

ництва за порівняно короткий період часу, створення необхідних умов впливатимуть на масштаби виробництва, створення кластерів, агломерацій, від яких значною мірою залежить конкурентоспроможність території та діючих у ній економічних суб'єктів.

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## UKRAINIAN-POLISH AND ITALIAN CULTURAL CONNECTIONS IN THE 15TH CENTURY

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**Abstract.** Based on factual material, the article examines the connections between the famous Italian humanist Philippus Callimachus (1437–1496) and Grigoriy Sanotsky (1406–1477), Archbishop of Lviv, professor of the Krakow Academy, Renaissance humanist. Sanotskyi was the founder of the first humanist circle in Ukraine, which also included Callimachus, who left memories of communication with Hryhoriy Sanotskyi. Callimachus highly valued the intelligence and knowledge of Grigoriy Sanotskyi. Having met him, the Italian humanist was very surprised to meet in the north a person who is so deeply familiar with philosophy and adheres to advanced views. Grigoriy Sanotsky's talent, like that of all Renaissance humanists, was unparalleled and multifaceted. But it appeared, formed and developed not without the influence of the surrounding environment, a circle of prominent personalities of a pan-European scale.

**Key words:** humanism, Renaissance, anthropocentrism, scholasticism, Epicureanism.

**Introduction.** The Renaissance, or Renaissance, is an era in the cultural history of Europe that replaced the Middle Ages and preceded the Enlightenment. In Italy, it dates back to the beginning of the 14th century (and in Europe – the 15th-16th centuries). A characteristic feature of the Renaissance is the secular nature of culture and its humanism and anthropocentrism (that is, interest, primarily, in man and his activities). At this time, there is an increased interest in ancient

culture, as if its revival is taking place. During this period, the so-called Platonic Academy was founded in Carregia near Florence (1459–1521); its founder and leader was Marsilio Ficino. It also included Callimachus: the famous Italian humanist Filippo Buonaccorsi Callimachus (Philippus Callimachus Experiens; 1437–1496) was a poet and novelist who wrote in Latin. Initially, Callimachus worked and created in Venice, and sometime in 1462–1468 he was in Rome, where he held the position of secretary to Cardinal Bartolomeo Rovelli. He was a member of the so-called Platonic Academy and it was then that he took the Greek nickname Callimachus. He also maintained relations with the famous humanists Marsilio Ficino, Pico della Mirandola and Lorenzo de' Medici.

Fleeing from the persecution of the Pope, he appeared in Poland in 1470. The Pope demanded the extradition of Callimachus, and the Diet in Piotrkov agreed to it. But the Archbishop of Lviv Hryhoriy Sanotsky spoke against it, and he took the Italian thinker to his place in Lviv, where Callimachus lived in his country house. Students and friends rallied around these extraordinary figures, who soon organized a literary and scientific society, modeled on the humanist Roman Platonic Academy of Pomponius Leto, Platinus and Callimachus. The center of the society was Grigory's estate in the town of Dunaiv, for which in 1470 he obtained the privilege of fairs and trades and which he strengthened so that in 1474 he resisted the Tatars in it.

#### **Renaissance humanist, critic of scholasticism and poet**

"From the lips of that great man," wrote Callimachus, "reasons of immeasurably great importance and such as prevail over our minds flow..." The Italian humanist presents Grigory as a model shepherd, and in another place he says that he rarely visited Lviv itself, because he hurried to his beloved Dunayev; says that Grigory gave the entire archdiocese to the management of the owners, never demanding a report from them. Callimachus died at the age of 59, and his body was solemnly buried in the Dominican church in Krakow. He left behind many poetic and prose works in Latin, in particular, the treatise "Life and customs of Gregory of Sanok".

