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Encyclopedism of the Professor Ivan Ohienko's Heritage

Abstract: The article centers round national and spiritual, research and pedagogic heritage of a professor Ivan Ohienko. Much prominence is given to native language, its exceptional importance in formation of consciousness and connection with life activity of the society. Having determined the main duties of state in native language policy support, the author highlights "the first native language duties of each citizen". Regulations and recommendations of a researcher and pedagogue according to determination of aims, functions and tasks of each educational system and its subsystem in realization of native language policy subject to the type of educational institution and age-old difference of pupils and students are to be deeply examined.

Key-words: native language, native language politics, spiritual heritage, the formation of consciousness, vital functions of society, I. Ohienko's legacy, pedagogical system.

Thanks nature that we are such different as a diversity of spring flowers in meadows and outskirts of a forest. An ideal person for me is a book which I want to read over again all the time, to make fresh gains not seen and heard before. Do not lead your relations to primitivism and vulgarity. Learn in any age to make your life, friends and relatives fabulous with elements of permanent fiction and creativity. This is the most majestic beauty than the beauty physical and natural. And even having physical and spiritual beauty you and those who surround you are happy people.

O. Zakharenko

The increase of attention towards extend study and mastering of famous Ukrainian scientist, statesman, bishop of the church Metropolitan Hilarion's (Ohienko) heritage is a natural phenomenon subject to national and cultural revival.

Scientific heritage of prof. Ohienko is a unique phenomenon in the history of Ukraine. More than 2000 works published in 1907-1970 in Ukraine, Poland, Germany, Canada and the USA are dedicated to the investigation of philosophical, historical, theological, culturological, linguistic, philological, pedagogical, psychological, methodological and other problems. Their fundamental nature, key base, in-depth content testify the erudite scholar's exceptional talent, a width of his views and interests.

The book 'Ohienko's aphorisms and maxims' published in 1996 by the Institute of ethnology NAS of Ukraine commemorating the 150th anniversary of his birthday is one of strong evidences of mentioned above. Such edition is the first in the history of Ukrainian science and culture. On the basis of study 244 works of different genres (sermons, epistles, parables, scientific works, poetry, social and political essays) Zynoviy Tymenyk chose 500 aphorisms that are systematized in four chapters: 'Christianity — good Faith', 'On our virtues and blames', 'For conciliarism of language, people and Church', 'Respect everything native, Ukrainian'.

First and foremost we are impressed by the intensity and sanctity of love of father Ivan Ohienko by his son Anatoliy Ohienko who lives in New York today. In 'Previous words' to this edition he recollects how his father worked, how aphorisms that entered the treasure house of domestic and world culture came into being in daily work: 'While reading scientific, historical and ecclesiastical books father had a habit to keep near him on the table a pile of cards - 20 in number measuring 10x6 cm cut with paper. I and my brother Iurko had been preparing them for him. While reading he time to time took a card and wrote out a brief information on it or that one which was essential in the book or even an expression from the passage. He had a collection of such cards divided into groups depending upon the subject. These groups were specially ordered in two-three drawers. Aphorisms proper were one of these groups. He briefly wrote out the name of the group or its number on the upper right corner of the card. And we often systematized these groups and put the cards on their places. Accordingly everything was ordered and it was easy to find something necessary' [Ohienko's aphorisms and maxims... 1996, p. 5].

It is important to lay the stress on the fact that such truly scientific capaciousness full of real and genuine love to a man dedicated to formation of his spiritual, mental and ethical qualities, charity and love to work. 'He used aphorisms as in his sermons as in everyday speech. He knew a lot of them and could neatly use in case of necessity' [Ohienko's aphorisms and maxims... 1996, p. 5]. Anatoliy Ohienko writes just so about selfless work of his father for people's goodness that was enriching by surprisingly skillful usage of a pearl of popular wisdom.

The real researcher cannot but is impressed by the extremely wide key base of Ivan Ohienko's scientific heritage. His all-life ideology was urged to the search of deep historical retrospections in order to reach primeval sources — biblical and national and having felt the synthesis of primary thought to inspire it on the native and national soil by his own seed. Such efforts to feel all complicity and bitterness of contemporaneity through non-aging wisdom of biblical maxims yielded special results: just observing closely previous ages you can scrutinize the day in which you live... [Metropolitan Hilarion... 1958, p. 118].

