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МИКИТЕНКО ОКСАНА

докторка філологічних наук, провідна наукова співробітниця відділу української та зарубіжної фольклористики Інституту мистецтвознавства, фольклористики та етнології ім. М. Т. Рильського НАН України (Київ, Україна).

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УКРАЇНОЗНАВСТВО В НАУКОВОМУ ДОРОБКУ АКАДЕМІКА БЛАЖЕ РИСТОВСЬКОГО

Анотація / Abstract

Запропонована стаття – це ще одна нагода звернути увагу на українознавчі праці у вагомому науковому доробку академіка Блаже Ристовського (1931–2018), якого високо шанували в Україні як визначного македонського науковця, громадського та культурного діяча. Наукова діяльність Б. Ристовського була пов'язана з Інститутом мистецтвознавства, фольклористики та етнології (ІМФЕ) ім. М. Т. Рильського НАН України впродовж багатьох років. Він був одним з ініціаторів наукової співпраці між Македонською академією наук і мистецтв та Національною академією наук України, а також головним редактором Українсько-македонських збірників (тт. 1–6). Як голова Комітету

з македонсько-українського співробітництва, заснованого на початку 2000-х років у рамках Угоди між Україною та Республікою Македонія, а також Договору про співпрацю між нашими академіями, Б. Ристовський активно займався багатьма питаннями про македонсько-українські паралелі в процесі формування й розвитку національно-історичної свідомості. З ІМФЕ ім. М. Т. Рильського НАН України була пов'язана багаторічна наукова й організаційна діяльність академіка Б. Ристовського. Науковець був добре обізнаний з пов'язаними з македоністикою фондами Національної бібліотеки України імені В. І. Вернадського. Блаже Ристовський виступив як координатор та автор спецвипуску журналу «Народна творчість та етнографія» (2009, № 3), присвяченого македонській фольклористиці та етнології. Досліджуючи питання македонської історичної свідомості в історичному та сучасному контекстах, що їм науковець присвятив усе своє життя, Б. Ристовський неодноразово наголошував на паралелях та аналогіях у розвитку й становленні історичної свідомості українського та македонського народів. У пропонованій статті ми розглядаємо основні праці Блаже Ристовського, присвячені цій темі.

Ключові слова: Блаже Ристовський, українознавство, славістика, фольклор, національно-історична свідомість, Македонія.

The submitted paper is one more opportunity to pay attention to Ukrainian Studies in the great academic heritage of Blaže Ristovski (1931–2018) who was well known and highly appreciated in Ukraine as the prominent Macedonian scientist, public and cultural figure. Scientific activity of Blaže Ristovski was connected with M. Rylskiy Institute of Art Studies, Folkloristics and Ethnology (IASFE) of the National Academy of Sciences of Ukraine for many years. He was one of the initiators of the scientific cooperation between the Macedonian Academy of Sciences and Arts and National Academy of Sciences of Ukraine as well as the editor-in-chief of the *Ukrainian-Macedonian Collections* (vol. 1–6). B. Ristovski has been engaged in various issues dealing with Macedonian and Ukrainian parallels of formation and development of the historical and national consciousness as the Head of the Committee on the Macedonian-Ukrainian cooperation formed at the beginning of 2000s in the frame of the Agreement about friendship and cooperation between Ukraine and Republic of Macedonia, as well as the Agreement about cooperation between two our Academies. The years of scientific and organizational activity of B. Ristovski are connected with M. Rylskiy Institute of Art Studies, Folkloristics and Ethnology of the National Academy of Sciences of Ukraine. He was well-aware of the

collections dedicated to Macedonian studies stored at V. Vernadskyi National Library of the Academy of Sciences of Ukraine. Blaže Ristovski was a coordinator and author of a special issue of the *Folk Art and Ethnology* journal (no. 3, 2009), dedicated to Macedonian folkloristics and ethnology. The scholar has devoted his entire life to studying problems of Macedonian historical consciousness in historical and contemporary contexts, thus repeatedly emphasized parallels and analogies in the development and formation of the historical consciousness of the Ukrainian and Macedonian people. We consider the main works of Blaže Ristovski on this topic in the submitted article.

Keywords: Blaže Ristovski, Ukrainian Studies, Slavistics, folklore, national and historical consciousness, Macedonia.

