet critics, to remain unchallenged any longer.

The success in Madrid was not accidental or exceptional. The audiences in Japan, Germany, France, Switzerland, Canada, the USA, Mexico, Denmark, Italy, Poland, Hungary, Austria and Holland applauded the ballet dancers from Kiev on their tours of these countries in recent years.

Not everywhere the reception was as enthusiastic as in Spain, like in Japan, but the Japanese people express their feelings in a much more restrained manner than the Spanish.

In the past several decades the Ukrainian ballet has achieved a high level of perfection.

Vaslav Nijinsky and Serge Lifar, great ballet dancers of world renown, originally hailed from Kiev. In 1994 an international ballet contest, named after Lifar, was organized in Kiev's cultural life.

Ukrainian ballet dancers are to be found performing now in many ballet companies of the world. Iryna Dvorenko and Maxym Bilotserkivsky are leading ballet dancers of the IBT troupe of the Metropolitan Opera on the stage of which Mikhail Baryshnikov, Rudolf Nuriyev and Natalia Makarova danced in their time. Kostyantyn Kostyukov is a soloist of both Kiev and Belgrade Opera and Ballet Theatres.

Vadym Pysarev of the Donetsk Opera and Ballet Theatre, was recognized as one of the best ballet dancers in Europe in 1996. Tetyana Borovyk, Olena Filipyeva, Hanna Kushnirova, Natalya Kalinichenko, Mykola Pryadchenko performed on many stages of the world.

Young dancers Natalya Lazebnikova, Denis Matviyenko, Alina Kozhokaru, Tetyana Holyakova, Artem Datsyshyn have won ballet contests held in Luxembourg and Budapest in recent years.



## CINEMA IN UKRAINE

The first newsreels were made and shown in 1896, by A. Fedetsky, artist and photographer from Kharkiv. Their regular production began in 1907. Among the noted Ukrainian filmmakers of the pre-Soviet period were directors P. Chardynin, V. Hardin. Ukrainian film has achieved some marked successes.

The director and scenarist Oleksandr Dovzhenko (1894-1956) became a phenomenal figure in national and world cinematography. His motion pictures "*Arsenal*" (1929), "*Earth*" (1930) was named among the 12 best films of all times and peoples at the Brussels World Exhibit in 1958.

O.P. Dovzhenko worked for the Odessa Studio in 1926-1928 and for Kiev Studio in 1929-1949. Since 1946 he stayed at the Mosfilm Studio. Apart from a number of feature films, he made publicistic documentaries, such as "Liberation", "Battle for Ukraine". Besides he wrote script-like stories "A Poem about the Sea", "A Story of Flaming Years"; the autobiographical "Desna River Bewitched", and plays "Life in Blossom", "Cossack Descendants". The Kiev Studio bears his name nowadays.

The Dovzhenko prize was instituted in 1983.

During World War II Ukrainian filmmakers made trips to the front. They concentrated on war films about the country's heroic defence. In the post war years' new films were created: "Taras Shevchenko" (produced I. Savchenko), "The Perish of the Squadron" (producer V. Dovgan) and other.

In later years, *Tini zabutykh predkiv* (1964; "Shadows of Forgotten Ancestors"), directed by Serhy Paradzhanov, won critical acclaim in the West.

"Only "Veterans" Engage in Combat" is a black-and-white feature film by the script of Leonid Bykov, Yevgenii Onopriienko and Oleksandr Satsky. It was directed by Leonid Bykov /1928-1986/ and featuring Leonid Bykov, A. Smirnov, Rustam Sagdullaiev, Serhii Ivanov, Yevhenia Simonova.

The second air-squadron, under the command of captain Titarenko is the most united and merry fighting unit. It even has a nickname "the singing air-squadron", because the commander is a great music lover and organizer of an amateur ensemble. Pilots who have some fighting experience are called "veterans" although all of them are very young. They are the envy of the newcomers who have just graduated from flying schools, but Titarenko is adamant – only "veterans" are to fly to day, because it will be a difficult battle. But time passes and the recent newcomers become experienced "ace-pilots".

Not all of them are to remain alive and witness the victory. Stalinist repression and socialist realism had a devastating effect on Ukrainian filmmaking. Not until the 1960s did signs of a revival begin to appear, demonstrated by the film "*Tini zabutykh predkiv*" ("Shadows of Forgotten Ancestors", 1964), which won numerous international awards for the outstanding work of Armenian director Serhii Paradzhanov and Ukrainian cameraman Iurii Illienko. The collapse of the Soviet Union brought an end to government subsidies, and in recent years filmmaking has been practically paralyzed by lack of funding.

There are four studios in Ukraine – the Dovzhenko Studio in Kiev, the Odessa Film Studio, the Kiev Documentary Film Studio, and the Kiev Popular Science Film Studio.

Bohdan Stupka, Ada Rohovtseva, Rayisa Nedashkivska, Fedir Stryhun, Olha and Nataliya Sumska, Bohdan Kozak – these and many other names are extremely popular with movie and theatregoers.

They have successfully appeared in domestic and foreign productions.

Constant creative search and interesting discoveries are associated with the names of stage directors Serhii Danchenko, Alla Babenko, Boris Borys, Mykola Yaremkyv.

Ukrainian cinematography boasts such directors and actors as Serhii Paradzhanov, K. Stepankov, K. Muratova and B. Brondukov. An animated cartoon studio was set up in Kharkiv in 1927 and later transferred to Kiev. Among its directors were V. Levanovsky, I. Lazaruk and others.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

## OLEKSANDR DOVZHENKO

Oleksandr Dovzhenko, born 10 September 1894 in the village of Sosnytsya, Chernihiv gubernia, died 25 November 1956 in Moscow. Ukrainian motion-picture director was born in the family of farmers.

After graduating from the Hlukhiv teachers' seminary in 1914, Dovzhenko worked as a teacher in Zhytomyr. In 1918 he graduated from the Kiev University and in 1919 the Academy of Fine Arts.

In 1917-21 he participated in the revolutionary events in Kiev. Following the revolution of 1917 that established the Communist government in Russia, Dovzhenko supported that government in its was to control Ukraine. later he took diplomatic missions in Poland and Germany. In 1921-3 he worked in Warsaw and Berlin as a member of Ukrainian diplomatic missions. In 1923-6 he drew caricatures for the newspaper *Visti* in Kharkiv and played an active role in the literary life of the city. He had begun studying painting in Berlin in the school of E. Heckel and continued to paint in Kharkiv.

Filmmaker O. Dovzhenko often called "the first poet of cinema" gained his international recognition due to his silent motion pictures: "*Zvenyhor*" (1927), which is considered to mark the beginning of Ukrainian national cinematography and "*Arsenal*" (1929). After having worked as a cartoonist he joined the Odessa film studio. In 1926 Dovzhenko began to work as a film director at the Odessa Artistic Film Studio.

Dovzhenko's expressionist film "*Arsenal*" is devoted to the revolutionary events in Kiev in 1918. His last silent movie "*The Earth*" (1930), dealing with the collectivisation drive in Ukraine, is a masterpiece.

It is considered to be one of the best silent films produced ever. Dovzhenko was severely criticised as a Ukrainian nationalist for this film and for the next film, "*Ivan*" (1932), about the building of the Dnipro Dam. He was forced to move to Moscow, where he lived as if in exile until his death.

In Moscow he made "*Aerograd*" (1935) about the Far East and spent over four years on the film "*Shchors*" (1939), which depicts the struggle of the Bolshevik army against the Ukrainian forces defending Ukraine's statehood. During the Second World War Dovzhenko made three chronicle films.

In 1948 he made his last film "*Life in Bloom*", which was devoted to I. Michurin. Dovzhenko's rich lyricism, his vivid characters, and the poetic power of his landscapes earned him a reputation as "first poet of the cinema" and as one of the world's leading film directors.

An international jury in 1958 ranked his "*The Earth*" among the 12 best films in world cinematography.

From the beginning of the Second World War Dovzhenko devoted more of his time to writing than to directing. He wrote a few dozen short stories, mostly about Ukraine's tragic fate during the World War II, and a number of novels of a new genre, "film novels": *Ukraine in Flames* (1943), prohibited from publication by J. Stalin because of its nationalism and published posthumously only in experts; "*The Tale of Fiery Years*" (1945); and "*A Poem about the Sea*" (1956). His autobiographical novel "*The Enchanted Desna*" (1955) is a literary masterpiece. All of his novels were published posthumously. After Dovzhenko's death his wife, Ye. Solntseva, who is a film director, made some films using his scripts.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## IVAN HAVRYLYUK

It takes some actors years to gain popularity with the public and critics but Ivan Havrylyuk seems to have become popular with both right from his debut in cinema.

Ivan Havrylyuk was born and grew up in Western Ukraine, in an area, which is known as Halychyna (now it is situated within the L'viv Oblast). Shortly after graduation from secondary school, he went to Kiev to try his luck at the Institute of Performing Arts. The examination board established that he did have a talent of an actor and he was enrolled as a student of the Department of Cinema.

In 1967, at the age of 19 he played his first role in a TV film and the director Boris Ivchenko decided that Havrylyuk was good enough for a supporting role in his film Annychka ("Little Ann").

The end of the sixties was the time when the Ukrainian cinema flourished. New subjects were introduced, new approaches were tried, new ways of expressiveness were explored.

The Western Ukraine was a cinematographic discovery after the great success of Paradjanov's *Shadows of Forgotten Ancestors* (known in the West as *Fiery Horses*) and many directors wanted to make films connected in one way or another with the life and traditions of Western Ukraine.

No wonder, Ivan Havrylyuk, a man from Halychyna was in great demand. He had a handsome face, considered typical of the Western Ukrainian male, the right kind of impetuosity, a good sense of rhythm and movement. Even though Havrylyuk's role in his first full-length film was a supporting one, his performance was noticed and praised and he was soon invited to play a leading role in the film *Khlib i Sil* ("Bread and Salt"), based on the novel of the same name by Mykhailo Stelmakh, a bestseller in those times).

The man Havrylyuk played (Levko) is very deeply in love with a girl called Khrystyna but she loves another man. Levko's love over whelms him and he takes the girl by force. They get married and hatred on the part of the girl gradually transforms into love as Levko turns out to be, in spite of his impetuosity and mad passions, a person with a generous, rich soul. Havrylyuk managed to show both the wild and the tender side of his hero, revealing his complex, turbulent and magnanimous nature in full. It was no mean achievement; especially if one remembers that at the time of the filming Havrylyuk was a young student.

His experience of a film actor was gained not in class though but right at the set.

"As a matter of fact I did not attend too many classes in college", reminisces the actor. The only course I took in all seriousness was the one given by Artur Voitetsky, an excellent film director who really taught me a lot. I tried hard to pick whatever actor's skills I could from other actors I played together with in films. One of them was Ivan Mykolaichuk who was at the zenith of his fame then. I did listen to the advice given by the film directors Yuri Illienko, Leonid Osyka, Leonid Bykov, and remembered it well.

There were also two poets; Dmytro Pavlychko and Ivan Dratch who contributed a lot to my spiritual growth and helped shape me as an actor. But now, when I come to think of it, even back in L'viv when I was a senior high school student I began to absorb culture. My teacher of literature Leonid Chernobay did a great job. He not only got his class very much interested in his subject, he invited writers, actors and other interesting people to come to school and talk about various things. It was really great as it not only developed our artistic tastes but also cultivated in us love for Ukraine and things Ukrainian.

Once I even took part in a sort of a demonstration in support of two human-rights champions who were arrested by the Soviet authorities. When the actor Fedir Stryhun whom I had met while still in L'viv learnt of my desire to go to Kiev and study to be an actor, he gave me a sort of a letter of reference to be handed to Ivan Mykolaichuk, one of the stars of Ukrainian cinema then. I arrived in Kiev with a friend of mine and we went to Mykolaichuk's place straight from the railroad terminal. When we rang the doorbell the door was answered by the host himself. We were not only invited to come in and tell our story but were offered a meal in company with another actor who had come to pay a visit.

We said we had to get back to the terminal to get our luggage and we returned with a bottle of cognac. It was really an impromptu banquet that we had then. That was the way I began my acquaintance with the world of cinema. Since then Ivan Havrylyuk has played in about seventy films, not all of them even worth remembering. But some have firmly established themselves in the memories of the film audiences and the actors who played in them.

One of such films was *Zakhar Berkut*, based on a novel by Ivan Franko, a prominent Ukrainian writer and poet of the late 19th century. Havrylyuk played a man whose spirit overcomes his instinct of self-preservation. The action of the film takes place in the Carpathian Mountains in the 13th century when Ukraine was invaded and overrun by the Mongols.

A Ukrainian community headed by Zakhar Berkut makes an attempt to stop the advance of the Mongol hordes on their way to conquer Europe. His son Maxim (played by Havrylyuk) finds himself a prisoner through a treachery. The Mongols demand that he takes them across the mountains and Maxim agrees but only to try to lead them to perdition in a narrow defile. He lets his co-riots know of his plan to destroy the enemy. The waters of a river are released by the Berkut's people into the defile through which the Mongol troops are passing and everybody, including Maxim dies.

Havrylyuk played a staunch warrior who at the same time is capable of tender feelings of love (in addition to war there is of course a love story in the film, developing as it were on the parallel lines). He is strong, as a fighter must be and yet he is sensitive and sensual into the bargain.

Few actors in the then Ukrainian cinema could play such a role so convincingly.

Among Havrylyuk's strengths is his ability to play people who find themselves handicapped in this or that way. The actor has always tried to capture the psychological state of the people he played.

Once he was cast in the role of a blind man and to get things going right he spent two weeks among the blind (the film *Those Who Go Beyond the Horizon*, directed by Mykola Kalinin, received a degree of festival of TV films in Paris in 1973. In the mid-70s Havrylyuk introduces new aspects into his playing. He wants to reveal the comical side of the heroes he plays and does it quite successfully.

A landmark role for Havrylyuk was the one he played in the film *Babylon 20*, directed by Ivan Mykolaichuk (actor turned director). The action takes place in a Ukrainian village called Babylon in the early twenties, at the time when the new Bolshevik regime was getting itself established in the countryside.

Havrylyuk plays Klym Synytsya, a former sailor (from the *Aurora* cruiser, the very same one that shot a couple of rounds at the Winter Palace in Petrograd; who comes to the village of Babylon to "revolutionize" it, to "bring new life" to it. His methods at first are primitive and brutal: when he sees sculptural representations of the last Tsar and his family made by a villager he destroys the sculptures by tossing a hand grenade into them. But as the time passes on the sailor realizes that not everything in life is so simple and cannot be dealt with by throwing grenades at things he does not like.

There is a growing opposition to his methods of imposing new "collective farming" ways upon the old village and though the sailor turned revolutionary gets the upper hand he becomes more tolerant and understanding. In this role Havrylyuk again managed to show, the complex nature of the man he played and reveal all the conflicting aspects of his personality.

The director Kokh'an, after seeing Havrylyuk in the role of Synytsya decided he was the actor perfectly fitting for the role of Karmelyuk, a legendary Ukrainian hero of the past. Karmelyuk was a TV serial and though some critics found many faults with it, Havrylyuk's Karmelyuk stood out as another successful role for the actor. He got himself firmly established as an actor, who could perform heroic roles imbuing them with a sense of truly humane attitudes. When the winds of change began to blow away the obsolete Soviet ideological dogmas, bans and prohibitions, Havrylyuk decided it was the right time to start his business, thus revealing still another, business side of his nature.

He had plans to have a new film studio built in the town of Kolomyia, close to the Carpathian Mountains, to make his own films, without the state telling him how to do it. The film company he headed (originally called Ukrayina and later renamed Volya-20 released several films but then came a slump in the Ukrainian economy and many things ground to a halt, Ukrainian film making among them. At present Havrylyuk is in fact jobless. But he does not give up. Together with Yuri Illenko he wrote a screenplay for a big film about the 18th-century Ukrainian Hetman (ruler) Mazepa. Now he has to find money to make this film and he feels he has to hurry. He is going on fifty and he is eager to play many more roles.

No, Havrylyuk will never give up; he'll always be ready to be a heroic figure in films and in life. In the meanwhile, Ivan Havrylyuk remains a star of the Ukrainian national cinema.

### IVAN MYKOLAICHUK

Ivan Mykolaichuk, born 15 June 1941, in Chortoryia, Bukovyna, died 3 August 1987 in Kiev.

Film actor, screenwriter and director. He completed drama studies at the Chernivtsi Ukrainian Music and Drama Theatre and the Kiev Institute of Theatre Arts. He worked in the Kiev Artistic Film Studio from 1965. Following the aesthetic traditions of O. Dovzhenko, he gave intense, realistic portrayals of archetypes and historical characters in films such as "Dream" (1964), "Shadows of Forgotten Ancestors" (1964), "Zakhar Berkut" (1972), "A White Bird with a Black Mark" (1972) and "Babylon-XX" (1979), which he directed.

### SERHYJ PARADZHANOV

Serhyj Paradzhanov (1924-1990), Soviet motion-picture director, who produced the films based on the urban present-day reality with the use of folklore and mythology of his Armenian ancestry. Born in Tbilisi, the future film director studied opera and attended the Institute of cinematography in Moscow, graduating in 1951. At Dovzhenko studios in Kiev started making experimental films in Ukrainian on ethnic groups within the Soviet Union. These films include "Moldavskaya Skazka" (1951), "Tsvetok na kamni" (1963), on the basis of culture and rituals. Two masterpieces followed: "Tini Sabutykh Predkiv", a visually rich tale of the village life, bloody feudal battles and unrequited love; and "Sayat Nova" based on the facts of the biography of an Armenian poet.

### BOHDAN STUPKA

Bohdan Stupka (1941-2016). Stage and film actor. His repertoire includes roles from farce, satirical comedy, contemporary plays, and tragedy (including such roles as W. Shakespeare's Richard III and Edmund in "King Lear"). He completed study in the drama studio at the L'viv Ukrainian Drama Theatre (1961-1967) and worked there as a lead actor. In 1968-1973 he was a student in the Faculty of Theatre Studies at the Kiev Institute of Theatre Arts; in 1978 he joined the Kiev Ukrainian Drama Theatre. He acted in the films "A White Bird with a Black Mark", "The Pipers", "The Red Bells" and many others.

Bohdan Stupka is the People's artist of Ukraine and the Shevchenko prize laureate. He played his best stage parts in I. Franko's "Stolen Happiness" (Zadorozhny), Sholom-Aleichem's "Tevie-Teve" (Tevie), M. Bulgakov's "Master and Margaret" (Master), H. Skovoroda's "Garden of Divine Songs" (Skovoroda).

**Exercise 1. Transfer the given information from the passages onto a table.**

№	Activity			
	Artist	When	Titles of the film	Score
1.				

## UNIT IV. PAINTING & SCULPTURE

### INTRODUCTION

Ukraine preserves numerous historical sites which testify that Ukrainian culture goes back thousands years. Even now one can admire the mosaic and fresco images on the walls of St. Sophia's Cathedral in Kiev – *The Mother of God, Jesus Christ with the Apostles, Jesus Christ the King of Heaven*.

With the introduction of Christianity in the 10th century, the various forms of Byzantine art (architecture, mosaics, frescoes, manuscript illumination, icon painting) spread rapidly and remained the dominant art forms through the 16th century. Fragments of frescoes from the medieval Rus period have been found in the Church of the Tithes in Kiev (late 10th century), the Cathedral of Transfiguration in Chernihiv (11th century) and the St. Sophia's Cathedral in Kiev (early 11th century).

In style these 11th century frescoes are similar to those of the middle period of Byzantine art.

The frescoes in the Church of St. Cyril's Monastery in Kiev (mid-12th century) are more realistic and display Balkan influences. According to the Primary Chronicle portable icons were already being painted in the 10th and 11th centuries, but none so old have survived to our time.

The oldest extant icon from Kiev, the Vyshhorod (Vladimir) Mother of God (12th century), which was of Greek origin, is now in the Tretyakov Gallery in Moscow. Examples of medieval Ukrainian painting can also be found in illuminated manuscripts. Only a few paintings (mostly in Western Ukraine) survived the turbulent years of the 13th century Mongol invasion – the frescoes in the rotunda chapel in Horyany, in Transcarpathia, and in the Armenian Cathedral in L'viv, built in 1363.

Two of the better-known surviving icons are *St. George* from Stanylya and *the Mother of God* from Lutsk (late 13th to early 14th century), both rendered in the Byzantine-Ukrainian tradition of icon painting.

The beauty and supposed miraculous power of Ukrainian icons was recognised by the invading Poles and Russians, who removed two outstanding ones for veneration to Czestochowa and Vladimir, respectively. Because such buildings evoked Ukrainian nationalist feelings, a number of outstanding churches, such as the Cathedral of St. Michael's Golden-Domed Monastery (early 12th century), were demolished by the Soviet authorities in 1934, and only international protests saved that of St. Sophia from the same fate. In the 15th and 16th centuries there emerged a Galician school of icon painting, in which adherence to Byzantine iconography was tempered by personal interpretations, individual variations, and Western influences. During the Renaissance icons gradually lost their rigidity and become more realistic. It was not until the 17th century, however, that Byzantine traditions began giving way to the baroque, which introduced secular themes, three-dimensional forms, and movement in icons.

A new genre of portrait appeared in the late 16th century, as evidence of maturity of humanistic ideas in society sometimes portraits were a part of an icon composition (*The Virgin Mary's Protective Veil*).

The 17–18th centuries were marked by an upsurge in Ukrainian pictorial art.

A new style appeared, known as Ukrainian – or Cossack – baroque. Using various plastic techniques, the painters strove to convey their characters' psychological condition, their linkage to the surrounding reality.

The most prominent creations of that period include icons from Kiev's cathedrals and Good Friday churches in L'viv. Pictorial masterpieces dating from the 16-18th centuries were created by Ivan Rutkovych (*Prayer, from Potevich*) and Iov Kondzelevych, author of the so-called *Bohorodchany Iconostasic of Manyavsky Skyt*.

At that period the colourful gentle composition *Cossack Mamai* become traditional. Common for these portray is the image of a fearless Cossack sitting with legs tucked under him playing the bandura and smoking a pipe. From Ukraine the Western trends penetrated into Russia, where many Ukrainian artists worked, especially after Ukraine lost its autonomy to Russia in the 18th century.

During the late 18th and early 19th centuries the sculptor and rector of the St. Petersburg Academy of Arts, Ivan Martos, and the portraitists Dmytro Levytsky and Volodymyr Borovykovsky were among the leading figures of the St. Petersburg Classical school of painting. A new stage in the development of Ukrainian art began at the turn of the 19th century. A lot of paintings dealing with historical themes and daily life appeared. Taras Shevchenko stands out as a key figure in the mid-19th century – Eastern and Central European Art. Trained by Brullov’s school of Romantic Classicism, he succeeded in reaching the spiritual depths of the Romantic Movement and took a step toward stark realism.

Ukrainian folk realities the heroic past of the Zaporizhian Cossacks and scenic environs are reflected in the works of artists of the second half of the 19th century. Among the prominent names of that period are A. Trutovsky, S. Vasykivsky, S. Svitoslavsky, P. Levchenko, M. Pymonenko.

New art movements are evident in the work of such 19th-century painters as the Impressionists Ivan Trush, Mykola Burachek, and Aleksander Murashko, the Postimpressionist Mykola Hlushchenko, and the Expressionists Oleksander Novakivsky, Alexis Gritchenko (Oleksa Hryshchenko), Anatoly Petrytsky.

It was in Ukraine that the career of Ilya Repin (1844-1930), an outstanding Russian painter, began. Among his prominent creations of that period are *The Cossacks*, *Black Sea Freeman*, *Vechornytsi*, a portrait of T. Shevchenko. The brief renewal of Ukrainian independence in 1918 fostered further avant-garde trends that reflected a resurgence of Ukrainian national traditions. Two schools developed: in painting, the Monumentalism of Mykhaylo Boychuk, Ivan Padalka, and Vasyl Sedliar, consisting of a blend of Ukrainian Byzantine and Early Renaissance styles; and, in the graphic arts, the Neobaroque of Yuriy Narbut.

Modernist experimentation ended in Soviet Ukraine in the 1930s, however, when both these schools were suppressed and Socialist Realism became the only officially permitted style.

The Ukrainian avant-garde was rejuvenated following Nikita Khrushchev's de-Stalinization campaigns of the late 1950s; it consisted mostly of Expressionists who wanted to illustrate Ukraine's tragic modern history. These artists, who included Alla Horska, Opanas Zalyvakha, and Feodosy Humenyuk, were again suppressed by the Soviet authorities in the 1970s and '80s.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Artist	When	Titles	Score
1.				





## MYKOLA PYMONENKO

Mykola Pymonenko, born 9 March 1862 in Priorka (a suburb of Kiev), died 26 March 1912 in Kiev. Prominent Ukrainian realist painter, full member of the St. Petersburg Academy of Arts from 1904.

After studying at the Kiev Drawing School (1878-82) and the St. Petersburg Academy of Arts (1882-4) he taught at the Kiev Drawing School (1884-1900) and Kiev Art School (1900-6).

He took part in the exhibitions of the Society of South Russian Artists and Peredvizhniki society and became a member of the latter society in 1899. In 1909 he was elected a member of the Paris International Association of Arts and Literatures. Pymonenko produced over 700 genre scenes, landscapes, and portraits, many of which were reproduced as postcards. They include "Wedding in Kiev Gubernia" (1891), "Kiev Flower Seller" (1897), "At the Market" (1898), "Victim of Fanaticism" (1899), "Before the Storm" (1906), "Hay Gathering in Ukraine" (1907), "Hopak" (1908; bought by the Louvre).

Pymonenko also created illustrations for several of T. Shevchenko's narrative poems.

## VASYL KASSIAN

Vasyl Kassian, born 1 January 1896 in Mykulyntsi, Stanyslaviv county, Galicia, died 26 June 1976 in Kiev. Graphic artist of the realistic school: from 1947 full member of the USSR Academy of Arts and the Academy of Architecture of the Ukrainian SSSR. A graduate of the Prague Academy of Arts (1926), he assumed Soviet citizenship and in 1927 immigrated to the Ukrainian SSR, where he taught at the Kiev State Art Institute, the Ukrainian Printing Institute in Kharkiv, and the Kharkiv Institute of Arts.

A prolific and versatile artist, he excelled in all the graphic techniques – wood engraving, copper engraving, linocut, and lithography – as well as pen drawing and watercolours. During his Prague period Kassian dealt with social themes, depicting the poverty and hard life of the lower classes in Europe. Coming to Ukraine, he created several series of wood and copper engravings about collective-farm life, the building of Dnipro Hydroelectric Station, mining in the Donbas, and the building of the Kiev Metro.

The most valuable part of his rich, technically flawless legacy consists of the works on industrial themes, which document the economic transformation of Ukraine, and the illustrations to works by T. Shevchenko, Lesya Ukrainka, I. Franko, M. Kotsiubynsky, V. Stefanyk, and O. Kobylanska.

He wrote many works on graphic techniques. He was the editor of "Taras Shevchenko: The Artist Legacy", 4 vols (1961-4), which contains all of Shevchenko's known works, and a co-editor of the six-volume "History of Ukrainian Art", 1966-8.

From 1927 Kassian's numerous artistic works were display at one-man exhibitions, including six in Kiev, three in Kharkiv, two in Odessa, and one each in L'viv, Moscow, Prague, and Bucharest.

His works were included in most official Soviet exhibitions abroad, including the Venice Biennale.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

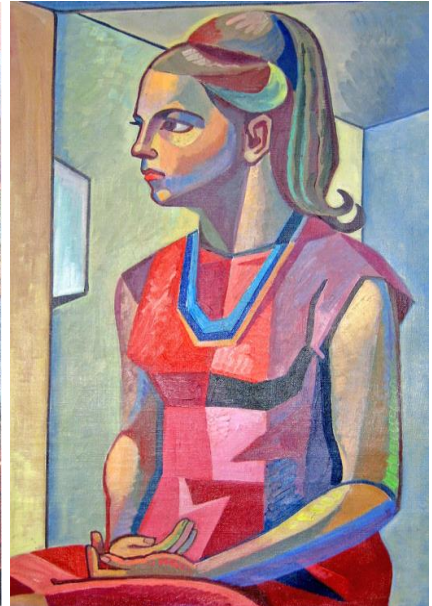
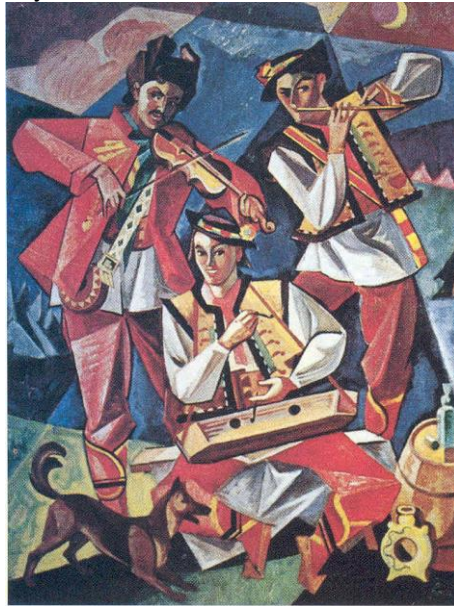
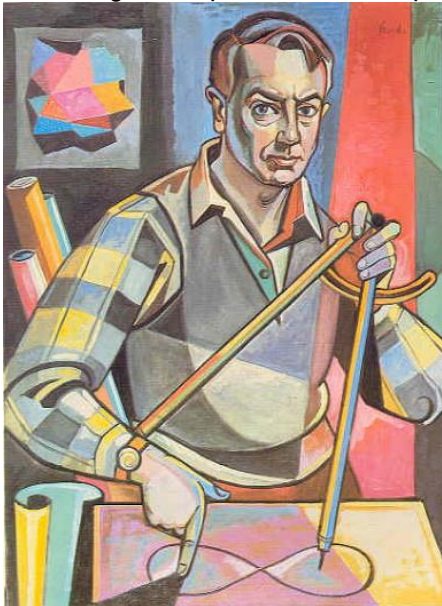
№	Activity			
	Artist	When	Titles	Score
1.				

## SVYATOSLAV HORDYNSKY

Svyatoslav Hordynsky (1906-1993) was born in Kolomyia, Galicia. Painter, graphic artist, poet, translator, art and literary scholar, member of the Ukrainian Academy of Arts and Science and the Shevchenko Scientific Society. He studied art at O. Novakivsky's school in L'viv, then in Berlin (1928) and in Paris at the Academie Julien and Academie de l'Art Moderne. Returning to L'viv, he worked as a painter and book designer. He co-founded the Association of Independent Ukrainian Artists, edited its journal *Mystetstvo*, and organised its art exhibitions (1931, 1933). Immigrating to the United States in 1947, he helped found the Ukrainian Artists' Association there, serving as its president (1956-63) and participating in its exhibitions. Since 1950 he had painted about 50 churches in North America and Europe. His wall paintings and iconostases are a synthesis of the neo-Byzantine and modernist styles.

Several of Hordynsky's poetry collections have been published. His poetry is close to that of the Neoclassicists. He was a versatile translator from Italian, French, English, German, and Polish.

A jubilee edition of "The Tale of Ihor's Campaign" (1950), edited by Hordynsky, contains his rendering of the poem in contemporary Ukrainian.





## KATERINE BILOKUR

Katerine Bilokur (1900-1961) is an highly Ukrainian folk artist. Her beautiful pictures of the colourful Ukrainian nature are a significant landmark in the history of Ukrainian folk art.

K. Bilokur's life was not easy. She was born December 7, 1900, in the village of Bohdanivka, Kiev region, into the family of a poor peasant. She had no possibility to study at school and only her thirst for knowledge helped her later to fill up the gaps in her education.

Gradually, love for art forced out all the other flames. Her parent's attempts to distract her from that "good-for-nothing" pursuit were in vain. Studying attentively nature, she gradually enriched herself with new impressions and penetrated into the mysteries of painting, design and drawing line.

The first works of Bilokur were amateurish. They were the portraits of her relations and villagers executed with charcoal and self-made vegetable paints. The second part of works was drawing still-lives.