Hryhoriy Sanotskyi (Gregorius Sanoceus / Grzegorz z Sanoka; ca. 1406–1477) was the archbishop of Lviv during 1451–1477, a professor at the Kraków Academy, a Renaissance humanist, a critic of scholasticism, and a poet. He was the founder of the first humanist circle in Ukraine, which included the famous Italian humanist Filippo Buonaccorsi Callimachus / Philippus Callimachus Experiens (1470–1471).

In 1433, Hryhoriy Sanotskyi became a professor of Roman poetry. Then, during 1433–1437, he tutored the sons of Kraków voivode Ivan Tarnowski, and later – the sons of the Polish king Casimir Jagielonczyk. Before 1437, he accepted the priesthood and left for further studies in Italy, where he stayed for three years. In the office of Pope Eugene IV, he performed the duties of a musician and copyist. After returning to Kraków in 1439, he received a Master of Arts degree and began teaching classical poetry at the Kraków Academy. Subsequently, he lived in the county town of Wieliczka, Lesser Poland Voivodeship and performed the duties of a parish priest, keeping close contact with the Kraków scientific environment. In 1440, he assumed the post of parish priest and founded a hospital for the poor in the city of Brzesko. During 1440–1450, he was in Hungary, where for some time he raised the sons of the Semihrad voivode Jan Hunyadi and lived at the court of the Croatian humanist Archbishop Jan Vitéz (1405–1472). As a chaplain to the Polish king Władysław III Varnenchyk and a notary of the royal chancellery, Hryhoriy Sanotsky took part in the Hungarian (1440) and Varna (1444) military expeditions. It is also known that, at the persuasion of the Russian voivode Andrzej Odrovonzh, he agreed to bring the Bernardines (the Catholic "Order of Friars Minor") to Lviv. (Nowicki, 1967: 99). Later, the writer, historian and social activist Józef Ignacy Kraszewski (1812–1887) also wrote about the life of Hryhoriy Sanotsky in a book called "Strzemińczyk". Grigory died suddenly in Rohatyn in 1477 or 1479 (Nowicki, 1967: 90).

#### **The influence of personalities of a pan-European scale**

Grigory Sanotsky's talent, like that of all Renaissance humanists, was unparalleled and multifaceted. But it appeared, was formed and developed not without the influence of the surrounding environment, a circle of prominent personalities of a pan-European scale. Unfortunately, we do not know who Hryhoriy Sanotsky communicated with during his five-year stay in Germany. However, while living in Lviv, the thinker maintained ties with the famous Polish figure, historian and diplomat Jan Długosz (Longus) and the doctor and astrologer Martyn from Przemyśl, who highly praised him. Later, when he went to Kraków and became a Latin teacher for the sons of King Casimir Jagiellonczyk (1447–1492), he also participated in several diplomatic missions to Pope Sixtus IV, Innocent VIII and to Constantinople. (Encyklopedia kościelna, 2014:56). In the Kraków milieu, Grigory was associated with the German humanist and pedagogue Konrad Celtis (1459-1508) and with the Sodalitas Litteraria Vistulana he founded. As a close friend of the butler of the royal sons, Stanislav Shydlovetskyi, he had a great influence on the eastern policy of the kings Jagielonczyk and Olbracht, who entrusted him with diplomatic missions. This contributed to new acquaintances and fruitful contacts. It is known, in particular, that while working in Hungary as a teacher of the children of the Hungarian military and political figure, governor of Transylvania, general and regent of the Hungarian kingdom Jan Hunyadi (1387-1456), Grigory visited a circle of humanists, where he got to know, in particular, the Italian humanist Pavel Vergerio and Philip Podahaterom from the island of Cyprus. (Długosz, 1878: 77).

#### **Memories of communication with Hryhoriy Sanotsky**

But we know most about the fruitful communication of Grigory Sanotsky with the famous Italian humanist Philip Buonaccorsi Callimachus (Philippus Callimachus Experiens; 1437–1496), a poet and prose writer who wrote in Latin. The latter left memories of communication with Hryhoriy Sanotsky.

