



Encyclopedia of

UKRAINE

Volume I

A-F

Kubijovyč

Encyclopedia of Ukraine

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UKRAINE

VOLUME I

A-F

Edited by

VOLODYMYR KUBIJOVYČ

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THE ENCYCLOPEDIA 1

Preface

Encyclopedia of Ukraine is the complement of *Entsyklopediia ukraïnoznavstva*, a work that was initiated thirty-five years ago by the Shevchenko Scientific Society, the oldest Ukrainian learned association. Founded in 1873 in Lviv, the society was dissolved during the first Soviet occupation of Western Ukraine in early 1940 and was likewise not permitted to exist under the Nazi occupation. The opportunity to revive the society arose after the Second World War in Germany, where the majority of Ukrainian scholars who had left Ukraine after the second Soviet occupation had found refuge. Among them were specialists in every area of Ukrainian studies. Thus, in 1948, the Shevchenko Scientific Society resumed its activities, and Munich became its temporary center. Since that time the greater part of the society's human and material resources has been directed toward preparing and publishing *Entsyklopediia ukraïnoznavstva*.

Prior to the existence of *Entsyklopediia ukraïnoznavstva*, only one Ukrainian encyclopedia – the three-volume *Ukraïns'ka zahal'na entsyklopediia* (edited by I. Rakovsky and V. Simovych) – had been published (Lviv 1930–5). This general reference work was modeled on other encyclopedias and was the first major source of information about Ukraine and Ukrainians. It contained about 8,000 short entries and a long section titled 'Ukraine.' It was only after the appearance of the first volume that a project to publish a Soviet Ukrainian encyclopedia was initiated under the editorship of M. Skrypnyk, a prominent Soviet political leader. The Stalinist terror and the accompanying campaign to suppress Ukrainian culture prevented the realization of this project.

The publication of *Entsyklopediia ukraïnoznavstva* in the West played a role in the appearance of the first Soviet Ukrainian encyclopedia, *Ukraïns'kaadians'ka entsyklopediia*, seventeen volumes of which were published in Kiev between 1958 and 1962 (including an English translation of the seventeenth volume, which is devoted exclusively to the Ukrainian SSR). Subsequently, a number of specialized encyclopedias devoted to such areas as the history and economy of Ukraine were published in Soviet Ukraine.

There is a fundamental difference in the approach and the spirit of *Entsyklopediia ukraïnoznavstva* and its Soviet counterpart. The former aspires to be an objective reference work, providing truthful, comprehensive information about all manifestations of Ukrainian life in the past and the present; if there are differing interpretations of some person, subject, or event, *Entsyklopediia ukraïnoznavstva* tries to present all of them. According to its foreword, the Soviet encyclopedia aims to demonstrate in its content the brotherly unity of the Ukrainian people, the Russian people, and all the other peoples of the 'Soviet Fatherland.' Furthermore, it is directed against Ukrainian bourgeois nationalism (a concept that is applied to even such 17th- and 18th-century figures as I. Vyhovsky, P. Doroshenko, I. Mazepa, and P. Orlyk). The Soviet work thus avoids mentioning many facts and individuals, misrepresents others, and provides no or minimal and distorted information on the church and on the period of Ukrainian independence (1918–21).

Entsyklopediia ukraïnoznavstva consists of two parts: a three-volume reference work divided into subjects or themes (history, literature, economy, and so on) and a ten-volume encyclopedia with entries arranged alphabetically. The first part was completed in 1952. At that time the offices of the Shevchenko Scientific Society and the encyclopedia editors were moved to Sarcelles, France. While preparation of the alphabetic encyclopedia was underway, the first, thematic part was revised and translated into English as *Ukraine: A Concise Encyclopaedia*. This translation was funded by the largest Ukrainian fraternal organization in

the United States, the Ukrainian National Association, and was published by University of Toronto Press in two volumes (1963, 1970; the first volume was reprinted in 1982).

In 1977 work was begun on an updated, English version of the alphabetic part of *Entsyklopediia Ukraïnoznavsta*. The result is the publication of the first volume of *Encyclopedia of Ukraine*, a work funded by the Canadian Foundation for Ukrainian Studies and the Canadian Institute of Ukrainian Studies. The publisher is again University of Toronto Press.

Encyclopedia of Ukraine will be published in four volumes, each volume having about 1,000 pages. It will contain close to 20,000 entries, many of which will be from one to fifteen pages in length. The entries can be divided into several groups. The first group includes entries on Ukraine's geography and natural environment (geography, geology, soils, flora and fauna, climate, and hydrography); archeology and history; jurisprudence in Ukraine (including Ukrainian law); the church in Ukraine; the Ukrainian language and Ukrainian literature; education, art, theater, and music in Ukraine; the economy of Ukraine, and the like. A second group includes a number of longer entries surveying the various scholarly disciplines in Ukraine, including disciplines not dealing with Ukraine specifically, but with technical or scientific subjects; for example: anthropology, archeology, botany, chemistry, and economic studies. A third group consists of long entries, many of them brief surveys, on Ukraine's natural geographical-historical regions. The first volume of *Encyclopedia of Ukraine* contains the following entries of this type: the Sea of Azov, Bessarabia, the Black Sea, Bukovyna, the Carpathian Mountains, the Chernihiv region, the Crimea, Dobrudja, the Don Region, and the Donets Basin. These regional entries provide a description of the natural environment and the region's history, economy, and culture; they are accompanied by maps. The entry on cities and towns and entries on the major cities (Chernihiv, Chernivtsi, Dnipropetrovske, and Donetsk) also belong to this group. A fourth group consists of a number of entries dealing with Ukraine's relations with other countries, contacts between the Ukrainians and other peoples and nations in the past and present, countries to which Ukrainians have emigrated, and national minorities in Ukraine. This volume contains such entries in this group as Albanians, Argentina, Armenians, Australia, Austria, Bačka, Belgium, Belorussia, Belorussians, Bohemia, Brazil, Bulgaria, Bulgarians, Canada, Czechoslovakia, the Far East, and France. There are also entries on Ukrainian communities in Berlin, Chicago, Edmonton, and other cities. Finally, a large part of *Encyclopedia of Ukraine* consists of a fifth group of entries: brief accounts of individuals; geographical locations; historical, political, juridical, and economic periods, events, and institutions; periodicals and publications; and associations and organizations. In general, most longer entries include a bibliography.

Illustrations, totaling about 450 photographs and over 150 tables and maps, supplement the text. A chromatic map of Ukraine also accompanies the volume.

To conclude, as the editor in chief I would like to extend to all members of the editorial board, to the editors responsible for the various subject areas, to the authors and reviewers, and to everyone who contributed to the publication of this encyclopedia my heartfelt gratitude for their co-operation.

Volodymyr Kubijovyč
Sarcelles, August 1983

Explanatory Notes

In general matters of style, this work follows *The Chicago Manual of Style*. Spelling conforms by and large to the American variant of English found in *Webster's Dictionary*. The editors have 'anglicized' many frequently used Ukrainian words by giving them English plural endings. Such words are not italicized in the text; for example: *zemstvo/s*, *sobor/s*, *opryshok/s*, *kobzar/s*, *duma/s*, *hetman/s*, and *tekhnikum/s*. Most words of non-English origin, however, unless they have already been accepted into the English language, are italicized in the text and retain their original plurals.

The editors have striven to find English equivalents for as many Ukrainian, Russian, Polish, and other foreign words as possible. Thus the terms *povit*, *uezd*, *komitat*, *zhupa* have all been translated as 'county.' The word 'gubernia' is now an accepted English word, as is 'voivodship' (for *voievodstvo* or *województwo*). In most cases, administrative and territorial terms not having English equivalents have been transliterated, but not italicized, and have been given English plurals; for example, *stanytsia/s*, *gmina/s*, *okruha/s*, *kurin/s*, *zemlia/s*, *palanka/s*.

First names of individuals are not generally given in the texts of entries; only the initial and surname are provided. Exceptions have been made for rulers, saints, and ancient historical figures known by their first names.

With rare exceptions, weights and measures are given in metric forms, and temperatures are given in centigrade degrees. Dates are given according to the New Style (Gregorian) calendar.

Abbreviations in the text are not usually followed by a period, with the exception of initials of personal names and the abbreviation for 'number' – 'no.' – in order to distinguish it from the word 'no'.

Cross-references are indicated by an asterisk. Generally these have been provided only when the entry referred to contains additional, relevant information on the subject.

TRANSLITERATION

Three systems have been used to transliterate words and names from the Cyrillic alphabet:

1. The modified Library of Congress system has been used in the titles and in texts of all but the linguistic entries. This form does not use diacritical marks or ligatures. Only in the case of the word *Rus'* has the apostrophe been retained to indicate the soft sign. At the end of surnames '-ий' is transliterated as 'y.' The letters 'є,' 'й,' 'ю,' and 'я' in *initial* positions in personal, institutional, organizational, and geographical names are transliterated as 'Ye,' 'Y,' 'Yu,' and 'Ya,' respectively.
2. The strict Library of Congress system (with all diacritical marks) has been used to transliterate all published and manuscript titles.
3. The International Linguistic system has been used to transliterate the phonetic equivalents of non-English entry titles, which appear in brackets following the entry titles, and for linguistic terms (but not personal names) in entries on linguistic topics. Ukrainian surnames transliterated from languages other than English are given in brackets after the linguistic transliteration.

The first names of non-English individuals are never anglicized; for example, Mykhailo does not become Michael, Ivan does not become John. The only exception is for individuals or historical figures who have well-established English names.

TRANSLITERATION OF UKRAINIAN

Ukrainian	Modified LC	Strict LC	Linguistic
А	A	A	A
Б	B	B	B
В	V	V	V
Г	H	H	H
Г	G	G	G
Д	D	D	D
Е	E	E	E
Є	Ye/ie	Ie	Je
Ж	Zh	Zh	Ž
З	Z	Z	Z
И	Y	Y	Y
І	I	I	I
ї	I	İ	Ji
Й	Y/i	I	J
К	K	K	K
Л	L	L	L
М	M	M	M
Н	N	N	N
О	O	O	O
П	P	P	P
Р	R	R	R
С	S	S	S
Т	T	T	T
У	U	U	U
Ф	F	F	F
Х	Kh	Kh	X
Ц	Ts	Ts	C
Ч	Ch	Ch	Č
Ш	Sh	Sh	Š
Щ	Shch	Shch	Šč
Ю	Yu/iu	Iu	Ju
Я	Ya/ia	Ia	Ja
Ь	[omit]	,	,
-ий	-y	-yi	-yj

GEOGRAPHICAL ENTRIES

Geographical names in the Ukrainian SSR and on historically Ukrainian ethnic territories have been transliterated from the Kharkiv orthography using the modified Library of Congress system. Places in the Ukrainian SSR whose names end in 'sk' according to the Kiev orthography thus appear in the encyclopedia with the ending 'ske.' For technical reasons, maps in the encyclopedia occasionally have names in the linguistic form of transliteration. Entries on cities, towns, and villages provide, after the entry title, the relevant co-ordinates on the map of Ukraine accompanying the encyclopedia. Doubling of consonants has been suppressed; for example, the forms 'Polisia,' 'Podilia,' and 'Zaporizhia' are used. The full transliteration of names with double consonants appears only in the linguistic transliteration that follows the main entry title.

Certain places have acquired generally accepted English names; these have been retained. Thus, the reader will find the names Sea of Azov, Bessarabia, Black Sea, Carpathian Mountains, Caucasia, Crimea, Danube, Dnieper, Dniester, Galicia, Kiev, Odessa, Podlachia,

and Volhynia in the text. The only exceptions are the use of the Ukrainian transliterated name 'Bukovyna' instead of 'Bucovina' or 'Bukovina,' and of the Ukrainian name 'Donbas' instead of the Russian form 'Donbass.'

Entries on population centers indicate whether they are cities, towns, or villages. A place that has been designated in the USSR as 'urban-type settlement' (*selyshche miskoho typu*) is designated here as a town and has the acronym of the Ukrainian term – 'smt' – following the word 'town.'

Names of places outside Ukrainian ethnic territory are given in the accepted English form or are transliterated from the language of the country where they are found. Thus, for example, Belorussian names are transliterated from the Belorussian; Russian names, from the Russian; Polish names, from the Polish. Names of places on historically Ukrainian ethnic territory are transliterated from the Ukrainian (for example, Kholm instead of the Polish Chełm).

ORGANIZATIONS AND INSTITUTIONS

Descriptive names of organizations and institutions have been translated; for example, 'Instytut botaniky' appears as 'Institute of Botany.'

Ascriptive names have not been translated, but transliterated. Usually a qualifier has been added. For example, 'Ruska Besida' appears in texts as the 'Ruska Besida *society*.'

Entry titles for all names, both descriptive and ascriptive, include the linguistic transliteration from the original Ukrainian name in brackets at the end.

Names of organizations and institutions in the West are given in the official English form, if one exists, or are translated into English. If such organizations are known under other foreign names, these names are included only as cross-reference entry titles. For example, 'Ukrainska Natsionalna Yednist u Frantsii' and 'Alliance Nationale Ukrainienne en France' are both cross-reference entry titles; the text of the entry appears under the English translation 'Ukrainian National Alliance in France.'

Many organizations that are popularly known by the short forms of their name appear in the text under the short forms. 'Tsentrosoiuz,' for example, is a main entry title. The longer, descriptive name is translated and appears as a cross-reference entry title only.

Factories, plants, and educational and cultural institutions usually appear under the name of the place where they are located. Institutes of the Academy of Sciences of the Ukrainian SSR all appear under the title 'Institute of ...'

ABBREVIATIONS

The following abbreviations are used in the entries:

AD	Anno Domini	ed	editor, edited by
approx	approximately	edn	edition
b	born	eds	editors
BC	Before Christ	eg	for example
C	Celsius, centigrade	est	established
ca	circa	et al	and others
Capt	Captain	etc	and so forth
cm	centimeter	g	gram
Co	company (business)	Gen	General
Col	Colonel	Gov	Governor
comp	compiler, compiled by	ha	hectare
cu	cubic	ie	that is
d	died	kg	kilogram
Dr	Doctor	km	kilometer

kW	kilowatt	PH D	Doctor of Philosophy degree
L	liter	Prof	Professor
Lt	Lieutenant	repr	reprinted
m	meter	Rev	Reverend
Maj	Major	Sen	Senator
mg	milligram	Sgt	Sergeant
ml	milliliter	smt	urban-type settlement
nd	no date	sq	square
no., nos	number, numbers	St, ss	Saint, Saints
np	no place	t	metric ton
os	Old Style	vol, vols	volume, volumes
p, pp	page, pages		

ACRONYMS

The following acronyms are used in the text. Many acronyms are based on the original language but the full name is given in English translation.

AN URSR	Academy of Sciences of the Ukrainian SSR
ASSR	Autonomous Soviet Socialist Republic
CC	Central Committee
Cheka	Extraordinary Commission to Fight Counterrevolution, Sabotage, and Speculation
Comecon	Council of Mutual Economic Assistance
Comintern	Communist International
CP	Communist Party
CP(Б)U	Communist Party (Bolshevik) of Ukraine
CPSU	Communist Party of the Soviet Union
CPU	Communist Party of Ukraine
Donbas	Donets Basin
DP	Displaced Person
Gosplan	State Planning Commission for Agriculture and Industry of the Council of Ministers of the USSR
GPU	State Political Administration
GULAG	Main Administration of Labor Camps
KGB	Committee for State Security
kolkhoz	collective farm
Komsomol	Communist Youth League
LKSMU	Communist Youth League of Ukraine
MGB	Ministry of State Security
MVD	Ministry of Internal Affairs
NATO	North Atlantic Treaty Organization
NEP	New Economic Policy
NKVD	People's Commissariat of Internal Affairs
OUN	Organization of Ukrainian Nationalists
Politburo	Political Bureau
RSFSR	Russian Soviet Federated Socialist Republic
SSR	Soviet Socialist Republic
TASS	Telegraph Agency of the Soviet Union
UAN	Ukrainian Academy of Sciences
UNR	Ukrainian National Republic
UPA	Ukrainian Insurgent Army
US, USA	United States, United States of America
VUAN	All-Ukrainian Academy of Sciences

The following acronyms of periodicals are used in bibliographies:

<i>AIZR</i>	<i>Akty otносиashchiesia k istorii Iuzhnoi i Zapadnoi Rossii</i>
<i>AOBM</i>	<i>Analecta Ordinis S. Basilii Magni (Rome)</i>
<i>AUA</i>	<i>Annals of the Ukrainian Academy of Arts and Sciences in the United States</i>
<i>ChSh</i>	<i>Chervonyi shliakh</i>
<i>CSP</i>	<i>Canadian Slavonic Papers</i>
<i>ERU</i>	<i>Ekonomika Radians'koï Ukraïny</i>
<i>EZ</i>	<i>Etnohrafichnyi zbirnyk (Lviv)</i>
<i>HUS</i>	<i>Harvard Ukrainian Studies</i>
<i>IZh</i>	<i>Istoricheskii zhurnal (St Petersburg)</i>
<i>JUS</i>	<i>Journal of Ukrainian Studies</i>
<i>KS</i>	<i>Kievskaia starina</i>
<i>LNV</i>	<i>Literaturno-naukovyi vistnyk</i>
<i>MUE</i>	<i>Materiialy do ukraïns'koï etnologii</i>
<i>NTE</i>	<i>Narodna tvorchist' ta etnografia</i>
<i>NZUVU</i>	<i>Naukovi zapysky Ukraïns'koho vil'noho universytetu</i>
<i>RA</i>	<i>Russkii arkhiv</i>
<i>RES</i>	<i>Revue des études slaves</i>
<i>RIZh</i>	<i>Russkii istoricheskii zhurnal</i>
<i>RL</i>	<i>Radians'ke literaturoznavstvo</i>
<i>RR</i>	<i>Russian Review</i>
<i>RS</i>	<i>Rocznik slawistyczny (Cracow)</i>
<i>SEEJ</i>	<i>Slavic and East European Journal</i>
<i>SEER</i>	<i>Slavic and East European Review</i>
<i>SO</i>	<i>Slavia Orientalis</i>
<i>SR</i>	<i>Slavic Review</i>
<i>TKDA</i>	<i>Trudy Kievskoi dukhovnoi akademii</i>
<i>UCE</i>	<i>Ukraine: A Concise Encyclopedia</i>
<i>UI</i>	<i>Ukraïns'kyi istoryk</i>
<i>UIZh</i>	<i>Ukraïns'kyi istorychnyi zhurnal</i>
<i>UKh</i>	<i>Ukraïns'ka khata</i>
<i>ULH</i>	<i>Ukraïns'ka literaturna hazeta</i>
<i>UQ</i>	<i>Ukrainian Quarterly</i>
<i>UR</i>	<i>Ukrainian Review</i>
<i>URA</i>	<i>Ukraïns'ko-rus'kyi arkhiv</i>
<i>URE</i>	<i>Ukraïns'ka radians'ka entsyklopediia</i>
<i>VAN</i>	<i>Visnyk AN URSR</i>
<i>VDI</i>	<i>Vestnik drevnei istorii</i>
<i>ZChVV</i>	<i>Zapysky Chyna sv. Vasylia Velykoho</i>
<i>ZhMNP</i>	<i>Zhurnal Ministerstva narodnogo prosveshcheniia</i>
<i>ZhR</i>	<i>Zhyttia i revoliutsiia</i>
<i>ZIAN</i>	<i>Zapiski Imperatorskoi akademii nauk</i>
<i>ZIFV</i>	<i>Zapysky Istorychno-filolohichnoho viddilu VUAN</i>
<i>ZNTK</i>	<i>Zapysky Naukovoho tovarystva v Kyievi</i>
<i>ZNTSh</i>	<i>Zapysky Naukovoho tovarystva im. Shevchenka</i>
<i>ZSP</i>	<i>Zeitschrift für slavische Philologie</i>

A

Abashev, Dimitrii [Abašev, Dimitrij], b 1829, d 22 January 1880 in Odessa. Chemist. Abashev graduated from the universities of St Petersburg (1851), Moscow (1858), and Kharkiv (1868). He was a lecturer at Kiev University (1858–62) and a docent and a professor at Odessa University, where he taught agricultural chemistry (1865–79). In 1875–9 he was vice-president of the Imperial Agricultural Society of Southern Russia. His pioneer works, which concerned the mutual dissolubility of liquids and the thermochemistry of non-aqueous solutions, were 'Issledovaniia o iavleniakh vzaimnogo rastvoreniia zhidkosti' (Studies on Phenomena of the Mutual Dissolubility of Liquids, MSc thesis, 1858) and 'O teplovykh iavleniakh, obnaruzhivaiushchikhsia pri soedinenii zhidkosti' (On Heat Phenomena Manifested in the Mixing of Liquids, *Zapiski Imperatorskogo Novorossiiskogo universiteta* 1, 1868).

Abazyn, Andrii, ?–1703. A colonel in the Bratslav Regiment and leader of the restored Cossack formations in Right-Bank Ukraine. In 1684 he settled in Bratslav and began to colonize the region. From 1691 to 1696 he participated in the military campaigns of the Right-Bank Cossacks against the Turks and the Tatars. During S. *Pali's anti-Polish rebellion (1702–4) Abazyn took the city of Nemyriv, then barricaded himself in Ladyzhyn and courageously defended it with his 2,000 Cossacks. Overpowered by the army of the Polish hetman A. *Sieniawski on 20 February 1703, Abazyn was taken prisoner and executed.

Abbot. See Hegumen.

Abbreviations. Used in the Ukrainian language (especially after the 1917 revolution) as substitutes for the names of institutions, states, official positions, and the like, whose names in full are phrases developed in Ukrainian since the beginning of the 20th century. The main types are (1) initials of the component words read each as a sound: sša (pronounced sša) = Spolúčení Štáty Améryky (United States of America); (2) initials of the component words read as letter names: UNR (pronounced uenér) = Ukraíns'ka Naródnja Respúblika (Ukrainian National Republic); (3) syllabic, with a syllable (and usually the first consonant of the next syllable) from each component word: *liknép* = *likvidácija nepys'ménnosti* (elimination of illiteracy); (4) mixed: Dniprohés = Dniprovs'ka Hidroelektrýčna Stáncija (Dnieper Hydroelectric Station); (5) partial, with only the first word component abbreviated as in syllabic abbreviations: *medsestrá* = *medýčna sestrá* (hospital nurse). The last type functions as a compound word without a linking vowel.

ABN Correspondence. The English bulletin of the *Anti-Bolshevik Bloc of Nations (ABN), issued bimonthly

in Munich since 1950, under the editorship of V. Oreletsky (1950–4), M. Borys (1954), D. Osinsky (1954–7), and S. *Stetsko (since 1957). It publishes articles by Ukrainians and non-Ukrainians about the conditions in Ukraine and other captive countries of Eastern Europe and Asia and about international communism, translations of samvydav documents, and reports on the activities of ABN and the World Anticommunist League. The *ABN Correspondence* was also published irregularly in German (1949–58) and French (1952–4).

Abortion. An artificial termination of pregnancy. The criminal codes that were in force in Ukrainian territories up to the First World War regarded the fetus as the beginning of human life and treated its artificial expulsion as an attempt on the child's life which called for severe punishment. Abortion without the woman's consent was punished with even greater severity. Codes introduced in the interwar period provided for legal abortions in certain exceptional circumstances. The Polish Criminal Code of 1932, for example, permitted abortion if the pregnancy threatened the mother's health or life or if the pregnancy was due to rape. On 4 June 1921 the people's commissariats of justice and of health of the Ukrainian SSR issued a decree modeled on the 1920 decree of the Russian SFSR legalizing abortions provided that they were carried out free of charge in state hospitals by competent physicians. Unqualified abortionists and physicians who performed abortions privately and under improper conditions were prosecuted. Legalization brought about an increase in the number of abortions. In the county towns of Ukraine abortions amounted to 14.3 percent of all births in 1923–4, 32.3 percent in 1924–5, and 55.2 percent in 1925. This problem was considered at the First All-Ukrainian Congress of Obstetricians and Gynecologists, which was held in Kiev in 1927. Faced by a catastrophic decline in the birth rate and an enormous loss of life during the famine of 1932–3, the government prohibited abortion in 1936 and made it punishable by up to two years' imprisonment. An exception was made for abortions on medical or moral grounds. This policy led to an unprecedented increase in illegal abortions. The Soviet government was forced to revoke its decision of 1936 and on 8 February 1955 issued the decree 'On the Repeal of the Prohibition against Abortion.' On 29 February 1956 the USSR Ministry of Health published instructions on carrying out abortions. Thus, the law reverted to that of the 1920s. Since 1955 abortions performed outside of hospitals under unsanitary conditions and by unqualified personnel have been considered illegal. For reasons of the woman's health, abortion after 12 weeks of pregnancy is prohibited. The health of the woman, rather than the survival of the fetus, is protected by law.

A. Bilynsky

Abramov, Fedir, b 21 March 1904 in Lysychanske in the Donbas, d 5 December 1982 in Kiev. Mining specialist, corresponding member of the Academy of Sciences of the Ukrainian SSR. After graduating from the Dnipropetrovsk Mining Institute in 1930, he taught there. From 1962 he worked at the Institute of Geotechnical Mechanics of the Academy of Sciences of the Ukrainian SSR. His main works deal with the problem of ventilation in mine shafts and the air and gas dynamics of shafts.

Abramovych, Dmytro [Abramovyč], b 26 July 1873 in Hulevychi, Volhynia, d 4 March 1955 in Vilnius. Literary scholar, specializing in Old Ukrainian literature; corresponding member of the Academy of Sciences of the USSR from 1921. Abramovych graduated from the St Petersburg Theological Academy in 1897 and in 1903 became head of that institution's faculty of Russian and Old Slavonic languages. In 1909 he was dismissed from his position for alleged unreliability. During the Soviet period he was a professor at the University of Leningrad and the Smolensk Pedagogical Institute, and in the later years of his life at the University of Vilnius. His major works were *Issledovanie o Kievoo-Pecherskom Paterike* (A Study of the Kievan Cave Patericon, 1902) and *K voprosu ob ob"eme i kharaktere literaturnoi deiatel'nosti Nestora Letopistsa* (On the Scope and Character of Nestor the Chronicler's Literary Activity, 1902). Several editions of the Kievan Cave Patericon were published under Abramovych's editorship, including an edition in the series *Pamiatky movy ta pys'menstva davn'oi Ukraïny*, vol iv, Kiev 1930. He also edited *Zhitie sviatykh muchenikov Borisa i Gleba* (The Lives of the Holy Martyrs Boris and Gleb, 1916). Several of his articles on Old Ukrainian literature appeared in the serials of the Ukrainian Scientific Society in Kiev and the All-Ukrainian Academy of Sciences, as well as in the journal *Ukraïna*. Abramovych also conducted research on the history of 19th-century Russian literature.

I. Koshelivets



Metropolitan Nykanor
Abramovych

Abramovych, Nykanor [Abramovyč], b 27 July 1883 in Mizovo in the Kovel area, Volhynia, d 21 March 1969 in Karlsruhe, Germany. A prominent figure and metropolitan of the *Ukrainian Autocephalous Orthodox church. He studied at the Volhynian Theological Seminary and at the Kiev Theological Academy and, following his ordination in 1910, served as a priest in Volhynia. During the struggle for Ukrainian independence he was inspector of schools for the Zhytomyr region and Volhynia. Under Polish rule between 1920 and 1930 Abramovych was active in the Ukrainianization of the Orthodox church in

Volhynia, served as president of the Brotherhood of the Holy Savior, and was active in the Volodymyr church administration. In 1942–3 he was archbishop of Kiev and Chyhyryn and participated in organizing the restored Ukrainian Autocephalous Orthodox church. In 1947 he became vice-metropolitan under Metropolitan P. *Sikorsky, and after the latter's death in 1953 he was made metropolitan. From 1946 he lived in Karlsruhe, Germany. Abramovych was the author of various articles and books, including *Dohmatychno-kanonichniy ustrii Vselens'koï Pravoslavnoi Tserkvy* (Dogmatic and Canonical System of the Ecumenical Orthodox Church, 1948), *Istoriia Dermans'koho manastyria* (History of the Derman Monastery), and *Stari tserkovni zovychai na Volyni* (Old Church Customs in Volhynia). He was editor of the journal *Bohoslovs'kyi visnyk* and of the texts of *Sluzhebnyk* (Missal, 1949) and *Chasoslov* (Breviary, 1950). Abramovych also served as president of the Theological Institute of the Ukrainian Autocephalous Orthodox church from 1948.

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A. Zhukovsky

Academic Brotherhood (Akademichne bratstvo). A student self-help and educational organization in Lviv (1882–96) with a socialist orientation. The brotherhood organized vacation lecture tours and professional groups. Together with the *Vatra society it formed the *Academic Hromada society in 1896.

Academic Circle (Akademicheskii kruzhok). A Russo-ophile student society in Lviv founded in 1870. In 1876 it merged with the Galician populist circle *Druzhnyi Lykhvar*, but a year later reverted to a Russophile orientation. Among its leading members were I. Franko, M. Pavlyk, and O. Terletsky. The society's organ was **Druh* (1874–7).

Academic Gymnasium of Lviv (Akademichna Himnaziia). The oldest Ukrainian gymnasium in Galicia and Ukraine. It was established in 1784 along with the university of which it was a part. The gymnasium was a continuation of the Jesuit Academic Gymnasium founded in 1591. In 1774 this school became the Royal Gymnasium, and from 1776 to 1784 it was called the Theresian Royal State Gymnasium. Until 1849 Latin was the language of instruction, with German as an auxiliary language. Then German became the language of instruction. In 1867 Ukrainian came into use in the four lower grades, and in 1875 it became the language of instruction in all grades. At first the school had five grades, then six, and by 1849 the eight grades that constitute a classical gymnasium. Afterwards parallel departments of the humanities (eg, foreign languages) were added. After the reforms of 1932 the school was reorganized into a four-year general gymnasium and a two-year lyceum. Although the Polish government abolished the name 'academic gymnasium,' it remained in common use. The gymnasium had a reputation as the best Ukrainian high school. Its principals were prominent pedagogues: Rev V. Ilnytsky, E. Kharkevych, I. Kokorudz, M. Sabat, and others. Among its teachers were authors of textbooks, scholars, writers, and public figures. At the beginning of the 20th century over 1,000

students attended the school. Between 1921 and 1931 the number of students varied from 500 to 800. There were also about 100 part-time students. The school produced hundreds of church and secular leaders in various fields of Ukrainian life. Under Soviet rule the Academic Gymnasium was turned into a 10-year school in 1939.

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P. Polishchuk

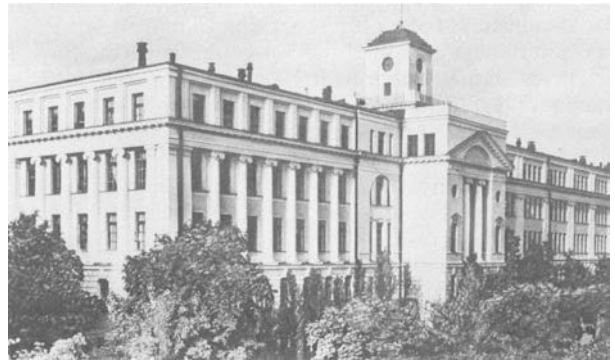
Academic Hromada (Akademichna hromada). A student organization in Lviv (1896–1921), formed from the union of the *Academic Brotherhood and the *Vatra societies. Its groups and scientific sections were well developed; its organ was **Moloda Ukraina*. Its activity ceased for some time following the *secession of Ukrainian students from Lviv University in 1901–2. Beginning in 1908 the Academic Hromada society conducted large-scale educational activity among peasants and townspeople (giving lectures, courses, and assistance to reading rooms, and publishing a book series, the 'Desheva biblioteka'). It was disbanded by the Polish authorities in connection with their reprisals against the Ukrainian underground university in Lviv.

Académie Internationale Libre des Sciences et des Lettres. See International Free Academy of Arts and Sciences.

Academism. Art movement based on ancient Greek esthetics and on the dogmatic imitation of classical art forms. Academism first arose in the art academies of Italy in the 16th century and then in France; later it spread to other countries. Such art schools were founded in Rome, Paris, Vienna, Berlin, St Petersburg, Munich, Cracow, and other cities. Many Ukrainian artists graduated from these schools; for example, A. *Losenko, I. Buhaievsky-Blahodarny, H. Vasko, I. *Soshenko, T. *Shevchenko, D. *Bezperchy, V. *Orlovsky, A. *Mokrytsky, I. *Aivazovsky, P. Orlov, K. Ustyianovych, T. Kopystynsky, and K. *Kostandi. As advanced schools of art theory and practice, the academies played a positive role, but eventually their conservatism and dogmatism, their restriction of artistic freedom, and their narrow limits on the selection of theme and formal means (composition, color, technique) called forth a strong reaction among progressive artists, beginning in the 18th century. These artists organized their own art groups with anti-academic programs, such as the romantics, the *Pere-dvizhniki, the impressionists, and the Secessionists. Ukrainians – for example, T. Shevchenko, N. *Ge, I. *Kramsky, O. *Lytovchenko, M. Bodarevsky, M. *Pymonenko, and M. Yaroshenko, and in time the Ukrainian impressionists – participated in this reaction too. Academism has been revived in Soviet art in Ukraine and has primarily manifested itself in socialist realist portraiture, which is photographically accurate and conforms to officially approved models.

S. Hordynsky

Academy of Construction and Architecture of the Ukrainian SSR (Akademiia budivnytstva i arkhitektury Ukrainskoi RSR). Established in 1956 in Kiev on the basis of the Academy of Architecture of the Ukrainian SSR (founded in 1945) and of a number of other research institutes. From 1956 to 1964 the academy co-ordinated all research conducted in Ukraine in the field of construction and architecture, and trained research personnel. Many of the results of this research were applied in the Ukrainian SSR postwar reconstruction plans. The academy was headed by a presidium. Its presidents were A. Komar (1956–9) and P. Bakuma (1960–4); the permanent secretary was I. Litvinov, who also edited its journal, **Visnyk Akademii budivnytstva i arkhitektury URSR*. In 1964 the academy was replaced by a number of other architectural research institutes.



The Academy of Sciences Building in Kiev

Academy of Sciences of the Ukrainian SSR (Akademiia nauk URSR; known in 1918–21 as *Ukrainska akademiia nauk* or UAN [Ukrainian Academy of Sciences], in 1921–36 as *Vseukrainska akademiia nauk* or VUAN [All-Ukrainian Academy of Sciences], and then by its present name). The highest institution of learning in Ukraine. The idea of a Ukrainian academy of sciences was proposed by the *Ukrainian Scientific Society in Kiev in April 1917 but was realized only in 1918 under the independent Ukrainian State. On the recommendation of M. *Vasylenko, the minister of education and art, a special commission was set up, which, from 9 August to 17 September 1918, drew up the law establishing the Ukrainian academy. Hetman P. Skoropadsky confirmed the law on 14 November 1918. According to its statute the academy was to be located in Kiev and divided into three divisions: historical-philological, physical-mathematical, and social-economic. Its publications were to be in Ukrainian. The statute emphasized the all-Ukrainian character of the academy: not only citizens of the Ukrainian State but also Ukrainians of Western Ukraine, then a part of Austria-Hungary, could be full members. Admission of foreign candidates required approval by two-thirds of the academy's full members. The first academicians were appointed on 14 November 1918, the day the academy was inaugurated: D. Bahalii, A. Krymsky, M. Petrov, S. Smal-Stotsky, V. Vernadsky, M. Kashchenko, S. Tymoshenko, M. Tuhan-Baranovsky, O. Levytsky, V. Kosynsky, F. Taranovsky, and P. Tutkovsky. V. *Vernadsky was elected president, and A. *Krymsky permanent secretary.

The academy, 1919–23. When the Bolsheviks captured

Kiev on 11 February 1919, they issued a decree regarding the structure and financing of the Ukrainian Academy of Sciences. Ignoring its previous activity, they considered this date to mark the academy's origin and themselves as its founders. After the Bolsheviks ousted Denikin's forces and returned to Kiev, Vernadsky retired in December 1919, and the historian O. *Levytsky became the academy's president (1919–21). During this period the associates of the academy lived under difficult economic conditions and experienced their first political persecutions. In 1921 the government refused to recognize the newly elected president of the academy, M. Vasylenko, and in 1923 arrested him along with other associates of the academy. In 1924 they were condemned at the trial of the 'Action Center' (Tsentri dii) but were later granted amnesty.

By decree of the Council of the People's Commissars of the Ukrainian SSR on 14 June 1921, the Ukrainian Academy of Sciences was renamed the All-Ukrainian Academy of Sciences. Its importance for Ukrainians in Poland, Rumania, and Czechoslovakia was thus emphasized. That year the *Kiev Archeographic Commission and the Ukrainian Scientific Society in Kiev were incorporated into the academy. From 1920 to the early 1930s the *Historical Society of Nestor the Chronicler, with M. Vasylenko as president and S. Maslov as secretary, functioned independently under the first division of the academy. The People's Library of Ukraine in Kiev, which was established in 1918 under the name National Library of the Ukrainian State and is known today as the *Central Scientific Library of the Academy of Sciences of the Ukrainian SSR, was also brought under the academy in the 1930s. In 1922 the printing facilities of the Kievan Cave Monastery were transferred to the academy, and this led to an improvement in the academy's publications. The botanist V. *Lypsky assumed the office of president in 1922. With the introduction of the NEP the academy's budget in hard currency was cut, and the number of its associates was reduced to 149 in 1922 and 118 in 1923. The academy had a considerable number of unofficial unpaid associates, however (over 1,000 in 1921).

Development from 1924 to 1928. With the beginning of *Ukrainization and the return of M. *Hrushevsky from abroad in 1924, the academy expanded its work. Having been elected to full membership, Hrushevsky held the academy's chair of modern Ukrainian history and presided over the historical-philological division, with its numerous commissions, and the archeographic commission. Personnel at the academy increased to 160 in 1924. The number of publications increased during the period: the academy published 32 titles in 1923, 35 in 1924, 52 in 1925, 75 in 1926, 88 in 1927, 90 in 1928, 136 in 1929, and 116 in 1930. In 1930 the academy began to decline noticeably in connection with the trial of the *Union for the Liberation of Ukraine.

Historical-philological division. During the 1920s the historical-philological division played the leading role in the academy. In 1927–8 it had the following chairs: historical-philological (held by A. Krymsky), history of the Ukrainian language (Ye. Tymchenko), Ukrainian oral literature (A. Loboda), history of modern Ukrainian literature (S. Yefremov, also vice-president of the academy in 1923–9), Old Ukrainian literature (V. Peretts), Old Ukrainian history (D. Bahalii), modern Ukrainian history (M. Hrushevsky), historical geography (O. Hrushevsky),

Byzantology (F. Myshchenko), and history of Ukrainian art (O. Novytsky). The historical-philological division also had 39 other commissions, institutes, committees, and museums under it in 1928, as well as the following learned societies: the Historical Society of Nestor the Chronicler, the Historical-Literary Society, headed by S. Yefremov, and the *Leningrad Society of Researchers of Ukrainian History, Literature, and Language, headed by V. Peretts. The division published several serials: **Zapysky Istorychno-filolohichnoho viddilu vUAN*, edited at different times by P. Zaitsev, D. Bahalii, M. Hrushevsky, and A. Krymsky in 1919–31 (26 vols); the scholarly journal **Ukraïna*, edited by M. Hrushevsky in 1924–30; *Naukovyi zbirnyk Istorychnoi sektsii vUAN*, which was a continuation of **Zapysky Ukraïns'koho naukovoho tovarystva v Kyievi* and was edited by M. Hrushevsky in 1924–9 (vols 19–32); the annual *Pervisne hromadianstvo*, edited by K. Hrushevka in 1926–30 (6 vols); **Etnohrafichnyi visnyk*, edited by A. Loboda and V. Petrov in 1925–32 (10 vols); the collection **Za sto lit*, edited by M. Hrushevsky in 1927–30 (6 issues). From 1923 to 1931 a total of 111 numbered collections appeared.

Owing to the efforts of the historical-philological division, a number of first-rate historical works were published: D. Bahalii's *Narys istorii Ukraïny na sotsial'no-ekonomichnomu grunti* (An Outline of the Socioeconomic History of Ukraine), I (1928), *Narys Ukraïns'koi istoriografii* (An Outline of Ukrainian Historiography), I–II (1923–5), and *Ukraïns'kyi mandrovanyi filosof Hryhorii Savych Skovoroda* (The Ukrainian Wandering Philosopher Hryhorii Savych Skovoroda, 1926); K. Hrushevka's *Z pryमितyivnoi kul'tury* (On Primitive Culture, 1924) and *Ukraïns'ki narodni dumy* (Ukrainian Folk Dumas, 1927); M. Hrushevsky's subsequent volumes of *Istoriia Ukraïny-Rusy* (The History of Ukraine-Rus', 1898–1936) and *Istoriia Ukraïns'koi literatury* (A History of Ukrainian Literature, 1923–7); S. Yefremov's monographs on Ukrainian literature in the 19th century and the academic editions of T. Shevchenko's diary and correspondence, edited by Yefremov (1927–8); A. Krymsky's *Istoriia Persii ta ii pys'menstva* (A History of Persia and Its Literature, 1934), *Istoriia Turechchyny* (A History of Turkey), I–II (1924–7), *Pers'kyi teatr ...* (The Persian Theater ... , 1925), etc, often in collaboration with other authors; and jubilee collections, particularly in honor of D. Bahalii (1927) and M. Hrushevsky (1928–9). The division also republished B. Hrinchenko's *Slovnyk Ukraïns'koi movy* (Dictionary of the Ukrainian Language, 1927–8), began the publication of *Rosiis'ko-Ukraïns'kyi slovnyk* (A Russian-Ukrainian Dictionary), edited by A. Krymsky, in 1927–8, which was completed to the letter 'P,' and published 22 specialized dictionaries.

Physical-mathematical division. The division had the following chairs: geology (P. Tutkovsky), applied mathematics (D. Grave), applied physics (B. Sreznevsky), mathematical physics (M. Krylov), pure mathematics (Yu. Pfeiffer), biology of agricultural plants (Ye. Votchal), botany (V. Lypsky), experimental zoology (I. Schmalhausen), chemistry (V. Plotnikov), chemical technology (V. Shaposhnikov), public health (O. Korchak-Chepurkivsky), and clinical medicine (F. Yanovsky). Nineteen scientific institutions belonged to this division, among them the Geological Society (headed by P. Tutkovsky), the Botanical Society (O. Fomin), the Institute of Technical Mechanics (K. Syminsky), the Acclimatization Garden (M. Kashchenko), and the Microbiological Institute (F.

Omelchenko). The division published **Zapysky Fyzyko-matematychnoho viddilu* in 1923–9 (4 vols), *Zoolohichnyi zhurnal*, **Ukrains'kyi botanichnyi zhurnal*, and *Heolohichni visti*.

Social-economic division. The division was organized into the following chairs: history of western-Ruthenian and Ukrainian law (M. Vasylenko), statistics (M. Ptukha), commercial trade and industrial economics (K. Vobly), history of the philosophy of law (O. Hiliarov), Ukrainian customary law (Y. Malynovsky), finance (L. Yasnopolsky), international law (V. Hrabar), civil law (S. Dnistriansky), economic history (V. Levytsky), and political economy (S. Solntsev). Among the institutions that came under this division were the Demographic Institute (M. Ptukha), the Society of Economists (K. Vobly), and the **Association of Ukrainian Lawyers* (O. Malynovsky). The division set up a number of commissions: for example, the **Commission for the Study of the History of Western-Ruthenian and Ukrainian Law* (M. Vasylenko), which investigated the *Ruskaia Pravda*, the Lithuanian Statute, the legal and political system of the Hetman state and the Zaporizhia, and the Little Russian Collegium and published its *Pratsi*; and the commission for the Study of the Economy of Ukraine (K. Vobly). From 1923 to 1927 *Zapysky Sotsial'no-ekonomichnoho viddilu* was published (6 vols).

Various scholarly societies in Kharkiv, Odessa, Poltava, Dnipropetrovske, Kamianets-Podilskyi, Chernihiv, Lubni, Nizhen, Mykolaiv, Shepetivka, and Leningrad were affiliated with VUAN. In Odessa the Commission for Regional Studies was connected with the academy, and in Vinnytsia the Cabinet for the Study of Podilia collaborated with the academy. In 1928 VUAN had 63 full members, 16 corresponding members, 111 staff researchers, and 212 non-staff researchers.

1928–39. Beginning in 1928, the authorities increased their control over the academy by interfering directly and even brutally in its organization and scholarly work. Their purpose was to transform it into a Soviet institution imbued with the official ideology of Marxism-Leninism.

The plenum of full members, called the General Assembly, was replaced as the governing body of the academy by a council, which included among its members representatives of the People's Commissariat of Education. The presidium, consisting of a president, two vice-presidents, a permanent secretary, and five academicians, was the executive body. In 1928 the microbiologist D. **Zabolotny* was elected president to appease the authorities. From 1930 to 1946 the pathophysiological O. **Bohomolets* was president. A. Krymsky was replaced as permanent secretary by O. Korchak-Chepurkivsky in 1928. In the following year the authorities had three people's commissars – M. Skrypnyk, V. Zatonsky, and O. Shlikhter – elected to full membership, and a number of party members, among them S. Semkovsky, M. Yavorsky, and V. Yurynets, were accepted as candidates. Shlikhter became the head of the social-economic division. The vice-president of the academy, S. Yefremov, was arrested at the time and in 1930 was sentenced to 10 years' imprisonment in the Union for the Liberation of Ukraine trials. A number of associates of the academy were sentenced with him: Y. **Hermaize*, A. **Nikovsky*, V. **Hantsov*, H. **Holoskevych*, and M. **Slabchenko*. Several dozen research associates were exiled without trial. In July 1930 the historical-philological division was abolished, and its institutions

were incorporated into the social-economic division, which henceforth became known as the second (instead of the third) division. The natural science-technical division became the first. In 1931 these two divisions represented 164 scientific institutions with 242 research associates, including 79 academicians. Most of the institutions of the academy that were headed by M. Hrushevsky at the beginning of the 1930s were abolished, and the historian himself was deported to Moscow. In 1930–1 VUAN was 'purged' of many more of its associates, and the most important members of the academy were forced to attend meetings of 'criticism and self-criticism.'

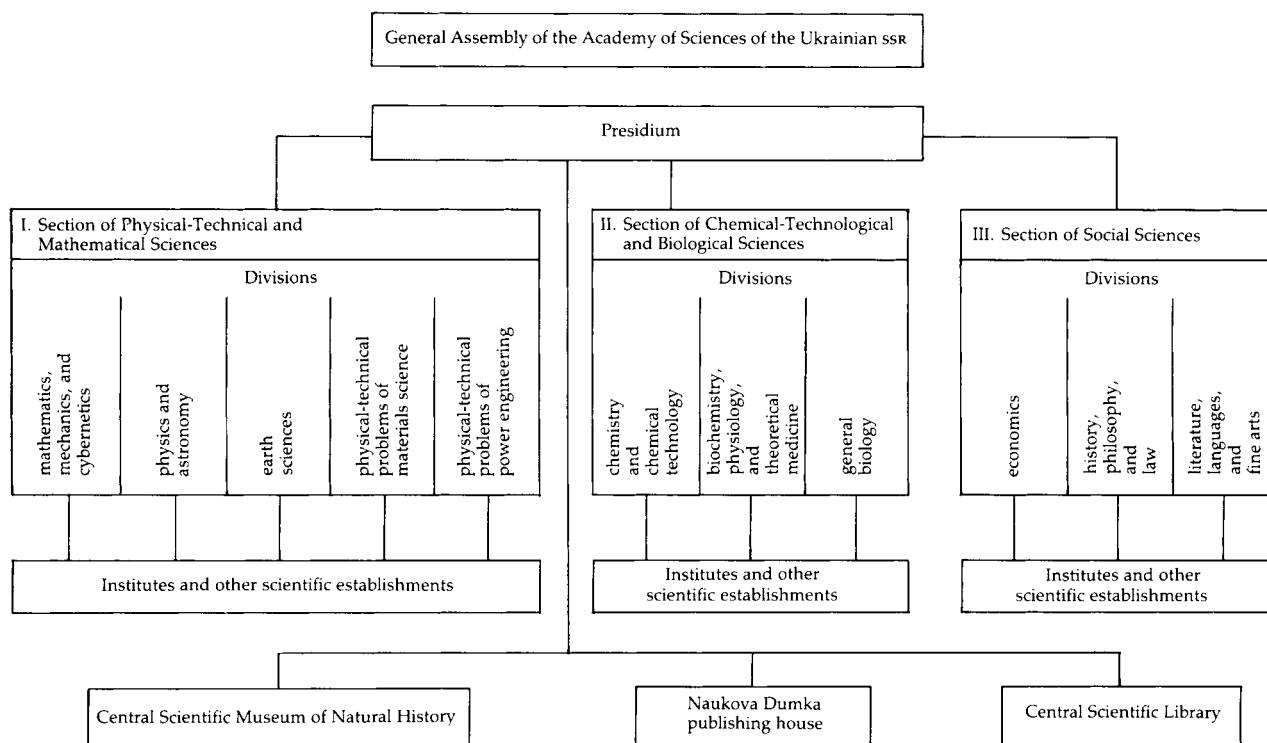
At the beginning of the 1930s all the academy's serial publications in the humanities were discontinued. Most of the earlier publications were condemned and taken out of circulation because of their alleged nationalism. Many important works that were approved for publication or already in print disappeared in the first half of the 1930s.

The repressions against the academy reached a peak during P. **Postyshev's* regime in 1933–4. In 1933 the soil scientist O. **Sokolovsky* was imprisoned, and M. **Skrypnyk* committed suicide. In 1934 V. **Peretts* was exiled to Saratov and died there. F. **Shmit* and S. **Rudnytsky* died in exile, and M. **Ptukha* spent several years in exile. In 1934 the four members from Galicia who had been elected full members in 1929 – M. **Vozniak*, F. **Kolesa*, K. **Studynsky*, and V. **Shchurat* – were deprived of the title of academician. Their titles were restored in 1939 when Galicia was occupied by the Soviets. The repressions continued until the beginning of the Second World War. In 1936 S. Semkovsky was imprisoned and later perished, and M. Kravchuk, Ye. Oppokiv, and M. Svitalsky were exiled. A. Krymsky and K. Studynsky died under unknown circumstances during the forced evacuation at the time of the German invasion of the USSR.

According to the estimates of N. Polonska-Vasylenko, over 250 research associates of the academy, including 22 academicians, were repressed in the 1930s, the largest number being in the humanities: 49 historians, 15 archeologists, 12 art scholars, 18 ethnographers, 5 Orientalists, 43 literary scholars and philologists, 5 pedagogues, 29 jurists, and 29 economists. Nine mathematicians, physicists, and chemists, 14 zoologists and botanists, 19 geologists, 10 medical specialists, and 7 others also suffered political persecution.

The reorganization of the academy in 1934 put an end to the divisions. The academy became an association of 36 branch institutes. It was subordinated to the Council of the People's Commissars of the Ukrainian SSR. Since then, the mathematical, technical, and natural sciences have been accorded first place among the activities of the academy. In 1936 the All-Ukrainian Academy of Sciences was renamed the Academy of Sciences of the Ukrainian SSR and became a territorial, rather than a national, institution. It was divided again into three divisions: social sciences, mathematical and natural sciences, and technical sciences. That year the **All-Ukrainian Association of Marxist-Leninist Scientific Research Institutes* was disbanded, and its institutes were placed under the academy. In 1938 the second division was divided into the physical-mathematical and biological divisions. By 1939 the Academy of Sciences of the Ukrainian SSR consisted of four divisions: physical-chemical and mathematical sciences, biological sciences, technical sciences, and social sciences. The last encompassed the institutes of eco-

Structure of the Academy of Sciences of the Ukrainian SSR, 1981



Institutes of the Academy of Sciences of the Ukrainian SSR

KEY: D = Dnipropetrovske; Do = Donetsk; K = Kiev; Kh = Kharkiv; L = Lviv; O = Odessa; S = Sevastopol. I, II, III = sections (see Chart)

- | | | |
|---|---|--|
| 1. Institute of Mathematics (K/I) | 23. Institute of Applied Mechanics and Mathematics (L/I) | 41. Institute of Molecular Biology and Genetics (K/II) |
| 2. Institute of Cybernetics (K/I) | 24. Physical-Technical Institute (Kh/I) | 42. Institute of Problems of Oncology (K/II) |
| 3. Institute of Hydromechanics (K/I) | 25. Physical-Technical Institute of Low Temperatures (Kh/I) | 43. Institute of Botany (K/II) |
| 4. Institute of Mechanics (K/I) | 26. Institute of Radio Physics and Electronics (Kh/I) | 44. Institute of Zoology (K/II) |
| 5. Institute for Problems of the Strength of Materials (K/I) | 27. Donetsk Physical-Technical Institute (Do/I) | 45. Institute of Hydrobiology (K/II) |
| 6. Institute of Physics (K/I) | 28. Institute of the Geology and Geochemistry of Combustible Minerals (L/I) | 46. Institute of Plant Physiology (K/II) |
| 7. Institute of Nuclear Research (K/I) | 29. Marine Hydrophysics Institute (S/I) | 47. Institute of Physical-Organic and Carbon Chemistry (Do/II) |
| 8. Institute of Semiconductors (K/I) | 30. Physical Mechanics Institute (L/I) | 48. Institute of Problems of Cryobiology and Cryomedicine (Kh/II) |
| 9. Institute of Metal Physics (K/I) | 31. Institute of Problems of Machine Building (Kh/I) | 49. Institute of the Biology of Southern Seas (S/II) |
| 10. Institute of Theoretical Physics (K/I) | 32. Institute of Physical Chemistry (K/II) | 50. Physical Chemistry Institute (O/II) |
| 11. Institute of Geological Sciences (K/I) | 33. Institute of General and Inorganic Chemistry (K/II) | 51. Institute of Economics (K/III) |
| 12. Institute of Geophysics (K/I) | 34. Institute of Colloidal Chemistry and Hydrochemistry (K/II) | 52. Institute of Social and Economic Problems of Foreign Countries (K/III) |
| 13. Institute of Geochemistry and the Physics of Minerals (K/I) | 35. Institute of Organic Chemistry (K/II) | 53. Institute of History (K/III) |
| 14. Institute of Electric Welding (K/I) | 36. Institute of Macromolecular Chemistry (K/II) | 54. Institute of Philosophy (K/III) |
| 15. Institute for Problems of Materials Science (K/I) | 37. Institute of Gas (K/II) | 55. Institute of State and Law (K/III) |
| 16. Institute of Foundry Problems (K/I) | 38. Institute of Biochemistry (K/II) | 56. Institute of Archeology (K/III) |
| 17. Institute of Superhard Materials (K/I) | 39. Institute of Physiology (K/II) | 57. Institute of Literature (K/III) |
| 18. Institute of Technical Thermophysics (K/I) | 40. Institute of Microbiology and Virology (K/II) | 58. Institute of Linguistics (K/III) |
| 19. Institute of Electrodynamics (K/I) | | 59. Institute of Fine Arts, Folklore, and Ethnography (K/III) |
| 20. Institute of Modelling in Power Engineering (K/I) | | 60. Institute of Industrial Economics (Do/III) |
| 21. Institute of Geotechnical Mechanics (D/I) | | 61. Institute of Social Sciences (L/III) |
| 22. Institute of Applied Mathematics and Mechanics (Do/I) | | |

nomics, Ukrainian history, archeology, Ukrainian literature, linguistics, and Ukrainian folklore.

The academy since 1939. With the Soviet takeover of Volhynia and Galicia in 1939, the Soviets abolished the *Shevchenko Scientific Society and transferred its assets to the Ukrainian academy. During the German-Soviet war the academy was evacuated to Ufa in 1941, moved to Moscow in 1943, and returned to Kiev in 1944. The efforts made by Ukrainian scholars who stayed in Kiev during the war to restore at least partially the activities of the Ukrainian academy were prohibited under the German occupation, during which heavy losses were inflicted on the institutions and collections of the academy. In 1946 the biochemist O. *Palladin became president of the Academy of Sciences. In 1945–6 a separate division of agricultural sciences was established. By the 11 April 1963 decree of the Central Committee of the Communist Party of the Soviet Union and the USSR Council of Ministers, the Academy of Sciences of the Ukrainian SSR, as well as all the other academies of the national republics, became subordinated to the Academy of Sciences of the USSR, that is, it became a local branch of the Russian academy, which is called an all-Union academy.

In 1962 B. *Paton, a specialist in electric welding, became president of the Ukrainian academy. In the following year the academy was reorganized on the pattern of the USSR academy. It was divided into three large sections: physical-technical and mathematical sciences, chemical-technological and biological sciences, and social sciences.

In 1956 the Donetsk Scientific Center of the Academy of Sciences of the Ukrainian SSR was set up. It was followed by other similar centers: the Western (or Lviv), Kharkiv, Southern (or Odessa-Crimean), and Dnipropetrovske centers. By 1980 the academy had 144 full members and 206 corresponding members and about 12,500 research associates. Its three divisions contained 11 departments and 86 scientific institutions, among them 60 scientific-research institutes (see the organizational scheme of the academy). Altogether about 35,500 people were employed by the academy. In 1979 the Central Scientific Library of the Ukrainian academy held over 10 million published items, many in 'special repositories' (*spetsfondy*) accessible only by special permission. The academy has its own publishing house, Naukova Dumka, and has published *Visnyk AN URSR* since 1947 and *Dopovidi AN URSR* since 1939. In 1921–8 *Zvidomlennia VUAN* was published.

By the early 1930s the All-Ukrainian Academy had made important contributions in the humanities, particularly in Ukrainian studies. During the repressions and reorganizations that followed, the humanities were neglected, and some of them completely disappeared from the programs of the scholarly research institutes (eg, classical philology, Orientology, comparative linguistics, comparative literature, pre-1917 Ukrainian history, world history, church history, and psychology). Statistical data reflect the decline of humanistic studies: of the 118 full members of the academy in 1970, only 10 represented the humanities, and these were either writers, such as M. Bazhan and O. Korniiichuk, who were not involved in scholarly work, or party ideologists, such as A. Skaba and M. Shamota. Elevated to first place are the physical-mathematical, technical, and natural sciences, which are expected to bring concrete practical results in machine building,

metallurgy, energy resource use, agricultural productivity, the quality of production, and environmental protection. A number of theoretical schools have emerged at the academy. These schools – the D. Grave school of algebra, the M. Krylov school of non-linear mechanics, the O. Dynnyk school of the theory of elasticity, the L. Pysarzhevsky school of chemistry, and the V. Hlushkov school of theoretical cybernetics – have made important contributions to the development of various scientific areas. The Ukrainian academy is known for its contributions to pathophysiology (O. Bohomolets), physics (K. Synelnykov), botany (M. Kholodny), and medicine (M. Strazhesko, V. Filatov). In the areas of powder metallurgy and electric welding the academy is the leading institution in the USSR. The academy's chemists were the first in the USSR to produce heavy water and isotopes of hydrogen and oxygen. The first electronic calculator in the USSR was built in Kiev. For details on the academy's contributions to the development of various fields (biology, economics, historiography, cybernetics, literary scholarship, mathematics, medicine, technical sciences, physics, chemistry), see the individual articles and entries on the institutes. The lack of normal contacts with scientists and scholars outside the USSR and the Soviet bloc has degraded the Ukrainian academy to a provincial scientific institution. The emphasis on the technical sciences and the neglect of the humanities have deprived the academy of its national characteristics and given it an increasingly Soviet character. The increasing Russification of the academy's publications indicates that its national distinctiveness is disappearing and that it serves the interests of Russian scholarship. In the 1970s most of the scientific and scholarly works published by the Ukrainian academy were in Russian: of 34 specialized journals only 16 were published in Ukrainian, the rest being in Russian (13) or bilingual (5). The process of Russification advances steadily. Soviet historians today falsify the past of the Ukrainian Academy of Sciences, omitting any mention of disputes, purges, trials, the liquidation of many of the academy's members and associates, the discrimination introduced by the party authorities, and the increasing Russification of the academy's institutions. Prominent scholars and distinguished members of the academy, such as S. Yefremov, M. Vasylenko, S. Rudnytsky, S. Smal-Stotsky, F. Myshchenko, K. Kharlampovych, M. Slabchenko, and M. Yavorsky, no longer appear in the membership lists of the academy.

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- O. Ohloblyn, B. Struminsky, A. Zhukovsky

A cappella. A choral style marked by the absence of instrumental accompaniment. In the Middle Ages it was the basic style of church music. A cappella singing reached the height of its development during the Renaissance. The choral concertos of M. *Berezovsky, D. *Bortniansky, and A. *Vedel are examples of Ukrainian a cappella music. The style is widespread in both folk and professional choral art, and the works of M. *Lysenko, M. *Leontovych, A. *Shtoharenko, and P. *Maiboroda are popular in a cappella repertoires.

Accent. In the Ukrainian language the accenting of a word is dynamic (expiratory). An accented vowel is both emphasized and lengthened. The intonational characteristics of accentuation in Ukrainian have not yet been studied thoroughly, but it is assumed that in northern and eastern Ukraine the accented vowel has a falling pitch curve, whereas in the southwest the pitch is even or slightly rising (V. Hantsov, O. Kurylo). These differences are phonemically irrelevant. (See *Intonation for a discussion of the loss of tone accent in Old Ukrainian.) The force of the accent in the Ukrainian language is significantly weaker than in Russian or Bulgarian, and there is, consequently, almost no reduction in the strength of vowels in unstressed syllables. A word consisting of more than three syllables has not only a primary accent, but also a secondary accent, which usually falls on the second syllable (trochaic type) or on the third syllable (dactylic type) following the primary stress: *ponávvyzbýruvalý*. Particles (enclitics), prepositions, and one-syllable conjunctions (proclitics), as well as personal pronouns preceding verbs, normally lack the primary stress (*tút taky, do nohý, i voný, ja berú*). Primary accents are retracted to prepositions only in several petrified expressions (*ná ruku, ná nič, ná smix*). Phrasal emphasis ('logical' accent) on a word is but a strengthening of its usual word accent relative to other word accents in an intonational unit. In other words, qualitatively, phrasal accent does not differ from word accent, and its strengthening is great only under a strong emphasis.