Having taken closely to the heart and soul every line of a big thinker's works the researcher Z. Tymenyk makes such a generalized conclusion: 'Laconic brevity of mother's lullaby and attention to chronicles, briefness and indissoluble many-colority of his school textbook and grammar, synthesis of scientific and logical phrase (where classical encyclopedism was often closely connected with lyric microelement and journalistic chastity of graphic trait), subtle philosophical sense to biblical parables and epistles (which in his gold translations he delivered to Ukrainian people); and finally it is the time when he lived, strengthened himself and suffered (time with extremely pressed burning tragedy of historical chronicle about the revival of Ukrainian statehood, its language and the Orthodox Church — everything that irresistibly, inevitably, persistently, all-powerfully and with soul imperative engaged to clarity and purity, to the wise parsimony of an uttered word or ponderosity of a just written line...' [Metropolitan Hilarion... 1958, p. 8].

Combination of classic encyclopedism, philosophic approach, feelings peculiar the real patriot of his Homeland and care of the destiny of coming generation with the aim of educational and cultural development could write the unique work which includes philosophy, culturology, linguistic and pedagogy at the same time: 'Science on native-language duties. Native-language Catechism for teachers, writers, clergy, lawyers, pupils and all citizens' printed in 1936 in Zhovkva in printing house of Basilian Order of Saint Josaphat. It plays a great role in Ivan Ohienko's heritage as its every line estimates deeply conscious civil approach of the scholar to determination of state policy concerning native language. We absolutely agree with Z. Tymenyk's conclusion as to this work: 'it is unique in European and possibly in world linguistics. It is a thing that laid the beginning of a new branch of philology on the verge of philosophy, ethics, ethnopsychology, sociology, linguo-didactics... Such an extremely concentrated thought, problems' backlog of different aspect and their endlessness determined genre originality of native-language catechism as a collected volume of thesial, mainly aphoristic expressions' [Metropolitan Hilarion... 1958, p. 15]. Then the author emphasizes that 'it is universal thing per se regarding all-round potential native-language expression of every soci-

ety. Aphorisms of this subject area warn community against thoughtlessness, lose of interest in assimilated processes' [Metropolitan Hilarion... 1958, p. 15].

On our point of view this I. Ohienko's work is well worth reading (even more than one time) every deputy, every state officer of any level, workers of educational establishments, parents in order to get added evidence that language plays a great role in life and development of people and their state.

Bibliography of Metropolitan Hilarion's (Ohienko) works during 1907-1970 compiled by Z. Tymenyk [Ohienko's readings: Materials from scientific round tables of 1991-1996, 1997, pp. 121-198] - is a subject of a special investigation. Its study reveals multidimension of scholar scientific interests, his deep interest in problems' backlog of different aspects of scientific and social life of people.

Ohienko's bibliography starts with works dedicated to linguistic issues starting from 1907. We will enumerate only some of them: Overview of Ukrainian linguistics. - Lviv: Shevchenko scientific society, 1907. - 58 p. - Sel. from 'Notes of Shevchenko scientific society; Ukrainian grammatical terminology: History of Ukrainian grammatical terminology dictionary with prehistory of its development'. - K., 1908. - 79 p. - Sel. from 'Notes of Ukrainian scientific society in Kyiv'; Ukrainian grammatical literature: Overview of manuals which we can use to learn and teach Ukrainian language: Essay. - K., 1908. - 20 p; Dual number in Ukrainian language: Ivan Ohienko's studio. - K., Printing Society, 1910. - 48 p. - Sel. from 'Notes of Ukrainian scientific society in Kyiv', 1910; Where to write double 'n' and where just one letter: Manual for teaching and learning. - Kiev, 1912. - 112 p. (I. I. Ohienko library of dictionaries of Rus. Language: Issue VI); About stress in geographical names: Manual for teachers of geography, learners and for self-education. - K., 1912. — 64 p; Dictionary of irregular, complicated and doubtful words, synonyms and expressions in Russian language: Manual on stylistics of Russian language for students and self-education. - K., 1912. - Publ. 2. - 180 p. (I.I. Ohienko library of dictionaries of Rus. Language); Dictionary of Russian current words: Manual for students and self-education. - K., 1912. - 190p. (I.I. Ohienko library of dictionaries of Rus. Language); Dictionary of stresses in Russian language and rules of Russian stress: Manual for students and self-education. — K., 1912. - 176 p. (I.I. Ohienko library of dictionaries of Rus. Language).

