

BUKOVINIAN UKRAINIANS IN THE PAGES OF THE BIWEEKLY MAGAZINE THE “DNEIPER WAVES” (1910-1913)

Halyna KOTSUR , Anatolii KOTSUR ,
Taras Shevchenko National University of Kyiv (Ukraine),
E-mail: kotsurap@meta.ua, panihalenka@meta.ua

Abstract. *The study reveals the importance of the illustrated biweekly magazine “Dnieper Waves” (1910-1913) for the national revival of Ukraine, at the beginning of the 20th century. The pages of the magazine hosted materials related to the complex history of Bukovina, the socio-economic, political and cultural evolution of the province. The authors of this study analyze aspects of identity, the education and prints regarding the Bukovinian Ukrainians, civic, professional, scientific or cultural societies. Moments from the evolution of the school system, the electoral campaigns, the involvement of young people in public life, the activities of the leading figures of the province are also presented. The articles published in the biweekly “Dnieper Waves” reflect the relations between the Ukrainians of Dnieper Ukraine (part of the Russian Empire) and the Ukrainians in Galicia and Bukovina (countries of the Austro-Hungarian Empire). The authors point out that the periodical “Dnieper Waves”, although published in the city of Ekaterinoslav of Dnieper Ukraine, placed the illustration of everyday life in Bukovina at the center of its editorial policy.*

Keywords: *Ukrainian press, the “Dnieper Waves”, Bukovina, national life, Chernivtsi.*

Rezumat: *Ucrainenii bucovineni în paginile bilunarului ucrainean „Valurile Niprului” (1910-1913). Studiul relevă importanța bilunarului ilustrat „Valurile Niprului” (1910-1913) pentru renașterea națională a Ucrainei, la începutul secolului al XX-lea. Paginile revistei au găzduit materiale legate de istoria complexă a Bucovinei, de evoluția socio-economică, politică și culturală a provinciei. Autorii acestui studiu analizează aspecte ale identității, educația și tipăriturile privitoare la ucrainenii bucovineni, societățile civice, profesionale, științifice sau culturale. De asemenea, sunt prezentate momente din evoluția sistemului școlar, campaniile electorale, implicarea tinerilor în viața publică, activitățile liderilor de marcă ai provinciei. Prin prisma articolelor publicate în bilunarul „Valurile Niprului” sunt reflectate relațiile dintre ucrainenii din Ucraina nipreană (parte a Imperiului Rus) și ucrainenii din Galiția și Bucovina (țări ale Imperiului Austro-Ungar). Autorii evidențiază faptul că, deși publicat în orașul Ekaterinoslav din*

Ucraina nipreană, periodicul „Valurile Niprului” a pus în centrul politicii sale editoriale ilustrarea vieții cotidiene în Bucovina.

INTRODUCTION

Ukrainian culture developed just before the First World War in contradiction to the anti-Ukrainian policy of the Russian autocracy.¹ Due to the efforts of an advanced and nationally conscious intellectual class, Ukrainian culture is currently accelerating certain progress on the difficult path to national renewal. The revolutionary upsurge at the beginning of the twentieth century, the growth of the level of political and national self-awareness of the population greatly contributed to the development of Ukrainian culture, the intensification of spiritual life, the emergence of new newspapers and magazines.²

The “Дніпрові Хвилі” [Dnieper Waves] magazine has become a unifying factor among the Ukrainian intellectual class, discussing several issues of Ukrainian studies on its pages. It was the publications of the materials on the history of Ukraine, the national liberation movement, Ukrainian language and literature that led to the closure of the magazine.

The “Dnieper Waves” is a Ukrainian illustrated magazine that has been published from October 1, 1910, to December 25, 1913, in Ekaterinoslav/Katerynoslav (now Dnieper). During this period 72 issues of the edition had been printed. The official editor-in-chief of the “Dnieper Waves” was Kuz’ma Kotov (1855-1938), a cultural and public figure, writer, and member of the Prosvita society. Mykola Bykov, Kost’ Hay-Shkoda, Oleksiy Hladchenko, Dmytro Doroshenko, Liubov Zhyhmaylo, Andrian Kaschenko, Kuz’ma Korzh, Kuz’ma Kotov, Tryphon Krasnopil’sky, Tykhon Mitrus, Ivan Nechuy-Levytsky, Petro Perekyd’ko, Sofiya Rusova, Vasyl’ Stepovy, Ivan Truba, Dmytro Yavornytsky and many more have contributed to the pages of the publication. The magazine reflected a national cultural life of Ukrainians, published literary and historical works.

