

## SUMMARIES

**Myroslav Borysenko. Destruction of Traditional Toponymical Space: Renaming Policy in Ukraine in the 1920s through 1950s.** The article considers the highly topical problem — changes in toponymical landscape of Ukraine over the period of the Communist epoch. The author believes that the current names of Ukrainian settlements constitute a certain distinct system; they are formed by definite rules and have their own peculiarities. In historical science, toponymy is utilized as historical sources for studying ancient epochs, yet present-day names are of important value as well. Meanwhile, a heed to this issue among modern scholars is substantially increasing in recent years. Most modern historians regard modern toponymy as a component of Soviet propaganda.

However, we believe this approach is underproductive. In names of villages and towns, in onomastics in general, is reflected a peculiar space feeling of ruling regime. All political regimes, having seized new territories, primarily changed geographic identifiers. Those new names have become the embodiment of their ideology.

The author demonstrates that the Soviets, at the beginning of its existence, were aimed at expanding its influence to the world. New place name were intended for manifesting the global scale of the Bolshevik overturn. Memorial names did not perpetuate separate featureless heroes, but simply exploited them for creating their own hierarchy.

The article also widely submits the examples of annihilation of Ukrainian traditional place-names, being massively replaced by new ones. This new type of onomastic constructions is still absolutely unstudied in Ukrainian historiography. We can see that a new toponymical system was created after the patterns of traditional Russian place-names, which has contributed to the intensified Russification of Ukraine.

**Keywords:** totalitarian regime, Ukrainian place-names, renaming policy, onomastics.

**V. Dolhochub, N. Petrova. Displays of Locality in the Extra-Academic Reconstruction of the Ukrainian Traditional Culture.** The article deals with how the people not pertaining to academic or professional spheres, which are engaged to studying and preserving traditional culture, reconstruct different aspects of Ukrainian ethno-cultural heritage. The authors analyse three groups of reconstructors: craftsmen, owners of private ethnographical museums, and Ukrainian Neopagans. The authors primarily focus on how local specificity of ethnic culture becomes apparent in these reconstruction practices.

The idea of locality can be adopted by reconstructors from different sources: it could be *the local, expressed in global methods of locality*, or a natural view of a person, who grew up in milieu of a village. Each group of reconstructors has persons, who occupy themselves with serious research, acquaint themselves with relevant scientific literature, and by their level of knowledge approximate to professional ethnographers. However, some of these people advocate a national (ethno-genetic) mythology, popularized in the 1990s.

The authors draw attention to the trend of deterritorializing the traditions and their interpenetration. For example, the authors mention the occurrence of purposive transference of one local tradition (Petrykivka decorative painting), institutionalized and included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, to a cultural space of other local traditions, having not such statuses. In another event, people, who study traditional culture by literature, choose favorite traditions, usually not from their own region, and reconstruct them in practice. Ukrainian Neopagans sometimes position themselves as a *Slavic movement* and disregard considerable differences, not only in traditional culture of Slavic peoples, but also inside the territory of one folk. The end of it is constructing an amorphous complex of *Slavic symbols* and *Slavic clothes*, which include everything correlating with notions of nonspecialists of Kievan Rus' and ancient Slavs on the whole. While attempting to reconstruct exactly pre-Christian Slavonic heritage, Neopagans quite often give preference to traditions from other places, other than those where their communities are located, or they themselves descend from, providing those traditions better meet the criteria of *antiquity* and have distinct *Pagan features*. Private ethnographical museums add one more pattern of locality construction by the social category under consideration: a commercial attractiveness.

In conclusion, the authors ascertain that reconstructors of traditional culture have complicated relations with local specificity, yet this fact fits in with Post-modernist trends.

**Keywords:** traditional culture, reconstruction, folklorism; locality.

**Iryna Novak. Attitude of Ukrainians to the Donbas Developments: In the Pursuance of a Civilization Boundary.** Unprecedented developments directly related to Russia's military aggression in the Donbas and the annexation of the Crimea incites the public debate on either the existence or the absence of essential differences in behavioral patterns, determinants of world perception, value system of the people residing in Ukraine. The article deals with analysing an attitude of the residents of different Ukrainian regions to the tragic events of recent years in the Donbas.

