

Summary. Ваюко Н.І. "A Note regarding the Ukrainian Language Limitation" by Volodymyr Antonovych: a Retrospective Analysis. The author analyzes motivation aspects of preparing and writing "A Note regarding the Ukrainian Language Limitation" by V. Antonovych. The scholar's attitudes are proved to have significantly influenced Ukrainian national self-consciousness.

Key words: censorship, Lesser Rus" literature, the Ukrainian language, V. Antonovych

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Р.М. Орищенко

РЕЛІГІЙНІ ВІРУВАННЯ ЯК ЧИННИК АДАПТАЦІЇ УКРАЇНСЬКИХ СЕЛЯН ДО ПОЛЬСЬКИХ І РОСІЙСЬКИХ МОДЕРНИХ ВІЛИНІВ (ДРУГА ПОЛОВИНА XIX – ПОЧАТОК ХХ ст.)

Послайдовано аналіз проблеми релігійних вірувань українських селян ХІХ – початку ХХ ст. Розглядаючи її в контексті адаптації хліборобської спільноти до польських і російських модернів, автор приходить до висновку, що в такий спосіб модернізація торкалася тільки верхніх ментальних пластів традиційних уявлень і манер поведінки.

Ключові слова: українські селяни, релігійність, православ'я, епоха модерності, Правобережжя, поляки, росіяни

Упродовж ХІХ ст. українське селянство залишалося багато в чому традиційним за своєю сутністю. Попередня доба привчила людей зберігати на бутині предків, які вірувалися та світоглядні уявлени. Це вдавалося робити навіть під час поземельного поділу. Сприяння якого привлася було виразомою ознакою внутрішньої політики Речі Посполитої. Водночас православне українське духовенство, не маючи стійкої опори в державі, мимоволі мало спиратися на сільську людність, що здебільшого була презентованою хліборобською верствою. Виділ сільськості-служителя проймалися і світовічуттям, вібрали в себе народні традиції. Це, у свою чергу, залишувало релігійні вірування та єдність української спільноти як такої.

Селяни залишалися надзвичайно наближеними до природи, з якою їм доводилося "проживати" повсякчас. Результатом такого тісного "діалогу" було специфічне землеробське сприйняття і вживання, ставлення до оточуючого світу. Зокрема й до релігійно-церковного питання. Іншими словами, українське народне православ'я являло собою певну суміш канонічних і стійких вірувань/перемозень, які органічно були пов'язані з способом життя людей самею історією "посаджених на землю". Як стає зрозумільним – це й добре "щитом" від польських та російських вільників. Причому не лише традиційних, а й модерніх, що хай розвинуті, виразно спостерігались протягом ХІХ – початку ХХ ст. З'ясувати стійкість віковичних релігійних вірувань українських селян у контексті їхньої адаптації до історичних інновацій панівних поляків і росіян на Правобережжя є метою нашої розвідки.

Історіографія проблеми передставлена надто вузьким колом праць. Серед них варто відокремити кілька статей І. Рудзакової. У них дослідниця наголошує на відносно глибоких темах, які торкаються релігійності українського селянства у середині – другій половині ХІХ ст. Із-поміж іншого, акцентує увагу на становленні позаконфесійності українського села, що виявлялося в зародженні та першому досвіді діяльності протестантських течій і громад [1, 83]. На думку Рудзакової, це дас підстави вести мову про цейну кризу православ'я. У співавторстві з Ю. Присяжнюком вона опублікувала ще одну статтю, в якій розширила попередній спектр аналізу. Автори предметно й аргументовано акцентують увагу на ментальних алгоритмах (мотивах) релігійної поведінки селян, роблять кілька цікавих і змістовних висновок. Зокрема про те, що "абстраговані релігійні догми й канони залишалися чужими й непримінними свідомості українських хліборобів – "людів згарицтого суспільства", зазвичай сприймавших світ у конкретних образах" [2, 64]. Найгрунтованіше проблема висвітлена в монографії Ю. Присяжнюка, де їй присвячено окремий розділ. Із запропонованих узагальнень стає зрозуміло, що елементи рационалізму, що повсюди пропилювали собі місце в релігійному світогляді селян, усе ж не руйнували їхньої етнокультурної самобутності [3, 247–248].

Аналіз проблеми розпочинаємо з такої констатації: висновковою на те, що в перший половині – середині ХІХ ст. Російська держава намагалася зменшити польські впливи на

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