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OSTROH ACADEMY: THE HISTORY AND TRADITION

Ostroh Academy is one of those educational establishments which were destined to be at the beginnings of the historical development of higher education on the lands of East Slavs. The development of European culture in the 15th-16th centuries promoted the appearance of a great number of educational establishments, the redefining of the religious worldview concept along with the new studies and scientific discoveries. The development of education during this time became an important criterion of cultural development in different European countries. As every region had its own peculiarities of cultural development, it should be recognised that the development of education depended on many factors and varied in different periods on the territories of different countries.

The appearance of the higher educational establishment on the Ukrainian land, in Ostroh and Volyn, as well as the organization of the educational centre there, marked new shifts in the development of the Ukrainian culture. Founded in 1576 by Vasyl-Kostiantyn Ostrozkyi, Ostroh Academy and the printing house set up new ways of scientific and educational work. The activity of this educational centre gave a strong impetus to the development of schools and printing houses in other Ukrainian cities. The period of its prosperity, ideas, innovation, and the results of its activity are named “Ostroh Renaissance” today (Тимошенко, 2009, p. 53). The idea of the Academy did not disappear in a century. It revived on the pages of researchers’ works and fed the opinions of many intellectuals, publicists, public figures, who connected the intellectual development and the development of educational traditions with its revival.

The study on the history of the Academy in Ostroh began as early as in the 19th century. For 150 years, the researchers addressed different aspects of the history of this educational establishment. The main question, which caused discussions, was the date of the Academy establishment. Maksymovych (Максимович, 1866), Kardaszewicz (Kardaszewicz, 1913), Lukianovych (Лукьянович, 1881), Kharlampovych (Харлампович, 1898), and later Ohienko, expressed their views about that. The interest in this topic revived in the 60-90's of the 20th century. The greatest number of studies related to the history of the Academy, the printing house, and the scientific and educational centre in Ostroh appeared at that time. Substantial work on the search for sources regarding the history of the Academy and their introduction into scientific circulations was conducted by historian Ihor Mytsko. His monography *Ostroh Slavic Greek Latin Academy (1576–1636)* became the first synthesis work dedicated to this subject (Мицько, 1990). The studies of famous Ukrainian historians: Isaievych (Ісаєвич, 1995, 2001a, 2001b, 2002a, 2002b) and Kovalskyi (Ковальський, 1998) are also important. The former studied in details the period of the academy development and functioning. He paid special attention to the activity of Ostroh Printing House, studied and analyzed the peculiarities of its editions in the context of the development of the world book-printing. M. Kovalskyi studied the sources of Ostroh history. He managed to find a document which granted Ostroh Magdeburg Rights. Kovalskyi devoted special attention to studying the figure of the pioneer of printing – Fedorov. He published many papers dedicated to Ostroh Academy and its figures. With the emergence of a range of studies by Mytsko, Isaievych, Yakovenko, and Kovalskyi, the year 1576 was agreed to be the official date of the Academy foundation. Researcher Bondarchuk (Бондарчук, 2014) summarized the history of Ostroh Academy, adding the information on the revived educational establishment. In their works, various researchers treated the role of Prince Vasyl-Kostiantyn Ostrozkyi in the development of Ukrainian culture and education in a different way. In particular, a famous Ukrainian historian Hrushevskyi dedicated his attention to this issue, naming the period of the activity of the Academy and its scientific and educational group an *Ostroh phenomenon* (Грушевський, 1995, pp. 479–498). Nevertheless, Hrushevskyi was ambivalent about Prince V. K. Ostrozkyi and his role in the cultural processes of that time. Kempa (Кемпа, 1997, 2006), a Polish historian, and Ulianovskyi (Ульяновський, 2012), a Ukrainian historian, the author of the monographic publication on Ostrozkyi, also wrote about the role of the prince in the development of Ukrainian culture. With the help of the prince's correspondence and several foreign sources, the historians studied the prerequisites for the Academy creation, considered him the leader and the promoter of the idea about the Academy, without whom its existence would be impossible. To popularize the history of Ostroh Academy some major projects of publishing the encyclopedic editions named “Ostroh Academy” (Острозька академія, 2019) have been carried out. Recently, it has gone through its third reedition. The project was launched by Ostroh Academy National University and

consolidated a team of researchers specializing in the topic. Eventually, as of today, rather a wide range of studies dedicated to “Ostroh period” of the history of Ukrainian culture, is accumulated. The historiographic analysis of this issue was performed by Ukrainian researchers Yaremchuk (Яремчук, 2011, pp. 293–299) and Tymoshenko (Тимошенко, 2014, pp. 148–191). Their statements provide a clear picture of the status of the issue and the approaches of different historians to its coverage.

Despite the presence of many works, the major problem, which prevents a substantial study from being conducted, is the absence of the source base as the Academy’s archive has almost been lost. It is difficult to reconstitute a whole range of aspects of the Academy’s activity, particularly the names of all the professors and students, to study the design of the learning process in more detail, etc. This article is an attempt to summarize all the facts about the history of Ostroh Academy’s activity, show its activity in the context of the development of education of that time and the general historical situation.

To understand the time, when the Academy arose and was functioning, first and foremost, it is necessary to examine in detail the general historical context of the life of Ukrainian people and the history of Ukrainian lands in the second half of the 16th and the beginning of the 17th centuries. After signing the Union of Lublin (1569), Ukrainian territories became a part of a new state formation – the Polish-Lithuanian Commonwealth. A special social and religious situation that existed on the Ukrainian lands at that time encouraged certain changes in cultural life. Ukrainian population, mainly Orthodox, within the Catholic state, identified themselves and were distinguished by a religious principle. However, it should be noted that religion at those times was not only a faith, ideology, and culture but also a lifestyle of entire nations. In its essence, the Polish-Lithuanian Commonwealth became a state, populated by different nations and representatives of different religious denominations. It is interesting that in the times of religious wars and confrontations, the Polish-Lithuanian Commonwealth was characterized by a relatively peaceful religious situation.

