

SUMMARIES

Hanna Skrypnyk. Ethnological and National-Identification Visions of Khvedir Vovk: On the Occasion of His 170th Birthday Anniversary. The study deals with scientific achievements of Khvedir Vovk, whose 170th birthday anniversary is celebrated in current year. It is rightful that the scholar is called the patriarch of Ukrainian ethnology, taking into consideration the foundations of theoretic principles of the branch of knowledge, as well as the enormous creation, which numbers, according various estimates, over 600 scientific works (published in languages of many European nations). The world-level researcher, after a neat remark of M. Sumtsov – *the scientific force of European significance*, Khvedir Kindratovych Vovk has received a lifetime international recognition: he became a Doctor at the Sorbonne, the University of Caen Normandy and the Petrograd University, a Laureate of the Godard Award (1901), the Karl Baer Award (1906), a holder of the P. Semenov-Tian-Shan Gold Medal (1916), a Chevalier of the highest French order of merit – the National Order of the Legion of Honour (1916), as well as a member of more than ten international scientific societies and committees.

The authoress accentuates the scholar's innovatory aspects in the realm of social life and morals and manners, as well as individual branches of industry, folk ornamentation, church construction, familial rituals and, specifically, nuptial ceremonies. It is emphasized that his greatest services to Ukrainian ethnography were his creation of fundamental encyclopaedic works on Ukrainian ethnology and anthropology. The question is also the scholar's national-identification visions and his conclusions of principle about the unity of the Ukrainians, as well as the national originality of the Ukrainian culture, being a significant Identität of the Ukrainians' national individuality.

Keywords: Khv. Vovk, ethnology, anthropology, national-identification determinants, ethnographic features, anthropological characteristics.

Roman Radovych. Formation of Log Cabin Building Method on the Territories of Polissia. The submitted article, being based on archeological and written sources, as well as author's field materials, gives a general outline of formation and development of log cabin building method on the territory of Polissia throughout Ist–IInd millennia CE. It also ascertains that this technique of Polishchuks' abode construction is deeply rooted. It had been employed by local autochthons at least since the Early Iron Age (by the tribes of Zarubyntsi archeological culture). Cribwork dwellings occurred here, to some extent, throughout the Ist mil CE. Once again, above-ground blockhouses became a dominant type of dwellings on the Polissia territory in the XIIth–XIIIth centuries. As for log cabin's design philosophy, it cannot be established more or less precisely for the time up to the third quarter of the Ist mil CE due to the state of archeological objects' safety. Likely enough, blockhouses, at that period, were erected by using the technique of rarefied framework or its varieties. However, monuments of the Xth to XIIIth centuries detected in the forest zone (at the same time, on Polissia) permit quite definitely retracing the process of upgrading local log cabin techniques: blockhouses were put together mostly from pine logs 15–20 centimetres in diameter. Separate rows of beams were tightly adjusted to each other; there was used the notching called *v oblo* (with bowl-like hollows atop of beam rows). Heat engineering characteristics of log cabins were improved via using longitudinal slots (*drachka*), gained into the upper planes of beam rows, with mossy pads.

Thus, at the period spanning the XIIth to XIIIth centuries, in the forest zone, there have developed main technological methods of the East Slavonic log cabin construction, which have persisted on the territory as relict phenomena of house building of the Ukrainians (Polishchuks properly), Belarusians and Russians up to the XVIIIth, and in some places even as late as the end of the XIXth century.

Keywords: Polissia, wall, cribwork method, lock, rarefied framework.

Uliana Movna. Honey Code in Ukrainian Natal Rituals. Honey, as a ritual symbol, accompanied human beings throughout all consecutive stages of their life scenario development. Yet, at the very beginning of life, it figured in the context of following the prescriptions of traditional natal rites. In ritual frame of maternity at the Ukrainians, honey performed several important and interrelated ritual functions. There were as follows: symbolic cleansing of a puerperal mother and her child, with their acquisition of a new living status; ensuring of subsequent fertility of a woman, being a mediator in accomplishing a contact with extra-human sacral world. Additionally, honey secured the initiation and socialization of a newborn, i.e., his/her admission, as an *alien*, from the extension of outland to a human community. In a folk culture, parturition was perceived as an *unclean* physiological act that made both a mother and a child *unclean* as well, while the very touch to them was considered menacing and sinister to the surrounding people and the entire life order. A woman recently confined and her child remained in a symbolic *vacuum* on the brink of worlds. Such an indeterminate, marginal status of their common stay beyond the society, in a state of ritual death, generated a fear of them as the otherworldly creatures and was attributed to the *friend-or-foe* semantic opposition. The task of the society was the facilitation of their transition to a new living incarnation, particularly, by releasing a newborn from primordial chaos and accustoming him/her to the world of human culture via available symbolic means, specifically using honey as a mediator between the beyond and the world of living beings.

