

Analysis of the process of emergence and development trends of Ukrainian and Eastern national types of martial arts

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Abstract

Background and Study Aim. National types of martial arts have been created and are functioning in Ukraine, which are gaining more and more popularity in the world. Modern sports science investigates the history of the creation of national types of martial arts. *The purpose* of the article is to investigate the historical origins of the emergence and development of Ukrainian and Eastern national martial arts.

Material and Methods. 217 sources of information on the history of traditional Ukrainian martial culture were analyzed. Bibliometric methods of processing the received information were used. After the initial analysis, 34 sources were selected, which fully correspond to the purpose of the study.

Results. The stages of the formation of the Ukrainian nation are quite fully covered in scientific historical sources. The mutual connection between the development of society and its martial culture is shown. It is reliably known about the presence of military training in the era of the Trypil culture (approx. 5400 - 2750 BC). It is shown that the complication of social relations and the development of material production created conditions for the separation of the caste of professional warriors. Professional soldiers conducted specialized training for weapons and physical fitness. In combat units, young men were trained for combat operations. The military training of professional soldiers reached its maximum development during the period of existence of Kyivan Rus (IX-XIII centuries of the new era). Literary sources provide information that the national physical culture developed at the same time as the complex of military-applied youth training. The training included fencing with various types of weapons, archery and types of unarmed combat. On the banks of the Dnieper, on the island of Khortytsia, the Cossacks formed the military society of Zaporizhzhya Sich (16th - 18th centuries of the new era) and on a systematic basis conducted preparations for conducting military operations. Varieties of fencing, wrestling and fist fighting were developed at a high level. Data given in scientific sources indicate that the Cossack martial arts became the basis of modern Ukrainian national types of martial arts. In Japan, in the process of the foundation of the country (1603-1868 years of the new era), a national martial culture was formed based on the training of samurai warriors.

Conclusions. The bibliometric analysis of publications on the history of Ukraine determined the correlation between the stages of the formation of the Ukrainian nation and the development of the military culture of Ukraine. The significant influence of religion on the consciousness of Ukrainians makes it possible to divide martial arts into pre-Christian (Trypilian and Indo-European cultures) and Christian (Kyiv Rus, Zaporizhzhya Sich). A comparison of the emergence and development of traditional national martial arts of Ukraine and Japan makes it possible to highlight the general patterns of formation of modern national types of martial arts.

Key words: Ukrainian martial arts, combat sports, historical sources, folk physical culture, samurai, karate.

Анотація

Андрій Литвиненко, Вячеслав Мулик. Аналіз процесу виникнення і тенденцій розвитку українських та східних національних видів спортивних єдиноборств.

Передумови та мета дослідження: в Україні створені і функціонують національні види спортивних єдиноборств, що набирають все більшої популярності в світі. Сучасна наука про спорт досліджує історію створення національних видів єдиноборств. Мета – дослідити історичні витоки виникнення та розвитку українських та східних національних спортивних єдиноборств.

Матеріал і методи: проаналізовано 217 джерел інформації з історії традиційної української бойової культури. Застосовували бібліометричні методи обробки отриманої інформації. Після первинного аналізу відібрано 34 джерела, які повною мірою відповідають меті дослідження.

Результати: у наукових джерелах з історії досить повно висвітлено етапи формування української нації. Показано взаємний зв'язок між розвитком суспільства та його бойової культури. Достовірно відомо про наявність військової підготовки у епоху Трипільської культури (бл. 5400 — 2750 років до нової ери). Показано, що ускладнення суспільних відносин та розвиток матеріального виробництва створили умови для відокремлення каст професійних воїнів. Професійні воїни вели спеціалізовану підготовку для володіння зброєю та фізичного гарту. В бойових загонах проводилася підготовка юнаків до бойових дій. Максимального розвитку військова підготовка професійних воїнів досягла в період існування Київської Русі (IX—XIII століття нової ери). Літературні джерела дають інформацію, що одночасно розвивалась народна фізична культура із комплексом військово-прикладного тренування молоді. До підготовки входило фехтування різними видами зброї, стрільба з луків та різновиди боротьби без зброї. На березі Дніпра, острові Хортиця, козаки сформували військово-суспільство Запорізьку Січ (XVI – XVIII століття нової ери) та на системній основі вели підготовку до ведення бойових дій. На високому рівні були розвинені різновиди фехтування, боротьба та кулачні бої. Дані наведені у наукових джерелах вказують, що козацькі бойові мистецтва стали основою сучасних українських національних видів спортивних єдиноборств. В Японії, у процесі фундації країни (1603-1868 роки нової ери) сформувалась національна бойова культура на основі підготовки воїнів самураїв.

