

1: A Short History of Tractors in Ukrainian by Marina Lewycka

Ukrainian literature, reflecting a turbulent and often discontinuous political and social history, presents special problems to the historian of literature. In this book George Grabowicz approaches these problems through a critique of the major non-Soviet position in the field, the History of.

The events involving Ukraine, Russia, and the now-annexed Crimean peninsula have shocked observers around the world. This month, historian Serhy Yekelchuk examines the deep history of tensions between Russia and Ukraine by getting at the very heart of the story: Listen to two great History Talk podcasts on recent events in Ukraine: Origins passes on special thanks to Rudy Hightower and Serhy Yekelchuk for their photo contributions to this essay. Within a matter of months, events in Ukraine have transformed the global political order that emerged after the collapse of the Soviet Union in . Sanctions imposed on Russia by the United States and the European Union have followed, as has concern and brinksmanship over natural gas supplies. At the same time, the ultranationalist Russian parliamentarian Vladimir Zhirinovskiy known for his provocative declarations shocked the Polish foreign ministry with an offer to divide Ukraine. The westernmost provinces would be returned to Poland, which had ruled large parts of Ukraine until the 18th century, and the rest would be subsumed by Russia. Such pronouncements might be dismissed as chauvinistic political antics were it not for all the sabre rattling, bloodletting, and border changing. And, most importantly, these declarations highlight critical issues at play in the Ukrainian crisis. For several centuries, Ukrainians found themselves divided in two, with parts claimed by the Russian and Polish and later Austrian empires. They were only reunited at the end of World War II, attaining independence in . Depending on where they lived, Ukrainian elites developed two diverging conceptions of national identity during the nineteenth centuryâ€”and the distinctions continue to influence events today. The Russian army and Russia-sponsored separatist fighters have proven the point often made by historians of Ukraine: Putin may have decided to seize the Crimean peninsula to bolster his domestic popularity, but in so doing he exploited complexities and confusions about Ukrainian identity centuries in the making. Ukraine, Russia, and History Ukrainian-Russian relations suffer from differing attitudes toward the Russian imperial past. Both republics became independent after the Soviet Union collapsed in , but what was a new beginning for Ukraine was a loss of empire and great-power status for Russia. Linguistic nationalism simmers in Ukraine. Centuries of tsarist and Soviet rule established Russian as the imperial language Ukrainians would be expected to know. Ukrainian and Russian are closely related languages, yet unequal in practice. Assimilation is also a nagging issue. Especially during the postwar period, Soviet authorities encouraged Ukrainians to identify with the Soviet Union, particularly with Russian culture. Not only did the Russian-dominated tsarist and Soviet empires actively assimilate Ukrainians, but they also helped create a modern Ukrainian identity in the first place. Ukrainian national distinctiveness developed in response and resistance to imperial control, but also the Russian empire brought the majority of Ukrainians together through expansion, establishing a separate Ukrainian territory within the Soviet Union. What it means to be Ukrainian is still a fluid concept, as is what it means to be Russian. The halting pace of democracy and economic reform also fuels trouble on the Russian-Ukrainian border. Imperial designs are weaker where new European values prove their worth. With Ukrainian independence, Russia lost many sites enshrined in its historical memory, including the first Orthodox monastery and graves of legendary medieval knights. Moscow, by contrast, is first mentioned in the historical Hypatian Chronicle only in as a stockade on the distant frontier. Their separate group identity persisted, defined in pre-modern and early modern religious or social terms. During the next century and a half, the Russian imperial administration gradually absorbed Ukrainian lands, depriving them of autonomy and cultural specificity. The growing empire of the Romanovs also increased its Ukrainian territories in the west during the partitions of Poland in the late eighteenth century. As individuals, Ukrainians could carve out careers in the Russian imperial service, yet their group political and cultural identity was increasingly marginalized or treated as an ethnographic curiosity. A Decree of banned the publication of religious and educational works in the Ukrainian language. Then in , Tsar Alexander II prohibited the publication of any Ukrainian books, now including literature, as well as the use of Ukrainian

onstage. During the partitions of Poland in the late eighteenth century the westernmost region of Ukraine became part of the Habsburg Austrian Empire. The Habsburg emperors also acquired two smaller Ukrainian-populated areas from the Ottomans and the Hungarian Kingdom. All Ukrainian lands in the Austrian Empire were agrarian backwaters with little industrial development and a stale cultural life. The Ukrainian peasantry had little influence in the largest of these regions, the crown land of Galicia, dominated by the Polish nobility. Yet the very ethnic mosaic of the Habsburg Empire helped develop a modern Ukrainian identity. Austrian Germans could not hope to assimilate small minorities in the ethnically patchwork empire they ruled, as the Russian government was doing in its own empire. Instead, they worked to play minorities against one another. In the province of Galicia, the Austrians maintained their power by balancing the influence of the Polish political class with the pressure and votes of the Ukrainian peasantry—and, as time went by, the cultural work of the Ukrainian clergy and the intelligentsia. Not only were they acknowledged as a separate ethnic group by the government in Vienna, but the Austrian Empire also offered them an experience that was totally absent on the Russian side of the border—political participation. Ukrainians in the Habsburg Empire could both develop their culture and acquire a taste for parliamentarism, limited as it was. Unlike their Ukrainian brethren to the east, Ukrainian intellectuals in Austria soon developed a clear concept of modern Ukrainian ethnic identity and reached out to the peasantry through a network of reading clubs and schools. The Austrian government assisted in this nation-building process, in part to create a counterbalance to the Poles and in part because it was gearing up for war with Russia. In the 1850s, for example, the Austrian Ministry of Education helped switch Ukrainian schools to the modern orthography, a move that highlighted the differences between Ukrainian and Russian. The Austrians were also instrumental in making the Ukrainian Catholic Church a national institution. Because it shared the Eastern rites with the Orthodox Church, the religion of Galician Ukrainians served as a marker of their difference from the Catholic Poles rather than from the Orthodox Eastern Ukrainians.

2: Formats and Editions of Toward a history of Ukrainian literature [www.enganchecubano.com]

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Towards an Intellectual History of Ukraine: As with many projects of that visionary organizer of scholarship, some more modest part of his plan has been fulfilled. Six volumes of translations of medieval and early modern texts have already appeared in the excellent Harvard Library of Early Ukrainian Literature. Modern Ukrainian history has not been as fortunate, despite the increasing interest in Ukraine and teaching of courses in the field. Towards an Intellectual History of Ukraine is a major contribution towards filling this need. It emerges from the University of Toronto Slavic Department, long a leading centre in the study of modern Ukrainian intellectual and literary history. Cyril and Methodius Brotherhood. The anthology contains forty-two texts ranging from less than a page to thirty pages in length. Five selections date from the eighteenth century, seventeen from the eighteenth century, and three since the renewal of Ukrainian independence. While for the nineteenth and early twentieth centuries the generally recognized leaders of Ukrainian intellectual life are represented, with the exception of V. Most have never appeared in English before. Twenty-six were translated by the editors. Fortunately, the well-written introduction places the texts in a broader intellectual context and mentions authors who could not be included. Rather, one must be grateful for the feast of authors and intellectual currents that is presented. HUMANITIES The editors have sensibly eschewed the usual dividing line of the French Revolution, Herderian thought, and Romanticism are generally associated with the onset of national movements, in the Ukrainian case often dated to the first major work in the modern vernacular, Kotliarevsk's Eneida, which appeared in 1799. While their justification for not including the texts of the sixteenth and seventeenth centuries on grounds that they were not available in English is understandable, their inclusion of Prokopovych gives representation to the Ukrainian influence on modern Russian political thought, while that of Skovoroda exemplifies a unique development of philosophical thought in eighteenth-century Ukraine. They have followed a similar pattern for the nineteenth century by including, in addition to the selections of Kostomarov, Shevchenko, Kulish, Drahomanov, Kachala, Nechui-Levytsky, and Hrinchenko, the letters of Gogol on his Ukrainian identity, a text by the noted linguist Potebnia on linguistic denationalization, and an example of the writings of the Ukrainian philosopher Yurkevych. For the early twentieth century, well-known texts by Franko and Mikhnovsky are accompanied by a less widely known reply by Bohdan Kistiakovsky to the attacks of the Russian liberal Petr Struve on the Ukrainian national movement. For the twentieth century, selections come from

3: Ukrainian language - Wikipedia

Ukrainian literature, reflecting a turbulent and often discontinuous political and social history, presents special problems to the historian of literature.