Keywords: honey code, natal rituals, christening, semantics, mediator, Ukrainians.

Maryna Oliynyk. Socio-Economic and Religious-Ceremonial Factors of Ukrainian Folk Attire Extension in Context of Kyiv's Urban Realities (Second Half of the XIXth to Early XXth Centuries). The article deals with the issues of presence of conventional Ukrainian attire in everyday-life practices of the city of Kyiv from 1861 to 1920. The presented material is based on statistical data of a one-day census of the 1874 Kyiv inhabitants and the 1897 First General Census of the Russian Empire's population.

Folk attire is considered as a marker of social life in the city, whose ethno-cultural outlines were clearly supplemented by Ukrainian peasants. As the sources of the study became the reminiscences of Kyivans of the late XIXth to early XXth centuries, as well as works of art, in which their authors described various pictures of urban everyday life and manners and customs of the time. There have been worked out the drawings by Yu. Pavlovych performed from nature in Kyiv.

The article examines the influence of socio-economic factor of the extension of folk attire. As typical wearers of Ukrainian apparel labelled are commuters who regularly arrived at the city with the view of selling their own production, as well as a part of landless peasants looking for job placement either at Kyiv's large enterprises or in the sphere of rendering services in private households.

A special consideration is given to the religious-ceremonial factor that has contributed to the emergence of traditional Ukrainian culture's bearers in urban life. There has been outlined the ethno-cultural portrait of visitors of Kyiv temples, there has been also accentuated the periodicity of the appearance of a mass of pilgrims, and there have been indicated general features of the appearance of their attire. The article's authoress lays the stress on the presence of Ukrainian folk ceremonies in urban practices promoting the dissemination of visual national markers being distinctly demonstrated by traditional attire.

Keywords: conventional Ukrainian attire, urban everyday life, city of Kyiv.

Oleksiy Diedush. The Periodization of Ukrainian and Russian National Identities: a Comparative Analysis. Forming process of national identity is the most important page of each nation's history that reflects its current and future qualitative characteristics of national being's elements such as mentality, historical memory, level of tolerance, national idea, etc. Comparison of histories of the Ukrainian identity and the Russian one could resolve many problems in their bilateral relationship, especially in the period of ongoing Russian aggression against Ukraine. Ukrainian and Russian national identities started to form in the same period, in the first half of the 17th century. The keystone events in both cases became a struggle against Polish invaders, i.e., Minin and Pozharski's Action in the Trouble Times and Bohdan Khmelnytsky's uprising, respectively. However, there is an essential difference between Ukrainian and Russian events because of our people trying to build a new independent state and the Russians reviving their statehood, which had been practically lost several years ago. Russians' experience of state-building along with the Byzantine tradition of autocracy provided the forming of powerful and aggressive state that was disseminating expansionistic messianic ideas of Third Rome, the Russian world, the Defender of Orthodox World, etc. Vice versa, the Ukrainians' long statelessness has led to a gradual destruction of young Cossack state and losing independence generally because of internal discords and impossibility to unite around common aim. Trends of autocracy and respect for the law of force turned out Russia in the early 20th century into the first totalitarian Communistic polygon where Ukraine was drowning, too. Attempts to change their own countries in a democratic way gave the different results, either. Russia has reverted to autocracy, while Ukraine rebuilt its political regime several times via democratic revolutionary events. National idea as the perspective-oriented derivative of national identity took an aggressive and imperialistic form in case of the Russians; meanwhile the Ukrainians still have wishes to build a democratic and civilized country within united Europe.

Keywords: Ukrainian national identity, Russian national identity, mentality, political history of Ukraine, political history of Russia, nation-building.