

SUMMARIES

Iryna Ponomariova. Tableware and Houseware of the cis-Azov Greeks. Greeks of Mariupol living in the Ukrainian cis-Azov area took their name from the town founded by them. In 1778, most of Christian Greeks moved from the Crimean Khanate to the territory of Mariupol District of Yekaterynoslav Governorate. Metropolitan Ignatius, the initiator of the migration, headed them. Having abandoned their prosperous Crimea, 18 thousand Greeks obtained administrative and political autonomy in the cis-Azov area. Nowadays, the number of Greeks residing in Donetsk Region run third in its ethnic structure (1.6 percent). According to the 1979 population census, the number of Greeks totaled at 90,585 inhabitants, the 1989 census – 83691 people, while the 2001 census gives the figure of 77,516 persons. Relative to all-Ukrainian range, Greeks equaled 98 thousand people after the 1989 census, while in 2001, their number decreased to 92.6 thousand residents due to migrations to Greece.

The investigation of ethnic processes taking place among the cis-Azov Greeks make it possible to arrange into typology the most complicated phenomena in their international interactions and in the intensity of national and cultural identities. Several stages of ethnic history of Mariupol Greeks have been described in various reviews and research works, yet there are many aspects to be studied with an integrated approach. The interest in researching the ethno-cultural history of cis-Azov Greeks has a constant nature from the very settling of this nation's representatives up to modern time. The long scientific interest in the cis-Azov Greek life relates to their deep ethno-historical roots. The uniqueness of Greeks lies in the fact that over a long period, they have preserved their culture, traditions and language while being a constituent of various ethnic-social organisms, such as the Byzantine and Ottoman Empires, Crimean Khanate, Russian Empire, USSR and current Ukraine. Therewith, foreign ethnic environment has not badly affected the transformation of Greek self-consciousness.

So far, there is no comprehensive view of Greek ethnic history on Ukrainian cis-Azov lands. Most research works aim at investigating ethnic and historical phenomena in their Crimean and cis-Azov periods. In fact, the pre-Crimean history of Mariupol Greeks and the current situation of Greek Diaspora in the cis-Azov area remain under study. It should be remembered that the term *Mariupol Greeks* unites two ethnic communities: Rumaic Greeks-Hellenophones whose language comprises five dialects referred to the Greek group of the Indo-European language family, and Urums-Turkophones, who speak four dialects of the Turkic group of the Altaic language family. Representatives of both groups call themselves Greeks; meanwhile each group had separated itself from the other and had not communicated with the other up to the early 20th century. Yet, they both shared a common, Tatar, language for communication. Rumaic Greeks settled apart from Urums in the Crimea and cis-Azov areas. They also did not contract interethnic marriages and had distinct ethnonyms. Common confessional adherence of Urums and Rumaic Greeks to Orthodoxy is one of the main criteria of their attribution to Greeks.

Keywords: Greeks-Turkophones, Greeks-Hellenophones, tableware, houseware.

Serhiy Bilivnenko. Villagers – Steppe Inhabitants and Water Element of Dnipro: After the Materials of Historical and Ethnographic Expeditions of the Yakiv Novytskyi Zaporizhzhia Scientific Society. The article considers the processes of everyday life of residents of Steppe-Ukraine's villages along the Dnipro River. The author distinguishes different aspects of their life activities, such as children's games, fishing, hunting, animal husbandry, vegetable growing, beekeeping, and escape from hunger. The article also analyses how the Dnipro River affected the everyday life of villagers – steppe inhabitants. This analysis is grounded on the materials collected throughout 2000–2017 by members of the Yakiv Novytskyi Zaporizhzhia Scientific Society. They held a number of complex historical and ethnographic expeditions dealing with studying Steppe Ukraine. On the one hand, there were gathered the materials on oral history, on the other, there were discovered the region's ethnographic peculiarities. Most expeditions were conducted on the territory of Over Dnipro Ukraine (Naddnyprianshchyna), because a large part of the Steppe-Ukraine's territory belongs to the basin of the most powerful river waterway of Ukraine.

The distance from the Dnipro to settlements was different from site to site, however, village dwellers felt the influence from the river many kilometers from it. For people, the Dnipro was a breadwinner, employer, and supplier. In addition, the river could have threatened property or even life. In general, the expeditions made it possible to clearly define the role of the Dnipro in the everyday life of riverside peasantry of the Over-Dnipro-Rapid Lands (Nadporizhzhia) and the Beyond-Dnipro-Rapid Lands (Zaporizhzhia). The rhythm and way of life of the population of Over-Dnipro-Land villages was closely adjusted to cyclic natural processes occurring on the river. Throughout the 20th century, the process of interconnection between peasants and the river changed, and people began to use it less and less for everyday needs. It has led to the disappearance of water meadows (*plavni*), the formation of water reservoirs eventually resulting in the destruction and transference of several dozens of settlements to another place. Yet, in the collective historical memory, the phenomenon of the Dnipro retains its main attributes: rapids, water meadows (*plavni*), fishing, and pilotage.

