

SUMMARIES

Hlushko Mykhaylo. Nadsiania: Localization and Scope of This Ukrainian Ethnographic Region. Nadsiania is a Ukrainian ethnographic region, which populace, along with Ukrainians of Lemkivshchyna, Kholmshchyna and Pidliashchia, sustained the biggest human, material and moral and psychological losses in the mid-20th century. Upon the World War II, a greater part of Nadsiania came to be under the control of the Republic of Poland, and the Ukrainians, which had resided in the Sian River's valley and right tributaries were forcibly evicted either to the Ukrainian SSR or to contemporary northwestern Poland.

It is also upsetting that Ukrainian ethnologists passed over the region of Nadsiania proper for a long time. For the most part, they did not recognize this historical land as a separate ethnographic unit of Ukraine (Yakiv Holovatskyi, Hryhoriy Stelmakh, Kost Huslysty, Volodymyr Horlenko, Vsevolod Naulko, and other scholars). Other researchers treated or still treat this unit at their discretion (Roman Kyrchiv, Stepan Makarchuk, Roman Siletskyi, Mykhaylo Stankevych, and others).

It was linguists who firstly paid heed to the region: initially Ivan Verkhratskyi, later followed by Ivan Zilynskyi, Mariya Pshepyurska-Ovcharenko, Vsevolod Hantsov and other dialectologists. They have proved the existence of separate and ancient, by their origin, Nadsiania dialects within Ukrainian. Modern Ukrainian linguists consider the Nadsiania dialect to be an indispensable part of the Ukrainian language.

With attracting ethnographic materials and outcomes of dialectological studies, one can localize the territories of Nadsiania in the late 19th to early 20th centuries. Particularly, the northern bounds of the ethnographic region under study passed along the mountain range of Roztochchia (i.e., northern borderline of modern Yavoriv District in Lviv Region). The eastern frontier laid along the Vereshchytisia River, which originates in the Roztochchia area near the village of Vereshchytisia of Yavoriv District and farther flows into the Dnister River to the west of the Poverhiv village of Mykolayiv District (Lviv Region). Finally, the southern boundary of Nadsiania reached the Strwiąz River (Stryvivor) that falls into the Dnister on the outskirts of the Dolobiv village in Sambir District (Lviv Region).

By now, it is impossible, taking into consideration the mid-20th-century historical events, to reconstruct the western border of ethnographic Nadsiania for sure. This frontier constantly will be localized only in a conventional way. Only one fact is indisputable — until the Second World War, the main borderline of Ukrainian-Polish ethnic delimitation passed along the Sian River from the town of Sianik to Yaroslav.

According to the modern administrative division, the territory of Nadsiania embraces Mostyska and Yavoriv districts (with the exception of the utmost eastern strip of the latter), the western portion of Horodok District, and the northern strip of Sambir and Staryi Sambir districts of Lviv Region.

Keywords: ethnology, Nadsiania, ethnographic region, localization, scope.

Sopolyha Myroslav. Slovakian Ukrainians: A Historical-Ethnographic Aspect. The article examines the ethnic history of Slovakian Ukrainians as an autochthonous national minority and considers various scientific theories on the origin of Transcarpathian Rusyns and their national self-determination. The Ukrainians (Rusyns) populate over 250 villages compactly located on the territories of North-Eastern Slovakia along the Slovakian-Polish border. Throughout the centuries, the Priashivshchyna Ukrainians were marked off from the main body of the Rus-Ukrainian ethnic group by political frontiers. Their culture evolved under conditions of extraneous state and political, ideological and cultural, as well as confessional influences, being surrounded by predominant — Hungarian, Slovakian and other ethnic groups.

