

## РЕЗЮМЕ – SUMMARIES<sup>1</sup>

Oleksii Onyshchenko, Liubov Dubrovina

### **Academician Iaroslav Dmytrovych Isaievych – Ukrainian Historian, Culturologist, Encyclopaedist**

This introductory article outlines the scholarly activities of Iaroslav Isaievych and surveys the main themes of his research: the history of the Galician-Volhynian principality, medieval and early modern urban culture in Western Ukraine, old Ukrainian book-printing, controversial issues of modern Polish-Ukrainian relations etc. As the current Director of the Institute of Ukrainian Studies of the National Academy of Science of Ukraine and as a former President of the International Association of Ukrainian Studies, Iaroslav Isaievych has been playing a crucial role in developing historical and cultural studies in Ukraine, promoting the international contacts of Ukrainian historians, and establishing modern Ukrainian studies abroad.

Iaroslav Isaievych

### **Pro domo mea**

These memoirs of Iaroslav Isaievych are dedicated to his family environment, the shaping of his personality, and his academic activities under Soviet rule as well as after the collapse of the USSR. The author also shares his opinions on the main trends in Ukrainian intellectual life over the last decades.

**Bibliography of Iaroslav Isaievych (1997–2006).** Compiled by Iurii Iasynov's'ky.

This bibliography of the academic works of Iaroslav Isaievych includes monographs and articles published between 1997 and 2006 (175 positions in total). It is a continuation of the previous bibliographies of his work.

Ivan Dziuba

### **The Contribution of Nature to the Creation of Human Ethics**

This article traces the development of human thought regarding the relationships between mankind and nature from pre-history to the present. The article approaches this problem from the perspective of the moral and ethical evolution of human society. Primitive men already perceived nature as a dangerous enemy. However, they also sought to identify themselves with it. This trend has persisted. On the one hand, the majority of the world's religions and philosophical systems as well as traditions of art have spoken in “the language of nature,” stressing the unity between nature and mankind. On the other

<sup>1</sup> Редакційна колегія висловлює велику вдячність Таріку Сирілу Амару за редагування англomовних резюме, а також Вікторії Середі та Юрію Зазулякові за допомогу при їх написанні.

hand, the technological progress of human society tends to destroy the natural environment. Hence a necessity for the creation of ethics of human responsibility before nature.

Aleksander Maiorov

**On the Origin of the Term “Croats”: A Historical-Ethymological Investigation**

This article is a contribution to the long-lasting scholarly debate on the origin of the name of ‘*хорваты*’ (Latin *Croati*). The earliest evidence preserved in written form stems from the north-eastern Azov region. According to the author, the initial bearers of this name belonged to one of the Sarmatian tribes, who populated the lowest reaches of the river Don during the second and third centuries. The chiefs of this tribe are also known to have been influential members of the social elite of the urban community of Tanais. In the course of the migrations of these Iranian and Sarmatian peoples, which brought them into close contacts with Slavic populations, the name of Croats lost its initial ethnic meaning and was transformed into the name of one of the Slavic tribes.

Natalia Iusova

**‘Old Rus’/Russian People’: The Ambiguity of Terminological Interpretation**

The author traces the evolution of the term ‘*древнерусская народность*’ (which can be interpreted both as “old Rus” and “old Russian” nationality) in Soviet historiography in the 1940s and 1950s. The term was coined in 1945. It became obligatory for historians when the official concept of the “unification of Ukraine with Russia” was introduced in 1954.

Mykola Kotliar

**On the Problem of the Chronology of the Galician-Volhynian Chronicle**

The article addresses the well-known problem of numerous inconsistencies in the narrative sequence of events and the chronology of the Galician-Volhynian Chronicle. The author provides a brief overview of the historiography of this issue and gives examples of how scholars have been unable to grapple with the textual problems, found in the Chronicle, which has resulted in many erroneous interpretations. The inconsistencies in the narration of events as well as in the strictly established chronological framework are features, characteristic primarily of the first part of the Galician-Volhynian Chronicle, the so-called Chronicle of Danylo Romanovych. According to the author, many problems emerged or were multiplied because of the wrong genre attribution of this text. The author argues that we are dealing, in fact, not with a chronicle in the strict sense of this term, but rather with a kind of *chanson du geste*, designed to recount the heroic deeds of prince Danylo.

Oleh Kupchyns’ky

**The Place-Names *Mykulyn* and *Rozhne Pole* from the Old Rus’ Chronicles and their Historical Territory in the 11<sup>th</sup>–13<sup>th</sup> Centuries**

This article deals with two place-names: *Mykulyn*, situated in Podolia, and *Rozhne Pole*. *Mykulyn* encompasses not only the settlement now known as *Mykulyntsi*, but considerable adjacent territory, which stretches along the river Seret for 15–19 km. Thus, it can be assumed that this place-name represented in the 11<sup>th</sup> and 12<sup>th</sup> centuries not

only the old town, but also a larger economic and administrative entity (as a *volost'*). The place-name *Rozhne Pole*, however, corresponds to the present-day Rozhovia, Rizhna, Pidrizhna near the village of Bartkiv and points to the existence of the old border between the Halych and Volhynian principalities. The author underscores the role of topography as a significant historical source.

Oleksandr Holovko

**Volodymyrko Volodarovych – the First Prince of a United Principality of Halych**

The population of the Sub-Carpathian region has experienced processes of state-formation since the early medieval period. They were interrupted, however, by the integration of the region into a vast state of an imperial type, Rus', with its center in Kyiv. At the end of the 11<sup>th</sup> century several entities/principalities emerged in South-Eastern Rus' and soon became sovereign states. The emergence of a united principality of Halych under the rule of Prince Volodymyrko Volodarovych (Rostyslavych) was the culmination of this process. During the reign of Prince Volodymyrko, the Halych (Galician) principality became one of the most powerful Rus' principalities. It carried out an active foreign policy and developed international relations with the Polish and Hungarian kingdoms, the German and Byzantine empires, the nomadic Polovtsians and other peoples of the Black Sea steppe.

Oleksii Tolochko

**What Was the Name of the Second Wife of Roman Mstyslavovych?**

This article deals with one of the controversial questions in the genealogy of the princes of Rus', namely the identification of the second wife of the founder of the Romanovychi dynasty, Galician-Volhynian prince Roman Mstyslavovych. On the basis of a fresh interpretation of the sources, the author argues that she belonged to the lower classes, and that her name (despite all current hypotheses to the contrary) remains unknown.

Volodymyr Rychka

**The Kholm Project of Danylo Halatsky**

Although the idea that Galician Rus' inherited the traditions of the first Kyiv state was never explicitly stated in contemporary texts, it was implicitly expressed through several symbolic practices aiming at raising the status of the Galician-Volhynian principality within the political structure of Rus'. For example, the compilers of the Galician-Volhynian chronicle portrayed Prince Danylo Romanovych as an ideal ruler, a sovereign of all of Rus' including Kyiv. In particular, the making of the city of Kholm testified to this concept. Danylo sought to create not only a strong fortress that would defend the territories west of the river Buh, but also a capital of Rus' to symbolize the royal dignity of a "rex Russiae".

