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"RUS'KA BESIDA'S" CULTURAL AND
EDUCATIONAL ACTIVITY IN BUKOVYNA IN LATE
XIXTH – EARLY XXTH CENTURIES

КУЛЬТУРНО-ПРОСВІТНИЦЬКА ДІЯЛЬНІСТЬ
"РУСЬКОЇ БЕСІДИ" НА БУКОВИНІ В ДРУГІЙ ПОЛОВИНІ
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Ключевые слова:
*Буковина, «Руськая бесида»,
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Добржанский С. Культурно-просветительная деятельность «Русской беседы» на Буковине во второй половине XIX – в начале XX в.

Вторая половина XIX века на Буковине стало решающим для национального возрождения украинцев края. Ведущую роль в этом процессе принадлежит культурно-просветительному обществу «Руськая бесида», которое на протяжении всего передвоенного периода стало главным фактором национального движения. Первый этап общества, который длился от основания 1869 до 1884 годов был русофильским, потому идеологически «Бесида» работала на распространении идеи родства украинцев и русских. Однако новое поколение украинской интеллигенции Буковины видело развитие нации отдельно от северного соседа и потому с 1884 года «Руськая бесида» переходит на позиции народовства. Именно с этого периода начинается резкий подъем общества. К началу Первой мировой войны «Бесида» насчитывала 15000 человек и дома для чтения почти у всех украинских селх Буковины.

“Rus’ka Besida” was one of the oldest and the biggest Ukrainian society in Bukovyna throughout the Austrian period. The society made its influence in history of the region. The objective of this article is to analyze cultural and educational activity of “Rus’ka Besida” at all periods of its existence from its establishing till World War I, in particular to analyze its activity in Bukovyna in late 19th– early 20th centuries.

Nowadays this problem has not been enough studied although it has a lot of sources. The basic source of the article is publications of newspaper “Bukovyna”¹, what was created by assistance of Rus’ka Besida² and that’s why it frequently published the articles about society. The provisions and its future perspectives we can find in the Statute of “Rus’ka Besida”. Most basic analyzing work in this sphere is “Illustrated History of Rus’ka Besida in Chernivtsi”³ by E. Dmytriv. There was disclosed the history of society between 1869 and 1909 and it was analyzed all mistakes and fails of organization, special view was dedicated to elucidative activity. Elucidative activity is overlooked as an aspect in struggle with Romanian ideas of “A Civilized Manner Literary Society of Romanian on Bukovina” by Smal’-Stoc’kii “Bukovyna Rus”⁴. In this book it was described the order of society actions of “Rus’ka Besida”⁵. D. Kvitcovskii, T. Bryndzan and A. Jukovskiy in “Bukovyna: its Past and Present” overlooked action of “Besida’s activity in general context of Bukovyna. We can find the activity of this society through the frame of political situation

on Bukovyna in O. Dobrzhanskyi monograph “The National Movement of the Ukrainians of Bukovyna in late 19th - early 20th Centuries”⁶ and in the work “Bukovyna: Historical Review”⁷.

E. Gakman took active part in creation of the Bukovyna orthodox metropolitan country in 1873. It was a great event for culture development of the region. But earlier one of the most influential person of Orthodox Church in Bukovyna S. Morar-Andrievych tried to unite Romanian intelligentsia and to discredit Ukrainians in general and E. Gakmana particularly⁸. They planned to level consistory’s influence on the region and to remove E.Gakman from guidance of Orthodox episcopacy by joining Bukovyna to Semygoroddy⁹.

In 1861 it was created Romanian literature and educational society “Sotietatea pentru cultura si literature” (The society of culture and literature) and its activity was directed to higher the level of Romanian national self-identification in the region, that a motivated Ukrainians’ activity. In 1868 Gakman became a secret adviser of Cisar and moved to Vienna for a long time. But he said to Ukrainian intelligentsia, “Man muss einen Gegenverein schaffen” (It’s necessary to create society in spite of all). If there is a Romanian society “The society of culture and literature” it’s necessary to create some society of Rusyns in a counterbalance¹⁰. To have trustworthy support among orthodox in Bukovyna, Archbishop charged Vasyl’ Prodan and Myhailo Komoshanynu to organize “Rus’ka Besida”¹¹.