The accent can fall on any syllable of a word (free stress) and can change location because of the inflection of a word (mobile stress). Accordingly, accentuation may and often does serve to distinguish otherwise identical words (*pótjah* – noun [train]; *potjáh* – verb, past tense [pull]), including appellatives and toponyms (*hranký* [glowing coals]; *hránky* [galley proofs]). This device is broadly used in morphology to differentiate singular and plural forms (*xáty* – gen sing; *xatý* – nom pl [house]), case forms (*stépu* – gen sing; *stepú* – loc sing [steppe]), and aspectual forms (*nasýpaty* – perf; *nasy páty* – imperf [pour]). Peculiar to the Ukrainian language are its relatively numerous accentual doublets, which do not differ from each other in meaning or grammatical function (*zapýttannja/zapýtánnja*

[question]; *potík/pótík* [stream]; *bájdúže/bajdúže* [indifferent]). The factors that contributed to the rise of such doublets were grammatical analogy, the influence of various dialects, and, in certain cases, the influence of the Russian and Polish languages. They were able to develop as they did, however, only because of the existence of secondary stress, a phenomenon typical of Ukrainian: occasionally the secondary stress alternated in its function with the primary stress.

The earliest descriptions of Ukrainian accentuation were made by K. *Hankevych (1877), I. *Verkhratsky (1879), J. *Hanusz (1883), and V. *Okhrymovych (1900). The most significant studies of modern accentuation are those of Z. Nebozhivna, T. *Lehr-Spławiński, P. *Kovaliv, M. *Nakonechny, and E. Stankiewicz. L. *Bulakhovsky provided historical commentaries on the development of accent in the Ukrainian language. Accentuation in Old Ukrainian was studied by Z. *Veselovska, I. *Ohiienko, O. *Horbach, and V. Skliarenko. J. *Rudnyckyj, Z. Veselovska, and A. Biloshtan have examined the accentual doublets. A normative dictionary of Ukrainian accentuation was published by M. Pohribny in 1959 (2nd edn 1964).

G.Y. Shevelov

Acheulean culture. An archeological culture of the early Paleolithic period; it succeeded the Chellean culture. The name is derived from the type site of Saint-Acheul, now a suburb of Amiens in northern France. Acheulean culture spread throughout Europe, Africa, and Asia. It flourished some 400,000–100,000 years ago. Typical of the Acheulean culture was the use of stone implements (hand axes, flake tools). The *Homo erectus* and early *Homo sapiens* of the Acheulean culture lived in primitive communities in caves and in the open. They were hunters and gatherers who had discovered the use of fire. Known Acheulean sites in Ukraine are the *Kiik-Koba, Zhytomyr, and *Luka Vrublivetska.

Acrobatics. An old form of sport that consists of various exercises such as leaps, balancing, back-bends, and pyramids. The sport was practiced in ancient Egypt, Greece, and Rome. In Ukraine the *skomorokhy of the Princely era practiced acrobatics. Acrobatics was applied in military training, particularly by the Cossacks. In the Ukrainian SSR there are special organizations devoted to acrobatics. The following Ukrainian acrobats have won the USSR championship: the brothers A. and V. Tishler and V. Motuzenko (members of Burevisnyk in Kiev), and O. Cherkas (member of Avanhard). In 1976 the first world competitions in acrobatics were held. Among the winners were two women from the Kievan Avanhard – N. Tyshchenko and M. Kukharenko – and a man from Spartak – M. Kukharenko. Acrobatics is also used in the circus.

Acrostic. A poem in which the initial letters of each line, read from top to bottom, spell out a word or sentence. The acrostic was one of the most popular poetic forms in Ukrainian baroque literature. Many 18th-century authors recorded their own names in acrostics (eg, in the *Bohohlasnyk and various manuscripts). After the baroque period the acrostic was used infrequently.

Acting hetman (*nakaznyi hetman*). Governing authority who in 17th–18th-century Ukraine temporarily substituted for the hetman. The acting hetman was appointed by the hetman or elected by the *council of officers, consisting of the senior *general officer staff, or of colonels. The acting hetman performed the duties of the hetman in the following circumstances, which gave rise to distinct forms of the office of acting hetman: (1) during military campaigns in which the hetman did not participate (the oldest and most-frequent form of the office, which was particularly common in the 17th century), (2) during a prolonged absence of the hetman from his residence (because of war or foreign travels, particularly visits to Moscow) or his incapacitation (eg, V. *Mnohohrshny became acting hetman when his brother, Hetman Demian, fell ill in 1671), and (3) when the hetman's office became vacant because of his death, resignation, or ouster (eg, V. Borkovsky became acting hetman in 1687 when Hetman I. *Samoilovych was ousted).

The third form of the office of acting hetman was particularly important because the acting hetman retained the powers of the hetman for an extended period. The following acting hetmans held this form of the office: Ya. *Somko, who was appointed by Yu. *Khmelnysky in 1660 and retained the office until 1663; D. *Mnohohrshny, who was the acting hetman of P. *Doroshenko in the northern region in 1668–9; and particularly P. *Polubotok (1722–4), who was appointed by the dying I. *Skoropadsky and confirmed by Peter I.

O. Ohloblyn

Acting otaman (*nakaznyi otaman*). Temporary commander of the UNR Army, appointed by the *supreme otaman to take charge of the military operations at the front. Gen O. *Osetsky and Gen O. *Hrekov were acting otamans.

Acts, Books of (*aktovi knyhy*). Collections of original legal documents (and copies) of the 15th and 16th centuries, issued by or addressed to various institutions (courts and municipalities) of the Polish Kingdom. Books of Acts were introduced in Galicia in 1435, in Podilia, Volhynia, and Kiev in 1529, and elsewhere in Ukraine in 1566. The collections (books) were classified by subjects: current, judicial, criminal ('Black Books'), and civil matters. The colonel's chanceries in the Hetman state also maintained various documents (acts), including contracts, wills, and executive records. The Books of Acts are an important source for the study of the social, cultural, and legal history of Ukraine. They have been preserved in several regional and city archives. Many of them were published in the 19th and 20th centuries: O. Levitskii, *Ob aktovykh knigakh, otnosiashchikhsia k istorii Iugo-Zapadnogo kraia i Malorossii* (On the Books of Acts relating to the History of the Southwestern Land and Little Russia, Moscow 1900); *Piriatinskie aktovye knigi, 1683–1719* (The Books of Acts of Pyriatyn, 1683–1719, Kiev 1908); *Aktovye knigi Poltavskogo gorodovogo uriada XVII veka* (Books of Acts of the Poltava Municipal Government of the 17th Century, 3 vols, Chernihiv 1912–14); and *Akta grodzkie i ziemskie* (City and Land Acts, 25 vols, Lviv 1868–1935).

Adam von Bremen, ?–1081. North German chronicler, author of the chronicle *Gesta Hamburgensis ecclesiae*

pontificum. The *Gesta* is a rich source of information about the Scandinavian countries and the Western Slavs; Kiev is mentioned as a rival of Byzantium.

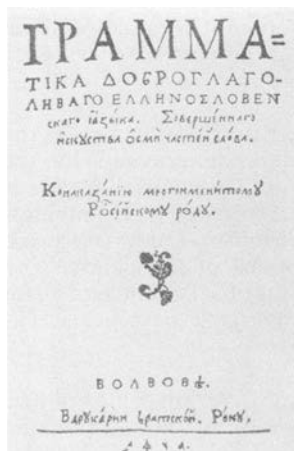
Adamant, Samiilo. Engraver in the latter half of the 18th century. Adamant produced engravings for the following books, published in Chernihiv: *Akafistnyk* (Book of Acathisti), for which he prepared six engravings, including *Sviaty Mykola* (St Nicholas), *Uspinnia* (Dormition), and *Sobor sviatykh* (Council of the Saints); and *Akafist Sviatoi Varvary* (Acathistus of St Barbara, 1783), for which he prepared the engraving *Sviata Varvara*. His monogram was S.A.

Adamovych, Serhii [Adamovyc, Serhij], b 2 April 1922 in Rubizhne, now Lysychanske in Voroshylovhrad oblast. Graphic artist. Adamovych attended the Kiev State Art Institute and in 1944–50 studied with O. Shovkunenko. He illustrated I. Franko's *Boryslav smiet'sia* (Boryslav Is Laughing, 1952), M. Kotsiubynsky's *Vybrane* (Selections, 1955), O. Kobylanska's *Zemlia* (The Land, 1960), M. Stelmakh's *Krov liuds'ka – ne vodytsia* (Human Blood Is Not Water, 1970), M. Cheremshyna's *Vybrane* (Selections, 1973), etc. Adamovych produced a linoprint series ('Prerevolutionary and New Donbas') and lithographs (*Sedniv*, Trees). Since 1954 he has lived in Riga. A monograph on him by L. Vladych, *Hrafika S. Adamovycha* (The Graphics of S. Adamovych, 1977), was published in Kiev.

Adams, Nick, stage name of Nicholas Adamschock [Mykola Adamščuk], b 10 July 1931 in Nanticoke, Pennsylvania, d 7 February 1968 in Beverley Hills, California. Screen and television actor. From 1952, Adams played lead and supporting roles in 31 films and 32 television episodes. Usually he played neurotic or aggressive types. He became popular as the star of the TV series 'The Rebel' (1959–60). In 1963 he was nominated for an Oscar as best supporting actor in the film *Twilight of Honor*.

Adelheim, Yevhen [Adel'hejm, Jevhen], b 14 November 1907 in Kiev. Literary scholar and critic. He began his literary work in 1929 and wrote numerous articles in journals such as *Zhyttia i revoliutsiia* and *Krytyka*. His major works written before the Second World War are *Poetychnyi molodniak* (Young Poets, 1931) and *Dva dramaturhy* (Two Playwrights, 1938). He was much criticized during the struggle against so-called rootless cosmopolitanism in the early 1950s. His major postwar works dealing with issues in Ukrainian literature are *Poeziia borot'by i truda* (The Poetry of Struggle and Labor, 1948), *Ukrains'ka radians'ka poeziia* (Soviet Ukrainian Poetry, 1948), *Vasyl' Ellan* (1959), and *Mykola Bazhan* (1965, 1970, 1974).

Adelphotes (Ἀδελφοτης). A grammar of the Greek language, published in Lviv in 1591. It was compiled by the students of the Stavropygian School under the guidance of *Arsenii of Elasson. *Adelphotes* was based on the grammar of Lascaris, and partially on the grammars of Crusius, Clenard, and Melanchthon, but it is most significant in that it provided Old Ukrainian parallels to the Greek material and contributed to the development of grammatical terminology in Ukraine.



Adelphotes: title page of
Greek grammar, Lviv 1591

Administrative Code of the Ukrainian SSR (Administrativnyi kodeks URSR). For several years the administrative code of 1927 was the basic source of effective administrative law in the Ukrainian SSR. It was one of the few independent manifestations of the Soviet government of Ukraine, for neither the Russian SFSR nor the other republics possessed such a code. The administrative code was drawn up by a legal commission in 1926 and confirmed by the All-Ukrainian Central Executive Committee on 12 October 1927. It came into force on 1 February 1928. The code consisted of 528 articles organized under 15 sections: (1) principles; (2) administrative acts; (3) administrative sanctions; (4) other administrative measures of compulsion; (5) labor conscription for preventing and combating natural disasters; (6) the people's duties in preserving public order; (7) Ukrainian Soviet citizenship, its acquisition and forfeit; (8) registration and recording of population movements; (9) associations, unions, clubs, conferences, and assemblies; (10) regulations on religious cults; (11) public spectacles, recreation, and sports; (12) the use of the state flag and seals; (13) supervision of administrative bodies in industry; (14) supervision of administrative bodies in trade; (15) appeal procedures against local administrative agencies.

Because of legislative changes and strong tendencies towards centralization in Soviet administrative law (introduction of new all-Union state administrative agencies), only a part of the administrative code has remained in force (not more than 150 articles in 1962). The last complete official edition of the code was published in 1935, and selections from it were published in 1956.

For several years, and particularly in 1958 and 1959, it was frequently asserted that a new administrative code was needed. A general proposal was quickly prepared and discussed, although the Presidium of the Supreme Soviet of the Ukrainian SSR adopted a resolution 'On Organizing the Work of Codifying the Legislation of the Ukrainian SSR' only on 24 May 1967. In this resolution the presidium assigned the task of organizing the preparation of proposals for various new codes, particularly an administrative code, to the Commission for Legislative Proposals of the Supreme Soviet. The projected code included sections on administrative wrongdoings, administrative procedure, and judicial control over the legality of state administrative acts. The work on the new and possibly complete administrative code, which was to encompass administrative-procedural norms, did not cul-

minate in legislative action. The Presidium of the Supreme Soviet revoked on 19 July 1977 its previous resolution of 1967 on publishing a new administrative code. As a result of the intensified administrative integration of the USSR, the work plan that was appended to the resolution required merely that the code on administrative wrongdoings be prepared by the Council of Ministers of the Ukrainian SSR by December 1980.

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T.B. Ciuciura

Administrative law. The part of the state legal system that deals with the norms and modes of operation of the government agencies concerned with internal affairs. This sphere includes various administrative activities apart from the legislative and judicial functions, external relations, and the exclusive fields of the supreme state power. Administrative law regulates public administration, the maintenance of internal order, health care, education, finance and credit, industry, trade, agriculture, etc.

The sources of administrative law are the general and special legislative and other acts. Because of their large number and frequent, necessary changes, the codification of administrative law is very difficult. In the Russian and Austrian empires administrative law was only partially codified. In the Ukrainian SSR the following are accepted as sources of administrative law: (1) the constitutions of the USSR and the Ukrainian SSR; (2) the laws of the USSR and the Ukrainian SSR; (3) the decrees of the Presidiums of the Supreme Soviets of the USSR and of the Ukrainian SSR; (4) the statutes and ordinances in the various branches of government; (5) the resolutions and orders of the councils of ministers of the USSR and of the Ukrainian SSR; (6) the orders and instructions of state committees and ministers of the USSR and the Ukrainian SSR; (7) the decisions and instructions of local soviets and their executive committees. The Ukrainian SSR is the only Soviet republic with a partly codified administrative law, contained in the Code of Laws on Public Education in the Ukrainian SSR (1922) and the *Administrative Code of the Ukrainian SSR (1927).

In many countries there is a specific system for settling conflicts among various administrative agencies by means of administrative tribunals or by the common courts. The concept of administrative justice became popular in Europe in the middle of the 19th century and was tied to the expansion of individual rights vis-à-vis the state. A system of administrative justice was set up in Austria in 1867, and in 1875 the Administrative Tribunal (Verwaltungsgerichtshof) was established to investigate com-

plaints about administrative bodies. There was no separate administrative justice system under the Russian Empire. Complaints against a ministry were submitted to the First Department of the Senate. This department also settled disputes among judicial bodies and among central judicial bodies and local ones. From 1884 the reorganized Second Department of the Senate, which continued to be known as the Peasant Department, accepted grievances and petitions from peasants about the decisions of lower administrative agencies that were in charge of peasant and land affairs. The concept of administrative justice was quite common in the legal literature, and eventually the Russian Provisional Government issued the law of 30 May 1917 that established a special system of administrative courts. The system had three levels: administrative courts in counties, administrative tribunals in gubernias, and the First Department of the Senate at the top. The powers of these courts were quite limited.

Under the Ukrainian National Republic (UNR) the *General Court, which was established by the 17 December 1917 law of the Central Rada, had an administrative department. When on 8 July 1918 the General Court was reorganized into the State Senate under the Hetman regime, this department was renamed the General Administrative Court. The Directory of the UNR returned to the arrangements established by the law of 17 December 1917.

The Ukrainian SSR does not have a distinct system of administrative justice. Some elements of such a system can be found in the procurator general's review powers over administrative agencies and the right to prosecute such agencies in court for infractions such as incorrect election lists or the refusal to register property ownership. Yet the concept of administrative justice was quite popular in the 1920s. Some jurists considered the right to grievance a protective device for civil rights and thought it necessary and expedient to preserve some elements of administrative justice in the new system. In 1922 the People's Commissariat of Justice of the Ukrainian SSR even drew up a project for a system of special administrative courts. The concept of administrative justice was, however, later denounced as bourgeois and unnecessary. The discussion on administrative justice was revived only in the 1960s. Jurists and administrators began to insist that better protection of citizens from 'manifestations of bureaucratism' requires not only improvements in the methods of procuratorial review, but also greater judicial control over the activities of administrative agencies. The discussion led to a consensus among the theoreticians of Soviet justice and administration that the courts should have broader powers of review over administrative agencies and that administrative-procedural law should be worked out in greater detail. Such changes would more effectively expose and punish administrative abuses and protect innocent citizens from administrative sanctions. In the discussion the term 'administrative justice' was replaced by 'judicial control.'

The participation of lawyers in the administrative process, which so far had been restricted to consultation and the preparation of appeals and grievances, was also to be broadened. Special attention was given to the strengthening of the administrative commissions of the local government agencies that operate under the 15 December 1961 decree of the Presidium of the Supreme Soviet of the Ukrainian SSR as amended on 26 March 1971.

These commissions investigate cases of petty administrative abuse, such as infractions of traffic laws, sanitary-hygienic laws, hunting laws, and water-conservation laws. The judgments handed down by the commissions (fines, loss of certain professional rights) can be appealed before the raion or city courts. The resolution of the Plenum of the Supreme Court of the Ukrainian SSR 'On Judicial Practice in Cases Arising from Administrative-Legal Relations,' adopted on 26 July 1974, has improved the procedures considerably.

The new constitution of the Ukrainian SSR of 20 April 1978, which in art 56 states that 'the citizens of the Ukrainian SSR have the right to lay charges against civil servants, state and civic agencies' and that 'functionaries can be taken to court for their actions,' has given a new impetus to the demands for broader judicial control over the administration.

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T.B. Ciuciura, O. Yurchenko

Administrative territorial division. The beginnings of such a division can be found in the principalities of Kievan Rus': Kiev, Chernihiv, Pereiaslav, Turiv-Pynske, Volodymyr-Volynskiy, and Halych. These principalities were divided into *volosts, which were usually small principalities. One can speak about a definite administrative territorial division of Ukraine within the Polish-Lithuanian Commonwealth. It was divided into *voivodships (palatinates), which in turn were divided into *counties (*povity*) or lands (*zemli*). There were nine Ukrainian voivodships, of which eight belonged to Poland: Ruthenia (Lviv, Halych, Peremyshl, Sianik, and Kholm lands); Podlachia (Melnytsia, Bilske, and Dorohychyn lands); Belz (Buzke, Hrabovets, and Horodlo counties); Volhynia (Volodymyr, Lutske, and Kremianets counties); Bratslav (Bratslav and Vinnytsia counties); Podilia (Kamianets, Letychiv, and Chervonohorod counties); Kiev (Kiev, Ovruch, and Zhytomyr counties); and Chernihiv (formed in 1630). The Berestia voivodship (Berestia and Pynske counties) belonged to Lithuania.

In the Cossack state, the administrative territorial units were based on the military formations and were called *regiments (*polky*), which were subdivided into *companies (*sotni*). Right-Bank Ukraine was divided into the following regiments: Chyhyryn, Cherkasy, Korsun, Kaniv, Bila Tserkva, Uman, Bratslav, Vinnytsia (until 1653 called the Kalnyk regiment and in the 1660s joined with the Bratslav regiment), and Kiev. The regiments on the Left Bank were: Pereiaslav, Kropyvna (in 1658 incorporated into the Pereiaslav and Lubni regiments), Myrhorod, Poltava, Pryluka, Nizhen, and Chernihiv. When Right-Bank Ukraine was annexed by Poland, the Left-Bank Hetman state was divided into ten regiments: Starodub, Chernihiv, Kiev, Nizhen, Pryluka, Pereiaslav, Lubni, Hadiache, Myrhorod, and Poltava (see *Regimental system). *Zaporizhia was divided into eight districts, called *palankas. *Slobidska Ukraine, which belonged to Muscovy, was divided into five regiments: Okhtyrka, Kharkiv, Izium, Sumy, and Ostrohozke. The residence of the Muscovite voivode was Belgorod.

In 1765 the regiments of Slobidska Ukraine were abolished and replaced by the Slobidska Ukraine gubernia. In *Southern Ukraine the Azov gubernia (1708–83) and the *New Russia gubernia (1764–83) were established. After abolishing the Hetman state and the regimental system, Russia introduced the *vicegerencies (*namestnichestva*) at the beginning of the 1780s. There were five of them: Kiev, Chernihiv, Novhorod-Siverskyi, Kharkiv, and Katerynoslav. When lands on the Right Bank were annexed in 1793, the Bratslav, Podilia, and Vinnytsia vicegerencies were added. According to Paul I's edict of 1796 'On the New Division of the State into Gubernias,' the vicegerencies were replaced by *gubernias. The Right Bank consisted of the Kiev, Podilia, and Volhynia gubernias, (together forming the Kiev general-gubernia). The lands of the Hetman state were organized into the gubernia of Little Russia, which, in 1802, was divided into the Chernihiv and Poltava gubernias (together forming the general-gubernia of Little Russia until 1835). In 1802 the large gubernia of New Russia (1797–1802) was divided into three gubernias: Mykolaiv (renamed Kherson in 1803), Katerynoslav, and Tavriia (including the Crimea). After the annexation of *Bessarabia in 1812, the general-gubernia of New Russia and Bessarabia was established. It consisted of the Kherson, Katerynoslav, and Tavriia gubernias and the Bessarabia oblast, which in 1878 became a gubernia. In 1835 the Slobidska Ukraine gubernia was abolished. Most of it became part of the Kharkiv gubernia, but some of it, in the north, became part of the Voronezh and Kursk gubernias.

Thus, at the beginning of the 19th century, Ukraine was divided into nine gubernias: Volhynia, Podilia, Kiev, Chernihiv, Poltava, Kharkiv, Kherson, Katerynoslav, and Tavriia. Other Ukrainian lands formed parts of other gubernias: in the west, of the Lublin and Siedlce gubernias, which in 1912 were merged to form the Kholm gubernia; in the southwest, of the Bessarabian gubernia; in the north, of the Hrodna and Minsk gubernias; in the northeast and east, of the Kursk and Voronezh gubernias and the oblast of the Don Cossack Host. In Subcaucasia, predominantly Ukrainian and partly Ukrainian ethnic regions constituted almost the entirety of the Black Sea and the Stavropol gubernias and the Kuban and part of the Terek oblasts. In 1861 the volost (rural district) became the smallest administrative territorial unit in Russian-

TABLE 1
Area and population of Ukrainian ethnic territories in 1914

Province	Area in sq km	Population
IN THE RUSSIAN EMPIRE		
Bessarabia gubernia	11,990	788,000
Chernihiv gubernia	38,330	2,235,000
Don oblast*	20,860	1,197,000
Hrodna gubernia*	13,700	716,000
Katerynoslav gubernia	63,390	3,455,000
Kharkiv gubernia	54,490	3,417,000
Kherson gubernia	70,800	3,775,000
Kholm gubernia	10,460	842,000
Kiev gubernia	50,960	4,792,000
Kursk gubernia*	10,530	780,000
Kuban oblast*	53,160	1,764,000
Minsk gubernia*	19,950	470,000
Podilia gubernia	42,020	4,057,000
Poltava gubernia	45,890	3,792,000
Stravropol gubernia*	17,400	493,000
Tavriia gubernia*	35,060	1,224,000
Volhynia gubernia	71,740	4,189,000
Voronezh gubernia*	28,890	1,520,000
Subtotal	659,620	39,506,000
IN AUSTRIA-HUNGARY		
Bukovyna*	5,280	460,000
Galicia*	54,580	5,379,000
Transcarpathia	14,670	568,000
Subtotal	74,530	6,407,000
Total	734,150	45,913,000

*Only a part is considered.

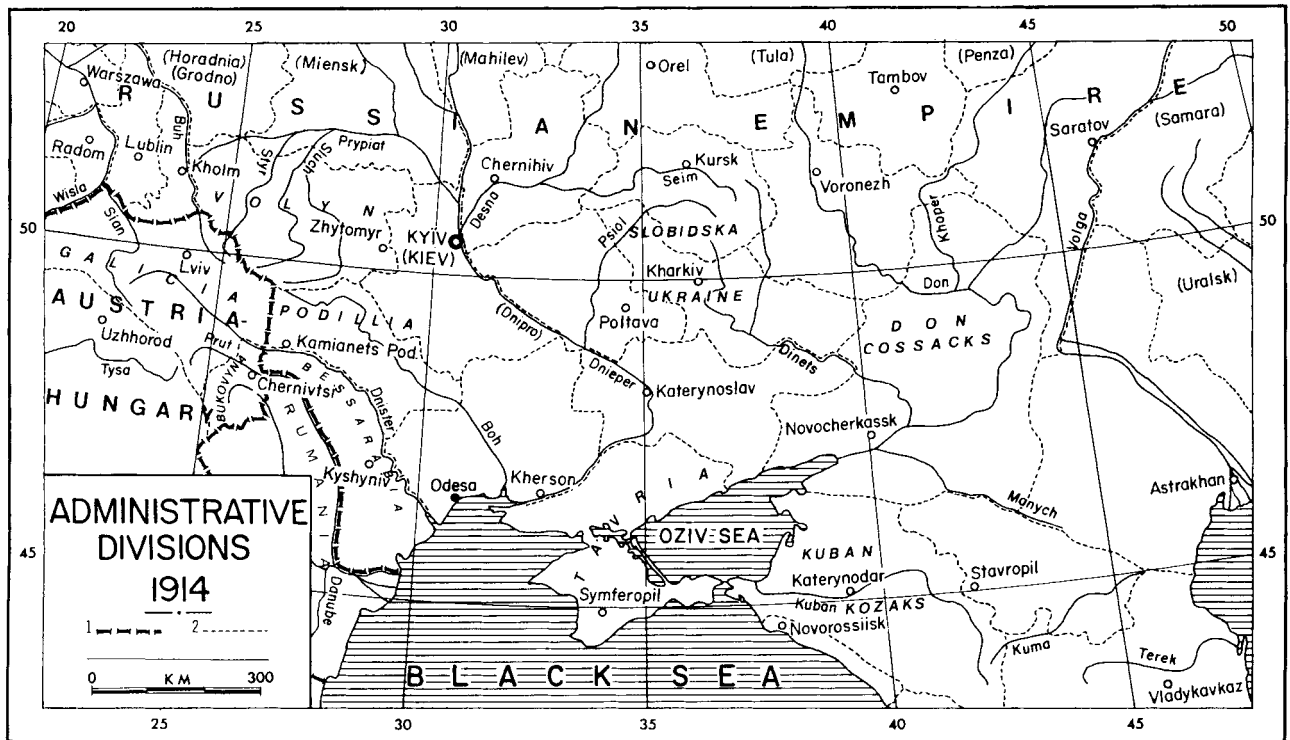
dominated Ukraine (in the Kholm region and Podlachia the smallest unit from 1815 was called a *gmina).

The Ukrainian lands belonging to Austria – Galicia and Bukovyna – were recognized as *crown lands and were divided into districts (*okruhy*) and later into counties (*povity*). Ukrainian lands belonging to Hungary were part of *komitats: Máramoros, Bereg (Berehove), Ugocsa, Ung (Uzhhorod), Zemplén, Sáros (Sariš), and Szepes (Spiš). These were subdivided into counties, which were further subdivided into communities (*hromadas).

Table 1 gives the 1914 area and population of each administrative division of the Ukrainian ethnic territories (omitting ethnically mixed areas) according to M. Korduba.

In the Ukrainian state of 1917–20 the old administrative division into gubernias and counties continued. The law passed by the Ukrainian Central Rada on 2 March 1918 provided for a new administrative division into 30 lands (*zemli*), but it was never put into effect. In the Western Ukrainian National Republic the old division into counties remained in force.

During the early Soviet period the old administrative division by gubernias was retained, but new gubernias were also formed: the Donets (capital: Bakhmut), Zaporizhia, and Kremenchuk gubernias. The northern part of Tavriia gubernia became parts of the Katerynoslav and Odessa gubernias (the former Kherson gubernia), and the southern part became the Crimean ASSR. In 1923 the counties and volosts (districts) were abolished, and



1. State borders 2. Gubernia boundaries

Soviet Ukraine was reorganized into 53 okruhas (regions), 706 raions (districts), and 9,307 rural soviets. In 1924 the Moldavian ASSR was created within the boundaries of the Ukrainian SSR. In 1925 the 9 gubernias were abolished, and the number of okruhas was reduced to 41, subdivided into 680 raions, 10,314 rural soviets, 70 city soviets, and 155 town soviets. The Tahanrih and Shakhty okruhas were transferred to the Russian SFSR. On 1 January 1929 the Ukrainian SSR consisted of the following okruhas: (1) in Polisia – Volhynia, Hlukhiv, Konotip, Korosten, and Chernihiv; (2) on the Right Bank – Berdychiv, Bila Tserkva, Vinnytsia, Uman, Kamianets-Podilskyi, Shepetivka, Kiev, Mohyliv-Podilskyi, Proskuriv, Shevchenko, Tulchyn; (3) on the Left Bank – Kremenchuk, Kupianka, Lubni, Nizhen, Izium, Poltava, Pryluka, Romen, Sumy, and Kharkiv; (4) in the south – Zinovivske, Mariupil, Melitopol, Mykolaiv, Odessa, Pervomaiske, Starobilske, and Kherson, and the Moldavian ASSR; (5) in the Dnieper Industrial Region – Dnipropetrovske, Zaporizhia, and Kryvyi Rih; (6) in the Donets Basin – Artemivske, Luhanske, and Staline. At the time there were 579 raions (the number changed often) in the Ukrainian SSR. Northern Caucasia was also divided into okruhas, of which the Armavir, Kuban, Maikop, Salske, Stavropol, Sunzha, Tahanrih, Terek, and Chornomore okruhas were in their entirety in Ukrainian ethnic territories, while only part of the Donets okruha, Adygei-Cherkess autonomous okruha, and Kabardino-Balkar autonomous okruha were. The Crimean ASSR had 10 small okruhas. In the Belorussian SSR parts of the Mozyr and Rechytsa okruhas were settled by Ukrainians. The Kursk and Voronezh regions were divided into okruhas only in 1928.

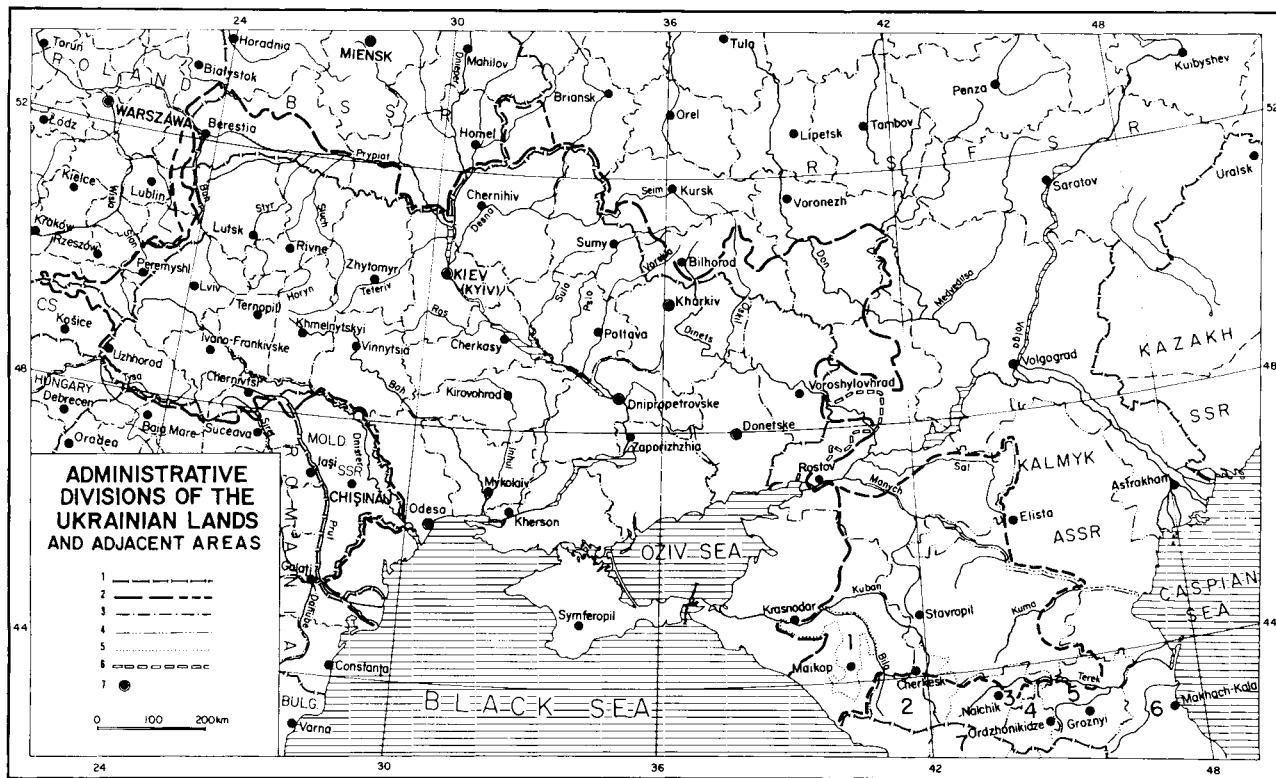
By the 1930 and 1932 decisions of the All-Ukrainian Central Executive Committee of the Ukrainian SSR, a new

division into *oblasts (provinces), raions, and rural soviets was introduced; this is still in effect. The Ukrainian SSR was first divided into five oblasts – Vinnytsia, Dnipropetrovske, Kiev, Odessa, and Kharkiv – and the Moldavian ASSR and into 358 raions. By 1938 the number of oblasts had increased to 13.

Western Ukraine, which was under Polish rule between the world wars, was divided into voivodeships, counties, and volosts. The territories under Rumania were divided into counties and communities (hromadas). Transcarpathia, which belonged to Czechoslovakia and embraced Subcarpathian Ruthenia and eastern Slovakia, was divided into counties and communities. Subcarpathian Ruthenia formed a semiautonomous unit (Subcarpatho-Ruthenian land).

The western Ukrainian territories that were incorporated into the Ukrainian SSR after the Second World War were organized into eight new oblasts. The Moldavian ASSR was separated from Ukraine in 1940 to form the Moldavian SSR. The last changes in the administrative territorial division of Ukrainian territories within the USSR occurred in the 1950s: in 1954 Izmail oblast was joined with Odessa oblast; in 1959 Drohobych oblast was joined with Lviv oblast; in 1954 Cherkasy oblast was formed, and Crimea oblast was incorporated into the Ukrainian SSR.

On Ukrainian ethnic territories outside the Ukrainian SSR, Belgorod oblast was formed between the Kursk and Voronezh oblasts in 1954. In the southern part of the Belorussian SSR, which is partly inhabited by Ukrainians, Homel oblast (1938) and Brest oblast (1939) were established. In 1982 the Ukrainian SSR had 25 oblasts, 479 raions, 8,579 rural soviets, 417 cities (139 of which were under republican or oblast jurisdiction), and 908



1. Boundaries of the Soviet republics and satellite countries
2. Limits of Ukrainian ethnic territories and of mixed ethnic territories
3. Boundaries of oblasts
4. Boundaries of autonomous republics
5. Boundaries of autonomous oblasts
6. Eastern boundary of the Ukrainian SSR up to 1925, now part of the RSFSR
7. Cities with a population of one million or more

towns (smt). Ukrainian ethnic territories also extend beyond the Ukrainian SSR into the Voronezh, Briansk, Kursk, and Rostov oblasts and the Krasnodar and Stavropol kraia of the Russian RSFSR. In 1981 the Ukrainian SSR was divided as indicated in table 2.

V. Kubijovyč

Admiralty settlements. Special colonies for state peasants established in the Russian Empire at the end of the 18th century. The inhabitants of the settlements were forced to work in farming and in enterprises of the naval department. In Ukraine such settlements existed near Mykolaiv and Kherson. In 1860 the admiralty settlements contained about 17,000 peasants, most of whom came from the central Russian gubernias. The colonies were also inhabited by voluntary settlers from Right-Bank Ukraine and escapes from serfdom.

Adrianova-Peretts, Varvara [Adrijanova-Peretc], b 12 May 1888 in Nizhen, d 6 June 1972 in Leningrad. Historian of Old Ukrainian and Old Russian literature, folklore, and theater; bibliographer; wife of V. *Peretts. She studied in the Kiev school of Higher Courses for Women in 1906–10 and taught there in 1911–14. From 1907 she was also active in V. Peretts's seminar in Russian philology and its research expeditions. After studying for her MA at Kiev University in 1912–14, Adrianova-Peretts moved to Petrograd to work in the manuscript division of the library of the Academy of Sciences and the public



Varvara Adrianova-Peretts

library. In 1917 she received the Lomonosov prize of the Academy of Sciences and became a professor of Russian literature at the Petrograd Pedagogical Institute. In 1917–21 she taught at the Samara Pedagogical Institute. In 1921–4 she was a member of the commission for the compilation of a bibliography on Old Rus' literature of the Russian Academy of Sciences; in 1921–7 she worked in the Institute for the Comparative Study of Western and Eastern Literatures at Leningrad University; and in 1921–30 she taught at the State Institute of Art History, as a full member and later as director of the folklore department.

In 1926 Adrianova-Peretts became a corresponding

TABLE 2
Area and population of the Ukrainian SSR, 1981

Oblast	Area in sq km	Population		% urban population	Population density per sq km
		Total	Urban		
Cherkasy	20,900	1,552,000	680,000	43.8	74
Chernihiv	31,900	1,508,000	650,000	43.1	47
Chernivtsi	8,100	887,000	327,000	36.9	109
Crimea	27,000	2,095,000	1,399,000	66.8	78
Dnipropetrovske	31,900	3,604,000	2,900,000	80.5	113
Donetske	26,500	5,176,000	4,616,000	89.2	195
Ivano-Frankivske	13,900	1,317,000	465,000	35.3	95
Kharkiv	31,400	2,996,000	2,228,000	74.4	95
Kherson	28,500	1,125,000	674,000	59.9	40
Khmelnyskyi	20,600	1,563,000	535,000	34.2	76
Kiev (excluding City of Kiev)	28,900	1,883,000	822,000	43.7	137
Kiev (City only)		2,073,000	2,073,000	100	
Kirovohrad	24,600	1,257,000	634,000	50.4	51
Lviv	21,800	2,527,000	1,323,000	52.4	116
Mykolaiv	24,600	1,230,000	751,000	61.1	50
Odessa	33,300	2,556,000	1,565,000	61.2	77
Poltava	28,800	1,731,000	851,000	49.2	60
Rivne	20,100	1,098,000	367,000	33.4	55
Sumy	23,800	1,427,000	713,000	50.0	60
Ternopil	13,800	1,172,000	341,000	29.1	85
Transcarpathia	12,800	1,145,000	420,000	36.7	89
Vinnitsia	26,500	2,055,000	678,000	33.0	78
Volhynia	20,200	1,010,000	388,000	38.4	50
Voroshylvhrad	26,700	2,821,000	2,394,000	84.9	106
Zaporizhia	27,200	1,905,000	1,365,000	71.7	70
Zhytomyr	29,900	1,580,000	675,000	42.7	53
Total	603,700	49,293,000	29,834,000	53.9	82

member of the Ukrainian Academy of Sciences. She was a senior research fellow of the Institute of Russian Literature of the Academy of Sciences of the USSR from 1934 to 1954, became a corresponding member of the academy in 1943, and in 1947–54 directed its sector of Old Rus' literature.

Adrianova-Peretts was the author and editor of numerous publications in her field of study and is recognized as a leading scholar in Old Ukrainian and Old Russian literary history, particularly of the Kievan Rus' period. Her major works on Ukrainian subjects are *Materialy dlia istorii tsen na knigi v Drevnei Rusi XVI–XVIII vv.* (Materials on the History of Prices for Old Rus' Books in the 16th to 18th Century, 1912), *Zhitie Alekseia Cheloveka Bozhiiia v drevnei russkoi literature i narodnoi slovesnosti* (The Life of Aleksei, a Man of God, in the Literature and Folklore of Old Rus', 1917), *Drevnerusskaia povest'* (The Narrative Tale of Ancient Rus', coauthor V. Pokrovskaia, 1940), *Slovo o polku Igoreve.* Bibliografiia izdaniia perevodov i issledovanii (The 'Tale of Ihor's Campaign': A Bibliography of Published Translations and Studies, 1940), and *Ocherki poeticheskogo stilia Drevnei Rusi* (Essays on the Poetic Style of Ancient Rus', 1947).

R. Senkus

Adventists. A religious community whose dogmas are similar to those of the *Baptists and which prophesies the Second Coming (*adventus*) of Christ. The sect was founded in the United States in the 1830s by William Miller. The largest Adventist body is that of the Seventh Day Adventists, whose observance of Saturday as the Sabbath

has gained them the name Sabbatarians (*subotnyky*). The doctrines of the Adventists reached Ukraine, and specifically Tavriia gubernia, by way of German colonists in the 1880s. During the Soviet period the Adventists established the Union of Seventh Day Adventists, which encompassed 300 groups and had its headquarters in Moscow. One hundred and fifteen Adventist groups, representing 9,000 members, were located in Ukraine, primarily in the Crimean, Donetske, and Chernihiv regions, and, after 1945, in Chernivtsi oblast. Some Adventist communities joined the All-Union Council of Evangelical Christian-Baptists; however most of them continued an illegal existence. The Adventists were persecuted during N. Khrushchev's anti-religion campaigns, and many of them (including M. Floreskul and O. Konoviuk) were imprisoned during the 1970s for giving their children religious instruction.

Adygei Autonomous oblast. Autonomous region within the borders of the Krasnodar krai with Maikop as its capital city. The oblast includes a part of the Kuban Lowland on the left bank of the Kuban and Laba rivers and a part of the northern Caucasian foothills. It covers an area of 7,600 sq km and had a population of 405,000 in 1980. The oblast is settled by Adygeians (21 percent), Russians, and Ukrainians.

Afanasev, Yurii [Afanas'ev, Jurij], b 1848 in Ufa, d 1925 in Belgrade. Historian and political figure of Russian descent. Afanasev completed his studies at the University of Odessa, where he was a lecturer in world history. He

later became director of the State Bank in Kiev. In 1918 he served as state controller in the Hetman government and as minister of external affairs (in November and December). He lived, as an émigré, in Yugoslavia.

Afanasiev, Vasyl [Afanas'jev, Vasył'], b 1 January 1922 in Kopichenskoe, Kustanai oblast, Kazakhstan. Art historian; graduate of the University of Leningrad in 1949; later on the staff of the Institute of Art History, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. Afanasiev's works include *Stanovlennia sotsialistychnoho realizmu v ukrains'komu obrazotvorchomu mystetstvi* (The Development of Socialist Realism in Ukrainian Visual Art, 1967); *Rysy suchasnosti: Ukrains'ke obrazotvorche mystetstvo s'ohodni* (Outlines of the Present: Ukrainian Visual Art Today, 1973); monographs on the Ukrainian artists Yu. Bershadsky, V. Znoba, S. Hryhoriev, K. Kostandi, H. Ladyzhensky, M. Lysenko, and P. Nilus; a book about Odessa artists, *Maistry penzlia* (Masters of the Brush, 1960); and *Tovarystvo pivdenno-rosiis'kykh khudozhykiv* (Society of Southern Russian Artists, 1961).

Afanasiev, Viktor [Afanas'jev], b 2 January 1917 in Aktiubinsk, Kazakhstan. Organizer and director of puppet theaters. Afanasiev began his career in 1934 in the puppet theater of the Kharkiv Pioneer Palace. In 1937–40 he organized and worked as the artistic director of the Altai and Karaganda puppet theaters. From 1952 he has been the principal director of the Kharkiv Puppet Theater. Afanasiev has directed *Horbokonyk* (The Flying Horse), adapted from P. Yershov, in 1953; *Zaporozhets' za Dunaiem* (Zaporozhian Cossack beyond the Danube), by S. Hulak-Artemovskiy, in 1956; *Ukrains'kyi vertep* (Ukrainian Christmas Puppet Show) in 1976; and other shows.



Oleksander Afanasiev-Chuzhbynsky

Afanasiev-Chuzhbynsky, Oleksander [Afanas'jev-Čuzhbyns'kyj] (pseud of Oleksander S. Afanasiev), b 11 March 1816 in Iskivtsi, Poltava gubernia, d 18 September 1875 in St Petersburg. Romantic poet, ethnographer, and belletrist. Afanasiev-Chuzhbynsky graduated from the Nizhen Lyceum. His poems, written in Ukrainian, appeared in the almanacs *Lastovka* and *Molodyk* and in the journal *Osнова*. Some of his poems later became folk songs. A separate collection of poems entitled *Shcho bulo na sertsy* (What Lay on My Heart) appeared in 1885. In the 1850s Afanasiev-Chuzhbynsky visited Ukraine with an ethnographic expedition and subsequently described his journey in the book *Poezdka v Iuzhnuiu Rossiiu* (A Trip to Southern Russia, I–II, 1861). He published a great deal of Ukrainian ethnographic material in Russian journals.

Afanasiev-Chuzhbynsky's dictionary of the Ukrainian language (*Slovar' malorusskogo narechiia*) was published only in part (A–Z, 1855). His Russian prose dealt, to a great extent, with Ukrainian themes. In 1843–6 Afanasiev-Chuzhbynsky became acquainted with T. Shevchenko and published 'Vospominaniia o T.G. Shevchenko' (Reminiscences of T.H. Shevchenko) in *Russkoe slovo*, no. 5, 1861.

Agitation and propaganda (agitprop). An important method used by the Communist party to indoctrinate and control the population of the USSR. It was first used before the revolution by the Bolshevik party to influence the masses and to incite them to revolutionary action. V. Lenin proved to be an able organizer of agitation and propaganda. In a number of pamphlets and articles he expounded the theory and methodology of agitprop, drawing a distinction between agitation (a direct call to action, a simplified argument for the correctness of a position, an appeal to emotion, and even the use of demagoguery) and propaganda (popularization of the Party's goals, exposition of the theoretical foundations of Marxism and communism). In practice, however, the two forms are combined, and the Party relies on one or the other, as the situation demands. Besides oral persuasion and exhortation at meetings and debates, the Party always devoted much attention to the printed word – the press, pamphlets, and leaflets – and to posters, films, and slogans. Within the Party there are special agencies and institutions responsible for agitprop, and each member is bound by the Party constitution to perform such work. In 1924–30 there was a joint Department of Agitation and Propaganda (Department A) of the Central Committee of the All-Union Communist Party (Bolshevik). In 1930 it was split into the Department of Agitation and Mass Campaigns and the Department of Culture and Propaganda.

Before coming to power, the Russian Communist party carried on revolutionary propaganda in general; eventually it began to specialize in political, economic, cultural, and antireligious propaganda. The role of agitation in various political campaigns has been particularly emphasized; for example, in the campaign to democratize the army and the peace campaign before the October Revolution, the campaign for taking over the workers' soviets, the campaign against the Whites and 'bourgeois nationalism' in 1917–20, campaigns against various deviations in the Party, anticapitalist propaganda, then in the industrialization and farm-collectivization drives (agitation against the kulaks and middle peasants), and in election campaigns. Agitation sometimes takes the form of a 'nation-wide discussion,' in the official spirit, of government-imposed projects, Soviet foreign policy (antifascist or anticapitalist campaigns, disarmament propaganda), or a new constitution.

As early as the Civil War the Communist party had organized on the local level what were known as agitation points (*agitpunkty*), which continued to play a role in later years depending on the Party's needs. *Agitpunkty* were local centers of propaganda work that employed specially appointed agitators. Today propaganda work is conducted by special groups known as agitation collectives (*agitkolektyvy*), which consist of professional agitators and ad hoc appointees. Agitprop has used the theater and the other arts as auxiliary means. Small theatrical groups – the

agitbryhady – promote a production plan among workers and peasants and perform agitational skits before factory and collective-farm audiences.

Propaganda trains were popular in 1918–21, when collectives and brigades were sent out into certain areas with agitational literature, flags, slogans, and caricatures to organize meetings and mock trials of the counter-revolutionaries or the clergy. In 1920 the Lenin, Bilshovyk, and other agitation trains went through Ukraine. Short propaganda films, mostly on the victories of the Red Army, were also produced in this period. Several such films were produced in Ukraine: *Chervona zirka* (The Red Star, 1919), *Vse dlia frontu* (Everything for the Front, 1920), and *Serp i molot* (The Sickle and Hammer, 1921). Agitation theaters (*agitteatry*) also operated at the time.

Members of the Party and the Communist Youth League participated en masse in agitation and propaganda work, particularly in the struggle against religion and later in the collectivization drive. City-dwellers and workers were drawn in large numbers into agitation and propaganda work in the countryside during the anti-kulak campaign.

Special Party magazines were published for the mass agitator and propagandist. *Agitator* appeared two or three times monthly in Ukraine in 1925–32 (it was called *Agitatsiia i propaganda* in 1927–9). In 1932 it was replaced by two magazines – *Agitator dlia mista* (1932–4), for use among urban workers, and *Agitator dlia sela*, which in 1933–4 was called *Partrobota na seli*, for use in the village. During collectivization a special form of agitation arose: a network of village correspondents (*silkory*) to newspapers promoted “socialist competition” and the ‘shock work’ movement.

During the Nazi occupation agitprop was conducted by underground groups directed by the evacuated Central Committee of the CP[B]U. A special newspaper, *Za Radians'ku Ukrainu*, was published for the occupied territories. Radio propaganda was broadcast by the stations Radianska Ukraina and Partyzanka in Moscow and the Shevchenko radio station in Saratov. After the war the Soviet agitprop agencies organized a particularly vicious campaign in the annexed western-Ukrainian oblasts against the *Ukrainian Insurgent Army, the Ukrainian Catholic church, the émigrés, and propertied groups in the population. The main theme was ‘Ukrainian bourgeois nationalism’ and collaboration with the Nazi regime.

The agitprop journal *Pid praporom leninizmu*, a publication of the department for ideology of the CC CPU, has been appearing since 1969. It succeeded *Na dopomohu ahitoru* (1941–4) and *Bloknot ahitora* (1944–69). *Partiine zhyttia* was published in Kiev (1946–9) as a continuation of the journals *Partrobotnyk Ukrainy* (1933–41, 1945–6) and *Propahandyst i ahitor* (1944–6). The ideologically authoritative publication for agitation and propaganda work is the monthly of the CC CPU, **Komunist Ukrainy* (since 1952), which in 1924–52 was called **Bil'shovyk Ukrainy*. The biweekly *Agitator*, with a print-run of one million, has been published in Moscow since 1956 and provides general directives and instructions to the vast agitprop machine of the USSR. All Soviet newspapers, journals, and publishing houses have an agitprop function. Even scholarly journals such as *Ukrains'kyi istorychnyi zhurnal*, *Ekonomika Radians'koi Ukrainy*, and *Radians'ke pravo* contain a ‘to aid the propagandist’ section. A large number of

books and brochures published by the State Political Publishing House (Derzhpolitvydav), the Znannia society, and other publishers are propagandist in nature.

The Party apparat consists to a large extent of full-time propaganda workers. Agitprop has become a profession for thousands of individuals, most of whom have completed a Party education. The top propaganda cadres are trained at the higher Party schools of the CC CPU and the CC CPSU. The governing agencies of the CPSU examine periodically the state and tasks of agitprop, offer criticisms, and issue resolutions. After J. Stalin's death, and particularly with the introduction of a new Party program in 1961, ‘Communist upbringing’ has been emphasized. The main agitprop themes have been the formation of the material and technical basis for communism, the molding of the ‘Soviet man’ by the promotion of a ‘moral code of the builder of communism’ and the ‘socialist way of life,’ the strengthening of socialist internationalism, and the propagation of atheism. Because Soviet propaganda has permeated every area of life as an unchallenged state monopoly that utilizes state and public funds, it has alienated public opinion and has lost most of its effectiveness. Nevertheless, it continues to be used because it is one of the cornerstones of the Soviet totalitarian system.

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Agitator (Agitator). Mass propaganda magazine, organ of the Central Committee of the Communist Party (Bolshevik) of Ukraine, the Kharkiv Okruha Party Committee, and the People's Commissariat of Education of the Ukrainian SSR. It was published in Kharkiv two or three times a month from 1925 to 1932. Until 1926 *Agitator* appeared in Russian. In October 1927 it merged with the magazine *Propagandyst* to become *Agitatsiia i propaganda*; in 1929 it reverted to the title *Agitator*. From March 1932 until 1934 it was published in two editions: *Agitator dlia mista* and *Agitator dlia sela*, which appeared under the title *Partrobota na seli* in 1933–4. The magazine was intended primarily for the use of party agitators in industry and agriculture.

Agitprop. See Agitation and propaganda.

Agrarian legislation. See Land law.

Agricultural education

Central and Eastern Ukraine. The horticultural courses at the *Nikita Botanical Gardens near Yalta, founded in 1823, and the beekeeping school established by P. *Prokopovych in 1828 on his estates in Mytchenky (Chernihiv region) may be considered the first agricultural schools in Ukraine. In 1844 a secondary school of agriculture and orchard culture was founded in Uman. Agricultural education began to develop rapidly at the end of the 19th century, but it remained backward, particularly for an agricultural country. In 1914 there were 15 higher agricultural schools in the Russian Empire, of which only four were in Ukraine: the Kharkiv Veterinary Institute, the Agronomy Department of the Kiev Polytechnical Institute, and the agriculture departments of Kiev Univer-

sity and Odessa University. An agricultural institute was established in Kharkiv only in 1915 – the Institute of Agriculture and Forestry, which was evacuated from Novo-Aleksandriia (now Pufawy) in Lublin gubernia during the First World War. There were five secondary agricultural schools, including the Uman school, opened in 1844; the Kharkiv school, established in 1890 in Derkachi (now Derhachi); and the Kherson school, founded in 1874. Each of these schools had a six-year program.

In the nine gubernias of Ukraine prior to 1917 there were 67 lower agricultural schools, which were either general or specialized (fruit growing, gardening, animal husbandry, viticulture, apiculture, etc). The general schools had programs of three years or more; the specialized schools had one- to three-year programs. Some lower and secondary agricultural schools owned large model farms where students acquired practical training. The agricultural schools were the responsibility of the Ministry of Agriculture.

Besides the schools, exhibitions (24 general and 52 special exhibitions in 1908), courses, and lectures provided some agricultural education. They were usually arranged by the zemstvos and agricultural societies (see *Agronomy, state and social).

During the period of Ukrainian independence several new agricultural schools were opened, and an agricultural department was established at the Kamianets-Podil'skyi Ukrainian State University.

In the Soviet period the entire educational system of Ukraine was reorganized according to the model proposed by H. *Hrynko. Several types of agricultural schools were established: institutes, which had four-year programs and graduated specialists with wider training; *tekhnikums, which had three-year programs and produced narrower specialists (agronomist-farmers, land-reclamation engineers, zootechnicians, etc); and agricultural vocational schools (*agroprofshkoly*), which in two years produced qualified agricultural workers. In 1928 the existing special schools were divided into narrower specialties and were made independent of the people's commissariats. These changes together with the political persecution of older, experienced teachers and the promotion of unqualified new teachers brought about a further decline in agricultural education. In the mid-1930s the agricultural educational system of Ukraine was integrated with the all-Union system. The number of schools was increased, and the quality of education was improved. According to some statistics, the number of agricultural institutes in Ukraine increased from 7 in 1928 to 20 in 1938, and the number of tekhnikums increased from 20 to 123.

After the Second World War the system of agricultural education in Ukraine was expanded and reorganized in accordance with a general restructuring on an all-Union scale. The accompanying table shows the development of higher and secondary agricultural education. Between 1960 and 1976 the number of graduates of higher agricultural schools increased from 6,100 to 11,100 and of secondary agricultural schools from 18,900 to 30,800. The number of specialists with a secondary diploma employed in agriculture increased from 105,600 in 1964 to 196,500 in 1973, and the number with a higher diploma, from 32,000 to 73,100.

The following higher agricultural schools existed in

Number of agricultural students in higher and secondary special education, 1960–77

Year	Number of schools	Number of students
HIGHER EDUCATION		
1960–1	18	45,600
1965–6	17	67,600
1970–1	17	65,600
1976–7	17	75,200
SECONDARY SPECIAL EDUCATION		
1960–1	148	123,800
1965–6	126	112,400
1970–1	126	110,400
1976–7	113	109,900

Ukraine in 1970: the *Ukrainian Agricultural Academy in Kiev; agricultural institutes in Bila Tserkva, Voroshyl'ovhrad, Dnipropetrovske, Zhytomyr, Kamianets-Podil'skyi, Symferopil, Lviv, Odessa, Poltava, Uman, Kharkiv, and Kherson; veterinary institutes in Lviv and Kharkiv; and institutes of agricultural mechanization and electrification in Kiev and Kharkiv. Almost half of their enrollment consists of night-school students and correspondence-school students. Their program takes four and one-half to five years to complete (six years for correspondence-school students). Higher agricultural schools also conduct some scientific research and publish their results. The Ukrainian Agricultural Academy and the Kharkiv Agricultural Institute have the right to grant doctoral degrees. Graduates of the higher agricultural schools receive the degrees of scientific agronomist, veterinary physician, engineer, etc.

Agricultural specialists of an intermediate level are trained at agricultural tekhnikums, state-farm tekhnikums, veterinary tekhnikums, irrigation-drainage tekhnikums, etc. Their program is designed for two to four years. Most of their students are night-school or correspondence students.

The system of *vocational-technical education prepares workers such as mechanizers, tractor-machine operators, electricians, farm-brigade leaders, gardeners, and veterinary assistants. In 1971, 58,000 people completed courses in lower agricultural schools in Ukraine. The system consists of one-year agricultural schools, agrotechnical courses at collective and state farms, and special brigades at general secondary schools. Specialists and workers-managers employed in agriculture improve their qualifications by enrolling at institutions of higher agricultural education.

Western Ukraine. Agricultural education was poorly developed in the part of Ukraine that was under Austro-Hungarian rule. The Farming Academy in Dubliany near Lviv was the sole higher school of agriculture, and the courses were conducted in Polish. In 1919 it became a department of the Lviv Polytechnic. The secondary agricultural school in Kitsman, Bukovyna, directed by Ye. Zhukovsky, was for a long time the only school of its type with courses in Ukrainian. Among the few lower agricultural schools were the school of horticulture at Zalishchyky, the schools organized by the Prosvita society in Myluvannia (Tovmach county) and in Uhertsy Vyniavskii (Rudky county), and the Maslosoiuz dairy school in Stryi.

These schools offered courses of several months' duration.

In the 1920s and 1930s the level of agricultural education in Ukraine under Poland was low. In 1939 there was 1 higher school, 2 lyceums, 1 secondary, and 27 lower agricultural schools. Among them were scarcely four schools that offered lectures in Ukrainian. One of these was the state agricultural lyceum in Chernytsia near Stryi, which opened in 1934. Agricultural education outside the school system was organized by the *Sil'skyi Hospodar society and developed rapidly.

In Bukovyna agricultural education declined under Rumanian rule and was completely Rumanianized. In Transcarpathia under Czechoslovakia, however, agricultural education, especially on the lower level and of short duration, developed satisfactorily.

Between the wars the *Ukrainian Husbandry Academy and the *Ukrainian Technical and Husbandry Institute in Poděbrady, Czechoslovakia, had agronomy and forestry departments. Their graduates worked for the most part in Western Ukraine.

Agricultural education developed rapidly in the Generalgouvernement. The Agronomy Institute in Dubliany had lectures in German, Ukrainian, and Polish. There were 10 secondary and 14 lower agricultural schools. After finishing elementary school, all peasant children were required to complete an agricultural course in one of 200 vocational schools.

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Agricultural machine building. A branch of *machine building that specializes in agricultural machinery and equipment. Farm machines were first produced in Ukraine in the 1840s when D. Kandyba set up a farm-machine factory on his estates in Dmytrivka in Chernihiv gubernia in 1842. The industry expanded rapidly in the 1870s, so that from the end of the 19th century to 1914 it was the leading branch of the machine-building industry. This vigorous growth can be attributed to the strong demand for farm machinery resulting from a labor shortage in the farming regions of the steppe as well as to the availability of raw materials and fuel in the metallurgical centers. By 1912 there were 138 medium-sized and large farm-machine factories in Ukraine, producing about 40 percent of all the machines built in Ukraine and about 60 percent of all farm machines built in the Russian Empire. Their gross production was valued at 23.5 million rubles, and they employed about 17,000 workers. The main centers of farm-machine building were Odessa, Kharkiv, Yelysavethrad (now Kirovohrad), Bila Tserkva, Oleksandrivske (now Zaporizhia), and Berdianske. The factories were usually owned by foreign industrialists. The industry could not satisfy Ukraine's demand for farm machinery, however, and over 40 percent of farm machines had to be imported from abroad, mostly from Germany. After suffering a decline in 1917-21, the farm-machine building industry in Ukraine began to expand and returned to its

Farm machines produced in Ukraine

	1940	1965	1975	1979
Tractor plows	19.8 (51.6)	72.0 (43.5)	126.3 (61.6)	115.4 (54.2)
Tractor sowers	11.0 (51.5)	78.9 (30.2)	90.9 (50)	86.6 (41.9)
Row harvesters		26.3 (27)	75.3 (81.8)	74.4 (70.5)
Sugar-beet harvesters		11.0 (62.8)	17.1 (100)	10.6 (100)
Feed blenders		6.2 (34.6)	27.5 (74)	22.8 (81.4)
Automatic cattle feeders		1,354.9 (35.4)	710.1 (13)	313.5 (6.4)

prewar level by 1925. By 1937 the industry had grown by a factor of 3.4 compared to 1913 and accounted for 50 percent of the ussr's production of farm machines. This growth was largely the result of the mechanization of agriculture and the increasing demand for machinery from the collective and state farms; for example, compared to horses, tractors accounted for 3 percent of the draft power in 1927-8 and 82 percent by 1932. Because the growth rate of the farm-machine building industry has been slower than that of other branches of machine building, the proportion that farm machinery represents in the general machine-building industry has decreased.

Devastated in 1941-4, the farm-machine building industry returned to its prewar level of production by 1948 and grew rapidly from then on. Yet the industry's growth rate was lower in Ukraine than in other parts of the Soviet Union. In 1940-73 the production of farm machinery in Ukraine grew by a factor of 15, yet Ukraine's share in the total ussr production of farm machinery fell to 23 percent. However, the assortment of farm machines built in Ukraine increased; for example, in the second half of the 1960s 133 new types of machines were introduced. The main types of farm machines (in thousands of units) produced in Ukraine are given in the accompanying table (percentages of the ussr production are given in parentheses).

