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PHYSICAL CULTURE OF ANCIENT UKRAINE-RUS

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Abstract

Topicality. In theory, the information of this research of basic public functions, performing folk games and entertainment in ancient Slavs, extremely important for understanding their historical origins, influence upon the formation of the Ukrainian nation and specification of separate facts, information and evidence for a coherent system of knowledge about the physical culture of Ancient Rus. It is particularly important for the further development of national sports and their popularization and introduction into the global emulative practice, raising patriotic spirit of modern young people by means of undeservedly forgotten national folk games. **Formulation of the Problem.** The emergence of physical exercises and games in the ancient peoples inhabiting the territory of our country refers to the time of the primitive-communal system. Physical culture during antiquity and during the early Middle Ages played an important role in the life of many civilizations and cultures, ethnic groups and peoples, tribes and genera. It reigned in all spheres of human life. It influenced the formation of statehood, religion, life, helped to train the army, formed morals in society, preserved the identity of the nation, etc. **The purpose of this research** is to systematize the disparate information by the author's collective on the basis of the analysis of scientific and methodological literature and the generalization of information about the applied, military and initiative value of the Slavs physical training of the Kievan Rus times. **Conclusions.** Thus, according to the written evidences and sources of oral folk art, we can state that at the time of the establishment of the Kiev statehood and in the future, the Slavic people had their highly developed system of physical education. Initially, it was a synthetic element, and later it became as an independent stratum of All-Rus culture, which contributed to the development of the Old Rus ethnic group, performed a variety of industrial and applied functions, solved the military problem and helped to self-identify in the future an independent and freedom-loving nation.

Key words: physical training, military training, Rus merrymaking, physical education, prince, hero, epic.

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Актуальність. У теоретичному плані інформація цього дослідження основних суспільних функцій, які виконували народні ігри й розваги в стародавніх слов'ян, надзвичайно важлива для з'ясування їхніх історичних витоків, впливу на формування українського етносу та конкретизації розрізнених фактів, відомостей і свідчень у цілісну систему знань про фізичну культуру Давньої Русі. Це особливо актуально для подальшого розвитку національних видів спорту й популяризації їх і впровадження у світову змагальну практику, виховання патріотичного духу сучасної молоді засобом незаслужено забутих національних народних ігор. **Постановка проблеми.** Виникнення фізичних вправ та ігор у давніх народів, що населяли терени нашої країни, належить до часів первіснообщинного ладу. Фізична культура за часів античності й протягом раннього середньовіччя відіграла важливу роль у житті багатьох цивілізацій і культур, етносів та народів, племен і родів. Вона панувала у всіх сферах людської життєдіяльності. Впливала на формування державності, релігію, побут, допомагала вишколювати армію, формувала мораль у суспільстві, зберігала ідентичність нації та ін. **Мета цього дослідження** полягає в систематизації авторським колективом розрізненої інформації на основі аналізу науково-методичної літератури й узагальнення відомостей про прикладне, військове та ініціативне значення фізичної культури слов'ян часів Київської Русі. **Висновки.** Отже, за свідченням письмових та джерел усної народної творчості, ми можемо стверджувати, що на момент створення Київської державності та в подальшому слов'янський люд мав свою високорозвинену систему фізичного виховання. Спочатку – як синтетичний елемент, а згодом – як самостійний пласт загальноруської культури, який сприяв розвитку давньоруського етносу, виконував різноманітні виробничі й прикладні функції, а також завдання військового характеру та допоміг самоідентифікуватись у майбутньому українцям незалежною й волелюбною нацією.

Ключові слова: фізкультура, воєнна підготовка, Рос веслування, фізичне виховання, князь, герой, епос.

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Актуальность. В теоретическом плане информация данного исследования, главных общественных функций, которые исполняли народные игры и развлечения у древних славян, чрезвычайно важны для выяснения их исторических корней, влияния на формирование украинского этноса и конкретизации разрозненных фактов, ведомостей и свидетельств в целостную систему знаний о физической культуре Древней Руси. Это особенно актуально для дальнейшего развития национальных видов спорта, популяризации их и внедрения в мировую соревновательную практику, воспитания патриотического духа современной молодежи посредством незаслуженно забытых национальных народных игр.