Ukrainian literature did not have a smooth path of development. The language for writing see Standard Ukrainian, introduced with Christianity and used for religious ritual, changed at a slower pace than did the spoken word. The rift between the spoken and the written language widened over the years, owing to political events the numerous invasions of the Mongols and the Tatars; the subjugation of Ukraine by other states, Lithuania, Poland, Russia, and Austria-Hungary; and the outright prohibitions of the Ukrainian language in print. Although beneficial for the growth of Ukrainian national awareness, it had a detrimental effect on the development of literature. Mostly noticeably the continuity between pre- and postth-century literature seemed lost. Even literature in the vernacular did not develop smoothly. Ukraine at that time was split between two empires, a state of affairs that gave rise to regional vernacular differences and somewhat different tempi of literary growth. Nevertheless, in presenting Ukrainian literature as a whole, the literary process of the last millennium can be viewed as a continuum with several broad periods: This periodization serves as a historical time frame; it does not divide according to esthetic or philosophical currents, more than one of which may be present in the literature of a given time period. More detailed periodizations have sometimes been used but would be inappropriate in a concise survey. The Christianization of Ukraine in gave impetus to a dissemination of various adaptations from the Balkan Slav originals and translations mainly from Greek of religious texts. Besides Gospels Ostromir Gospel 1067, Acts of the Apostles, and Psalters, of interest for the development of an independent literature were collections of sermons and lives of saints. The translations in such collections were often augmented with local materials, and existed in several redactions. The earliest and most notable such collections were the Izbornik of Sviatoslav, the Izbornik of Sviatoslav, and the latest, a 14th-century compendium of teachings titled Izmarahd The Emerald. Also popular were such gatherings of aphorisms and sermons as Pchela The Bee and Zlataia tsip The Golden Chain, which circulated in various editions. Noteworthy as a sermonizer in the 12th century was Bishop Cyril of Turiv. A more subtle form of didactic literature can be found in the numerous lives see Hagiography. Modeled on translated hagiographies, lives of Saint Anthony of the Caves, Saint Volodymyr the Great, Saint Princess Olha, and others were written and collected in the Kyivan Cave Patericon, the most remarkable collection of lives in the Kyivan period. Also noteworthy are the early chronicles, which are unique for their wealth of information and their blending of fact and fiction, written sources and eyewitness accounts eg, the Tale of Borys and Hlib. The chronicles were compiled by anonymous scribes and copied many times. They can be divided into three parts, the Primary Chronicle up to the 12th century, the Kyiv Chronicle from to, and the Galician-Volhynian Chronicle from the beginning of the 13th century to. Particularly rich in poetic tropes epithets, similes, metaphors, metonymy, hyperbole, and personification, the work suggests a sophistication indicative of a rich tradition of folk and martial literature with highly developed poetics. But the plea of the anonymous author for unity among the princes fell on deaf ears. Kyiv fell to the Mongols in, and the Principality of Galicia-Volhynia became the focus of political and cultural life in Ukrainian lands. The incorporation of Volhynia into the Grand Duchy of Lithuania marks the end of the period and of significant literary activity. No major literary monuments remain from the 14th and 15th centuries. The Cossack period, or the Middle period of Ukrainian literature, began in the 16th century; its vitality was eventually smothered by Russian domination, in the 18th century, together with all vestiges of Cossack independence. It was a period of great unrest and political upheaval which culminated in the Cossack-Polish War, and of religious strife between the Uniates and the Orthodox, which centered around the Church Union of Berestia in. Yet the period is also noted for its vibrant and varied cultural activity. When this period began, Ukraine was part of the Polish-Lithuanian Commonwealth and thus was open to influences from the West, especially to the post-Renaissance, post-Reformation emphasis on learning. It is not surprising that the Orthodox brotherhoods, experiencing their heyday at that time, established schools the Lviv Dormition Brotherhood in the s and the

Kyiv Epiphany Brotherhood in Besides being bastions against Polonization the schools served as centers of literary creativity. Of immeasurable importance for the development of literature was the establishment of the first printing press in Lviv by Ivan Fedorovych Fedorov in and of subsequent printing houses by the brotherhoods. Even prior to the printing of the Lviv Apostolos and the Ostrih Bible several new translations of the Gospels appeared. One consequence of religious controversy over the Church Union of Berestia was a rich polemical literature. Notable for their literary artistry are the writings of Metropolitan Ipatii Potii eg, Uniiia Threnos, or the Lament But it is the 20th odd extant writings of the maximalist defender of Orthodoxy and Eastern asceticism, Ivan Vyshensky , which occupy the most important place in the polemical literature of the period. Related to polemical writing and equally developed was the art of sermonizing see Homiletics. Copious use of allegory and allusion and the inclusion of various tales, translations, anecdotes , and apocryphal writings were the norm, and special emphasis was placed on the form and style of the sermon. Ioanikii Galiatovsky , for example, added to his collection of sermons Kliuch razumieniia [Key of Understanding,] a large treatise on how to compose a proper sermon. Fascination with the lives of saints and with the extraordinary also gave rise to a renewed interest in history, which fostered the development of the historiographic genre. Even more prominent was the historical compilation Sinopsis, published in in Kyiv and attributed to Innokentii Gizel. The work was republished many times and remained a basic historical text throughout the period. The momentous upheavals of the Bohdan Khmelnytsky period were recognized for their historical importance by the contemporary participants. Several Cossack chronicles appeared. Although strictly speaking those chronicles belong more to historiography than to literature, their style and influence on the Ukrainian Romantics played an important role in the later development of literature proper. Three chronicles deserve special mention: The last is perhaps the most lively and interesting of the three. In vivid and colorful language Velychko chronicles events and attempts to give the reasons for them, as well as to draw a moral for future generations. Not quite in the same genre but equally lively and interesting is the autobiography of Illia Turchynovsky. His adventures vividly portray the life of the wandering students -preceptors who played an important role in the development of literature, especially poetry and drama. Literature in its purer form developed in poetry and drama. Although a large corpus of poems survived many of them in manuscript , no really major poet emerged. Many of the poems are of unknown authorship. Some have the name of the author encoded into the poem, acrostics being popular at the time; there are also poems in various shapes cross, half-moon, pyramid, etc and so-called crabs, which could be read both from left to right and from right to left. Such excess, playfulness, and ornamentation have prompted some scholars eg, Dmytro Chyzhevsky to refer to the period as the baroque. Written in syllabic meters, they mix images from the Christian and the ancient worlds. Along with poems of religious or moral content, which stress the vanity and brevity of earthly life, there are numerous panegyrics and heraldic poems devoted to verbal description and the glorification of coats of arms. Epigrams are also quite widely represented. Those by the archpriest Ivan Velychkovsky are perhaps the most interesting. Arguably the best poet of the period, the peripatetic philosopher Hryhorii Skovoroda wrote religious and morally didactic poetry. The popularity of his live-and-let-live theocentric philosophy as expressed in the collection Sad bozhestvennykh pesnei Garden of Divine Songs, 1785 can be seen in the fact that some of the poems eg, nos 10 and 18 became folk songs. Quite widely known toward the end of the period was the collection of religious poetry Bohohlasnyk The Praise Book, , from Pochaiv , with many poems based on legends and apocrypha about the Mother of God. Mytura in honor of Yelysei Pletenetsky. The Alfavit sobrannyi rifmami slozhennyi ot sviatykh pisanii The few poems attributed to Hetman Ivan Mazepa stand out because of their lyricism coupled with concern for the Cossack nation. Equally important was the development of the dramatic genre. Western European morality, miracle, and mystery plays were part of the Jesuit school curriculum in Poland and from there entered the curriculum of the brotherhood schools. Joined with the study of poetics, school drama concentrated on the development of poetic dialogue. One early example of a dramatic dialogue is the collection of Christmas poems of Pamva Berynda Soon afterward, full-length dramas were composed, such as the widely known play by an anonymous author Aleksii, chelovik Bozhyi Alexis, Man of God, Students and seminarians were more than willing to compose intermedes, especially for the plays which were part of the repertoire of the puppet