Social science research data do not corroborate the presence of diametrically contrary positions of the inhabitants of the Donbas and Halychyna (both taken as the regions being formally and conveniently extreme antipodes) regarding: the orientation

of economic integration of Ukraine, the possibility and conditions for voluntary restitution of temporarily occupied areas of the Donbas under Ukrainian control, and the appropriateness of renunciation of the Donbas. Positions of the population of different regions diverge concerning the prospects of joining NATO, the resort to military force for homecoming of the Donbas, respecting the future of this region in home country, and Ukraine's funding of provisionally occupied territories. The Ukrainian society is consolidated relative to the need for reconciliation policy; however any of the public institutions has not received the support of the population majority regarding the ability to implement it.

On the base of concepts of local civilizations, social and political separations and a model of continuum-boundary dynamics, the authoress infers that there exists a diffusive political boundary in the form of flexible borderline, which proceeds onwards and backwards over the territory within a wide range of borderland between the two civilizations.

Herewith, neither *two Ukraines* nor relatively homogeneous Southeast of our country exist. Distinctions and divisions can get splits provided that there is the presence of their organization and the political arrangement of opposite goals and tasks, particularly, apropos of state organization or affiliation. Creating such conditions occurs exclusively on the provisionally occupied territories of Ukraine.

**Keywords:** civilization boundary, social and political separations, division, split, frontier, border.

**Olena Podobied. Religious Holidays in the Life of Ukrainian Displaced Persons in Postwar Germany.** The observance of religious feasts enabled Ukrainian displaced persons to escape from commonplace with its constant problems related to everyday despondency and regular undernourishment, threat of forced repatriation to the Soviet Union, job-hunting, and ways of forsaking to overseas. Holidays allowed displaced persons not only to adjourn in their daily concerns and bothers, to get emotional relaxation, but also to create conditions for communication, especially with kindred and friends, who had been scattered over different locations in Germany.

It was found out that Ukrainian displaced persons observed such religious holidays as Christmas, Christmas Eve, Epiphany, Easter, Pentecost, the Feast of Sts. Peter and Paul, prime Apls, and others.

The article analyses what transformations have been undergone by the preparation and carrying out of religious feasts among the Ukrainian displaced persons of post-war Germany:

– religious feasts upon years of Soviet prohibitions among the German DPs have acquired mass distribution and open character;

– Orthodox churches had to somewhat attach holding their divine services to Catholic dates of the Catholic calendar; there occurred some mixing of traditions, since the DPs – camp prisoners joined the ritual solemnities from different ethnographic regions of Ukraine;

– collective nature of preparation for religious feasts was conditioned primarily by economic realities of existence in displaced-persons camps.

**Keywords:** Ukrainian displaced persons, Germany, religious holidays, Christmas, Easter.

**S. Khinkova. Modern Importation of Identities among the Bulgarian Pomaks.** The paper examines modern external factors and processes that influence religious and ethnical identities of the population in the Rhodopes. Some accents in international affairs at global, European and regional levels have been stressed, as they *make tighter* the typical *plural* identity of the region. The first accent considers the influence of the globalization process and the increased mobility of citizens that create *open-minded* consciousness and carry in new arguments in the researching and shaping out of different identities. They pile up on old interpretations and dynamicize the self-awareness. The second accent is connected with modern international conflicts in the Middle East and South Africa that bring on activation of the Islamic factor. The aftermath of that strengthening of Islamic values and parties in regional aspect and *invisibly* affect the consolidation of Muslim communities outside of the region under study – including Bulgaria as well. The third accent has a specific Balkan dimension and examines the influence of regional factors and processes. It includes the influence of Southeast European conflicts, driven by the disintegration of Yugoslavia, which activates the Islamic factor as well and consolidate the Muslim communities. The latter accent observes the increased international prestige of Turkey, analyses the significance of the country as an economical factor and its political engagement with the Muslims in the Balkan States, as it definitely affects and *makes tighter* one of the ethnical identities of the Rhodopes population – their self-determination as the Turkish one.