In 1973 the value of the farm machinery produced in Ukraine including spare parts was 1,020 million rubles at 1967 prices. Today the largest enterprises of the farm-machine building industry are located in Odessa (established in 1854), Kirovohrad (Chervona Zirka plant, 1874), Kharkiv (Serp i Molot plant, 1875), Lviv (Lvivsilmashyn plant, 1945), and Orikhiv (Orsilmashyn plant, 1929). Sugar-beet harvesters have been built in Kherson since 1909. The building of grain harvesters has been transferred from Dnipropetrovske to Rostov-na-Donu.

Agricultural organizations. The aim of agricultural organizations is to develop and improve agriculture in its various aspects, to organize agricultural labor, to publish professional books and journals, to develop agricultural education, and to help members in the rationalization of agriculture. Agricultural organizations have existed in Europe since the second half of the 18th century. The Imperial Free Economic Society, founded in 1765 in St Petersburg, can be considered the first agricultural organization in the Russian Empire. Its activities, like the

activities of the Imperial Moscow Agricultural Society, founded in 1819, embraced central and eastern Ukraine.

The Philotechnical Society of Kharkiv (1811–18), founded by V. *Karazyn, may be considered to have been the first agricultural organization in Ukraine. It emphasized the need to introduce new agricultural methods in Ukraine. The first purely agricultural organization in Ukraine was the *Society of Agriculture of Southern Russia, founded in Odessa in 1828. A similar society was established in Poltava in 1855. Societies of agriculture and of manufacturers of farm machinery were established in Kharkiv, Kiev, the Kuban, Katerynoslav, Chernihiv, etc. The activities of some agricultural societies encompassed whole gubernias, while the activities of others were only countywide. In the mid-1890s there were close to 20 agricultural organizations (including branches) in Ukraine. Although the agricultural societies were primarily organizations of the gentry, they made an important contribution to the development of agriculture.

When the authority to approve the establishment of agricultural organizations was transferred from the minister of agriculture to the provincial governors in 1898, the number of such organizations increased. It increased even further after the revolution of 1905 and the *Stolypin agrarian reforms. In 1900 there were approximately 100 agricultural organizations in Ukraine. By 1905 the number had increased to 513, and by 1915 to 1,020 (4,700 for the Russian Empire). Most of the societies were local in character and almost all of them were co-operative. They were established usually on the initiative of active Ukrainian members of co-operatives or zemstvos. In contrast to the agricultural organizations with a wider scope, the local societies served primarily the needs of the peasantry. Agricultural organizations that were not co-operative declined during the First World War and were eventually abolished by the Soviet government. Agricultural co-operatives grew rapidly in 1917–19 and during the NEP period (after declining under war communism).

Western Ukraine. The oldest agricultural organization in Galicia was the Galician Agricultural Society, founded in 1829 in Lviv. It was to serve the needs of both Ukrainian and Polish peasants, but in reality it came under the control of Polish landlords. For a brief period the *Halytsko-Ruska Matytsia fulfilled some functions of an agricultural organization. The *Prosvita society of Lviv fulfilled such functions for a much longer time (until 1909). The Agricultural-Industrial Society of Stanyslaviv, whose aim was to raise the peasants' standard of living, was founded in 1882 and existed briefly. The exclusively agricultural society *Sil'skyi Hospodar was established at the beginning of this century. In the mid-1920s it became a leading organization representing the Ukrainian peasantry. Ukrainian co-operatives (especially *Maslosoiuz) continued to work in the area of agriculture. The *Patrons of Agricultural Associations existed in Galicia until 1921.

In Bukovyna the cultural and educational society *Ruska Besida and the co-operative association *Selianska Kasa served some of the purposes of an agricultural organization. In Transcarpathia the Prosvita society played a similar role.

V. Kubijovyč

Agricultural periodicals

Central and eastern Ukraine until 1920. Before 1919 central and eastern Ukrainians subscribed mostly to journals published by Russian agricultural societies, primarily in St Petersburg. The first agricultural journal published in Ukraine was *Zapiski Imperatorskogo obshchestva sel'skogo khoziaistva Iuzhnoi Rossii* (1832–1915), a monthly that appeared in Odessa. Various agricultural societies and associations of the farm industry published their own periodicals: the Kiev society published its *Trudy* (1882–4) and then the weekly *Zemledelie* (1884–1904); the Kharkiv society published the biweekly **Khliborob* (1907–18) for the peasants. Agricultural periodicals in Ukrainian appeared only at the beginning of the 1910s, and their number was very small: the biweekly **Rillia* (1911–14 and 1917–18); *Ukrains'ke bdzhil'nytstvo* (1906–10); and *Ukrains'ke pasichnytstvo* (1917–18). The last two were edited by Ye. *Arkhypenko, and all three were published in Kiev.

Agricultural matters received much attention in the general periodical press in Ukraine, particularly in the various *Gubernskie vedomosti*. When the ban on Ukrainian publications was lifted in 1905, almost all Ukrainian periodicals devoted much space to agricultural questions, especially periodicals intended for the peasants, such as **Svitova zirnytsia* (1906), **Selo* (1909–11), the biweekly *Nasha kooperatsiia* (1913–14), and **Slovo* (1907–9). From 1917 to 1920 co-operative periodicals, particularly **Sil'skyi hospodar* (1918–19), published extensively on agricultural matters.

Ukrainian SSR 1920–41. The number of agricultural periodicals increased rapidly between 1920 and 1930, especially from 1922. From 1921 to 1940 about 360 such periodicals appeared in Ukraine; about 90 of them were journals. In 1920 there were no more than 9 periodicals and no journals. In 1925, 44 periodicals came out, and 12 of them were journals; in 1930, 74 periodicals (25 journals); in 1935, 25 periodicals (8 journals); in 1940, 33 periodicals (6 journals). The largest increase in agricultural periodicals occurred in the period of the New Economic Policy. Their number declined during collectivization and increased slightly at the end of the 1930s. From 1923 to 1932 agricultural periodicals were numerous but short-lived. They came out infrequently, in small printings, and changed titles often. With few exceptions these periodicals were in Ukrainian. Many of them were bulletins, reports, and newsletters. The publications of agricultural institutes, tekhnikum, scientific research institutes, and research stations had a scientific and practical significance. Their average duration of publication was 2.3 years, and their average frequency was 3.1 issues per year. The publications of (or financed by) the People's Commissariat of Agricultural Affairs, of its scientific research stations, and of the *Agricultural Scientific Committee of Ukraine received better support. The most important and long-lived among them (omitting journals) were *Materiialy doslidzhennia gruntiv Ukrainy* (13 vols, 1917–31), *Pratsi Polis'koï sil's'ko-hospodars'koï doslidnoi stantsii* (61 issues, 1928–36), *Trudy Ukrains'koho naukovo-doslidnoho instytutu zernovoho hospodarstva* (1935), *Trudy Ukrains'koho naukovo-doslidnoho instytutu sadivnytstva* (30 issues, 1931–41), and *Trudy Naukovoho instytutu svynovodstva* (30 issues, 1930–40). The transactions of the agricultural research stations of Poltava (73 issues, 1920–

30), Sumy (30 issues, 1920–31), and Myronivka (1924–31) were printed in Russian.

Journals, which were mostly monthlies, varied in character: some were scientific, some practical, some popular. Many of them were specialized. The more important scientific journals were *Agronom* (20 issues, 1923–6), published by the Agricultural Scientific Committee of Ukraine; the monthly *Visnyk sil's'ko-hospodars'koi nauky* (1922–9); *Agrotehnika* (1922–32); and *Biuletyn' Kharkivs'koi kraiovoi sil's'ko-hospodars'koi stantsii* (1925–9). Among professional scientific monthlies the following should be mentioned: *Ukrains'kyi agronom* and *Ukrains'kyi zemlevporiadnyk*, both published in Kharkiv in 1925–9 and replaced by *Spetsialist sil's'koho hospodarstva Ukrainy* (1930–2). Among the popular journals devoted to the mechanization of agriculture were *Mashyna na seli* (Kharkiv 1930–4) and *Za mekhanizatsiu sil's'koho hospodarstva* (Kiev 1935–7). Popular agricultural journals of a general nature included the biweekly *Poltavs'kyi selianyn* (Poltava 1925–9) and the monthly *Zernove hospodarstvo* (Kiev 1936–40). The cultivation of industrial crops was discussed in the popular monthlies: *Kolektyvni lany buriakostiannia* (Kharkiv 1930–4, with title changes), *Buriakivnytstvo* (Kiev 1936–8), *Za radians'ku bavovnu* (Kherson 1931–3), *Za tekhnichnu kulturu* (Kharkiv 1931–3), and *Tekhnichni kultury* (Kiev 1938–40). Two scientific practical journals were devoted to fruit-growing and gardening: *Visnyk sadivnytstva, vynohradnytstva ta horodnytstva* (1925–30, with title changes) and *Sad ta horod* (Kiev 1937–49). Monthlies dealing with animal husbandry were *Sotsialistychne tvarynnytstvo* (Kharkiv, Kiev 1931–49, with title changes and interruptions), *Ptakhivnytstvo Ukrainy* (1930–4); and *Kolhospne bzhil'nytstvo* (Kharkiv 1925–41, with title changes). *Ukrains'kyi myslyvets' i rybalka* (Kharkiv 1925–32) was devoted to hunting and fishing.

Western Ukraine until 1944. Before Ukrainian agricultural periodicals appeared in Galicia, German and Polish agricultural periodicals were widely read. Agricultural problems were constantly discussed in general Ukrainian periodicals such as **Pys'mo z Prosvity* and the co-operative press, especially **Economist*. The biweekly **Hospodar* (1869–72) and **Hospodar i promyshlennyk* (1879–87), which became **Hospodar* (1898–1913), were the first professional agricultural periodicals. The most widely read agricultural journal in the 1910s was the biweekly *Hospodars'ka chasopys'* (1910–18), published by the Silskyi Hospodar society. The central office of farmers' clubs published *Providnyk ril'nychykh kruzhkyv* (Lviv 1886–1914) three times a month. The **Patrons of Agricultural Associations* published monthly the bilingual (Polish and Ukrainian) *Chasopys dlia spilok ril'nychykh* (1904–14) and a separate Ukrainian edition (1915–21). In Bukovyna agricultural information was published in *Vistnyk Soiuzu ruskykh khliborobs'kykh spilok na Bukovyni*, *Selians'ka kasa* (1903–8), *Narodne bohatstvo* (1908–11), and particularly *Dobri rady* (1889–1914).

After 1918 no periodicals devoted solely to agriculture appeared in Galicia until the **Silskyi Hospodar* society began to flourish and revived its biweekly **Sil's'kyi hospodar* (1926–44). This association also published more specialized monthly journals: **Ukrains'kyi pasichnyk* (1928–39 and 1941–4) and *Praktychne sadivnytstvo* (1933–8), both edited by M. **Borovsky*; **Khliborobs'ka molod'* (1934–9); and *Sad i horod* (1939). **Ukrains'kyi agronomichnyi visnyk*

Agricultural periodicals of the Ukrainian SSR

	All periodicals	Journals
No. of publications	52 (315)	6 (79)
No. of issues per year	231 (2,065)	66 (872)
No. of copies per year	2,275,000 (48,258,000)	222,000 (2,664,000)
Average no. of copies per issue	9,800 (23,400)	33,600 (30,100)

(1934–8) was a scientific quarterly. From 1923 to 1932, besides the journals of the Silskyi Hospodar society, **Sil's'kyi svit* was published in Lviv, Peremyshl, and Lutske. Transcarpathia had the monthly *Hospodar* (1923–5), edited by M. **Tvorydlo*, and *Podkarpats'ke pcholiarstvo* (1923–6).

Ukrainian SSR after the Second World War. There is a paucity of agricultural periodicals in the Ukrainian SSR, as is evident from the accompanying table for 1973 (figures in parentheses represent the RSFSR). The agricultural journals are monthlies published in Kiev; all are in Ukrainian. Among them is one scientific journal, *Visnyk sil's'ko-hospodars'koi nauky*, published since 1962 by the Ministry of Agriculture of the Ukrainian SSR and previously by the Ukrainian Academy of Agricultural Sciences. It has a printing of 5,100 (1973). The popular **Khliborob Ukrainy*, which has a printing of 55,800, contains little agricultural information and mostly propaganda. The main specialized journals are: *Tvarynnytstvo Ukrainy*, with a printing of 62,400; *Mekhanizatsiia sil's'koho hospodarstva*, which has been published since 1950 by the Council of Ministers of the Ukrainian SSR with a printing of 27,800 (cf the Moscow journal *Sel'skii mekhanizator*, which has a printing of over 700,000); and **Sil's'ke budivnytstvo*, with a printing of 27,800. Most of the other periodicals (serialized works, thematic collections, and bulletins) are published by agricultural institutes and scientific research institutes and do not appear frequently (3.7 times per year on the average). Their average printing is 1,244.

Although the number of agricultural periodicals and their print runs have increased (in 1950 there were 24 periodicals with an annual print run of 700,000), they do not meet the needs of Ukrainian farmers. This can best be demonstrated by the above statistics and the following comparison: in Ukraine there is one agricultural periodical for every 137,000 individuals employed in agriculture (and one journal for every 1.2 million employees in general), while in the RSFSR there is one periodical for every 39,000 agricultural employees (and one journal for every 155,000 general employees). Thus, in Ukraine each person employed in agriculture would receive 0.24 copies of an agricultural periodical, while in the RSFSR each employee would receive 0.52 copies. Ukraine is a more agricultural country than Russia, yet its farmers are obliged to use Russian agricultural periodicals, the more so since the latter are more attractive, better illustrated, and more readily available.

A. Kachor, V. Kubijovyč, S. Yaniv

Agricultural procurement. Compulsory, regulated deliveries of agricultural products and raw materials to state agencies for centralized distribution and redistribution among the population, industry, and other sectors, and for export. Deliveries of farm products are the state's means for expropriating without compensation a portion of the production of *collective and *state farms. In the Soviet economy the deliveries form one of the main sources of capital formation, not only in agriculture, but also in industry and government (see *National income). The quotas to be delivered and the prices paid for them by the state are determined by state planning. Any surplus that remains after the state and collective farms have met their delivery quotas is purchased by co-operative organizations, commercial enterprises, municipalities, and manufacturing concerns.

After the revolution farm products were procured by what was known as the *surplus appropriation system (*prodrozkladka*) (see *War communism). According to the government decree of 12 February 1919, the peasants were allowed to keep the seed and 14.5 poods (237.5 kg) of grain per person per year, while the rest of the harvest was requisitioned without compensation by the state. Because of peasant resistance to this policy in Ukraine and numerous peasant uprisings, the surplus appropriation system was replaced by the *tax in kind (*prodpodatok*) in 1921 (see *New Economic Policy). According to the new system only a part of the farm production was subject to compulsory delivery to the state. In 1924–7 the state purchased farm products largely on the open market, but in 1927 the advance contract system, under which peasants contracted to deliver certain amounts of farm products to the state in exchange for manufactured goods, was introduced.

With the introduction of *collectivization in 1929–32, compulsory grain deliveries, which had the force of taxation, were instituted and were implemented according to the strict quotas set in Moscow for all the republics, including Ukraine. At the same time the government introduced payment in kind – 20 percent of the harvest – for work performed by the *machine-tractor stations. The quotas for these compulsory grain deliveries were very high: in 1931 the state took 7 million t (38.5 percent) of the 18.2 million t harvested, and in 1933 it planned to take 6.6 million (50 percent) of the 13.2 t harvested. As a result of these high exactions *famine broke out. Consequently a new law on compulsory deliveries of farm products was issued on 19 January 1933, which set forth somewhat more reasonable delivery quotas – 3.1 centners per ha of land planned for cultivation for collective farms that were not served by machine-tractor stations and 2.5 centners per ha for collective farms that did use the stations. In 1935 the quotas were lowered to 2.4 and 2.3 centners per ha respectively, and in 1936 to 2.4 and 2.0 centners per ha. On 1 April 1940 the delivery quotas in Ukraine began to be calculated on the area of actually tilled or cultivated land. Deliveries of industrial crops and certain other farm products were conducted under the advance contract system. The grain delivery quotas differed in each raion, ranging from 20 to 210 kg per ha. For the 510 raions in Ukraine the average quota was 137 kg per ha. With certain modifications these quotas remained in force until 1955.

On 9 March 1955 the law 'On Changing the Agricultural Planning Procedure' was introduced. By the end of 1958

procurement prices for farm products were increased sharply, private subsistence plots farmed by individual households were freed from compulsory deliveries, and payments in kind for the services of machine-tractor stations were abolished. In 1961 the advance contract system was reintroduced. At first two- to three-year contracts were signed between procurement organizations and collective and state farms, and then, beginning in 1965, one-year contracts. Since 1965 the prices on deliveries have been raised several times to provide greater material incentives for the farmers and to deal with recurring agricultural crises and crop failures.

Not only grain but all farm products have been subject to compulsory deliveries. In 1940–57, for example, collective farms had to deliver 4.5 kg of meat per ha per year. In 1976–8, 2,260,000 t of meat were delivered to the state. In 1933–40 the milk delivery quotas were 470 L per collective-farm cow and 110 L per private cow. In 1966–70 the average annual delivery of milk to the state was 9,881,000 t; in 1976–8 it was 13,837,000 t.

The statistical data in the accompanying table are based on official information from the annual *Narodne hospodarstvo Ukrain's'koï RSR* (The National Economy of the Ukrainian SSR), and do not always reflect the full extent of the expropriation of Ukraine's farm production by the Soviet state. According to the estimates of some Ukrainian economists, particularly K. Kononenko, Ukraine's grain deliveries exceeded by 50 percent the deliveries of other parts of the USSR and especially of the Russian SFSR before the Second World War. In 1933–8 Ukraine delivered to the state 353.7 million centners of grain (deliveries, purchases, payments in kind to machine-tractor stations) out of a harvest of 778.6 million t (ie, 45.4 percent of its harvest), while the rest of the USSR delivered only 1,184,000,000 centners out of a total harvest (actual, not biological) of 3.791 billion centners (ie, only 32.1 percent). Moreover, this took place when Ukraine had a lower hectare/peasant ratio and productivity than did the rest of the USSR.

It should be pointed out that the state paid very low, monopoly prices, unrelated to the real value of the products, for deliveries and then resold the products to consumers at much higher prices (see *Prices). Thus, both the farmers and the consumers were exploited. The excessive profits of this legalized speculation, which sometimes reached 1,000 percent, were turned over to the state treasury in the form of the turnover tax (see *Taxation) and were used for industrialization, armaments, and maintaining the government bureaucracy. Until 1958 surplus farm products (after obligatory quotas had been met) were sold to the state at so-called above-quota incentive prices, which were much higher than the obligatory delivery prices. In 1939, for example, the obligatory delivery and above-quota prices per kilogram were 0.06 and 1.00 rubles for rye (ie, the above-quota price was 16.7 times higher), 0.10 and 1.20 rubles for wheat, 2.50 and 28.00 rubles for butter, and 0.15 and 2.10 rubles for milk. The difference between the two prices was considerably reduced after the war. In 1955–7, for example, the two prices per centner were 25 and 120 rubles for wheat, 55 and 135 rubles for milk, 905 and 1,450 rubles for butter, and 20 and 45 rubles for eggs (per 100). State farms delivered their products at the state-farm procurement prices (*zdavalni tsiny*), which were also considerably lower than the above-quota incentive prices.

Production and state purchases of basic farm products in Soviet Ukraine* (in thousands of tonnes and percentages)

Year	Grains			Wheat as part of grains			Sugar beets		
	Total harvest	Purchased by state	% purchased	Total harvest	Purchased by state	%	Total harvest	Purchased by state	%
1940	26,420	9,368	35.5	8,407	3,831	45.6	13,052	12,669	97.1
1946-50	16,908	7,728	45.7	5,408	3,028	56.0	8,776	8,261	94.1
1951-5	23,328	9,148	39.2	11,161	5,632	50.5	16,884	16,705	98.9
1956-60	23,936	6,950	29.0	10,816	4,481	41.4	28,221	26,840	95.1
1961-5	29,348	11,010	37.5	11,923	5,271	44.2	34,131	32,194	94.3
1966-70	33,362	11,118	33.3	16,405	7,440	45.4	46,731	42,850	91.7
1971-5	40,012	13,970	34.9	19,821	9,276	46.8	45,957	40,785	88.7
1976-80	43,190	14,030	32.5	21,967	8,994	40.9	53,563	45,828	85.6

*For period 1946-80 figures denote average for each 5-year period.

In 1958 the delivery and above-quota prices were replaced by uniform prices (*yedyni tsiny*), which were much higher than the general level of above-quota prices and especially obligatory delivery prices. In 1978 the government decided to establish a uniform, centralized delivery plan, beginning with the 11th Five-Year Plan in 1981. The compulsory deliveries of farm products have a detrimental effect on the development of agriculture. In spite of the various reforms, including the 1978 reform, the state continues to make very high and economically unjustified profits from reselling farm products. These profits are in fact a peculiar kind of rent that the collective and state farms must pay to the state for using the land.

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Agricultural sciences. See Agronomy.

Agricultural Scientific Committee of Ukraine (Sil'sko-hospodarskyi naukovyi komitet Ukrainy). The committee was the center of scientific agricultural studies in Ukraine in the 1920s. It was formed in 1918 in Kiev out of the agricultural section of the Ministry of Agriculture of the Ukrainian National Republic and assumed prominence in 1922 when it became a key institution in the framework of the People's Commissariat of Agricultural Affairs of the Ukrainian SSR. The committee initiated and co-ordinated research in various branches of the agricultural sciences and supervised practical and educational work in agronomy. When the central office of the committee was moved to Kharkiv, some of its work (particularly publishing) continued to be done in Kiev. The committee was responsible to the presidium, whose first chairman was S. *Veselovsky and whose scientific secretary was O.*Yanata, and to the scientific council. Its work was divided among special committees and among sections such as those on farming, soil study, botany, animal husbandry, amelioration, meteorology, agricultural economics, and environmental protection. The committee

headed a network of branches in Kiev, Vinnytsia, Poltava, etc. It set up a chain of agronomic research stations, observation stations for migratory birds, etc. New scientific institutions such as the Ukrainian Institute of Applied Botany, the Ukrainian Institute for the Protection of Plants, and the Ukrainian Institute of Animal Husbandry were established with the committee's support. Some institutes of the All-Ukrainian Academy of Sciences and some individual scientists were supported by the committee in their theoretical research in agriculture. Outstanding contributions were made by the section on soil study, directed by H. *Makhiv, which published the first comprehensive map of the soils of Ukraine and ten volumes of *Materiialy doslidzhennia gruntiv Ukraïny* (Research Materials on the Soils of Ukraine), and by the botanical section, directed by O. Yanata, which issued *Botanichno-heohrafichne raionuvannia Ukraïny* (Botanical-Geographic Regionalization of Ukraine) in 1925 and began to publish **Flora URSR*. The committee published a series of journals: *Biuletën' Sil's'ko-hospodars'koho naukovoï komitetu Ukraïny* (Kiev 1921), *Visnyk sil's'ko-hospodars'koï nauky* (monthly, 1922-4 and 1927-9), *Trudy sil's'ko-hospodars'koï botaniky* (2 vols and 6 issues, 1926-9), *Agronom* (journal of the Kiev branch, 1923-6), *Visnyk pasichnytstva* (monthly, Kiev 1926-7), *Biuletën' borot'by z shkidnykamy sil's'ko-hospodars'kykh roslyn* (Kiev 1923-4), and others. The committee co-ordinated the research of almost all scientists in agriculture and related fields in Ukraine. Among them were, in addition to those already mentioned, agronomists Oleksander and Oleksii Fylypovsky; soil-scientists V. Krokos and O. Sokolovsky; geologists V. Riznychenko, P. Tutkovsky, and F. Polonsky; botanist Ye. Votchal; entomologist I. Shchoholiv; zoologist M. Sharleman; meteorologists and climatologists M. Danylevsky, A. Ohiiivsky, and B. Sreznevsky; and hydrologist Ye. Oppokiv (director of the amelioration section).

In 1928 the committee was abolished as an allegedly nationalistic institution. Some of its institutes and researchers, many of whom were eventually politically persecuted, were transferred to the *All-Ukrainian Academy of Agricultural Sciences, founded in 1926. Since then, the Agricultural Scientific Committee of Ukraine has never been mentioned in Soviet publications.

V. Kubijovyč

Agricultural scientific research institutions. Experimental fields began to appear in Ukraine in the 1880s. The first permanent experimental field was established in

1884 in Poltava. It was followed by the Kharkiv and Derebchyn fields in 1888. Eventually research stations were established: the Plotianska station on Prince N. Trubetskoi's estates in Podilia (1893), the Ivanivka station on Kharytonenko's estates in the Kharkiv region (1897), and the Poltava station (1910). Stations were also established at Kherson, Odessa, Kharkiv, Sumy, Nosivka, Uman, Smila, Myronivka, Nemerche, and elsewhere. Networks of experimental fields were organized for the investigation of the agronomic problems of larger agricultural areas. The best-known network belonged to the All-Russian Society of Sugar Producers, which consisted of 32 fields, 24 of them in Ukraine. With its center in Kiev, it functioned from 1900 to 1918 under the directorship of S. Frankfurt, O. Dushechkin, and others. Networks of experimental fields were established by gubernia agricultural societies: the societies of Kiev, Kharkiv, Podilia, Kherson, etc. Later the department of agriculture in St. Petersburg organized well-funded research stations in Kiev, Kharkiv, and Katerynoslav. (In the rest of the Russian Empire there were only two more stations.) Each of these stations covered a large region with its network of experimental fields. Furthermore, there was a large number of selection stations of a general or specialized nature (see *Selection). Some research was done at advanced schools and a few secondary schools (see *Agricultural education). Altogether in nine Ukrainian gubernias there were over 100 scientific research institutions, among them almost 20 research stations and over 40 experimental fields (approximately 50 percent of all fields in the Russian Empire).

After the revolution the activities of the scientific agricultural research institutions were revived and expanded. The work of research stations was co-ordinated through a single plan, and the number of stations was increased. A series of special institutes was created: for the study of sugar beets in Kiev, of new legume cultures in Hlukhiv, of grain cultures in Dnipropetrovske, etc. The work of the various agricultural research institutions was co-ordinated and stimulated by the *Agricultural Scientific Committee of Ukraine, and, after its abolition, by the *All-Ukrainian Academy of Agricultural Sciences. During the collectivization period, when Ukrainian scientists were persecuted, agricultural research declined, and the All-Ukrainian Academy of Agricultural Sciences was abolished. Some of its functions were taken over by the All-Union Academy of Agricultural Sciences.

The agricultural scientific research institutions declined again in 1941-5. At present complex research in agricultural production is carried on in most oblasts of the Ukrainian SSR by 20 oblast research stations. Theoretical questions and agronomical problems that are beyond the oblasts in scope fall under the jurisdiction of scientific research institutes: Land Tillage and Animal Husbandry of the Western Regions of the Ukrainian SSR, located in Lviv; Animal Husbandry of the Forest-Steppe and Polisia of the Ukrainian SSR, in Kharkiv; the Steppe Regions of the Ukrainian SSR, in Askaniia Nova. Some scientific research institutes are of Union scope and are responsible to Union agencies: the Institute of Winemaking and Viticulture in Yalta, of Essential-Oil Cultures in Symferopil, of Irrigation Farming in Kherson, of Corn in Dnipropetrovske, of Bast Fiber Cultures in Hlukhiv, of Selection and Genetics in Odessa, and of Sugar Beets in Kiev. Republican scientific research institutes include the Institute of Viticulture and

Agricultural institutions and scientists

	1967		1975	
	No. of institutions	No. of scientists	No. of institutions	No. of scientists
Ministry of Agriculture, Ukrainian SSR	80	3,211	28	1,285
Other ministries and agencies of the Ukrainian SSR	31	779	28	1,152
Ministry of Agriculture, USSR	31	3,818	28	5,295
All-Union Academy of Agricultural Sciences	17	539	67	3,371

Winemaking in Odessa, the Institute of Soil Research in Kharkiv, the Institute for the Protection of Plants, the Institute of the Economics and Organization of Agriculture, and the Institute for the Mechanization and Electrification of Agriculture in Kiev, the Institute of Vegetable and Melon Growing in Kharkiv, the Institute of Orchard- ing in Kiev, and the Institute of Hog Raising in Poltava. Scientific research institutes usually have their own research networks. In 1975 there were altogether 151 agricultural scientific research institutions in the Ukrainian SSR. Eleven of these had 11,100 scientists. The accompanying table demonstrates the growth of agricultural institutions and their increasing subordination to Union institutions.

The *Ukrainian Academy of Agricultural Sciences, which directed the work of most of the agricultural scientific research institutions in Ukraine, existed only from 1956 to 1962.

In Western Ukraine there were almost no agricultural scientific research institutions until 1950. There were some small research stations attached to agricultural schools (particularly in Dubliany). Until 1914 the Galician Provincial Executive and the Prosvita society established such stations. Between the two world wars research stations were set up by the Lviv Agricultural Chamber in the villages of Zarvanytsia and Shutromytsi, the *Silskyi Hospodar society, Maslosoiuz, and Ukrainian land-owners (A. Terpeliak, M. Lutsky, and M. Malysky). (See also *Agronomy.)

O. Arkhimovych

Agricultural technology. The system of methods or techniques used to control the growth and harvest of domesticated plants and animals in order to obtain the highest yields possible under existing soil and climatic conditions with the least investment of labor and capital. Agricultural technology includes such basic operations as tilling and fertilizing the soil; preparing the seed for sowing; sowing and planting; crop protection; harvesting; the control of weeds, pests, and plant diseases; irrigation; and protective afforestation.

The development of agricultural technology is closely linked not only to the development of the natural sciences and to technology in general, but also to the agrarian

system and the forms of land tenancy. The technological level of the agricultural system based on serf labor that existed in Ukraine at the end of the 18th and the first half of the 19th century was very primitive. The agrarian reforms of 1861 did not create the conditions for improved farming: the frequent redistribution of land by the village communes undermined any individual incentive to increase the productivity of the soil. Consequently the peasants maintained the traditional three-field system of cultivation. Thus, until the beginning of the 20th century most Ukrainian peasants were unaffected by the modern farming methods that were introduced on the large gentry estates or by the improvements in the three-field system that were made by the owners of small, private homesteads. With the development of beet growing, deep autumn plowing was introduced. Mineral fertilizers were used in Ukraine earlier than in any other part of the Russian Empire. At the end of the 1870s A. *Zaikevych studied the effect of fertilizers on farm crops and advocated the introduction of fertilizers into the rows during sowing. A. Izmailsky developed farming methods to fight droughts in the south – deep plowing, snow retention, forestation of gullies, and protective afforestation.

At the turn of the century modern farming methods came into wider use owing to the efforts of zemstvo agronomists (see *Agronomy, social and state), who popularized the agricultural sciences, established model crop fields, set up machine and seed-cleaning stations, provided credit for the buying of machinery and equipment, and later organized co-operative societies.

After the *Stolypin agrarian reforms (1906–10), which allowed peasants to leave the communes and set up private farms and homesteads, the peasants took advantage of the experience of the zemstvo agronomists and agricultural research stations. Because most of Ukraine's forest-steppe region and the entire steppe region receive little precipitation and have a short, dry spring and occasional droughts, methods of dry-land farming were developed. The work of most research stations, which have departments of plant selection, crop cultivation, and animal husbandry, was and continues to be devoted to the problem of accumulating and preserving moisture in the soil. Primary research was done on early fallow, the depth of plowing, and working the soil after harvesting (Poltava, Odessa, Plotianska, and Kherson agricultural research stations). Much attention was focussed on organic and mineral fertilizers, the accumulation of nitrates in the soil, and the effects of Leguminosae prior to the introduction of nitrogen, phosphorus, and potassium fertilizers (Plotianska, Poltava, Odessa, Kherson, Nosivka, and Novozybkov stations). The depth of the root systems of various cultures and the moisture retention of the root layer of soil were studied at the Odessa research station. The cultivation methods for various crops – wheat, sugar beet, cotton, and others – were also investigated by these research stations and the experimental fields of the All-Russian Society of Sugar Producers.

The application of agricultural technology in peasant farms before the First World War led to an increase in the better varieties of grain (chiefly wheat), the adoption of crop rotation with grass cultivation, the modernization of farming methods and equipment, the improvement of livestock, the wider use of chemical fertilizers, and greater weed control. This progress was arrested by the war and the revolution. The Soviet policy of *War

Communism seriously harmed agriculture. Some gains were made during the period of the *New Economic Policy, when co-operatives supplied the peasants with farm equipment and seed and the work of research and selection stations was stepped up. Technological progress in farming continued as long as private farms and individual initiative were permitted, ie, until 1929, when *collectivization began. Thereafter, agricultural technology was brought under centralized government planning.

The network of agricultural research stations and their work have undergone frequent changes, depending on the political aims of the Communist party, which sets the goals and technical norms of research. Since the Second World War the government decrees of 1948, 1953, 1966, 1968, and 1978 have regulated such technical tasks as protective afforestation, crop rotation together with grass cultivation, soil tilling and plant cultivation, the use of organic and mineral fertilizers, seed selection, sowing technique, the mechanization of harvesting, crop irrigation systems, and the improvement of animal husbandry. New farming methods such as vernalization, cross and concentrated planting, the use of granular fertilizer, and the forced ripening of certain cultures are prescribed by decree.

Much effort has been spent on improving the techniques of crop cultivation in the natural-economic zones of the Ukrainian SSR. Methods for cultivating the acidic podzolic soils of Polisia and the western oblasts, for draining and utilizing excessively wet soils, and for transforming grazing land of low productivity into cultivated hayfields and pastures have been developed. The techniques of raising lupines, potatoes, flax, winter wheat and rye, hemp, grasses, and other plants that grow in Polisia have been perfected. For the forest-steppe zone new methods of cultivating winter wheat, corn, sunflowers, and other crops and ways to control certain grain fungi have been introduced. A new technology of sugar-beet growing has been applied in Ukraine. In the steppe zone the clean fallow system is used, and the methods of growing rice and winter grains, particularly on irrigated lands, have been improved.

The Soviet government uses various incentives (honorary titles, prizes, etc) to raise agricultural productivity. But the Soviet system has deprived individual farmers of any interest in their work by appropriating their land and exploiting them mercilessly. Hence, technological improvements have had little effect on productivity. However, Ukrainian farmers have applied agricultural technology very successfully on their private cottage plots, and they produced in 1967–77, 28.2 percent of the national agricultural product on only 2.6 percent of the arable land.

In Western Ukraine contributions to agricultural technology were made by the research station of the faculty of agronomy and forestry of the Lviv Polytechnic (1856–1939), by the *Silskyi Hospodar society and the Prosvita society, which ran farming schools in *Myluvannia, Uhertsy Vyniavski, and elsewhere. In Bukovyna there was a secondary agricultural school in Kitsman. Outside Ukraine agricultural technology was studied at the *Ukrainian Husbandry Academy and the *Ukrainian Technical and Husbandry Institute in Poděbrady, Czechoslovakia. Their graduates helped to improve farming in Transcarpathia, Galicia, and Volhynia.

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 O. Arkhimovych, I. Vakulenko, E. Zharsky

Agriculture. One of the principal branches of the national economy, which includes *crop cultivation and *animal husbandry. It supplies the population with food products and industry with raw materials.

Prehistoric times. Agriculture has been practiced on Ukrainian territories since the Mesolithic period. Along with hunting, fishing, and food gathering, animal husbandry and land cultivation expanded in the Neolithic period and particularly in the age of the *Trypilian culture (4500–2000 BC in Ukraine), which was widespread in most of Right-Bank and some of Left-Bank Ukraine. The Trypilians sowed barley, wheat, and millet and broke the soil for seeding with wooden hoes. They harvested the crops using a wooden sickle with a stone blade and threshed the sheaves with a wooden flail. The grain was ground into flour by means of a hand-stone. Only a small plot of land near the settlement could be cultivated by hoeing; hence, hoe cultivation was essentially a horticultural form of agriculture and was left mostly to the women. In the late stage of the Trypilian culture the seeded area increased, and plow cultivation or field agriculture arose. As the primitive wooden plow and draft animals replaced the hoe, men began to play a greater role in soil cultivation.

The agricultural *Lausitz culture, which was widespread in the 1st millennium BC, testifies to the growth of agriculture. In the middle of the 1st millennium BC Scythian tribes settled in the territories of present-day southern and southeastern Ukraine and later in the southern Crimea. The *Scythians were composed of two groups – farmers and nomads. The former, called plowmen by Herodotus, grew wheat, rye, millet, beans, hemp, onions, garlic, and other vegetable crops. The *long-fallow system of cultivation was already prevalent among the Scythians, who cultivated a tract of land for several years and turned to another when the soil became exhausted, returning to the old tract after a lengthy period, of up to 20 years. The principal instrument of cultivation was the wooden plow (*ralo*). Harvesting was done by means of an iron sickle. With time the farming culture of the ancestors of the Ukrainians grew richer through their absorption of the means of production and the agricultural knowledge of other tribes and peoples. From the Celts they borrowed the iron hoe, from the Goths they learned to build separate shelters for livestock, and from the Germanic tribes they acquired a plow fitted with metal shares. Beginning in the 7th century BC, the Greek colonies played an important role in this respect: they brought to the coast of the Black Sea better implements of soil cultivation and a relatively high agricultural culture, with a two-field system, fertilization

of the soil, winter and spring crop varieties, etc. Trade developed between the Greek colonies and the Scythians; wheat, fish, hides, and furs were exported in exchange for manufactured products and woven cloth. At the end of the 3rd century Scythian wheat exports declined considerably because of competition from Egypt and the Sarmatian invasion of Scythian territory.

In the 5th–6th century important changes took place in the technology of farming. Innovations and improvements in implements such as the plow were made, raising the productivity of labor and allowing for cultivation of heavier soils. The system of cultivation began to change: the two-field system began to replace the long-fallow system. All these changes in farming took place in the steppe and forest-steppe regions.

In the forest belt, however, a primitive method of farming based on tree cutting and burning ('slash and burn') survived for a long time. Brush and trees were cut down with iron axes, and the roots were pulled out and burned. The seed was scattered on the prepared soil and was then covered by means of a harrow consisting of an evergreen tree with its branches trimmed halfway. After a few years the plots of exhausted land were abandoned, and new ones were cleared.

Ancient and Princely eras. Numerous archeological finds, which demonstrate quite fully the level of farming not only of Kievan Rus' but of the earlier Cherniakhiv culture, the Antes, Sclavini, etc, indicate a well-developed system of agriculture among the ancient Slavs. Under Kievan Rus' the development of farming continued, and agriculture constituted the principal foundation of the economy at the time. Most scholars studying the structure and development of agriculture (B. Grekov, V. Dovzhenok, and others) defend the view that the prevalent system of soil cultivation in Kievan Rus' and particularly in Ukrainian territories was the *short-fallow system with two-field and three-field crop rotation which developed out of the long-fallow system as a more intensive form of cultivation. The long-fallow system could not be continued in the densely populated regions of the middle Dnieper where much of the land belonged to private landholders and infractions of land boundaries were punished severely by princely law. It was still retained, however, in the northern forest-belt regions, where slash and burn was used, and in the southern steppe regions.

Under the long-fallow system the fallow area of cleared land was always several times larger than the seeded area. Under the two-field system one-half of the cleared land was seeded. Under the three-field system the tract of land was divided into three parts, one of which was left unplowed (called a *par*); the two other parts were seeded – one with winter wheat or rye and the other with a spring crop (barley, oats, or wheat). Almost all the crops known in the agriculture of the period were grown in the Kievan state: spring and winter grains, beans, hemp, and garden produce. Iron sickles and scythes were used for harvesting. The cereals were stored in barns (*humny*), and hand-turned millstones were used for grinding the seed into flour. Watermills were first mentioned in historical sources of the 13th century, and it can be assumed that they were built before then. The basic implements for cultivating the land were the hooked plow (*sokha*) in the north, and, in the south, the wooden plow (*ralo*) and the metal share plow.

Land was privately owned, and state law (see **Ruskaia*

Pravda) protected ownership rights. Most of the peasants (*smerds) were freemen and owned their own land and draft animals (oxen and horses). Animal husbandry was an important branch of farming. Cattle, sheep, goats, hogs, and poultry were raised. According to the calculations of some scholars (V. Dovzhenok), a single peasant family cultivated on the average about 8 desiatins of land with a yield of about 50 poods per desiatin.

Beginning in the 11th century, the princely, boyar, and church estates, using much hired and some slave labor, grew rapidly in Ukraine. Continual internecine fighting among the princes and the invasions of nomadic hordes (see *Pechenegs, *Cumans) made it difficult for the central government to furnish the necessary military protection to the widely dispersed settlements of the farming population. To get adequate protection, some peasants were forced to abandon their land and to resettle in more secure areas, frequently obtaining direct protection from a princely or large boyar manor. As a result, the free peasantry became impoverished, and some formerly independent farmers were forced to hire themselves out as laborers on the larger estates. The question of the origin of feudal relations, or more precisely of economic feudalism, is connected with this process. After the demise of the Kievan state the beginnings of feudal relations are clearly discernible in the principality of Galicia-Volhynia. The manorial system of agriculture (see *Filvarok), consisting of princely and boyar farms that combined many branches of farming and used hired and often slave labor, arose first in Western Ukraine, where more productive farming methods such as soil fertilization were in use.

Lithuanian-Polish period. In the 16th century, as Western Europe's demand for grain grew, Ukraine's export of farm products, first by land through Lviv and then, beginning in the first half of the 17th century, by sea through Gdansk, increased considerably. The attachment of the peasantry to the land progressed rapidly, and corvée began to play a significant role, first in Galicia and then in the territories under Lithuania. This process of peasant exploitation was accelerated by the **voloka* land reform, which was introduced in 1557 and carried out on the estates of the Lithuanian grand prince Sigismund II August. As the political ties between Lithuania and Poland grew closer, Polish feudal law and the traditions of the Polish heartland began to spread to all Ukrainian territories. The large landowners were interested in extending their manorial estates and expanding agricultural production; hence, they gradually enserfed the peasants, violating the articles of the *Ruskaia Pravda* that for a long period had protected the peasantry in the Lithuanian-Ruthenian state.

The three-field system continued to be the dominant form of soil cultivation and had an average return of fivefold or sixfold on planted seed for peasants with draft animals and a much higher productivity for the manorial estates. Wheat, rye, oats, and other grains as well as fruits and vegetables mostly for personal consumption were grown. The processing of agricultural raw materials, particularly *flour milling powered by water, was well developed on the manorial estates. Animal husbandry was widely practiced, particularly in the Kiev, Bratslav, and Subcarpathian regions.

After the Union of *Lublin in 1569, which unified Poland and Lithuania into one state, the Polish gentry began to acquire large landed estates in Ukraine. The

estates of some families, such as the Zamojskis, Żotkiewskis, Koniecpolskis, Potockis, and the polonized Ostrozkys and Vyshnevetskys, encompassed dozens of towns and thousands of villages. The growth in internal trade that resulted primarily from the development of towns and the increasing demand for farm products in Western Europe and the growth of commodity-monetary relations became the direct stimuli for the formation of latifundia, on which, besides soil cultivation, cattle raising, flour milling, liquor distilling, brewing, and saltpetre-making were practiced. The gentry's desire to increase the income from their estates turned their attention to the practical aspects of farming and led to attempts at rational farming and to the publication of works on agronomy.

In the second half of the 16th century the settlement of the steppe lands was begun, mostly by peasants from Volhynia, Galicia, Podilia, and the northwestern Kiev region, who wished to avoid corvée. Finding refuge in less-settled areas – in the southern Kiev region (around Cherkasy and Kaniv) and the Bratslav region – these settlers formed a free, armed people known as the *Cossacks. As well as such steppe trades (*ukhody*) as hunting, fishing, and beekeeping, they also practiced farming. While bringing the virgin steppes under cultivation, they defended the region from continual Tatar incursions, thus providing large numbers of refugees from the economically more developed parts of Ukraine with the opportunity to settle the new lands. The gentry and the Polish administration followed the Cossacks and refugees and settled in the steppe regions. In 1590 the Polish Sejm permitted the sparsely populated steppe territories to be distributed to the gentry. During this colonization process the magnates seized lands from the former settlers, including Cossacks, who did not have written deeds to the land, and forced the population to pay dues and to perform corvée. The more daring of the settlers escaped to the *Zaporizhia, which to a large degree was independent of the Polish administration. The land was held to be the common property of the Zaporozhian Host. Every member of the host had the right to use the land and received from his battalion a 'passport' or 'deed' to a given tract of land. On numerous farmsteads known as winter quarters (*zymivnyky*), Cossack farmers specialized in cattle breeding and raised wheat, rye, barley, buckwheat, and vegetables. Because of the vast amount of available land, the long-fallow system and the iron plow were used. Grain was exported to various parts of Ukraine, Muscovy, and in large quantity to the Crimea. At the end of the 17th century there were about 4,000 winter quarters in the Zaporizhia region (according to V. Miakotin's and M. Slabchenko's research), and the larger of these exported about 4,000 poods of grain per year.

The Cossack Hetman state. During the *Cossack-Polish War the socioeconomic order underwent many changes. The position of the peasantry improved as a large proportion of the gentry's, and particularly of the Polish magnates', landholdings were abolished. Members of the gentry who recognized the hetman's authority were allowed to retain their estates. The peasants or common people (*pospolyti*) could now, with certain restrictions, sell and purchase land (see *Common peasants). Their standard of living improved considerably. According to the census books of 1666, 80–90 percent of the peasants in northern Left-Bank Ukraine owned draft

animals. As in earlier times the basic grain crops were winter and spring rye and wheat, spring oats, and buckwheat. The increasing demand on the home and foreign market for linen and hemp yarn caused an expansion in the area devoted to flax and hemp. Gardening and orchard growing developed on peasant farms, the largest orchards being located in southern Left-Bank Ukraine and in the vicinity of Kiev. The greatest harvests were obtained in the steppe regions – 8- to 10- or even 12-fold return on planted seed – while in the forest regions the yields were 5- or 6- to 10-fold. Cattle breeding was widely practiced. Ukrainian specialists in animal husbandry often traveled to Muscovy to improve this branch of farming there.

As a result of the Khmelnytsky wars, there was an enormous supply of land in Ukraine, consisting of the former Polish crown lands, as well as about 4,000 estates abandoned by the Polish gentry and Roman Catholic clergy who left Ukraine. Most of these lands were transferred to the treasury of the Zaporozhian Host, which was under the hetman's control. Starting with Khmelnytsky, the hetman's government granted estates from this land fund on various conditions to Cossack officers, Orthodox churches, towns, and worthy individuals.

Thus, there arose two basic forms of land possession: *rank estates (*rangovi maietnosti*), that is, lands that were held in connection with an office, and temporary grants or perpetual grants, which amounted to private ownership. At the end of the 17th and the beginning of the 18th century the estates that were not tied to an office were classified into perpetual or secure (*spokiine*) possession, based on the rights of ownership, and temporary possession, granted for an indefinite lease 'for the establishment of a house' or 'by favor of the host.' At the end of the 17th century the estates of officers began to expand rapidly at the cost of peasant farms and Cossack holdings.

After I. *Mazepa's unsuccessful rebellion the tsarist government prohibited land grants on terms of private ownership, but this had little effect on the trend to convert rank lands into private property. According to the *General Survey of Landholdings (1729–31), in 7 of the 10 regiments 35.2 percent of the land was owned privately, 11 percent were rank lands, 17.2 percent was owned by monasteries, and 35.8 percent belonged to free Cossacks. The Russian government disposed of the confiscated estates of Hetman Mazepa and his followers as it wished, and many Russian nobles acquired estates in the Hetman state. Some of these were very extensive, Prince A. Menshikov's, for example. The Russian landowners brought their own traditions of serfdom and treated their Ukrainian peasants much more harshly than did the local masters. Ukrainian peasants were essentially freemen prior to that time. Although they were obliged to perform certain types of labor and other services for their masters on the basis of 'obedience' (*poslushenstvo*), they could leave their masters. As the power of the tsar's government increased at the expense of the hetman's authority, serf-owning estates appeared and increased in Ukraine. The category of *landless peasants (*pidsusidky*) increased in numbers. At the same time peasants fled in ever larger numbers to Zaporizhia, Moldavia, Belorussia, and even Right-Bank Ukraine, which remained under Polish control. Gradually the peasants became bound to

the land, and the principle of free movement fell into disuse.

After the abolition of the Hetman state *serfdom was introduced. In May 1782, by manifesto of Catherine II, all the common peasants (*pospolyti*) were bound to the land, and on 12 December 1795, by Paul I's ukase, serfdom was extended to southern Ukraine. In 1782 the Cossack *starshyna* were legally given Russian noble status, while the ordinary Cossacks were demoted to a taxable estate, close in its juridical status to that of the *state peasants; thus they were required to pay taxes and to perform certain agricultural services. Ukraine and its agriculture were subordinated to the interests of the Russian Empire.

Slobidska Ukraine did not belong to the Hetman state. Settlement began there in the 16th century, but colonization did not reach mass proportions until after Khmelnytsky's reign. The settlers made their livelihood principally by farming and cattle breeding. The peasants were free. Large tracts of virgin land were available in Slobidska Ukraine, and the soil was very fertile. Large, heavy plows drawn by four and even eight oxen were used to break the soil. Because so much land was available, much of it was left idle, while some of it was seeded to grain and industrial crops as in other parts of Ukraine. Among the Cossacks of Slobidska Ukraine a stratum of wealthy officers with large landed estates soon arose. In the 18th century newcomers of the Russian nobility began to introduce corvée, and by the end of the century the peasants had to perform one to two days of corvée per week. In 1765 Catherine II abolished the Cossack social order and the Slobidska Ukrainian regiments and introduced Russian institutions.

From the end of the 18th century to 1917

Central and eastern Ukraine. At the beginning of the 19th century the Ukrainian territory that belonged to the Russian Empire was divided into the following regions: Left-Bank Ukraine (Chernihiv and Poltava gubernias), Right-Bank Ukraine (Kiev, Podilia, and Volhynia gubernias), southern or steppe Ukraine (Katerynoslav, Kherson, and Tavriia gubernias), and *Slobidska Ukraine (Kharkiv gubernia). Because of historical circumstances each of these regions differed somewhat from the others in its socioeconomic structure. In Left-Bank Ukraine most of the land (about 70 percent) was held by middle and small landowners. Slobidska Ukraine, whose economic life in many respects was reminiscent of the earlier Hetman state, was in a very similar situation. In Right-Bank Ukraine, which had been incorporated into the Russian Empire in 1793, most of the land (about 75 percent) belonged to the large estates of the nobles. Steppe Ukraine, which was undergoing vigorous colonization and had a lower population density than the other regions, had the lowest percentage of serfs: before the reforms of 1861 serfs accounted for 31.5 percent of the population of Katerynoslav gubernia, 31.3 percent of Kherson gubernia, and 6 percent of Tavriia gubernia. In contrast, the figures for Right-Bank Ukraine were: 59.5 percent of Podilia gubernia, 57.8 percent of Kiev gubernia, and 56.6 percent of Volhynia gubernia. Commercial grain growing developed more rapidly in the south, and hired labor was used.

At the beginning of the 19th century there were 5.4 million peasant-serfs (almost 40 percent of the population) and 4 million state peasants in the nine Ukrainian

gubernias. The largest number of state peasants was found in Left-Bank Ukraine. Towards the end of the 18th century corvée had reached intolerable proportions – often four to five and sometimes even six days a week – provoking riots among the peasants and hindering any rise in agricultural productivity. Various manifestos, such as Paul I's manifesto of 5 April 1797 limiting corvée to three days, had no practical effect.

The three-field system remained the basic form of soil cultivation. Its productivity of four- to five-fold return on planted seed on the average was low in comparison to the productivity of the crop-rotation system used in the countries of Western Europe. The low level of farm productivity was connected with the government's agrarian policy, which favored serfdom and encouraged the growth of the so-called land communities (*zemelni hromady*), modeled on the Russian *obshchina*. Because of its backwardness only a small proportion (about 10 percent) of agricultural activity was commercialized by the mid-19th century. With the growth of cities and industry commercial farming began to expand slowly in the second half of the 19th century. Market gardening began to develop more or less successfully in the vicinity of large cities and even acquired a degree of specialization. The peasants grew cabbage in the Kiev region, melons in the Chyhyryn region, and garlic and onions in the Myrhorod region. Commercial melon growing developed in Kharkiv gubernia, and sunflower crops increased noticeably in Tavriia and the Myrhorod region. In the Poltava and Chernihiv regions whole districts raised tobacco, while in the northern part of the Chernihiv region, which had long been famous for its hemp, 5 percent of the cultivated land was devoted to hemp in the mid-19th century. With the development of the *sugar industry* some peasants, particularly in Chernihiv, Poltava, Kharkiv, and Podilia gubernias, began to raise sugar beets for sale. Peasant *orcharding* and fruit growing became quite important commercially: fresh and dried fruit was exported from the Chernihiv, Kharkiv, and Poltava regions to the central provinces of Russia, the Don and Volga regions, and elsewhere. Peasant animal husbandry, particularly sheep raising, began to develop commercial ties. The *cottage industry* developed concurrently, particularly those branches that had been important in earlier times – tanning, fur dressing, and pottery. The *chumak* (wagoner's) trade prospered, and many impoverished peasants tried to earn a livelihood in this way.

The expansion of the internal market (see *Fairs*), the growth of industry and cities, and the increase in foreign trade encouraged the landowners and nobility not only to enlarge their farms at the expense of the peasant lands but also to introduce some agricultural rationalization. A number of prominent civic leaders in Ukraine, such as V. *Karazyn*, kept abreast of the latest developments in the agricultural sciences, agronomy, and agricultural technology. On some estates the antiquated three-field system was replaced by the five-field, six-field, or even eight-field system, combined with hired labor and farm machinery. In the mid-19th century almost 90 percent of the commercial grain, most of which was sold on the foreign market, was produced by the landowners. To increase profits, the landowners increased the land area devoted to industrial crops: more land was assigned to tobacco and hemp in Poltava and Chernihiv gubernias, to

flax in Katerynoslav and Kherson gubernias, and, beginning in the 1820s, to sugar beets in Right-Bank, Left-Bank, and Slobidska Ukraine. The rising demand on the internal and foreign markets for horses, cattle, and the products of cattle farming stimulated the development of animal husbandry, including *horse breeding* – mainly in steppe Ukraine and partly in Left-Bank and Right-Bank Ukraine – and *sheep farming*, which developed most successfully in steppe Ukraine.

Nevertheless, Ukraine's agriculture remained backward in comparison to that of Western Europe. It was based on serf labor and had a low productivity. Many landowners could not afford to develop their large farms with the help of modern technology and at the same time meet their tax obligations. Tax arrears amounted to a huge sum – 5 million rubles by 1856. Of the 22,700 estates in Ukraine in 1856, 6,600 (29 percent) were mortgaged for a sum of 77 million rubles. Lands of defaulting landowners were sold by public auction. Serfs too were offered as security on loans (1.3 million or 53 percent of the serfs [*revizki dushi*] by 1856). The contrived preservation of the obsolete system of farming based on serf labor and payment in kind (essentially a barter system) slowed down the development of modern industry and capitalist monetary relations. The unsuccessful *Crimean War* was a dramatic consequence of this state of crisis and served as an immediate incentive to the agrarian reform of 1861 and the abolition of serfdom. As a result of the land reform, of the 48.1 million ha of land in the nine Ukrainian gubernias, 21.9 million ha (45.5 percent) were allotted to peasants with suitable compensation, 22.5 million ha (46.8 percent) remained in the possession of landowners, and 3.7 million ha (7.7 percent) belonged to the state or the church. In the Ukrainian gubernias outside of Right-Bank and Left-Bank Ukraine the land was transferred to 'land communities,' not to individual peasants; the communities then distributed it among the households for their use.

The abolition of serfdom was followed by a modification of laws governing state peasants on 12 November 1866. In most cases the state peasants received larger shares of land at lower rates than did the serfs. Many peasants who had been employed by landowners as cottage workers or domestic help did not get any land allotments. This circumstance, along with other factors, led to a rising demand for land and a sharp rise in land prices: from 1861 to 1917 they increased fourteen-fold. In 1877 each peasant household had on the average 9.7 des (desiatins, 1 des = 1.09 ha) of allotted land and 0.6 des of purchased land. In 1905 the respective figures were 9.6 and 1.9. Prices and land sales increased after the founding of the *Peasant Land Bank* (1882), which provided loans to the peasants. As a result of the bank's activity the amount of land held by landowners was significantly reduced (by 32.5 percent between 1877 and 1905), particularly in steppe Ukraine (by 49 percent) and Left-Bank Ukraine (by 35 percent). In Right-Bank Ukraine the amount of land possessed by landowners diminished at a much slower rate and by 1905 accounted for 75 percent of all privately owned land.

These changes in land ownership did not lead to a significant increase in agricultural productivity and in some cases had a detrimental effect, particularly on animal husbandry. An increase in the seeded area brought about

a reduction in the area devoted to animal feed: between 1860 and 1887 the hayfield area diminished by a factor of 5 and in the south by a factor of over 11. The increase in the head of cattle fell behind the increase in cropland, and this had a negative effect on soil fertilization. Sheep raising is an apt illustration of the conditions existing at the time: until the 1880s this was one of the most highly developed branches of animal husbandry, particularly in the south, but the appearance on the market of cheap Australian wool and a reduction in the demand for wool on the home market because of frequent economic crises almost wiped out this branch. Between 1866 and 1908 the number of fine-fleeced sheep decreased by 90 percent, and in Kharkiv gubernia they almost completely disappeared. The land shortage and the growth in the farm population (86 percent population growth compared to a 41 percent increase in farmland in 1860–1900) led to agrarian overpopulation and mass migrations. At the end of the 19th century the surplus of labor in the villages of Right-Bank and Left-Bank Ukraine rose to almost 2.2 million people. Most of the landowners were in debt and lacked the capital to buy the necessary farm equipment and to hire farm labor (ie, to set up farming on sound business principles). For these reasons the 1905 revolution assumed a definite agrarian character in Ukraine.

The *Stolypin agrarian reform of 1906, which aimed at redistributing peasant lands and raising agricultural productivity, was a partial attempt to overcome this crisis. The reform abolished the compulsory form of the land commune and granted every peasant the right to leave the commune and to make his land into a fully private property. In Ukraine, where the commune was not very popular to begin with, 25 percent of the households that had belonged to farming communities seceded from them (42 percent in southern Ukraine, 16.5 percent in Left-Bank Ukraine, and 48 percent in Right-Bank Ukraine), and in 1906–17 peasants purchased, mostly from landowners, 7.2 million des of land. As a result of the co-operative movement, zemstvo agronomy, and greater interest in agricultural technology, farm productivity rose somewhat (20 percent in 1904–12). Although 65 percent of farmland was owned by peasants, the countryside continued to be overpopulated, and 32 percent of the peasants owned either no land or not more than 1 des of land. Because of the subdividing peasant farms became too small to support their owners and were sold to the rich peasants. Thus, the rural proletariat increased rapidly.

Before the First World War Ukraine had an exceptionally large area of land under cultivation. The quantity of arable land increased by 60 percent between 1860 and 1917 (by 119 percent in the steppe region). Two-thirds of Ukraine's land area was suitable for cultivation. The cultivated land was used in an inefficient manner: most of it (88 percent) was planted in grain crops, 3 percent in industrial crops, 5 percent in vegetable and melon crops, and potatoes, 3 percent in forage crops, and 0.7 percent in other crops (1913 figures). Given the backward state of technology, this concentration on grain crops led to soil exhaustion and a declining productivity. Furthermore, the preference for spring cultures, which occupied 71.0 percent of the grain area, often led to weed infestation and crop failure. Of the land devoted to grains, 23.4 percent was planted in spring wheat, 23.6 percent in barley, 18.3 percent in rye, 12.5 percent in winter wheat, and 11.8 percent in oats. In 1917, 45.5 percent of the

TABLE 1
Distribution of farmland in 1917
(as a percentage of rural population)

	Polisia	Right Bank	Left Bank	Steppe	Ukraine as a whole
Landless	9.7	13.5	18.6	19.1	16.0
Under 1 des	17.7	24.8	13.6	7.1	16.2
1–2 des	17.1	27.2	13.2	7.8	17.1
2–3 des	14.2	15.1	11.9	7.7	12.2
3–4 des	11.3	8.3	9.8	6.8	8.5
4–6 des	14.8	6.8	13.4	11.6	10.5
6–9 des	9.6	2.7	10.0	12.4	8.0
9–15 des	4.6	0.9	6.5	13.6	6.4
15 des and over	1.0	0.2	3.0	13.9	5.1

peasant farms had no draft animals, and 35.7 percent had no cows. The average peasant farm had 1.6 horses and 0.4 oxen. Only landowners and the richer peasants could afford improved farm implements and machinery; the poorer peasants continued to use primitive implements. In 1910 there were 224,900 hooked plows (*sokhy* and *kosuli*), 306,600 wooden plows, and 3,415,200 wooden harrows in Ukraine.

An indication of the backward state of agriculture was the low harvests, which, however, were higher in the Ukrainian provinces than in the other regions of the Russian Empire. The average yield of grains (in centners per hectare) was 9.4 in Ukraine (6.9 in the Russian Empire) in 1909–13, and, more precisely, 10.4 for winter wheat, 9.8 for winter rye, 7.0 for spring wheat, 9.3 for spring barley, 10.7 for oats, 9.9 for millet, and 11.2 for corn. In 1913 the total grain harvest was 18.3 million t or 27 percent of the grain harvest of the Russian Empire, including 3.6 million t of winter wheat and 400,000 t of legumes. In that year 8.5 million t of sugar beets (75.2 percent of the harvest of the whole empire), 71,000 t of sunflowers, 8.5 million t of potatoes, 577,000 t of fruits and berries, and 79,000 t of grapes were harvested. In general, agriculture was commercialized only to a small extent: the total agricultural output for 1909–13 is estimated at 2 billion rubles, including 833.7 million rubles in grains, 134.6 million rubles in industrial crops, 270.9 million rubles in other crops, and 406.3 million rubles in animal products. Commercial production in this period, on the other hand, amounted to only 694.3 million rubles, including 486.6 million rubles in plant products and 187.4 million rubles in animal products. Thus, almost two-thirds of the agricultural output was consumed by the peasants themselves.

