

## SUMMARIES

**Kozholianko Heorhiy. Raimund Friedrich Kaindl and Ukrainian Ethnography.** The contribution of R. F. Kindl to Ukrainian Ethnography is investigated in the article. R. F. Kaindl is a historian, ethnographer, professor, rector (1912/13) of the Chernivtsi university. He has studied the Ethnology of Bukovyna, Halychyna and Zakarpattia (Transcarpathia) of the late XIXth century. He has realized annual ethnographic expeditions to various regions of Bukovyna and other neighbouring terrains. Ethnographic investigations of R. F. Kaindl has been concerned to the origin of Ukrainians, their material and spiritual culture.

His works on social and economic situation, the material culture state of Rusnaks of Bukovyna, Halychyna and Zakarpattia show that R. F. Kaindl has progressive enough, revolutionary-democratic views as for the life of the region inhabitants.

After the beginning of World War I, working at the university of Graz (Austria), R. F. Kaindl has published many works in German history and ethnography.

R. F. Kaindl has denoted the Slavic-Ukrainian origin and life of the Ukrainian people ethnic groups called Hutsuly, Boiky, Rusyny (Ruthenians).

**Keywords:** science, Ethnology, expeditions, Ukrainians, material and spiritual culture, scientific works, research.

**Kozholianko Oleksandr. Ethnographic Studies of Yuriy Fedkovych and Hryhoriy Kupchanko in the XIX century.** Bukovynian Ethnography has been formed in the late XIXth century. The creation of educational society *Ruska Besida* in the 1850s–1860s is an event of a great importance for the Ukrainian Bukovynian Ethnography. V. Kozaryshchuk, V. Prodan, S. Vorobkevych, etc. are called among the ethnographers-researchers of the late XIXth century. However, Yuriy Fedkovych and Hryhoriy Kupchanko are known as the persons possessing the superiority in ethnographic studies in Bukovyna in the late XIXth century. Yuriy Fedkovych has studied calendar rites of the Bukovyna Ukrainians (the celebration of Christmas, New Year, Yuriy feast, etc.).

First of all, Yuriy Fedkovych has investigated the calendar rituals of the Ukrainians-Hutsuls, Christmas rites in particular.

Hryhoriy Kupchanko has investigated the material culture of Bukovyna and its ethnic complement in the late XIXth century. He is the author of more than two thousands of the articles, studies, poems, besides the self-reliant editions. Hryhoriy Kupchanko has been the editor of newspapers *Zvezda* (1882) in London, *Ruska Pravda* (1888–1892) and *Prosveshchenie* (1893–1902) in Vienna. A chain of his works have been forbidden in the Austro-Hungarian Empire.

Hryhoriy Kupchanko has written a considerable number of educational literature concerning different subjects, like historical, religious issues, everyday advices in different spheres of life.

**Keywords:** Ethnography, research, calendar rituals, material culture, ethnos.

**Serhiychuk Volodymyr. Ways of Ukrainian Identity and Statehood Formation: Indigenous Farming and Deep Spirituality.** The Ukrainian ethnic group was created primarily on the ground of farming culture, which we have cultivated for at least 7 thousand years, since when seeds of cereals have been planted for routine sowing in local *chernozems*. While at the crossroads of nomadic cultures and civilizations of the East and West, our ancestors melted creative elements of the latter in the process of their ethnic crystallization. Gradual transition to the settled farming life has changed mode of existence of all the peoples who arrived to the lands of present-day Ukraine – Scythians, Sarmatians, and Goths. They quite quickly lost the mobility inherent in nomads. They also became nonaggressive, instead developing sagacity and leisureliness. This fusion of many hundred years from nomadic and farming cultures, on the territory of present-day Ukraine, has constituted a completely different individual. This individual, losing military skills, quite quickly came to be notable for prevailing marks of farming mentality.

The Antes, who inhabited the territory from the Danube to the sources of the Don and the Azov Sea, later formed the eastern branch of the Slavs, which is the direct ancestor of the Ukrainians. The high level of economy and international contacts influenced the development of the Antes' socio-political system, which had a democratic nature. This gave an opportunity to create the state system, which lasted for about three centuries (late IVth to early VIIth century) and perished in 602 under the pressure from the Avars.

Since the VIIth century, chronicles had already used the name *Slavs* – concerning the people who lived on the Right Bank of the Dnieper. They settled mostly on banks of rivers and lakes. Their dwellings were made of wood and daubed with clay. They lived according to traditions of tribal system. Patriarchal communities by consanguinity possessed property, land in the first of place.