theater, the vertep. Texts for vertep dramas have survived only from the 18th century. Since the students and wandering preceptors presented the vertep at village and city fairs, both the serious mystery plays and the slapstick interludes reached a wide audience. The most famous play of the time, *Vladimir* by Teofan Prokopovych, is unusual in its blurring of the strict division between the serious and the comic. It moves away from religious themes and deals with events during the Bohdan Khmelnytsky period. Although the Cossack period in Ukrainian literature lasted until the end of the 18th century, it had begun to decline with the signing of the Pereiaslav Treaty of 1654, when Ukraine came under ever-increasing Russian domination. In 1721 Peter I of Russia banned all ecclesiastical printing in Ukrainian by decree, and in the Hetman state lost the right to choose its own hetmans. By the remaining Cossack starshyna had been given the status of nobility so that its absorption into the Russian gentry would be facilitated. All through the Cossack period most of what was written in Ukraine was written in the bookish language, which in the 18th century came under the strong influence of the Russian language and consistently grew farther away from the vernacular. Also important in ending the Cossack period in Ukrainian literature was the rise of classicism in the literature of the West. The influence of classicism began to be felt in the Russian Empire in the second half of the 18th century. Of the prescriptive tenets of classicism the most important for the further development of Ukrainian literature was that which defined the three styles of literary writing, high, middle, and low. Classicism recognized different registers of language: It is not surprising then that travesty links the Cossack period with the period of the vernacular. Many verse-travesties have survived from the 18th century. *Dressed in a Little Russian Vest*, ca. 1750 by Opanas Lobysevych, rely more heavily on the humor derived from the use of the common language. The most important follower of Ivan Kotliarevsky in the genre of travesty was Petro Hulak-Artemovsky, noted for his travestied adaptations of the odes of Horace *Do Parkhoma* and the expanded adaptation of a fable by the 18th-century Polish writer Ignacy Krasicki *Pan ta sobaka* [Master and His Dog, 1788]. His language was still too much in the register of the burlesque. Whereas Kotliarevsky in his comedies showed that Ukrainian peasants could laugh and were funny, *Kvitka -Osnovianenko* his collection of stories appeared in 1804 did no more than show that they are capable of tears and sadness. As classicism gave way to romanticism its rigid laws were abandoned. Gone were the high and low styles. The Romantics were genuinely interested in folk songs, legends, myths, and the heroic past. Several histories appeared, the most notable being *Istoriia Rusov* printed in 1813 but written at the beginning of the century and circulated in manuscript form. The authorship is uncertain; but although the language of the work is Russian, its message is that of Ukrainian patriotism. Also important is *Istoriia Maloi Rossii* History of Little Russia At Kharkiv University young scholars imbued with the spirit of romanticism formed a group see Kharkiv Romantic School around Izmail Sreznevsky, a Ukrainophile Russian scholar and ethnographer.

4: Ukrainian literature | www.enganchecubano.com

Toward the end of the 19th century the dominant realist style in Ukrainian literature started to give way to modernism. Some writers no longer aimed for a naturalistic 'copy' of reality, and instead elected an impressionist mode.

Plus, it was sandwiched between Nicholas Sparks ughhh! I rescued it from this ghastly company and expected a grateful dose of funny in return. But instead of fun with tractors I got the above - the family squabbles, elderly abuse, well-hidden family secrets that nobody wants to unearth, the pent-up years of anger and frustration, and the misery of life. In a nutshell, it is a story of a very dysfunction Never before have I bought a book because of title alone. In a nutshell, it is a story of a very dysfunctional family, hiding its true nature behind the veil of dark comedy. Narrated by a middle-aged sociology professor Nadezhda, this is a story of her small British family of Ukrainian immigrants which thrown into utter chaos by an unexpected arrival of a Ukrainian bombshell-tart Valentina, she of short denim skirts, high-heeled mules, Botticellian breasts, and an infamous green satin bra. He was eighty-four and she was thirty-six. She exploded into our lives like a fluffy pink grenade, churning up the murky water, bringing to the surface a sludge of sloughed-off memories, giving the family ghosts a kick up the backside. The father, obsessed with technology and "Ukrainianism", the feuding sisters, a mutual hatred between father and daughter, and the death of the mother who kept this little dysfunctional family together. All of this does not exactly spell harmony, even without the addition of an oversexed buxom blonde who is clearly after a British visa and not as much after the charms of a man five decades her senior. All for the following reasons: Valentina is ready for anything to obtain the coveted comforts of Western life that the Westerners take for granted. Can you blame her? Can you NOT blame her? The "funny" that I was expecting from the back cover blurb is more of a smile-through-the-tears and throw-your-hands-up-in-the-air-in-resignation kind than simple side-splitting laughter. After all, there is nothing funny about elderly abuse or the loneliness that comes with age. And there is nothing funny about the old grudges that tear families apart. And so I think the sad humor that Lewytska chose for her book works very well in setting the perfect atmosphere, which is definitely the strength of this story. The characterization is quite interesting as well. The author accomplishes it well by always pointing out the other side of the story, the other point of view, the alternate take on the events. When she was twenty-one, Stalin had discovered he could use famine as a political weapon against the Ukrainian kulaks. She knew - and this knowledge never left her throughout her fifty years of life in England, and then seeped from her into the hearts of her children - she knew for certain that behind the piled-high shelves and abundantly stocked counters of Tesco and the Co-op, hunger still prowls with his skeletal frame and gaping eyes, waiting to grab you the moment you are off your guard. As expected, the dark secrets help Nadezhda grasp the origins of the peculiarities of her kin, and help her finally come to understand where the ultimate differences between herself and her seemingly obnoxious sister Vera are coming from - the War Baby vs. I did raise my eyebrows, however, at the predominance of Russian names in the family of the supposedly Russian-hating man, a mistake that a woman raised in Ukrainian family should not make. I did also notice quite a few instances when the first-person narrator suddenly became rather omniscient, giving us the emotions and feelings of the people she comes in contact with even though she has no way of actually knowing them. I enjoyed it quite a bit. I liked the story, but could not overlook the writing flaws.

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In different parts of the former empire, several nations, including Ukrainians, developed a renewed sense of national identity. In the chaotic post-revolutionary years the Ukrainian language gained some usage in government affairs. Initially, this trend continued under the Bolshevik government of the Soviet Union, which in a political struggle to retain its grip over the territory had to encourage the national movements of the former Russian Empire. While trying to ascertain and consolidate its power, the Bolshevik government was by far more concerned about many political oppositions connected to the pre-revolutionary order than about the national movements inside the former empire, where it could always find allies. The Soviet recruitment poster. It uses traditional Ukrainian imagery with Ukrainian-language text: Enroll in the school of Red commanders , and the defense of Soviet Ukraine will be ensured. The government pursued a policy of Ukrainianization by lifting a ban on the Ukrainian language. That led to the introduction of an impressive education program which allowed Ukrainian-taught classes and raised the literacy of the Ukrainophone population. This policy was led by Education Commissar Mykola Skrypnyk and was directed to approximate the language to Russian. Newly generated academic efforts from the period of independence were co-opted by the Bolshevik government. The party and government apparatus was mostly Russian-speaking but were encouraged to learn the Ukrainian language. The policy even reached those regions of southern Russian SFSR where the ethnic Ukrainian population was significant, particularly the areas by the Don River and especially Kuban in the North Caucasus. Ukrainian language teachers, just graduated from expanded institutions of higher education in Soviet Ukraine, were dispatched to these regions to staff newly opened Ukrainian schools or to teach Ukrainian as a second language in Russian schools. A string of local Ukrainian-language publications were started and departments of Ukrainian studies were opened in colleges. Overall, these policies were implemented in thirty-five raions administrative districts in southern Russia. Persecution and russification[edit] Anti-russification protest. The banner reads "Ukrainian School for Ukrainian kids! Soviet policy towards the Ukrainian language changed abruptly in late and early , with the termination of the policy of Ukrainianization. In December , the regional party cells received a telegram signed by V. Molotov and Stalin with an order to immediately reverse the Ukrainianization policies. The telegram condemned Ukrainianization as ill-considered and harmful and demanded to "immediately halt Ukrainianization in raions districts , switch all Ukrainianized newspapers, books and publications into Russian and prepare by autumn of for the switching of schools and instruction into Russian". Stalinist policies shifted to define Russian as the language of inter-ethnic communication. Although Ukrainian continued to be used in print, education, radio and later television programs , it lost its primary place in advanced learning and republic-wide media. Ukrainian was demoted to a language of secondary importance, often associated with the rise in Ukrainian self-awareness and nationalism and often branded "politically incorrect". The new Soviet Constitution adopted in , however, stipulated that teaching in schools should be conducted in native languages. Major repression started in 1930, when a large group of Ukrainian intelligentsia was arrested and most were executed. In Ukrainian history, this group is often referred to as " Executed Renaissance " Ukrainian: The vast majority of leading scholars and cultural leaders of Ukraine were liquidated, as were the "Ukrainianized" and "Ukrainianizing" portions of the Communist party. The systematic assault upon Ukrainian identity in culture and education, combined with effects of an artificial famine Holodomor upon the peasantry—the backbone of the nation—dealt Ukrainian language and identity a crippling blow. In , and again in the late s, a policy of Ukrainianization was implemented. By the early s, Ukrainian was persecuted and a campaign of Russification began. Khrushchev thaw[edit] While Russian was a de facto official language of the Soviet Union in all but formal name, all national languages were proclaimed equal. The name and denomination of Soviet banknotes were listed in the languages of all fifteen Soviet republics. After the death of Stalin , a general policy of relaxing the language policies of the past was implemented to The Nikita Khrushchev era which followed saw a policy of relatively

