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PHYSICAL EDUCATION FORMATION WITHIN BORDERS OF MODERN UKRAINE IN THE MIDDLE AGES

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Abstract

The article is dedicated to the investigation of physical education formation in Kievan Rus. The work outlines the worldview aspects of body-building, reveals the essence of healthy lifestyle in written documents of the IX–XIV centuries. Different means (folk games, dances, entertainments, fist fights, wrestling, exercises with objects, exercises using means of movement, natural locomotion) and forms (folk, religious, educational, military-physical, competitive) of physical education in Kievan Rus are presented in the article.

Based on the analysis of scientific literature, ancient chronicles, ethnographic records, archaeological finds, folklore materials and own research results, we defined the following peculiarities of the functioning of physical education in Kievan Rus: the connection of physical education with the outlook, way of life and place of people residence; interpenetration of inter-ethnic elements of physical education; interconnection of festive-gaming activity and military-physical training; gradual transition to organized forms of physical education.

In the literary documents of the IX–XIV centuries of the Kievan Rus the issue of healthy lifestyle was described. It ensured the training of young people in labor and military activities. «Pouchenia» by Volodymyr Monomakh provides a universal system for the education of young people, which includes productive labor activity, mental health, motor activity, hardening, rational nutrition, and personal hygiene.

Means of physical education in Kievan Rus are divided into three main groups: physical exercises, natural forces, and hygiene factors. Physical exercises were divided into subgroups, depending on the specifics of motor activity: folk games, dancing and entertainment, fist fights and fighting, exercises with objects, exercises using means of movement.

The forms of physical education in Kyivan Rus were formed due to the outlook, customs and way of life of the population. The results of the study made it possible to determine the following forms: folk, religious, educational, adventure, military-physical preparation.

Key words: medieval, chronicles, traditions, physical education, Kievan Rus, health, means, forms.

Ніна Деделіук, Людмила Ващук, Олена Томащук, Жанна Мудрик, Василь Войтович. Формування фізичного виховання в межах сучасної території України в епоху Середньовіччя. У статті розкрито вивчення закономірностей формування фізичного виховання в Київській Русі. Обґрунтовано світоглядні аспекти тіловиховання, розкрито сутність здорового способу життя в письмових пам'ятках IX–XIV століть, подано засоби (народні ігри, танці, розваги, кулачні бої, боротьба, вправи з предметами, вправи з використанням засобів пересування, природні локомоції) та форми (народно-побутові, релігійно-культурні, освітні, військово-фізичні, змагальні) фізичного виховання в Київській Русі.

На підставі аналізу наукової літератури, давньоруських літописів, етнографічних записів, археологічних знахідок, фольклорних матеріалів та власних результатів дослідження визначено основні закономірності функціонування фізичного виховання в Київській Русі: зв'язок фізичного виховання зі світоглядом, способом життя та місцем проживання населення; взаємопроникнення міжнаціональних елементів фізичного виховання; взаємозв'язок святково-ігрової діяльності та військово-фізичної підготовки; поступовий перехід до організованих форм фізичного виховання.

У літературних пам'ятках IX–XIV ст. періоду Київської Русі висвітлювалися питання здорового способу життя, що забезпечувало підготовку молоді до трудової й військової діяльності. «Поучення...» Володимира Мономаха подає універсальну систему виховання молоді, що включає продуктивну трудову діяльність, психічне здоров'я, рухову активність, загартування, раціональне харчування, особисту гігієну.

Засоби фізичного виховання в Київській Русі поділяються на три основні групи: фізичні вправи, природні сили, гігієнічні чинники. Фізичні вправи поділялися на підгрупи, залежно від специфіки рухової активності: народні ігри, танці та розваги, кулачні бої й боротьба з предметами, вправи з використанням засобів пересування, природні локомоції.

Форми фізичного виховання в Київській Русі зумовлювалися світоглядом, звичаями та способом життя населення. Результати дослідження дали підставу визначити такі форми: народно-побутові, релігійно-культові, освітні, змагальні, військово-фізична підготовка.

Ключові слова: середньовіччя, літописи, традиції, фізичне виховання, Київська Русь, здоров'я, засоби, форми.

