

## **2. Pavlo Chubynskyi. The life path of a great Ukrainian**

### **Annotation**

The research of this topic was most actively started during the times of independent Ukraine.

It should be noted that Ukrainian science had practically no information and knowledge about the creative path of the scientist, citizen, Ukrainian, author of the national anthem of Ukraine - Pavlo Chubynskyi.

Despite the fact that 161 years have passed since the writing of the poem "Ukraine is not dead yet", its author, Pavlo Platonovych Chubynskyi, remains one of the least studied Ukrainian figures of the 19th century.

It should be noted that the name of Pavel Platonovich Chubynskyi was known to the whole intelligentsia of Russia. Thanks to his works, especially in ethnography and statistics, he had the greatest recognition in the South-West Region.

P. Chubynskyi's scientific and cultural and educational activity dates back to the early 60s of the 19th century, when the social and political activity of the Ukrainian intelligentsia was growing.

The ideas of studying the material and spiritual culture of the Ukrainian people captivated Pavlo Chubynsky even while studying at the Faculty of Law of the University in St. Petersburg, where in the late 50s - early 60s of the XIX century. the center of the Ukrainian national movement was concentrated. He was fascinated by the ideas of patriotism and folk studies, which became dominant among the educated circles of St. Petersburg after the peasant reform of 1861. He had the pleasure of getting to know many representatives of the Ukrainian and Russian intelligentsia.

The research work "Essay on folk legal customs and customs in Little Russia", written by him after graduating from the university in 1861, is devoted to the study of the depths of the culture of the Ukrainian people, for which he was awarded the title of candidate (at the age of 22). The beginning of the future ethnographic works of the scientist was laid.

After graduating from the university in the same year 1861, P. Chubynsky returned to Boryspil, his homeland.

It was during this period that P. Chubynskyi joined the nationally oriented youth, took an active part in the activities of the Kyiv community in 1861-1863, met leading public and cultural figures, repeatedly invited them to his farm, where he held social gatherings; concerned about opening a school in Boryspil for village children (unfortunately, unsuccessful).

In the fall of 1862, he was arrested and exiled administratively to the town of Pinega, Arkhangelsk province, as a "dangerous and defective agitator." One of the reasons for the exile was the reaction of St. Petersburg to P. Chubynsky's writing of the poem "Ukraine is not dead yet, and glory and freedom" (the modern national anthem of Ukraine) at the end of 1862.

While in exile, Chubynskyi worked as the secretary of the Arkhangelsk statistical committee, and at the same time engaged in scientific research. For his scientific achievements, P. Chubynskyi was elected an associate member of several scientific societies, including an active member of the Imperial Geographical Society.

After returning from exile, P. Chubynsky not only engaged in scientific work, he also became an active participant in national and cultural processes, in particular, he became one of the main members of the Kyiv community revived in the early 1870s.

It is necessary that in 1869-1872 under the leadership of P. Chubynsky, ethnographic expeditions were conducted to the South-West Region, based on the materials of which seven volumes of the "Works of the Ethnographic-Statistical Expedition to the Western Russian Region" were published, which became a significant phenomenon in the cultural life of the Ukrainian people, convincingly showing the world the originality of the Ukrainian national spiritual culture.

It must be emphasized that the expedition was of considerable importance for the development of Ukrainian ethnography, which is confirmed by the following official scientific awards: in 1873, the Russian Geographical Society awarded P. Chubynsky with a gold medal; in 1875, the council of the international congress in Paris also

awarded the ethnographer with a gold medal of the 2nd class; In 1879, P. Chubynsky received the Uvariv Prize.

It should be noted that in 1872 the South-Western Department of the Imperial Russian Geographical Society was opened in Kyiv, in the formation of which a decisive role was played by Pavlo Chubynskyi, who at that time was an active member of the Imperial Russian Geographical Society and had the fame of a famous ethnographer and a successful performer Northern expedition and expedition to the South-Western region. The main task of the association is to collect, process and distribute geographical, ethnographic and statistical information, mainly to study the provinces of the Kyiv educational district.

But, unfortunately, in 1876, the Kyiv Branch was liquidated by royal decree, and P. Chubynskyi was forbidden to live in Ukraine. He was forced to move to St. Petersburg, where he got a job at the Ministry of Roads.

Nevertheless, the issue of scientific and educational activity of Pavlo Chubynsky today continues to be one that needs further scientific development.

## **INTRODUCTION**

The source base of the problem is given by a small number of works of pre-revolutionary history of Ukraine.

Fundamental studies of an ethnographic and statistical nature under the leadership of Chubynsky P. P. There are the seven-volume "Works of the Ethnographic-Statistical Expedition to the Western Russian Territory" (1872-1879), "Notes of the South-Western Department of the Imperial Russian Geographical Society" in 2 volumes (1873), which impress with the depth of scientific research work in the South-Western region [1, 2].

The characteristic of Pavel Chubinsky's personality was noted by his friend and associate of A.F. Kistyakovsky [3].

In 1913, the well-known writer S. Rusova published an in-depth article "To the 40th anniversary of the South-Western Department of the Imperial Geographical Society", in which the great role in the creation of this society of talented Ukrainian figures was noted, and the soul of this matter was P. Chubynskyi [4, 5].

The ethnographic activity of Pavel Chubynskyi is revealed in A. Zyl's monograph, which reproduces the life and creative path of Pavel Chubynskyi, his development as a scholar-ethnographer, folklorist, economist, statistician, poet, public figure, author of the words of the National Anthem of Ukraine [6].

For the anniversaries of the birth of P. Chubynskyi, many publications were published, in which the image of a great Ukrainian - a scientist, a public figure and the author of the National Anthem of Ukraine is highlighted [7, 8, 9, 10].

Berezovska O.V. highlighted the participation of P. P. Chubynskyi in the activities of Ukrainian community associations of the second half of the 19th century, investigated the status and informative possibilities of memoirs in showing the life activities of P. P. Chubynskyi [11].

The scientific work of G. Skrypnyk "Southwestern Department of the Russian Geographical Society: innovative research practices and scientific and organizational achievements" talks about the outstanding achievements of one of the earliest scientific and organizational centers of ethnographic science in Ukraine - the Southwestern Department of the Russian Geographical Society, the foundation and functioning of which related to the initiatives and activities of the founder of national ethnography P. P. Chubynskyi. The role of the scientist in the institutionalization of ethnology, in the creation of a specialized ethnological center [12] is highlighted.

The monograph by D. S. Cherednychenko talks about a great scientist with a world name, public figure and teacher, poet and translator - Pavlo Chubynskyi, who united Ukrainians with his songs to create a new state. The scientist worked for years in search of factual material, promoted and defended the sacred name of P. Chubynskyi as the author of the National Anthem of Ukraine [13].

In the book of V.P. Kapeliushnyi, H.M. Kazakevich, N.V. Chernyshchuk (2013) examines the works of Ukrainian ethnologists, as well as the methodological principles on which they relied, considered in the context of the development of world ethnological thought. The works of P. Chubynskyi are of great scientific interest and to a large extent have not lost their relevance until now [14].