At the time, the idea of uniting the Rusyns-Ukrainians within the Carpathian region was inadmissible. Instead, there were initiated and advocated the separatist inclinations: in the early to mid-19th century, there were being spread the conceptions of political *Rusynstvo*. To counterbalance them as a constituent of the Magyarization policy — in the milieu of Transcarpathian Ukrainians, there was being arisen the nation-liberation movement of Russophilic orientation backed by the Russian authorities. In spite of this, in the Ukrainian environment of Eastern Slovakia observable is the historical continuance of both the traditions of professional Ukrainian culture, whose carriers are architects, clergymen, scientists, teachers, cultural workers, and educators, and the traditions of folk culture handed down from generation to generation and became apparent in folk construction, implements, clothes, cuisine, as well as in customs, rituals, works of oral folk art and folk beliefs. Confessional appertaining to the Eastern Rite (Greek Catholic or Orthodox, that is, to the Russian faith) is still one of the cardinal differentiative elements of culture of Eastern Slovakia's Ukrainians.

Scientific ethnographic, folkloristic, linguistic, theological and other studies are outstandingly indicative of the fact that the Ukrainians live in the region from the remotest times. Therefore, any attempts of eliminating the Ukrainian nature of the populace under study in the context of above-mentioned artificially constructed theories should be considered groundless and noxious.

Keywords: Slovakian Ukrainians, ethnic history, political *Rusynstvo*.

Skliar Volodymyr. Demographic Potential and Ethno-Linguistic Structure of Population of the Donbas (Ukraine-Subordinated and Occupied Terrains). The article determines the territorial and demographic losses of Ukraine due to *hybrid warfare* unleashed by Russia in 2014. Based on analysing statistical data, there have been ascertained the determinative features of ethno-linguistic structure of population of the Ukraine-subordinated and occupied territories of Donbas. It has been established that the overwhelming majority of the Donbas population found themselves on the occupied territories. It has been proven that Ukrainians constituted the absolute majority within the overall number of population on the Ukraine-subordinated and uncontrolled territories. Due to the fact that a considerable part of Ukrainians was assimilated by language (i.e., Russified), the Ukrainian-speaking population has become outnumbered, taking into account the whole of population of the occupied Donbas territories. Regardless of the Russians being a minority among ethnic groups of the Donbas, on these occupied territories, in terms of number, prevailed the Russian-speaking population. The level of linguistic Ukrainization of Russian ethnic minority was minimal (less than 1%). Territorial representation of ethnic minorities, except for Russians, remained quite insignificant on the uncontrolled territories of the Donbas, while the overwhelming majority of them turned out to be Russified by language. The Ukrainian-speaking Donbas population consisted almost exclusively of Ukrainian-speaking Ukrainians. Within the Russian-speaking population, the fraction of Russian-speaking Russians scarcely surpassed the half, while the part of Russian-speaking Ukrainian made up over 40%.

It is emphasized that that sooner or later Ukraine will reestablish its territorial integrity within the internationally recognized state boundaries. It is indicated that the Russian aggression, occupation of Crimea and a part of Donbas convincingly attests once again that the current Kremlin government continues to pursue its traditional imperialist policy, hiding behind the ideas of the *Russian World* with no place for independent Ukraine.

Keywords: Ukraine, Donbas, *hybrid warfare*, occupied and occupancy-free terrains, number and ethno-linguistic structure of population, Ukrainians, Russians, Russians-except ethnic minorities, Ukrainian- and Russian-speaking populations.

Mushketyk Lesia. On Activities of the Institute of Ethnographic Research of the Hungarian Academy of Sciences (On the Occasion of the 50th Anniversary of Its Establishment). The principal scientific institution for folklore and ethnography studies is the Institute of Ethnographic Research of the Centre for Human Sciences of the Hungarian Academy of Sciences, which this year celebrates its 50th anniversary. Its director is a Doctor of Historical Sciences (Ethnography) Balázs Balogh.

Nowadays, the Institute consists of four departments: Ethnology, Folklore, Society Ethnography, and Historical Ethnography departments. The Institute has a library and an archives. Among main scientific trends of the Institute are the research of material culture of the Hungarian peasantry, studies of modernity, mythology, and urban folklore, investigation of European and non-European nations, as well as folk cultures of national minorities, etc.