lenient concessions to development of the languages at the local and republic level, though its results in Ukraine did not go nearly as far as those of the Soviet policy of Ukrainization in the 1920s. Journals and encyclopedic publications advanced in the Ukrainian language during the Khrushchev era, as well as transfer of Crimea under Ukrainian SSR jurisdiction. Yet, the school reform that allowed parents to choose the language of primary instruction for their children, unpopular among the circles of the national intelligentsia in parts of the USSR, meant that non-Russian languages would slowly give way to Russian in light of the pressures of survival and advancement. The gains of the past, already largely reversed by the Stalin era, were offset by the liberal attitude towards the requirement to study the local languages the requirement to study Russian remained. Parents were usually free to choose the language of study of their children except in few areas where attending the Ukrainian school might have required a long daily commute and they often chose Russian, which reinforced the resulting Russification. In this sense, some analysts argue that it was not the "oppression" or "persecution", but rather the lack of protection against the expansion of Russian language that contributed to the relative decline of Ukrainian in the 1930s and 1940s. According to this view, it was inevitable that successful careers required a good command of Russian, while knowledge of Ukrainian was not vital, so it was common for Ukrainian parents to send their children to Russian-language schools, even though Ukrainian-language schools were usually available. While in the Russian-language schools within the republic, Ukrainian was supposed to be learned as a second language at comparable level, the instruction of other subjects was in Russian and, as a result, students had a greater command of Russian than Ukrainian on graduation. Additionally, in some areas of the republic, the attitude towards teaching and learning of Ukrainian in schools was relaxed and it was, sometimes, considered a subject of secondary importance and even a waiver from studying it was sometimes given under various, ever expanding, circumstances. The complete suppression of all expressions of separatism or Ukrainian nationalism also contributed to lessening interest in Ukrainian. Some people who persistently used Ukrainian on a daily basis were often perceived as though they were expressing sympathy towards, or even being members of, the political opposition. This, combined with advantages given by Russian fluency and usage, made Russian the primary language of choice for many Ukrainians, while Ukrainian was more of a hobby. In any event, the mild liberalization in Ukraine and elsewhere was stifled by new suppression of freedoms at the end of the Khrushchev era when a policy of gradually creeping suppression of Ukrainian was re-instituted. The next part of the Soviet Ukrainian language policy divides into two eras: The second era, the policy of Shcherbytsky early 1950s to early 1960s, was one of gradual suppression of the Ukrainian language. He proudly promoted the beauty of the Ukrainian language and developed plans to expand the role of Ukrainian in higher education. He was removed, however, after only a brief tenure, for being too lenient on Ukrainian nationalism. Shcherbytsky period[edit] The new party boss from 1962 to 1964, Volodymyr Shcherbytsky, purged the local party, was fierce in suppressing dissent, and insisted Russian be spoken at all official functions, even at local levels. His policy of Russification was lessened only slightly after Gorbachev and perebudova[edit] The management of dissent by the local Ukrainian Communist Party was more fierce and thorough than in other parts of the Soviet Union. Although Ukrainian still remained the native language for the majority in the nation on the eve of Ukrainian independence, a significant share of ethnic Ukrainians were russified. In Donetsk there were no Ukrainian language schools and in Kiev only a quarter of children went to Ukrainian language schools. This was substantially less the case for western Ukraine, which escaped the artificial famine, Great Purge, and most of Stalinism. And this region became the center of a hearty, if only partial, renaissance of the Ukrainian language during independence. Independence in the modern era[edit] Fluency in Ukrainian purple column and Russian blue column in and Modern signs in the Kiev Metro are in Ukrainian. The evolution in their language followed the changes in the language policies in post-war Ukraine. In the perestroika liberalization of the late 1980s, the signs were changed to bilingual. This was accompanied by bilingual voice announcements in the trains. Since the signs have been in both Ukrainian and English. Since 1996, Ukrainian has been the official state language in Ukraine, and the state administration implemented government policies to broaden the use of Ukrainian. The educational system in Ukraine has been transformed over the first decade of independence from a system that is partly Ukrainian to one that is overwhelmingly so. The government has also mandated a progressively increased role for

Ukrainian in the media and commerce. In some cases the abrupt changing of the language of instruction in institutions of secondary and higher education led to the charges of Ukrainianization, raised mostly by the Russian-speaking population. This transition, however, lacked most of the controversies that arose during the de-russification of the other former Soviet Republics. With time, most residents, including ethnic Russians, people of mixed origin, and Russian-speaking Ukrainians, started to self-identify as Ukrainian nationals, even those who remained Russophone. The Russian language, however, still dominates the print media in most of Ukraine and private radio and TV broadcasting in the eastern, southern, and, to a lesser degree, central regions. The state-controlled broadcast media have become exclusively Ukrainian. There are few obstacles to the usage of Russian in commerce and it is still occasionally used in government affairs. It should be noted, though, that for many Ukrainians of various ethnic descent, the term native language may not necessarily associate with the language they use more frequently. The overwhelming majority of ethnic Ukrainians consider the Ukrainian language native, including those who often speak Russian. On the other hand, when the question "What language do you use in everyday life?" Ethnic minorities, such as Romanians, Tatars and Jews usually use Russian as their lingua franca. But there are tendencies within these minority groups to use Ukrainian. The Jewish writer Olexander Beyderman from the mainly Russian-speaking city of Odessa is now writing most of his dramas in Ukrainian. The emotional relationship regarding Ukrainian is changing in southern and eastern areas.

6: The Ukrainian Crisis: In Russia's Long Shadow | Origins: Current Events in Historical Perspective

Towards a history of Ukrainian literature: 8. Towards a history of Ukrainian literature. by George G Grabowicz Print book: English. Cambridge, Mass.: distr.

The oldest and most noted Kievan didactic work is Sermon on Law and Grace by Metropolitan Ilarion, the first native metropolitan of Kiev. A more subtle form of didactic literature can be found in the numerous hagiographic works, describing the lives of saints. Modeled on translated hagiographies, lives of Saint Anthony of the Caves, Saint Vladimir the Great, Saint Princess Olha, and others were written and collected in the Kievan Cave Patericon, the most remarkable collection of lives in the Kievan period. A collection of tales about the monks of the Kievan Cave Monastery. The original version arose after but not later than out of the correspondence of two monks of the monastery: The letters contain 20 tales about righteous or sinful monks of the monastery based on oral legends and several written sources, such as the Life of Saint Anthony of the Caves and the Kievan Cave and Rostov chronicles, which have not survived. Most of the original text deals with events of the 11th century. It varies from brief accounts of particular facts Poemen and Saint Kuksha to novella-like or novel-like narratives Moses the Hungarian and Theodore and Basil Also noteworthy are the early chronicles, which are unique for their wealth of information and their blending of fact and fiction, written sources and eyewitness accounts. Quite prevalent were apocryphal writings as well as translated tales. Also popular was the first travelogue by Hegumen Danylo. The original literature of the Rus was written in the Church Slavonic and was strong between the 11th and 13th centuries. This was because the church was the center of education during this period. The church had a liturgy written in Cyrillic and a corpus of translations from Greek that had been produced for the Slavic peoples. The existence of this literature facilitated the conversion to Christianity of the Eastern Slavs and introduced them to rudimentary Greek philosophy, science, and historiography without the necessity of learning Greek. Nestor the Chronicler was a notable writer and historian during the Rus period. He is known for writing the Tale of Bygone Years which describes the history of the empire. He also wrote about religious martyrs and saints. The want of an original allowed a number of critics to consider the work a falsification of a later date, yet the majority of scholars, however, believe it to be authentic. Early modern period[edit] Lithuanian-Polish Commonwealth[edit] A significant work was the translated version of the Bible, the Ostrog Bible, printed in It was the first complete printed edition of the Bible in Old Church Slavonic. The publishing of it initiated by the Ostrogsky family helped the Orthodox Church resist strong Roman Catholic pressures that was the major religion in the Polish State. Other works included anonymous Perestoroha and the writing of Hypatius Ponti. Cossack Hetmanate[edit] During this period of history there was a higher number of elementary schools per population in the Hetmanate than in either neighboring Muscovy or Poland. In the s, of 1, settlements within seven regimental districts, as many as had primary schools. As a result of this high literacy, in addition to traditional printing presses in Kiev, new printing shops were established in Novhorod-Siverskyi and Chernihiv during this period. Most of the books published were religious in nature, such as the Peternik, a book about the lives of the monks of the Kiev-Pechersk monastery. Books on local history were compiled. These songs celebrated the activities of the Cossacks. This period produced Ostap Veresai, a renowned minstrel and kobzar from Poltava province, Ukraine. Multilingualism of Ukrainian literature[edit] The neutrality of this article is disputed. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. October Learn how and when to remove this template message It is also inappropriate to identify Ukrainian literature as Ukrainian-speaking, especially when it comes to its ancient period. In the literary life of Ukraine of the 15th to 18th centuries multiple languages have been used: Latin in Zakarpattia to the beginning of the 19th century, Polish, literary and popular Ukrainian, Old Slavic, Russian from the end of the 18th century and some others. Most authors used several languages, they often published their works as two-, and even as trilingual editions. Thanks to multilingualism which is the result of multiculturalism the writing of the 15th to 18th centuries in the history of Ukrainian literature is an inexhaustible source of literary and comparative studies. Attributing to the Ukrainian literature only texts, which were written in Cyrillic, and ignoring for

