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BACKGROUND AND ORIGINS OF THE DEVELOPMENT OF OLD UKRAINE WRITING

We gain wisdom and restraint from book words.

Nestor the Chronicler.

According to historical sources Franko I.Ya.¹, Grushevskiy M.², Tolochko P.P.³, chronicles, folklore and archaeological research, in the 10th–12th centuries. material and spiritual culture in Ukraine-Rus acquired an unprecedentedly high level of development. It was at this time that the first references to the fact that Saints Cyril and Methodius found the Holy Scriptures «written in Ukrainian writing» in the Crimea. Thus, «education and science were not absolute news»⁴. The adoption of Christianity in Kyivan Rus included the state in the bosom of the Orthodox Church and opened wide the door for the Byzantine culture that survived in the 10th–11th centuries. the age of the new Renaissance.

Prince Volodymyr Veliky of Kyiv (960/963–1015), son of Prince Svyatoslav Igorovich by his mistress Malusha, grandson of Princess Olga, father of Prince Yaroslav, during his 35-year reign, the state became one of the first in Europe. Having initiated dynastic rule, uniting numerous Eastern Slavic tribes and religions, he completed the formation of the Old Ukrainian state. Christianity introduced higher morality, ideals, and culture into the life of the people, the centers of which were churches. Near the churches, Volodymyr founded schools where the children of boyars and priests studied. With Volodymyr, a new era

1 Franko I.Ya. Naystarischy rus'ky litopys // Franko I.Ya. Zibrannya tvoriv u 50 tt. K.: Naukova dumka, 1986, T. 47. P. 437–438.

2 Grushevskiy M. Naydavnisha rus'ka litopis', T. 1. P. 556–578.

3 Tolochko P. P. Davnyorus'ki litopysy i litopysci 10–13 st. K.: Naukova dumka, 2005, 364 p.

4 Grushevskiy M. Istoriya Ukrajiny-Rusy, T.1. P. 512.

began in all areas of state life, politics, religion, culture, economic and cultural ties with Byzantium and the countries of Europe and the East were opened. He builds the first stone churches and monasteries in Kyiv, where translators mainly from Greek books, doctors, and icon painters are concentrated. In 991–996, Volodymyr built the first stone temple in Kyiv – the Desyatynna Church with mosaic decorations and frescoes, which became not only a religious, but also a cultural center of that time.

Reforms of the financial system of social life made Prince Volodymyr the most respected person in Kyivan Rus. He served as a model of compassion for the people and was a «true father of the poor». By the statute of 996, he officially obliged the clergy to engage in public care, determining the tithe for the maintenance of monasteries, churches, almshouses and hospitals. Prince Volodymyr is credited with founding the first schools for the education of children, but their creation was initially met with resistance from the population. According to the chronicler, women whose children were taken to study mourned them as if they were dead, regarding writing as witchcraft. His figure as a wise ruler was reflected in numerous works of ancient Ukrainian literature in the image of Volodymyr Krasne Sonechko. In Kyiv, one of the central streets, the grandest and richest Church, the Volodymyr Cathedral, is named after him. And in 1853, a monument to him was erected on Volodymyrska Hill by the sculptors Klodt Peter Karlovych and Vasyl Ivanovich Demut-Malinovsky. Christianity spread significantly during the time of Prince Yaroslav the Wise (983/987–1054) – a great builder of the state, the patron of all the muses, who was also the founder, putting not only state funds into the construction, but also his own. During his reign, monasteries appeared, including Sviatogirsky, Kyiv–Pechersky, which received the status of «Lavra» in the 12th century. In the monastery, monks translated books from the Greek language, transcribed them and supplied churches with them.

Prince Yaroslav gathered around him a constellation of highly educated people, including the erudite and philosopher, Metropolitan Ilarion (990–1054/55), the author of «Words about Law and Grace», brilliant panegyrics of the book Volodymyr, Yaroslav, as well as the monk of the Kyiv-Pechersk monastery Nestor the Chronicler (1056–1114), who in 1113 compiled the «Chronicle of the Time Years», Nikon, Feodosius Pechersky and others. Under Yaroslav the Wise, the first annals were compiled and beautiful writing, translations and original literature began to develop. With the introduction of Christianity, along with liturgical books, the perfect Slavic writing spread in Russia – the Cyrillic alphabet, which is

used to write book monuments of the 11th–13th centuries, which have survived to this day⁵. Yaroslav's era is characterized by an extraordinary development of art. During the time of Yaroslav the Wise, the development of the «golden-top» Kyiv was carried out. Surrounded by earthen ramparts up to 14 meters high, it turned into an impregnable fortress – more than 400 churches, among which the largest public, political and cultural center – Sophia Cathedral.