Early in 1866 some Ukrainian patriots (E. Fedorovych, T. Dron', M. Galip, M. Tomyuk and others) with V. Prodan on the head discussed the issue of Ukraine society establishing in Chernivtsi, but nobody was dared to be a chief of this activity¹². The talks concerning creation renewed in November, 1-2 1868 the priest George Drachynskyi' importance of theologian E.Andriichuk's wedding party, where were a lot of young priests. Archdeacon Teocratist Dron' told that Romanians and Germans had already had societies¹³, so it was a time to Ukrainians for their own too. He expressed the desire to chief organization to at the head of organization the society¹³. After some hesitations Dron' had got concordance from patrol Vasyl' Prodan and went to gather future members of society in villages¹⁴. The society was established in January 26, 1869 and it was very expected event.

At first, "Rus'ka Beside" was organized like entertaining and elucidative society. Its aim in the first statute was described as, "Besida Rus'ka is a combination for getting up elucidative and society life"¹⁵. But the next constituent assemblies (1888) had changed its direction to literary-elucidative targets. The main idea was, "education and culture of Rusyn"¹⁶. This aim was achieved neither of publishing and spreading of books but it was provided to organize public meetings, music-poetry evenings, industrial economic and ethnography shows, to help for Ruskyi public establishment, to award honored writers, teachers of public schools and students by a premiums and scholarships¹⁷.

Creating of Ukrainian society had a good influence to the population of Bukovyna. The policy of Metropolitan Hakman, V.Prodan, Galician Narodniks, positive experience of culture figures of Naddnipryanska Ukraine played main role in this process. On this level a distance between people and intelligentsia of the region could be observed. This situation had to be changed. Especially it concerned spreading of the "yazychiya" (language) – artificial creation of which they tried to pose as true Rus'ka language. Not everybody liked this situation that's why in fact during a long period the society was not active and had some discussions and debates inside. Distance between intelligentsia and people forced the society to self-preservation instead of the outer factors. One of these factors was Rus'ka Besida relationships with Russian Consul in Chernivtsi Nazimov and some Slavophil Russian government agencies.¹⁸

Two periodicals were published through middle or direct Rus'ka Besida participation. "Bukovynian Star" was published during 1869-1870. In spite of specific language it was the first Ukrainian newspaper in Bukovyna. The chief-editor of "Bukovynian Star" I. Glibovyts'kiy was the member of organization; in spite of this the newspaper hadn't become official paper of the organization. "The Star" included important materials of the Ukrainian history, ethnographic materials, stories and poems¹⁹.

Rusofeels' point of view of society was the base position of newspaper "Rodymyi Lystok". It had been published since 1879 with M. Ogonovkii as a chief. At first, they wanted to make a newspaper as a publishing organ of "Besida", because of its unpopularity vydil (leading organ) denied this proposition. This newspaper had only 16 issues and its existence had no long history²⁰.

In the late 70's of the 19th century we can notice changes of the principal points of view about the importance of Besida's activity, the Ukrainians as a part of indivisible Russia and others. So, we can see a generation gap. Young and enthusiastic figures such as E. Pigulyak, O. Popovych and L. Okunevskyi felt popular ideas of national identity of Czechs, Poles and Hungarians. They understood differences between Ukrainians and Russians that's why they didn't adopt Moskophils ideas for educating society of the region.

The situation had cardinaly changed in 1884 when on the common meeting of "Rus'ka Besida" Moskophils were not able to conduct their leaders to the committee. E. Pigulyak had become a leader of society and since that time a new political strategy in activity of the society was experienced.

The first years of its existence "Rus'ka Besida" had close collaborations with Galicia Russophiles because of its members, who had come from different regions of Galicia and stayed in Chernivtsi. It was I. Branyk, M. Maksymovych, I. Turchmanovych, I. Glibovyc'kii, M.Mykhalyak. the Ukrainians of Galychyna helped the organization in different ways. One of the directions of help was presentation published in Galychyna productions to society. It is worth to say that during the first years of society's existence Lviv' periodicals "Slovo", "Uchytel", "Lastivka", "Nauka" prevailed over other publication in its library. Such attention of Galicia Russophiles to Bukovynians had the aim to control society's institutions of the Ukrainians in Bukovyna and its development²¹

A collaboration with Galychyna's Ukrainians in others spheres of social life was rather fruitful too. For example, deputy Yuzchynskii in 1875 helped "Besida" in opening of the Ukrainian departments in Chernivtsi University. At the official opening leaders of Lviv' society movement congratulated Bukovynians of such success and presented 67 Rusyns'ki and 1 talyar for People's House. But in 1878 there was a big quarrel between Bukovynians and Galicians after which Galicians left the society. After this incident "Rus'ka Besida" members had not had any relationships with them for a long time. Such situation was profitable neither for Ukrainians in Bukovyna nor in Galicia (Galychyna)²².