In the first issue of the “Dnieper Waves” (1910), in the appeal to readers, it

¹ Анатолий Коцур (ред.), *Історія України: Курс лекцій* [History of Ukraine. Course of Lectures], Корсунь-Шевченківський, 2020, с. 365; Григорій Казьмирчук (ред.), *Історія України: Курс лекцій* [History of Ukraine. Course of Lectures], Київ, Логос, 2010, с. 339-340.

² Володимир Литвин, В’ячеслав Мордвінцев, Анатолий Слюсаренко, *Історія України* [History of Ukraine], Київ, Знання, 2008, с. 630.

is emphasized that there is an urgent need to launch a magazine "in the native language which would ... awake consciousness of local Ukrainian people and make them aware of why their native land is joyful or feels sorrow and what happens in the home land, that would unite fellow countrymen in the name of work for the good of the native land."³

The magazine editors clearly defined the main task, which was "to invest its share in the great work on the cultural revival of our people. We believe that a national basis, a ground of a wide free development of the spiritual forces are a key that will enable our Ukrainian people to embark on a path of genuine progress and join the world's family of educated and cultural nations. Therefore, we will assert and defend the right of our people to attend school to study science in a mother tongue ... we will defend the rights of our language to be widely used in public life..., our people earned this right, having been perpetuating our language for many centuries amidst all the misfortunes of historical calamity".⁴

The key tasks to cover were "the past of our land ..., so that the memory about glorious knights who stood up for native land, and at the same time for the whole Christian European world, protecting from invasions..."⁵ lives on.

The editorial board assured readers that the publication would put the most effort to ensure that "the magazine could carry the national flag, streamed to mark our national identity, and therefore, every conscious Ukrainian should regard it as a sacred duty to support and distribute our single magazine on Dnieper Ukraine".⁶

In the appeal to readers, authors emphasize the significance of "Ukrainian word and writing", the importance of the "Dnieper Waves", which should become "the swallow that heralds a national revival of our Steppe Ukraine and a lush flowering of its enlightenment and culture."⁷

Among the main thematic areas of publications there were the following: "1) articles on public affairs; 2) poems and stories; 3) popular scientific articles (about agriculture, industry, old times in Ukraine, monuments of our antiquity, etc.); 4) articles about Ukrainian literature and education; 5) recent news from Ukrainian life in our country and Galicia; 6) news of our literature; 7) contributions; 8) editorial correspondence."⁸

³ Катеринослав 1 Жовтня 1910 р. [Katerynoslav October 1, 1910], in "Дніпрові хвилі", Катеринослав, 1910, № 1, с. 1.

⁴ *Ibid.*, с. 2.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Приймається передплата на 1912 рік "Дніпрові Хвилі" [Subscriptions to the "Dnieper

Within a short time, the biweekly publication had gained the sympathy and support of the wide Ukrainian audience, being one of the best regional Ukrainian publications.

Among the significant thematic range of materials published on the pages of the “Dnieper Waves”, the topic of Ukrainians from Austrian Galicia and Bukovina occupied a prominent place. While Galicia was seen as Galician Ukraine, Bukovina was observed as a land inhabited by Ukrainians (along with other ethnic groups) who led an active national life, although the magazine, as previously mentioned, was issued in Katerynoslav and was aimed at readers of Dnieper Ukraine, that is, sub-Russian Ukraine.

CULTURE AND SPIRITUALITY

The cultural life of Bukovina is reflected in the pages of the “Dnieper Waves”. In one of the fundamental articles No. 22 (1911), it is noted that in every village there is a reading hall with libraries where magazines are received, books are read.⁹ Reading halls are mostly attended by the older generation.