Keywords: everyday life, the Dnipro, river, fish, vegetable garden.

Vasyl Kotsan. Features of Traditional Folk Raiment of Transcarpathian Lemky in the Late XIXth to Early-to-Mid-XXth Centuries. The research, based on field materials, available literature, and fund collections of ethnographic, historical-cultural and local-history museums of Transcarpathia, analyses the region's folk clothes of the Lemky. The detailed description of women's and men's complexes of raiment of the region under study is separately given.

The study shows special and distinctive features of cuts and embroidery decoration of women's chemises of Perechyn and Velykyi Bereznyi districts' Lemky. Colour photographs serve us for vivid visual demonstration. It is also worth mentioning detailed descriptions of women's attire: chemises, aprons, and belts. The author also observes evolutionary changes in the development of outerwear and shoulder sleeveless cloths of Transcarpathian Lemky-women. They were primarily associated with the emergence of new materials, new approaches to decoration. Women's haircuts, headdresses and beaded jewellery were distinguished by their singularity. Among them, *chepets* (a kind of married woman's headdress, her attire's obligatory element) and *kryza* (a beaded neck adornment) deserve consideration.

While characterizing men's raiment of Transcarpathian Lemky, the author minutely describes the early-XXth-century replacement of short shirts by long ones with embroidery created with white-on-white thread, as well as the appearance, in the early 1920s, of men's shirts with polychromatic ornamental compositions. While comparing Lemky's linen trousers with Dolyniany ones, the author attributes a long narrow cut and minimal décor to ethnographically differentiating features. Men's sleeveless garments, jackets and *huni* are similar to women's ones. They were made of linen, fur and cloth. Up to the early-to-mid-XXth century, Lemky had not sewn sleeveless garments out of factory fabrics. Among headgears of Transcarpathian Lemky distinctive are festive hats decorated with bird's feathers, pig's wool and coloured hairpins.

In general, folk attire of Transcarpathian Lemky has preserved many archaic features: white colour, non-stitched shapes, uniformity of cuts and decoration of individual raiment elements.

Keywords: clothes, Lemky, chemise, cut, embroidery, skirt, apron, belt, *hunia*, *sirak*, shawl, *chepets* (a kind of married woman's headdress), *zaplityky* (fillets), necklace, men's trousers, caps.

Valentyn Dolhochub. Cultural Memory in the Discourse and Practices of Ukrainian Traditional Culture Reconstructors. This article deals with studying views and activities of Ukrainian traditional culture reconstructors, meaning craftsmen, secondary folklore collectives, private ethno-museums, and Neopagans. The main attention is focused on analysing and interpreting of how reconstructors attract *cultural memory* to their discourse and practices. In this regard, the author applies the methodology of Jan and Aleida Assmanns, as well as other foreign and Ukrainian scholars, who are engaged in the field of *memory studies* and the practice theory. While establishing the main sources of practices in terms of memory, the author states the existence of a complicated tangle of individual memories of reconstructors with memories of their teachers and informants, and, finally, with *post-memory* (cultural memory, cultivated via books and textbooks). A particular attention is given to reconstructors' instrumental application of such concepts, as *patrimonial memory*, *ancestral memory*, as well as the question of how, in this context, reconstructors themselves verbally define their activities. The elements of traditional culture are considered as *reservoirs of senses* by the instrumentality of which the mentioned social actors virtually construct *cultural memory* and identity, being constituted by it. The value of *memory sites* in reconstructors' activities is also a point of this research.

Keywords: cultural memory, tradition, reconstruction, folklorism, Neopaganism.

Lesia Mushketyk. Ethnic Factor in Educational and Cultural Policy of Ukraine and Hungary. The article deals with ethnopolitical and other aspects of Ukrainian-Hungarian contacts, particularly in Transcarpathia, where a large number of Hungarian communities reside, and many Hungarian schools, higher educational institutions, cultural centres, etc. operate. Nowadays, unfortunately, this situation does not contribute to forming a positive image of Ukraine in Hungary. The perception of Ukraine in Hungarian mass media is mainly negative, due partly to a shortage of information, while available facts are sometimes distorted. At the same time, there appeared some opportunities for a closer acquaintance with the neighboring country, among them — tourist trips, educational and cultural contacts. There is a large Hungarian branch at the Kyiv National Linguistic University.