There is an urgent need for a detailed and comprehensive study of the life and creative path of P. Chubynskyi.

**Setting objectives.** The attention of researchers remains relevant to the issues of the formation of views of the outstanding Ukrainian scientist Pavlo Chubynskyi, who we know more about as the creator of the national anthem of Ukraine.

The purpose of the scientific research is an attempt to shed light on the life path of the great scientist, ethnographer, statistician, citizen, devoted Ukrainian Pavlo Chubynskyi.

### **Chapter 1. Pavlo Chubynskyi. The formation of personality.**

P. Chubynskyi was born in the poor noble family of the retired officer Platon Ivanovich Chubynskyi on January 27, 1839 in Boryspil. He received his primary education from his mother and home teachers. At the age of 12-13, his parents sent him to study at the 2nd Kyiv gymnasium. It was in the walls of the gymnasium that he first learned about the activities of the Cyril-Methodiev Brotherhood, about T. Shevchenko, P. Kulish, M. Kostomarov from the Latin teacher I. Kraskivskyi, who was interested in political life and was closely acquainted with Shevchenko.

The period of study at the gymnasium played an important role in the life of P. Chubynskyi, in the formation of his worldview, in determining his role in social and political life, and acquaintance with Shevchenko's poetry played a big role in this.

Chubynsky mastered the necessary knowledge, acquired a political orientation, and became passionate about the idea of enlightening the people. He was already clearly oriented in public and political life, understood the moods and aspirations of the advanced intelligentsia, and thought about the social inequality that prevailed throughout the Russian Empire.

In 1857, after graduating from gymnasium, P. Chubynsky entered the law faculty of St. Petersburg University. During his student years, Chubynskyi took part in the activities of the St. Petersburg Ukrainian community. The center of the community became the editorial office of the magazine "Osnova", which included the brothers Mykhailo, Vasyl, Ivan and Oleksandr Lazarevski, M. Kostomarov, P. Kulish, D. Kamenetsky, and others. Meetings with compatriots over tea took place every week

in the living room of the editorial office, which were quite interesting and frank. The student P. Chubynsky, who eventually became a permanent author of "Osnova" and published his poetry and ethnographic studies [13, p. 14], also came to these evenings.

The first personal meeting of the young law student with the great kobzar T. Shevchenko took place in St. Petersburg in 1859–60 at the first literary readings organized by students in the Passage and in the hall of the "Noble Assembly". After the death of Taras during the funeral, Chubynskyi prepared a speech on behalf of the student body, which was printed in the magazine "Osnova" in March 1861 [11, p. 71].

While studying at the Faculty of Law of the St. Petersburg University, P. Chubynskyi was a tutor for the younger brothers of Olena Shtakenshneider, in whose house on "Saturdays" a diverse group of misfits opposed to the authorities gathered. At these "Saturday" meetings, he met K. Bryulov, F. Glinka, I. Honcharov, P. Lavrov and others. He especially became friends with Ya. Polonskyi [15, p. 165].

In 1861, after completing the course of legal sciences at St. Petersburg University, he returned to Boryspil and worked on a dissertation on the topic "Inheritance of folk customs existing in Little Russia, compared with the rulings of ancient Russian law." The researcher has the first classification of legal customs of Ukrainians, primarily property customs. For a Ukrainian peasant, family property was the most relevant, therefore P. Chubynskyi carefully considered family relations in the complex of folk-legal customs, paying special attention to the marriage agreement, which is a prerequisite for the restructuring of family property, family divisions, etc. He understood that without considering family relations, kinship, rights and duties of each member of the Ukrainian family, it is impossible to understand the essence of such a specific national phenomenon as divisibility [16, p. 23]. Interested in folk customs, in the fall of 1861-spring of 1862, Pavlo published the articles "From Boryspil" and "On the Separation" in the "Osnova" magazine, in which he sharply criticized the customs of the nobility, wrote about the situation of the peasants after the reform of 1861, about, how taxes were unfairly distributed among poor peasants, which caused dissatisfaction among local landowners, particularly strained relations with Boryspil landowner F. Trepov [10, p.18].

Already at that time, P. Chubynsky spoke about the need to teach in the mother tongue in schools. He was convinced that teaching in a foreign language did not have the desired effect: children mechanically memorized the educational material, which dulled the child's imagination and mind. He made great efforts to open a school for children in Boryspil. Collected funds, textbooks, recruited personnel [17, p. 142].

The first center of Ukrainian populists was the "Ukrainian community" in Kyiv, which was headed by the young historian V. Antonovych. All members of the community were united by a common national Ukrainian idea, which developed on a democratic basis: belief in the possibility of achieving national self-determination, love for Ukraine, respect for its people, pride in acquiring its spiritual culture, which makes a worthy contribution to the world cultural heritage, conviction in the fact that Christian morality and national culture remained pure and intact only in the peasant environment [18, p.71].

The core of the Kyiv community consisted of teachers of three Sunday schools, one of which, where P. Chubynskyi, O. Stoyanov, V. Torskyi and others worked, was called Ukrainian [19, p. 82].

P. Kulish, in contact with the Kyiv community, noted: "The Kyiv community liked the moderation of its aspirations. Leading people in it, being young, reason like old men" [20, p. 122].

The meetings of the "Community" existed during 1861-1862, the main goal was to study the region in ethnographic, political and geographical terms, to promote the development of public education, the members of the community printed programs for collecting data on ethnography, statistics, and geography. This work was carried out illegally, because everyone was afraid of denunciation [21, p. 31].

The legal program was developed by P. Chubynskyi. At the meetings of the Kyiv community, he always spoke passionately, captivating the listeners with his scientific plans.

But, unfortunately, at the beginning of 1863, the "Community" meeting ceased its activities due to the government's ban on Sunday schools and the printing of textbooks in the Little Russian language. Citizens attract the attention of autocratic authorities.

P. Chubynskyi, as an active member of the community, the author of publications in the magazines "Osnova" and "Kievlyanin" also comes under the supervision of the police. Chubynsky led a group of 20 people, which included students, Cossacks, townspeople, and peasants, who gathered at Pavlivka farm, where P. Chubynsky lived. The gendarmes recorded in the documents that these young people constantly demonstratively declared themselves by wearing national clothes, by frequent trips to the grave of T. Shevchenko in Kanev.

Citizens campaigned and distributed a proclamation entitled "To all good people", the authorship of which, according to the gendarmes, belonged to P. Chubynskyi [22, p. 4-5]. Chubynsky became interested in the gendarmerie, as not benevolent, dangerous for the autocracy, which was reported in the reports, in the name of the governor-general of Kyiv, Volyn and Podil [23].

Researcher Ivanova L. believes that Chubynskyi, together with his associates, was inclined to use radical methods of struggle, up to the overthrow of the current regime. He developed the idea of social national liberation, his statist ideas in Ukraine's achievement of independence and the establishment of people's rule as opposed to autocracy were shared by citizens [19, p. 84].