Нина Деделюк, Людмила Ващук, Елена Томащук, Жанна Мудрик, Василий Войтович. Формирование физического воспитания в пределах современной территории Украины в эпоху Средневековья. В статье раскрыты изучения закономерностей формирования физического воспитания в Киевской Руси. В работе обоснованы мировоззренческие аспекты тиловоспитания, раскрыта сущность здорового образа жизни в письменных памятках IX–XIV вв., представлены средства (народные игры, танцы, развлечения, кулачные бои, борьба, упражнения с предметами, упражнения с использованием средств передвижения, природные локомоции) и формы (народно-бытовые, религиозно-культовые, образовательные, военно-физические, соревновательные) физического воспитания в Киевской Руси.

На основании анализа научной литературы, древнерусских летописей, этнографических записей, археологических находок, фольклорных материалов и собственных результатов исследования определяются основные закономерности функционирования физического воспитания в Киевской Руси: связь физического воспитания с мировоззрением, образом жизни и местом проживания населения; взаимопроникновение межнациональных элементов физического воспитания; взаимосвязь празднично-игровой деятельности и военно-физической подготовки; постепенный переход к организованным формам физического воспитания.

В литературных памятках IX–XIV в. периода Киевской Руси освещались вопросы здорового образа жизни, что обеспечивало подготовку молодежи к трудовой и военной деятельности. «Поучение...» Владимира Мономаха представляет универсальную систему воспитания молодежи, включает продуктивную трудовую деятельность, психическое здоровье, двигательную активность, закаливание, рациональное питание, личную гигиену.

Средства физического воспитания в Киевской Руси делятся на три основные группы: физические упражнения, естественные силы, гигиенические факторы. Физические упражнения разделены на подгруппы, в зависимости от специфики двигательной активности: народные игры, танцы и развлечения, кулачные бои и борьба с предметами, упражнения с использованием средств передвижения, природные локомоции.

Формы физического воспитания в Киевской Руси оговаривались мировоззрением, обычаями и образом жизни населения. Результаты исследования позволили определить следующие формы: народно-бытовые, религиозно-культовые, образовательные, соревновательные, военно-физическая подготовка.

Ключевые слова: средневековье, летописи, традиции, физическое воспитание, Киевская Русь, здоровье, средства, формы.

Introduction. Exploring diverse cultures, we can state that every nation has its own, built on traditions, mentality, and lifestyle system of psycho-physical improvement, which is an important indicator of the general culture of the people, the level of their development. Physical education in Ukraine is aimed at physical and spiritual improvement of a person, mastering systematized knowledge, physical exercises and ways of their independent fulfillment during lifetime.

It carries out important social functions and solves educational, recreational and educational tasks.

The purpose of the study: to reveal the content of physical education and healthy lifestyle in the written monuments of the XI–XIV centuries; to discover patterns of the formation of physical education in Kievan Rus (the connection of the physical upbringing with the outlook, way of life and place of residence of the population; interpenetration of inter-ethnic elements of physical education; interconnection of festive-gaming activities and military-physical training; gradual transition to organized forms of physical education).

Material and Research Methods. To solve the set tasks, a set of interrelated theoretical and empirical methods was used: analysis and synthesis, induction and deduction, systemic approach, historical method, extrapolation method, method of complex research of historical sources used to determine the philosophical foundations of physical education in Kievan Rus and study literary monuments of the IX–XIV centuries. In the course of the research, the following source study base was used: records of ancient travelers, historians and military figures about the physical education of the population of Kievan Rus; chronicles of Kievan Rus (Chronicle of Rus, Kyiv, Galician-Volyn, Novgorod, Lavrentiyivsky, Ipatiyivsky, Kiev-Pechersk Paterricus, «Prayer of Dalyn Zatochnyк», «Abbot Danil's Trip to the Holy Land»); ethnographic research of the late nineteenth and early twentieth centuries; traditional folk medicine; popular pedagogy; archaeological finds; folklore materials (epics, fairy tales, sayings, proverbs, songs, dumas, retellings, scribbles, exhortations, and nursery rhymes).

Research Results. Discussion. As the literary and folklore materials show, the national ideal of health was formed through a system of ceremonies, beliefs, comparisons, and sayings. A characteristic feature of the outlook of the population was the embodiment of the ideal of health with plants, animals, and natural elements.

The results of the study show that the term «health» appeared in written sources very early. For example, the Rus princes sent wishes of health to the Polovtsian khan Bonyak (1140), and the Ambassadors of the Polovtsian khan wished health to Prince Svyatoslav (1147) (fig. 1).

