

Topic 3: Ukrainian Lands in Times of Lithuanian-Polish Domination.

Plan

1. Ukraine in Polish and Lithuanian states
2. Political, social and economical development of Ukrainian lands in 14th – first half of 17th centuries.

Read the text and answer the questions after that:

1. In the 14th century – at the times of Ukrainian political, economic and cultural decline – its neighbors Lithuania, Poland and Moscow began to dominate. They rapidly enlarged in territories and, quite naturally, Ukrainian lands deprived of its might and political influence attracted them. Except the Orthodox metropolitan, who left in 1300, many boyars and well-to-do merchants escaped from the city. For a long period of time Kyiv had not its prince. Almost for 80 years Mongol-Tatars owned Ukrainian lands. But even in the course of time Ukraine constantly was at the periphery of political interests because of strife and conflicts in the Gold Horde. As though Ukrainian lands waited for their next conqueror. The most persistent appeared to be the Grand Lithuanian Principdom. Grand Lithuanian Principdom became the largest in Europe.

In the tragic 13th century, during which the Rus' suffered intestine wars and steppe invasions, Lithuania also did not avoid ordeals. Baltic lands were open to attacks of the Teutonic order. In the middle of the 13th century Prince Mindaugas (Mindovh) united the belligerent heathen tribes to resist attacks of the German crusaders. In the struggle Lithuanians came out consolidated and prepared not only to protect their land but also to make aggressive campaigns. Since 1236 to 1263 Mindaugas united Lithuanian ethnic lands and founded a state. In 1253 Mindaugas adopted Christianity according to political considerations and obtained a crown from the Pope, the day of coronation – June 6 - today is a national holiday in Lithuania. And in 1340s at the times of his son's ruling Mindaugas Algirdas (Olgerd), who resolutely proclaimed that “the whole Rus' should belong to Lithuanians” they invaded Ukrainian lands. Having possessed about a half of the territory of Kyivan

Rus 'and smashed in autumn of 1362 Tatar-Mongol army in the struggle by the Blue Waters River, Lithuanians guaranteed stability for a new state formation and protection from foreign invasions for some period of time.

Lithuanian princes had strengthened their position on Russian lands looking for support and authority of the local population. They treated local traditions and culture with respect and even partly got into the habits of the Russian culture. The Ukrainian language was widely used, many important offices held local rulers. The fact that many Lithuanian princes adopted the Orthodox faith proved their significant cultural impact. Expressing respect to local orders Lithuanians often proclaimed: "We do not change old traditions and do not introduce new ones".

Poland even though the Lithuanian influence in Ukraine was of considerable importance, the Polish expansion had longer and somewhere more deciding impact on the Ukrainians. Kazymyr the Great (1320-1370) initiated this process having resumed the medieval Polish monarchy. Halytsian Princedom depression led to more and more expansion of Polish conquests. During above two centuries Poles in alliance with Hungarians struggled with Lithuanians, supported by most Ukrainians, for Halychyna and Volyn'. In 1349 as a result of successful campaign Kazymyr placed under his command Halychyna and a part of Volyn'. Finally, in 1366 the war was finished by the Polish occupation of all Hallychyna and a part of Volyn'. The rest of Volyn' belonged to Lithuanians.

By the end of the 14th century Lithuanian Prince the Great Yahajlo accepted the Polish proposal to marry the Polish Queen Yadviha and to unite Poland with Lithuania. Yahajlo agreed to meet all requirements of Poles: adopted the Catholicism himself, and in 1378 baptized in Catholicism heathen Lithuania and concluded in 1385-86 the Krevska Union, according to which the Lithuanian Princedom was supposed to be adjoined to the Polish Kingdom.

Lublin Union On January 1569 after several years of contradictions and debates, the Sejm of Polish and Lithuanian gentry took place in Lublin. On the first days heated debates between Poles and their adherents and Lithuanians turned around. The first ones advocated for absolute incorporation of Lithuania, the others –

for federation union of lands and equal participation of Lithuanian and Polish gentry in the public administration. As a result, magnates of the Grand Princedom at the head of the Protestant Lithuanian Prince Kshyshtof Radzyvil and the Orthodox Ukrainian Prince Kostyantyn Ostroz'ky left the negotiations. In return, Poles announced about Volyn', Pidlyashshya and Kyiv joining to Poland. On June 1, 1569 the Lublin union had been concluded, which stipulated a new federation state formation - Rzecz Pospolyta (from "Republic"). Rzecz Pospolyta had a single elective king, the Sejm (parliament), the currency, taxes and a single foreign policy. Pidlyashshya, Volyn', Kyivshchyna and Bratslavshchyna got under the ruling of Poles and that was a payment for so called sovereignty and independence, which decayed Lithuania tried to save.