The magazine draws readers' attention to the fact that “it is very easy to enter the gymnasium in Chernivtsi because the curriculum of rural schools is the same as the urban ones. In addition, there are preparatory classes for rural pupils in Kitsman, where children are accepted after the third grade of a public school. After completing six grades in the countryside, one can go to a teacher's seminary.”¹⁰

Later in the article, we read that most of the rural boys study in vocational institutions of Chernivtsi, Kitsman, Vyzhnytsia, and Siret. Most of the students, who are over 200, attend Chernivtsi vocational institution. They are all supported by the society “People’s House”. Children's education is also financed by independent societies such as “School Education”. The state assists pupils of teacher's gymnasium; in return “they are obliged to work as a national teacher for 6 years. There are 30 out of 40 students in a class who receive assistance. The assistance is distributed in such a way that no one is offended so that everyone will get it equally, both Moldovans, Ukrainians and Germans.”¹¹

We learn from the article what is the most difficult in the church field of

Waves” are accepted], in “Дніпрові хвилі”, 1911, № 23-24, с. 328.

⁹ *Дещо про Буковину та про життя буковинських українців* [Some things about Bukovina and life of Bukovinian Ukrainians], in “Дніпрові хвилі” 1911, № 22, с. 295-298.

¹⁰ *Ibid.*, с. 296.

¹¹ *Ibid.*

Bukovina. There is a lack of priests. A boy, who wants to become a priest, has to finish gymnasium, graduate from the theological faculty (theological academy). It is noted that at the theological faculty of Chernivtsi University, "there are two theological departments, one of which has the Ukrainian language of teaching, and the other has the Moldovan".¹²

The article by Nechuy-Levytskyi, *Nationalists' Fabrications about Ukrainians*,¹³ presents the discussion on Ukrainian culture and language with a Russian politician, professor Peter Struve. It is known that Peter Struve considered Galicia and Bukovina to be a space for "moral conquests" that would form the basis for the annexation of these lands to "Great Russia". He appealed to a "firm policy of bringing the region closer to Russia," "to establish education in Russian at schools," and others. He named the Ukrainian movement on these lands "cultural separatism". In contrast to the interpretation of Peter Struve, Ivan Nechuy-Levytsky wrote: "In Austria, the government is not afraid of national identity among many nations of their state and they are not in terror of their lives."¹⁴ He uses Bukovina and Chernivtsi as an example, where representatives of different nationalities live tolerantly, where Ukrainian, German, and other languages are used in schools, gymnasiums, "just like any other language in the world, even languages of small nations, like Portuguese, Serbian, or languages of non-state nations, such as Irish, Celtic, and Occitan; literature will not be an obstacle for them, but rather it will contribute to the wide development of culture."¹⁵

In this controversy, Bukovina is also mentioned in the context of Peter Struve's imposing on the idea that "all-Russian culture captured Ukraine to such an extent that Ukraine is said to exist and live high and dry in the world only by virtue of the Russian trade, capital and money that dominate everywhere."¹⁶ The examples of Chernivtsi, Suceava, Lviv, the villages of Bessarabia prove as such.

POLITICAL DEVELOPMENT

The magazine does not remit its attention to the political life of the region. Hence, in the publication, it is written: "Elections to the regional diet are now taking place in Bukovina. This is the first election to this diet on the basis of an

¹² *Ibid.*, с. 297.

¹³ Іван Нечуй-Левицький, *Вигадки націоналістів про українців* [Nationalists' Fabrications about Ukrainians], in "Дніпрові хвилі", 1912, № 13-14, с. 189-197.

¹⁴ *Ibid.*, с. 197.

¹⁵ *Ibid.*

¹⁶ *Ibid.*, с. 190.

equal, general, and secret ballot. A quantity of embassy mandates in Bukovina is fairly divided among all the nations of the region. On the first day of the elections, 6 Ukrainian deputies to the Diet were elected. On 15 April, another 6 Ukrainian members will be elected.”¹⁷ The results of these elections are discussed in No. 13-14 for 1911. The magazine notes that the Ukrainians “had the biggest difficulty to compete with local ‘true Russian people’, Moscophiles. Ukrainians received all the 16 deputies’ mandates. Neither of Moscophiles was selected anywhere. 15 belong to the National Democratic Party and 1 is the Social Democrat out of the Ukrainian deputies.”¹⁸ The same edition explains that “the Moscophiles are a very harmful party. They stand for Moscow and they seek Ukrainian people of the West (Galicia and Bukovina. – A/N) to neglect their mother tongue and start using the Moscow language. These are traitors who sell their conscience and soul for money ... No matter how hard Moscophiles tried, they threw away their money, drank much vodka to appease voters, yet they failed.”¹⁹