He left behind poetic and prose works in Latin, including "The Life of Cardinal Zbigniew Olesnitsky", "The Life and Customs of Gregory of Sanok" and "Three Books about King Władysław" – about the Polish king Władysław Varnenchyk (1414–1444), who died in the battle with by the Turks near the Bulgarian city of Varna. As for purely philosophical

problems, he did not express his attitude towards them. Despite this, Polish historians of literature presented him as "a true philosopher, a man of extraordinary talent", the only bright figure in the complete darkness into which scholastic philosophy plunged the 15th century. However, later we also encounter a critical assessment of his legacy, which seems to be not very motivated: "Gryhoriy was not a philosopher at all: because he had neither a system, nor did he leave a single work of philosophical content, and even never intended to do so"; and also: "ancient philosophy was unknown to him, except to the extent that he read about it from the works of Cicero, because he did not know Greek" (Nowicki, 1956: 237, 238, 254). Following this logic of accusation, similar accusations can be leveled at most of the early Renaissance humanists of a pan-European scale, who were also, above all, free-thinking humanists whose slogan was *memento vivere*.

In order to better understand the full scope of Grigory Sanotsky's personality, we present an excerpt from the work of Callimachus "Life and customs of Gregory of Sanok" (Philippi Buonaccorsi Callimachi Vita et mores Gregori Sanocei, Archiepiscopi Leopoliensis, Lwów, 1909) translated from Latin by Volodymyr Lytvynov: (Lytvynov, 2000 : 156-167)

I. Grigory from Sanok was a nobleman on both his father's and mother's side. He was born in Poland (Sarmacji), in a small village near the source of the Wisłoka River, and spent his childhood there. As a boy, he moved with his father to a nearby city (town) and began studying there. At the age of twelve, he surrendered to the mercy of fate and was ready to endure even greater sorrows than his father's strictness, against which he considered it a crime, and he did not have the strength to endure it. Because of that, according to his impulse and desire, he began to move from one city to another, without stopping anywhere for a long time, and finally arrived in Kraków. He stayed here for some time, devoting himself to science. And when he soon noticed that all business, both public and private, was conducted here in German, he headed across the Laba River to Germany. In a short time, having a talent for languages, he learned a foreign language so much that since then it was difficult to recognize which language he was better at, foreign or Polish. He spent five years on this journey, and at the same time, he studied. Having acquired knowledge, he conducted school science in different cities, buying food, clothes and other things necessary for life from the fees of students, because at that time he was not given anything from home. But he also had some income from copying books for students, in which he was unusually skilled. Because, in addition to having a developed, original character of writing, even if desired, he effortlessly imitated everyone's own handwriting. If someone dishonest had this ability, it could cause misunderstandings among people that would be difficult to disentangle, and ultimately lead to bad consequences.

In addition, he possessed a kind of innate attraction to music, so he very easily learned the principles of this kind of science; as for singing, had a wonderful voice for modulation, strong and sonorous, with equal parts of charm and majesty. This ability often brought him benefits and honor; and those whom he did not surprise with his learning, he attracted with music. But above all, the purity and skillful modulation of the voice brought him benefits after returning to Krakow. Because the city at that time showed the greatest respect for theology while simultaneously neglecting almost all other liberal sciences. At the same time, the greatest attention was paid to music, because it enhanced the solemnity of religious rites. Now, after his return, Grigoriy occupied a very respectable position in Krakow, because he possessed the art that the city cared about first of all. And soon he gave everyone a new reason to be surprised.

II. Began to publicly interpret Virgil's *Bucolics*, whose name and author were unknown in this country until then. The novelty of the subject attracted listeners so widely that among them there was no shortage of educated people. Among all the scientists, there was one opinion that this was the first time the light had shone for them, thanks to which they would enter the true path of science; while earlier, wandering along the road, they could wait for old men rather than some fruit of mental activity. He was also the first to remove from the students the mold of antiquity and barbarism offered by our grammar teachers, and instead introduced to Krakow the sophistication and luxury of the ancient language, which pleased everyone. Therefore, not only contrary to expectations, but even contrary to his own desire, he was soon appointed a master of liberal sciences. And this despite the fact that until now no one had the proper knowledge that leads to this title. The young man concentrated his attention on rhetoric and poetry, for which he felt a natural inclination, and in both these matters he advanced further than the then lack of scientific foundations in this country allowed.

