

UKRAINIAN IN THE UNIVERSITY OF THE POLAND XVIII–XIX CENTURY (AT THE MATETIAL OG YAGELLONSKY UNIVERSITY)

^aLARISA GORENKO, ^bDARIA ANDROSOVA, ^cOLGA RYZHOVA, ^bDLILIA SHEVCHENKO, ^cSVITLANA SADOVENKO

^a*Kyiv National University of Technology and Design, 2 Nemyrovycha-Danchenka St., Kyiv, Ukraine, 01011.*

^b*Odessa National A.V. Nezhdanova Academy of Music, 63 Novoselskogo St., Odessa, Ukraine, 65023.*

^c*Odessa National A.V. Nezhdanova Academy of Music, 63 Novoselskogo St., Odessa, Ukraine, 65023.*

^d*Odessa National A.V. Nezhdanova Academy of Music, 63 Novoselskogo St., Odessa, Ukraine, 65023.*

^e*National Academy of Managers of Culture and Arts, Honored Artist of Ukraine, 9 Lavrskaya St., Kyiv, Ukraine, 02000.*

email: ^a*Gorenko@ukr.net*, ^b*androsova@gmail.com*,

^c*ryzhova.o@gmail.com*, ^d*shevchenko.l@gmail.com*,

^e*sadovenko.s@gmail.com*

Abstract: The article presents a historical and cultural approach to highlighting the activities of Ukrainians and their studies in leading European universities, in particular, in Poland during a long historical period: XVI–XIX centuries. The defining role of representatives of the Little Russian nobility in the processes of national cultural revival, preservation of the traditions of Ukrainian culture, as well as the integration of Ukraine and Ukrainianness into the European space of that time is characterized. It is emphasized that it is culture and education that reflected the inherent way of life of Ukrainians, thinking, worldview, aesthetic preferences, moral and legal norms, political aspirations and cultural and educational orientations. Ukrainian youth, being in European universities, adopted the latest knowledge, technologies, cultural and educational trends that were spread in Ukraine and Europe at that time. There has been a significant expansion of boundaries for intellectual influences and cultural forms of cooperation in the field of science, culture and education. This is connected with the desire for cultural and educational reforms in Ukraine, the initiators and authors of which were representatives of the new generation of the "leading layer" of Ukraine in the 18th–19th centuries. All these facts testify that the direction in the development of education in Ukraine has acquired a nationwide character.

Keywords: historical and cultural approach, Ukrainian culture, worldview, moral and legal norms, European universities, cultural and educational direction.

1 Introduction

An important aspect of the study of Ukrainian-Polish relations during the 16th–19th centuries, is a coverage of the activities of higher educational institutions in Poland, where representatives of Ukrainians of various social statuses and strata studied and obtained scientific degrees. The Krakow (Jagiellonian) University was from the beginning of its foundation a center of intellectual culture in Central Europe, therefore it belonged to prominent scientific and cultural centers, closely connected with the higher educational institutions of Europe at that time and was the closest to Western Ukraine. In general, a characteristic feature of this era was the education of Ukrainian youth in European universities, which ensured the entry of Ukraine of that time into the European cultural, educational and intellectual space.

Important historiographic data about the study and stay of Ukrainians in Polish universities are recorded in the so-called landlord historiography. The famous historian O. Lazarevsky called the following "initiators and contributors to the scientific study of Little Russian antiquity" in Ukraine: H. Poletika, A. Chepa, F. Tumanskyi, Ya. Markovych, M. Antonovskiy, V. Poletika, O. Martos, V. Lomykovskiy, D. Bantysh-Kamensky, M. Berlinsky, O. M. Markovich, M. O. Markevich. These materials (memoirs, diaries, travel notes, letters) were periodically published in the journal "Kievskaya starina" (1882–1889). As emphasized by D. I. Bagaliy, in the second half of the 18th century, in Ukraine there was a "noble school of Ukrainian historiography with its patrons, such as Bezborodko, hetman K. Rozumovsky, O. Rummyantsev." Among the prominent representatives of noble Ukrainian historiography of the second half of the 18th century, D. I. Bagaliy also names the brothers Y. M. Markovych and O. M. Markovych, O. I. Martos, and others. The scientific study of cultural and educational processes in

