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CONTEMPORARY EXPERIENCE IN THE STUDY OF THE WESTERN EUROPEAN RENAISSANCE: UKRAINE /BASED ON THE MATERIAL OF NICOLAUS COPERNICUS “DE REVOLUTIONIBUS”/

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Among the numerous studies devoted to the Western European Renaissance (“the Renaissance”), there are works that define research problem areas for years and decades; it may also happen that an author gains recognition as a “classic of the subject”, and his body of work (within the scholarly community) acquires the designation “classical”. In this way, a certain stability of views is achieved [and solidified].

We proceed from the following assumptions: a) concerning authors of landmark works: Jules Michelet (1798–1874), France; Georg Voigt (1827–1891), Konrad Burdach (1859–1936), Germany; Eugenio Garin (1909–2004), Italy; b) concerning classical scholarship: Jacob Burckhardt (1818–1897), Switzerland; c) concerning the manifestation of the stability of views [within the global scholarly community], for example: the Reports to the Club of Rome (1976, 2006).

The author study of Nicolaus Copernicus’ ‘De revolutionibus orbium coelestium’ (on the basis of electronic sources [1], [2]) provided the foundation for updating Copernicus’ oeuvre as a cultural monument of the Renaissance period of the “return of Antiquity” (primarily drawing upon the Preface to ‘De revolutionibus’ and the Preface to Book I of ‘De revolutionibus’; for example: [5]).

The next step was to clarify the situation concerning the vocabulary of the study. Reliance on sets of lexical units “from the Modern Age” (for addressing tasks of this kind) was immediately rejected. The reason is that Copernicus’ ‘De revolutionibus’ is considered as a work on the eve of the Modern Age.

Instead, the following proved decisive: a) Copernicus reference to Plato “Laws”; b) the identification/manifestation of similarity or proximity in Copernicus’ and

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Plato's views on the sciences and on the relation of the sciences to matters of the state; c) the reading of characterisations of the Renaissance (by French scholars with regard to Eugenio Garin's work) as a form of cultural "return" [6].

All this testified in favour of applying and employing vocabulary drawn primarily from Plato's texts (Ancient Greece, Classical period; Athens).

As an initial (and principled) point for the analysis of Copernicus' "De revolutionibus" [both as a work on the eve of the Modern Age and as a cultural monument of the Renaissance "return of Antiquity"], the following is put forward: 1) to designate that which is given to a human being, or that which a human being accepts and (if necessary) returns (as if setting out again on a road after wandering [without a definite aim or direction]), the word "culture" is not the best option; it is unsuitable. However, the word "customary" (which is related to "custom", meaning 4 [7, p. 476]) is fully appropriate and does not contradict this task. 2) The word "culture" itself (Latin in origin) does not allow one to see, for example, the difference between settlement/inhabitation through *colo* (Latin) and through *οἰκέω* (Greek); whereas the word "customary" makes it possible to see immediately the difference/discrepancy between the following: *orbis terrarum* is not *οικουμενη*, because different (not the same) occupations (arts, sciences) lead to: *regere et imponere, ac parcere et debellare* (Latin) /Rome, Virgil [4]/ and *ομοιωσαντα εχειν του αριστου βιον* (Greek) /Athens, Plato [3]/.

Conclusions. In the present time, conditions have emerged (at least here and now in Ukraine) for considering Copernicus' "De revolutionibus" as a sound/competent/practical conversation about the whole (*πᾶς*), as well as about the human being who speaks/declares/proclaims this [on the basis of the sciences (*τα μαθημα*)]. At the same time, conditions have emerged for conducting a sound/competent/practical conversation about this (both the former and the latter) leading toward *Codeces* and toward reflections on method. In this, the relevance, appropriateness, and novelty of contemporary study and understanding of the Renaissance (as a period of the "return of Antiquity", in particular) can be seen.

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