Volodymyr Aleksandrovych

**An Architectural Ensemble of the mid-13<sup>th</sup> Century in Spas-Stovp near Kholm**

This article is an attempt at a historical reconstruction of two architectural objects: a tower with a chapel in the village of Stovp (Stolpie) near the town of Kholm, and

a brick-work church in the neighboring village of Spas (today Podgórze). The author argues that, in the past, both buildings formed a single architectural complex, and dates it to the thirteenth century. The Spas church belonged to a suburban monastery and, as the former bishop's residence, was connected with the Kholm cathedral. The tower of Stolpie is believed to be one of the oldest monastery buildings. This interpretation permits the identification of one of the few preserved architectural ensembles from the period of the Galician-Volhynian state.

Leontii Voitovych

**Prince Lev Danylovych – Military Commander and Politician**

This article surveys the life and political activities of Lev, the ruler of Galicia and the eldest son of king Danylo. The author situates the foreign and domestic politics of prince Lev in the broad context of the social and political developments of Eastern and Central Europe during the second half of the thirteenth century. In particular, the author focuses on the hypothetical role of prince Lev in the foundation of the city of Lviv; the territorial expansion of the Galician state under the rule of Lev; the political alliances with Hungary and the Tatars, its importance and impact on the political achievements of Lev Danylovych in Galicia and Eastern Europe; as well as the improvement of military technology and army equipment of the Galician troops.

Iurii Zazuliak

**On the History of Genealogy Awareness among the Peremyshl' Ruthenian nobility in the 15<sup>th</sup> and 16<sup>th</sup> Centuries**

This article examines how the fifteenth-century beginnings of the family and clan history of the Peremyshl' Korčaks were transmitted, rediscovered and distorted in the sixteenth and seventeenth centuries. This exploration focuses on the genealogical collection, compiled by Jan-Andrzej Próchnicki, archbishop of L'viv at the beginning of the seventeenth century, Catholic archbishop of Kamianets' (1607–1614), and L'viv in 1614–1633. As the descendant of the powerful boyar family of the fourteenth and fifteenth centuries, he compiled a not very rich but in its own way very interesting collection of genealogical evidence, supplemented by personal remarks concerning his Ruthenian ancestors. This text conveyed a very incomplete and distorted image of his family's and clan's past. In particular, J.-A. Próchnicki invented a false agnatic line for his lineage. The genealogical comments of L'viv's archbishop clearly show to what extent the general image of the family memory of the Ruthenian nobility was framed by the accessibility and use of written documents.

Volodymyr Sobchuk

**The Volhynian Noble Family of Labunsky**

This article is an attempt to reconstruct the history and genealogy of the noble family of Labunsky, settled in Volhynia from the second quarter of the fifteenth to the beginning of the seventeenth centuries. The author investigates the ways of accumulation, circulation, size and fate of the landed property of the Labunsky family. The first known representative of the family, Zenko Labunsky, migrated to Volhynia from the neighboring Belz region, which at that time belonged to the Kingdom of Poland. The author suggests

that the family consisted of descendants of one of the numerous Mazovian nobles who were settled in the Belz region during the first half of the fifteenth century.

Ivan Paslavsky

**Three Literary Monuments of the 15<sup>th</sup> Century Connected with the Name of Pope Sixtus IV**

The author addresses the problem of the impact of the Florentine Union on the Ukrainian culture of the fifteenth century, and examines three literary works: two letters of the Orthodox clergy of the Grand Duchy of Lithuania to pope Sixtus IV from 1473 and 1476, and a scholarly treatise by Iurii Drohobych from 1483. The author makes an attempt to locate and analyze these literary monuments within the broader trend towards the westernization of the fifteenth-century Ruthenian society and culture.

Henadz Sahanovich

**Germans in Medieval Polotsk**

According to the documents written in Riga at the beginning of the 14<sup>th</sup> century during the investigation of complaints against the German knightly order, at some point a prince of Polotsk transferred the town of Polotsk to the Archbishop of Riga, many Germans came to the town, and a Catholic church was built there. Yet due to mistakes by the knights of the German order, pagan Lithuanians managed to take the town from the Christians. These events can be dated to the second half of the 13<sup>th</sup> century. Polotsk was then under the rule of a certain Prince Konstantin who granted a part of the territory of the Polotsk principality in Eastern Latgalia to the German order.

Ryszard Szczygieł

**Origins of the Town of Rejowiec**

This article deals with the origins of Rejowiec, a town in the Kholm region, the founder of which was Mikołaj Rej. The town played an important role in the administrative and economic projects of the famous Polish poet as well as in the urbanizing processes in the region. The author identifies its location, the granting of privileges, the establishment of an administrative structure, and the social and professional stratification of the first town dwellers.

Myron Kapral'

**Statutes of the Craft Guilds and Merchant Corporations of Lviv in the 15<sup>th</sup>–18<sup>th</sup> Centuries: Organizational and Legal Issues**

The author concentrates on the organizational structure of the Lviv craft guilds and corporations in the early modern period, in particular on the problems of the beginning of the corporations, their origins and the sources of their legal statutes. The author provides a quantitative analysis of the Lviv craft corporations. Their number increased from 10 at the beginning of the 15<sup>th</sup> century to 30 at the beginning of 17<sup>th</sup> century. This figure remained stable until the end of the 18<sup>th</sup> century. Most of these guilds had small memberships throughout their whole existence. A specific feature of the guilds' composition was that some corporations included representatives of two or even three crafts.

Ievgenii Niemirowskii

**Observations about early Printed Books**

Form and content of two 16<sup>th</sup>-century printed books are examined in the article. Its first section is devoted to a description of a recently discovered copy of Frantsysk Skaryna's "Small travel book" (*Malaia podorozhniaia knizhka*) (Vilnius, 1522). Then the author examines the ideological implications of two editorial corrections made to the 1581 edition of the Ostroh Bible, and comes to the conclusion that the implicit reason for such corrections was a desire to conceal the connection of Christianity with the Judaic tradition.

Edward Różycki

**More on Ivan Fedorov (Fedorovych)**

The author analyzes the social context of the activities of Ivan Fedorov and reconstructs the biographies of his contemporaries in Lviv: Senko Kalynykovych, Antonii Abrahamovych, Daniel Król etc. Ivan Fedorov was interested in military engineering, such as the construction and casting of artillery. He was in touch with Prince Kostiantyn Ostrozky, royal chancellor Jan Zamojski, King Stefan Batory, and the prince elector of Saxony August II, all of whom openly or secretly provided some protection for Fedorov.