Chubynskyi, like all citizens of Hrodavi, did not see the continued existence of the monarchical order throughout the empire and, accordingly, in its national outskirts. The republican form of government was considered as the only fair and possible political form of social development. The views of P. Chubynsky on this issue are recorded on the pages of the magazine "Otechestvennye zapisky", as notes on the article by S.M. Solovyov, where the Russian historian held the opinion that the dictatorship of monarchs in Russia is not eternal. To which Chubynskyi replied that the Little Russians want to be independent [24, p. 7].

It was a time when the authorities saw a dangerous criminal in every educated Ukrainian who did not forget that he was a Ukrainian, and even more so, spoke and dressed like a Ukrainian [25, p. 8].

In 1862, Pavlo Chubynskyi visited the grave of T.G. Shevchenko in Kanev. Due to treacherous denunciations of the Boryspil landowner F.F.Trepov, the decision of a

special commission under the leadership of Prince Golitsyn Chubynskyi was arrested and exiled to Arkhangelsk province. Although, scientists have a version that the reason for the arrest and exile was the writing of the poem-hymn "Ukraine is not dead yet" [19, p. 86]. Scientist Kolyad believes that at that time this poem was distributed only among friends [26, p. 67].

### **Anthem of Ukraine**

How exactly was the poem "Ukraine is not dead yet..." written. At one of the parties of the "community" with Serbs in the house where Chubynskyi lived, a Serbian song was sung. Chubynsky liked it, it was about the struggle for freedom. He left the room, returned after half an hour, in his hands was a sheet with a poem written on the motif of a Serbian song [13, p. 24].

First, the song was sung to a Serbian motif, then to Lysenko's music. In 1863, the text found its way to Galicia, where Mykhailo Verbytsky wrote the music that is now known. The song was considered a folk song for a long time. Researcher Dmytro Cherednychenko presents 20 versions of the text and emphasizes that the first line in Chubynskyi sounded like this: "Neither the glory nor the will of Ukraine has died yet..." [27, p. 14].

In 1863, P. Chubynskyi's poem "Ukraine is not dead yet..." was published for the first time in the Lviv journal "Meta" (No. 4) as a work by T. Shevchenko. The author of the poem stated two possible readings of the first line of the work: "Ukraine is not dead yet" and "Ukraine is not dead yet..." - it was the last version that was applied to the case of P. Chubynskyi, which was considered by the "Investigative Commission for Political Affairs under Kyiv, Podilsky and Volyn Governor-General". The poem immediately gained great popularity among the people, who throughout their historical development, in accordance with the fundamental principles of their inherent mentality, actively and constantly cared about statehood, freedom, and selflessly served the Motherland. The special power of this ingenious work is that it surprisingly harmoniously combined those factors that speak to both the mind and the heart of a person [18, p. 74-75].

This poem has passed the test of time and historical events. It was used during celebrations during the Ukrainian National-Democratic Revolution of 1917-1921, in the Battle of Kruty, young Ukrainians defending Kyiv sang this anthem. In 1939, it was declared the anthem of the newly formed Carpathian Ukraine, rallied the soldiers of the UPA. It was banned by the Hungarian and Soviet governments. The declaration of independence of Ukraine on August 24, 1991 gave a new birth to the national anthem of P. Chubynskyi, M. Verbytskyi. It was approved as the National Anthem by the decree of the Presidium of the Verkhovna Rada of Ukraine dated January 15, 1992, enshrined in Article 20 of the Constitution of Ukraine, adopted at the 5th session of the Verkhovna Rada of Ukraine on June 28, 1996.

Today, more than ever, the National Anthem of Ukraine has become a national shrine of the Ukrainian people. And not only adults, but also little hands are drawn to the heart when the National Anthem sounds. That's why we turn to this person who gave Ukrainians these solemn, defiant, unwavering words of struggle for their independence.

### **In exile in Arkhangelsk province**

Chubynsky lived in Arkhangelsk for almost two months, got to know the city and people, especially the gymnasium teachers and his fellow exiles. Being a lively and sociable person, he quickly found a common language in any company. He especially got along with the teacher of the Poltava gymnasium O.I. Stronin, who was sent to Arkhangelsk "for spreading Little Russian propaganda." There, being under the supervision of the police, he wrote more than 50 scientific works, articles, and programs [28, p. 13].

In Arkhangelsk, P. Chubynsky appealed to the governor to appoint him to the position of investigator, citing the fact that he has a higher legal education and a candidate's degree.

Arkhangelsk Governor A. Arandarenko, having received a positive request from the Ministry of Internal Affairs, on January 2, 1863, appointed P. Chubynskyi as a judicial investigator of the Pinez County, where he served for almost nine months until October 29, 1863 [15, p. 168].

About his feelings in a foreign land, Chubynskyi described in his letters that he wanted to be where all the hearts are close, where girls sing all night long, where the native field and the nightingale sing [29, p. 10].

Simultaneously with the civil service in the north of the Russian Empire, P. Chubynsky is engaged in ethnographic and statistical research of the region: he organizes expeditions to Karelia and the Pechora region (from April 10 to October 10 he visited seven provinces: Arkhangelsk, Vologda, Olonets, Novgorod, Kostroma, V' Yatsk, Permsk), investigates local northern fairs, peculiarities of grain trade, linen production, shipbuilding and game hunting, studies the demographic situation in the city of Arkhangelsk, substantiates the need for the construction of the Vyatka-Dvina railway, which aroused great interest in St. Petersburg. Later, he participates in the organization of the Lomonosov anniversary and the opening of the Lomonosov school, etc. [28, p. 22].

At that time, the territory of the Arkhangelsk province was more than 700,000 square kilometers and was larger than the territory of modern Ukraine. He had to carry out scientific expeditions in extremely difficult off-road conditions - to overcome distances by steamboats, wade through narrow streams by boat, ride a horse and walk hundreds of kilometers [30, p. 12].

P. Chubynskyi lived and worked according to the laws of truth, honor and justice. He was guided by the "higher truth" and, according to his contemporaries, "he was a sworn enemy of bureaucratic arbitrariness and bribery, he always defended active and honest people. For Chubynskyi, the North became a real university of life, where character and will were tempered, and the talent of a scholar-ethnographer, economist, and statistician was strengthened [7, p. 7].

Governor S. P. Gagarin requested that Chubynsky be awarded the Order of Stanislav II degree with an imperial crown. It was an unprecedented case when a political exile was presented for a state award. That is why the Minister of Internal Affairs made a request to the emperor to remove Chubynsky from police supervision and allow him, as a valid member of the Russian Geographical Society, to leave for Ukraine [30, p. 12].

The materials of the Northern Expedition on almost 300 pages impressed the scientists with their breadth, the scope of the research, and the scientific achievements of the ethnographer were duly appreciated by the imperial scientific societies of the time - Pavlo was elected: a corresponding member of the Imperial Moscow Society of Agriculture, an employee member of the Imperial Free Economic Society, a member – an employee of the Imperial Russian Geographical Society (later an active member), active member of the Society of Natural History, Anthropology and Ethnography Lovers of Moscow University, was awarded the first silver medal of the Imperial Russian Geographical Society. In 1868, during a trip to St. Petersburg with a report on the results of the northern expedition, with the assistance of a valid member of the Imperial Russian Geographical Society P.P. Semenov Tien-Shanskyi, P. Chubynskyi receives permission to live in the capital and all provinces of Russia, to return to Ukraine. His achievements in the North were: in April 1869, Grand Duke Oleksii Alexandrovych presented P. Chubynsky with an emerald ring for the successful collection of data on the northern provinces of the Russian Empire [44, p. 9].

