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BOOK COLLECTIONS OF THE UKRAINIAN ORTHODOX HIERARCHS OF EARLY MODERN TIME IN THE EUROPEAN CULTURAL CONTEXT

It is well known that in the early modern era of its history, Ukraine due to its geopolitical location served as a mediator between the East and West Europe, and Ukrainian culture of this period was reasonably defined as syncretic, justifying it by the interaction of medieval heritage and baroque education. Also, the advent of the Enlightenment elements influenced the decision a lot [5, c. 130]. Its creators were primarily representatives of the higher clergy, who established cultural institutions, supplied literary production, formed the educational process.

Key words: *Ukrainian Bishops, Church Elite, Book Collection, European Influences, Library Catalogs.*

In the context of the intellectual potential of the Ukrainian church elite of this period study, it is important to follow the reading interests of higher Ukrainian clergy by the use of a wide variety of sources, including catalogues of clerics' library collections, book donations, bookplates on books and so on.

This problem was reflected in the historical literature only partially, at the level of separate, most famous personalities. In particular, the analysis of Stephen Yavorsky library that was thoroughly analyzed by S. Maslov should be mentioned [10]. The famous explorer of Ukrainian publishing J. Isayevych traced the private libraries catalogues of a number of secular and clerical persons, including Petro Mohyla [5, p. 362 – 368]. As for the scholars from diaspora, some research studies on the subject belong to D. Chyzhevsky who, in particular, studied the library of Theophanes Prokopovich [12].

The contents and further fate of the libraries owned by clerics were studied by Russian scientists. In particular, S. Luppov in his monograph on the history of book after the reign of Petro I [8] focused on bishops who owned extensive libraries; among Ukrainians – Theophanes Prokopovych, Theophylact Lopatynsky, Lavrentiy Horka. Investigations in the field of book studies continued by V. Hotyeyev – he provided some data on the analysis of libraries of Simon Todorsky, Joasaph Horlenko, Barlaam Vanatovych, Platon Malynowsky [17]. However, Russian scientists did not differentiate between Russian clerics and Ukrainian clergy, analysing them together with native Russians among the church leaders who occupied the leading position in the synodal hierarchy of Russian Empire.

In the investigation process of the contents of the libraries owned by Ukrainian bishops, crucial role was devoted to the study of book registries that allow the possibility to explore and analyze the contents of Ukrainian church leaders private libraries. Low storage quality of the eighteenth century sources does not give a complete picture of the contents of Ukrainian bishops libraries now. Nevertheless, some information on their possession of separate books based on proprietary records for printed books was saved till our time.

Particularly, Petro Mohyla owned a considerable collection of Latin and Polish books. The fact was reflected in the registry of books purchased by him in Warsaw and Krakow in 1632–1633 years. The list (74 items) contained books on historical, philosophical and mathematical studies [5].

Much better picture of literature preservation can be seen from the catalogues of libraries owned by church leaders of the eighteenth century. However, their research and identification is often complicated by uncertainties in writing titles of the books. It primarily relates to foreign publications, that are often cited in the inventories not in the source language but as an inaccurate, simplified translation (sometimes without specifying the target language) or in the form of Russian transcription of foreign words.

The analysis of the above-mentioned registers (directories) of books owned by Ukrainian bishops shows that apart from the liturgical books in Slavic language, required in solemn ceremonies and church-administrative activities, a significant percentage, and sometimes the majority constituted books in Polish and Latin, sometimes there were books in Greek or French, that can be explained by the appropriate level of education in the Kyiv-Mohyla Academy.

The important value for the study of the range of education and church leaders' interests, who received their education at Kyiv Academy, was the library description of one of the highest church dignitaries, vice-president of the Synod, archbishop of Novgorod and Velykolutsk Theophanes Prokopovich, that at the end of his life outnumbered three thousand volumes. By language criterion, the library contained mostly works in Latin, the number of books in other languages was only about 140 [15, p. 373-417; 8, pp. 257 – 265].