Ukraine and Europe, as well as the education of Ukrainians in European universities, was partially carried out by Ukrainian historians: D. Bagaliy, O. Bodyanskiy, I. Borshchak, M. Kostomarov, V. Antonovych, M. Hrushevskiy, M. Petrov, M. Petrovskiy, I. Krypyakevich, D. Yavornytskyi, and others. In the works of these scientists, valuable information and facts about the scientific achievements of Ukrainian students, the defense of master's theses and the initiation of new scientific directions have been preserved. In the historiographic aspect, the works of O. Lazarevskiy, O. Yefimenko, D. Doroshenko, N. Polonska-Vasilenko, E. Malaniuk, I. Krypyakevich, P. Kudryavtsev, I. Lysiak-Rudnytskyi, H. Grabovich, O. Apanovych, O. Putro, V. Kryvoshei, V. Nichyk, P. Tolochko, V. Tomazova, I. Shapiro, V. Shevchuk, Yu. Shemshuchenko and many others, who involved little-known documentary sources and Polish literature. The works of V. Mykytas "Ancient Ukrainian students and professors" deserve special attention Gorenko L.I. (2009) and G. Nudgy "First bachelors and doctors" Nudga G.A. (1990), where for the first time information was summarized and new facts about the stay of Ukrainians in Western European universities, in particular, Polish ones, were presented. In addition, the above-mentioned works contain lists (registers) of Ukrainians among students and professors of the Jagiellonian University. In the well-known monograph of S. Siropolk "History of Education in Ukraine" Gorenko L.I. (2009) unknown and little-known surnames and names of Ukrainians and their active activities in the structures of the Jagiellonian University are mentioned. Important facts about scientific work and professorial teaching activities are preserved in the author's articles of the encyclopedic dictionary "Kyiv-Mohyla Academy in names, XVII–XVIII centuries", "Short biographical dictionary of scientists" by I. Pavlovsky (2009), as well as the well-known historical and documentary monument "Archive of South-Western Russia". Polish historians of education H. Barych, K. Moravskiy, Ya. Tazbir partially mention the facts of education and Ukrainians in their works Gorenko L.I. (2009). At the same time, a separate historical and cultural research on the objective coverage of the role of Ukrainianness in the formation of the latest scientific and educational directions in Ukraine and Europe does not exist to this day.

2 The initial presuppositions

In this context, the purpose of the article is to highlight the cultural and educational activities of Ukrainians in Polish universities, using the example of the Jagiellonian University, where there were centers of Ukrainian culture, scientific schools were formed from representatives of Ukrainians. Among the main tasks: to characterize the historical conditions and cyclical migration of Ukrainian youth to educational institutions in Poland; determine the contribution of Ukrainians to the development of the system of educational institutions and cultural and educational processes in the territory of the Polish-Lithuanian Commonwealth; outline the professional achievements of Ukrainian youth and their role in the formation of the scientific and intellectual potential of Ukraine and Europe at that time.

The scientific novelty of the research is: a cultural approach to highlighting the activities of Ukrainians in the system of educational institutions in Poland during the long historical period of the 16th–19th centuries, primarily at the Jagiellonian University.

3 Methods

The theoretical and methodological basis of this research is the principles of historicism, systematicity, objectivity, comprehensiveness, continuity, dialectical understanding of the historical process in the system of the unity of its components. At the same time, methods of historical, historiographical and source analysis, synthesis and generalization are involved at the

same time as problematic, logical, comparative, retrospective, biographical, descriptive, historical-chronological methods, as well as methods of typology, classification and periodization, which will allow to optimally solve the tasks of the above topic and this article.