Describing the situation, a famous historian Norman Davis points out: *In the world, where religious intolerance was growing, the Polish-Lithuanian Commonwealth occupied a separate place. On its vast territory with a diverse population, there was a mosaic of Catholic, Orthodox, Jewish, and Muslim communities ... Polish nobles (Szlachta) occupied such a position in the state that every manor could resolve its religious issues ... At that time, Poland could humbly take pride both in its role of the bastion of the Christian world against the Turkish and Tatars and in the creation of the first European sanctuary of tolerance* (Дейвіс, 2008, p. 250).

The Polish-Lithuanian Commonwealth had a strong elite, which was formed by the whole generations of great aristocratic families. The szlachta’s influence on the political, public, and cultural life was critical. Within one state, there turned out to be elites of different faiths, who were descended from different ancestries

that originated from different state formations. Therefore, the political leadership of the state defended the regional interests and the interests connected with their land property, which often resembled the states in miniature. The lords independently conducted their policies maintained the forces, and directly influenced the life of the state occupying high official positions as the Sejm senators. Among szlachta's elite, there were plenty of Orthodox families whose origins were in Kyivan Rus. This affected their actions, mentality, and self-identity.

Studying the public life in the Polish-Lithuanian Commonwealth, Sas, a known historian, stated, *The dominant tendency of political orientations of Ukrainian Szlachta was to protect the traditional political and legal status of their region, the political equality of Ukrainian and Polish voivodships of the Crown – the Polish part of the Polish-Lithuanian Commonwealth. Specific regional patriotism of Ukrainian Szlachta was particularly evident in the protection of the Orthodox religion. Orthodoxy connected “szlachta's people” of Ukraine with all Rus people... For the majority of the Ukrainian (as well as Belarusian) szlachta, the affiliation with the Orthodox church was an integral part of a lifestyle* (Сас, 2001, *Політична культура*).

According to Sysyn's observations, the name *Rus* was a generic term. It could refer to the Orthodox and Uniat Ukrainian lands, as well as to those Ukrainians and Belarusians, who had common cultural, language, and historical heritage. They were called *Rusyns* or the *Ruthenian* people. In the documents of the 16–17th centuries, they were regarded as one of the world nations along with the Italians, Polish, French, and Muscovites. The name *Rus*, depending on the context, was used to define the people, culture, religion, and territory. In such a *Rus* idea of the early modern time, the necessity for the fair *levelling* of political and denominational rights of the Ruthenian people with the respective rights of the officially recognized nations-founders was postulated. The highest moral value for the *Ruthenian* people was religious freedom. For this reason, the fight for its provision transformed into the most popular and, at the same time, integrating slogan for all the Orthodox population of the Polish-Lithuanian Commonwealth (Sysyn, 1982, p. 83).

In such a way, the representatives of the interests and the patrons of the Orthodox faith and culture became the representatives of great influential aristocratic families. It was their actions that defined the further destiny of the Ruthenian (*Rusyn*) people, the development of the territories, and society that populated and formed it.

The cultural situation on the Ukrainian lands during that period also requires special attention. Famous Ukrainian historian Isaievych notes: *approximately the last two decades of the 16th century and the first two decades of the 17th century were the period of important reforms of the religious life, the formation of such new social structures as fraternities, the emergence of new types of educational establishments, the unprecedented revival of literary life, new cultural and religious initiatives, the representatives of different denominations, including Orthodox, Catholics, and Protestants. This period is characterized by certain*

features of revolution, a drastic rupture with the tradition, the creation of new unprecedented structures and formations (Ісаєвич, 2001a).

This time also carries the active development of the cultural and educational centres. They often concentrated in the centres of lords' land properties and depended on their owners' loyalty. As Ihor Mytsko points out, the foundation of the literary and translation club of the new type and the first Ukrainian school of the higher level in private Volyn properties was a natural phenomenon. It was connected with the fact that the conditions for the development of Ukrainian culture were the most favourable in East Volyn. There the strongest positions were held by Orthodox lords, who had an opportunity to provide for different valuable ventures, particularly in schools (Мицько, 2001, *Осередки культури...*).

Apart from that, before 1569, Volyn was a part of the Grand Duchy of Lithuania, known for its religious tolerance. Thus, due to historical reasons, the main cultural force in the 70's of the 16th century became great Volyn landlords. The fact that they were interested in the foundation of the school of the higher type, apart from the common cultural motives, was as well encouraged by the local conditions. The incorporation of *Lithuanian* Ukraine into the Polish Kingdom led to certain changes in everyday life. To obtain a position in the institutions where the Ukrainian language used to be dominant, the impeccable knowledge of Polish and Latin, as well as generally high educational and cultural level, became mandatory. These were as well required by the national political life (sejmiks, congresses, sejms), which Volyn feudal lords joined. The system of the home, church, or monastery schooling of szlachta and bourgeois' children did not meet the demands of the time. Sending young men to study at Polish and then foreign high schools was costly. Moreover, they, like Catholic and Protestant schools of the Polish-Lithuanian Commonwealth, directly or indirectly promoted the Polonization of the Ukrainian youth. The intellectuals club in Mylianovychi and the school of the higher type in Ostroh were destined to resolve these complicated problems.