From 1912 up to the last days of his life Ohienko had been writing dictionaries, educational and methodical manuals and workbooks for pupils and teachers. Let us give only some fragments from bibliography for some years: Orthographic dictionary: Reference book in Russian language. - K., 1914. - 955 p; Modernity echoes, local features and 'The Key of Understanding' by Russian preacher of XVII century Joannicius Haliatovskiy. - Warsaw, 1914.

— 12 p; Russian literary stress: Rules and dictionary of Russian stress: Manual in learning Russian language for teachers, students and self-education. — K., 1914. - 245 p; Dictionary of irregular, complicated and doubtful words, synonyms and expressions in Russian language: Manual on stylistics of Russian language for students and self-education. — K., 1914. — 288 p; Short course in Ukrainian language: From lectures on history of Ukrainian language: Manual for students, teachers and learners of secondary educational institutions. — K., 1918. — 238 p; Native language in Ukrainian school: Notes on methodology of a native language. - K., 1918. - 31 p; 'Native Writing': Ukrainian grammar. - K., 1918. - 112 p., ill; Ukrainian grammar: Textbook for the 1st year of study in nat. schools and for access form of public schools. — K., 1918. — 45 p; Ukrainian language: Bibliography, literature guide for learning Ukrainian language: Adviser for teachers, students and all those who wish to learn Ukrainian language in the best way. - K., 1918. - 79 p; Etymological and semantic dictionary of Ukrainian language // BK. — 1965; Ukrainian patrology: Textbook for clergy and Ukrainian families... Winnipeg, 1965. - 150 p; St. Constantine and St. Methodius: their life and activity: Historical and annalistic monograph. - Winnipeg, 1979. - Photocopying of the first edition published in Warsaw in 1927. P. 1 - 324 p; P 2 - 400 p.

I. Ohienko's didactic instructions for educational and methodological literature and for visualization that are found in some representations of A. Marushkevych's works — famous researcher of I. Ohienko's heritage in Ukraine and abroad — deserve special study. However, on our point of view, mentioned instructions need thorough study and scientific interpretation as today the problem of creation of both educational and methodological literature has risen sharply. Both experts and community take an active part in solving them which have become an issue in mass-media.

Highly appreciating scientific search of Z. Tymenyk, especially his compiled bibliography of Metropolitan Hilarion's (Ohienko) works, identified and systematized in a peculiar way aphorisms and maxims (with introductory article and references) we lay stress upon incontrovertible appropriateness of publication of a full annotated bibliography of a great scholar's works. It seems that this could facilitate comprehensive investigation of philosophical, cultural and educational heritage of a famous scholar of XX century. Leading educational, mental and ethical principles formulated by him during different periods of his selfless life and work have to become an integral part of domestic science and practice.

Among a lot of textbooks, manuals, methodology books, advisers written by professor Ivan Ohienko exclusively important is mentioned above book named 'Science on native-language duties. Native-language Catechism for teachers, writers, clergy, lawyers, pupils and all citizens'.

Professor O. Myshanych pointed out that this book was 'written and published in 1936 for Ukrainians of Halychyna and Volyn which were under the rule of Poland that time and suffered cruel social, cultural and national oppressions. Their language became used in household and was studied only in primary and secondary schools. Having understood the essence of native language for survival of people Ohienko propagandized and strengthened Ukrainian language in which he saw the source of consolidation and salvation of Ukrainian nation'.

Even brief acquaintance with contents of the book gives us possibility to make a conclusion that expressions here have general scientific, social and cultural, constituent, educational and methodological meaning. It consists of introduction and 37 chapters. The name of each of them is laconic and pointed: 1. Native language and people; 2. State and native language; 3. First native-language duties of each citizen; 4. Ten most important language commandments of a conscious citizen and others. At that time we want to point out that chapters include author's desire to consistently give an idea that the problem of native-language duties is national, public problem. Moreover, its solving depends upon consistent acts of each citizen, each mother and father, and at the same time upon state bodies, officers, writers, press, church and clergy, school, sport organizations, 'intellectuals of free professions', emigrants and every couple.