decades the obvious fact, that the ancient literature of Ukraine " is a complicated multilanguage complex has led to the alienation of a huge array of literary texts to the benefit of other nations and cultures. Therefore, using the concept Ukrainian literature, we should remember, that it covered by numerous not-Ukrainian-speaking components and Ukrainian writers are not exclusively Ukrainian-speaking authors. Comprised by Markiian Shashkevych , Yakiv Holovatsky , and Ivan Vahylevych , the "Ruthenian Triad" united around itself other young people who began to research Ukrainian history and culture and actively promote the Ukrainian national cause at the Greek Catholic Theological Seminary in Lviv. The members of the group maintained that the "Ruthenians" of Galicia , Bukovyna , and Transcarpathia were all part of one Ukrainian people who had their own language, culture, and history. The great importance of their literary collection, *Rusalka Dnistrova The Dniester Nymph* , was in that it was written in the spoken Ukrainian and not in the "learned" *yazychiie* ; it thus initiated the use of vernacular Ukrainian language for literature in the Ukrainian lands in the Habsburg Empire. Since the group came into being during the period of Romanticism, it retained the predominant interests and features of that movement " an interest in folklore and history and a striving for Pan-Slavic unity. Its Slavophilism was noticeable in the use of Old Slavic pseudonyms: The group founders as well as other young people united around them were engaged in collecting folk oral literature, studying the history of Ukraine, and writing their own verses and treatises. Because of their populist and national views, the group members suffered harassment by the conservative Ukrainian clergy and Austrian authorities. In the manifesto-like preface Shashkevych stressed the beauty of the Ukrainian vernacular and folk oral literature and provided a list of the most important contemporary publications of literature and folklore in Russian-ruled Ukraine. Taras Shevchenko, Panteleimon Kulish, and the Ukrainian romanticism[edit] Taras Shevchenko and Panteleimon Kulish were the most prominent representatives of the Ukrainian Romantic movement"a movement which, to a large extent, crystallized modern Ukrainian national identity. Born a serf, Shevchenko was orphaned when he was twelve and grew up in poverty and misery. At the age of 14 he became a houseboy of his owner, P. Engelhardt, and served him in Vilnius "31 and then Saint Petersburg. Shiriaev for four years. Prominent writer, historian, ethnographer, and translator. He was born into an impoverished Cossack-gentry family. After completing only five years at the Novhorod-Siverskyi gymnasium he enrolled at Kiev University in but was not allowed to finish his studies because he was not a noble. He obtained a teaching position in Lutske in In "5 Kulish taught in Kiev and studied Ukrainian history and ethnography. The aim of the society was to transform the social order according to the Christian principles of justice, freedom, equality, and brotherhood. It proposed a series of reforms: Kiev was to be the capital of the federation and the seat of the all-Slavic diet. Among others, the following individuals belonged to the brotherhood: Savych, and Taras Shevchenko. Historian, publicist, and writer. He graduated from the Voronezh gymnasium and then in from Kharkiv University. From to Kostomarov taught history at the Rivne and at the First Kiev gymnasiums. In he was appointed assistant professor in the Department of Russian History at Kiev University. Christian piety, democratic republicanism, a Ukrainian national renaissance, Ukrainian messianism, and Pan-Slavic federalism. Upon graduating from the Kiev Theological Academy he taught Russian language, history, and geography in the Poltava Theological Seminary "66 and, later, in the gymnasiums in Kalisz, Siedlce, and Kishinev. He began writing in , but because of Russian imperial censorship his works appeared only in Galician periodicals. His works about the lives of peasants and laborers established him as a master of Ukrainian classical prose and as the creator of the Ukrainian realist narrative. Nechui-Levytsky was the first to provide fictional characterizations of various classes of the Ukrainian intelligentsia , ranging from students and teachers to high-ranking members of the Russian civil service. Against a background of colonial repression and thoroughgoing Russification Nechui-Levytsky sought to depict the stirrings of national consciousness in the Ukrainian intelligentsia. He worked in various government offices and eventually achieved the rank of full government councilor His early literary attempts included poems, dramas, and short stories. The work can be characterized as a socio-psychological novel-chronicle; it covers almost a hundred years in the history of a Ukrainian village, from serfdom to the postreform era. In it Myrny depicts social oppression, internal strife between different social groups, the tsarist legal system, the harsh life of a soldier during the time of Tsar Nicholas I , police violence, and spontaneous protests against

lies and injustice. Prominent public figure, educator, writer, folklorist, and linguist. For 10 years he taught in elementary schools in Kharkiv gubernia and Katerynoslav gubernia. In he settled in Chernihiv, where he organized there the largest publishing house in Russian-ruled Ukraine, which published 50 popular-educational books despite severe censorship. In he moved to Kiev, where the Hromada of Kiev entrusted him with the task of compiling a dictionary of the Ukrainian language. In his realistic short stories and novelettes he depicted Ukrainian peasant life while raising urgent social questions, the attitude of the intelligentsia to the peasantry, the education and denationalization of the rural population, and the relation between nationalism and radicalism or socialism. Starytsky[edit] Mykhailo Starytsky , born in Klishchyntsi, Poltava gubernia, died in Kiev. Writer and theatrical and cultural activist. Orphaned in childhood, Starytsky was raised by his uncle, the father of Mykola Lysenko. He studied at the Poltava gymnasium until , Kharkiv University 1860 , and Kiev University 1866. Starytsky was first published in An important part of his literary legacy is his poetry on social issues, which is characterized by populist and patriotic motifs, glorification of the Ukrainian past, and protests against tsarism. Starytsky made a considerable contribution to Ukrainian theater and dramaturgy. In he headed the first Ukrainian professional theater and in founded a new troupe with young actors. During the last years of his life Starytsky wrote several historical novels on Ukrainian themes in Russian and Ukrainian. A very prolific writer, poet, publicist, and important political leader, Franko exerted a tremendous influence not only on his native Western Ukraine, but on the Ukrainian culture and national consciousness as a whole. In the last decades of the 19th century and the first decades of the 20th century he played a key role in the shaping of the powerful Western Ukrainian populist movement and the formation of Ukrainian radicalism. Although he was an ardent proponent of the realist style in literature and art and was consistently critical of modernist trends, Franko himself did not remain immune to new literary currents and produced in such collections as *Withered Leaves*, one of the first modernist poems in Western Ukraine. Learn more about Ivan Franko and his environment by visiting the following entries: The son of a village blacksmith, Franko graduated from the Drohobych gymnasium in and began to study classical philology and Ukrainian language and literature at Lviv University. In Franko was arrested again and charged with inciting peasants against the authorities. After serving a three-month term, he was released but was kept under police surveillance and was forced to discontinue his university studies Populism, Western Ukraine[edit] A cultural and then political movement initiated in the s by the young Ukrainian intelligentsia in Galicia known commonly as *narodovtsi*, or populists.