The landowners and richer peasants were the main exporters of farm products. According to H. Kryvchenko's estimates in 1909–11, the nine Ukrainian gubernias exported annually on the average 257 million rubles' worth of grain (32.5 percent of the total export) and 110.7 million rubles' worth of flour (11 percent), mostly to Western Europe and Russia (about 20 percent). Ukrainian territories held a very important place in the Russian Empire's grain export, particularly in the export of wheat (43 million centners or 98 percent of the empire's export and 20 percent of the world export), rye (6 million centners or 75 percent and 21 percent respectively), barley (27 million centners or 73 percent and 43 percent respectively), oats (7 million centners or 84 percent and 10

percent respectively), and corn (7 million centners or 84 percent and 10 percent respectively).

Western Ukrainian territories. In eastern Galicia under Austria 72 percent of the population consisted of serfs. During the first half of the 19th century corvée was increased considerably, and by 1845 it constituted about 83 percent of a serf's obligations. In regions of developed grain farming, particularly in Podilia, corvée amounted to 156 days per year per *lan* (16.8 or 25 ha, depending on quality), and in regions of developed animal husbandry and forest industries it amounted to 12 days. Besides corvée there were dues in kind, amounting to about 10 percent, and monetary dues for meadows and cattle, amounting to 6 percent of a serf's obligations. The landowners' right of *propination, as it was known, placed a great burden on the peasants and hindered the growth of agricultural productivity. It was not until 1848 that the compulsory purchase of whiskey by the peasants was abolished.

The reforms of Maria Theresa and Joseph II brought about some improvements in the position of the peasantry. The first reform, known as the Urbarial regulation, was put into effect in Transcarpathia in 1766. Its purpose was to provide the peasants with a cottage and an allotment of land 18 to 30 golds (1 gold = 0.57 ha) in area, depending on the quality of soil. In Galicia serfdom was abolished in 1783, and a law passed in 1786 limited corvée to three days per week.

Pursuant to the decree of 2 April 1787, land ownership was divided into two categories: domanial (estate owners) and rustic (peasant owners). This law provided that all lands held by the peasants on 1 October 1786 remain in their hands for perpetual use, a provision that was also extended to Bukovyna.

The first official cadastre, introduced in 1819, showed that 19.5 percent of all peasant farms possessed less than 2 morgs (1 morg = 0.7 ha) of land and were thus economically non-viable. The subdividing of peasants farms continued, so that in the cadastre of 1847–59 the number of non-viable farms reached 27.3 percent. In 1844 domanial lands constituted 47.1 percent of the land fund in Galicia; rustic lands constituted 48.9 percent; and free lands belonging to urban communities, churches, etc., 4 percent. The peasants had at their disposal most of the plowed fields (70 percent) and meadows and pastures (66 percent) but only 0.7 percent of the forests. The landowners owned almost all the forests (98 percent), 33 percent of the meadows and pastures, and only 25 percent of the cultivated land. Most of the landowners' estates were large: in 1847–59 the average estate consisted of 755 morgs, while the average peasant farm consisted of 8.9 morgs.

Three stages may be distinguished in the development of Western Ukrainian agriculture: until 1815, from 1815 to the abolition of corvée, and from 1848 to the outbreak of the First World War. In the first period, during the Napoleonic Wars, the high demand for farm products encouraged attempts to rationalize production on the larger estates. New cultures – potatoes and clover – were adopted, the latter of which was used not only as animal feed but also to improve the soil. The role of hired labor in farming increased, particularly on the large estates. The estates of many absentee landlords were managed by lessees or stewards who sought to increase their profits by intensified peasant exploitation rather than agrotech-

nological advancement. Because of the worsening land shortage farm labor became very cheap. Peasants were paid at a scale of about 40 kreutzers a day during harvest and 20 kreutzers in winter, scarcely enough to support one adult.

In the second period the large estates found it difficult to sell their grain because of the competition from American and eastern Ukrainian grain on the international market. The situation improved only when the demand for meat began to rise as a result of the growth of industry in the western provinces of Austria and particularly in Bohemia. Fodder and industrial crops gradually became the main sectors of farming. In the mid-19th century Galicia supplied 13 percent of the grain, 23 percent of the flax fiber, 25 percent of the hemp, and 16 percent of the tobacco produced by the Austrian Empire. Potatoes, as the peasants' main staple, became a major crop, covering 13 percent of the cultivated land; Galicia's output accounted for 38 percent of the total output of Austria. Among the grains rye was most important, followed by barley and oats, with wheat only in fourth place.

With the abolition of corvée in Western Ukraine in 1848, the large landowners retained 2.4 million ha (44.4 percent), and the peasants received 3.1 million ha (55.6 percent) of the land, for which landowners were compensated from public funds. Forests and hayfields, however, still remained in the hands of the landowners, who no longer recognized the peasants' traditional right of usage (see *Servitudes). The imperial patent of 5 July 1853 was introduced to regulate the use of forests and pastures. The loss of servitudes was compensated partly with money (1.2 million florins) and partly with the so-called equivalents, by which peasant communities were granted 94,100 ha of forest and 67,000 ha of cultivated land and pastures. In regulating the servitudes, the servitude commissions usually shortchanged the peasants.

The growth of usury was a severe problem that plagued agriculture. Usurers, who were often local Jews, lent money at very high interest rates and seized lands and cottages from defaulting borrowers. By the beginning of the 1890s usurers had acquired 25 percent of the peasant lands in eastern Galicia and over 50 percent in some regions of Transcarpathia. The taxes on peasant farms rose steeply: by 770 percent in Galicia between 1862 and 1905 and by 470 percent in Bukovyna. Auction sales of peasant properties to recover unpaid taxes became common: between 1901 and 1910 about 18,000 peasant farms were auctioned off annually. As a result of these processes agrarian overpopulation and the subdividing of peasant farms increased. Peasant farms with up to 2 ha of land accounted for 42.7 percent of the total land area in Galicia, 56 percent in Bukovyna, and 51 percent in Transcarpathia. Difficult economic conditions sparked a massive *emigration movement at the beginning of the 1890s to countries overseas and migration to Western Europe for seasonal work (see *Migrant workers).

In these circumstances the level of agricultural production was very low, in spite of the fact that the three-field system had been replaced by the crop-rotation system in the mid-19th century. Using mostly homemade implements, the peasant farmers produced usually just enough to meet their own needs, and only a few richer individuals sold their small surplus, which was primarily animal products such as eggs, milk, poultry, and meat, in the

AGRICULTURE

- I *Area of dairy and beef cattle, hog, and flax-hemp farming with grain, potatoes, and hops production*
1. Dairy and beef cattle, hog, and flax farming with grain, potatoes, and hops production
 2. Sugar beet and grain farming with hemp, dairy and beef cattle, and hog raising
 3. Flax, sugar beet, and grain farming with dairy and beef cattle and hog raising
- II *Area of sugar beet-grain farming and hog raising*
1. Dairy and beef cattle farming with hog, flax, sugar beet, and grain production
 2. Sugar beet and grain farming with dairy and beef cattle and hog raising
 3. Sugar beet and grain farming with tobacco growing and dairy and beef cattle and hog raising
 4. Sugar beet and grain farming with fruit growing and dairy and beef cattle and hog raising
 5. Grain farming with sugar beet and flax, vegetables, dairy and beef cattle, and hog production
 6. Grain farming with hemp and vegetables, cattle, and hog production
 7. Grain farming with sugar beet, sunflower, and hemp growing
 8. Sugar beet and grain farming with sunflower, cattle, and hog production
- III *Area of grain farming with sunflower production and districts with sugar beet growing, viticulture, and cattle, hog, sheep, and poultry breeding*
1. Grain farming with sunflower growing and cattle, hog, and poultry breeding
 2. Grain farming with sunflower and hemp growing and with districts of sugar beet growing and cattle and hog raising
 3. Grain farming with sunflower growing, horticulture and viticulture, and cattle, hog, and sheep breeding
 4. Grain farming with viticulture and cattle and sheep breeding
 5. Grain farming with sunflower production and cattle and hog breeding
 6. Grain farming with cattle and hog raising
 7. Viticulture, horticulture, grain growing, and cattle, sheep, and poultry raising
 8. Viticulture, orcharding, tobacco growing, and cattle, sheep, and poultry breeding
 9. Viticulture, tobacco growing, and horticulture
- IV *Area of cattle and sheep breeding, viticulture, horticulture, and tobacco and flax growing*
1. Cattle and sheep breeding and flax growing
 2. Cattle and sheep breeding and potato growing
 3. Viticulture, tobacco growing, horticulture, and cattle and sheep raising
 4. Horticulture and cattle and sheep breeding
- V *Suburban dairy and fruit farming with grain and industrial cultures*
1. Suburban cattle breeding and horticulture with grain and industrial-plant growing

LEGEND

1. Borders of the Soviet republics and satellite countries
2. Oblast boundaries
3. Natural zones/mountain forests
4. Agricultural areas
5. Irrigation canals (active and under construction)

- A Polissia
 B Forest-Steppe
 C Northern and central Steppe
 D Southern Steppe
 E Crimean Mountains and foothills
 F Carpathian Mountains and foothills

nearest towns. The large farms of the landowners were in difficulties too. They could not adapt to the new market conditions and in most cases were poorly managed and insufficiently mechanized (at the beginning of the 20th century there were only 217,000 farm machines in Galicia, most of them threshing machines). Large landowners carried excessive debts and sometimes tried to save themselves from bankruptcy by selling land to the peasants. Because of the division of the land into lots the proportion of large estates declined from 44.2 percent in the 1850s to 37.8 percent in 1912. The national factor was significant here: from 1857 to 1912 Ukrainian peasants acquired only 38,000 ha, while the bulk of the subdivided estates (237,000 ha) were bought mostly by Polish colonists from western Galicia. For the large landowners the main sources of income were liquor distilleries and feed barns for beef cattle, which supplied central Austria with meat. *Prosvita societies, co-operatives, and particularly the *Silskyi Hospodar association contributed to the improvement of the peasant's standard of living through educational work. But in spite of these efforts the level of agriculture in Western Ukraine was the lowest in Austria, and its degree of commercialization was one of the lowest in Europe.

Western Ukrainian territories, 1918–39. During the First World War and the war for Ukraine's independence agriculture suffered a significant setback, particularly in Galicia, where in a period of six years about 20 percent of the farm houses and buildings, 38 percent of the workhorses, 36 percent of the cattle, and 33 percent of the hogs were destroyed. On 14 April 1919 a land reform law was adopted in Stanyslaviv for the Western Ukrainian National Republic, but the reforms were not implemented. The Polish occupation of Galicia did not improve the state of agriculture; on the contrary, Polish economic policy noticeably aggravated national and social conflicts and hindered the development of farming. A number of laws regulating the purchase and sale of land that were passed by the Polish legislature promoted Polish agricultural colonization in Western Ukraine. The law of 15 July 1920, for example, encouraged the military colonization of Volhynia and Polisia, and the law of 28 December 1925 restricted the right of Ukrainian peasants to acquire land. In 1919–38 the government redistributed about 800,000 ha belonging to large estates. Most of this land was transferred to Polish colonists, who often resold it to Ukrainian peasants to discharge their debts.

In the mid-1930s the peasants owned about 50 percent of the land (84 percent of the arable land); the landowners, 23 percent; and the state and church, 18 percent. In Galicia and Volhynia 42 percent of the land was tied up in tiny farms (up to 2 ha); 39 percent in small farms (2–5 ha), 14 percent in middle-sized farms (5–10 ha), and only 5 percent in farms over 10 ha. Similar conditions prevailed in Bukovyna and Transcarpathia, where peasants owned only 36 percent of the land and tiny farms accounted for 45 percent of the land.

In spite of the land shortage and their low standard of living the Ukrainian peasants made significant progress in farming as a result of the growth of the co-operative movement (about 3,500 co-operatives, of which 2,000 handled agricultural products), the expansion of agricultural education (organized by the educational society Silskyi Hospodar), and improvements in agrotechnology. Despite the agricultural crisis in the 1930s farmers in-

creasingly changed over to industrial and feed crops and adopted more rational methods of cattle raising. The dairy co-operative known as *Maslosoiuz captured the domestic and to some extent the foreign markets. The co-operative network of the *Tsentrosoiuz, which supplied the market with meat and legumes, etc, was also very successful (see *Co-operative movement).

As a result of such efforts agricultural productivity rose somewhat in the 1930s. The average yield of wheat per hectare was 9.8 centners (9.8 in 1909–13), of rye 10.3 (7.8), of barley 10.8 (8.0), of oats 8.9 (8.0), and of potatoes 68.5 (67.4). This low productivity (on the average one-third of that in Western Europe) accounts for the inadequate diet of the peasant population and the dearth of surpluses for export. The grain surpluses in 1928–9 amounted to only 450,000 t or 14 percent of the gross farm production (excluding potatoes) and consisted mostly of wheat produced by the large estates. The average annual grain harvest in Western Ukraine in the period 1936–8 was as follows (in millions of tonnes): wheat 1.0, rye 1.5, barley 0.7, oats 0.9, and corn 0.5. Potatoes had the highest production per capita (526 kg) and were the main staple of the peasant diet; 226 kg of wheat and rye were produced per capita, and 198 kg of other grains. In comparison to the per capita production in central and eastern Ukraine, Western Ukraine produced only 54.7 percent of the rye and wheat but 289 percent of the potatoes and 68.7 percent of other kinds of grain.

Central and eastern territories, 1918–40. During the period of the UNR the Central Rada passed the land law of 18 January 1918, which emphasized the importance of peasant farms. Because of the war, however, this law was never put into effect. A similar fate befell the land reform projects of the Hetman government (return to private ownership and the preservation of large estates) and the 8 January 1919 land law of the Directory of the UNR. The Peace Treaty of *Brest-Litovsk bound Ukraine to provide Germany and her allies with agricultural products and had an important influence on the agricultural policy of the period.

When Soviet troops occupied Ukraine and the Ukrainian SSR was formed, agricultural policy in Ukraine became completely controlled by Moscow. During the period of *War Communism agricultural production declined by more than 50 percent, and grain was requisitioned with the assistance of the army in order to feed the population of Russia. Under the *surplus appropriation system (*prodrazkladka*) the Ukrainian peasants were to retain sowing seed and 14.5 poods of grain per capita per year. But the Soviet authorities did not respect this provision and in fact robbed the peasants of all discovered grain. Hence, when a drought hit Ukraine in 1921, the peasants were faced with *famine.

During the period of the *New Economic Policy the surplus appropriation system was replaced by the *tax in kind (*prodpodatok*), and the compulsory grain deliveries constituted only a part of the agricultural production. On 29 November 1922 the Land Code of the Ukrainian SSR was ratified. It granted the peasantry the right to use the land in perpetuity in parcels of 15–45 ha and abolished large landed estates. About 5–6 percent of all the land (1.4 million ha) belonged to the state. Collective farms in the form of *artels, *communes, and *associations for the joint cultivation of land (*tsoz*) (see *Collectivization) began to be organized.

The agricultural policy at the time emphasized the middle-sized farmer (*seredniak*) as the most productive unit and restored, within certain limits, market relations. The peasants were able to sell a part of their production. During this period the prewar level of agricultural production was almost attained. The area under cultivation expanded from 22.8 million ha in 1913 to 24.6 in 1928, with the area devoted to industrial crops, sugar beets, corn, and sunflowers increasing particularly rapidly: from 4 percent in 1913 to 9 percent in 1928. The main system of cultivation was four- and five-field rotation.

As a result of the work of research stations the level of agricultural technology improved. Agricultural education on the secondary and higher level expanded rapidly. The land fund of the peasantry increased to 23.5 million ha (15.7 in 1913) and encompassed 5.2 million individual peasant farms (3.5 in 1913). Machine building was not well developed in the NEP period, but the availability of farm implements slowly improved. In this respect co-operatives played an important role in Ukraine by organizing collective ways to use modern farm machinery (8,000 tractors in 1928). They also promoted the development of animal husbandry: in 1928 there were 5,607,500 horses, 7,611,000 head of cattle, 4,161,200 hogs, and 7,030,800 sheep and goats. In spite of these efforts the commercial production in 1925–8 amounted to only about 21–25 percent of the total output (33.7 percent in 1913), nor was the former level of export to foreign markets resumed. Before the war 80 percent of Ukraine's agricultural exports went abroad; now over half was shipped to other parts of the Soviet Union.

A basic change in the structure and development of agriculture was brought about by forced *collectivization, which was approved by the Plenum of the Central Committee of the All-Union Communist Party (Bolshevik) on 17 November 1929 and by the agencies of the Ukrainian SSR on 25 December 1929. The ruthless measures used by the authorities in carrying out collectivization provoked stubborn resistance from the Ukrainian peasantry and even some opposition from the government of Ukraine. The campaign caused a major decline in agriculture and finally a famine of mass proportions in the spring of 1933. By means of the collectivization the Soviet authorities intended not only to destroy the economic independence of the peasantry but also to consolidate the government's power in the countryside, previously confined to cities, and to channel the income earned in agriculture into industrialization. To accelerate the collectivization process and to break the resistance of the peasantry, the Soviet government issued a series of laws such as the law 'On the Protection of Socialist Property' (17 August 1932), which permitted capital punishment for pilfering collective-farm property or grain, and the law 'On Strengthening the Collective Farms' (30 January 1933), which allowed the authorities to confiscate the property of peasants who refused to join collective farms and to exile them to Siberia. At the same time political departments were set up at *machine-tractor stations and were given full administrative and political control over the countryside.

As a result of these measures, by 1 June 1934, 78 percent of all peasant farms and 90.6 percent of the land was collectivized. The collectivization drive actually ended in 1937 with 96.1 percent of the peasant farms and 99.7 percent of the land having been collectivized. In 1940 the

average collective farm in Ukraine had 141 peasant households (81 for the USSR), 768 ha of arable land (500 for the USSR), and 122 head of cattle (107 for the USSR). In spite of the larger dimensions of the collective farms in Ukraine in comparison to those in the USSR as a whole, Ukrainian agriculture suffered much greater losses from collectivization. In Ukraine the compulsory deliveries of farm products to the state were 50 percent higher than in other parts of the USSR, and the Ukrainian peasantry suffered proportionally greater losses because of its resistance. One of the more dramatic forms of resistance consisted of the mass slaughter of privately owned cattle to avoid its transference to the collective farms. As a result, the number of head of cattle in Ukraine declined between 1928 and 1932 from 8.6 million to 4.8 million, ie, by 44.2 percent.

In 1933–40 agricultural land increased by 1,201,000 ha while the area devoted to grain crops decreased by 3,232,000 ha. In 1928, 19.4 million ha or 78.9 percent of the sown land was devoted to grain, while in 1940 only 16.8 million ha or 66.4 percent of the sown land was devoted to grain crops. The area seeded to winter wheat, corn, and buckwheat was sharply reduced. Between 1928 and 1940, 1,117,000 fewer hectares were seeded with grist crops (millet and buckwheat), while the area devoted to industrial crops, vegetables and melons, and potatoes remained unchanged (17.3 percent in 1928 and 17.8 percent in 1940). Much more of the arable land, however, was assigned to feed crops – 2.7 percent in 1928 and 15.6 percent in 1940 – in order to expand animal husbandry that had been undermined by collectivization. Because of peasant apathy and the reduction in grain production, these efforts did not bring the desired results. In 1928 there were 8.6 million head of cattle, while in 1940 there were 7.7 million. The number of sheep and goats fell from 8.1 million in 1928 to 4.7 million in 1940. The collective farms owned only 31.2 percent of the cattle, 31.4 percent of the hogs, and 50 percent of the sheep and goats. The rest of the livestock was raised by peasants on their small *private plots, which constituted only 0.5 percent of the land belonging to collective farms.

The *state farms, which arose in the first years of the Soviet regime, mostly on the former estates of landowners, also played a role in agriculture. At the beginning of the First Five-Year Plan the state farms controlled 687,000 ha of arable land (2.8 percent), and by 1938 they possessed 4.3 million ha (9.7 percent), the average farm owning 5,500 ha.

In spite of large capital investments the profitability of the state farms not only failed to grow but constantly declined. The great progress in the mechanization of farming that was made possible by the collectivization and the five-year plans (88,500 tractors, 31,000 combines, and 50,000 trucks in Ukraine on the eve of the Second World War) was not matched by agricultural productivity and gross harvests, which increased only slightly or even declined in some cases, as in the case of the sugar beet.

These low harvests were due not only to the excessive bureaucratization of agricultural management, which undermined any private initiative, but also to the improper implementation of agrotechnical measures, such as the use of poor-quality seed, shallow tilling, inefficient crop rotation (in 1940 one-fifth of the arable land was left fallow), and insufficient application of mineral fertilizer (300,000 t in 1934 and 760,000 t in 1938). In 1938–40 the

TABLE 2
Agricultural productivity and gross harvests, 1913 and 1940

	Yield, centners/ha		Harvest, 1,000 t	
	1913	1940	1913	1940
Grain crops	9.4	12.4	23,157	26,420
Winter wheat	11.8	12.1		
Spring wheat	7.5	8.4		
Wheat harvest			7,970	8,407
Sugar beets	167	159	9,337	13,052

Ukrainian SSR produced 25 percent of the USSR's total grain harvest (21 percent of the wheat and 50 percent of the barley) and had an average productivity 3.7 centners/ha above that of the USSR. The proportion of commodity production to the total output in agriculture also declined significantly, from 21–25 percent in 1925–8 to 18–20 percent in 1938–40. Farm goods were exported from Ukraine to urban centers in Russia and other republics, while exports to foreign markets stopped almost completely. The total agricultural output of the Ukrainian SSR (at 1926–7 prices) amounted in 1917 to 12.6 billion rubles; in 1937 to 20.1 billion rubles, and in 1940 to 23.2 billion rubles, ie, about 20–22 percent of the USSR production.

1941–80. With the occupation of Galicia and Volhynia by the Soviet army in September 1939, and of northern Bukovyna in June 1940, the large landed estates in these territories were confiscated, and collectivization was begun. This process was arrested by the military developments in 1941, which brought all Ukrainian territories under German control.

In 1941–4 agriculture in Ukraine suffered a severe setback owing to Soviet evacuation measures and to the German occupation. Fifteen and a half million centners of grain (mostly from Left-Bank Ukraine), about 59 percent of the cattle, 82 percent of the sheep, 28 percent of the hogs, and 14 percent of the horses were shipped to the east from Ukraine. A large proportion of farm equipment was destroyed, and much of it (about 30 percent of the tractors and 15 percent of the combines according to Soviet statistics) was shipped out. German efforts to restore farm production were not very successful: in 1943, for example, grain production amounted to only 36 percent of prewar production. Preserving the collective-farm and state-farm system (renamed community farms and state estates) did not give the expected results, because the Ukrainian peasants wanted the reinstatement of private ownership. Using force, the German authorities exploited the farming population mercilessly. They imposed high delivery quotas (known as *kontingent*) for farm products in spite of the food shortages that were afflicting the local population. In 1941–3 about 12 million t of grain and other farm products, 7.8 million head of cattle, 7.3 million sheep, etc were shipped to Germany. Over a million farm workers were taken to Germany to do forced labor.

After the restoration of Soviet control in Ukraine in 1944 most branches of agriculture, and particularly grain growing, returned to their prewar level of production only at the beginning of the 1960s. Because of the chronic shortage of farm equipment and low work productivity, a policy of collective-farm consolidation was introduced in 1950–5. The number of collective farms decreased from

19,295 in 1951 to 13,395 in 1958, while the average allotment of land per collective farm increased from 2,644 ha to 3,272 ha. In order to prevent soil loss from dry winds, some efforts were made in 1948–52 to plant shelterbelts. Likewise, construction of canals and water reservoirs for the irrigation of the southern steppes was initiated (*Kakhivka Reservoir, 1956). The irrigation plan was only partly fulfilled: by 1967 there were only 598,700 ha of land under irrigation. More attention was devoted to this question in the 1970s, and, by 1980, 2,014,000 ha were under irrigation. The introduction of irrigation systems led to needless experiments in the cultivation of *cotton (455,400 ha in 1951), which proved a failure because of the unsuitable climate and were soon halted.

With N. Khrushchev's rise to power a number of reforms were made in agriculture, particularly by the law 'On Changing the Policy on Agricultural Planning' (9 March 1955) and the law 'On the Statute of the Agricultural Artel and the Means for Further Promoting the Initiative of the Collective Farmers in Organizing Agricultural Production and Managing the Affairs of the Artel' (6 March 1953). The collective farms received the right to determine, in the light of compulsory delivery quotas, the amount of land they would devote to each crop, the productivity of animal husbandry, and the number of animals of each species that they would raise. In 1958 the machine-tractor stations were replaced with tractor-repair stations. This decentralization of agricultural planning coincided with Khrushchev's decentralization of industry and the introduction of *regional economic councils. As a result of these reforms the land seeded to wheat in Ukraine diminished by 35.6 percent, in favor of larger plantings of feed corn and of certain industrial crops, particularly of sugar beets, long-fiber flax, hemp, and oil-yielding plants. Khrushchev's experiment in wheat growing on the virgin lands of Kazakhstan brought disappointing results and starting in the second half of the 1950s, the emphasis was again placed on expanding in Ukraine the land seeded to wheat by drastically reducing the area of fallow land (to 0.4 percent compared to 12.3 percent of the arable land in steppe Ukraine in 1940). This policy led to considerable soil erosion and to dust storms, which carried away the topsoil.

After Khrushchev's downfall in 1964 the usual proportion of fallow land was reinstated, and the corn plantings were reduced to a more rational size. Beginning in the latter half of the 1950s, large tracts of arable land were lost to industrial expansion, particularly to mining, to the construction of hydroelectric dams and highways, and to urban growth. Between 1955 and 1965 arable land in Ukraine diminished by 1.3 million ha. In 1980, of the 42.1 million ha of arable land, 34.2 million ha were under cultivation, 1.2 million were hayfields, and 4.8 million were pasture. Agricultural enterprises possessed 48.7 million ha, while the state controlled 0.18 million ha (including forest farms); that is, there is practically no unused arable land in Ukraine. The expansion of seeded land from 31.2 million ha in 1940 to 33.6 million in 1980 was achieved only by the reduction of the area of clear fallow from 3.9 to 1.1 million ha. Some increase in arable land is attributable to the amelioration of infertile soils, the drainage of wetlands (from 1,031,000 ha in 1956 to 2,539,000 ha in 1980), and the irrigation of arid lands. The chernozem, which has been until now the principal agricultural resource of Ukraine, requires chemical ferti-

lizers. In 1965 it was fertilized at the rate of 38 kg of mineral fertilizers per ha; in 1975, 109 kg per ha; and in 1980, 112 kg per ha. Compared to the levels used in Western Europe, the United States, and Canada, this level of fertilization is still inadequate.

To centralize agricultural planning, Soviet authorities have experimented to some extent with *agrotowns and since the second half of the 1960s have devoted much attention to organizing agroindustrial complexes, ie, to the territorial integration of certain branches of agriculture with the industrial processing and sale of the agricultural production. This kind of integration is realized most widely in those branches whose output must be processed or sold quickly. With integration transportation costs are minimized. Since 1965 the most common agroindustrial complexes in Ukraine have been the sugar-beet, grape-winemaking, hemp-alcohol-starch-hemp-products, and dairy complexes. In 1965 there were 488 such complexes, and in 1980 there were 1,549. The largest agroindustrial complexes are the winemaking complex *Masandra in the Crimea and the canning complex in the Kherson region.

Demographic changes in Ukraine's population (the farm population declined from 66 percent of the total population in 1940 to 37 percent in 1980) have a direct impact on the farm labor force, which is steadily decreasing both in absolute and relative terms. In 1965, 7.2 million people (38.9 percent of the total work force) were employed in agriculture in Ukraine: 6 million on collective and state farms and 1.2 million on private plots. For 1975 the corresponding figures were 6.4 million (26.2 percent), 5.0 million, and 1.4 million; and for 1980 they were 5.8 million (22.5 percent), 4.3, and 1.5 million. Thus, from 1965 to 1980 the farm work force fell by 1.4 million workers (20 percent) or almost 100,000 workers per year (particularly young people), who migrated to the cities or regions outside Ukraine. The reduction of the collective-farm work force has been particularly dramatic: in 1965 each collective-farm household provided 1.15 workers for work on the collective farm, while in 1980 each household provided only 0.94 workers. Today there are 8.3 workers per 100 ha of farmland, and each worker tills 5.8 ha (105 ha in the United States). In 1965, 3.9 workdays were required by the collective farms to produce 1 centner of wheat; in 1980 only 1.4 workdays were required to produce the same amount. For sugar beets the corresponding figures are 2.5 and 1.1 workdays and for potatoes 7.3 and 5.3 workdays.

Labor productivity is increasing but is still too low because of insufficient mechanization, irrational capital investment (preferential treatment for state farms), and relative agrarian overpopulation in Right-Bank Ukraine, Western Ukraine, and Transcarpathia. In the steppes and Left-Bank Ukraine, on the other hand, there is a slight shortage of farm labor, particularly at harvest time. Because of the seasonal nature of farm work the average collective-farm member works no more than 200–225 days per year (275 days for state-farm workers). This problem of underemployment is met to some extent by the agro-industrial complexes, which in 1970 employed 15,800 people, and in 1980, 156,300 people. A large part of the farm labor force has received little training: in 1980 only 218,200 collective-farm members (3.7 percent of the labor force) had obtained a higher technical education. Wages in agriculture are low, as is evident from the comparison in table 3. In

TABLE 3
Average monthly wages in Ukraine
(in rubles; % of national average in parentheses)

	All workers	Workers on collective farms	Workers on state farms
1965	93.9	48.9 (52.0)	71.8 (76.4)
1970	115.2	66.6 (57.8)	95.6 (82.9)
1980	155.1	103.6 (66.7)	133.7 (86.2)

1933–7 collective-farm members received on the average 33–75 kopecks and 1.3–3.5 kg of grain per workday. An important part of a farmer's income and the bulk of food for his family were derived from the private plot which was cultivated by the farmer in his spare time. In 1965 the wage for a workday was 2.69 rubles; in 1975, 4.11 rubles; and in 1980, 4.93 rubles. In spite of this rise in wages and the introduction of a small old-age pension after the war, farm workers continue to be the lowest-paid workers in the economy and continue to rely on their private plots (1.8 million ha or 0.4 ha per family in 1979) and temporary work in the cities to supplement their income. The state purchase prices on agricultural products (see *Agricultural procurement) are lower in Ukraine than in other parts of the USSR, and this depresses even further the already low standard of living of the Ukrainian farm population.

After the war the capital and depreciating production funds (buildings, machines, equipment, livestock) grew somewhat more rapidly in agriculture than in other sectors of the economy. This was the result of the chronic shortage of farm products for the consumer. The production fund at the disposal of the collective farms was valued at 12.4 million new rubles in 1965, 28.3 million in 1975, and 35.2 million in 1980. The growth in capital investments in Ukraine's agriculture (in relative prices) is shown in table 4. Thus, there is some transfer of capital from other branches of the economy, and particularly from construction, into agriculture. Because of a chronic food shortage in the USSR the relative weight of capital investment in Ukraine's agriculture as compared to the agriculture of the USSR as a whole has been increasing rapidly. This was particularly evident in the period from 1956 to the 1970s. In order to raise agricultural produc-

TABLE 4
Capital investment in agriculture in the Ukrainian SSR

Years of 5-yr plans	In millions of rubles	Percentage of all capital invested in	
		Ukr SSR	USSR
1929–32	137	8.7	8.8
1933–37	355	10.9	8.4
1938–41	293	9.9	7.5
1946–50	935	10.2	15.3
1951–55	2,304	15.5	26.5
1956–60	4,495	15.7	29.2
1961–65	6,985	16.9	28.3
1966–70	10,484	18.2	31.2
1971–75	16,597	21.1	31.1
1976–80	19,965	22.4	25.6

TABLE 5
Growth in stock of farm machinery in Ukraine
(in thousands of units)

End of year	Tractors	Grain combines	Trucks
1940	94.6	33.4	54.9
1955	136.4	50.7	102.3
1970	317.2	81.2	244.2
1980	408.8	90.0	317.9

tivity, more and more capital must be spent on machinery. About one-third of the capital allocated to agriculture (1,363 million rubles in 1980) is used to purchase and repair tractors and other farm machines. The growth in the stock of farm machinery in Ukraine (in thousands of units at the end of the year) is shown in table 5.

On collective and state farms only the harvesting of grain is fully mechanized. The harvesting of sugar beets is 90 percent mechanized; of potatoes, 50 percent; of hay, 55 percent. Cow milking is 81 percent mechanized; cattle feeding, 32 percent; and manure removal, 62 percent. Other types of labor continue to be performed manually, particularly the loading of grain (62 percent manual) and of sugar beets (45 percent manual). There is a shortage of reapers, tractor seeders, and small tractors, as well as storage facilities. Eight to 12 percent of the harvest is lost in transit, and some is lost during harvesting. The gross harvest of the most important agricultural products in Ukraine is presented in table 6 (in thousands of tonnes).

Ukraine's contribution to the total agricultural output of the USSR remains high: in 1966-70 it was 22.7 percent, and in 1976-80 it was 23.5 percent. In 1980 Ukraine produced 24.2 percent of the USSR's grain, 42.2 percent of the corn, 60.2 percent of the sugar beets, 27.8 percent of the potatoes, 22.2 percent of the cattle, 28.1 percent of the hogs, and 6.2 percent of the goats. For most agricultural crops Ukraine's crop yield is higher than the average for the USSR: in 1978 Ukraine's yield in grain crops was 30.3 centners per ha (18.5 for the USSR); in winter wheat, 35.2 (29.8); in winter rye, 20.6 (17.6); in corn, 32.2 (35.2); in barley, 31.6 (23.5); in oats, 23.0 (15.3); in legumes, 22.2 (15.2); in sugar beets, 310 (248); and in potatoes, 140 (122). Because of irrational policies and numerous crop failures

TABLE 6
Gross harvest in thousands of tonnes

	1940	1950	1960	1970	1980
Grains	26,420	20,448	21,790	36,392	38,100
Winter wheat	7,650	5,989	6,459	15,471	21,278
Winter rye	4,097	4,334	1,425	1,176	1,138
Spring barley	5,662	2,152	4,329	7,966	6,737
Oats	2,765	1,604	1,160	1,682	1,179
Corn	2,550	4,177	5,531	6,337	4,070
Legumes	809	579	1,003	2,141	2,087
Sugar beets	13,052	14,624	31,761	46,309	48,841
Potatoes	20,664	20,329	19,461	19,726	13,133
Silage corn	-	-	114,079	58,574	75,758
Livestock (thousands of head)					
Cattle	10,997	11,063	17,040	21,352	25,368
Hogs	9,186	6,999	16,452	20,746	19,783
Sheep and goats	7,325	5,798	11,601	8,971	9,051

in the 1970s, Ukraine's agriculture is incapable of meeting the demands of the Soviet economy for farm products, and particularly for animal feed. Hence, the USSR today imports from the United States, Canada, and other countries a large part of its feed as well as other farm products. Depending on the harvest (which decreased in Ukraine by 20 percent in 1979-80), 12-20 percent of Ukraine's agricultural output consists of commodities. Ukraine usually exports farm products to other regions of the USSR and to the satellite countries, such as Cuba and Poland.

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B. Wynar

Agronomy (agricultural sciences). The scientific foundations of agricultural production, the sum of theoretical and practical knowledge about the cultivation of plants, the raising of animals, the organization of production, and the primary processing of farm products. Agronomic knowledge has accumulated through the history of human activity: in Ukraine since the period of the *Trypilian culture. Practical knowledge on farming has been passed on in the form of technical prescriptions and advice. Agronomic information appears in the earliest written sources of Kievan Rus'. The scientific principles of farming were first worked out at the end of the 18th and the beginning of the 19th century. At the same time agronomy began to be divided into a number of independent sciences.

The earliest scientific research in agronomy in Ukraine was done by individual scholars such as V. *Karazyn, who worked mostly in the Kharkiv region, and by the *Nikita Botanical Garden in the Crimea. Agronomy developed rapidly in Ukraine at the turn of the 19th century and was closely tied to the development of sugar-beet farming and the organization of a network of agricultural research stations by the gubernia and county zemstvos. On the eve of the First World War there were 52 experimental fields and stations and 8 seed stations in Ukraine. An important contribution to agronomy was made by the Poltava Experimental Field, which was established in 1884, and the *Poltava Agricultural Research Station, which grew out of the former institution in 1910.

The methods of tilling and fertilization that were developed at these stations were adopted as the foundations of farming at the time and, along with the classification of fallow land, constituted an important advancement in agriculture. Other experimental fields and research stations were located in Nosivka, Uman, Kharkiv, Drabiv, Chartoryiske, Sarny, Nemerche, Kherson, Katerynoslav, and Odessa. Furthermore, there were two networks of experimental fields with headquarters in Kiev: the All-Russian Society of Sugar Producers and the Kiev Agricultural Society. In 1914 there were over 100 agricultural research institutions in the nine Ukrainian gubernias of the Russian Empire (see *Agricultural scientific research institutions). Two other societies in Ukraine were interested in agronomic research – the Imperial Free Economic Society, founded in 1765, and the Imperial *Society of Agriculture of Southern Russia, which was founded in 1828 and was active in the gubernias of

Bessarabia, Katerynoslav, Tavriia, and Kherson. There were also some gubernia agricultural societies, such as the Kiev, Poltava, Kharkiv, and Kherson societies (some of them organized agricultural exhibitions, conducted elementary courses on farming), and county or local societies (1,020 of these by 1915, the largest number of which were in Poltava gubernia). After the revolution these societies, as well as the All-Ukrainian Seed Society and the Ukrainian Central Agricultural Society in Kiev (reorganized in 1918 into the Central Agricultural Co-operative Union), which were active in the revolutionary period, were dissolved. Agronomy was studied at Kiev, Kharkiv, and Odessa universities, at the Kiev Polytechnical Institute, and at the Kharkiv Veterinary Institute. In Western Ukraine agronomy was taught at the higher agricultural school in Dubliany (founded in 1856, reorganized into an academy in 1900, and then into the Faculty of Agriculture and Forestry of the Lviv Polytechnical Institute in 1919) and at the Veterinary Academy in Lviv.

Important contributions to agronomy were made at the turn of the century by the following scientists in Ukraine: A. *Zaikevych (a pioneer in sugar-beet research), A. *Izmailsky (drought research in southern Ukraine), L. *Symyrenko (orchard growing), S. Vynohradsy (soil microbiology), B. Rozhdestvensky (agronomy professor at Kiev University), S. *Bohdanov (classification of ground waters), V. *Dokuchaev (chernozem, genesis of the steppe), K. *Gedroits (earth scientist), V. Kolkunov, S. Kulzhynsky (legume cultures and their effect on soil fertility), and A. *Sapiehin and A. *Dushechkin (sugar-beet nourishment).

Ukrainian agronomy advanced rapidly in the 1918–29 period prior to *collectivization. The Soviet government recognized the necessity to revitalize farming quickly, and Ukrainian researchers took advantage of the ample opportunities for scientific research. In this period planning was introduced into the various branches of agronomic research. A network of meteorological stations was established. Soil research culminated in the 1920s in the first synthetic map of the soils of Ukraine by H. *Makhiv and 10 volumes of *Materialy doslidzhennia gruntiv Ukraïny* (Research Materials on the Soils of Ukraine). Ukrainian selection specialists produced a number of valuable agricultural plant varieties. The scientific research stations, which by 1927 numbered 35, were governed by a single plan. Several nature reserves were organized: *Askania-Nova and the virgin steppe of the Starobilske region and of the Azov coast. The problem of drought in southern Ukraine and the assimilation of many new cultures received considerable attention. The development of agronomy was encouraged by the second division of the Ukrainian Academy of Sciences, the *Agricultural Scientific Committee of Ukraine, which issued a number of valuable publications, and, after its dissolution, by the *All-Ukrainian Academy of Agricultural Sciences and by the scientific research stations, some of which published reports. The association *Sil'skyi Hospodar in Lviv was active in practical agronomy and also made some theoretical contributions. It published over 180 books and pamphlets and farmers' newspapers. Outside Ukraine agronomy was studied at the *Ukrainian Husbandry Academy in Poděbrady, Czechoslovakia.

In the second half of the 1920s Ukrainian scholars in Soviet Ukraine began to be politically persecuted. The work of scientific institutions continued to be reorganized

as farming began to be collectivized. Beginning in 1929, agronomic research institutes in Ukraine were subordinated to the All-Union Academy of Agricultural Sciences in Moscow, first through the All-Ukrainian Academy of Agricultural Sciences and then directly. Scientific research focused on such practical tasks as producing new varieties of plants, controlling pests and weeds, planting shelterbelts, counteracting drought, increasing crop yields, and acclimatizing and promoting crops new to Ukraine, such as cotton, tea, and citrus fruits. The Party's strict, centralized control over research ruled out any possibility of free development for agronomy.

In 1945–6 the division of agricultural sciences under the chairmanship of M. *Hryshko was established at the Academy of Sciences of the Ukrainian SSR. In 1956 this division was reorganized into the *Ukrainian Academy of the Agricultural Sciences, which consisted of 5 departments, 21 scientific research institutes, a large network of research stations, and a central agricultural library. The academy published its *Dopovidi* and *Visnyk sil's'kohospodars'koï nauky*. In 1962 the academy was dissolved, and its scientific research institutes were transferred to the All-Union Academy of Agricultural Sciences in Moscow. Some agronomic research was conducted at the biology departments of universities and at the higher agricultural schools.

Today agronomic research in Ukraine is concentrated on developing new varieties of highly productive agricultural crops. V. Yuriev, F. Kyrychenko, and V. Remeslo have produced many valuable varieties of winter and spring wheat, rye, barley, oats, and other grains. P. Harkavy developed varieties of winter and spring barley that are suited to southern Ukraine and Moldavia. V. Kozubenko, B. Sokolov, P. Kliuchko, O. Musiiko, and others have developed highly productive corn hybrids and varieties with sterile seed. A monospermous sugar beet was produced by O. Kolomiets, V. Zosymovych, M. Bordonos, H. Mogan, I. Buzanov, and others. Many highly productive varieties of grain, legume, oil-bearing, essential-oil-bearing, fiber, feed, vegetable, and melon cultures, as well as potato, have been developed. S. *Melnyk, H. Borovykov, and others have developed the theoretical principles of grapevine grafting. The problems of seed science and agricultural ecology have been investigated by M. *Kuleshiv.

T. Strakhov, F. Nemiienko, V. Peresyppkin, V. Vasyliiev, D. Rudniak, M. Helent, and others are developing and improving biological and chemical methods for controlling agricultural plant diseases and pests.

(See also *Agricultural education, *Agricultural organizations, *Agricultural periodicals, *Agricultural scientific research institutions, *Agricultural technology, *Agronomy, state and social, *Forestry, *Selection, and *Zoo-techny.)

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E. Zharsky

Agronomy, state and social. The sum of the means used by voluntary civil organizations, agencies of local self-government, or the state to improve the level of agrotechnological culture. In principle these means are of an organizational and educational character, for in the final analysis the subject of agricultural activity is the individual farmer. It is only under the centrally planned economy of the Soviet Union that the measures used by state agronomy have assumed for the most part a coercive nature and have become an integral part of the state's agricultural policy.

In tsarist Russia there was sharp opposition between the government bureaucracy and society. As a result, the *zemstvos began to develop a zemstvo agronomy that became known as social or community agronomy and that was distinguished from the agronomic measures taken by the state authorities. In Western Europe there was no such gulf between the government and society; hence, such terms as social agronomy or state agronomy were not used. In Russia the state's interest in agronomy was channeled through the Ministry of Agriculture and State Properties, which carried out its responsibilities by employing government agronomists and instructors. Zemstvo agronomy in Ukraine originated at the end of the 1880s, when the Kherson zemstvo set up an institute of county and gubernia zemstvo agronomists. By 1 January 1914 there were 1,683 community (zemstvo and agricultural society) agronomists in the nine gubernias of Ukraine.

Among the purely agronomic measures pursued by the zemstvos priority was given to the purchase of farm machinery and implements and of seed and fertilizer. Relatively little was achieved in the area of formal agricultural education: in 1914 there were only 28 lower schools and one secondary agricultural school. Instead, much attention was devoted to extracurricular agricultural training – lectures, exhibits, visits to the villages by agronomists and instructors. In the final few years preceding the war the first agricultural societies and co-operatives were established in Ukraine. As these societies developed, the task of acquiring the necessary instruments and supplies for farming was removed from the zemstvo agronomic organizations, and the zemstvo agronomist increasingly became an organizer of agricultural activity. This tendency finally asserted itself at the All-Russian Agronomic Congress in Kiev in 1913. Zemstvo agronomists began to devote more and more time to scientific research and to demonstrations of new methods for the farmers. A whole new science of state and social agronomy developed from the zemstvo agronomy. The most prominent representative of this science among Ukrainians was Professor K. *Matsiievych.

In the 1920s, during the period of the *New Economic Policy, farming in Soviet Ukraine was largely in the hands of individual farmers, and farming co-operatives flourished. Hence, the role of the agronomist was not essentially different from what it was before the revolution. But the collectivization of 1929 radically changed this state of affairs and turned agronomy into an instrument of the state and Party apparatus. Social and state agronomy as it is here understood ceased to exist.

In Western Ukraine social agronomy took the form of the *Sil'skyi Hospodar society, which was active in Galicia and under the Polish regime in Volhynia (Lutske branch) as well. The Poles had their separate agricultural socie-

ties: in Galicia, for example, they had the Little Polish Agricultural Society. Under Austria state agronomy was the responsibility of the Galician and Bukovynian diets and was administered by county executives. There were no state agronomists. Under the Polish state agronomists were employed by provincial and county governments. Furthermore, the voivodeships had agricultural assemblies consisting of elected representatives who played the role of intermediaries between the producer, the farm industry, and the Ministry of Agriculture. They were also responsible for overseeing the activities of the institutions of social agronomy.

In the Ukrainian SSR the agronomic organizations have become parts of the state apparatus that governs the whole productive process of farming. The Union-republican Ministry of Agriculture (formerly the People's Commissariat of Land Affairs) directs this apparatus. Only the state farms do not come under this ministry but are the responsibility of a special Ministry of State Farms, which was a Union-republican ministry at first and then became a Union ministry. There are agricultural departments in the oblast (or krai) executive committees and agricultural commissions in the rural soviets. Furthermore, there are agricultural departments of the Central Committee of the CPSU and of the central committees of the various republics, as well as of the oblast and raion Party committees. The Soviet state and the Party machine employ a large number of specialists who have higher and secondary agronomic education. A special role in the implementation of the state's decisions on agriculture was played by the *machine-tractor stations, which were abolished in 1958. Support for the higher agricultural schools is provided for in the Union budget, while the lower and secondary schools are provided for in the republican budgets. However, almost all the expenditures for basic work in state agronomy – maintenance of research stations, demonstration points, and agronomic and zoo-technical networks and workshops; the organization of soil improvement and hydrotechnical projects that do not have a national significance; veterinary care; agro-educational work; and pest-eradication projects – are charged to local budgets.

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Ye. Glovinsky

Agrotown (Ukrainian: *ahromisto*; Russian: *agrorod*). One of N. *Khrushchev's projects that was part of the planned 'transition of the village to Communist social relations.' Khrushchev first proposed the idea in 1949 when he was a secretary of the Central Committee of the Communist Party of the Soviet Union responsible for agriculture. The aim was to amalgamate several collective farms into larger economic units and to relocate the collective farmers in large urbanized settlements (rural cities) with socialized services, such as cafeterias and laundries, and cultural amenities. At the same time the

farmers were to give up their private plots and farm animals. The project was never officially approved, but some attempts were made in Ukraine to implement it as an experiment under the collective-farm consolidation plan. In 1957 Khrushchev, now the general secretary of the CPSU and the head of the government, returned to the agrotown project. Plans were made to reduce the number of villages in the Ukrainian SSR from 50,000 to about 15,000, which would have required enormous capital investments and technical reconstruction. The plan was not realized, however, and the limited experiments that were tried turned out to be economic and social failures. The goal of the project – the withering away of private farming – proved to be completely impractical. The agrotown plan was abandoned in the mid-sixties.

Ahibalov, Vasyl, b 21 April 1913 in Velyka Hnylusha, Voronezh region. A sculptor of monuments; graduate of the Kharkiv Art Institute (1942). In collaboration with other artists he has executed a series of monuments, primarily in bronze and granite, commemorating Soviet leaders and various events. These include monuments in Voroshylovhrad (*Lenin*, 1949), Krasnodon (*Young Guard*, 1954), Dnipropetrovske (*Eternal Glory*, 1967), Kharkiv (commemorating the proclamation of Soviet rule in Ukraine, 1975), and a number of busts. Ahibalov was awarded the Shevchenko State Prize in 1977.

Ahnit-Sledzevsky, Kazimir [Ahnit-Sledzevs'kyj], b 27 May 1898 in St Petersburg, d 6 September 1973 in Kiev. A graphic artist and caricaturist, Ahnit-Sledzevsky obtained his artistic education at the studios of O. *Murashko and I. *Seleznev (1906–16) and at the Polytechnical Institute (1916–22) in Kiev. In 1923 he began work as a caricaturist for the newspaper *Proletars'ka pravda* and the magazine *Hlobus*. From 1941 to 1945 he was a caricaturist for military newspapers and, beginning in 1944, worked for the satirical magazine *Perets'*. He executed graphic series (*Hitleriia*, 1944; *The Black Past*, 1957) and designed graphics for books, as well as propaganda posters and windows.

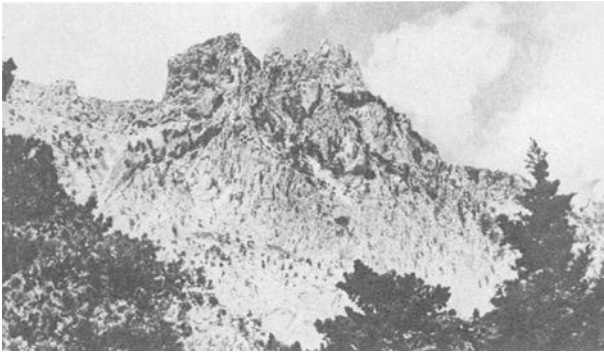
Aidar River [Ajdar]. Left-bank tributary of the *Donets, 264 km long, and with a drainage basin of 7,240 sq km. It is used mainly for irrigation.

Aide-de-camp. See Osaul.

Aihulske Lake [Ajhul's'ke]. Lake lying near the Perekop Isthmus in the Crimea. The lake is 18 km long, 4.5 km wide, and 0.1–0.3 m deep. It is fed by subterranean waters. In summer the lake's salinity reaches 23–27 percent, and during droughts the bed is covered with salt deposits.

Aiia [Ajja]. A promontory on the southwest coast of the Crimea. The rock rises steeply from the sea and attains a height of 557 m. A protected natural site – a grove of Stankevych pines and woody junipers – is found on the rock.

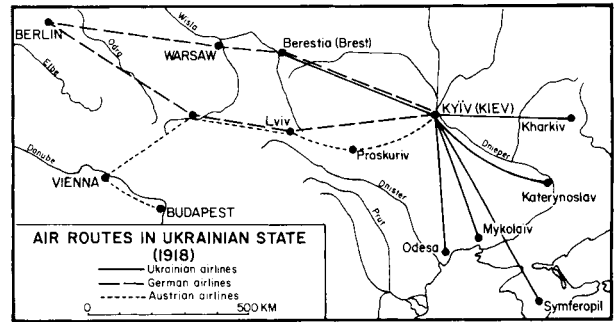
Ai-Petri [Aj-Petri]. One of the peaks of the main range of the Crimean Mountains. It reaches a height of 1,233 m and has a steep seaward slope. The mountain is located near the city of Alupka.



Ai-Petri in the Crimea

Air transport. The first regular transport flights in Ukraine were introduced by the German military administration in the occupied territories in 1918. Planes flew between Vienna and Kiev and Berlin and Kiev, stopping in cities on the way. The planes transported primarily cargo and mail, but also some passengers. After the war, from January 1920, there were irregular but quite frequent flights between Moscow and Kharkiv, using the Illia Muromets airplane, a reconditioned bomber. In the spring of 1923 the Society for the Advancement of Aviation and Aeronautics in Ukraine and the Crimea was founded in Kiev. Several prominent aircraft designers and pilots were among the society's founders: N. Delone, V. Bobrov, F. Anders, and H. *Kasianenko. In addition to its other activities, the society raised funds among the population for purchasing aircraft. Many airplanes were purchased with the funds collected. They were given purely Ukrainian names, such as Chervonyi Vartovyk Podilia, Yuzivskiy Proletar, Nezamozhnyk Odeshchyny, and Aeroplan Sumshchyny. All of these planes were foreign-built, mostly in France or in England. In 1924 the society's name was changed to the Society of Friends of the Air Fleet. In 1923 the Ukrainian Airline (Ukrpovitroshliakh) company was established. Its fleet consisted at first of such planes as the Farman F-30, Nieuport-17, 24 Bis, 21 Morane, and particularly the Dornier-Komet III-S with Rolls-Royce Eagle engines. In 1923 trial flights between Kharkiv and Kiev were initiated, and on 3 May 1924 more regular flights were introduced on the routes Kharkiv-Poltava-Kiev and Kharkiv-Pervomaiske-Odessa. Eventually, in 1925, new routes were established: Kharkiv-Kursk-Orel-Moscow and Kharkiv-Artemivske-Rostov. In February 1928 the first international route – Kharkiv-Baku-Pahlevi (Iran) – was introduced.

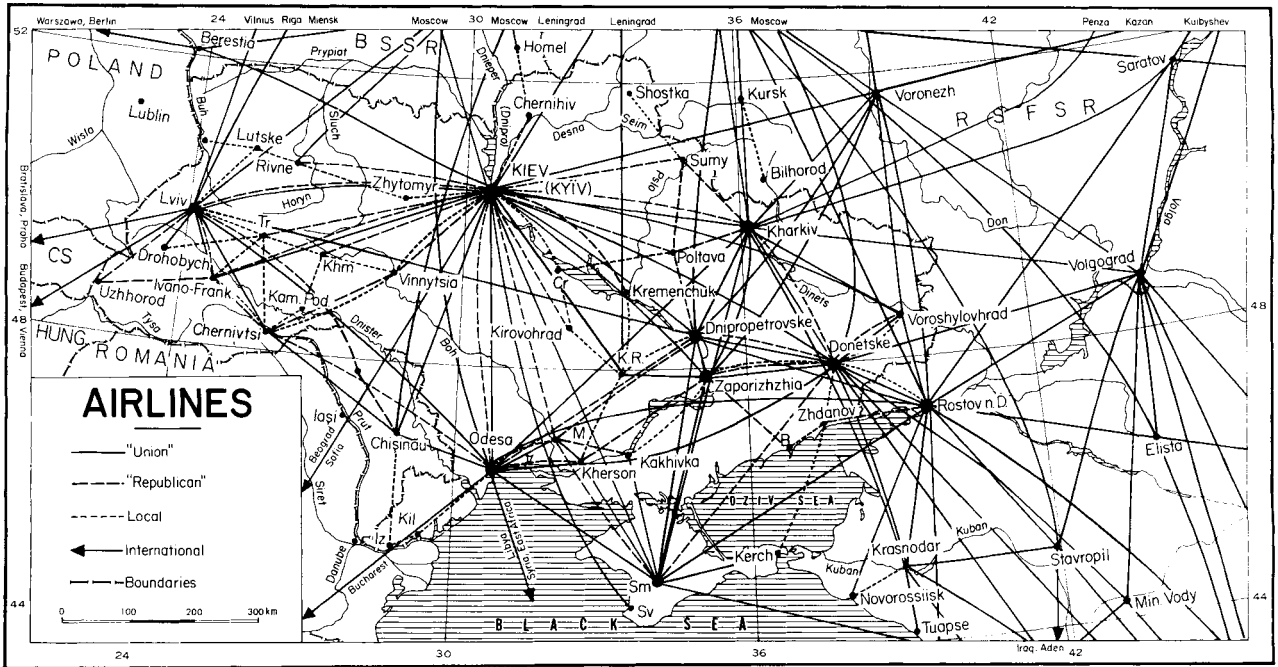
With the development of a national *aircraft industry during the first two five-year plans, Ukrainian-built planes were traversing Ukraine by the end of the 1920s. At first these were mail and passenger carriers – the G-2 and M-17 (150 km/hr), and then the K-4 and K-5 (designed by K. Kalinin), the KhAI (designed by Y. Neman), and the OKO-1 (designed by V. Tairov), which were built at the new Kiev and Kharkiv aircraft plants. The larger airports in Ukraine were also built in the early 1930s: the Kharkiv airport in 1930, the Odessa airport in 1931, and the Kiev airport (in *Brovary) in 1933. Planes built in this period, like the K-5 and KhAI-1, could attain speeds of 330 km/hr. In 1935–8 one of the largest Soviet passenger hydroplane lines (using the two-engine, twelve-passenger MP-1 and Stal-3 designed by Putilov in 1933) operated between



Odessa and Batumi. Night flights of mail carriers were introduced, and new regular routes were established: Kharkiv-Mariupol-Berdianske (240 km), Kharkiv-Dnipropetrovske-Odessa (625 km), and Kiev-Odessa-Kherson (445 km). Although in the first half of the 1930s most airplanes usually carried only eight to ten passengers, as early as 1931–5 K. Kalinin's engineering office worked on a design for a superliner with a capacity of over 100 passengers. The K-7, which had its initial flight on 11 August 1933, had a seating capacity of 120. Because there was no real market for such superliners, their production ended in 1935 with the construction of several prototypes. After Western Ukraine was occupied by Soviet forces in 1939, a regular route between Kiev and Lviv was opened. The number of flights on all routes increased steadily: from 188 in 1931 to 586 in 1935. The number of passengers also increased: from 12,000 in 1930 to 19,000 in 1937.

During the Second World War air transport was used almost exclusively for military purposes. Air communications were disrupted by the almost complete devastation of the airfields in Ukraine. Aircraft had to use temporary landing fields. Some air routes were restored in 1945–6. The airports of Kiev, Donetsk, Kharkiv, Voroshylovhrad, and Lviv were reopened, servicing 11 interrepublican and 37 interoblast air routes. Air communications returned to a normal state only in the 1950s with the introduction of new, postwar planes like the 8-passenger AN-2, the 30-passenger IL-12, and the 20-passenger IL-14, which replaced the fuel-inefficient IL-12. At this time the first helicopters were introduced on the Ukrainian routes: the MI-1 and the MI-4. Long-distance flights to Leningrad, Vladivostok, Murmansk, Alma-Ata, and elsewhere in Soviet Asia were begun. In 1958 a regular civilian helicopter service was introduced between Symferopil and Yalta.

In the 1960s air transport continued to develop in Ukraine. Another airport for Kiev was built near *Boryspil, and new air terminals were built in Odessa, Kharkiv, Zaporizhia, Ivano-Frankivske, Uzhhorod, and elsewhere. In the late 1960s and early 1970s a number of new liners were introduced in Ukraine: the TU-104 (for 70 passengers), the TU-114 (the intercity model for 220 passengers, the trans-Siberian model for 170, and the transcontinental model for 120), a second version of the AN-10 (for 100 passengers), the AN-24 (40 passengers), the TU-124 (68 passengers, and a different version with a first-class section of 44 seats for higher government officials and industrial directors), the TU-110 (a modification of the TU-104 and TU-134), and the YAK-40 (for 30 passengers). The AN-10, AN-24, and YAK-40 were built in



Note that republican and local flights are irregular.

Kiev, using the Ivchenko engine from Zaporizhia. Most new planes have jet engines, but a disproportionately large number of turboprops (IL-18 and AN-10) are still used. Besides the Mil helicopters, the larger Kamov helicopters are also used. At the end of the 1970s and the beginning of the 1980s the TU-104 jet was replaced by the 160-passenger TU-154. The 180-passenger IL-62, one of the largest long-range liners, is being gradually withdrawn from service because of several air accidents, the most recent in Moscow in July 1982. Plans have been made to introduce in the 1980s the short-range, 120-passenger YAK-42 and the 350-passenger airbus IL-86 (for travel to tourist resorts and for communications between large industrial centers).

Today all oblast capitals in Ukraine are linked by air routes that are part of the Soviet and the international air networks. Almost 40 percent of air traffic consists of flights within Ukraine. The international airports of Kiev, Odessa, and Lviv are linked with Belgrade, Warsaw, Bucharest, Prague, East Berlin, Vienna, Paris, Copenhagen, and other major world cities. Certain international routes that were used in the 1970s have been closed

down, however; for example, the Kiev-Zurich and Kiev-London routes. Of all the civil-aviation administrations in the USSR, Ukraine's has the largest number of routes and transports the largest number of passengers and cargo.

The Ukrainian Airline company (1923-31) merged in 1925 with the Transcaucasian civil-aviation company Zakavia and served not only Ukraine but all of Soviet Europe. In 1930 all Soviet civil aviation was centralized in the All-Union Alliance of the Civil Air Fleet, which in 1932 became the Chief Administration of the Civil Air Fleet (Aeroflot) of the Council of People's Commissars of the USSR. Since 1964 all civil aviation has been administered by the Ministry of Civil Aviation of the USSR, under which the Ukrainian Administration of Civil Aviation functions as a semi-autonomous agency. A special journal, *Kryl'ia Ukraïny*, is published in Russian for the employees of the Ukrainian administration.