Постановка проблеми. Возникновение физических упражнений и игр в древних народах, которые населявшие территорию нашей страны, относится к временам первобытного общинного строя. Физическая культура во времена античности и в течение раннего средневековья играла важную роль в жизни многих цивилизаций и культур, этносов и народов, племен и родов. Она господствовала во всех сферах человеческой жизнедеятельности. Влияла на формирование государственности, религию, быта, помогала обучать армию, формировала мораль в обществе, сохраняла идентичность нации и др.

Цель данного исследования заключается в систематизации авторским коллективом разрозненной информации на основе анализа научно-методической литературы и обобщения сведений о примере, военном и инициативном значении физической культуры славян времен Киевской Руси.

Выводы. Таким образом, по свидетельствам письменных и источников устного народного творчества, мы можем утверждать, что на момент создания Киевской государственности и в дальнейшем, славянский народ имел свою высокоразвитую систему физического воспитания. Сначала – как синтетический элемент, а затем – как самостоятельный пласт общерусской культуры, который способствовал развитию древнерусского этноса, выполнял различные производственные и прикладные функции, решал задачи военного характера и помог самоидентифицироваться в будущем украинцам независимой и свободолюбивой нацией.

Ключевые слова: физкультура, военная подготовка, Рос гребля, физическое воспитание, князь, герой, эпос.

Introduction. Every well-known civilization, not only the European continent, has left in history a large stratum of information about its culture, architecture, science, production, medicine, etc. And also in the context of a common culture it has left information about physical culture, initiative events and sports festivals. So, from ancient times up to the present, it was known facts about ancient Greek agonists, about gladiator training of slaves and quadriga racing in ancient Rome, about the Japanese system of military training of samurai, about ritual games with the ball of peoples of Mesoamerica, about Scythian initiative sports festivals, about ritual fights of slaves on swords during the burial of prominent Etruscans, about Gallic knight fights, etc. All of these people have found their place of honor in the history of physical culture. But the Slavic peoples, the one of the most powerful peoples of the early Middle Ages, do not have its own niche in the given area of historical science. An explanation of such a policy is to be found in papers of the founder of historical science and Slavic studies in the southern Slavs Mavro Orbin (1563–1614), who in his work «The Slavic kingdom» writes about the great people (in the original language): «Having in excess of men warlike and valiant, there were not scientists among them, who could immortalize national name in their writings. Other tribes, much inferior to him in their greatness, are well known just because they had scientist men who glorified them with their writings». The Jews (let's start with them) had Philo, Ezesippa and Joseph – very famous historians, by the agency of whom Jews immortalized their name ... Greek history was described by countless authors including Alexander of Miletus, Hecataeus of Miletus, Democritus, Eudoxus, Dikecharh, Efor, Eratosthenes, Polybius and Posidonius. The history of the Romans and all of Italy was described by Aristide of Miletus, Theotimus, Clitonim, Niarchus, Theophilus, Dorotheus, Aristocles and Chrysippus. The Thebans were glorified by Ctesiphon, Dositheus and Theophilus. Tusculans were glorified by Sosistrat. Demart wrote about Arcadia. Merrill wrote about Boeotia... Strabo, Polybius, Solon and others wrote about the history of India, Persia, Egypt and many other lands. The Gauls had their historian Diafor, Thrace had Socrates, Livi had Hesionax. Tribe of Franks, now called French, was glorified by FeokleGunibald in his more than thirty books, by Vastald, Heligast, Arebald, Ritimer, Vetan, Dorak, Krudak and Rutvik»[7]. As we see, every nation has taken its worthy place in world history. It was possible thanks to the chroniclers, who saved the information in the texts that has survived until our times. As for the Slavs, only mediated facts about them, ancient Greek and Roman chronicles, notes of Arab travelers and others survived to this day. More detailed information can be found in the Magi books, in the «Tale of Bygone Years» by Nestor, a monk of the Kyiv-Pechersk Monastery (XI century), Laurentian Codex (1116), Hypatian Codex (1118), Polish chronicler Martin Gal (1112–1113 biennium).), CosmasPragensis (XI century), in the ancient Rusepic[8].

For the initiative activities, physical training and sports festivals in the days of antiquity and early Middle Ages, many people built architectural sports facilities that can tell scientists about their appointment, they were: Greek gymnasiums, stadiums, hippodromes; Roman circuses, gladiator arenas, thermae, playgrounds for ritual games with ball in pre-Columbian nations, etc. Slavs, unlike the mentioned cultures, did not have such buildings.