The years after Blaže Ristovski has passed away in 2018 give one more necessity to pay attention to Ukrainian Studies in his great academic heritage. Academician Blaže Ristovski was one of the founders and the chairman of the Committee on Macedonian-Ukrainian Cooperation, Honorary Member of the National Academy of Sciences of Ukraine. B. Ristovski is a well-known public and cultural figure of the Republic of Macedonia, an outstanding scientist, a broad-profile scholar in Slavic Studies, historian, ethnologist and folklorist as well as known and highly respected in Ukraine. Once B. Ristovski was the director of Marko Tsepenkov Institute of Folklore in Skopje (1966–1977). The scholar is also famous as a head of the cultural history group and the department of Balkan studies of the National History Institute of the National Academy of Sciences (1977–1991); the deputy head of the first Government of the independent Republic of Macedonia (1991–1992); scientific adviser at the Institute of Old Slavic Culture (1993–1995); a member of the Department of Linguistics and Literary Studies of the Macedonian Academy of Sciences and Arts; head of the editorial board of the Macedonian Encyclopaedia; honorary member of the Writers' Union of Macedonia.

The merits of B. Ristovski as an organizer of numerous scientific events – conferences, meetings, symposia – are significant. After Ukraine and Macedonia have acquired their independence,

cooperation between Ukrainian and Macedonian scientific teams reached a new level. Blaže Ristovsky was one of the initiators of scientific cooperation. The National Academy of Sciences of Ukraine and the Macedonian Academy of Sciences and Arts have signed an agreement on long-term cooperation. Scientists from the universities of both countries have joined the inter-academic cooperation. Annual Ukrainian-Macedonian scientific conferences and their proceedings *Ukrainian-Macedonian Scientific Collection* are initiated. B. Ristovskiy is an editor-in-chief of the collection (vols. 1–6) from the Macedonian side. Among the numerous scientific professional works published both in Macedonia and abroad (more than 900), many are devoted to Macedonian-Ukrainian relations, a number of works are also edited in Ukraine.

We are proud that Maksym Rylskiy Institute of Art Studies, Folkloristics and Ethnology of the National Academy of Sciences of Ukraine is associated with the years of scientific and organizational activity of Blaže Ristovski. He was well-aware of the collections dedicated to Macedonian Studies, manuscripts in particular, stored at V. Vernadskiy National Library of the Academy of Sciences of Ukraine. He works often there and always emphasizes that it is not by chance that the first Soviet philological center for the study and affirmation of the Macedonian language has been created in Kyiv (in 1935–1936).

While visiting Kyiv, B. Ristovski was always a dear guest in the walls of M. Rylskiy Institute of the National Academy of Sciences of Ukraine. In May, 2010 he has taken part in the presentation of a special issue of the *Folk Art and Ethnography* journal ¹ (no. 3, 2009), dedicated to Macedonian folkloristics and ethnology, and also presented a two-volume edition of the Macedonian Encyclopaedia and other works as gifts to the Institute. The Director of the Institute Academician H. Skrypnyk has emphasized in her speech that the special issue of the *FAE* magazine dedicated to Macedonian folklore, whose scientific coordinator was Academician Ristovski, has introduced the Ukrainian scientific

community to the Folkloristics and Ethnology of the Republic of Macedonia, and revealed new promising aspects of scientific cooperation in the field of Ethnology. There are the scientists of Tsepenskov Institute of Folklore (Skopje), the Institute of Old Slavic Culture (Prilep), the Institute of Macedonian Literature and the Institute of Art History and Archeology (Skopje) among the authors of the journal. The edition is considered as the result of scientific cooperation between Maksym Rylskyi Institute of Art Studies, Folkloristics and Ethnology of the National Academy of Sciences of Ukraine and the Macedonian Academy of Sciences and Arts and Marko Tsepenskov Institute of Folklore (Skopje), bearing witness to the half-century history of cooperation between Ukrainian and Macedonian Slavists, folklorists, ethnographers and art historians. Blaže Ristovski as a coordinator and author has drawn attention to the most urgent problems of scientific analysis – the issue of studying the Macedonian national identity at the level of language, folk culture, inter-ethnic relations. He has emphasized that the entity of the folk tradition of Macedonia consists of an ethnically diverse and bright palette of different cultural traditions – Macedonian, as well as Albanian, Turkish, Wallachian, Romani, which introduce folk culture into a broad – Balkan and European context. Today, I especially remember the words of Blaže Ristovski, who has remarked on the significance of the humanities in the context of socio-political cooperation between our states, emphasizing at the same time the crucial importance of the military-political support that Ukraine provided to Macedonia in 1999. Emphasizing the importance of scientific cooperation, he has assured that the Macedonian side and he as well will continue to pay constant attention to our scientific relations. He has always adhered consistently to this position.