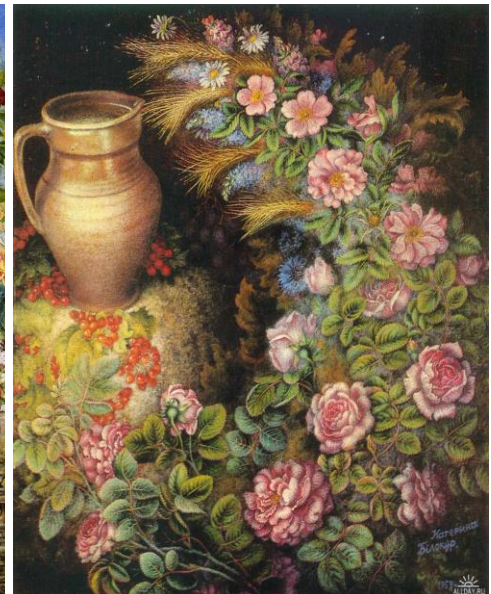
It was in the second half of the 1930s. They showed her exceptional creative abilities. Ingenuity of selection of subject matter, vitality, fanciful composition and harmony of colours characteristic of these pictures became the main features of all the work of the artist.

Bilokur's paintings were first displayed at the Poltava Regional Exhibition in 1940 and then at a national exhibition in Kiev. They were highly appreciated by art-lovers and art-critics. Inspired by this success, the artist went to Kiev. Unfortunately, all of the works displayed at the Poltava exhibition in 1941 perished during the Second World War. The two years spent on fascist-occupied territory were the most trying in the life of K. Bilokur. Only a few pictures were made in this period.

The 1950s were the most productive years in Bilokur's artistic career. In this time, she made her first attempts in watercolour painting. Her best works of the period – *Bohdanivka Village in September*, *Beyond the Village* (1956), *Early Spring* (1958), *Autumn* (1960) – are noted for their extraordinarily emotional expressiveness. K. Bilokur died June 9, 1961. Her creativity has won her general recognition. In her native village a monument was erected in her honour. At all times of the year its pedestal is covered with flowers, which she so admired. K. Bilokur rightfully occupies a leading place in the history of Ukrainian folk art. Bilokur's art is based on her profound knowledge of nature and folk art traditions, and the impact her canvases produce is really unforgettable.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**



## TETYANA YABLONSKA

Tetyana Yablonska, born 1917 in Smolensk, Russia. Ukrainian painter and teacher, of Belarussian descent; full member of the USSR Academy of Artists since 1975. She studied at the Kiev State Art Institute (1935-41) under F. Krychevsky and later taught there (1944-52, 1966-73).

Her canvases, most of which are painted in the realistic tradition, are often bathed in light and show a highly developed sense of colour. They have more in common with impressionism than with socialist realism, even though some have depicted happy collective-farm workers (her famous "Bread", 1949) and workers ("Evening on the Dnipro", 1946).

In the 1960s, as a result of her interest in Ukrainian folk art and ethnography, her paintings became more decorative, with simplified forms ("Young Mother", 1964; "Summer", 1967). Ukrainian elements appeared in works such as "Betrothed" (1966) and "Swans" (1966).

By 1969 Yablonska was creating canvases that synthesised her two previous styles, a synthesis that culminated in the powerful, symbolic "Youth" (1969) and "Silence" (1975). In the last years she has created portraits and numerous landscapes, including "Winter in Old Kiev" and "Old Apple Tree" peaceful compositions painted in a subdued, pearly grey palette. She died in 2005.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity		
	Titles	When	Score
1.			





## JURIY NIKITIN'S PAINTINGS

Juriy Nikitin is well-known Ukrainian painter. Juriy Nikitin, born 1958, graduated from the Kiev Art Institute in 1983, got diploma of theatre artist. In his pictures Juriy Nikitin illuminates timeless relationship of events, aspiration of Spirit for self-knowledge. Coming into contact with mystery he shows the way of improvement of the one's own soul. Interpreting the style peculiarities of his pictures in the row of modern trends one can deduce a Middle Age formula having characterised it as "Mystic romanticism". Reviving deep humanist traditions kept in Christian faith artist's work call for sincerity of feeling, nobility of impulses.

Nikitin's paintings made us see the yawning chasm between the two worlds. His famous paintings are *Beheading of St. John the Baptist*, *Carrying the Holy Grail*, *Finding of Moses*, *St. Roch*, *Meeting of Mary and Elizabeth*, *Jerusalem*, *Excalibut Sword*, *A Gothic Motif* etc. The titles testify to the artist's interest in Christian philosophy and secular culture of medieval Europe. Nikitin craves for genuine spiritual values, which makes itself not only in his paintings but also in his lifestyle.

Superficially his pictures resemble West European paintings of the Northern Renaissance. His style is redolent of that of Pieter Bruegel the elder and Jan van Eyck. But the similarities of paintings of the 16th and the 20th century have nothing in common with ordinary stylisation. There are internal bonds between them. For Nikitin the Bible remains the book of books just as it was for his colleagues 400 years ago. As a painter, Nikitin is practically indifferent to contemporary life. He is a kind of people destined to rise above the humdrum existence and help others to see the light.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Transfer the given information from the passages onto a table.**

№	Activity			
	Artist	When	Titles	Score
1.				





## VASYL KOPAIHORENKO

An artist enters the realm of creation when he leaves the realm of commonplace and everydayness.

A painter creates a magic world right on the canvas, using his subconsciousness to derive images from, with his reason having but a feeble control of his art.

Vasyl Kopaihorenko transfers his emotions and feelings onto his canvases. He regards a blank canvas as a cosmic infinity to be filled with pictorial ideas, images and symbols, which could be interpreted in a different way every time you look at them. An emotional state is never stable and one and the same picture can be perceived differently, depending on an emotional state one is in.

A canon, a stiff set of principles is totally alien to Kopaihorenko's art. Life itself changes all the time, and with it changes Kopaihorenko's view of what a work of art should be. The more spiritual potential he puts into his works, the longer will it provide people who look at them with spiritual energy.

Now we are discovering achievements of art from the earliest times through the entire span of Ukrainian history down to the present day, we are searching for our roots, for national awareness, we are seeking ways to become one with the world community of civilised nations, to share eternal values of humanity. Kopaihorenko is one of those who is very active in this search.

He opens new vistas; he makes us look at the world from a new perspective. Quite a few of Kopaihorenko's pictures are devoted to the relations between man and universe, to mythology and beliefs of our ancient Ukrainian ancestors. The artist travelled widely in the Crimea and produced a series of pictures of exotic landscapes and ruins of ancient civilisations. An artist finds various ways to impress a viewer: by his extraordinary technique, by unusual representations, by scenic effects, plus a lot of more.

However, probably the most difficult way is to show ideas embodied in pictorial images, which do not need any explanations and are perceived through colours and shapes, somewhat similar to the way music is perceived. In Kopaihorenko's works colours and shapes are never static, always fluid, like mirages. Kopaihorenko's art is open to many interpretations and it is one of its most appealing qualities. In his best creations he has managed to capture the endless variety of manifestations of human spirit.



## ROMAN CHAIKOVSKY - A SCULPTOR INSPIRED BY ANCIENT CULTURES

Roman Chaikovsky, 37, was born in the town of Boryslav, L'viv Oblast. He creates sculpture ranging in size from miniature to monumental. Chaikovsky's sculpture was shown at many exhibitions. His designs have been used for commemorative coins struck at the Ukrainian Mint.

Possessing a wide knowledge of ancient cultures that existed in the territory of the present-day Ukraine, Mr Chaikovsky has own view of history and cultural traditions of Ukraine.

Andriy Hlazovy, a Welcome to Ukraine (WU) correspondent, has interviewed Mr. Chaikovsky.

**WU:** My first question, if you don't mind, will not have anything to do directly with sculpture. I know of your interests in history, and so, may I ask you which period of Ukrainian history attracts you most?

**Chaikovsky:** Now, a lot is being said about the times of Ukrainian Cossacks. Very often folklore supersedes facts. Yes, those were heroic times, full of romantic adventures. But we should remember that Ukrainian history started long before the 17<sup>th</sup> century. Ukrainian culture has its roots in the times distant from ours by thousands of years.

**WU:** Do you have in mind the early mediaeval state of Kievan Rus-Ukraine? As far as I know, the official language of the Principality of Lithuania, Ukraine's neighbour, was Old Ukrainian.

**Chaikovsky:** You are talking of the mediaeval times, and I'm talking about cultures that flourished in the territory in the centuries before Christ and in the first centuries AD. Ahead of anything else I have in mind the ancient Scythians.

**WU:** By education I'm a historian...

**Chaikovsky:** So you should know what I mean. Different cultures existed in Ukraine at different times, each of them made its contribution to what we call "Ukrainian culture", which is a mixture of many elements, pagan as well as Christian.

**WU:** When did you become interested in the Scythians?

**Chaikovsky:** At the time when I was a graduate student of the Kiev Art Academy.

I discovered that that though we know sometimes about the Scythians whose civilization flourished in Ukraine 25000 years ago, our knowledge is very limited, we know dismally little about them.

**WU:** As far as I remember they were both nomad & settled Scythians. Some of their customs were cruel, but at the same time Scythian artefacts show they were cultured enough to appreciate good art.

There is some evidence that they had among themselves people who might be called philosophers. Do you see a contradiction here: cruel and primitive customs on the one hand and refined art and philosophy on the other?

**Chaikovsky:** Not really. It was Heraclitus who said: "The one who does not understand that day and night are a unity cannot be called wise." The more I learnt about the Scythians, their religion, everyday life, customs and arts, the more fascinated I became.

**WU:** Yes, I remember your sculptures created in your "Scythian period". Looking at them, I felt I was ready to believe in transmigration of souls. You seemed to have become Scythian yourself. But then, you changed your style rather abruptly. One of your creations reminds me for some reason of Stonehenge.

**Chaikovsky:** The change in style did occur and it is connected with my taking part in what we call "sumposia of sculptors". It is not old style conference or a get-gather of grey-haired prize-winning artists who languidly discuss problems nobody's really interested in.

"Sculptors' symposia" I'm talking about anywhere from a half-dozen to a dozen sculptors, young and old, who create their works right in the open air. Then these sculptures are taken to adorn parks in urban areas. "A symposium" like that can last up to two months.

**WU:** Sounds very interesting. Do you know where your sculptures have been taken?

**Chaikovsky:** Sure. You can find them in the towns of Vinnytsya, Yampil, Zhytomyr, Odessa.

On the one hand, these creative “symposia” develop imagination, teach you to respect the material you create your sculpture in, not to waste it needlessly, and on the other hand, they are an excellent test – you have to realise your idea in a rather short period of time, you’ve got to create something that would be good enough, and you can see what the others have done.

It’s one thing to create something in your studio, and quite another – in the open air.

You can immediately see how it fits – or does not fit – the environment. Often enough, a piece of sculpture, created in the studio, and then enlarged to be put in a park or elsewhere, turns out to be a much too dominant feature in the particular environment where it is placed, and the other way round, it turns out too insignificant in the air and open space. This understanding of the pressures of the environment gave me an idea – to create grossly outsized things modelled on the artefacts from the Scythian life: earrings, a door hinge, an axe, anything like that would weigh, say two tons!

**WU:** But you are not centred only on everything Scythian, are you?

**Chaikovsky:** No, of course not. I’m planning to develop motives picked from other cultures that existed in the territory of Ukraine.

**Exercise 1.** Analyze the information, which is in the highlight, and use it in practice.

**Exercise 2.** Make up some dialogues from the information above.

**Exercise 3.** Write a small essay on the topic.

**Exercise 4.** Transfer the given information from the passages onto a table.

№	Activity			
	Artist	When	Titles	Score
1.				



## FANTASY & IRONY & REFINEMENT OF PINCHUK'S SCULPTURE

The Winner of the annual Ukraine's Person of the Year Competition is awarded the Prometheus Prestige Prize. The prize is a graceful statuette, the original of which has been created by Oleh Pinchuk, a sculptor from Kiev. He has become well known for high artistic quality, unusual imagery and excellent artistic taste. As a graduate of Kiev Arts Institute, he went to Switzerland to improve his skills at the High School of Visual Arts and after his return to Ukraine he has been working very fruitfully as a sculptor whose creations are in high demand. Many of his works have found their way into museums and private collections both in Ukraine and abroad. He has become what is usually called "a fashionable artist" and it is surely very good that professionalism has become fashionable in Ukraine.

Fantasy, irony and refinement are the three major ingredients of Pinchuk's art. Moreover, his talent imbues his creations with a quality of high artistic value. He was fortunate to have started his work as a sculptor at the time when the epoch of the stifling "socialist realism", the official art doctrine of the Soviet Union, was giving way to new approaches to art. It was new art that looked for inspiration in the artist's heart, art that expressed his innermost feelings and philosophical insights into the nature of our world, art that began to look for new ways of expression.

In Pinchuk's world, one finds both the reflections of reality around us and flights of imagination. His creations combine features of human and animal figures, and this combination is so organic and looks so natural that they form a world of their own. In Pinchuk's series of sculptures called *Fish* one finds most bizarre combinations of human and piscine features. Though the pieces are static in the sense that there is no outward movement portrayed, they are full of life. For example, a vein on the temple of a piscine-human creature is made to look as though it is pulsing, thus transforming highly polished bronze into a living thing. The series *Bulls and Other Animals* unite rather small-sized pieces of sculpture, compact, and at the same time giving an impression of monumentality.

These pieces bear close relation to some creations of Ukrainian folk art, one of the characteristic features of which was to imbue animals portrayed with human spirit. Bold combination of reality with fantasy creates a peculiar emotional effect. Pinchuk employs several methods of provoking a desirable emotional response. Among them – elongation of the human bodies in his sculptures. Pinchuk, with his excellent training that has allowed him to master the skill of portraying a human body realistically, knows how to distort in a special artistic way so as to achieve an emotional impact he seeks to convey.

At the early stages of his career, Pinchuk created very "serious" pieces (Feodosiy Pechersky, the Founder of Kiev Lavra Monastery; Alimpiy, the Monk and Icon Painter; *Flight of Two Lovers*), with gracefully elongated human bodies and with no irony whatsoever.

Some ironic overtones began to appear in his works at a later stage. Probably it is the conditions of our life that make us feel ironic about many serious things.

Influence of Ukrainian folk art is definitely felt in such works of Pinchuk's as *A Great Game*, *Upward Flight*, *Dancing Cupid*. All of these pieces are given wings, which are not immediately perceived.

The facial features of these figures are far from being ideally proportioned but there is still a definite refinement and grace both in the faces and the bodies. The dead bronze comes to life through a very skilful representation of movement. Pinchuk's creations that seem to come from the depths of the subconscious, are given features that link them to the reality around us. The face of a peasant, weather-beaten and cunning, and creature itself may have sturdy legs and feet firmly planted on the ground.

Yet, you never forget that you are looking at a figment of imagination captured in bronze.



Pinchuk freely plays with shapes, materials, their textures, manners of execution. It is especially evident in the series called *Toys for Grown-ups*. On the one hand, these sculptures, designed very carefully, seem to be called upon to amuse us, to make us smile, but the longer we look at them, the better we feel that there is much more in them than easy fun. Little things, hanging from these sculptures here and there like pendants, create a feeling of perpetual movement. Immutability and change are shown in Pinchuk's *Toys* in such a manner that they stimulate philosophical reflections.

Three Feathers sculptures (a sort of a triptych) bear some relation to the art nouveau style of the late nineteenth-early twentieth century, but they are also filled with irony and grotesque.

There are so many amusing decorative elements that one is encouraged to examine these sculptures for a long time, studying every little detail. The figures look funny but you do not want to poke fun at them, as there is something very endearing in them. One could go on describing Pinchuk's sculptures but even the ones mentioned amply demonstrate that Pinchuk is in constant search for something new. He eschews edification and stereotypes, he avoids exploiting a manner of artistic creation that has already brought good results, he is constantly on the move. His highly individual approach to art and his inner freedom open new ways of artistic creation.





## THE KIEV MUSEUM OF RUSSIAN ART

The Kiev Museum of Russian Art (founded in 1922) has one of the largest collections of works of art by Russian artists, ranging from the twelfth century to our day. It was based on collection of the Tereshchenko family of industrialists and other private collections. Severe in form, the building of the museum was erected in 1882-1884. The exhibits are arranged in thirty-five rooms in the three storeys of the building. The most ancient work in the section of old Russian art of the 12th to 17th centuries is the large icon of Sts. Boris and Gleb, the first canonised Russian saints and the young sons of Volodymyr Sviatoslavich. The sonorous colour scheme is characteristic of the 16th century icons of the Deesis and Feast tiers, which are close in manner to icons done by painters of the Dionysius circle.

Russian art of the 18th century is excellently represented by its portrait painting.

Dmytro Levitsky, one of the most poetic of the artists of the latter half of the 18th century, reveals the delicate charm of the epoch in his portraits of an unknown woman in blue (1784) and of the writes Ivan Dolgorukov (1782). Among the large collection of portraits of another great master of late 18th and early 19th centuries, Vasyl Borovykovsky. His portrait of Vera Arsenyeva (1795) attracts our spiritual attention.

The collection of paintings of the first half and mid-19th century is characterised by a skilful section of works. *The portrait of Maria Potoskaya, Her Sister Sophia Shuvalova and Ten-years-old Ethiopian Girl* (1835-1836), painted in a romantic vein, is one of the most charming efforts of Orest Kiprensky. The works of Vasyl Tropinin are well represented too. Romantic and realistic tendencies are combined in the portraits of prince Oleander Meshchersky (1849) and Semion Likhonin (1841) by Karl Brullow.

The display of mid-19<sup>th</sup> century art is rounded off with the small but tragic picture *The Lamblers* (1852) by Pavlo Fedotov, the leading artist of the so-called natural school.

The endeavours of Russian painters of the latter half of the 19th century are display by works of Mykola Hay, executed at different periods of his activity. The canvas of Vasyl Perov, *God's Fool* (1875-1879), showing a lone figure in the snow, is outstanding in its vitality. Ivan Kramskoi occupies a large place in the display. His *Contemplator* (1876) awoke great interest in Fedir Dostoyevsky.

The paintings by Ilya Repin in the museum show only certain sides of this talented artist's work. On display is the *Head of a Peasant* (1880-1883), the dramatic image of Gogol's character in *Notes of a Mad Man*, *Poprishchin* (1882), and the painting *St. Nicolaus of Myra Delivers the Tree Innocent Men* (1889), in which persons sentenced to death are depicted with moving sincerity.

The brightly coloured canvas of Victor Vasnetsov *Three Tsarevnas of the Underground Kingdom* (1884), on a theme from a Russian fairy-tale is among the more significant and characteristic of his works.

In the same hall we find works by the famous history painter Vasyl Surikov, paintings and poetic landscapes by Vasyl Polenov, Apollinary Vasnetsov and Isaac Levitan. A separate room is provided for the studies and paintings of Vereshchagin, Aivazovsky, M. Vrubel, M. Nesterov, V. Serov, K. Korovin, B. Kustodiev and other artists, all of them members of the most important art groups of the early 20th century, such as World of Art, Union of Russian Artists, and Jack of Diamonds.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Artist	When	Titles	Score
1.				

## THE MUSEUM OF UKRAINIAN ART IN KIEV

The Museum of Ukrainian Art was built by Vladislav Gorodetsky as Kiev's first City Museum of Antiquities and Art, according to a design by Boitsov. It was opened in 1899.

In 1936 the historical section with-drew to an independent organization, and the Museum of Ukrainian Art was formed. The large collection of paintings, drawings and sculptures embraces all periods of the development of Ukrainian arts and is arranged in twenty-one rooms.

The oldest exhibit displayed in the museum is the wooden polychrome relief of *St. George with Scenes from His Life* produced in the 13-14th century – icon of the *Virgin Hodegetria* from the town of Lutsk in Volyn. The end of the 16th and the early 17th centuries were marked by the establishment of a narrative tendency in icon painting. The desire of the artist to show what he saw in his visual environment – the specific features of everyday life and costume – was quite evident.

Dramatic scenes depicted in some icons reflect the events of the people's fight against the Polish and Lithuanian invaders. The early 17th century icon *Passion* is a memorial of these times.

Among numerous icons of the late 17th and early 18th centuries are *The Intercession*, which contains a portrait of the hetman Bohdan Khmelnytsky; *St. Barbare and St. Catherine*.

Late Baroque art is represented by icons of the Deesis tie from iconostasis of the Church of the Resurrection on the village of Berezna in the vicinity of Chernihov (1760s).

In the next room we find the largest collection of Ukrainian portrait art and folk art.

The formal portraits of Cossack commanders are extremely effective.

The portrait of the young monk Prince Dmitry Dolgoruky (1769) by the prominent Kievan painter Samuel is worth attention too. In this portrait he skilfully emphasized the character's chaste dignity.

The art of the late 18th century definitely broke with icon-painting traditions of the past. The trends toward realism and romanticism assumed a leading place in Ukrainian painting and graphics in the first half and middle of the 19th century. The museum display Vasyl Tropinin's portraits of peasants clearly demonstrating these trends. A lofty romantic attitude to people and to his native land is characteristic of the paintings and drawings of Taras Shevchenko.

His last *Self-portrait* (1861) is especially full of dramatic undertones. The poetry of old homesteads and national costumes, the beauty of the Ukrainian landscape, and somewhat sentimental scenes of everyday life have found their place in painting, watercolours and sketches from nature by T. Shevchenko's contemporaries and followers, such as Vasyl Sternberg, Ivan Sokolov, Konstantin Trutovky.

Realistic tradition of genre painting was developed by artists of the 19th century.

Famous Ukrainian genre paintings, *Wedding in Kiev Province* (1891), *At the Well Rivals* (1909) and a dramatic scene from provincial life of the country, *Victim of Fanaticism* (1899), by Pimonenko were very popular even outside Ukraine. A student of Ilya Repin, A. Murashko felt the influence of other Western European Art's trends. Landscape paintings has an important place in the exhibition. Here we can see the lyrical canvases of S. Svetoslavsky, I. Trush, and N. Burachek. F. Krichevsky, who has taught several generations of contemporary painters, such as Tetyana Yablonska and Georgiy Melikhov, is presented by a large number of paintings. His triptych *Life* painted in realistic tradition. A large number of exhibits are by young painters and graphic artists, who came forward with their new artistic ideals. Visiting the museum, the art lover may trace the progress of Ukrainian art during the 700 years of existence.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Add some information and make up a small report and give a talk in class.**

**Exercise 3. Choose the keywords that best convey the gist of the information.**

## THE AIVAZOVSKYI PICTURE GALLERY

The picture gallery in Feodosia boasts the famous largest in the world collection of the most prominent seascape Ivan K. Aivazovskyi. The Gallery in fact is the sole in Ukraine museum of the seascape painting. Apart from the pictures of the illustrious seascape painter on show here are the works of his contemporaries and pupils-the artist K. Bogaievskyi, M. Voloshin, M. Latri. There are the works of modern painters whose art is associated with the landscape of the Eastern Crimea.

The Gallery was founded in 1880 by I. Aivazovskyi whose life and creative career is reflected by the exhibition of the memorial-historical department. Ivan K. Aivazovskyi was born in Crimea in the seaside city of Feodosia on July 17, 1817. The impressions of childhood determined his predilection for the seascape painting. In 1883 he entered the St. Petersburg Academy of Arts.

In 1836 I. Aivazovskyi was introduced to A. Pushkin as a greatly promising artist. He made 10 depictions of the great poet. The picture known most of all is "Pushkin Bidding Farewell to the Sea" executed by Aivazovskyi jointly with Illia Repin. It took I. Aivazovskyi only four years to finish the six-year course of the Academy of Arts. He received a big gold medal and was granted a scholarship for training abroad. In Italy I. Aivazovskyi ranked with the best painters of Europe.

The seascapes of the young painter appeared at the exhibitions in Rome, Paris, London and Amsterdam. They were highly appreciated by the viewers. In 1831 Aivazovskyi was awarded in France a gold medal. In Holland he was elected an Academician. It was a significant event since Holland is known to be the homeland of the seascape painting.

I. Aivazovskyi came back from abroad a recognized master. He was made Academician of St. Petersburg Academy. The painter was attached to the Chief Naval Headquarters and was granted the right of wearing the full-dress coat of the Ministry of Navy. In 1845 the painter settled in Feodosia for good because of his deep affection for the Black Sea and his native city. He took the most active part in the city's life. He created an art studio, opened a library and initiated the construction of the archaeological museum. His tireless civic activities promoted the building of the seaport in Feodosia and the railway to it.

I. Aivazovskyi strove to make his house a center of artistic life. In 1880 to the house where he lived and worked a large hall was added where his paintings were exhibited. This hall became one of the first picture galleries in the country. The house had a small stage where amateur theatricals were arranged.

The Gallery was visited by the townspeople and the passengers of the steamers calling at the Feodosia seaport. Ivan Aivazovskyi retained till the last day of his life the ability to creative work without which he could not live. His words "To live means for me to work", could have become the motto of his life.

Aivazovskyi died in the night on April 18, 1900. In 1900, according to I.K. Aivazovskyi's will the Picture gallery became the property of the city of Feodosia. The bequest numbered 49 pictures of the painter. It was decided to begin collecting pictures of other masters of seascaping: Lagorio, A. Fessler, E. Magdesian, the painters of Feodosia K. Bogaievskyi, M. Latri, M. Voloshin. This determined the type of the Gallery: it was to become the collection of chiefly seascapes.

The Gallery collection was enriched with 11 works of the West European painters and increased fivefold. In 1941, before occupation of Feodosia, the collection of pictures was evacuated to Yerevan in Armenia. The building of the Picture Gallery was badly damaged. On May 2, 1946 the museum was reopened for visitors. The stocks of the Gallery were enlarged by the paintings of Aivazovskyi, which were transferred from other museums or came from private collections. The romantic perception of the world was the nucleus of Aivazovskyi's talent. The painter strove to single out not the typical but the exclusive. He created pictures distinguished by a particular sonority and vividness of colours.

The sea all glittering with sunlight, quiet moonlit nights are depicted in them with a great skill.

Among the works especially noteworthy are: "The St. George Monastery" /1846/, "Evening in the Crimea. Yalta" /1848/, "Venice" /1849/, "The Seashore. Farewell" /1851/, "The Ships at the Roadstead" /1851/, "The Sea" /1853/, "the Moonlit Night in the Crimea" /1859/, "The Sea" /1864, "A storm in the North Sea"/1866/. The creation of these works was preceded by the spiritual atmosphere of Pushkin's epoch.

Just as Pushkin in poetry and K. Briullov in painting expressed freedom-loving ideas, so did Aivazovskiy convey in his romantic works the idea of being happy only in "storms of battle".

In 1858 the painter created his masterpiece "The Tenth Wave". It is considered the painter's most romantic work. This large canvas is on show at the Russian Museum in St. Petersburg.

On the canvas amid the huge waves of the ocean the shipwrecked sailors trying to survive on the piece of the wreckage are depicted. The painter contrasts the willpower of a man with the violent force of the element. Filled with the pathos of the struggle it glorifies the courage of man before the smashing might of the raging ocean. The secret of the popularity of the "10th Wave" lies not in the dramatism of the situation but in the general life-asserting mood of the picture. The struggle and triumph of man over the element is the painter's favourite theme. Among the works of Aivazovskiy there are a number of paintings, which have nothing in common with the marine subjects.

The Ukrainian landscape pieces of Aivazovskiy reveal great lyricism and keen perception of every day life. They attract one's attention by a gentle poetical mood and beautiful sonorous colouring.

In the 1870's romanticism of Aivazovskiy was replaced by the more objective perception of nature.

The best canvases of this period-are "The Rainbow" /1873/, "The Storm off Cape Aya" /1875/, "The Shipwreck" /1876/. The '80's marked the period of final making of realistic landscape.

More works appeared in restrained range of colours. Such is "The Black Sea" 1881/ on show at the State Tretyakov Gallery. Its epic mood is associated with the majestically accords of the symphonic poem by N. Rymnskiy-Korsakov "The Sea". The talent of I. Aivazovskiy reached its height in the painting "Amid the Waves" created by the artist in 1898. The tendency for laconism of colour has been reflected in it. The beauty and might of the sea has been expressed in emotional colour range.

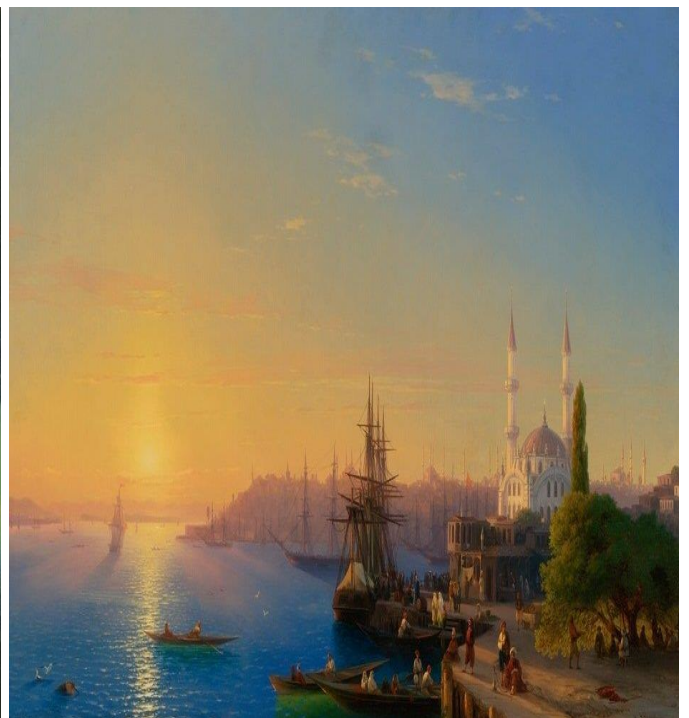
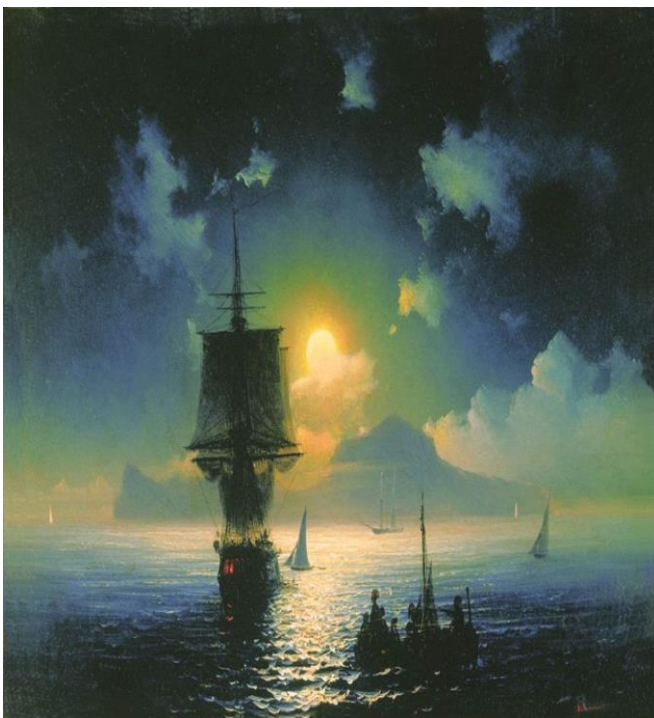
The sea, the waves, the air are depicted with super skill. The emotional image of the sea is one of the masterpieces of world marine painting. The Feodosia Gallery boasts a large collection of Aivazovskiy's drawings /over 270/. Many of them can be regarded as independent works of art: "The Kerch Gulf with Schooners", "An Oriental town", "An Italian Town". In the Gallery there is a small collection of seascapes painted by the artists of 19-20" century A. Fessler managed to reveal in his pictures "Feodosia", "Yalta", "Simeiz" the beauty of the land he lived and worked in.

L. Lagbriy devoted many of his works to the Crimean-theme. He used to paint Yalta, Simeiz, Sevastopol, Alushta and Feodosia. A. Hansen, Aivazovskiy's grandson, was concerned with the problem of transferring to the canvas the movement of waters. His seascape "The Moonrise" is very much telling in this respect. A. Bogolybov, well-known seascape was influenced by Aivazovskiy's painting.