**Keywords:** identity, Pomaks, Turks, Muslims.

**Kateryna Bekh. Nuptial Pastry: Traditional Presentations and New Practices of Regale.** Nowadays, integration processes cover all areas of society. At the turn of the centuries, intensive changes occur in the Ukrainian ethnic culture as well. Significant transformations were undergone by structural and semantic components of traditional wedding. New features are acquired by existence of nuptial ritual bread and pastry.

In all parts of Ukraine and at each stage of espousals was widespread the usage of ritual bread, while varieties and forms of baked goods had certain regional differences.

At main traditional wedding, the main ritual bread was round loaf. As one of essential attributes, bread products combined a chain of ceremonies related to their cooking, decorating, and usage during wedding receptions.

A particular importance was attached to pastry being intended for presentations between two families or ceremonial participants. For matchmaking, it was obligatory to come with bread, which, upon receiving consent to marriage, was divided and eaten by all those present.

Since the late 1990s, orders of multilayer cakes have become customary and massive. Firstly in cities, later on in villages, wedding cake and bread loaves were simultaneously used. The Ukrainians have adapted, to their bridal rituals, some Western customs and ceremonies with wedding cakes, particularly the latter's carrying out into banquet room, cutting into sections and entertainment.

Starting from the 1980s, at weddings other confectioneries have also become popular, which not only diversified the dessert menu, but destined for additional present-giving to all the invitees at weddings. Due to the shortage of goods in the shops, among population there spread home-made baked goods. Modern wedding industry offers a string of new trends, anticipating a special regaling of guests with sweets and various baked goods at weddings. There has been promptly acquired a trend of decorating, in a banquet room (at home or in a registry office), a separate dessert table — candy bar. The Ukrainians have borrowed this idea from traditions of European wedding. Candy bar is a buffet table, which displays a variety of sweets, fancy cakes, pastry, candied fruit jellies and suchlike, and also serves as additional regaling guests with exclusive dainties.

A recent suggestion of bridal industry is the usage of bonbonnières. The latter are nuptial accessories in the form of small baskets, or boxes, whose contents are confectionery. Using this accessory is rapidly spreading among the Ukrainians, especially among townsmen, due to larger number of suggestions.

It should be noticed that today at Ukrainian weddings, traditional wedding phenomena and Soviet government innovations exist simultaneously. Over the last decade, it can be retraced the trend towards the Europeanization of Ukrainian weddings: there appear numerous elements unusual to Ukrainian bridal rituals.

**Keywords:** nuptials, ritual pastry, wedding cake, bonbonnières.

**Volodymyr Shchybriia. Headdresses and Hairstyles of the Population of Cherkasy District (Cherkasy Region) of the Late XIXth to mid-XXth Centuries: Traditions and Local Features (After the Auctorial Field Studies).** The article considers regional features and state of existence of hairstyles and headdresses in the Over Dnieper Lands region in the late XIXth to mid-XXth centuries. There is an analysis of specific diversity of bridal garlands, the methods of their making, as well as the fabrics typical of this period and their components.

Headdresses and hairstyles performed protective, semiotic, apotropaic, and aesthetic functions. They also provided information about class affinity, indicated age, and also served as a completion of entire vestimentary ensemble, with performing a specific function — the function of crowning.

On the basis of processed expeditionary material, museum collections and auctorial private collection, the author managed to research the existence of hairstyles and headdresses in various regions of Cherkasy Region, which are also typical of both the entire Middle Over Dnieper Lands ethnographical region and the neighbouring lands. At the same time the author succeeded in identifying and recording local types or varieties of bride's garlands (photos and audio material), its separate components, as well as beliefs related to headdresses and hairstyles not occurring in other localities or having significant differences. For the first time, there has been recorded and investigated the nuptial garland from the village of Yasnoziryia, which is complex by its construction and is not found in surrounding villages. Therefore, attracting new field data is very important for studying the complicated issue of reconstruction of ancient headdresses and hairstyles, as well as of their transformation.

**Keywords:** Over Dnieper Lands' Ukrainians, folk clothes, headdresses, components, hairstyles, decoration.