The Academy in Ostroh was founded by Kostiantyn-Vasyl K. Ostrozkyi (1526–1608), the greatest state lord, a famous benefactor. Vasyl-Kostiantyn belonged to one of the wealthiest and most influential families of the Grand Duchy of Lithuania and then the Polish-Lithuanian Commonwealth. Nowadays, the origin of the family is a controversial issue, studied by different scientists. It is known that the family representatives perceived themselves as the descendants of Kyivan princes, the rulers of Kyivan State, and, thus, the successors to their political, religious, and cultural traditions. The family of Ostrozkyi earned the fame of skilful military leaders, the protectors of the state, for which they were gaining high official positions and land plots. The father of the Academy's founder, Kostiantyn I. Ostrozkyi, occupied a position of the Great Hetman of the Grand Duchy of Lithuania in his lifetime. None of the Orthodox princes, either before or after him, gained such high official positions. Kostiantyn I. made a name for himself due to many victories, the most famous of which was the battle of Orsha (1514). There, the army under the Prince defeated a larger Moscow army.

Continuing his father's policy, Vasyl-Kostinatyn occupied not less influential positions – the Sejm Senator, the Kyivan Voivode, the Marshal of Volyn land. Prince V. K. Ostrozkyi practically controlled all Ukrainian lands that were a part of the Polish-Lithuanian Commonwealth. Apart from that, he possessed enormous land plots, which together formed a state within a state – *Ostroh Principedom*. The Prince took care of the protection of his lands, founded several new cities, and always increased their defensive capabilities. His fortune allowed maintaining a several-thousand army. The Prince's court resembled the institution of an independent ruler in many ways (Крالیук, 2011, p. 299). Ostrozkyi conducted independent international policy, corresponded with the European monarchs, the Patriarch of Constantinople, etc.

The Prince's choice of Ostroh as a place for the foundation of the Academy, the printing house, and the literary and scientific club was not accidental. First of all, for reasons of prestige, it was important for him to place the Academy in the *family city* – a city, which gave a name to the family – and one of the centres of Orthodox Lutsk and Ostroh bishopric. The bishop with the clergy was more than once in the cathedral – Epiphany church. Ostroh again became the centre of the family's land properties in the second half of the 1570's (Мицько, 1995, p. 15). At this time, after a lengthy fight for the heritage, Vasyl-Kostiantyn Ostrozkyi united all his father's property in his hands. Having become the biggest landlord of the Polish-Lithuanian Commonwealth, the Prince paid considerable attention to the development and expansion of the political centre of *Ostroh Principedom* – the City of Ostroh. Gradually the city transformed into a real princely residence. It was supposed to become an administrative, judicial, church-religious centre, a place of the court concentration. The Prince's servants also had to be in line with the status of the residence. Particularly they were supposed to have an appropriate educational level.

At that time, the city experienced considerable development and fortification, as this was a period of numerous Tatar invasions. It is interesting that in the fund of Halshka Ostrozka, which the Prince augmented and confirmed by the king in 1585, the Prince describes the city as *capital* (Демченко, 1995, p. 110). As Atamanenko notes, *The capital nature* meant not only *belonging to the family*, but also a respective level of city growth and development. Thanks to the Prince and his projects, the city was gradually expanding – its spatial organization changed, and the suburbs expanded. Ostroh transformed into one of the biggest and finest cities in Volyn, and the Prince's court became the centre of the political life on the Ukrainian lands (Атаманенко, 2010, p. 265).

The spiritual atmosphere of the city was also special. At the turn of the 16–17th centuries, different national and cultural traditions came together, mutually enriching each other. In a relatively small city (approximately 5,000 inhabitants), there were some of the biggest and oldest colonies of Jews and Tatars in Ukraine. As the city was involved in international trade, Ostroh was especially open to cultural, artistic, and religious innovations. The intellectual and artistic

environment of the city was formed by painters, singers, shop and court musicians, and foreign builders. Along with nine churches, the Polish Roman Catholic church with a highly educated prior and teacher, two synagogues with a well-known yeshiva – a school of Talmud analysts, the Tatar mosque with a school, Calvinist and Protestant conventions were active. The representatives of different nations, languages, and denominations cherished their traditions. The original synthesis of the Ukrainian cultural and domestic tradition with the all-European (the bearers of which became the Polish, Germans, Scots, Hungarians, and Greeks from Italy) and Eastern (expressed by Jews, Tatars, and Greeks) (Мицько, 2011, *Осередки культури...*).

The emergence of the educational establishment in Ostroh was, to a certain degree, a natural phenomenon in the context of the incessant growth of the number of educational establishments in Western Europe. During this period, education underwent considerable modifications and changes. While being restructured, the universities were becoming more and more controlled by the state, the teaching system was updated, the educational establishments stopped being *travelling*. They obtained their buildings, libraries, and living space for the students. Russian researcher Nekhaieva, by analyzing the development of the university education during the Renaissance, indicated that the university movement during this period spread to new territories, its social base expanded, the relationships of the universities with the power structures strengthened, and their influence on the social life increased. Apart from the intellectual, educational, and disciplinary functions, they also took on the function of creating the administrative staff, as well as training religious and political elites. At the same time, the Renaissance gave an impetus not only to the university reorganization. At this time, other formats of educational establishments and academic centres started to appear. They included the so-called colleges, academies, schools of the higher type (specialized and comprehensive). Not being high-status, these educational establishments often provided a rather high level of education, not lower than that of the university (Hexaeva, 2011, p. 364).

The development of European education and its rapid spread, the emergence of a large number of educated people who actively participated in political, church, and public life, further exacerbated the crisis of the Orthodox culture in the 16th century. Starting from the 60's of the 16th century, Protestant schools and Jesuit colleges quickly emerged in the Polish-Lithuanian Commonwealth. The majority of Orthodox lords and Szlachta sent their children to study abroad. In the works, dedicated to the educational development of the defined period, we find information about the education of the immigrants from Ukrainian lands in different European educational establishments. Describing this situation, T. Kempa points out that *these young people studied in the spirit of Protestantism or Catholicism. Thus, it is not surprising that obtaining education in foreign for the Orthodox spirit schools, lord and Szlachta's youth was abandoning the faith of their ancestors. Due to this, the Orthodox Church lost its powerful protectors, which in turn*

influenced the weakening of the positions and prestige of the Orthodox Church in the Polish-Lithuanian Commonwealth (Kempa, 2006, p. 186).