Висновки: проведений бібліометричний аналіз публікацій з історії України визначив кореляцію між етапами формування української нації та розвитком бойової культури України. Значний вплив релігії на свідомість українців дозволяє зробити поділ бойових мистецтв на дохристиянські (Трипільська та Індоевропейська культури) та християнські (Київська Русь, Запорізька Січ). Порівняння виникнення та розвитку традиційних національних бойових мистецтв України та Японії дає змогу виділити загальні закономірності формування сучасних національних видів спортивних єдиноборств.

Ключові слова: українське бойове мистецтво, єдиноборства, історичні джерела, народна фізична культура, самурайство, карате.

Introduction

Ukraine is a sacred country for every conscious Ukrainian, which has a huge cultural heritage of past generations.

At the same time, the traditional Ukrainian martial culture is insufficiently researched and covered in scientific sources. The Ukrainian nation is waging a war for territorial integrity, freedom

and independence. The historical experience of the formation of traditional Ukrainian martial culture is important. The search for new effective ways to improve the system of training in Ukrainian national martial arts is urgent. In the fight against the enemies of Ukraine, the technique and tactics of fighting with and without weapons were formed. Steady military traditions of past historical eras have formed a methodology for teaching combat techniques. Gradually, empirically, original Ukrainian martial arts were formed, which became an integral part of the general culture of the Ukrainian people [1, 2, 3, 4]. Cossack martial arts are a striking phenomenon of traditional Ukrainian martial culture. They became the basis for the formation of modern Ukrainian national types of martial arts. Scientific substantiation of the sports training system based on traditional Ukrainian martial culture will contribute to the physical fitness of the Ukrainian people. The development and popularization of Ukrainian national types of martial arts creates conditions for the growth of Ukraine's authority in the world and contributes to the fastest entry of the Ukrainian nation into the European commonwealth of free nations.

The purpose of the research - to investigate the historical origins of the emergence and main trends in the development of Ukrainian and Eastern national sports martial arts.

Methodology

Data sources.

Scientific literature, historical documents, folklore and ethnographic documents.

Method of Study. To solve the issue of the emergence and development of Ukrainian national types of martial arts, the method of selective analysis of identified information sources was used. The development of Ukrainian national types of martial arts was considered in the context of the historical process of the formation of the Ukrainian nation.

Results

The analysis made it possible to identify separate stages of the development of Ukrainian national martial arts. Traditional Ukrainian martial culture is part of the general culture of the Ukrainian people. In our opinion, it is most appropriate to consider the process of its emergence and development in the historical context of the formation of the Ukrainian nation and the Ukrainian state.

By traditional Ukrainian military culture, we mean a hierarchical set of spiritual, ethical, aesthetic and material values in the field of military activity. In thorough research works of V. Pilat, M. Velichkovich, A. Tsyos it is shown that the main source of formation of traditional Ukrainian martial arts was the military environment [5, 6, 7]. Empirically, a set of applied military skills was formed, consisting of riding, overcoming water obstacles, storming fortifications, camouflage, dueling against one or more opponents with cold and firearms, and others. In the Ukrainian military environment, methods of psychophysical preparation for fighting in extreme conditions were improved: at night, in conditions of low temperatures, after being wounded, against a numerically superior enemy, etc. [8, 9].

The process of formation of a stable tradition of martial culture went simultaneously with the formation of the Ukrainian nation [10]. Analysis of literary sources, data from archaeological explorations and genetic analysis show that settled tribes lived mainly in the middle of the Dniester and Dnieper rivers, in the IV-III millennia before the new era. A developed original culture was also created ("Trypil culture") [11, 12, 13].

Weapons were used to defend the villages: stone dag-

gers and hammer axes, primitive spears, bows and arrows. In the future, there was an increase in the size of settlements and the number of inhabitants, an increase in the overall economic potential and progress in weapons manufacturing technologies. The people of Trypil were able to create quite large fighting units (up to 500-700 people) to defend against attackers, armed with iron daggers, spears with iron tips, axes, darts, knives, maces, Trypil war sickles and protective shields [14, 15].