The Institute can boast editions of series of collective comprehensive papers (*The Hungarian Ethnographic Atlas; Hungarian Fairy Tales Directory; Hungarian Ethnography [in Eight Volumes]* and others), journals and yearbooks on ethnology (*Ethno-lore; Acta Ethnographica Hungarica*, etc.). Some monographs and collections are being published within such series, as *Ethnographic Works (Néprajzi Tanulmányok); Folklore Archive (Folklór Archivum); Documentatio Ethnographica; Cigánuisztikai Tanulmányok* and others.

The Institute holds various conferences, for example, a series of conferences titled *Folklore in the History of Hungarian Culture*, which deals with the relationship of folk poetry to similar art forms, and folklore studies — to analogous sciences, as well as their contact points, reciprocal influence, with applying the newest interdisciplinary, intertextual approaches.

Such famous scholars, as B. Balogh, A. Paládi-Kovács, M. Hoppál and others contribute to the work of the Institute. The Institute maintains international cooperation with European institutions, among which is the M. Rylskiy Institute of Art Studies, Folklore and Ethnology of the National Academy of Science of Ukraine as well.

Keywords: Institute of Ethnographic Research, HAS, trends, ethnology, folklore studies, publications, monographs, personalia, cooperation.

Radovych Roman. From History of Folk Construction: Traditional Techniques of Roof Covering on the Territory of Polissia. The article elucidates a file of aspects that touch upon the issue of traditional techniques of roof covering with thatch, reed and swamp grass, as well as related technological processes. It has been ascertained that both on the territory of Polissia, and in other Ukrainian regions, rye thatch was the most widely used material for roof covering. Thatching with bound straw sheaves prevailed on Middle and Western Ukrainian Polissia, as well as in the western part of Belarusian Polissia and on Pidliashshia, as did everywhere on the territory of Right-Bank Ukraine. While applying this method of roof covering, two types of sheaves were used: the whole roof surface was thatched with sheaves, fastened near their roots, with spikes downwards (*kulyky*); on corners and the lower row (sometimes beneath roof's ridge) were put sheaves, in which thatch was bound near spikes, with roots downwards (*kytytsi*). However, on Eastern Ukrainian Polissia, as well as in the east of Belarusian Polissia, roof covering with unfolded thatch (with spikes upwards — *pid shchit*, or downwards — *pid huzyr*) was more typical. Along

with these methods of roof covering, overall on the territory of Polissia sporadically occurred thatching (ordinarily, on utility structures) with shredded haulm (*v natrusku*). Outhouses (in some cases dwellings houses) could be covered with swamp grass, being notable for its considerable moisture-resistant and rot-proof features (while roof covering in such a way, the technique *v natrusku* was applied). Another widespread material for roof covering was *ocheret* (reed), which was used as a stuff for thatching by the method *pid shchit* on the territory of both Ukrainian and Belarusian Polissia, namely, on lands along the watercourses of rivers and, especially, in the area of Pinsk Swamp.

Keywords: Polissia, dwelling, roof, thatch, sheaves of threshed straw, sheaves.

Stishova Nataliya. Long-Standing Ukrainian Feast of St. Simeon Stylites within Conventional Customary and Ritual Culture. The article enlightens conventional customs and rites of the long-standing Ukrainian feast of St. Simeon Stylites as a spiritual culture's phenomenon mirrored in calendar holidays of autumnal cycle. There is also a presentation of colourfulness and diversity of the feast's conventional rituals, as well as an observation of its state of safety within Ukrainian folk culture. From confessional sources, the study fragmentarily gives a material on St. Simeon Stylites's life. The commencement of the church Indiction, and therefore the Liturgical Year, is associated with the feast day in religious calendar.