Thus, logical composition of 'Science on native-language duties', analysis of each chapter's name help us to come to the conclusion that professor Ivan Ohienko set himself as an object to: make work popular and at the same time law-making (by the way, it would be advisable for authors of a number of draft laws to learn how possible thoroughly, distinctly and easily to expose contents of complicated categories and constructions).

Among a large and diversified heritage of Ivan Ohienko let us examine exactly this work, express our understanding of its ideas and their perspectives in our society.

Just in the beginning of introduction professor Ivan Ohienko gives uncommon for us the definition of social and cultural, spiritual functions of native language: 'Native language is the most important basis in which every nation grows spiritually and culturally. Native language plays the most important role in the life of each nation in particular not nationalized: native language is the power of culture and culture is the power of people. Thus, it is understandable why civilized people treat their native language with the greatest sanctity and the most responsive care. Native language deeply penetrates our spiritual life - private and state'. Author lays the stress on significant importance of language in formation of consciousness: 'There is no nationwide consciousness without

highly developed native language, there is no nation without such consciousness and without such conscious nation there is no statehood as the highest public institution where it gets full possibility of its all-round development and identification' [Ohienko 1936, p. 3].

Scholar's conclusion regarding closest connection of native language with people's life activity, disturbances in different periods of their steps provokes deep thoughts. 'Native and literary languages are extremely tender and sensible organs, even the smallest disturbances of private and universal life are engraved perceptibly on them. Because of that each nation elaborates certain practices targeted at ensuring reliably the best and easiest development of its native and literary language; without making any harm or the shortest delay in their development' [Ohienko 1936, p. 5].

Determination of native-language policy essence and successive its realization in life activity of every family and government institutions is leading idea of this work: 'Gathering of state and private practices of the best development of native and literary language necessary for the fastest spiritual growth of people and its culture is called native-language policy or science on native-language duties. Because of the fact that native language is the most important ground in which nation growth and prospers spiritually native-language policy is the most significant policy of any nation which any educated person should know wishing to be the conscious member of his nation and accordingly wants his people to become a powerful nation. Knowledge of native-language duties highly raises national consciousness which at the same time raises the best ground for knowledge and development of conciliar literary language. Here is a good example why science on native language duties should become a nationwide one' [Ohienko 1936, p. 5].

Author adds to this: 'Native-language policy is such old as the whole world because it appeared in those times when people began create organized communities. But science on native-language police or native-language duties is the youngest science that has been recently established' [Ohienko 1936, p. 6]. As if apologizing before modern (even future) reader: 'Ohienko points out: because of the fact that I didn't have any predecessors in this science, readers will excuse me both for incompleteness of this course and its deficiencies because I had to pave every step independently and without any assistance'.

However, in spite of precautions of professor Ivan Ohienko his work is scientifically grounded, logically and gradually structured and expressed methodological recommendations have practice direction and unchanged significance in modern social and cultural conditions of development of Ukraine.

On our point view, special value of this work deals in grounding state approach to ensuring and realization of native-language policy that is revealed

in the second chapter 'State and native language'. The leading thesis of this chapter 'The primary duty of each state is by all possible means to display concern for the best development of literary language of all generations of its people as the most powerful basis for his spiritual conciliation' seems to be revealed today. Author is deeply convinced that state follows its native-language duties concerning literary language through all social institutions — "church, school, press, authors, governments, courts, the intellectuals, theatre, cinema, radio and others which are obliged to use conciliar literary language" [Ohienko 1936, p. 7].

He step by step advances his opinion that native language is conciliating and consolidating: 'State which doesn't unite all generations of its people by common conciliar literary language becomes infected with political separation of these generations'. Accordingly he accentuates: 'Each state caring about its future has to give its minorities absolute possibility to develop their literary languages'.

By the way, analyzing 'Science on native-language duties...' we ascertain that professor I. Ohienko does not oppose conciliar literary language to literary language of national minorities. Contrary to this he calls us for creating 'normal' conditions for their development. We opportunely point out that according to results of statistic data analysis published by the Ministry of education of Ukraine by the results of educational work in comprehensive and technical-vocational educational institutions in 1995, the right to study and education in native language of citizens of minor communities of Ukraine is ensured in our state. There are 178 schools with Romanian, Hungarian, Polish, Tatar languages of study. Languages of nearly 20 nationalities are studied as a subject or an optional course in regions of their tight inhabitation. Educational needs of nearly 60 thousands children of different nationalities are satisfied by this way. More than a third of pupils from total amount study Russian. 7.1 thousands of nursery schools for children of Russian, Moldavian, Hungarian, Romanian, German and Tatar nationalities work here. As we see the statement formulated by professor I. Ohienko is revealed in legislation of sovereign Ukraine and all measure for their realization in life are taking.