The issues of leading combat units and the availability of professional soldiers at that time remain debatable in the specialized literature. The presence of a simplified system of training in the possession of weapons and physical fitness is considered indisputable [11].

Studies on the history of different periods of the development of physical culture in Ukraine show the existence of a system of appropriate training [16, 17, 18]. In our opinion, the people of Tripoli had a fairly high level of development in martial arts. Sufficient conditions have been created for the emergence of professionals in the field of military training. This is indicated by the presence in the burials of that era of many external differences of warriors: weapons, symbols, jewelry and protective amulets [17].

A number of studies indicate that not only men but also women underwent certain military training. In particular, they had good skills in archery and fighting with a dagger [5, 9, 10].

The regular course of the historical process led to the professionalization of military affairs at the late stage of the development of Tripoli culture. As A. Tsyos and E. Navrotsky point out, in this period there were already developed rites of initiation of young men into soldiers [7].

In the second half of the 3rd millennium BC, the expansion of tribes of Indo-European origin led to the gradual disappearance of the Tryplian civilization. This was also caused by climatic changes that were unfavorable for agricultural activity [19, 20].

Indo-European tribes are considered in historical science to be the ancestors of the modern Slavic ethnic group and made a significant contribution to the development of traditional Ukrainian martial arts (haplogroup R1a1). It can be stated that on the territory of Ukraine, from the middle of the II millennium to the new era, the formation of one of the branches of the Proto-Slavic tribes began. Nomadic pastoralism and military activity became the economic basis of contemporary society to a large extent. The defense of one's own villages and territorial expansion required intensive development of military affairs. At this stage of the society's development, tribal management followed the principle of military democracy. A relatively small military-aristocratic top of society stands out from the human population. Tribal leaders had well-armed and well-trained military wives, operating on a permanent basis. In the burials of men of those times, archaeologists found much more weapons than in the burials of the Tryplian civilization. This indicates the growing role of military affairs in society and the significant increase in the number of military conflicts in that era.

In a number of studies, it is assumed that warfare could be the main source of economic growth of the ancient Slavs [15]. The militarization of society required the improvement of martial arts. Competitions of horsemen, exercises with weapons, as well as various types of martial arts - fencing, wrestling and fist fights - became very popular. Improvements in the technology of manufacturing military equipment and borrowing from neighboring nations contributed to the increase in types of weapons. Chain mail, helmets, shields, spears, swords, and improved bows and arrows were gradually added to the war-

riors' combat arsenal. Gradually, simple methods of learning to own weapons began to be formed. [21, 22].

At the beginning of the 1st millennium of the new era, the organizational foundations of the Ukrainian state began to take shape. Kievan Rus, uniting individual principalities, becomes a significant economic, political and military force in Europe. The martial culture of that time underwent rapid development. Numerous traditional folk military competitions were held. The program of national competitions included: «a variety of equestrian species, archery, martial arts - wrestling and fist fighting, running, jumping, lifting and throwing weights» [10, 15]. Researchers note the existence of a stable and developed system of physical education of young people. It had a distinct and unique character of military training [23, 24, 25].

An important component of Ukrainian martial arts is the psychophysical training of soldiers. The effectiveness of individual and collective combat actions largely depends on the state of consciousness. Religious ideas and rituals had a significant influence on the formation of the combat state of consciousness of the soldiers [13, 15]. Researchers draw a clear divide between pagan and Christian ideas of ancient Ukrainian society. It is about gods, sacred phenomena and moral and ethical values based on certain religious dogmas [15].

Trypians and early Indo-Europeans cultivated pagan beliefs. They are characterized by the dominance of the cult of power, the tradition of bloody sacrifices. Extreme cruelty towards enemies influenced the formation of methods of military training, the definition of the concepts of home and foreign, military initiations and methods of warfare [10]. An example is the pagan tradition of initiation. The initiation procedure involved the killing of a person (a foreigner) by a young man or even a young woman in order to gain a certain status in society in tribes of Indo-European origin. It was believed that the young man should demonstrate psychological stability, a high level of physical fitness and strong skills in handling weapons. It was traditional for pagan society to hold games to honor pagan gods. The gods, according to the beliefs of the time, helped warriors win in individual and collective battles with the enemy. Pagan games were organized by priests on the territory of specially built religious buildings [4, 16, 17].