On Show is his marine piece "A tower by the Sea". Exhibited in the Gallery's halls the seascapes of V. Surikov and A. Kuindzhi. Arkhyp Kuindzhi was born in Mariupol. His pictures include "Ukrainian Night \ "Evening in Ukraine", and "A Moon night at the Dnipro". The Gallery collection includes 523 works of Aivazovskiy's grandson M. Latri. One of his most interesting seascapes is "The Moonlit Night at the Sea".

K. Bogaievskiy is the recognized master of the historical landscape. His works are widely represented at the Gallery. One of his best works is "Tauric Scythia" /1937/. M. Voloshin's watercolours are colour-musical compositions on the theme of the "Cimmerian Landscape". The seascape of today is marked by the works of Krainiov, Yakovlev, Barsamov, P. Skliarenko, and Olga Dudina.

The Galley's collection of the West European masters gives a general idea of the seascape painting of the 17-20th century It contains works by I. Shotel, P. Tanner, Melby and others.





## IVAN HONCHAR MUSEUM

*Let everything you see in the museum awake*

*In you ardent, heartfelt love for the spirit*

*Of our mother - Ukraine, and let this love become*

*A powerful incentive for turning it into*

*A wonderful and rapidly developing country.*

*Ivan Honchar*

In the first quarter of the 19<sup>th</sup> century a movement of establishing ethnographical museums began with an intention of preserving artefacts of decorative arts and everyday life of the past. Leading figures of Ukrainian culture, patrons of art, art collectors and philanthropists gradually accumulated impressive collections of Ukrainian art and everyday artefacts that had been used in the past.

But a lot had been irretrievable lost. Damage to Ukrainian culture done in the russification campaigns launched in the Imperial Russia and by the Soviet regime was great indeed.

World War II took its heavy toll of Ukrainian lives and inflicted a further heavy damage upon Ukrainian culture. In the mid-60s of this century, there were about 130 museums in Ukraine but none of them presented Ukrainian art objectively or comprehensively. The Soviet rules wanted art to represent Soviet ideology and Ukrainian national art did not quite fit the ideological frame.

"Soviet socialist realism" reigned supreme. State-run museums did not exhibit "primitive art", "folk icons" (that is icons, created by amateur icon painters in villages and towns) and other artefacts of Ukrainian folk and decorative arts.

Prospects for the survival of culture seemed inspired vandalism, Honchar solemnly swore to devote his life to preserving and developing Ukrainian cultural heritage. His crusade to save Ukrainian culture from disintegration earned him a nickname of "apostle of truth". Ivan Honchar verbally lashed "idiotic, retrograde and criminal practices" of hiding treasures of Ukrainian culture of the past in the museums' vaults. He was of the opinion that "to hide artefacts of cultural heritage of a nation is to break this nation's wings preventing it from flying into the future, to rob this nation of its pride, its national identity, its right for originality, and thus of its right for self-determination".

Ivan Honchar started actively collecting cultural artefacts in the early fifties, and soon enough his house turned into a private "clandestine" museum. His devotion to Ukrainian culture, his zeal in collecting museum pieces, his artistic talents looked very suspicious in the eyes of the KGB, Soviet secret service.

Nevertheless, the KGB "unwinking eye" and its "long arm" did not prevent Ivan Honchar from building up his collection and inspiring and encouraging scholars, artists and ethnographers to study national cultural heritage and developing Ukrainian art.

Ivan Honchar, ignoring the official pressure and the then current ideological precepts, went on collecting art objects which otherwise would have been irretrievably lost. Honchar's home became a veritable treasure house of Ukrainian fine, decorative and folk art of the 18-20<sup>th</sup> centuries.

In September of 1993, shortly after Honchar's death, his private collection was given the status of a state-run museum. Further efforts of a number of leading Ukrainian cultural figures made it possible for the museum to move into a house more suitable for exhibiting its vast collection. Today, this collection includes over 15,000 exhibits dating from the 16-early 20<sup>th</sup> centuries, most of which were accumulated by Ivan Honchar himself and his son, Petro Honchar, who is currently curator of the museum.

Among the artefacts are: embroidered towels (which in Ukrainian life were used for many purposes); rugs; head gear; pottery of many kinds; earthenware; toys, Easter eggs; wood carvings; folk musical instruments; primitive art paintings; sculpture); icons created by folk artists.

The fine arts are represented by paintings and graphic works (V. Krychevsky; V. Makovsky; P. Levchenko; A. Zhdakha; S. Vasylykivsky; O. Murashko; H. Narbut; V. Lopata, and others).

Honchar's private library of about 3,000 volumes became par of the books are Ukrainian incunabula and other rarities. A lot of books are of the kind that in the Soviet were kept in the "special depositaries", and possession of which could land the possessor in prison. Of a great scholarly value are Honchar's archives, which include manuscripts (Honchar's and of other authors); letters; diaries; tapes and photographs. Honchar's own works make up a considerable part of the museum's collection-there are about one thousand paintings in it about six hundred pieces of sculpture

Ethnographic materials of the museum are of great interest and of considerable scientific value. They include, among other things, portraits of Ukrainians national dresses and of remarkable Ukrainian historical and cultural figures. The Honchar Museum today is more than just exhibition of art objects and Ukrainian cultural artefacts. It is a research centre that organises ethnographic expeditions, conferences, seminars and lectures, travelling exhibitions.

Culture Studies and Art Clubs, and Avtentyka Ukrainian Traditional Culture Centre, working under the auspices of the museum, disseminate and popularise knowledge of Ukrainian art and ethnography in Ukraine and abroad. The museum seeks cooperation with other museums of Ukraine and of the world in order to integrate Ukrainian traditional culture into the world cultural processes.

The Ivan Honchar Museums aims at combining purely museum work with revitalising cultural and art traditions of the Ukrainian people. The museum is planning to set up a children's folk art school, restoration shops, art studios, a folk art lab with the purpose of maintaining and developing the best Ukrainian folk and fine art traditions. Ivan Honchar's life and work can be called a veritable cultural feat.

What he has managed to do is comparable to achievements of a big cultural institution. It is time we realized that a gifted person, armed with knowledge and inspired by love for his native land, could work miracles. All the visitors to the museum are invariably filled with gratitude to Ivan Honchar and his successors for saving these exciting treasures of Ukrainian art and culture.

Numbers of visitors are constantly growing and it has become evident that the museum is in urgent need of more spacious premises, which would allow showing the versatility and richness of Ukrainian art and culture to the Ukrainians and to the world.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## CHAPTER VIII. SPORTS IN UKRAINE

### INTRODUCTION

Sports such as football and wrestling have been popular in Ukraine since the 19th century. Ukraine has benefited from the Soviet Union's emphasis on physical education, and Ukraine was left with hundreds of stadiums, swimming pools, gymnasiums, and other athletic facilities after the collapse of the Soviet Union. Ukraine sports or athletic movement was influenced greatly by Sokol gymnast organization that was popular in the Central Europe since the second half of the 19th century.

The sport in Ukraine is primarily governed by 40 federations of various Olympic sports that are all part of the National Olympic Committee of Ukraine (NOC Ukraine), which in its turn is part of the International Olympic Committee (IOC). The mass sport movement is driven by four main sports societies (Dynamo – Ukraine) and two government sports committees of the Ministry of Education and the Armed Forces of Ukraine (CSC AF Ukraine), all of which are also collective members of the National Olympic Committee.

All non-Olympic sports are governed by their respective federations of the Sports Committee of Ukraine. Ukraine has a strong Paralympic team.

**Football** is the most popular sport in Ukraine. Football in Ukraine is governed by the Football Federation of Ukraine (FFU). FFU organizes various football competitions in the country among men, women, youth, handicapped, others as well as facilitates football competitions among professionals, students and in regions. Format of competitions varies from leagues (round robin) to cup-type (elimination) competitions. FFU also organizes several invitational tournaments (friendlies) in Ukraine and organizes several national teams that compete at various international tournaments.

Ukraine has a well-developed professional football competition among men that Ukraine inherited from the Soviet Union. Organization of professional football is delegated by FFU to the Ukrainian Premier League (UPL) and the Professional Football League of Ukraine (PFL, competitions in lower leagues).

The strongest and highest-tier league is Premier League, which was known as Vyscha Liha (Top League, Higher League). The second-ranking league is Persha Liha (First League).

The next league down is Druha Liha (Second League), which is divided into two groups, East(B) and West(A), according to their location. At the end of each season, the two lowest-ranking teams in the Vyscha Liha are relegated to the Persha Liha, while the two top teams of the Persha Liha are promoted to the Vyscha Liha. The two lowest-ranking Persha Liha teams are relegated to the Druha Liha, while the top two teams in the Druha Liha League are promoted to the Persha Liha.

Teams receive three points if they win, one point for a draw, and no points for a loss. Each team plays each other twice. Ukraine has amateur level national football competitions which are governed by the Ukrainian Football Amateur Association. Teams from all professional leagues participate in the Ukrainian Cup. The winners of the Ukrainian Championship and the Ukrainian Cup will participate in the Ukrainian Super Cup. Andriy Shevchenko is the most recognizable among Ukrainian footballers, who is considered a national hero in Ukraine. Ukraine was the host to the UEFA European Football Championship in 2012, together with Poland.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**

## BASKETBALL & BOXING

Besides football, a major sport in Ukraine is basketball. Ukrainian basketball players were among the decisive factors for the success of the USSR national basketball team, which dominated Europe for decades and at times dominated the global basketball scene as well.

These players included most notably Alexander Belostenny, Anatoli Polivoda, Vladimir Tkachenko and Alexander Anatolyevich Volkov and others. Since the dissolution of the Soviet Union, especially the Ukrainian club teams BC Kiev and BC Azovmash gained international attention as they both reached the FIBA EuroCup finals in 2005 and 2007 respectively.

The Ukraine national basketball team slowly but surely has made a name among elite competition in Europe. Its hopes are up for the 2015 European Basketball Championship on home soil.

When in 2012, the country gained official confirmation to host the 2015 European Championship, basketball received major public boost in Ukraine. Host cities will be Dnepropetrovsk, Donetsk, Ivano-Frankivsk, Kiev, Lions, Odessa and Kharkiv. Several arenas will be renovated for the occasion.

This major international sporting event has the slogan: "We are ready!" and points to the experience of the country, which was received in preparation for the European Football Championship 2012.

As Oleksandr Volkov, president of the Ukrainian Basketball Federation pointed out that the country's experience in hosting an event of such magnitude came through the mentioned football championships.

This displays the readiness of Ukrainian infrastructure and had become a decisive factor for the selection of Ukraine. On February 9, 2012 the President of Ukraine issued a decree that instructed the government to create a "Organizing Committee on preparation and holding in Ukraine Euro 2015 basketball Championship".

Many facilities necessary for the EuroBasket 2015 (roads, airports, hotels, etc.) have been built in preparation for the European Football Championship in 2012, which significantly reduces the cost of the basketball event. Unfortunately, due to the Ukrainian Revolution of 2013-2014, the FIBA Eurobasket event would end up being cancelled for Ukraine and instead would involve four different countries taking part for the first time ever. However, because of their situation, the committee has obligated Ukraine to placing a bid for FIBA Eurobasket 2017 instead.

Ukraine hosted 2013 FIBA Europe Under-16 Championship. In general, the teams of the Ukrainian basketball league are strong enough to make it into the Eurocup basketball championship.

The top Ukrainian League is called the Ukrainian Basketball Super League. The next top league is called the *Vyscha Liha*. The next strongest league is called the *Persha Liha*.



Ukraine is noted for its famous heavyweight boxers - Volodymyr and Vitaliy Klitschko, which have won world champion's title many times, and currently hold the WBC, WBO, IBF, IBO, and Ring Magazine titles. Also the 2008 and 2012 Olympic Gold Medalist, Fastest to become 3 Division World Champion in just 12th Professional Fight (126, 130 & 135) and current Lightweight Champion Vasyl Lomachenko hails from Ukraine.



## THE UKRAINIAN FEDERATION OF RUGBY & CRICKET

The Ukrainian Federation of Rugby League joined the RLEF (Rugby League European Federation) in 2008 as an Official Observer. Its operations are concentrated in the east of the country, around the industrial cities of Kharkov and Donetsk. The first club, Legion XIII, was formed by students in 2007 and played in the Russian championship before the commencement of the four-team Ukrainian championship in 2009. In 2014, The Ukrainian Rugby League Federation (UFRL) has struck an agreement with the authorities to include specific rugby league content in the state's 45 sports schools.

In what the UFRL describes as, "a major victory" for the sport, the move follows rugby league's official recognition by the government in 2012. The championship increased to 6 clubs in 2010, demonstrating the rapid rise of the sport in the country. In addition to the championship the UFRL runs the Ukrainian Cup and, since 2010, a youth competition. Internationally, UFRL has fielded a senior national side since 2008 but participated in official competition for the first time in 2009.

Rugby union arrived in Ukraine during the post-War Soviet period. The game has experienced some growth in the post-independence period, particularly the 1990s, when former USSR team coach Igor Bokov helped run the game there. Ukrainian rugby has strong ties with the military, with the strongest side being the air force Aviator Kiev. Like many other minor rugby nations, the game tends to be centred on the capital, Kiev. It is quite frequent for rugby in Ukraine to be played using a mixture of rugby union and rugby league rules. The Ukrainian Cricket Association exists to promote the game of cricket in Ukraine. There are a lot of cricket clubs in Ukraine at this time: Kiev Cricket Club, Kharkiv Cricket Club, Crimea Cricket Club, Vinnytsia Cricket Club, Ternopil Cricket Club, Donetsk Cricket Club, and Luhansk Cricket Club.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Sports club	When	Where	Score
1.				





## ARTISTIC GYMNASTICS

### Women's artistic Gymnastics

Ukraine has had several successful female gymnasts, including but not limited to: Lilia Podkopayeva, Tatyana Gutsu, Larisa Latynina, Viktoria Karpenko, and more recently Anastasia Koval, Alina Kozich, and Iryna Krasnianska. Ukraine sent a full team to the 2008 Beijing Summer Olympics, the team members were Valentyna Holenkova, Anastasia Koval, Alina Kozich, Iryna Krasnianska, Dariya Zgoba, and Maryna Proskurina.

As a team, they placed 11th in qualifications and did not qualify for the team final. Anastasia Koval and Dariya Zgoba both qualified for the uneven bars final, placing 5th and 8th, respectively. Ukrainian gymnasts enjoyed success at the 2009 European Championships in Milan, Italy. They qualified at least one gymnast to each of the apparatus finals, and garnered a gold and bronze medal in the finals.

### Men's artistic Gymnastics

Oleksandr Vorobiov enjoyed success at the 2008 Beijing Summer Olympics, becoming the bronze medalist on the still rings. Recently the male gymnasts of Ukraine have enjoyed success at the 2009 European Championships and the 2012 Olympics.

### Rhythmic Gymnastics



Anna Bessonova



Rhythmic gymnastics is considered one of the most popular sports ever in Ukraine.

Many Ukrainian rhythmic gymnasts such as Ludmila Savinkova, Liubov Sereda, Alina Maksymenko, Anna Bessonova, Tamara Yerofeeva, Irina Deriugina, Eleonora Romanova, Oxana Skaldina, Natalia Godunko, Olena Vitrychenko, Ekaterina Serebrianskaya and Olexandra Tymoshenko are among the top rhythmic gymnasts in the world. There are many clubs all over Ukraine. The most famous and strongest rhythmic gymnast training school in Ukraine is the Deriugins School in Kiev, run by Albina Deriugina and her daughter Irina Deriugina.

### Ice Hockey

Ukraine has an ice hockey league, the Professional Hockey League. Their most notable and historic team is Sokil Kiev, where the highest level team in the country is HC Donbass, which played in the Kontinental Hockey League till the 2014-2015 season. Their national ice hockey team has competed in several World Championships and the Olympics. The national team made its first Bandy World Championship in 2013. At the 2016 tournament, Ukraine reached the semi-final of Division B. In terms of licensed athletes, bandy is the second biggest winter sport in the world.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 3 Make up some dialogues from the information above.**

## OLYMPIC MOVEMENT & SPORTS CLUBS & EDUCATION

Ukraine is a regular participant in both Summer Olympics and Winter Olympics, and is successful on the international arena. The country's top achievement at the Olympics to date was at the 1996 Summer Olympics, when they came 9th. At the 1996 Summer Olympics, Ukrainian gymnast Lilia Podkopayeva won the All-Around title in the Women's Gymnastics competition.

Ukrainian swimmer Yana Klochkova is the best Olympian holding a record of 4 gold medals.

The only individual gold medal in winter sports is held by a figure skater Oksana Baiul. In team sports, Ukraine received three gold medals in rowing, fencing and biathlon all by female teams. The most successful sports for Ukraine at the Olympics are gymnastics, boxing, shooting.

### **Sports clubs**

Ukraine has 6 sports clubs, Central Sports Club of the Armed Forces of Ukraine (CSK ZSU), Dynamo – Ukraine, Spartak – Ukraine, Ukraine (formerly Avanhard), Kolos, and Osvita. All of them have their representation in all regions of Ukraine providing their facilities and training to athletes.

### **Sports education**

Aside from sports curriculum in regular schools, Ukraine inherited from the Soviet Union an extensive network of youth sports schools, including specialized schools of the Olympic reserve, and school of sports mastery. As of 2011 there were some 1483 sports schools, 189 specialized [sports] schools of Olympic reserve, and 34 school of higher sports mastery. There are two sports universities the National University of Physical Education and Sport of Ukraine (Kiev), Lviv State University of Physical Culture and Kharkiv State Academy of Physical Culture. Beside that in Ukraine located 9 colleges of physical education, 3 schools of Olympic reserve and 6 sports boarding schools.

### **The modern Ukrainian sportsmen**

Andriy Shevchenko (b. 1976) – football player, five-time champion of Ukraine, winner of the "Golden Ball" 2004, the best player of Champions League 1998/1999, the winner of the UEFA Champions League 2002/2003. Active player Kiev "Dynamo", the club of his career start in the 1990s.

Also competed for "Milan" and "Chelsea". Known by the nickname "The Devil from the East" and "Sheva". As a part of the Ukrainian team he played in 2006 World Cup in Germany, where his team made it into the quarter finals (this is a starting world championship for Ukrainians).

Yana Klochkova (b. 1982) – a swimmer, four-time Olympic champion, 11-time European champion, winner of several World Cups. At the Olympics she won the swimming distances of 200, 400 and 800 m.

Yana holds the world and Olympic records in the 400 m complex style (4 min. 33.59 sec.). Known by the nickname "Goldfish".

Ruslan Ponomariov (b. 1983) – chess, 17th World Champion FIDE world champion in the age category under 18. In 1998, at the age of 14, he became the youngest grandmaster in the world.

Kateryna Lagno (b.1989) – a chess player, the youngest grandmaster among women (received the title at the age of 12). Brothers Wladimir (born in 1976) and Vitali Klitschko (born in 1971) – the legendary boxers and champions of the world by WBO and WBA.

Vladislav Terzyl (1953-2004) – a climber who climbed all 14 mountains higher than Earth's 8000 meters, repeating the record of Reinhold Messner.

Anna Bessonova (b.1984) – rhythmic gymnast, absolute world champion in 2007.

Ivan Heshko (b. 1979) – middle-distance track athlete, world champion in 1,500 m distance.

Mykola Milchev (b. 1967) – shooter, Olympic champion in Sydney.

## THE MODERN UKRAINIAN SPORTSMEN

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Ivan Heshko (born 1979) – middle-distance track athlete, world champion in 1,500 m distance. Nikolay Milchev (born in 1967) – shooter, Olympic champion in Sydney.

Vadim Garbuzov (born 1987) – dancer, two-time champion of Dancing with the Stars in 2012 and 2014 in Vienna. Vasyly Lomachenko (born 1988) – boxer. Olympic champion in 2008 and 2012.

### **Sporting Nation**

Sports such as football and arm wrestling have been popular in Ukraine since the 19th century, when strongman Ukrainian wrestler Ivan Piddubny was a real legend throughout Europe.

Legends of the 20th century include such names as pole vault champion Sergey Bubka (35 world records), and footballers like Oleg Blohin, twice European Footballer of the Year. Ukrainian gymnasts like Larisa Latynina and Iryna Deryugina both took a haul of Olympic medals in their time. Latynina won 9 gold, 5 silver and 4 bronze medals! Altogether Ukrainian sportsmen have won over 400 Olympic medals so far.

Today Ukraine gives the international sports scene such names as boxers Vitaly and Vladimir Klichko, track and field athlete Zhanna Pintusevich, tennis player Andriy Medvedev, swimmer Yana Klochkova, gymnast Anna Bezsonova, and footballer Andriy Shevchenko, who is considered something of a national hero in Ukraine. Ukrainian sports are quite well-developed and some Ukrainian athletes rank with the world stars. Evidence of this is found in the Olympic results. It can be said that Ukraine's participation in the world Olympic movement started in 1894, when a 56-year-old Ukrainian General by the name of Oleksiy Butovsky, visited Paris to attend the Athletic Congress, where he became one of the founding members of the Movement.

Another Ukrainian found himself on the Committee a hundred years later. In 1994 Valerii Borzov, the famous sprinter of the 1970s, was elected member of the IOC. In 1994 Independent Ukraine sent its national team to vie in the Games for the first time. At the 17th Winter Games in Lillehammer, young figure skater Oksana Baiul went down into Olympic history, winning the first gold medal for Ukraine.

The Olympic victories of Ukrainian athletes are quite impressive: 400 trophies, including 180 gold medals.

By its athletic attainments over the past 40 years Ukraine ranks with the world's 20 leading Olympic countries. Among the Olympic champions are gymnasts V. Chukaryn, L. Latynina, M. Horokhovska, B. Shakhlin; rowers V. Morozov, O. Sharapenko, S. Chukhrai; yachtsman V. Mankin; track-and-field athletes V. Borzov, V. Holubnychy, O. Bryzhina, Yu. Siedykh; wrestlers O. Kolchynsky, S. Bielohlazov; weightlifter L. Zhabotynsky; handball players L. Karlova, Z. Turchyna; volleyball players Yu. Poliakov, Yu. Venherovsky; water polo players O. Barkalov, and many others.

Among the best known team athletes are Kiev Dynamo soccer players who in 1975 and 1986, led by noted coach V. Lobanovsky, took the European Cup Holders' Cup.

Practically every tournament was won for almost 20 years on end by the Kiev Spartak handball team, led by I. Turchyn. Great success was achieved by women's basketball team winning the 1995 European Championship. The Kiev Budivelnik basketball, Sokil hockey and Zaporizhzhya's Orbita volleyball teams enjoy constant popularity with their fans.

The Ukrainian school of callisthenics is recognised the world over. At different periods I. Deriuhina, O. Tymoshenko, O. Skaldina, K. Serebrianska, O. Vitrychenko and others won world and European Championship. At different periods chess players V. Ivanchuk, O. Biliavsky, O. Romanyshyn; checkers players A. Hantvarh, O. Chyzhov, and tennis player A. Medvedev were named among the world's 10 Best.

S. Bubka, this world-famous pole vaulter who was the first in Ukraine to receive the title "Merited Master of Sport of Ukraine" followed by that of "Master of Sport, International Class" is the holder of 35 world records the last being registered in 1994 when he chalked up 6.14 m in Italy. A number of prominent sportsmen came from the Ukrainian diaspora, among them hockey players T. Sawchuk and D. Hawerchuk, and the American football legend W. Chizhowicz.





## SPORTSMEN OF UKRAINE IN THE OLYMPIC GAMES

The French public figure Pierre de Coubertin considered reviving the Olympic games in 1884.

On April 6, 1896, the first modern Olympic Games were opened on the Marble stadium in Athens. Among the 80 thousand spectators was our countryman – M. Ritter from Kiev. He came to Athens on his own to compete in shooting and wrestling. However, the rules proved unknown to Ritter and he had to cancel his entry. There were no our countrymen at the following Olympics. They were internationally recognized after the WW II. In 1952 at the 15th Olympic games 25 sportsmen of Ukraine won 10 gold, 9 silver and 1 bronze medals in individual and team scoring.

A gymnast from Lviv Victor Chukarin /1921-1984/ was first on the pommel horse. He was the first Ukrainian athlete to win the Olympic title. V. Chukarin was born in 1921 in Krasnoarmiiske / Donetsk region/. In 1954 he became World Champion. V. Chukarin won 11 Olympic medals.

He was twice overall Olympic Champion, a walking legend, a man of rare courage. Ukraine had also her first Olympic women champions in combined competition – Maria Gorokhovska from Kharkiv and Nina Bocharova from Kiev. M. Gorokhovska was born in Yevpatoria in 1921. In 1954 she became World Champion.

A noted Greco-Roman wrestler from Zaporizhzhia Yakiv Punkin /b.1921/ won the Olympic gold prize. Yakiv Punkin had gone through the war of 1941-45 and at 31 he became the first Ukrainian wrestler to carry off a gold medal. Such was the Olympic start of the Ukrainian sportsmen.

In 1956 in Melbourne at the 16th Olympics 34 Ukrainian athletes seized 14 gold, 4 silver and 11 bronze medals. The 16th Olympics discovered the outstanding athlete Larysa Latynina, the "first grace" of the tournament. She came to Melbourne as unknown gymnast and said good-bye to Australia as an overall champion. Larysa Latynina was born in 1934 in Kherson. At school she was fond of gymnastic and became a Master of Sport. She finished a secondary school with a gold medal.

The Kiev Institute of physical culture was a real school of sportsmanship for Larysa. She also participated in the 17 and 18th Olympics. An outstanding sportswoman, she won 18 Olympic awards. In 1958 and 1962 she became World Champion in gymnastics. Twice overall Olympic champion and twice winner of the world title, Latynina is one of the brightest stars in gymnastics history.

In Melbourne Borys Shakhlin /b.1932/, of Kiev, won his first gold medal. The "iron" Shakhlin was idol of all boys and all gymnasts, a man of unbending will and power. He won 13 Olympic medals.

Shakhlin is a living textbook of gymnastics that will never age. Shakhlin, Latynina, Chukarin, Polina Astakhova from Donetsk, and Yurii Titov from Kiev carried off gold medals in team scoring.

Yurii Titov was born in 1935. He was often called B. Shakhlin's shadow. He never gave up hope. He became overall World champion in 1962. He won 9 Olympic medals. In 1976 Yurii Titov was elected President of the International Gymnastic Federation. Ihor Rybak, a weight lifter from Kharkiv, was successive in Melbourne. He set Olympic records in the snatch, jerk and the sum total in three exercises.

The Kievite Ivan Deryugin captured the pentathlon title in team scoring. Vitalii Romanenko, also from Kiev, won the gold in the running deer event. He became a sort of "eternal" champion as this event was later excluded from the Olympic games.

In 1960 in Rome at the 17th Olympics 36 Ukrainian athletes took 16 gold, 11 silver and 6 bronze medals. After the Rome Olympics the press nicknamed Polina Astakhova, a graceful gymnast from Donetsk, "a Russian birch-tree". Polina Astakhova was born in 1936 in Donetsk. She debuted at 20 in Melbourne but was out of luck in individual scoring. In Rome she was the best on the asymmetrical bars. She was thrice Olympic champion. Reporters called her "the most feminine gymnast in the world". Rome brought a gold award to Margarita Mykolaieva, a gymnast from Odessa.



The "iron" Borys Shakhlin was the first athlete in the world to win 6 medals in individual scoring at one Olympic games. The Kiev gymnast had 13 Olympic awards, the second largest collection after Larysa Latynina. The 17th Olympics saw the appearance of Ukrainian champions in the track and field.

The first among them was the walker Volodymyr Holubnychi /b. 1936/ from Sumy. He won the 20-km walk in a brilliant style. He was the first of Ukrainian track and field athletes to carry off a gold Olympic medal. V. Holubnychi competed at 5 Olympiads. In 4 Olympics he won 8 gold, 1 silver and 1 bronze medal. Liudmyla Lysenko /Shevtsova/ /b.1934/ from Dnipropetrovsk won in the 800 run, repeating her own word record. The victory of Vira Krepkina from Kiev in the long jump, 6 m 37 cm, was a surprise to every one. She set the Olympic record. The javelin thrower from Kiev Victor Tsybulenko stepped over to the gold prize with a brilliant result of 84 m 64 cm. None of his rivals could register more than 80 m.

The Greco-Roman wrestler Ivan Bohdan from Kiev became the heavyweight champion. He was born in 1928 in Mykolaiv region and became Olympic champion at the age of 32.

In 1964 in Tokyo at the 18th Olympics 33 sportsmen won 13 gold, 12 silver and 7 bronze medals.

The top winners were Larysa Latynina /floor exercises/, Polina Astakhova asymmetrical bars/ and Borys Shakhlin /horizontal bar/. Galyna Prozumenshchikova, a 16-year old schoolgirl from Sevastopol became first Olympic gold medallist in swimming. She participated in three Olympic games and took 1 gold, 2 silver and 2 bronze medals. Another gold award was carried off in fencing by a "musketeer" from Kiev Hryhorii Kriss. In the final he won William Hoskyns from Great Britain.

The weightlifter Leonid Zhabotynskyi from Zaporizhzhia came to his gold medal through a close competition with Olympic Champion Yurii Vlasov. He jerked 217,5 kg – a sensational result for that time! Valerii Brumel was a gold prizewinner at the 18th Olympics in the high jump. Andrii Khimich from Cherkasy and Mykola Chuzhykov from Lysychansk won in Canadian pairs and the kayak four.

The 18th Olympics were the first games to include volleyball. The Ukrainian players in the line up were Yurii Poyarkov and Yurii Venherovskyi from Kharkiv and Eduard Sibiryakov from Odessa. In 1968 in Mexico at the 19th Olympic Games 51 Ukrainian athletes took 14 gold, 10 silver and 8 bronze medals.

Of all Ukrainian sportsmen the most outstanding was a yachtsman from Kiev Valentyn Mankin. In the Bay of Acapuico he was the first in the Finn class. The Mexico Olympics produced the first Ukrainian champion in the freestyle wrestling. The name of the wrestler from Kiev was Borys Gurevych. Volodymyr Golubnychy and Leonid Zhabotynsky won gold medals in individual scoring.

The 19th Olympics were especially successful for Ukrainian Volleyball Players. Victor Sydiak, from Lviv, won the saber in team scoring. The gold in the kayak pairs went to Oleksandr Shaparenko from Sumy and Volodymyr Moroz from Kiev. In 1972 at the 20th Olympics the Ukrainian sportsmen took in Munich 20 gold, 7 silver and 9 bronze medals.

An outstanding sprinter Valerii Borzov was recognized a hero of the Olympiad. Valerii Borzov was born in 1949 in the town of Sambor, Lviv Region. He began training in the sprint in Nova Kakhovka when he was twelve. At 16 he finished secondary school and entered the Physical Culture Institute in Kiev. Borzov came to Munich with a big sporting record in the 100 m /10 sec/ and in the 200 m /20.2 sec/. He took the gold covering 100-m in 10.14 sec, and in the 200 m he clocked 20 sec-a record of the continent.

At the 20th and 21th Olympic Games V. Borzov won 2 gold, 1 silver and 2 bronze medals. Mykola Avilov /b.1948/, a decathlete from Odessa set personal records in seven events. Avilov carried off a gold medal with the world record of 8,454 points. Anatolii Bondarchuk, "Hercules" from Kiev won the hammer throw returning 75 m 50 cm. His rivals could not outdo him. Bondarchuk was born in the town of Starokonstantyniv in Khmelnytskyi Region. He became world champion in 1969

Valentyn Mankin in the Kiel port, West Germany, on the Tempest yacht overtook his rivals and took the gold. Yulia Riabchynska /1947-1976/ and Oleksandr Shaparenko won in the kayak singles.

Yulia Riabchynska was the first Ukrainian sportswoman winning a gold Olympic medal in the kayak event. Kateryna Kurishko from Kharkiv and Liudmyla Pinayeva came in first in the kayak pairs.

The Kievites Yurii Filatov, Yurii Stetsenko with their partners were first in the kayak fours.

Yakiv Zheleznyak from Odessa was best in the sharpshooting. 569 points in the running boar event brought him the Olympic tile. Our track-racers Volodymyr Semenets from Kiev and Ihor Tselovalnikov from Kharkiv won the tandem event. In the 20th Olympics for the first time the gold went also to the basketball and water polo teams. The Kievites A. Polyvoda and S. Kovalenko played for the basketball squad. O. Barkalov, also from Kiev, was on our water polo National.