B. Ristovski is the permanent chairman of the Committee on Macedonian-Ukrainian Cooperation, established in the early 2000s within the framework of the Treaty on Friendship and Cooperation between Ukraine and the Republic of Macedonia

and the Treaty on Cooperation between the Academies of both countries. The President of the National Academy of Sciences of Ukraine Borys Paton has emphasized that the “scientists of Ukraine and the Republic of Macedonia managed to do a lot for the development of scientific cooperation, the formation of joint research projects, above all, in the field of social sciences and humanities” [1, p. 23]. It can be stated that the work of B. Ristovski has become, without exaggeration, a guarantee of the productive cooperation. *Science Days* and joint conferences have been held annually since 2002, alternately in Ukraine and Macedonia, in various cities marked by historical contacts between the Ukrainian and Macedonian people – Kyiv, Simferopol, Odesa, Kharkiv, Skopje, and Ohrid. Fundamental problems of the development of science and traditions of historical and cultural ties of the Ukrainian and Macedonian people are discussed at the conferences, in particular: *Macedonian-Ukrainian Cultural Ties (the 10th–20th Centuries)* (Ohrid, 2003); *The Role of Science in the Social Transformation of the Societies of Ukraine and the Republic of Macedonia* (Kyiv, 2004); *Science in the Process of Bringing Macedonia and Ukraine Closer to the European Union* (Skopje, 2005); *Ukrainian-Macedonian Parallels in History and Modernity* (Simferopol, 2006; Odesa, 2008); *Problems of Ethnogenesis and Formation of Modern Ukrainian and Macedonian Nations* (Kharkiv, 2012) and others.

B. Ristovski’s attention to Ukraine and the issues of Ukrainian history and culture are not accidental. The scholar has devoted his entire life to studying problems of Macedonian historical consciousness in historical and contemporary contexts, thus repeatedly emphasized parallels and analogies in the development and formation of the historical consciousness of the Ukrainian and Macedonian people [5, p. 83].

In this regard, the conference *Ukrainian-Macedonian Parallels in History and Present* comes to my mind. The conference in which the Crimean Scientific Center of the NAS of Ukraine has taken active part, was held on May 29 till June 4, 2006 in Simferopol. Blaže

Ristovski, as the past years, has headed the Macedonian delegation and presented a paper *Shevchenko in Ukrainian and Mysirkov in Macedonian Culture (In the Light of Ukrainian-Macedonian Relations and Influences)*. The scientist emphasizes, that Krste Mysirkov has played the same role in Macedonian culture as Taras Shevchenko in Ukrainian, his activity “on the Macedonian soil is fully in line with the Shevchenko Era of Renaissance in Ukraine” [2, p. 283]. During the commemoration of the Days of Science of the Republic of Macedonia in Odessa in 2008, a memorial plaque has been opened on the house in which Krste Mysirkov lived (15 Kapitanivska Str.). At this conference, Blaže Ristovski made a presentation “Residence and Activities of Krste Mysirkov in Odessa”. Odessa is a symbolic city for the Macedonian people: in the nineteenth and early twentieth centuries many immigrants from Macedonia have studied and worked here. Activities of Krste Mysirkov, the prominent Macedonian scientist and political figure, the founder of the Macedonian literary language, are also connected with Odessa. He has published the first book in contemporary Macedonian literary language *За македонските работи* (*About the Macedonian Affairs*) here in 1903. He has also prepared and published the first scientific and literary journal in the modern Macedonian literary language and in Macedonian spelling *Vardar* (1905), as well as numerous published works in the Slavic studies and political science that appeared in Ukrainian editions of the time [2, p. 286].

Activities of Krste Mysirkov’s as “the person of the Macedonian twentieth century”, have always been at the center of scientific analysis of Blaže Ristovski as a historian and folklorist. The scientist speaks about the importance of the Slavistic work of Mysirkov in numerous works, in particular in the fundamental monograph *Крсте Мисирков (1874–1926): Прилог кон проучуването на развитокот на македонската национална мисла* (Скопје, 1966) (*Krste Mysirkov (1874–1926): Contribution to the Study of the Development of Macedonian National Thought*).

