

SUMMARIES

Serhiychuk Volodymyr. Impact of Labour Force Delivered from outside the Ukrainian SSR on the de-Ukrainization of Donbas. In the late 19th century, the territories of present-day Luhansk and Donetsk regions were inhabited mostly by the Ukrainians. There were 299 599 Ukrainians and 52 932 Russians in Starobilsk District; 181 584 Ukrainians and 99 953 Russians in Bakhmut District; and 82 974 Ukrainians and 63 767 Russians in Slovyanoserbks District. This trend persisted from then on: in 1920, there were 1 083 275 Ukrainians and 885 471 Russians in Donetsk Province. However, while developing their plans for industrialization, the Bolsheviks have encouraged the delivery of the peasants from non-Ukrainian regions to the area. At the same time, it has been projected to relocate about 2 million peasants from the USSR during 1926–1935: 707 900 to Siberia, 353 500 to the Far East region, 296 000 to Kazakhstan and Bashkortostan, 281 000 to Central Asia, 255 000 to the Volga region, 52 000 to the North Caucasus and 45 000 to the Ural region.

Despite of large-scale delivery of labour force from outside the Ukrainian SSR to Donbas, the de-Ukrainization conducted by the Ukrainian national communists gradually yielded its results in the region having already Russified by the authorities of the Russian Empire. As of November 1, 1929, in Artemivsk, Luhansk and Stalino districts, there were 907 (101 105 pupils) elementary schools with Ukrainian as a teaching language, 269 (42 808) elementary schools with Russian as a teaching language, and 101 (30 891) ones with both Ukrainian and Russian languages. By that time, there were 138 (15 211 pupils) Ukrainian secondary schools (with a seven-year study program), 77 (15 154) Russian schools and 67 (19 617) bilingual schools.

However, the successful Ukrainization of the region was halted by the clandestine decree of the Central Committee of the All-USSR Communist Party of the Bolsheviks and the Council of People's Commissars of the USSR of December 14, 1932 *On grain requisitions in Ukraine, the North Caucasus and the Western Region* which noticed that “in a number of regions of Ukraine, instead of the right Bolshevik policy, the Ukrainization was done automatically, without taking into account the specific characteristics of each district, without diligent selection of the Ukrainian Bolshevik cadre, that has facilitated creation of the legal haunts, counterrevolutionary cells and organizations by the nationalistic bourgeois elements, Pellurists and others”.

Seeing the practice of delivery of external labour force to Donbas continued on and the number of Ukrainian schools systematically decreased from year to year, there were 97.4 % of children studying in Russian in Stalino, 93.6 % in Kadiyivka, 91.3 % in Horlivka in 1959. Eventually, this policy led to the fact that in 1970, 1 831 910 people out of 2 596 894 Ukrainians of Donetsk Region called Ukrainian their native language while 764 795 residents called Russian. In Voroshylovhrad Region, 1 179 308 people out of 1 506 585 local Ukrainians called Ukrainian as their native language while 327 174 called Russian.

Keywords: Ukrainians, Donbas, Russian-speaking colonization, de-Ukrainization.

Kurochkin Oleksandr. The Ukrainian Nativity Play at the Turn of Two Epochs. On the basis of the interdisciplinary approach, the article concisely retraces the tenors of historical evolution of the Ukrainian Nativity play through the XXth – early XXIst centuries. The specific historical aspect of the research presupposes not only generalization of certain array of facts but also an axiological (estimating) analysis with the view of ascertaining the relict and viable forms of folk culture.

Though the puppet Nativity play on the West-Ukrainian lands has been known as far back as since the late XVIth century, the *Bethlehem*, or the Nativity play, games and round-goings involving the personages in costumes have made their appearance quite late there and, apparently, by means of the neighbouring nations – Poles, Slovaks, Germans, Magyars and others. All known facts convincingly points to determinative role of the Catholic tradition in making the cultural enclave of Christmas *manger*. It is not without reason that the geography of their actual being in East Europe practically coincides with the geography of the Oriental Catholic parish spreading.