In 1976 at the 21st Olympics 95 Ukrainian sportsmen took in Montreal 27 gold, 21 silver and 21 bronze medals. The successful performances of Ukrainian athletes in 1976 began at the 12th Winter Olympics in Innsbruck, where the biathlete Ivan Byakov /b.1944/ took the gold in the 4x7,5 km relay. At the 21st Olympics our compatriots won 69 medals. The Gold medal went to four cyclists who were the fastest in the 100-km team road race. Among the winners was Anatolii Chukanov from Luhansk. Serhii Petrenko /b.1945/ and his team-mate won in Canadian pair 500 and 1,000 m. Serhii Nahorny from Khmelnytskyi and his partner won in the kayak pairs.

Yurii Filatov /Kiev/ and Serhii Chukhrai from Nova Kakhovka became Olympic champions in the kayak fours. The Kievite Yurii Sedykh won the hammer throw. Oleksandr Kolchinsky, a young strongman from Kiev won his gold medal in the Greco-Roman wrestle. Kievite Pavlo Pynihin, a free-style wrestler also carried off a gold prize. Serhii Novikov, a skilful master of judo from Kiev was the first of our judoists to take the gold in the heavyweight category. The handball team won the Olympic title also for the first time.

Among the champions were three players from Zaporizhzhia – M. Ishchenko, S. Kushniryuk, and Yu. Lagutin and O. Rezanov. Of course, we were far from mentioning all our Olympians. There were many other Ukrainian athletes who carried off silver and bronze Olympic medals.

Ukrainian sportsmen represented 22 Ukrainian towns and cities, of which 15 produced Olympic champions. Ukraine has many gifted boys and girls as well as competent coaches to train them for great achievements in sport. We had already quite a number of occasions to congratulate Ukrainian Olympic winners. The outstanding pole-vaulter Serhii Bubka from Donetsk set 35 world records in pole-vaulting. He cleared really "cosmic heights".

On July 10, 1988 in Nice, after an energetic run-up he took off into the air and topped the bar fixed at 6,06 above the ground level. In Seoul at the 24th Olympics Serhii Bubka competed with the best pole-vaulters of the world. At 5,95 there were only two sportsmen. To clear each height jumpers are given three trials. S. Bubka left alone in the sector, he had the last trial to win the height and wind. His run up was fierce and powerful – and the height was cleared! Serhii Bubka became Olympic Champion in pole-vaulting. S. Bubka is eight times world champion. He has been named World's Best Athlete.

To 1988, and after the dissolution of the Soviet Union, Ukrainian athletes were part of the Unified Team in 1992. Tatiana Gutsu became the best athlete of the Unified Team in 1992 from the independent Ukraine. Historically, there were few athletes of Ukraine who also defended colors of Romania, Poland, and others nations. Independently, Ukraine has won a total of 115 medals at the Summer Games and 7 at the Winter Games, with gymnastics as the nation's top medal-producing sport.

The National Olympic Committee of Ukraine was created in 1990 and recognized by the International Olympic Committee in 1993.

At the Olympic Games of 1992 the Ukrainian figure skater Oksana Baiul won the first gold medal for independent Ukraine. At the Olympic Games of 1996 in Atlanta, Ukrainian athletes won 9 gold medals.

Lilia Podkopaieva from Donetsk became all-round Olympic champion in gymnastics. Kateryna Serebrianska from Simferopol became Olympic champion in women's free-style gymnastics. The Ukrainian school of gymnastics is recognized the world over.

Larysa Latynina, Iryna Deriugina, Oleksandra Tymoshenko, Oksana Skaldina have won World and European Championships. The names of the Ukrainian Olympic winners became known in the world over. In wrestling – Viacheslav Oliinyk, in weight lifting – Timur Taimazov, in boxing – Volodymyr Klychko. Yachtsmen Yevhen Braslavets and Ihor Matviienko became Olympic champions in sailing, Inesa Kravets' in track and field athletics.

In 1999 Vitalii Klychko, the Wold Champion /WBO/ in boxing won in Germany the single battle with the Champion of Southern America /NAFB/ Ed Mahon. Referee stopped contest due to inability of Ed Mahon to defend himself. Vitalii Klychko proved again his title of the World champion.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Olympic Games	When	Where	Score
1.				



## DYNAMO KIEV

The sporting club "Dynamo" was organized on April 18, 1923 in Moscow. The name was suggested by a former worker of "Dynamo" Works L. Nedolia-Goncharenko. Dynamo symbolizes energy, power and movement. Everybody liked this catchy word. The "Dynamo" club cultivated more than 50 kinds of sport. More than 100 sportsmen of Dynamo from Ukraine were the champions of the Olympic Games.

The best Ukrainian Dynamo teams include the football team "Dynamo-Kiev", the judo team, the water polo and swimming team and the rowing team. The Kiev football Dynamo team was organized in November 1927 by officers S. Barminsky and M. Khannikov who themselves played in the City Championship. The first friendly match took place with the Dynamo-Moscow in July 1928.

The Muscovites won with the score – 6:2. The first victories came in 1932 when Dynamo-Kiev became the Champion of Ukraine. In the final they won the victory over the combined team of Kharkiv with the score 3:1. Then they defeated the first combined team of Moscow-5:2. The triumphal tour over Belgium and France brought the victory over the professional Paris club "Red Star Olympic"– 6:1. In the Spring Championship of 1936 Dynamo-Kiev was the second, in autumn – the sixth.

In 1937 the team won the silver medals and in 1938 they took the fourth place. The team became a record maker having scored 76 balls during a championship. In 1939 and 1940 Dynamo Kiev was the eighth in the Championship. In 1941 the war broke... In summer 1942 the football-players of Dynamo-Kiev won the "match of death" with "Luftwaffe" – 5:3. After the match four players of Dynamo-Kiev – Mykola Korotkykh, Mykola Trusevych, Ivan Kuzmenko and Oleksii Klymenko were executed. Now there is a monument to the perished heroes at the Dynamo stadium where the veterans and the new generation of sportsmen pay tribute to the fallen.

To organize the team in the post-war years was very difficult. From the team only three veteran players left. In 1951 under the coach Oleh Oshenkov many young players became masters of the ball. Soon the team won silver medals in the Championship having lost only one game with the Spartak-Moscow. Dynamo-Kiev became vice-champion of 1952.

The best bombardier of 1952 was Andrii Zazroiev who scored 11 balls. In 1954 Dynamo-Kiev became the Cup winner having won the game with Spartak-Yerevan with the score 2:1. In 1956 the Dynamo-Kiev won the game in the international match with the Belgian team "Anderlecht". In 1957 Dynamo-Kiev won the victory over the skillful Brazilian club Vasco de Gamma when Yurii Voinov scored the goal from 35 meters – 1:3. In 1959 they lost the game with the English team "Tottenham Hotspur"-2:1.

The goalkeeper of Dynamo-Kiev for many years had been Oleh Makarov. He was the favourite of the team fans. The best bombardiers in the history of Dynamo-Kiev were M. Butusov, A. Ponomarev, G. Fedotov, V. Bobrov and N. Simonyan.

Valerii Lobanovskiy was born in 1939. He began to play football in 1952. V.Lobanovskiy graduated from Odessa Polytechnic Institute. He played in 253 matches and scored 71 goals.

In 1973 he became a coach of Dynamo-Kiev. Under V. Lobanovskiy the Dynamo-Kiev became the holder of the UEFA Super Cup of 1975.

Vladimir Veremeiev was born in 1948. He graduated from the Kiev Institute of the Physical Culture. In 1967 began to play in the Kiev-Dynamo.

In 310 matches he scored 33 goals. V. Veremeiev is a bronze prizewinner of the 21st Olympic Games. He became Team Chief in 1985.

Oleh Blokhin was born in 1952. He began playing football at the age of 11 in the children's football school "Dynamo". His coach was O.V. Leonidov. O. Blokhin became the player of the Dynamo-Kiev in 1970. He graduated from the Kiev Institute of Physical Culture.

O. Blokhin became a record holder in football, the best football player of Europe when he won the "Golden Ball" Prize in 1975. In 1975 the Dynamo-Kiev became the holder of the UEFA Super Cup.

Oleh Blokhin was bronze medallist of the Olympic Games of 1972 and 1976. O. Blokhin scored more than 300 goals, he was named Europe's best soccer player. Volodymyr Bessonov was born in 1958. He graduated from the Kiev IPC. In 1976 he began to play in the Dynamo-Kiev. In 234 matches he scored 21 goal. V.Bessonov is the bronze medallist of the 22nd Olympics in Moscow.

Serhii Baltacha was born in 1958. He graduated from the Kiev IPC. In 233 matches he scored 6 goals and is a bronze Olympic-80 prizewinner. Vadym Yevtushenko was born in 1958. He graduated from Kirovograd Pedagogical Institute. In 1980 he came to play in the Dynamo-Kiev. In 225 matches he scored 59 goals. Ihor Belanov was born in 1960. He played in Odessa "Chornomorets" football team. He graduated from the Kiev IPC. In 192 matches he scored 54 goals. I. Belanov was the best bombardier at the World 'championship in 1986 in Mexico.

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	Event	When	Where	Score
1.				





## BASEBALL IN UKRAINE

It's the windup, it's the pitch. Binning! It's rocket too short – a low, nasty, choppy grounder.

In a cloud of brown dust, fielder Vitaly Lyuty makes the grab. Still on his knees, the lanky 15-year-old guns it to first, against a backdrop of the blue Dnipro river and white-barked birch trees. Out! Little League baseball has come to Ukraine. It's not the intense, competitive game that was born and bred in American suburbs. Kiev Little League baseball is kinder and gentler.

But Abner Doubleday would still recognize it and certainly would approve. On a recent Saturday on a scrubby lot in the Obolon district, some a5 kids from the ages of 12 to 18 played a side, backed up by mellow dads at pitcher, catcher and second-base coach/umpire positions. Moms sunned, played catch with junior, and sat chatting in recreation vehicles or by ice chests. Unlike Lyuty, most of the players were foreign, usually somehow connected with the Kiev International Scholl or the U.S. Embassy.

One of the best was 4-foot-11-inch Rhia Dunn, 18-year old owner of a blistering fastball. Her Dad, Joe Dunn, works for the U.S. government and is no stranger to overseas assignments. "C'mon, a full windup, honey", said Dunn, a Long Island, New York, native. "Hands all the way over your head".

The younger Dunn complied and burned one in at the top of the strike zone. The batter swung but missed by a mile. Daughter smiled. Dad was proud. The Dunns have in their careers seen the big time in the U.S. and Japanese Little Leagues, so for both, games with younger and mostly less-skilled kids on the Dnipro's shore is more fun than challenge.

In the dark days of pre-baseball Ukraine, circa 1990, an American baseball aficionado named Vasyl Tarasko worked at the U.S. Embassy. Tarasko made friends with Ukrainian former track star Dmitro Matsulevich, and the pair concluded that newly independent Ukraine would be a better place with baseball. "We stared with nothing and literally brought the sport to Ukraine", Matsulevich said.

Contribution solicitations, networking and a donation from the Rawlings Sporting Goods company eventually followed. Regional government designated a bit of flood plain as the ground spring of Ukrainian baseball, and a backstop was built near the Dnipro. Today Ukrainian semi-pro baseball boasts nine teams across the country. Most are composed of former soccer or hockey players now on their 30s and looking for sometimes different and less destructive to the knees. Little Leagues – as defined in minimalist terms, kids playing more or less organized baseball – can be found in a dozen Ukrainian cities, Matsulevich said. At age 15 and already a fair fielder, Lyuty represents Ukrainian baseball's future. Why play baseball at all, especially if you're a teenager in soccer-mad Ukraine? "It's subtle, a very technical game", he said. "Baseball requires not violence, but precision. I like that".



## ROLLING ON THE RIVER

Canoes, kayaks, sculls great for exploring Dnipro's hidden charms. Hot summer days are here.

For those stuck in town, swimming in the Dnipro and basking in the sun on the beaches are favourite pastimes. The more adventurous, however, might prefer to take up the oars and challenge the Dnipro currents by kayak, canoe or scull. The SKA (Sports Club of the Army) water recreation centre, located on the Dnipro's Trukhanov island, can supply all such vessels for experienced enthusiasts as well as interested beginners. If you've never tried canoeing, kayaking or better still sculling, it looks easy and elegant. As with many sports, however, the impression of ease can be deceiving.

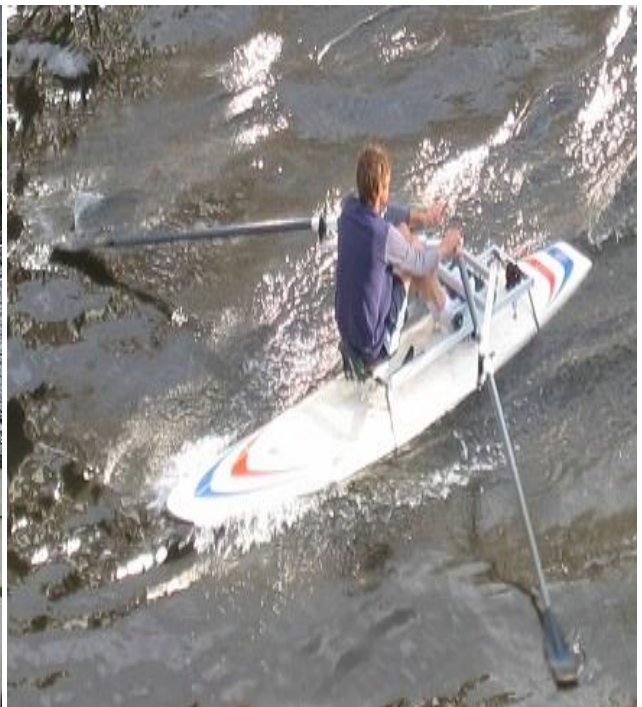
Oleksandr Litynsky, the base's director and two-time Soviet Union kayaking champion, pledges assistance for anyone eager to try the facilities. Litynsky says it might take from several minutes to a few weeks to conquer techniques. A first time crack at it can have you roll waterside down in a kayak, a thoroughly soaking experience, or have you drifting aimlessly and out of control down the river.

The sculls are even trickier. Just attempting to successfully step into a scull off a jetty requires some education. A little perseverance, however, goes a long way. Once you've figured out the basics, the learning curve is steep, and you'll be a capable rower in no time. Two-man sculls and canoes, both of which contain extra seats for instructors, are recommended for beginners.

A word to the wise: Even if you have some experience, take an instructor the first time out on the Dnipro. The currents are tricky and strong, and the result can be disastrous for the uninitiated. Once you've mastered it, however, it will prove well worth the effort. There's really no better way to discover the secret charms of the beautiful and expansive Dnipro. The SKA is also the home to Ukraine's national sculling teams. A \$35,000 German-made eight-man racing boat for the Ukrainian national team is resident in the boatyard and regularly in use. Litynsky divides his time between training the national team and teaching youngsters how to race.

***Exercise 1. Analyze the information, which is in the highlight, and use it in practice.***

***Exercise 2. Make up some dialogues from the information above.***



## GETTING OFF THE GROUND

For most adults, the word "childhood" means a time in their lives when everything seemed interesting and exciting, a time of naive exploration and unexpected exhilaration, a time aptly described by the title of the Russian film "When Trees Were Big".

Some of us, however, never lost the ability to play, imagine and, quite literally, let ourselves fly away. One such person is Yevhen Yakhonin, a 48-year-old kite flier from Khmelnytsky, who has been launching his homemade constructions into the skies for the past eight years. For Yakhonin, who heads the Centre for Scientific and Technical Creativity at Khmelnytsky National University, kiting is "a second profession ... a second life." In some countries, kiting has been practiced as a professional, even extreme sport, for the past 10-15 years. Only recently has it gained popularity as such in Ukraine. One reason for the delay is the absence of high-quality materials needed to make the kites, called "air snakes" in Russian.

Yakhonin first got interested in "air snakes" in 1998, when he saw an article in a newspaper about a kiting festival in China and decided to make one of his own. At first, his friends and family just smiled when they found out about his new hobby. Yakhonin has a wife and two daughters.

It took him five days to make his first kite, but the construction was a failure. Moreover, he soon realized that the phrase "no flying conditions" applies to kites as well. Now he can make a simple, unsophisticated model in just 15 minutes. But the attainment of such design skills only comes with time and experience. Yakhonin wants to write a book on the subject.

There are already a lot of books featuring different models with explanations of their construction, says Yakhonin, but he has yet to see anything written in simple language on how to make your own kite.

The simplest kite design is called an Afghan. The various designs are named after the countries where they originated: e.g., Russian, Balkan, Lithuanian, Taiwanese, Japanese, etc.

Although flying snakes are probably the simplest form of aircraft, "at the start of the flying era, some of the fathers of Russian aviation, like Nikolay Zhukovsky and Alexander Mozhaysky, studied aerodynamics using kites," says Yakhonin.

The Khmelnytsky sportsman believes that one-day people will find a practical use for kites.

Mankind has come up with a practical application for the wheel, so why not for kites? The wheel has done a wonderful job of facilitating ground travel, but with all the traffic jams that one encounters these days, "more and more often people will want to fly," Yakhonin thinks. Efforts to utilize kites for transportation are under way.

A German engineer named Stephan Wrage has already publicly tested an invention called Sky Sails, which uses kites the size of a soccer field to tow sea vessels like oil tankers. The kites are steered by computer. Yakhonin is also keen on big kites. This year he plans to make his biggest yet – 100 square meters – which will be able to lift a person into the sky. Yakhonin has already made such a voyage, flying to a height of an eight-story building. He described the experience as "unforgettable."

Carried away by his hobby, Yakhonin has organized his own kiting team among students from the university where he works. These students are "the future teachers of labor classes and they have to be "technically creative" to teach their own students one day," he says. Both guys and girls take part.

Many of Yakhonin's friends and colleagues have also taken up the hobby, throughout Ukraine. In order to exchange knowledge and skills, to demonstrate achievements, they visit one another and attend festivals several times a year.

**Exercise 1. Summarize major points about Ukrainian sports developments.**

**Exercise 2. Choose the keywords that best convey the gist of the information.**

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

## YOUTH ORGANISATIONS IN UKRAINE

Ukraine's Youth Service is concerned with promoting the personal development and informal social education of young people through a diverse range of activities.

The service depends on partnership between statutory authorities, including local authorities and many different voluntary agencies. One of such an example is a Ukrainian Fund of the Youth Voluntary Service organisations "Alternative". It is a public non-political organisation, which supports the development of voluntary service movement in Ukraine. It was founded in 1992 and has gathered elements of useful practice and general principles from more than 35 years of student's brigade experience.

At national level "Alternative" tries to unite organisations recruiting and sending young people to do some voluntary work all over Ukraine and abroad, organising international youth work camps and various social projects. The main principle of any voluntary organisation is that everyone has something to give and to gain from voluntary work. There is also the Youth Exchange Centre, which promotes international youth exchanges through the provision of advice, information, training and grants.

Scout's and pioneer's movements help young people aged 10 to 16 to develop themselves by giving them opportunities to carry out demanding environmental and community projects.

The organisations for boys and girls in Ukraine of probably the largest number of members are those of "Plast", "Young Falcons", "Students Fraternity", the Ukrainian Students League, the Union of Ukrainian Youth. The first scouting youth organisation for British Boys was set up by General Baidel-Powell in 1908. Since it became a model to be followed by Scouting Organization called "Plast" was founded by Olexander Tyssovsky in Lviv, in 1912. "Plast" has spread its activity in Halychyna and Volyn.

There were some attempts to organise "Plast" in the Soviet Ukraine, but they failed. "Plast" was banned by the Polish Government in 1930 having been accused in spreading Ukrainian nationalism all over Ukraine. The members of Plast have to take an oath to be true to God and Ukraine, to help other people, and to live in accordance with the Plast's Rules. Being an educational sport society, Plast is obtaining its former popularity nowadays.

The society "Young Falcons" has recently been organised. The age of Falcons ranges from 6 to 15. Nobody can be admitted into the society without his parents' consent. Family relations are the essence of this organisation. Young Falcons are somewhat similar with Plast. "Young Falcons", "Plast", "Students Fraternity" often collaborate, they jointly prepare interesting events on St. Nicholas, Christmas, Easter etc.

They differ in many aspects as for example, "Plast" members pay more attention to natural life, sport, physical training. Such youth organisations exist due to charity funds.

They are donated by factories, co-ops, individuals. But they try to earn their own money to be utterly independent. They make embroidery, knitted goods or craftwork for sale. "Plast" and "Young Falcons" spend their holidays in summer camps paying much attention to natural way of life.

Ukrainian Students League enjoys the greatest popularity among Ukrainian youth organisations.

It became famous for its participation in the national – liberation movement in 1989-1991, especially after (its members being on) a hunger strike at the Ukrainian Supreme Council Building in the gloomy 1990. We know that Ukrainian Parliament had to satisfy several demands, which were put forward by the students of the sit-in. There are some more youth organisations in Ukraine, which enjoy less popularity and importance.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**



## LIFE OF UKRAINIAN YOUTH

In Ukraine children attend school for 11 years, from about 7 to 18 years of age. After the ninth grade, students may continue a general academic program or may enrol in technical or trade schools to complete their education. Ukraine has over 200 schools of higher education, including nine universities.

The largest and best-known Universities are Kiev National University, Lviv and Kharkiv Universities.

There are a lot of children's organizations in Ukraine. One of them is the Plast scout organization.

The Ukrainian scout /Plastuns/ movement was established as an organization in 1911. The goal of the organization is to bring up and educate Ukrainian Youth in the best possible manner.

Plast took scouting by Lord Powell as its prime example and adopted it to Ukrainian requirements of time. In 1930 the organization was banned. Now it is being revived. It flourishes in the various countries where Ukrainian Diaspora exists. The Scout emblem of Ukrainian Plast consists of the Ukrainian Trident /Tryzub/, which is Ukraine's national symbol. The Trident unites with white three-leafed lilies.

These are both harmoniously intertwined. The Trident represents the Ukrainian youth, and three-leafed lily symbolizes the three main duties of a Plastun:

- to be faithful to God and Ukraine;
- to help others;
- to be faithful to the scout principles.

The scout emblem is used by Ukrainian Scout officials and is seen on flags, official publications, and is worn on the scout uniform by all Ukrainian scouts.

### **Plast family includes**

- Preps – 4-6 years.
- Cubs and brownies-6-11.
- Youth – 11-17.
- Scouts and guides – 11-17.
- Rovers and ventures – 17-31.
- Seniors, friends of Plast, Plastun.

Seniors are mature and experienced who choose to prolong their involvement in Plast for benefit of Ukrainian youth and society. Friends of Plast are parents of Plast children who are virtually interested in the problems of youth and its future. A Plastun remains a member of Plast for life. Thus friendship formed in one's youth is maintained and reinforced in adulthood. The Ukrainian Scouts program is based on interesting and challenging activities. It includes:

- regular group gatherings which feature discussions, games, singing contests of skills etc.;
- Plast camps at which the scouts learn to appreciate nature in the company of friends, bush walks and other excursions on which a young person develops character and maturity, trips and other functions;
- activities based on Lord Powell's principles of scouting.

For these activities Plast uses own wide range of books and magazines and many other publications. All the activities are based on the principle of self-discipline. Under the guidance of their leaders, young people are taught to plan and carry out their own activities within their own groups. In this way the work becomes interesting and appealing. A Ukrainian scout is one who is:

- faithful to God and to Ukrainian heritage;
- always honest;
- always happy and optimistic;



- useful to society;
- always clean and tidy;
- competent and practical;
- knows how to cope in life;
- not afraid of life's obstacles;
- a good citizen, active in society;
- always achieving to his/her potential;
- healthy and fit;
- an example for others.

Camping is one of the great features in Ukrainian Scouting. St. George is the Patron of Plast.

Ukrainian scouts have chosen Saint George to be the Patron of Plast because he possessed the qualities, which were highly valued by the Ukrainian knights. He fought for the highest ideal – freedom.

St. George unites all the ideals upon which three main duties of every Plastun are based. He represents everything that is good. Greeting for Cubs and Brownies is "Hotuis!" /Get Ready!/ and the rising of right hand to shoulders height. The two fingers represent the love for God and Ukraine. It means to be prepared in body and mind to do your duty

Greeting for the Youth and other scouts is "Skob!" with raising the right hand with tree fingers. All scouts shake hands with the left hand.

The greeting "Skob" comes from the name of a huge white-tailed eagle, which lives amidst cliffs. Plast has chosen this eagle as the symbol of their organization. The first letters in Ukrainian stand for Strength /Syla/, Beauty, Carefulness and Quickness.

Strength of the soul is represented by the leaf of the oak tree. Beauty of the soul is represented by the fruit of the guilder rose /snowball tree/. Careful thinking is represented by a poisonous mushroom. Quickness is represented by a lightning.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Youth club	When	Where	Score
1.				



# CHAPTER IX. COMPOSITION OF UKRAINE

## UNIT I. NORTH-WESTERN REGION

### KIEV-THE CAPITAL OF UKRAINE

Kiev (population 2,616,000) is the capital and largest city of Ukraine. The city is the political, economic, and cultural centre of Ukraine. It lies in north-central Ukraine on the Dnipro River, in a rich agricultural and industrial region. The central area of Kiev lies on the hilly western bank of the Dnipro.

There buildings dating from the Middle Ages to the present stand near each other.

Landmarks of Kiev include St. Sophia's Cathedral and the Golden Gate of Yaroslav the Wise, both completed in 1037. The Monastery of the Caves, which has a network of catacombs, also dates from the Middle Ages. The Mariins'kyi Palace and the Church of St. Andrew, both built during the mid-1700's, are important examples of the architecture of that period.

Kiev is known for its attractive parks and famous Main Boulevard, Khreschatyk Street. The city has a number of colleges, universities, and research institutes. Kiev also has many museums and theatres.

Kiev is a major manufacturing and transportation centre. Its chief products include chemicals, clothing, footwear, instruments, and machinery. The city is an important highway and railroad junction, an air transportation hub, and a busy river port. Kiev's beginnings go back to the Stone Age. There is a legend about founding of Kiev. Once there were three brothers, Kyi, Schek and Khoryv, and they had a young sister Lybed. They founded a city on the hills and called it Kiev after the eldest brother. It is believed that Kyi did exist – that he was a Prince of the Poliane tribe and lived in the 7th century.

The city was founded by Slavic people, possibly as early as the A.D. 400's. In 882 Prince Oleh of Novgorod, having seized Kiev, was known to have said: "This will be the mother of all Russian towns!"

The Novgorod principality united with that of Kiev, and the town was made the capital of a unified Russian state. Kiev prospered as a trading centre and, during the late 800's became famous as the capital of the first East Slavic State, called Kievan Rus. By the 1000's, Kiev was one of Europe's greatest centres of commerce and culture and known as the rival of Constantinople. Kiev remained the capital for nearly three centuries. Gradually other feudal centers came into being. The independent princes undermined the authority of the Grand Duke of Kiev and led to disintegration.

In December 1240 the Mongol-Tatar forces led by Khan Batu besieged Kiev. Mongol invaders destroyed much of the city in 1240. It was only by a miracle that the Cathedral of St. Sophia, St. Michael's Monastery and the Golden Gate survived the invasion half-ruined. The Mongol-Tatars ruled Kiev more than a century. Kiev was rebuilt in the 1300's. It came under Lithuanian rule in 1362 and under Polish rule in 1569. Russia regained control of Kiev in 1654 after the Pereyaslav Rada /Council/ adopted a decision on the reunification of Ukraine and Russia.

In 1793 the two parts of Ukraine united within the Russian State and in 1797 Kiev became the capital of the Kiev, Volhynia and Podillia Provinces. In 1632 the Kiev Mohyla Academy was founded.

The great Russian scientist Mykhailo Lomonosov, the outstanding Ukrainian philosopher Grygory Skovoroda, and the historian Dmytro Bantysh-Kamensky were all students of the Kiev Academy.

In 19<sup>th</sup> century Kiev became the chief center of the economic, political and cultural life of Ukraine. In 1805 the first theatre was opened.

The great Russian poet Alexander Pushkin lived in Kiev for a while during 1821. Kiev University was inaugurated in 1834. In January 1846 the "Cyril and Methodius" Society was founded in Kiev. Taras Shevchenko, the outstanding Ukrainian poet, was the leader of its wing.

After the fall of tsarism in 1917-1918 the Provisional Government and the Central Rada under M.S. Grushevsky /1866-1934/ established in Kiev. In 1918-20 Kiev became the scene of the fierce battles of the civil war. In 1934 Kiev became the capital of the Ukrainian Republic and the Government was transferred from Kharkiv. From 1941 to 1943, during World War II, the city was occupied by the German army and was badly damaged. It was rebuilt after the war and has grown rapidly. In 1986, an explosion and fire occurred in a nuclear reactor at Chernobyl, near Kiev. In 1991 the Ukrainian republic declared itself an independent nation and Kiev became the capital of independent and sovereign Ukraine.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Use the words from the box to complete the sentences.**

inaugurated      reunification      Golden Gate      Sovereign      St. Sophia

1. \_\_\_\_\_ Cathedral is a famous landmark of Kiev. 2. \_\_\_\_\_ of Yaroslav the Wise was built in 1037.  
 3. The Pereyaslav Rada adopted the decision on the \_\_\_\_\_ of Ukraine and Russia. 4. Kiev University was \_\_\_\_\_ in 1834. 5. Kiev is the capital of independent and \_\_\_\_\_ Ukraine.

**Exercise 3. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 4. Make up some dialogues from the information above.**

**Exercise 5. Write a small essay on the topic.**

**Exercise 6. Transfer the given information from the passages onto a table.**

№	Activity			
	Sightseeing	When	Where	Score
1.				



## THE KIEV-PECHERSKY MONASTERY

The **Orthodox** monastery was founded in 1051 by **Antonii Pechersky** /983-1073/ in the **caves/pechera** – in Ukrainian/. The monastery stands on the green hills above the Dnieper. Its sparkling some gold cupolas can be seen from outside the capital. The monastery was built in the middle of the 11th century. It occupies a huge territory of 22 hectares. It covers **two big hills** and the **valley** between them. In the 12th century as one of the biggest ones it got the name **Lavra** /"street" in Greek/.

The highest hill is the site of the **Higher Monastery** /Lavra/. The valley is occupied by the **Near caves** with a whole ensemble of buildings of various kinds. The smaller hill is the location of the **Far Caves**, with their churches and other premises. It was these cave-like sells of the monks that gave the monastery its name. The monastery developed rapidly. It became the seat of **Christianity** in ancient Rus. It was also here that chronicler **Nestor** wrote his famous **Chronicle of Past Days**.

The Kiev princes showered valuable gifts on the monastery. That was the period of the birth of ancient culture, which laid the foundation for the cultures of the Ukrainians, Russians and Byelorussians.

Trades and arts developed inside the monastery. The first buildings of the Monastery stood on the territory of the present Far Caves. The **cells** of the **monks** and the **chapel** were hewn in the heights over the Dnieper. Later, cells were built on the site of the Near Caves. The first church of the monastery, the church of the **Assumption of the Virgin**, was founded on the hill of the Far Caves. The most ancient monument was the collegiate **Church of the Dormition** /1073-1089/, which was ornamented with mosaic work and paintings. During the war this remarkable monument was completely destroyed.

Later the **Cathedral of St. John the Forerunner** was built at the north-western corner of the collegiate church. The first thing in the Monastery that catches the eye is the **Church of the Trinity**. Built in 1108 above the central gates both as a church and look-out post it has been preserved to this day.

The interior is decorated with a splendidly carved iconostasis and beautiful frescoes, the work of 18th-century craftsmen.

The **Church of the Saviour** is on the outer side of the monastery's walls. It was built in the 11<sup>th</sup> century by Prince **Volodymyr Monomakh** /1053-1125/ in his village of Berestove. In 1157 the body of his son **Yurii Dolgoruky**, the founder of Moscow was interred in the church. The structure was partially ruined in 1240 and rebuilt only in 17th century. Its interior was decorated by Greek craftsmen from Aphon.

In 1947 when the 800th anniversary of Moscow was celebrated, a granite tomb was erected in the church over the grave of Yurii Dolgoruky /1090-1157/. In the 13th century the wealth, power and glory of Kiev passed away. The Monastery was neglected. Its restoration was begun only in the 15 century.