When speaking of a multiparty system in Bukovina, the “Dnieper Waves” emphasized that each of the parties had its newspaper. The national democratic party issues the “Народний голос” [People’s Voice], the radical party issues the “Громадянин” [Citizen], the socialist party issues the “Боротьба” [Fight], etc. Besides, teachers of the region publish their newspaper “Каменярі” [Stonemasons], preceptors issue the “Ранок” [Morning], high school teachers issue “Наша школа” [Our School].”²⁰

On the front page of № 22 of the “Dnieper Waves” in 1912, the editorial revealed that the youth of Chernivtsi and Lviv went to demonstrations against Moscophilian institutions, told about the closure of the Ukrainian club in Kyiv, demolition of Ukrainian bookstores by unknown people, destruction of windows and intimidation of Ukrainian figures.²¹

NATIONAL LIFE

The issue 20-21 of the “Dnieper Waves” (1911) contains a voluminous

¹⁷ *На Буковині* [In Bukovina], in “Дніпрові хвилі” 1911, № 12, с. 179.

¹⁸ *На Буковині* [In Bukovina], in “Дніпрові хвилі” 1911, № 13-14, с. 202.

¹⁹ М. Ж., *Галицько-українські справи* [Galician-Ukrainian Affairs], in “Дніпрові хвилі”, 1911, № 16-17, с. 222.

²⁰ *Дещо про Буковину та про життя буковинських українців* [Some things about Bukovina and life of Bukovinian Ukrainians], in “Дніпрові хвилі”, 1911, № 22, с. 298.

²¹ *Недавно всю Україну облетіла звістка* [Recently news have spread around Ukraine], in “Дніпрові хвилі”, 1912, № 22, с. 1.

article on *Some things about Bukovina and life of Bukovinian Ukrainians*.²² The editorial board of the magazine reminded readers of the Bukovinian excursionists' visit to Katerynoslav and decided to "tell something about the region of Bukovina, the lives of our brothers there and the way they achieved what they have now."²³ The publication is based on materials written by the Ukrainian literary critic, historian, folklorist V. Domanytskyi, previously published by Kyiv "Prosvita", and also the narratives of cultural activist, philologist V. Simovych, who was in a delegation to visit Katerynoslav in 1911.

In the article, a total area of Bukovina is equal to two counties of the Katerynoslav governorate. It is home to 800,000 people, 300,000 of whom are Ukrainians. There are also "Moldovans (henceforth on the pages of the magazine it is written «Moldovans», but what is meant here is «Romanians»). This is an imprint of the tsarist rule, which aimed to capture new territories, and the idea was imposed on public opinion that not all the Moldovans are within the Russian Empire (at that time only Bessarabia), they should be «reunited.»– A/N.), Germans, Jews, Poles, Russian Old Believers".²⁴ It is noted that "although many peoples live here, they all have their rights, they all have schools in their language".²⁵ When doing a short excursus to the history, it is noted that in the land that was a part of the Moldavian Principality, "dukes (also called voivodes) wrote charters in Ukrainian, church services were in Slavic with Ukrainian pronunciation, and people in princely courts spoke Ukrainian... And it had lasted from the 15th to the 18th centuries".²⁶ For some time "Bukovina had been united with Galicia, but for all the good it did, yet vice versa it brought bad luck because the Poles began to polonize our cities and villages".²⁷

Attention is drawn to the fact that national life in Bukovina was propelled at the end of 19 – the beginning of 20 centuries due to social and political activist Stepan Smal'-Stotsky: "He stopped by in every village, advised every man whether he was a professor at Chernivtsi University or was elected to the Bukovinian diet".²⁸ Stepan Smal'-Stotsky was notable for his great activity, especially as a deputy in the

²² *Децо про Буковину та про життя буковинських українців* [Some Things About Bukovina and Life of Bukovinian Ukrainians], in "Дніпрові хвилі", 1911, № 20-21, с. 277-281.

²³ *Ibid.*, с. 277.

²⁴ *Ibid.*

²⁵ *Ibid.*, с. 278.