Paganism reflected the general state of development of the contemporary society and was gradually replaced by Christianity in the future. Christianity contributed to the emergence of new directions of development and the acquisition of original features of traditional Ukrainian martial arts [17].

The transition to Christian beliefs, which took place in Ukraine in the 11th-12th centuries of the new era, contributed to the unification of the scattered principalities and the centralization of power in Kyivan Rus. The development of the centralized Ukrainian state led to a new level of Ukrainian martial arts. The economic and political development of the state made it possible to operate a large military formation composed of well-trained, qualified professional soldiers. According to many researchers, in this period there were already clearly formed means of physical and military-physical education of different strata of the population [2, 5, 10, 17]. In the days of Kyivan Rus, the military foreman paid great attention to the organization of various games of military application. In them, future soldiers acquired technical and tactical skills, hardened physically and psychologically.

Weapons manufacturing technologies were improved. The arsenal of professional warriors began to include swords, battle axes, spears, maces, daggers, quills, clubs, darts, sabers,

bows, and crossbows. At the same time, the system of teaching individual and collective forms of fighting was improved [2, 5, 10, 17].

After the Tatar invasion, a certain decline of Ukrainian martial arts took place for some time, but it received new, powerful incentives for development during the time of the Cossacks (XVI–XVIII centuries of the new era). Already from the middle of the 16th century, the unification of the most freedom-loving Cossacks took place under the leadership of passionate, energetic and talented leaders. Gradually, a well-structured, powerful military organization was formed, capable of effectively solving the task of protecting Ukrainian lands from numerous foreign invaders [2, 3, 5]. Systematic historical research conducted in recent decades convincingly shows that Zaporizhzhya Sich, located on the island of Khortytsia, was a military camp and the sacred birthplace of the Cossack phenomenon. Cossack leaders formed an original system of military physical training that contributed to the revival and further development of traditional Ukrainian martial arts. Khortytsia Island had an isolated location and this created optimal conditions for life and combat training. In the Cossack camp, Cossack methods of warfare were gradually formed and later acquired a high level of development.

According to the testimony of Ukrainian historian Zadunayskyi V.: «They respected their strength very much, and they think that it is a great honor for their kuren if they succeed in beating another kuren in a fist fight. When there was no war, the Cossacks constantly entertained themselves on holidays with fist fights. They start the case as a joke, try their best, and it often ends with the fact that sometimes a good fellow is dragged home as if he were dead. It also happens that the entire army, all 38 kurens, will be divided into two camps, in one the upper, in the other lower kurens, and the war began» [9].

The training of Cossack combat skills was conducted purposefully and systematically. Tournaments between the strongest fighters in hand-to-hand combat and fist fighting were held on a regular basis. The reasons for the tournaments were: determining the leaders of the Kuren and Cossack hundreds, traditional holidays and for entertainment [24, 25].

According to researchers of Ukrainian Cossacks, competitions in various types of Cossack martial arts were held in a living circle of Cossacks - «hounds» on the central square of Zaporizhzhya Sich. Daily competitive battles were held during military campaigns, as well as during rest. The training was conducted in order not to lose physical form, real fighting skills and psychological mood in case of a deadly encounter with the enemy. In order to identify the winner, when conducting duels, empirically, the rules of martial arts, from which competitions were held, were developed. Participants in Cossack duels had to go to the greyhound without weapons. For psychological support of the fighters, the whole camp came to the field. According to the rules, in duels, fighters were allowed to wrap the striking parts of their hands with rags. The supervisor (similar to a modern referee) made sure that stones, wooden and lead washers, balls, etc. were not wrapped in the rag. According to historical sources, Cossack duels were held without taking into account time, without a break for rest, until the complete loss of fighting capacity or consciousness of one of the opponents. At the moment of victory of one Cossack over another, the supervisor gave the command to stop the fight and disbanded the fighters. According to eyewitnesses, the Cossack duels in Zaporizhzhya Sich were very tough, had a bright emotional color and required significant endurance and high physical and mental conditions from the participants.

The winners of major competitions became famous in the Cossack environment. They enjoyed considerable respect from the Cossacks and claimed a leadership rank in the Cossack environment [11, 26, 27].

The rules and conditions of Cossack duels in Zaporizhzhya Sich later became the basis for the creation of modern competition rules in most Ukrainian national types of martial arts: hopak hand-to-hand combat, Ukrainian hand-to-hand combat «Spas», Cossack dueling, Ukrainian belt wrestling, horting [26, 27, 28, 29, 30].