In 1615, one of the oldest **printing works** in Ukraine was set up in the Monastery. Its books on history and theology were distributed throughout the Slav countries. In 1632 the school of the Kiev-Pechersky Monastery was united with the Kiev Brother School and it became the Kiev-Brother Collegium.

In 1701 it was reorganized into the **Kiev Mohyla Academy**.

Intensive **construction** work inside the monastery was begun in 1690-1702 when **new churches** were erected. They included **All-Saints Church**, the church of **St. Onuphrii**, the church of **St. Nicholas**. They were built in the Ukrainian **baroque style** and combined the traditions of Ukrainian wooden churches, Ukrainian folk motifs with the principles of classical baroque.

The dominating structure is the 96-metre-high **Belfry** of the Higher Monastery /1731-1745/.

In its time it was the tallest building. It was designed by a prominent architect Johann Shedel. The Belfry has four beautifully proportioned tiers. The cupolas are plated with gilded copper. The entire structure blends magnificently with the surrounding landscape. The Belfry was constructed with the direct participation of **Stepan Kovnir** /1695-786/, a gifted Ukrainian architect and a serf of the monastery.



Stepan Kovnir built the so-called the Kovnir **Building**, one of the civil structures of 18th century Kiev. There is the Kovnir Belfry /1754-1761/, graceful and elegant.

For many centuries the Kiev-Pechersky monastery was the seat of Ukrainian **culture**.

In 16th century a number of outstanding public figures were educated in the monastery. For many prominent painters the monastery was a useful school of art. Books published by its printing works were beautifully illustrated with woodcuts and copper-plate engravings. They were in great demand in all the Slav countries. The monastery had accumulated an extensive collection of valuable **jewelry** of folk art.

In 1926 a Government Decree proclaimed the Kiev-Pechersky Monastery an ancient monument under state protection.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				





## ST. SOPHIA'S CATHEDRAL

Saint Sophia's is a **national treasure** of Ukraine. St. Sophia's Cathedral is the Kyiy's oldest, surviving church. Today it is a museum. The exhibits of the **museum** include models of ancient Kievan Rus' towns. Saint Sophia's is the highlight of many visitors' stay in Kiev. The majestic 13-domed church was named after the **Constantinople** 's Saint Sophia's Cathedral built in 537 and consecrated to the Divine Wisdom – Sophia. / It is in Istanbul now. It was rebuilt in 1453 and minarets were added/.

St. Sophia's Cathedral was built in 1037 during the reign of Yaroslav **the Wise** to commemorate the victory over the Pechenegs /Asian nomadic tribes/ and to glorify Christianity. Legend has it that this was the site where the troops of Rus led by Yaroslav the Wise defeated the hordes of Pechenegs.

The Cathedral is 37 meters long, 35 meters wide and 29 meters high. In 1707 the Cathedral was rebuilt in the style of Ukrainian baroque /sky-blue and white colours/. Its appearance has changed many times as a result of reconstruction. The church became a **holy place** of worship for ancient Kievites.

It was a major cultural and political center of Kievan Rus. Saint Sophia's and adjoining Yaroslav's palace were often used to receive foreign ambassadors. The princes were enthroned and triumphal meetings held in honour of victorious military leaders.

The first **library** and **school** were situated in the Cathedral. It was the center for the writing of **manuscripts**. Sophia's has rich **frescoes and mosaics**, many of them are still intact /260 sq.m. /.

The mosaic of the Goddess Oranta is 5,45 meters high. The fresco painting represents the group portrait of **Yaroslav's family**. The family portrait was made of 12 figures. On the southern wall there were four younger daughters of the Prince, with **Anna**, the future Queen of France. The four sons were depicted on the northern wall. Prince Yaroslav, himself, the Grand Princess Irene, their elder daughter **Elisabeth** -the future queen of Norway, and elder son **Volodymyr**, were painted on the Western Wall.

In the Cathedral there was a burial vault of Grand Princes Yaroslav the Wise, Volodymyr Monomakh and others. The marble sarcophagus of Yaroslav the Wise, which is covered with fine ornamentation, is of unique value. Behind the Cathedral stands the four storeyed, azure and white, stone **Bell Tower**.

It is 16 m high. The tower was built in 1752. The Ukrainian Baroque fourth storey and gilded cupola of the Tower were added in 1852.

On the left there is 18th century **Refectory**. It was built in typical baroque style in 1730. It is an example of Ukrainian civil architecture of the 18th century. It is now a museum and houses archeological and architectural displays. In 1969 a memorial stele to the library of Sophia's was erected.

St. Sophia's **museum** includes the branches of the Cyril Church, the Andrew Church, the Golden Gate and the Sudak fortress in Crimea. **The Cyrillic Church** was built in 1146 /one cupola cathedral/ In 18th century 4 cupolas were added. The facades were built in the style of the Ukrainian baroque.

The frescoes of the 12th century have been preserved. In 19th century the interior was reconstructed by M. Vrubel /1856-1910/, who created also four icons in 1855. **The Andrew Church** is a monument of Ukrainian architecture of the 18th century. It was built in 1754 in the style of baroque. It was designed by V.V. Rastrelli. The church is 60 m high, 32 m long and 23 m wide. It has an elegant outline and proportions. Since 1968 it is a branch of the Sophia's Museum.

The Golden Gate was the main gate of the Kievan Rus. They were built in 1037 during the reign of Yaroslav the Wise. The remains of the Golden Gates can be seen on the corner of Volodymyrska and Pidvalna streets. The gate was a complicated construction of a stone wall with an entrance arch.

On top of the wall was the small Annunciation Church. The cupola of the church is believed to be gold-plated. It also served as a watchtower. The Golden Gate was heavily fortified. When Mongol-Tatars hordes stormed into Kiev they could not break through the main entrance.

In the course of time the Golden Gate lost its defensive role and was used as the main entrance into Kiev on important occasions.

In 1648 Bohdan **Khmelnyskyi**, the founder of the Ukrainian Cossack State, made his triumphant entry through the Golden Gate into the capital after routing the Polish troops.

In 18th century the remains of the Golden Gate were buried under the layers of earth and gradually forgotten. They were discovered in 1832 by the Kiev archeologist K. Lokhvytskyi.

The Golden Gate was protected by brick counterforts and metal reinforcement. Today the Golden Gate is one of the oldest historical monuments of Kiev and Kievan State.

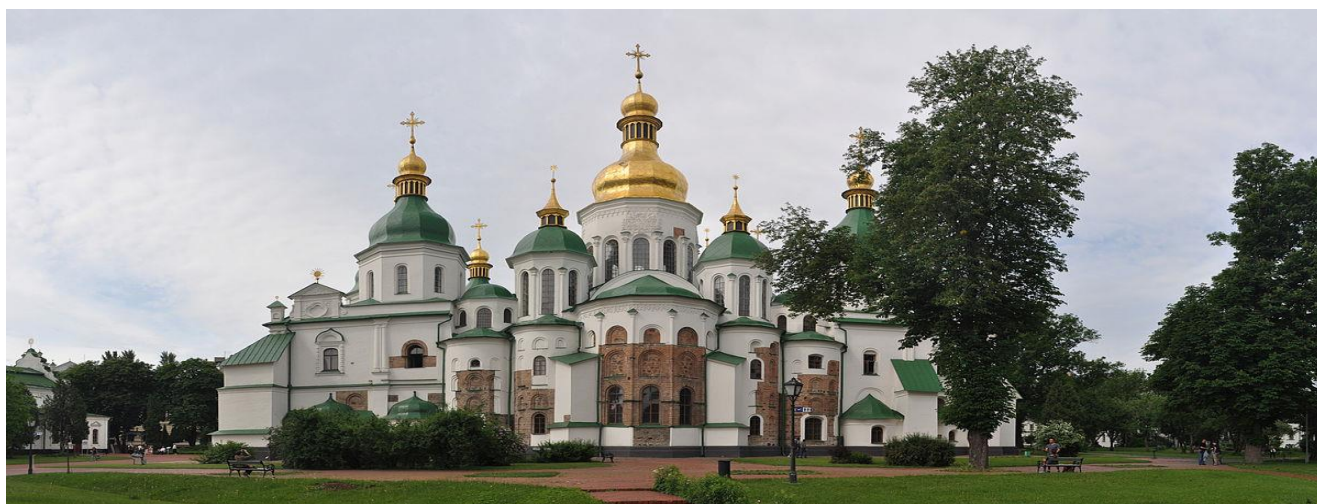
**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

**Exercise 4. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				



## DISTRICT CENTRES OF KIEV PROVINCE

**Vasylkiv** is a town (pop 36,000) on the Stuhna River and a district centre in Kiev province. According to the chronicles it was founded in 988 by Volodymyr the Great – who, it is believed, was christened there – and was named Vasyliv after his new Christian name.

In the 11th century a fort was built there, and the town became an important defence and trade centre. In 1240 it was destroyed by the Mongols, and declined to village size.

In 1796 it was promoted to town status and made a country centre of Kiev gubernia. In 1825 the local units of the Cherkasy regiment took part in the Decembrist revolt. By the mid-19th century the town was an active manufacturing and trading centre with a population of 11,000.

Today it is an industrial town with a refrigerator plant, an electrical-appliance factory and a leather factory. Its architectural monuments include the baroque St. Anthony and Theodosius Church and bell tower (1756-9) and St. Nickolas's Church (1729).

**Bila Tserkva** /White Church/ is a district town on the Ros" River. It was founded by Prince Yaroslav the Wise in 1032. It was called Yuriev /Yurii was the Christian name of Yaroslav/. It was ruined by the Horde in the 13th century. On its site a church made of white birch was built. The chumaks /Ukrainian cart drivers/ called it white. Later the name was given and to the town which came into being here.

**Boryspil** is a district town situated at the highway Kiev-Kharkiv. The town is believed to come into being on the site of an old town Lto, which existed here in the 11 century. The town was named after Prince Boris who was killed here in 1015 by order of his brother Sviatopolk /980-1019/ after death of their father VolodymyrSvitoslavych. Boryspil boasts of the international airport of Ukraine. Architectural monuments include the remains of the wall of the 11<sup>th</sup> c and the chapel of Volodymyr Monomakh of the 12th century.

**Brovary** is a district town known since 1628. In 18<sup>th</sup> century Brovary belonged to Kiev-Pechers'k Lavra. The name comes from "brovarnia" – brewery.

**Fastiv** is a district town known since 1390. The name comes from "khvosty" – tails, warders /symbols of power/. After the victory over the Polovets there were many of them on the battlefield.

**Pereiaslav -Khmelnys'kyi** is a district town on the Trubizh River.

It was first mentioned in 907 in the Treaty of Prince Oleh with Byzantium, as one of the four biggest towns of Rus, under the name of Pereiaslav-Rus'kyi.

In 983 the Kievan Prince Volodymyr rebuilt it as a strong fortress against the Polovetses.

The legend has that the town got its name after the victory of Ivan Kozhumiaka who won the fight with the Pechenig giant, taking glory from the Pechenigs /"pereiniav slavu" – in Ukrainian/.

The second part was added in honour of the founder of Ukrainian Cossack State Bohdan Khmelnyts'kyi. The town boasts of the Historical-Cultural Reserve, the Church of Mykhailo /1640-66/, the Cathedral of Ascension /1700/.

**Skvyra** is a district town known since 1390. It got its name from the Skvyr River. "Skvyra" in Old Ukrainian meant a narrow place.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Answer the questions.**

1. Which town was founded by Prince Yaroslav the Wise? 2. Which of the four biggest towns of Rus was founded by Prince Oleh? 3. What are the landmarks of Kiev? 4. What is the legend about founding of Kiev? 5. Who is known to have said: "This will be the mother of all Russian towns!"? 6. When did Kiev become the capital of independent and sovereign Ukraine?

**Exercise 3. Read the text and pick up the essential details in the form of quick notes.**

## CHERKASY

Cherkasy is a regional and district city situated on the Right Bank of the Dnipro in the area of the Kremenchug reservoir. The population of Cherkasy is over 300,000. The city came into being in the 1280's. The Lithuanian Prince Vitovt /1392-1430/ built here a fortification. The town got the name of Cherkesy – "Black Caps". In 1282 Prince of Kursk invited people from Northern Caucasus /Beshtau/.

Later they settled near the Dnipro and built the Cherkasy fortification. Even now one of the outskirts of the town is called Beshta and another Kazbet. The Cossacks who settled there were called the Cherkasy /after 1654 they were called "Small Russia Cossacks". The Cherkasy Regiment was dislocated in the town in 1648-1686. After the Union of Lublin of 1569 the town came under the Polish rule. In 1793 the town as a part of the Right-Bank Ukraine was reunited with Russia.

In 1954 the town became the capital of Cherkasy region. The industries of the city include food, chemical and light branches. The city boasts of two theatres, the Philharmonic Society, the Cherkasy Ukrainian Folk Choir and the Local lore museum with the branches of Ivan Le /1895-1978/ and LS. Nechui-Levyts'kyi memorial museum.

## CHERKASY REGION

The Cherkasy Region established in 1954 includes 20 districts, 16 towns and 795 villages.

**Kaniv** is a district town and a port on the Dnipro. It has been known since 1147. The origin of the name is not certain. May be it comes from the Tatar "kan" - blood, because of blood battles, which took place here in the past. The town boasts of the Assumption Cathedral of 1144. There are the remains of /7-9 century/. It is not a big city but known to many people in Ukraine and abroad. The town is a sacred place for the Ukrainians all over the world. On the top of Taras Hill is the grave of the father of Ukrainian literature and a talented artist Taras Shevchenko. Even though he died in St. Petersburg, his friends fulfilled his wish to be buried on the hills of the Dnipro river, and brought his remnants back to Ukraine.

**Korsun'-Shevchenkivs'kyi** is a district town on the Ros' River. It was founded by Prince Yaroslav the Wise in 1032 and named in honour of the Greek city of Chersonesus /Korsun in Slav/ in the Crimea.

In 1944 Korsun' was called Shevchenkivs'kyi in honour of Taras Shevchenko who was born in the nearby village of Moryntsi. He visited the town in 1845 and 1859. The town boasts of the palace of the 18 century /now the museum of history of the Korsun'-Shevchenkivs'kyi Battle of 1944.

**Uman** is a regional town on the Umanka River. It has been known since 1616. In 1648 it was the site of dislocation of the Uman regiment. The town boasts of the P. Tychyna Teachers-training and Agricultural Institutes, the picture gallery and the dendrologic park "Sofiivka". The park was founded in 1796-1805. Sofiivka" is one of the most beautiful parks in Europe, originally built by the leading architects and park engineers of Western Europe for one of the richest magnates of Poland Count Pototsky or, rather, for his Greek wife Sophia. Later it was rebuilt to match the tastes of the new owners - the Royal family of Russia. In Uman spent his last days and was buried Rebbe Nachman of Breslov the leader of the Breslover Chassidim. Rebbe Nachman's grave site is a major Chassidim pilgrimage place.

**Smila** is a district town on the Tiasmyn River known since the 16th century. It is believed that the town got its name Smila /Brave/ because its people bravely defended their town in the war battles.

**Talne** is a district town on the Hirnyi Tikich River known since 1725. It got its name from the Talova River. "Tal" in Tatar means "a plain, steppe". Talne means a town situated near a steppe plain river.

**Zvenyhorodka** is a district town, which came into being in the time of the Kievan Rus. Once it was a fortified castle. The legend has that 7 km from the modern Zvenyhorodka there was the Dzvin /Bell/ Mount. Once there was a bell to ring alarms during the war. In the 11th century there was Zvenyhorod Principality with the main town Zvenyhorod Halyts'kyi.



In 1124 it was the principality of Volodymyrko/1104-52/. The outstanding Ukrainian Scholar A.Ye. Krymskyi /1872-1942/ lived and worked in Zvenyhorod.

**Zolotonosha** is a district town known since 1576. In one time there was the residence of the magnate Vyshnevets'kyi. Contribution from many parts of Ukraine used to come here. The name of the town comes from "zoloto" – gold, and "nesty" – to bring. It stands on the river of the same name. The town boasts of the Transfiguration Church and Krasna Horka Monastery /1760/.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Answer the questions.**

1. Who were the Cherkasy? 2. What does the city boast of? 3. What town was named after the Greek city-colony in the Crimea? 4. What town boasts of the famous park of Sofiivka? 5. How many districts does the Cherkasy Region include?





## CHERNIHIV & CHERNIHIV REGION

Chernihiv is a district and regional city on the Desna River. The population of the city is over 300,000. In the 9th century it was the centre of the Slav tribe of Siverians. The town is mentioned in the treaty of Oleh in 907. The town was named after Chernih / Black/.

In 1648 it was the centre of the Chernihiv Regiment /1648-1781/. One of the Colonels of the regiment was P. Polubotok /1660-1723/, Hetman of the Left-Bank Ukraine /1722-231/.

In 1932 the city became the regional centre. The leading industries are light and chemical.

Chernihiv boasts of the Architecture-Historical Reserve, which includes 34 monuments of architecture.

The Spas'kyi Cathedral is an architectural monument of the Kievan Rus. It was founded by Mstislav the Brave in 1036. The city boasts of the Museum of M. Kotsiubyns'kyi /1864-1913/. Chernihiv is the capital of Chernihiv Region, which includes 22 districts, 15 towns, 31 settlements and 1519 villages.

**Baturyn** /former Batoryi/ is a town of Bakhmach district on the Seim River. It has been known since 1625. The town was named after the Polish king Batory /1533-1586/ who founded the town in 1576.

Baturyn is the former capital of the Ukrainian hetmans. In early 18th century it used to be the residence of hetman Ivan Mazepa and was completely ruined by Russian troops in 1708.

In 1750 the last hetman of Ukraine re-built the town leaving quite a few fine samples of classicistic architecture (e.g. Hetman Palace, Church of Resurrection) for us to admire. Local History Museum is a "must-go" for those interested in the Cossack history. The monuments of architecture include the park and house of V. Kochubei /17th century / and the palace of K. Razumovs'kyi /1799-1803/.

**Borzna** is a district town on the Borzna River. It was founded in the 16th century. The name comes from the Old Slav "borzy" – swift.

**Ichnia** is a district town on the Ichen'ka River. It came into being in the 14th century. In the 16th century it was owned by Prince Vyshnevets'kyi. The name comes from the Tatar "ichen" – a drink.

The town was named after the river Ichen'ka. Ichnia is the hometown of the noted sculptor I.P. Martos /1754-1835/, the writer S.V. Vasylychenko /1879-1932/, Ukrainian Poet V. Chumak /1900-1919/.

**Ladan** is a settlement of Pryluky district on the Udai River. It has been known since 1619. It was named in honour of the Slav Pagan Goddess Lada /Rada/ of the Sun, love and wellbeing.

**Mena** is a district town on the Mena River. It has been known since 1066. The name comes from the Slav "mena" – exchange. In old times there was exchange of the prisoners of war at the river.

**Novhorod-Sivers'kyi** is a district town on the Desna River. It has been known since 908.

The town was the centre of the Novhorod-Sivers'kyi Principality. The name comes from the tribe of Siverians. The town boasts of the Church of Nicholas & the Transfiguration monastery /11th century/.

**Oster** is a town of Kozelets'k district and a pier on the Desna River. It was founded by the Kievan Prince Volodymyr Monomakh /1053-1125/ in 1098. The town got its name because of the confluent configuration of the rivers. Its angle is very cute "ostry" in Old Slav. The town boasts the monuments of architecture of Kievan Rus of the 11 century,

**Pryluky** is a district town on the Udai River. It has been known since 1084. It was named after the river elbow /"pryluky"/. The town boasts of the Transfiguration Cathedral /1705-16/ and the churches of Nicolas /1720/ and Natality /18th century/

### **Exercise 1. Answer the questions.**

1. Who founded the city of Chernihiv? 2. Who of Ukrainian Hetmans lived in Chernihiv? 3. Which of the towns of Chernihiv district was founded by the Polish king? 4. Which town was named after the Slav Goddess of the Sun, love and wellbeing? 5. Have you ever been to the town of Chernihiv Region founded by Volodymyr Monomakh?

## NIZHYN

Nizhyn is a town (pop 81,300) on the Oster River and a district centre in Chernihiv province. It is the first mentioned as Unenizh under the year 1147 in the Chronicle. The town was destroyed by the Tatars in 1239, and it recovered slowly. In the mid-14th century it came under Lithuanian rule, and in 1514 it was renamed Nizhyn.

In 1618 it was taken by Poland. In the Hetman state it was a regiment centre (1648-1782) and then a country centre of Chernihiv gubernia (1802-1917). Situated at the junction of several major trade routes, Nizhyn developed into an important manufacturing and trade centre in the 17th and 18th centuries.

A large Greek merchant colony sprang up in the second half of the 17th century and received special privileges from Hetman B. Khmelnytsky. When Russia gained a foothold on the Black Sea, the trade routes shifted to the Black Sea and Azov Sea ports, and the Greek merchants moved there.

The town's commercial importance declined, but its cultural influence grew.

In 1820 a gymnasium was opened, which in 1832 was reorganised into the Nizhyn Lyceum (now the Nizhyn Pedagogical Institute). In the mid-19th century the town became a railway junction.

Today Nizhyn's plants build farm machinery, household chemicals, rubber productions, clothes, and building materials. The city is known for its vegetable trade. Nizhyn has three museums – the Gogol Memorial Museum, a rare books museum, and a regional museum – and an art gallery.

There are over 20 architectural monuments in the town, including the cathedrals of St. Nicholas (1668), the annunciation (1702), and the Presentation at the Temple (17780, the churches of St. John Chrysostom (1752), the Greek churches of All saints (1780s) and St. Michael (1731), the lyceum building (1807-20), and the 18th-century residential buildings.

Nizhyn Lyceum is one of the oldest institutions of higher learning in Ukraine. Founded as the Bezborodko Gymnasium of Higher Education in 1820 with an endowment of 210,00 rubles from Count I. Besborodko, it emphasised humanities and was initially a gymnasium for the sons of the gentry.

Its 9-year program offered a classic education with instruction in religion, classic and modern languages, geography, history, physics and mathematics, political economy, military science, and the arts.

The first director was V. Kykolnyk. By 1832 the gymnasium had graduated over 100 students, including the writes N. Gogol and Ye. Hrebinka and the ethnographer V. Tarnovsky.

In 1832 the gymnasium transformed into a technical (physico-mathematical) lyceum for the training of military officers, and in 1840 it became a law school preparing official for the juridical bureaucracy.

In this period the lyceum graduated over 1,000 students, including O. Lazarevsky and L. Hlibov.

In 1875 it was reorganised as the Prince Oleksander Bezborodko Historical-Philological Institute, named after the brother of its founder. The institute taught classical languages, Russian language, and history and prepared teachers for the secondary school system. After the revolution the institute was transformed into the Nizhyn Institute of People Education (1922) and then the Nizhyn Pedagogical Institute in 1934. In 1939 it was named after N. Gogol, who had studies at the lyceum during the 1820s.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Event	When	Where	Score
1.				

## CHERNIVTSI

The city of Chernivtsi is a region centre with population of 260,000 people. The city was founded in the 12th century as a customs town crossed by the trade roads to the cities of the East and Europe.

The city is crossed by the shortest road between the ports of the Black and the Baltic Seas.

The city is the capital of the Chernivtsi region. The region is divided into 11 administrative districts. It includes 11 towns, 8 settlements and 398 villages. The region is rich in natural resources. The towns of Lopushne, Chornoguz, Sheremetiv are rich in oil-gas deposits. The loams from the villages of Vyzhnytsya district are used for pottery production. The region is rich in many sands. The manifestation of gold is worth concern. The bowels of the Chernivtsi region are rich in mineral water. The region makes now about 100% of the total Ukrainian production of oil equipment /Chernivtsi Machine-Building Plant/.

The agroindustrial complex of the region is the important part of the national economy production.

The basic kinds of agricultural products manufactured in the region are: cereals, sugar beet, potato and flax. Favourable nature-climatic conditions, economic and scientific potential of the Chernivtsi region open the broad prospects for the international cooperation. The products of machine building, forestry, woodworking prevail in the export structure. Trade relations are kept with the countries of CIS and Baltia, Europe, Asia and America. Over 250 joint ventures with foreign investments from 30 countries of the world have been registered in the region.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What is the population of Chernivtsi? When was the city founded? What is the geographical position of Chernivtsi? What is the region of Chernivtsi rich in? What are the prospects of international cooperation?

## IVANO-FRANKIVS'K

Ivano-Frankivs'k is a regional city and the capital of Ivano-Frankivs'k Region. The population of the city is over 250,000. The city is known since 1611 when the Polish king Sigismund III gave a deed to the Polish noble Ivan Svoshovs'ky to found here a town. The town was named after the Polish magnate Stanislav Potocky /1752-1805/, voivode of Halytsia. The town was under the rule of Poland /1662-1772/, Austria /1772-1918/ and again Poland in 1919-39.

In 1939 Stanislav was united with Ukraine as the regional town and the capital of Stanislav Region.

In 1962 the town was renamed in honour of the famous Ukrainian poet Ivan Franko /1856-1916/ and became the capital of Ivano-Frankivs'k Region. Ivano-Frankivs'k is one of the industrial centres of Ukraine. The leading industries of the city include machine engineering and metalworking.

Ivano-Frankivs'k is a cultural and educational centre. The city boasts of three Institutes, many research establishments of the Academy of Science of Ukraine, the Ukrainian Drama theatre, the Philharmonic Society, the Museum of the Regional studies, and the Literary museum of Forecarpathia.

Ivano-Frankivs'k boasts of many monuments of architecture: The City Hall /1695/, the Roman-Catholic Church /1703/ and Collegium /1742/, and the Armenian Temple /1763/.

The area of Ivano-Frankivsk Region is 13,900 sq.km. The area is a part of the ethnographic zone called Halychyna (Galychyna). Most of the territory is mountainous. Population of the region – 1,458,000 (over 95% – Ukrainians).

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up a small report and give a talk in class.**

## IVANO-FRANKIVS'K REGION

The Ivano-Frankivs'k Region includes 14 districts, 14 towns, 25 settlements and 754 villages.

**Rohatyn** is a district town on the Hnyla Lypa River. It is known since the 12th century. The legend has that Prince Danylo of Halytsia liked to rest here with his family at the local forest.

Once one of her daughters and her maid were lost in the forest. The Horned /Rohatyi/ Deer helped them to find the way home. Later there a "terem" /house/ was built to mark the event. The town boasts of the church of Natality of Our Lady /13-14th century/, the wooden Holy Spirit Church /1598/. Rohatyn is the hometown of Roksolana (Nastia Lysovs'ka) /1505-1561/, wife of the Sultan of Turkey Suleiman II. She played an important role in the political life of the Osman Empire.

**Dolyna** is a district town known since the 10<sup>th</sup> century. It got its name from the geographical position in the valley /dolyna/.

**Halych** is a district town on the Dniester. It came into being in the 14 century, 5 km from the Old Halych/1140/. Halych was the capital of the Halytsia Principality. It was ruined by the Hordes of Batu in 1241. The name comes from the Halych Slav tribe /"gal" is a Celtic word for "salt"/. The town boasts of the Church of Natality of Christ/14-15 century/.

**Kalush** is a district town on the Syvka River. It is known since 1241. The name comes from the Tatar "kalish" – a camp.

**Kolomyia** is a district town on the left bank of the Prut River which was called "Myia" /any river/ by the Slavs of the Forecarpathia. The name Kolomyia means literally "Near the river".

**Sniatyn** is a district town on the Prut River. It is known since 1158 as a town of the Halytsia-Volyn' Principality. The town was named after Kievan voivode Koniata. It was changed to Sniatyn under influence of 'snit' /coacher, carver/.

**Tlumach** is a district town on the Tlumachyk River. It came into being in the 12th century under Prince Yaroslav Osmomysl /1130? -1187/, the son of Volodymyrko. The name of the town comes from the "tolmach" – alley. The Turkic tribes /Torks, Pechenegs / driven by the Polovets tribes from the steppe sought protection in the lands of the Rus Princes They settled on the boundary between the Rus lands and the Polovets Steppe as the alleys of the Rus Princes.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Town	What	Where	Score
1.				



## KHMEL'NYTS'KYI & KHMEL'NYTS'KYI REGION

Khmel'nyts'kyi is a regional city on the Southern Buh River. The population of the city is over 250,000. The city has been known since 1493 under the name of Ploskuriv. In the 1780's it was renamed Proskuriv. In 1941 the city became a regional centre. In 1954 it was renamed in honour of the founder of Ukrainian Cossack State Bohdan Khmel'nyts'kyi /1595-1657/. Khmel'nyts'kyi is an industrial centre of the region. The leading industries of the city include machine engineering and metalworking.

The city boasts of the Technological Institute of Consumer Services, the Ukrainian Drama Theatre, the Philharmonic Society and the Museum of the Regional Studies. The Musical and Drama Theatre was established in 1931. The theatre boasts of the Ukrainian Merited actor I.S. Zhulkev's'kyi, L. Vlasenko, and N. Natalova. The city has been the capital of the Khmel'nyts'kyi Region has been since 1941.

The region includes 20 districts, 13 towns, 24 settlements, and 1417 villages.

**Kamenets'-Podil's'kyi** is a district town on the Smotrych River. It is one of the oldest towns of Ukraine has been known since 1062. The town is situated on the site where the river forms a kind of loop like a rock island /rock is 'kamin" in Ukrainian/.

The town is a historical and architectural reserve. There are fortifications with the towers; one of them was named after Ustym Karmaliuk /1787-1835/ who was imprisoned there.

The town boasts of the church of Peter and Paul /16th century/, the Polish Roman Catholic Cathedral /15-19 century/, the Turkish minaret /1672-92/, the wooden church of the 18th century.

Kamenets'-Podil's'kyi is hometown of the Ukrainian writer M.P. Bazhan /1904-1983/. The town boasts of the Teachers Training and Agricultural Institutes.

**Medzhybizh** is a settlement of the Letychevs'kyi district has been known since 1146. It is situated between the Southern Buh and its tributary Buzhok. The original name was Mizhbuzhzhia /Between Buhs/. The settlement boasts of the Castle/14-16th century/, the Palace of the 16<sup>th</sup> century and the branch of the museum of the regional studies.

**Sataniv** is a settlement of Horddok district. Has been known since the 15th century.

The name of the settlement comes from the Moldavian word "sat" – a big village, settlement.

**Shepetivka** is a district town on the Huska River. In 1820 in the outskirts of the village of Skolyntsi mineral springs were uncovered. The water ran from the rocks. Not far from the springs a sanatorium was built in 1921. The water in the springs babbled /'shepotila' in Ukrainian/. The village which came into being around the sanatorium was called Shepit /Whisper/.

**Slavuta** is a district town on the Horyn'River has been known since 1634. The town was founded by Prince Sokgushko. It was called Slavuta – Beautiful Place. The town is situated in one of the beautiful places of Podillia.

**Starokostiantyniv** is a district town. It was founded in the 16th century when the Polish magnate Kostiantyn Ostroz'kyi /1460-1530/ built a fortress at the village of Pomishchentsi. The village grew into a town and was called Kostiantyniv Stary /Old/.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Town	What	Where	Score
1.				



## KAMYANETS-PODILSKY: OLD FORTRESS

Kamyanets-Podilsky is a district town on the Smotrych River. It is one of the oldest towns of Ukraine has been known since 1062. The town is situated on the site where the river forms a kind of loop like a rock island /rock is 'kamin' in Ukrainian/. The town of Kamyanets-Podilsky is situated in the land of Podillya, Western Ukraine. It is one of the oldest towns in Ukraine, and after Kiev and L'viv it is probably one of the most important historical centres of Ukraine. There are over 200 architectural landmarks in the town and twenty years ago it was given the status of "a historical and architectural preserve". Kamyanets is a harmonic unity of an urban area and natural rocky setting.

The population of Kamyanets-Podilsky is about 107 thousand people. The town has several factories (electromechanical, ferroconcrete, cable, instruments-building, agricultural machinery, etc.).

Some of them used to work for the military-industrial complex and now are being converted to peaceful uses. Construction, if not exactly booming, is developing at a steady rate.