4 Results and discussion

First of all, Ukrainian youth enriched Polish and Ukrainian science with new inventions and theories. Knowing Latin and other languages perfectly, many of them wrote original works, became the founders of humanistic literature and the culture of Poland and Ukraine in general. Among the "originators of Russian-Ukrainian humanistic culture", the figure of the professor of the University of Bologna, the poet and humanist Pavlo Rusyn from Krosno in the Lemkiv region (1470–1517), who created the Kraków School of Neo-Latin poets, which included students and professors, stands out. Representatives of this school were: the writer S. Orikhovskiy-Roksolan and master Lukash from Novy Myst Morawski K. (1900). In Lviv and other cities of Galician Rus in the second half of the 16th century, a West-Russian humanist current, closely related to the Polish one, arose.

From the beginning of its establishment (1364), the University of Krakow had a democratic character, admission was not restricted by faith or origin. The institution accepted young people aged 16 and over, and sometimes from 14 Morawski K. (1900). At the beginning, the university had only three faculties: seven liberal arts, law and physics and mathematics, later a medical faculty was created. The Pope did not immediately allow the theological faculty to be opened, because such a department was in the Sorbonne and in Prague. Krakow University immediately attracted the attention of young people from all over Europe, including Ukraine. Mathematics and astronomy reach their greatest flowering here. During the Renaissance, 13 professors from the "Rusyn lands" taught at the University of Krakow. Among them, A. Bursiy became famous for his great learning, wrote several philosophical works. The professor was the "excellent mathematician" Ya. Lyatosh, who after disagreements with the rector moved from Kraków to Ostrog Nudga G.A (1990). The teaching staff of the University of Krakow was divided into candidates of the first and second degrees, bachelors, licentiates and masters of arts, who later received a doctorate. Candidates, bachelors and licentiates conducted (read) four lectures per week. Masters and doctors, in addition, gave public lectures free of charge. The dean of the faculty changed every semester; professors were chosen for vacant positions based on seniority, talent, and merit in one or another science. After being elected, upon taking office, the professor had to submit the printed text of the treatise to the academic council and defend it at a general public meeting of all colleagues, as well as arrange a small banquet for them Barycz H. (1935). Nicholas Copernicus studied at the University of Krakow in 1491–1494. The university has long had a rich library, archives, equipped anatomical offices, an astronomical observatory, a botanical garden, a zoological museum, etc. The educational base provided thorough training of students and professors. Education was conducted in Latin, students spoke their native language only during separately permitted hours of the day.

Among the students of Krakow University was the scientist-encyclopedist Yuriy Drohobych (Georgiy, son of Mykhailo Donat from Rus; Yuriy from Lviv; Yuriy from Drohobych; Yuriy Kotermak; c. 1450–1494) - one of the first founders of humanistic culture in Ukraine. According to researchers, his real surname is Kotermak Isaevich Y.D. (1969). Yuriy's written biography begins in 1469, when the young man's name appeared in the lists of students at the University of Krakow. Later, he earned a Bachelor of Arts degree (1470) and a Master of Arts degree (1473) at the University of Kraków. After that, he studied at the University of Bologna, where he defended his doctor of philosophy thesis, and then a doctor of medicine. In 1478–1482, as a professor at this university, he taught astronomy, and in 1481–1482 he was rector of the Faculty of Medicine and Liberal Sciences in Bologna, writing in Latin the work "Prognostic

assessment of the current year 1483 by Master Yuri Drohobych of Russia, Doctor of Arts and Medicine of Bologna university" and probably he was one of the teachers of M. Copernicus Nikitas V.L. (1994). Researchers wrote about Yu. Drohobych in Italian, German, Polish, Russian, Ukrainian and other languages. His image found its embodiment in fiction, fine and plastic arts Yuriy Drohobych (1983).