In the course of a long time, spiritual culture of our ancestors has evolved in accordance with demands of daily life, general advance of civilization, intensity of intertribal relations and various ethnic impurities ensued due to the geographical location of Ukraine between Europe and Asia. Nevertheless, the ethnic substratum, the main ethnic base of the population grown in symbiosis with Ukrainian *chernozem* remained the same over the millennia. Consequently, it created a completely distinct

anthropological type that differs from adjacent nations. Settled farming based on *chernozem* cultivation also exerted influence on the peculiarity of mentality. The latter had its own features that were different from those of our neighbours.

At the same time, on the ground of indigenous farming and borrowings from the experience of neighbours, proper self-government was gradually formed that eventually transformed into the Kyiv, i.e. the Ukrainian, state tradition, which since the mid-IXth century had been recognized by the world.

**Keywords:** farming, spirituality, Ukrainianhood.

**Balushok Vasyl. Peculiarities of Economic Activity of Sevriuks (XIVth to XVIIth Centuries).** Although the territory of Sivershchyna fell into the northern forest and the southern forest-steppe regions, economic pursuits on either area were generally approximate, since on the south, in conditions of exposure to Tartars and wealth of arable lands, there was a progress of forest trades as well. The economy of Sevriuks was comprehensive and embraced agriculture, animal husbandry, forest apiculture, hunting, fishing and other crafts. The tillable nature of agriculture is attested by the presence of numerous tillage implements, among which wooden ploughs, especially *oryky* and *ori* of various designs, occupied a notable place. Animal husbandry (horses, cattle, swine, and poultry) was widespread. At the same time, Sevriuks' factory farming prevailed over real sectors. Fishing and hunting have had a significant development. In multiple rivers, Sevriuks caught fish of various breeds by the instrumentality of fishing nets, *yazy* (tackle in the form of wattled hedge athwart a river or a bay with the gateway, in which a fishing basket or a triple dragnet is put in for fishing) and other fishing gear. Among those breeds, sturgeons were highly appreciated. Hunters made use of bows and arrows, spears, snares, and *perevisy*. Objects of hunting were fur-bearing animals, particularly martens and beavers, as well as deer, elks, aurochs procured for meat; wild horses were caught for taming. There was also hunting for forest birds and waterfowl for food and feathers. The most advanced trade of Sevriuks was forest apiculture, by products of which tributes were paid. A considerable development of crafts, as well as such tillage implements as *oryky* and *ori*, can be considered ethno-cultural features of Sevriuks.

The economy of Sevriuks permanently evolved called forth by their headway from the forest area to forest-steppe, as well as by cultural borrowings from inhabitants of the steppe. In the issue, their economy, while retaining a chain of features, gradually approached the model native to the majority of the Ukrainians. And the latter, along with versatile relations with the rest of Ukrainian population, determined the transformation of Sevriuks into the sub-ethnic group of Rusyns-Ukrainians. However, upon Muscovy's capturing Sivershchyna in the early XVIth century, this ethno-evolutional process was interrupted. Weakened by Muscovy's punitive measures, Sevriuk community has been assimilated by the early XVIIIth century in the course of extensive migrations. At the time, the singular economic complex of Sevriuks ceased to exist.

**Keywords:** agriculture, tillage implements, animal husbandry, hunting, fishing, forest apiculture, banners of wild bees' nests.

**Kaspiarovich Halina. Ethno-Cultural Heritage of the Belarusians in Context of Modern Belarusian Culture.** The article displays an outline of research into the ethno-cultural heritage of the Belarusians carried out by the Centre of Research into the Belarusian Culture, Language and Literature of the Belarusian National Academy of Sciences, characterizes major trends of investigating fundamental and applied issues in the sphere of culture, and accentuates the interrelations and scientific cooperation with the M. Ryl'skyi Institute of Art Studies, Folkloristics and Ethnology of the National Academy of Sciences of Ukraine. The authoress also focuses upon modern ways of folk architecture preservation and analyses the methods of arrangement and creation of a state open-air museum, museification of traditional wooden buildings related to the names of eminent cultural figures. Folklore sources enabled the authoress to describe spiritual traditions in architecture (settlements and streets, types of dwelling, yard, outbuildings, and church). On the basis of statistical and field data, as well as literary sources, there have been investigated the trends and specific character of animal-husbandry development in factory-farm enterprises, personal subsidiary plots and farmers' smallholdings; there have been also revealed the untapped reserves and problems of the field.

**Keywords:** ethno-cultural heritage, tradition, scientific cooperation, folk architecture, spiritual traditions in folk architecture, animal-husbandry traditions.

