

## SUMMARIES

**Serhiychuk Volodymyr. Turkestan Ukrainians in 1917–1924 in Documents of the Central National Archives of the Republic of Uzbekistan.** Upon the success of the February 1917 Revolution, on the whole territories of Ukrainian settlement in the Trans-Caspian region, being historically and geographically titled *Turkestan* in the Russian Empire, there had been prolifically reviving the national living of Ukrainian migrants: communities had been founded; theatrical groups, peasant's cottages and worker's houses had been organized; and teaching of children in mother tongue had been set on foot in spontaneously established schools. Taking into consideration the Ukrainian national revival's assumption of wide scope in the region, which sustained the making of independent Ukrainian state on ethnic territories of Ukrainian people, the Russian Bolsheviks having forcibly seized power headed there for subordinating the nation-making processes of Turkestan Ukrainian population to their ascendancy. They managed to win over a considerable part of prisoners of war from Halychyna who have naïvely believed in usual Muscovite promises regarding concession of rights and liberties to all the nations. Thus, the power was obliged to consent to opening the Ukrainian schools, cultural and educational institutions all over Turkestan while endeavouring to supervise the process.

The archival documents attest that at that time some 500 thousands of our fellow countrymen in this Trans-Caspian land agreed to appertain to the Ukrainianhood. They were employed at the urban enterprises, worked on the railway and in the sphere of agriculture. Especially large arrays of Ukrainian populace were found to reside in Auliye-Ata District of Syr-Darya Region, and Przewalsk District of Semirechye Region, where separate population aggregates consisted exceptionally of our migrants. A remarkable part was played by an expatriate from Halychyna, secondary school teacher Myroslav Havryliv, who was a member of Board of the People's Commissariat for Education of the Turkestan Autonomous Soviet Socialistic Republic. Due to his efforts the courses for training the teachers for Ukrainian schools were run, the schoolbooks and textbooks were supplied and by means of worker's houses and peasant's cottages the lessons for surmounting illiteracy were set up.

Since 1924, with the division of Turkestan territory among the Kazakhs, Kyrgyzs, Uzbeks, Turkmens and Tajiks, the Ukrainian revival has lasted already within the newly established Soviet republics of these nations.

**Keywords:** Ukrainian immigrants in Turkestan, compelled policy of implantation by Russian Bolshevik power, Ukrainization of centres of population.

**Chmelyk Roman. On the Issue of Methodology of Determining the Borders of Ukrainian Ethnic Territories in Context of Modern Ethnicity Interpretations.** The article deals with the methodology of determining the boundaries of Ukrainian ethnic territories. It examines the relevance of this issue for the modern Ukrainian humanities. The author also considers the concept of *ethnicity* in foreign studies in the context of community, space and national narrative. A particular attention is paid to analysing the notion of *ethnic territory* and the criteria for determining its borders.

**Keywords:** ethnic territory, ethnicity, boundaries of ethnic lands, criteria for determining the ethnic borders.

**Kozholianko Heorhiy. Problem of Native Language and Attempts of Magyarization of Bačka Syrmian Rusyns at the Turn of the XIXth–XXth Centuries.** The article examines the issue of attempts of struggling against native Ukrainian language of Bačka Syrmian Rusyns. It is known in the history that a part of Slavic Transcarpathia has been conquered by nomadic Ugrian tribes, which crossed the Carpathians and settled in the Pannonian Plain, having ejected other Slavic nations from there. In the mid- to late XIXth century intensified the pressure of Magyarization on the Ukrainian language of Ukrainian migrants to the Lower Danube.

The question of the ethnic name *Ruthenians-Ukrainians* is also examined in the article. Specified are the factors that have affected the development of Ukrainian literary language of Bačka Syrmian Rusyns-Ukrainians. It is emphasized that upon the collapse of the Austro-Hungarian Empire, the relations of Ukrainian population in Bačka, Syrmia and Banat with Transcarpathia, Halychyna and Bukovyna have shrunk.

Magyarization of Rusyns was especially intensified after the formation of the so-called Dual Monarchy of Austro-Hungary in 1867, when Hungary secured its state rights as equal in rights within united Austro-Hungary. The policy of ruling Hungarian leaders has led to deformation of cultural and national life of national minorities in the country. Ukrainians-Rusyns, having not their own state at the time, found themselves in the worst situation.

In the late XIXth century, the Hungarian authorities strengthened the assimilative pressure of Magyarization on the Rusyn community of the Danubian lands. In the late 1870s, the mandatory learning of Hungarian language in Rusyn parochial schools was imposed. After a few years primary school acquired the rank of state school where almost all subjects were taught in Hungarian. There were other signs of rapid imminent Magyarization as well.