The prince took care of schools and libraries. He had one of the largest libraries in the world, the secret of whose location has not been revealed to this day. The genetic links with the heritage of the Eastern Slavs and the cultural achievements of the Old Ukrainian people were of great importance in the formation of the ancient Ukrainian culture. Yaroslav did a lot to strengthen international ties. His diplomatic activity was based on dynastic family ties. Yaroslav himself was married to the daughter of the Swedish king Ingigerda. One of his daughters, Anna, married the king of France, after her husband's death she ruled the country for some time, the second daughter, Elizaveta, became the wife of the son of the Norwegian king, the third, Anastasia, was married to the Hungarian king. The sons married the princesses of Byzantium, Poland and Germany. In addition, Yaroslav's close relatives were connected by family ties with representatives of the ruling dynasties of Central and Western Europe.

Among the greatest merits of Yaroslav the Wise is the creation and introduction of the first written collection of laws, which researchers call «Yaroslav's Truth» or «Ukrainian Truth» – the oldest codes formed during the 11th–12th centuries, individual articles of which lead to pagan antiquity⁶. It was this achievement, with which the name of Yaroslav was associated, that he was nicknamed the Wise. In his Testament, Yaroslav the Wise revealed himself as a talented writer. «Soon I will not be in the world», – he said, – «you, children of one father and mother, should not only be called brothers, but also love each other wholeheartedly. Know that family feuds, difficult for you personally, will destroy the glory and greatness of the state, founded by the happy labors of our fathers and grandfathers. Peace and your agreement will confirm his power. Izyaslav, the elder brother, will take my place and sit on the throne of Kyiv: obey him as you obeyed your father. I give Chernigiv to Svyatoslav, Vsevolod to Pereyaslavl, Vyacheslav to Smolensk: let everyone be satisfied with his share, or the elder brother will judge you as a sovereign! He will protect the offended and punish the guilty» (Laurentiiv Chronicle).

5 Materialy, otnosyashchiesya k istoriji Yuzhnoy Rusi, T.1–2. K., 1890–1896.

6 Reva L. Ignatij Rakovets'ky, yogo zchyttya ta «Prawda Ruska» // Berdychiv drevny I vichno molody / Berdychiv. mis'ka rada, Zchytomir.nauk.-krajezn. t-vo doslidnykiv Volyni, Zchytomir. obl. org. Nac. Spilky zchurnalistiv Ukrainy [ta in. ; golov. red. M. Yu. Kostrycia]. Zchytomir, 2005. P. 221–224. (Nauk. zb. «Velyka Volyn'»); T. 32.

The church of Yaroslav the Wise was built on the bank of the Dnipro in Berezhnyi. The National Library of Ukraine is named after him – a leading state cultural, educational, scientific and informational institution. And in the center of the city there is Yaroslaviv Val street.

Volodymyr Monomakh (1053–1125), the son of Prince Vsevolod Yaroslavich and the daughter of the Byzantine Emperor Constantine IV Monomakh, Maria – hence his surname. He ruled in Rostov, Smolensk, Volyn, Chernihiv and Pereiaslav. But in 1113, when the Kyiv prince Svyatopolk Izyaslavych died, Kyiv suffered from a popular uprising. And therefore, on May 4, 1113, Volodymyr Monomakh was invited to the throne of Kyiv. The reign of Volodymyr Monomakh on the Kyiv throne was a time of political and economic growth of Russia, cultural flourishing. He constantly fought for the unity of the state and managed to unite many lands of ancient Russia under his rule, ending princely feuds. Stone temples decorated with paintings are being built in Kyiv and other cities: Mykhailivskiy Zolotoverkhi and Vydubitskyi monasteries in Kyiv, a church on the Alta river, at the place of death of Prince Boris. Volodymyr Monomakh continued to strengthen Ukrainian's international dynastic ties. In «Words about the Destruction of the Ukrainian Land», a literary monument of the 13th century that glorifies the brilliant past, Monomakh is named as one of the most famous rulers, with whom the powerful rulers of many countries of the world, in particular, the Byzantine emperor, sought to be acquainted. Monomakh's daughter Maria was married to Leon Diogenovich from the imperial house of Romanus IV Diogenes. Volodymyr himself was married to the daughter of the English king Harald II. The son Mstislav born from this marriage married Princess Christina, the daughter of the Swedish King Steyckels. And the Byzantine emperor John II in 1120 took Monomakh's granddaughter, the daughter of his son Mstislav, as his wife.