²⁶ *Ibid.*

²⁷ *Ibid.*

²⁸ *Ibid.*

Vienna parliament in 1911-1918. It is noted that in Vienna Bukovina was represented by “14 deputies (5 Ukrainians, 5 Moldovans, 4 Germans and Jews”.²⁹

No. 17 of the “Dnieper Waves” (1912) refers to the exhibition of folk crafts in Kolomyia.³⁰ It is reported that Bukovinian Hutsuls brought “splendid folk embroideries, tablecloths, carpets, folk clothing, various carvings, ceramics and many other objects of domestic crafts.”³¹ It is noted that many craftsmen from “Russian Ukraine”, deputies of the Ukrainian diet and parliament arrived at the exhibition.

SOCIOECONOMIC LIFE

Economic affairs in the villages of Bukovina are described in the No. 22 (1911), in which the article entitled *Some Things about Bukovina and Life of Bukovinian Ukrainians* was published.³² First and foremost, it reveals the Raiffeisen loan and savings cash desk schemes. The article stated that in 1911 more than 300 of them were created in Bukovina. All the cash desks are united in the (on the model of a bank) “Peasant Cashier” in Chernivtsi, which provides cheap loans for peasants. “Peasant cashier” has departments: commodity, dairy, seed (for farmers), etc.³³ Consequently, members of the cash desks buy cheap agricultural machinery through the commodity department, milk, butter, cheese is sold through the dairy department all over the Bukovinian region. People also started to sell dairy products out of Austria for the first time. In Bukovina, they established shops called “Mutual Benefits”, grazing societies, *гамазей* [hamazei] (buildings for storing grain, flour. – A/N.)

CIVIL SOCIETY MOVEMENT

In the second issue of the “Dnieper Waves” of 1910, under the heading *From Galician Ukraine*, the material on the creation of the “Ukrainian Medical Society” was published in Lviv, where we find valuable information about the activities of the society committee, in particular its active members from Chernivtsi, Erast Burachynsky and Yevhen Huzar.³⁴ It was they who meticulously formulated a

²⁹ *Ibid.*, с. 280.

³⁰ *З галицької України* [From Galician Ukraine], in “Дніпрові хвилі”, 1912, № 17, с. 240.

³¹ *Ibid.*

³² *Дещо про Буковину та про життя буковинських українців* [Some things about Bukovina and life of Bukovinian Ukrainians], in “Дніпрові хвилі”, 1911, № 22, с. 295-298.

³³ *Ibid.*, с. 295.

³⁴ *З галицької України* [From Galician Ukraine], in “Дніпрові хвилі”, 1910, № 2, с. 37.

statute of the society and managed to achieve an official registration of the society through the Ukrainian Parliamentary Club and the Vice-President of the Austrian Parliament Yulian Romanchuk.

In the same issue, a special place is given to the results of the 25-year teaching and public activity of the professor of Chernivtsi University, Stepan Smal'-Stotsky. In particular, it is said that "in Bukovina, Smal'-Stotsky pioneered in political and economic work.

He travelled around villages and organized *the viches* (public meetings), established reading halls, pawnshops, general shops, the «Sich» societies, issued books, published a great political newspaper «Bukovyna» for a long time; since 1892 he had been a member of the Bukovinian Diet, also became a deputy marshal of the government and managed policy in Bukovina".³⁵

The "Dnieper Waves" staff independently covered the preparation for the 50th obit of a great Ukrainian poet Taras Shevchenko in Bukovina (No. 5-6 for 1911). On November 22 representatives of all the Chernivtsi non-governmental organizations appealed to the authorities, "with the aim of requesting to cancel studying in all Bukovinian schools on the day of the anniversary, close stores in order to create Shevchenko's portrait, sent it out along with the appropriate brochure around all over the land. All the Bukovinian Siches were to be active assistants of memorable events."³⁶

The issue 7-8 of the magazine, at the border of "Bukovina", reported that "Bukovinian Moscovophiles were ready to establish their own «Russian Bank» in Chernivtsi, in order to harm the union of Ukrainian agriculture societies in Bukovina, the «Peasant Cashier». However, the regional trade court did not approve the charter of the bank, so it cannot be founded."³⁷

The "Dnieper Waves" have continually emphasized that the Bukovinian youth gather around the "Siches". These are fire-gymnastic societies where, in addition to extinguishing fires, patriotic education is pursued; Ukrainian songs and literacy are taught. In 1910, a convention of the Siches was held in Chernivtsi, as many as 160 of them exist in the region (there were two or three in some villages).³⁸

The Sich Union is valid in Bukovina. The authors of the publication summarize that in Bukovina the government does not persecute the Sich, as it takes place in Galicia, but on the contrary, it helps them with work.