The town has a developed system of bus transportation. A recently renovated railroad terminal connects the town with the rest of Ukraine. There are 9 banks in the town at the moment.

Schools of different levels are in a sufficient number to maintain a high level of education. Podilsk State Agrarian-Technical Academy and Teachers' Training University provide higher education.

Students constitute a considerable part of the local population. In fact, in relative figures (the ratio of students and the rest of the population) Kamyanets stands the third in Europe.

Cultural life is quite vigorous for a town such a size, with several festivals organized regularly beginning from the mid-eighties. Three stadiums and other sports activity. Several athletes took part in world championships. The town has a great potential for developing tourism.

In addition to impressive townscape, rocky hills and parks, including a botanical garden, several kinds of mineral water with medicinal properties are things attractive to tourists.

Several Christian confessions and other religions are represented in Kamyanets-Podilsky: Ukrainian Orthodox Church of Kiev Patriarchate; Ukrainian Orthodox Church of Moscow Patriarchate; Ukrainian Autocephalous Church; Greco-Catholic Church; Roman-Catholic Church, plus Protestant churches. Such a wide confessional variety reflects the long and eventful history of Kamyaneys-Podilsky.

It is not known for sure when the town of Kamyanets was founded. Some historians date in to the 14<sup>th</sup> century, others are of the opinion that it dates from much earlier times of the 11-12th century.

There is some archaeological evidence to support the latter claim. Still others relegate the foundation all the way back to the Roman times of the 2nd-3rd century A.D. Even if we accept the later date it is clear that the town has had a long history spanning many centuries.

The geographical location of the town is very advantageous and there were many claims to the possession of the town. No wonder the mighty fortress was built there in the 14th century.

There were but a few citadels of such size and importance in southeastern Europe of that time.

Up to the 20th century Kamyanets was confined to an area locally referred to as State Misto (Old Town) and the new housing developments date to this century. Architectural variety of the Old Town reflects the ethnic variety that used to be a characteristic feature of Kamyanets.

Three biggest ethnic groups in Kamyanets of the 15th century were the indigenous locals, Poles (for a length of time Kamyanets and adjacent lands were under the Polish domination) and Armenians. Each ethnic community occupied a part of town it regarded as its own. The central square of Kamyanets is still called Virmensky Rynok (Armanian Market-place) as it was the central area of the Armenian community. It has not been established with certainty when the first Armenians settled down in Kamyanets but there is no doubt that already in the 14th century there was quite a large Armenian community here.

In the mid-14th century the Mongols who had invaded Ukraine in the 13th century, were expelled and the Kamyanets lands were included in the Great Principality of Lithuania. Later, Kamyanets became the central town of Kamyanets Principality. Thanks to its geographical position, there were many trade routes that passed through the town and thus trade and other relations were established with other lands.

In the 15th century the town and Podillya lands came under the Polish domination and a number of surviving buildings in Kamyanets, among them churches, date from those times. Dominican monks established their monastery and the pink bell tower is one of the landmarks of Kamyanets. At the end of the 18th century, after the partition of Poland, Podillya became part of the Russian Empire. The Roman Catholic influence began to wane and the Christian Orthodoxy was on the rise. It was in the 20th century that the town outgrew its old boundaries and acquired new quarters. Kamyanets-Podilsky could be easily turned into a flourishing tourist centre and there are all the reasons to believe it will be.



## MEDZHYBIZH CASTLE

The town of Meszhybizh is situated between the rivers Buh (old name – Boh) and Buzhok, hence the name (medzh – between, bizh or bozh – from the name of the rivers).

The exact date of its foundation is not known but there is enough evidence to suggest that the fortress of Medzhybizh dates back to the early mediaeval times.

In the 15-16th centuries, it grew to be a major fortress of the Grand Principality of Lithuania. In the mid-16th century the Polish noble family of Zaslavskys, which ruled the area, began building new fortifications turning Medzhybizh into an impregnable fortress.

The Zaslavskys defended the then southern borders of Ukraine from the incursions of the Turks and Crimean Tartars. The main objective of the Turkish and Tartar raids was to capture healthy and robust men, women and children later to be sold as slaves, rather than just to plunder.

The slave markets in Turkey flourished, supplying beautiful concubines for seraglios, robust farm hands for toiling on the land, indefatigable oarsmen for the galleys and intrepid janissaries for the army.

The fortress of Medzhybizh provided protection for a wide area, the population of which would otherwise be unable to defend itself against numerous hordes of bandits, slave traders and plunderers.

In the 17th century Medzhybizh continued to be a powerful stronghold which many warring parties of those times wanted to have as their own. Historical chronicles mention Medzhybizh in connection with the Ukrainian Cossacks, led by their Hetman (military leader) Bohdan Khmelnytsky, fought against Poland.

The Ukrainian, Polish, Hungarian and Turkish troops contended for the possession of the mighty fortress. As a result of diplomatic scheming rather than of direct military actions a considerable chunk of Ukrainian territory with Medzhybizh as its pivotal point found itself under Turkish domination.

Medzhybizh stayed in the Turkish hands for 28 years. The local Turkish rulers and military commanders resided in the place of the Zaslavsky family.

The Zaslavskys, before their downfall, were richer than kings of Poland. They adorned their palace with furniture and paintings from Italy, carpets from Persia, china from China.

The Turks who moved into the Zaslavskys' residence knew how to live in style.

They did not stay long enough to leave a considerable impact on the townscape or culture of Medzhybizh but some traces of their presence have remained up to the present day.

Unfortunately, in the Soviet times the architectural landmarks were not properly maintained or repaired and their dilapidation progressed at an alarming pace.

In the now independent Ukraine, caught in the grip of a severe economic crisis, there is not enough money to be allocated for restoration work and once splendid mansions, majestic palaces and castle itself have turned almost into ruins, little suggestive of their former glory. Jewish culture has left a greater impact. The Jews made up a considerable part of the local population already in the 17th century and at the end of the 19th century out of 8,164 people living in Medzhybizh 6,040 were Jewish.

There were several reasons why Jews settled down in areas similar to the one where Medzhybizh is situated. One of them was an outflow of the indigenous local population harassed by centuries of foreign invasions. The Jews were encouraged to settle down in the areas vacated by the local population for which they were granted certain privileges. It was in Medzhybizh that the founder of Hasidism lived and died. Modern Hasidism, a Jewish spiritual movement characterized by mysticism and opposition to secular studies and Jewish rationalism, may be regarded as a mass movement, having a minimum of organization, using the methods of propaganda and preaching, and forming groups of acknowledged members.

It is quite credible that Hasidism can be traced back to a single founder, Israel Ben Eliezer, known as Ba'al Shem Tov (acronym BESHT).



"Master of the Good Name"; that is, a possessor of the secret of the ineffable name of God, which bestows an infallible power to heal). Ba'al Shem Tov was born century 1700, probably in Tluste, Podolia, and died in 1760 in Medzhybizh.

He aroused controversy by mixing with ordinary people, renouncing mortification of the flesh, and insisting on the holiness of ordinary bodily existence. He was responsible for divesting Kabbala (esoteric Jewish mysticism) of the rigid asceticism imposed on it by Isaac Ben Solomon Luria in the 16th century.

The BESHT's life has been so adorned with fables and legends that a biography in the ordinary historical sense is not possible. He came from humble and obscure beginnings in a village known to contemporary Jews as Okop or Akuf, depending on the Hebrew vocalization.

As a young orphan he held various semi-menial posts connected with synagogues and Hebrew elementary religious schools. After marrying the daughter of the Carpathian Mountains to engage in mystical speculation, meanwhile eking out his living as a lime digger. He befriended Ukrainian shepherds and loved to talk with them, enjoying their colourful language and words of wisdom.

During this period his reputation as a healer, or ba'al shem, who worked wonders by means of herbs, talismans, and amulets inscribed with the divine name, began to spread.

He later became an innkeeper and a ritual slaughterer and, about 1736, settled in the village of Medzhybizh. From this time until his death, he devoted himself almost entirely to spiritual pursuits.

Though the BESHT gained no special renown as a scholar or preacher during his lifetime, he made a deep impression by going to the marketplace to converse with simple people and by dressing like them. Such conduct by a holy man was fiercely condemned in some quarters but enthusiastically applauded in others.

The BESHT defended his actions as a necessary "descent for the sake of ascent", a concept that eventually evolved into a socio-theological theory that placed great value on this type of spiritual ministrations.

The BESHT gradually reached the point where he was prepared to renounce the strict asceticism of his companions. In words recorded by his grandson Rabbi Baruch of Medzhybizh, he announced: "I came into this world to point a new way, to prevail upon men to live by the light of love of God. And there is no need to perform mortifications of the flesh".

By renouncing mortification in favour of new ritual, the BESHT in effect had taken the first step toward initiating a new religious movement within Judaism. The teaching of the BESHT concentrated on three main points: communion with God, the highest of all values; service in ordinary bodily existence, proclaiming that every human deed done "for the sake of heaven" (even stitching shoes and eating) was equal in value to observing formal commandments.



## KIROVOGRAD

Kirovograd is a city of the Central Ukraine upon the Ingul River in the basin of the Southern Bug.

The population of Kirovograd is over 300,000. The city was founded in 1754 as the St. Elizabeth Fortress. In 1775 the settlement, which grew near the fortress, was named Yelisavetgrad. In 1924 the town was renamed Zinoviivs'k after G.V. Zinoviev /1887-1934/. In 1934 the town was renamed Kirovo and in 1939 it got the present-day name of Kirovograd and became the capital of the Kirovograd Region.

Kirovograd is one of the most important industrial centres of Ukraine. The leading industries of the city include machine engineering, metalworking and producing of the building materials. Kirovograd is one of the cultural and educational centres of Ukraine. The city boasts of the Teachers Training Institute, the Agricultural Institute, the Institute of Machine Engineering and the Higher Flying School of Civil Aviation.

The Kirovograd Museum of the Regional studies was established in 1883. The museum includes the picture gallery, the museum of Yu.I. Yanovs'kyi /1902-1954/, the memorial museum of M.L. Kropyvnyts'kyi /1840-1910/. The museum is the branch of the Museum-Reserve of I.K. Karpenko-Karyi/1845-1907/.

The Ukrainian Musical Theatre of Drama was founded in 1938. The theatre boasts of the noted actor Lidiia Timosh. The architectural image of the city is represented by the buildings of the 18th century built in the style of classicism. The city is the capital of the Kirovograd Region established in 1939.

## KIROVOGRAD REGION

The Kirovograd Region includes 21 districts, 12 towns, 26 settlements, 1027 villages.

**Bobrynets'** is a district town known since 1770. It was founded by the settlers from the village of Staryi Bobryk of Zhytomyr Province. The town boasts of the museum of M.L. Kropyvnyts'kyi and I.K. Karpenko-Karyi.

**Dolyns'ka** is a district town known since 1873. It came into being during the construction of the railway station Kharkiv-Mykolaiiv. The name of the town comes from "dolyna" – a valley. 12 km from the town there is a dendropark "Veseli Bokoven'ky /Merry Bokoven'ky/.

**Nadiia** is a village near Kirovograd. A reserve-museum was founded in 1867-1907 by the famous Ukrainian playwright Karpenko-Karyi /1845-1907/. It was named after his wife Nadiia. Karpenko-Karyi died in Berlin on September 15, 1907 and was buried on the khutor of Nadia.

**Novoarchangel's'k** is a settlement and a district center on the Syniukha River. The population of the settlement is over 9000. It was founded in 1742 as a fortification under the name of Arkhangelgorod.

**Novomyrgorod** is a district town on the Velyka Vys'River. It was founded in 1740 by the settlers from Myrgorod of Poltava Province. They founded a fortress here to defend the southern borders of Ukraine. The town boasts of the Historical Museum of the Regional Studies.

**Novoukraiinka** is a district town on the Chornyi Tashlyk River. It was founded as a fortification Pavlivs'kyi in 1754. In 1830 it got the name of Novoukraiinka / New Ukrainian village/.

**Oleksandriia** is a district town on the Ingulets' River. It was founded in the 18th century on the site of the winter camp of Usivka of the Zaporizhzhian Cossacks. In 1784 Usivka became a town and was renamed in honour of the grandson of Catherine II and the elder son of Pavlo I Oleksandr /1777-1825/. Oleksandriia is the hometown of Marshal P.K. Koshovyi /1904-1976/, and Cosmonaut L.I. Popov.

**Pavlysh** is a settlement of the Onufriiv district. The population of Pavlysh is over 6000. The settlement boasts of the Memorial Pedagogical museum of V.O **Sukhomlyns'kyi**. Vasyi' Sukhomlyns'kyi was born on September 28, 1918 in the village of Vasylivka. In 1974-70 he was director of the Pavlysh secondary school. The outstanding Ukrainian teacher and educator V. O. Sukhomlyns'kyi died on September 2, 1970.



## L'VIV

Have a look at the Map of Ukraine to find L'viv city in the very west of Ukraine.

L'viv is one of the major industrial, scientific and cultural centres of Ukraine, the town, which is a kind of museum, the town that is ancient but eternally young! As it is recorded in a chronicle, the town was founded in 1256 by Ukrainian Danylo Halitsky, a successor of the famous Halych-Volynian Prince Yaroslav Osmomysl's deeds glorified by the author of *The Song of Ihor's Campaign*.

L'viv is undoubtedly a city for which its inhabitants can reveal its charm to almost everyone around them. L'viv is not only a special place located on the main European divide, meaning that L'viv is exactly 600 km from both the Baltic and the Black Sea. There is no other city in the whole world identically situated. The city, built in the 13th century on seven hills, was almost miraculous in the way it connected people and their culture, the climate and the flora, for centuries forming a great ethnographical layer-cake at the crossroads of important cultures and religions and, what is probably the most important – at important trade routes between the East and the West.

The wealthy townspeople, who in 1658 obtained all privileges of the nobility, managed to attract many leading Italian, Dutch, German, Armenian, Russian and Poles artists, who together with Ukrainians created their individual pearl out of L'viv! The city was not only one of the wealthiest in the continent, but also had the rarity at that time in the whole of Europe of water mains, baths, and hospitals!

In the very centre is the Armenian Cathedral, an authentic treasure from the 14-th Century which is a copy of the famous Cathedral from Ani in the Caucasus. The Roman-catholic cathedral, the cornerstone of which was laid by Kazimierz the Great in 1370, is unique. After a fire in 1527 the cathedral was rebuilt in baroque and rococo style. On the square next to the town hall are buildings each of which is more beautiful than the other. Then an Adam Mickiewicz Square with a monument to the greatest Polish poet, which has been standing in the square since 1905 (creator Antoni Popiel) and of course the most beautiful in Europe (some people would say in the world) the L'viv Great Theatre, the I. Franko Theatre of Opera and Ballet (work of Zygmunt Gorgolewski). It was established in 1900 and apparently cost the city half a million dollars! There are many magnificent things there, and one goes there – with spaces for 1100 onlookers - not only for the show but to see a really wonderful architecture, frescos, pictures...

The invasion of the Swedes in 1704 and their subsequent plundering had terrible consequences. Later on in the time of Austrian rule many new and beautiful buildings were erected, which – despite destruction and war – still constitute a real ornament for the city to this day.

The cemetery in Lychakiv is a very particular place in L'viv. The Cypress Garden of Death – as a poet descriptively called it - contains graves both of leading creators and worthy people of culture... It's used to be said that L'viv was one of only a few places where, when knocking at a door, there was no question of "Who is it?" as a reply, but just spoken "Come in!" Nowadays L'viv invites guests and tourists from around the world. There are really things to be seen. Most of the old architecture (16-19th centuries) remains intact. It is a treasure of many architectural styles: Gothic, Italian Renaissance, Byzantine, German Baroque, rococo, classicist and many more.

The standard city tour includes the following major sites: the High Castle or Prince Hill, where the fortress used to be, with the panorama lot; the Church of St.Nicholas (13th century); the Church of Assumption and the Kornyakt Belfry (16th century); the Church of St.Parasceve (17th century) and its unique 70-icon iconostasis; the Cathedral of Dominicans (18th century); the Old Pharmacy; Market Square (over 40 14-18th-century buildings enough for a separate 2 to 3-hour tour); St. George's Cathedral (18th century); St.John's Cathedral (14th century); the "Vienna-like" Prospekt Svobody (Liberty Avenue); the magnificent Opera House (exterior), etc.

The city-located open-air Museum of Traditional Rural Architecture and Every-Day Life "Shevchenkivskiy Ghay" (historical park), shows how country people lived in various ethnographic zones of the western Ukraine, the biggest sections being those pertinent to the Carpathian region.

By the way, some of the monuments of old Ukrainian wooden architecture are located outside the museum. When in L'viv, you may wish to visit the 1645 Trinity Church with amazing 1683 wall painting in Sykhiv (L'viv suburb). In the meantime, take virtual tour of the church with Adrian Lepki.

The National Museum of Fine Arts. Apart from good Ukrainian, Polish, Russian and Western paintings, it has a remarkable collection of 14th-18th-century icons (Christian sacral paintings).

Museum of Ethnography has world famous exhibits of traditional folklore crafts. The collections of embroidery, "pysanky" (decorated eggs) and Hutsul wood carving are of special interest.

## THE TOWN'S OF L'VIV DISTRICT

**Belz** is a town of Sokal district known since 1030. The name comes from the word "belzy" – a marsh,

**Boryslav** is known since 1387. It was formed of five villages. The town got its name from the monastery Boryslav.

**Brody** is a district town known since 12th century It is situated at the marshes flooded with water. /Brod is ford in Ukrainian/.

**Bus'k** is a district town known since 1097 as a center of the Volyn' Land. In the town there is the Church of Paraskeva.

**Drohobych** is a district town known since 1238. Legend has that before the Mongol invasion there was town Bych. It was ruined, but another town appeared on the site of Bych. /Drugyi is another in Ukrainian/ '. It also could be a name Dorogobyt.

**Khodoriv** is known since 1394 named after a noble man Khodir /Theodore/ by name.

**Mykolaiv** is a district town known since 1570. It was named after a Polish officer Mykola Tariow who got the king' privilege to found the town.

**Nemyriv** is a town of Yavoriv district known since 1580. The legend has it that the name of the town comes from "No peace with the enemy". In the town there is a balneological resort.

**Nesterov** /1954, Zhovkva/ is a district town known since 1368. The town was named after the noted, pilot P.M. Nesterov 1887-1914/ who fell in action here on September 8, 1914 during the W.W.I. P Nesterov was a founder of aerobatics.

**Peremyshliany** is a district town known since 1473. The town was named after Peremyshl. It has monuments of the 16-17century

**Sambir** is a district town known since 1238. The name comes from Old Slav name "sam-bar" – confluent of rivers. It has the Polish Roman Catholic Church /1503/, the hunting house of King Batory, the Town Hall/1668/.

**Skole** is a district town known since 1397. The name comes from Ukrainian "skelia"– a rock.

The town is situated in the valley between the rocks. It has the Church of Pantelii in the Baroque style of 17 century

**Sokal'** is a district town known since 1411. It was named after Sokal' /Old Rus first name/. It has a monastery and a nunnery of the 17<sup>th</sup> century. The church of Mykhailo in the Baroque style was built in 1778-1835.

**Stryi** is a district town known since 1385 upon the Stryi River. The name comes from Scythian "str" – fast.

**Yavoriv** /Maple/ is a district town known since 1376. It has churches of Assumption and Nativity of Our Lady /1670/.

## UKRAINIAN RESORT TRUSKAVETS

Truskavets is the original and most attractive Ukrainian balneological resort. The resort is located in a picturesque valley at the foothills of the Eastern Carpathians at the height of 350? above sea level at a distance of 100 km from Lviv. The Lviv airport and railway link it with the largest cities of Ukraine and countries of Europe. The population of Truskavets is 26.6 thousand people.

The city of Truskavets is a cosy and pure ecological zone with a moderate-continental climate.

By generous variety of terrestrial and subterranean underground riches, the resort is one of the most ancient health resorts of Europe. Large stocks of subterranean mineral waters with 14 natural springs and deposits "of mountain wax" – ozocerite – are concentrated on its territory.

Remedial water "Naftussya" guarantees attractiveness of the resort. Its origin is connected with the callous remains of, and hence the euphonious name. The year of 1827 is considered to be the date of creation of the health resort. Today the resort is capable of being a sample of a model of resort and recreation areas, places of working off and distribution of the newest technologies in resort area, introduction of effective methods of treatment, rehabilitation and making the population healthier, to ensure rational use of resources of recreation areas and proper level of nature protection.

About 170 thousand people from all over Ukraine and from abroad have a rest here in 20 comfortable sanatoriums, 23 boarding houses, health camps for children every year. The qualified medical staff, modern diagnostic and medical basis ensure high efficiency of treatment. Prices of residence and services in these spas including accommodation price, board, treatment (diagnostics, water treatment, ozocerite therapy, massage, physical training, etc) range from 26\$ to 72\$ per day.

Biologically active substances of "Naftussya" are considered to be the adapters, capable essentially increase the immune status of an organism. The non-saturated greasy acids being part of "Naftussya", ensure antioxidant antisclerotic effect. The complex of organic junctions restores violation of function of liver, kidneys, gall and urinary ways. "Naftussya" prevents formation and deduction of small stones from gallbladder and kidneys. "Naftussya" stimulates deduction of radionuclides.

"Naftussya" prevents formation of stones after subdivision or operating deleting. The baths with chloride-sodium (marine), sulphur-hydrogen, carbonic waters promote restoring of the infringed condition of cordial-vascular system, exchange processes in joints, backbone, muscles, which result in diminution or liquidation of pain, restoring of functions of a hit organ. Heating therapy in the way of application of ozocerite, paraffin, peat, clay, sauna and hardware physiotherapy strengthen the effect of hydropathie treatment ensure reaching in short times of significant success in improvement.



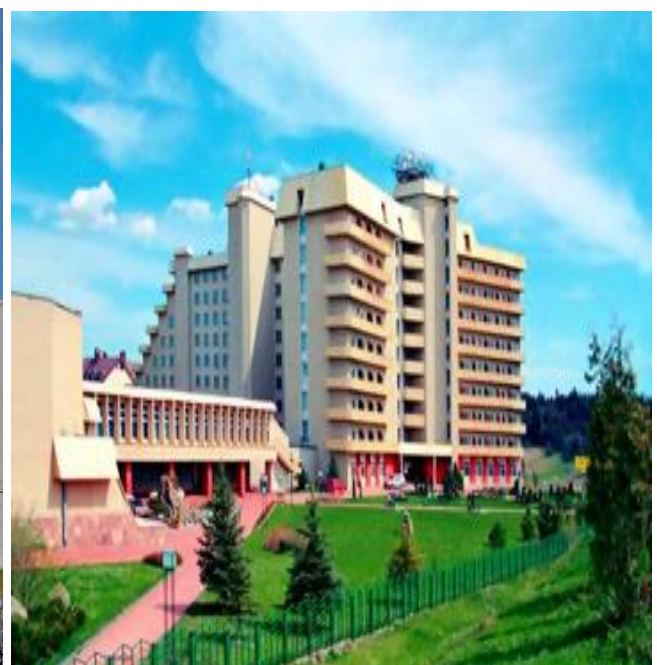


To services of resort medicine – ultrasonic and radioisotope methods of inspection, endoscope gears with filamentary optics are at the service of resort medicine. They enable to examine cavity organs, biochemical and immune ferment analysers of leading firms of the world permitting to define the activity of hormones, ferments, markers of swellings, content of electrolytes and so forth.

The application of gamma spectrometers allows to reveal in an organism radionuclide. There are two departments for subdivision of stones in kidneys and urinary ways at the resort.

With the purpose of significant improving of quality and volumes of sanatorium improvement of the health of the population, development of tourism, maintenance of the growth of innovative and investment activity, concentration of material and financial resources, solution of the problems of preservation of the unique hydromineral basis of the Carpathians and effective utilization of the basis in conditions of the market, a special economic zone of recreation-tourist type "The Health Resort Area of Truskavets" is created (the Law of Ukraine "About the Special Economic Zone of Recreation Tourist Type of the Resort of Truskavets" was put into effect since January 1, 2000).

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**



## LUTS'K

Luts'k is the capital of Volyn' Region. The population of the city is over 200.000. The cities believed to be founded by Kievan Prince Volodymyr /?-1015/ in 1000. The name of Luts'k came from the Ukrainian word "luka" /a meadow near the river/. Luts'k is known since 1085.

In the 14th century Luts'k was under the Lithuanian rule. After the Liublin Union of 1569 Luts'k became a Polish town. In 1795 as a part of the Western Volyn' Luts'k was united with Russia.

In 1921 after the Treaty of Riga Luts'k again became a Polish town. In 1939 as apart of the Western Ukraine the town was united with Ukraine as a capital of Volyn' Region.

Luts'k is one of the industrial centres of the Western Ukraine. The leading industries include machine engineering and metalworking. The Luts'k Automobile Plant produces motorcars of higher practicability. Luts'k is one of the cultural and educational centres of the Western Ukraine It boasts of the Lesia Ukrainka Teachers Training Institute, the Volyn' Ukrainian Drama Theatre, the Philharmonic Society, the Volyn' Museum of Regional Studies. The city boasts of many monuments of architecture: The Upper Castle /13th century/, Puzyna House /16-18th century/, churches and a monastery of the 16th century.

## VOLYN' REGION

The Volyn' Region includes 15 districts, 10 towns, 20 settlements and 1045 villages.

**Kovel'** is a regional and district town. It is known since 1310. The legend has that the town was founded by Danylo of Halytsia. Before the battle he ordered smith /"koyal" in Ukrainian/ Volia to forge a sword. The smith made a good sword but refused to take money. After the victory Prince Danylo of Halytsia ordered to build a town near the smithy of Volia.

**Volodymyr-Volyns'kyi** is a district town on the Luha River in the basin of the Vistula. It was founded by Volodymyr Sviatoslavych. It is known since 988 as a town- fortress of Volodymyr. In 1795 the town was annexed to Russia. It goes the name Volyns'kyi to be distinguished from Vladimir-upon the Kliaz'ma in Russia. The town boasts of the Assumption Cathedral of 1160.

**Kamin'-Kashyrs'kyi** is a district town on the Tsyv River. The town is known since 1196 as a fortress of Kashyra. The fortress was ruined by the Horde. It was rebuilt in the 15<sup>th</sup> century. The town and the fortress became the center of the estate of the Russian feudals Sangushs'ki-Kashyrs'ki. The town boasts the wooden Church of Nataly/1723/.

**Kivertsi** is a district town and a railway junction. It came into being in 1870. The town got its name from the Tivertsi - a Slav tribe that lived here in the old times. In the 10<sup>th</sup> century Tivertsi became part of the Kievan Rus.

**Torchyn** is a settlement of Luts'k district. It is known since 1230. It got its name after the Torks, a Turkic tribe who lived in the 10-13th century near the Ros River and in the basin of the Sivers'kyi Donets'.





## POLTAVA

Poltava is a regional centre, railway and AutoRoute junction. It is located on the Right Bank of the Vorskla River, 333 km from Kiev. The population of Poltava is about 350,000.

Poltava is one of the most illustrious of Ukrainian national culture. Its date of founding is unknown. An ancient dwelling from the Paleolithic era was uncovered in Bila Hora. Remains of the Scythians have been uncovered beneath the Sobornyi Maidan. A settlement known as Ltava is mentioned in the Hypatian Chronicle. The current name of the city dates back to the 15th century. In the 16-17th century

Poltava belonged to the Pereyaslav principality. In 1648 Poltava was captured by Ukrainian magnate Yarema Vyshnevetskyi /1612-51/. During the Liberation war of 1848 it was the base of the Poltava regiment /1648-1775/. The first Cossack colonel of the regiment was M. Pushkar /d.1658/, a brave military leader who fell in action at Poltava. In 1709 a tragic battle was fought near Poltava between the Cossacks of Ivan Mazepa and Sweden's King Charles XII against the Russian Tsar Peter I.

It was the General Battle of the Northern war /1700-21/. The Russian army /42.000 men and 72 cannons/ defeated the army of Charles XII /30.000 men and 32 cannons/. The rests of the army surrounded at Perevolochna. In 1802 the city became a provisional centre. During the Great Patriotic War an underground partisan group "Unsubdued Poltavite" was active in Poltava. After the war the city was reconstructed and today Poltava is a new industrial and agricultural regional centre.

Its textile and clothing industries include the largest cotton mill in Ukraine. There are engineering works engaged in diesel-locomotive repair and machine building.

Poltava has teacher-training, medical, agricultural, and agricultural-engineering institutes. Several research establishments include the Institute of Pig-Breeding. Poltava boasts of two theatres and Philharmonic Society, six museums, the Historical -Cultural Reserve "The Poltava Battle", the I. Kotliarevskyi Museum, the Panas Myrnyi Museum, the V. Korolenko Museum.

The monuments of architecture of Poltava include the Belfry of the Assumption Cathedral 1774-1801/, the Round Square with the monument-column of Glory /1805-11/.

## THE TOWNS OF POLTAVA REGION

**Dykan'ka** is a district town 29 km from Poltava. The settlement came into being in the 17th century.

It has more than 6.000 inhabitants. The origin of the name comes from Dykan. M.Gogol mentioned the settlement in his story "The Evenings on the Farmstead near Dykan'ka".

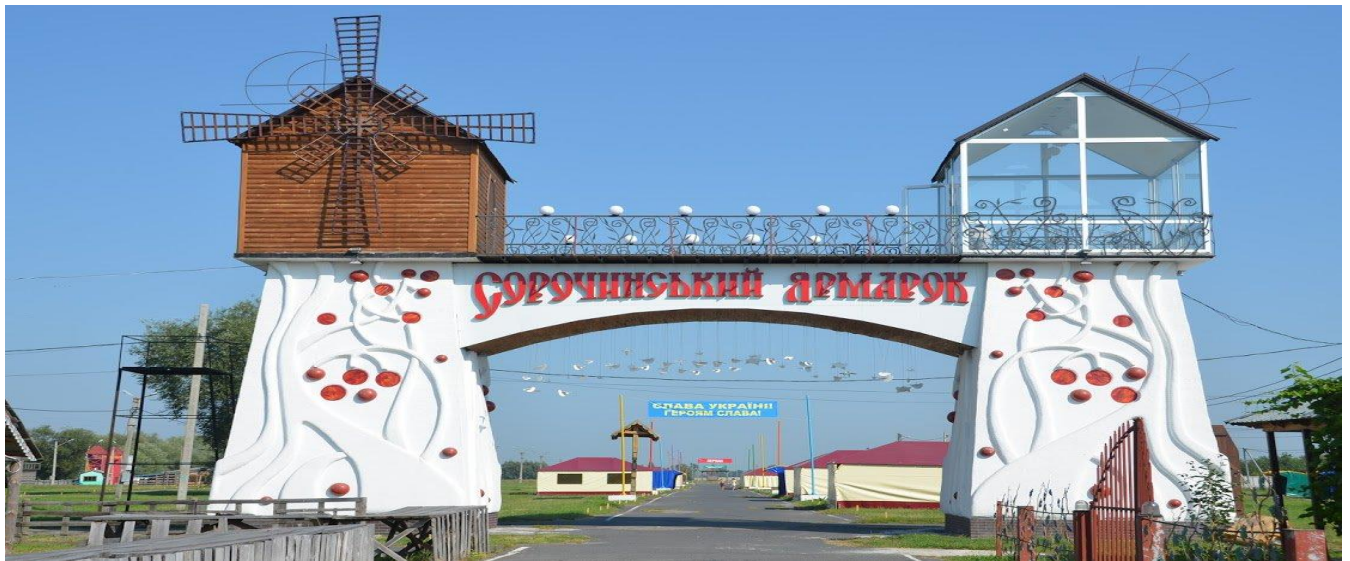
**Hadiach** is a district town and a railway station. It has more then 14.000 inhabitants.

The name comes from the Old Slav word "gadiach" meaning "good for living".

**Myrgorod** is a district town upon the Khorol River. It is known since 1757. Its name means 'peaceful town'. Myrgorod is famous for Sorochyntsi Autumn Fair. The village of Sorochyntsi was founded by 40 monks / 40 is 'sorok' in Ukrainian/.