Understanding the situation, Vasyl-Kostiantyn Ostrozkyi started to promote the establishment of schools in churches and monasteries on his land. As early as in 1572, he gave the land in Turov to Dmytro Myturych, a clerk, on the condition that the latter pledged to *keep the school and be its founder*. In 1588, with the initiative of Ostrozkyi, a school in the cathedral church in Volodymyr and a school in the monastery in Derman were established. However, the establishment of ordinary church schools could not solve the problem of education. The prince's primary task was to establish an Orthodox school of the higher type, similar to Western European academies and universities (Бондарчук, 2014, p. 60). The foundation of the academy was supposed to give an impetus to the revival and renewal of all orthodoxy on the Ruthenian lands.

Ostrozkyi was building a school *almost on a royal scale*. Researchers find such a comparison in the letter of March 21st, 1583, from Bolognietti to Yanush Ostrozkyi. Specifically, it states that *this large college, which is now being built with great piety and on the almost royal scale in Ostroh will need Greek and, perhaps, Latin priests, who would take care of educating the youth* (Кралуок, 2011, p. 301). Therefore, the papal nuncio described the process of the academy establishment as a very global plan of the Prince. Alongside the academy, the Prince organized a club of scholars, whose task was to conduct a complete translation of all the Holy Scripture books into the Slavic language. At the same time, the Prince invited Ivan Fedorov (Fedorovych), a famous printer, who organized and developed a publishing industry in the city on a very high level. As a matter of fact, in Ostroh, due to the presence of highly qualified scholars, the printing house, and the educational establishment, the centre which developed the Ukrainian culture to a new level was formed for the first time. Some scholars tend to believe that the scientific club and the academy should not be separated, that they were working in an integrated manner and formed a scientific training centre.

It is known that the financial activity of the scientific centre was provided by Ostrozkyi. His funds were used to organize a printing house. The Prince generously rewarded the academy figures, giving them mansions and appointing them to lucrative positions. Among the documents, which stood the test of time and contain information about the financial support of the Academy, it is worth mentioning the most important. On March 9th, 1579, the Prince's niece Elzbeta Ostrozka confirmed providing money in the amount of 6,000 Lithuanian kopeks to the Academy and St. Savior's Monastery in her last will and testament (Демченко, 1995, p. 110–111). This document was found and introduced in the scientific circulation by famous Ukrainian researcher Yakovenko. An important document was approved at the Sejm on February 25th, 1585, by Stefan Batory. It was the fund of Ostrozkyi for the hospital and the Holy Trinity Cathedral, which consisted of the income of the Town of Surazh and 7 surrounding villages of Surazh Volost (Surazh, Turov, Onoshky, Khodaky, Pershi and Druhi Zinky, Teterivka, Izerna)

in the amount of 360 gold pieces per year. The fund was practically meant for the Academy although there was not even one word mentioned about this educational establishment in the documents. Prince Ostrozkyi did not name it for political reasons because the king would not confirm the foundation for the Orthodox school. For this reason, Ostrozkyi established a fund for the hospital and the Holy Trinity Cathedral. When this charter was approved by the king, he issued an additional act himself to provide the money necessary for the Academy instructors. The Prince was also worried about the security of the Academy students. This is evidenced by an interesting document of the first quarter of the 17th century *Postanovienie na akademie ostrogska*. It tells about the Prince's foundation in the amount of 1,000 Polish gold pieces for *Ostroh School* and mentions the specific properties that were given to the Academy (the village of Zavydiv, the grange of Bilmazh near Ostroh, the lands near Stepan, Pustivski gardens). The document also stated that every quarter 50 gold pieces would be spent on the instructors' salary, 10 gold pieces – on the students' clothes (shoes, furs, hats, and jackets), 100 gold pieces – on food (Мицик, 1995, pp. 120–121).

Due to a complete loss of the Academy's archive, it is possible to talk about its internal structure, the system, and the subjects only based on the mediocre data, as well as the studies on the similar modern educational establishments. According to Mytsko, the private Catholic and Protestant educational centres of the Polish-Lithuanian Commonwealth, as well as some foreign institutions, obviously served as examples for the school organization and the whole publishing house and cultural centre in Ostroh (Мицько, 1995, p. 14). Various researchers speak differently, particularly about the academy status and the name of the educational establishment. Contemporaries called it differently: *a college, an academy, a three-language lyceum, and a school*. There are also discussions with regard to the educational level provided by the Academy. For instance, Kraliuk points out that starting from the 80's, the references to Ostroh School as a higher educational establishment have been acknowledged in different documents. In 1581, Jesuit Antonio Possevino, sent to the East of Europe by the Roman Curia to study the religious problems, wrote that *some princes, for example, in Ostroh and Slutsk, have printing houses and schools, which maintain schism* (Крالیук, 2011, p. 301). The term *a Greek college* appears in the correspondence of Alberto Bolognetti, who was a papal nuncio in Poland in 1581–1584. Symon Pekalid (Szymon Pękala vel Pekalides) uses the term *a three-language lyceum* in his poem. Mytsko points out that the contemporaries also often called Ostroh School *an academy*. *Specifically, foundress Halshka Ostrozka, rector Herasym Smotrytskyi, the ideological opponent – Ipatii Potii, the compiler of the city inventory in 1620, wrote about it in such a way. Even a Jesuit chronicler Jan Wielewicki from Krakow called it “a schismatic academy” as opposed to the Jesuit Ostroh “College” (1623)* (Мицько, 1995, p. 15). In *The Warning as of 1599* (Krakow, 1598), written in Ostroh, a piece of intriguing evidence about Ostroh Academy was left by its instructor, a famous scientist and astronomer, a Doctor of Medicine – Jan Latos: *In the principedom with*

Volyn ... there is a high school (seminarium), where people with kind souls obtain virtues and arts ... despite being more modern among other colleges, it does not occupy the last place (Якубович, 2019, p. 322). Researcher of the Academy's history Tomasz Kempa agrees with Mytsko that in Ostroh there was a school, which was practically a secondary educational establishment. However, in certain periods, due to the presence of highly qualified specialists, separate academic courses could be introduced (Kempa, 2010, p. 189).