³⁵ *Ibid.*

³⁶ *Шевченковські свята* [Shevchenko's holidays], in "Дніпрові хвилі", 1911, № 5-6, с. 80.

³⁷ *Буковина* [Bukovina], in "Дніпрові хвилі", 1911, № 7-8, с. 107.

³⁸ *Дещо про Буковину та про життя буковинських українців*, с. 295.

According to the information from the “Dnieper Waves”, among other cultural societies of the region, “Women's Community” had rather a lot of members. This society financially supports a sewing school in Chernivtsi, shelters for poor children in many villages; children, who study at schools and vocational institutions of Chernivtsi, receive food, free rental accommodation and help with literature. Forty girls from the vocational institution in Chernivtsi are fully subsidized by the society called “Orthodox Ukrainian Women”.

Other societies operated in Bukovina. The “Dnieper Waves” mentioned the well-known ones in the region: “Regional Free Organization of Free Teaching”, “Mutual Teacher's Aid” for teachers of people's schools, “Skovoroda Society” for high school teachers, “Dawn” for artisans, “Orthodox Academy” for students-theologians of the university, “Union” and “Zaporozhzhia” for secular people.³⁹ There were also generally available societies “Historical Society”, “Lysenko Music Institute”, singing societies of “Boyany” (in Chernivtsi, Vashkivtsi, Kitsman, Vyzhnytsia).

In the article *A Few Words About Comrades Stores* (No. 6 for 1912) meant for all peasants in Ukraine, there is an example of “small Bukovina, which has an extensive chain of various societies where people come together to help each other,” “are united on economic grounds.”⁴⁰ The publication emphasizes that artisans should learn from “foreign compatriots of Bukovina, who unite in societies, improve their products, and independently sell them to large foreign companies in Vienna and other major cities, or again independently display their products at exhibitions in big cities as well, thus the general public is interested in them.”⁴¹ In the villages of Bukovina general consumer shops are extensively opened; they make donations for the poor, charity and educational purposes.

No. 8 of the 1912 “Dnieper Waves” published the article by Kyryl Trilovsky *The Sich Holiday in Galician Ukraine*.⁴² It reflects the twelve-year history of Sich activity in Galicia, which has more than 800 members in 1912. It covers the structure of Sich, which is based on the best achievements of the Zaporozhian Cossacks, the composition of the leadership, attributes, and ascension activity. Interesting information is that on the 1st of July 1912 in Sniatyn, on the border of Galicia and Bukovina, the sixth general Sich holiday was conducted. All the guests

³⁹ *Ibid.*, с. 298.

⁴⁰ *Декілька слів про товариські крамниці* [A Few Words About Comrades Stores], in “Дніпрові хвилі”, 1912, № 6, с. 98-99.

⁴¹ *Ibid.*, с. 98.

⁴² *Січове свято на галицькій Україні* [Sich Holiday in Galician Ukraine], in “Дніпрові хвилі”, 1912, № 8, с. 129-131.

were met “by an honour guard to the sound of Sich trumpets at the railway station of Sniatyn-Zaluche.”⁴³ It is noted that it was attended by “Bukovinian Sich riflemen and riflewomen, representatives of other Slavic gymnasium organizations”.⁴⁴ Bukovinians performed exercises with axes, spears, bars, and danced folk dances.