On the other hand, Slavonic national minorities live in Hungary. In 1993, two separate self-governments of Rusyns and Ukrainians were established there. Rusyns are largely assimilated with Hungarians and Slovaks, living mainly in northeastern Hungary and numbering about four thousand people.

The Ukrainian community in Hungary (totalling seven thousand people) is active. There are Sunday schools, the magazine *Hromada*, folkloric groups; joint events and celebrations are held as well.

In resolving complex modern issues and the formation of tolerance for other peoples and communities, politicians and public organizations should take into account scientific acquirements, conclusions, experience of studying in the light of historical tradition, as well as modern transformations and globalization changes. As an example serves the cooperation between the Hungarian and Ukrainian Academies of Sciences, specifically joint projects of the Institute of Ethnographic Studies of the

Hungarian Academy of Sciences and the Maksym Rylskiy Institute of Art Studies, Folkloristics and Ethnology of the National Academy of Sciences of Ukraine on studying borderlands.

Keywords: Ukraine, Hungary, ethnopolitics, national minorities, education, Transcarpathia, separatism, scientific cooperation.

Lidiya Kovalets. *Your Name is Glorious...: Yevheniya Yaroshynska in the Relations with František Řehoř (On the Occasion of the 160th Anniversary of Birthday of the Czech Ethnographer)*. The article outlines the history of contacts between the female writer, folklorist and ethnographer Yevheniya Yaroshynska (1868–1904) and the Czech Ukrainianist F. Řehoř (1857–1899). For this purpose, correspondence, memoirs, and information from the periodicals were used. It emphasizes that the Czech pages in the biography of Y. Yaroshynska have appeared at the time when her national interests were more clearly crystallized. M. Pavlyk (most likely) became the mediator in her acquaintance with F. Řehoř. The Czech ethnographer, in 1877–1890, on the territory of Eastern Halychyna and Hutsulshchyna recorded, described and collected the materials for the Halychyna-Ruthenian Section of the Prague Industrial Museum. He enlisted to this process many Ukrainian literary figures, including Y. Yaroshynska. Thus, she sent him examples of folk art collected in Bukovyna, as well as folkloric and ethnographic articles being conducive to F. Řehoř's creation of unique collection of Ukrainian materials for the Náprstek Museum in Prague.

In July 1891, most probably, owing to the financial assistance of F. Řehoř, Y. Yaroshynska, along with the large delegation from the Halychyna-Bukovynian intellectuals, took part in the Regional Industrial Exhibition in Prague. The article provides information on this important event in the scientific and cultural cooperation of both nations, the outstanding participation by Y. Yaroshynska in the exhibition, as well as the writer's impressions from the trip and from what she has seen, which were described as her article *Memories from a Travel to Prague*. A high level of culture and general development of Czech society captured the Bukovynian literator. These observations strengthened Yaroshynska's desire to work in favour of her own nation. The high appreciation of the work of Y. Yaroshynska by the Czech researcher was reflected in his biographical article about her, contained in the Czech *Otto's Scientific Dictionary*. This estimation is also noticeable in the epistolary dialogue with the Bukovynian writer. Our article also raises the question of necessity to return, to the scientific usage, of the entire body of documents on the relations between Y. Yaroshynska and her Czech colleague, particularly the ethnographic texts sent to F. Řehoř.

Keywords: Yevheniya Yaroshynska, František Řehoř, Bukovyna, Czech Republic, correspondence, travel to Prague, industrial exhibition, scientific and cultural relations.

Nataliya Kaplun. Peculiarities of Mode of Life, Conventional Occupations and Rites of Eastern Slobozhanshchyna's Ukrainian Population [By Way of Example of the Village of Mozhniakivka (Novopskov District, Luhansk Region)].

The article examines ethno-cultural phenomena of the Ukrainian village of Mozhniakivka on Luhanshchyna. In terms of historical and ethnographical zoning, the territory of Novopskov District belongs in the eastern part of Sloboda Ukraine. Throughout the mid-to-late-XVIIIth to XIXth centuries, mainly Ukrainian peasants populated this locality; therefore, the village's residents still speak Ukrainian. Folk architecture of the village is represented by huts made of wood: wooden framework was puttied with several layers of clay, and afterwards walls were smoothed out and whitewashed. For Mozhniakivka uncharacteristic were so called eaves supported by a row of wooden pillars, which is peculiar to the Lower and Middle Over Aydar Lands. In adorning abodes, carving was applied. Window glasses were embellished with pieces of paper cutting handiwork usually made out of white paper, and in postwar years — newspapers. Up to now, this is the first recorded evidence of the existence of pieces of cut paper on the Luhanshchyna territory. According to recollections of Mozhniakivka dwellers, at the end of the XIXth to early XXth centuries there was pottery — on the courtyard of Holovynskyis functioned a ceramic workshop producing brown ware. Yet, visiting masters worked at that place as well.