Halyna Kovalchuk

**Ia. D. Isaievych as a Researcher of the History of Ukrainian Book-Publishing**

The article surveys Iaroslav Isaievych's academic works (books, brochures, articles, reviews, encyclopaedia entries) and his major contribution to the study of the history of book-printing. The main focus of the article is on his monograph "Ukrainian Book Publishing, its Origins, History and Current Problems." The author confirms that Iaroslav Isaievych's scholarship has been of crucial importance for the history of the Ukrainian book as a key factor of the development of culture and national identity.

Mikola Nikalaeu

**Lviv Publications in the Nesvizh Library of the Radziwiłł Family**

This article provides an outline of the history of the Nesvizh library, owed by the Radziwiłł family. On the basis of preserved remnants of the Nesvizh library, currently kept in the Slavic collection of the Library of the Russian Academy of Sciences, the author establishes the geographical distribution of collected books according to the towns of their publication. The article also contains a list of books previously belonging to the Nesvizh library and published in Lviv.

Iurii Iasinovs'ky

**The Univ Lavra Monastery Library: History, Ruination, Renovation**

For a long time monasteries played the role of the main book-collecting institutions in Ukraine. Univ monastery, established at the turn of the 15<sup>th</sup> century, had one of the richest library collections in Galicia, which after its closure in 1790 was partly transferred to Lviv's University and partly to private collections. In the interwar period the monastery

was reopened and a new library collection was built up, which was mostly ruined again under the Soviet regime. In the 1990s the monastery was opened for the third time and its collection was partly restored. The author examines the holdings of the Univ Lavra library and describes the main types of liturgical books stored there.

Vira Frys

**The Culture of Manuscript Copying in Ukraine in the 11<sup>th</sup>–17<sup>th</sup> Centuries (Some Causes of Copyists' Mistakes, and their Correction)**

The author examines factors causing mistakes in the process of copying Cyrillic manuscripts in Ukraine between the 11<sup>th</sup> and 17<sup>th</sup> centuries, identifies attitudes of copyists from different periods towards this problem, and describes their attempts to find correct texts for copying. Various examples of copyists' explanations of the nature of mistakes, their arguments as well as requests not to curse them for making them are listed.

Aleksander Naumow

**On the Specifics of Ruthenian Liturgical Texts from the Polish-Lithuanian State**

The article provides a survey of studies of Ruthenian literature of the 14<sup>th</sup>–17<sup>th</sup> centuries that aimed at detecting specific features of Ruthenian liturgical life and argues that further research should be focused especially on the manuscripts now preserved in Polish libraries as well as on old printed books and book collections in neighbouring countries. Particular attention is paid to the phenomenon of local saints and their presence in calendars and prayers.

Leonid Tymoshenko

**The Stavropygian Status of Church Confraternities in the Context of the Brest Union: Historiographical Aspects**

The article outlines the development of historical studies of the Orthodox confraternities in Ukraine and Belarus' during the early modern period. Starting from the nineteenth century, scholars focused on various aspects of the confraternities' activity. Some historians (I. Flerov, D. Zubrytskyi, M. Koialovich, O. Papkov) stressed their religious character; others (M. Drahomanov, O. Levytsky, M. Hrushevsky) tended to analyze them in the context of the secular culture of early-modern Europe. Some historians have tried to link the emergence of the confraternities with the Reformation. The works by Ia. Isaievych have opened a new stage in the investigation of the confraternities, emphasizing both their religious as well as their secular nature. According to the author, the history of confraternities needs to be seen from a religious perspective, especially in connection with the Union of Brest.

Natalia Iakovenko

**Jesting with Death (A Parody Miniature of Prince Oleksandr Zaslavsky against the Background of his Confessional Identity)**

As analyzed by N. Iakovenko, a prose text (parodying the theme of death) from the book of letters of Prince Oleksandr Zaslavsky reflects his complex worldview. Zaslavsky underwent religious conversion and was, to some degree, a man of three

religious identities (Orthodox, Catholic and Protestant). While trying to present himself as a “good Catholic,” the prince was not free of crypto-Orthodox and crypto-Protestant views. This syncretism allowed Zaslavsky to freely interpret axioms of belief. Such “dogmatical compromise” was a typical characteristic of the religious identity of the Ruthenian aristocracy at the turn of the 17<sup>th</sup> century, that is on the eve of the epoch of “confessionalization.”

Serhii Savchenko

**Muscovy in the Eyes of Ukraine-Rus` in the 16<sup>th</sup>–17<sup>th</sup> Centuries**

Till the end of the 16<sup>th</sup> century Muscovy was seen in Ukraine-Rus` as a foreign and hostile country, while its religious character was ignored. Gradually, under the influence of confessional and political processes within the Polish-Lithuanian Commonwealth, the image of Muscovy became idealized, and the idea of Muscovy as the “last stronghold” of Orthodoxy gained popularity. The author asserts that pro-Russian tendencies in 17<sup>th</sup> century Ukraine had considerable eschatological underpinnings.

Natalia Starchenko

**“Odpovedi” and “Pokhvalky”:** between Legal Rules and Everyday Practices (the case of Volhynia: End of the 16<sup>th</sup> – First Half of the 17<sup>th</sup> Centuries)

The article examines the forms and ways of communicating a state of hostility in the noble disputes of early modern Volhynia. It deals primarily with the various expressions of threats, directed against the adversary. Such threats usually took the form of a public announcement of enmity or vengeance, and were often put in the written form. While such public threats represented the socially sanctioned forms of the expressions of negative emotions, they also contributed to the prevention of the further escalation of conflicts, since public threats were usually followed by a six-week prohibition on hostile action, while the conflicting parties had time to settle their disputes by means of peace-making and amicable arbitration.

Mykola Krykun

**Cases of Peasants’ Escapes in the Courts of Bratslav Province at the End of the 16<sup>th</sup> – Beginning of the 17<sup>th</sup> Centuries**

On the basis of 52 documents from the archive of the vice-chamberlain of Bratslav province, Lavryn PISOCHYNSKY, dealing with court cases of peasants’ escapes between 1592 and 1606, the author analyzes statistics of escapes, localizes them and explores the court procedures. In particular, sequences of legal actions, arguments of the plaintiff (from whom the peasants escaped) and the defendant (to whom the peasants escaped), and conformity of court decisions to the norms of the second Lithuanian Statute are studied in detail.

Valerii Stepankov

**The Influence of Social and Political Transformations in the Hetmanate in the mid-17<sup>th</sup> Century on the Status of the Peasantry and the Shaping of its Social Ideals**

The article explores how profound social and political changes, brought forth by the Khmelnytsky uprising, influenced the social status of the peasantry in the middle of the seventeenth century. The author suggests that individual liberty and property rights

were among the main achievements gained by peasants in the course of the uprising. The author also tries to clarify the basic social ideals of the peasantry during this period.