7: Culture of Ukraine - history, people, clothing, traditions, women, beliefs, food, customs, family

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Additional Information In lieu of an abstract, here is a brief excerpt of the content: Towards an Intellectual History of Ukraine: As with many projects of that visionary organizer of scholarship, some more modest part of his plan has been fulfilled. Six volumes of translations of medieval and early modern texts have already appeared in the excellent Harvard Library of Early Ukrainian Literature. Modern Ukrainian history has not been as fortunate, despite the increasing interest in Ukraine and teaching of courses in the field. Towards an Intellectual History of Ukraine is a major contribution towards filling this need. It emerges from the University of Toronto Slavic Department, long a leading centre in the study of modern Ukrainian intellectual and literary history. Cyril and Methodius Brotherhood. The anthology contains forty-two texts ranging from less than a page to thirty pages in length. Five selections date from the eighteenth century, seventeen from the nineteenth century, and three since the renewal of Ukrainian independence. While for the nineteenth and early twentieth centuries the generally recognized leaders of Ukrainian intellectual life are represented, with the exception of V. Most have never appeared in English before. Twenty-six were translated by the editors. Fortunately, the well-written introduction places the texts in a broader intellectual context and mentions authors who could not be included. Rather, one must be grateful for the feast of authors and intellectual currents that is presented. HUMANITIES The editors have sensibly eschewed the usual dividing line of the French Revolution, Herderian thought, and Romanticism are generally associated with the onset of national movements, in the Ukrainian case often dated to the first major work in the modern vernacular J. Kotliarevskij's *Eneida*, which appeared in 1799. While their justification for not including the texts of the sixteenth and seventeenth centuries on grounds that they were not available is understandable, their inclusion of Prokopovych gives representation to the Ukrainian influence on modern Russian political thought while that of Skovoroda exemplifies a unique development of philosophical thought in eighteenth-century Ukraine. They have followed a similar pattern for the nineteenth century by including, in addition to the selections of Kostomarov, Shevchenko, Kulish, Drahomanov, Kachala, Nechui-Levytsky, and Hrinchenko, the letters of Gogol on his Ukrainian identity, a text by the noted linguist Potebnia on linguistic denationalization, and an example of the writings of the Ukrainian philosopher Yurkevych. For the early twentieth century well-known texts by Franko and Mikhnovsky are accompanied by a less widely known reply by Bohdan Kistiakovsky to the attacks of the Russian liberal Petr Struve on the Ukrainian national movement. For the twentieth century, selections come from You are not currently authenticated. View freely available titles:

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Leading Ukrainian writers, scholars, intellectuals, political figures, and statesman present their views on Ukrainian history, especially its relation to Russia, but also discuss their society, literature, and culture, as well as the slow but dramatic formation and growth of national identity.

History Prehistory From prehistoric times, migration and settlement patterns in the territories of present-day Ukraine varied fundamentally along the lines of three geographic zones. The Black Sea coast was for centuries in the sphere of the contemporary Mediterranean maritime powers. The open steppe, funneling from the east across southern Ukraine and toward the mouth of the Danube River, formed a natural gateway to Europe for successive waves of nomadic horsemen from Central Asia. And the mixed forest-steppe and forest belt of north-central and western Ukraine supported an agricultural population most notably the Trypillya culture of the mid-5th to 3rd millennia bce, linked by waterways to northern and central Europe. The marshlands of these zones were frequent areas of both military conflict and cultural transmission. Beginning in the 7th–6th centuries bce, numerous Greek colonies were founded on the northern coast of the Black Sea, on the Crimean Peninsula, and along the Sea of Azov; these Hellenic outposts later came under the hegemony of the Roman Empire see ancient Greek civilization; ancient Rome. During the 1st millennium bce the steppe hinterland was occupied successively by the Cimmerians, Scythians, and Sarmatians. These peoples, all of Iranian stock, maintained commercial and cultural relations with the Greek colonies. A period of great migrations began with the descent of the Goths from the Baltic region into Ukraine about ce. They displaced the Sarmatians, but their own power was broken about by the invading Huns from the east, who were followed in the 5th–6th centuries by the Bulgars and Avars. Between the 7th and 9th centuries, the Ukrainian steppe formed part of the Turkic Khazar mercantile empire, which was centred on the lower Volga River. Khazar control of the steppe was breached in the late 9th century by the Magyars Hungarians. The Pechenegs, who followed, dominated much of southern Ukraine in the 10th and 11th centuries, and they were in turn succeeded by the Polovtsians Cumans. Throughout this period of nomadic invasions, only a few of the Greek settlements on the Crimean Peninsula, notably Chersonesus see Tauric Chersonese, maintained a precarious existence, relying on the support of the Byzantine Empire. In the meantime, under the impact of Germanic migrations, the movement of Slavic tribes from their primordial homeland north of the Carpathians began in the 5th and 6th centuries. While some Slavs migrated westward and others south into the Balkans, the East Slavs occupied the forest and forest-steppe regions of what are now western and north-central Ukraine and southern Belarus; they expanded farther north and to the northeast into territories of the future Russian state centred on Moscow. The East Slavs practiced agriculture and animal husbandry, engaged in such domestic industries as cloth making and ceramics, and built fortified settlements, many of which later developed into important commercial and political centres. Among such early settlements was Kiev Kyiv, on the high right western bank of the Dnieper River. **Kievan Rus** The formation of the Kievan state that began in the mid-9th century, the role of the Varangians Vikings in this process, and the name Rus by which this state came to be known are all matters of controversy among historians. It is clear, however, that this formation was connected with developments in international trade and the new prominence of the Dnieper route from the Baltic to Byzantium, on which Kiev was strategically sited. Trade along this route was controlled by Varangian merchant-warriors, and from their ranks came the progenitors of the Kievan princes, who were, however, soon Slavicized. In the early chronicles the Varangians were also called Rus, and this corporate name became a territorial designation for the Kievan region—the basic territory of the Rus; later, by extension, it was applied to the entire territory ruled by members of the Kievan dynasty. By the end of the 10th century, the Kievan domain covered a vast area from the edge of the open steppe in Ukraine as far north as Lake Ladoga and the upper Volga basin. Like other medieval states, it did not develop central political institutions but remained a loose aggregation of principalities ruling what was a dynastic clan enterprise. In Volodymyr adopted Christianity as the religion of his realm and had the inhabitants of Kiev baptized. Rus entered the orbit of Byzantine later, Orthodox Christianity and culture. A church hierarchy was established, headed at least since