V. It was at that time that Juvenal's satires came to his eyes, reading which he drew attention to the following passage:

"Cod had a small bed, and Proclus had six jugs,  
What decorated the table, and under the table a small mixer;  
And also a marble sculpture of Chiron." (Iuven. III, 203-5).

And a little later, the conclusion:

"Actually, Kodr had nothing, everyone will agree with that,  
But then, he will not lose anything in misfortune." (ibidem 208-9).

On the basis of these words, the inquisitive young man immediately noticed that the scientist [Dr.] Dibrowka, who was then writing a commentary on Polish history (Vikentia Kadlubka), made a mistake already in the preface, where there is a mention of Kodr. Because he explained it as if the author had in mind the king of the Athenians, Codra, which did not fit the mentioned verses at all. Therefore, he submitted his commentary to the scientist on this matter and convinced him so much that he later always gave Grigory for evaluation of everything else he wrote in the comments before publishing. In the end, not only he himself, but also all other scientists appreciated his talent so highly that when someone found an unknown book, they brought it to him at his discretion, because he could easily explain everything. Therefore, among the books that were shown to him many times a day, he found some comedies of Plautus. He was so fascinated by their wit and liveliness that he not only read them every day, but even began to write a new comedy based on their example.

VIII. He rarely encountered dialecticians, claiming that by communicating with them, people get only a conditional education, but without benefit for real science; believed that it should be engaged in when the goal is thorough knowledge of a

thing, and rejected in all other cases; because then it is nothing but a waking dream. Medicine, I thought, should be elevated above all other sciences and respected as if it were second nature. For nature is the first parent of all things, which creates only bodies, and she protects them. And when she begins to get sick, he comes to her aid and treats her, ultimately supporting her in weakness, prolonging the life of many bodies that, being dependent only on nature, would have already died. And he would indeed have abandoned all other sciences and devoted himself exclusively to medicine, if he had not been convinced that that art was not very consistent with his vocation. In his opinion, those who read the most recent grammarians, but missed the ancient ones, are like sick people who, feeling aversion to all kinds of remedies, crave and use harmful ones. Alexander's textbook of grammar (Doctrinale) called it a labyrinth, in which, having entered once, wandering along winding and confusing paths, following one's own tracks in a circle, one quickly grows old before finding a way out. He said that reading poets is as necessary for young men as food; this feeds the body, and that – the spirit; and he equated those who, without getting acquainted with the poets, want to start other sciences to people who want to get through the wall to the city, instead of entering the open gate. He believed that it is easier to master all other sciences through the mediation of poetry than, having mastered everything else, to move at some point to poetry; thought, however, that one should never indulge in the first and the second with equal fervor, as a physician who, applying medicine to a sore wound, [must] not use anything that might injure either the bone or the muscle; but, treating one, does not stop paying attention to the other.

IX. A drunkard who, having squandered his father's inheritance, carried water for sale around the city, joked to himself in the following way: "if you only used water, you wouldn't be carrying it now." – And he composed the following couplet against the old prostitute:

"First Doris sold kisses, but now she buys:

Badly acquired property is worthless and wears away."

(Doctrinale" Alexandri de Villa Dei (Villedieu), grammatici).

To someone who praised the beauty of his wife, he said: "Shut up, because if they believe you, one day you will realize that you should have been called ugly." – When he learned that the son of a certain suburban peasant was being ordained a priest, he said: "He would rather read the psalter than plow the city."

He received guests quite simply: "when someone said that the food at home is tastier to him when he eats in the evening by candlelight, the owner ordered to close the windows and light the candles."

