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- <sup>27</sup> Ширинский С. С. Кресты-энколпионы с обратной надписью как источник для истории церкви в Древней Руси... – С. 140.

*В статье рассматриваются пути проникновения в Галицко-Волынскую Русь одного из типов крестов-энколпионов, которые изготовлялись в Киеве в 1237–1240 годах. Автор делает предположение о налаживании их производства в Галиче.*

**Ключевые слова:** археология, Галич, древнерусские памятники, кресты-энколпионы, Юго-Западная Русь.

*The article reviews the ways of penetration into Galicia-Volyn Rus of one of the types of crosses-encolpion, which were made in Kyiv in 1237–1240. The author speculates about the origin of their production in Galicia.*

**Keywords:** archeology, Galicia, Old-Rus, monuments, South-Western Rus, cross-encolpion.

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## NATIONAL AND CULTURAL COOPERATION BARVINSKI BROTHERS WITH DNIEPER FIGURES IN THE 60–80-ies. XIX CENTURY

*У статті розкриваються взаємозв'язки наддніпрянських діячів з братами Барвінськими упродовж 60–80-х рр. XIX ст. і зображається їх вплив на утвердження ідеї української національної єдності (соборності). Особливу увагу автор зосереджує на реалізації спільних наддніпрянсько-галицьких проєктів – заснуванні “Товариства імені Т.Шевченка”, виданні “Руської історичної бібліотеки”, “Історії Русі”, народовських часописів.*

**Ключові слова:** взаємовідносини, консолідація, взаємні візити, Галичина, Наддніпрянська Україна.

In the period of ethnic Ukrainian lands were part of the Russian Empire and the Austro-Hungarian monarchy, where assimilation policy was conducted in the attitude to the local population. There were cultural relationships Among the means of mutual-knowledge and Ukrainian rapprochement on both sides of the Austro-Russian border that began installed since the 1820s. The urgency of this problem conditioned by the fact that it, firstly, has socio-political significance, is a definite step towards a deeper understanding of the role of cultural relations Galicians and Dnieper for strengthening the idea of Ukrainian Unification; secondly, in modern historical literature is not fully elucidated all aspects of national and cultural cooperation Barvinsky brothers from Dnieper figures in 60–80s of XIX century. The information about the relationship between Barvinskiy brothers from Dnieper hromadamen gleaned from the memories, correspondence contemporary figures, scientific papers of K.Studynskyi<sup>1</sup>, E.Nahlik<sup>2</sup>, O.Hryb<sup>3</sup>, I.Raykivskyi<sup>4</sup> and others.

After the defeat of Cyril and Methodius Brotherhood, publication Valuev Circular 1863 and Ems decree in 1876 in the Russian Empire began a long period of counter, that were accompanied by reprisals against any revolutionary, opposition movements. Among the most hromadamen prevailed

the opinion that any attempt to politicize the Ukrainian movement could cause a new wave of repression, so the avid Ukrainophiles considered it necessary to concentrate their attention exclusively on formal cultural and educational activities. The refusal of any manifestations of political activity didn't solve the basic problem – the possibility to promote Ukrainophile ideas. In terms of the Ukrainian word the prohibition was considered in cooperation with Galicia, where local population used democratic rights – the choice of their representatives to the regional Diet and Austrian Parliament, had their own Ukrainian press, the conditions for the development of the Ukrainian language, literature, education, science. In the period the transformation of Galicia for “Piedmont” the Ukrainian revival especially from the Dnieper contributed by P.Kulich, M.Lysenko, Mr. Antonovich, O.Konysky, M.Drahomanov and with Galician brothers Barvinsky, especially Alexander, whose cooperation with figures from Dnieper was the most active.

