

Summary. Boyko N.I. "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

УДК 94(477)"18":281.9

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

Розглядаючи її в контексті адаптації хліборобської спільноти до польських і російських модерних впливів на Правобережжі, 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 XIX ст. українське селянство залучалося багато в чому традиційним за своєю сутністю. Попередня доба привчала людей зберігати набуті предки, їм вірування та світоглядні уявлення. Це вдавалося робити навіть попри покалічення, спричиня якого тривалий час було виразною ознакою внутрішньої політики Речі Посполитої. Водночас православно українське духовенство, не маючи стійкої опори в державі, мимоволі мало спиратися на сільську людність, що здебільшого була репрезентована хліборобською верствою. Відтак священнослужителі проймалися її світовидчуттям, вибирали в себе народні традиції. Це, у свою чергу, зміцнювало релігійні вірування та єдність української спільноти як такої.

Селяни залучалися надзвичайно наближенням до природи, з якою їм доводилося "працювати" повсякчас. Результатом такого тісного "діалогу" було специфічне землеробське сприйняття і, відповідно, ставлення до оточуючого світу. Зокрема й до релігійно-церковного питання. Іншим словом, українське народне православ'я являло собою певну суміш канонічних і стійких вірувань/переконань, які органічно були пов'язані зі способом життя людей самою історією "посаджених на землю". Як стає прозримим – ще й добрим "шитою" від польських та російських впливів. Причому не лише традиційних, а й модерних, що їхній розвиток вітряно спостерігалося протягом XIX – початку XX ст. З'ясувати стійкість виключених релігійних вірувань українських селян у контексті їхньої адаптації до історичних інновацій панівних полків і росіян на Правобережжі є метою нашої розвідки.

Історіографія проблеми представлена надто вузьким колом праць. Серед них варто виокремити кілька статей І. Рудавої. У них дослідниця наголошує на відносно глибоких змінах, які торкнулися релігійності українського селянства у середині – другій половині XIX ст. Із-поміж іншого акцентує увагу на становленні поліконфесійності українського села, що відбулося в зародженні та першому досвіді діяльності протестантських течій і громад [1, 83]. На думку Рудавої, це дає підстави вести мову про ідейну 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 важливих висновків. Зокрема про те, що "абстраговані релігійні догми й канони зацікавили чужими й неприйнятними свідомості українських хліборобів – "людей аграрного суспільства", зазвичай сприймаючи світ у конкретних образах" [2, 64]. Найгрунтовніше проблема висвітлена в монографії Ю. Присяжнюка, де їй присвячено окремий розділ. Із запропонованих узагальнень стає прозримим, що елементи раціоналізму, що поволи пробивали собі місце в релігійному світогляді селян, усе ж не руйнували їхньої етнокультурної самобутності [3, 247–248].

Аналіз проблеми розпочнемо з такої констатації: незважаючи на те, що в першій половині – середині XIX ст. Російська держава намагалася зменшити польські впливи на

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