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S. Protsiuk

Development of air transport in Ukraine (percentage of USSR in parentheses)

	1940	1960	1970	1979
Passenger volume (in million passengers/km)	14 (7.0)	675 (5.6)	7,950 (7.8)	13,354 (7.4)
Passengers carried (in thousands)	34 (8.5)	1,697 (10.6)	9,049 (12.7)	12,082 (12.7)
Cargo volume (in million t/km)	1 (4.3)	44 (7.8)	161 (8.6)	212 (7.7)
Cargo carried (in thousands of t)	4 (6.8)	63 (9.1)	181 (9.8)	212 (8.7)

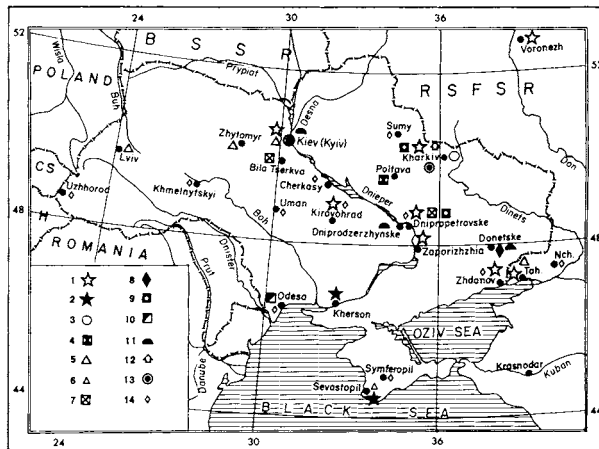
Aircraft industry. The origins of the aircraft industry in Ukraine date back to before the First World War. Just before the war A. Anatra, a wealthy banker, built an airplane plant near Odessa which produced Blériot-XI planes with Anzani engines. The large Third Kiev Aircraft Engine maintenance shops of the Russian army were located in Kiev. During the war these shops were housed in the Citadel Fortress in Pecherske. In 1916 about 2,000 workers were employed there. In 1916 the First Aircraft

Engine shops, which until then had been located in St Petersburg, were moved to Odessa. In 1923-4 all these shops were consolidated with the plant built by Anatra to form the Odessa Aircraft Plant. In 1925 planes for agricultural use, such as the Horbokonyk, began to be produced at the plant. The chief designer at the plant was V. Khioni.

In 1922 the former Third Aircraft Engine shops in Kiev were consolidated into the Rempovitria-6 aircraft plant under the directorship of V. Herasymenko. (He was later transferred to the People's Commissariat of Heavy Industry in Moscow.) In 1924 the κ-1 planes designed by K. Kalinin began to be produced there. In 1926 Kalinin's group was relocated to Kharkiv, where it set up large new aircraft shops of the Ukrainian Airline (Ukrpovitroshliakh) network. Shortly afterwards the shops were designated an experimental plant and began building the κ-2 and κ-3 planes. P. Riabchenko was director of the plant in 1926-36. In 1928-32 the plants began producing rescue (first-aid) and surveillance-cartographic aircraft. When new airports were constructed in Kiev (Brovary, 1933) and Kharkiv (Sokolnyky, 1934), the plant began to produce new and better planes (the κ-4 and κ-5 models) for civilian use.

In 1935-8 the government decided to transform the existing experimental plants into modern new plants that would also build military planes. Thus, the Kharkiv plant began to produce military transport planes of the Shch-2 model as early as 1940. In the late 1930s a plant for cargo airplanes was built in Zaporizhia and a plant for military airplanes in Tahanrih. Plane-assembly plants and repair plants were built in Odessa and Dnipropetrovske. The principal airplane-engine designers were S. Tumansky and A. Shvetsov. After K. Kalinin's transfer to Moscow, Y. Neman's design group, which included S. Zholkovskiy, L. Arson, and O. Bening, worked at the Kharkiv plant and produced the fast-flying KhA-1 and KhAI-5. These planes were produced in series. At the same time A. Liulka in Kharkiv designed the first turbojet engine in the USSR. At the Kiev plant the principal designers were K. Makovii and S. Horiunov.

During the Second World War the airplane plants in Ukraine were severely damaged or were disassembled by the retreating Soviet forces. In 1946-50 all the former airplane plants were rebuilt and modernized, and by the mid-1950s new planes began to roll off the assembly lines. O. Antonov's group designed planes for the Kiev plant. O. Ivchenko became the chief designer of the Zaporizhia aircraft-engine plant. The Kharkiv plant produced planes designed by A. Tupolev and A. Yakovlev (YAK-12). The Zaporizhia plant produced engines of the AI-20, AI-24, and AI-25 series. The Kiev plant produced the AN-2, AN-24, AN-26, AN-28, and AN-30 airplanes as well as the AN-10 (which was called 'Ukraine'), and the superplane AN-22 (Antei). The TU-104, TU-124, and TU-134 were produced at the Kharkiv plant, which in 1976-80, together with the Voronezh plant, was supposed to produce the supersonic plane TU-144. Both plants also began to produce helicopters designed by M. Mil and M. Kamov - MI-1, MI-3 and KA-18. There are plans to produce the AN-76 and YAK-42 at the Kiev plant and the IL-86 and IL-76 at the Kharkiv plant in the 1980s. The production of cargo planes and specialized planes is given precedence. Among military planes the emphasis is put on jet fighters with a speed of Mach 2 or higher.



AIRCRAFT INDUSTRY

1. Assembly plants for civil and military planes
2. Seaplane construction and repair plants
3. Helicopter construction plants
4. Turbomechanical aggregates plants
5. Electrotechnical and radiotechnical devices plants
6. Aircraft equipment and instruments
7. Rails
8. Plastics
9. Optical and radio-optical instruments
10. Air-conditioning systems
11. Armaments
12. Computers
13. Hydrometeorological and cartographic instruments
14. Other branches of manufacturing

Abbreviations

CS Czechoslovakia

Nch. Novocherkassk

H Hungary

Tah. Tahanrih

At the end of the 1970s and the beginning of the 1980s the aircraft industry in Ukraine was reorganized, and huge production complexes were set up. The main ones are in Kiev and Kharkiv. These complexes encompass subdivisions of various plants and factories that specialize in the production of different parts, assemblies, and instruments used in airplane building. Some subdivisions of narrowly specialized plants are subcontracted to centers that produce military planes, for example, in Dniprovske, Zhdanov, Odessa, Kherson, and Kirovohrad.

The principal airplane subassemblies are produced as follows: parts of nickel-cobalt alloys, in Zhdanov; special parts of nickel or nickel alloys, in Kirovohrad; magnesium parts, in Uman; plastics for planes, in Donetsk; gyrostats, gyroscopes, and navigational devices, in Khmelnytskyi; cockpit instruments and telemechanical devices, in Sevastopol; electrotechnical parts, in Odessa; radio-technical communication devices, in Kiev, Lviv, and Zhytomyr; pneumatic pumps, in Sumy; aviological computers, in Kharkiv; automatic controls, in Symferopil and Dnipropetrovske; magnets, in Novocherkassk; semiconductors, in Odessa and Uzhhorod; remote-scanning devices, in Kharkiv; air-conditioning apparatus, in Odessa; optical instruments and radio-optical machines, in Dni-

propetrovske and Kharkiv; weaponry, in Kiev, Donetske, and Dniprodzerzhynske; turbomechanical assemblies, in Poltava; tires for planes, in Bila Tserkva. In many plants, particularly those that build precision instruments and automatic and telemechanical devices, there are special, autonomous shops with top-secret production programs and work regimes that supply only the plane-building plants of the civil and military sector. Most of these plants co-operate closely with the military airplane plants in Moscow, Kuibyshev, Ufa, Novosibirsk, and other centers of the USSR aircraft industry. The output of Ukraine's aircraft industry is large, but the figures remain unpublished.

Besides those mentioned above, the following prominent airplane designers work in Ukraine: A. Penkov, T. Bashta, V. Taranenko, V. Moskaliuk, L. Kerber, Yu. Vasylyv, Ya. Peiko, N. Martyniuk, E. Kuzmych, O. Bolbot, O. Biloshpetsky, V. Dominikovskiy, A. Baturumov, M. Trunchenkov, V. Yasko, D. Kushchak, M. Tiutiunyk, and others are specialists in airfleet management. Very many prominent Ukrainian designers work in the Soviet aircraft industry outside Ukraine.

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Aiu-Dag [Aju-Dag] (Tatar: Bear Mountain). A mountain and promontory on the southern coast of the Crimea near the town of Hurzuf. Its altitude is 565 m. The mountain is a lacolith consisting of magma strata.



Ivan Aivazovsky, self-portrait (1873)



Naum Akhiezer

Aivazovsky, Ivan [Ajvazovs'kyj], also known as Hai-azovsky [Hajvazovs'kyj], b 29 July 1817 in Teodosiia, d 5 May 1900 in Teodosiia. Painter of seascapes. Aivazovsky was descended from a family of Galician Armenians who had settled in the Crimea. He obtained his artistic education at the St Petersburg Academy of Arts, becoming an academician in 1845 and an honorary member of the academy in 1887 (he was also a member of four other academies). In 1845 Aivazovsky settled in Teodosiia. A

member of the *Society of South Russian Artists, he exhibited his work in Odessa, Kiev, Kharkiv, Mykolaiv, and elsewhere. Aivazovsky produced some 6,000 paintings, depicting mainly scenes on the Black Sea and turbulent seascapes, including *The Ninth Wave*, *Black Sea*, *Amid the Waves*, *Universal Flood*, and *Storm on the Black Sea*. He also painted sea battles and Ukrainian landscapes. During his student years Aivazovsky often traveled in Ukraine with V. Shternberg. Among his paintings depicting Ukrainian scenes are the following: *Chumak Caravan*, *Reed-Bank on the Dnieper near the Town of Oleshia*, *Ukrainian Landscape*, *Mill on a Riverbank, Ukraine*, and *Wedding in Ukraine*. In 1880 Aivazovsky established an artists' studio and picture gallery in Teodosiia, which he donated later to the city. The Aivazovsky Teodosiia Picture Gallery houses some 400 of his works, as well as paintings by Crimean seascape artists and a small collection of seascapes by Western artists. A study on Aivazovsky by N. Barsamov was published in Moscow in 1967.

Aizenshtok, Yarema [Ajzenštok, Jarema], b 4 March 1900 in Yelysavethrad (now Kirovohrad), d 7 June 1980 in Leningrad. Literary scholar specializing in 19th-century Ukrainian literature. Aizenshtok graduated from the University of Kharkiv in 1921 and lectured in Kharkiv's institutions of higher learning. He devoted much time to the publication of T. Shevchenko's works, especially his *Shchodennyk* (Diary, 1925). He also published *Shevchenko-znavstvo – suchasna problema* (Shevchenko Scholarship – A Contemporary Problem, 1922) and *Iak pratsiuvav Shevchenko* (How Shevchenko Worked, 1940). A series of works by I. Kotliarevsky, H. Kvitka-Osnovianenko, Ya. Shchoholiv, M. Kotsiubynsky, and others was published under his editorship and with his commentaries. Aizenshtok's articles on 19th-century Ukrainian literature appeared in the journal *Za sto lit* (1927-30), a collection of essays published by the All-Ukrainian Academy of Sciences, and in *Zapysky Istorychno-filolohichnoho viddilu vUAN* (1919-31). When the persecution of individuals promoting Ukrainian culture began in Ukraine in the early 1930s, Aizenshtok moved to Leningrad, where, without abandoning his work in Ukrainian literature, he concentrated primarily on research in 19th-century Russian literature.

I. Koshelivets

Akademicheskii kruzhok. See Academic Circle.

Akademichna hromada. See Academic Hromada.

Akademichne bratstvo. See Academic Brotherhood.

Akerovych, Petro [Akerovyč]. Metropolitan of Kiev from 1241 to 1245, descendant of a boyar family. Akerovych participated in the synod in Lyons in 1245, where he informed the Catholic West of the Tatar threat. He was hegumen of the Monastery of the Transfiguration in the Berestiv district of Kiev (mentioned in texts as early as 1172) and was employed by Prince Mykhailo Vsevolodovych of Chernihiv in diplomatic service. Nothing is known of Akerovych past the year 1245.

Akhiiezer, Naum [Axijezer], b 6 March 1901 in Cherykau, Belorussia. Mathematician, corresponding member of the Academy of Sciences of the Ukrainian SSR.

Akhiezer graduated from the Kiev Institute of Public Education in 1924 and then taught at the institute. In 1933 he joined the staff of Kharkiv University. He was elected president of the Kharkiv Mathematics Society. His works deal with the theory of functions.

Akhiezer, Oleksander [Axijezer], b 31 October 1911 in Cherykau, Belorussia. Physicist, full member of the Academy of Sciences of the Ukrainian SSR since 1964. In 1934 he graduated from the Kiev Polytechnical Institute. In 1938 Akhiezer was appointed a department chairman of the Kharkiv Physical-Technical Institute of the Academy of Sciences of the Ukrainian SSR. His works deal with such topics as nuclear physics, electrodynamics, kinetics, and the theory of solids. He is a founder of a school of theoretical physics.

Akimenko, Fedir. See Yakymenko, Fedir.

Akkerman. See Bilhorod-Dnistrovskiy.

Ak-Mechet. See Chornomorske.

Ak-Mechet burial site. A Scythian burial site of the 5th–4th century BC near Ak-Mechet (now Chornomorske) in the Crimea. Excavations, which began in 1885, uncovered a Scythian warrior buried in a stone tomb that contained gold ornaments engraved with animal motifs, arrowheads, and other objects.

Akordy (Chords). An anthology of Ukrainian lyric poetry since T. Shevchenko's death. Published in 1903 in Lviv and edited by I. Franko, with art work by Yu. Pankevych, it contains the works of 88 poets from eastern and Western Ukraine.

Aksenov, Aleksandr, b 13 October 1929 in Krotovo, Novosibirsk oblast, Russia. Scientist specializing in the study of materials, Soviet civil servant, corresponding member of the Academy of Sciences of the Ukrainian SSR. Aksenov graduated from the Kiev Institute of Civil Aviation Engineering, where he later taught. He became the institute's rector in 1975. From 1970 to 1975 he was deputy minister of civil aviation for the USSR. He has written studies on friction and the resistance of metals to fatigue.

Aksenteva, Zinaida [Aksent'eva, Zinajida], b 25 July 1900 in Odessa, d 8 April 1969 in Poltava. Geophysicist, corresponding member of the Academy of Sciences of the Ukrainian SSR from 1951. In 1951–69 Aksenteva served as director of the Poltava Gravimetric Observatory of the Academy of Sciences of the Ukrainian SSR, where she conducted long-term observations of gravitational oscillation. She took part in the gravimetric survey of Ukraine's territory.

Akta grodzkie i ziemskie (City and Land Acts). Collection of historical documents and materials from the Lviv archives of the Bernardines, published from 1868 to 1935 in 25 volumes. It is a valuable source for the study of the social and legal history of Western Ukrainian lands under Poland since the 14th century.

Aktovi knyhy. See Acts, Books of.

Akty, odnosiaschchiesia k istorii Iuzhnoi i Zapadnoi Rossii (Documents on the History of Southern and Western Russia). Collected and published by the Archeographic Commission in 15 volumes in St Petersburg, 1863–92. This collection of documentary materials pertains mostly to the history of Ukraine and to some extent Belorussia in the 13th–17th century (up to 1678). M. Kostomarov edited volumes 1–9 and 11–13 and G. Karpov edited volumes 10, 14, and 15. The documents were selected from the archives of the ministries of foreign affairs and justice (Dela Malorossiiskogo Prizakaza) in Moscow as well as from the *Lithuanian Register.

Akty, odnosiaschchiesia k istorii Zapadnoi Rossii (Documents on the History of Western Russia). A collection of documents on the history of Ukraine, Belorussia, Lithuania, and, partly, Muscovy for the period 1340–1699 but mostly for the 16th to 17th century that was collected and published by the Archeographic Commission in St Petersburg in 5 volumes (1846–53). The materials were selected from Ukrainian, Belorussian, and Lithuanian archives and libraries and were transferred to Russia. I. Grigorovich was the editor of the first four volumes.

Alans (also known as Alani). A nomadic, Iranian-speaking *Sarmatian tribe that in the 1st century AD inhabited the lands north of the Black Sea between the Urals and the lower Dnieper River and raised livestock. In the 4th century the Alans joined their conquerors, the *Huns, in their invasion of Europe. In the 7th century they came under the control of the *Khazars. The Alans were the ancestors of the Ossetes living in Caucasia. In the ancient chronicles they were known as Yasi.

Albanians. A people numbering 3.8 million in 1980, most of whom live in Albania. There are significant Albanian minorities in Yugoslavia, Greece, Italy, Rumania, Bulgaria, and southern Ukraine. At the beginning of the 19th century the descendants of the Orthodox Albanians who fled to Dobrudja from southern Albania to avoid forced Turkish conversion to Islam settled in southern Bessarabia. They established the village of Karakurt (today Zhovtneve), now in Bolhrad raion of Odessa oblast. In 1862 some Albanians settled along the coast of the Sea of Azov and founded three villages – Divnynske, Hamivka, and Heorhiivka – in Tavriia gubernia (now in Pryozivske raion, Zaporizhia oblast). Today there are about 5,000 Albanians in the Ukrainian SSR; in 1960, 75 percent of them still knew their mother tongue.

Alberta. One of the three Prairie provinces in Canada, in which the first colony of Ukrainians in the Edna-Star (Beaver Creek) district, east of Edmonton, was located in 1892. Today Alberta contains the largest Ukrainian bloc settlement in Canada, on both banks of the North Saskatchewan River. In 1971 the population of Ukrainian origin was 135,515 (8.3 percent), third in size after the British (761,665 [46.7 percent]) and the German (231,005 [14.19 percent]). The population of Ukrainian origin in the major centres is: *Edmonton, 62,655 or 12.6 percent; Calgary, 15,850 or 3.9 percent; Lethbridge, 2,020 or 4.9 percent; and Red Deer, 1,090 or 4.0 percent. Towns with high concentrations of population of Ukrainian origin include Vegreville (1,900 or 51.5 percent), Two Hills (925

of 74 percent), and Smoky Lake (670 or 76 percent). The Ukrainian Cultural Heritage Village, with its buildings and artifacts of Ukrainian life in Alberta prior to the 1920s, is 25 miles east of Edmonton.

Alchevska, Khrystia [Alčevs'ka, Xrystja], b 16 March 1882 in Kharkiv, d 27 October 1931. Poet, translator, and teacher, daughter of O. and Khrystyna Alchevsky. Alchevska completed her higher education in Paris in 1903 and taught French at the Kharkiv women's gymnasium. During the 1920s she was a member of the Ukrainian Society of Playwrights and Composers. She began her literary career in 1903 and published poems in the newspaper *Ridnyi kraj*, in *Literaturno-naukovyi visnyk*, and in *Ukrains'ka khata*. Alchevska was accused of nationalism by Soviet critics for her collections of lyric poems with patriotic themes – *Tuha za sontsem* (Longing for the Sun, 1907), *Sontse z-za khmar* (Sun from behind the Clouds, 1910), *Vyshnevyyi tsvit* (Cherry Blossoms, 1912), *Pisni sertsia i prostoriu* (Songs of the Heart and Open Spaces, 1914), and *Probudzhennia* (Awakening, 1917) – and for the dramatic poem *Luiza Michel* (1930). She translated works by P.J. Béranger, V. Hugo, J. Verne, and L. Tolstoy.



Khrystia Alchevska



Khrystyna Alchevska

Alchevska, Khrystyna [Alčevs'ka, Xrystyna], b 16 April 1841 in Borzna, Chernihiv gubernia, d 15 August 1920 in Kharkiv. Eminent pedagogue and organizer of Sunday schools, wife of O. *Alchevsky, mother of the poet Khrystia Alchevska, the composer H. Alchevsky, and the singer I. Alchevsky. She lived and worked in Kharkiv. Beginning in 1862, she maintained the Women's Sunday School (officially accredited in 1870) at her own expense. The school remained in existence some 50 years and was known for its highly developed methods of adult education. (B. Hrinchenko taught at the school as a young man.) In collaboration with the teaching staff, Alchevska compiled a methodological and bibliographical guide, *Chto chitat' narodu* (What the People Should Read, 3 vols, 1888–1906), which was awarded the grand prize at the Paris International Exhibition, and a teaching manual, *Kniga vzroslykh* (Book for Adults, 1899–1900). She also wrote a book of memoirs, *Peredumannoie i perezhitoe* (My Thoughts and Experiences, 1912), and numerous methodological articles on adult education. In the 1860s Alchevska's articles appeared in A. Herzen's journal *Kolokol*, under the pseudonym *Ukrainka*. A monograph by O. Mazurkevych on the educational work of Alchevska and her colleagues was published in Kiev in 1963.

Alchevsky, Hryhorii [Alčevs'kyj, Hryhorij], b 1866 in Kharkiv, d 1920 in Moscow. Son of O. and Khrystyna Alchevsky, voice and piano teacher, singer, and composer. Alchevsky graduated from the Moscow Conservatory of Music and wrote several textbooks for vocalists. He composed the symphony *Al'osha Popovykh* (1907), arrangements of Ukrainian and Russian folk songs, and a series of solo pieces to the words of T. Shevchenko, I. Franko, Lesia Ukrainka, and Khrystia Alchevska.



Ivan Alchevsky

Alchevsky, Ivan [Alčevs'kyj], b 15 December 1876 in Kharkiv, d 10 May 1917 in Baku, Azerbaidzham. Distinguished opera singer, son of O. and Khrystyna Alchevsky. Alchevsky was soloist with the Mariinsky Opera Theater in St Petersburg (1901–5), the Paris Opera (1908–10), and the Bolshoi Opera Theater in Moscow (1910–14). He performed in Odessa, Katerynoslav, Kharkiv, Baku, and in West European and American cities. Together with M. Donets, he organized, in 1909, and directed, until 1914, the musical and dramatic ensemble *Kobzar* in Moscow. When the Ukrainian opera theater performed in Moscow, Alchevsky sang the role of Petro in the production of M. Lysenko's *Natalka Poltavka*. In 1915 he succeeded in staging P. Hulak-Artemovskiy's *Zaporozhets' za Dunaieiu* (Zaporozhian Cossack beyond the Danube) at the Bolshoi Opera Theater. In 1916 he staged the same opera at the Odessa Opera, both times performing the role of Andrii. Alchevsky's European and American concerts, in which he promoted Ukrainian composers, especially M. Lysenko and Ya. Stepovy, were a great success. Reminiscences about Alchevsky, his correspondence, and other materials were published in a book edited by I. Lysenko and K. Myloslavsky (Kiev 1980).

Alchevsky, Oleksii [Alčevs'kyj, Oleksij], b 1835 in Sumy; d 1901 in Kharkiv. Mining engineer, industrialist, and banker, husband of Khrystyna Alchevska, and father of the composer H. Alchevsky, the singer I. Alchevsky, and the poet Khrystia Alchevska. Alchevsky owned the Kharkiv Southern Russia Commercial Bank and financed a number of coal-mining and metallurgical firms in the Donbas, including the Donetsko-Yuriivskiy metallurgical plant, today the metallurgical plant in Komunarske. Alchevsky committed suicide after being refused a government loan to save his bank and firms, which had gone into a slump following the Russian monetary reform of 1897.

Alcohol consumption and alcoholism. Beverages of low alcoholic content, such as beer, mead, kvass, and, to a lesser extent, wine have been consumed in Ukraine since the early Slavic period (before the 8th century AD). Wine was introduced by the Goths; however, until recent times it was an expensive import that could be afforded only by the upper classes. Whiskey (*horilka*) came to Ukraine from Western Europe and began to acquire popularity from the end of the 14th century. In the 16th century *braha* – a weak alcoholic beverage made from barley and rye and invented by the Chuvashes – was brought to Ukraine via Muscovy and Belorussia.

The concept of a public drinking place (*korchma*) appears to have already existed in the early Slavic period. Drinking was so much part of Rus' popular culture that Prince Volodymyr I the Great cited this as the reason he rejected the Volga Bulgars' invitation in 986 to accept Islam, which prohibits alcohol. During the Princely and early Polish-Lithuanian periods alcoholic beverages were produced at home to serve the family's own needs. At the end of the 15th century beer brewing began to assume commercial forms and passed into the hands of specialized guilds, which were granted concessions by the king. The manufacture and sale of whiskey was a privilege reserved for the gentry and sometimes burghers, who usually leased their taverns to Jews (see *Propination). After the establishment of the Cossack state in 1648, Cossack officers took over from the gentry and Jews the right to keep taverns.

In the 17th–18th century the Zaporozhian Cossacks and seminarians (known as beer-guzzlers [*pyvorizyl*]) enjoyed a reputation as heavy drinkers. West European writers of the 17th century, such as G. de Beauplan and A. Vimina, noted that the Cossacks drank heavily in peacetime but abstained from alcohol in wartime. S. Collins, an Englishman who visited Ukraine between 1659 and 1666, commented on the widespread drinking among all classes of the population. A directive of the Little Russian College on the whiskey industry issued in 1764 speaks about the 'unparalleled drunkenness' that prevailed among the common people of the Hetman state, destroying their 'incentive to work' and causing 'premature' death. O. Shafonsky in 1787 and V. Passek in 1839 testified that among the common people of eastern Ukraine even juveniles drank whiskey. Yet, 'wild drinking' (as I. Pryzhov described it), a practice among the masses in Russia, was not common in Ukraine. In the 1840s drinking took on a humorous, organized form among the nobility of Left-Bank Ukraine, who set up the society *Mochemordy. Members of the society were forbidden to drink ordinary whiskey and could drink only homemade liqueurs. The abolition of serfdom in 1861 led to a decline in alcohol consumption among the peasants of eastern Ukraine.

The situation in Right-Bank Ukraine and Galicia was different. Here, after the partition of Poland and the abolition of serfdom (1848 in Galicia, 1861 in Right-Bank Ukraine), the Polish gentry retained the right of propination. In Galicia, for example, the peasants had to accept a certain ration of whiskey from the landlord as payment for their labor. The suppression of the Uniate church in Right-Bank Ukraine by the Russian government in 1839 led to a rise in alcoholism among the people, because the Orthodox church could not mount as energetic a campaign against drunkenness as could the Catholic church

(according to V. Dmitriev's data). As a result, by about 1860 Right-Bank Ukraine had the highest alcohol consumption in the Russian Empire: 80 units per capita per year as compared to 75 in the former Hetman state, 50 in Lithuania and Belorussia, 37 in the Don Cossack oblast, 23 in Russia proper, and 21 in Siberia. After the Polish uprising in 1863–4 the Russian government limited the right of the Poles to sell liquor in Right-Bank Ukraine to cities and towns (1864, 1866, 1877) and then in 1896 established its own monopoly on liquor sales throughout the empire. Again this led to increasing alcoholism among the peasants, as state liquor shops (*monopolky*), stocked with whiskey, usually with an alcohol content of 45 percent, appeared in almost every village. Reports from the local authorities in Chernihiv, Kiev, Poltava, Kerch, etc show that public drunkenness increased. Beer consumption in Russian-ruled Ukraine was higher (0.35 bucket per capita [1 bucket or *vidro* = 12.3 L]) than the average for the empire (0.20).

In Galicia, after the abolition of serfdom, the Polish gentry could no longer force the peasants to buy whiskey, but it retained ownership of the taverns. In 1876 there were 23,264 taverns in Galicia, or 1 per 233 inhabitants. The per-capita whiskey consumption was 26 L, and 54 million gulden were spent on alcohol annually. In spite of the *temperance movement, in 1900–8 the Ukrainian population of Galicia still spent 20 million kronen (8.4 million gulden) per year on alcohol.

In 1919–39 the Polish government pursued a monopolistic liquor policy in Western Ukraine similar to that of the Russian government. Owing to the Ukrainian temperance movement, Ukrainians consumed much less liquor than the Poles; however, the consumption of beer was substantial, as is evident from the accompanying table.

During the Second World War a particularly demoralizing policy was introduced in the Ukrainian territories under the German occupation: peasants were compensated with whiskey for their compulsory deliveries of food products.

The Soviet government continued the traditional Russian state monopoly on liquor. The population circumvented this form of exploitation by moonshining. In 1950–60 alcohol consumption in the Ukrainian SSR doubled, and by 1966 it had risen by another 50 percent. By 1970 it was three times as high as in 1949. Between 1959 and 1967 the number of registered alcoholics increased fivefold. According to statistics for 1970, 20 percent of patients in psychoneurological institutions in Ukraine and 46 percent of the mentally ill found in villages were alcoholics. Treatment for alcoholism is not very effective: only 25 percent of the patients are permanently cured. Fatal accidents are frequently attributable to alcoholism: in 1967, 48.4 percent of fatal poisonings in cities and 49.2 percent of such poisonings in villages were the result of drinking. By 1968 these figures had increased to 56.0 and 52.2 percent. Workers comprise the largest percentage of chronic alcoholics (46.4 percent), followed by the unemployed (18.7 percent). In the Russian SFSR the problem of alcoholism is even more acute than in Ukraine.

Alcoholism in the Ukrainian SSR can be attributed to such factors as the lack of opportunity, demoralization, disillusionment with professed ideals, the suppression of self-expression, the impossibility of free participation in public life, and the unattainability of material goods and enjoyments.

Consumption of alcohol (A) and beer (B) in Poland, Western Ukraine, and Western Belorussia (t. per capita)

Regions of the Polish Republic	1929		1931		1932		1933		1934		1935		1936		1937	
	A	B	A	B	A	B	A	B	A	B	A	B	A	B	A	B
Western Poland (Poznań, Pomerania, Silesia voivodeships)	1.9	17.8	1.2	13.2	1.1	9.5	1.2	7.3	1.2	7.8	1.4	7.1	1.5	6.7	1.6	7.6
Central Poland (Warsaw, Łódź, Kielce [mostly Poles], Łublin [Poles, Ukrainians], Białystok [Belorussians, Poles, Ukrainians] voivodeships)	1.9	4.8	1.1	3.7	0.9	2.8	1.0	2.0	1.0	2.1	1.2	2.1	1.3	2.2	1.4	2.5
Western Belorussia and Volhynia (Vilnius and Navahrudak [Belorussians], Polisia [Ukrainians, Belorussians], Volhynia [Ukrainians] voivodeships)	1.4	2.4	0.6	1.4	0.5	1.2	0.5	1.1	0.5	1.0	0.6	1.0	0.7	1.1	0.9	1.3
Galicia and Little Poland (Lviv, Stanyslaviv, Ternopil [Ukrainians], Cracow [Poles, Ukrainians] voivodeships)	1.1	12.8	0.5	8.6	0.4	6.1	0.4	4.0	0.4	4.6	0.5	4.2	0.5	4.7	0.6	5.6

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B. Struminsky

Alder (*Alnus*; Ukrainian: *vilkha*). A genus of deciduous trees or shrubs of the birch or Betulaceae family that have dark-green leaves and conelike seeds. The black or European alder (*Alnus glutinosa*), which attains a height of 25 m, is the most common species in Ukraine. The gray alder (*A. incana*) grows in the Carpathian Mountains and attains a height of 10 m. Alder wood is soft and reddens on contact with air. It is used for underwater construction, furniture, and veneer. The bark is used in tanning and paint-making. The tree grows in moist soil, particularly in Polisia, where it forms whole groves. The European green alder (*A. viridis*), which has small leaves similar to birch leaves and which attains a height of 2 m, grows in the subalpine belt together with the mountain pine.

Aldridge, Ira Frederick, b 1805 in New York City or Belair, Maryland, d 10 August 1867 in Łódź, Poland. Negro tragedian. In the 1820s Aldridge acted in amateur theaters in New York. After emigrating to England, he made a highly successful debut on the London stage in 1826 in the role of Othello. In the 1850s he performed mostly in Europe and won high acclaim, particularly in Russia. Aldridge's first performance in St Petersburg on 10 November 1858 in the role of Othello was witnessed by T. Shevchenko. Shevchenko and Aldridge became friends. Shevchenko admired the actor's talent and attended all his performances in the capital. He sketched a portrait of Aldridge in 1858. In 1861–6 Aldridge toured several cities in Ukraine – Kiev, Kharkiv, Odessa, Zhytomyr, and Yelysavethrad – and became acquainted with a number of prominent Ukrainians.

Aleksandrenko, Hlib, b 1 January 1899 in St Petersburg, d 22 January 1963. Jurist, son of V. Aleksandrenko. Aleksandrenko taught at various higher schools in Ukraine. From 1957 he worked in the state and law section of the Academy of Sciences of the Ukrainian SSR. He wrote several works on federalism and comparative law, including *Marksyzm-Leninizm pro derzhavnu federatsiiu* (Marxism-Leninism on State Federation, Kiev 1960) and *Burzhuaznyi federalizm* (Bourgeois Federalism, Kiev 1962).

Aleksandrenko, Vasyl, b 11 February 1861 in Nizhen, d 1909. Professor of international law at Warsaw University. Aleksandrenko published works on the history of English institutions and on Russian diplomatic history of the 18th and 19th centuries, as well as a collection of documents from foreign archives on Ukrainian political émigrés after the Battle of Poltava (published in *Sbornik Kievskoi komissii dlia razbora drevnikh aktov*, 1916).

'**Aleksandriia**' (also 'Oleksandriia'). Alexander romances – legends and myths about the life of Alexander the Great of Macedonia. The Alexander romances are among the most widespread epics in world literature and have appeared in more than 30 languages. In Kievan Rus' a translation of a later Greek version of the 2nd-century folk epic – the pseudo-Callisthenes – appeared in the 11th century and became a part of various Rus' narratives. In the 13th century the 'Aleksandriia' was modified with Christian elements. In the 15th–16th century a Serbian redaction of the romance, with an emphasis on the fantastic elements, reached Ukraine. Later, a Croatian redaction of an Italian version appeared but was not widely known. The 'Aleksandriia' had a considerable influence on the description of military events in Old Ukrainian literature and on folk epics. The texts of the romances were published by V. Istrin in *Aleksandriia russkikh khronografov* (The Aleksandriia of Rus' Chronographers, 1893) and by S. Haievsky in *'Aleksandriia' v davnii ukrains'kii literaturi* (The 'Aleksandriia' in Old Ukrainian Literature, 1929).

Aleksandrov, Ivan, b 1 September 1875 in Moscow, d 2 May 1936 in Moscow. Russian scientist, specialist in energetics and hydrotechnology, full member of the USSR academy of sciences. Aleksandrov designed the plans for

and supervised the construction of the *Dnieper Hydroelectric Station.

Aleksandrov, Stepan, b 1790s, d mid-1800s. Poet, father of V. *Aleksandrov, and village priest in the Kharkiv region. Aleksandrov wrote the poem 'Vovkulaka' (The Werewolf, 1848), in which he imitated the humor and parody of I. Kotliarevsky and P. Hulak-Artemovsky and made use of ethnographic and folkloric material and wedding and religious songs.



Volodymyr Aleksandrov

Aleksandrov, Volodymyr, b 2 July 1825 in the village of Buhaivka, Kharkiv gubernia, d 1 October 1894 in Kharkiv. Poet, playwright, translator, and ethnographer. Aleksandrov studied medicine at Kharkiv University and, after graduating in 1853, became an army doctor. In 1861 he began publishing poems in the journal *Osnova*, the almanac *Skladka*, the Galician *Zoria*, and other journals. He published *Narodnyi pisennyk z naikrashchykh ukrains'kykh pisen'* (A Folk Songbook of the Best Ukrainian songs, 1887), and the tales 'Ivashechko' (Little Ivas), 'Chyzykove vesillia' (The Finch's Wedding), and 'Kozadereza' (Billy Goat's Bluff). His operettas, *Za Neman' idu* (Beyond the Neman I Go, 1872) and *Ne khody, Hrytsiu, na vechornytsi* (Don't Go to Parties, Hryts! 1873), are well known from M. Starytsky's reworkings. Aleksandrov also translated works by H. Heine, A. Mickiewicz, M. Lermontov, and others.

Aleksandrovsky, Hryhorii [Aleksandrovskiy, Hryhorij], b 1873, d 1936? A literary scholar, professor at the school Higher Courses for Women in Kiev and later at the Lysenko Music and Drama School. From 1917 to 1919 Aleksandrovsky worked in the Ministry of Education. He contributed to the newspapers *Rada* and *Nova rada* and wrote studies of the Ukrainian theater of 1917–19.

Aleksandrovych, Mytrofan [Aleksandrovych] (pseud Mytro Olelkovych), b ca 1840 in the village of Kalyta, Chernihiv gubernia, d 1881 by suicide. Aleksandrovych was the author of ethnographic tales published in *Osnova* and separately in 1895 in *Ukrains'ki pysannia* (Ukrainian Writings), edited by I. Franko. He also wrote articles on Chernihiv gubernia and left an unfinished historical work on Oster county (1881).

Alekseev, Evgenii, b 10 October 1869, d 18 October 1930. Forestry specialist. Alekseev graduated from the Forestry Institute in St Petersburg. In 1914 he began to

work in Ukraine as a forest manager of the Kiev forest district. In 1923 he was appointed professor and dean of the faculty of forest engineering at the Kiev Polytechnical Institute. Alekseev was responsible for the establishment of the *Bilovezha Forest reserve. He did research on the types of forest found in Ukraine. Among his published works are *Typy ukrains'koho lisu* (Types of Ukrainian Forests, 1928), *Pro osnovni poniattia lisivnyts'koi typolohii* (The Basic Concepts of Forest Typology, 1927), and the textbook *Lesovodstvo* (Forestry, 1929).

Aleksiienko, Mykhailo [Aleksijenko, Myxajlo], b 1847 in Katerynoslav, d 1917. Lawyer and financial expert. Aleksiienko studied at Kharkiv University and abroad and in 1879 became professor of finance law and later rector of Kharkiv University. He was also active in the Katerynoslav zemstvo and was a deputy to the Third Russian State Duma (1907). Aleksiienko published works on taxation and credit: *Vzgliad na rozvittie ucheniia o naloge u Smita, Zh. B. Seia, Rikardo, Sismondi i D. S. Milla* (A Look at the Development of the Theory of Taxation in Smith, J.B. Say, Ricardo, Sismondi, and J.S. Mill, 1870), *Gosudarstvennyi kredit* (State Credit, 1872), *Podokhodnyi nalog i uslovii ego primeneniia* (Income Tax and the Conditions of Its Application, 1885), and others.

Aleksiiv, Mykola [Aleksijiv], b 19 March 1894 in Kiev, d 2 February 1934 in Leningrad. Graphic artist. Aleksiiv studied at the Kiev Art School under F. Krychevsky (1912–17); he was a master of book art and bookplates, a follower of Yu. Narbut. In 1917–18 he designed bank notes for the UNR and produced several designs for playing cards. In the 1920s he executed illustrations and cover designs for such Kiev publications as M. Rylsky's *Synia dalechin'* (The Blue Distance, 1922), the selected works of I. Franko (1925), Yu. Yanovsky's *Krov zemli* (Blood of the Earth, 1927), the works of Lesia Ukrainka (12 vols, 1926–31), and N. Gogol's *Mertvyje dushi* (Dead Souls, 1934).

Aleksinsky, Grigorii [Aleksinskij, Grigorij], b 16 September 1879 in Khunzakh, northern Caucasia, d 4 October 1967 in Paris. Russian Social Democrat, member of the Second Russian State Duma from 1907. Aleksinsky wrote articles on economics for the Ukrainian journals *Dzvin* (eg, 'Khutora ta odruby na Ukraini' [Farmsteads and Private Plots in Ukraine]) and *Literaturno-naukovyj vistykn* (eg, 'Selians'kyi bank na Kyivshchyni' [The Peasant Bank in the Kiev Region]). During the First World War he opposed the activity of the *Union for the Liberation of Ukraine. In 1919 he emigrated to Paris. In 1953 Aleksinsky became editor of the Russian émigré newspaper *Osvobozhdenie*, in which he supported the principle of independence for the oppressed peoples in the USSR, particularly the Ukrainians. He translated I. Bahriany's novel *Sad Hetsymans'kyi* (The Garden of Gethsemane) into French.

Alepsyk, Pavlo. See Paul of Aleppo.

Aleshko, Vasyl [Aleško], b January 1889 in Sumy, d? Poet and prose writer. Aleshko worked during the 1920s as a junior agronomist and on the editorial board of the newspaper *Pluh i molot* in Sumy. He was a member of the literary organization Pluh. He is the author of the poetry collections *Hromodar* (The Thunder's Gift, 1920), *Poezii*

(Poems, 2 vols, 1920), and *Stepy tsvitut'* (The Steppes Are Flowering, 1928); the anthologies of humor *Bozhestvenni repiakhny* (Divine Burdocks, 1925), *Ternytsia* (The Bramble Bush, 1925), and *Kyslytsi* (Crab Apples, 1927); and the story collections *Khlib* (Bread, 1930), *Motornyi* (The Lively Fellow, 1931) and *U boiakh za bavovnyk* (In Battles for the Cotton Shrub, 1934). He also wrote the play *Pozhar* (The Fire, 1935). Aleshko disappeared during the Stalin Terror.

Alexander I, b 23 December 1777, d 1 December 1825 in Tahanrih. Russian emperor in 1801–25, son and successor of *Paul I. In the first part of his reign Alexander introduced a number of liberal reforms as a result of the influence of the Enlightenment and of his friends and advisers, among whom were a number of Ukrainians (V. Kochubei, M. Speransky, V. *Karazyn, and others). He established government ministries and the Committee of Ministers in 1802, permitted non-nobles to purchase uninhabited lands in 1801, and issued an ukase on 'free farmers' in 1803. But a decade of exhausting wars with France, Sweden, Great Britain, and Turkey, and particularly the so-called Patriotic War with France in 1812, followed by the European campaigns of 1813–14 and the developing liberal-revolutionary movement within and outside the Russian Empire, turned Alexander towards a despotic, reactionary policy. On the international scene he supported the reactionary forces in Europe (Congress of Vienna, 1814–15), while at home he introduced the so-called *military settlements, particularly in Ukraine, prohibited *Freemasonry in 1822, and introduced reactionary cultural and educational policies.

Alexander's policy towards the non-Russian peoples of his empire adhered to traditional Russian imperialism and centralism. Ukraine's autonomy was increasingly restricted, and its distinctive features were increasingly eradicated: the *Little Russia gubernia was abolished, and the former territory of the Hetman state was divided into two gubernias – Chernihiv and Poltava – although both were governed by the same military governor; elective judicial and administrative offices for the nobles were abolished in 1802; education was Russified (the *Kievan Mohyla Academy was turned into a theological academy); Right-Bank Ukraine was regarded as a Polish land and was tied economically and administratively to the Polish Kingdom, which, through a personal union, became part of the Russian Empire. The Russian wars and conquests (Georgia, Finland, Bessarabia, Azerbaidzhan) drained Ukraine's population and economic resources. The harm that Alexander's policies inflicted on the Ukrainian people could not be compensated for by such favorable measures as permission of transit trade with Western Europe, the opening of the free port of Odessa, the founding of Kharkiv University and the lyceums of Nizhen and Odessa, and the restoration of Magdeburg law to Kiev. The policies of Russian centralism provoked a natural reaction in Ukraine. National consciousness began to rise and found expression in the activities of individual patriots (**Istoriia Rusov*), of sociocultural groups, such as the Masons, and of illegal political organizations, such as the *Little Russian Secret Society. Peasant unrest and revolts in the military settlements, as well as the growth of the liberal-revolutionary movement (the *Decembrist and Polish independence movements), led to a very tense political atmosphere. The effects of the

suppressed tensions became evident soon after Alexander's death, during the reign of *Nicholas I.

O. Ohloblyn

Alexander II, b 29 April 1818, d 13 March 1881 in St Petersburg. Russian emperor in 1855–81, son and successor of *Nicholas I. Alexander's reign began under difficult conditions: Russia's defeat in the *Crimean War, a crisis in the system of *serfdom, increasing peasant unrest, and social conflict. This forced Alexander to attend to important reforms: the emancipation of the peasants (1861), the introduction of limited self-government by the *zemstvos and partial westernization of the court system (1864), the overhauling of municipal government (1870), and the introduction of universal military training (1874). Alexander's foreign policy was based on an alliance with Prussia and Austria-Hungary and continued Nicholas I's policy of eastward expansion (the Russo-Turkish Wars of 1877–8, the conquest of Caucasia in 1864 and of Central Asia in 1865–76). After suppressing the Polish insurrection of 1863–4, the Russian government took decisive steps to eradicate Polish autonomy and influence and the power of the Catholic church in Right-Bank Ukraine, Belorussia, and Lithuania.

During Alexander's reign the Russification of Ukrainian culture and the suppression of the Ukrainian national movement intensified. In 1863 the Valuev circular declared that 'there was not, is not, and cannot be a Ukrainian language' and restricted Ukrainian publications. The Ukrainian Catholic church in the Kholm region and Podlachia was abolished in 1875. The *Ems Ukase of 1876 prohibited the Ukrainian printed word and theater. The growth of radical *populism, particularly in Ukraine, provoked government repressions, which in turn escalated antigovernment terrorism. Faced with this situation, the government prepared administrative and constitutional reforms that aroused hopes among Ukrainian liberal circles. But Alexander's assassination in St Petersburg by Narodnaia Volia revolutionaries put an end to these projects and hopes.

O. Ohloblyn

Alexander III, b 10 March 1845, d 1 November 1894 in the Crimea. Russian emperor in 1881–94, son and successor of *Alexander II. Alexander set himself as his main task the preservation and strengthening of the autocratic control of all areas of life under the Russian Empire, using increased police repression, censorship, religious persecution, and Russification. At the beginning of the 1880s Alexander III was forced by the circumstances that led to the assassination of his father to make minor concessions in favor of the peasantry. He abolished the poll tax and lowered the payments for land. However, it was not long before he began to restrict the liberal reforms of the 1860s–1870s, particularly those pertaining to the court system, zemstvos, municipal government, public education, and the universities. Bureaus for zemstvo affairs, comprised of governors and nobles, were introduced and granted wide powers over the peasantry. The Nobles' Land Bank was established to promote land ownership by the nobility. Alexander's foreign policy aimed at safeguarding Russia's position in Europe (through an alliance with France), in the Balkans (attempts at making Bulgaria a Russian satellite), in Central Asia, and in the Far East without disruptive conflicts and wars. Alexander III

continued his father's anti-Ukrainian policy, based on the *Ems Ukase.

O. Ohloblyn

Alexander Jagiellończyk, b 5 August 1461 in Cracow, d 19 August 1506 in Vilnius. Son of King Casimir IV Jagiellończyk of Poland; grand duke of Lithuania (1492–1506), and Polish king (1501–6). During Alexander's reign Ivan III of Muscovy and the Crimean Tatars encroached on the Ukrainian territories belonging to Lithuania. In 1490–1500 Muscovy invaded and took control of the lands of Chernihiv and Novhorod-Siverskyi. In 1499 the Vilnius treaty was concluded, providing for the military union of Lithuania and Poland, which was then ruled by Alexander's brother, Jan I Olbracht, as equal states. During Alexander's rule Ukrainian magnates headed by Prince M. *Hlynsky, a friend of the king, had considerable influence at the Lithuanian court. After Alexander's death the influence of Ukrainian magnates diminished.

Algirdas or Olgierd, b ca 1296, d May 1377. Prince of Krevo and Vitsebsk (1341–5) and grand duke of Lithuania (1345–77), son of *Gediminas. With the assistance of his brother Kęstutis, the prince of Żmudź, Algirdas unified the Lithuanian territories and waged war to enlarge his realm, making it one of the largest European states of his day. In 1345, after capturing Vilnius, Algirdas became the grand duke of Lithuania. Thereafter, he gradually annexed the larger part of the Ukrainian territories. At first, in about 1355, Algirdas won the lands of Chernihiv and Novhorod-Siverskyi from the Golden Horde. In 1363 he defeated the Tatar army at Syni Vody and annexed the Kiev land. Soon after he added Podilia and the Pereiaslav land to his domain. Algirdas waged a successful war over Volhynia against the Polish king Casimir III the Great and left him with only the Belz and Kholm regions in Ukraine. He also annexed the principality of Smolensk and extended his influence over Pskov and Novgorod. Algirdas led campaigns against Muscovy in 1368, 1370, and 1372 and helped his brother Kęstutis in the struggle against the Teutonic Knights.

Algirdas succeeded in unifying all of the Belorussian and most of the Ukrainian territories under the Grand Duchy of Lithuania. His respect for Ukrainian culture and the Ukrainian church won him the loyalty of the Ukrainian people as well as of the Ukrainian princes and magnates, who helped to administer the state. Algirdas left some of the Ukrainian territories he annexed under the care of the Ukrainian princes of the Riurykid line; others he granted to his relatives. During his reign the Ukrainian (Ruthenian) language became an official language of the Grand Duchy of Lithuania.

L. Wynar

Alibei Lake [Alibej]. Salt-water lake in southern Bessarabia near the Black Sea. The lake is 10 km long, 3–10 km wide, and has an area of 72 sq km.

Alimony. Legally imposed support payments made by one family member to another who is in need of material assistance. Under the Russian and Austrian law that prevailed in Ukrainian territories prior to the Soviet period (as well as under the UNR, the Hetman government, and the Polish regime), the principal form of

alimony was the support owed by parents to their dependent children, by grown-up children to their aged parents, and by husbands to wives. According to the Code on Marriage and Family of the Ukrainian SSR of 1969, the obligation of alimony arises out of marriage, family relations (parents towards children and vice versa, grandchildren towards grandparents and vice versa, etc), and adoption of children. The obligation also applies to stepparents and stepchildren. Illegitimate children were an exception: from 1944 to 1967 they had no right to support from the father. The mother's right to petition the courts to establish the identity of the father and to exact alimony from him for child support was also revoked; instead, the mother of an illegitimate child received a small allowance from the government. Since 1967 an illegitimate child has the right to alimony from the father who either admits paternity or has it established by the courts. Children can be released from their duty to support their parents if the courts determine that the parents did not fulfill their parental duties. The avoidance of alimony payments for children is punishable by law.

O. Yurchenko

Allegory. Sometimes regarded as an extended metaphor, allegory in literature is a representation of abstract or spiritual meaning in concrete form. It evokes an interest on the one hand in events and characters, and on the other in the corresponding ideas and meanings. Many Ukrainian morality plays of the baroque period were either religious allegories or displayed allegorical personages. Some of T. Shevchenko's poems ('Kosar' [The Reaper], 'Velykyi l'okh' [The Great Vault]) are allegorical, as are I. Franko's poems 'Kameniar' (Stone-cutters) and 'Moisei' (Moses). Allegory is frequently used in fables (L. Hlibov). Some modern writers (M. Kulish, O. Berdnyk) also use allegory in their works. Allegory is not to be confused with symbols or personification.

Alliance Nationale Ukrainienne en France. See Ukrainian National Alliance in France.

Allied Powers. See Entente.

All-Russian Constituent Assembly (Vserossiiskoe Uchreditelnoe Sobranie). The highest elected body on the territory of the former Russian Empire after the February revolution of 1917. The assembly was empowered to define the new political structure and to approve the constitution of the federated Russian state that was postulated by the Russian Provisional Government. In March 1917 a special council was created to prepare a law for elections to the assembly. By September the council had worked out its proposals, based on a universal, direct, equal, and secret vote. The Provisional Government designated 25 November 1917 as election day.

At first the Bolsheviks demanded that the assembly be convened, but after they seized power in November they were critical of the elections because the lists of party candidates had been selected in September or October. The Bolsheviks took part in the elections, however.

Ukrainian political circles expected that the assembly would legislate a democratic-republican political system and the national rights of the non-Russian peoples. In its first proclamation (22 March 1917) the Central Rada stated that the Provisional Government would soon convene a

constituent assembly. The *All-Ukrainian National Congress (17–21 April 1917) recognized the right of the assembly 'to establish the political structure of the Russian Republic,' but also called on the Ukrainians to lay the foundations for Ukrainian autonomy before the assembly was convened. The First Universal, issued on 23 June 1917, reiterated that the assembly should pass a law on Ukraine's autonomy. In its Second Universal (16 July 1917) the Central Rada promised to prepare a statute on Ukraine's autonomy and to present it to the All-Russian Assembly for ratification. The Third Universal (20 November 1917) stated that the assembly would determine the new state structure. Beginning in the second half of 1917, the Ukrainian parties and the Central Rada, seeking recognition for the sovereignty of the Ukrainian people, proposed the convening of the *Constituent Assembly of Ukraine in addition to the All-Russian Constituent Assembly.

Only 54 of the 79 electoral districts reported the results of the voting. In Ukraine the elections to the Russian assembly took place on 10–12 December 1917 in eight districts. The results of the voting in Podilia were not reported. The outcome was a reflection of the political attitudes of the population during the revolution. Out of 36,260,000 votes cast throughout the territory of the former Russian Empire the Russian *Socialist Revolutionaries (SRs) received 45.5 percent; the Bolsheviks, 24.9 percent; the *Ukrainian Party of Socialist Revolutionaries, 9.5 percent; the Constitutional Democratic party (Kadets), 5.1 percent; the *Russian Social Democratic Workers' party (Mensheviks), 1.8 percent; the Ukrainian Socialists (the name used at the front by the Ukrainian Socialist Revolutionaries and Social Democrats), 1.4 percent; and the Ukrainian Social Democratic Workers' party, 0.26 percent. In Ukraine the 7,580,000 votes cast were divided in the following way: the national groups (non-Russian parties) won 61.5 percent (among them the Ukrainian SRs won 45.3 percent); the Russian SRs, 24.8 percent; the Bolsheviks, 10 percent; and the Kadets, 3.7 percent. Of the 120 deputies elected in Ukraine, 71 were Ukrainian SRs, 2 were Ukrainian Social Democrats, 4 were from the national minorities (1 Pole, 2 Jews, 1 Moslem), 30 were Russian SRs, 11 were Bolsheviks, 1 was a Kadet, and 1 was from the Union of Landowners. In six districts where the bloc of Ukrainian socialist parties (SRs, the *Peasant Association, and Social Democrats) presented a single list of candidates, it won a clear majority of the votes: 77 percent in Kiev gubernia, 71 percent in Volhynia, 60 percent in Chernihiv gubernia, 60 percent in Poltava gubernia, 52 percent in Katerynoslav gubernia, and 33 percent in Tavriia gubernia. In the Kharkiv and Kherson gubernias the Ukrainian and the Russian SRs ran together; therefore the Ukrainian SRs received only 12 percent of the votes in the former and 25 percent in the latter gubernia.

Besides the eight districts in Ukraine, the Ukrainian Socialists had 11 deputies elected at the front.

Some of the elected Ukrainian delegates (50 in all) met in Kiev on 24 December 1917 and decided not to participate in the Russian assembly until the Constituent Assembly of Ukraine was convened.

The only session of the All-Russian Constituent Assembly took place in Petrograd on 18–19 January 1918. The Bolshevik-dominated All-Russian Central Executive

Committee set forth an ultimatum demanding the ratification of the decrees of the Second All-Russian Congress of Soviets on the transfer of all power to the soviets. When the assembly rejected this demand, the Bolsheviks dispersed the deputies and declared the assembly to be dissolved.

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A. Zhukovsky

All-Ukrainian Academy of Agricultural Sciences (Vseukrainska akademiia silsko-hospodarskykh nauk). Official Soviet Ukrainian institution established in 1926. The staff of the academy included specialists from the *Agricultural Scientific Committee of Ukraine, which was abolished in 1928. In 1934 the academy comprised 15 scientific research institutes (including institutes of zootechny, veterinary medicine, agricultural chemistry, melioration, mechanization of agriculture, meteorology, forestry, intensive cultivation), 10 research stations, 200 research locations, and 3 land reserves. The president of the academy was O. Sokolovsky. After the founding of the All-Union Academy of Agricultural Sciences in Moscow in 1929, the All-Ukrainian academy was absorbed by the former in the mid-1930s.

All-Ukrainian Academy of Sciences (VUAN). See Academy of Sciences of the Ukrainian SSR.

All-Ukrainian Archeological Committee (Vseukrainskyi arkhеolohichnyi komitet or VUAK). A scholarly research body formed in 1924 out of the Archeological Commission of the historical-philological division of the Ukrainian Academy of Sciences. VUAK was active until 1933. It became a separate scholarly institution and the main authority on the preservation of Ukrainian cultural and archeological monuments. VUAK was divided into two departments – archeology and art – and had three special commissions. Most of the archeologists working in Ukraine were associated with it. Its president for many years was the art scholar and academician O. Novytsky. Its vice-president was the archeologist S. Hamchenko. Among its members and associates were M. Biliashivsky, D. Shcherbakivsky, M. Rudynsky, F. Ernst, M. Makarenko, P. Kurinny, I. Morhylevsky, O. Novytska, and V. Korsovka. The most important research projects undertaken by VUAK were excavations of the late Neolithic burial ground near Mariupil, the Trypilian settlements on the Dnieper and Dniester rivers, the Bilohrudivka culture sites near Uman, the Raikiv fortified settlement near Berdychiv, and the monuments of the Antes in Olbia and Berezan. Its expeditions to new construction sites were important: to the Dnieper Hydroelectric Station (1927–32), led by D. Yavornytsky; to the South Buh Hydroelectric Station (1930–2), led by F. Kozubsky; and to the Mariupil Azovstal Metallurgical Plant (1930–1), led by M. Makarenko.

N. Kordysh-Holovko

All-Ukrainian Association of Consumer Co-operative Organizations (Vseukrainska spilka spozhyvchykh kooperatyvnykh orhanizatsii or Vukopspilka [vuks]). A Soviet central association of Ukrainian consumer co-operatives that in 1920 replaced the *Dniprosoiuz central co-operative union and took over its assets. By 1928 the vuks network encompassed 41 raion unions (*raisoiuzy*), 351 workers' and urban co-operatives with 6,993 stores and 1,719,000 members, and 8,988 rural consumer societies with 14,000 stores and 3,065,000 members. vuks's gross sales in the 1927–8 fiscal year amounted to 531.1 million rubles. vuks purchased goods from the state trusts and syndicates and supervised the large deliveries of grain and other farm products to the state. In 1928 it ran market outlets for the raion unions in Kiev, Kharkiv, Odessa, and Rostov; purchase offices in Moscow and Baku; 15 mills with an annual production of 151,000 t; and over 20 vegetable-oil plants and other enterprises. The association's own capital in 1928 totaled 8.4 million rubles, and its shareholders' equity was worth 3.6 million rubles. Within its system of co-operatives vuks conducted important organizational and educational work. By 1933 the system included 23,396 rural trade depots and 7,888 urban stores.

In the first half of the 1930s the urban co-operatives were dissolved, and most of their organizers became victims of the Stalinist terror. The assets of these co-operatives were taken over by the state-run commercial system. The network of rural consumer co-operatives continued to operate, however. By 1941 vuks represented 9,403 co-operatives (757 of them raion unions), with a membership of 10,506,700 shareholders. It managed 51,926 stores, 8,636 warehouses, and 2,211 manufacturing enterprises. Its annual liabilities amounted to 359 million rubles. Under the German occupation vuks functioned for a brief period owing to private initiative. The difficult economic conditions after the war compelled the Soviet authorities to restore the entire system of consumer co-operatives. Today the central body of consumer co-operatives in Ukraine is *Ukoopspilka (Ukrainian Association of Consumer Societies), which is subordinated to the Central Union of Cooperative Societies (Tsentrosoiuz) in Moscow.

V. Markus, I. Vytanovych

All-Ukrainian Association of Marxist-Leninist Scientific Research Institutes (Vseukrainska asociatsiia marksystsko-leninskykh naukovo-doslidnykh instytutiv or VUAMLIN). An association of research institutes established in 1931 in Kharkiv by the merger of the philosophy-sociology, economics, and history sections of the Ukrainian Institute of Marxism-Leninism (founded in 1922). Like the Russian Institutes of Red Professors, VUAMLIN trained professors and researchers who were loyal to the Party to replace older, independent scholars in institutions of higher learning. Studies for a degree lasted three years, preceded by two preparatory years. There were 625 students in 1932 in six institutes – economics, philosophy and natural sciences, history, agriculture, law and Soviet construction and cadres, technology and technical policy – and two chairs – literature and arts, and the national question. In Kiev, Dnipropetrovske, and Odessa VUAMLIN branches were founded, each with three departments (philosophy,

economics, and history). Affiliated with VUAMLIN were professional associations of Marxist historians, economists, and other scholars. The Communist Academy in Moscow supervised VUAMLIN's academic activities, and policy guidance came from the Central Committee of the CP(B)U.

Presidents of VUAMLIN were O. *Shlikhter and, later, O. Dzenis; among the noteworthy heads of departments were M. *Skrypnyk, M. *Yavorsky, M. *Popov, S. *Shchupak, Yu. *Mazurenko, and V. *Yurynets. VUAMLIN published periodicals – **Prapor marksyzmu-leninizmu* (1931–4), **Pid marksysts'ko-lenins'kym praporom* (1934–6), and **Istoriya-bil'shoviyk* (1934) – and monographs. Its predecessor, the Ukrainian Institute of Marxism-Leninism, particularly from 1929, and VUAMLIN exerted pressure on the All-Ukrainian Academy of Sciences to adapt its scholarly work to the Party line, and under Party pressure the leading members of VUAMLIN were made academicians. In 1933–8 many VUAMLIN members fell victim to the Stalinist terror. In 1936 VUAMLIN was transferred to Kiev; soon after it was dissolved. Some of its work was taken over by the newly founded Ukrainian branch of the *Institute of Marx-Engels-Lenin, based in Moscow. The VUAMLIN Institute of the History of Ukraine became the Institute of History of the Academy of Sciences of the Ukrainian SSR.

M. Hlobenko

All-Ukrainian Association of Proletarian Writers (Vseukrainska spilka proletarskykh pysmennykiv or VUSPP). Writers' organization founded in January 1927 for the declared purpose of a 'decisive struggle for an international-class union of Ukraine's literature against bourgeois nationalism' and the creation of a 'proletarian constructive realism.' Its actual task was to counteract such Ukrainian literary groups as *Vaplite, the *Neoclassicists, Lanka, and *MARS, in whose work the Party detected 'nationalist' tendencies. VUSPP was a member of the *All-Union Alliance of Associations of Proletarian Writers (VOAPP) in Moscow and had a Russian and a Jewish section. VUSPP published the journal **Hart* and **Literaturna hazeta*, while its branches published the journals **Zoria* in Dnipropetrovske, **Stapeli* in Mykolaiv, **Metalevi dni* in Odessa, **Zaboi* in the Donbas, **Krasnoe slovo*, published by the Russian section, and **Prolit*, published by the Jewish section. Among VUSPP's numerous members (it favored 'mass' participation and in 1931 even called on 'shock workers' to join), the more important writers were I. Kulyk, I. Mykytenko, I. Kyrylenko, V. Koriak (the leaders of the organization), I. Le, D. Zahul, M. Terezhchenko, Ya. Savchenko, M. Dolengo, V. Sosiura, L. Pervomaisky, Ya. Kachura, K. Hordiienko, N. Zabala, S. Holovanivsky, V. Kuzmych, S. Zhyhalko, Yu. Zoria, V. Chyhyryn, P. Usenko, L. Smiliansky, S. Shchupak, B. Kovalenko, H. Ovcharov, and M. Novytsky. VUSPP's leaders strove to have it recognized as the writers' organization closest to the Party. Hence VUSPP devoted all its energies to the political struggle against other literary groups, and no outstanding literary works were produced by VUSPP's members. In 1931, after the forced dissolution of the *Prolitfront and the *Nova Heneratsiia groups, some of the members of these organizations joined VUSPP. The resolution of the Party's Central Committee of 23 April 1932 'On the Reconstruction of

Literary and Artistic Organizations' abolished VUSPP, as well as VOAPP and other similar literary organizations. In 1937–9 many former VUSPP members, including all its leaders, were arrested and deported to labor camps.