Defining the role of Mysirkov as the founder of the Macedonian national historical science, ideologist of the Macedonian national development, as well as the codifier of the West Macedonian dialects, Blaže Ristovski has noted that Mysirkov is the “most encyclopedic of all Macedonian Slavists” with wide range of scientific interests; the scholar who can address the most acute historical, ethnographic, philological and national-political problems of Macedonia and Balkans at the time without fear. Similar to Shevchenko, he has come from the folk-poetic tradition. He has collected and studied folk songs and folk dialects, on the basis of which the Macedonian literary language was created and codified.

The academician B. Ristovski has also raised the most pressing problems of the present in his scientific activities. His key interests include Macedonian identity and national state-making, Macedonistics as a science, the study of the formation and development of the historical thought of the Macedonian people, a comprehensive analysis of the “historical consciousness of the Macedonians” as a factor of national identity and the prerequisite for the creation of a modern state. Blaže Ristovski has emphasized the need to trace the holistic development of the historical consciousness of the Macedonian people throughout the period of its historical development, based on various sources, including the oral folk tradition, which defined the historical, ethnographic, cultural and geographical image of Macedonia.

Formation of historical traditions, development of national thought of the Macedonians have taken place without a single and universally recognized name of the people, and the memories of the Macedonian historical past are conveyed constantly through oral folk art – stories, legends, toponyms, songs, etc. B. Ristovski has emphasized that Ukraine and Macedonia are “connected by their struggle for the native language, for folk education and for own church” [2, p. 285]. At the end of his life, Shevchenko has prepared a Ukrainian reader, *Bukvar*, as a major textbook for

Ukrainian elementary schools. Similar textbooks appear in «the Macedonian dialect» by A. and P. Zographsky, D. Macedonsky, K. Shapkarev, V. Machukovsky, G. Pulevsky and others. At the same time, foreigners' interest in ethnography, philology, the culture of the Macedonians awakens a national interest in their historical past. In the second half of the nineteenth century famous publicists and scholars of Slavic Studies – P. Draganov, L. Mazing, K. Khron, I. O. Boduen de Kurtene and others have made a substantial contribution to the formation of the historical thought of the Macedonian people, putting such progressive national-cultural figures on the historical arena as K. Mysirkov, D. Chupovsky, N. Vaptsarov and others. Blaže Ristovski has studied works by these scholars and highlighted connections of many Macedonian figures with Ukraine. For example, the Simferopol student (1899–1900) Dimitriia Chupovsky has become the chairman of *Дружарства* (Society) and the foundation of the modern Macedonian Academy of Sciences and Arts, for the first time introducing into the charter of this organization the Macedonian language as an official language, in accordance with the principles of Ukrainian liberation and national-cultural struggle. The Poltava seminarist (1895–1897) and the teacher of the gymnasium in Berdiansk and Odesa Krste Mysirkov has “taken lessons of Ukrainian language and national ‘separatism’” [2, p. 286]. Therefore, a trip to Poltava during the Days of Science of Macedonia in Kharkiv on September 10–14, 2012, was particularly looked forward to. During the trip, Blaže Ristovski and other participants of the conference have visited the former Orthodox Theological Seminary, where Krste Petkov Mysirkov, a prominent figure of Macedonian liberation movement has studied in the end of the nineteenth century.

In 2009, Blaže Ristovski has prepared a publication dedicated to *Bessarabian Bulgarian* Petro Draganov on the account of the 150th anniversary of the birth of the prominent Slavist, philologist, ethnographer, folklorist, literary critic, cultural and national figure, bibliographer, lexicographer, demographer, publicist and educator.

Emphasizing the role of P. Draganov as the founder of the field of Macedonian studies, advocate and “consistent defender of the identity of the Macedonian people, its unrecognized language, appropriated folklore, distorted and concealed history, a supporter of Macedonian national consciousness and culture, its own entity in the Slavic World”, the author has noted that the attention to this figure is not accidental. After two-year-long field studies in Macedonia, Draganov has published *Macedonian-Slavic Collection with the Dictionary Appendix* in St. Petersburg in 1894. It has become one of the first published works of a foreign author made on Macedonian national basis” [3, p. 8].