It is important to understand that such definitions are approximate when we talk about the educational establishment of the 16th century. It is unquestionably true that the educational centre, which was created in Ostroh, took European *academies* as an example. At that time, European prestigious educational establishments of a higher level in the 16th century were called academies even without any formal grounds for that. The examples include the so-called Lubrański Academy in Poland (Great Poland), founded in 1519, or a famous Geneva Gymnasium, organized by Jean Calvin in 1519, which trained the candidates for pastors and legal officials. Mytsko rightly notes that *under those circumstances, even a magnate K.-V. Ostrozkyi would not be able to gain the rights of a higher educational establishment for his anti-Catholic school. According to the European practice, the prerogative to grant university rights belonged to the king (after the evaluation by the Pope and the Sejm)* (Мицько, 1995, p. 15). However, the formal ambiguity of the establishment's status and its private character indirectly influenced the emergence of the first secular public school in Ukraine. The secular people were instructors and the majority of rectors. In fact, the church monopoly in Ukrainian education was first defeated in Ostroh (Мицько, 1995, p. 17).

It is also worth noting that the founder of the Academy was a very tolerant person. The representatives of different religions and backgrounds coexisted on his lands. His bold look at the West became important for the effective activity of the Academy. The Prince invited scientists of different faiths and denominations, the graduates of the leading at that time European universities to Ostroh, thus, creating a club of scholars, who could work with the biblical texts and teach the students at the same time. Therefore, a European educational system was brought to Ostroh.

It was already mentioned that the educational establishment in Ostroh was repeatedly called a *three-language* lyceum. Such a form of the educational establishment was widespread in Europe. The ideas of Erasmus of Rotterdam who argued for the necessity of studying *the sacral languages*, namely Hebraic, Greek, and Latin, as a basis for understanding and well-founded interpreting of biblical books, formed the basis of this educational concept. The source of the Christian doctrine was Hebraic and Greek texts of the Holy Scriptures, theological and philosophical works were written in Greek and Latin, and the knowledge of three languages was regarded as a sign of erudition. Special attention to the Greek language was also connected with the fact that humanists of the 15–16th centuries referred to the sources – the literature and the science of Ancient Greece

(Ісаєвич, 1995, p. 8). This idea started with the Louvain college (1516–1517) and spread to France and Spain. It is important that despite the delay, the Ukrainian lands were included in the all-European processes of cultural and educational development.

The appearance of the cultural and educational centre with the idea of creating a scientific translation of biblical texts and the educational establishment in Ostroh demonstrated the adaptation of European ideas as well as the idea of creating a unique cultural product. However, according to Mytsko, Ostroh Academy differed from Western European or Polish primary and secondary schools, first of all, by its active usage of the Greek-Byzantium cultural heritage and the national character. Its unique and original character was also evident in the fact that, according to the cultural and political-religious needs of Ukraine, the humanistic idea of *a three-language lyceum* (namely Hebraic-Greek-Latin) was originally interpreted. The Orthodox character of the school caused the replacement of the Hebraic (old Hebrew) language with the Church Slavonic language (Мицько, 2001, *Осередки культури...*).

It is also important to understand that the use of the Church Slavonic language had its specific nature and even *tradition*. Church Slavonic was not common. In Ukraine, it had a special prestige as a sacral language of all Slavs who adopted Orthodoxy. This was a decisive argument of the church and cultural figures of that time in favour of its usage. They argued that due to its means and expressions, the Church Slavonic language is not inferior to Latin and even Greek. Isaievych points out that *the fact that the Church Slavic language was “high” in all Orthodox Slavic people is explained by the aspiration of the educated top to rely on the long traditions of the national culture... The obsession with the antiquity can be explained by the fact that with the increase of ethnic awareness, there was a need to seek “antiquity”, “the roots of identity”* (Ісаєвич, 2002b, p. 380).

As a result, the teaching of Church Slavonic was set at a high scientific methodological level. Apart from that, the preparation for the Bible publication promoted the formation of constant grammatical foundations, the insight into the European linguistic thought of that time. Introductory philosophical courses were given in three languages because, according to the contemporary, Ostrozkyi *had philosophical schools in Greek, Latin, and Slavonic in Ostroh*. Thus, in Ostroh Academy, the students were taught in the Church Slavonic, Greek, and Latin languages for the first time among Ukrainian schools (Мицько, 2001, *Осередки культури...*).

Despite much attention to the Church Slavonic language, the development of the Ukrainian colloquial language was also connected with the activity of the educational centre in Ostroh. Isaievych highlights that *placing great importance on the Church Slavonic language as a language of liturgy, theology, and “upper layers” of culture, Ostroh scribes, at the same time, embarked on the parallel use of “simple” language as a means of education, journalism, and current creative writing. In 1587, Herasym Smotrytskyi’s works “The Key to the Kingdom of Heaven” and “New Roman Calendar” were written “in Ostroh Academy”*

and soon published as one collection. Smotrytskyi's works are the first book, printed not in the Church Slavonic but "simple" language in Ukraine (Ісаєвич, 2001b, *Мовний код...*). Such attention to learning languages encouraged the appearance of a large number of translations and adaptations of the already known research papers into Ukrainian colloquial or Church Slavonic. It greatly enriched the Ukrainian scientific, social-political, and educational literature of that time.