M. Hlobenko

All-Ukrainian Central Executive Committee (Vseukrainskyi Tsentralnyi Vykonavchyi Komitet or VUTsVK). From 1919 to 1937 the highest executive body of the Soviet Ukrainian state between sessions of the All-Ukrainian Congress of Soviets, which elected the members of VUTsVK. VUTsVK was responsible to the *All-Ukrainian Congress of Soviets for legislation and the general running of the state. It appointed members of the *Council of People's Commissars (Radnarkom) and of various VUTsVK committees, ratified economic plans and the state budget, and distributed state funds among central and local government agencies. Yet, in accordance with the VUTsVK decision of 14 March 1919 'On the Temporary Powers of the Council of People's Commissars in Legislative and General Executive Matters,' the Radnarkom, not VUTsVK, became the basic legislative and executive body of the Ukrainian SSR. VUTsVK convened at least three times a year, and its work was supervised by its presidium, which functioned as the highest legislative, executive, and administrative body of the Ukrainian SSR between VUTsVK sessions. When the third constitution of the Ukrainian SSR was adopted in 1937, the functions of VUTsVK were taken over by the *Supreme Soviet of the Ukrainian SSR.

A similar role in the structure of the USSR government was played by the All-Union Central Executive Committee in 1923–36. It consisted of two chambers: the Soviet of the Union and the Soviet of Nationalities. In the latter each Union republic or autonomous republic had five representatives. The work of the presidium of the central executive committee and of the sessions of both chambers was supervised in turn by the chairmen of the committee (four, then seven) who were elected from among the members of the presidium according to the number of Union republics then in existence. H. *Petrovsky, chairman of the All-Ukrainian Central Executive Committee, represented the Ukrainian SSR on the Presidium of the All-Union Central Executive Committee.

T.B. Ciuciura

All-Ukrainian Church Sobor (Vseukrainskyi Tserkovnyi Sobor). The first session of the sobor convened in Kiev on 7 January 1918 under the auspices of the *All-Ukrainian Orthodox Church Council. It was interrupted on 19 January by the advance of the Soviet army. The second session (20 June to 11 July 1918) was dominated by a Russophile majority, which expelled the initiators of the sobor from its membership (there were 198 votes for expulsion, 108 against). The initiators continued their work in co-operation with the Brotherhood of ss Cyril and Methodius. Because of opposition by Russian hierarchs to the strivings of nationally conscious Ukrainians, the minister of religion, O. *Lototsky, announced on behalf of the Hetman government at the autumn session of the sobor (12 November 1918) that the Ukrainian Orthodox church was to be autocephalous.

All-Ukrainian Congress of Soviets (Vseukrainskyi Zizd Rad). An assembly of workers', peasants, and Red

Army deputies, which in 1917–37 was considered to be the highest governing body of the Ukrainian SSR (art 7 and 10 of the 1919 Constitution of the Ukrainian SSR, art 22 of the 1929 constitution). The deputies were elected by gubernia (later okruha and oblast) and city congresses of soviets. The 1919 Constitution of the Ukrainian SSR did not specify the procedure for electing deputies, leaving this to the decision of the *All-Ukrainian Central Executive Committee (VUTsVK) (art 9). The VUTsVK ruled on 7 April and 26 May 1920 that the gubernia and city congresses could send one deputy for every (1) 1,000 Red Army soldiers (who were usually Russians from outside Ukraine), (2) 10,000 urban workers, and (3) 50,000 peasants. All the powers of the congress, apart from the right to adopt, change, or amend the Constitution of the Ukrainian SSR (art 10 of the 1919 constitution), to change the borders of the Ukrainian SSR, to elect the members of VUTsVK and the representatives of Ukraine to the Soviet of Nationalities of the All-Union Central Executive Committee, or to decide on Ukraine's secession from the USSR (art 7 of the revised 1925 constitution), belonged in the intercessional period to the VUTsVK elected by the congress.

Of the 14 congresses held, the following were the most important: the first in December 1917, which set up the first Soviet government of Ukraine; the second in 1918, which tactically declared the 'independence' of Soviet Ukraine; the third in 1919, which adopted the first Constitution of the Ukrainian SSR; the ninth in 1925, which changed the Constitution of the Ukrainian SSR to have it conform more closely to the USSR constitution of 1924; the eleventh in 1929, which adopted the second Constitution of the Ukrainian SSR; and the fourteenth in 1937, an extraordinary congress, which adopted the third Constitution of the Ukrainian SSR. In 1937 the functions of the All-Ukrainian Congress of Soviets were taken over by the *Supreme Soviet of the Ukrainian SSR.

On the all-Union level the Congress of Soviets of the USSR from 1923 to 1936 had a role comparable to that of the All-Ukrainian Congress of Soviets. It was the supreme governing body in the USSR, elected indirectly and by unequal vote: one deputy for every 25,000 urban voters or for every 125,000 rural inhabitants. Until 1927 the All-Ukrainian congress of Soviets and the All-Union Congress of Soviets convened every year; after 1927 they convened every two years.

T.B. Ciuciura

All-Ukrainian Congress of Workers', Soldiers', and Peasants' Deputies (Vseukrainskyi Zizd Rad Robotnychkh, Soldatskykh i Selianskykh Deputativ). Congress convened in Kiev on 17–19 December 1917 by the Bolsheviks and other left-wing parties as the supreme organ of the local soviets. However, the overwhelming majority of elected delegates did not endorse the Bolshevik line, which aimed at creating out of the congress a government opposed to the *Central Rada. Of the 2,500 delegates less than 100 sympathized with the Bolsheviks. The latter then left Kiev and met in Kharkiv on 24–25 December with the Congress of Soviets from the Donets and Kryvyi Rih basins as the All-Ukrainian Congress of Soviets, which proclaimed Soviet rule in Ukraine. The Kiev congress proceeded with its work and expressed its support for the Central Rada. The chairman of the Kiev congress was a Socialist Revolutionary, A. Stepanenko.

All-Ukrainian Council of Military Deputies (Vseukrainska rada viiskovykh deputativ). Elected by the Second *All-Ukrainian Military Congress (18–23 June 1917), the council consisted of 132 members and a presidium. At the Third All-Ukrainian Military Congress (2–12 November 1917) the number of members was increased to 158. The council was a representative body in the Ukrainian *Central Rada, together with the councils of peasants' and workers' deputies, party, municipal, and provincial representatives, and others. It worked closely with the Ukrainian General Military Committee, headed by S. Petliura. The council was involved in a constant struggle against the Russian Provisional Government and the soviets of soldiers' deputies.

All-Ukrainian Council of Peasants' Deputies (Vseukrainska rada selianskykh deputativ). Elected by the *All-Ukrainian Peasant Congress on 10–16 June 1917, the council consisted of 133 members, who became representatives on the Ukrainian *Central Rada. In the summer of 1917, county peasant congresses discussed the question of electing new members, ie, two representatives for each of the 98 counties. On 5–7 July 1917, the first session of the All-Ukrainian Council of Peasants' Deputies moved that the council direct the Ukrainian peasant movement in its entirety and proceeded to recall Ukrainian peasants' representatives from the Executive Committee of the All-Russian Association of Peasants' Deputies. In late July 1917, 212 peasants' deputies took part in the Central Rada. Fifteen of these members formed the Central Committee of the *Peasant Association. The second session of the council (15–18 September 1917) demanded that the Russian Provisional Government agree to an increase in the rights of the *General Secretariat of the Central Rada and to an expansion of that body's jurisdiction to include all Ukrainian ethnic territories. The third session (1–6 December 1917) spoke out against the Bolsheviks' attempts to seize power and, specifically, against their demands to hold a re-election of the Central Rada. The third session acclaimed the proclamation of the Central Rada's Third *Universal.

All-Ukrainian Council of Trade Unions (Vseukrainska rada profesiinykh spilok or vURPS). Formed in Kharkiv in 1924 at the second All-Ukrainian Congress of Trade Unions, vURPS encompassed all-Ukrainian industrial trade union committees. The council was established on the foundations laid by preceding central trade organizations. In May 1918 the All-Ukrainian Central Council of Trade Unions (Utsentrprof) was formed, composed primarily of representatives of anti-Bolshevik parties. At the 1919 trade union congress in Kharkiv the Utsentrprof was dissolved, and the Bolsheviks assumed the leadership of the trade union movement. The movement consequently became subservient to Moscow, which in 1920 created the Bureau for the South of Russia (Biuro Yuga Rossii), soon renamed the Ukrainian Bureau of the All-Union Central Council of Trade Unions (VTsSPS). In 1924 vURPS was established. By 1929 it represented over two million trade union members, and its presidium, which was subordinated to the VTsSPS in Moscow, directed the all-Ukrainian committees and district union councils. In 1937 the VTsSPS, with the aim of complete centralization, liquidated all republican, krai, and oblast trade union councils, including vURPS. Many vURPS trade union

leaders had been dismissed and exiled between 1933 and 1937. After the Second World War the central trade union institution, the Ukrainian Republican Council of Trade Unions (URRPS), was reinstated in Ukraine; oblast councils also resumed their activity. The central republican, oblast, raion, and municipal committees of member unions operate alongside the trade union councils. (See also *Trade union.)

All-Ukrainian Council of Workers' Deputies (Vseukrainska rada robotnychykh deputativ). Elected by the first *All-Ukrainian Workers' Congress (24–26 July 1917). The council consisted of 100 deputies (70 members from the Ukrainian Social Democratic Workers' party and 30 from the Ukrainian Party of Socialist Revolutionaries) and formed part of the *Central Rada, together with the *All-Ukrainian Council of Peasants' Deputies, the *All-Ukrainian Council of Military Deputies, and representatives of the national minorities.

All-Ukrainian Evangelical Baptist Fellowship (Vseukrainske Yevanhelsko-Baptystske Bratstvo). Association of Ukrainian Baptists outside Ukraine that was founded in 1950 at a convention in Cleveland, Ohio, by Ukrainian Baptist congregations in North America. Eventually, Ukrainian Baptist congregations in Britain, Australia, and South America joined the fellowship. By 1980 the fellowship represented about 10,000 organized Baptists. Ideologically, the fellowship is a continuation of a similar organization founded in 1918 in Ukraine and later dissolved by the Soviets. Today the fellowship supports an unofficial group of Baptists in the Soviet Union known as the 'Initiators' (*initsiatyvniky*), which is represented abroad by Pastor G. *Vins.

The fellowship holds its conventions every five years. Delegates of local congregations, missions, and women's and youth organizations participate in the conventions. The following pastors have been president of the fellowship: P. Kindrat (1949–59), G. Domashovets (1959–62), L. Zabko-Potapovych (1962–72), and O. Harbuziuk (1972–). The fellowship's missionary activities include publishing and radio broadcasting. It has its own publishing house for periodicals and books. Its central magazine is the bimonthly **Pislanets' pravdy* (since 1949). The bimonthly *Khrystyians'kyi visnyk* is published in Canada, and *levanhel's'ka zirka* is published in Argentina. Ukrainian Baptists have their own local radio programs in Canada and the United States. Since 1966 a radio program has been beamed to Soviet Ukraine. Besides the individuals mentioned above, the following have been prominent members of the fellowship: I. Dumych, J. Ivaskiv, I. Kovalchuk, A. Harbuziuk, Jr, S. Nishchyk, M. Podvorniak, and Z. Rechun-Panko. The fellowship has contacts with other central Ukrainian organizations and is a member of the *World Congress of Free Ukrainians. (See also *Baptists.)

V. Markus

All-Ukrainian Higher Holy Council (Vseukrainska Vyshcha Osviashchenna Rada). Formed after the UNR government ratified the law on the autocephaly of the Ukrainian Orthodox church (1 January 1919), the council briefly guided the activities of the revived church. Its members included the archbishop of Katerynoslav, A. Vyshnevsky; the bishop of Kremianets, D. Valedynsky; Archpriest V. *Lypkivsky; and other church leaders.

All-Ukrainian Insurance Union. See Strakhsoiuz.

All-Ukrainian Learned Association of Oriental Studies (Vseukrainska naukova asotsiatsiia skhodoznavstva). The association was founded in Kharkiv in 1926 and had branches in Kiev and Odessa. It had two departments: the department of politics and economics, with a Soviet section and a Far East section, and the department of history and ethnology, with art, archeological, linguistic, and historical-literary-economic sections. The association published a scholarly journal – **Skhidnii svit* (1927–30, called *Chervonyi skhid* in 1930–1) – and a series of works on the East. It organized a number of conferences (1927 and 1929), exhibitions, and expeditions, including an expedition to study the Greek settlers of the Mariupol region. Special attention was devoted to relations between Ukraine and Turkey in the 17th–18th century. In Kharkiv, Kiev, and Odessa the association ran the school Ukrainian Courses of Oriental Studies, which by 1929 had an enrollment of over 250 students. The association was headed by O. Shlikhter, O. Gladstern, Ya. Riappo, and L. Velychko. In 1927 its membership was 152, and included such scholars as P. Ritter, V. Buzeskul, S. Rudnytsky, A. Kovalivsky, A. Syniavsky (president of the Kiev branch), A. Thomson (president of the Odessa branch), A. Krymsky, F. Mishchenko, and V. Bozhko. By 1929 there were 193 full members (83 in Kiev, 60 in Kharkiv, and 50 in Odessa) and 158 associate members. In 1930 the association established the Ukrainian Research Institute of Oriental Studies, which had Turkish, Persian, and Arabic departments and commissions on Oriental ideology, national and colonial problems, and the history of Ukrainian-Turkish relations. The association was abolished in 1933, and a large number of its members suffered political persecution. (See also **Oriental studies*.)

All-Ukrainian military congresses (Vseukrainski viiskovi zizdy). The First All-Ukrainian Military Congress was held on 18–21 May 1917 in Kiev. Over 700 delegates represented about 1.5 million Ukrainian soldiers from almost all units of the Russian army and navy. The congress was chaired by S. Petliura, M. Mikhnovsky, V. Vynnychenko, and Yu. Kapkan. It recognized the Ukrainian Central Rada as ‘the only competent body empowered to decide all matters relating to all of Ukraine.’ The congress overwhelmingly supported the decisions of the **All-Ukrainian National Congress* (17–21 April 1917) and demanded that Ukraine’s national and territorial autonomy be recognized immediately and that Ukrainian military units of the Russian army and navy be separated and Ukrainianized. To direct the Ukrainian military movement, the congress created the Ukrainian General Military Committee, headed by S. Petliura.

The Second All-Ukrainian Military Congress was held on 18–23 June 1917 in Kiev. Over 2,500 delegates representing 1.7 million soldiers attended the congress, despite the fact that it was banned by the Russian Provisional Government’s minister of war, A. Kerensky. The congress declared this ban to be illegal. While supporting the Central Rada, which was struggling with the Provisional Government for its rights, the congress instructed the Rada ‘to begin at once a determined organization of the country’ without consulting the Russian government, and ‘to actually establish the foundations of an auton-

omous order.’ The second congress elected the **All-Ukrainian Council of Military Deputies*, consisting of 132 members, which became part of the Central Rada, and ordered the Ukrainian General Military Committee to prepare, among other measures for Ukrainianizing the armed forces, a plan for organizing the **Free Cossacks*. The First **Universal of the Central Rada* was read to the congress.

The Third All-Ukrainian Military Congress was held on 2–12 November 1917 in Kiev. About 3,000 delegates (1,100 at its opening) attended. This was a period of very strained relations with Russian circles. Because the command of the Kiev military district wanted to turn Ukraine into a stronghold of the Provisional Government against the Bolsheviks and the Central Rada as well, the congress interrupted its sittings for a few days to form the first Ukrainian Regiment For the Defense of the Revolution (commander: Col Yu. Kapkan). The congress demanded ‘from its highest revolutionary body – the Central Rada – the immediate proclamation of the Ukrainian Democratic Republic on Ukrainian ethnic territories,’ the strengthening of Ukrainian statehood, including the full Ukrainianization of the army and navy, and an immediate peace treaty. The resolutions of the third congress had a strong influence on the proclamation of the Ukrainian National Republic in the Third **Universal*. The congress elected a new All-Ukrainian Council of Military Deputies, consisting of 158 members, who also became part of the Central Rada.

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A. Zhukovsky

All-Ukrainian National Congress (Vseukrainskyi Natsionalnyi Kongres). First major Ukrainian political forum after the February Revolution of 1917. Convened in Kiev on 17–21 April 1917 by the **Central Rada*, the congress was composed of over 1,000 representatives of political, cultural, and professional organizations (of workers, peasants, the intelligentsia, military, clergy, etc); delegates also came from the war front and Ukrainian centers in major Russian cities. The congress was chaired by the senior delegate, S. Erastov, representative of the Kuban region. M. Hrushevsky was elected honorary chairman. Keynote addresses concerning many aspects of Ukraine’s autonomy were delivered by D. Doroshenko, O. Shulhyn, F. Matushevsky, M. Tkachenko, F. Kryzhanivsky, V. Sadovsky, and others. Recognizing the **All-Russian Constituent Assembly’s* right of final approval of Ukraine’s new autonomous status, the congress nevertheless demanded a federative-democratic reorganization of Russia, immediate implementation of autonomist measures, delimitation of Ukraine’s borders in agreement with the people’s will, participation of Ukraine at a future peace conference, and repatriation of the Western Ukrainian population deported during the period of Russian military occupation.

The All-Ukrainian National Congress reorganized the Central Rada and elected its president (M. **Hrushevsky*), two vice-presidents (V. **Vynnychenko* and S. **Ye-*

fremov), and 115 members (out of 150 envisaged in the statutes), who represented gubernias, major cities, the Ukrainian communities of Moscow and Petrograd, and civil, political, and cultural organizations. The legal and political significance of the congress went beyond the anticipated goals; it became, in fact, the constituent forum of the first Ukrainian parliament – the Central Rada.

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A. Zhukovskiy

All-Ukrainian Orthodox Church Council (Vseukrainska Pravoslavna Tserkovna Rada). The council was formed in 1917 at the St Sophia Cathedral in Kiev and consisted of representatives of the clergy and the laity from all parts of Ukraine. It was headed by well-known church leaders – Archbishop O. *Dorodnytsyn and Rev O. Marychev. The council was determined to put an end to the church's dependence on Moscow and summoned the *All-Ukrainian Church Sobor at the beginning of 1918. The council also devoted special attention to the Ukrainianization of the parishes and the liturgy. The first liturgy in Ukrainian was conducted in Kiev at St Nicholas's Cathedral on 9 May 1919. Through the efforts of the council, the Ukrainian Orthodox church declared itself to be autocephalous on 5 May 1920 in Kiev. In 1921 a sobor was summoned, and it established the hierarchy of the *Ukrainian Autocephalous Orthodox church (UAPTs). In 1928 the presidium of the council consisted of the chairman, Archpriest L. Yunakiv, and the following members: Archbishop I. Oksiuk, Metropolitan M. Boretsky, Archbishop K. Maliushkevych, Rev M. Hrushevsky, Rev Ya. Chulavsky, Archpriest L. Karpov, and laymen V. Chekhivsky and S. Kobzar.

The council was active, with a different membership, up to the forced dissolution of the Ukrainian Autocephalous Orthodox church in 1930. By 1937, of the church's 2,000 parishes none was left. Almost all of the council's members and staff, as well as the bishops and clergy of the UAPTs, died in Soviet concentration camps.

A council bearing the same name, but with a different structure and activity, existed for a short time in Kiev during the Second World War.

I. Korovytsky

All-Ukrainian peasant congresses (Vseukrainski selianski zizdy). The First All-Ukrainian Peasant Congress was held in Kiev on 10–16 June 1917. There were 2,200 delegates, all of them members of the *Peasant Association, of which about 1,500 were representatives of 1,000 volosts. The congress supported the demands of the Ukrainian *Central Rada and required of the Russian Provisional Government that they be immediately fulfilled. It instructed the Central Rada to draw up a project of autonomy for Ukraine within a federated democratic Russian republic, to call immediately a convention of representatives of all the peoples and lands that desired autonomy, and to Ukrainianize at once all state and civil institutions. Rejecting the principle of private ownership of land, the congress wanted a Ukrainian land fund controlled by a Ukrainian assembly and by county and volost land committees. It elected the Central Committee

of the Peasant Association (M. Kovalevsky, P. Khrystiuk, A. Stepanenko, V. Vynnychenko, M. Stasiuk, B. Martos, and others), which was to be the executive agency of the *All-Ukrainian Council of Peasants' Deputies (133 members). This committee sat on the Central Rada.

The Second All-Ukrainian Peasant Congress took place on 21–23 May 1918. The Hetman government banned the congress; hence, it convened secretly in the Hosiievor Forest near Kiev. After declaring its loyalty to the UNR, the congress adopted resolutions that were very critical of the Hetman government and German intervention in Ukrainian affairs.

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All-Ukrainian Photo-Cinema Administration (Vseukrainske foto-kinoupravlinnia or vufku). A state monopoly established by the People's Commissariat of Education on 13 March 1922 to oversee film production, control, and distribution in the Ukrainian SSR. Film production was based initially on the nationalized private ateliers in Odessa and Yalta, which were transformed into film studios. In 1924 a state cinematography tekhnikum was opened in Odessa (transferred in 1930 to Kiev as an institute). The large *Kiev Artistic Film Studio was opened in 1928.

Film production got off to a slow start, owing to lack of equipment and qualified personnel. The first feature film produced was L. Kurbas's *Shveds'kyi sirnyk* (The Swedish Match, 1922). By the mid-1920s, however, vufku was producing an average of 20–25 artistic films per year, in addition to many more educational and propaganda films. The first Ukrainian film shown abroad, *Ukraziia*, was produced in 1925. Between 1922 and 1929 vufku produced 129 full-length films. In 1928 its capital was worth over six million rubles. By 1928 vufku managed 2,136 theaters and mobile cinemas and had exported about 30 films abroad.

vufku employed many prominent cultural figures: the directors V. Gardin, G. Tasin, V. Pudovkin, D. Vertov, M. Tereshchenko, O. Dovzhenko, L. Kurbas, Yu. Stabov, P. Chardynin, and I. Kavalieridze; the writers M. Bazhan, Yu. Yanovsky, O. Dosvitnii, O. Korniiuchuk, M. Irchan, H. Shkurupii, V. Maiakovskiy, D. Falkivskiy, D. Buzko, and I. Babel; the actors A. Buchma, M. Zankovetska, I. Zamyckovskiy, M. Nademskiy, V. Chystiakova, V. Hakebush, N. Uzhvii, M. Sadovskiy, M. Krushelnytsky, and Yu. Shumskiy; cinematographer D. Demutsky; and the artists (set designers) V. Krychevskiy and M. Simashkevych.

vufku played an important cultural and educational role in the 1920s. From 1925 it published *Kino*, a monthly avant-garde film journal that reported on foreign films and experiments and had foreign contributors, and the weekly film chronicle *Kinotyzhden'*. vufku produced the first Ukrainian sound film, D. Vertov's *Symphony of the Donbas*, in 1930. In that same year vufku's name was changed to Ukrainfilm, and the monopoly, which had taken greater chances on unknown artists and experimental projects than other Soviet studios throughout the 1920s, came under increasing control of the central

authorities in Moscow and the dictates of socialist realism. (See also *Film.)

R. Senkus

All-Ukrainian Postal-Telegraph Union (Vseukrainska poshtovo-telehrafna spilka). The union was established by the All-Ukrainian Postal-Telegraph Congress, which was held in Kiev on 2–4 September 1917 despite the opposition of the All-Russian Postal-Telegraph Union. The congress was prepared by an organizing bureau, which was created at the beginning of the revolution in Kiev. The congress gave its support to the *Central Rada. It elected a supreme council, consisting of 12 representatives of local organizations, to lead the rapidly expanding union. In May 1918 the Supreme Council joined the Ukrainian National State Union, which in August became the *Ukrainian National Union and took an active part in the uprising against the Hetman government.

All-Ukrainian railway workers' congresses (Vseukrainski zizdy zaliznychnykv). The first congress took place on 12–14 July 1917 in Kharkiv and was attended by 300 delegates representing 200,000 organized Ukrainian railway workers in 12 railway lines. The congress recognized the *Central Rada as the 'supreme body of the land' and elected an executive bureau to carry on organizational work. The second congress took place in Kiev at the beginning of September 1917. Together with the Congress of Highway and Waterway Workers it held an all-Ukrainian congress of railway and other road workers and of the association Pratsia. The congress discussed the problem of regulating the railways and other roads and elected the Council of Roads, the Executive Bureau of the congress, and the Supreme Railway Council, which was to oversee all railway organizations. The third congress took place in Kiev in May 1918. The leadership of the Ukrainian railway trade organization, the United Railway Council of Ukraine, joined the *Ukrainian National Union that led the struggle against the Hetman government. A. *Makarenko, a representative of the railway workers, became a member of the Directory of the UNR on 13 November 1918.

All-Ukrainian Revolutionary Committee (Vseukrainskyi revoliutsiinyi komitet). An anti-Bolshevik political-insurgency center that existed from April to July 1919. It was organized in Right-Bank Ukraine by the 'left-independent' faction of the *Ukrainian Social Democratic Workers' party (USDRP) consisting of Yu. *Mazurenko, A. *Rychytsky, M. *Avdiienko, A. *Drahomyrets'ky, and others, who had initially co-operated with the Bolsheviks. The purpose of the committee was to take advantage of the dissatisfaction among Ukrainian peasants with the Bolshevik occupation and, by promoting and co-ordinating local peasants' revolts against the Bolsheviks, to establish an independent Ukrainian Soviet republic, with a government in opposition to both the Directory of the UNR and to Soviet Russia. The organizers of the committee gained the support of other Ukrainian socialist groups. Alongside the committee, the Supreme Insurgent Council and the General Insurgent Staff (A. Rychytsky, Yu. Mazurenko) were created. The insurgent groups operated out of Skvyra in their attacks against the Red Army. In July 1919 the insurgents joined the UNR forces. Some members of the committee were

arrested in Kamianets on charges of plotting a coup against the Directory, but they were soon released. At this time the Central Committee of the USDRP left-independent faction decided to put a stop to anti-Bolshevik insurrection so as not to facilitate A. *Denikin's White offensive, and the committee was dissolved.

V. Markus

All-Ukrainian Teachers' Association (Vseukrainska uchytelska spilka or vus). A professional organization of teachers and activists in public education in Ukraine, formed in May 1906 in Kiev on the eve of the Convention of the All-Russian Teachers' Union in Finland. The founders of vus included B. Hrinchenko, V. Domanytsky, V. Durdukivsky, S. Yefremov, V. Strashkevych, V. Chekhivsky, and S. Cherkasenko. The purpose of vus was to establish a Ukrainian school system and to spread public education. As Russian internal politics became increasingly more reactionary, vus operated illegally for some time and then ceased to function.

At the outbreak of the revolution vus was re-established in Kiev in April 1917 as a professional association of elementary and secondary school teachers. It represented gubernia, county, and district unions of teachers. At the end of 1918 there were 78 unions, with a membership of 20,000. In August 1917 and January 1919 all-Ukrainian teachers' conventions were held and adopted a program for organizing Ukrainian schools and extramural education. The founders and most prominent members of vus were S. Rusova (president), A. Bakalinsky, O. Omshansky, L. Biletsky, A. Bolozovych, O. Doroshkevych, S. Romaniuk, T. Sushytsky, P. Kholodny, and S. Cherkasenko. vus played an important role in the struggle for Ukrainian statehood, Ukrainian schools, and culture. It published the journal **Vil'na ukrains'ka shkola*.

P. Polishchuk

All-Ukrainian Union of Landowners (Vseukrainskyi soiuз zemelnykh vlasnykv). A conservative, monarchist organization of middle and large landowners, formed in Ukraine in the spring of 1917 on the initiative of M. *Kovalenko. Originally, the union was a branch of the All-Russian Union of Landowners. Most of its members were opposed to the idea of Ukrainian independence. The union, together with the *Ukrainian Democratic Agrarian party, held a farmers' congress in Kiev on 29 April 1918 at which P. *Skoropadsky was proclaimed hetman. In October 1918 the union split into two groups: the large landowners, primarily Russian reactionaries (V. Purishkevich, I. Dusan, Nenarokhomov, et al), who demanded federation with Russia; and the middle and small landowners (M. Kovalenko, M. Chudyniv), who formed the All-Ukrainian Union of Landowning Farmers (Vseukrainskyi Soiuз Khliborobiv-Vlasnykv). The latter group demanded an independent Ukrainian state with a democratic, parliamentary system under the leadership of a hetman, the retention of land ownership on a limited scale (to be achieved by the compulsory repurchase of excess estates), and immediate agrarian reforms. Both alliances were dissolved after the fall of the Hetman government.

All-Ukrainian Union of Landowning Farmers. See All-Ukrainian Union of Landowners.

All-Ukrainian Union of Zemstvos (Vseukrainskyi soiuз zemstv). Union of provincial *zemstvos (local governing councils), organized in April 1918. The president of the union was S. Petliura, who also presided over the Kiev gubernia zemstvo. The union, like the majority of Ukrainian community organizations, was clearly opposed to the Hetman government. Its executive, together with the All-Ukrainian Congress of Zemstvos, held in June 1918, approached the Hetman P. Skoropodsky, his government, and the German envoy Baron A. Mumm von Schwarzenstein demanding changes in the Hetman's policy towards the zemstvos, an end to the repressive measures employed by the Hetman government, and a return to the prerevolutionary practice of elections. These demands were not met, however, and tensions continued until the fall of the government. Petliura was imprisoned for four months.

All-Ukrainian workers' congresses (Vseukrainski robotnychi zizdy). The First All-Ukrainian Workers' Congress took place in Kiev on 24–26 July 1917. It was called at the initiative of the Ukrainian faction of the Kiev Council of Workers' Deputies. About 300 delegates attended the congress. This attests to the weakness of ethnic Ukrainian labor organizations in Ukraine. The *Ukrainian Social Democratic Workers' party dominated the congress. V. Vynnychenko, M. Porsh, D. Antonovych, S. Veselovsky, M. Palamarchuk, and M. Yermiiv were among the members of the congress presidium. The Central Rada's General Secretariat members I. Steshenko, B. Martos, and V. Sadovsky participated in the congress. The congress recognized the autonomy of Ukraine, demanded peace and the distribution of land among the peasants, called on the workers to support the *Central Rada and its General Secretariat, and elected the *All-Ukrainian Council of Workers' Deputies, consisting of 100 members (70 Social Democrats and 30 Socialist Revolutionaries), who were seated on the Central Rada. It also elected three members to the Little Rada.

The Second All-Ukrainian Workers' Congress was held illegally in Kiev on 26–27 May 1918. Because of the Hetman government's ban only about 200 delegates attended. The congress declared its opposition to the Hetman regime, demanded a return to the principles of the Central Rada, and supported the independence of the UNR.

All-Union Alliance of Associations of Proletarian Writers (Vsesoiuznoe obiedinenie assotsiatsii proletarskikh pisatelei or VOAPP). A union of writers' organizations established in Moscow and active from 1928 to 1932. The purpose of VOAPP was to bring together the writers that were loyal to the Communist party. It encompassed proletarian writers' associations in Russia, Belorussia, Transcaucasia, Central Asia, and Ukraine that were organized to oppose the national writers' organizations in these republics. Of the writers' organizations in Ukraine the *All-Ukrainian Association of Proletarian Writers belonged to the Alliance. VOAPP was dissolved by a resolution of the Party's Central Committee adopted on 23 April 1932.

Alma River [Al'ma]. River in the Crimea, the upper portion of which flows through the Crimean mountains and the lower through the steppes. The Alma is 84 km

long, and its basin has an area 635 sq km. Its waters are used mostly for irrigation.



Title pages of early almanacs

Almanac. In the Middle Ages an almanac was a book showing the movements of the heavenly bodies. Later it became a calendar or a compendium of useful information. The first Ukrainian literary compendia or almanacs appeared in the 11th century (*Pchela, *Menaion). However, the almanac did not become widely used until the 19th century. In Ukraine the following almanacs contained exclusively literary pieces and played a role in the rebirth of Ukrainian literature: **Ukrainskii almanakh* (eds I. Sreznevsky and I. Rozkovshenko, 1831), **Utrenniia zvezda* (1833–4), **Rusalka dnistrovaia* (1837), **Ukrainskii sbornik* (ed I. Sreznevsky, 1838), **Kievlianin* (ed M. Maksymovych, 1840–1), **Lastovka* (ed Ye. Hrebinka, 1841), **Snip* (ed O. Korsun, 1841), **Molodyk* (ed I. Betsyk, 1843–4), **Vinok rusynam na obzhynky* (ed B. Holovatsky, 1846–7), **Iuzhnyi russkyi sbornik* (ed A. Metlynsky, 1848), **Zapiski o Iuzhnoi Rusi* (ed P. Kulish, 1857), **Zoria halitskaia* (ed B. Didytsky, 1860), **Khata* (1860), and **Dnistrianka* (1876). **Pershyy vinok*, an almanac by and about women, was published by N. Kobrynska and O. Pchilka in Lviv in 1887.

In the early 20th century modernist esthetic trends were reflected in the almanacs *Z nad khmar i dolyn* (ed M. Vorony, 1903), *Za krasoiu* (dedicated to O. Kobylianska, ed O. Lutsky, 1905), *Dubove lystia* (dedicated to P. Kulish, eds M. Cherniavsky, M. Kotsiubynsky, and B. Hrinchenko, 1903), *Z potoku zhyttia* (eds M. Kotsiubynsky and M. Cherniavsky, 1905), *Persha lastivka* (ed M. Cherniavsky, 1905), and *Bahattia* (ed I. Lypa, 1905). Also popular were almanacs of poetry and prose: *Rozvaha* (ed O. Kovalenko, 1905–6), *Dosvitni ohni* (ed B. Hrinchenko, 1906–14), *Ukrains'ka muza* (ed O. Kovalenko, 1908), and *Ternovi vinok* (O. Kovalenko, 1908). Early Soviet almanacs included *Literaturno-krytychnyi al'manakh* (1918) and *Hrono* (1920). The literary groups *Hart and *Pluh published almanacs in the 1920s. Later, several Soviet propaganda almanacs appeared (*Komsomoliia*, 1938; *Partiia vede*, 1958). A popular almanac during the Second World War was *Ukraina v ohni* (1942). Most Ukrainian newspapers outside Ukraine publish yearly almanacs. *Pivnichne siaivo* (ed Y. Slavutych) has appeared irregularly in Edmonton, Canada, since 1964.

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G.S.N. Luckyj

Almazov, Oleksa, b 6 January 1886 in Kherson, d 13 December 1936 in Lutske. Colonel in the Russian army and, from 1917, in the Army of the UNR. In 1923 Almazov was awarded the rank of general flag-bearer. In 1917 he organized in Kiev the Artillery Battalion of the Separate Zaporozhian Squadron, which later became the *Zaporozhian Corps. At the end of March 1918 Almazov reorganized his unit into the Cavalry-Artillery Regiment, the best regiment in the Zaporozhian Corps. Its members were popularly known as the *almazovtsi*. Almazov took part in the first *Winter Campaign. He emigrated in 1921 and lived in Czechoslovakia, Poland, and from 1923 in Volhynia.



Oleksa Almazov



Pavlo Aloshyn

Aloshyn, Pavlo [Al'ošyn], b 28 February 1881 in Kiev, d 7 October 1961 in Kiev. Architect and pedagogue. In 1904 Aloshyn graduated from the Institute of Civil Engineering and in 1917 from the Academy of Fine Arts in Petrograd. In 1918 he was appointed chief architect of Kiev. In 1923–30 he was professor at the Kiev Art Institute. He was a full member of the Academy of Architecture of the Ukrainian SSR in 1945–58 and an honorary member of the Academy of Construction and Architecture of the Ukrainian SSR from 1958. Aloshyn designed a number of prominent buildings in Kiev: the Kiev Pedagogical Museum built in 1909–13, which in 1917–19 housed the Central Rada and today houses a branch of the Lenin Central Museum; the St Olha Gymnasium in 1914–27, today the main building of the Academy of Sciences of the Ukrainian SSR; the Doctors' Building in 1927; and the buildings of the Myronivka Selection Station in 1923, which display characteristics of the Ukrainian folk style. He also designed the Kharkiv tractor plant in 1931 and other buildings and prepared numerous projects for other cities. Aloshyn was very active in the postwar reconstruction of Kiev. He was a functionalist who used modern forms and techniques. In his last years, however, Aloshyn was forced to adhere to Soviet classicist styles. He wrote articles on aspects of Ukrainian architecture. The monograph *Kyiv's'kyi zodchyi P.F. Al'ošyn* (The Kievan Builder P.F. Aloshyn) by V. Yasiievych was published in Kiev in 1966.

Alphabet. The modern Ukrainian alphabet consists of 33 letters; its present form is the result of a long evolution of

The Ukrainian Alphabet			Transliterations	
Print	Italics	Written	LC	Variations
А а	<i>A a</i>	<i>Аа</i>	a	
Б б	<i>B б</i>	<i>Бб</i>	b	
В в	<i>V в</i>	<i>Вв</i>	v	
Г г	<i>G г</i>	<i>Гг</i>	h	
Г г	<i>G r</i>	<i>Гг</i>	g	
Д д	<i>D d</i>	<i>Дд</i>	d	
Е е	<i>E e</i>	<i>Ее</i>	e	
Є є	<i>C e</i>	<i>Єє</i>	ie	je ye
Ж ж	<i>Ж ж</i>	<i>Жж</i>	zh	ž
З з	<i>Z z</i>	<i>Зз</i>	z	
И и	<i>H u</i>	<i>Ии</i>	y	
І і	<i>I i</i>	<i>Іі</i>	i	
І і	<i>I ĭ</i>	<i>Іі</i>	i	ji yi
Й й	<i>H ĭ</i>	<i>Йй</i>	ĭ	j y
К к	<i>K k</i>	<i>Кк</i>	k	
Л л	<i>L l</i>	<i>Лл</i>	l	
М м	<i>M m</i>	<i>Мм</i>	m	
Н н	<i>H n</i>	<i>Нн</i>	n	
О о	<i>O o</i>	<i>Оо</i>	o	
П п	<i>P n</i>	<i>Пп</i>	p	
Р р	<i>R p</i>	<i>Рр</i>	r	
С с	<i>C c</i>	<i>Сс</i>	s	
Т т	<i>T t</i>	<i>Тт</i>	t	
У у	<i>U y</i>	<i>Уу</i>	u	
Ф ф	<i>F f</i>	<i>Фф</i>	f	
Х х	<i>X x</i>	<i>Хх</i>	kh	x
Ц ц	<i>C u</i>	<i>Цц</i>	ts	c ć
Ч ч	<i>C h</i>	<i>Чч</i>	ch	č
Ш ш	<i>Sh u</i>	<i>Шш</i>	sh	š
Щ щ	<i>Sh u</i>	<i>Щщ</i>	shch	sch šč
Ю ю	<i>Y u</i>	<i>Юю</i>	iu	ju yu
Я я	<i>Y a</i>	<i>Яя</i>	ia	ja ya
Ь ь	<i>B b</i>	<i>Ьь</i>	,	

the Cyrillic alphabet. Specifically, in the 18th century, the Cyrillic alphabet was reformed into the *Hrazhdanka, which underwent further, secondary changes, providing the basis for the various writing systems. (See also *Drahomanivka, *Maksymovychivka, *Zhelykhivka, *Kulishivka, *Pankevychivka, *Yaryzhka, and *Orthography.)

Alphabet war (*azbuchna viina*). Name given by Galician Ukrainians of the time to the alphabet dispute of 1859–61, which was provoked by the attempt of the Austrian government (Minister of Education L. Thun) to impose the Latin alphabet on them in 1859. The project to Latinize Ukrainian writing was inspired by the governor general of Galicia, Count A. Gołuchowski, a Pole, and drawn up by J. Jireček, a Czech scholar. It required the approval of a commission consisting of prominent Ukrainians, two Austrian officials, Governor General Gołuchowski, and Jireček. Most of the Ukrainian members (Ya. Holovatsky, Y. Lozynsky, M. Malynovsky) opposed the plan as a potential means of Polonization. Finally, the commission adopted a reformed orthography based on Cyrillic script. Although this orthography was approved by the Ministry of Education in Vienna and prescribed in all schools and for the clergy by the governor general in Lviv, it was resisted by the Western Ukrainian community. In 1861 the Austrian government revoked all its decrees and allowed the Ukrainians to decide the matter of orthography themselves.

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J.B. Rudnyckyj

Aluminum industry. A branch of non-ferrous metallurgy in which aluminum is isolated and produced from various aluminum ores, primarily bauxite. The aluminum industry also produces crystalline flint, aluminum-flint alloys, metalline potassium, mineral fertilizers, and soda products. In Ukraine the aluminum industry originated in 1933 with the building of the *Dnieper Aluminum Plant in Zaporizhia, which utilized the cheap hydroelectric energy of the Dnieper Hydroelectric Station. In 1940 the plant produced almost 40,000 tonnes of aluminum (75 percent of the total Soviet production). In the postwar years until 1980 no new aluminum enterprises were established in Ukraine, despite the strong existing power base (the production of aluminum requires large amounts of hydroelectric energy) and the significant reserves of bauxite, which have not been exploited (bauxite is brought in from the Kola peninsula, RSFSR). The aluminum plant in Mykolaiv, at present the largest in Ukraine, began production in 1980. The output of aluminum in the USSR and in the Ukrainian SSR is not made public, as it is part of the aviation industry.



Alupka: Vorontsov's palace

Alupka. IX-15. City (1974 pop 11,400) on the southern coast of the Crimea, 17 km southwest of Yalta and under the administration of the Yalta city soviet. Alupka's climate makes it one of the best resort areas in the Crimea. The city has many sanatoriums and resort buildings. The former palace of Count M. Vorontsov, built in 1828-48 and designed by the English architect E. Blore in pseudo-Gothic style, with a Moorish portal and surrounded by a 40 ha park, has been converted into a museum containing 19th-century furniture, porcelain, bronze, crystal, and works by Western European, Russian, and Ukrainian artists (including K. Trutovsky and S. Vasylykivsky).

Alushta [Alušta]. IX-15. City (1974 pop 23,500) under the administration of the Crimean oblast, on the southern shore of the Crimea. Alushta has resorts, sanatoriums,

and beaches. It was founded in the 6th century AD on the site of the fortress Aluston, built during the reign of the Byzantine emperor Justinian. It was ruled by Genoa from the 14th century, by the Turks from 1475, and by Russia from 1783.

Alymov, Oleksander, b 30 September 1923 in Donetsk. Economist, full member of the Academy of Sciences of the Ukrainian SSR since 1973. Alymov began working in the Donbas in 1949, primarily at the Donetsk Coal Research Institute (1957-65). He has served as assistant director of the Institute of Economics of the Academy of Sciences (1965-69) and as director of the Institute of Industrial Economics of the academy (1969-72); since 1972 he has headed the academy's Council for the Study of the Productive Resources of the Ukrainian SSR. Alymov has written studies on industrial economics, particularly on the coal industry, on the economy of the Donbas, and on automated production-control systems.



Oleksander Alymov



Andrii Alyskevych

Alyskevych, Andrii [Alys'kevyč, Andrij], b 17 December 1870 in the village Zalukva, Stanyslav county, Galicia, d 1949 in Prague. A prominent pedagogue and organizer of the teaching profession in Galicia and Transcarpathia. Alyskevych was a Germanist by specialization; he studied in Lviv and Vienna. He served as director of the women's seminary in Lviv (1909-10) and of the gymnasiums in Peremyshl (1910-17) and Drohobych (1918-19). Alyskevych was an active member of the Ruthenian Pedagogical Society in Lviv and co-founder of the *Ukrainian Teachers' Mutual Aid Society. He emigrated to Bohemia and later to Transcarpathia, where he was the director of gymnasiums in Berehove, Uzhhorod (1922-38), and Velykyi Bychkiv and was active in the Plast Ukrainian scouting association. He was the author of German language textbooks and of works on German dialectology.

Ambodyk-Maksymovych, Nestor, b 7 November 1744 in the village of Vepryk, Poltava gubernia, d 5 August 1812, most probably in St Petersburg. Physician, encyclopedist. Ambodyk-Maksymovych graduated from the Kiev Theological Academy (1768) and the University of Strasbourg (1775), taught obstetrics in various teaching hospitals, and became director of the school of obstetrics in St Petersburg (1781). In 1797, at his initiative, a clinical obstetrics institute was established in St Petersburg.



Nestor Ambodyk-
Maksymovych

Ambodyk-Maksymovych was a founder of obstetrics and medical terminology in the Russian Empire, producing a number of medical studies, including translations. The most important were *Iskusstvo povivaniia, ili nauka o babich'em dele* (The Art of Swaddling, or the Science of Midwifery, 6 parts, 1784–6), *Fiziologiia, ili estestvennaia istoriia o cheloveke* (Physiology, or the Natural History of Man, 1787), and an encyclopedic treatise on medical botany, *Vrachebnoe veshchestvoslovie, ili opisanie tselitel'nykh rastenii v pishchu i lekarstvo upotrebliaemykh* (Doctor's Lexicon, or a Description of Plants Used in Food and Medicine, 3 vols, 1783–5).

American Carpatho-Russian Orthodox Greek Catholic church (Amerikanskaia Karpatorusskaia Pravoslavnaia Greko-Katolicheskaia Tserkov). The church came into existence in 1936 as a result of the controversy within the Byzantine Ruthenian Catholic church over the provisions of the Vatican decree 'Cum Data Fuerit,' issued in 1929. This decree sought to provide clear liturgical and administrative guidelines for the Byzantine Ruthenian church in the United States, and in particular it called for the enforcement of celibacy, the abolition of the parish trusteeship system of holding church property, and the end to interference in church affairs by fraternal organizations.

Several priests, led by Rev O. *Chornock (1883–1977), Rev S. Varzaly (1890–1957), and Rev P. Molchany (b 1902) and joined by laymen, including the powerful *Greek Catholic Union of the USA, protested vehemently the Vatican decree. The result of the 'anticelibacy movement' was a church council held in Pittsburgh in 1936, at which defenders of Eastern-rite liturgical tradition, guaranteed by the Union of *Uzhhorod (1646), founded the 'true,' or Orthodox Greek Catholic church.

The new church received its canonical authority from the Greek Orthodox archbishop in New York City, and in 1938 Rev Chornock was named bishop with a diocesan seat, first at his own parish in Bridgeport, Connecticut, and later in Johnstown, Pennsylvania. After numerous legal battles with the Byzantine Ruthenian Catholic church over property, the membership of the church stabilized, and in 1974 it had an estimated 60 priests, 65 churches, and 108,000 parishioners. The church has its own seminary in Johnstown (est 1954) and a bilingual weekly newspaper, *The Church Messenger* (*Tserkovnyi vistnik*, est 1944), and it is supported by the Greek Catholic Carpatho-Russian Benevolent Association Liberty in Perth Amboy, New Jersey. The church is at present headed by Bishop J. Martin (b 1931).

Because the church justifies its existence as a preserver of historical tradition, it has tried to put some emphasis on history, language, and culture in the training of its priests. Therefore, the diocese in Johnstown for several years offered courses in Carpatho-Ruthenian history and language. In terms of ethnic identity the church identifies itself as part of a supposed single Russian people, although it does emphasize the particular characteristics of the 'Carpathian branch' of the 'one Russian nationality.'

P.R. Magocsi

American Circle (Amerykanskyi kruzhok). A group of Ukrainian Catholic priests from Galicia who emigrated to the United States in the 1890s to work there in the religious, civic, and cultural spheres. The following priests were members of the circle: I. *Konstankevych, N. *Dmytriv, I. *Arđan, A. *Bonchevsky, S. *Makar, M. Pidhoretsky, M. Stefanovych, and P. Tymkevych. They organized Ukrainian parishes, defended the autonomy of Ukrainian church communities, and demanded a Ukrainian Catholic bishop (at the convention of clergy in Harrisburg, Pennsylvania, in 1902). They also established fraternal insurance associations – the Ruthenian National Association (renamed the *Ukrainian National Association in 1914) and the Ukrainian Workingmen's Association (renamed the *Ukrainian Fraternal Association in 1978) – and founded the newspapers **Svoboda* and **Narodna volia*, schools, and an educational system. The priests visited Ukrainian settlements in western Canada and laid the foundations for organized religious and cultural life there.

American Committee of Liberation (ACL). A private organization that had the official support of the United States government in promoting the political and cultural activities of exiles from the USSR. The ACL was founded in New York in 1951, with a branch office in Munich. The committee's objectives were to work for changes in the USSR in the spirit of democratization and self-determination. Initially the committee adopted a stance of 'non-predetermination' concerning the future of non-Russian peoples, which gave rise to criticism among many Ukrainian political organizations. As the committee modified its position in regard to Ukrainians, several Ukrainian groups and individuals started to co-operate in ACL-sponsored institutions, such as the *Institute for the Study of the USSR and *Radio Liberty (1953). The ACL supported the review *Peoples of the USSR*, in which representatives of the Ukrainian government in exile (UNR) were active. After it was dissolved in the late 1950s, some of its functions were taken over by the United States Information Agency.

American National Council of Uhro-Rusins (Amerikanska narodna rada uhro-rusinov). A representative body of Carpatho-Ruthenian (Transcarpathian) immigrants in the United States, founded on 23 July 1918 in Homestead, Pennsylvania with the purpose of influencing the political future of their native land. Its president was attorney H. *Zhatkovych (Zsatkovich). At its first convention in McKeesport, Pennsylvania, on 26 July 1918, the following possible options for Transcarpathia were considered: independence, union with Galicia and Bukovyna, or incorporation into another state with guaranteed autonomy. Eventually the leaders of the council opted for voluntary union with Czechoslovakia.

On 26 October 1918 they entered into an informal agreement (the 'Philadelphia agreement') with T. *Masaryk concerning Carpatho-Ruthenian autonomy in the future federal republic of Czechoslovakia. The agreement was approved by the council convention in Scranton, Pennsylvania on 12 November 1918, and was followed by a plebiscite in all Carpatho-Ruthenian parishes and organizations in the United States, with the following results: 67 percent for union with Czechoslovakia, 28 percent for union with Ukraine, 5 percent for union with other countries (Hungary, Galicia, Russia) or for independence. The decision of the council was approved by the *Central Ruthenian People's Council in Uzhhorod on 8 May 1919 and accepted by Prague. The council continued to exist for a few more years, with declining activity and influence. In 1920 and 1922 it launched protests against the Czechoslovakian government for failure to grant Carpatho-Ukrainian autonomy.

V. Markus

American Relief Administration. A United States agency founded in 1919 to administer aid in war-ravaged Europe and headed by H. Hoover. In 1921–3 it supplied food, clothing, medicine, and other necessities to Ukraine and southeastern Russia, which had been stricken by famine.

American Russian Messenger. See *Amerikanskii russkii viestnik*.

American Ruthenian National Council (*Amerykanska ruska narodna rada*). Consisting of representatives of parishes, religious organizations, and clerical circles, the council was founded on 8 December 1914 by Bishop S. *Ortynsky in Philadelphia. Its purpose was to aid the victims of war in the Ukrainian territories of Austria-Hungary and to voice the political aspirations of the Ukrainian population. In 1916, after the death of Ortynsky, the council, under the influence of the *Ukrainian National Association and the *Providence Association of Ukrainian Catholics, changed its name to the Ukrainian National Committee; however, it soon lost ground to the *Federation of Ukrainians in the United States.

Amerikanskii russkii viestnik (*American Russian Messenger* or *ARV*). The official organ of the *Greek Catholic Union of the USA, the *ARV* is the oldest Carpatho-Ruthenian newspaper in the United States. It was published weekly from 1892 to 1952 successively in Mahanoy City and Scranton, Pennsylvania, New York City, Pittsburgh, and Homestead, Pennsylvania. Since 1953 it has appeared as a weekly and most recently as a bi-weekly under the title *Greek Catholic Union Messenger*.

During the height of its influence until the Second World War, when in some years up to 100,000 copies per issue were printed, *ARV*, as the leading organ of the Carpatho-Ruthenian community, was concerned with the economic life of immigrants in the United States, relations with the homeland, and the development of the Greek Catholic or Byzantine Ruthenian Catholic church in America. With regard to the last two issues, the newspaper adopted varying positions. Its views on national identity have ranged from arguments that the group comprises a distinct Ruthenian or Rusyn (often spelled *Rusin*) or Uhro-Rusyn nationality to a belief that it is part

of the Russian nationality. During the early 1930s *ARV* was a leading opponent of the Byzantine Ruthenian Catholic church, because of the latter's full acceptance of the celibacy rule for priests.

The language of the newspaper has also varied; it has appeared in unstandardized forms of Subcarpathian dialects (both in the Cyrillic and Latin alphabets), in 'Slavish' (ie, eastern Slovak dialects), and in English, which has predominated since the 1950s. Among the leading editors was the paper's founder, P. Zhatkovych (1852–1916), Rev S. Varzaly (1890–1957), and M. Roman (b 1912), whose editorship from 1937 to 1981 witnessed improved relations with the Byzantine Ruthenian Catholic church and the propagation of Russophile ideas regarding national identity. The early years of the newspaper's contents have been analyzed by J.M. Evans, *Guide to the Amerikanskii Russkii Viestnik*, 1: 1894–1914 (Fairview, NJ 1979).

P.R. Magocsi

Ameryka (*America*). The first Ukrainian newspaper in the United States, which appeared from 15 August 1886 until 22 February 1890, at first irregularly as a biweekly and then as a weekly. *Ameryka*'s founder and first publisher was Rev I. *Voliansky; later it was published by the Ukrainian Catholic parish of Shenandoah, Pennsylvania. For a time the paper was edited by V. *Simenovych, and then by K. *Andrukhovych.



Front page of the first issue of *Ameryka*, 29 August 1912

Ameryka (*America*). A Ukrainian Catholic newspaper published in Philadelphia since 1912 by the *Providence Association of Ukrainian Catholics in America. At first *Ameryka* was a weekly, then during the First World War, a daily. From 1918 it appeared three times a week, and since 1951 it has been published five times a week. Its editors since 1912 have been Rev R. Zalitch, Rev O. Pavliak, A. Tsurkovsky, O. Nazaruk, L. Tsehelsky, V. Lototsky, B. Katamai, H. Luzhnytsky, Ye. Zyblykevych, M. Pasika, L. Shankovsky, and I. Bilynsky; currently the editor is M. Dolnytsky. Circulation has varied over the years, peaking at 10,000–12,000 readers in the 1950s to 1970s; at present it is approximately 5,000.

Amnesty. Complete or partial remission of punishment issued by a proper state authority to whole groups or categories of prisoners. Special occasions in public life or in the life of the head of state provide opportunities for the granting of amnesty. Traditionally the granting of

amnesty has been an act reserved for a head of state; however, it can also be granted by parliament. Russian tsars granted amnesty through their 'illustrious manifestoes.' However, only a very few condemned Ukrainians in the Russian Empire were granted amnesty. Polish presidents from 1920 to 1939 also exercised this privilege rarely in relation to Ukrainian political prisoners. In the USSR and the Ukrainian SSR the right of granting amnesty is reserved for the Presidium of the Supreme Soviet; the Ukrainian SSR rarely uses this authority. In fact, it is exercised solely by the USSR, which enacted a wide amnesty in 1955–6 and a limited one in 1967, 1977 (anniversaries of the October Revolution) and 1982; these amnesties contained various clauses restricting applicability and, although advertised as 'general' amnesties, benefited common criminals more than political prisoners. A special type of amnesty, known as *povyinna*, is aimed at the enemies of the Soviet regime, eg, insurgents and émigrés. To receive this amnesty, such persons must voluntarily give themselves up to the authorities with an admission of guilt. The government of the Ukrainian SSR decreed several such amnesties to the members of the *Ukrainian Insurgent Army and to political émigrés in the West in the 1940s and 1950s. There is also an act of individual amnesty known as pardon (*pomylyvannia*).

V. Markus

Amnesty International (AI). An international organization, founded in Great Britain in 1961, working for the release of prisoners of conscience imprisoned anywhere in the world. It has consultative status with the United Nations (ECOSOC and UNESCO) and the Council of Europe and observer status with the Organization of African Unity. In 1977 it was awarded the Nobel Peace Prize. Amnesty International has adopted numerous Ukrainian prisoners of conscience, among them V. *Moroz, Yu. *Shukhevych, L. *Pliushch, P. *Hryhorenko, V. *Chornovil, and M. *Rudenko. From 1970 to 1982 it published the English-language edition of the samizdat **Chronicle of Current Events* and in 1975 published the report *Prisoners of Conscience in the USSR* (rev ed, 1980). Political repression in Ukraine is extensively covered in its reports.



Mykola Amosov

Amosov, Mykola, b 19 December 1913 in Olgov, Vologda gubernia, Russia. Surgeon, full member of the Academy of Sciences of the Ukrainian SSR since 1969, and corresponding member of the Academy of Medical Sciences of the USSR since 1961. In 1952–68 Amosov was in

charge of the Clinic for Tubercular Heart and Artery Surgery and Breast Surgery at the Kiev Scientific Research Institute of Tubercular Lung Surgery, and in 1968 he became the institute's assistant director. Amosov is one of the founders of lung and heart surgery in the USSR. He is also a founder of the Ukrainian school of biological, medical, and psychological cybernetics. Amosov has written several novelistic works: *Dumky i sertse* (Thoughts and the Heart, 1964), *Zapysky iz maibutn'oho* (Notes from the Future, 1966), *Zapysky pol'ovoho khirurha PPH-2266* (Notes of Field Surgeon PPH-2266, 1974).

Amvrosiivka [Amvrosijivka]. VI-19, DB IV-4. City (1975 pop 25,200) in the southeastern part of the Donetsk Basin (est in 1869) and a raion center in Donetsk oblast. The city is an important center of the cement industry in Ukraine (the *Amvrosiivka Cement Complex). The city also has the reinforced-concrete factory Buddetal and a food and consumer-goods industry. There are large marl deposits in the vicinity.

Amvrosiivka Cement Complex (Amvrosiivskyyi tsementnyi kombinat). The largest cement manufacturing complex in the Ukrainian SSR, located in the city of Amvrosiivka in Donetsk oblast. It was formed in 1954 through the merger of five cement factories and four quarries. The first two plants were built in 1896–8, the third in 1914. In 1913 these plants produced 109,000 tonnes of cement. In 1925–32 the plants were radically reconstructed, and a fourth plant was built in 1932. After the war production reached the prewar level only in 1949. In 1953 the fifth cement factory, the Novoamvrosiivka factory, began production. In 1961–2 an asbestos pipe factory was added to the complex. Today it produces cement of various quality (3,900,000 t in 1975).

Amvrosiivka site. A late Paleolithic site discovered in 1935 near Amvrosiivka in Donetsk oblast. Excavations in the 1940s uncovered a thick layer of bones of about 1,000 bison that had been stampeded over a precipice by hunters. Spearheads and other flint and bone implements were also found. The discovery showed that collective hunting on a large scale occurred in the late Paleolithic era.

Analecta Ordinis S. Basilii Magni/Zapysky ChSVV (Transactions of the Order of St Basil the Great). Irregular scholarly publication of the *Basilian monastic order, first published in Zhovkva (now Nesterov) and Lviv (1924–39), then in Rome (as a second series, commencing in 1949). The first editor of *Analecta* was Rev I. Skruten. Six volumes were published by 1939. The second series of *Analecta*, under the editorship of Rev A. *Velyky, consisted of 103 volumes by 1979 and was divided into three sections: (1) works – monographs (40 vols); (2) transactions of the Order of St. Basil the Great – articles, reviews, bibliographies, and other materials (10 vols); (3) documents – a systematic publication of materials from the Vatican Archives (53 vols) concerning the history of Ukraine, including two large volumes entitled *Documenta Pontificum Romanorum historiam Ucrainae illustrantia 1075–1953* (1953–4).

Ananiv [Anan'jiv]. VI-10. City (1969 pop 18,900) located in the southeast of the Podilian plateau; a raion

center in Odessa oblast. Ananiv was founded in the mid-18th century and was part of the Ottoman Empire. In 1792 it came under Russian rule in accordance with the Treaty of Jassy. In 1834 it became a county town in Kherson gubernia. Ananiv has not developed because of its distance from railway lines (in 1926 its population was 18,200). The city has a food and consumer-goods industry.

Anapa. ix-18. City (1968 pop 23,000) on the Black Sea in the Krasnodar krai (RSFSR). This is a large children's resort, established in 1866, which features curative mud baths.

Anarchists. Proponents of the doctrine that rejects the state, private property, law, and external coercion. Anarchists in Ukraine were connected with various trends of Russian anarchism: anarcho-communism, anarcho-syndicalism, and anarcho-individualism. None of these movements had their beginnings in Ukraine, but were imported from Russia. The first groups of anarcho-communists were formed among Odessa workers at the end of the 19th century under the influence of the ideas of the Russian anarchist Prince P. Kropotkin. Some of these groups were suppressed by the police in 1902, and some disintegrated. After 1905 the anarchists stepped up their activity. They disseminated their propaganda, staged terrorist actions, and extorted state and private money, particularly in Odessa. In 1905–6 the anarcho-syndicalists attempted to form an organization in Kharkiv, but failed. Because of police infiltration and banditry, most of the anarchist groups disappeared by the end of 1907. In Odessa and Katerynoslav, where anarchist cells survived until 1908, many anarchists were punished by death.