Boris Floria

**Jan Sobieski and his Ukrainian Subjects**

The author attempts to reconstruct a model of the relationships between Polish King Jan Sobieski and his subjects after the Chudniv Treaty, signed in 1660 between the Polish-Lithuanian Commonwealth and the Zaporozhian Cossacks. The article is mainly based on Jan Sobieski's letter to his subjects that was then forwarded to the chief commander of the Russian troops by an opponent of the treaty.

Ihor Skochylas

**The Origins of Triumphalism in the Union Church: The Religious Program of the Kholm Eparchy as an Example of *Slavia Unita* (Second Half of the 17<sup>th</sup> Century)**

In the 16<sup>th</sup>–17<sup>th</sup> centuries, a new Uniate identity and a new religious program for a Kyiv metropolitanate to be united with Rome were successfully constructed in the Kholm eparchy. This program combined the preservation of “Ruthenian antiquities (*starovyny*)” with an identification with Catholicism through careful introduction of Latin elements. After the Khmelnytsky wars and the persecution of Ruthenian Catholic clergy by Cossacks, however, the Uniate church began to stress its “separateness” more systematically within the discourse of *Slavia Unita* and outside the framework of the Ukrainian-Byelorussian Orthodox culture.

Andrzej Gil

**Basilian Nuns in the Kholm Diocese in the 17<sup>th</sup> and 18<sup>th</sup> Centuries**

The author points out that the question of female monasticism has remained a largely neglected issue in the study of the religious history of the Orthodox and Uniate churches of the seventeenth and eighteenth centuries. He identifies the problem of the difficulties, found in the case of many monastic communities, to discern their proper confessional belonging either to the Orthodox or Uniate church (rite). What follows afterwards is an attempt to identify the major centers of women's monastic life on the territory of the Kholm dioceses. The author reaches the conclusion that female monastic communities of the Uniate church failed to organize themselves into well-centralized and hierarchy-dominated orders, comparable to the masculine monastic congregations.

Едвард Касинець, Роберт Райт

**Рукописна копія трактату Адама Зернікава *De Processione* (Батурин, 1682) у Нью-Йоркській публічній бібліотеці**

Автори ставлять перед собою завдання систематизувати усе, що відомо про біографію Адама Зернікава, та продемонструвати важливість його теологічної та полемічної спадщини. У статті наголошується, що сучасники та безпосередні послідовники Адама Зернікава та його творів (зокрема трактату *De Processione Spiritus Sancti*, написаного у Батурині) швидко визнали їх значимість для православної політики та культури. Проте постать Адама Зернікова та його спад-

щина були істотною мірою призабуті протягом останнього століття, що було частково зумовлене браком джерел про нього. Автори висловлюють сподівання, що відновлення інтересу до релігійної культури як у західній історіографії, так і на його батьківщині, а також відкриття досі невідомої (можливо прижиттєвої, копії *De Processione*) сприятиме приверненню уваги істориків до одного з найерудованіших представників східної православної культури кінця XVII століття.

Giovanna Siedina

**Reception of Horace in some Kyivan Poetics: His Teaching about Poetic Work – Poesis – Poet**

The author analyzes the reception of Horace in some Kyivan poetics (taught at the Kyiv Mohyla Academy) of the second half of the 17th century by taking into account the traditional division of teaching manuals into general and applied poetics. The author shows how Horace's literary legacy was used both as *poesis docens* and as *poesis utens*, i.e. both in the form of theoretical and practical precepts and rules for the composition of poetry, and as a model of formal perfection (particularly in the ode) to be imitated by the students when writing their own poems. While the examination of the quotations from Horace shows that the authors were guided mainly by ethical and moral principles in their choice, it also shows their autonomous approach and their direct knowledge of the Latin classic. A forthcoming study of the reception of Horace in all the extant Kyivan poetics will also analyze the presence of Horace's legacy in the Neo-Latin poetry of the Kyivan poetics.

Serhii Plokhly

**Icons of the Protection of the Mother of God from Pereiaslav**

This essay discusses 18th-century icon painting in the context of cultural and political developments in Cossack Ukraine. By focusing on the *Pokrova* icon from Petreiaslav, which features images of Emperor Peter I and Empress Catherine I, the essay demonstrates how the political and social aspirations of the Cossack elites influenced the painting of icons in the Hetmanate. The Cossack icon painting from the Zaporizhia area demonstrates differences in the political culture between the two regions. *Pokrova* icons from that part of Ukraine lacked personified images of the Russian rulers, which can be explained by the weaker dependence of Zaporozhian elites on the Russian imperial government, and a lesser level of integration of the region into the Empire.

Mykhailo Selivachov

**On the Problem of Ukrainian Folk Art before the 19<sup>th</sup> Century**

This study is devoted to the analysis of the main branches of Ukrainian folk art in the 18<sup>th</sup> century: carpentry, weaving, embroidery, ceramics, glass works, carving, and sacral wooden architecture. The main distinctive features of this folk art were its all-national character, independence from the territorial and administrative division of the Ukrainian lands, and the absence of clear-cut differentiation between elit and low cultures.

Leonid Ushkalov

**The Works of Hryhorii Skovoroda in the Mirror of Statistics**

The author argues for the use of statistical method and against the subjective “impressionistic” way of studying Skovoroda and quotes several cases when the vocabulary

of Skovoroda has been studied statistically. On the basis of his own research the author examines the linguistic, genre, and thematical character of Skovoroda's texts.

Oleh Zhurba

**The Historiographical Process c. 1750 to 1850 as a Pre-History of Ukrainian History Writing**

The author criticizes the application of the traditional scheme of Ukrainian national revival to the study of the development of historical thought in Russian-ruled Ukraine. He argues against presenting the evolution of Ukrainian history writing as a gradual, continuous, and linear process, ultimately identified with the modern Ukrainian revival. Instead, one should take into account that the historiographical process of that period in Ukraine was part of the general Russian one, and it focused on the history of particular regions and not on Ukraine as a country.

Stefan Kozak

**Birth of new Polish Socio-Political Thought on Ukraine**

This article deals with the shaping of a new image of Ukraine in the milieu of Polish romantics, which was caused by the spread of the ideas of the French revolution. One of the key moments in the birth of this new paradigm was the declaration of the society "Humań," with its call to forget old conflicts between Poles and Ukrainians and to look for new ways of consolidation of the two peoples. Within this new vision, Polish romantics began to create an image of "freedom-loving" Ukraine and Cossacks. The re-orientation of Polish thought about Ukraine was not a single act but a gradual process.

Roman Kyrchiv

**The Kremenets' Gymnasium-Lyceum (1805–1831) and its Ukrainian Milieu**

This article focuses on the activities of the Volhynian gymnasium in Kremenets' (1805–1831). The author argues that various Polish literary, art, and scholarly circles and societies in the Kremenets' of that period should be viewed in the context of Ukrainian-Polish contacts in this region and uses the case of the famous Polish scholar of Ukrainian folklore Zorian Dołęga-Chodakowski as an example.