The organization of the learning process deserves special attention. Historians repeatedly addressed this question and reconstructed the studying format in Ostroh Academy thanks to the secondary information in the documents and the comparison with the activity of similar educational establishments.

First of all, it is worth noting that the Academy combined primary, secondary, and higher education. Such a form of education was not new. The Renaissance European universities often combined the educational structures of different levels, thus, providing not only higher but also secondary and even primary education (Hexaєва, 2011, p. 367).

The majority of researchers tend to believe that the framework for the functioning was formed by the traditional for all medieval educational establishments studying seven *free sciences*. Such a program covered the subjects of *trivium* (grammar, rhetoric, dialectics) and *quadrivium* (arithmetic, geometry, music, and astronomy). Mytsko notes that all contemporaries highlighted the high level of teaching at Ostroh Academy. Its program of studies was similar to the universities of Western Europe. Both Protestant and Catholic schools served as an example for the organization of the educational process. One of them was a famous school in a Silesian city – Brzeg founded by Prince George II Piast in 1564. Prince Ostrozkyi was on friendly terms and in correspondence with him. The process of teaching in the Academy was similar to the process of learning in Western European schools and universities. Symon Pekalid wrote about the subjects taught at the university in the poem *About Ostroh Battle* (*Про Острозьку війну*), printed in Krakow in 1600. In this work, the author notes that *free sciences* brought *the glory of ancient times* to Ostroh. The authors of some Orthodox polemical works characterized the school in Ostroh similarly to Pekalid. For instance, in *The Warning* (*Пєрєстопора*), which was published around 1605, it was mentioned that a Greek Nykyfor was travelling to Ostroh to teach *free sciences* (Кралюк, 2011, p. 303). Thus, it confirms once again that seven free arts were taught at Ostroh Academy.

The teaching of *seven free arts* at the academy encouraged the improvement of these subjects in Ukrainian education. Concerning this, a special contribution was made to the development of grammar. It is the activists of Ostroh Cultural Centre who became the innovators and compilers of the Old Church Slavonic Grammar. According to their convictions, grammar was central to the system of education and the spiritual culture in general as a means for acquiring all other knowledge. Pslavskyi, a researcher, points out, *The scribes of "a glorious city of Ostroh" were the first to compile the Old Church Slavonic Grammar at the request of "residents of the capital of the great principedom of Vilno city". Their*

“*Grammar of the Slavonic Language*” (Граматыка Словенска языка) which was largely based on the medieval South Slavic grammatical traditions, was printed in that very “City of Vilno” in 1596. The *Slavonic Grammar* (Граматыка словенська) by Lavrentii Zyzanii, who is also connected to Ostroh Cultural Centre, was published in Vilno in 1596. Its author was the first to try to understand the structure of the Old Church Slavonic language based on the grammatical theory of his time, as well as normalize the orthography of East Slavic writing. *The Grammar* by Lavrentii Zyzanii considerably influenced the further development of linguistics in Ukraine. Its foundations were soon deepened by a graduate of Ostroh Academy – Meletii Smotrytskyi in his textbook of the Old Church Slavonic language. With his work, Smotrytskyi established a strong foundation not only for the Ukrainian but also for the whole East Slavic linguistics. By the middle of the 18th century, it was the only textbook on grammar in Ukrainian, Russian, and Belarusian schools. Smotrytskyi’s work turned out to be very popular in Bulgaria, Serbia, Croatia, and Romania. It was also known beyond the range of functioning of the Old Church Slavonic language. Its Latin translations were known (Паславський, 2001а, *Наукові знання...*).

The rhetoric courses, as well as closely related poetics, not only improved the students’ declamatory skills but also contributed to studying classical, predominantly Latin and Old Church Slavonic, languages and developing the students’ intellectual abilities. Paslavskyi related the appearance of the first Ukrainian rhetoric to the appearance of secular educational establishments, particularly Ostroh Academy. At the same time, he noted that, unlike the grammatical science, into which Ukrainian scientists introduced much novelty and many original solutions, the established European standards were predominantly followed in the courses of rhetoric and poetics (Паславський, 2001а, *Наукові знання...*).

In the system of *trivium*, the last third place was occupied by dialectics and its acquisition. In other words, knowledge of the basic logical laws facilitated studying the sciences of a higher level, namely mathematics, astronomy, music, as well as philosophy and theology. The textbooks translated into the *Slavic-Russian* language served as handbooks for the Academy students. Among them, there was *Dialectics* by Ioann Damaskin (John of Damascus), a Byzantine scholar-theologian of the 8th century. As it was mentioned above, this logical work was known in Ukraine in the Old Church Slavonic translation as early as of the 11th century. At the end of the 16th century, due to the activity of the Club for Scientists that existed under the patronage of a Russian immigrant, Prince A. Kurbsky in the town of Mylianovychi in Volyn, *Dialectics* by Ioann Damaskin was re-translated into the *Slavic-Russian* language. In this work, such an important chapter of the logic as the doctrine about sentences (expositions) and syllogisms was almost absent. Perhaps, for this reason, the idea to add the chapter about syllogisms to Ioann Damaskin *Dialectics* appeared in the intellectual circles of Ostroh in the middle of the 80’s of the 16th century. For this purpose, a treatise about the syllogisms by the Italian scholar of the first half of the 16th century Johann Spangenberg

was translated from Latin and published in Vilno in 1586 (Паславський, 2001а, *Наукові знання...*).