In the lists of the Jagiellonian University, the names of Ukrainians have been registered since the institution was founded. About two thousand Ukrainian students studied and lived in bursas at that time, among them: "Mykola Petrovych from Bussko" ("Nicolaus Petri de Bussko", 1400), "Ivan from Rava" (apparently from Rava-Ruska, 1401), "Matviy (Martyn) from Tukhli" (1403), "Ivan Dorogostoi from Podillia" (1410), "Simon from Drohobych" (1419), from which only two money was taken as an entrance fee. In 1421, the first students from Sambor appear: "Mykola son of Mykhailo from Sambor", and in 1424 students are mentioned: "Ivan Grigorovich from Kolomyia" (1424), "Olexii Matviyovych from Lviv" (1432), "Ivan Ivanovich from Halych" (1434), "Ivan Ivanovich of Kamianets (1434), "Dmytro Stepanivych of Kyiv" ("Demetrius Stephani de Kiev", 1466), "Yakov Ivanovich of the Kamianets Diocese" (1491), "Ivan Groshka of Lutsk" (beginning of the 16th century), "Grokhovsky from Volhynia" (1566), "Kapusta from Halych" (1573). In the student register of the Krakow (Jagiellonian) University for the year 1503, the following was recorded: "The following names were entered for the rector, highly respected master Jacobi de Gostinin, professor of theology, canon of the college of St. Florian in Kleparów: Stanislaus Petri de Vilna - 4 gr.), Valentin Mykhailovych from Lviv (Valentinus Michaelis de Leopoli - 4 gr.), Alexius Petri de Mogila (4 gr.)" Nudga G.A (1990).

During the XV-XVII centuries, the lists contain the surnames, first names, and patronymics of students from Left Bank Ukraine: "Ivan Petrovych from Glukhov, no family." The following are listed in the lists of students, bachelors and masters: Martyn Andriyovych Tychna, Petro Kyivskiy, Simon Matviyovych Ozerskyi, Ivan Severynovich Kropyvnytskyi, Mykola Ivanovich Meleshko, Andriy Andriyovych Skyba from Kyiv, Ivan Stepanovich Dederkalo, Oleksandr Hristoforovych Tretyak from Kyiv, Ivan Theodorovych Yushchenko from Kyiv, Hryhoriy Artemovich Ogryzko, Kostyantyn Romanovych Mormyl from Kyiv and many others. Whole groups also enrolled in this institution, such as young people from Podillia: the Grogozii brothers, "Yakiv from Podillia", "Ivan Ivanovich from Kamianets", as well as from Volyn: "Klim from Sarniv", "Mykola Ivanovich from Zhuravnyk", "Matviy Hironimovych from Drohobych of the Lutsk Principality" and many others. The European fame of the "king of medicine" was acquired by Martyn (surname not preserved; born in Nevid. - 1460), originally from the village of Zhiravtsi near Przemyśl. After obtaining a master's degree at the University of Krakow, he extended his studies in Bologna, where he soon received the degree of doctor of medicine and remained a professor there. Martyn was one of the most educated people in Europe at that time, was a master of five European departments, wrote several works on astronomy and mathematics, which brought him European fame. As a doctor, he successfully treated various diseases.

Among outstanding social, political and church figures, a special place is occupied by Ipatii Potiy (real name Adam Lvovych Potiy, 1541–1613), the Union Metropolitan of Kyiv (1599), whom I. Ya. Franko called "the creator of a great cultural work, a combination Russia with Rome" Franko I. (1983). I. Ya. Franko in the article "Life and activity of Hypatius Potius" (published in 1914) noted that the effort to proclaim the union raised I. Potius to the highest level of the Uniate hierarchy and made him a church writer. "This matter," wrote I. Franko, "is the main and almost exclusive content of his writings." His writing activity belongs to Polish as well as to Russian literature, and in that respect he was the prototype of a whole series of writers who, from then until the present day, do not stop manifesting in themselves the intersection of the civilizational influences of

Russia and Poland. As for the spirit of his writings, he stands entirely on Western soil, he is a student of the Krakow Academy, therefore, he is a new type in Russian literature. It is not without reason that we can call him the first Russian preacher in a grand style" Czarnowski St. (1956). The polemicist I. Potiy actively supported the idea of translating the Holy Scriptures and the writings of the Holy Fathers into the "Russian" (that is, the literary Ukrainian of the time) language. He also advocated the creative assimilation of the best examples of Western European culture, he treated the Latin language with great respect, but not as a language of worship, which should replace "Russian", but as a language of European education, without mastery of which it is impossible to join the cultural achievements of the European West of that time Dmitriev M. (1993).