For the purpose of the economic development of the country, Volodymyr Monomakh carries out a legal and financial reform, the laws of which are included in «Russian Truth» («Statute of Volodymyr Monomakh»). The prince was a writer, a convinced connoisseur of literature and culture, a patron of education. Monomachus is the author of «Povchannya»⁷, addressed to children, as well as to everyone «who will read». This work consisted of three parts: «Teaching» (1099), «Chronicle» of campaigns and other affairs (c. 1117) and «Letter» to Oleg Svyatoslavich (1096). This was also included in the Lawrence Chronicle. On the basis of facts from the life of the prince himself, depicting political

7 Monomachus V. Povchania / V. Monomachus. Chronicle 2000. K., 2000. P. 158–169

events, the structure of the society of that time, «Teaching» with its Christian ethics and morals, engrave the life rules of codes of human honor, call on the princes not to be at war with each other, to forget feuds and quarrels for the sake of the integrity of the state. Monomachus appeals to his successors and urges them to be worthy people, to fulfill the wills of their elders, to love their native land. «And above all, don't forget the poor... and don't let the strong destroy a person... Also the poor stinker and the poor widow... Most of all, honor the guest, no matter where he comes from: whether ambassador, noble, or commoner, treat everyone ... This will make a person famous all over the world». «Lessons» became a political program of Monomakh aimed at preserving the lands of the ancient Russian state. Volodymyr Monomakh entered the history of Kyivan Rus as the third largest organizer of the Ukrainian land after Volodymyr the Great and Yaroslav the Wise. In the folk epic, his image was combined with the image of Volodymyr the Great, and in epics he is called, like the baptizer of Ukraine, Volodymyr Krasne Sonechko. The time of his reign was the last period of strengthening of Kyivan Rus⁸.

So, the growth of Kyivan Rus as a political and religious center is natural, because, considering that the decline of the independent Bulgarian state on the Danube left the Church and the Slavic rite, with its relatively complete set of spiritual and state-political texts, without a master; it was this that made it possible for Kyivan Rus to master this culture without the threat of losing its own identity. Thus, the Ukrainian rite (the Ukrainian «language») was introduced through the Slavic sacred language and the Cyrillic alphabet. Slavic– Ukrainian spirituality became the basis for merging the Slavic fields and non-Slavic elements of Ukraine into a single «Ukrainian land». The territories of the Kyiv, Chernigiv, and Pereyasli principalities, which later formed Central Ukraine, were chosen as a place of permanent settlement by the still wandering Rus⁹. And at the same time «influences of non-Slavic origin took place»¹⁰.

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8 Knyaz' Volodymyr Monomach // Kostomarov M.I. Istorychni postati. Dnipropetrovs'k :Sich, 2008. P. 23–57.

9 Pritsak O. Zagalny vstup: Poyasnennya vsiyeji praci «Pochodzhennya Rusi» Pochodzhennya Rusi. Starodavni skandy-navs'ki dzherela / Krim islands'kych sag/, T.1. K.: Oberegy, 1997. P. 100.

10 Reva L.G. Mykola Dashkevich – istoryk, dzereloznavec', avtor viys'kovogo eposu Prydniaprovy (za Pivnichnymy pamyatkamy): Kryms'ky vidgomin. Voenna istoriya Pivnichnogo Pryxhornomorya ta Tavriji: nauk. zb.; Mater. Vseukr. nauk. vijs'k.-istor. konf. (6–7 chovtnya, 2011r., m. Sevastopol') /M-vo oborony Ukraïny; Nac. vijs'k.-istor. muzey Ukraïny; Vijs'kovo-mors'ky muzey Ukraïny; Vijs'kovo-mors'ky muzeynyy kompleks «Balaklava»; Derzh. pid-priemstvo «Ukroboronservic». Sevastopol; 2011, 802 p., P. 290–297.