Artifacts (pottery, drawings, folk art products), which would demonstrate how our ancient ancestors trained their physical training, were not preserved for posterity. So the listed arguments are precisely just reasons why most scholars in the history of physical culture leave empty pages in their works to describe the physical training, initiative traditions and sports festivals of the people of Ancient Ukraine-Rus Slavs.

Analysis of Recent Researchs and Publications. Up to now the epos as a source have not been used enough to study the issues related to the development of physical culture of Ancient Ukraine-Rus. Out of examined themes one can distinguish the history of chess, wrestling, skillful horse riding, power and throwing exercises, fisticuffs. Information about these exercise is detailed with archaeological materials, linguistic data, folk collectors and the study of epic subjects. Articles by VA Starkov are devoted to separate aspects of Old Rus physical culture. In these articles the author considers oral folk art (epic stories) as a source of historical and sports information [10]. R.S. Lipetc in his work «Epos and Ancient Rus», built on epic subject area, in the section «Competitions and other entertainment at feasts» examined horse racing, mentioned wrestling, chess, hunting, etc. types of rivalries of Old Rus knights [6]. I. Krypiakovich, B. Gnatevich, S. Stefanov, O. Dumin and S. Shramchenko studied the history of the Ukrainian army from the princely times to the 20th years of the twentieth century [4]. The monograph by T. Kalandruk is dedicated to the secrets of the martial arts of Ukraine [2]. The determinants of physical training development of the Scythian-Sarmatian period, in the depths of which the physical training of the Slavs was formed, were considered in the scientific article by S. Lazorenko, M. Chhayla and D. Balashov [5]. Ancient holidays in the cities of the Northern Black Sea were described by M. Skryzhn'skaya [9]. But not always the quantity corresponds to the quality. As you can see, there is a whole set of information about the diverse aspects of rituals, initiations, military training, sports festivals of Ancient Ukraine-Rus, but it does not have an integral system of general information about the physical culture of the Slavs, which would really and rightly take the place in the textbooks on history along with the early medieval systems of physical education.

The purpose of this research is to systematize the disparate information by the author's collective on the basis of the analysis of scientific and methodological literature and the generalization of information about the applied, military and initiative value of the Slavs physical training of the Kievan Rus times.

Research Results and their Discussion. The emergence of physical exercises and games in the ancient peoples inhabiting the territory of our country refers to the time of the primitive-communal system. The physical culture of this period reflected hunting, fishing, pastoral, agricultural, military and everyday activities. The ancient Slavs used horse riding, throwing various objects, archery, various games, many of which in their original state related to ancient religious rituals associated with the initiation of young men transition to the older age group – warriors, defenders a family and own land.

Physical culture during antiquity and during the early Middle Ages played an important role in the life of many civilizations and cultures, ethnic groups and peoples, tribes and genera. It reigned in all spheres of human life. It influenced the formation of statehood, religion, life, helped to train the army, formed morals in society, preserved the identity of the nation, etc. The physical training system of our ancient pro-Ukrainians was not an exception. Physical culture, before the beginning of the Kievan state, had developed in the depths of the Scythian state [3]. This theory is defended by A. M. Khazanov and B. A. Rybakov who saw the development of the Slavic element in the depths of the Scythian ethnos. The whole system of ritual-initiative measures of ancient Kiev inhabitants coincides with the Scythian, which was described by the father of the history, Herodotus. The competitive element in which the best warriors were determined (the Slavs believed that the heroes were demigods, whom God gave strength to protect the poor and the indigent), was borrowed by our ancestors from the Greeks and the Byzantines. In the ancient Slavic chronicle we can find lines that describe horse racing in Constantinople, with the participation of the Byzantine Emperor Michael. It was known to the ancient Slavs about the Olympic Games. There is an Old Russian translation of the treatise of the Greek philosopher Dionysius Areopagite. This treatise describes fistfighting, wrestling, running, riding and objects throwing during Olympic Games in Hellas. After the Invasion of the Varangians, sacred content was added to the chess, which was popular among the nobility. Since then the tradition of fortune-telling using the chess board has become popular among soothsayers and magicians. And such examples in the annals of history can be found a large number. Based on the above, we can speak about the physical culture of the Slavs as a system that absorbed the achievements of the physical training of many European peoples of that time.