One of the first cooperation with O.Barvinsky started hromadivets of Poltava O.Konysky, who at the end of 1865 on the way to Dresden stayed for a few months to rest in Lviv “European hotels”. According to his O.Barvinskoho while in Lviv O.Konysky conducted active social and cultural work, published his works in populist newspapers “The goal”, “Mermaid”, attended performances of the local theater, provided advice on design stage productions, conducted interviews with local Ukrainian leaders Y.Holovatskyi, S.Kachaloyu, K.Shashkevych, P.Lukashevych and others. During one of these conversations O.Konysky proposed to O.Barvinsky joint efforts to gather all of his works which were published from 1862 to the Galician periodicals and equip a poetic collection. Work on the manual lasted several months, but due to O.Konysky's health problems (eye disease) and the financial difficulties the publication of original poetry was not reach<sup>5</sup>.

After the creation of the Shevchenko's Society in 1873 O.Konysky and O.Barvinsky, based on the statutes of the Polish scientific societies, developed a basic program provisions Galician scientific and educational society. For Society's library O.Konysky O.Barvinsky passed through O.Barvinsky works of Shevchenko, M.Vovchok, M.Kostomarov, B.Grinenko and others<sup>6</sup>. With the assistance of O.Konysky active cooperation with the Galicians, including brothers began Barvinsky I.Nechuy-Levitsky actively published his works in the pages of “Pravda” and “Delo”. In December 1872 in Galicia published the first book Naddneprianskogo writer “I.Nechuy Tale”, and in 1879 company “Enlightenment” has issued the first part of I.Nechuy-Levitsky's “History of Russia”, which interested O.Barvinsky. After reading the contents and Terms of history, Galician made some amendments clarifying that make work I.Nechuy named Levitsky gained popularity not only in Dnieper Ukraine, but in Galicia<sup>7</sup>.

An active literary and scientific activities of I.Nechuy-Levitsky interest Galicians because of social and cultural figures O.Barvinsky raised the the question about attracting talented young scientist and a talented writer to work at the Department of Ukrainian language and literature at Lviv University. This, in particular, stated in a O.Barvinsky's letter to M.Buchynsky: “You send them work hard, especially on our aavtokrativ that they were learning by Nechuy to obnyattya Ruthenian Lviv Cathedral tu”. However, I.Nechuy-Levitsky personal reasons did not take this position<sup>8</sup>.

In early 1868 O.Barvinsky met with M.Lysenko, who traveled to Lipsky Conservatory. During communication with the Galician M.Lysenko to celebrate the anniversary of Shevchenko in Lviv in late 1868 wrote the music to the text “Testament” Shevchenko, initiating the creation of the great cycle “Music to Poet” Shevchenko<sup>9</sup>. Aptly O.Barvinskoho, “he Tarasova songs added another eagle wings his compositions”<sup>10</sup>.

Making trips to Kyiv in 1885 and 1888 O.Barvinsky was a welcome guest in the house of the family Lysenko. Being in the capital of Ukraine, Galician nationalist had exciting excursions around the city, had the opportunity to attend concerts with Lysenko, where he was able to make new friends and gain financial support for acquisition and publication of populist publications in Galicia “Truth”, “Dawn” “Notes Scientific Society”, “Reader for the Russian high-school classes”. That material supported Dniپر hromadamen in the nineteenth century and was one of the main means of functioning Galician periodicals<sup>11</sup>.

Thanks to O.Barvinsky's cooperation with M.Lysenko, Galician populists managed to establish close cooperation with Kulish, who was included to the history of relations between Ukraine Dnieper with Galicia as “the first apostle of unity with Dniπρο region Galicia for common cultural and



national work”<sup>12</sup>. In April 1869 Lysenko drew the author of “Black council” to work on the Galician reader, and from this period Kulish began active correspondence with O.Barvinskiy, giving him various assistance philological and pedagogical nature<sup>13</sup>.

P.Kulish’s Letters to O.Barvinskiy placing in the Annex to the “Memories of my life”. Much of this correspondence is devoted to preparation for literature textbook for high school gymnasiums. In our view, this is a unique material for studying the history of the emergence of the first textbooks in Galician literature<sup>14</sup>. In particular, interesting and instructive for today’s compilers educational books of literature is P.Kulish’s recommendation on a critical assessment of artistic events in the pages of the textbook. The writer does not recommend to O.Barvinsky abuse criticism that would weaned children to think independently, for students, in P.Kulish’s opinion, you must provide the opportunity to delve into the contents of the book, based on his own sensual experience<sup>15</sup>.