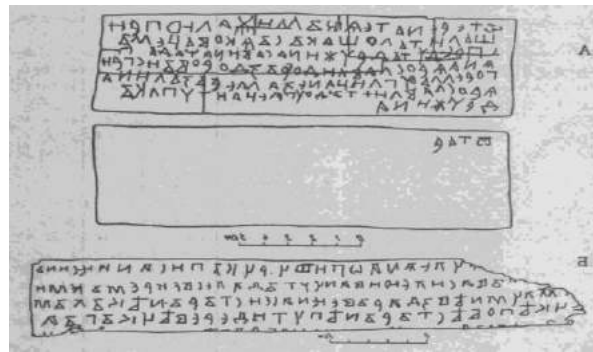


Fig. 1. Novgorod Birch Bark Letters with Messages About Health (A);
Message About the Settlement of Zdorovets (B)

The dictionary of the ancient language of Rus contains a large number of words that characterize physical fitness of a person.

The analysis of historical sources reveals that in the Kievan Rus chronicles were a kind of literary anthology in reflecting real events in the history of society (fig. 2). Thus, «The Tale of the Past Years», written at the beginning of the XII century, cites events of previous years. It reflects the greatness and power of the people, the combination of spiritual and physical education by examples of selfless acts, patriotism, and the power of the spirit of definite individuals and people in general.



Fig. 2. Tug-of-war. Initial Letter «N» From the Old Russian Gospel

The legendary «Teachings» of Vladimir Monomakh combined the centuries-old experience of folk pedagogy with the main fundamentals of the Orthodox faith and Western European literature. V. Monomakh introduced a universal system of organization of healthy lifestyle that ensured the education of children and young people in good health (in the broadest sense of the word) and their preparation for labor and military activities. This system included: productive labor activity, mental health, optimal motor activity, cold hardening, rational nutrition, and personal hygiene.

V. Manomakh attached great importance to motor activity, which was the key to full physical development, strengthening of the health of children and young people. Guided by the time traditions and own experience, V. Monomakh proposed to constantly improve physical abilities in hiking and hunting since childhood. V. Monomakh himself was exposed to the school of strength, courage and endurance: «I devoted much energy to hunting as long as I reigned in Chernigov and made excursions from that city. Until the present year, in fact, I without difficulty used all my strength in hunting, not to mention other hunting expeditions around Turov, since I had been accustomed to chase every sort of game while in my father's company. At Chernigov, I even bound wild horses with my bare hands or captured ten or twenty live horses with the lasso, and besides that, while riding along the Ros, I caught these same wild horses barehanded». V. Manomakh

attached great importance to the motor activity of young people, which was the key to full-fledged physical development, strengthening of the health of children and young people. In general, a very effective system of physical education was created in Kyivan Rus. Following the time traditions, V. Monomakh constantly improved his physical abilities since childhood and from the age of thirteen he went hiking and hunting. The results of a clearly defined system of military-physical education are confirmed by the data of his biography: «Among all my campaigns, there are eighty-three long ones, and I do not count the minor adventures» [5].

The main thing for improving the physical capabilities of a man, according to V. Monomakh, is systematic training. Taking into account the conditions of that time, the best school for training is hunting, which develops physical qualities and military-applied skills and abilities. V. Monomakh himself was exposed to the school of strength, courage and endurance: “I devoted much energy to hunting as long as I reigned in Chernigov and made excursions from that city. Until the present year, in fact, I without difficulty used all my strength in hunting, not to mention other hunting expeditions around Turov, since I had been accustomed to chase every sort of game while in my father's company. At Chernigov, I even bound wild horses with my bare hands or captured ten or twenty live horses with the lasso, and besides that, while riding along the Ros, I caught these same wild horses barehanded» [5].

In «Teachings» attention is drawn to the need for horseback riding. This was due to the objective requirements of people's lives, because constant military campaigns, protection of their land required swift travels, that is, horse riding was one of the most important skills of a man. In this regard, in Kievan Rus, they carried out a rite of putting a child on a horseback at the age of 3,5 years, the relic of this rite, according to M. Hrushevsky, was preserved in the late nineteenth and early twentieth centuries in the ritual of admission to cossacks communities [1; 8; 9].

Much of V. Monomakh's attention was paid to bring up young soldiers strong. He teaches that at war «Do not put off your accoutrements without a quick glance about you, for a man may thus perish suddenly through his carelessness.» [5]. Warriors performed their exercises by night and by day, in heat and in cold. During the times of Kievan Rus, hunting often had a ritual character. It was believed that it added strength, dexterity or wisdom of the one the warrior killed (fig. 3).