In the world-view of the Ancient Ukraine-Rus population there was a system of categories that characterized the physical qualities of our ancient ancestors. These categories are health, strength, speed, agility, endurance, flexibility, and others. About them we can learn from the information of many scholarly men of that time. About Anta and Slavs, living on the territory of the great Eurasian steppe in the VI century, is reported by Byzantine historian Procopius Caesarian (500–562) in the «War with the Goths». As the author writes: «They lived in poor huts, at a great distance from each other, and they all often change their place of residence. When entering the battle, most of them go to the enemy with a shield and a short spear in their hands, they never wear armor, others do not wear outerwear at all to fight, only wide trousers are girded

with a wide belt on hips, in this form they oppose their enemies ... They (anta and Slavs) are quite high and enormous strength. The color of the skin and hair in them is very white and golden and not quite black, but they are all dark red. The way of life in them, as well as in the massagets, is hard without any kind of conveniences, forever covered with mud, but in essence they are not bad and not at all malicious, fully adhering to the Huns nature. And the name was once the same. In the past, both of these tribes were called "spores", that is, "scattered", as the large area on which they lived, occupied by separate settlements».

The education of Slavic children was carried out by the whole tribal community. Boys and young men were brought up by men, and girls were brought up by women. The Slavs, like other peoples, held initiative rites, in which the main place was given to the physical training of youth. As the clan collapsed, the educational functions went to the family. Parents brought up and educated their children, handed them skills and abilities during hunting, horseback riding, archery, throwing spears, swimming. As a legacy to children, the parents themselves gave their knowledge. Often, the Slavs had to wage war, to repel raids of nomadic tribes (Huns, Bulgarians, Avars, Khazars, etc.). This required the military training of young people and adults. An unknown Byzantine war historian and writer, author of the 12 volume work on military art «Strategikon», Pseudo-Maurice (VI–VII centuries), so appreciated the military ability of ancient pro-Ukrainians:» Tribes of the Slavs are numerous, endurance, easy to tolerate heat, cold, rain, lack of warm clothes, lack of food. They fight with their enemies, they like places overgrown with dense forest, in gorges, on cliffs, with the benefit of themselves, use sudden attacks and tricks. They are also experienced in crossing the rivers, surpassing all other peoples. They courageously withstand prolonged stay in the water ... dive into the thickness and holding in the mouth a hollow cane, which is above the water and through which breathes lying at the bottom on the back. Underwater they can spend hours so that it is difficult to know about their presence ... Everyone of them is armed with two small spears, some have strong shields, which is difficult to move from place to place. They also use wooden bows with small arrows, the ends of which are lubricated by poison, created special for arrows. The poison is very strong. If the wounded does not drink antidote in time or does not use other aids, known to experienced doctors (for example, burn the wound around, so that the poison does not quickly spread to the body), he will quickly die. «

In his work «The Voyage of Ibn Fadlana on the Volga» (930) the Arab traveler and writer Abu Ali Ahmed ibn Fadlan tells about the Slavs:»They are tall, beautiful and courageous in their attacks. They prefer tidiness in clothes, even men wear gold bracelets, I saw the Rus men, as they had arrived in their commercial affairs and settled down near the river Atil. I have not seen more perfect bodies than they are. They are like palms – blond, beautiful face, white body. « Byzantine writer and historian, author of the 10-volume «History,» Leon Diakonos (950-1010) writes about the soldiers of Svyatoslav Igorevich (935–972): «This people are brave to frenzy, fearless, strong».

In the educational system of the Slavs a special place was occupied by public merrymakings associated with religious ceremonies. They are devoted to the mother-land, the god of thunder and lightning – Perun, the god of the sun – Yaryl, the god of fertility – Dazhdibog, the god of fire – Svarozhich. The games consisted of dances, songs, round dances, various games and physical exercises, which are of a competitive character. In these games, young people sought to show their ability in archery, throwing stones at the target and at a distance, in games (gorodki, etc.).

The greatness, power and extraordinary training of the Kiev militants are written in a large amount of literature, which is essentially a retelling of ancient epic stories, chronicles, tales and writings of the ancient magi. Among the glorious names that have forever left their mark in the history of our ancient state – Kievan Rus, we encounter the name of the young warrior known to each Ukrainian – Cyril Kozhумыаki, the Drevlyansky magician Dobrogost, the prince's warrior Mezhibora, and others.