**Sorochyntsi** /now Greater Sorochyntsi / is the birthplace of M. Gogol /1809-1852/. He was fond of Ukraine; he knew the customs and traditions of her people and the humorous side of their nature. One of his early stories, "Sorochyntsi Fair" gives a vivid picture of merry-making during this annual event.

Much has changed from Gogol's time. The very name of the village is called now Greater Sorochyntsi, and that speaks for itself. In Gogol's days the peasants used to go to the fair in carts drawn by horses, more often by oxen. Salt from the Crimea was the product in great demand then. The fair attracts people from all over Ukraine, Poland, France and Japan. There is no salt or tar on display, but there are heaps of huge water – and muskmelons looking exactly like the ones Gogol described in his story. Beautiful multicoloured pottery seems to have come straight from the writer's story.



## RIVNE & RIVNE REGION

Rivne /Rovno/ is a regional city and the capital of Rivne Region. The Population of Rivne is over 250,000. The city is known since 1283 as a town of the Halytsia-Volyn' Principality. The town got its name because of the geographical position on the plane surface. After the Liublin Union of 1569 it became the Polish town. In 1793 as part of the Left-Bank Ukraine it was united with Russia.

In 1920-39 the town was under the Polish rule. In 1939 as part of the Western Ukraine the town was united with Ukraine as a capital of Rivne Region. Rivne is one of the industrial centres of Ukraine. The leading industries include machine engineering, large-panel construction and furniture-making.

Rivne is a cultural and educational centre. The city boasts of three Institutes, theatres, the Philharmonic Society and the Museum of the Regional Studies, which includes the museum-reserve "The Cossack Graves". The museum-reserve is situated on the island of Zhuravlykha /Crane/ in the riverhead of the Styr River. The museum was established in 1966 in honour of the Cossacks who fell in action in the battle of Berestechko in 1651 during the Liberation War of the Ukrainian people 1648-1653.

The museum-reserve includes the Temple-monument and the wooden church built in 1650.

The monuments of architecture of the city of Rivne include the Assumption church with the bell tower /1776/, the building of the gymnasium built in 1839 in the style of classicism.

The Rivne Region includes 15 districts, 10 towns, 18 settlements and 1000 villages.

**Dubno** is a district town on the Ikva River. It is known since 1100. On the site of Dubno there was a village Duben'ky /Oak Grove/. Dubno boasts of the wooden church of Yur built in 1709, and the Town Gate of the 16th century.

**Ostrog** is a district town on the Viliia River; known since 1100 as a settlement of the Kievan Rus.

The name comes from the Old Slav word "ostrog" – a wooden fence or fortress. Ostrog is a State historical and cultural reserve. The town boasts of the castle of the Princes Ostrozhs'ky is on the Castle Hill /14-16th century/, the Church of Epiphany /15 century/, the Trinity monastery-fortress.

**Dubrovysia** is a district town on the Goryn" River. The town is known since 1005. The name of the town comes from "dibrova" – a thicket.

**Chervonoarmiis'k** /before 1939 – Radzyvyliv/ is a district town on the Slonovka River; known since 1564. The town was named after Radziwill. In 1939 it was renamed in honour of the Red Army.

**Korets'** is a district town on the Korchyk River. The town is known since 1150 as Korchesk and Korchev. The town boasts of the Polish Roman-Catholic church of St. Antonii /1533/, the church of Nicholas/1834/, the Resurrection and Trinity monasteries/16-19th century/, the Inn of the Princes Korets'kyis.

**Rokytno** /before 1922 Okhotnykove/ is a district town known since 1586. The name comes from "rokyta" – a willow.

**Sarny** is a district town on the Sluch River. It came into being in the 19th century. Once in the area there were many "sarnas" – roes.

**Zdolbuniv** /former Dolbuniv/ is a district town known since 1497. The name comes from "of Dolbuniv" or the word "dovbaty" – to dig clay which is abundant around here.

*Exercise 1. Transfer the given information from the passages onto a table.*

№	Activity			
	Town	What	Where	Score
1.				



## TERNOPIL' & TERNOPIL REGION

Ternopil' is the regional city and the capital of Ternopil' Region. The population of the city is over 2000,000. Ternopil' is known since 1540. The town came into being around the Polish castle-fortress.

The locality where the town was founded was called "tarnopil" – "the black-thorn field" /may be because of the Polish "tarn" /thorn/. In 1772-1809 the town of Ternopil' was under the rule of Austria.

In 1939 Ternopil' was united with Ukraine. Ternopil' is one of the industrial centres of Ukraine.

The light industry, machine engineering and metal working are ones of the leading industries of the city. The city is a cultural and educational centre of the Ternopil' Region. Ternopil' boasts of the Teachers Training Institute, the Medical Institute, the Institute of Finance and Economics, the Ukrainian Musical Drama Theatre. The theatre boasts of the noted actors Pavlo Zagrebel'nyi and Petro Lastivka.

The architectural image of Ternopil' is represented by the Old Castle /1540-48/, the church of Exaltation of the Cross /16-17th century/, the Church of Natality /602-1608/, and the Dominican Polish Roman Catholic Church /18th century/. Ternopil' is the capital of the Ternopil Region, which was established on December 4, 1939. It includes 16 districts, 16 towns, 21 settlements and 938 villages.

**Buchach** is a district town on the Strypa River. The town is known since 1397. The town got its name from the Bucha River /"bucha" in Slav was – buzzing, rave/. The town boasts the church of Nicholas /1610/, the Town Hall /1751 and the polish Roman Catholic Church /1751/.

**Chortkiv** is a district town known since 1522 as an estate of the Polish magnate Czortkiwsky. The town boasts of the Historical Museum of the Regional Studies, the Castle of the 17 century, the Assumption Church /1635/, the Ressurrection Church /1738/.

**Kremenets'** is a district town and a railway station. It is one of the oldest towns of Kievan Rus. The town is known since 1226. Kremenets' boasts of the Museum of Regional Studies, the Castle /13-16century/, the Church of Epiphany /16 century/, the Nicholas Cathedral /16-17th century/, the museum of the Polish poet Yu. Slowacky. Kremenets' is the hometown of the Ukrainian composer M.I. Verikovs'kyi /1896-1962/, the folklorist M.I. Korobka/1872-1921/.

**Zaiishchyky** is a district town and resort. The town is known since 1340. The people who lived here were called "zaiishcany" – "people who live beyond the forest". The town boasts of the Historical museum of Regional studies, the Polish Roman Catholic Church /17th century/, the Town Hall /18th century/, the Palace and Park of the 18th century.

**Zbarazh** is a district town on the Hnezna River. It is known since 1211. The town boasts of the church of Spas /1600/, the castle and monastery of Bernardines /17th century /. The town was besieged by the Cossacks under Bohdan Khmelnyts'kyi in 1649, here the Battle of Zbarazh took place.

**Zboriv** is as district town on the Strypa River. It came into being in the 12th century.

The name comes from "zbor"– a fence, or the personal name of Zbor. On August 15, 1649 the Battle of Zboriv took place here. The town boasts of the monument to the founder of the Ukrainian Cossack State Bohdan Khmelnyts'kyi.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Town	What	Where	Score
1.				

## UZHGOROD

One of the most beautiful areas of Ukraine is Zakarpattya with its hills and forest covered mountains, Alpine valleys, known as 'polonynas', picturesque rivers. In the lowlands there are fertile fields, orchards and vineyards. More than 360 varieties of mineral waters have been discovered and research in this area. Uzhgorod is a regional city and the capital of Transcarpathian (Zakarpattya) Region.

Population of Uzhgorod is over 100,000. It is one of the oldest towns of Kievan Rus. In 8th century a town came into being here around Zanchishche-the centre of Principality of White Croatsians.

The original name of the town is unknown. In the 10th century the town was captured by the nomadic Hungarian feudal lords and got the name of Ungvar /from the Uzh River and "var" – a town/.

The Slav name of the town was Uzhgorod /the Uzh River and Slav "horod" – a town/. The town was united with Ukraine in 1945 and became the capital of Transcarpathian Region in 1946.

The leading industries of Uzhgorod include machine engineering and metalworking. Uzhgorod is the cultural and educational centre of Transcarpathian Region. The city boasts of Uzhgorod University founded in 1945. The University is the big scientific center.

The Transcarpathian Ukrainian Drama Theatre was founded in 1946. The Theatre boasts of the names of the noted Ukrainian actors Ya. Helias, I. Ignatovych /1898-1978/, Mariia Kharchenko.

The Transcarpathian Museum of Folk Architecture is one of the first museums of Ukraine in the open air. It was opened as a branch of the Transcarpathian Museum of Local Lore. Uzhgorod boasts of many historical monuments of architecture: Horiaska Church-rotunda /13-15th century/, the castle of the 13th century, the cathedral built in 1646, the Polish Roman-Catholic Church /1762-67/; the Nevits'kyi Palace /14th century/.

## TRANSCARPATHIAN REGION

The Transcarpathian Region includes 13 districts, 10 towns, 28 settlements, and 561 villages.

**Chop** is a town of Uzhgorod district. It is known since 1281. Its name probably comes from the surname of the landlord Chapi. The town lies between the river valleys of the Tysa and Latorytsia.

**Irshava** is a district town known since 1341. It lies on the Irsha River. The name comes from the Turkic words "Ir" and "shi/ra" – the bent riverbed. The Irsha River is a left tributary of the Teterev in the basin of the Dnipro.

**Koroleve** is a settlement known since 1262. It belonged to the Hungarian king Stefan V. The ruins of the castle /XIII/ remained till nowadays. The town had the name of Korolivs'kyi /Royal/. Near the town a settling of Paleolithic Age was uncovered.

**Mizhgir'ia** /before 1953 – Volove/ is a district town known since 1415. The town is situated between the mountainous /"mizh gir" in Ukrainian/ Verkhovyna and Polonyna chains of the Ukrainian Carpathians.

**Mukacheve** is a district town on the Latorytsia River in the basin of the Danube. It came into being in the 9<sup>th</sup> century. The town was named probably after Mukach. The town boasts of the Palanok Castle /14-18 century/, the Gothic chapel /14th c/, the Nicholas Monastery /1806/. Mukacheve is hometown of the Hungarian Painter M. Munkacsy 1844-1900/.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 4. Write a small essay on the topic.**



## VINNYTSIA & VINNYTSIA REGION

Vinnytsia is a regional city situated upon the Southern Buh River. The population of the city is over 400,000. The city is first mentioned in 1363 as a Lithuanian fortress of Vennytsia in 1363.

The name of the city comes from 'veno' – a dowry. It is known from history that Podillia, where Vinnytsia is situated, was acquired by Princes Koriatovych. The Transcarpathian Prince Fedir Koriatovych /? -14171 was the governor-general of Podillia. After the Union of Liublin of 1569 Vinnytsia became a Polish town. In 1793 it was united with Russia. In 1932 Vinnytsia became a regional city.

Vinnytsia is an important industrial centre of the Right-Bank Ukraine. The leading industries include machine-engineering, metal working and producing of building materials.

The city is one of the cultural and educational centres. Vinnytsia boasts of the Teachers Training Institute and the Medical and Polytechnic Institute, the Ukrainian Drama Theatre, the Philharmonic Society and the House of Organ Music. The city boasts of three museums – the Museum of Regional Studies, the Literary Memorial Museum of M. M. Kotsiubyns'kyi, and the museum-estate of M. Pyrohov.

The architectural image of Vinnytsia is represented by the wooden churches of Nicholas /1746/ and Yurii /1726/, the complex of former monastery buildings of the 17th century, the memorial complex of Glory and the monument to M.I. Pyrohov. The city is the capital of the Vinnytsia Region established on February 27, 1932. The region includes 26 districts, 17 towns, 29 settlements and 1456 villages.

**Bar** is a district town known since 1425 under the name of Rov. In 1537 the Polish queen Bona Sforza, wife of the king Sigismund I the Old bought Rov and renamed it Bar in memory of Bar in Italy where she was born.

**Karmaliukovo** /Holovchyntsi/ is a village named after Ustym Karmaliuk 1787-1835/ who was born here on March 10, 1787.

**Khmel'nyk** is a district town on the Southern Buh; known since 1362; named because of the hop.

**Koziatyn** is a district town known since 1734. The town was named after Koziata.

**Mohyliv-Podil's'kyi** is a district town on the Dniester River. It was founded in 1595 by the Bratslav voivode Stefan Potocky /? -1648/ who fell in the Battle of Zhovti Vody.

The town was named after S. Potocky's father-in-law Moldova Hospodar Mykhaila Mohyla.

**Nekrasove** /before 1946 Yuzvyn/ is a village named after M.O. Nekrasov who spent his childhood here.

**Pogrebyshe** is a district town founded on the site of the village of Rakytne ruined by the Horde. The settlers built here dug-outs /'pohrib' in Ukrainian/. The town is known since 1570.

**Rudans'ke** /Khomutyntsi/ is a village named after Ukrainian poet S.V. Rudans'kyi /1834-1873/ who was born here on January 6, 1834. Stepan Rudans'kyi translated into Ukrainian "The Lay of the Ihor's Host", Homer's "Iliad", and Virgil's "Aeneide".

**Shargorod** is a district town on the Murashka River; founded in the 16th century by Prince Ian Zamoisky as a castle Shargorod; named after the progenitor of the Zamoiskys – Florian Sharago.

**Tulchyn** /Nestervar/ is a district town on the Sel'nytsia River; known since 1607. In 1672 the Turkish army occupied the region and on the site of Nestervar a new fortress was built. The local Ukrainians used to say: "In that fortress the Turchyn' /Turk/ stands". Hence the name. The nearby river got the name of Turchynka.

**Yampil** is a district town situated on the left bank of the Dniester. It came into being in the 16th century. The name comes from the Turkic 'yam' – a settlement where a traveler could change his horses and the Greek name 'polis' – a town.

**Zhmerynka** is a district town known since the 1820s near the center of the Trypillia Culture connected with Cimmerians who lived once in Crimea. Zhmerynka is a transformed word of "Cimmerians".

## ZHYTOMYR & ZHYTOMYR REGION

Zhytomyr is a regional city of Ukraine on the Teteriv River. The population of Zhytomyr is over 300,000. The legend said that the town was founded by the counselor and favourite of the legendary Kievan Princes Askol'd and Dir in 884 Zhytomyr. When Askol'd was killed, Zhytomyr did not want to serve Oleh and escaped to the Volyn' forests. In one time a Slav tribe of Zhytyches lived here. In some Slav languages "myr" means a region. Hence Zhytomyr means the region where Zhytyches lived.

In the 14th century Zhytomyr was under the rule of the feudal Lithuania. After the Union of Liublin of 1569 it became a Polish town. In 1793 the town was united with Russia. The leading industries of Zhytomyr include machine engineering and metalworking. The city is the cultural and educational centre of the region. Zhytomyr boasts of the Teachers Training Institute and the Agricultural Institute.

The Museum of the Regional Studies was founded in 1865. The museum includes the houses-museums of V.G. Korolenko /1853-1921/ and S.P. Koroliiov/1907-1966/. The Ukrainian Musical and Drama Theatre established in 1944 boasts of the noted Ukrainian actor V.P. Tolok.

The architectural image of the city is represented by the Polish Roman Catholic Church /1744/, the magistrate /1789/ and the Cathedral of 1866. The city boasts of the monuments to O.S. Pushkin /1899/, Yaroslav Dabrowski/1836-1871/, V.G. Korolenko /1853-1921/.

The Zhytomyr Region includes 22 districts, 9 towns, 45 settlements, and 1653 villages.

**Berdychiv** is a district town on the Hnylopiat' River. Population of Berdychiv is over 90,000. It is known since 1564 as Berendychiv named after the Berendeis. The Berendeis were a Turkic tribe known since 1096 as a tribe of the Black Klobuks, the remains of the Turkic tribes who stayed and settled here.

The Old Rus Princes used the cavalry of Berendeis in their struggle against the Polovetses.

The town boasts of the Middle Age Castle and the Polish Roman Catholic Church of the 18<sup>th</sup> century where Honore de Balzac /1799-1850/ and Countess Ewelina Hans'ka wed in 1850. In the village of Verkhovne where H. de Balzac lived a museum was established in 1959.

**Novograd -Volyns'kyi** /former Zviagel'/ is a district town on the Sluch River. It is known since 1257 under the name of Zviagel'. In 1793 Zviagel' as part of Volyn' was united with Russia and renamed Novgorod-Volyns'kyi in 1795. The town boasts of the Memorial Literary Museum of Lesia Ukrainka who was born here on February 25, 1871.

**Korosten'** is a district town. The chronicle Nestor mentioned the town in 945 under the name of Iskorosten. The Town was the centre of the tribe of Drevlians. In 945 the Drevlians killed the Kievan Prince Ihor /? -945/ who wanted to lay them under contribution. In 946 his wife Princess Ol'ha /890-969/ ruined the town. Only in the 14th century a new settlement came into being here. According, to the legend it comes from the Old Slav word "korosten" – a stone. Not far from Korosten' in the village of Belashits'a /now Shchorsivka/ M.O. Shchors /1895-1919/ fell in action.

**Malyn** is a district town on the Irsha River. It was founded in the 11<sup>th</sup> century. In 1240 it was ruined by the Horde and later rebuilt. It is believed that the town was named after the Prince of Drevlians Mal /Small? -946/ who fell in action against the warriors of Princess Ol'ha.

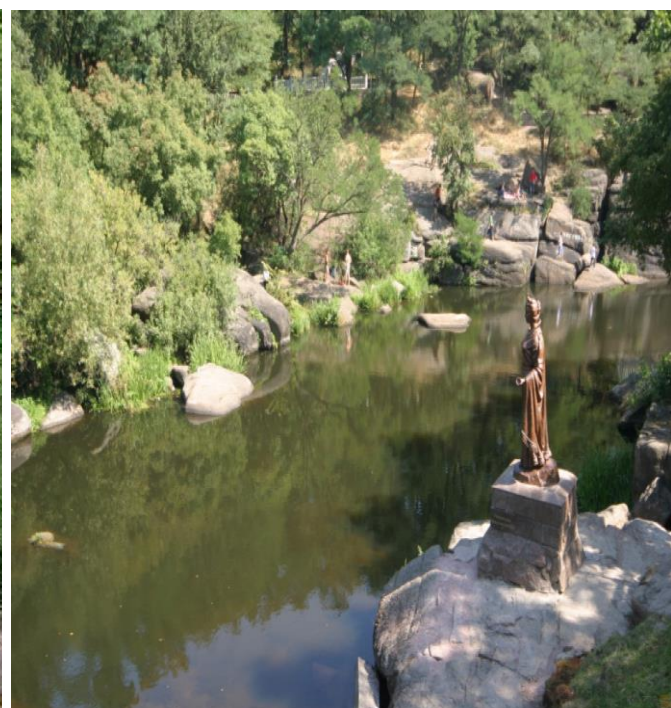
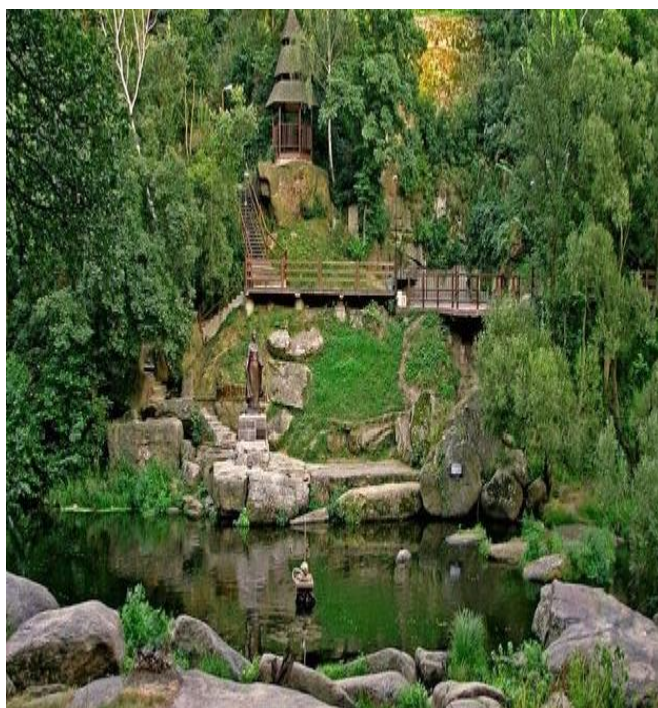
**Ovruch** is a district town on the Noryn River. It is known since 946 under the name of Uruchi as one of the towns of Drevlians, conquered by the warriors of Ol'ha. Its name comes from the Old Slav word «vreti»" to seethe. The town is known for the deposits of quartzite. The town boasts of the museum of the regional studies and the church of Basil/12century/.

**Radomyshl'** /former Mykgorod/ is a district town situated on the Teteriv River in the basin of the Dnieper where the Myka River flows into the Teteriv. The town is known since 1150. The town boasts of the museum of Regional studies and the museum of flora and fauna.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What do you know about the legendary Zhytomyr? 2. What is the architectural image of Zhytomyr? 3. What is Berdychiv famous for? 4. What is the hometown of Lesia Ukrainka? 5. What do you know about the history of foundation of Vinnytsia? 6. What museums does Vinnytsia boast of? 6. When was Uzhgorod united with Ukraine? 8. What do you know about the Transcarpathian Museum of Folk Architecture? 9. When was Uzhgorod University founded? 10. What monuments of architecture does Uzhgorod boast of? 11. What is the architectural image of Ternopil? 12. When did Rivne become the capital of Rivne Region? 13. What do you know about the museum-reserve "The Cossack Graves"? 14. What monuments of architecture does Rivne boast of?





## UNIT II. DNIPRO REGION

### DNIPROPETROVS'K

Dnipropetrovs'k is a regional and district centre in the Southeastern part of Ukraine. Its population is over 1 mln. people. The city spreads over the both banks of the Dnipro River on the area of 400 km<sup>2</sup>.

The city was founded in 1776 by order of Prince Potiomkin on the site of the Cossack free village of Polovytsia, which came into being in the 1740's. It was named after the Empress Catherine II /1729-1796/ who ruined the Zaporizhian Sich in 1775 and introduced serfdom in Ukraine in 1883.

In May 1787, while touring Southern Russia, Catherine II laid the -first foundation stone of the Transfiguration Cathedral. On May 6, 1820, Oleksandr Pushkin visited Katerynoslav on his way to the Southern exile. At first Katerynoslav was a small provincial town on the Right Bank of the Dnipro. In 1884 the Katerynoslav Railway linked the city with the Donets'k coal basin and the Kryvyi Rig iron ore basin. The Provincial town of Katerynoslav turned into the centre of ferrous metallurgy. In 1926 the city was renamed after G.I. Petrovskiy /878-1958/ who was one of the organizers of the Katerynoslav Soviet in 1905. In 1920-33 he was the chairman of All-Ukrainian central commission of poor peasants.

Today Dnipropetrovs'k boasts of many historical and architectural monuments of the city.

The hill crowned by the Transfiguration Cathedral /1830-35/ is the starting point of the city. There is the Square of Eternal Glory with a tank standing on a pedestal - the monument to General Yefym Pushkin who fell in action liberating the Dnipropetrovs'k region on March 11, 1944.

On the slope of the hill there is the city's oldest T. Shevchenko Park. Once a Zaporizhian Cossack L. Hloba planted a large orchard in the place. Prince Potiomkin bought it and built a palace there.

The Potiomkin Palace is now the oldest building in Dnipropetrovs'k. It was built to the design by prominent architect I. Starov 1745-1808/. Today the palace houses Yu. Gagarin Students' Palace.

The Island in the T. Shevchenko Park is of great historical interest. In the 9<sup>th</sup> century Greek monks built a monastery there. In 957 Princess Olha /890-969/ of Kiev /945-957/ stayed here on her way to Constantinople where she adopted Christianity and got the Christian name of Helena. It was 31 years before her grandson Volodymyr Sviatoslavych /?-1015/ baptized Kievan Rus.

In 988 the barks which carried Prince Volodymyr's troops to Korsun' pulled to the island. In 1240 the monastery was ruined by the hordes of Khan Batu /1208-55/ who ruined Pereyaslav and Chernihiv in 1239 and Kiev in 1240. Today this island is a popular recreation place. On the island there is the largest in Europe fresh-water aquarium. The city boasts of five theatres, the Circus, the Organ Music House in the ancient Brianska Church and the Sports Complex with the Aquatic and Ice Palaces.

The Yavornyts'kyi historical museum was founded in 1849 and is one of the oldest in Ukraine.

The museum bears the name of Academician Yavornyts'kyi /1855-1940/ who dedicated many of his works to the history of Zaporizhian Sich. In the museum there is the diorama "The Battle for the Dnipro" opened in 1975. One of the expositions is dedicated to arts and crafts of the Dnipropetrovs'k Region. The former Katerynoslav Province was famous for its painters of ornaments.

This form of decorative art came into being centuries ago at the village of Petrykivka of the Tsarychanka district. It is distinguished for floral ornamental motives, graceful tracery and vividness of colour in the style of Ukrainian Baroque. Among the masters of painting are known Tetiana Pata /1884-1976/, Marfa Tymchenko, Nadiia Shulyk and others.

## THE TOWNS OF THE DNIPROPETROVS'K REGION

**Dniprodzerzhyns'k** /before 1936 Kamins'ke/ is a region town. It was founded in 1750. It got its name from the nearby quarry. It was renamed in 1936 after F. Dzerzhyns'kyi /1877-1926/.

**Kryvyi Rig** /Curved Horn/ is a regional town. It was founded in 1775. It lies where the Ingulets and Saksagan Rivers form a "curved horn". In the 17 century it was the site of the Zaporizhzhian Cossack winter camp. The first settler was Kryvyi /"one-eyed" in Ukrainian/ Rig. The town has 21 mines and a metallurgy plant "Kryvorizhstal".

**Nikopol** is a region town is situated on the Right Bank of the Kakhovka reservoir. It came into being on the site of the Cossack ford Mykytyn Rig named after Cossack Mykyta Tsygan who settled here first. In 1791 it was renamed Nikopol that means in Greek "the town of victory" / Nike is Goddess of victory, polls is a city. /. It has the Southern Pipe Plant.

**Zhovti Vody** is a region town upon the Zhovta /Yellow/ River. It was founded in the 19<sup>th</sup> century At Zhovti Vody the Ukrainian Cossack headed by B. Khmelnyts'kyi won the first victory over the army of Polish landlords on May 6, 1648.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What is the history of foundation of Dnipropetrovs'k? 2. What is the Island in the Shevchenko Park famous for? 3. What do you know about Yavornytskyi Historical museum? 4. Which regional town was named after Goddess of Victory? 5. What do you know about the English metallurgist John Hughes? 6. What is the hometown of the noted painter A. I Kuindzhi?





## KHARKIV

Kharkiv is the second largest city of Ukraine and the capital of Kharkiv region. The city is situated in the north-eastern part of Ukraine at the confluence of the Lopan, Udy and Kharkiv rivers. Kharkiv is over 300 km<sup>2</sup> in area. The city is divided in 9 districts. The population of Kharkiv is 1,6 million people.

The city was founded in 1654 when Ukrainian Cossacks built a fortified settlement on the plateau near the Kharkiv and Lopan rivers. It is most likely that the name of the city comes from the name of the Kharkiv River. In 1689 the Pokrovskiy Cathedral was built. It is the oldest stone building in Kharkiv.

The cathedral was built in the Ukrainian baroque style. It was also used as a watchtower.

In 1709 Peter I visited Kharkiv and looked round the Kharkiv fortifications.

In 1727 Kharkiv Collegium was founded. It became the major centre of education in the Eastern Ukraine. The famous Ukrainian poet and philosopher G.S. Skovoroda taught here. In 1768 the first library was opened in Kharkiv. In 1775 the first printing house was opened in the city. In 1791 the first theatre began its performances in the city. At that time the population of the city was more than 11,000 people. In 1796 Kharkiv became a centre of Slobidsko-Ukrainian Province.

On January 17, 1805 Kharkiv University was opened. It was established by the famous scientist V.N. Karazin. The history of the University is closely connected with the names of Mechnikov, N. Lysenko, M. Starytskyi, M. Beketov and D. Bahalii. In 1812 the Institute of noble young ladies was opened thanks to noted Ukrainian Writer H. Kvitka-Osnov'ianenko /1778-1843/. He also founded the first Ukrainian humour journal "Kharkiv's Demokrit". At this time the first Kharkiv newspaper "Weekly" was published.

In 1835 Kharkiv became the capital of new Kharkiv Province. The population of Kharkiv was more than 50,000. A cast-iron foundry, 17 factories worked in the city at that time. In 1869 the railway was built in Kharkiv. The first train arrived on May 22. On June 6 railway traffic was opened on the Kursk-Kharkiv-Azov line. In 1882 Agricultural Machine Plant was built.

For 15 years /1919-34/ Kharkiv had been the capital of the Soviet Ukraine.

During the war Kharkiv became a site of the fierce battles. 70% of the city was destroyed, more than 50,000 citizens were killed or died of hunger. In 1952 a new Kharkiv-Passenger Station was built.

In 1962 one-millionth townsman of Kharkiv was born and it became the City-Millionaire. In 1967 Kharkiv Tractor plant produced one-millionth tractor. In 1975 the first line of underground with its eight stations was opened in Kharkiv. The second and third lines were opened in 1984 and 1995.

Kharkiv is a large and beautiful city. Today there are over 2500 streets and 26 squares in the city.

The Liberty Square is the largest square in Europe and second largest square in the world.

The oldest building in the square is the Gasprom built in the 20's. It was the first skyscraper in Ukraine. To the left of Gasprom is Kharkiv University. It is the oldest University in Ukraine. It was founded in 1805. More than 10.000 students study here in 15 departments. There is the monument to the founder of the University V. Karazin. Kharkiv is a city of parks. The finest parks of the city are Gorky Park, Shevchenko Garden and the Forest Park. There is the Shevchenko monument, which was opened in 1935. On the monument there are 16 figures representing heroes of Shevchenko's verses. Kateryna serves as a symbol of Ukraine. The Assumption Cathedral is the tallest building in Kharkiv. It is 89 meters tall. The Cathedral was built in the 19<sup>th</sup> century. Now it is a concert hall. The Annunciation Cathedral is the largest active church in Kharkiv. It was built at the beginning of the 20th century.

The Memorial was built in 1975 in a place that served as a cemetery. A large monument to a soldier stands there. The central figure of the Memorial is the mournful Mother. The cross is the symbol of reconciliation. The German soldiers are buried here too.

Kharkiv is one of the most important cities in Ukraine with over 250 enterprises.

The city is first in mechanical engineering, metalworking and electrical power engineering.

Kharkiv is a major cultural and scientific centre of Ukraine, second only to Kiev.

There are about 200 secondary schools. It has 25 universities and institutes. Kharkiv State Pedagogical University has 12 faculties. It trains teachers for many specialties. In the structure of the University there are the Institute of Economics and Law and the Institute of post-diploma education. In Kharkiv there are about 150 research institutes. In 1995 Kharkiv got its new emblem. It represents a Horn of Plenty and the Caduceus on it. It reflects the history of Kharkiv. From of old the land of Kharkov has been famous for outstanding figures of enlightenment and culture, poets, playwrights, artists, actors, who made a considerable contribution to the national culture, the development of progressive ideas.

Free-thinking of the nation is manifested in the works of enlightener, philosopher and poet Grigory Skovoroda, whose book "Kharkov Fables" became part of Ukrainian literary heritage.

In the middle of 18<sup>th</sup> century he worked as a lecturer in the Kharkov Collegium; he often used to visit Babayi, Gusinka and other places in Kharkov region. Grigory Skovoroda died in the village of Pan-Ivanovka, in Slobozhan region and was buried here. In 1926 at the request of the residents the village was renamed Scovorodinovka; at present there is a museum of the prominent Ukrainian poet and thinker.

Skovorodinovka became the pilgrimage site for all those who are concerned about the history and culture of Ukraine and Slobozhanshchina. In the village of Kruchik in Kharkov region was born a well known public figure and scientist V. N. Karazin referred to by contemporaries as Ukrainian Lomonosov.

It can be safely stated that he carried on Skovoroda's enlightenment work in the then Malorussia region, as he both started in 1805 and then sustained the initiative to open the University in Kharkov, second to be opened in Russia (almost at the same time as the Kazan University) and first in Ukraine.