We have no specific information about the teaching of *quadrivium* subjects at Ostroh Academy. It is indisputable that Ostroh researchers paid particular attention to astronomy. It was connected with the active development of this science in Europe and, at the same time, the introduction of a new calendar, which gave rise to a discussion with the active participation of the Ostroh Academy figures. One of the first printed works in Ostroh – *New Roman Calendar* (Календар Римський Новий) (Ostroh, 1587) by the rector of Ostroh Academy – Herasym Smotrytskyi – was dedicated to the astronomical and calendar issues. Another member of Ostroh Scientific and Educational Club, a poet and a mathematician – Andrii Rymsha also worked on the astronomical and astrological issues. It is known that he was the author of an astrological forecast used by Prince Kostiantyn Ostrozkyi. Herasym Smotrytskyi's son Meletii Smotrytskyi also did not avoid the astronomical-astrological issues. The authorship of a handwritten astronomical work of the beginning of the 17th century, which can be roughly called *Teachings about Comets* (Повчання про комети) is attributed to him. The appearance of a comet in 1618, which caused gossips among the people and was recorded in Kyivan Chronicle, prompted the author to write it. In its structure and content, this teaching is a treatise, where the author expresses the dominant in his era astronomical and astrological notions (Паславський, 2016, p. 289).

It is important to recollect that a well-known astronomer, Doctor of Medicine, a graduate and professor of the Jagiellonian University – Jan Latos worked in Ostroh. After a conflict at Krakow Academy, connected with the introduction of calendar reform, the scientist moved to the Prince Ostrozkyi's estate. Working in Ostroh, he developed his scientific theories, wrote many works, and, according to the majority of researchers, was an instructor at Ostroh Academy.

While analyzing the development of astronomical studies in Ukraine, Paslavskyi argues, *The evidence demonstrates conclusively that the heliocentric theory of M. Copernicus worked its way up through these teachings alongside the geocentric system of Aristotle-Ptolemy. There are feasible arguments that Ostroh scientists and students were already well versed in the heliocentric doctrine of the Polish astronomer. Among the instructors of Ostroh School, there were people, who, studying at Padua University at their time, could listen to the lectures of Galileo himself* (Паславський, 2016, p. 292).

Much attention at Ostroh Academy was paid to the music. The academy students formed the core of the church choir of the Epiphany Cathedral. They sang prayers with *Ostroh chant*, which combined the achievements of the church music of the Greco-Byzantine and West European areas and was characterized by its special melody. In this context, it is worth referring to the *Decree on Ostroh Academy* (Postanowienie na akademie ostrogska) (Мицик, 1995, p. 120–121). It is one of several authentic documents related to Ostroh Academy. Its content provides us with an insight into the process of the financial support of the

Academy. Apart from the foundation for the academy's activity and student maintenance, the document also records the salary of the instructors and students who were singing in the cathedral choir. In other words, the Prince encouraged the formation of the students' choir and funded it separately.

In addition to the subjects of *seven free arts*, higher sciences, namely philosophy and theology, were also taught at Ostroh Academy. According to Bondarchuk, senior students with a good command of the Church Slavonic, Greek, and Latin languages could read and study original biblical texts of the Old and New Testament. This is indicated by the preparation and publication of *Books of New Testament* in Ostroh in 1580. It contained four Gospels – from Matthew, Mark, Luke, and John, as well as Apostle, Apocalypse, and Psalter. According to the researcher, the Holy Scripture was the highest assessment criterion, the biggest authority, and an inexhaustible source of arguments in all life situations. Its statements were often used in discussions, debates, sermons, lectures, or just in conversations and writing religious and polemical treatises. It is important that published in Ostroh *The Book of New Testament* became the first printed book of such a type not only for the church but also for home use. For the sake of convenience, one of the Academy teachers Tymofii Mykhailovych (Annych) compiled an alphabetical subject index called *The Book of the Collection of Necessary Needs* (Книжка собраніє вещей нужнейших) to *The Book of New Testament*. In this index, the evangelic quotes were placed in alphabetical order, and under every quote, a reference was made to the Gospel it came from and its origin. As a matter of fact, it was the first alphabetical subject index, created and printed on the Ukrainian lands and meant for extensive use (Бондарчук, 2005, p. 45–46).

The development of the philosophical thought in Ukraine was also inextricably linked to Ostroh and the Academy. While analyzing the data on Ukrainian libraries, Paslavskyi points out, *while, in 1557, the library of Suprasl Monastery consisted of the exclusively literary production of the Byzantine East Slavic Circle, then in Ostroh libraries at the end of the 16th century, a prominent place was occupied by the books of West European origin, including the philosophical works of Aristotle, Cicero, Petrarca, etc. Thus, it is no wonder that qualitatively new philosophical changes yielded its first results in Ostroh. There is accurate data that in Ostroh School, students not only studied the philosophical and theological literature of the Byzantine origin (I. Damaskin, Ioann Zlatoust, Pseudo-Dionysius the Areopagite, Maximus the Greek, etc) but also got familiar with the works of Aristotle and his West European analysts – Porphyry, Anselm of Canterbury, Albertus Magnus, Thomas Aquinas, Petrus Lombardus, etc. One of the students and instructors of Ostroh School Havrylo Dorofeievych indicated that he studied Aristotle's Organon and Porphyry's Izagoge in the original language (Паславський, 2001b, Розвиток філософської думки...).*