Questioning of local population allowed ascertaining the ultimate term of existence of homespun clothes in the village — the mid-1950s. Of traditional articles of clothing, chemises (both short ones — *stan*, and long ones — *dodilni*), tablecloths, and towels were detected. Short chemises were sewn with loose sleeves and shoulder insets united at warp. The upper part of sleeves were adorned with *pukhlyks* (swollen-like insets), the neck and sleeve edges were densely heaped, while cuffs were stitched to the lower part of sleeves. Chemises were usually bedecked with cross-stitch in a range of red-black/dark blue colours.

The studies on local cloth garments show the changes that came about in folk decorative art throughout the XXth century. Traditional decorative strips of openwork typical of the late-XXth-to-early-XXth-century Slobozhanshchyna embroidery were replaced, in the 1950s, by straps of lace knit by hook, later — machine-laced. Changes are also observed both in techniques and in colouring of articles of clothing: from a cross-stitch in conventional bichromatic range of red-black colours to a cross-stitch in a polychromatic range of colours, and further to polychromatic embroidery in satin stitch.

The article also examines the family-life and calendar rituals of the locality.

The nuptial rite detected in the village of Moshniakivka generally affirms the preservation, in the 1950s, of the principal features of traditional Slobozhanshchyna wedding. Prior to an espousals took place a matchmaking. In a week upon it, a bride's

kin (except for her parents) surveyed the place allocated to dwelling of a future family. This ritual was called *ohliadyny* (bride show) and *babushky* in Mozhniakivka. A bride's dowry was conveyed to a bridegroom. There were baked a round loaf and *shyshky* (wedding pastry), with singing without fail at the time. While leavening dough for baking round loaf, women – round-loaf bakers, with singing songs, went round a large pot with dough. Nuptials lasted for 2–3 days. The second day of wedding was called *besida* (interlocution) in Mozhniakivka. On this day in the morning, newly married couple went to a bride's parents to breakfast, whereupon the latter were invited to visit the couple.

Among calendar holidays, the ones of Christmas – New Year cycle and Green Week proved to be the most carefully treated and observed. On Christmas Eve, at the corner of honour were placed a sheaf, *kutia* (ritual boiled barley or wheat used with sweet sauce on the eve of Christmas) and stewed fruit. Children brought *kutia* only to godparents and those inviting them (generally being their kindred). On New Year's Day, children *melankuvaly* – made the round of homesteads with wishing luck and household wellbeing to family members. In the 1950s, the Shrovetide was widely observed. On Pancake Day, *varenyky* (meat, fruit, or curd dumplings) and pancakes were traditionally made. On Whit Sunday, (earthen) floors were strewn with wormwood and thyme; homes were beautified with twigs of smooth-leaved elms and acacia.

In whole, the examined ethno-cultural phenomena retain their connection with general Ukrainian variants of traditional culture.

Keywords: Eastern Sloboda Ukraine, ethno-culture, local peculiarities.

Nataliya Bulanova. Cossack Free Settlement Trytuzne: Lost Landscapes and Historical Memory. The article being grounded on the example of the former Cossack free settlement Trytuzne covers the topical issue of the lost landscape of Over-Dnipro Lands in consequence of industrial construction through the second half of the XXth century. It examines the foundation of the village in the early-to-mid-XVIIIth century in lieu of the Cossack winter farmstead owned by the retired military officer (*starshyna*) Danylo Semenenko nicknamed *Trytuz*. Described are changes in administrative-territorial organization of the village which, upon the destruction of the Sich, became a state free settlement, and since 1802 had been a part of newly-established Katerynoslav Governorate. It is proved that the village's economic system began to change at the Soviet power due to collectivization. In 1938, Trytuzne entered into the composition of industrial Dniprodzerzhynsk.

The authoress relates the destruction of traditional landscape of the village to the construction of the uranium ore processing plant (since 1965 – the **Over-Dnipro-Land Chemical Plant**) in 1947, that was conducted in conditions of strict secrecy. After the curtailing of the industrial production, upon Ukraine's gaining of independence, there have been remained, on the adjacent territory, nine radioactive waste storages facilities being of great danger for the environment.