**Otroshko Liubov. Comparative Analysis of Traditional Elements of Ukrainian Ethnoculture in Christening Ceremony on Kozelechchyna.** The article *Comparative Analysis of Traditional Elements of Ukrainian Ethnoculture in Christening Ceremony on Kozelechchyna* carries out a comparative analysis of conventional and modern elements of Ukrainian ethnoculture in christening ceremony in southwestern Chernihiv Polissia. It analyzes the traditional elements of Ukrainian ethnoculture in the modern christening ceremony in the Kozelets district. It is proven that traditional elements of culture in the christening ceremony have been basically preserved, although they have undergone some transformations.

This study permits reconstructing the structure of traditional christening ceremony by distinguishing regional features of holding this sacred familial action and tracing the safety of traditional elements in modern christening ceremony.

Based on evidences of respondents and auctorial own observations, as well as on relevant ethnographic materials collected and worked up by scholars in the late 19th – early 21st centuries, the authoress discriminates three stages of studies: pre-revolutionary scientific and popular-science editions of the mid- to late 19th to early 20th centuries; Soviet and diaspora publications of the 1920s–90s; and the research of domestic scholars of Ukrainian independence period (1990s to early 21st century).

Modern christening ceremony, having sustained imperial, Soviet and other influences, yet at its core retained folk conventional elements. One of the most significant places, both in the times of yore and nowadays, is traditionally occupied by water, whose healing properties are used in christening ceremony. There have been preserved traditional attributes of baptismal ceremony such as cross, christening towel, festive attire, etc.; however, they have acquired a modern appearance and become more exquisite and valuable. The role of an old woman as an intermediary between a family and a church has been levelled, nevertheless, an elderly woman having her happy family and being close to a family is still invited to be engaged in obstetrics. According to the custom, a *baba* (midwife) has to cook a ritual porridge (*midwife's porridge*), or to bake *kalachs* (a kind of dough roll), and to take part in a festive regale and an after-christening ceremony (on the next day) – *pokhrestyny*. At performing a modern christening ceremony, the *institution of godparenthood* has been preserved almost in its full.

At christening ceremony, preserved are both proper christening in a church and regaling in honour of a lying-in woman and a newborn child, in accord with folk traditions. The ritual of church baptism has been considerably modernized; however, at its core, there still remain some traditional elements as a tribute to ancient traditions. At present, Orthodox families in Ukrainian Polissia mostly try to adhere to the conventional religious ceremony of christening and arrange regales about christening on the occasion of christening at home or in a restaurant, on which kinsmen and close friends are invited. Due to conservatism of a religious ceremony, all necessary for its holding is ruled by church discipline.

**Keywords:** Kozelets, christening ceremony, *baba* (midwife), *institution of godparenthood*, godparents, christening in a church, regale, beliefs.

**Kotsur Yuliya. Folk Crafts and Trades of Romenshchyna in the 1920s–1930s.** The article examines the 1920s–1930s Romenshchyna folk crafts and trades. With the aid of archival materials and oral evidences collected by authoress, it can be observed that there was a pressure on rural craftsmen and artisans who did not want to join the newly established cooperatives of peasants. The authorities departed more and more from principles of voluntary association and forced them to join the newly formed groups by levying immoderate taxes. It is also given an informative reference on the level of development of various crafts on Romenshchyna and on the welfare standards of craftsmen both prior to collectivization and within collectivized economy. A particular attention is paid to researching the circumstances of craftsmen and their families at the time of the 1932–1933 Famine. The authoress distinguishes the domestic trades, which met predominately everyday necessities of peasants, being, however, as a means to escape from death. Available is an analysis of new trades which appeared on Romenshchyna in the 1930s. There is a review of the state of development of crafts and trades in the region in the late 1930s. The author comes to the conclusion that craftsmen were compelled to accommodate themselves to working conditions established in *artils* and cooperatives. In the issue, their handicrafts were inferior in quality than in private industry. Upon craftsmen' withdrawing from peasant cooperatives, the former were mostly replaced with inexperienced people who had never been involved in such kind of work. This has led to the deterioration of product quality and artificial decline of crafts.

**Keywords:** craft, craftsman, artisan, handmade goods, collectivization, bond, tax, *artil* (cooperative of peasants).

**Vikhrova Tetiana. Folkways Culture of Bilokurakynshchyna: A Local Variation of the Slobozhanshchyna Culture.** Bilokurakyn District is located in the northern part of Luhansk Region and appertains to the historical-ethnographic region of Sloboganshyna being its south-eastern variation. The area has attracted attention of scholars only in recent time, therefore the recording of the Bilokurakynshchyna folkways culture continues to be of scientific significance.