The historical period between the XXth century world wars was especially auspicious for the functioning of the Nativity play tradition on the West-Ukrainian territories. The social status of the Christmas Nativity paly has essentially changed since the annexation of these lands to the USSR. In the state of proletarian dictatorship and *mass atheism*, all the public forms of religious life and arts turned out objectionable and persecuted by the Soviet power. It is noteworthy that in these conditions, the Christmas Nativity play has become a peculiar *bulwark of dissidence*, a refuge for those who would not forsake the traditions of their fathers and forefathers.

The process of rehabilitating and popularizing the ancient symbols and traditions of national identity has become a reality since the solemn proclamation of the Ukrainian Act of Independence. The significant part in *reviving* the Nativity play in the newly established Ukrainian state has been contributed by the representatives of the intellectuals who did not lose a spiritual bond with folk environment. The characteristic trend of our times is a certain desacralization (secularization) of the Christmas Nativity play and a permeation of this religious theatre and art object into the spheres of social life where it has never figured hitherto.

During the 2014 Christmastide, there were about the 10 Nativity plays performed by various amateur and folkloric ensembles at the revolutionary Maidan. Among them, *The Starry Nativity Play* was most trenchant and topical. The critical

charge of this performance, as the very *Revolution of Dignity*, was directed against the antipopular and corrupt regime of Yanukovich, against his criminal activities both in foreign and domestic policies.

While noting the increasing role of the Nativity play in system of ethno-cultural communications, the author states that under the conditions of social and political activation nowadays suffered by the Ukrainian society, this folkloric and theatrical form keeps on developing and improving in compliance with demands of the times.

Keywords: the Nativity, the Nativity play, *manger*, gospel characters, mystery play, spectacle, festive and ritual culture.

Ivanevych Liliya. Fabrics for Making and Adorning the Podillia Ukrainian Folk Attire: Classification And Peculiarities. The article, as a result of analyzing both the famous and little known works, sheds light on the peculiarities of fabrics for making and adorning the folk attire of the Podillia Ukrainians and the problem of formation of general classification of the fabrics. The source base of research includes analyzing the archival collections of the Podillia Ukrainian traditional attire from the following institutions: National Museum of Ukrainian Folk Decorative Art and the Ukrainian Centre of Folk Culture *The Museum of Ivan Honchar* (Kyiv); the Museum of Ethnography and Art Trade at the Institute of Ethnology of NAS of Ukraine and the A. Sheptytskyi National Museum (Lviv); Vinnytsia, Ternopil, Khmelnytskyi and Chernivtsi regional local historical museums; Odesa State Historical and Regional Ethnographical Museum; Vinnytsia and Chernivtsi regional art museums; Bershada, Orativ, Tyvriv and Tulchyn district local historical museums; Yampil District Museum of Fine Art (Vinnytsia Region); the State Historical and Cultural Reserve *Medzhybizh*; Kamyanets-Podilskyi State Historical Museum and Reserve and the Educational and Scientific Laboratory of Ethnology at the I. Ohienko Kamyanets-Podilskyi National University (Khmelnychyna); as well as the Educational and Scientific Laboratory of Podillia Ethnology at the M. Kotsiubynskyi Vinnytsia State Pedagogical University and the personal attire collection of V. Kosakivskyi (Vinnytsia).

The detailed evaluation of historiography and source base of the problem under study additionally accentuates the predominantly descriptive nature of existing classifications or the partial endeavour of scientific assortment of the national attire fabrics as an object according to all the features of a certain indicator. The necessity of forming the direct classification of fabrics for making and adorning the components of the Ukrainian national attire in general and the regional, Podillia, one in particular is determined by the problem of arranging the gathered information in the format which will be convenient for its further accounting and search. Besides that, such classification will become the important basis for making the typology of composite elements of folk attire complex which will further the ascertainment of internal regularity and correlation of the features of the objects in question. Therefore, taking advantage of experience of the previous classification projects in the ethnography, we submit the broadened classification of fabrics according to such basic qualitative indicator as a destination. In compliance to this mark, we mark out two groups of fabrics, notably for making and adorning the components of folk attire. Further, in every group, we distinguish three subgroups: raw stuff; method of making (adorning); and technology of making (adorning); correspondingly, every subgroup is characterized by its own types and subtypes. Thus, the subgroup *raw stuff* according the feature *origin*, is divided into the natural, artificial and synthetic fabrics. In turn, in the subgroup *method of making*, there have been singled out the handmade, homespun, hand-spun, and industrial fabrics; and, finally, in the subgroup *method the adorning* – bleached or unbleached; dyed or undyed fabrics. Apart from this, there is a characterization of the fabrics from the subgroups *technology of making* and *technology of adorning*.