Based on a questioning of former residents of Trytuzne, resettled to other parts of the city, it is ascertained that in their memory remained microtoponyms, whose origins are connected with the Cossacks, as well as the nostalgia for native land, condemnation of industrial construction and resettlement of dwellers. There was made a conclusion about ruinous impact of industrialization processes on traditional landscape of the Dnieper areas, which had harmoniously united natural, social, economic, historical, and cultural environments of life and activities of population, and the loss of the powerful *memory site* of Zaporizhzhia Cossacks.

Keywords: Trytuzne, Slag Works, Over-Dnipro-Land Chemical Plant, construction, landscapes, destruction, historical memory.

Oleksandr Ratushniak. Toponyms of the Cossack Epoch in Context of Current Renaming Processes of Over Dnipro Lands. The article ascertains the special features and complexities of renaming processes of Over Dnipro Lands settlements in the context of decommunization.

Upon passing the law on decommunization, there has arisen the exigency in replacement of the Soviet toponymy with the Ukrainian one. The significance of borrowed processes is related to the fact that place names and monuments constitute the historical and cultural demesne in which everyday human life runs. Hence, people constantly perceive the influence of these factors, though this process takes place subconsciously. Nowadays, the renaming is comprehended in a critical way by a considerable part of residents themselves of already renamed settlements. Postcolonial thinking entails this situation. At the Soviet times, there was being established such a historical and cultural environment that reminded the Ukrainians little of their distinctive culture and the glorious past.

Many suggestions concerning the renaming of settlements' names and the return to proper Ukrainian toponyms (in Dnipropetrovsk, Kirovohrad, Dniprodzerzhynsk) caused resistance from the Russian-oriented citizens and gave rise to sharp controversy in periodicals. Two most resonant occurrences of renaming (Komsomolsk – into Horishni Plavni; Dniprodzerzhynsk – Kamyanske) can be ascribed to successes of Cossack toponymy's return.

By now, our state has made a stride towards reestablishing its historical memory by way of restoring a number of toponyms of the Cossack epoch. Day by day, new and restored names, such as *Dnipro*, *Kropyvnytskyi*, *Kamyanske*, *Horishni Plavni* and

many others, have been strengthening in newest Ukrainian history, demolishing stereotypes and overcoming stopping mentation. Time proper favours the future of Ukraine.

Keywords: Cossack epoch, toponym, Kropyvnytskyi, Horishni Plavni, Kamyanske, renaming, decommunization.

Hryhoriy Serhiychuk. Documents on Activities of the Ukrainian Community in Moscow upon the 1917 Bolshevik Coup. Upon the seizure of power by Bolsheviks in November 1917, there changed the conditions of activities of Ukrainian organizations in Moscow. In consequence of close connection between national renaissance and Ukrainization of military units, a large part of Ukrainian formations acted under the Ukrainian Military Council (UMC) of the Moscow Military District. However, UMC was forced to cease its activities in new conditions. Due to it, Moscow Ukrainians decided to create their new central agency.

On November 20, 1917, the Office of Ukrainian Citizens of the Moscow Colony was created. On December 10, 1917, a general meeting was convened, where about 2 thousand Ukrainians elected the Council of Ukrainian colony in Moscow, hailed the 3rd Universal (Governmental Manifesto) and recognized the Central Rada as their legitimate government. Shortly, the Council of the Colony received a warrant from the Ukrainian People's Republic (UPR) to serve as its consular representation, began registering Ukrainian citizens and issuing visas for travel to Ukraine.

Bolshevik authorities were not interested in the existence of uncontrolled social organizations, which, moreover, were oriented towards the Central Rada. In the short run started the interference to the colony's operation – there was an endeavour, with no legal foundation, to subordinate it to the Ukrainian Department of the People's Commissariat of National Affairs of the RSFSR.

The Council of the Colony came forth with suggestions for the 1918 Ukrainian-Russian Peace Treaty, tried to take part in negotiations on its conclusion. These suggestions were written in spirit of understanding the relations between Ukraine and Russia as two friendly, independent states, where citizens of both countries were secured broad civil, economic and cultural rights. In our opinion, these suggestions significantly diverged from actual home and foreign Bolshevik policy.

The article also publish documents covering the attempts of the People's Commissariat of National Affairs of the RSFSR to take control of the Council of Colony. The Ukrainian community was claimed to forthwith cease its activities and to transfer all its documents and stamp.

Keywords: Moscow Ukrainians, Bolshevik national policy, 1918 Russian-Ukrainian war.