Professor I. Ohienko spoke sharply and in agitation tone about 'language vynarodovlennia'. Scholars consider that it was he who introduced this notion: 'Language vynarodovlennia always and without fail leads to moral mutilation which is the most fertile ground for crimes. For the sake of goodness the state mustn't instill its minorities into language vynarodovlennia' [Ohienko 1936, p. 8].

To bar 'language vynarodovlennia', to preserve conciliar literary language, to create for its minorities' literary language conditions for a 'full possibility of normal development' — such a leading motive of this chapter that hasn't lost its burning actuality in our days.

Having determined the most important state duties as for ensuring native-language policy scholar and the citizen pays special attention towards the essence of 'the first native-language duties of each citizen'. In third chapter the author clearly, emotionally and understandably defines 16 of such duties. As far as we are convinced they are full of special contents, we shall enumerate them:

1. *On every your step or minute keep honour of your native language as your own, moreover as honour of your nation. That one who doesn't keep honour of native language saps the roots of his nation.*
2. *In your family speak exclusively in your native language. It will give you truthful delight of generous feeling of the largest duty for your nation.*
3. *That one who doesn't speak native language in his family is a step from language vynarodovlennia, the irremissible sin as for his nation.*
4. *Keep your personal name and surname in your national form and never change them. The smallest change here is the step towards vynarodovlennia.*
5. *Everyone who considers himself to be a conscious member of his nation have to learn persistently his conciliar literary language.*
6. *Every conscious member of society must always help by all possible means develop his literary language culture.*
7. *Every conscious member of society has to understand very well and spread the main native-language slogan: 'One nation — one language, pronouncing and spelling.*
8. *Every conscious member of nation has to know and always follow native-language duties of his language.*
9. *Wherever you live — in your native land or abroad—you always have to use only one your conciliar literary language and one common spelling. In this way you will show that you are a conscious son of your united nation.*
10. *Each conscious citizen living in another nation has to use his native language not only at home but also everywhere possible.*
11. *Each citizen has to remember very well and teach his children that native language is the dearest one throughout the world.*
12. *Each conscious citizen has to support sincerely national serial and nonserial publications giving them an opportunity to develop better. A good status of national publications is the powerful force of people and assurance of native language development and the height of their edition is the stage of national consciousness of people.*

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13. *There has to be only a unanimous strong front under special circumstances among whole citizenship in cases of native-language policy of its people.*
14. *Native-language policy is the most valuable and essential part of national policy at all; inobservance its normal practices harms greatly the culture of people and its political situation.*
- 15- *Every conscious citizen has to support financially and spiritually his native-language journals as main impetus of scientific learning and enriching culture of his native language.*
16. *Every conscious citizen has to display concern for creation even in small settlements 'Circles of cherishing native language (full Statute of such circles is given in 'Native Language' 1934, p. 11; pp. 465-474).*
- 17- Convinced that there is no need to comment or give other, even the highest, estimates of these full of deep meaning statements. Ten leading speech commandments of a conscious citizen are their logical continuation: 1. *Language is the heart of people: loss of language leads to loss of people;* 2. *He who stands apart from language injures the heart of his people;* 3. *Literary language is main impetus of development of people's spiritual culture and it's the most powerful bass;* 4. *Usage of dialects in literature is does a great harm to cultural unification of nation;* 5. *People who hasn't created a conciliar literary language cannot be called a conscious nation;* 6. *One nation — one language, pronouncing and spelling;* 7. *Main native-language duty of each citizen is to work for enriching culture of his literary language;* 8. *The condition of literary language is degree of cultural devebpmnt of people;* 9. *First you judge by the culture of literary language and then spiritual maturity of a separate person and maturity of the whole nation;* 10. *Every conscious citizen has to know practically his conciliar literary language, pronouncing and its conciliar spelling and also to know and follow native-language duties of his nation [Ohienko 1936, pp. 11-12].*

As we see, each commandment as slogan has to imprint on heart, soul and mind of every conscious citizen of sovereign Ukrainian state.