The settlement of Bilokurakynshchyna started in the XVIIIth century. The major part of population was constituted by Ukrainians accompanied with a small portion of neighbouring Russian peasants. Nowadays, the area's ethnic structure is the same.

The folk architecture of Bilokurakynshchyna is characterized by the use of various materials (clay, marl, timber: oaks, pines, and willows). The situation was determined by natural peculiarities of the area.

Among the elements of traditional costumes present on the lands, the most numerous in museum collections are chemises. They are designed in a traditional way, being diversely ornamented due to specificity of immigration inflows. *Kersetkas* (female sleeveless jackets) of Bilokurakynshchyna also have their design features. Traditional garment finally went out of use in the 1950s. Interesting findings of Bilokurakynshchyna are *dukachi-khrestovyky* (female coin-shaped adornments), modelled after silver roubles and fifty-copeck pieces of the XVIIIth century, as well as a *dukach* with the image of St. Paraskeva Friday.

Towels of Bilokurakynshchyna available from the collections of Luhansk Regional and Bilokurakyn District Local History Museums are mostly ornamented with album floristic patterns within bichromatic red-black gamut, with lacy stripes and laces, which is typical of towels of Slobozhanshchyna and Middle Dnipro Lands in the early XXth century. The ritual function of towels had persisted by the 1950s.

In the course of the early to mid-XXth century, the evolution of familial and calendar rituals became more intensive towards both the simplification of structure and the lowering of semiotic status of ritual actions and their attributes.

A traditional form was mostly retained by bridal rites related to a significant change in the social status of a person and a considerable psychological weight. By the mid-XXth century, on the territory of the area under consideration preserved were the main components of calendar rituals. The most steady were the rites, corresponded to contemporary communicational forms, namely regale, giving presents to children, and collective amusements.

**Keywords:** Slobozhanshchyna, Bilokurakynshchyna, traditions, architecture of buildings, chemises, towels, embroidery, rituals.

**Zabudkova Olha. Monopolistic Trends in the Crimea and Donbas Salt Industries in the Late XXth to Early XXth Centuries.** The article considers separate aspects of salt industry history in Ukraine at the turn of the XIXth and XXth centuries, particularly the trends toward making monopoly agreements in the Crimea and Donbas salt industries.

The progress of the industry took place under conditions of market economy formation, which permits drawing parallels with the phenomena typical of modern Ukraine's industry.

In the early XXth century, saltworks located in Ukrainian governorates yielded more than half of salt output in the Russian empire. Every existing kind of common salt (lake salt, evaporated salt, rock salt) was mined there. From 1904 to 1913, yearly output of lake salt (salt that is normally accumulated in salt lakes) in the Black Sea – Azov Sea region accounted for 19.8 % of total common salt production. In the same period, salt evaporation on slat lakes near to Slovyansk in Kharkiv Governorate was carried out at 36 salterns (24.4 % of all-imperial output). The yield of rock salt in mines of Bakhmut District (Katerynoslav Governorate) in 1913 constituted 90 % of total salt production of the empire.

Rivalry in the industry has conducted to the merging of various groups of enterprisers and syndicates. In the mid-1910s, there were three monopoly agreements on every salt variety in the Crimea and Donbas salt industries. In 1906, the Southern Salt Syndicate was initiated; it was an interdistrict association and consolidated local unions of Crimean and Donbas salt industrialists. In 1908, periodicals notified about salt industry associations of Astrakhan, Perm, Crimean, and Donbas areas. With the lapse of time, representatives of the Crimean and Donbas salt industries succeeded, by dint of setting the maximum lowest prices for inflicting losses to a competitor, in achieving almost absolute exclusion of Astrakhan salt from the empire's north-western and central governorates, as well as considerable reduction of its influence even in the Volga Region governorates.

In April 1912, a 1906 agreement on salt distribution by Crimean and Donbas salt industrialists expired. The decrease of the Crimean-Donbas syndicate significance has led to consolidation of local associations. It concerned mostly to the Donets Basin, which prior to World War I has become the empire's leader of salt-mining. Salterns of the Crimea have been progressively influenced by the Bakhmut syndicate. This entailed swift drop in prices at the point of their unprofitability. Under conditions of contemporary standing of salt industry and market demands for salt, monopolistic associations in the field, on the eve of World War I, were unsteady and short-lived.

**Keywords:** monopoly, syndicate, salt industry, Crimea, Donbas.