In 1917 anarchist groups of different tendencies reappeared in a number of Ukrainian cities. At first they usually supported the Bolsheviks, but at times also opposed them. In Kiev O. Feofilaktov revived an anarcho-communist group that had been suppressed in 1910. (For some time he had co-operated with Yu. Piatakov, the leader of the Kiev Bolsheviks.) According to computations based on the anarchist press, there were various kinds of anarchist groups in about 25 cities and villages in Ukraine prior to 1917. The largest centers of anarchism were Katerynoslav, Kharkiv, Odessa, and Kiev. The members of these groups were Russians, Russified Ukrainians, and, to a large extent, Jews. Although an attempt was made in 1914 to set up a Ukrainian anarchist cell, it failed. In general the attitude of the anarchists in Ukraine towards the nationality question, specifically towards the Ukrainian question, was indifferent or negative, since they regarded nationalism as an essentially bourgeois ideology. In the spring of 1918 many detachments of anarchists, which became notorious for the looting of towns, retreated with the Red forces from Ukraine, mostly from the Donets Basin. At this time the Bolsheviks turned on the anarchists and disarmed them. Anarchists from Ukraine participated in organizing the assassination of the Moscow Committee of the Russian Communist party in September 1919 and were liquidated by the Cheka.

The Moscow anarchist group associated with the paper *Nabat* moved its operations to Ukraine in 1918 because of the increasing power of the Bolsheviks in Russia and the spreading peasant revolts against the Hetman govern-

ment in Ukraine. There it established ties with N. *Makhno. The group's leader was V. Eikhenbaum-Volin. In 1918–21 some of the peasant movements in Ukraine were led by anarchists, the most famous of which was Makhno's faction. The program of the Makhno movement was articulated by Russian anarchists; it consisted of an amorphous blend of anarcho-syndicalist ideas and slogans that appealed to the discontented peasantry – the will of the people, soviets without Communists, land distribution by local authorities, the free exchange of goods – and was directed against the agricultural communes, grain confiscation, and the Cheka terror. At Makhno's headquarters in Huliai-Pole near Zaporizhia there was a 'free people's soviet.' Its propagandists, including V. Volin, N. Popov, and P. Marin-Arshinov, published the anarchist periodicals *Put' k svobode* and *Nabat* as well as various pamphlets and leaflets. Anarchists, as well as leftist Socialist Revolutionaries, were among N. *Hryhoriiv's followers. They also served in the larger detachments of the Makhno movement as political officers.

Although anarchist propaganda in Ukraine paid little attention to the Ukrainian question, a potentially serious rift over the theory and practice of anarchism began to appear in the last years of the revolution between the Russian and Jewish urban anarchists and the Ukrainian peasant masses, who constituted the overwhelming majority of the Makhno movement and whose views were defended by Makhno himself. When the New Economic Policy was introduced and the Soviet attitude towards the peasants became more moderate in 1921, the remnants of the Makhno movement were eliminated. The last organized expression of anarchism in Ukraine was the Workers' Opposition that emerged in the Bolshevik party in 1920 and was led by A. Shliapnikov, S. Medvedev, and A. Kollontai. After the Workers' Opposition, which was described as 'an anti-Party anarcho-syndicalist group,' had been defeated at the Moscow Congress in 1921, some of its members joined the Trotskyists and were later liquidated with them during Stalin's Great Purge.

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M. Kovalevsky

Anastasevych, Vasyl [Anastasevyč, Vasyl'], b 11 March 1775 in Kiev, d 28 February 1845 in St Petersburg. Bibliographer, journalist, civic leader. Anastasevych studied at the Kievan Mohyla Academy (1786–91). In 1811–12 he published the magazine *Ulei* (Beehive) in St

Petersburg. He was the first to propose the establishment of a state bibliographical registration system and the introduction of a bibliography of articles in the journals of the Russian Empire. He himself compiled a bibliography of serial publications for the years 1707–1824, which is a valuable source for research on Ukrainian publications. Anastasevych also published the *Lithuanian Statute in 1811.

Anastaziievsky, Mykola [Anastazijevs'kyj], b 14 August 1891 in Skala, Borshchiv county, Galicia, d 28 May 1974 in Minneapolis, Minnesota. Realist painter, graphic artist, and pedagogue. Anastaziievsky obtained his artistic education at the Cracow Academy of Art. His works include portraits, landscapes, still lifes, graphic works with Ukrainian folk motifs, and series of greeting cards depicting Ukrainian Christmas and Easter rites.

Anatolii [Anatolij], b in Volhynia. Artist of the second half of the 17th century, hieromonk of the Pochaiv Monastery. In 1675 he painted *The Siege of Pochaiv by the Turks*, which was preserved at the Pochaiv Monastery until the end of the 19th century. In 1704 N. Zubrytsky copied the painting in copper.

Ancestor worship. The cult of the ancestors was a basic feature of the ancient pagan world view of the Ukrainian people. Every feast of the folk calendar commemorated the dead and was believed to serve a practical agricultural purpose. According to popular belief the clan (*rid*) was an indivisible whole, consisting of the living, the dead, and the unborn. Death was viewed as a departure or displacement in space, which did not sever the ties between the dead and the living. The ancestors participated in all the affairs and the agricultural work of the family. Commemorative meals or feasts were held at certain times of the year. The ancestors were invited to them and left at the end of the festive cycles. Every commemorative feast consisted of a summoning-invitational ritual, a greeting ritual, a communal ritual meal for the living and the dead, and a farewell ritual.

Christmas Eve, which is the most important family holiday in Ukraine, is closely connected with the clan cult and the commemoration of the dead. During the evening meal three spoons of each dish are placed in a special bowl for the departed relatives. The Epiphany Eve meal (*holodna kutia*) also has a commemorative function. In the spring the dead are remembered on St Theodore's day, the first Saturday of Lent. The main commemorative rite is the 'sending-off' (*provody*) of the dead, which is held on the Monday after St Thomas's Sunday. Various foods, colored eggs, liquor, and wine are brought to the graves of the ancestors. The dead are also commemorated on the eve and day of Pentecost. In the fall the dead are honored on three commemorative Saturdays: St Demetrius's, St Cosmas's, and St Michael's.

P. Odarchenko

Ancient states on the northern Black Sea coast. City states existed on the northern pontic coast from the middle of the 1st millennium BC to the 3rd–4th century AD. They were founded as colonies of Greek city states, mainly Miletus and other Ionic states, on sites that had fertile land, were close to good fishing grounds,

and facilitated trade with such tribes as the Scythians, Sindians, and Maeotians. The oldest Greek colony in Ukraine was founded on *Berezan Island in the second half of the 7th century BC. The other colonies were founded mostly in the 6th century BC: *Tyras (now Bilhorod-Dnistrovskiy), *Olbia (on the Boh liman), and, in the Crimea, *Panticapaeum (now Kerch), Theodosia (now *Teodosiia), *Tiritaka, *Nymphaeum, and *Kerkinidias (now Yevpatoriia). *Chersonese Taurica, the only Doric colony, was built at the end of the 5th century BC in southwestern Crimea. In a short time these colonies all became independent, slave-owning poleis.

The economy of these states was based on agriculture (particularly viticulture), manufacturing (stonecutting, construction, metal-working, pottery-making, and jewelry-making), and trade with the neighboring tribes and the cities of Greece and Asia Minor. The colonies sold their own products and acted as intermediaries between Greece and the Black Sea tribes. Most of the states produced their own coins. They sold the local tribes wine, weapons, and such luxury items as sculptures, vases, and precious textiles, and exported grain, dried fish, other agricultural products, and slaves.

In political structure most of these states were, like their mother states, slave-owning republics. The *Bosporan Kingdom, established ca 480 BC, had a monarchical structure.

By the late 2nd century BC the states on the northern pontic littoral went into decline, mostly because of expansion by the Scythians and Taurians. In the middle of the 1st century BC they came under the protection of King Mithradates VI Eupator of Pontus and joined him in his wars with Rome. After Mithradates' defeat Roman garrisons were stationed in many of the states and remained there until the 3rd–4th century AD. Local tribes who settled there became hellenized and began to play an increasingly important role, leading to the creation of a Greco-Sarmatian culture.

In the 330s AD the states on the northern pontic littoral were economically ruined by the invasions of the *Ostrogoths; they were finally destroyed by the *Huns in the fourth century.

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Anczewska-Wiśniewska, Elżbieta. See Wiśniewska, Elżbieta.

Anders, Władysław, b 11 August 1892 in Błoń, Poland, d 11 May 1970 in London, England. Polish general. Following the outbreak of the German-Soviet war and the signing of the Soviet-Polish agreement of 30 July 1941, Anders became commander-in-chief of a Polish army in the USSR. The army included some 2,000 Ukrainians, citizens of Poland who had been deported from Western Ukrainian territories by Soviet authorities. Following the end of the war and the dissolution of Anders's corps in

1945, most of the Ukrainians settled in England. As an émigré Anders supported Polish claims to eastern Galicia and Volhynia.

Andiievska, Emma [Andijevs'ka], b 19 March 1931 in Donetsk. Poetess and prose writer. An émigré since 1943, she at first lived in Germany (where she completed her higher education), then in France and the United States, and now again lives in Germany. Andiievska's work is highly original. To date she has published nine collections of verse: *Poezii* (Poems, 1951), *Narodzhennia idola* (Birth of the Idol, 1958), *Ryba i rozmir* (Fish and Dimension, 1961), *Kuty opostin'* (Corners on Both Sides of the Wall, 1963), *Pervni* (Elements, 1964), *Bazar* (Bazaar, 1967), *Pisni bez tekstu* (Songs without a Text, 1968), *Nauka pro zemliu* (Science of the Earth, 1975), and *Kavarnia* (Café, 1983); three collections of short prose: *Podorozh* (Journey, 1955), *Tyhry* (Tigers, 1962), and *Dzhalapita* (1962); and three novels: *Herostraty* (Herostrati, 1970), *Roman pro dobro liudynu* (Novel about a Good Person, 1973), and *Roman pro liuds'ke pryznachennia* (A Novel about Human Destiny, 1982). The reaction of critics to her works has been mixed and even contradictory.

The hermeticism of her poetry and the self-imposed and strictly adhered-to structural constraints of her prose do not lend themselves to easy comprehension. Andiievska's poetic world consists of surrealistic landscapes rooted in real descriptions of nature, which Andiievska views from various dimensions and to which she provides exquisite instrumentation. The multidimensional imagery produces an effect of simultaneity of events, coinciding with the notion of 'round time,' whose laws govern the multipisodic but monolinear (chainlike) novels.

D.H. Struk



Emma Andiievska



Halyna Andreadis

Andreadis, Halyna (Alicia) (birth name Mynaiv), b 22 June 1932 in Stravropil. Operatic contralto. Andreadis's family came from Zaporizhia. She studied under A. Cetera at the conservatory in Buenos Aires. Since 1960 Andreadis has been a soloist with the Teatro Colon opera in Buenos Aires. She has appeared in the United States and Canada with various opera companies and has given many concerts. The American record company RCA has produced three records of her singing.

Andreas, ?– ca 726. Archbishop of Crete, writer, preacher, and ecclesiastical poet. His *Velykyi Pokaiannyi Kanon* (Great Penitential Canon) was one of the best-known works of Old Ukrainian literature in translation.

Andreev, Konstantin, b 26 March 1848 in Moscow, d 29 October 1921 in Moscow. Mathematician, corresponding member of the St Petersburg Academy of Sciences. From 1873 to 1898 Andreev taught at Kharkiv University, where he was appointed professor in 1879, and then at Moscow University. He was an organizer and active member of the Kharkiv Mathematical Society. He published works on projective geometry and mathematical analysis.

Andrei Bogoliubskii [Andrej Bogoljubskij], b ca 1111, d 29 April 1174. Prince of Vladimir-Suzdal, son of *Yurii Dolgorukii, and grandson of *Volodymyr Monomakh. Andrei's father appointed him prince of Vyshhorod near Kiev, and Andrei participated in his father's struggle to take Kiev. In 1155 he left Vyshhorod and became ruler of Vladimir in the north. After his father's death in 1157, he became the prince of Rostov and Suzdal. Thus, he united the northeastern part of Rus' under his rule. From 1159 he tried to strengthen his influence in Novgorod. In 1169 he sacked Kiev. Andrei was murdered by the boyars, who resisted his autocratic policies.

Andreiko, Dmytro [Andrejko], 1869–1925. Pedagogue and educator in the United States (from 1907), organizer of schools, and member of the editorial board of the newspaper **Svoboda*. Andreiko compiled a primer and readers for Ukrainian church schools, edited the children's magazines *Tsvitok* and *Ridna shkola*, and published a collection of 600 folk songs, entitled *Zvuky Ukraïny* (Sounds of Ukraine, 1923).

Andreenko, Michel. See Andriienko-Nechytailo, Mykhailo.

Andrella, Mykhailo (pseud Orosvyhivsky [Orosvyhiv'sky]), b 1637 in Rosvyhove (Orosvyhove) in Transcarpathia, d 1710 in Iza, Transcarpathia. Writer, polemicist, and priest. Andrella studied at the universities of Vienna, Bratislava, and Trnava. During his travels abroad he became a Catholic, but on coming home (in 1669) he returned to Orthodoxy and wrote sharp attacks on Catholicism and Protestantism in *Logos* (1691–2) and *Obrona virnomu kazhdomu cheloviku* (Defense of Every Faithful Man, 1697–1701). Some scholars consider Andrella a follower of I. *Vyshensky, but he does not measure up to the great polemicist. His biography and a survey of his literary work can be found in M. Vozniak's *Istoriia ukrains'koi literatury* (A History of Ukrainian Literature, vol 3, 1924) and in V. Mykytas's *Ukrains'kyi pys'mennyk-polemist M. Andrella* (The Ukrainian Writer-Polemicist M. Andrella, 1960).

Andrew II, 1175–1235. Hungarian king. After the death of Prince Roman Mstyslavych in 1205, Andrew (Endre) tried to gain control of the principality of Galicia-Volhynia and adopted the title of king of Galicia and Lodomeria. He fought against Prince Danylo Romanovych and tried to win the Galician throne for his sons, Kálmán and Andrew.

Andrii [Andrij], b in Volhynia. Painter of the 15th century. Andrii painted frescos in the Chapel of the Holy Trinity in Lublin, Poland. *The Last Supper*, *Prayers over the Chalice*, *Descent from the Cross*, and *The Betrayal* are on the walls around the altar, and a depiction of Christ with Andrii's signature and the date 1418 is on the arch between the altar and the nave.

Andrii Pervozvannyi. See Saint Andrew.

Andrii Yuriiovych [Andrij Jurijovyč], ?–ca 1323. Prince of Galicia-Volhynia who ruled with his brother *Lev Yuriiovych from 1308 to ca 1323, son of *Yurii Lvovych. Andrii maintained close ties with the Teutonic Knights and Poland and waged war against the Tatars and Lithuanians. The deaths of Andrii and Lev while fighting the Tatars ended the dynasty of *Volodymyr Monomakh in Galicia.



Detail of 1418 fresco by Andrii in the Holy Trinity Chapel in Lublin, Poland



Mykhailo Andriienko-Nechytailo

Andriiashev, Oleksander [Andrijašev], b 1 September 1863 in Chernihiv, d 1939. Historian, archivist, archeographer. Andriiashev graduated from Kiev University in 1886 and worked in the archives of Riga, Revel, St Petersburg, and Kiev (especially in the Central Archive of Old Documents). He wrote *Ocherk istorii Volynskoi zemli do kontsa xiv veka* (A Historical Survey of the Volhynian Land to the End of the 14th Century, 1887) and 'Narys istorii kolonizatsii Kyivs'koï zemli do kintsia xv viku' (A Historical Survey of the Colonization of the Kievan Land to the End of the 15th Century) in *Kyïv ta ioho okolytsia v istorii i pam'iatkakh* (Kiev and Its Environs in History and in Monuments, ed M. Hrushevsky, Kiev 1926).

Andriiashyk, Roman [Andrijašyk], b 9 May 1933 in Korolivka, Ternopil county, Galicia. Writer. Andriiashyk studied physics and mathematics at Chernivtsi University and journalism at Lviv University. His works were first published in 1957. He is the author of five novels: *Liudy zi strakhu* (People out of Fear, 1966), *Poltva* (The Poltava River, serialized in the Kharkiv journal *Prapor*, 1969, nos 8–9), *Dodomu nema vorottia* (There Is No Way to Return Home, 1976), *Krovnna sprava* (A Matter of Blood, 1978), and *Sad bez lystopadu* (An Orchard without Falling Leaves, 1980). *Poltva*, a historical novel about the life of the

Galician intelligentsia during and after the struggle for Ukrainian independence, was sharply attacked by Soviet critics for nationalism and subsequently banned. It was republished in the émigré journal *Suchasnist'*, 1971, nos 2–5.

Andriichuk, Mykhailo [Andrijčuk], b 30 November 1894 in Slobidka, Tovmach county, Galicia, d 28 November 1938 in the United States. Journalist and short-story writer. Andriichuk emigrated to America in 1911. He was a member of pro-Communist Ukrainian-American organizations and editor of **Robitnyk*, at first in Cleveland and later in New York. He also edited the satirical journal *Smikh*, contributed to *Ukrains'ki shchodenni visti*, and edited *Svitlo*. Andriichuk depicted the life of the working class from a communist viewpoint. A selection of his writings was published in Ukraine in 1957.

Andriienko-Nechytailo, Mykhailo [Andrijenko-Nečytajlo, Myxajlo] (known in France as Michel Andreenko), b 29 December 1894 in Odessa, d 12 November 1982 in Paris. Painter and stage designer. In 1912–17 Andriienko-Nechytailo studied with M. Rerikh, M. Rylov, and I. Bilibin at the art school of the Imperial Society for the Promotion of the Arts in St Petersburg. In 1914–16 he exhibited the composition *Black Dome* and his first cubist works in St Petersburg. In 1914 he participated in an international graphics exhibition in Leipzig. In 1917–24 he devoted most of his time to designing stage sets for various theaters – in St Petersburg, Odessa, Prague, Paris, and for the Royal Opera in Bucharest. In Paris, where he lived from 1923, he also worked on sets for the films *Casanova* and *Sheherazade* and continued to paint in the cubist-constructivist style. In the 1930s Andriienko-Nechytailo produced a series of surrealist paintings. He switched to neorealism in the 1940s and painted a number of portraits as well as the cityscape *Disappearing Paris*. From 1958 he returned to constructivism and abstraction.

Andriienko-Nechytailo's work is characterized by a precision of composition that harmonizes subtly with color. His stage sets are remarkable for their laconic quality and architectural schematism, and his costume designs, for their richness. His paintings can be found in the City Museum of Modern Art and the Arsenal Library in Paris, the National Library in Vienna, the Victoria and Albert Museum in London, the Metropolitan Museum in New York, the Lviv State Museum of Ukrainian Art, and Ukrainian émigré museums and private art collections. Andriienko-Nechytailo is also the author of several short stories and articles on art.

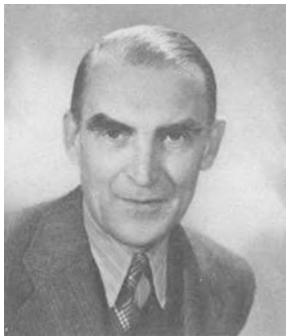
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S. Hordynsky

Andriievsky, Borys [Andrijevs'kyj], b 1898 in Bezsalj, Poltava gubernia, d 20 October 1962 in Cleveland, Ohio. Surgeon, brother of D. Andriievsky. Andriievsky was a professor of surgery at the Dnipropetrovske Medical Institute and, in 1943–44, at the Lviv Medical Institute. He wrote more than 30 scientific works. As an émigré in Germany he was one of the organizers of the Ukrainian Red Cross; in 1952 he emigrated to the United States.

Andriievsky, Dmytro [Andrijevs'kyj], b 27 September 1892 in Budky, Poltava gubernia, d 30 August 1976 in Dornstadt, West Germany. Political activist and publicist, engineer. Andriievsky was secretary of the UNR diplomatic mission in Switzerland (1919–20) and subsequently head of the Ukrainian Committee in Belgium. He was a member of the first Leadership Council of Ukrainian Nationalists (1928), a participant in the founding congress of the *Organization of Ukrainian Nationalists in 1929, and served afterwards in the OUN (Melnyk faction) leadership, in charge of external contacts. In 1944 he was imprisoned in the German concentration camp at Brätz. In 1948 he became a member of the *Ukrainian National Council and of its Executive Organ; he also served as its state controller. He was head of the senate of the OUN (Melnyk faction). Andriievsky wrote articles on the ideology of Ukrainian nationalism and on Ukrainian foreign policy and is the author of *Rosis'kyi kolonializm i soviets'ka imperiia* (Russian Colonialism and the Soviet Empire, 1958).



Dmytro Andriievsky



Oleksii Andriievsky

Andriievsky, Ivan [Andrijevs'kyj], b 1759 in the Chernihiv region, d 1809 in Moscow. Pioneer of veterinary science in the Russian Empire. Andriievsky studied at the Kievan Mohyla Academy and Moscow University, where he was later appointed to the chair of veterinary medicine. He wrote numerous studies in Latin and Russian, including translations from the French. The most important of these are *Kratkoe nachertanie anatomii domashnikh zhivotnykh* (Brief Outline of the Anatomy of Domestic Animals, 1804) and *Nachal'nye osnovaniia meditsyny veterinarii ili skotolecheniia* (Basic Fundamentals of Veterinary Medicine or the Healing of Animals, 1809).

Andriievsky, Oleksander [Andrijevs'kyj], b 15 August 1869 in Byryne, Chernihiv gubernia, d 15 June 1930. Ukrainian ethnographer and folklorist, high school teacher. From 1921 Andriievsky was associated with the *Ethnographic Commission of the Ukrainian Academy of Sciences. He compiled *Bibliohrafiia literatury z ukrains'koho folkl'oru* (Bibliography of Ukrainian Folklore, 1930).

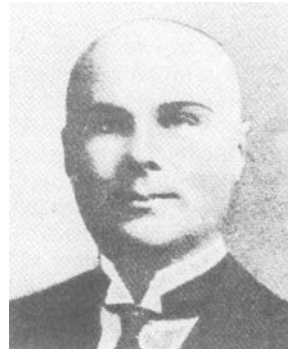
Andriievsky, Oleksander [Andrijevs'kyj], b 26 August 1900 in Kharkiv, d 18 January 1976 in Lviv. Physicist. In 1955 Andriievsky was appointed professor at the Lviv Polytechnical Institute. His works deal with the physics of semiconductors and gases.

Andriievsky, Oleksii [Andrijevs'kyj, Oleksij], b 28 March 1845 in Kaniv, d 22 July 1902 in Kiev. Historian,

cultural figure, and pedagogue, who worked in Kiev, Katerynoslav, and Odessa. Andriievsky was editor of *Kievskie gubernskie vedomosti* and wrote for the periodical *Kievskaiia starina*. He produced articles on T. Shevchenko, 10 volumes of *Istoricheskie materialy iz arkhiva Kievskogo gubernskogo pravleniia* (Historical Materials from the Archive of the Kiev Gubernia Government, 1882–6), *Materialy dlia istorii Zaporozh'ia* (Materials for the History of Zaporizhia, 1893), and other works.

Andriievsky, Opanas [Andrijevs'kyj], b 1878 in the Uman region, d 16 May 1955 in Spittal an der Drau, Austria. Political figure, justice of the peace, and lawyer (in Kiev from 1905). Andriievsky was active in the Ukrainian Party of Socialists-Independents and the Ukrainian National Union. He became a member of the Directory of the UNR on 13 November 1918. After emigrating, he was professor of civil law at the Ukrainian Free University in Prague from 1924 to 1937.

Andriievsky, Petro [Andrijevs'kyj], 1880–? Veterinarian and biologist-bacteriologist. Andriievsky studied at the Kharkiv Veterinary Institute in 1899 and later worked in Kharkiv and Moscow. He was one of the founders of the *Revolutionary Ukrainian party. After emigrating he taught at the Ukrainian Free University in Prague and did scientific research at the Pasteur Institute in Paris and in the French Sudan. From 1933 to 1939 he was a professor of veterinary medicine at Warsaw University. During the German occupation of Western Ukraine he directed the Lviv Veterinary Academy.



Viktor Andriievsky

Andriievsky, Viktor [Andrijevs'kyj], b 11 November 1885 in Poltava, d 15 September 1967 in Dornstadt, Germany. Public figure, publicist, and pedagogue. Andriievsky worked in the Poltava provincial zemstvo, was a member of the Poltava Hromada, and held the post of Poltava gubernia commissioner of education in 1917–18. He co-founded the *Party of Agrarian Democrats in 1917. In 1920 he emigrated and lived in Poland, Czechoslovakia, and finally Germany. Andriievsky was the author of works and numerous anti-socialist newspaper articles. Among his writings are the following: *Z mynuloho* (From the Past, 2 vols, 1921–3); his memoirs, covering the years 1885 to 1917, entitled *Try hromady* (Three Communities, 2 vols, 1938); *M. Lysenko* (1942); and *M. Mikhnovs'kyi* (1950).

Andriievych, Marharyta [Andrijevych], b 9 October 1912 in the village of Moshny, Kiev gubernia. Playwright, translator, and actress. After completing her studies at

the Kiev Institute of Theater Arts in 1937, Andriievych worked as an actress in the Poltava and later the Chernivtsi theater. From 1954 to 1977 she was literary director of the Chernivtsi Ukrainian Music and Drama Theater. Her plays include *Ya viriu* (I Believe, 1958; co-authored with M. Akumenko), *Lesia* (1960), *Puhachivna* (1963), *Tytarivna* (The Sexton's Daughter, 1963), *U novorichnu nich* (On New Year's Eve, 1964), *Vid'ma* (Witch, 1964), *Marichka* (1965), *Kriz' roky* (Through the Years, 1966), and *Kara* (Punishment, 1975). Andriievych has also written stories and translations of literary works.

Andriivka [Andriijivka]. IV-17. Town smt (1976 pop 12,800) in Balakliia raion, Kharkiv oblast on the Donets River. The first mention of Andriivka dates back to 1627. Today it has a gas refinery, a clothing factory, and a factory producing reinforced-concrete products and concrete blocks.

Androkhovych, Amvrosii [Androxovyč, Amvrosij], b 5 October 1879 in Lysets, Stanyславiv county, Galicia, d 1942. Pedagogue and historian, full member of the Shevchenko Scientific Society, professor at the Greek Catholic Theological Academy in Lviv (1941–2), director of a teacher's seminary in Sokal, Galicia (1928–31), and of the Second State Woman Teachers' Seminary in Lviv (1931–4). Androkhovych wrote studies on the *Barbareum and the *Studium Ruthenum (*Zapysky Naukovoho Tovarystva im. Shevchenka*, vols 131, 132, 137, 146, Lviv 1921–9), as well as on the Greek Catholic Seminary in Lviv, and articles on the cultural history of Galicia, particularly on education in the late-18th and early-19th century.

Andropov, Yurii, b 15 June 1914 in Nagutskaiia, Stavropol gubernia, d 9 February 1984 in Moscow. Soviet Party and government leader; since 11 November 1982 fifth general secretary of the CPSU. By professional training a marine engineer, Andropov began working in the Party apparat early in his career, first in the Komsomol (1936–44) and then in the CPSU. In 1940–7 he worked in Karelia as the protégé of the Finnish Communist O. Kuusinen and from 1947 served as the second secretary of the CC CP of the Karelo-Finnish ASSR. In 1951 he was transferred to Moscow to work in the CC CPSU apparat. In 1954–7 he served as the Soviet ambassador to Hungary and faithfully carried out the Kremlin's policy of suppressing the 1956 Hungarian uprising and installing J. Kadar's puppet government. In 1957 Andropov returned to Moscow to head the department of relations with East European Communist parties of the Secretariat of the CC CPSU. In May 1967 he was appointed chief of the KGB, a post at which he served for 15 years. As KGB chief Andropov immediately became a candidate member of the Politburo of the CC CPSU. In April 1973 he was promoted to full member. In 1976 he was awarded the rank of army general.

Under Andropov the KGB strengthened its system of political repression and its foreign intelligence network, including its economic and technological intelligence gathering and disinformation operations. Within the USSR dissidents, particularly Ukrainian cultural figures and defenders of human rights, came under increasingly severe persecution. In 1972 the KGB conducted numerous arrests in Kiev and Lviv. There are suspicions that P. *Shelest was removed from his post of first secretary of

the CC CPSU and then from the Politburo of the CPSU because of KGB pressure. According to samvydav sources, the chief of the KGB in the Ukrainian SSR, V. Fedorchuk, denounced Shelest to his superiors in Moscow for failing to suppress the dissident movement in Ukraine. In 1977–80 under Andropov's leadership the *Ukrainian Helsinki Group and similar groups in other Soviet republics were crushed.

With the aging of the Secretariat of the Politburo in Moscow and the disclosure of corruption in L. Brezhnev's family, Andropov consolidated his position. After the death of M. Suslov, he became chief for ideological affairs in May 1982. After Brezhnev's death, on 12 November 1982 Andropov was elected the general secretary of the Party over Brezhnev's protégé, K. Chernenko. The Supreme Soviet of the USSR elected Andropov a member of its presidium in November 1982 and its chairman in 1983. As the new leader Andropov did not alter Brezhnev's domestic and foreign policies, but economic and administrative reforms were introduced in the USSR. During the last six months of his life Andropov was gravely ill, and the USSR was ruled 'collectively' by other members of the Politburo.

V. Markus

Andrukh, Ivan [Andrux], b 1892, d August 1921 in Kiev. Public and military figure. Andrukh helped organize the *Sich association of physical culture in Galicia and was a second lieutenant and then captain and commander of the First Infantry Regiment of the Sich Riflemen. He was a prominent figure in the anti-Bolshevik movement in Ukraine in 1920–1 and a member in Bolshevik-occupied Ukraine of the Supreme Collegium of the Ukrainian Central Insurgent Committee connected with the Ukrainian Military Organization. Andrukh was executed by a Bolshevik firing squad.

Andrukhovych, Kost [Androxovyč, Kost'], b?, d 1905 in Galicia. One of the first Ukrainian Catholic clergymen in the United States. Andrukhovych was born in Galicia and lived in the United States in 1889–91. He settled first in Kingston, and later Shenandoah, Pennsylvania, where for a short period he was editor of the newspaper *Ameryka*, replacing I. Voliansky. Later he published another newspaper, *Ruske slovo* (1891). Andrukhovych was also briefly involved in organizing consumer cooperatives for Ukrainians in the area. He was the author of a study of Ukrainians in the United States entitled *Z zhyttia rusyniv v Amerytsi* (On the Life of Ruthenians in the United States, Kolomyia 1904).

Andrushchenko, Yurii [Andruschenko, Jurij], b 11 August 1910 in Velykoseletske, Poltava gubernia, d 31 January 1975 in Poltava. Poet. Andrushchenko's first published works appeared in the 1920s. Four collections of his poetry have been published: *Tsvitut' zhyta* (The Rye Fields Are in Bloom, 1931), *Spivaiu molodist'* (I Sing of Youth, 1936), *Zhyvu toboiu* (I Live Through You, 1957), and *Vohon' dushi* (Flame of the Soul, 1963).

Andrushivka [Andrusivka]. III-10. City (1972 pop 11,200) in the Dnieper Upland on the Huiva River, a raion center in Zhytomyr oblast. Andrushivka was first mentioned as Andrusovka in 1683. Its population is employed mostly in the food industry (sugar refining and distilling) and in two brick factories.

Andrushkiv, Osyp [Andrušків], b 21 March 1906 in Horodok, Galicia. Mathematician. Andrushkiv studied at Lviv University and at the Ukrainian Free University in Munich. He was professor and head of the mathematics department at Seton Hall University in Newark, New Jersey. A full member of the Shevchenko Scientific Society in the United States, Andrushkiv has served as its president and vice-president and also as editor of the society's *Zbirnyk*, Section of Mathematics, Natural Sciences, and Medicine (1953–64).

Andrusiak, Mykola [Andrusjak], b 20 February 1902 in Perevolochna, Zolochiv county, Galicia. Historian, professor at the Ukrainian Free University, and full member of the Shevchenko Scientific Society. Since 1950 he has lived in the United States. Andrusiak's works include the following books: *Zv'iazky Mazepy z S. Lieshchyns'kym i Karlom XII* (Mazepa's Ties with S. Leszczyński and Charles XII, 1933), *Józef Szumlański* (1934), *Narysy z istorii halyts'koho moskvoofil'stva* (Essays on the History of Galician Russophilism, 1935), *Mazepa i Pravoberezhzhia* (Mazepa and Right-Bank Ukraine, 1938), *Heneza i kharakter halyts'koho rusofil'stva v 19 i 20 st* (The Genesis and Character of Galician Russophilism in the 19th and 20th Century, 1941), and various studies and articles on the history of the Principality of Galicia-Volhynia, the Cossack period, and the national awakening in Galicia in *Zapysky NTSh* and other historical journals.

Andrusiv, Mykola, b 19 December 1861 in Odessa, d 27 April 1924 in Prague. Geologist and paleontologist, professor at the universities in Dorpat and Kiev (1905–12), full member of the Russian Academy of Sciences and, from 1920, the Ukrainian Academy of Sciences. Andrusiv's principal works are on the stratigraphy and paleontology of the neogenesis of the Crimean, Caucasian, and Transcasian regions. He developed a stratigraphic schema of the neogenesis of the Ponto-Caspian Basin, drew paleogeographic maps of the Black Sea Basin in the neogenetic and anthropogenetic periods, and determined that the Black Sea Basin was polluted by hydrogen sulfide.

Andrusiv, Petro, b 2 July 1906 in the village of Kamenobrid, Lviv region, d 29 December 1981 in Riverhead, New York. Painter and graphic artist. Andrusiv studied at the Warsaw Academy of Arts, where he was a co-organizer of the artistic group Spokii (1927–39). From 1947 he resided in Philadelphia, where he worked as a city artist from 1955 to 1972. In 1952 he helped found the *Ukrainian Artists' Association in the United States. Andrusiv's work was shown at exhibitions arranged by Spokii in Warsaw (1928–33), by the *Association of Independent Ukrainian Artists in Lviv, by the Ukrainian Artists' Association in the United States, and by other groups. He created large compositions based on Ukrainian medieval and Cossack history, and illustrations for children's books and historical publications. He painted murals in a number of churches in the United States in a Byzantine-like style. His last major work was *The Baptism of Ukraine-Rus'*. A monograph on Andrusiv by S. Hordynsky was published in New York in 1980.

Andrusovo, Treaty of. A peace treaty between Poland and Muscovy, signed 13 January 1667 in the village of

Andrusovo near Smolensk, Muscovy, that remained in effect for thirteen and one-half years. It terminated the war that began in 1654. According to this treaty, Left-Bank Ukraine remained under Muscovite rule, while Right-Bank Ukraine was transferred to Poland. Kiev was to remain in Russian hands for two years, but the Russians kept it permanently. The Zaporozhian Sich came under the joint protection of Muscovy and Poland. This was the first partition of Ukraine, and it was confirmed by the so-called *Eternal Peace of 1686. The events leading to the Treaty of Andrusovo are analyzed in C.B. O'Brien's *Muscovy and the Ukraine from the Pereiaslav Agreement to the Truce of Andrusovo, 1654–1667* (Berkeley 1963).



Petro Andrusiv



Constantine Andrusyshen

Andrusyshen, Constantine [Andrusyšin, Kostjantyn], b 19 July 1907 in Winnipeg, Manitoba, d 13 May 1983 in Saskatoon, Saskatchewan. Literary scholar, linguist, and translator. Andrusyshen received his PhD in Romance languages from the University of Toronto in 1940, and until 1944 he edited the newspaper *Kanadiis'kyi farmer* in Winnipeg. In 1945 he became head of the Slavics department at the University of Saskatchewan, the first in Canada, remaining as chairman to 1975. His major works include the *Ukrainian-English Dictionary* (1955), with J.N. Krett, and two translations in collaboration with W. Kirkconnell, *The Ukrainian Poets 1189–1962* (1963) and *The Poetical Works of Taras Shevchenko* (1964). In 1964 Andrusyshen was elected a fellow of the Royal Society of Canada.

Andruzky, Yurii [Andruz'kyj, Jurij], b 8 June 1827 in Vechirky, Poltava gubernia, d? Community figure, poet. Andruzky studied at Kiev University. His poetry was influenced by T. Shevchenko. A member of the *Cyril and Methodius Brotherhood, he was arrested in 1847 and exiled to Kazan, then to Petrozavodsk. For his revolutionary convictions, expressed in the article 'Konstytutsiia respubliky' (Constitution of the Republic), he was again exiled, this time to the monastery on the Solovets Islands (1850–4). After his release he worked in Arkhangelsk.

Andrzejowski, Antoni, b 1785 in Varkovytsi, Volhynia, d 12 December 1868 in Stavyshe, Kiev gubernia. Polish naturalist. An adjunct professor at Kiev University, Andrzejowski was a teacher at the lyceums in Kremianets and Nizhen. From 1839 to 1841 he studied the flora of Volhynia, eastern Podilia, and Kherson gubernia;

he also studied the taxonomy and morphology of the plant family Cruciferae.

Anecdote. A very short narrative, usually of a humorous nature, with a culminating point. Ukrainian oral literature is full of anecdotes. Attempts to collect these were made by B. Hrinchenko (*Etnograficheskie materialy* [Ethnographic Materials], 1895–9), V. Hnatiuk (*Etnografichnyi zbirnyk* [Ethnographic Collection], vi, 1899), M. Levchenko, and V. Shukhevych. Anecdotes often provided the foundation for literary works, not only in the baroque period (*intermediia*) but also in the 19th (S. Rudansky) and 20th (Ostap Vyshnia) century. In oral literature anecdotes describe human types or situations, and in Ukraine today many of them reveal popular, dissenting views on Soviet life and institutions.

Anglicisms. Words and syntactical constructions borrowed from the English language. Anglicisms first appeared in the Ukrainian language in the early 20th century, but their usage grew significantly only after the Second World War. Originally, Anglicisms entered the Ukrainian language through Russian, Polish, and German; since the war they have been incorporated primarily from Russian in the USSR and from English in the West. Anglicisms are most common in technical terminology and urban slang (dress, popular dances, sex).

In the conversational language of Ukrainians in the United States, Canada, Australia, and England, Anglicisms are used to denote new concepts (developed since emigration), as well as proper geographical names, and to imbue the language with emotional coloring.



Metropolitan Antin
Anhelovych

Anhelovych, Antin [Anhelovyč], b 14 April 1756 in the village of Hryniv, Bibrka country, Galicia, d 9 August 1814 in Lviv. Greek Catholic metropolitan of Lviv. Anhelovych studied at the Barbareum and in 1793 became the first rector of the Greek Catholic Theological Seminary in Lviv. In 1794 he became professor of dogma and in 1796 rector of Lviv University. In 1795 he was appointed bishop of Peremyshl; in 1798, administrator of the Lviv eparchy; in 1804, administrator of the Kholm eparchy; and in 1805, administrator of both the Lviv and Kholm eparchies. In 1808 Anhelovych became the first metropolitan of the reinstated Galician metropolitanate in Lviv.

Animal husbandry. The main branches of animal husbandry in Ukraine are *cattle raising, *sheep farming, *hog raising, *poultry farming, *horse breeding, *goat

farming, *rabbit breeding, and to a lesser extent fish farming, *beekeeping, and silkworm breeding.

Animal husbandry has been practiced in Ukraine since Neolithic times. Cattle, sheep, pigs, and goats were kept, particularly by people of the Trypilian culture. Since the Bronze Age horse breeding has been important, especially among the steppe inhabitants. It was particularly important among the Scythians. In the Princely era animal husbandry was well developed, and horse breeding had a military significance. Beginning in the 15th century, Ukraine exported oxen to Western Europe, and then to Muscovy. Under the Hetman state oxen and sheep were exported from the Left Bank. Yet the primary purpose of animal husbandry was to satisfy the needs of the native population. Only by the end of the 18th century did animal husbandry in southern Ukraine assume a commercial character, with the exportation of wool and oxen. But when the steppes came under cultivation, sheep farming declined because of the feed shortage, and oxen, which were suitable for plowing thick, virgin soil, were replaced by horses.

Mid-1800s to 1914. In Ukraine animal husbandry was inseparable from *agriculture. The relationship between the two varied with different systems of farming. Under the *long-fallow system feed was plentiful, and much livestock was raised. Such conditions existed in the steppes in the first half of the 19th century: many sheep and oxen were kept. Under the three-field system, which predominated in the forest-steppe belt, the equilibrium between the two branches of farming was upset. The *feed base for livestock diminished, and so livestock numbers declined. At the same time land cultivation became more difficult because of the shortage of work animals and of animal fertilizer. The fertility of the soil decreased, and the development of agriculture was hampered. Such conditions prevailed in the forest-steppe belt, particularly on the Left Bank and from the 1860s in the steppe belt, after the decline of the long-fallow system. The number of livestock diminished, especially the number of sheep, not only relative to the increasing population but in absolute numbers. *Crop rotation, which increases the feed base and improves soil fertility, provided better conditions for animal husbandry, but this system prevailed only in Western Ukraine.

Thus, Ukraine had an inadequate feed base for livestock, except in the Carpathian Mountains and the forest belt, which had an abundance of hayfields and pastures, and Western Ukraine, where a tenth of the seeded land was devoted to fodder. The basic feed in winter was hay and straw; in summer, pasture vegetation. Oats and barley were used in much smaller quantity. The wastes of sugar and vegetable-oil production were used as feed, but most of these were exported as high-quality feed. The shortage of feed and the low quality of breeds account for the low productivity of milk (600–1,000 l. per year on the average per head) and of meat in Ukraine. Some progress in central and eastern Ukraine was discernible in the last few years before the First World War, owing to the efforts of the *zemstvos and large landowners. Measures were adopted to improve the quality of livestock, mainly by introducing better breeds.

The increase in livestock raising in the nine Ukrainian gubernias from 1882 to 1912 is presented in table 1 (in millions). The large decline in the number of sheep was caused by the cultivation of the steppes and the falling

TABLE 1

Year	Cattle	Sheep	Hogs
1882	5.4	15.2	5.0
1912	6.5	6.2	4.2

demand for wool abroad. The increase in the number of cattle was insignificant and did not match the increase in population, but the number of hogs did increase significantly. The number of horses also increased greatly; eg, in Kherson gubernia the number of horses increased from 329,000 in 1881 to 814,000 in 1913; for the entire Dnieper region it increased to 5.7 million. The increase was largely owing to the fact that horses replaced oxen as the main draft force, particularly in the steppes.

1914-41. In the first years of the war livestock reserves, especially cattle, increased in the Dnieper region, because the feed base grew as diminishing grain exports caused fields to be left fallow. The number of livestock decreased in the years of War Communism (reinforced by the 1921 drought) and increased again under the New Economic Policy, when the number of peasant farms increased, reaching an all-time high in 1928. Later *collectivization, which eradicated private farms, led to disastrous consequences for animal husbandry. The peasant farmers slaughtered much of their livestock rather than surrender it to the collective farms. Then poor management on the collective farms and the *famine of 1933 caused livestock reserves to shrink even further. In 1933, according to official statistics, scarcely 41 percent of the horses, 53 percent of the cattle, 40 percent of the hogs, and 38 percent of the sheep and goats that were kept before collectivization remained. From 1934 the livestock numbers began to grow, mainly because members of collective farms were allowed to raise domestic animals on private plots, but by 1940 they still had not reached the 1928 level. This growth is evident in table 2, showing the livestock reserves of the Ukrainian SSR (in millions).

From 1934 the Soviet government devoted increasing attention to the development of animal husbandry on the collective and state farms. At every collective farm two or three animal farms were set up. State animal farms were organized. Much work was done to improve animal breeds. From 1940 the quotas of animal products to be delivered to the state were determined according to sector. The production of the collective and state farms expanded at the expense of private owners: from 1938 to 1941 their share of cattle jumped from 31 percent to 49.5 percent, of hogs from 33.8 percent to 49.6 percent, and of sheep from 60.3 percent to 81.7 percent. The rest of the livestock was owned privately by collective farmers, workers, functionaries, and other private individuals.

Since 1941. The Soviet-German war and the German occupation of Ukraine brought about heavy losses of

TABLE 2

Year	Horses	Cattle	Hogs	Sheep and goats
1916	5.5	7.7	4.6	6.4
1928	5.5	8.6	7.0	8.1
1933	2.6	4.4	2.0	2.0
1936	2.5	6.1	6.0	2.3
1940	3.3	7.7	7.3	4.7

livestock. The animal reserves did not reach the prewar 1941 level until the beginning of the 1950s. In general the restoration of animal husbandry was much more difficult than that of other branches of farming, and this branch fell further and further behind the demands of the ever-increasing urban population. The feed base continued to be inadequate, and the collective farmers lacked any material incentive to improve animal husbandry. The Central Committee of the CPSU tried to overcome these shortcomings by its various plenum resolutions (September 1953, January 1955, June 1958, March 1965), congress decisions (23rd, 24th, 25th), and other Party and government measures. The amount of land devoted to feed corn, as well as the farm prices and retail prices of animal products, have been increased. Livestock breeds have been improved, and new breeds have been developed. New buildings and facilities have also been built.

The policies governing the development of animal husbandry in Ukraine, like the policies governing the economy as a whole, were and continue to be set in Moscow. N. Khrushchev called on the farmers to overtake the United States in per capita production of milk, meat, and eggs and advocated a large increase in the amount of land devoted to corn. Because of Ukraine's limited land fund, an increase in the land devoted to corn and silage brought about a decrease in that devoted to grasses and grain. As a result, the feed base was short on vitamins and protein. The production of milk increased, but the production of meat did not improve. Furthermore, a policy directed against private husbandry led to a decrease in the livestock raised on private plots, which had provided much of the meat.

Under L. Brezhnev an effort was made to increase the production of meat and eggs by means of industrialized feeding. Large interfarm feeding centers and modern equipment were intended not only to raise the workers' productivity and farm production, but also to undermine the private sector of animal husbandry. In Ukraine the private sector yields a higher proportion of animals and animal products than this sector does in all the other republics of the USSR combined, despite the shortage of feed and equipment. But industrialized feeding requires not only large capital investment, which is beyond the means of many collective farms in Ukraine, and a good transport and road system, but also various concentrated feed additives, such as minerals, vitamins, and antibiotics, which could not be supplied in sufficient quantities by industry. Thus, the projected economic effectiveness of the feed was not attained, and the government had to continue its compromise with the private sector, supplying it with feed for private animal husbandry. Even today private plots supplement the state's effort to meet the demand of the urban population for dairy products and eggs.

Although the ambitious projects to expand animal husbandry have been full of errors, this branch of farming has improved somewhat. According to official statistics, the number of cattle and pigs has increased, although the number of sheep and goats has remained nearly the same as in 1953 because of a pasture shortage. Because of the mechanization of farming, the number of horses and oxen has decreased. The details pertaining to the Ukrainian SSR are summarized in table 3 (in millions).

The increase in livestock applies only to collective farms and especially state farms. The number of animals raised

TABLE 3

Year	Cattle	Cows only	Hogs	Horses	Sheep and goats	Sheep only
1916	9.1	4.1	6.5	6.5	6.9	6.8
1928	9.9	4.9	8.6	6.4	8.3	NA
1935	5.1	2.5	3.9	3.7	2.2	2.0
1941	11.0	6.0	9.2	4.7	7.3	6.7
1946	8.3	4.3	2.9	2.0	3.4	2.6
1950	11.0	4.8	7.0	2.0	5.8	4.5
1953	12.0	5.1	9.2	2.5	9.1	7.6
1960	17.0	7.7	16.5	2.0	11.6	11.1
1970	20.3	8.5	17.2	1.4	8.7	8.3
1978	24.9	9.1	19.8	0.9	9.2	8.9
1980	25.6	9.3	20.1	0.9	9.2	9.0

on small private plots is decreasing, slowly but steadily.

The main branches of animal husbandry in Ukraine today are cattle farming (particularly dairying) and hog raising, followed by sheep farming. Poultry farming is developing rapidly, while horse breeding has declined. Rabbit breeding (mainly private), beekeeping, silkworm breeding, fish farming, and fur-animal breeding are of secondary importance.

The output of animal products – meat, fat, milk, and wool – has increased more rapidly than have animal numbers. (Table 4 gives the growth in animal products from 1913 to 1977.) This growth is the result of higher animal productivity in the Ukrainian SSR. According to official statistics, the average annual production of milk per cow has increased from 1,358 kg in 1950 to 1,764 kg in 1960, 2,190 kg in 1970, and 2,467 kg in 1977. The average annual production of wool per sheep has increased from 2.6 kg in 1950 to 3.0 kg in 1970 and 3.4 kg in 1977. The average annual production of eggs per hen on collective and state farms has gone from 75 in 1960 to 152 in 1970 and 193 in 1977. These levels of productivity, particularly milk productivity, are far behind those in Western Europe, North America, and Australia, and even behind those in Poland, Hungary, Czechoslovakia, and the Soviet Baltic republics.

Ukraine's contribution to the animal husbandry of the USSR is considerable: with only 7.8 percent of the USSR's farm land and 2.4 percent of the hayfields and pastures, the Ukrainian SSR has 22 percent of the USSR's cattle, 28 percent of the hogs, 6 percent of the sheep, and 23 percent of the poultry. In 1978 Ukraine produced 23 percent of the milk and 23.4 percent of the meat in the USSR. In 1977, for each person in its population, Ukraine produced 70.1 kg of meat and fat, 255 kg of milk, and 266 eggs. The corresponding figures for the USSR were 57.7 kg, 366 kg, and 230 eggs.

The supply of animal products does not meet demand. According to scientifically determined dietary require-

TABLE 4

Product	1913	1940	1950	1955	1960	1970	1977
Meat and fat (in 1,000 t)	1,122	1,127	1,195	1,351	2,068	2,850	3,464
Milk (in 1,000 t)	4,667	7,114	6,804	9,670	13,995	18,712	22,467
Wool (in 1,000 t)	14.8	13.5	11.9	17.9	27.6	24.8	29.6
Eggs (millions)	3,005	3,272	3,490	4,292	7,187	9,202	13,154

ments for the USSR, each person should be provided with 81.8 kg of meat and fat, 433.6 kg of milk, and 292 eggs per year. Actual consumption, according to statistics, though increasing, is far from reaching these requirements. From 1965 to 1975 the per capita consumption of meat and fat in the Ukrainian SSR increased from 41 to 60 kg, of milk from 245 to 335 kg, and of eggs from 124 to 210. Even so, consumption of animal products in Ukraine remains lower than in the RSFSR, where the per-capita production of meat, milk, and eggs is somewhat lower than in Ukraine. Apparently the Ukrainian SSR exports annually an estimated 400,000 tonnes of meat and fat, almost three million tonnes of milk and dairy products, and almost two billion eggs to the RSFSR. This is accomplished through relatively higher state quotas of animal products in Ukraine, if calculated on an urban per capita basis, than in the RSFSR.

The Kuban (Krasnodar krai), now in the RSFSR, is better supplied with animals than Ukraine, as is evident from table 5 (in thousands).

Compared to the Ukrainian SSR and to the other republics and oblasts of the RSFSR, Krasnodar krai has the lowest proportion (31 percent in 1970) of cows among its cattle, that is, it has the highest specialization in meat production. Its production of animal products is given in table 6 (supplies per person given in kilograms, except for eggs, which are given in absolute numbers). Thus, Krasnodar krai surpasses the Ukrainian SSR significantly in the per-capita production of meat and eggs. It has large surpluses that it ships mainly to the industrial areas of the RSFSR.

Research in animal husbandry is carried on by the Ukrainian Scientific Research Institute of Animal Husbandry of the Steppe Regions in Askaniia-Nova, the Scientific Research Institute of Animal Husbandry of the Forest-Steppe and Polisia of the Ukrainian SSR in Kharkiv, the Scientific Research Institute of Land Cultivation and Animal Husbandry in the Western Regions of the Ukrainian SSR in Lviv, the Ukrainian Scientific Research Institute of Experimental Veterinary Medicine in Kharkiv, the Ukrainian Scientific Research Institute of Animal Physiology and Biochemistry in Lviv, the Poltava Scientific Research Institute of Hog Raising, the Ukrainian Scientific Research Institute of Poultry Farming in Kharkiv, the departments of various agricultural institutes, and research stations. The Southern Section of the Academy of Agri-

TABLE 5

	1941	1960	1970	1976
All cattle	996	1,559	1,786	2,173
Cows only	438	629	656	678
Hogs	794	2,449	2,630	2,700
Sheep and goats	971	1,245	1,075	1,270

TABLE 6

Product (in millions of kg)	1970	1976	(per person)
Meat and fat	374	440	(93.8 kg)
Milk	1,527	1,591	(339 kg)
Wool	4.1	4.5	(0.9 kg)
Eggs (in millions)	1,296	1,707	(364)

cultural Sciences co-ordinates the work of all these institutions.

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V. Kubijovyč, I. Stebelsky

Anna Ivanovna, b 7 February 1693 in Moscow, d 28 October 1740 in St Petersburg. Russian empress in 1730–40, daughter of Tsar Ivan v and niece of Peter I. Anna restored the policies of Peter I in Ukraine and reduced Ukraine's autonomy even further. After the death of Hetman D. Apostol, the election of a new hetman was not permitted. The Russian *Governing Council of the Hetman Office was created to govern Ukraine. Under it the Ukrainian people were subjected to great exploitation and oppression. The construction of a new Ukrainian line of fortifications against the Tatars from the Dnieper River along the Orel River to the Donets River was begun in 1731 and continued into the 1740s. It cost Ukraine dearly in men and money. Ukraine had to take part in the War of the Polish Succession (1733–4) and the war with Turkey (1735–9), which ruined the economy of the Hetman state. In 1734 the Zaporozhian Cossacks were allowed to return home and to establish the *New Sich in preparation for the war with Turkey. During Anna's reign the Ukrainian Cossacks were divided according to wealth into the privileged *elect Cossacks and the poor *Cossack helpers.

Anna Yaroslavna, b 1024 or 1032 in Kiev, d after 1075. Daughter of *Yaroslav the Wise and queen of France from 1049. Henry I of France wanted to obtain the support of Yaroslav against the Holy Roman Empire and married Anna on 4 August 1049 in Rheims. After Henry's death in 1060, Anna ruled as regent while her son Philip I was a child. There is some evidence that Anna married Count de Valois et de Crépy in 1062, but the marriage was never legally recognized. Her signature has been preserved and is the oldest extant example of Old Ukrainian writing. A fresco in the St Sophia Cathedral in Kiev depicts Anna, and a sculpture of her is found in the portal of St Vincent's Church in Senlis near Paris.



Anna Yaroslavna; statue in Senlis, France

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Annals of the Ukrainian Academy of Arts and Sciences in the United States. Scholarly periodical published in New York from 1951 to the present. It deals with various aspects of Ukrainian studies. The first nine volumes, some of which had several issues, appeared regularly. M. Vetukhiv was the editor until 1959; G.Y. Shevelov was the editor in 1960–1. A special issue was devoted to M. Drahomanov (1952). Several issues constitute original monographs: *The Cathedral of St Sophia in Kiev* by O. Powstenko (1954); *The Settlement of the Southern Ukraine (1750–1775)* by N.D. Polonska-Vasylenko (1955); and *A Survey of Ukrainian Historiography* by D. Doroshenko, supplemented by O. Ohloblyn's study 'Ukrainian Historiography, 1917–1956' (1957). Since 1961, the *Annals* have appeared irregularly. Volume 14 was published in 1978–80. Individual volumes cover certain aspects of Ukrainian studies (linguistics, history, political science, economics) and have volume editors.

Annenkov, Nikolai, b 3 May 1819 in St Petersburg, d there 21 August 1889. Russian botanist who worked in Ukraine in 1863–75, director of the School of Horticulture and the Sofiivka Park in Uman. Annenkov compiled a botanical dictionary (1878), in which terms are given in Latin, French, German, English, and Russian; he also included many Ukrainian popular terms.

Annunciation, Cathedral of the (Blahovishchenskyi sobor). Church in Chernihiv, funded by Prince Sviatoslav III Vsevolodovych in 1183–6 and later destroyed. It was a large cruciform church with six columns and a central cupola. Three sides of the interior had two-story-high galleries. It was topped by five additional cupolas. On the main facade the pilasters were built of light-yellow brick, and the walls were of dark-red brick. The interior walls and the ceiling were decorated with frescoes, while the floor of the central nave and the transept consisted of a multicolored mosaic, which included a representation of a peacock (unusual for floors). The floor of the side sections consisted of yellow and green glazed ceramic tiles. The first traces of the church were discovered in 1876–8 by T. Kybalchych. Later, partial excavations were conducted in 1909 and 1946–7 by B. Rybakov.

Antes (Greek: Antae; Ukrainian: Anty). The name used by the Gothic historian Jordanes and by Byzantine writers of the 6th–7th century – Agathias, Procopius, Menander, Theophylactus, and others – for the east Slavic tribes of the 4th–7th century. Scholars disagree on the origin and meaning of this term, which was first used in the 3rd century. A. Shakhmatov argued that the name designated all the East Slavic tribes, while others held that it designated only their southern part. In the 4th–7th century the Antes formed a large tribal alliance that covered the territories between the Dnieper and the Dniester rivers and in some periods extended throughout most of the forest-steppe belt from the Carpathian Mountains and the lower Danube to the Sea of Azov.

Agriculture was the Antes' main occupation, in which they used the iron plow. The skilled trades, particularly pottery and ironworking, were highly developed among them. There is evidence that they also engaged in internal and foreign trade, especially with the Roman Empire, and that they used Roman silver coins. The basic unit of Antes society was the village commune. With time, individual land use, private land control, and farms appeared. Slavery was widely practiced; Byzantine historians wrote that the Antes took tens of thousands of war captives and turned them into slaves.

The tribal alliance of the Antes was extensive enough to support a large military force. Some sources mention the figure of 100,000 warriors, but this is probably an exaggeration. The alliance was led by princes and the tribal oligarchy. Jordanes and Byzantine sources of the 6th–7th century mention such princes as Boz (Bozh), Ardagast, and Peiragast and the generals Chilbudins and Dobrogast.

In the 4th century the Antes came into conflict with the *Goths, who wanted to establish hegemony over Eastern Europe. After several defeats the Gothic king Vinitharius captured, in 385, Prince Boz of the Antes, his sons, and 70 nobles. All of them were executed. The invasion of the *Huns, however, prevented the Goths from establishing a firm rule over the Antes. In the 6th century the Antes, together with the closely related Sclavini, began to attack the Balkan parts of the Byzantine Empire. At first they were interested only in booty and slaves, but by the second half of the 6th century the Antes began to settle in these lands. The Antes resettled so quickly that by the end of the 6th century the territories of contemporary Bulgaria and Yugoslavia were Slavicized.

From the end of the 6th century the Antes fought stubbornly against the *Avars, who established their khaganate in Eastern Europe. This war led to the disintegration of the tribal alliance and the disappearance of the Antes as a political force. From the beginning of the 7th century Byzantine writers no longer mention the Antes.

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A. Zhukovskiy

Anthem. The official song of a state or nation. In 1917 'Shche ne vmerla Ukraina' (Ukraine Has Not Yet Died) was officially recognized as the Ukrainian national anthem. The words were written by P. Chubynsky, the music by M. Verbytsky. It was published first in 1863, and in 1885 with the score. Before its official adoption it was widely sung throughout Ukraine.

In the second half of the 19th and in the 20th century, T. Shevchenko's 'Zapovit' (Testament) was treated as a national anthem in central and eastern Ukraine. In Galicia, in the 19th century Yu. Dobrylovsky's 'Dai Bozhe, v dobryi chas' (Grant Us, God, Good Fortune) had the status of a national anthem at first. Then I. Hushalevych's 'Myr vam, brattia, vsim prynosym' (We Bring All of You Peace, Brothers) was recognized in 1848 by the *Supreme Ruthenian Council in Lviv as the anthem of the Galician Ukrainians. Later I. Franko's 'Ne pora' (This Is Not the Time) achieved a similar status. In Transcarpathia O. Dukhnovych's 'Ia rusyn byl' (I Was a Ruthenian) and 'Podkarpats'kii rusyny' (Subcarpathian Ruthenians) were sung as anthems, and the latter was officially recognized as its anthem (1920–38). After the divine liturgy O. Konysky's 'Bozhe Velykyi Iedynyi' (O God, Great and Only) is often sung in Ukrainian churches as a combined religious and national hymn. Ukrainians in the United States have adopted 'Daleka Ty, ta blyz'ka nam' (You Are Far Away but Dear to Us) by V. Shchurat and 'Het' za morem' (Far beyond the Sea) by O. Hrytsai (music by S. Liudkevych) as their anthems.

In the Ukrainian SSR, as in the entire USSR, until 1944 the state anthem was 'The International,' words by E. Pottier, music by P. Degeyter, Ukrainian translation by M. Vorony, and later the anthem 'Soiuz nerushimy' (Unbreakable Union), words by S. Mikhalkov and G. Registan, music by A. Aleksandrov. On 1 January 1950 the Supreme Soviet of the Ukrainian SSR approved 'Zhyvy Ukraïno' (Live Ukraine), with words by M. Bazhan and P. Tychyna and music by A. Lebedynets, as the Soviet Ukrainian anthem. Revised lyrics were approved on 22 March 1978.

M. Hlobenko

Anthology. Literally 'a gathering of flowers,' an anthology is a selection of poetry or prose by various authors. The first anthology of modern Ukrainian literature was *Antolohiia rus'ka* (A Ruthenian Anthology, Lviv 1881), edited by I. Franko. Popular anthologies in the early 20th century were *Vik* (Century, 3 vols, Kiev 1902), **Akordy* (Chords, Lviv 1903), *Ukraïns'ka muza* (Ukrainian Muse, Kiev 1908), and *Struny* (Strings, Berlin 1922). Several major anthologies have been published in Soviet Ukraine: *Antolohiia Ukraïns'koï poezii* (Anthology of Ukrainian Poetry, 4 vols, 1957), *Ukraïns'ka radians'ka piesa* (The Soviet Ukrainian Play, 5 vols, 1949–55), *Antolohiia Ukraïns'koho opovidannia* (Anthology of the Ukrainian Short Story, 4 vols, 1960). An anthology of the works of Soviet Ukrainian poets repressed during the Stalin terror, *Obirvani struny* (Broken Strings, New York 1955), was edited by B. Kravtsiv. The most recent anthology is O. Zilynsky's *Antolohiia Ukraïns'koï liryky* (An Anthology of Ukrainian Lyric Poetry, Toronto, 1978). Several anthologies of Ukrainian poetry have appeared in foreign translation – Polish: *Antologia poezji Ukraïnskiej*, edited by F. Nieuważny and J. Plesniarowicz (Warsaw 1977); Russian: *Antologiiia Ukraïnskoï poezii*, 2 vols (Moscow 1958); En-

lish: *The Ukrainian Poets 1189–1962*, edited by C.H. Andrusyshen and W. Kirkconnell (Toronto 1963). (See also *Almanac.)

