

## SUMMARIES

**Volodymyr Serhiychuk. Documents Attest: Ukrainianhood's Death Toll of the 1932–1933 Famine-Genocide Was At Least Seven Million.** Ukrainian emigratory historians, based upon the announcements of foreign diplomats and eyewitness accounts, introduced into science the death toll of the 1932–1933 Famine-Genocide numbered 7 to 10 million. Ukrainian Soviet historians, to begin with the professor Stanislav Kulchitskyi, being the earliest to be admitted to secret archives of the Communist government, advocate a figure of 3.5 million people. Ukrainian demographers and some historians reckon the Holodomor-caused losses amounting to 3.9 million. However, an assiduous analysis of sources attests that they are herewith grounded on insufficiently studied migration flows existed upon the All-Union Population Census of the Union of SSR, as well as on the forged censuses of 1937 and 1939.

New archival documents discovered in the former special depository enable us to suggest a new approach to determining the amount of losses, first of all the Ukrainian SSR's rural population, which bore the brunt of the Bolshevik government at that time. In particular, there is introduced into science, as a baseline, a total amount of the Ukrainian SSR's population as of 1 January 1932 (i.e., on the eve of the Famine) numbered 32 680,7 thousand, while the rural inhabitants amounted to 25 550,3 thousand people that was much more than in 1926. These figures are compared with the results of the 1937 All-Union Population Census concerning the Ukrainian SSR, which turned out to be much lower than being in 1926. The materials of the 1939 All-Union Population Census are not analysed, since the migration processes in 1937–1938 had a different nature than those in 1932–1933.

The propounded counting methodology of the losses entailed by the 1932–1933 Holodomor enables us, at the current stage of scientific research, to ascertain their number at least at 7 million people of the Ukrainian SSR's rural population. A diligent study of migration processes in the Ukrainian SSR in 1932–1937 should specify the figure stated.

**Keywords:** 1932–1933 Famine-Genocide in the USSR, death toll, 1937 and 1939 All-Union population censuses.

**Lyudmyla Ivannikova. Dnipropetrovsk – Polovytsia – Kodak: Folkloric and Historical Memory.** The paper touches upon the issue of conservatism of oral folk tradition by way of example of historical toponymy of Dnipropetrovsk (Dnipro). So, at the outset, the authoress ascertains that the population in the region had a conservative attitude to substituting folk names for official, formal ones, for the most part not accepting them. This applies to the names of such cities as Novomoskovsk, Katerynoslav, Oleksandrivsk and others. The reason was that these new names contradicted the folk historical memory, ruining or injuring it. Since new imperial cities were established in lieu of *slobodas*-settlements (villages) founded by Zaporizhzhia Cossacks, whose worship in Southern Ukraine was and still has been very powerful. Therefore, the populace stubbornly operated with former names. In the late XIXth century, one could hear and record the oral narrations about the Zaporizhzhia Cossacks that lived in the settlement of Polovytsia by the early XIXth century, on their mode of life, habits, and folklore. In particular, the narration about Kateryna II's regaling the Zaporizhzhia Cossacks with mead while her travelling in 1787 can be regarded as a well-known local text in the Polovytsia village. This text varies not only in Southern Ukraine but also in Poltavshchyna, being recorded even in former Transdanubian Sich, on the Romanian territory.

By the late XIXth century, nobody could explain the etymology of the word *Polovytsia*, as well as the origin of this toponym. Thereby, a discussion of local scholars (local history researchers, historians, folklore students) has taken place in the columns of regional publications. The submitted paper gives the various versions, both folkloric and scientific, that existed at that time. The earliest record about the origin of the word is dated to approximately 1828 and is related to former Zaporizhzhia Cossack Mykyta Korzh. He attributed the appellation *polovytsia* to the enormous amount of strawberries on the site of urban centre to come. Unfortunately, none of these versions can claim to be reliable. This indicated the antiquity of the settlement on the territory of Dnipropetrovsk.

In addition, in modern toponymy of the city figure Novi Koydaky or Novyi Kodak. The authoress derives the history of appearance of the fortress-city Novyi Kodak from the XVIIth century, as well as retraces the preservation of folk remembrance of its defensive role in folklore. The fortress protected the civilian population from the forays of Tartar hordes.