The final phase of working together over the content reader and its editing took place during the second P.Kulish’s visit to Galicia in July 1869. Staying at home Barvinsky brothers, Kulish has prepared revised manuscript reader, made some additions, corrections and recommended for publication<sup>16</sup>. Based Kulish O.Barvinskому proposals for 1870–1871 s. managed to publish “The Rus Reading for higher gymnasium classes” in three parts: I. “Oral literature” II. “Writing literature”, which contained the excerpts from the works of writers and their biographies Kotlyarevskiy from before the 1860s. Including Shevchenko, III. “Writing literature” or “Poshevchenkivska literature”. At the end of the textbook submitted translated into Ukrainian Kulish passages of Scripture – the “First Book of Moses” and the “Gospel” of Matthew<sup>17</sup>.

New at the time was the position O.Barvinskiy on leaving unchanged language works that carried a dialect of East and West Ukraine. Author-compiler decided not to interfere with text, arguing, “... to submit true image ruskoy literature and its solution as well as Galicia and Ukraine”<sup>18</sup>. By submitting original folklore materials not only Galician, but Bukovynian and Dniper writers, O.Barvinsky introduced phonetic spelling (kulishivku), the replacement process started long etymological spelling in local schools<sup>19</sup>.

Besides O.Barvinsky, Kulish maintained close relations with the founder and first editor of the newspaper “Delo” Barvinskyi brother Alexander. Journal drew attention Gromadovtsi his critical attitude to the ideology and practice of Russophile movement panslavistskyh ideas repeated stresses that Russia sponsored Russophile movement undermines national unity Ukrainian Galicia and objectively plays into the hands of the Polish ruling elite<sup>20</sup>. In the pages of “The Affairs” in 1873 was published P.Kulish’s novel “Stephen Lawrence”, which advocated the thesis of the unity of Galicia and Dnipro region on both sides of the district Zbruch. In his letters to Barvinskyi Kulish emphasized the need to print the story word for word “kulishivkoyu” but if this is not possible, then give etymological spelling, but without cuts and additions<sup>21</sup>.

Kulish passed financial assistance for library staffing company Shevchenko Galician friend through Barvinskiy and offered to lead the editorial board for printing in the printing K.Budvaysera his “Psalms”. Kulish main requirements were that “Psalms” published under the nick Paul Rath and Barvinsky monthly reported on the work done and the amount of money spent. However, after a scrupulous review of police letters that came from Galicia to the Russian Ukraine, most notes about the work on the book P.Kulish not reached that caused him irritation and lead to misunderstandings between figures<sup>22</sup>. With a manual prepared “Psalms” Kulish could read during his third visit to Galicia in December 1881 struck Gromadovtsi done work because Kulish apologized Barvinskyi on false charges of financial wasting<sup>23</sup>.

Active cooperation with Galicians P.Kulish led to the development of the idea of the Polish-Ukrainian agreement, which provided for the establishment of good neighborliness between the neighboring nations, support the development of the Ukrainian language, the establishment of a separate body to the boundary school board, opening the Ukrainian language department in the University of Cracow. The idea of Polish-Ukrainian reconciliation among the first Galicians supported and actively promoted Barvinskyi. However, in the way the action was compromising mutual enmity that the historical memory of the two peoples and a certain distrust Kulish, who has repeatedly changed his ideological views and acted independently, without any authority from the Dnieper public<sup>24</sup>.

After the collapse of compromising ideas, in May 1882 Kulish moved to Vienna from the city, where he has long worked on the translation of the Scriptures, and in April 1883 returned to the family farm in Motronivtsi, which focused on literary, translation and historical research work. Meanwhile Galician correspondence with friends, according to the O.Barvinskyy memoirs, lasted until 1892 throughout the period to correspondence received from P.Kulish Barvinskyy information about the preparation for printing his works in, phased translation of the Old and New Testaments, information on national and cultural development in Dnieper Ukraine, etc.<sup>25</sup>.