Andrii Portnov

**A Time of Opening Possibilities: Polish Memoirs about the Population of the Territories of the Former Polish-Lithuanian Commonwealth Incorporated into the Russian Empire (First Third of the 19<sup>th</sup> Century)**

The author explores the process of transition from a historical-political towards an ethno-cultural concept of the Polish nation by analyzing how population of the former eastern regions of the Commonwealth was presented in the Polish memoirs. An almost total absence of the Ruthenians in those texts showed how the ethnic, linguistic and cultural characteristics of the lower estates were not considered important and were supposed to disappear following the (perceived) example of revolutionary France. However, after the defeat of the 1830 Polish patriotic uprising, émigré publications invited the peasantry, including those of non-Polish ethnic origin, to join the Polish nation.

Michael Moser

**Iosyf Levytsky as a Promoter of the Culture of the Ruthenian (Ukrainian) Language**

The author considers the role of Iosyf Levytsky in shaping a standard Ruthenian (Ukrainian) literary language in Galicia in the mid-19<sup>th</sup> century, and traces the evolution of the views of Galician linguists about the state and status of the Ukrainian language, its orthography, grammar and lexis. Regardless of Levytsky's conservatism and support of etymological orthography, he was among the first scholars who argued for preserving the purity of the "Galician-Ruthenian" literary language and against Church-Slavonic, Russian and Polish linguistic influences.

Marian Mudryi

**"Ruthenians of the Polish Nation" (*gente Rutheni, natione Poloni*) in 19<sup>th</sup>-century Galicia and the Concept of "Homeland (*Ojczyzna*)"**

A multiple Ukrainian-Polish identity was structured around the concept of "homeland," actively used by the milieu of *gente Rutheni, natione Poloni* in social and political discourses of Austrian Galicia with the aim to defend the cultural and political spaces of the former Polish-Lithuanian Commonwealth (*Rzeczpospolita*). The notion of "common homeland" was used not so much by conceptualizing previous ethnic, social, religious and political practices; rather it was a symbolic framework for the shaping of a new Polish political nation and the incorporation of the Ruthenian-Ukrainian population. In response, the ideologists of the Ukrainian movement, who consistently deconstructed the imagined space of the old Commonwealth, elaborated their own concept of "Fatherland".

Ostap Sereda

**Paulin Święcicki in the Public Life of Galicia: on the History of Polish Ukrainophilism**

Paulin Święcicki (1841–1876) belonged to the circle of Polish "peasant-lovers" (*khlopomany*) at the Kyiv University, participated in the 1863 Polish January uprising in Right-Bank Ukraine, and then escaped to Austrian Galicia. There he established contacts with the emerging group of the Galician Ruthenian national populists (*narodovtsi*), contributed to their journals, and later collaborated with the "Prosvita" society. Święcicki wrote about Ukraine in both Polish and Ukrainian, often translated from one language into another, and edited Polish Ukrainophile journals *Siolo* (1866–1867) and *Nowiny* (1867–1869). Following ideas of several Polish Ukrainophiles (in particular, Franciszek Duchński) Święcicki attempted at forming a group within Polish Galician society that would recognize separateness of Ukrainians in order to win them as allies in the struggle against the Russian Empire.

Ievhen Nakhlik

**Peculiar Features of the Religious and Philosophical Worldview of Panteleimon Kulish**

The evolution of the religious consciousness of Panteleimon Kulish passed through several stages: canonical (or almost canonical) Christian in his youth, an "enlightening" interpretation of Christian belief as a moral and socio-ethical doctrine (second half of the 1840s–1860s), and criticism of the New Testament according to the principles

of “positivist liberalism” (1860s–1870s). Gradually the worldview of Kulish became more complex and ambivalent. Along with his “small village” (*khutirna*) philosophy, the writer tried to build up his own supra-confessional “new belief,” (as both “religion of love” and “religion of science”) but the construction of this theosophical system was never finished.

Asia Humetska

**National Motives in the Prose Works of Mykhailo Hrushevsky**

The article deals with the autobiographical fiction story of Mykhailo Hrushevsky “*Chuzhi i nashi*,” and the way in which the author describes the Ukrainian identity of the hero and his milieu. The story has two parts: the first one is devoted to “us” (the in-group), where Hrushevsky critically assesses Ukrainian self-understanding and portrays stereotypical Ukrainian characters; and the second part, “others,” is devoted to a description of representatives of main out-groups.

Mykhailo Hnatiuk

**In Search for a Methodology of Literary Studies (Ivan Franko, Aleksander Pypin, George Brandes)**

The author claims that Franko did not strictly follow methodological principles of a certain school of literary studies, but instead was creatively using methodological experiences of his contemporaries, mixing his own theoretical ideas with concepts of main literary schools, and entering into polemics with some of their representatives (Pypin, Brandes).

Bohdan Iakymovych

**The “International Library” of Ivan Franko (1912–1914)**

The author shows the importance of the editorial series “International Library” (1912–1914), published by Ivan Franko, for the development of Ukrainian culture, clarifies various bibliographical aspects of this series, and discusses unrealized publishing plans of Franko. On the basis of archival documents, the publication dates of some books of the series are established, the number of copies are calculated, and decorative designs are reproduced.

Iaroslav Hrytsak

**Ivan Franko – A Son of a Peasant?**

One of Ivan Franko’s most widely spread images is his representation as a peasant’s son. Instead, the author argues that to a great extent Franko himself was responsible for its creation and spread, as it was the case with his other images – of *Kameniar* and Moses. Franko’s greatest achievement was his role in shaping exclusive identity of Ukrainians as predominantly peasant nation. To accomplish it Franko had to distance himself as much as possible from his belonging to petty nobility.

Andrii Zaiarniuk

**“Peasantry” as a Category of Social and Historical Analysis (a Case of 19<sup>th</sup>-century Eastern Galicia)**

The article criticizes the usage of generic term “peasantry” in the historiography taking as an example the Habsburg province of Galicia. The author argues that such a usage

creates an impression of immutability and continuity; it is grounded in the modernist vision of social transformation and of modern society. Instead, he argues that peasant life, peasant social position and peasant self-awareness in the Habsburg period had undergone profound transformation. Peasantry as an organized collective and specific consciousness of being peasant were relatively recent and very modern invention.

Mikhail Dmitriev

**Brest Union: 300 years Later (The Religious Experience of Galician Immigrants to Canada at the Turn of the 20<sup>th</sup> Century)**

The author studies how the Brest Union and the main features of the Greek-Catholic church were understood by its flock 300 years after the event. The article is based on the materials of court cases on the conflict over a church building in Star (Canada) between Greek-Catholics and newly-converted Orthodox believers. The author argues that conversion of some Galician Ruthenian immigrants to Orthodoxy was not a direct result of the activities of the Russian Orthodox Church, but an effect of the more liberal political regime, their “Orthodox” self-consciousness (that did not contradict their Greek-Catholic identity), and their ritual and linguistic proximity to Russian Orthodoxy.