He loved jokes and fictions, in which he always observed a sense of proportion and as willingly mocked others, he just as easily endured harsh words directed against him. When the drunkard's son reproached him for following his father's example by treating him to bad food, he replied: "I eat like my father, and you drink like yours." – To someone who joked about his cloak covered with dirty spots, like a goat's skin used during bacchanalia, he answered him with the following words: "it is easier to wash a cloak than a soul." (And that was a person stained by many deeds). When someone reproached him that he could not bear his father's character, he said to him: "I lived in someone else's house in such a way that I consider myself brought up by my father; many behave under their father's eye in such a way that they probably prefer to be brought up by someone else, but not their father." – About a lame but spiteful person, he said that he would rather limp with his tongue than with his legs. He wrote the following distich to the one who entrusted the care of his property to a one-eyed man: "Who sees how the one-eyed sun cares for everyone in a trifle.

He is not mistaken in entrusting the one-eyed man with everything he has." Some dishonest and bad people, in order to exploit gullible simpletons, pretended to be possessed and carried out audacious frauds. As if asking for help, they went to the churches, which are better known due to a special service of some kind, and therefore more visited. This trick was used to swindle the benevolent out of considerable sums of money. Therefore, when they invaded the church of Gregory, he exposed them, by cross-examination, of their fraud, extracted the truth from them by corporal punishment, and only out of innate humanity gave life to those who asked for God's intercession.

XVI. At the same time, there were two very learned men, Paul Vergerius and Philip Podahater, who, due to different circumstances, having left their homeland, the first in Italy, and the second in Cyprus, and found refuge in the estate of this same bishop, as if in a safe hiding place for all those who love virtue and science under any circumstances. With them, Grigory was united by science and similarity of character, and the establishment of friendship ties, despite such a great difference in character, was facilitated by a mutual attraction to liberal sciences. And although the points of contact were within the boundaries of science, they differed in the direction of talent. Paul paid more attention to pronunciation, and Philip found it easier to compose poems. Because of that, Grigory, who wanted to master both these types of writing, was called to a competition: one in poetry, and the other in pronunciation: each according to his passion. The bishop joined their exercises as a judge, and more than once played the role of one of them, accustoming his mind to both directions. There was no place for a banquet, no evenings, or any free moment without interesting conversations; and the first place in the conversations was occupied by scientific discussions. There was nothing more dignified or more sublime than such communication; all the conversations were either about virtue or other virtues. Arbitrary and ambiguous stories and disgusting jokes, to which many indulge, considering them for entertainment, were perceived there as outright abomination, as if they were encouragements to despicable deeds. They did not believe that he could keep his thoughts pure, whose tongue and speech do not know any shame. It was also worth noting how the bishop meditated on various virtues with such decent men, and they tried their best to grow in wisdom and virtue every day; and it was education itself that led them to that, because the more diligently they motivated themselves, the more clearly they learned that only thanks to virtue they can hold on to the once achieved degree of ethical perfection. Continuously in their circle they pondered and raised various questions, as the matter itself, the place or the time required it.

As a young man, he read historical works and poetry, and in adulthood, given his profession, he devoted most of his time to theology. As for philosophy, he was most interested in its part called ethics. He read a lot of church literature, but he never stopped reading secular literature as well. In accordance with the instructions from above, he was constantly engaged in religious affairs, and therefore he sometimes read secular works.

XXXIV. The most convincing evidence of this is the support he gave me in defending me against a very unjust sentence, which bad and unworthy men had obtained from the king by the most shameless slanders. Because when I hid with him, as if at the bottom of the only source of justice, this one, having learned about that terrible and unworthy sentence, treated me as if it was about his own honor and forced those who were against me to repent – I don't know – more of out of stupidity or meanness, they slandered. At the same time, being moved by my predicament, he did not deny me anything, he did favors sincerely and from the heart. I am grateful to all those who, being moved by my misfortunes, inclined me to entrust myself to the care of this man, who always warned my thoughts, bringing relief in the sufferings that were inflicted on me and did everything so that I would not feel them. Despite his age and position, [Grigoriy] openly talked to me on various topics during walks and rest, at the table, or in the evenings. And in order not to limit his kindness to me in any way, he repeatedly invited Fanola to the table, whom he well knew was an invaluable consolation in my misfortune. His compassion for my plight was always more important to him than caring for his own dignity.