The library of Theophylact Lopatynskyi, the archbishop of Tver and Kashin was the second by the number of publications and significance after the one owned by Theophanes Prokopovich – it contained 1416 books. The majority of books were in Latin, books in Slavic languages numbered to 110, apart from them the library contained about 50 books in Greek (including Latin-Greek) and about 50 volumes in Polish. Overall, the library of Theophylact Lopatynskyi reflected his artistic preferences and needs as a writer and translator [8, p. 268 – 274].

One of the most important libraries was also the one owned by Simon Todorsky, archbishop of Pskov, Izborsk and Navsk, consisting of 800 volumes. Among the works on Oriental studies in German, Latin, Greek, Hebrew there was a great number of manuscripts written in Indian dialects, in Sanskrit, Tatar, Arabic, Ethiopian and other languages, demonstrating the high culture, broad-mindedness and the wide scale of interests of the scholar [13, p. 28].

According to S. Maslov, the library of Stefan Jaworskyi, metropolitan of Ryazan and Murom, the locum tenens of the Moscow patriarchal throne, contained 609 books, including 28 manuscripts. Among them there were 443 book in Latin, 88 in Slavic, 75 in Polish and 1 manuscript in French [10, p. 122].

Ambrose Yushkevych, the archbishop of Novgorod and Velykolutsk owned a significant collection of European books: it contained 601 volume, 48 (8%) of which were in Slavic, the rest was written mainly in Latin. As for the subject, the majority had relation to religion, especially to theology [8, p. 283 – 284].

Kyrylo Lyashevetskyi, the bishop of Voronezh and Yelets, Chernigiv and Novgorod-Siversky was a well-known bibliophile. His library contained around 400 books mainly in Latin, German and Polish languages. Theological and philosophical literature prevailed over other volumes. In particular, it contained some works by German pietists: J. Budde, A. Michaelis, philosophers Ch. Wolph, Ch. Baumeyster. There were also

Russian translations of M. Montaigne, S. Puffendorf, J. Locke [6, p. 337].

The library of Lavrentiy Horka, the bishop of Vyatka and Great Perm contained 355 books, including the works by Tommaso Campanella, "On the Nature of Things" by Lucretius Kar, Venetian edition of "The Divine Comedy" by Dante (1536), the treatises by G. Horace, works by J. Lipsius, K. Curtius, G. Suetonius and others. [6, p. 147; 8, pp. 274 – 281].

Gavryil Buzhynskiy, the bishop of Ryazan and Murom also had a significant library – 365 books half of which were of secular character. They were books on the history of law (H. Grotius, N. Machiavelli, S. Puffendorf), philosophy (Aristotle, Seneca), history (T. Livius, Thucydides, J. Caesar K. Curtius), as well as on military service, mathematics, medicine (Homer, Virgil, Horace, Ovid) and others. The book collection of Gavryil Buzhynskiy together with the one owned by Lavrentiy Horka became a base for the library of Moscow Slavic-Greek-Latin Academy [6, p. 91].

As it can be seen from the above-mentioned, the representatives of the highest ecclesiastical order owned mainly the book of western origin, especially in Latin. The majority was constituted from books on dogmatic theology mainly by Western European and Polish catholic writers, pastoral theological literature by Polish divines, some works by German pietists, books by Protestant authors.

A significant number of Latin-Polish books in private libraries of church leaders indicates that Ukrainian national elite represented by the clergy and nobility of medieval times was closely related to Polish culture. In particular, it was influenced by the corresponding education – special attention at the Kyiv Mohyla Academy was given to Latin language, studies at Western education institutions and contacts with them, an important role played the possibility for Ukrainian bishops to buy the books abroad etc. According to I. Shevchenko, cultural orientation of Ukrainian nobility on Poland lasted until the middle of the eighteenth century [19, p. 129].