EDUCATION, PUBLISHING AND AWARENESS ACTIVITIES

In the article No. 20-21 (1911) it is carefully described that school education in Bukovina “is provided very well since there is barely any village without school. We discover that “in purely Ukrainian villages lessons are carried out in purely Ukrainian, whereas in those villages with different nations people have their own national schools. As soon as 40 children come together and parents wish to have a Ukrainian school, they immediately open it. Some schools number from 6 to 12 parallels classes. There are villages with up to 5 schools and up to 12 teachers. Each nation has its own regional inspector: Ukrainians have their own inspector, so do Moldavians, Germans, and Poles”.⁴⁵

In addition, it is noted that “there are three high schools in Bukovina: one of them is in Vyzhnytsia (Ukrainian) and two others are in Chernivtsi and Kitsman (Ukrainian-German). In 1909, the Ukrainian teachers’ seminary was established... In 1908, public schools with the Ukrainian language of education were founded. Chernivtsi supports them at their own expense... There are also societies in the province that support schools at their own cost and do school work. This society is the Ukrainian school. At its own expense, it also keeps a female teacher’s seminary, pays salary to teachers, publishes schoolbooks and children’s books, and helps poor youth. The society sponsors branches of the «Ukrainian School» in the region. The society has a special fund that is aimed to finance private schools in villages where there are few Ukrainians and children who are unable to attend their own school ... Such private schools are established in the southern part of Bukovina”.⁴⁶

The article *New Schools in Oversea Ukraine* tells us about the opening of two Ukrainian high schools in Bukovina: in Vashkivtsi and Hlyniany in 1912.⁴⁷ We learn that the Vashkivtsi gymnasium is fully subsidized by the local community

⁴³ *Ibid.*, c. 130.

⁴⁴ *Ibid.*

⁴⁵ *Дещо про Буковину та про життя буковинських українців* [Some Things About Bukovina and Life of Bukovinian Ukrainians], in “Дніпрові хвилі”, 1911, № 20-21, c. 280.

⁴⁶ *Ibid.*, c. 281.

⁴⁷ *Нові школи в закордонній Україні* [New Schools in Oversea Ukraine], in “Дніпрові хвилі”, 1912, № 17, c. 240.

and surrounding villages. In the village Hlyniany, local intellectuals initially founded an elementary gymnasium course. At the same time, they collected donations which were aimed to build a gymnasium. In the publication, it is mentioned to readers that the first gymnasium in Bukovina was built in 1905 in Vyzhnytsia. It has five classes with 12 departments and over 500 students. There are also German-Ukrainian gymnasiums in Kitsman and Chernivtsi. In the other issue of the “Dnieper Waves”, it is mentioned that higher education courses for peasants have been valid for three years in Bukovina.⁴⁸ However, there is a lack of information about the content of these courses and their location.

The *News of Our Literacy and Education* (No. 2, 1910) tells about two high-quality volumes published of a six-volume copy of the correspondence between Ukrainian scientist and public figure Mykhaylo Drahomanov and Mykhaylo Pavlyk, from 1876 to 1895.

On other pages, we find that the book *Dictionary of Borrowed Words* was issued in Chernivtsi in October 1910; it contains 12 thousand loanwords used in the Ukrainian language.⁴⁹ Linguist Zenon Kuzel’ (who moved from Vienna to Chernivtsi in the spring of 1909) and mathematician Mykola Tchaykivsky collected and arranged the dictionary.⁵⁰

From the “Dnieper Waves” (No. 16-17, 1911) we discover that it is Chernivtsi where the second edition of the book *Talks about Cossack times in Ukraine* by historian Volodymyr Antonovych is published.⁵¹

Ukrainian weekly reports spoke of a well-published book of poetry *Bunch of Forget-me-nots* by Irma Ostapovna (a pseudonym of the young Ukrainian poet Olga Duchymins’ka from Lviv region) which is very popular with readers in Chernivtsi.⁵² She was a friend of Ol’ha Kobylans’ka and lived in the writer’s family in Chernivtsi for some time. It was Ivan Nechuy-Levytsky who wrote a preface to the book of lyric poems by Irma Ostapovna and who praised the publication for “pure Ukrainian folk language with all its forms.”⁵³

⁴⁸ *З галицької України* [From Galician Ukraine], in “Дніпрові хвилі”, 1912, № 18-19, с. 265.

⁴⁹ *З галицької України* [From Galician Ukraine], in “Дніпрові хвилі”, 1910, № 2, с. 38.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² *Новини нашого письменства* [News of Our Literacy and Education], in “Дніпрові хвилі”, 1911, № 20-21, с. 284-285.

⁵³ *Ibid.*, с. 285.