Nowadays, in the toponymy of Dnipropetrovsk, the names Novi Koydaky, Polovytsia, Lotskamyanka and Mandrykivka have continued as separate urban districts.

**Keywords:** Southern Ukraine, folk toponymy, oral folkloric narrations, local text.

**Oksana Kis. Creative Work of the Ukrainian Women – Political Prisoners in the Gulag.** In the 1940s–1950s, the Ukrainians constituted the second-most-numerous ethnic group in the Gulag, while about one third of all prisoners were women. However, Ukrainian scholars did not pay proper attention to researching women's experiences of political imprisonment.

This article explores one of the little-studied aspects of everyday life of Ukrainian women in the Gulag camps, namely women's creative work. The analysis of the former female prisoners' personal testimonies shows that despite exhausting labour, inhuman living conditions, hunger and diseases, Ukrainian women displayed and realized their demand for creativity, showing

exceptional ingenuity, resourcefulness and enthusiasm. In defiance of strict prohibitions and punishments, they spent time singing folk songs, writing poetries, staging performances, embroidering and drawing. In their creative activities, women were based upon traditions of Ukrainian folk culture while modifying and adjusting them to the camps' realities. The meaning of women's works changed in imprisonment: their aesthetic and pragmatic value dwindled, while their symbolic sense and social functions acquired an utmost importance. Various forms of women's creative work behind the barbed wire functioned as important occupations for women's self-representation (as a recognizable marker of Ukrainian identity), consolidation (as a factor of coalescence and solidarity of Ukrainian women), axiological integrity (as a carrier of fixed traditional system of values and moral rules), psychotherapy (as a method of psychological relief and emotional support), self-expression (as a mode of creative self-actualization), and protest (as a form of peaceful resistance against a totalitarian regime). Various forms of creative work helped women – political prisoners to maintain their core social identities (national, gender, political, religious), to keep up relative mental health and to build up networks of mutual support for survival.

**Keywords:** Ukrainian women – political prisoners, Gulag, everyday life, creative work, women's history.

**Ihor Boyko. Topicality of Volodymyr Kubyovych's Studies on Traditional Carpathian Graziery.** The article discusses the works of V. Kubyovych, dealing with shepherd's culture of the Slavic population of the Carpathian Mountains. Analysed are the scholar's: scientific school, views, principles, methodology, set of tools, factual selected material, and research results. For comparison submitted is the analysis of main works of his teachers, colleagues, and subsequent researchers of Carpathian pasturing. The author also clarifies the significance of V. Kubyovych's achievements for modern Carpathian studies and the measure of usage of his scientific heritage by both representatives of neighbouring countries and Ukrainian researchers.

The achievements of V. Kubyovych are as follows:

– V. Kubyovych has analysed the majority of the Ukrainian, Slovakian and Polish Carpathians, partially – the Romanian Carpathians;

– He has suggested a consummate enough typology of Carpathian cattle breeding and introduced felicitous terms;

– He has elaborated an apt outline of geographical investigation of graziery and tried out various methodologies, including his own groundwork;

– Not contravening the principle of integrativeness, indissolubility of scientific knowledge, he has steered the pasturing research into solely geography;

– In the Carpathian region (in Poland, Czechia, Slovakia, and Romania), the methods worked out and applied by V. Kubyovych, as well as his theoretical and factual groundwork, has not hitherto lost its topicality;

– Instead, the Ukrainian science has not so far appreciated the scholar's works and today is scarcely making use of his terminology, methodology and theoretical groundwork, as well as the scientific principles developed and represented by him;

– The complete acknowledgement of V. Kubyovych in Ukraine ought to have been accomplished no sooner than: the reanimation of anthropogeography, the return of unified terminology and typology of Carpathian graziery, the priority of physiographic maps over political and administrative ones while locating and analysing cultural phenomena; as well as along with establishing contacts among both scientific institutions of different countries of the Carpathian region and separate researchers.

**Keywords:** graziery, *salashnytstvo* (sheep folding), Carpathians, Volodymyr Kubyovych, Carpathian-Balkan Commission.