Among people, the day of *St. Simeon's feast*, formerly called *Litoprovodets* (One Who Sees Off Summer), is related with changes in people's environment, life and manners and customs (in nature, household, rituals and customs, etc.), that is to say, this feast has the meaning of *transitional* rites. To that kind of life changes of transitional nature belong the following: initiations (of both princelings and later Cossacks, and afterwards — of aged youngsters); the inception of work of artisanal masters (weavers, cart-wrights, joiners, blacksmiths and others); the completion of all business and trade deals; the termination of *Vulytsi* (street gatherings and amusements); and the beginning of *Vechornytsi* (indoor get-togethers). The latter were the principal nuclei of rural youth socialization, where lasses and lads had opportunity to be better acquainted with the opposite sex, to master the bearings and behavior patterns being characteristic of grown-ups, and to obtain certain knowledge and experience in the sphere of mutual relations.

The article presents the customary and ritual tradition related to honouring the fire — the ignition of the first flame (*Candle's wedding*), as well as the pre-Christian ritual actions of observing the *Candle's Holiday*, which occurred on Kyiv's Podil and whose scenario has remained since the Middle Ages.

In relation to St. Simeon's feast, there exists, among people, diverse variants of legends on birds and insects; therefore, the feast is also called the *feast of swallows and sparrows*.

Keywords: St. Simeon's feast, holiday, ritual, custom, *Candle's wedding*, ritual actions, *vechornytsi* (get-together — a pastime on evenings), initiations.

Kurochkin Oleksandr. Censored Components of Traditional Ukrainian Wedding. As one acquaints oneself with numerous publications, one may conclude that by now, better documented and examined is the initial, solemn part of conventional Ukrainian wedding — from matchmaking till the ritual of *komora* (granary's defloration and subsequent bride's chemise display), other than the conclusive one — rich in multiform games, dances, jokes, tricks, obscene songs, mummers, and carnival and risorial elements.

Such a state of affairs, as Khv. Vovk assumed, was caused, on the one hand, by the *pudency of ethnographers*, and by the *sternness of Russian censorship*, on the other. Drastic changes in approaches to folkloric erotica and other forbidden issues occurred already as soon as upon the collapse of the Soviet Union and the whole system of totalitarian ideological control.

It is important to find out whence the tradition of preconceived treatment of nuptial amusements, games and dances originate. The tradition is as long-drawn as Christianity on Ukrainian terrains. It has been initiated by the zealots of Christian devotion — the early medieval Church writers and preachers waging the consistent struggle against every manifestation of heathen world-view, religion and culture. Although clergy assiduously struggled with people's propensity to *demonic merriment*, the effect of sermons and disclosures was apparently very little. A long trail of stick from ecclesiastical and later secular authors on games and dances, as well as other festive and ritual amusements, of the Eastern Slavs, particularly Ukrainians, persuasively affirms that the heritage of ancestors was sturdily retained. Taking into consideration the conservatism of living environment, one may suppose that a good few of entertaining forms and behavioral stereotypes have come to us since time immemorial.

Based on the component structure of heathen nuptial ritual, one may present the process of its reconstruction as the search and juxtaposition of semantically related verbal, actional and subject texts.

Keywords: wedding, heathenism, Christianity, game, song, dance, ritual erotica.

Herasko Maryna. Architecture of the XVIIIth-Century Baturyn Government Buildings. The article examines the development of civil architecture in Ukraine-Hetmanate on the example of architecture of the XVIIIth-century Baturyn government buildings, as well as the features of their location and construction. In the period of the Hetmanate, there was

extensive construction of buildings of various functional types, including civil or administration buildings, which played an ever-increasing role in composing the city's downtown squares.

The XVIIIth century was marked by the trend that along with the construction of aforementioned buildings, there were erected other local attractions — churches and bell towers, massive office buildings, town halls, regimental and company's councils of officers. Of the then massive urban development, there were mainly manor houses — wooden, one-storey, with the predominance of popular types of housing. The best examples of wooden construction situated in places with rampant carpentry styled by certain masters. The Ukrainian wooden construction played an important role, and there were two building styles: classic and fictitious.