XXXVIII. His feelings in the sphere of religion were the purest, and the conversations about it were always serious and deep. He believed that God's things should be pondered not often and only with sensible people. A person will better listen to God's commandments, the more he will see unknown and mysterious things in religion. For no secret is by its nature holy and worthy of honor, without being covered by solemn rites, which let her become ordinary. He did not approve of allegories introduced into the Holy Scriptures, saying that the works of God lose a lot of authority when the miraculous begins to be everyday, if it begins to be interpreted through allegory. People will be less surprised when they are told that the light of truth has actually been poured into the soul, than when they are told that a blind person healed his eyes and received the opportunity to see. A more miraculous thing is the casting out of seven demons than the seven sins. And all other cases are similarly reduced through allegory and lose their credibility. Because when the mind of the listeners turns to allegories, it loses faith in the authenticity of the thing and considers it not a historical fact, but something invented, something that is disguised.

XXXIX. I was most surprised at the absurdity of those who try to bend Christian theology to physical laws, because the power of God should not be narrowed to these limits, which seem to us the natural limits of things, but perhaps we should believe that nature itself takes and draws its norm from the actions of God, and if God changes something for us in the usual and natural order of things, then He does it of His own will, and not because nature demanded it. He called the most shameless those who, having adopted this or that maxim from outdated theological books, deliver sermons to people, trying to explain God's affairs, although they do not know the principles or the art of persuasion. Such people, in his opinion, can neither develop nor finish the thoughts they wanted to express, because they do not use their own reason, but blindly follow others and do not know the importance and essence of the matter being discussed better than any of the listeners.

But even without extensive acquaintance with orators and poets, it is impossible, in his opinion, to speak effectively. Because, since in very many religious speeches, they rely exclusively on piety, but without intellectual justification, then in this case, too, it is necessary to captivate people with feelings and to conquer them to some extent with great erudition and a reserve of words; therefore, only he who borrows words from orators, and feelings from poets, can speak convincingly and at the same time devoutly about this subject. And here is a reason to say why the sermons of the newest theologians are nauseating and shallow, and the older ones, such as Hieronymus, Augustine and others, are fascinating and meaningful. Because they began to study the holy books only when they mastered the completely secular; and these, proceeding to the things of God without any preparation, neither knew how to understand the importance of the subject, nor to present clearly to men their thoughts, not knowing those branches of human knowledge through which men's souls rush to faith.

XL. In his sermons, he himself relied more on methods of persuasion than on the authority of theologians; as a result, he always attracted people with sincerity, as he wanted; at the same time, it was evident that he dominated the minds of the listeners to a certain extent. And when he performed rites or celebrated the saint's mass during solemn services, everyone was deeply moved, especially when he united criminals with God and brought them to the shrine. Because when he explained the holy secret in exalted words, one could see that around him, the guilty and the innocent alike were crying zealously: some out of sorrow for their sins, others out of compassion.

XLVII. As many times as he himself in reading or conversation moved from theology to philosophical judgments, he remained stoic in the matter of ethics. In physical matters and those related to the ultimate goal, Epicurus valued more. Of the works that were aimed at refuting the views of this man, he accepted only a few, and even considered all those who were or are engaged in this matter to be absurd, as if it were easy to prove that his theories contradicted reason; or necessary, in this conviction that other theories cannot exist with his theories, meanwhile the matter is entirely different: for if we accept that the soul is mortal, then one cannot find any irrefutable proof against Epicurus, and if it is rejected, then not only his thoughts are refuted, how much is apparently eliminated and refuted entirely on the basis of another foundation. And therefore he cannot be criticized for his convictions, for his views are not inconsistent with this point of view; for just as the soul and the body differ from each other, so their development follows different paths. And therefore it is impossible for two different natures to go towards the same goal and start from the same position. Epicurus took into account that the body and the soul are completely different entities.