Olena Arkusha

**Polish-Ukrainian Discussions on the National Character of Eastern Galicia at the Turn of the 20<sup>th</sup> Century**

Discussions between Ukrainian and Polish politicians about the national character and future of the Eastern Galicia at the beginning of the 20<sup>th</sup> century developed into an open political conflict. Such transformation was caused, first, by rapid modernizing changes and, second, by the inclusion of Eastern Galicia into the processes of Polish and Ukrainian state-formation. Polish historical and legal arguments were opposed by Ukrainians, who stressed the right of self-determination of nations. An analysis of discussions between the two nations confirms a close interdependence of Ukrainian and Polish national movements. Ukrainians and Poles constituted for each other a danger to their national interests, objects for expansion, and models for imitation.

Oleksandr Rubl'ov

**Between Confrontation and Toleration: Galicians – Ukrainians and Poles – during the First World War and the Ukrainian Revolution**

During the First World War, both Poles and Ukrainians formed charity institutions in the Russian Empire that were aiding their co-nationals from Austrian Galicia: Prisoners-of-war and civilian populations deported to Russia. Sometimes they cooperated but sometimes they provided humanitarian aid only to their co-nationals. In general, Poles and Ukrainians, who considered themselves as competing nations, under conditions of military confrontation between Habsburg and Romanov empires, managed to find mutual understanding. This tendency becomes even more evident if one focuses on the micro-level and examines personal relationships.

Kostiantyn Kondratiuk

**Losses of Eastern Galicia in the First World War**

During the First World War the territory of the Eastern Galicia was the arena for some of the biggest and bloodiest battles on the Eastern front. Besides the massive

destruction of material resources and severe economic losses, Galician population also suffered several waves of repressions: first from the Austrian government and then from the Russian Empire. Thousands of people were interned in Austrian concentration camps or deported to Russia. Also, Austrian and Russian military operations caused a forced resettlement of population producing a great number of refugees.

Василь Расевич

**Зовнішньополітичні орієнтації австрійських українців**

У статті йдеться про боротьбу принаймні двох течій в політичному русі галицьких українців: лояльної до Австро-Угорщини та Центральних держав і орієнтованої в основному на підтримку зовнішніх сил групи та нової самостійницької течії. Автор показує розвиток постулату державної самостійності України в програмах партій та розглядає різноманітні спроби його практичної реалізації, а також пояснює практичну “ексклюзивність” орієнтації на держави Центрального блоку.

Ivan Pater

**The “Union for the Liberation of Ukraine” and Turkey**

The article deals with Ukrainian-Turkish diplomatic relations initiated by the Supreme Ukrainian Council and the Union for Liberation of Ukraine during the First World War. Informational and diplomatic activities of Galician and Ukrainian political activists in Turkey were aimed at turning the Ukrainian case into an important factor of international politics. Ukrainian-Turkish relations gradually reached the level of full-scale international relations.

Vladyslav Verstiuk

**The Land Question in the Central Rada**

National and social issues were interconnected, and as a result the peasantry played a prominent role during the revolutionary events in Ukraine. Therefore, any political group attempting to gain political leadership and power in Ukraine had to solve the agrarian problem. The Central Rada’s policy with regard to land issues changed over the course of time, but it was inconsistent and constantly criticized by politicians from both left and right. It finally resulted in the Central Rada’s political isolation and loss of power.

Mykola Lytvyn

**“Hrushevsky’s great energy and personality helped our cause very much...”  
(Unknown Public Speech of Dmytro Isaievych at the Socialist International  
Conference in 1919)**

The article is based on a little known letter of Dmytro Isaievych, a diplomat of the Ukrainian National Republic and assistant of Mykhailo Hrushevsky, which gives a detailed account of his participation in the Ukrainian delegation at the Socialist International conference in Lucerne (1919). The letter helps to reconstruct some aspects of the biography of Dmytro Isaievych and may also serve as a source for the history of the international contacts of Ukrainian parties in 1919. In 1932, Dmytro Isaievych’s report was already published in P. Ptashynsky’s book, “The Second International and Ukrainian Social-Fascism,” where it was presented as an example of Ukrainian counterrevolutionary activities.

Viktor Danylenko

**The Ukrainian-Russian Perspective in the Views of V. I. Vernadsky**

The author examines views of the prominent Russian and Ukrainian scholar Volodymyr (Vladimir) Vernadsky on the place of Ukraine in historical and cultural processes in general as well as in the history of Russia. Vernadsky was concerned with the issue of Russian-Ukrainian relations, their particular features and perspectives. He was a convinced supporter of preserving the unity of the Russian state and encouraged Ukraine's further integration into it, although he recognized Ukraine's specific character.

Stanislav Kul'chyts'ky

**Creation of the USSR: New Approaches**

The author analyzes the relations between the changing forms of the Soviet government and the nationality politics of the Bolsheviks. He follows in detail the discussion between the camp of "autonomists" (who supported the abolition of all state forms of the Soviet republics) and the "federalists" (who defended the idea of a constitution of the USSR as a federal state consisting of republics). Ukraine played a special role in the creation of the USSR, the gradual transformation of the form of its government, and the shaping of its nationality politics. Since the state structure of the USSR had an in-built "ethnocratic" principle, as soon as the centralized party control diminished, it was doomed to fall apart.

Mirosława Papierzyńska-Turek

**The "Small" and the "Great" Homeland in the Consciousness of Ukrainians in the Second *Rzeczpospolita*.**

Three concepts of "fatherland" were developed in the text produced by Ukrainian intellectuals in the interwar period: first, of a land belonging to all its inhabitants irrespectively of their nationality, second, of a land of Rus' people (consisting of Russians, Ukrainians and Byelorussians) and third, of a land governed exclusively by the Ukrainian nation. Under the circumstances of Polish-Ukrainian political and social conflict this last idea became dominant. Instead of Galicia, Great Ukraine was mainly understood as an "ideological homeland," and the notion of "West Ukrainian Lands" was gradually introduced.

Roman Holyk

**"Galicia" as a Semiotic Problem: Toward an Archeology of Images and Stereotypes**

The author analyzes the emergence and development of "the myth of Galicia" during the nineteenth and twentieth centuries, and attempts to approach it as a set of stereotypes: the ideal perceptions of the Galician town and village, the persistent images of the "typical Galician" as well as the ethno-social and ideological stereotypes of the various historical epochs. The article traces the development of Galician myths throughout the Austrian, Polish, Soviet and post-Soviet periods. On the one hand, each of these epochs constructed its own myth of Galicia: from the Kingdom of Galicia and Lodomeria under the Habsburg rule to the Ukrainian Piedmont as a part of united Europe. At the same time one can see a certain continuity in the existence of all these images: for Ukrainians and Poles Galicia is still often thought of in terms of a lost Utopia.