Thus, for the first time there has been submitted the broadened classification of fabrics for making the components of folk costume of the XIXth – early XXth centuries Podillia Ukrainians and there has been minutely characterized the features of these fabrics.

Keywords: Ukrainian folk garb, historical and geographical region Podillia, local zones, traditional complex of Podillia Ukrainian attire, XIXth – early XXth centuries, broadened classification, fabrics, components of folk costume, methods and technique of production, raw stuff, ethnographical collections, museums.

Yarynychyna Olena. Motifs and Images of the Recruit's and Soldier's Songs in Ukrainian Folk Ballads. As a separate folkloric genre, the ballad has been considered to be since the XIXth century. O. Potebnia and I. Franko were the earliest scholars who paid their attention to the genre. Further, the studies have been contributed by other people concerned including M. Drahomanov, V. Domanyskyi, V. Hnatiuk, K. Kvitka-Osnovyanenko, and F. Kolessa. Among the Soviet and modern researchers, there were P. Lintur, N. Nudha, S. Hrytsa, O. Dey, L. Yefremova.

There have been revealed the main specific features of ballads: singularity and fantastic nature in the compositions; tragic element in evolvment of plot; dramatic effect of narration; literalism; and didacticism.

There has been conducted a review of one of the complicated issues in the ballad research – the question of their classification. The authoress threads light on the social and living motifs and images of the ballads which are related to the motifs and images of the recruit's and soldier's songs. By using the materials of samples from the recruit-soldier's songs, there has been carried out their analysis and ascertained the specificity of evolving the images of a soldier (recruit) and a mother of a soldier. As in the ballads, those images, depending on their living conditions, are evolved ambiguously.

The motif's row which is found both in ballads and recruit's and soldier's songs embraces the motifs of parting, expiation, separation, desertion, betrayal and, of course, the theme of death.

To sum up, we accentuate the exceptional similarity of the figurative and motif's system of both genres under study in spite of the remarkable differences in the methods of evolvment of the images and motifs. In recruit's and soldier's songs, we observe greater despondency, the drawl in singing of ill=fated life circumstances. The heroes of songs usually relate about their broken fate of failures resulting from the military service. In ballads, the audience's attention is focused on a specific event that changes, completely alters, or entails the end of a hero's life.

Keywords: ballad, classification of ballads, soldier's and military motifs, recruit's and soldier's songs.

Zhuravliova Anastasiya. Changes in Traditional Model of Nature Management of the Central Over Dnipro Land Ukrainians in the Mid- to Late XIXth – Early XXth Centuries. The conditions under which our state persists have become the potent background against which new nation-building ideas ripen. The roots of the latter date back to the times of *living* folk tradition which in turn is considered homologous to nature. The ethno-ecological value aspects having determined the priorities and nature of activity of the XIXth century population should be considered significant and urgent for today.

The article deals with the retrospective of traditional model of nature management according to those socio-economic and political realities which were on the Central Over Dnipro Land in the XIXth – early XXth centuries.

The source base of the given historiographical research is the military and topographical description of Katerynoslav Province, statistical descriptions of Poltava Province and Cherkasy District of Kyiv Province. The importance of the present kind of sources lies in the fact that such studies have a regional nature and alongside the statistical information contain the ethnographical data too. We should mention that the regularity of the descriptions, as well as their practical worth, has influences on the structure and the very nature of the materials: beside the progressive aspects of the studies there is a rather contradictory opinion of the authors on the existent traditions in people's nature management called forth by the government's imperial policy regarding Ukrainian peasantry in general. At the same time, we retrace the ambiguous attitude of the authors themselves towards the describable phenomena. In spite of all that, while applying the historical and comparative methods and the analysis method, we can observe the logic of socio-economic and political transformations and form the integral conception about nature of changes in Ukrainian traditional model of nature management occurring at the time.

Keywords: nature management, geopolitics, socio-economic transformations, outlook upheaval, statistical chronicles.