A new stage in Galician-Bukovynian culture relationships started with the beginning of narodovskyi period of the society's development. In Galicia Russophiles institutions were on the second-order design after the society "Prosvita". At the beginning of its cooperation "Prosvita" presented one copy of each issue to the library of "Rus'ka Be-

sida”²³. Lately there was equal exchange by published materials’. Besides, the society of L’viv made cliché for Chernivtsi publications for free²⁴. Since 1889 Galician deputies had joined “Rus’ka Besida’s” to fight for opening gymnasia in Kitsman’.

Also they made common forth in publishing. The society “Rus’ka Besida” had copyright of all Y. Fed’kovych’s works after his death. That’s why when in 1900 L’viv society “Prosvita” asked to publish Y. Fed’kovych’ works, the editor-in-chief of “Besida” received the answer: “We agree to your publishing of Y. Fed’kovych’ work by “Prosvita” if it presents 500 copies”²⁵.

“Prosvita” helped to publish “Sydir Vorobkevych’s letters”. And in 1901 when (Galicia (Halychyna) fought for the Ukrainian university “Rus’ka Besida” gave a help for its brothers-Ukrainians²⁶.

The relationships with other national civil organizations had been developing too. The most active connection was with the Polish societies. But we should notice, that such collaboration was periodical. Sometimes Polish culture institutions united its efforts for common political aim and directed it to the enemy third side. For example, Polish society “The Society of brother’s help” and Polish “Reading-hall” cooperated with “Rus’ka Besida” and had used the rule “the enemy of my enemy is my friend”²⁷. Common negative response of the Ukrainians and the Poles was the Bukovynian metropolitan Mochar-Andrievych’s book “Apologia of Greek-Orthodox Church of Bykovyna”. This book had either anti-Ukrainian or anti-Polish character. The author criticized the basic ideas of Catholicism and history of Greek-Catholic Church.

On the level of active communication and collaboration against Romanian prevalence on 80-th “Rus’ka Besida” renewed relationships with German organizations “The society of Christian Germans”, “Gothia”, “Academic reading-hall”.

They started to use the Ukrainian language as a language of documentation and declared a desire to protect Ukrainian interests in the region. All ties with Russian consulate and organizations were broken. The society refused a financial help of these organizations. Such actions popularized the society among Bukovynian Ukrainians. The number of membership increased and it led to financial stability.

In June 23 1884 O.Popovych suggested publishing folk newspaper and this proposition was accepted. Till the end of the year they decided to give a financial help for newspaper in the sum of 25 kraicers. In exchange of it editorship had to spread copies of newspapers in the libraries of the society²⁸. On this meetings it was adopted the folk newspaper “Bykovyna” which was published after New Year. Y.Fed’kovych became a chief-editor of this newspaper. Yet, O. Popovych and I. Tymiskii had played the main role in its publishing.

One more important magazine “Orthodox Calendar” had been published by “Besida” since metropolitan Gakman’s times (1870).

The Romanian organizations had got the right to publish this Calendar since mid of 80’s, when anti-Ukrainian metropolitan Morar-Andrievych had come to power. At first, the lost finance stability for publishing had bad influence to the society, but lately members of the society found finances to publish their own Ukrainian calendar independently from consistory²⁹. O. Popovych became a chief-editor of this “Calendar”. Drastic changes made edition popular and influenced many subscribers. In 1885 “Calendar” was published in 500 copies, while in 1909 this number increased to 2000³⁰.

Publishing of books and brochures on different themes had a special place in the work of “Besida”. There were books for folk schools “Rukhoma Azbuka” and “Spevanyk for folk schools” after S. Vorobkevych’s release. “Besida” published “The Jovnyar’s songs” by Y.Fed’kovych. Propaganda books of alcohol harmfulness “Plague of Horilka”³¹ had a special direction in the society’s activities. Periodicals “Illustrated library for youth, low middle class and peasantry” were successful for “Rus’ka Besida”. Problems of assertion of healthy, moral and patriotic life style were showed there. O.Popovych was the chief editor and ideological inspirer. During its history 120 issues with circulation from 300 to 500 books for issue were published from 1885 till 1896³².