In the early 80's. XIX century. democratic-political development Galicia interested in Ukrainian historian, social and political activist, a member of Kiev "Hromada" Mr. Antonovich. While in Ukraine in March 1880, Mr. Antonovich had become acquainted with the historical exploration O.Barvinskyy's "History of Rus", which received a positive assessment from Naddnepryanskogo figure. Positive feedback on their work led to O.Barvinskyy personal acquaintance with Mr. Antonovich<sup>26</sup>.

The first personal meeting between the two leaders took place on 14 July 1885, during which discussed the issue of publishing a series of "The Rus' Historical Library", which should have included research on the history of Ukraine. Unable a possibility to invest "The Rus historical library" O.Barvinskyy decided to release a plan in conjunction with the series V.Antonovych. Outstanding Ukrainian historian recognized the need to create the series and advised to start publishing to the general historical overview, and only later file manohrafiyi history from ancient times to the present<sup>27</sup>. In order to attract as many subscribers Mr. Antonovich recommended print newly created collection etymological spelling more familiar to the local population, different from new created kulishivky<sup>28</sup>. It should be noted that the main achievements in the cooperation on the textbook was that Mr. Antonovich offered in "The Rus historical library" to use the term "Ukrainian-Ruthenian" and names on Ukrainian lands – "Ukraine-Russia". In this way, for the first time in the scientific literature to determine historical Ukrainian territory and population introduced the term "Ukraine-Rus" instead of "velykoruskyy" or "maloruskyy"<sup>29</sup>.

The evidence of friendly relations between Ukrainian leaders was the fact that during repeated trips to Kyiv O.Barvinskyy was a welcome guest in V.Antonovych's house and V.Antonovych's daughter, Irina, travel abroad, often stayed in the family Barvinskyy on Ternopolschyna. For example, in 1888 during the second visit to Kyiv O.Barvinskyy, hromadivets had the opportunity to stay in V.Antonovych and enlist its support for the restoration of the Lviv magazine "Pravda" that the third time is not come in 1884 through the efforts of his comrades managed to get financial assistance from the Dnipro hromadamen from Kyiv, Kharkiv and Odessa. In personal records O.Konyskyy even kept a list of 200 persons who allocated funds for publishing journal<sup>30</sup>.

In the updated "Truth" in 1888 than V.Antonovych, were published such well-known public figures from Dnieper as K.Myhalchuk, I.Shrah, V.Samiylenko, A.Lototsky, A.Krymskyy and others. Mediator between Galicia and Naddnipyrianshchyna performed A.Telyezhynsky that working railway engineer, often traveled to Kyiv, Kyiv residents through it often passed funds and manuscripts for the "truth" (in his letters called Vozovyk). In August 1888 O.Konyskyy wrote to O.Barvinskyy that these days "sent Vozovykovi good seed (materials), as part of tomorrow will be on your hands, and then, and the second of this kind that we must sow yeho inconspicuous at first Lan"<sup>31</sup>.

However, already the first edition numbers "Truth" was faced with serious problems. Subscribers of the Dnieper Ukraine were not able to receive regular magazine, which caused decline of interest in the publication, number of subscribers and consequently run. Lysenko in the letter to O.Barvinskyy in the 15 of May 1889 alleged irregularity get the magazine: "With such negligence and carelessness in the edition expulsion interest in sincere patriot die away... i know many who, numbering, gave money and any number of hands had"<sup>32</sup>.

Meanwhile apparent ideological contradictions within the editor. Drahomanov, who was invited by O.Barvinskyy of the editorial board of the magazine and complemented program article "Truth", his statement discontent through radical departure from the trend and edited using financial aid from the Polish neighbors for the journal. As a result, in 1893 Drahomanov cease all relations with the "Truth" and moderate populists<sup>33</sup>.