The Lublin Union of 1569 played a determinative role in the history of Ukraine. In spite of all its disadvantages the Grand Lithuanian Princedom created favorable conditions of life for Ukrainians during two centuries.

2. The first consequence of a new system was the serfdom of peasants. Statute labor was legally established ("Charter on dies" 1557, Lithuanian statute 1529, 1566, and 1588). Gradually peasants were deprived of their right of land property. Little by little the inflow of peasants, who escaped from statute labor in Podniprovyia steppes – the Wild Field, in order to settle there under constant Tatar threat, was increasing. A number of peasants revolt spread on Ukrainian lands. Already in 1490-1492 a revolt under the direction of Mukha broke out in Moldova, Bukovyna and Halychyna. Since the second half of the 16th century the Cossacks took on massive scale.

Religion. The problem of religious comprehension between the Orthodox and Catholic religions within Ukraine had been raised by the end of the 14th century, when Poles, Lithuanians and Ukrainians were united in a single state for the first time. Since 1054 relations between the Orthodox and Catholic churches remained extremely tense. The idea of the church association (union) always emerged among the adherents of Orthodoxy as well as Catholicism, but was been introduced into life. In 1590 an orthodox bishop of L'viv Hedeon Balaban, aggravated by constant strife with fraternity, and even more by – interference of Konstantynopol patriarchy, raised

an issue on the union with Rome during a secret meeting of Orthodox bishops in Belha. Private interests as well as concern about the fate of the church guided these bishops. They hoped that highly authorized and well-organized Catholic faith would instill in Orthodoxy the desired order and discipline. They also hoped that the prestige of bishops among clergy and laity would be raised in the result of it. And what is more, bishops would also benefit by the union, because getting an equal status with Catholic Jesuits they would be the members of the influential Senate. Based on these expectations, in June, 1595, four Orthodox bishops agreed to establish a union between their church and Rome, having held several secret meetings with royal government leaders, Catholic bishops and the Pope's nuncio.

When the news about the union had been spread, the Orthodox mass flared into a rage. Prince Ostroz'ky got angry at the way the union had been established. In a widely spread public letter he proclaimed four bishops "wolves in sheep's clothing", who betrayed their congregation and called the faithful to the protest.

To unleash conflict, the Church Council was convoked in 1596 in the city of Brest. From the very beginning it was clear that two sides have no mutual consent. Having understood that negotiations had been useless the adherents of the union publicly declared their intention to establish it.

The Ukrainian society had been split up. What began as an attempt to unite Christian Churches had been finished by their further breaking, because instead of two, started to exist three churches: Catholic, Orthodox and Greek-Catholic. Debates on Berest Union resulted in numerous polemic writings and influenced further revival and development of Orthodoxy. It turned out that this period was not only a run of bad luck for the Ukrainian society: the religious polemics had a great impact on cultural raise, and animosity with Poles encouraged Ukrainians in more definite realization of their originality.

Crimean Khanate. In that time when the Lithuanian, Polish and Ukrainian elite contended with for power and influence, in southern steppes life ran in its own way. Tatar hordes assimilated primeval patrimony of nomads. Gradually settling in Crimea, especially in the steppe zone, the Tatar tribes accustomed themselves and

became more independent from the Gold Horde, which was tired by inner conflicts. Crimean preceptors of Khan – emirs in the course of time got influence and independence and finally one of them Khadzhi-Hirej initiated to establish in 1428-1430 his own Crimean state. Khadzhi-Hirej put in order allied relations with Russian-Lithuanian state. His son Vilna also had a support as well as his successor to the throne Menhli-Hirej (1466-1514).

In 1453 Turks-Osmans seized Byzantium. They became their reliable ally and in 1454 the Hireji dynasty, which fortified its position in Crimea, acknowledged supremacy of the Turkish sultan. Though, Crimean khans were independent not only in their inner life but also in foreign relations, in particular with Moscow and Lithuanian Princedom (later Rzicz Pospolyta).

Tatars invasion on Podillya in 1474 was the first consequence of such hazardous alliance for Ukraine. Later on, in 1482 Tatars, in accordance with the Russian tsar Ivan III, destroyed Kyiv. With time Tatars' incursions and campaigns on Ukrainian lands became annual. About 100 thousand Ukrainians were prisoners during the invasion of the Turkish-Tatar army in Galicia and Podillya in 1498. Lithuanian and Polish governments couldn't resist disastrous Tatar incursions. Mostly, Tatars threatened the Border Cossack camps.