Fig. 3. *Hunting for Deer and Boars. Fresco of the XI century. Kiev. St. Sophia Cathedral. Northwest Tower*

Unique frescoes of secular character have been preserved on the walls and piers of the two staircase towers which led to the Prince's compartments in the lofts. They depict hunting scenes, figures of acrobats, musicians, dancers, wrestlers, horsemen, and the like. A large space is occupied by the Hippodrome composition in the southern tower. It features quadrigae, the masters of ceremonies giving the start signal for the races, the speeding chariots, and the hippodrome grandstand seating the Byzantine Emperor and his numerous guests. Horse riding was of great importance (fig. 4).

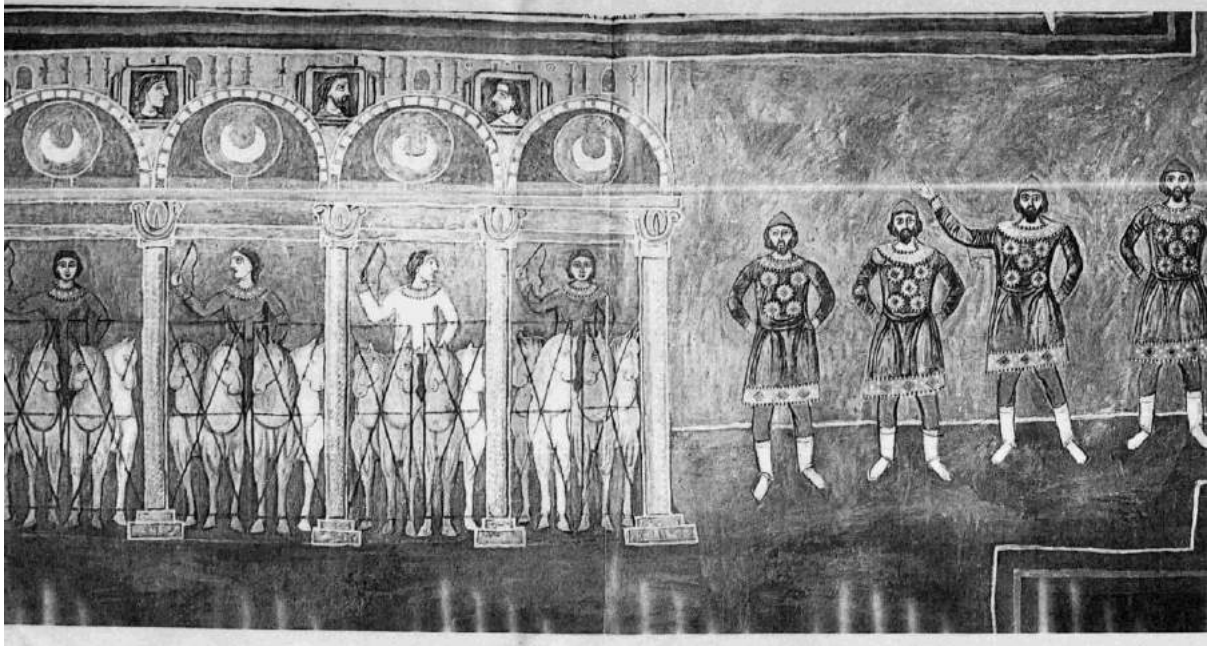


Fig. 4. Kiev. St. Sophia Cathedral. Fresco «Hippodrome» (start)

Archaeologists assume that there was a «horse yard» on the Starokyivska Hill (where the princely houses were kept), that is, there were not only stables, but also a small horse race track [1; 7; 8].

Among equestrian exercises an especially valued skill was to easily jump on a horse and trick riding in general. Therefore, almost all the prince's warriors «jumped over a horse mane, captured a horse at full gallop, and younger ones did archery» [3; 4; 9].

So frescoes of the main Christian temple combine religious paintings with the secular ones, some of which the church condemned. This testifies that stable traditions of the Old Rus combined religious and pagan values in the minds of people. If we assume that paganism has greatly contributed to physical health, and Christianity to moral (mental) health, then during the period of the existence of Kievan Rus relative balance was established.

In the ancient chronicles of the XIII century, first of all, the physical abilities of the princes were emphasized: «Rostyslav was valiant in a battle, handsome, with a nice face»; «Feodor was strong»; «Lev was a smart prince, brave and strong in a battle – he showed his outstanding courage in a number of battles»; «Svyatoslav was very brave» [2; 3; 9].