On May 16, 1869, a valid member of the Imperial Russian Geographical Society, P. Chubynsky, "with the highest consent" was sent to Ukraine for ethnographic and statistical research of another little-explored region - the southwestern [29, p. 10].

Scientists V.P. Kapeliushnyi, H.M. Kazakevich, N.V. Chernyshchuk believe that the figure of Pavel Chubynsky occupies one of the central places in Ukrainian ethnology of the 19th century. However, he became famous primarily as an organizer of science and a tireless collector of folklore and ethnographic material. His main analytical work is contained in "Essay on folk legal customs and concepts in Little Russia" (1869), which was based on the scientist's PhD thesis. In it, the researcher identified the fundamental differences between the Ukrainian folk-legal tradition and the Russian one, found out that the starting point of legal customs is socio-economic relations, carried out the first classification of legal customs of Ukrainians, primarily property ones.

As O. Ivanovska notes, "a lawyer by education, Chubynsky sought to find sources of law that would contain a reflection of the legal norm. The scientist was aware that

there is a certain primary basis that served as an impetus for the creation of folk and poetic creativity, and law, and norms of etiquette, and rituals" [14, p. 63].

## **Chapter 2. Scientific and research activities of Pavlo Chubynskyi**

In January 1865, the Russian Geographical Society began to discuss the issue of organizing an expedition with the governor-general of the region, but in response to the society's request in March of the same year, the Minister of Internal Affairs P. Valuev did not allow it to be carried out. Despite the lack of formal agreement, in April 1866, at a meeting of the ethnography department of the Russian Geographical Society, a commission was created to prepare the expedition, in May the geographers again appealed to the head of the Ministry of Internal Affairs, and in June they received permission and a promise to help with all their might from the ministry. Considering the experience of P. Chubynskyi in the north of Russia (receiving the first silver medal of the Russian Geographical Society for the review of M. Kozlov's "Description of Arkhangelsk Province", elected in March 1869 as a valid member of the Russian Geographical Society) and knowledge of the situation in the south of the empire, in Petersburg people decided to choose him for the planned study of the South-West region.

Upon returning to Kyiv, Pavlo Chubynskyi immediately began preparatory work for the expedition. He appealed to the public to contribute to the successful study of the Ukrainian people by sending available materials of an ethnographic nature.

From the middle of May 1869, P. Chubynskyi began direct preparation for the equipment of a scientific ethnographic and ethnographic expedition. Ethnographic programs were sent to persons who knew local life well and could provide important and interesting information and relevant materials. The preparation of the expedition was constantly reported in the provincial newspapers of the South-Western region, as well as in the "Podilskyi Eparkhialny Vedomosty". Scientists also helped the ethnographer: I. Novytskyi, O. Potebnia, O. Kistyakivskyi, V. Kostomarov, V. Antonovych and others.

In particular, a significant contribution was made by I. Novytskyi, who gave Chubynsky five thousand songs he had previously recorded, O. Kistiakivskyi, who provided valuable records of decisions of the parish courts and added a historical sketch of this institution. V. Antonovych made extracts from court trials of the last century about witchcraft and sorcery. M. Lysenko set the motifs of wedding and other ceremonial songs of the Boryspil Region published in "Works" to sheet music [24, p. 461]. Provincial statistical committees, zemstvo administrations, peace mediators, individual folklorists and ethnographers sent information [31, p.65]. As a result, as early as March 1869, P. Chubynsky collected about 10,000 songs, and the total amount of material was constantly growing. In addition, on the eve of his first trip, P. Chubynskyi himself appealed to the provincial statistical committees for help, and also asked F. Osten-Saken to provide him with assistance from the ministries of education, finance, state property, and communications. At the beginning of October 1869, P. Chubynskyi reminded F. Osten-Saken about his request, and also suggested that he additionally contact the chief prosecutor of the Synod so that he would ensure the cooperation of local bishops, because, for example, the Volyn archbishop, in response to a request for help, stated that P. Chubynskyi that this expedition does not concern him and he will cooperate with it only when he receives a corresponding order from the church authorities. On February 8, 1870, already during the second trip, P. Chubynsky once again asked F. Osten-Saken whether he had appealed for help to the relevant departments.

Funding for this expedition was small. The Russian Geographical Society managed to allocate only 3 thousand rubles [29, p. 10].

P. Chubynskyi's expedition made three trips from 1869 to 1870 through the provinces of the South-Western region; studied the life of Ukrainians in hundreds of counties, following every page of the people's life [32, p. 7].

Following the first route, he began an expedition from Kyiv to Kanev, then along the valley of the Ros River through several districts of the Kyiv region to Berdychev and Zhytomyr. From here along the Sluch River through Novohrad-Volynskyi and Starokostyantynivskyi counties to the Podilsk province (Proskurivskyi, Ushytskyi and

Kamianets-Podilskyi counties). The route then extended to Bessarabia and Poland, where 9 districts of the Siedlce and Lublin provinces and the Kholm region were covered. On the way back, P. Chubynskyi visited the Kremenets, Dubensky, Volodymyr-Volyn districts of the Volyn province, Hrubesz of the Lublin province, the cities of Kovel, Lutsk, Rivne, Ovruch, Malyna, and Radomyshl [33, p. 93].

In the winter of 1869, the researcher visited the Radomyshl district of the Kyiv province, the Kovel, Lutskyi, Rivne, Ovrutskyi districts of the Volyn province and ended his journey in Radomyshl.

In the summer of 1870, together with I. Cherednychenko and V. Kravets, P. Chubynskyi toured the southern districts of Kyiv region (Cherkasky, Zvenigorodsky, Umansky, Skvytsky, Chygyrinsky); Pereyaslavskyi and Zolotoniskyi counties of Poltava province; Haysynskyi, Olgopilskyi, Baltskyi, Yampilskyi, Mogilivskyi, Letychivskyi, Litynskyi, Vinnytskyi and Bratslavskyi counties in Podilly and completed the expedition in Lypovetskyi, Skvirskyi and Vasylkivskyi counties [34, p. 80].

"Going on an expedition," wrote P. Chubynskyi, "I presented to the commission that was equipping the expedition to the Western Russian Territory the opinions that I considered necessary to be guided by when studying the South-Western Territory entrusted to my research. At the beginning, I indicated the expansion of the boundaries of the study, not limited to the administrative boundaries of the South-Western region, but to include the southern districts of Grodno and Minsk provinces, the western districts of Lublin and Sidlec, and the northeastern part of Bessarabia. The commission approved this research area" [13, p. 35].