German literature, popular throughout the Europe, took an important place in the catalogues of Ukrainian church leaders private libraries. Such a tendency was facilitated by a high level of education and book publishing in German lands, diverse repertoire of German publications and a wide range of personal communication among the ecclesiastical and secular elites of both nations. According to a research conducted by V. Nichyk and O. Dziuba, the bulk of German books found in the libraries was published in German printing houses mainly in German on theological, philosophical, classical literature; were also present own works of German authors on philosophy, theology, law along with dictionaries and geographical descriptions [2; 13]. In particular, the works of the Protestant author, Martin Luther, were listed in the description of libraries owned by Theophanes Prokopovich, Simon Todorsky, Theophylact Lopatynskiy and Philotheus Leszczynski, the metropolitan of Tobolsk and Siberia, and Stefan Kalinowski the archbishop of Novgorod and Velykolutsk [2, p. 310]. Theophanes library contained complete works by chief ideologist of the pietists J. Budde, from the University of Galle, some of his works were listed in the libraries of Theophylact Lopatinskii, Kyrylo Lyashevetskyi, Ambrose Yushkevych, Stefan Kalinowski, as well as in the libraries of metropolitans – Arseniy Mohyla, the metropolitan of Kyiv and Halych, Gideon Vishnevsky the metropolitan of Smolensk and Dorohobuzk [2, p. 311 – 312].

A peculiar feature of libraries owned by Ukrainian church elites of an early modern time was their possession of a

significant number of works created by ancient philosophers and historians – Quintus Curtius, Horace, Juvenal, Cornelius Nepos, Cicero, Virgil, Herodotus and others. Seneca, famous Roman philosopher, was one of the most popular ancient thinkers admired by Kyiv-Mohyla Academy former students among the church leaders. According to J. Zakhara, almost Seneca's works known at that time were preserved in the academic library and in the personal libraries owned by famous religious and cultural leaders. In particular, Stephen Yavorsky and Theophanes Prokopovich widely used his ideas in the courses of ethics, logic and natural philosophy, and highly evaluated his erudition [3].

The analysis of library collections owned by Ukrainian church elites indicates that the Kiev Academy was the only ideological, philosophical and cultural school, whose members were actively interested in Italian literature and science. It is known that Theophanes Prokopovich library contained the highest number of books by Italian authors. In particular, there were two works by Galileo Galilei – "Dialogues on the system of the world" (1641) and "On the System of the World" (1700) [11, p. 94], as well as two works by Niccolo Machiavelli – "Discourse on the state or the holder of power" and "Reflections on the State, discourse on which includes three books." Machiavelli's works were also in libraries of Stefan Jaworski, Theophylact Lopatynskiy and Simon Todorsky. A. Bychko in the introduction to the works of Niccolo Machiavelli, noticed that Ukrainian thinkers give paramount importance to the fact that he was a "genius, who was the first to formulate the idea of national statehood and show management mechanism" [11, p. 94].

Modern researcher O. Pachlowska stated that a new significant phenomenon appeared at the time of contacts intersection of Italian and other Western cultures with Ukrainian one – Neolatin Ukrainian literature that, according to the researcher, enabled Ukrainian literature freely operate in the European cultural context and at the same time resist the attempts for denationalization [14].

Thus, analysis of the libraries owned by representatives of Ukrainian church elite in the early modern time points out the presence of a significant number of Western editions, reflecting the artistic preferences and needs of their owners, as well as writers and translators. The main part consisted of books in Polish and Latin mainly by Western European and Polish Catholic authors, pastoral literature of Polish theologians, works of German pietists, books by Protestant authors, that was explained by the appropriate level of education at the Kyiv Mohyla Academy. German literature works held an important part in the private libraries of Ukrainian church leaders, favoured by a diverse repertoire of German publications and a wide range of personal relations.

A significant number of works by ancient historians and Italian philosophers-humanists on ecclesiastical and political subjects was a peculiar feature of libraries owned by Ukrainian ecclesiastical elites. Consequently, the contents of Ukrainian bishops private book collections reflected an active integration of Ukrainian church elites into the all-European cultural process.

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