**Keywords:** state, ethnic groups, ethnic names, microlanguage, Magyarization, Rusyns, Ukrainians, nation, consolidation.

**Kozuhari Caterina, Kozuhari Victor. Transformation of New Year's Ceremonial Complex Malanka in the Northern Region of Moldova (Exemplified by the Village of Tețcani in Briceni District).** Based on the analysis of expeditionary materials recorded in the Ukrainian village of Tețcani in Briceni District of the Republic of Moldova in 2003, 2008 and 2013, the paper considers the modern state of existence of a local invariant of ceremonial complex *Malanka* as a syncretic combination of Ukrainian and Moldovan-Romanian rituals.

The authors note that the Bukovyna-Bessarabian type of local *Malanka* consists of three main parts: 1) the Ukrainian traditional rite *Malanka*; 2) the Moldovan-Romanian *Malanka*-type ritual *Trykray*; and 3) the common custom *Walking with a small plow*. Until 1918, this event began on January 13 in the evening. The preparation and conducting of the ritual complex was provided by:

- 1) clustering of 10 to 18 (and sometimes more) youth companies called *malankari* and *trykrayisty*;
- 2) anticipatory casting, learning the parts, preparation of masks, costumes, etc;
- 3) *daubing the stove* — regaling future members of groups (each of them) while training;
- 4) beginning and completion of ritual procession at crossroads with holding the conventional dance *danets*;
- 5) making rounds of peasant houses and wishing a happy New Year by groups of *malankari* and *trykrayisty*, accompanied by musicians;
- 6) appealing to hosts with request of *accepting our Malanka*, or *accepting the Goat, the Grasshopper to the hut*;
- 7) conveying the ritual texts in two languages: *Malanka* and *Heykannia* — in Ukrainian, while *Trykray* and *Hăicătúra* — in Romanian;
- 8) ceremonial dance *danets* in the houses, where girls lived;
- 9) separate clustering and walking of groups that sang the songs about *Malanka*;
- 10) giving presents to participants of the action and appropriate gratitude to hosts;
- 11) rivalry between participants of *Malanka* and *Trykray* called *perehúliuvannia* (overfeasting);
- 12) ritual cleansing — *palinnia* «*Dida*» (burning the Grandfather);
- 13) making merry throughout the night until the daybreak of January 13; and
- 14) organizing the dance *danets*, when girl's initiation took place (on St Basil's day).

According to our studies, in the early XX<sup>th</sup> century the New Year's ceremonial complex *Malanka*, with its traditional characters of anthropomorphic and zoomorphic origin, underwent substantial temporal, functional, semantic and structural changes, including the ones in reference to composition of maskers' groups. This complex has been transformed into still more strongly pronounced ritual of social trend, called *Nisenito*, with the main character *Léyka*. It is a theatrical entertaining and playing show, as well as the ritual *Trykray*, which demonstrates the exceptional conservatism. The masquerade *Masks* (a modern manifestation of *danets* with its matrimonial semantics) and *Heykannia* are extremely popular in the village of Tețcani. Its residents have showed the ability not only to retain the continuity of tradition, but also to creatively reinterpret it and to give a new meaning to those archaic and largely relict phenomena requiring further investigation.

**Keywords:** village of Tețcani, New Year's ceremonial complex *Malanka*, *Trykray*, *Nisenito*, *Danets*, transformations.

**Kurochkin Oleksandr. Burlesque Ritual Senile Nuptials.** Humour and ability to have a good laugh are characteristic features of the Ukrainian mentality, an original lifebuoy of our nation to be redeemed with in every conceivable department of life.

Based on the materials of Ukrainian conventional espousals, the article examines the complex of entertaining and playing actions devoted to paying homage to parents who have married off all their children. The author suggests interpreting it as a burlesque initiation, or a rite de passage from one social and age group to another.

Comic *wedding in wedding*, in various local traditions, is known as *wreaths*, *harvest festival*, *marriage of parents*, *senile nuptials*, etc., has organically interwoven with a string of other burlesque acts, such as *kury* (hens), *tsyhanshchyna* (making rounds being disguised in Gypsies' clothing), where mummers acted as game directors and organizers of risorial activities. With their assistance, the parody ritual of *wedding* the parents took place in some villages of Central and Western Polissia.

Ceremonial decoration of the parents being initiated with ludicrous ersatz attributes of genuine newlyweds, as well as the former's carnival wedding ceremony, conventionally mark the first phase of nuptial initiation. The ideological substratum of its second /luminal/ stage is determined by archetypal concepts of path and trial. After a folkloric legend, ostensibly needless parents are *sold*, *dispatched onto stove*, *thrown into fosse*, *carried to be put on the scrap-heap*, *to the river*, *to the sea*, *drowned*, *set on fire*, *hung*, etc. Rudiments of archaic seeing-off to another world can be observed in those allegorical actions.