An important contribution to the development of Ukrainian culture was made by Lukash from New Town near Sambor, who, after graduating from Krakow University, obtained a master's degree and published the first textbook on epistolography (1522). Mykola Shadursky, the author of the foreword to the Lviv reprint of the well-known book "Philosophy of Moral and Ethical Education" is also distinguished among the students of the University of Krakow, where, as I. Franko noted, the "extremely valuable" description of all the churches and parishes of the Lviv episcopate for the years 1762-1768 is presented. Ukrainian students of the University of Krakow, who were sometimes called "scholars" (from the Latin scholarus) and "zhaks" ("thanks"), founded a whole Ukrainian-Belarusian-Lithuanian ("Russian") community there, which acquired the importance of a national cultural center and influenced on the Polish literary process thanks to perfect knowledge of the Polish and Latin languages. Among the Ukrainian humanist figures of the Renaissance, who studied and then taught at the Krakow-Jagiellonian University or were in public service, wrote their works in Latin and Polish and left a noticeable mark on the spiritual life of Ukraine and Poland, were Hryhorii Chui-Rusyn, George Tychynsky-Rutenets, Ivan Turobinsky-Rutenets, Sevastyan-Fabian Klenovich, who are still considered Polish writers, although they called themselves Ruthenians, Ruthenians and wrote with love about their native "Roksolania" Gorenko L.I. (2009).

The outstanding Ukrainian writer and polemicist Ivan Mykolayovych Vyshynsky ("Johannes Nicolai Vissinski"), the future rector of the Kyiv Fraternal School Kasiyan Sakovich, received higher education in Krakow. Varlaam Yasynskyi, rector of the Kyiv College, who attended lectures at universities in Poland and the Czech Republic (Krakow, Olomouc, Elblong), received the degree of Doctor of Philosophy. The well-known first printer, cultural and public figure Georgy Skoryna and the writer Yakub Gavatovych were also educated at the Jagiellonian University. The latter received a bachelor's degree, was the author of many Polish-language sermons and poetic works: "Saying", "School of Patience", "Mirror of Spiritual Love", as well as the author of the first Ukrainian interludes. His works are imbued with a unique Ukrainian mentality and filled with a bright national color Gorenko L.I. (2009).

In the lists of students of the Jagiellonian University, in its archives for different years, the surnames Tychyny or Tychynski are often mentioned: Tomas and Venceslav Tychyny, Stepan Pavlovich Tychyna, Mykhailo Tychyna (Ruten, Mykola Tychyna (Ruten), "George of Tychyna, Rusyn" ("Georgius de Tyczyn, Ruthenus") – the master and rector of the Krakow school in the suburb of Klepari (ruthen); Martyn Tychyna, Ivan Tychyna. Next to Tychyna (Tychynsky) are recorded Ivan from Buchach and Stanislav Korytko from Zvenigorod Nudga G.A. (1990). To Ukrainian enlighteners include Pyotr Dmytrovych Lodia (1764–1829), the first teacher of philosophy opened for Ukrainians at the Studium Ruthenum at the Lviv University in 1787. He was a professor of logic, metaphysics and moral philosophy at the Lviv University (1787–1802), later a professor at the University of Kraków (1802–1803), as well as the St. Petersburg Pedagogical Institute (1804–1819) and the University

(1819–1829). His translation into Ukrainian of Hr. Baumeister's work "Moral Philosophy" is known.