Very important scientific and educational significance have further XII-XXIII chapters: 'School and native language', 'Teacher and native language', 'Parents and native language', 'Mother and native language', 'The youth and native language', 'Sports organizations and native language', 'Youth of primary schools and native language', 'Pupils of another language schools and native language', 'Extra-scholastic education and native language'. They pay a great attention towards the role of teachers, parents and the public in solving native-language policy problems. 'Every teacher, notwithstanding his specialty, has to know perfectly his conciliar literary language, pronouncing and conciliar spelling. Teacher is banned to excuse himself for ignorance of native language

by non-occupation' [Ohienko 1936, p. 37]. As we see I. Ohienko combines knowledge of language with occupation. Actually can teacher without perfect knowledge of language teach his school subject clearly and professionally? According to author's words, teacher is obliged to speak only model, native conciliar literary language and spelling (as in school as outside it).

Statements and recommendations formulated by the scholar regarding the definition of aim, functions and tasks of each educational system and its subsystems in implementation of native-language police taking into account the type of educational institution and age of students and pupils need thoroughly study. 'Students of higher educational institutions are the best flowers of nation and the most solid ground where they grow' [Ohienko 1936, p. 47] — I. Ohienko is convinced.

In his educational system professor I. Ohienko pays a great attention to discussion of role of extra-scholastic education in implementation of native-language policy. 'Finely organized extra-scholastic work is one of the most powerful force of native language development'. At the same time the author highlights that 'all educated people should display unflagging concern for organization of a good extra-scholastic education for their people' [Ohienko 1936, p. 49]. I. Ohienko's recommendations concerning organization of extra-scholastic courses for people, activity of societies of extra-scholastic education, work of 'Circles of cherishing native language'.

His recommendations regarding activity of scholars aimed at strengthening native-language policy have special potential. He considers that every scholar should be an example of good knowledge of his literary language. He 'should write his woks especially school textbooks in conciliar literary language in order to become nationwide goodness. It is inadmissible to write scientific woks in local language' [Ohienko 1936, p. 52].

Thought of I. Ohienko for direction of each scholar activity 'on elaboration and fixing the best scientific terminology of his profession' steps outside linguistics. He pointed out: 'Every scholar should follow steadily one principle: one nation - one scientific terminology' [Ohienko 1936, p.52]. On his point of view, 'qualitative and plain style is the best one and 'popular' statement is the most valuable one. Scholar writing indistinctly and unpopularity works only for a select society' [Ohienko 1936, p. 53].

I. Ohienko dedicated his special chapter (XXVII) to questions of scientific terminology elaboration. 'Own well established and fixed national scientific terminology increases value in people's culture. Each scientific term should follow such principles: 1. should be created on native language basis; 2. should fully pay tribute to devoted to it thought, and 3. shouldn't provoke another understanding' [Ohienko 1936, p. 56]. Leading thesis of this chapter have

general scientific and nationwide meaning: 'Stateless people wishing to have a state should beforehand steadily elaborate various technical terminology of whole state life: communicative, military, law, governmental, office, school and others. All governmental life creates this terminology in state people but in stateless people — state conscious of educated persons'. Workers of bodies of State Authority should follow today these conclusions considering that it's difficult to explain meanings of many notions (philosophic, technical and other) in Ukrainian.

It would be useful for workers of bodies of State Authority to comprehend contents of four statements in chapter 'State service and native language' to realize the necessity of adherence of native-language police of your state.

On our point of view his work 'Science on native-language duties. Native-language Catechism for teachers, writers, clergy, lawyers, pupils and all citizens' includes civic and pedagogical credo of the scholar. His tireless pedagogical activity, ready textbooks and manuals for schools and self-education, especially: 'Adviser for students, teachers and all those wishing to learn the Ukrainian language', 'Learn native language' are a great example of taking the idea of native-language policy.

His work 'Ukrainian culture. Brief history of cultural life of Ukrainian people' professor I. Ohienko ends with the following words: 'During a long period of its existence Ukrainian people suffered much of torments. He had much sorrow and misfortune and having gotten over his grief like steel and gold in fire he cleared himself from torments and slavery becoming powerful and strong, talent and keen-witted...' [Ohienko 1992, p. 238].

Our talent people entered the third millennium in which they will live and build everything good and everlasting. National and spiritual, scientific and pedagogical heritage of professor Ivan Ohienko will help them.

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