**Conclusions.** Hryhoriy Sanotskyi was the first among domestic thinkers to resolutely and openly criticize scholastic philosophy, which he called a "sleepy delusion of waking life" and considered himself a follower of the philosophy of Epicurus – "a good Christian and a highly moral person." This opinion was very bold at the time, because in medieval

literature Epicureanism was interpreted as radical naturalism or hedonism. Therefore, there was a negative attitude towards Epicurus, and his supporters were called "pigs from the herd of Epicurus" (Porci de grege Epicuri). Grigory recognized Epicureanism's right to exist alongside other philosophical teachings, because, in his opinion, Epicurus "dealt with the body – the material world, while other scientists deal with the soul – the spiritual world." (Wiszniewski 1840: 140).

The thinker advocated the separation of secular and church power, the separation of the church from the state, and their non-interference in each other's affairs. He called for the separation and independence of natural science from religion, for a scientific explanation of natural phenomena; criticized those who try to subordinate the laws of nature to theology. Finally, for the sake of objectivity, we note that in addition to the testimonies we have listed, of a positive nature, so to speak, there are also skeptical ones.

In general, it is difficult to deny everything previously said, as well as the already established opinion of Polish and Ukrainian scientists that Sanotsky was the first among domestic thinkers who resolutely and openly criticized scholastic philosophy, which he called "a sleepy delusion of waking life" and initiated a new renaissance the humanistic stage in the philosophy of Ukraine and Poland. The starting point of his philosophy was the denial of authorities and the desire for independent thinking and critical understanding of the texts of ancient philosophers, characteristic of humanists (Wiszniewski 1840: 190). The following poets, writers, theologians and scientists became the successors of humanist culture in Ukraine: Yurii Drohobych (Kotermak) (c. 1450–1494), Pavlo Krosnenskyi (Rusyn from Krosno) (c. 1470–1517), Lukash from New Town (d. c. 1542), Stanislav Orikhovskiy-Roksolan (1513–1566).

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## МУЗИЧНА ПІДГОТОВКА У ДРУГОКЛАСНИХ ЦЕРКОВНО-УЧИТЕЛЬСЬКИХ ШКОЛАХ ПІВДНЯ УКРАЇНИ НА РУБЕЖІ ХІХ – ХХ СТ.

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**Анотація.** У статті розглянуто питання музичної підготовки у другокласних учительських школах Півдня України на рубежі ХІХ – ХХ ст. підвідомчих Училищній Раді при Св. Синоді. Зауважено, що виникнення такого типу шкіл у 1896 р. було обумовлено гострою необхідністю масової підготовки вчителів для зростаючої мережі шкіл грамоти. На підставі архівних документів автором досліджено особливості виникнення та функціонування другокласних церковно-учительських шкіл Херсонської та Таврійської єпархій, проаналізовано зміст, методи, форми, а також досягнуті результати музичного навчання у школах Південного регіону. Акцентовано на тому, що: головним предметом музичної підготовки в таких типах закладів був «Церковний спів»; в деяких школах також вивчалася гра на скрипці, духових інструментах; з найкращих вихованців організовувалися оркестри, учнівські хори; поширеною практикою реалізації завдань духовно-морального та музичного виховання учнів було проведення літературно-музичних вечорів.

**Ключові слова:** музична підготовка, учительські школи, школи грамоти, Святіший Синод, Херсонська та Таврійська єпархія, Російська імперія.

## MUSIC TRAINING IN THE SECOND-GRADE CHURCH SCHOOLS FOR TEACHERS OF SOUTHERN UKRAINE AT THE TURN OF THE XIX – XX CENTURIES

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