by the metropolitan of Kiev, who was usually appointed by the patriarch of Constantinople. With the new religion came new forms of architecture, art, and music, a written language Old Church Slavonic, and the beginnings of a literary culture. All these were vigorously promoted by Yaroslav, who also promulgated a code of laws, the first in Slavdom. Although Byzantium and the steppe remained his main preoccupations in external policy, Yaroslav maintained friendly relations with European rulers, with whom he established marital alliances for his progeny. These differences were accentuated by the Mongol - Tatar invasions that began in the 12th century and culminated in the devastating sack of Kiev in 1240. The territory that largely coincides with modern Belarus, with Polotsk as the most important centre, was one such emerging region. The land of Novgorod to its north was another. In the northeast, Vladimir-Suzdal and later Moscow formed the core from which developed the future Russian state see also Grand Principality of Moscow. On Ukrainian territory, in the southwestern part of Rus, Galicia-Volhynia emerged as the leading principality. Volodymyr modern Volodymyr-Volynskyy in Volhynia had been an important princely seat in Kievan Rus; and Galicia, with its seat at Halych, on the Dniester River, became a principality in the 12th century. In the two principalities were united by Prince Roman Mstyslavych to form a powerful and rich state that at times included the domains of Kiev. New cities were founded, most importantly Lviv; trade especially with Poland and Hungary, as well as Byzantium brought considerable prosperity; and culture flourished, with marked new influences from the West. In 1253 Danylo in a bid for aid from the West even accepted the royal crown from Pope Innocent IV and recognized him as head of the church, although nothing substantial came from this. Lithuanian and Polish rule By the middle of the 14th century, Ukrainian territories were under the rule of three external powers the Golden Horde, the grand duchy of Lithuania, and the kingdom of Poland. The steppe and Crimea, whose coastal towns and maritime trade were now in the hands of the Venetians and Genoese, formed part of the direct domains of the Tatar Golden Horde. By the mid-14th century the Golden Horde was in a process of disintegration. One of its successor states was the Crimean khanate, which after accepted the suzerainty of the sultans of the Ottoman Empire. Elsewhere in Ukraine, Mongol rule was largely indirect, limited to exactions of taxes and tribute whose collection was delegated to the local princes. It was also relatively short-lived; northwestern and central Ukraine became an arena of expansion for a new power that had arisen in the 13th century, the grand duchy of Lithuania. Having already over the course of a century incorporated all the lands of Belarus, Lithuania under Grand Duke Algirdas advanced rapidly into Ukraine. In the 14th century Chernihiv and adjacent areas and in the 15th century the regions of Kiev and, to its south, Pereyaslav and Podolia Podillya were occupied by Lithuania. Competition with Poland over the former Galician-Volhynian principality ended in the 14th century in partition, by which Lithuania gained Volhynia and Poland was confirmed in its possession of Galicia. Thus, Lithuanian control extended over virtually all the Ukrainian lands as far as the open steppe and even, briefly, to the Black Sea. Within the grand duchy the Ruthenian Ukrainian and Belarusian lands initially retained considerable autonomy. The pagan Lithuanians themselves were increasingly converting to Orthodoxy and assimilating into Ruthenian culture. Direct Polish rule in Ukraine in the 16th century and for two centuries thereafter was limited to Galicia. There, changes in such areas as administration, law, and land tenure proceeded more rapidly than in Ukrainian territories under Lithuania. The spread of Catholicism among the Lithuanians and the attendant diffusion of the Polish language, culture, and notions of political and social order among the Lithuanian nobility eroded the position of the Orthodox Ruthenians, as had happened earlier in Galicia. In 1569, by the Union of Lublin, the dynastic link between Poland and Lithuania was transformed into a constitutional union of the two states as the Polish-Lithuanian Commonwealth. At the same time, the greater part of the Ukrainian territories was detached from Lithuania and annexed directly to Poland. This act hastened the differentiation of Ukrainians and Belarusians the latter of whom remained within the grand duchy and, by eliminating the political frontier between them, promoted the closer integration of Galicia and the eastern Ukrainian lands. For the next century, virtually all ethnically Ukrainian lands experienced in common the direct impact of Polish political and cultural predominance. Social changes Over three centuries of Lithuanian and Polish rule, Ukraine by the middle of the 17th century had undergone substantial social evolution. The princely and boyar families tracing their roots to Kievan Rus had largely merged and become part of the privileged noble estate of Lithuania and Poland. Long attached to the Orthodox religion and the

Ruthenian language and customs, the Ruthenian nobility in the late 16th century became increasingly prone to Polonization, a process often initiated by education in Jesuit schools and conversion to Roman Catholicism. With the growth of towns and urban trades, especially in western Ukraine, the burghers became an important social stratum. They were divided both in terms of an internal social hierarchy associated with the guild system and by religion and ethnicity. Since the 13th century many Poles, Armenians, Germans, and Jews had settled in the cities and towns, where the Ukrainians were often reduced to a minority. Although the burghers came to play an influential role within the Ukrainian community, legal disabilities imposed on non-Catholics progressively limited their participation in the municipal self-government enjoyed by many cities and towns under Magdeburg Law. In the period of Polish rule the conditions of the peasantry steadily deteriorated. The free peasantry that had still existed into the late Lithuanian period underwent rapid enserfment, while serf obligations themselves became more onerous see serfdom. Peasant unrest increased toward the end of the 16th century, especially in eastern Ukraine. The sparsely settled lands were opened to Polish proprietorship for the first time, and large latifundia agricultural estates worked by a large number of peasants were established through royal grants to meet the demands for grain on the European markets. Tensions were exacerbated by the fact that, while the peasants were Ukrainian and Orthodox, the landlords were largely Polish or Polonized and Roman Catholic, and the estate stewards or leaseholders for absentee proprietors frequently were Jewish. Thus, social discontent tended to coalesce with national and religious grievances. Religious developments As social conditions among the Ukrainian population in Lithuania and Poland progressively deteriorated, so did the situation of the Ruthenian church. The Roman Catholic Church, steadily expanding eastward into Ukraine, enjoyed the support of the state and legal superiority over the Orthodox. External pressures and restrictions were accompanied by a serious internal decline in the Ruthenian church. From the mid-16th century, both Catholicism, newly reinvigorated by the Counter-Reformation and the arrival of Jesuits in Poland, and Protestantism albeit temporarily made inroads, especially among the Ruthenian nobility. Attempts to revive the fortunes of the Ruthenian church gathered strength in the last decades of the 16th century. About Prince Konstantyn Ostrozky founded at Ostroh in Volhynia a cultural centre that included an academy and a printing press and attracted leading scholars of the day; among its major achievements was the publication of the first complete text of the Bible in Slavonic. Lay brotherhoods, established by burghers in Lviv and other cities, maintained churches, supported schools and printing presses, and promoted charitable activities. The brotherhoods were frequently in conflict with the Orthodox hierarchy, however, on questions of authority over their institutions and clerical reforms. Religious developments took a radical turn in when, at a synod in Brest, the Kievan metropolitan and the majority of bishops signed an act of union with Rome. By this act the Ruthenian church recognized papal primacy but retained the Eastern rite and the Slavonic liturgical language, as well as its administrative autonomy and traditional discipline, including a married clergy. This so-called Uniate church was unsuccessful in gaining the legal equality with the Latin church foreseen by the agreement. Nor was it able to stem the process of Polonization and Latinization of the nobility. At the same time, the Union of Brest-Litovsk caused a deep split in the Ruthenian church and society. This was reflected in a sizable polemical literature, struggles over the control of bishoprics and church properties that intensified after the restoration of an Orthodox hierarchy in, and numerous acts of violence. See also Eastern Rite church.

9: Ukrainian literature - Wikipedia

Ukrainian literature: Ukrainian literature, the body of writings in the Ukrainian language. The earliest writings of the Ukrainians, works produced in Kievan Rus from the 11th to the 13th century, were composed in Church Slavonic and are thus the common literary heritage of the Russians and Belarusians as well.

Ukrainian nationhood begins with the Kyivan Rus. This Eastern Slavic state flourished from the ninth to the thirteenth centuries on the territory of contemporary Ukraine, with Kyiv as its capital. The name Ukraine first appeared in twelfth century chronicles in reference to the Kyivan Rus. In medieval Europe cultural boundary codes were based on a native ground demarcation. Ukraine, with its lexical roots kraj country and krayaty to cut, and hence to demarcate, meant "[our] circumscribed land. This ethnonym of Rus people, Rusych plural, Rusychi, evolved into Rusyn, a western Ukrainian self-identification interchangeable with Ukrainian into the twentieth century. Its main geographical features are the Polissya and Volyn northern forests, the central forest steppes, the Donetsk eastern uplands up to 1, feet [meters] above sea level, and the coastal lowlands and steppes along the Black and Azov Seas. The Carpathian mountains in the west reach 6, feet 2, meters at Mount Hoverla. Roman-Kosh in the Crimean peninsula reaches 5, feet 1, meters. Alpine meadows—called polonyna in the Carpathians and iajla in the Crimea—are another interesting geographical feature. The yearly average temperatures range from 40 to 49 degrees Fahrenheit 6 to 9 degrees Celsius—except for the southern steppes and in Crimea, where yearly average temperatures range from 50 to 56 degrees Fahrenheit 10 to 13 degrees Celsius. Ukraine has twenty-four administrative units—oblasts—almost all named for their capitals. The Crimean oblast became an autonomous republic in Crimean Tatar culture predominates in Crimea, and the Hutsul highlanders live in Halychyna, Bukovyna, and Transcarpathia. A negative population growth was probably caused by economic and environmental crises, including the Chernobyl disaster. Ukrainian is an Indo-European language of the Eastern Slavic group. Its Cyrillic alphabet is phonetic; its grammar is synthetic, conveying information through word modification rather than order. Contemporary literary Ukrainian Ukraine developed in the eighteenth century from the Poltava and Kyiv dialects. Distinctive dialects are the Polissya, Volyn, and Podillya dialects of northern and central Ukraine and the western Boyko, Hutsul, and Lemko dialects. Their characteristics derive from normatively discarded old elements that reappear in dialectic usage. The surzhyk, an unstable and variable mixture of Ukrainian and Russian languages, is a by-product of Soviet Russification. A similar phenomenon based on Ukrainian and Polish languages existed in western Ukraine but disappeared almost completely after World War II. In statistics showed Ukrainian spoken as a native language by 87 percent of the population, with 12 percent of Ukrainians claiming Russian as their native language. The use of native languages among ethnic groups showed Russians, Hungarians, and Crimean Tatars at 94 to 98 percent and Germans, Greeks, and Poles at 25 percent, 19 percent and 13 percent, respectively. Assimilation through Ukrainian language is 67 percent for Poles, 45 percent for Czechs, and 33 percent for Slovaks. As a second language Ukrainian is used by 85 percent of Czechs, 54 percent of Poles, 47 percent of Jews, 43 percent of Slovaks, and 33 percent of Russians. Formerly repressed, Ukrainian and other ethnic languages in Ukraine flourished at the end of the twentieth century. Ukrainian language use grew between and, as evidenced by the increase of Ukrainian schools in multiethnic oblasts. However, local pro-communist officials still resist Ukrainian and other ethnic languages except Russian in public life. The traditional Ukrainian symbols—trident and blue-and-yellow flag—were officially adopted during Ukrainian independence in and again after the declaration of independence in The trident dates back to the Kyivan Rus as a pre-heraldic symbol of Volodymyr the Great. The national flag colors are commonly believed to represent blue skies above yellow wheat fields. These symbols were prohibited as subversive under the Soviets, but secretly were cherished by all Ukrainian patriots. The popular symbol of Mother Ukraine appeared first in Ukrainian baroque poetry of the seventeenth century as a typical allegory representing homelands as women. When Ukraine was divided between the Russian and Austrian empires, the image of Mother Ukraine was transformed into the image of an abused woman abandoned by her children. Mother Ukraine became a byword, not unlike Uncle Sam, but much more emotionally charged. After a new generation