At first “Rus’ka Besida” paid its attentions to the necessity of rural reading-halls in 1874 when they appealed to priests and teachers of spreading folk newspapers and creating reading halls. At the Rusyns’ meeting on in 1875 was adopted the decision of creation of reading halls, besides others ways of spreading people enlightenment³³. But it took a lot of time to realize all these plans. Although the first reading-hall was created in Raranche soon, but it was not found by “Besida”, it was found by patron from Sadhora. The society opened its first reading-hall “Rus’ka’ low-middle class reading-hall” in April 1885 in the building of “Rus’ka Besida”. Prerogative of the new reading hall was the possibility to come there not only literate people and as well as illiterate. On Sundays and holidays M. Kotec’kyi read newspapers aloud for the people who could not read³⁴.

The first reading-halls were created in villages too during that year. Opposition between Mos-kophils and Narodovtsi ceased to exist by Mos-kophils’ domineering in 1885. Thus ideological monolith of organization influenced increasing of the reading-halls in the Bukovyna. Great role in this process played close relations with “Prosvita”, which made and published statutes for members and proclamations about the relations of reading-halls³⁵. These steps made a good result and reading-halls were created in Sloboda-Raranchi, Berehomet, Kamyanets’ and Storyncy-Putyla. Next year there

were 8 new reading-halls and in 1887 – 7 more emerged in Bukovynian villages³⁶.

But sustainable development of the Ukrainian ideas in Bukovyna didn't satisfy everyone. First of all it was Romanians who identified themselves as indigenous population and didn't recognize the other indigenous population. It was often spread among the people untruthful information about "Rus'ka Besida" and its reading-halls. For example, in village of Tovtry priests tried to dishonor reputations of new reading-halls of the society in different ways. Society was rumored to take 75 kron to themselves from each lei of reading-hall's income, and registered list couldn't be sent from mail to readers³⁷.

In 1894 "Besida" published "Statute for reading-halls of "Rus'ka Besida". They made new formula and list of questions for reading-halls to know about contacts in each reading-hall.

In 1906 there were 83 reading-halls in Rus'kyi villages but at the same time 24 temporarily stopped their activity. A common number of members-visitors were 6837. The biggest number was 281 in Raranchu and the smallest number was 25 in Styrcha³⁸. And in 1914 they created 150 reading-halls with 13000 readers³⁹.

The most popular newspapers among reading-halls were "Rus'ka Rada", "Bukovyna", "Khlivorob", "Zemlya and Volya", "Svoboda", "Postup", "Gromads'kyi Golos" etc.

In addition the society observed prominent dates and anniversary. The anniversary of Emperor Couple's silver wedding was the first celebration which society celebrated on high level.

In 1875 a committee of celebration of centennial Bukovyna's joining Austria was created, where representatives of Ukrainian society were included.

A lot of activities were dedicated to Y.Fed'kovych. In 1886 they celebrated 25th anniversary of "Bukovynian nightingale's" creative activity. At the official ceremony Y.Fed'kovych was rewarded by Diploma of honorable society member. After official part they organized a big party. Since 1889 they had decided to celebrate the days of prominent Ukrainians: Shevchenko, Fed'kovych and Shashkevych. Furthermore, the society built the monument to Y. Fed'kovych⁴⁰.

Sydir Vorobkevych one of the leaders of "Rus'ka Besida" was honored on his 25th anniversary of literature activity and 18 years of work in the society. It was organized a great concert with the speeches of leaders of Ukrainian civil movement in the theatre.

In 1904 25 years passed since Erotei Pigulyak had become a member of the society. This year various festivities to honor M.Lysenko and O.Popovych were arranged⁴¹.

Scholarships and bonuses to gifted Ukrainian youth were important in educational process. Literary fond of Y. Fed'kovych was created with a help of Lviv "Rus'ka Besida" to organize such scholarships and bonuses. Scholarships were given not

only to young people who were involved in literature but in social work too. The sum of scholarships depended on "Besida's" income.

As society "Rus'ka Besida" was the first non political organization of the Ukrainians which spread cultural and educational ideas among people it often promoted a creation of new civil Rus'kyi organizations. The first was "The People's House" which had the aim to consolidate Ukrainians of the region. "Rus'ka school" solved schooling problems and "Lower-middle class reading-hall" took part in Chernivtsi lower-middle class citizens' education. "Rus'ka Besida" often helped student society "Union" by giving rooms and free literature. Clouse relationships on the cultural and educational field also were with the political organization "Rus'ka Rada".⁴²

"Rus'ka Besida" also established theatres, choirs and other music-theatrical groups. At the beginning there were amateur theaters but with increasing of Besida's incomes theaters become professional. There was company "Rus'kyi Boyan". "Dramatic society" united all Ukrainian theatrical companies⁴³. Professional and amateur theaters, choirs and dancing groups often visited villages with their shows and concerts, that it was made it under "Rus'ka Besida" assistance. It influenced Bykovyna provincial people, involved it in a cultural life. It organized the program of amateur societies dedicated to the 25th anniversary of S.Vorobkevych's literary activity.

