

SUMMARIES

Serhiychuk Volodymyr. On the Issue of Origins of the 1932–1933 Ukrainianhood Genocide. The deliberate extirpation of Ukrainian peasantry by means of famine in 1932–1933 is based on the Russian tsarist-prepared tradition aiming at initially diluting the solid ethnic body of the Ukrainianhood through the piecemeal renunciation by a part of our nation, foremost intellectuals, of mother tongue, conversion of the talented emigrants of the Over Dnipro Lands extraction into the heralds of the *Russian World* as it has been succeeded in doing in case of Mykola Hohol and many others.

Other ways in this direction are: mixed marriages of Ukrainians with *Great Russians*, resettlement of our grain growers to the areas conquered by Russian imperialism, where they were little by little assimilated since there were no schools in their native language, clergymen officiated in churches in alien tongue as well.

At last, the intention of Russian imperialism to terminate Ukrainianhood as a separate nation with its own unique culture distinctly showed via the 1863 Valuyev Circular and the 1876 Ems Decree.

Keywords: Ukrainianhood, Moscow, genocide.

Sushko Valentyna. Problems of Ethnic Identification of the Slobozhanshchyna Inhabitants. In recent years, the issues of self-determination of individual – and therefore of the entire nation – became the top priority task for Ukraine. They are a sore and significant subject in the east of our state.

The ethnic processes on Slobozhanshchyna have come to crystallise their peculiarity lying in the fact that since the mid-XIXth century a Sloboda city has championed the active influence of official culture, and even a village ceased to be a space of folk culture's preservation.

The Soviet state, while continuing imperial line of policy, inculcated through schools, mass media and cultural networks the construct of *single Soviet people*, among whose system of values the place of religion has been supplanted by Soviet ideology with the ethnic unity being replaced by a social one. Unlike the approach of the imperial period, the existence of Ukrainian people was no longer disclaimed – instead, it was the recognition of exclusively Soviet-coloured Ukrainians, who throughout its history had nothing to do but dream of *reunification with the great Russian people*.

Thus, as the feature of ethnic processes in Sloboda Ukraine it should be deemed the absence of indigenous population with the history of over 400 years. Resettlement movements in the region never ceased throughout its history, and the old habitants of the territory are representatives of Ukrainian and Russian, as well as descendants of Belarusian, ethnic groups, which have never been truly homogeneous owing to variety of regions of provenance, confessional and social diversity. The region's population underwent the impact of official Russian-speaking culture, however, while for the Russian ethnic group, the state-focused influences, which entailed the losses of local features, can be regarded as positive nation-making processes, the same phenomena for the Ukrainian people had the character of imperial violent assimilation processes.

Therefore, in our view, modern ideological problems in Ukraine are determined not only by the Soviet era but have a much deeper history, when the ethnic identification was apprehended by a subject himself as to be of minor importance and being inconsistent with the paramount – state-oriented – identity. This should be taken in consideration in the course of conducting national-patriotic education, which has to acquire consciously systematic nature.

Keywords: ethnos, ethnic group, Sloboda Ukraine, Slobozhanshchyna Ukrainians, Slobozhanshchyna Russians.

Ivannikova Liudmyla. First Scientific Expedition to the Dnieper Rapids by O. Afanasiev-Chuzhbynskyi. The paper deals with the first folkloric and ethnographic expedition to the Dnieper Rapids accomplished in the 1860s. In the 1850s, the Commission for Inventorying the Governorates of the Kyiv Educational District was established at the Kyiv University. The Department of Ethnography was opened as its part. The latter has become the first scientific centre in Ukraine devoted to the ethnographic study of its people, the folk of Southern Ukraine in particular. It was this Commission that has developed the important scientific trend – expeditionary work.

One of such expeditions has been headed by O. Afanasiev-Chuzhbynskyi. The authoress examines in detail the contribution made by this scholar to Ukrainian ethnography and folklore studies, especially his observations over the problem of functioning of folkloric genres in oral tradition of Dnieper Ukraine. She also concentrates her attention on the materials collected in the Lower Dnieper region, in particular, on toponymic legends and narrations related to the Dnieper Rapids. A large attention has been paid by the scholar to the subculture and folklore of Dnieper pilots. In particular, he was the first to record pilot's songs, beliefs, customs, and methods of translating and transmitting the subcultural knowledge. The authoress of the present paper examines the textual criticism of the records made by O. Chuzhbynskyi, songs in particular. She concludes that they are unique fixations of creative work of this society. Especially interesting are the pilot's legends, in which the features of heroic epic, dragon-fighting motifs, and the motifs related to the Cossack period prevail: about the forays of Tatars, life of Zaporizhzhia Cossack Host fighters and their descendants – the pilots. Most of the legends reflect peculiar pilot beliefs and concepts on the rapids.

This is what constitutes the greatest value of the work by O. Afanasiev-Chuzhynskyi *The Travel to the Dnieper Rapids and to Zaporozhye*.

Keywords: history of Ukrainian folklore studies, folklore of Southern Ukraine, folk toponymy, subcultural folklore, pilot's songs and customs.

Paukštytė-Šaknienė Rasa. Christmas in the Families of Contemporary Lithuanian City. The aim of this article is to reveal the changes in the customs of Christmas Eve and Christmas in contemporary Lithuania as well as their role in the structure of the ritual year.