Such intentions are due to the fact that the researcher tried to cover precisely those areas where the largest number of Ukrainians lived. Pavlo spoke a lot about his intentions to widely use the right to request assistance from the local authorities, but mainly about the need to use this expedition as widely as possible, in the interests of the ethnography of the whole of Ukraine, and not just the three provinces of the so-called South-Western region [35, p. 129].

In the summer of 1869, P. Chubynskyi and his assistant Ivan Cherednychenko traveled around 36 counties in five months. The second expedition began in the winter of 1869, the third in the summer of 1870. A total of 56 districts were covered by research. A huge volume of materials was collected: he recorded about 4,000 ritual songs; recorded families, christenings, funerals in several places; weddings are described by him in more than 20 places, fairy tales - about 300. In his records, he recorded data about the wages received by Ukrainian people, about their typical occupations, productivity, about the impact of the peasant reform on the economic life of the people, about the trade in wood, tobacco, and sericulture, winemaking, etc. Many cultural and public figures contributed to the successful work of the expedition, in particular M. Dragomanov, V. Antonovych, M. Lysenko, O. Rusov, M. Kostomarov, O. Kistyakivskyi, V. Simyrenko [8, p. 8].

For the external characteristics of P. Chubynsky's personality, it is worth turning to the memories of his like-minded people. This is how his friend and colleague O. Kistiakivskyi characterized the scientist: "He had a lively character, direct and open. Not without Little Russian humor, but foreign to bitterness and sarcasm, sometimes outwardly sharp, he was a great kind man. He possessed a wonderful gift of speech and at times showed signs of true eloquence. He was not devoid of poetic gift, or at least mood. By nature, he was selfless, and he proved this during the expedition, investing his own funds.

He was gifted with a remarkable organizational talent for carrying out scientific work and research. To inspire others to work, to group workers around themselves, to force everyone to do their part of the work - this was his calling" [3, p. 348].

Thanks to the talent, titanic energy and extraordinary organizational skills of P. Chubynskyi, the seven-volume edition "Works of the Ethnographic-Statistical Expedition to the Western Russian Region", "Calendar of the South-Western Region", several collections and articles were prepared for publication in two years. During this time, about four thousand ceremonial songs, three hundred fairy tales were recorded, and hundreds of decisions were selected from the books of parish courts. According to

the artists' conclusions, this expedition was the most significant phenomenon in the history of ethnography at that time.

The creation of a comprehensive database of folklore monuments and descriptions of ethnographic phenomena, which documented Ukraine as an ethno-national integrity within the boundaries of all ethnographic lands, was its unsurpassed and still unsurpassed result. the formation of a multi-volume, generalized work on the linguistic identity, customs, rituals, spiritual and material culture of Ukraine [12, p. 60].

Chubynskyi chooses the method of objective presentation of the material, since before him there were no collections of an ethnographic nature about Ukraine.

The first volume "Works" contains folk beliefs, proverbs, riddles and other texts that helped to understand the folk worldview.

The second volume - "Ukrainian folk tales" - included 148 fantastic and 145 everyday records that were not known in the literature until then, the educational and moral content of the tales is emphasized. Among the household ones we find tales about animals. Such a generalized approach to plot distribution was not accidental. The variety of artistic forms of a fairy tale was considered its essential feature [36, p. 84].

The third volume was devoted to songs and rituals (587) associated with the seasons, they helped to understand the life and poetry of the people.

The scientist's special attention was drawn to the main events of human life. The fourth volume contains family customs and important events in a person's personal life (christenings, weddings, funerals), as well as lullabies, children's songs and games, omens, means of traditional treatment of children, superstitions. The most complete was the collection of wedding songs of the Ukrainian people (1,943 out of 4,000 ceremonial samples) [37, p. 8].

The fifth volume is dedicated to Ukrainian folk songs by sections: love, family, household and humorous.

The sixth book, which Chubynskyi wrote together with O. Kistiakivskyi, is devoted to the customary law of Ukrainians. It should be noted that Chubynsky first began to explore this branch of folk life.

The seventh volume consists of two books, in which he characterizes representatives of all nationalities who lived on the territory of Ukraine. The second book is very interesting - "Malorussy Yugo-Zapadny krai (statistics, rural life, language)". Considerable attention is paid to the national character of Ukrainians, material culture [32, p. 9].

The large-scale statistical and ethnographic expeditionary research led by Chubynskyi, which covered most of the ethnographic Ukraine, thus appears as a true scientific asceticism, which encouraged the awakening of national consciousness [12, p. 61].

Researcher N. Mishchanchuk, researching the activities of M. Lysenko, notes that he became a participant in large-scale statistical and ethnographic expeditionary research under the leadership of P. Chubynsky, which covered a larger territory of Ukraine and laid the foundation for the activities of the South-Western Department. In the third volume of "Works of the ethnographic-statistical expedition to the Western Russian region", prepared for publication by P. Chubynskyi, the calendar and ritual songs recorded by M. Lysenko were published [38, p. 44].

In Paris, P. Chubynskyi's "Works of the Ethnographic and Statistical Expedition" was awarded a second-class medal. Instead, in Russia, he was honored with awards from the Academy of Sciences and the Russian Geographical Society. In 1877, the Russian Geographical Society requested that the work of P. Chubynskyi be credited to him as a stay in public service [3, p. 346].

Pavlo Chubynsky himself wrote: "The Little Russian people lived a life full of drama. Ukraine was a hotbed of constant struggle. People have experienced all sorts of disasters, both external and internal enemies. But he did not remain passive. He avenged his enemies, he discovered heroic deeds. It goes without saying that the national creativity brought these feats to light, brought to light its favorite heroes. The song is the soul of the people, its feelings and thoughts are in it. But regardless of this creativity, the people keep memories of the past, passing them on from one generation to the next.

But the song, handed down from generation to generation, retains its typicality for a long time. They try to imitate her in the way she sings. No matter how distorted the traditions are, they always contain precious material giving the history of the people. They show how the people's mind and people's feelings relate to a well-known event." [2, p. 291].

As one of the leaders of the intellectual, educational and ethnographic movement of the 60s and 70s of the 19th century. P. Chubynsky left a noticeable mark in various areas of ethnographic science, starting new scientific directions and creating a fundamental source base for the next generations of researchers. He was one of the first to start the creation of generalized ethnographic works, initiating the study of Ukrainian spiritual, material and socionormative culture as a whole; the study of the ethnic composition of the population of Ukrainian territories, the ethno-social structure of Kyiv's population, national customary law, ethno-psychological and anthropological characteristics of Ukrainians [12, p. 60].

The assessment of the activity of P. Chubynskyi was expressed by a member of the St. Petersburg Academy of Sciences Oleksandr Veselovskyi: "The efforts of the ethnographic expedition" of Chubynskyi in terms of wealth of data can be compared only with two monuments of European ethnographic literature: "Lud polski" by Kohlberg and "Bibliotheka della tradzioni popolari" by Pitre" [30, p. 12].