According to one of the legends, in the summer of 982, after an exhausting campaign on Vyatichi, on the river Trubizh, the army of Prince Vladimir met a huge army of Pechenegs. The main Pecheneg went ahead and offered Volodymyr a battle between Pecheneg and Kiev soldiers in the morning. «If mine conquers», said the main Pecheneg, «We will fight for three years on your land. And if yours win, you will not have to fight for three years at all». And the following morning there was a combat between the warrior Cyril Kozhумыаk and a powerful nomad. According to the chronicles of Voskresensky, Lavrentievsky and Sofievsky, the young Kozhумыаk «strangle the pecheneg in hands to death». The frightened Pechenegs rushed to flee, the prince's armed forces catch up them and began to cut them. And Vladimir ordered to lay the city near that ford, and to call that city Pereyaslav (from the Slavic word «pereyal» – to overcome), where Cyril Kozhумыаk overcame the mighty Pecheneg. Seventy years later, in the same way, the confrontation between the Rus and Pechenegs was resolved. But this time Kievan warrior Jan Usmar demonstrated his skill in the wrestling: «Vladimir's warrior went ahead and he was seen by

pecheneg ... It was measured the space between the two armies and they were allowed fight against each other, and prince's man strangled the pecheneg in hands to death». Not infrequently the struggle solved the problem of ending war between the princes. The chronicles keep for the descendants a description of the fight between Mstislav (Prince Tmutarakani) and Rededy (the prince of the Circassians): «We will not fight with weapons, but wrestling. And they hard came to grips ... «Mstislav defeated, and since that time the Circassians paid tribute to him and helped in military campaigns. Linguistic studies on the proliferation in the Old Rus dialect such words as a «to wrestle», «a wrestler», «a single combat wrestler», «a warrior», «a boralyshhe»(the venue of matches) indicate that this sport occupied a leading place in the physical culture of Ancient Rus.

The writings of the Magi tell us about another resident of Kiev, Mezhybor, who was notabled in campaigns against Pechenegs. «Mezhibor came and said: The hand is lightning, the leg is thunder. Hand is a sword, a leg is a hammer. The untruth must die! And Mezhibor had struck the Pecheneg prince in the face ... And he struck by fist under the heart of Pecheneg prince. And prince fell dead. «Not for fight, and for a clean path, which is true». – Mezhibor said and hit his fist on the oak. The oak swung and acorns fell from it... And Div cried out in the forest, and Aurochs went out of the forest. And he fell to Mezhibor's feet. And with great horror Pechenegs rushed to fled, surprised by the power of Mezhibor ... ».

Another story is described in «The Volkhovnik», it tells about the Drevlyanian sorceress Dobrogost, who was abused by the Kyivan Prince Igor. Enraged Dobrogost went without weapons against three dozen prince's warriors armed with swords. «Like lightning flashed ... Dobrogost throw the powerful warriors about, several of them were mutilated, and one was killed. His arms and legs served him as weapons».

Such kind of physical training as fist fights were popular not only in military practice and industrial practice. Fighters were also involved in procedural activities. The method of solving various conflicts was the fights of the representatives of the controversial parties, the so-called «field», which got from an earlier age. It confidently entered the ancient reality. «Field» was shaped by state acts as a form of legal law. In «Russkaya Pravda» this right was used as a kind of judicial evidence. So gradually the institution of hired-fighters, who defended the rights of the parties to the judicial conflict, was developed. The requirements to them were strict, so athletes trained their skills with long perseverance.

«Rus Games» were first dated from X century. Knightly tournaments, wrestling, fist fights, competitions of shooters, horse racing, various games, etc. took place during this games. So, Prince Rostislav in 1249, during a campaign in the southwestern lands, organized games before the assault on one of the towns near his walls: «... arranged a tournament in front of the city, and fought with Worms, and a horse fell under him, and he dislocated his shoulder ... «But nevertheless, the most important means of physical training during this period were various folk games and physical exercises related to labor and military activities.

Many written mentions, dating back to the 10th and 15th centuries, indicate the great popularity among the Slavs of hunting and fishing, the various types of which demanded an extraordinary physical qualities. Chronicles also tell us about popularity of hunting with birds among ancient Ukrainians.