In the period between the campaigns, competitions were held in the military camp in Zaporizhzhya Sich on hand-to-hand combat skills and self-defense techniques. A lot of time was devoted to improving skills and methods of regulating mental processes. Unfortunately, tragic historical events, namely the seizure of Ukrainian lands by the Russian Empire, the terror organized by the invaders against the Zaporizhia Cossacks, and the policy of destroying Ukrainian culture stopped the progressive development of Ukrainian national martial arts. After the destruction of Zaporizhzhya Sich, various forms of traditional Ukrainian martial culture were preserved and passed down from generation to generation in a few Cossack families. They became components of the national physical education system. With the achievement of Ukraine's independence in 1991, a trend towards a rapid revival of traditional Ukrainian martial arts began.

The high development of traditional Ukrainian martial culture during the Cossack era provided the basis for the formation of a stable linguistic term in scientific and popular science literature: «Cossack martial arts».

The revival of Ukrainian martial culture based on martial traditions and methods of training Cossacks of Zaporizhzhya Sich took place in the form of Ukrainian national martial arts. Specialists in martial arts, to develop modern Ukrainian national fighting systems and theoretically grounded methods of training athletes [31, 32, 33].

The register of sports of the Ministry of Youth and Sports includes: hopak hand-to-hand combat, Ukrainian hand-to-hand combat «Spas», Cossack duel, Ukrainian belt wrestling, free fight, horting. In the Ukrainian national martial arts, the training methods are taken from the sources of traditional Cossack martial arts.

In the second half of the 20th century of the new era, oriental martial arts began to gain popularity in the world. In our opinion, it is appropriate to make a comparative analysis of similarities and differences in the emergence and development of Ukrainian national martial arts and martial arts of Eastern origin.

One of the most popular types of oriental martial arts is Japanese karate. The history of the development of karate begins in the 14th century of the new era on the island of Okinawa, the largest of the islands of the Ryukyu archipelago.

Researchers of the evolution of karate single out two of the most powerful factors of this development:

1. Cultural influence of mainland China.

2. The prohibition of the king of Okinawa on the possession of cold weapons by ordinary inhabitants of this isolated island. China, which at that time had enormous cultural achievements, thanks to military expansion, population migration and partial colonization of Okinawa, brought there its martial arts schools, which, combined with local schools, gave rise to a new direction of martial arts. At the beginning of the 16th century, to prevent clashes between local criminal and ethnic clans, cold weapons were confiscated from the

population of the archipelago.

In conditions where the use of weapons became impossible, local self-defense units began to train single combatants in two directions:

1. Hand-to-hand combat (that is, combat without the use of weapons);

2. Battle with agricultural implements.

Isolation from the world and opposition to Japan's military expansion contributed to the formation of the original technical and tactical arsenal of Okinawan martial arts.

Okinawa Prefecture was created in 1879 in Japan and began the integration of its population into Japanese society. In medieval Japan, martial arts were intensively cultivated in the military stratum of society. The basis of training in the privileged military clan of society - the samurai - was martial arts with weapons: fencing, archery, etc. Psychotraining of samurai was based on psychotechnical exercises from the arsenal of Zen Buddhism and Shintoism. Japan of those times was distinguished by the cult of traditions and the policy of isolation from the world. Okinawan martial arts among the samurai were considered provincial, primitive and ineffective.

Intensive reforms of social life in Japan in the second half of the 9th century contributed to the democratization of society. Okinawan martial arts began to spread first in Japan, and then throughout the world under the name «Karate-do». G. Funakoshi is considered the founder and popularizer of modern karate. With the development of society, the evolution of karate from a purely applied direction of martial arts to modern sports martial arts took place. Currently, karate is recognized as a sport by the International Olympic Committee. A country hosting the Olympic Games may, at will, add a sport to the Games program. Karate was included in the program of the Olympic Games for the first time and only in the program of the 2020 Games. A total of 82 athletes competed in karate at the Tokyo Games, 42 men and 40 women in bouts and two categories of formal technical complexes.

In a broad sense, karate, as a universal cultural phenomenon, is presented in three constituent parts:

1. A popular sport in which competitions take place in several directions:

a) Execution of technical complexes (kata);

b) Duels with limited contact (shobu-kumite);

c) Duels with a real touch in a hard style (irikumi-go).