In one of the issues of the journal "Kievskoi stariny" the description of the expedition's activity was given: "Materials related to the popular and believed, relating to the external world, to man, and to the spiritual world, before the appearance of the first volume of "Trudov" were the property of run-down provincial publications, appearing in them occasionally, without a system and completely by chance. "Narodnyi Dnevnyk" (2nd volume of "Trudov"), a set of folk beliefs, devoted to the annual religious and working folk life, left behind far separate and incomplete studies and observations of M. Maksimovich and Markevich. Volume 3 - "Fairy Tales" contains 296 numbers. All the fairy tales of the ego collection appeared for the first time. 500 pages are devoted to the wedding section in volume 5. This included 1943 wedding songs and song excerpts. Household songs, consisting of the fifth volume, published

in 1884 on 1209 pages. There is no such number in any of the Little Russian collections, although all of them, except for household songs, contain ceremonial and historical songs.

The collection of materials on folk legal customs (vol. 6) is still the only one, which to a large extent can be said about the collection of ethnographic and statistical data on the Little Russians of the southwestern region; (vol. 8) their number, dwellings, utensils, tools, clothes, food and living conditions, in general and about materials for studying the dialects, sub-dialects and dialects of southern Russia and economic data about the position of the Little Russian peasantry" [3, p. 350].

Thanks to Chubynskyi's expedition, materials about the state of trade in different areas, beekeeping, tobacco, winemaking, sericulture, and brewing have been preserved, which scientists could use in their research on Ukrainian history in the second half of the 19th century. [37, p. 8].

In 1873, the Russian Geographical Society awarded Chubynsky a gold medal for his statistical and ethnographic expedition to the South-West Region, recognizing that the materials collected by him are important for the science of ethnography. In 1877, the years of the expedition were credited to Chubynsky as state service.

In 1875, Pavlo Chubynskyi received a gold medal of the 2nd class of the council of the international congress in Paris for his works on ethnography and statistics. In 1879, the Uvariv Prize for the work of the expedition in the South-West Region [3, p. 346].

P. Chubynskyi received high praise for his multi-volume work from Academician N. Veselovskyi: "In front of such a comprehensive work, which opened up a lot of new data to science, the critic's hands should have lowered in shame, in what required so much effort and time and collected so much material, there are only a few misunderstandings and parties that cause methodological doubts" [30, p. 12].

One of P. Chubynskyi's colleagues, the anthropologist and ethnographer F. Vovk, left us a high assessment of his scientific work: "His collection is a huge, still almost unprocessed and unused scientific material, which will be enough for a long time." Meanwhile, "the trace left by him in the ethnography of Ukraine is so great, his merits

are so significant that they would be enough for several professional scientists..." [39, p. 4].

Pavlo Platonovych himself assessed his scientific output quite modestly, believing that after the publication by Nomis of the collection "Ukrainian proverbs, proverbs and such" any other edition would seem poor in terms of the depth and volume of the material covered in it.

"Labor" played a big role in the development of cultural and national self-awareness of Ukrainians. According to the memoirs of Olga Kosach-Kryvynyuk, little Lesya Kosach (Ukrainian) considered volumes with fairy tales and songs to be her favorite books [25, p. 8].

Having finished such an important work for science, P. Chubynsky did not sit still. In order to have an income, in the second half of 1870 he moved to Horodysh (now Cherkasy region), got a job in the administration of the firm "Yakhnenka and Simyrenka Brothers", where he had to study the process of sugar making and collect statistical information of sugar factories. At the same time, he continues to prepare the collected ethnographic materials for publication.

### **South-Western Department of the Russian Geographical Society**

Chubynskyi was elected secretary of the Kyiv branch of the Russian Technical Society. In his new position, he spends a lot of time on business trips. He has plans to open the Southwest Department of the Russian Geographical Society in Kyiv to improve the study of the region. In a letter dated January 25, 1872, to the authoritative scientist, corresponding member of the St. Petersburg Academy of Sciences M. Maksymovich, he asks to turn to the Governor-General Prince O. Dondukov-Korsakov with a request to be the patron of the department [13, p. 40].

Chubynsky was convinced of this in a letter with his signature to the Governor-General, who, as well as himself, petitioned the higher circles of St. Petersburg to open a department in Kyiv as a scientific institution. Chubynskyi's initiative was not in vain. Permission was granted. On February 13, 1873, the South-Western Department of the Russian Geographical Society was officially opened with the participation of Governor-General O. Dondukov-Korsakov himself, who declared the department open

and declared his readiness to support its activities. Hryhoriy Pavlovich Galahan was elected head of the department, and Pavel Chubynskyi was elected head of affairs [13, p. 252-254].

The South-Western Department of the Russian Geographical Society (1873-1876) was an important component of Ukrainian national life in the second half of the 19th century. His discovery partially satisfied the overdue intellectual need for national self-awareness of Ukrainian society at that time [38, p. 43-44].

Despite the limits of the activity of the South-Western Department determined by the Statute, which territorially included the Kyiv educational district (i.e. Kyiv, Poltava, Chernihiv, Podilsk and Volyn provinces), a significant part of its representatives sought to cover Western Ukrainian territories with research, realizing the importance of such studies for the realization of the national aspirations of Ukrainians .

The South-Western Branch of the Imperial Russian Geographical Society was officially opened on February 13, 1873. The first meeting was held under the chairmanship of Kyiv, Podilsk and Volhynia Governor-General O. Dundukov-Korsakov. Of those present at the first meeting, 17 members (M. Bunge, von Bool, V. Shulgin, P. Chubynskyi, V. Berenstam, M. Konstantinovych, M. Yasnopolskyi, O. Rusov, P. Zhitetskyi, V. Zayonchevskyi, D. Kravtsov , M. Levchenko, M. Lysenko, F. Vovk, O. Klossovskyi) 10 were members of the Kyiv community [40, p. 7].

Thanks to his authority and organizational talent, P. Chubynsky convinced high-ranking government officials of the importance of opening a branch of the Russian Geographical Society, which legalized the work of the Kyiv community and all those who were burning with the desire to work for the benefit of their native land [8, p. 8].

Also, the historian D. Cherednychenko assures that the initiative to create the South-Western Department of the Imperial Geographical Society in Kyiv and bring this matter to a successful conclusion undoubtedly belongs to P. Chubynsky, who already had a well-known authority in the central Society in connection with the brilliant completion of the expedition. At that time, Chubynsky was only 34 years old [13, p. 287].

The number of members of the Department increased rapidly. Thus, on March 6, 1873, there were 50 active members, by June 1873 - 76 members, and by the end of 1873, the Department had 102 members. The total number of members in 1875 was 148 people. In 1876, the personnel of the Department increased to 192 [31, p. 66].

Its members included such well-known scientists and professors of Kyiv University as V. Antonovych, M. Bunge, M. Drahomanov, O. Kistyakivskyi, A. Rogovich, N. Tumasov, M. Yasnopolskyi, as well as the linguist P. Zhitetskyi, ethnographers P. Chubynskyi, O. Rusov, folklorist I. Rudchenko (brother of Panas Myrny), economist I. Zieber, composer M. Lysenko, anthropologist F. Vovk, writer-actor M. Starytskyi and others. The department was assisted by dedicated ethnographers-collectors such as I. Novytskyi, I. Manzhura [40, p. 13].