of Ukrainian writers began to free this image from its victimization aspects. History and Ethnic Relations Emergence of the Nation. Ukrainian nationhood begins with the Kyivan Rus realm, which arose from a unification of Antian tribes between the sixth and ninth centuries. Rus is mentioned for the first time by European chroniclers in C. The Kyivan state experienced a cultural and commercial flourishing from the ninth to the eleventh centuries under the rulers Volodymyr I Saint Volodymyr, his son Yaroslav I the Wise, and Volodymyr Monomakh. The first of these rulers Christianized Rus in C. The other two gave it a legal code. Christianity gave Rus its first alphabet, developed by the Macedonian saints Cyril and Methodius. The dynastically related western principality of Halych Galicia and Volyn resisted the Mongols and Tatars and became a Rus bastion through the fourteenth century. One of its most distinguished rulers was Danylo Romanovich, the only king in Ukrainian history, crowned by the Pope Innocent IV in . After the fourteenth century, Rus fell under the rule of foreign powers: Lithuania controlled most of the Ukrainian lands except for the Halych and Volyn principalities, subjugated after much struggle by Poland. The Crimean khanate, a vassal state of the Ottomans, succeeded the Golden Horde after . Eventually northwestern and central Ukraine were absorbed into the Grand Duchy of Lithuania which then controlled almost all of Ukraine—giving Ukrainians and Belorussians ample autonomy. The Grand Duchy of Lithuania adopted the administrative practices and the legal system of Rus and a state language that was Old Slavonic, heavily imbued with vernacular Ukrainian and Belorussian. However, Lithuania—united with Poland by a dynastic linkage in —gradually adopted Roman Catholicism and Polish language and customs. Northern borderlands initially colonized by Rus princes increasingly diverged from the Kyivan culture with the rise of the Duchy of Muscovy. In the fifteenth century Ukraine clashed with the Crimean Khanate. The chronicles mention Ukrainian warriors called kozaks defending Ukrainian lands from Crimean Tatar slave raids. Kozaks were based on the Zaporozhian Sich, an island fortress below the Dnipro River rapids. Nominally subject to the Polish crown, the Zaporozhian kozaks became symbols of Ukrainian national identity. Strife between the Ukrainians and their Polish overlords began in the s, spearheaded by the kozaks. In , led by the kozak hetman military leader Bohdan Khmelnytsky, Ukrainians rose against Poland, forming an independent state. Khmelnytsky sought help against the Poles in a treaty with Moscow in , which was used as a pretext for occupation by the Muscovites. Despite this, the hetmanate reached its pinnacle under Ivan Mazepa — Literature, art, architecture in the distinctive Kozak baroque style, and learning flourished under his patronage. The allies were defeated in the Battle of Poltava in . During the eighteenth-century partitions of Poland, the Russian Empire absorbed all Ukraine except for Galicia, which went to Austria. The empress Catherine II extended serfdom to the traditionally free kozak lands and destroyed the Zaporozhian Sich in . During the nineteenth century all vestiges of nationhood were repressed in Russian-held Ukraine. The Ukrainian language was banned from all but domestic use by the Valuev Decree of and the Ems Ukase of . Ukrainians opposed this policy by developing strong ties with Ukrainian cultural activists in the much freer Austrian Empire. An inclusive national movement arose during World War I, and an independent Ukrainian state was proclaimed in Kyiv. In western Ukraine declared independence striving to unite with the East, but its occupation by Poland was upheld by the Allies in . After two years of war Ukraine became part of the Soviet Union in . Its Communist party was subordinated to the Russian Communists. Only 7 percent of its 5, members were Ukrainian. Favoring city proletarians—mostly alien in nationality and ideology—the Bolsheviks had very little support in a population 80 percent Ukrainian, and 90 percent peasant. However, Ukrainian communists implemented a policy of Ukrainization through educational and cultural activities. This famine killed up to seven million Ukrainians, mostly peasants who had preserved the agricultural traditions of Ukraine along with an ethnic and national identity. The destruction of Ukrainian nationalism and intelligentsia lasted through the Stalinist purges of the late s and continued more selectively until the fall of the Soviet Union. The German-Soviet war in brought hopes of freedom and even a declaration of independence in western Ukraine. However, the brutal Nazi occupation provoked a resistance movement, first against the Germans and then against the Soviets. The Ukrainian Insurgent Army fought overwhelming Soviet forces that subjected western Ukraine to mass terror and ethnic cleansing to destroy the resistance. At the end of World War II almost three million Ukrainians were in Germany and Austria, most of them forced laborers and prisoners of war. The vast majority of them were

forcibly repatriated to the Soviet Union, and ended up in Gulag prison camps. Two-hundred thousand refugees from Ukraine managed to remain in Western Europe and immigrated to the United States and to other Western countries. In 1986, the Chernobyl accident, a partial meltdown at a Soviet-built nuclear power plant, shocked the entire nation. Following a failed coup against Gorbachev in the Soviet Union, the Ukrainian parliament declared independence on 24 August 1991, overwhelmingly approved by referendum and internationally recognized. National identity arises from personal self-determination shared with others on the basis of a common language, cultural and family traditions, religion, and historical and mythical heritages. There is a lively reassessment of these elements in contemporary Ukraine in a new stage of identity development. A revival of cultural traditions includes Christian holidays, days of remembrance, and church weddings, baptisms, and funerals. The Ukrainian Catholic Church emerged from the underground and the exiled Ukrainian Orthodox Autocephalous Church united formally with the Kyivan patriarchy. Ukrainian Protestants of various denominations practice their religion unhampered. The baptism of the Rus melded Christian beliefs with existing customs, leading to a Rus identity connected to both homeland and religion. In the seventeenth century Ukrainian identity held its own against Polish identity and the Roman Catholic Church. In the Russian empire Ukrainians preserved their identity through culture and language because religion by itself integrated them with Russians. Historical facts and myths as bases of national identity were first reflected in the literature of the Ukrainian baroque. In later times, the proto-Slavic origins of the Ukrainian people were ascribed to the settled branch of Scythians. Recent theories connecting origins of Ukrainian culture with the first Indo-European tribes of the Northern Black Sea region and with the Trypillya culture 4, B. Ukraine, surrounded by diverse nations and cultures, is home to Belorussians in northern Polissia; Poles, Slovaks, Hungarians, and Romanians in western Ukraine; Moldovians and Boats and barges line the Dnieper River in Kiev. Gagauz in southern Ukraine; and Russians in eastern and northern Ukraine. Russian landlords brought ethnic Russian serfs to the steppes, and Russian Old Believers also settled there fleeing persecution.

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