Андреас Каппелер

**Віденські дисертації галицьких єврейок і євреїв з української історії (1915–1931)**

В статті проаналізовано вісімнадцять біограм докторантів-істориків Віденського університету за 1915–1931 рр. Об'єктом дослідження стали лише науковці єврейського походження з Галичини, оскільки їхня творча спадщина невідома сучасним історикам. В статті перераховані теми та напрямки наукових досліджень, визначено рівень наукового аналізу та ступінь політичної заангажованості як дисертантів, так і рецензента проф. Ганса Юберсбергера.

Feodosii Steblii

**Vasyl' Shchurat – Scholar of the History of Galicia**

The article deals with the academic contribution of Vasyl' Shchurat, well-known Ukrainian scholar in the fields of literary studies, folklore and linguistics, to the history of Austrian Galicia. During 1911–1919 he wrote more than thirty works devoted to unknown aspects of the history of Galicia. In particular, Vasyl' Shchurat was interested in the Haidamak movement and its connection with Galicia; the Napoleonic Wars and related activities in Galicia; the development of culture and scholarship in Galicia; the social, political and cultural life in Galicia in the 1830s. Vasyl' Shchurat also examined the role of several distinguished personalities for the history of Galicia (T. Shevchenko, I. Mohylnytsky, D. Zubrytsky, M. Shashkevych, A. Mohylnytsky, V. Podolynsky etc).

Iaroslav Fedoruk

**Ivan Krypiakevych and Oriental Studies**

Ivan Krypiakevych, known mostly for his scholarly studies on Ukrainian history, also had a persistent interest in Oriental studies. From the beginning of his academic career Krypiakevych was stressing the importance of Oriental studies for the history of Ukraine. His interest in this discipline was promoted by his contacts with Ahatanhel Krymsky, Omelian Pritsak and Andrii Kovalivsky.

Volodymyr Pryshliak

**The History of the Danylo Apostol Hetmanship in the Works of Ivan Dzhydzhora**

The author examines archival and research work conducted by the Ukrainian historian and student of Mykhailo Hrushevsky, Ivan Dzhydzhora (1880–1919) on the history of the Cossack Hetmanate under the rule of Danylo Apostol (1727–1734). Dzhydzhora's historical views (including his innovative research on the history of the Hetmanate of the first half of the 18<sup>th</sup> century) are analyzed in the context of contemporary Ukrainian historical scholarship, and his relations with Mykhailo Hrushevsky in particular. Dzhydzhora gave a clear description of relations between the peripheries and the core of the newly established Russian empire. He demonstrated that during that period traditional Cossack autonomy managed to survive in spite of the attempts of Russian absolutism to force the integration of the Cossack Hetmanate.

Stepan Makarchuk

**The Thematic Spectrum of Studies Conducted by the Commission on Common Law of the All-Ukrainian Academy of Sciences (1922–1928)**

The author examines the ethnographic works of the Commission of the All-Ukrainian Academy of Sciences in the field of Common Law. The main focus of scholars, working in the Commission, was on the history of Ukrainian Common Law; they covered a long period, beginning from Kyivian Rus' up to the establishment of Civil Law institutions in 1918–1920. However, the fruitful work of the Commission was interrupted in the late 1920s by the wave of Stalinist repressions and the scholarly achievements of its members were concealed for many years.

Viktor Zaruba

**The Academic School in Historical Scholarship. Towards a Formulation of the Problem**

The author discusses criteria for defining an “Academic School” in Ukrainian historiography of the 19<sup>th</sup> and 20<sup>th</sup> centuries. He identifies several schools (of V. Antonovych, M. Hrushevsky, D. Bahalii, M. Slabchenko etc.) using five main criteria (leader or leaders, students, institutions, ideology, and publications). At the same time, some academic schools (e.g., Lviv and Kyiv schools of M. Hrushevsky) were relatively unstable. The author also argues that a fusion of the positivism of the end of the 19<sup>th</sup> century and the modernism (or scientism) of the 20<sup>th</sup> century facilitated the making of a scheme of the history of Ukraine, which laid the foundation for the contemporary historical discipline.

Vasyl' Horyn'

**The Case of Kateryna Hrushevka in the Light of New Documents**

Kateryna Hrushevs'ka, daughter of Mykhailo Hrushevsky, was an established Ukrainian scholar in the fields of ethno-sociology, cultural studies, and folklore. She was arrested in 1938 and died in a Soviet GULAG camp in 1943. Until recently, her fate after her arrest and sentence for participation in an “anti-Soviet nationalist organization” was unknown. The author attempts to reconstruct the last years of her life using recently published materials and governmental documents received from the Russian archives.

Тарік Сиріл Амар

**Львівський вечірній університет марксизму-ленінізму 1944–1953 років. (Пере)виховання місцевих?**

Процесові (пере)виховання старої місцевої інтелігенції у дусі марксизму-ленінізму відводилася важлива роль в процесі радянзації післявоєнного Львова. Ключовою інституцією, що мала відповідати за цю ділянку, був вечірній Університет марксизму-ленінізму. Проте усі зусилля радянської влади зазнали невдачі, в першу чергу, через неефективність, а також корумпованість та інтелектуальну обмеженість працівників цього закладу. На противагу до ідеалізованих уявлень представників нової влади про радянізацію як про процес поширення нової світоглядної системи, що виявився не дуже успішним, відбувалася і справжня радянізація. Вона полягала у тому, що нові радянські громадяни поступово навчалися основних тактик виживання, а інколи, навіть, й процвітання у радянській системі.

Roman Drozd

**The “Ukrainian Social and Cultural Society” in Poland in 1956–1990**

The “Ukrainian Social and Cultural Society” (USKT) was established in Poland in 1956. The author traces its activities under the Communist regime and distinguishes several stages in its development. Since the very beginning of the USKT, the communist authorities in Poland attempted to control its activities and to limit their range. The situation changed in the 1980s when Ukrainian aspirations were supported by the *Solidarność* movement. Change of political regime and processes of democratization created a new environment for the development of national-cultural societies in Poland.

Marko Pavlyshyn

**Ukrainians in Australia: the State of Research**

Several large reference works devoted to the topic of Ukrainians in Australia focus on the lives of members of the wave of emigrants following the Second World War and the history of organisations established by them. Most of these texts are authored by non-specialist researchers who are members of Australia’s Ukrainian community and share its values. Only a few studies reflect systematic research within the framework of academic disciplines. Accordingly, knowledge of social and cultural processes affecting the community is insufficiently precise to assist community leaders in the tasks of planning and advocacy before government. Research into the literature and language of Ukrainians in Australia pursued within Ukrainian Studies programs at two Australian universities, on the other hand, is more formally structured. There exists an adequate archival base for future research within the framework of several humanities and social science disciplines.