2. Self-defense system:

a) With the use of weapons;

b) Without the use of weapons.

3. A complex system of spiritual development of a person, the goal of which is a perfect personality [34].

Discussion

The Ukrainian nation has an ancient history. In the battles with the enemy environment, the traditions of training soldiers were formed. Modern Ukrainian national types of martial arts (horting, Cossack duel, Hopak hand-to-hand combat, Ukrainian Spas hand-to-hand combat, free-fight, Ukrainian belt wrestling) have a large arsenal of technical and tactical actions [2, 4, 19]. Traditional Ukrainian martial culture has a high level of development, but is not well known in the world. Russia's imperial policy was aimed at destroying the original Ukrainian culture. Similar trends occurred in medieval Japan, which absorbed the island state and assimilated its population. It is appropriate to compare the stages of development of Ukrainian and Eastern martial arts. At the state level, in Japan, samurai martial arts were supported. Their basis is work with

weapons. This is quite logical, because having a weapon allows you to act more effectively in battle. Similar trends occurred in medieval Japan, which absorbed the island state and assimilated its population. It is appropriate to compare the stages of development of Ukrainian and Eastern martial arts. Following the «busido» ethical complex, systematic training of weapons skills and the use of psychotechniques to enter a state of optimal combat readiness contributed to the achievement of a high level of samurai combat skills [34]. A limitation for the samurai's combat effectiveness were anthropometric features that required holding a samurai sword with two hands in a duel with an enemy in protective armor. Ukrainian Cossack warriors in a duel held weapons with one hand [21]. This approach coincides with the Western European traditions of fencing with a battle sword. Cossacks also fenced with two sabers at the same time. The absence of heavy protective armor facilitates the use of techniques and tactics of maneuvering combat. The criterion for the correctness of the Cossacks' technique was combat effectiveness. In summary, it can be expressed as follows: samurai is tradition, cultural isolation, natural philosophy, Cossack is freedom, openness to borrowing, Christian faith.

Okinawan martial arts did not have the support of the state for some time. Karate, at the initial stage, developed in Okinawa among the inhabitants of villages who were engaged in agricultural work. It is necessary to state that the primary technique of fighting in karate was distinguished by its simplicity and had significant marks of archaism. This created conditions for a large number of interpretations of technical techniques by karate teachers around the world. Adherence to the traditions of Japanese society contributed to the preservation of primary fighting techniques in formal technical complexes (kata).

Comparing the technical and tactical arsenal of the Ukrainian national martial arts and the classical, Olympic version of karate, it is necessary to identify certain differences. In the main competitive sections of the Ukrainian national martial arts, the match is held practically without stops and with full contact of the athletes. The competition rules allow

the use of a large arsenal of striking and wrestling techniques. In classical karate, after the end of the fighting episode, the referee stops the fight and the judges evaluate the technical actions of the athletes. Full contact blows to the opponent's head and kicks to the legs are prohibited. Significantly limited wrestling actions. Such restrictions have a negative effect on the formation of a combat stance and narrow the arsenal of attacking and defensive actions of athletes. Comparing the combat effectiveness of the Ukrainian national martial arts and karate, it is possible to give priority to the former. This is explained by the fact that the revival of Ukrainian national types of martial arts and their development in the direction of modern types of martial arts took place later in Eastern martial arts. The development of karate followed an empirical path. The achievements of modern sports science and general trends in the development of martial arts in the world were taken into account during the revival of national types of martial arts in Ukraine [1, 6, 19].

Conclusions

The analysis of relevant scientific sources from the history of Ukraine made it possible to determine the correlation between the stages of the formation of the Ukrainian nation and the development of the military culture of Ukraine. The division of the periods of development of Ukrainian martial arts into pre-Christian (Trypil, Indo-European cultures) and Christian (Kyiv Rus, Zaporizhzhya Sich) periods is justified. At each stage of development, the weapons of the warriors and their fighting skills were improved. Cossack martial arts of the times of the Zaporizhzhya Sich became the technical and methodical basis for the formation of Ukrainian national sports martial arts. A comparison of the emergence and development of traditional national martial arts of Ukraine and Japan made it possible to highlight the general patterns of formation of modern national types of martial arts. Discrepancies in the technical arsenal and structure of competitive activity in the Ukrainian national sports of martial arts and karate have been identified.

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