A typical practice of wedding ceremony of honouring the parents has been, and in certain localities it remains to be, the ritualistic carting of parents along the streets of a village on grotesque vehicles. This ritual driving and bathing of parents usually spill over into a cheerful public event with all the participants being united by a wish for revelry to repletion and amusement. The burlesque-playing bathing is supplemented with travesty-fashioned change of clothes, when the people being initiated are cross-dressed.

The merrymaking and humorous constituent for Ukrainian traditional wedding is the same obligatory as weeping and mourning for obsequies.

**Keywords:** nuptials, parents, ceremonial laughter, ritual game, burlesque, grotesque, initiation, erotic magic.

**Zhuravliova Anastasiya. Image of Dnipro in Traditional Culture of Ukrainian Cossacks.** Within the article the mythological images-addresses *Great Meadow - Father, Sich- Mother, The Dnipro – Grandfather* are considered, attention is paid to the semantics of the ancient cult place - Khortytsia island. The attempt to look at these fixed konotonims as such that reproduced the original sacral-ritual experience and contained the knowledge of the fundamentals of cosmogony.

The question of interconnection between *Cossacks* and *The Dnipro* deserves peculiar attention. The following comparison was created with the help of associations: as a Cossack was a freedom-loving, free man, the Dnipro was swift, free in its spring flood. The strength of men in Sich and cleansing power of the same flood are mentioned in the texts by D. Yavornytskyi, Ya. Novytskyi, O. Afanasiev-Chuzhbynskyi etc. Kozak himself as if he was a *creation* of element, had the character and the qualities acceptable with it, served as *herald* and *guide*. He got *sacred* knowledge instead. Researchers associate the nature of the last ones with the pre-Christian beliefs and the ancient military cult, always covering a figure of kharakternyk with the halo of mystery. Later, the institute of pilots appeared from Zaporizhzhya Cossacks. There was the addressing formula to knowing men - *Grandfather*. At the same time people's memory kept the image-addressing *Grandfather – The Dnipro*. Based on the definitions, we can refer to mythical, folk and psychological (archetypal) components of this image. Also, the attention is paid to the fact that during the Cossack times anthropomorphism of the appointed objects contributed to the formation of harmonious relations between Cossacks and the environment. Today these archaic notions are fixed at the level of folklore texts.

**Keywords:** *River = Dnipro = Grandfather, Great Meadow = Father, Sich = Mother, Khortytsia island, mythopoetic ideas, archetype, konotonim.*

**Yarova Alina. Study of Chernihivshchyna Traditional Dwelling through the Late XVIIIth – Early to Mid-XXth Centuries.** The article examines the sources and scientific works of scholars of the XVIIIth through the early to mid-XXth centuries focusing on the issue of folk housing construction.

The territory of Chernihiv Region is superimposed on the lands of Eastern Polissia, Middle Dnieper Ukraine, and Central and Eastern regions of our country. The article deals with the scientific creation of scholars of the XIXth to early XXth centuries on the issue of traditional folk housing in Chernihivshchyna, notably the research papers of F. Bohuslavskyi, H. Myloradovych, M. Mohylchenko, P. Sheyn, P. Chubynskyi, L. Shulhina, and P. Yurchenko.

A special attention in the article is drawn to P. Chubynskyi's studies, in whose academic paper described in detail are: characteristics of *kurna khata* (a hut heated by a chimneyless stove) being typical of Chernihiv Polissia; housing construction-related traditions; ways of building the cooking stoves; and structural components of Polissia traditional dwelling.

Besides, the submitted investigation considers the sources of the late XVIIIth through the early to mid-XXth centuries, containing the materials for studying the Chernihivshchyna traditional construction. Generally, these statistical data are comprised by such works as *The Topographical Description of the Little Russian Governorate in the Biennium of 1798–1800* and *The Topographical Description of the Poltava Governorate in 1805*. Those works gives information on the number of dwelling houses and building materials which they were constructed of. The description of the Poltava Governorate compiled by the teacher F. Korunovskyi refers to types of yards, planning of abodes, and premises.

The works and sources of the late XVIIIth to early XXth centuries studied in the article bring up the questions of appearance, design features, elements of the exterior and interior of Chernihivshchyna traditional housing construction during the mentioned period, as well as the abode-related traditions. Over the period under consideration, the type of fact presentation had been changing – in particular, the XVIIIth-century sources are mainly statistical; the early to mid-XIXth-century sources are mostly descriptive; while in the studies of the late XIXth to early XXth centuries were used such methods of scientific research as, specifically, analysis, comparison, and arrangement by type.

**Keywords:** Chernihivshchyna, statistics, historiography, dwelling, interior, exterior, planning.