The beginning of the 20th century symbolized a peak of its existence. Common number of the reading-halls was over 150 and net of society included creation of it branches. The first centers were created in 1904 in Vashkivtsi and Kitsman'. Later in 1905 cells started their work in Vyzhnytsia, Chernivtsi, Storozhynets, Zastavna and Syret. Till 1914 number of such centers increased to 9. They were in Vashkivtsi, Vyzhnytsia, Zastavna, Kitsman', Syret, Storozhynets, Chernivtsi and in Chernivtsi district⁴⁴. Centers existed legally in Putyla as well, but information about it was not found.

The last years of society's existence were crisis situation. Since 1909 the society had been divided into the representatives of "indigenous» ones and "Galychany". The head of the first group was M. Vasylyko and relatively the second group was headed by S. Smal'-Stoc'kii. The opposition was grounded on the ideas of Galicia dominance in Bukovynian narodovci. O.Popovych with "Besida" was involved in this opposition process from the "local" side. As the result of this opposition all representatives of Galicia group were eliminated from the society. After these events the work of a society came back to the previous rhythm but this crisis produced a favorable influence on the society's authority. Till the beginning of The First World War society couldn't resume its activities.

Thereby, we analyzed "Rus'ka Besida" activity in the cultural and educational sphere and can make a conclusion that the society work was very fruitful

and abundant. It supported Bukovynian Ukrainians to self-determine, to feel a part of a great folk and prevent a lot of people in the villages from becoming Romanians. Besides, "Besida" stipulated Y.Fed'kovych and S.Vorobkevych to become well-known and favorite writers.

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Добрянський Сергій. Культурнопросвітницька діяльність "Руської Бесіди" на Буковині в другій половині XIX – на початку XX ст.

Друга половина XIX ст. на Буковині стало вирішальним для національного відродження українців краю. Провідну роль у цьому процесі належить куль-

турно-просвітньому товариству "Руська бесіда", яке стало першим і протягом усього передвоєнного періоду, провідним чинником національного руху. Створення організації стало життєво необхідним кроком, оскільки процес румунізації, який почався на початку 60-х років зі створення румунського культурного товариства «Товариство культури та літератури», загрожувало і не розпочати самоідентифікацію українців. Ідейним натхненником даного процесу став єпископ, а в майбутньому перший митрополит Буковини та Далмації Євген Гакман, який доручив своєму помічнику В. Продану та Т. Дроню організувати процес створення організації. Завдяки підтримки церкви і згоди місцевої української інтелігенції процес пішов досить швидким темпом і вже у 1869 році було створене "Руська бесіда", керівником якого став В. Продан. Перший етап товариства, який тривав від заснування 1869 до 1884 року був русофільський, тому ідеологічно "Бесіда" працювала на поширення ідеї спорідненості українців з росіянами. Така політика була зумовлена тим, що переважна більшість членів товариства були під впливом ідеї москвофільства, яке пропагувалося зі Львова, а також фінансова вигода. Російське посольство у Відні та консульство у Львові, щедро фінансово допомагали "Руській бесіді", як головний ідеологічний майданчик, для розповсюдження ідей єдності з Росією. За ці гроші було утворено міщанську бібліотеку з російською літературою. Та все ж, під час першого етапу існування товариства, активність організації була невисокою. Але нові тенденції в суспільному житті Галичини, які безпосередньо впливали на події Буковини. Нове покоління української інтелігенції Буковини бачило розвиток нації у окремішності від північного сусіда і тому з 1884 року "Руська бесіда" переходить на позиції народовства. І саме з цього періоду починається різке піднесення товариства. Новим головою став Є. Пігуляк, а далі О. Попович ставлять роботу в товаристві на якісно новий рівень. Починає рости кількість членів, а з ним і надходження від членських внесків.

Вже починаючи від 1886 року стає масовим явищем відкриття читалень (бібліотек) у селах краю. За безпосереднього впливу "Руської бесіди" починається видання першої україномовної газети "Буковина". Було налагоджено видання книжок та збірок, як літературного так і інформаційного змісту. До початку Першої світової війни "Бесіда" налічувала 15000 чоловік і читальні майже у всіх українських селах краю. філіалів товариства. Останні роки перед війною стали кризовими, який охопив весь національний український рух. Через

Ключові слова: Буковина, «Руська бесіда», українці, національний рух, національне відродження.

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