During the three years of the Department's existence, 182 of the best Ukrainian scientists and public figures, most of whom belonged to the Kyiv community, were involved in active scientific and cultural and educational activities [41, p. 7].

The newly created department was faced with the task of collecting, processing and distributing geographical, ethnographic and statistical information, mainly to study the provinces of the Kyiv educational district, that is, to study the native land, its culture, the way of life of the people.

In just a few years, this scientific institution published two volumes of "Notes of the South-Western Department of the Imperial Russian Geographical Society", where the works of M. Drahomanov, V. Antonovich, P. Chubynskyi, F. Vovka and many other scientists were published [37, p. 9].

From the first days of its existence, the South-Western Department launched an active cultural, educational and scientific research activity, which consisted, first of all, in the study of the modern and past Ukrainian people.

Popularization of Ukrainian song, Ukrainian folk music, Kobzar singing, organization of musical evenings [41, p. 8].

In two years, the Department collected a fairly significant library, which included more than 1,000 books and pamphlets on ethnography, statistics, land affairs, archeology, history, geography, natural history, etc. In addition, the Geographical

Society created a museum (of geography and ethnography), which housed more than 3,000 items of clothing, jewelry, children's toys, agricultural tools, collections of coins, birds, minerals, etc. [13, p. 281].

Chubynskyi's works on customary law became the first systematic works in this field and for Russian science as well [13, p. 283].

The department established cooperation with various Slavic scientific societies - Czech, Serbian, Galician, Slovak, Lusatian, Slovenian, with the Ossolinsky Institute in Lviv and others. Permanent contacts were established with the central and local Departments of the Russian Geographical Society (Northwestern, Orenburg, Caucasian), the Free Economic Society, the Archaeological Commission, agricultural, technical and land administrations, universities [33, p. 94].

The writer S. Rusova admired P. Chubynskyi, whom she considered a senior mentor, and in her memoirs she writes: "He so wanted to reveal all the rich individuality of the people of Ukraine, all the beauty of its folklore in those dead times!". Describing the appearance of the outstanding ethnographer, who was "tall, black, with black eyes, with thick eyebrows, a low loud voice, with powerful movements, a high forehead, the type of organizer who knows well what he is organizing, knows how to manage people and conducts his business through all obstacles", marked his intellectual and lively character [5, p. 144].

In 1877, at the initiative of the South-Western Department, a three-volume collection of the works of the first rector of Kyiv University named after St. Volodymyr Mykhailo Maksymovych was published, and for the first time, Ukrainian poems and songs from the repertoire of kobzar Ostap Veresai were published, which confirmed his status as a disseminator of cultural, educational and national ideas. In addition, the "Calendar of the South-Western Region for 1873", "Program for collecting ethnographic and statistical data", "Report on the activities of the South-Western Department of the Russian Geographical Society" for 1873-1874 [24, p. 462].

The idea arose among the members of the Department to have their own magazine or newspaper, where they could popularize their scientific works among the youth, involve them in the national movement, and highlight the urgent needs of the Ukrainian

people. In August 1874–July 1875, the department managed to take over the publication of the Kyiv Telegraph magazine, whose editors included V. Antonovych, F. Vovk, P. Chubynskyi, M. Dragomanov, M. Zieber and others.

Numerous materials on ethnography, history and language were printed on the pages of the magazine. F. Vovka's notes were devoted to the situation of the working class, M. Drahomanov's intelligence concerned the peculiarities of the development of the national movement in Galicia, S. Podolinskyi's materials touched on the peasant question, and M. Konstantinovych's - the state of education in Ukraine. This Ukrainian studies character of the magazine caused a wave of criticism from another authoritative publication - the newspaper "Kievlyanin". But, unfortunately, due to a conflict with the owner of the newspaper, the editors of the newspaper left the magazine [41, p. 9].

On March 2, 1874, members of the South-Western Department of the Russian Geographical Society conducted a one-day census of the city of Kyiv. P. Chubynsky also joined the Management Committee. The census began at 19:00 on March 2 and was completed by 24:00. Processing of the received data, their scientific analysis was summarized in the reports of the management committee to the governor-general of the region, scientific abstracts of P. Chubynskyi and S. Zavoyko, and official materials of the South-Western Department of the Imperial Russian Geographical Society [41, p. 10]. This census made it possible to find out the real number of Kyiv residents, the distribution of the Kyiv population by place of birth, age, marital status, language and nationality, religion and level of literacy. The department did not limit itself to the performance of purely official tasks, but also used it for in-depth acquaintance with the everyday life of the population. The main achievement of the census was that its results revealed that the population of Kyiv was almost 50% larger than was officially considered.

In addition, almost half of Kyiv residents named Ukrainian as their native language. Soon, censuses were conducted in Zhytomyr, Mykolaiv and Feodosia, following the model of Kyiv. Employees of the North-Western Department, who, following the example of Kyivans, decided to conduct a one-day census in Vilno [33, p. 95].

In some articles of "Kyiv telegraph" there are examples of extremely difficult socio-economic conditions of life of the population of Kyiv, their work and daily life. At the end of 1873, the board of the department came up with the idea of publishing notes that would include all meeting journals and abstracts that were read at them. The two volumes of "Notes of the South-Western Department of the Imperial Russian Geographical Society" reflect the entire range of the department's activities, inform both about the significant number of involved contributors, and about the problems that were actualized in contemporary ethnography.

Thanks to the support of the department, two volumes were published: "Historical Songs of the Little Russian People with Explanations by V. Antonovich and M. Drahomanov" (K., 1874–1875), "Malorusskie narodnye predaniya i raskassy" by M. Drahomanov (K., 1876 ) [42, p. 14].

While working as a clerk of the Department, P. Chubynskyi does not abandon scientific activities, but prepares scientific reports and essays ("The village of Sokyryntsy and the Sokyrynskoe credit-savings association", "Neskolko narodnykh historiskikh predany", "Inventory of the peasant farm", "Overview of data on the population of Kyiv" according to the 1874 census"); acts as the main organizer of the census in Kyiv on March 2, 1874; is actively published on the pages of the "Kyiv Telegraph" etc. [43, p. 16].

One of the most outstanding achievements of the South-Western Department of the Imperial Russian Geographical Society in the direction of popularizing the achievements of Ukrainian scientists and local historians was the participation in the III Archaeological Congress held in Kyiv on August 2-21, 1874.

At the congress, which received international status due to the participation in its work of such outstanding Russian scientists as I. Sreznevskyi, D. Ilavaiskyi, O. Miller, M. Kostomarov, as well as those well-known in the broad circles of Slavs O. Koler and J. Hanol from Prague, E. Kosta from Ludljana, Y. Danychich and S. Novakovich from Belgrade, B. Dudyk and G. Wenkel from Moravia, F. Racka from Zagreb, S. Tarnovsky, D. Samokvasov, I. Skimborovych from Poland and respected representatives of France L. Leger and A. Rimbaud and others, Ukraine (South-

Western region) was represented by 121 scientists, of which 86 were professors and archaeologists from Kyiv [41, p. 10].