Many of the representatives of the Levytsky family, a Ukrainian Cossack elder, studied in Poland. One of them, Hryhorii Levytskyi-Nis (1697–1769), is the greatest Ukrainian master of engraving of the Baroque period in Ukraine. He is known as the founder of the school, which had a huge impact on the engraving art of Ukraine in the second half of the 18th and early 19th centuries. as the most artistically and technically perfect. After graduating from the Kyiv Academy, he mastered drawing and engraving techniques and worked in the city of Breslau (1720–1730s; now Wrocław, Poland) in the workshop of the famous Polish artist Bartholomew Strahovski. Subsequently, he studied and worked in Germany, in the city of Danzig (now the city of Gdansk, Poland). H. Levytskyi-Nis created a series of engravings for the Lviv gift edition of "Aristotle's Philosophy" in honor of Oleksiy Razumovsky (1745), one copy of which was in the library of K. Rozumovskyi. The son of Hryhorii Levytsky - Dmytro Levytsky (1735–1822) - an outstanding Ukrainian portrait painter, academician Sandaluk O.M. (2001). He is also a pupil of the Kyiv Academy, which A.N. Benoit called the "Russian Sorbonne". During the XIX century. the Kraków Academy of Fine Arts was especially famous, where Leopold Lewytsky also studied.

The scientific library of the Jagiellonian University was especially famous. Among its rarities to this day is a handwritten copy of "The Laws by which the People of Little Russia are Judged", which belonged to the library of Kyril Lyashchevetskyi (Lyashchevetskyi; born in Nevid. - 1770) - an outstanding Ukrainian church figure, bishop of Voronezh and Yevetskyi, Chernihiv and Novgorod-Novgorod-Severskyi In general, K. Lyashchevetskyi had a large library - about 400 copies of books in Latin, German, Polish, partly Church Slavonic and Russian. Theological and philosophical literature prevailed, individual works of German pietists: J.F. Budde, A. Michaelis, philosophers H. Wolff, H. Baumeister, Latin editions of Publius Ovid, Quintus Horace, John Locke and others. There were also Russian translations of Michel Montaigne, Samuel Puffendorf, A. Bushing, D. Locke, various dictionaries, grammars. In the library of K. Liashchevetsky was a handwritten copy of "History of the Cossacks", a translation from the Polish edition of the Statute of the Grand Duchy of Lithuania.

After completing their studies in foreign universities, almost all young scientists returned to their homeland. But there were also those who remained where they received their education, as professors, deans, research scientists and participated in the pan-European process of development of science, art, and culture in general. Their contribution to the world cultural and educational process is quite significant, their names are included in the pantheon of figures who affirmed the ideas of humanism. As I. Golenishchev-Kutuzov wrote about it, "from the departments of Krakow and Bologna, Padua and Vienna, natives of the Ukrainian steppes commented on ancient poets. Humanists of Ukrainian origin, who considered themselves Ruthenians, developed their activities in Poland itself and in the West" Gorenko L.I. (2009).

5 Conclusion

All of the above facts confirm that Ukrainian-Polish relations during the 16th–19th centuries. in the field of education, science and culture have acquired special importance and prospects for development. The education of Ukrainians and their professional growth in the system of higher education institutions in Poland (in particular, the Jagiellonian University) provided an opportunity from the very beginning to join the leading centers of intellectual culture in Central Europe. The education, culture and science of the above-mentioned educational institutions developed in the context of the historical and cultural paradigm during the 16th and early 19th centuries. In addition, there was a significant expansion of boundaries for intellectual influences and cultural and educational forms of cooperation. This is connected, above all, with the desire for cultural and educational

reforms in Ukraine, the initiators and authors of which were representatives of the new generation of the "leading layer" of Ukraine at the end of the 18th and the beginning of the 19th centuries.

At the same time, the active participation of Ukrainians in the educational and cultural space of Europe at that time included Ukraine in the world integration processes, which later ensured a dynamic cultural process aimed at a holistic understanding of the continuity and continuity of Ukrainian national culture. In further research, it is necessary to highlight the role of representatives of the Ukrainian intellectual elite in the formation of the humanitarian space-time both in Ukraine and abroad on the basis of integration, democracy and ethno-cultural originality.

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