The Cossack had the same reaction. Insignificant clashes developed in a partisan war that reflected at first in organized pursuits for Tatars in the Field, and then in punitive campaigns in the heart of the Tatar territory. Exactly in the clashes with Tatars the Ukrainian Cossacks began to form that gradually became one of the leading political powers in Ukraine.

Task 3

Answer the questions:

1. What were the reasons of creation of the Grand Lithuanian Princedom?
2. Describe the Ukrainian influence on the Grand Lithuanian Princedom.
3. When was Lublin Union concluded? Between which countries?
4. What was the main decision of the Brest Church Council?
5. What was the role of Crimean Khanate in 15th – 16th centuries?

Topic 4: Period of the Cossack-Hetman State (second half of 14th – first half of 17th centuries)

The first written mention of Cossacks appeared in the late 15th century. The appearance of Cossacks played an outstanding part in the historical fate of Ukraine. Cossacks represented a social standing of free people who defended their land and guarded its boundaries against Turkey-Tatar aggression.

Cossacks were originally members of military communities in Ukraine. Their origin is a subject of scholarly dispute.

Towards the end of the 15th century, Zaporizhian Cossacks had established a Cossack host in the "wild field" of Ukraine around the Dnieper River.

Ukrainian Cossacks formed the Zaporizhian Sich (Cossack's settlement) centered around the fortified Dnieper islands. In the middle of the 16th century the Cossacks created their own military-political organization: Zaporizhian Sich. It had the original military-administrative system based on the principles of Cossack democracy. The Cossacks founded specific political institution such as: institutions of military councils, the Zaporizhian Army Kish as the higher executive-legislative organs, and their own legal proceedings.

Initially a vassal of Poland-Lithuania, the increasing social and religious pressure from the Commonwealth caused them to proclaim an independent Cossack Hetmanate, initiating by a rebellion under Bohdan Khmelnytskyi in the mid-17th century. Afterwards, the Treaty of Pereyaslav with Russia brought most of the Ukrainian Cossack state under Russian control for the next three hundred years.

The Cossacks of the Zaporizhian Host, who lived on the steppes of Ukraine, are a well known group of Cossacks. Their numbers increased greatly between the 15th and 17th centuries, led by poor Ukrainian boyar nobility, merchants and runaway peasants from the area of the Poland-Lithuania Commonwealth.

Organization of Zaporizka Sich (Cossack's settlement). Cossacks had a great influence in all areas of Ukrainian life of 17th -18th culture, administration, military, and many others. The Cossacks were not only a military organization, but rather a

mixture of public and political society. Later their legacy gave roots to such society as Sich and military organization.

Zaporozhian Host was led by a Hetman, aided by a head secretary, head judge, head archivist and the supreme government body called the Sichova Rada (council). Some sources refer to the Zaporizka Sich as a "Cossack republic, as the highest power in it belonged to the assembly of all its members, and because the leaders (starshyna) were elected. Administratively, the "Left-bank" Ukraine was divided by military principal into polks (equivalent to regiment) which were part of the Moscow-formed provinces. A Polk consisted of a number of kurins (several hundreds of Cossacks called sotnia). There also was another part of the military organization known as kish (equivalent to brigade) headed by the koshovyi otaman and usually formed exclusively for military campaigns. There was a Cossack military court, which severely punished violence and stealing among compatriots, bringing women to the Sich, consumption of alcohol in periods of conflict, etc. There were also churches and schools, providing religious services and basic education. Principally, the Christian Orthodox religion was preferred and was a part of the national identity. In times of peace, Cossacks were engaged in their occupations, living with their families, studying strategy, languages and educating recruits. As opposed to other armies, Cossacks were free to choose their preferred weapon. Wealthy Cossacks preferred to wear heavy armour, while infantrymen preferred to wear simple clothes, although they also occasionally wore chain mail. At that time, the Cossacks were one of the finest military organizations in Europe, and were employed by Russian, Polish, and French empires.

The Zaporizhian Cossacks played an important role in European geopolitics, participating in a series of conflicts and alliances with the Polish-Lithuanian Commonwealth, Russia, and the Ottoman Empire. As a result of the Khmelnytsky Uprising in the middle of the 17th century the Zaporizhian Cossacks managed to briefly create an independent state, which later became the autonomous Cossack Hetmanate, a suzerainty under protection of the Russian Tsar but ruled by the local Hetmans for half a century. In the second half of the 18th century the Zaporizhian

Host was destroyed by the Russian authorities. Some Cossacks moved to the Danube delta region and later the Kuban region. After 1828 most of the Danubians had moved first to the Azov and later to the Kuban regions. Although today some of the Kuban Cossacks and their descendants do not consider themselves Ukrainians by nationality, the language most of descendants speak is a dialect of central Ukrainian and their folklore is significantly Ukrainian.