Historical archives have preserved for the descendants written information about extreme situations in which the pro-Ukrainians demonstrated superhuman abilities, raised stones of exorbitant weight, crossed broad rivers, carried out long transitions, or to swim across the river: «Izyaslav ... crossed over Desna» (1159).

The following facts offset the lack of attention from the researchers of physical culture history to oral folk art as a source of information with great potential. The Rus epics testify to the widespread distribution of elements of physical culture in the territories of ancient Rus. First of all, Slavic giants were not only incredible strong, they were also skilled athletes, fighters, intellectual players, hunters and horsemen, and others like that. Epos tell us about the types of physical culture, which were widespreading in the times of Kievan Rus: horse riding – practically all stories; kinds of athletics programs (especially jumps) – Ilya Muromets and Kalin-Tsar, Dobrynya and Vasyl Kazimirovich, Vasyl Buslaevich; pole-vaulting – cripple-warrior; throwing weight – Ilya Muromets and son, Mikhail Potik; Protracted walking – Forty cripples, Ilya Muromets and Idolishche, Mikhail Potik; archery – Ilya Muromets and Nightingale-robber, Three trips by Ilya Muromets, Ilya Muromets and robbers, Dobrynya and Vasyl Kazimirovich, etc.; the wrestling – Dobrynya and Vasiliy Kazimirovich, Ilya Muromets and his son, Ilya Muromets and Iodolyshche, Ilya Muromets and others; Weight lifting – Three trips by Ilya Muromets, Ilya Muromets and quarrel with Prince Volodymyr, Mikhail Potik, Volga and Mykula, Svyatogor; chess – Dobrynya and Vasiliy Kazimirovich, Churylo, Stavr, Mikhailo Potik, Sadko, Dyuk, Solovey Budimirovich; fist fight – Danube, Khoten Bludovich, Vasyl Buslaevich, Ilya Muromets and Kalin-king; hunting and fishing – Ilya Muromets, Dobrynya Mikitich, Dobrynya and Vasiliy Kazimirovich, Danube, Churilo, Dyuk, etc.; swimming – Dobrynya and the Serpent.

In times of centralization of power around the capital's town, the great Kiev princes began to create educational institutions in which young men received physical and military training. Starting with Volodymyr the

Great (960–1015), the education of young men was carried out in specially organized «youth houses», or «men's homes». It is known that among the public formations there were «forest schools» that operated within the framework of men's military alliances. Initial «initiation» of youth took place there, during which the main focus was on military-physical training. There is reason to believe that military-physical education was given importance in monasteries, churches and educational institutions that have been actively developing since the time of Yaroslav the Wise. These institutions, besides the religious, were also defensive in nature.

The art of use of weapons was improved thanks to diverse societies, such as associations of archery, wrestlint, fist fighting and fencing schools. They were initiated in Kyiv and Novgorod at the beginning of the XI century.

But the first educational element of the traditional folk forms of military physical training was the family and the genus, where the responsibility for the upbringing of a future warrior was depend on his father, other men of the family (elder brothers, etc.), elders of the genus. As I. Krypiakevich and his co-authors state: «... a young warrior should know all kinds of weapons, different ways of fighting and knightly exercises, learn how to throw a spear, to shoot a bow, to use a sword, to use an axe, to ride, to hunt, to row, to wrestle ... it was then both sport and preparation for war».

Navigation and naval fleet was developed significantly in the princely times. Wooden hacked boats prevailed on the Dnipro already in the X century. They could contain from 40 to 100 soldiers and were used both for the defense of Kiev, Novgorod or Chernihiv, and for actions on the sea. Oleg during a campaign against Constantinople (941) had a fleet of 200 boats (for 40 men-at-arms in each), Prince Igor went to Byzantium with a flotilla, which numbered almost ten thousand boats.

Conclusions. Thus, according to the written evidences and sources of oral folk art, we can state that at the time of the establishment of the Kiev statehood and in the future, the Slavic people had their highly developed system of physical education. Initially, it was a synthetic element, and later it became as an independent stratum of All-Rus culture, which contributed to the development of the Old Rus ethnic group, performed a variety of industrial and applied functions, solved the military problem and helped to self-identify in the future an independent and freedom-loving nation.

The prospect of further scientific research should be the study of the relationship and influence of the physical and military culture of the Slavs on the system of military training of the Zaporozhian Army.

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