The study of Macedonian folk art is one of the main tasks in the programs of many figures and associations that operated in the late nineteenth and early twentieth centuries, in Ukraine as well. In Odessa, one of Krste’s main tasks was to submit publications and research artifacts of oral folk art”, as well as “description of character, customs, folk clothes, field and home tools, methods and nature of labour, household and everyday life and children’s upbringing, the contemporary folk life of the Macedonians” etc. in his journal *Vardar*. Dimitrija Čupovski, a founder and chairman of the Macedonian Scientific and Literary Society in St. Petersburg, has defined one of the tasks of the Society’s Statute (1902) as “to collect and study the historical artifacts and peculiarities of the life of Macedonian Slavs” [4, p. 8]. Čupovski has worked also on the *Plan of Collecting the Macedonian Dictionary*, essentially an encyclopedia, which should include “language of Macedonians, folk songs, fairy tales and proverbs, folk musical instruments and folk music, Macedonian literature, both ecclesiastical and secular”, etc. At the same time, Georgi Pulevski, founder of the Slavic-Macedonian Literary Society in 1888 in Sofia, collected and published Macedonian folk songs. It is important to note that not only in Macedonia, but in Ukraine and other Slavic countries, the period of establishment of scientific Folkloristics is connected with mystifications of folk art. The problem of authenticity of folklore,

in particular in Marko Tsepenkov's collections, has also become the subject of attention of Ristovski scientific research.

Blaže Ristovski has comprehensively and in detail studied all these stages of formation of national Macedonian thought and scientific tradition addressing a broad factual, mainly archival material, of overall historical background. His works – both fundamental, of generalizing nature, and in periodicals, are often combined of archival sources. Ristovski's studies have traced carefully the long and difficult way of formation of the Macedonian national school of Ethnology and Folklore. He has also devoted attention to this issue as a head of Marko Tsepenkov Institute of Folklore in Skopje. Ethnological Museum and Folklore Institute, founded in 1950, are among the first research institutions of Macedonia. Later, in 1962, the Institute is renamed as the Institute of Folklore and Krste Mysirkov Institute of Macedonian Language gained a status of a separate scientific institution in 1963. The name of Marko Tsepenkov was given to the Folklore Institute in 1997. Blaže Ristovski has headed this Institute for more than ten years, from 1966 till 1977. It was under his leadership, since 1969, that the Institute has conducted an international symposium on Balkan folklore every two years, where Ukrainian scientists participate. He has developed also publishing activities, in particular, starting from 1968 issued a collection of *Македонски фолклор (Macedonian Folklore)* presenting proceedings of the symposium in five languages.

At numerous international conferences, Slavistic congresses, symposia, academician Ristovski inevitably defended – often in acute discussions – the issue of Macedonian cultural, historical, national identity. His works contributed to the establishment of Macedonian folkloristic and ethnographic thought, development of fruitful bilateral Ukrainian-Macedonian scientific relations. He has always emphasized that cooperation between the Marko Tsepenkov Institute of Folklore and Maksym Rylsky Institute of Art Studies, Folkloristics and Ethnology of the NAS of Ukraine

“has a half-century history and has especially progressed in the times of independence”, which was facilitated by the scientific cooperation between the Academies of Sciences of Ukraine and Macedonia.

I am greatly honored and glad to have often met Blaže Ristovski in the broad Slavic territories. He has always impressed with his desire for new knowledge, to study yet unprocessed archival materials about which probably only he knew in detail. And yet – his humanity, his smile and sense of humor that he shared so sincerely with his colleagues. We repeatedly had the opportunity to see the authority that academician Ristovski had not only among colleagues-scientists, but also among other people. I remember an interesting trip across Macedonia after a scientific conference in Skopje. The Ukrainian delegation was a witness when Academician Ristovski as a real example of hospitality wanted to introduce us to the most prominent historical and cultural monuments of the country. Sitting next to the driver in a minibus provided by the Ukrainian Embassy, on several occasions he had to ask village residents to show route to a certain medieval monastery, as it is well-known that there are numerous such monuments in Macedonia. Passers-by recognize him immediately and conversations begin; and thus, it is clear that in Macedonia, Blaže Ristovski is a well-known and reputable man. This is also how we remember him in Ukraine.

ПРИМІТКА

¹ Nowadays it is *Folk Art and Ethnology* (нині – «Народна творчість та етнологія»).

ДЖЕРЕЛА ТА ЛІТЕРАТУРА

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