It must be admitted though that Karazin's activities were not viewed universally positively. He had antagonists and even direct opponents. Thus the courage of this singular man deserves even higher praise as he once said: "I am not afraid to look ridiculous as I strife to have time to be useful". Kharkov University became the cradle of not only the national science, but of the national culture. Here were engaged in studies and work the Ukrainian Composer N. V. Lysenko, the artist G. I. Semiradsky.

Among the professors of the University were the founder of the national Slavonic studies I. I. Sreznevsky, philologist A. P. Potebnya, historians D. I. Bagaliy whose great achievement was a fundamental study of the eventful history of Slobozhan region, and D.I. Yavornitsky, known for a deep study of Zaporozh Cossacks. Ukrainian writer P. P. Gulak-Artemovsky headed the University in the first half of the 19th century. Kharkov is the birthplace of the classic of Ukrainian literature Grigory Kvitka-Osnovyanenko.

He spent many years helping to develop the drama theatre. He wrote here his best works, his comedies "Marriage Proposal in Goncharovka" and "Shelmenko-the-Batman" entered the repertory of not only Ukrainian but also foreign theatres. The traditions of the stage magicians M. S. Shchepkin, M. K. Zankovetskaya, N. K. Sadovsky, P. P. Saksagansky, who were engaged in Kharkov theatres, were taken on by the young actors, and the town was rightfully considered to be one of the theatrical centres of not only Ukraine but of the whole Russian state. Kharkov was often visited by the founder of Ukrainian professional theatre M. L. Kropivnitsky. In 1902, when he was already seriously ill, he settled in a small picturesque hamlet Zatishye in Kharkov region. Even here Mark Lukich did not stop working as intensively, helping to develop amateur country theatre.

The masterful works of unknown Kharkov artists are still extant today. Among their heritage are a lot of works depicting a favourite popular hero – Cossack Mamay, which is not unusual: The Slobozhan region is the land of free Cossack settlers, guarding the southern borders of the Russian state. Several pictures with the image of Kharko – according to one of the legends, he was the founder of the town of Kharkov – are a tribute to the struggle with the Tatar invaders.

So was born the original Kharkov artist tradition, whose prominent followers later were P. A. Levchenko, M. S. Tkachenko, N. S. Samokish and others. Far and wide outside the borders of Ukraine is recognised the gifted artist S. I. Vasilkovsky, who once directly won the unanimous recognition of the French Academy in Paris. All his three pictures presented at the competition successfully made it to the Paris exhibition – a very unusual case. His best works "Spring in Ukraine", "Cossacks in a Field", "On the Donets", "Morning", "Cossacks Meadow" Vasilkovsky created under the impression of the history and landscapes of the native Slobozhan land.

And just as the names of Maximilian Voloshin - and Crimea, Grin and Ayvasovsky – and Feodosia are indivisible in our minds, we can not imagine the Slobozhan region without Vasilkovsky. Another reason why Kharkovians should thankfully remember him is that the artist was actively engaged in the organisation of the town Arts museum. I. E. Repin was born in Kharkov region, too.

"Here, in Chuguev I so much enjoy the beauties of the nature! – wrote the great artist. – What a miracle!!! I could never expect that I had been born, spent my childhood, adolescence, and youth surrounded by so marvellously majestic nature." His stay in the native land in the period of his artistic maturity was very productive as many of his well known works were created and his famous "Zaporozhets's" was conceived. However, only a few people know that the crafty scribe in the centre of the picture is no one else than the historian of Zaporozhyean Cossacks D.I. Yavornitsky.

With Kharkov are also connected the names of the Ukrainian revolutionary poet P. A. Grabovsky and the eminent cultural figure Gnat Hotkevich. The latter is worth a special reference. His versatility was ingenious: the first known step of his creativity was his defence of the degree work in the Technological Institute - Hotkevich suggested quite a new type of steam engine.

After that, however, the future poet quickly realised that his goal was not to express itself in mechanics. During his youth (which coincided with the revolution years) he was engaged into a great task of the Ukrainian spirit revival through preservation and restoration of cultural traditions.

The witnesses to the degree of his success in this field are Kharkov school of bandura play (by the way, the technology of making this musical instrument is part of this school), the organisation of remarkable folk choruses in Slobozhan and Lvov regions, poetical works, and the very martyrdom that he accepted for his deeds during the repression period.

We don't want to leave hope that the huge tetrapartite novel by Hotkevich left to us as his heritage will yet be published, and that grateful Kharkovians will make their tribute to it.

A lot of attention was paid by Karkovian actors and directors, writers and poets to the problem of folk art development in towns and villages of the region. As early as before the war, hundreds of amateur drama theatres, chorus and opera-studios, folk instrument groups were active in Kharkov region aided by the Region House of Folk Art. A usual and every day event in out-of-the-way rural places was at that time an opening of a new schools, libraries, Palaces of Culture, or clubs.

Suddenly the war... The Kharkov land was suffering the Nazi occupation for 23 months, and here is what the liberators saw on the 23 August 1943. All rail way nodes were destroyed and bunt down, plants and factories broken down and plundered, fields and gardens rugged with craters.

Thanks to the heroic efforts of Kharkovians and to brotherly help and support of other Soviet nations at the end of 1950's Kharkov again becomes one of the biggest industrial centres of the country.

The system of education was restored and extended. Theatres, museums, libraries were rebuilt again. The number of amateur artists and folk art craftsmen is growing.

By the 1980's there are already about 700 of them in the region. An indication of the rapid cultural development of the Slobozhan region was the organisation of a great number of museums.

These are literary memorial museum of Georgius Scovoroda in the village of Scovorodinovka, the I. E. Repin museum in Chuguev, Museum of History and Arts in the village of Parkhomovka: even today Kharkov artists consider it an honour to have a personal exhibition here.

In Kharkov proper there acted two biggest museums in Soviet Ukraine – the Historical Museum and the Arts Museum with more than fifteen thousand works of art drawing sculpture, folk art by native and foreign artists. In 1988 the very important event had been happened in Kharkov's cultural life: the inauguration of Literature Museum which undertook the renovation and care of Ukraine cultural legacy, the history of it's literature, as well as organizing of meetings, festivals and exhibitions in the literatural drawing-room, persued the search for new talents.

We make bold to affirm that during the 'perestroyka' period (the 90-th) which was the growing-up time for museum it converted self into one of the most interesting cultural establishments of Ukraine.

Thanks to museum collaborators the Kharkovians reopened the names Les Kurbas, Gnat Hotkevich, Mykola Khvylyoviy, Vasil Stus for themselves as well as the invigorating source of ukrainian folk-lore. Thanks to the initiative of city major of that time E.P. Kushnaryov the second edition of historical work of D.I. Bagaliy, D.P. Miller "The Kharkov City History during the 250 years of its existance" had been accomplished in the 90-th, the Municipal Art Gallery had been opened.

In 1998 one more unic edition appeared – the album "The Paths of Art in Kharkiv Region", dedicated to the 60-th anniversary of Kharkov Department of the United Artists of Ukrain. Nowaday the beatiful Gallery functions in the City. It belongs to the AVEC concern, which spares many attentions the restoration and keeping of the Kharkov sights.

Last years Kharkov City is famous for its operatic music festivals, there is also very interesting Klaudia Sulzhenko annual festival of variety singers, and children's creative work festivals achieve the international level very quickly as usual. The Kharkov Region Days in Kiev, that had taken place in summer 2001, quite striked the Kiev public and make to recognize that Kharkov is staying the spiritual capital of Ukraine. So the cultural Kharkov meets the new millenium beginning with the feelings of self-respect and enthusiasm, in waiting of accuaintance with new talents.

**Exercise 1. Analyze the information, which is in the highlight, and use it in practice.**

**Exercise 2. Transfer the given information from the passages onto a table.**

№	Activity			
	Town	What	Where	Score
1.				



## THE TOWNS OF KHARKIV REGION

**Balakliia** /former Novoserpukhiv/ is situated on the site where the Balakliika river flows into the Siverskyi Donets river. The town was founded in the 16th century by the Cossacks. In 1663 a fortification was built there. In 1891 Novoserpukhiv was renamed Balakliia. The name was given by the settlers from Balakliia of Cherkask Province. The name comes from Turkic "Bulak" – a spring.

**Barvinkove** came into being in 1680 near the Sukhyi Torets River. The name of the town comes either from the name "pervinkle" or it was named in honour of the Cossack Ataman Barvinok.

**Bohodukhiv** is situated on the Meria River. In 1662 on the site of a fortification point Diakiv Ostrog a fortification was built for defence of Sloboda /Free Land/ Region, Ukraine and Southern Russia. The name of the town comes from the church. /Bog – God, Dukh – Spirit/.

**Chervonyi Oskil** /before 1919 Tsareborysiv/ was founded by order of Tsar Boris as a town-fortress on the tribute of the Oskil River. After the epidemic of Plague, the town was burnt down in 1719.

**Chuguiiv** is known from 1627. In 1639 a fortress was built there. The name comes from the Polovets Khan Chyga or from the "chuga" /caftan worn by the Turkic people who lived there near the border.

**Eskhar** came into being in 1926 as Electric Station of Kharkiv.

**Gavrylivka** settlement came into being in 1650 and was named after the noted Russian poet Gavriil Derzhavin.

**Izium** is situated in the site where Isiumets River flows in the Siverskyi Donets. In the 16th century there was the Izium fortification; named from the word "Uzun" – a ferry, or crossing place, a ford.

**Krasnog'rad** /before 1922 - Kostiantynograd/ came into being on the Berestova river at the Beliov fortress built in 1731-33. The fortress was included in the system of border fortifications "Ukrainian Line". The ruins of the fortress are still can be seen. In 1784 it was named Kostiantynograd and renamed Krasnograd in 1922.

**Kupiansk** /former Kupetskyi/ is situated on the Oskol River. The town was founded in 1655. Due to the favourable geographical position it became an important merchant point where the goods were sold and bought /kupuvaty is to buy in Ukrainian/.

**Lozova** came into being in 1860. The name of the town comes from the Lozova River /Loza is willow in Ukrainian/.

**Pechenygy** settlement came into being near the Donets River in 1654; founded by the Ukrainian settlers from Poltava region on the site of the Pechenyg nomad camp, the so-called Pecheryg Field.

**Polkova Mykytivka** village came into being in 1676. Uman colonel Mykyta Senenko got this land to be settled.

**Sakhnovshchyna** district town was founded by the settlers from the Poltava Province. With the construction of the railway a town came into being. It was named after the magnate Sakhnovskyi, the owner of the local lands.

**Shebelynka** came into being in the site of Shabeleva Fortification near the crossing of the Siverskyi Donets River. The name comes from the Ukrainian word "shabelnyky" – highwaymen.

**Vovchansk** district town (1780) was founded in 1674 by the Ukrainian Cossacks, settlers from the Right-Bank Ukraine. They founded a free village on the Wolf Waters River.

**Zachepylivka's** name means to get caught. The legend has it that a certain Hnat came from the neighbouring village Popivka to the Zaporizhian free land and "got caught" there for ever.

**Zmiiv** is known from the 12th century. In 1180-85 the Novgorod-Siverskyi Prince Ihor Sviatoslavovych founded some fortifications. Zmiiv settlement, called so because of snakes /Zmii is snake in Ukrainian/.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**



## SUMY & THE TOWNS OF SUMY REGION

Sumy is a regional town situated upon the Psel River and its tributary Sumka. It was founded in 1652 by the settlers from Bila Tserkva /White Church/ regiment as a fort. In 1658-1765 the Slobids'kyi Regiment was dislocated in Sumy. The Regiment distinguished itself in battles with the Turks in 1677-78.

Sumy became a town in 1780. The legend has it that Hetman Doroshenko lost his bag here. It is also believed that the name of the city comes from three bags, which were found here. On the city coat of arms there are three bags on the silver background.

During the 18 and 19 centuries trade and industrial enterprises-flourished here. When regimental rule was abolished in 1765 the Sumy Cossack regiment became Hussar light cavalry regiment.

The abolishing of serfdom in 1861 helped to spur industrial development of the city. Before the World War I there were over forty enterprises in Sumy. In the present-day Sumy they produce machinery for the chemical industry, electron microscopes, pumps, and fertilizers. Light industries include sugar refining and other food processing. The city is known for production of clothing and footwear.

In Sumy there are Bio and Porcelain Plants.

The city boasts of the S. Makarenko Teacher-training Institute, the Sumy Museum of Arts where the pictures of T. Shevchenko, V. Borovykovs'kyi, I. Shyshkin, A. Kuindzhi and T. Yablons'ka are on show.

Many noted persons are connected with the history of the city. The outstanding Ukrainian philosopher and poet of the 18 century H. Skovoroda /1722-1794/ visited Sumy many times.

In 1858 the city was visited by the great Ukrainian Poet T. Shevchenko/1814-1861/. The writers B. Hrinchenko and V. Korolenko, the great composer P. Tchaikovsky visited Sumy on numerous occasions.

There are many historical and architectural monuments in Sumy: The Resurrection Church /1702/, the Transfiguration Cathedral /1776-88/, the Church of Illia /1836-51/, the Trinity Cathedral /1901-08/

The Sumy M. Shchepkin Drama Theater boasts of the noted Ukrainian actors who played on its stage: Domian Kozachkovs'kyi /1896-1967/, Ihor Rybchyns'kyi, Oleksii Tarasenko.

**Glukhiv** is a district town known since 1152 as a town of the Chernihiv Principality.

The name comes from "glukhyi" lonely, remote. It is the hometown of Ukrainian painters Anton Losenko /1737-1773/, Kostiantyn Lomykin & Mykola Murashko /1844-1909/; composers Maksym Berezovs'kyi /1745-1777/ and Dmytro Bortnians'kyi/1751-1825/.

In 1738 the first in Ukraine school of singers was open in Glukhiv.

**Konotop** is a district town known since 1638. Once it was a Polish fortification near the ford of the Yezuch River where horses used to stick.

**Putyvl'** is a district town on the Seim River. It was founded in 1146. The town stands at the crossing of the roads /put' is a way in Ukrainian/. It boasts of the Transfiguration Cathedral /17th century/, the church of Cossack Nicholas /18th century/. There are monuments to S. Rudnev, S. Kovpak and Yaroslavna.

**Romny** is a district town on the Sula River; known since 1096 & s mentioned as Rym in the "Lay of Ihor's Host". It was a fortress of Kievan Rus at the site where the Romen River empties into the Sula.

**Trostianets'** is a district town on the Boromlia River. It was founded by the settlers from Vinnytsia area of the Trostianytsia River in 1660. The name of the river comes from a cane /cane is "trostyna" in Ukrainian/. It boasts of the museum of outstanding composer P.I. Chaikovs'kyi /1840-1893/ who visited Ukraine every year and composed opera "Mazepa" /1883/.

**Exercise 1. Read the text and pick up the essential details in the form of quick notes.**

**Exercise 2. Make up some dialogues from the information above.**

**Exercise 3. Write a small essay on the topic.**

## ZAPORIZHZHIA & ZAPORIZHZHIAN REGION

Zaporizhzhia is a regional city and a river port on the Dnipro. The population of the city is over 900,000. Zaporizhzhia came into being in 1770 when a fortress was build here during the Russo-Turkish war of 1768-74. The fortress was named Oleksandrivs'ka after the commander of the First Russian army Oleksandr Golitsyn /1718-83/. In 1906-1921 the city had the name of Oleksandrivs'k. In 1921 the city was renamed Zaporizhzhia because of its location beneath the Dnipro rapids.

Zaporizhzhia is one of the largest industrial centres of Ukraine. The ferrous and non-ferrous metal industries are leading industries of the city. Zaporizhzhia is a cultural and educational centre. The city boasts of its University and Institutions, numerous scientific establishments, three theatres the Philharmonic Society, two museums and the Historical and Cultural Khortytsia Reserve.

The monuments of architecture include the remains of fortifications on the Khortytsia island, the Dnipro Hydroelectric Power Station /1927-32/, the Drama Theatre /1944-53/.

Zaporizhzhia is the capital of Zaporizhzhian Region established on January 10, 1939.

**Berdians'k** /in 1939-58 Osypenko/ is a district town, health resort and a port on the Sea of Azov. It was founded in 1827 as Kotur-ogly, then Novo-Nogais'k. The name comes from the Berda River. Berda means 'rock'. Berdians'k is an industrial city. It boasts of the Teachers Training institute and two museums.

**Chernihivka** is a district town. It was founded in 1783 by the settlers from Chernihiv.

**Guliaipole** is a district town on the Haichur River. It was founded in 1785 by the serfs and rebelled Haidamaks from the Right Bank Ukraine as a free military village. It was named by the first settlers from Guliaipole. Guliaipole is hometown of Nestor I. Makhno /1884-1934/. He was buried in Paris near the Communards and on his grave it is written: "Russian Communist Makhno".

**Kushugum** is a settlement of Zaporizhzhian district. It was founded in 1770 by Zaporizhzhian Cossacks after the river Kushugum /Tatar for 'fine sand'/.

**Melitopol** is a regional town on the Molochna River. It was founded in 1784 on the site of the village of Novooleksandrivka, former winter camp of the Zaporizhzhian Cossacks. The town was named Melitopol /Honey Town/ by the Greek settlers because of the sweet fruits grown here.

**Molochans'k** /before 1915 Halbshtadt/ is a town on the Molochna River. It was founded in 1803. It came into being as a German colony under the name of Halbshtadt /Half Town/. The present name comes from the name of the river. Molochna is a translation of the original Turkic name of the river Siuten /siut' - milk/.

**Orikhiv** is a district town on the Konka River. It was founded in 1783 on the site of the Tatar settlement Seven Tatar Mosques. There was a winter camp of Zaporizhzhian Cossacks.

Since 1796 it was a settlement Orikhova Balka. It was named after a hazel grove or by the settlers from the village of Orikhivka of Poltava Region.

**Pology** is a district town on the Konka River. It came into being in connection with the construction of the railway Berdians'k-Kharkiv. It was founded by the settlers from Pology of Kievan Province. Pology in Ukrainian means a smooth locality.

**Prymors'k** is a district town on the Obytochna River. It was founded in 1822 as Obytocne.

In 1822-1964 it had the name of Nohais'k, since 1964 till 1972 – Prymors'ke. The town was named after the Sea of Azov.

**Tokmak** is a town on the Molochna River. It was founded in 1784 by the settlers from Poltava region. The town got its name from the Tokmak River. Tokmak in Tatar means "well fe". The town probably was named after the juicy grass in the river valley.

**Zeienyi Hai** is a village of Guliaipole district. It was founded in the 19th century by the settlers from the village of Turkenivka, which stood on the border of the former Osman Empire.

**Exercise 1. Digest the score of the information briefly in English.**

**Exercise 2. Answer the questions.**

1. What do you know about history of Kharkiv? 2. What places of interest are there in Kharkiv? 3. What is the emblem of Kharkiv? 4. What do you know about the history of Ivano-Frankiv'sk? 5. What are the leading industries of the city? 6. What does Ivano-Frankiv'sk boast of? 7. Which of the towns was the hometown of Roksolana? 8. When was Zaporizhzhia founded? 9. What are the leading industries of Zaporizhzhia? 10. When was the Dnipro Hydroelectric power station built? 11. What do you know about the history of Sumy? 12. What are modern Sumy's industries? 13. Which town of the Sumy region can boast of the first in Ukraine school of singers?



## UNIT III. SOUTHERN REGION

### KHERSON & KHERSON REGION

Kherson is a regional town on the Dnipro. It is a river and seaport. The population of Kherson is over 400,000. The city was founded by Prince Potiomkin on June 29, 1778, on the site of former fortification Oleksandriv's'kyi Shanets ruined by the Turks. It was named in honour of Chersonesus of Tauris founded by Greeks in the 5<sup>th</sup> century. In 1803 the town became the centre of Kherson Province.

In 1944 the city became the capital of Kherson region. The leading industries include ship-building and mechanical engineering. Kherson boasts of its theatres, museums and the monuments of architecture: The Greek-Sophia Church /1780/, the Gates of the Kherson fortress /18<sup>th</sup> century /, the Holy Spirit Church with a Bell Tower /1836/. Kherson region extends across the lower Dnipro River and along the shores of the Black Sea, Syvash Lake, and the Sea of Azov. Named for its capital, it comprises a level plain, with almost no surface water apart from the Dnipro. The whole area is in steppe, although virgin steppe now survives only in the large Askaniya-Nova Nature Reserve in the south.

The climate is dry, and, although much of the region is under the plow, agriculture suffers severely from drought. An irrigation-canal system carries water from a large reservoir on the Dnipro in the north, created by the dam of the Kakhovka hydroelectric station. The region has the lowest population density of any in Ukraine. Area 11,000 square miles (28,500 square km). Population (1993 est.) 1,283,000.

Like all of the southern Ukraine, the province is densely spotted with archaeological excavation sites (Mesolithic, copper and bronze ages). In 8-7th centuries. The Kherson steppes were a part of the Scythian state. In the 2nd century the area was inhabited by the Sarmats and proto-Slavic tribes. In the 2nd-6th centuries A.D. there were rather numerous Slavic settlements.

In the 10th-13th centuries the area was a part of Kiev Rus, but after the Tartar-Mongol invasion it fell under the control of the Crimean Khannat, which in its turn in the 15th century became a part of the Turkish Ottoman Empire. After the Cossacks, the most militant of the Ukrainian population, founded Zaporizhian Sich, a heavily fortified military base on the southern frontier of the Slav territory, numerous raids against Tartars and Turks were carried out.

In the 18th century several more "siches" (military bases) were founded, which considerably lessened Moslem control of the territory. In 1774 the territory became a part of the Russian Empire. The Kherson Region includes 18 districts, 9 towns, 30 settlements and 677 villages.

**Askania-Nova** /before 1844 – Chapli/ is a settlement of Chapli district. It is known since 1822. It has the Institution of cattle breeding and the museum of flora and fauna of the southern Ukraine. Askania-Nova National Preserve was founded in 1874 by baron von Falzfein (his son now lives in Monaco).

It consists of the acclimatisation zoo, botanical garden, and virgin steppe preserve (the only place in Europe where steppe has its initial look). Its area is 82,500 acres. Alongside with the local species, one can see ostriches, bisons, antelopes, wild horses, llamas, zebras, etc. there.

**Geniches'k** /former Yenichi/ is a district town and a port on the Sea of Azov. It came into being in 1784 in the locality of extraction of kitchen salt; named after the Turkish "dzheniche" /ince/ – thin.

**Kakhovka** is a district town known since 1791; founded on the site of the ruined Turkish fortress of the 16th century; named after General Kakhovskiy who founded a large village of free peasants.

**Skadovs'k** is a district town founded in 1894 on the lands of the landlord Skadovs'kyi. It is a resort.



## MYKOLAIV & MYKOLAIV REGION

Mykolaiv is a regional city on the bank of the Bug Lagoon. The population of the city is over 500,000. It is one of the industrial centres of the Southern Ukraine with high-developed shipbuilding and machine engineering. In the 6th century not far from the present-day city there was the Greek colony Olvia. After the demolition of the Zaporizhzhian Sich /Host/ a certain merchant Fabri founded here a village which was ruined by Turks in 1787. The modern name /1789/ was given in honour of the victory of the Russian army over the Turkish fortress of Achi Kale /Ochakiv/ on December 6, 1788, the day of St. Nicholas Thaumaturge – the protector of seamen.

Mykolaiv is one of the cultural and educational centres of Ukraine. It boasts of the Shipbuilding Institute and the Teachers Training Institute, theatres and museums. The Mykolaiv Theatre of Ukrainian Drama and Musical Comedy was founded in 1959. The Museum of Arts was founded in 1914, it boasts of the pictures of I. Aivazovs'kyi, K. Bogaiyevs'kyi, T. Yablons'ka. Mykolaiv boasts of its monuments of architecture built in the style of classicism: The Museum of Shipbuilding and Fleet /1794/, the Church of Nicholas /1817/. Mykolaiv is the capital of Mykolaiv Region established on September 22, 1937. The region includes 19 districts, 7 towns, 20 settlements and 928 villages.

**Ochakiv** is a district town on the bank of the Dnipro Lagoon. It was founded on the site of the Old Greek colony Alektora that existed here in the 1st-3rd century. In the Middle Ages there was a fortress here. In 1492 Crimean khan Mengli Girei ruined it and built a new fortress Kara Kermen /Black Fortress/. Later it became the Turkish fortress under the name of Achi Kale; transformed in Ukrainian as Ochakiv.

**Pervomais'k** is a district town. In 1773 there was the Orlyk fortification here, which later became a town. It was named Olviopil in honour of the Old Greek colony of Olvia. In 1919 Olviopil and neighbouring towns of Bohopil and Holta were united under the name of Pervomais'k /First of May/.

**Exercise 1. Choose the keywords that best convey the gist of the information.**

**Exercise 2. Read the text and pick up the essential details in the form of quick notes.**





## ODESSA & THE TOWNS OF ODESSA REGION

Odessa is the largest port on the Black Sea. It is a cultural centre of the southern Ukraine and a heroic city. Odessa is a city of science and students, writers and musicians, humour and laughter.

Odessa is 200 years old. The city gets its name from Odessos, the Greek settlement that disappeared in the 4th century. Tartar settlement of Khadzhubey first mentioned in 1415 was based here. The Ukrainian Cossacks conquered the Turkish fortresses and the settlement of Khadzhubey during the Russian-Turkish war of 1787-1791. It was Russian General Suvorov who chose the site for modern Odessa. In 1795 the town was renamed Odessa.

The town boomed in the times of the Duke de Richelieu (later Prime Minister of France), who fled to Russia from the French Revolution and was appointed Governor General of the region (1805-1814).

The Duke (whose monument is in the centre of the city) turned the town into a zone of free trade and enterprise and thus gave a powerful boost to economic and cultural growth, and also ensured that unbending spirit and sparkling humour would pass on from generation to generation of local inhabitants.

Odessa developed as a port and a trading centre attracting many people all over the world. Now it is a big city with the population about one million and a half of people of more than 100 nationalities.

Odessa is also an important cultural resort with endless beaches.

The names of more than 300 outstanding writers and poets from different countries of the world are connected with Odessa: Adam Mitskevich, Theodore Dreizer, Mark Twain, Irving Stone, George Simenon, Jules Verne, Khristo Botev, Sholom Aleyhe, Ivan Bunin, Lev Tolstoy, Vladimir Mayakovsky, Alexander Pushkin, etc. They visited Odessa, wrote about it and dreamt about staying there.

Odessa is a city of musical traditions. The names of prominent musicians, conductors and composers are connected with Odessa. Anna Pavlova and Galina Ulanova, famous ballet dancers, used to work here. The first theatre was built in 1804. Now there are 9 of them. The Odessa Archaeological Museum was founded in 1825. It is one of the oldest in Ukraine. The exhibition covers a very long period of the history: from the times the first human being appeared to the rise of Kievan Rus.

The Antique section exhibits findings from the excavation sites of Olvia, Chersonesus, Tira and other ancient Greek colonies on the black Sea. Odessa is the capital of Odessa Region. The Region includes 26 districts, 17 cities, 31 towns and 1152 villages.

**Ananiiv** is a district town known since 1767 as a free town /sloboda/. It was one of the "khan's free towns" between the Bug River and the Dnister on the territory which belonged to Turkey and the Crimean Khanate. It was settled by the fugitive peasants from Moldova, Ukraine and Russia. The name comes from the first settler Anan.

**Artsyz** was founded in 1816. It got the name in honour of Russian Army over Napoleon I on March 8-9, 1814 near the town of Arcis in France.

**Balta** lies on the Kodyma River. It is known since the 16 century as a merchant and trade centre. The name comes from Moldavian "balte" - a marsh /"boloto" in Ukrainian/.

**Bilgorod-Dnistrovs'kyi** /Akkerman before 1944/ came into being in the VI century as a Phoenician colony Ofiuzza then an Old Greek town of Tira. It was founded by the settlers from Miletus, an ancient Ionian maritime city of Asia Minor. The Romans renamed it Alba Yulia.

In 545 the town belonged to the Antes who called it Turis. Later it belonged to the Polovetses under the name of Akiiba. In the course of the time a new town grew here founded by the Slav tribes of Tiveretses and Uliches under the name of Bilhorod /White Town/. In 1204 the town was conquered by Venetians who renamed it Moncastro /Mautocastron/. In the 15th century it was under the Genoese control. In 1503 the Turks conquered the town and called it Akkerman /White Fortress/.

After the Turkish-Russian War in 1812 the town belonged to Russia. In 1944 the town got its present name. Dnistrovs'kyi was added to distinguish from Belhorod in Russia /on the Siverskyi Donets/.

There is a fortress of the 13-15th century

**Borodino** is a town /settlement/ named in honour of the victory at Borodino in 1812.

**Izmail** is a district town and a port on the Danube. It was founded by Moldavians and was known as Sinil. In the 16th century it was under Turkey. It was renamed after the Turkish military chief Ismail-bei.

There is a diorama "Assault of Izmail" and Suvorov Museum. A mosque of the 16th century The Church of Natality /1823/. The monument to Suvorov /1913/.

**Kiliia** is a district town and a port in the Kiliia mouth of the Danube known since the VII century It was an Old Greek city-colony Likostomon /Wolf Jaws/. In the X century during the campaign of Prince Ihor against Byzantium here a town Kievets was founded. The modern name is connected with Olexander of Macedonia /356-323/. To commemorate his victory over Thracians in 334 on one of the islands in the mouth of the Danube by order of Oleksandr of Macedonia a temple was built in honour of the hero Achilles. The town was known as Akilia and then Kilia. It is also believed that the name could come from the Turkik name "killi" – clay, or Rumanian "chilie" – a cell, hermitage. The town boasts of the fortress of the 15<sup>th</sup> century, the Greek Church /16 c/, the Church of Nicholas /1648/, the Cathedral /1836/

**Kotovsk** /before 1935 – Birzula – Moldavian "valley"/ is known since 1779. In 1935 was renamed after H. Kotovskiy.

**Ovidiopol** is a district town on the Dniester Lagoon. It was founded in 1793. It was named after Publius Ovidius Naso /43-18/, the famous Roman poet who was believed to live here in exile.

His "Mournful Elegies" and "Letters from the Pontus" written in exile were translated into Ukrainian. The real place of his exile was in Tomy /now Konctanza in Rumania/.

**Reni** /former Tomarov/ is situated on the left bank of the Danube. In the time of Kievan Rus there was a pier here. It was mentioned in 1548 as a town of Moldavian Principality. The name comes from Old Slav "reni" – a pier.

**Tatarbunary** is known since 16th century Once it was the residence of the Polovets khans and was called Kara-buna /Black Well/.

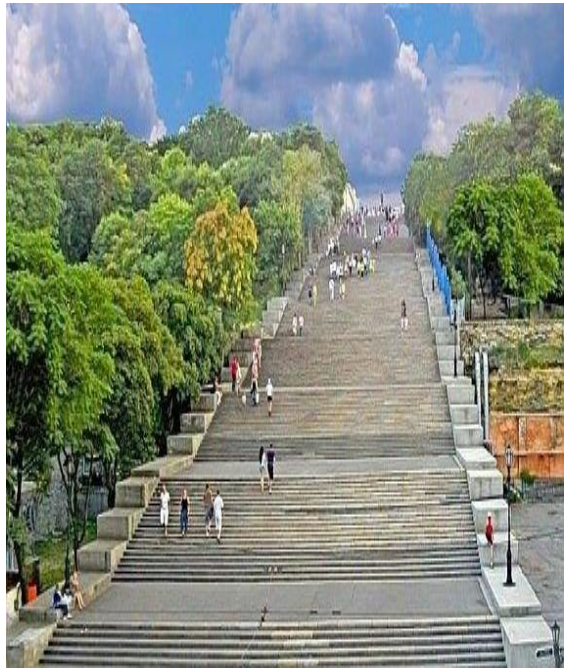
**Vyikove** is a town and port in the mouth of the Danube where the delta of the Kiliia River forms a "fork" /vyiky/ – three tributaries. The town was founded in 1746 by the Don Cossacks and was called Lypovanskui /of "lipovan" sectarians/. In 1775 after the ruination of Zaporizhzhian Sich, the Cossacks settled here and gave the town its present name.

**Exercise 1. Transfer the given information from the passages onto a table.**

№	Activity			
	Town	What	Where	Score
1.				







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