The educational establishment in Ostroh could not function without a library. Kempa notes that most likely, the basis for the studying of the academy's students was formed by the library of Ostrozkyi, which his father, Kostiantyn I.,

started to collect. In the second half of the 16th century, valuable manuscripts and not only Cyrillic but also Latin and Greek editions, the works of Catholic and Protestant authors, among which Kempa names the works of Szymon Budny and Grzegorz Pawel of Brzezyn, were kept in the library. Among the books, there was a large number of different biblical texts. Such collection was also necessary for the functioning of the scientific club for translating the Bible (Kempa, 2010, p. 192–193). A special role in the library formation was played by Ostrozkyi, when he sent messengers to various European educational centres and monasteries to collect as many texts of the Holy Scripture as possible. Ihor Mytsko indicates that the Academy library also contained ABC-books, the Old Church Slavonic grammar, and polemical works. Another researcher Sotnichenko, one of the first to address the topic of the Academy Library, studied the library books of the Ostroh Jesuit College, which functioned from 1624. The researcher argues that after the Academy decay, the books were given to the college. Historically, part of the editions that he worked with turned out to be in the Central Library of the Academy of Sciences of the USSR (today – the Library of the Russian Academy of Sciences). The scientist implies that some books could have belonged to the Academy Library. Among them, he names the periodicals in astronomy, philosophy, medicine, theology, and the classic works, which include i.a. Aristotle's *Logic* (Lyon, 1584), Cicero's sixth volume of *Works*, published in Venice in 1583, Petrarca's work *On the Means against Fortune* (Lyon, 1585), *New Description of Plants* (London, 1570). *Cosmography* (Antwerp, 1560) and *Astronomical Calendar for 1506* belong to the rare editions of academic books (Сотниченко, 1985, p. 150).

Unfortunately, the ancient library disappeared without a trace. Rare examples of the books, used by the Academy students and instructors, are housed in the collection of the Ostroh Museum of Book and Printing. Among them, there is Kalepin's *Greek-Latin Dictionary* (Basel, 1562), Euripides's *Tragedies* (Basel, 1510), and Cicero's speeches, published in Basel. The book *Klenardi's Greek Grammar* with the proprietary notes of the Academy graduate – Meletii Smotrytskyi has also been preserved till our days. An extremely interesting source for the understanding of the learning process at the Academy is an entry from the *Greek-Latin Dictionary*. On the flyleaf of the book, an Academy student wrote a short poem in Latin, glorifying the founder of the Academy – Ostrozkyi. This insignificant, at first glance, note indicates that the students had a good command of Latin and were well versed in versification.

The top of the activity of the Scientific and Educational Centre in Ostroh was the appearance of the first complete printed Slavic Bible. The Orthodox canon – a complete list of all the constituent works of the Old and New Testaments, which was comprised of 76 books, was created for the first time. Isaievych, like many other researchers, calls it *a true masterpiece of printing skill*. Ukrainian scribes Herasym Smotrytskyi, Tymofii Mykhailovych and others, Greek scholars Dionysius Rally-Paleologus and Eustathius Nathaniel worked on the preparation

of the text for the publication alongside Ivan Fedorov, a printer. The list of Henadiiv Bible, obtained from Moscow, was taken as a basis. Greek, Latin, and Czech texts of the biblical books were also involved in the process of editing. On the title page, it was highlighted that the book is a detailed translation of the Greek Bible of seventy interpreters (Septuagint). The Ostroh Bible is often called *Slavonic* although it was written in the Church Slavonic language. Both the text of the Ostroh Bible and its literary supplements had great resonance in East Slavic literature. The Ostroh edition of the Bible was reprinted in Moscow in 1663. It formed the basis for many subsequent editions.

The Academy set an example and gave the first step to the educational tradition on the Ukrainian lands. The Bible, printed by Ivan Fedorov there, became the first complete printed Bible in Slavic. Unfortunately, after the Prince's death in 1608, the activity of the Academy gradually declined. Eventually, according to the majority of researchers, the Academy's activity was frozen in 1636 after the conflict of the prince's granddaughter Anna-Aloiza Khodkevych with Ostroh bourgeois. However, 60 years of its activity became an extremely important period for the establishment of a new type of education on the Ukrainian lands. The Academy had at least 500 graduates. Ostroh Academy became the first educational establishment on the Ukrainian lands, where, taking account of the achievements of European education with the Byzantine cultural and educational traditions, a new example of the educational centre appeared. Great attention to studying languages led to the formation of educated young people, who could compete with the graduates of European schools and universities. A new educational format, achievements in the publishing industry encouraged the emergence of similar centres in other Ukrainian cities. The Prince's ideas and projects transformed into the bricks in the foundation of the Ukrainian culture development. It is difficult to overestimate the role of Ostroh Cultural and Educational Centre in the development of Ukrainian culture. Despite the short period of scientific and educational prosperity in Ostroh at the end of the 16th and the beginning of the 17th century, it makes modern researchers call it *Ostroh Renaissance*.

Ostroh Academy began its new chapter in 1994 after a 380-year break. Today the National University of Ostroh Academy is one of the leading Ukrainian higher educational establishments. Its activity is based not only on the innovative educational technologies but also on the deep studying and understanding of the history and traditions of this educational establishment. The revival of Ostroh Academy and the study of its history is an integral part of the research of Ukrainian educational traditions, the return of important aspects of the history of Ukrainian culture development from oblivion to reconstruct its course, understand the causes and consequences of many complex processes in which it was formed.

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Ostroh Academy: the history and tradition

Summary

Aim: The article aims at exposing the history of Ostroh Academy as the first higher education institution on the Ukrainian lands and to analyse its development in the context of European education of the 16th-early 17th centuries. The work is based on the analysis which consists of quite wide scientific achievements of Ukrainian and foreign scientists who made an important contribution to the research of the presented topic.

Methods: An analysis of scientific works (by Ihor Mytsko, Yaroslav Isaievych, Tomash Kempa, Leonid Tymoshenko).

Results: The conducted research shows that Ostroh Academy, being the first high school on the Ukrainian lands, encouraged the rapid development of Ukrainian science and education, including the creation of new scientific and educational centres in other Ukrainian cities together with its founders and sponsors, and first of all by Prince V. K. Ostrozkyi.

Conclusions: Ostroh Academy is an important phenomenon in the history of Ukrainian and Eastern European education and culture. Its activity gave birth to a new format of the Ukrainian educational institution, and Ostroh city in the 16th-early 17th centuries became an important scientific and cultural centre.

Keywords: History of education, culture, school, book printing.