Natalia Khobzei

**Contemporary Ukrainian Dialectical Lexicography**

The author analyses contemporary Ukrainian dialectical lexicography and identifies the main lexicographic works in the field – in particular, the dictionaries of Hutsul, Lemko and Bukovynian dialects, thematic dialectal dictionaries of clothes and shoes, wedding lexica, mythological names, argot and euphemisms. These numerous publications show the growth of interest in Ukrainian dialectology and dialectography.

Джована Броджі Беркофф

**Панславизм, славістичні дослідження і національна культура**

У своєму виступі на семінарі в Італії Я. Ісаєвич розглянув значення панславизму та ідеї єдності слов’ян: “навіть славістика та українознавчі студії”, – казав він – “надихаються цією ідеєю”. У статті розглядаються різні функції славістичних досліджень та їх зв’язок з українознавством у різних ділянках. З багатьох причин у західноєвропейських державах українські студії часто поєднуються із славістикою. Тут важливо застосовувати широкий порівняльний підхід, який дозволяє краще усвідомити всю складність української культури. Втім, на даний час, необхідно докласти зусиль, щоб описати українську культуру як автономну і когерентну систему. Бути автономною системою не обов’язково означає бути відокремленою від інших культур. Проте, безсумнівно важливим є, щоб національні кордони не розми-

валися чи нехтувалися на користь штучних об'єднань, базованих на ідеологічних упередженнях.

Mykhailyna Kotsiubynska

**Averintsev i My / Our Spiritual World: Notes of a Translator**

The article is dedicated to various aspects of the ideas and works of the famous Russian scholar Sergei Averintsev. The author stresses that erudition, connection with religious faith, tolerance, internal liberty and moral responsibility were features, inherent to Averintsev's style of thinking. The phenomenon of Averintsev allows the individual to think of himself or herself as free and support the formation of civil society in the post-Soviet space.

Włodzimierz Mędrzecki

**Józef Chlebowczyk and his Model of Nation-Formation Processes in East-Central Europe**

The author stresses the importance of J. Chlebowczyk's contribution to studies on nation-formation processes in East-Central Europe. Chlebowczyk spent all his life in Silesia – a region, where Czechs, Jews, Germans and Poles lived together for centuries, all contributing to its cultural uniqueness. It is not surprising that Chlebowczyk focused mainly on that region, and modern nation-formation processes were of utmost importance to his writings. Chlebowczyk paid particular attention to the specific function of language at all stages of nation-formation, and to the role of borderlands in nation-formation processes, as well as to the character and role of assimilation in integration processes. His academic legacy is still underestimated in contemporary scholarship.

Kostiantyn Hlomoza

**Current Approaches to the Problem of Re-thinking the Past**

The article deals with the current state of Ukrainian historiography in an international context, and provides a comparative survey of key debates in contemporary Western historiographies concerning the relations between nation-states and historical scholarship. Nowadays post-Marxist Ukrainian historiography fulfils not only scholarly functions, but also socio-cultural ones. Attempts at re-thinking and abandoning Ukrainian national paradigms cannot simply follow some Western example; instead they should be put in the context of variegated developments in various national historiographies.

Leonid Zashkilniak

**Historical Memory and Historiography as a Research Field of Intellectual History**

Both historical memory and historiography deal with the past of contemporary societies in order to use it for an understanding and explaining of current events as well as for shaping social behavior. They are inter-connected because they satisfy the same need of legitimization of a certain social community in the process of its interaction with other communities. However, historical memory, which is to a great extent shaped by historiography, is predisposed towards the idealization of the past. At the same time historical thought more quickly reacts to historical changes and produces

the ideological basis for the formation of a new historical consciousness. Along with this function, historiography is also responsible for the creation of historical myths and stereotypes. Relations between historical memory and historiography result in an interesting phenomenon, further study of which can offer a new perspective on social (and historical) consciousness formation.

Mykola Riabchuk

**On the Problem of Ukrainian-Russian “Asymmetric” Relations: The Discourse of Domination**

The author applies post-colonial theories to the study of Russian-Ukrainian relations. Russia’s approach to Ukraine was based on a “discourse of domination,” according to which the latter was tolerated as long as it recognized the colonial superiority of the former’s culture. Ukrainians were often presented as exotic Others and savages, while the Ukrainian language served as one of the most important markers of distinction. However, Russian discourse toward the Ukrainians could not become completely orientalist since Kyiv Rus’ was part of the Russian national myth. This discourse stimulated the emergence of a Ukrainian emancipatory counter-discourse. Recently, authors of Ukrainian post-colonial literature try to deconstruct both imperial and nationalist mythologies.

Іван-Павло Химка

**Антиукраїнська риторика і стереотипи у зв’язку із Помаранчевою революцією**

У статті розглядається корпус повідомлень про Україну, що включає газетні, журнальні та Інтернет-публікації, радіо- та телепередачі, що з’явилися в іноземних ЗМІ протягом листопада–грудня 2004 р. У центрі уваги автора – повідомлення, які містили антиукраїнську риторику. Негативні репортажі про українські події у більшості випадків мали політичне підґрунтя: русофільство, антиамериканізм та есенціалістське сприйняття українців як антисемітів. Натомість побутові анти-східноєвропейські упередження практично не проявлялися.

Natalia Isaievych (Chabanivna)

**Stryi and Peremyshl’ – Pages of Memoirs**

These memoirs of Natalia Isaievych (Chabanivna), mother of Iaroslav Isaievych, were recorded at the beginning of the 1960s in Stryi. They are devoted to the years of her childhood and adolescence, and include many interesting details on the public sphere, inter-ethnic relations, and life of female students of Ukrainian schools in Stryi and Peremyshl’ in the 1910s–1920s.

Iaroslav Isaievych

**Viacheslav Isaievych – a Kind and Just Man**

A memoir of Iaroslav Isaievych describes personality of his cousin, Viacheslav Viktorovych Isaievych. His father, Viktor Isaievych, served as a military commandant of Poltava in the time of Ukrainian National Republic, then was imprisoned and lived under fictitious name under the Soviet regime. Viacheslav Isaievych fought in the Second Kuban’ Cossack division during the Second World War; and after the war graduated from

the department of biology of the Taras Shevchenko Kyiv University. He was a man of many virtues: true patriotism, moral integrity, and sincere love for nature.

Iaroslav Isaievych

**An Intelligent Despite Circumstances. Memoir about Petro Mykolaiovych Marko**

Petro Marko was an owner of small shop in Peremyshl' before the Second World war and museum guard in the Lviv historical museum. As a “self-made man”. despite all the unfavorable circumstances of post-war Soviet regime, he proved to be honest and intelligent citizen with strong sense of moral duty.

Iurii Zaitsev, Iaroslav Isaievych

**Conversation about the Recent Past**

A fragment of a longer interview is devoted to personal contacts of Iaroslav Isaievych with sympathizers and participants of the Ukrainian dissident movement in the 1960s–1970s.