The development of national and cultural life in the Austrian Galicia interested in the famous industrialist, philanthropist Ukrainian culture V.Symyrenko which established correspondence with



Barvinskyi. A Galician friend V.Symyrenko, being one of the greatest philanthropists in the Dnieper, provided financial assistance for the development of literature and science, including donated a significant amount of the Company for the purposes of Shevchenko. Being a famous gardener V.Symyrenko Barvinskyi repeatedly sent money to him for the purchase of high-quality seeds of apples, which are intended to land on the family farm garden Mlijev<sup>34</sup>.

In general, personal collaboration with the brothers Barvinsky Dnieper figures in the 60–80-s. XIX century helped to strengthen among intellectuals on both sides of the border ideas of Ukrainian national unity, spread the term “Ukraine-Rus”, “Ukraine-Rus”, the gradual transition from obscure local journals etymological spelling to phonetic. In the process of consolidation of each of the two “branches” of the Ukrainian people in the face of progressive intellectuals played a role. Dnieper figures without being able to free national development of the Russian Empire, mostly produced ideas, while Galician Ruthenian Ukrainian constitutional conditions Austria-Hungary, the scientific and financial support Dnipro region, implemented them on a local basis as a practical matter, creating these new times Ukrainian national life.

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- <sup>34</sup> Ibid. – С. 512.

*В статтє раскрываються взаимосвязи надднепрянских деятелей из братьями Барвинскими в 60–80-х гг. XIX ст. и отображается их влияние на утверждение идеи украинского национального единства (соборности). Особенное внимание автор акцентирует на реализации совместных надднепрянско-галицких проектов – основании “Общества имени Т.Шевченка”, издания “Русской исторической библиотеки”, “Истории Руси”, народоовских газет.*

**Ключевые слова:** *взаимоотношения, консолидація, совместные визиты, Галичина, Надднепрянская Украина.*

*The article tells about the relationship Dniper figures with Barvinsky brothers in 60–80 s. XX century and their influence on strengthening the idea of Ukrainian national unity (catholicity). Special attention author focused on the implementation of joint Dnieper-Galiciam projects such as the founding of the “Society of Shevchenko” edition “The Rus Historical Library”, “History of the Rus”, the restoration of populist magazines.*

**Keywords:** *relationships, consolidation, mutual visits, Galichina, Dniper Ukraine.*

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Марія ДОРОЖИНСЬКА

### ДЖЕРЕЛА ДО ВИВЧЕННЯ ДІЯЛЬНОСТІ ТОВАРИСТВА “ПРОСВІТА” У ФОНДАХ ЦЕНТРАЛЬНОГО ДЕРЖАВНОГО ІСТОРИЧНОГО АРХІВУ УКРАЇНИ У ЛЬВОВІ

*У статті аналізуються документальні матеріали, що знаходяться у фондах Центрального державного історичного архіву України у м. Львів. Вони стали важливим джерелом для дослідження діяльності культурно-освітнього товариства “Просвіта”, яке відіграло активну роль у формуванні національної свідомості українців краю. У фондах архіву зберігаються матеріали про організаційну, просвітницьку, видавничу працю громадської організації, а також особисті документи окремих членів товариства. Архівні дані дають можливість комплексно дослідити діяльність одного з наймасовіших громадських об’єднань – товариства “Просвіта” впродовж 1868–1914 рр.*

**Ключові слова:** *Центральний державний історичний архів України у м. Львів, товариство “Просвіта”, документи.*

У Центральному державному історичному архіві України у м. Львів (далі – ЦДАЛ України) зберігається чимало документальної спадщини товариства “Просвіта”. Серед джерел знаходимо архів громадської організації, у якому зібрані такі важливі матеріали, як статuti, звіти, постанови, інструкції, повідомлення про відзначення ювілеїв товариства, діяльність його філій і читалень, видавничу працю, а також особові фонди багатьох просвітян, зокрема голів громадського об’єднання, які становлять неабияку цінність для вивчення обраної теми. Ретельне опрацювання джерел, що відклались у фондi 348, дозволяє досліднику вивчити різні