In the commemorative leaflets of the princes their physical fitness was described: «Se ubo blahovernyy Borys... krepok telom»; «Buv zhe vin (Volodymyr Hlibovych) knyaz doublesnyy i sylnyy u boyu, i muzhnisty kripkoyu vidznachavsya i vsyakymy dobrochesnostyamy buv spovnenyy. Za nym zhe Rus bahato potuzhyla»; «Prestavyvsya velykyy knyaz Vsevolod... Mnogo muzhestvovav i derzost imev na branekh» [2; 3; 4; 7; 9].

An outstanding achievement of the historical and ecclesiastical literature of the early thirteenth century was the Kyiv-Pechersk Patericon, it not only defended the idea of unification of Rus, but also claimed the originality of its traditions, contributed to the formation of a kind of Slavic «etiquette» of behavior not only in monasteries but in all spheres of life. For example, Patericon tells us about healthy lifestyle and food consumption, the prince of Kyiv Izyaslav's visit to Theodosius («The Life of Theodosius»), describing useful and simple food of the monks; comparing it with excessive consumption of food at the prince's tables where it was «ne sut' takova sladka, yako zhe sya» [2; 3; 4].

In «The Tale of the Igor's Regiment,» the achievements of the Slavic princes are highlighted, as well as their skills, physical and intellectual grandeur. Prince Svyatoslav of Kyiv was glorified by Germans and Venetians, Greeks and Moravians, it demonstrates international recognition of physical strength, martial «arts mastering not only of Rus princes, but of the entire Rus people» [4; 7; 9].

In Middle Ages on the territory of modern Ukraine, there were quite distinctive means of physical education, created in earlier times, which can be divided into three main groups: physical exercises, natural forces, and hygiene factors.

In the first stages of their development, wrestling and fist fights in the ancient period act as completely independent types of physical exercises of a competitive nature. In the X–XII centuries, the fight was held by a crowd under the leadership of the eldest in the clan, although sometimes the collision reduced to a single-fight of the strongest. V. Starkov [7] believes that the technical arsenal of the ancient martial arts was quite significant, it consisted of dozens of techniques, and the skills of fist fight and wrestling were taught since childhood.

In Kievan Rus struggle was widely spread in almost all spheres of human life. The fights were a common occurrence during holidays, fairs, and celebrations. Fight was often used as a means of resolving disputes and controversial issues between people and it was perceived as a fair trial. Among the ancient professions there were fighters of court battles – «polivniki», and the fight itself – the court, was called «pole».

One of the most important places among the means of physical education during the Kievan Rus was given to physical exercises with objects, first of all, various weapons (spears, bows, swords, fighting sticks and axes, knives, shields, etc.), as well as items that could be used as weapons (stones, sticks, ropes, harnesses). This group of means of physical education should include physical exercises such as horse riding, boating, skiing etc.

Natural locomotion (walking, running, jumping, climbing, crawling, diving, swimming) was an important means of physical education of young people and soldiers. It was used to develop physical qualities of the young and adults, and it was used in physical education and military training of the residents of the Kievan Rus (Rusichi). Among the varieties of natural locomotion for physical training 20–25 miles running race was used. Besides, trees high-speed climbing, carrying one or two persons on one's back; jumps in length and height with a pole; jumping into the water and diving, swimming races against the current and with the current were widely spread.

Realization of the tasks of physical education was carried out in the process of game activity and specially organized practice. Kievan Rus is characterized by a large number of forms of physical education, they ensured not only an increase in the motor activity of the population, but they also influenced the education of the necessary qualities of the individual, namely: popular forms (physical education in the family, public organization, «forest schools», male and female communities); forms of military-physical training (military-applied training, hunting, military campaigns, knight tournaments); educational forms of physical education (princely schools, monasteries, communities of shooters, riding schools, fencing schools); competitive forms of physical education («ruski ihryshcha», «narodni zmahannya»). Military-physical education was almost unlimited. Its development was influenced by the cultural heritage of neighboring nations.

On a sufficiently high level, there was a school of mentoring. The role of mentors was fulfilled by experienced people, whom the community entrusted with the important task of: caring for children, supervise their physical development, helping them acquire the knowledge and skills necessary for work and protection of the motherland.

Conclusions and Perspectives for Further Research. Based on the analysis of scientific literature, ancient chronicles, ethnographic records, archaeological finds, folklore materials, the main regularities of the functioning of physical education in the Kyiv Rus are determined, they are: the connection of physical education with the worldview, way of life and place of residence of the people; interpenetration of inter-ethnic elements of physical education; interconnection of festive-gaming activity and military-physical training; gradual transition to organized forms of physical education.

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