After Soviet occupation socialistic traditions started being formed in Lithuania considering ideological interests of that period of time. Scripts of newly formed festivals were being created. Apart from other festivals, Winter, Spring, Summer, Commemoration of the Dead festivals were formed, which included traditional elements of Shrove, Easter, Feast of St. John customs. The majority of festivals were communal ones and were adapted for the celebration in the city. On the other hand, calendar customs celebrated in a family did not receive a considerable attention of ideologists. Little attention was drawn to these issues also by ethnologists. Still the analysis of the situation in the eighties of the 20th century proves that *the majority of old feasts of the folk, which were considered to be religious and widely spread, are commemorated by the believers only; however Easter and Christmas are celebrated almost everywhere. They are regarded as traditional family feasts*. Hence, these feasts gained great significance in the period of national revival. After 1988 public discussions about the aspirations to revive old traditions were more and more common. It might have been accomplished in a family most easily. Two days off were assigned for the celebration of Christmas in 1991. Due to the necessity to prepare meals for Christmas Eve, December 24 has been announced as a day off since 2012.

Ethnographic fieldwork pursued by myself in 2011 in the city of Vilnius with the aim to disclose the conceptions of tradition framed by young people, revealed that the attitude of young people towards tradition as a value passed down from generation to generation is subject to change. Although today's youth is attached to the absorbed tradition, perceives its value and is apt to continue it, young people reserve the possibility to select holidays as well as change or dismiss their certain elements. Analysis of calendar and life cycle festivals observed by young people in Vilnius revealed that Christmas Eve and Christmas were singled out as the most traditional festival, inherited from parents and grandparents and identified as the favourite calendar and family celebration.

In 2012–2013 with the help of the ethnographic questionnaires *Leisure time and festivals in the family*, new ethnographic research was pursued, bestowing significant share of attention on the analysis of Christmas Eve – Christmas festival: preparation for the occasion, selection and purchase of presents, laying the table and cooking and other related issues. Respondents representing various age groups were surveyed. Analysis of the observance of Christmas Eve and Christmas by present-day youth and their parents may result in contradictory answers. It can be perceived as a celebration of a holiday transferred from generation to generation, on other hand considered as modified tradition. However, it is undeniable that the holiday in question appeals to Vilnius citizens of various ages more than the New Year or other festive days. Even though losing the religious character in many cases, it still embodies the symbolism «rites de passage» and frames the appearance of a traditional festival. So, as mentioned Catherine Bell, most rituals appeal to tradition or custom in some way, and many are concerned to repeat historical precedents very closely. A ritual that evokes no connections with any tradition is apt to be found anomalous, inauthentic, or unsatisfying by most people.

Keywords: Christmas Eve, Christmas, tradition, city, contemporary society, Vilnius, Lithuania.

Hutnyk Maryna. Influence of Scientific Designs of Kharkiv Technological Scientists on the Forming of New Urban Space at the Turn of the XIXth – XXth Centuries (By Way of Example of Kharkiv City). Modern Ukrainian studies as an integral science combines the heritage of all the humanities and social sciences. An inalienable component of the Ukrainian studies is the history of Ukrainian science and technology. That is, the research of history of science and technology is closely related to modern urbanism as a component of historical science.

Urban culture daily undergoes the deforming pressure from urban problems, including overcrowding of cities, cultural and everyday adaptation of migrants, threatening ecological situation, harmonization of architectural and spatial environment, etc. Therefore, it is the investigation of urban space of the city of Kharkiv – one of the largest cities of Ukraine in the late XIXth to early XXth centuries that makes it possible to conduct the historical reconstruction, to re-create an idea of what the city was over a century ago, as well as to detect which factors have effected on what it has become for today.

In the late XIXth century, Kharkiv remained mainly a craft-trade centre. The changes of urban environment were related, first of all, with intensive development of industry. In the city, large industrial enterprises were being built one by one: business of agricultural machinery (1882), engineering works (1891), ropery (1895), steam-locomotive-building works (1897), and confectionary (1896), which were located directly within Kharkiv. Sugar mills and the Budy porcelain-faience works owned by the Matviy Kuznietsov Partnership (launched in 1885) were situated around the city.

In the late XIXth – early XXth centuries, Kharkiv city was being modernized, and the way of life of its residents began to differ noticeably from the lifestyle of villagers. Gas lighting was utilized, horse-drawn tram (a tram predecessor) and motor vehicles appeared. The presence of only one institution of higher education (the Kharkiv Imperial University, est. 1805) dissatisfied the requirements of developing industry in providing with engineering skills. And due to efforts of many scientists, the public and the Minister of People's Education I. Delianov, in 1885 was opened the Kharkiv Applied Institute of Technology (HAIT).

As a trend in the formation of a new urban space of Kharkiv city can be considered the influence of the scientific research achievements of such architects as A. Beketov, S. Zahoskin, M. Lovtsov, and V. Nemkin who have been long working at the Kharkiv Institute of Technology and have developed a powerful construction engineering school.

The pioneering ideas – a close interrelation between science and industry initiated at the KhAIT by its first director Viktor Kyrpychov – were later laid down as the foundation of the activities of vast majority of technical educational institutions. Virtually, the laboratories of the Institute have grown to small-lot production, where students acquired the skills of practical activity. In these laboratories, the orders for the city's industry and transport were carried out.

The scientists of the Institute and its alumni have played an important role in the transformation of Kharkiv into one of the Ukrainian largest industrial and shipping, as well as scientific and educational centres. Despite the loss of much of the architectural monuments of the time related to destruction of places of worship in the 1930s, and the demolition of a portion of the city's downtown, the base of new urban environment, laid in the late XIXth century, is still, in the early XXIst century, preserved, while the close collaboration of scientific and pedagogical personnel of the modern NTU *KhPI* with employees of industrial enterprises lasts to this day.

Keywords: urban environment, Kharkiv, scientific and technical developments, Kharkiv Practical Technological Institute, expert business.