RELATIONS BETWEEN THE UKRAINIANS OF DNEIPER UKRAINE AND BUKOVINA

In the publication *Excursionists from Bukovina*, on July 10, 1911, it is described how "a delegation from Bukovina arrived by a steamer from Kremenchuk to Katerynoslav."⁵⁴ The group of 19 people is named: "director of the Ukrainian teacher's seminary in Chernivtsi, Vasyl Ivasyuk, professor of the same seminary Vasyl Simovych with his wife Sydora, teacher of the higher orthodox girls' school in Chernivtsi and his nephew Mykola, a high school student from Kitsman' and 15 pupils, 10 of whom graduated from a teacher's seminary and are awaiting for teaching positions, other teachers from different villages of Bukovina and another high school student. The excursion started from Kyiv, where the participants arrived from Novoselytsia, Zhmerynka and on June 30 they stayed in the Mykhailivsky Monastery. In Kyiv, they visited the city museum, Lavra, all the churches of Mezhyhirya, the Kolisnychenko Theater, and the city merchant's garden. Kyivans kept a good house everywhere. Bukovinians moved from Kyiv to Shevchenko's grave, admiring the magnificent landscape of the Dnieper. They shifted to Poltava through Kremenchuk. There they attended teacher training courses and met local teachers, went to lectures, where Bukovinians rose in applause. That was how brothers greeted their foreign friends in the field of public education, Ukrainian teachers of Austria. They became acquainted with each other and their professional life until late. Together they visited a museum, a country house, a handicraft exhibition, and were photographed near the monument to Kotlyarevsky. They sang Ukrainian songs together. Then they returned to Kremenchuk. The excursionists floated to Katerynoslav by steamer and stayed at the first commercial school. During their stay, the guests from Bukovina visited the Bryansk plant and the city museum, where they had a thorough tour by Yavornitsky, attended the Sadovskiy Theater three times and had the opportunity to compare it with their own, also they were in Manuilivsti, where they became acquainted with the work of the local organization "Prosvita", went to Nenatets', met with participants of the Katerinoslav teacher training courses, visited the Potiomkin garden. They received the best impressions of our city. On July 15, our friends left the city to reach the border through Elisabeth and Oknitsa."⁵⁵

⁵⁴ *Екскурсанти з Буковини* [Excursionists from Bukovina], in "Дніпрові хвилі", 1911, № 16-17, с. 236.

⁵⁵ *Ibid.*, с. 237.

In the issue 18-19 (1911) the article *Foreign Fellows in Katerynoslav* covers the trip of Bukovinians and Galicians to Katerynoslav in order to get acquainted with the life of Dnieper Ukrainians.⁵⁶ The guests visited the O. Paul Museum, paid a visit to the Dnieper rapids, visited several suburban villages, listening to local sayings, and recording their peculiarities.⁵⁷

CONCLUSIONS

From those presented above it is clear that the Ukrainian illustrated biweekly magazine called “Dnieper Waves”, published in Katerynoslav from 1910 to 1913, played an important role in the national and cultural revival of Ukraine in the early twentieth century. They published popular scientific articles and literary works, materials from the historical past, local history, about Ukrainian language and education, interethnic relations, etc. The “Dnieper Waves” comprehensively covered the most important events that took place both in Dnieper Ukraine, Bukovina and Galicia.

Various aspects of the multifaceted life of Bukovina were reflected in the pages of the magazine, where, we assume, 23 materials, which either directly or indirectly concern the matter of the Bukovinian region, were published. First of all, these are articles on the socio-political and socio-economic situation of Bukovina. A separate block of material is related to the cultural diversity of the region. The following publications are kept under review: commemoration of the Ukrainian poet Taras Shevchenko in Bukovina, activities of women's societies, Stepan Smal'-Stotsky and others. As the materials about Bukovina on the pages of “Dnieper Waves” have not been analysed yet, we are pioneers in this work. The articles on Bukovina, published on the pages of the magazine, give an important historical rise, which has not lost its significance nowadays since even today from its pages it is possible to draw valuable insights about the past, the knowledge of which is extremely important for the present.

⁵⁶ *Закордонні земляки у Катеринославі* [Overseas compatriots in Katerynoslav], in “Дніпрові хвилі”, 1911, № 18-19, с. 259.

⁵⁷ *Ibid.*, с. 298.