The congress also acquired a Ukrainian studies direction as a result of the creation of a cultural program for its participants by members of the South-Western Branch of the Imperial Russian Geographical Society. It included such activities as conducting excursions along the Dnipro River, inspecting the Ukrainian archaeological exhibition, watching the performance of the folk choir with kobzar O. Veresai.

The Ukrainian theme of the reports of nine members of the South-Western Department of the Imperial Russian Geographical Society was very interesting: V. Antonovych - "About a coin with the name of Volodymyr", F. Vovka - "About Little Russian ornamentation", N. Dashkevich - "About Bolokhovskaya land", M. Drahomanov - "People's Little Russian songs about incest", P. Zhitetskyi - "About the Peresopnytsk Gospel of the 16th century" and "About Little Russian Dumas", M. Konstantinovich - "About the mounds of the Chernihiv district", P. Lebedyntsev - "About St. Sophia Cathedral", M. Levchenko - "On the preservation of ancient monuments" [41, p. 10]. The work of the congress showed the whole world all the spiritual treasures of the Ukrainian people.

Unfortunately, due to the non-acceptance by M. Yuzefovych, as a member of the editorial board of the "Kievlyanin" newspaper, of the Ukrainian studies direction of the Department, he submitted a note in the name of Alexander II, as a result of which a special investigative commission was created, which in May 1876 adopted the Resolution on the banning of Ukrainian publications and the closure of the Kyiv Branch of the Geographical Society, and M. Drahomanov and P. Chubynskyi were forbidden to live in the capitals [43, p. 12]. The threat of reprisal hung over many members of the Department. Some of them emigrated abroad (M. Drahomanov, F. Vovk, S. Podolynskyi), others were deprived of work [33, p. 96].

P. Chubynskyi was issued an order banning him from living in the Kyiv, Volyn, Podil, Kharkiv, Katerynoslav, Kherson, and Voronezh provinces. His financial and economic condition was bad, there was not enough money, he got into debt. Therefore, he was forced to send his family to his homeland in Boryspil [13, p. 291]. For

Chubynsky, it was not only a moral, but also a material blow. The poor P. Chubynskyi bought the copyrights of T. Shevchenko's works that were not published during his lifetime with his personal funds, which made it possible to make them public for the reader. Also, with his own money, P. Chubynskyi bought a house for the famous but homeless kobzar Ostap Veresai, which increased his debts [29, p. 10].

It should be noted that circumstances forced him to change the type of activity. Since 1877, he has served in the Ministry of Railways, held a high position in the department, and received instructions on the establishment, expansion and organization of railway schools. It deals with the creation of pension funds to provide for railway employees. Excellently fulfills its powers [3, p. 347].

In April 1879, P. Chubynsky was forced to resign due to a serious illness. He was bedridden for a long time. On January 26, 1884, Pavlo Platonovych Chubynsky, a great Ukrainian, died.

Ethnographer O. Pypin, characterizing the life path of P. Chubynskyi, noted that the scientist created a new type of scientist, which is necessary for science. According to his mind, personal character, and research methods, Pavlo Platonovych was an excellent ethnographer-collector, the only one of his kind in this industry. He characterized Chubynskyi as a person who strives to serve the people, dedicating his work and knowledge to it [13, p. 314].

### **Conclusions**

Summing up, it should be noted that Pavlo Chubynskyi devoted his entire short life (45 years) to the struggle for the revival of the Ukrainian language, Ukrainian culture, and Ukrainian ethnography.

The views of P. Chubynskyi were formed during the period of growth of social and political activity of the Ukrainian intelligentsia, which took place in the second half of the 19th century. Scientists still call this period the second stage of the Ukrainian national revival, when the Ukrainian intelligentsia emphasized the need to assert the identity of the language and culture of the Ukrainian people, giving the most important importance in this matter to the issue of education development.

The main manifestations of the Ukrainian national movement in the second half of the 19th century. there was the emergence of semi-legal communities (associations of teachers and students, officials, military personnel, creative intelligentsia) who sought to get closer to the life of the people, and the publication of the literary and scientific magazines "Osнова", "Kievlyanin", "Kyiv Telegraf" - centers of struggle for the revival of Ukrainian culture against the regime of the Russian autocracy. The main theoretical tool of this struggle was the study of the material and spiritual culture of the Ukrainian people, scientific proof of their right to free existence.

Pavlo quickly joined the nationally oriented youth, plunged into social and political life, devoting himself to serving the interests of Ukraine.

At the end of 1862, P. Chubynskyi wrote a poem-song "Ukraine's glory and will are not dead yet" (the modern anthem of Ukraine), which quickly spread among the fighters for the national cause. The writing of this poem became one of the reasons for Chubynsky's exile to the north.

The six-year period of residence in the north of European Russia in the Arkhangelsk province (1863–1869) brought him imperial fame as an ethnographer and statistician. The scientific achievements of the ethnographer were duly appreciated by the imperial scientific societies of the time - Pavlo Platonovych was elected an associate member of several scientific societies, including a valid member of the Imperial Russian Geographical Society, which awarded him a silver medal.

From 1869 to 1870, the expedition under the leadership of P. Chubynsky made three trips through the provinces of the South-Western region; studied the life of Ukrainians in hundreds of counties. The publication of seven volumes of "Works" became a significant phenomenon in the cultural life of the Ukrainian people, convincingly showing the world the originality of the national spiritual culture.

In 1873, the Russian Geographical Society awarded Chubynsky a gold medal for his statistical and ethnographic expedition to the South-West Region, recognizing that the materials collected by him are important for the science of ethnography. In 1877, the years of the expedition were credited to Chubynsky as state service.

In 1875, Pavlo Chubynskyi received a gold medal of the 2nd class of the council of the international congress in Paris for his works on ethnography and statistics. In 1879, the Uvariv Prize for the work of the expedition in the South-Western Territory.

His activities in the study of the culture and lifestyle of the people, social aspects of life support were carried out not unsystematically, but purposefully, on the basis of well-tested programs, important, state-oriented projects.

The publication of seven volumes of "Works of the Ethnographic-Statistical Expedition to the Western Russian Territory" became a significant phenomenon in the cultural life of the Ukrainian people, convincingly showing the world the originality of the national spiritual culture.

Pavlo Chubynskyi played a decisive role in the opening of the South-Western Department of the Imperial Russian Geographical Society in Kyiv. launched an active cultural, educational and scientific research activity, which consisted, first of all, in the study of the modern and past Ukrainian people (popularization of Ukrainian song, Ukrainian folk music, Kobzar singing, formation of a library, which included more than 1,000 books and pamphlets on ethnography, statistics, land affairs, archeology, history, geography, natural history).

For a long time, the works of P. Chubynskyi, his poem "Ukraine is not dead yet", and the "Works" of the ethnographic expedition were banned, although in Soviet times scientists used them in their scientific research without reference to the author.

His own folklore and ethnographic research and the involvement of comparative material make his works almost an encyclopedic manual of folk spiritual culture. He significantly expanded the boundaries of contemporary research, improved the collection and processing of folklore on a scientific basis, managed to organically combine historical, statistical, legal, economic data with rich folklore and ethnographic materials.

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