The study ascertains the measurements of administration structures, described their heating and interior, studies subsidiary utility and single-purpose structures, and analyses building materials used for erecting office buildings, as well as outlines the prospects for further research of the issue.

Keywords: Baturyn, architecture, government buildings, Zemstvo's (district) court, company's chancellery, building materials.

Fihurnyi Yuriy, Shkira Mykola, Shkira Liudmyla. Traditions of the Green Week and the Ritual of Erecting the Vikha on Pereyaslavshchyna: The Past and Contemporaneity. The article studies traditions of observing the Green Week and the rite of erecting the *vikha* (ritual stake) on Pereyaslavshchyna. It also analyses ethnographic sources and materials of auctorial research, as well as ascertains the significance of preserving and further developing Ukrainian ethno-cultural traditions.

Throughout centuries, Ukrainians have created a distinctive ethno-cultural complex, whose significant parts are Ukrainian primordial traditions, customs and rituals. Among the most interesting and sacral spring and summer ritual actions, the Green holidays (Green wakes, Green Week, Whitsunday, Pentecost, etc.) occupy one of the most honourable places. They combined ancient magic of our ancestors with canonized Orthodox feast of the Trinity (worship of the All-Christian doctrine of continuity of God the Father, God the Son and God the Holy Ghost).

The Green Week traditionally begins on the seventh week after Easter, on Thursday, chiefly lasts seven days and comes to an end on next Thursday that was called, by Ukrainians, a romantic name *Mermaid's Easter*. The leading motif of the Green holidays — the honouring of souls, the commemoration of deceased ancestors and nature spirits, and the joining of three worlds: Heaven, Earth and Underworld.

Such joining took place by the instrumentality of erecting the Green Week's cultic tree — *Vikha* (ritual stake) — an *oak*, a *sycamore maple*, a *poplar*, etc. In the opinion of modern Ukrainian researchers, this ritual action is straight and immediately related to the rite of leading the *poplar* and *bush* in other ethnographic Ukrainian regions. It contributed to establishing the connections between the beyond and the living world.

For many centuries, Christianity was unable to eradicate the beliefs of ancient Ukrainians; therefore, it had to adapt them to religious tenets. In turn, in the 20th century, Communo-Bolsheviks tried in every possible way to exterminate both the Christian values and traditional Ukrainian customs and rituals. Despite the totalitarian terror and oppression against the Ukrainian people, they, upon sustaining huge losses, managed to keep both the faith in God and their primordial customs and rites.

One of the most effective keepers of Ukrainian folk heritage became research workers of the Open-Air Museum (Pereyaslav-Khmelnyskyi). In particular, in 1985, at the Pereyaslav Skansen, there was held for the first time the ethnographic celebration of the Green Week and there was erected a *vikha*. Since then, almost every year, at the Open-Air Museum takes place this sacred and magical action uniting the past, present and future in one inseparable entirety. In our opinion, both annual observance of the Green holidays in the Pereyaslav Skansen and erecting a *Vikha* not only conduce to preserving ancient customs and ceremonies of our ancestors, but also contribute to developing distinctive folk traditions and to further functioning and spreading of the Ukrainian ethno-cultural complex. All this gives a chance for Ukrainians not to vanish in immense globalization world but to coalesce and successfully advance as an active political nation.

Erecting *vikhas* is an important ceremony for Ukrainian people's cultural traditions related to folk traditions and beliefs. It has an exceptional global value, and therefore, it can be considered a part of all humanity's heritage requiring its inclusion on the list of the UNESCO Intangible Cultural Heritage.

Keywords: Pereyaslavshchyna, Green Week, *vikha* (ritual stake), rituals, identity, Museum of Folk Architecture and Folkways of Middle Over-Dnipro Lands.