The Zaporizhians were renowned for their raids against the Ottoman Empire and its vassals, although they sometimes war looted other neighbors as well. Their actions increased tension along the southern border of the Polish-Lithuanian Commonwealth, which resulted in almost a constant low-level warfare taking place in those territories for almost the entire existence of the Polish-Lithuanian Commonwealth.

After being asked in 1539 by the Ottoman Sultan to restrain the Cossacks, the Grand Duke Vasyl' III of Russia replied: "The Cossacks do not swear allegiance to me, and they live as they themselves please. In 1549, Tsar Ivan the Terrible replied to a request of the Turkish Sultan to stop the attacks of the Don Cossacks, stating, "The Cossacks of the Don are not my subjects, and they go to war or live in peace without my knowledge. Similar exchanges passed between Russia, the Ottoman Empire and the Polish-Lithuanian Commonwealth, each of which tried to exploit Cossack warmongering for its own purposes. In the 16th century, with the dominance of the Polish-Lithuanian Commonwealth extending south, the Zaporizhian Cossacks were mostly, if tentatively, regarded by the Polish-Lithuanian Commonwealth as their subjects. Registered Cossacks were a part of the Commonwealth army until 1699.

Around the end of the 16th century, relations between the Polish-Lithuanian Commonwealth and the Ottoman Empire, which were not cordial to begin with, were further strained by increasing Cossack aggression. From the second part of the 16th century, Cossacks started raiding Ottoman territories. The Polish government could not control the fiercely independent Cossacks, but since they were nominally subjects of the Commonwealth, it was held responsible for the raids by their victims. Reciprocally, the Tatars living under Ottoman rule launched raids into the

Commonwealth, mostly in the sparsely inhabited southeast territories. Cossack pirates, however, were raiding wealthy merchant port cities in the heart of the Ottoman Empire, which were just two days away by boat from the mouth of the Dnieper River. By 1615 and 1625, Cossacks had even managed to raze townships on the outskirts of Istanbul, forcing the Ottoman Sultan to flee his palace. Consecutive treaties between the Ottoman Empire and the Polish-Lithuanian Commonwealth called for both parties to keep the Cossacks and Tatars in check, but enforcement was almost non-existent on both sides. In internal agreements, forced by the Polish side, Cossacks agreed to burn their boats and stop raiding. However, boats could be rebuilt quickly, and the Cossack lifestyle glorified raids and booty. During this time, the Habsburg Empire sometimes covertly employed Cossack raiders to ease Ottoman pressure on their own borders. Many Cossacks and Tatars shared an animosity towards each other due to the damage done by raids from both sides. Cossack raids followed by Tatar retaliation, or Tatar raids followed by Cossack retaliation, were an almost regular occurrence. The ensuing chaos and string of retaliations often turned the entire southeastern Polish-Lithuanian Commonwealth border into a low-intensity war zone and led to escalation of Commonwealth-Ottoman warfare, from the Moldavian Magnate Wars to the Battle of Cecora and Wars in 1633-1634.

Cossack numbers expanded with peasants escaping serfdom in the Polish-Lithuanian Commonwealth. Attempts by the shlyachta (Polish nobility) to turn the Zaporizhian Cossacks into serfs eroded the Cossacks' once fairly strong loyalty towards the Commonwealth. Cossack ambitions to be recognized as equal to shlyachta were constantly rebuffed and plans for transforming the Polish-Lithuanian Two-Nations Commonwealth into Three Nations (with the Ruthenian Cossack people) made little progress due to the Cossacks' unpopularity. The Cossacks' strong historic allegiance to the Eastern Orthodox Christianity put them at odds with the Catholic-dominated Commonwealth. Tensions increased when Commonwealth policies turned from relative tolerance to suppression of the Orthodox Church, making the Cossacks strongly anti-Catholic, which at the time was synonymous with anti-Polish.

Task 4

Answer the questions:

1. Who were Ukrainian Cossacks? Express your opinion.
2. Write down the main groups of society, who became Cossacks during 1st half of 17th century.
3. Describe the administrative division of Zaporizka Sich.
4. Did your country ever have such kind of military organization? Express your point of view.

Topics for abstract:

1. Halychyna and Volyn' as a separate state.
2. Prince Danylo and Tatar invasion.
3. Lithuanian baptizing.
4. The origin of shlyachta.
5. Rzecz Pospolyta foundation.
6. The origin of Cossacks.
7. Zaporizka Sich and its war activities.
8. Cossacks in social structure of the Ukrainian society.
9. Cossacks in European history.