G.S.N. Luckyj

Anthropological studies. Anthropology is the science dealing specifically with man throughout history that studies his physical appearance and the development of diverse biological characteristics and defines the *races by those hereditary physical and psychological features that are common to a given group. The concept of anthropology as a comparative biology of man arose in the 18th century and prevails today in Ukraine and most of Europe. In the English-speaking world, however, anthropology is approached more broadly as the science of man from both a biological and cultural aspect and includes the theory and history of culture, prehistory, ethnology, ethnography, and, to some extent, sociology. As a result, two branches have developed – physical anthropology and cultural anthropology. This article describes the development of the study of physical anthropology in Ukraine. For an anthropological description of the Ukrainian population, see *Physical anthropology.

The earliest attempts at describing the racial composition of the population of Ukraine were made by *Herodotus, Hippocrates, and Aristotle. During the Middle Ages such descriptions were recorded by Byzantine and Arab travellers and historians. In modern times the subject has been studied by scholars from nearly every European nation, chiefly by ethnographers. Scientific studies on this subject have appeared only since the late 19th century, however.

The first anthropological studies of the Ukrainian people were written by P. *Chubynsky, a Ukrainian; A. Bogdanov, a Russian; I. *Kopernicki, a Pole; and E. Amy and J. Deniker, both Frenchmen. In recent times the most important anthropological work on Ukraine has been done by the Russian scholars D. Anuchin, A. Ivanovsky, and V. Bunak; the Poles J. *Talko-Hryniewicz and J. Czekanowski; and the Germans H. Günther and E. Eickstedt. Their studies, however, were not concerned primarily with Ukraine. The renowned Ukrainian F. *Vovk was the only scholar who conducted systematic anthropological research in all the Ukrainian ethnic territories.

After the First World War anthropological research in Ukraine was stepped up. It was conducted primarily by the scholars of the Ukrainian Academy of Sciences. The most prominent anthropologists were O. Omelchenko and O. Alesho, who was in charge of the Academy's *Cabinet of Anthropology and Ethnography (est as a museum 1921 and renamed a cabinet in 1922 under A. *Nosiv). In 1927 the cabinet was divided into separate cabinets of anthropology and ethnography. The Cabinet of Anthropology published, in 1928–31, four annual volumes of *Antropolohtia*, which contained archeological and anthropological materials on the inhabitants and ethnic groups of Ukraine. The Kiev school collected anthropological materials throughout Ukraine, including the Crimea and the Kuban region.

In the 1920s the Anthropological Cabinet of the Ukrainian Psycho-Neurological Institute in Kharkiv published *Materialy po antropologii Ukrainy*, a review edited by L. *Nikolaev. The Kharkiv school researched primarily the physical and social features of the various population

groups. Anthropological research in the 1920s to 1940s was also conducted by the anatomy departments of the universities and medical institutes of Soviet Ukraine.

Government interference and political repression made anthropological research in the 1930s extremely difficult. Research was resumed only in 1955 by the ethnographic section of the *Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. Owing to the initiative of M. Rylsky, K. Huslysty, and H. Debets, a group devoted to anthropology was formed. In 1974 anthropological research was transferred from this institute to the *Institute of Archeology of the Academy of Sciences. In 1956–9 the Ukrainian Anthropological Expedition of the Institute of Ethnography conducted systematic research on the population of Ukraine, as well as a series of paleoanthropological investigations. Since 1960 the institute has published *Materialy z antropologii Ukrainy*. Some well-known contemporary Ukrainian anthropologists are Ye. Danylova, V. Diachenko, H. Zinevych, I. *Pidoplichko, and K. Sokolova.

In Western Ukraine anthropological research was conducted in Lviv in the 1920s and 1930s by I. *Rakovsky and later by R. *Yendyk, who also continued his work as an émigré. The Lviv school attempted primarily to reconstruct a synthetic picture of racial interrelations in Ukraine and of the racial differences between the Ukrainians and their neighbors (chiefly the Poles and the Russians).

In Soviet Ukraine today all areas of Ukraine's anthropology are studied. Soviet anthropologists attempt to prove that the Ukrainians are racially related to the Russians and Belorussians, and thus to refute the view of the Ukrainian 'nationalist school' (F. Vovk and the Lviv school) that the Ukrainians have some distinctive racial characteristics.

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 R. Yendyk

Anthroponymy. Inventory of personal names in the past and the present and the study of such names (the latter more appropriately called anthroponymics). Ukrainian anthroponymy includes Christian (baptismal) names (official church names together with their endearing and derogatory forms), patronymics with the suffixes *-ov*, *-yč*, and *-ivna*, surnames and nicknames (including vulgar and street nicknames), and finally general tribal-territorial names (*hucul*, *volynjak*) and national names (ethnonyms such as *poljak* [Pole] and *čex* [Czech]).

In early historical times the parents named a child at birth, and the name became socially recognized at the age of initiation (two to seven for boys). This custom held probably until the 16th century. Pre-Christian names carried inherent meaning: wishful (promptive) – Sudymyr (Judge of the World), Ljudmyla (Pleasing to People); descriptive – Biljak (Whitey), Vereščaha (Screamer), Ljut (Cruel), Tretjak (The Third One), Bažan (The Desired

One), Vovk (Wolf); or charming (intimidatory) – Prodan (Sold: the threat of being sold, used to frighten disobedient children). With Christianization, at baptism, the priest gave the child the name of a Christian saint, who became his/her heavenly patron. The name was determined by the child's birthdate, or day of baptism, or by parental wish. If a candidate was to take monastic or priestly vows, he/she changed his/her Christian name.

By the 14th–15th century the church had forced pre-Christian names out of use. Among the large number of biblical (Hebrew) or Greco-Latin Christian names, a few names of Ukrainian saints (Volodymyr, Borys, Hlib, Ol'ha) have been accepted from the Princely era. Phonetic and morphological adaptations of Christian names, which are typical of popular usage (Pylyp, Ivan, Vasja, Javdoxa), were not admitted in the church; in particular, such names could not be used by the clergy. Pre-Christian Slavic names (including a few Varangian names) became fashionable in the romantic period. They spread among the intelligentsia and subsequently, to some extent, even among the burghers and peasantry. Since the 17th–18th century Slavic translations of Greco-Latin names have appeared: Bohdan = Theodore, Ščasnyj = Felix. In the Soviet period newly invented, often abbreviational names in honor of Soviet leaders and revolutionary events became popular: eg, Integral, Oktiabryna, Vladlen, Vladlena, Kim. Following the custom of Western nobility and intelligentsia, Galicians in the 20th century began to give their children two names. In the 18th century the Bukovynians imitated the Moldavian-Greek fashion and used classical Greek names such as Sokrat (Socrates) and Artemida (Artemis) and classical Latin names such as Ovidij (Ovid) and Sil'vija (Sylvia). In Transcarpathia Hungarian forms of Christian names are widespread (Ilona, Marča), while Russian forms (Serjoža, etc) are common among the Russified intelligentsia and workers in eastern Ukraine. Roman Catholics in Galicia and Podilia use Polish church names and their diminutives: Stanslav – Stax, Stas'; Barbara – Basja.

From the early historical period two-, three-, and even four-name systems were used in addition to the one-name system consisting of the given name, particularly among the upper estates (princes, boyars, gentry), then among the burghers, Cossacks, and peasants. Certain elements of the name system became hereditary surnames, first among the gentry in the 14th–15th century and last among the peasants in the 18th–19th century. Finally, official surnames became fixed in Austria by the edict of 1786 and the edict of 1812 pertaining to peasants and Jews. In Russia they were fixed in 1826. Under Polish influence the two-name system (name, surname) became customary in Ukraine. In Russia the three-name system (name, patronymic, surname) was prevalent, and this system prevailed on virtually all Ukrainian territories in the USSR by the late 1930s.

The main types of secondary names that became surnames were as follows: (1) patronymics that from early times ended in a palatalized consonant or the suffixes *-yč*, *-ovyč*, *-evyč*, *-enj(a)* and, since the 15th century, also *-enok*, *-enk(o)*, *-uk*, *-jak*, *-čak*. Surnames ending in *-ovyč* and *-uk* are common in Volhynia, the *-enk(o)* suffix has been common in central and eastern Ukraine since the 15th century, and the *-enok* suffix has been common in north-eastern Ukraine since the 16th century; (2) possessive forms based on the paternal or maternal (in the case of

widows or illegitimate children) name, ending in *-iv*, *-yn*, *-yšyn*; (3) nicknames that first referred to personal appearance (Xromyj – Lame, Bakalo – Tub) or to objects of daily use (Makohin – Pestle), plants or animals (Lys – Fox, Burjak – Beet), place of residence or mode of settlement (Zadorožnyj – Beyond the Road, Osadčyj – Settled), place of origin (Bel'kyj – from Belz), nationality (Uhryn – Hungarian, Čex – Czech), or occupation (Čobotar – Bootmaker, Koškodav – Catstrangler).

The Zaporozhian Cossacks used humorous names that referred to a personal trait or special incident connected with the individual: Kryvonis (Crooked Nose), Ubyjvovk (Kill the Wolf), Varykaša (Cook the Gruel).

Women were usually named after their husbands and changed their names when they remarried. With the official sanction of surnames in the 18th–19th century, a woman was required to adopt her husband's surname when she married. After the revolution women were allowed to keep their maiden surnames.

Various social classes, particularly the gentry and burghers, were characterized by specific forms of surname (originally closer to nicknames). Following the Polish practice, besides surnames the gentry used patronymics ending in *-(ov)lyč*, and from the 14th century toponymic adjectives ending in *-(iv)s'k(yj)*, derived usually from the names of family estates. These family names were sometimes supplemented with specific names (*prydomoky*) derived originally from a (fighting) motto (Abdank), ancestral line (Sas, Kornyc), or the name of the coat of arms.

Among burghers, besides patronymics and matronymics, names based on professions (Čobotar – Bootmaker, Kožum'jaka – Tanner) or on place of origin (Bybel's'kyj – From Byblo) became widespread. Following the fashion among European humanists, the better-educated burghers of the 16th and 17th centuries used Greco-Latin translations of Slavic surnames (Zyzanij = Kukil' [Cockle]).

The secular clergy used surnames derived from the church feast of their village (Bohojavlens'kyj – of the Epiphany). Theology students of peasant origin and without surnames were often registered at seminaries under a religious or classical surname.

Polish, Russian, Hungarian, and then Rumanian clerks often imposed their own linguistic forms on Ukrainian surnames; thus, for example, Verbyc'kyj became Wierzbicki, Kovaliv became Kovalév. In some cases these forms have been retained to the present time: Jefremov, Doncov, Muxin.

Jews, who used only Hebrew names and patronymics like Ben-David (Son of David) under the Polish Commonwealth, were forced to adopt surnames by the Austrian government. These were often German surnames selected by functionaries according to (1) the place of birth or residence (Čortkiver – From Chortkiv); (2) the father's name (Šmulzon – Son of Schmul) or the mother's name (Rifkes – Son of Rifke [Rebecca]); (3) a plant or animal (Wolf – Wolf, Pfeffer – Pepper); (4) profession (Šuster – Shoemaker); (5) esthetic associations (Goldberg – Golden Mountain, Rosencweig – Rose Twig); or (6) vulgar and derogatory intent (Cwibel'duft – Onion Smell).

The study of Ukrainian personal names was begun by such ethnographers as M. Sumtsov (1885), V. Okhrymovych (1895), and I. Franko (1906), and historians such as E. Borschak (1952). V. Simovych laid the foundations of

linguistic anthroponymics in the 1920s. Anthroponymic research grew rapidly from the mid-20th century.

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O. Horbach

Anti-Bolshevik Bloc of Nations (ABN). A co-ordinating center for anti-Communist émigré political organizations from Soviet and other socialist countries. The ABN attributes its existence and its ideological foundations to the underground conference of representatives of non-Russian peoples that took place on 21–22 November 1943 near Zhytomyr on the initiative of the *Organization of Ukrainian Nationalists (OUN), and at which the platform of joint revolutionary struggle against Russian communism was formulated. The goal of the ABN is the dismemberment of the Soviet Union into national states. Given an organizational structure in Munich in 1946, the ABN extended its scope of activity to include the Eastern European emigration. The following organizations have been members of the ABN since its inception or for varying periods of time: 'Free Armenia' Committee, Bulgarian National Front, Belorussian Central Council, Cossack National Liberation Movement, Croatian National Liberation Movement, Czech Movement for Freedom (Za Svobodu), Czech National Committee, Estonian Liberation Movement, Union of the Estonian Fighters for Freedom, Georgian National Organization, Hungarian Liberation Movement, Hungarian Mindszenty Movement, Latvian Association for the Struggle against Communism, Lithuanian Rebirth Movement, Slovak Liberation Committee, National Turkestanian Unity Committee, Ukrainian Hetman Union, and the Organization of Ukrainian Nationalists (Bandera faction). In the 1970s two anti-Communist organizations, For the Freedom of Vietnam and Cuba Libre, joined the ABN. Some local émigré organizations also belong to the ABN. In several countries (the United States, Canada, Great Britain) national ABN and ABN support groups, such as the American Friends of the ABN, are active; in others (Belgium, Italy, Australia, Argentina, etc) the organization is represented by branch offices and

groups. Youth sections of the ABN are active in Great Britain and the United States.

The ABN has been headed, since its origin, by Ya. *Stetsko, president of the Central Committee. The chairmen of the ABN Peoples' Council have included V. Berzins, V. Kajum-Khan, Ferdinand Ďurčanský, F. Farkas de Kisbarnak, and R. Ostrowski. The long-time general secretaries were N. Nakashidze and C. Pokorný.

The ABN conducts information-propaganda activity through its periodical and non-periodical publications in various languages, including the bimonthly **ABN Correspondence* (since 1950; initially in English, German, and French, later in English only; ed S. *Stetsko), and *Resistencia y Liberación* (Buenos Aires). Also associated with the ABN is the journal **L'est européen* (Paris).

The headquarters and cells of the ABN organize mass anti-Soviet rallies, protest demonstrations, press conferences, and international congresses, and the distribution of various memoranda. The ABN co-operates with the *World Anti-Communist League (WACL) and the European Freedom Council (EFC). Representatives from the ABN and related organizations participate in the congresses of the WACL and EFC.

Ukrainians form the most active group in the ABN (specifically, the OUN(B) and organizations of the *Ukrainian Liberation Front) and are also the main financiers of its activities. The headquarters of the ABN has, from the start, been in Munich.

V. Markus

Antiokh, Marko. See Vorony, Marko.

Antireligious propaganda. An integral part of and one of the main means of carrying out Soviet religious policy in Ukraine, which is aimed at the complete eradication of religion in society as a prerequisite for 'constructing communism' in the USSR. While derived from Marxist philosophical materialism, antireligious propaganda was elevated by V. Lenin to one of the primary tasks of the Party's ideological work. The 'right to antireligious propaganda' has been entrenched in all Soviet constitutions since 1918 (till 1929, together with the 'right to religious propaganda'). Having outlawed any religious instruction of minors outside the family, the Soviet regime has mobilized, especially since 1929, its entire Party and governmental apparatus, educational system, public organizations, and mass media for the purposes of antireligious propaganda.

The direction, intensity, and methods of such propaganda have varied during different periods of Soviet rule in Ukraine, depending on the larger political objectives of the regime. During the first year sporadic antireligious propaganda focussed mainly on the largest religious organization, the Russian Orthodox church (ROC), and featured the 'unmasking of clerical counterrevolution' and desecration of holy relics. Soviet confiscation of church valuables in the wake of the 1921 famine was accompanied by the first large-scale antireligious propaganda campaign, with the Komsomol staging antireligious 'festivals' on the main religious feast days, during which they ridiculed the beliefs and rites of all religions. Increasingly the *Ukrainian Autocephalous Orthodox church (UAOC) came to be attacked in Soviet antireligious propaganda. During the NEP period the Party found it expedient to lower the intensity of its propaganda, while

seeking to give it a more systematic and organized character. In 1925 it launched the antireligious, semi-monthly **Bezvirnyk*, which, by 1930, had attained a circulation of 37,000. Two years later a mass atheist organization – the Association of Atheists of Ukraine (SBU) – was established; it held its first congress in 1928, electing D. Ihnatiuk as its head.

The first stage of forcible collectivization in Ukraine (1929–30) was accompanied by a massive antireligious campaign directed against all religious groups, including the hitherto favored Synodal (Renovationist) Orthodox church. It was spearheaded by the **Association of Militant Atheists of Ukraine* (former SBU, which now added *voiovnychykh* [Militant] to its name [svbu]), its nominal membership increasing from 215,000 in 1929 to over 1.5 million by 1931. Apart from an upsurge in the number of antireligious publications, including a weekly, *Voiovnychyi bezvirnyk*, with a circulation of 100,000 by 1930, this campaign involved large-scale confiscation of church bells ('for industrialization'), the burning of icons and religious books, the terrorization of members of the clergy in order to force them to renounce the priesthood and even religion, the liquidation of all the remaining monasteries and convents, and the mass closing of churches, most of which were turned to secular uses. Some churches were transformed into antireligious museums (St Volodymyr's Cathedral in Kiev was made into an 'all-Ukrainian atheist museum' of the svbu). In the course of the 1929–30 campaign the secret police arrested numerous bishops, priests, and leading laymen in Ukraine, the main blow being directed against the UAOC, which was forced into 'self-dissolution' in January 1930. In the second, even more violent, wave of compulsory collectivization, which brought about the catastrophic 1933 famine, antireligious propaganda accused 'churchmen and sectarians' of all faiths of collusion with the 'kulaks,' anticollectivization agitation, and various 'counter-revolutionary' crimes, and most bishops and clergymen of all faiths were arrested or deported by the secret police. In the mid-1930s a number of ancient Ukrainian churches, including the 12th-century Cathedral of St Michael's Golden-Domed Monastery in Kiev, were demolished by the authorities. At the height of the Yezhov Terror (1937–8), all but a handful of ROC and Renovationist churches were closed in Ukraine. The svbu, its membership rapidly declining after 1931 and its two periodicals closing by 1935, also fell victim to the great purges, which decimated its leadership (Ihnatiuk was executed as a 'fascist spy' in 1937).

Though the svbu (its membership reduced to less than 250,000) resumed its activities, including the publication of the weekly *Bezbozhnyk* from 1938, and rapidly expanded its largely token membership, it was ordered to cease all antireligious propaganda following the German invasion of the USSR in June 1941 and soon afterward was quietly dissolved. Eager to mobilize the support of alienated believers for the Soviet war effort, Stalin proceeded to offer tactical concessions to the ROC and some other religious groups that had called on their followers to oppose the invading Nazis. By September 1943 a new *modus vivendi* between the Kremlin and the Moscow patriarchate crystallized in far-reaching legal, administrative, and economic concessions to the ROC. Meanwhile, in Ukraine, as in other German-occupied territories, a spontaneous revival of church life brought about the reopen-

ing of several thousand churches and a number of monasteries and convents, as well as the re-establishment of the UAOC. The latter attracted hostile propaganda from both the Soviet side and the Moscow patriarchate, and when the Red Army recaptured Ukraine, all Autocephalist parishes were forced into the ROC. By 1945 Soviet propaganda turned against the Catholic church, especially the **Ukrainian Catholic church* in Western Ukraine. Accused of 'Ukrainian nationalism' and 'collaboration' with the enemy, all Ukrainian Catholic bishops and several hundred clergymen were arrested during 1945–6, and the entire church was outlawed after the so-called reunion sobor in Lviv 'voted' to merge it with the ROC in March 1946 (in Carpatho-Ukraine the Uniate church was outlawed in August 1949).

Although the Party adopted a resolution ordering the resumption of antireligious propaganda under the guise of 'scientific-educational propaganda' as early as September 1944, it was not until 1947 that the propaganda assumed an organized character, when the main responsibility for it was vested in the Society for the Dissemination of Political and Scientific Knowledge (subsequently renamed the **Znannia Society of the Ukrainian SSR*). Until the end of Stalin's rule, however, antireligious propaganda focussed primarily on Catholicism – especially on the underground – the Ukrainian Catholic church, Judaism, and sectarianism, studiously avoiding any attacks on the hierarchy of the ROC. It was only after N. **Khrushchev* assumed Party leadership that comprehensive antireligious propaganda was resumed in 1954, escalating, by 1959, into a massive attack on all religious groups, especially in Ukraine, where the majority of Orthodox and sectarian congregations in the USSR are located. All party and state agencies, including the governmental council for the affairs of the ROC and that for other religious 'cults,' were pressed into this campaign. 'Loyal' ecclesiastical leaders were required by the authorities not only to abandon 'voluntarily' some concessions they had received during the 1940s, to restrict their activities, and to close most of their monastic and theological institutions as well as parishes, but also to make public denials of any governmental interference with freedom of conscience in the USSR. Guided by unpublished Party and state directives and co-ordinated by the ideological commission of the CC CPSU, Khrushchev's antireligious campaign reduced the number of Orthodox churches in Ukraine from the postwar total of 8,000 to 4,500 by 1966 and closed 29 of the 38 monasteries and convents and two of the three theological seminaries; the number of Evangelical Baptist congregations in the Ukrainian SSR was cut by half, to 1,100. The only Russian Orthodox periodical in Ukrainian, **Pravoslavnyi visnyk*, published since 1946, was discontinued in 1963 (it resumed publication only in mid-1968). The Znannia society played an important, but secondary role in this campaign; in 1960 it launched an antireligious monthly, *Voiovnychyi ateist*, renamed, in 1965, *Liudyna i svit*, as well as a series of monthly antireligious brochures, and organized large numbers of antireligious lectures, exhibits, courses, and conferences.

Khrushchev's removal brought about a significant abatement in the intensity of the antireligious campaign, though the long-range program of 'scientific-atheist' work developed by the Party's ideological commission in November 1963 has not been abandoned. Since 1965,

while continuing slowly to reduce the number of working churches, the regime has been emphasizing a 'complex,' 'scientific-atheist' education, as well as 'individual work with believers' and the fostering of ritual substitutes for religion. To train specialists in antireligious propaganda, chairs for 'scientific atheism' were established at a number of Soviet Ukrainian institutions of higher learning, beginning with Kiev University (1959). Since 1964 a course, Fundamentals of Scientific Atheism (which is now offered at all institutions of higher learning), was made compulsory for students attending universities as well as pedagogical, medical, and agricultural institutes. A department of atheism was established within the Institute of Philosophy of the Academy of Sciences of the Ukrainian SSR, and, in 1967, a branch of the Party's Institute of Scientific Atheism in Moscow was opened in Kiev. Since 1965 Kiev University has been publishing an interinstitutional yearbook, *Pytannia ateizmu* (Questions of Atheism, in Russian since 1978). Greater attention is now being given to survey research to examine the strengths and weaknesses of religious ideology, identify the distribution of believers in different regions of Ukraine, and monitor the effectiveness of antireligious propaganda. (See *Atheism.)

At the popular level, a number of agencies have been active under the guidance of the propaganda department of the CC CPSU, most notably the Znannia society of the Ukrainian SSR (690,000 members in December 1979); oblast and raion 'houses of atheism'; atheist museums (nearly 100 in 1978); evening schools and universities 'of atheism'; secondary school and postsecondary 'atheist circles'; antireligious television and radio programs, films, newspaper columns, atheist wall newspapers, etc. Special emphasis has been placed on the promotion of 'Soviet traditions, holidays, and rites,' under the auspices of special councils established at different government levels and presided over by a commission attached to the Council of Ministers of the Ukrainian SSR. Simultaneously, unofficial registration of and sanctions against young people resorting to baptism and religious wedding ceremonies have been instituted, while at the local government level commissions have been established to monitor 'observance of the legislation on cults,' that is, to police more effectively individual religious congregations and to combat the growing number of 'deregistered' or 'illegal' congregations. The struggle against religious dissent in Ukraine – in particular, against the banned Ukrainian Catholic church, the Council of Churches of the Evangelical Christians-Baptists, unregistered Pentecostal and Adventist communities, and Jehovah's Witnesses – has extended beyond the confines of antireligious propaganda, involving administrative harassment, trials and sentences, and selective police terror.

Soviet antireligious propaganda in Ukraine has failed to infuse the masses with militant atheism despite the huge investment of material and human resources by the state, as can be seen from a succession of published and classified Party and government resolutions, including the resolution of the Ukrainian Council of Ministers 'On the Strengthening of Control over the Observance of Legislation on Cults' (1 April 1969), the CC CPSU resolution 'On the Intensification of the Atheist Upbringing of the Population' (16 July 1971), and the most recent CC resolution, 'On the Further Improvement of Ideological and Political-Educational Work' (26 April 1979). While

drastic restrictions on the religious upbringing of youth and on proselytizing, discrimination against known believers, and, especially, modernization processes have contributed to widespread secularization, according to Soviet population surveys believers constitute at least 15 percent of the urban population and 30 percent of the rural population in central and eastern Ukraine, while in western Ukraine at least twice as many have retained their religious beliefs. In fact, the failure of the Soviet regime to fill the spiritual and moral vacuum created by the large-scale suppression of institutional religion and the widespread cynicism about official ideology have generated, since the 1960s, growing interest in Ukrainian national religious traditions, especially among the young Ukrainian intelligentsia. This explains the continuous outpouring of antireligious books and articles in the Ukrainian SSR directed against the 'non-existent' Ukrainian Catholic church and the UOC. These increasingly stress the interdependence between religious and national consciousness and urge all public socialization agencies to combine atheist and internationalist indoctrination as a means of integrating Ukrainians into a 'new historical community' of Russified 'Soviet people.'

B.R. Bociurkiw

Anti-Semitism. Until the 1940s Ukraine had for many centuries been the home of one of the world's largest populations of *Jews, who alternately thrived there and were the victims of prejudice as well as of intermittent, sometimes fierce, outbreaks of violence.

The first major outbreak of violence directed against the Jews of Ukraine occurred during the popular rebellion led by B. *Khmelnysky (1648). In discussions about anti-Semitism (A-s) some writers, eg, E. Wiesel in *Jews of Silence*, have tried to draw a parallel between the 17th-century massacres of Jews and Poles by the Ukrainians during the Khmelnytsky rebellion and the mass killings of Jews by the German Nazis. Such attempts at analogy have typically obscured more than illuminated, and they seem to originate in an inability to recognize a fundamental distinction, a shortcoming common to many writings about A-s, between hostile acts or sentiments directed at Jews that derive from prejudice (A-s) and such acts or sentiments that derive from other sources (eg, real and significant socio-economic or political conflicts rather than imagined or invented ones).

G. Allport's classic definition of ethnic prejudice, of which A-s is a species, defines it as antipathy based on faulty and inflexible generalizations. Whereas Nazi attitudes and practices clearly instantiate such antipathy, those of the 17th-century Ukrainian peasant masses do not. Jews were the principal administrators of a system of economic, religious, and national oppression imposed upon the enserfed Ukrainian peasantry by the colonialist Polish nobility. Thus, the mass killings of Jews and Poles during the rebellion, when tens of thousands perished, were prompted by objective conditions of oppression and probably had little to do with ethnic prejudice in the sense defined above. A similar analysis applies to the killing of Jews during the bloody *Haidamaka uprisings of the 18th century.

Though more terrible in outcome than the expulsions and most other acts of persecution that Jews have had to endure over the centuries in, eg, Western Europe or Russia, the massacres of Jews and Poles by Ukrainians

during the rebellions of the 17th and 18th centuries stand in important contrast to the many practices of persecution against Jews in the lands referred to above. The reason for this is that Jews constituted but a beleaguered and oppressed minority in Western Europe or Russia, while in Ukraine they were, vis-à-vis the Ukrainians, part of the ruling classes.

Unambiguous instances of widespread prejudice against the Jews of Ukraine appear at the end of the 18th century, a point by which Russia had consolidated control over most of Ukraine, with the institution of the Pale of Settlement by Russian tsarist authorities. Pale proscriptions not only forbade Jewish settlement in the ethnic Russian areas of the empire but also imposed various restrictions on Jews living in those areas of the Russian Empire that were open to them, ie, the Ukrainian, Polish, Belorussian, and Lithuanian territories. Classically anti-Semitic in motive and intent, the restrictions both served to discriminate against the Jews and to mark them in the eyes of the populace as an object class deserving of prejudicial treatment.

As is clear from the example of the Pale, any attempt to provide an account of A-s in Ukraine must carefully distinguish between genuinely Ukrainian A-s, ie, A-s manifested by Ukrainians, and A-s manifested within Ukraine but either not by Ukrainians or not at their initiative. The need for this distinction is the result of Ukraine's unusual political history, ie, its lack of sovereignty for centuries, and of the presence on its territory of large, politically and economically dominant colonies of non-Ukrainians (Russians and Poles) who inhabited the towns and cities. Thus, paradoxically, Pale restrictions, a paradigm example of A-s in Ukraine, were nevertheless a manifestation not of Ukrainian A-s but of Russian A-s.

The same holds true of the anti-Semitic pogroms of the 1880s in the Ukrainian and other Pale territories of the empire, which broke out following the assassination of Tsar Alexander II, insofar as these were the product of a campaign conducted by reactionary Russian circles, calculated to lay blame for the assassination upon the Jews. This state of affairs recurred between 1903 and 1906, when government provocateurs and protsarist groups and gangs such as the notorious Russian "Black Hundreds" carried out numerous bloody anti-Semitic pogroms, frequently under the rallying cry of "Beat the Yids, Save Russia," in order to deflect away popular discontent with tsarist absolutism by finding an alternate scapegoat for the empire's ills, namely the Jews.

Still another prominent example of Russian A-s as practiced in Ukraine was the M. Beilis blood-libel trial (see "Beilis affair"), which was instigated and conducted by the tsarist police and judicial apparatuses in Kiev between 1911 and 1913.

In contradistinction to the ready availability of examples of Russian A-s in Ukraine, examples of genuinely Ukrainian A-s are much more difficult to locate, though well-documented instances of specifically Ukrainian violence committed against Jews (the Khmelnytsky and Haidamaka rebellions) are, of course, not. One frequently alleged example of Ukrainian A-s is the pogroms carried out by UNR Directory forces in 1919. Another is the alleged widespread collaboration of Ukrainians with the Nazis in the extermination of the Jews during the Second World War.

Whereas there is little disagreement among historians

that some units of the Directory's army did commit pogroms, extant evidence does not seem to support the accusation, found in some of the literature, that the Ukrainian government ever promoted or condoned such excesses, although it is unclear whether or not, under the prevailing conditions of near anarchy, more could have been done to prevent them. What is, moreover, impossible to determine is why those units of the Directory's forces that committed the pogroms did so. Possible explanations include a general condition of civil war and anarchy, in which all armed forces fighting on Ukrainian soil – Ukrainian, White, Red, and Polish – engaged in pogroms; the Ukrainians' conviction that Jews were opposed to Ukrainian independence; or simply A-s – although even here it is unfortunately impossible to distinguish between an A-s with genuinely Ukrainian roots and one generated as the result of the cumulative effect of decades of officially sponsored tsarist Russian A-s prior to the revolution of 1917.

During the Second World War a small number of individual Ukrainians collaborated with the Nazis in victimizing the Jews. This, however, cannot really be considered a conspicuous example of Ukrainian A-s for three reasons: (1) similar or more systematic collaboration took place throughout Nazi-occupied Europe, including France, Hungary, and Poland; (2) the number of Ukrainians who collaborated with the Germans, estimated by some sources to be 11,000, represents but a small fraction of the total population, estimated at 36 million; and (3) the number of collaborators is simply dwarfed by the number of Ukrainians killed by the Germans, whether as civilian victims of the Nazi holocaust (3 million) or as some undetermined portion of the total Soviet prisoner-of-war population killed by the Germans (estimated at between 2.5 and 3 million) or during combat against the Third Reich as members of the Soviet Army or the forces of the Ukrainian Insurgent Army.

In the time since the war the situation with A-s in Ukraine has come to resemble that which prevailed during the period of the Russian Empire, insofar as a central governmental authority outside of Ukraine, in this case the Soviet authorities in Moscow, determines the official position taken in regard to Jews living not only within the Ukrainian SSR but within the Soviet Union as a whole. And, similarly, the official posture has not only shown itself to contain an endorsement of A-s but has also at various points included an active promotion of a particularly virulent strain of it, in some instances rivaling the A-s of Nazi Germany. A Ukrainian publication best representing this brand of especially vicious Soviet A-s is T. Kichko's *Judaizm bez prykras* (Judaism without Embellishment), a volume published under the official auspices of the Academy of Sciences of the Ukrainian SSR in 1963.

Although it is difficult to identify major instances of A-s, in the specific sense of prejudice and not simply hostility, that have a demonstrably Ukrainian character, and although there has never, for example, been a Ukrainian anti-Semitic organization or political party, it is nevertheless reasonable to assume the existence of Ukrainian A-s. But its depth or extent cannot be gauged. Native xenophobia, ignorance, Christian A-s, frictions deriving from economic competition, and a profound and reciprocal cultural and political alienation would be likely sources. Some of the writings of the 19th-century Ukrainian historian and polemicist M. Kostomarov are a good example of Ukrainian A-s.

To date, the subject of A-s in Ukraine has not had the benefit of much careful and scholarly analysis. Extant discussions, of which there are a fair number, are usually of a popular or semischolarly character and more often than not are marred by conceptual confusions about the very nature of A-s, a failure to recognize that A-s in Ukraine is not synonymous with Ukrainian A-s, and a tendency to apply conclusions pertinent to Western European or Russian A-s to interpretations of friction or hostility between the gentiles and Jews in Ukraine, a land where such conclusions are frequently inapplicable because of the very different role and status that Jews held there in earlier centuries, when they were part of and aligned with the ruling and oppressing non-Ukrainian classes.

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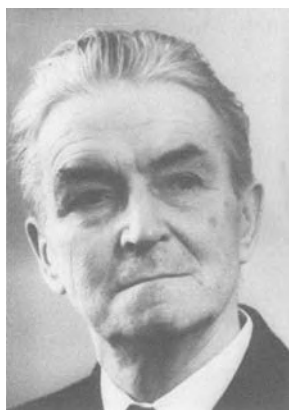
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B. Wytwycky

Antolohion. A *menaion for feast days, one of the liturgical books of the Eastern church, which was published by the press of the Kievan Cave Monastery. It was translated from the Greek by Y. Boretsky, Z. Kopystynsky, and P. Berynda. Berynda also wrote the afterword.



The Dormition, an illustration from *Antolohion* (1619)



Borys Antonenko-Davydovych

Antonenko-Davydovych, Borys [Antonenko-Davydovyč] (pseud of Davydov), b 5 August 1899 in Roman, Poltava gubernia, d ? May 1984 in Kiev. Writer, journalist, and an active participant in the post-1917 renaissance of Ukrainian culture. Antonenko-Davydovych studied natural science at the University of Kharkiv and philology at the Kiev Institute of People's Education. During the 1920s he was a member of the editorial board of the newspaper *Proletars'ka pravda*. His work began to be published in 1923 in the journals *Nova hromada*, *Zhyttia i revoliutsiia*, and *Chervonyi shliakh*, among others. He was a member of the literary group Lanka (later *MARS). His first works published separately were the drama *Lytsari absurdu* (Knights of the Absurd, 1924) and the collections of stories and short novels *Zaporosheni syluety* (Dusty Silhouettes, 1925), *Tuk-tuk* (1926), and *Synia voloshka* (The Blue Cornflower, 1927). Antonenko-Davydovych's novel *Smert'* (Death, 1928), which became very popular but was at the same time sharply criticized for nationalism, describes the then-current problem of the betrayal of his nation by a Ukrainian intellectual who becomes a Communist. Antonenko-Davydovych was again accused of nationalism for his book of travel vignettes, *Zemleiu ukrains'koiu* (Through the Ukrainian Land, 1930). He was arrested in 1935, imprisoned until 1956, and then exiled to Central Asia.

After being rehabilitated, he returned to Kiev. The following years saw the publication of his collections of stories and sketches *Zbruch* (1959), *V sim'i vol'ni, novii* (In the Free, New Family, 1960), and *Zoloty korablyk* (The Little Golden Ship, 1960), and the short novel *Slovo materi* (The Mother's Word, 1964). His best-known postwar novel, *Za shyrmoiu* (Behind the Screen, 1963), was also harshly criticized for deviating from the principles of socialist realism. The novel, set in contemporary Uzbekistan, raises the question of a humanitarian attitude towards people, and especially that of children towards their parents. Antonenko-Davydovych had two unfinished novels: *Sich-maty* (Mother Sich) and *Nashchadky pradiiv* (Descendants of Ancestors). Collections of his articles on literary topics and literary criticism – *Pro shcho i iak* (On What and How, 1962), *V literaturi i kolo literatury* (In Literature and around Literature, 1964), *Zdaleka i zblyz'ka* (From Far and Near, 1969) – and on linguistic themes – *Iak my hovorymo* (How We Speak, 1970) – also appeared. Antonenko-Davydovych had a significant influence on the literary generation of the 1960s. For his protests against Russification and his defense of Ukrainian dissidents he was again persecuted from the mid-1960s, and from the early 1970s publication of his works was suspended and his books were banned.

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I. Koshelivets

Antonii [Antonij], ?–1391. Initially the bishop, then the metropolitan, of Halych (1371–91). He was appointed metropolitan by Philotheos, the patriarch of Constantinople. After Antonii's death the Halych metropolitanate went into decline once again.

Antonii Pechersky. See Saint Anthony of the Caves.

Antoniny. IV-7. Town smt (1970 pop 3,720) in Krasyliv raion, Khmelnytskyi oblast; until 1770 it was called Holodky. Antoniny has a sugar refinery, brick factory, baking plant, breeding farm, and forest reserve.



Zynovii Antoniuk

Antoniuk, Zynovii [Antonjuk, Zynovij], b 24 July 1933. Engineer, economist. Antoniuk was active in the dissident movement in Kiev during the 1960s and 1970s. He has written articles on historical and ethnographic themes. Arrested in 1972 and tried on a charge of collaboration with the samvydav journal **Ukrains'kyi visnyk*, Antoniuk was sentenced to seven years in a labor camp and three years' internal exile. From 1975 to 1978 he was incarcerated in Vladimir Prison following mass hunger strikes by prisoners in the Ural labor camp. Antoniuk and I. *Svitlychny were accused of organizing these strikes.

Antonivka. VII-13. Town smt (1968 pop 12,600) in Kherson oblast administered by the Kherson raion soviet and established in 1963. Its main industries are viticulture and wine-making.

Antonivka hoard. Also known as the Inhul hoard. An archeological hoard of the late Bronze Age, found in 1962 on the Inhul River near the village of Antonivka in Mykolaiv oblast. The hoard consists of bronze axes, sickles, ornaments, and weapons characteristic of the late period of the *Timber-Grave culture of the 13th–12th century BC. The hoard is preserved at the Odessa Archeological Museum.

Antonov, Oleg, b 7 February 1906 in Troitsa, Moscow gubernia. Prominent Soviet aircraft designer; full member of the Academy of Sciences of the Ukrainian SSR since 1967. Antonov has designed over sixty aircraft, including the propeller-driven AN-2 and AN-14; the turboprops AN-8, AN-10, AN-22, AN-24, AN-26, AN-28, and AN-30; the turbojet AN-72; and the single-frame sport gliders A-11, A-13, and A-15. He has been a member of the Central Committee of the CPU since 1966. In 1968, however, Antonov was one of 139 Soviet citizens who signed an open letter to the Soviet leaders protesting the arrests of Ukrainian cultural activists and governmental restriction of Ukrainian cultural development.

Antonov-Ovsiienko, Volodymyr [Antonov-Ovsijenko], b 21 March 1883 in Chernihiv, d 1938. Bolshevik leader who was commander in chief of the Bolshevik occupation

of Ukraine from December 1917 to May 1918. In March–April 1918 he was a member of the Soviet Ukrainian government. From November 1918 to June 1919 Antonov-Ovsiienko commanded the Soviet divisions (the so-called Ukrainian Front), which occupied Ukraine a second time. From 1924 to 1937 he was in diplomatic service as the plenipotentiary representative of the USSR to Czechoslovakia, Lithuania, Poland, and Spain. Antonov-Ovsiienko was executed by firing squad on the charge of being a Trotskyist. He was the author of *Zapiski o grazhdanskoj voine* (Notes on the Civil War, 4 vols, 1924–33), which contains valuable materials on the history of the Bolshevik occupation of Ukraine.

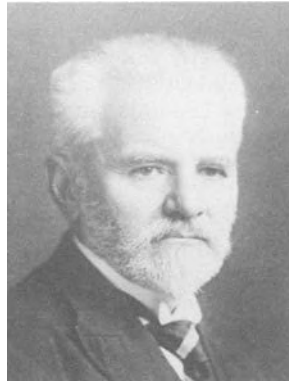
Antonovsky, Mykhailo [Antonovs'kyj, Myxajlo], b 11 October 1759 in Borzna, Chernihiv gubernia, d 1816 in St Petersburg. Antonovsky completed his studies at the Kievan Mohyla Academy (1772) and the University of Moscow (1779–83). He worked as a librarian at the public library in St Petersburg and wrote *Istoriia o Maloi Rossii* (History of Little Russia, 1799) on the basis of Ukrainian chronicles and manuscripts of the 17th–18th century. Antonovsky published H. Skovoroda's 'Nartsys' (Narcissus) in the book *Biblioteka dukhovnaia* (Spiritual Library, 1798). Antonovsky's memoirs were published in the journal *Russkii arkhiv* in 1885.

Antonovych, Danylo [Antonovyč] (real name Budko), b 22 December 1889 in Bilopillia, near Sumy, d 8 February 1975 in Kharkiv. Actor, graduate of the Lysenko Music and Drama Institute in Kiev. In 1919 he joined the Kiev Shevchenko Theater, in 1920–2 he worked with L. *Kurbas in the Kiev Drama Theater (Kyidramte), and in 1922–3 and 1926–34 in *Berezil. In 1923–6 he worked in Moscow in the First Russian Workers' Theater. From 1935 he acted in the Kharkiv T. Shevchenko Drama Theater. He began to lecture in 1949 and in 1957 was promoted to professor of the Kharkiv Theater Institute. His main roles included the following: Zalizniak in *Haidamaky* (based on T. Shevchenko's poem), Yaroslav in I. Kocherha's *Iaroslav Mudryi* (Yaroslav the Wise), Kryvonis in O. Kornii-chuk's *Bohdan Khmel'nyts'kyi* (and other plays by Kornii-chuk), Felix Grandet in H. Balzac's *Eugénie Grandet*, Othello in W. Shakespeare's tragedy. He played in the ethnographic plays of H. Kvitka-Osnovianenko, I. Karpenko-Kary, and others. He appeared in S. Eisenstein's films *Stachka* (Strike) and *Bronenosets Potemkin* (The Battleship *Potemkin*).

Antonovych, Dmytro [Antonovyč], b 15 November 1877 in Kiev, d 12 October 1945 in Prague. Son of V. *Antonovych, art and theater historian, political leader. Antonovych was one of the founders and leaders of the Revolutionary Ukrainian party (RUP) in 1900–5, and, from 1905, of the Ukrainian Social Democratic Workers' party (USDRP). He served as the editor of several party publications – the journals **Haslo* (1902–3) and **Selianyn* (1903–5) in Chernivtsi, and, in Kharkiv, the newspaper *Volia*. From 1912 he taught art history at the Kiev School of Arts and worked for the monthly journals **Dzvin* (1913–14) and **Staiivo* (1913–14). An active figure in the Ukrainian Central Rada in 1917–18, Antonovych held the portfolios of naval affairs and the arts. During the period of the Directory of the Ukrainian National Republic Antonovych was the president of the Ukrainian diplo-



Danylo Antonovych



Dmytro Antonovych

matic mission in Rome. He was an organizer and rector of the Ukrainian Free University in Vienna and Prague and a professor of art history there as well. Antonovych was the director of the Museum of Ukraine's Struggle for Independence in Prague for many years. From 1923 to 1945 he was president of the Ukrainian Historical-Philological Society, and director of the Ukrainian Studio of Plastic Arts, both in Prague. His works include *Estetychne vykhovannia Shevchenka* (Shevchenko's Aesthetic Education, 1914), *Ukrains'ke mystetstvo* (Ukrainian Art, 1923), *Trysta rokiv ukrains'koho teatru (1619–1919)* (Three Hundred Years of Ukrainian Theater [1619–1919], 1925), *T. Shevchenko iak maliar* (T. Shevchenko, the Artist, 1937), and *Deutsche Einflüsse auf die ukrainische Kunst* (1942).

Antonovych, Kateryna [Antonovyč] (birth name Serebriakova), b 1884 in Kharkiv, d 22 February 1975 in Winnipeg. Painter and professor of art history, wife of Dmytro *Antonovych. She studied in the Ukrainian National Academy of Art in Kiev under V. Krychevsky and M. Boichuk; from 1923 she was in Prague, where she worked in the Ukrainian Studio of Plastic Arts and the Museum of Ukraine's Struggle for Independence. Antonovych emigrated to Canada in 1945, and from 1954 directed her own drawing and painting school. Her portraits, landscapes, and still lifes were exhibited in Canada and in the United States.

Antonovych, Maksym [Antonovyč], b 9 May 1835 in Bilopillia, near Sumy, d 14 November 1918. Russian philosopher, publicist, literary critic, of Ukrainian descent. Antonovych graduated from the Kharkiv seminary and the St Petersburg Theological Academy. He later broke with his religious training and became a materialist and an atheist but eschewed Marxism. He popularized the theories of C. Darwin and criticized the mystical religious philosophy of the Kiev philosophers S. *Hohotsky and P. *Yurkevych. Antonovych was a proponent of peasant revolution.

Antonovych, Marko [Antonovyč], b 7 July 1916 in Kiev. Son of Dmytro *Antonovych, student organizer (*Zarevo), civic and political activist (member of the Melnyk faction of the Organization of Ukrainian Nationalists), historian, and publicist. He is the author of articles on the cultural renaissance of the 19th century in Ukraine, as well as *Narys istorii Tsentral'noho Soiuzu Ukrains'koho*

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Antonovych, Mykhailo [Antonovyč, Myxajlo], b 20 November 1910 in Florence, d? Historian, son of Dmytro *Antonovych, research associate of the Ukrainian Scientific Institute in Berlin from 1936 to 1941, lecturer at Breslau University and at Vienna University. His writings include a PhD dissertation on Prince Reprnin, the Governor General of Saxony (1936), *Istoriia Ukraïny* (A History of Ukraine, 4 vols, 1941–2), *Studii z chasiv Nalyvaika* (Studies of the Times of Nalyvaiko, 1941), and *Pereiaslav-s'ka kampaniia 1630 r.* (The Pereiaslav Campaign of 1630, 1944). In 1945 he was seized by Soviet agents in Berlin and was deported to the USSR. There he was incarcerated in prison camps; his subsequent fate is unknown.



Volodymyr Antonovych

Antonovych, Volodymyr [Antonovyč], b 18 January 1834 in Makhnivka, Kiev gubernia, d 21 March 1908 in Kiev. Historian, archeographer, archeologist, professor of history at Kiev University from 1878, editor in chief of the publications of the *Kiev Archeographic Commission, patron and head (from 1881) of the *Historical Society of Nestor the Chronicler in Kiev, and organizer of archeological conferences in Ukraine. He collected, edited with introductions, and published the voluminous **Arkhiv Iugo-Zapadnoi Rossii* (in 8 series, 1859–1914), which deals with the history of Right-Bank Ukraine in the 16th–18th century. Antonovych's introductory articles to these volumes are concerned with the history of the Cossacks, Haidamakas, peasantry, nobility, gentry, towns and burghers, colonization, and the church: 'O proiskhozhdenii kozachestva' (On the Origin of the Cossacks, 1863); 'Ob okolichnoi shliakhte' (The Neighboring Gentry, 1867); 'Posledniia vremena kozachestva na pravom beregu Dnepra po aktam 1679–1716 g.' (The Last Days of the Cossacks on the Dnieper's Right Bank According to Documents of 1679–1716, 1868); 'O gaidamachestve' (On the Haidamaka Movement, 1876); 'O mnimom krest'ianskom vozstanii na Volyni v 1789 g.' (On the Supposed Peasant Uprising in Volhynia in 1789, 1902); 'O krest'ianakh v Iugo-Zapadnoi Rossii po aktam 1770–1798 gg.' (On the Peasants in Southwestern Russia According to Documents of 1770–98, 1870); 'O proiskhozhdenii shliakhtskikh rodov v Iugo-Zapadnoi Rossii' (On the Origin of Noble Family Lines in Southwestern Russia, 1867); 'O

gorodakh v Iugo-Zapadnoi Rossii po aktam 1432–1798 g.' (On the Towns of Southwestern Russia According to Documents of 1432–1798, 1870); 'Ob Unii i sostoianii Pravoslavnoi Tserkvi s poloviny XVII do kontsa XVIII v.' (On the [Church] Union and the State of the Orthodox Church from the Middle of the 17th to the End of the 18th Century, 1871).

Other important works by Antonovych are *Ocherki istorii Velikogo Kniazhestva Litovskogo do smerti v. kn. Ol'gerda* (An Outline of the History of the Grand Duchy of Lithuania up to the Death of the Grand Prince Algirdas, 1877–8); 'Kiev, ego sud'ba i znachenie v XIV–XVI st.' (Kiev, Its Fate and Importance from the 14th to the 16th Century), *Kievskaja starina*, no. 1 (1882); 'Uman'skii sotnik Ivan Gonta' (The Captain of Uman, Ivan Gonta) *Kievskaja starina*, no. 11 (1882); and *Monografii po istorii Zapadnoi i Iugo-Zapadnoi Rossii* (Monographs on the History of Western and Southwestern Russia, 1885).

Antonovych edited several collections of historical documents, such as *Sbornik materialov dlja istoricheskoi topografii Kiev i ego okrestnostei* (Collection of Materials for the Historical Topography of Kiev and Its Surrounding Areas, 1874); *Sbornik letopisei, otnosiashchikhsia k istorii Iuzhnoi i Zapadnoi Rossii* (Collection of Chronicles Pertaining to the History of Southern and Western Russia, 1888); *Memuary, otnosiashchiesia k istorii Iuzhnoi Rusi* (Memoirs Pertaining to the History of Southern Rus', 2 vols, 1890–6); 'Dnevnik Stanislava Osvetsima (1643–51)' (The Diary of Stanisław Oświęcim [1643–51]), *Kievskaja starina*, nos. 1–2, 5–6, 9–12 (1882), and separately. He was responsible for the historical annotations to M. Draho-manov's *Istoricheskie pesni malorusskogo naroda* (The Historical Songs of the Little Russian People, 1–II, 1874–5). His principal works in archeology are *Raskopki v zemle drevlian* (Excavations in the Derevlianian Land, 1893); *Arkheologicheskaja karta Kievskoj gubernii* (An Archeological Map of Kiev Gubernia, 1895); *Arkheologicheskaja karta Volynskoj gubernii* (An Archeological Map of the Volynian Gubernia, 1900); and *Opisanie monet i medalei, khraniashchikhsia v numizmaticheskom muzee Universiteta sv. Vladimira* (A Description of the Coins and Medals Preserved at the Numismatic Museum of St Vladimir University, 1896).

Antonovych was a representative of the populist school in Ukrainian historiography. He founded the so-called Kievan school of historians, which consisted of his students at Kiev University (among them, D. *Bahalii, P. *Holubovsky, M. *Hrushevsky, M. *Dovnar-Zapolsky, and I. *Lynnychenko). These historians laid the foundations of modern Ukrainian historiography. In his writings Antonovych avoided synthetic theories and concentrated on documentary research. Only in his more popular lectures, such as *Besidy pro chasy kozats'ki na Ukraïni* (Conversations on the Cossack Period in Ukraine, 1897; 2nd ed, *Vyklady pro chasy kozats'ki na Ukraïni* [Lectures on the Cossack Period in Ukraine], 1912), did Antonovych give a general survey of Ukrainian history from the origin of the Cossacks.

As a member of the *Khlopomany, Antonovych published a well-known article in reply to the Polish journalist Z. Fisz (pseud T. Padalica), entitled 'Moia ispoved' (My Confession), in *Osnova*, 1 (1862), in which he defended the ideology of the 'peasant lovers.' He was head of the Old Hromada of Kiev. Through his initiative the Poles and Ukrainians in the Galician diet reached an

agreement in 1890. He played an important role in Hrushevsky's move to Lviv and the city's emergence as an important center of Ukrainian learning and publishing. For almost half a century Antonovych played a leading role in Ukrainian civic and political life. He wrote over 300 scholarly studies.

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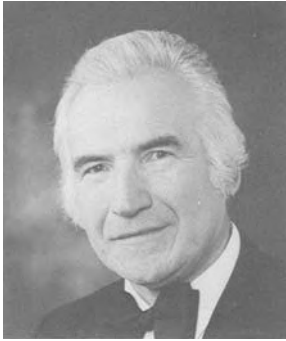
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O. Ohloblyn

Antonovych-Melnyk, Kateryna [Antonovyč-Mel'nyk], 1859–1942. Archeologist, historian, and community figure in Kiev; second wife of V. *Antonovych. She conducted archeological excavations in Volhynia, Podilia, Zaporizhia, and Slobidska Ukraine and studied neolithic, megalithic, and other monuments. She belonged to many archeological societies, was a full member of the Ukrainian Scientific Society in Kiev and of the Shevchenko Scientific Society, and helped establish museums at the University of Kiev and in Katerynoslav. Her works include *Sledy megaliticheskikh sooruzhenii v Iuzhnoi Rossii* (Traces of Megalithic Structures in Southern Russia, 1884) and *Maidanovi horodyshcha na Ukraïni* (Square-Type Ancient Towns in Ukraine).

Antonowycz, Myroslaw [Antonovyč, Myroslav], b 1 March 1917 in Dolyna, Galicia. Musicologist and conductor, lecturer at Utrecht University in Holland, founder and conductor of the *Byzantine Choir at Utrecht. His publications include *Die Motette Benedicta es von Josquin des Pre...* (1951), *Die byzantinischen Elemente in den Antiphonen (graduale) der ukrainischen Kirche* (1955), and *The Chants from Ukrainian Heirmologia* (1974). Antonowycz has contributed to Dutch and German music encyclopedias.

Antonych, Bohdan Ihor [Antonyč], b 5 October 1909 in the village of Novytsia in the Lemko region, d 6 July 1937 in Lviv. Poet, critic, and publicist. As a student in the arts and science faculty of Lviv University, Antonych assiduously studied the Ukrainian language and Ukrainian literature and wrote journalistic and critical articles under the pseudonym Zoil. He graduated in 1933. With V. Havryliuk and V. Lasovsky he co-edited the art journal *Karby*. Antonych edited the literary chronicle for the journal *Dazhbogh* and for a time was its editor in chief. According to his own admission, Antonych was 'a pagan in love with life,' 'a poet of spring intoxication.' His lyrical poetry deals with a wide range of philosophical themes and combines the principles of imagism with a unique form of pantheism rooted in Lemko folklore. His religious attitude to folk objects and his extensive use of alliteration fascinated his contemporaries and have influenced some of the young poets of today, for example, I. *Kalynets and M. *Horbal.



Myroslaw Antonowycz

Bohdan Ihor Antonych;
portrait by V. Lasovsky

During his lifetime the following collections of his poetry appeared in print: *Pryvitannia zhyttia* (Welcome to Life, 1931), *Try persteni* (Three Rings, 1934), *Knyha leva* (The Book of the Lion, 1936), *Zelena levanheliia* (The Green Gospel, 1938), *Rotatsii* (Rotations, 1938), and *Vybrani poezii* (Selected Poems, ed B. Romanenchuk, 1940) were published posthumously. In the 1960s there was renewed interest in Antonych's poetry. Various articles on and studies of his work appeared. Several annotated editions of his poetry were published: *Persteni molodosti* (The Rings of Youth, ed M. Neverly, Bratislava 1966), *Pisnia pro neznyshchennist' materii* (Song on the Indestructibility of Matter, introd D. Pavlychko, Kiev 1967), and *Zibrani tvory* (The Collected Works, ed S. Hordynsky and B. Rubchak, New York–Winnipeg 1967). The last collection includes, besides Antonych's poetry, his unfinished libretto *Dovbush*, fragments of the novel *Na tomu berezi* (On the Other Shore), his theoretical articles on art, journalistic articles, and book reviews. In the 1970s selections from his work were translated into Slovak (*Očareny pohan* [Košice 1976]) and into English (*Square of Angels* [New York 1977]).

D.H. Struk

Antratsyt [Antracyt]. v-20, DB III-6. City (1983 pop 65,000) in the southeast part of the Donets Basin and a raion center in Voroshylovhrad oblast. The town was founded at the end of the 19th century and was called Bokovo-Antratsyt until 1962. It is known for its anthracite mines and enrichment plants. Antratsyt has a tractor-parts plant, one of the largest greenhouses in Ukraine, a slag-block plant, an asphalt plant, and a mining technical school.

Antropolohiia (Anthropology). A scientific collection published annually in 1927–30 (4 vols) by the *Cabinet of Anthropology and Ethnology of the Ukrainian Academy of Sciences in Kiev. The collection contained articles on the ethnic and physical anthropology of Ukraine, paleo-anthropology, and archeology. The editors were A. Nosiv and M. Rudynsky.

Antropov, Aleksei, b 25 March 1716 in St Petersburg, d 23 June 1795 in St Petersburg. Russian painter of portraits. Antropov also painted churches and palaces: in 1752–5 he took part in painting St Andrew's Cathedral in Kiev (among other paintings, that of the Last Supper and the paintings of the cupola are his). The influence of

Ukrainian portrait painting of the 18th century is noticeable in his portraits, such as in the portrait of Archbishop S. Kuliabka and of Otaman F. Krasnoshchokov.

Anyshchenko, Kalistrat [Anyščenko], b 26 September 1885 in the village of Krasne, Kiev gubernia, d 28 March 1929 in Kharkiv. Writer and journalist. He began publishing in 1904. His collections of stories dealing with the lives of workers and peasants include *Opovidannia* (Stories, 1918), *Tkachykhy* (The Weaver's Wives, 1924), *Myronosnytsi* (The Balsam Bearers, 1926), *Balans* (The Balance, 1927), and *Pobachennia* (The Rendezvous, 1929); other works include the popular narrative *Mandrivka do pivdennoho bihuna* (Journey to the South Pole, 1929) and the children's novel *Piramidy proletariatu* (Pyramids of the Proletariat, 1929).

Apanovych, Olena [Apanovyč], b 23 March 1919. Historian specializing in the history of the Zaporozhian Sich and Ukrainian military history. Her works include *Zaporiz'ka Sich ta ii prohresyona rol' v istorii ukrains'koho narodu* (The Zaporozhian Sich and Its Progressive Role in the History of the Ukrainian People, Kiev 1954, co-author K. Huslysty), *Zaporiz'ka Sich u borot'bi proty turets'ko-tatars'koi ahresii 50-70-i roky XVII st.* (The Zaporozhian Sich in the Struggle against the Turkish-Tatar Aggression of the 1650s to 1670s, Kiev 1961), and *Zbroini syly Ukrainy pershoi polovyny XVIII st.* (The Armed Forces of Ukraine of the First Half of the 18th Century, Kiev 1969).

Apocryphal literature. Works about events and figures in religious history that were never officially recognized by the Christian church or accepted into the canon of the Holy Scriptures and thus are regarded as false or heretical. Apocryphal literature elaborates on events that are not mentioned or are mentioned only in passing in the Scriptures. The legends and oral traditions that grew up around the apocrypha often contradicted the teachings of the church. Heretics attempted to lend credibility to the apocrypha by attributing their authorship to the apostles or church fathers. References in literary monuments indicate that the apocrypha, together with lists of forbidden works (indexes), were known in Ukraine by the 11th century. The apocrypha, as well as other early works of *translated literature, reached Ukraine from Byzantium and the Holy Land via Bulgaria and were spread by means of oral and written communication. During the 17th–18th century apocryphal literature was replenished by new translations and legends of Western origin.

Apocryphal literature may be divided into several categories. Old Testament apocrypha include stories describing genesis, Adam and Eve, Noah and the Flood, Abraham, Moses, numerous tales about Solomon, and the so-called Testaments of the Twelve Patriarchs. New Testament apocrypha – the so-called gospels of Khoma (Thomas), Yakiv (Jacob), Nicodemus, and others – include tales of Christ's childhood, his trial and sufferings (the Passion), his journey to hell, and, also, of the Mother of God and the apostles. Apocryphal lives of the saints (Mykyta, Yurii, Iryna, Fedir, etc) emerged alongside the officially recognized *hagiography. The category of eschatological apocrypha (depicting the end of the world and life after death) includes perhaps the most popular Ukrainian apocryphal tale, 'Khozhdeniie Bohorodytsi po

mukakh' (The Mother of God's Journey through the Tortures).

Apocryphal motifs and plots were often incorporated into folk literature, particularly into folk tales and religious poems. Iconography has, similarly, adopted some apocryphal themes. Motifs derived from the apocrypha are found in the original Ukrainian literature of the Princely era (*chronicles, lives of saints, oratorical works, the pilgrimage of hegumen *Danylo, etc), and in works of the 17th–18th century (sermons, hagiographic stories, dramas, religious songs, and the 'Slovo o zburnenniu pekla' [Tale of the Destruction of Hell]). In 19th-century literature, the apocryphal tradition is reflected in the description of hell in I. Kotliarevsky's *Eneida* (Aeneid) and in *Baiky svitovii v spivakh* (Fables of the World in Songs) and *Baiky svitovii v opovidkakh* (Fables of the World in Stories). The apocryphal tradition in Ukraine and its influences on Ukrainian literature were studied by V. Peretts, M. Sumtsov, M. Petrov, M. Gudzii, and others. I. Franko in particular devoted much attention to the collection and research of apocrypha, compiling the finest existing collection of Ukrainian apocryphal works, 'Apokryfy i legendy z ukrains'kykh rukopysiv' (Apocrypha and Legends from Ukrainian Manuscripts), in *Pamiatky ukrains'koi movy i literatury* (Monuments of Ukrainian Language and Literature, vols 1–5, Lviv 1896–1910).

M. Hlobenko

Apokrisis. A polemical anti-Catholic work by Kh. Philalet, the pseudonym of M. Broniewski or Kh. Bronski according to some scholars. The work was published in Polish in Vilnius in 1597 and in Ukrainian Church Slavonic in 1598 in Ostrih. It is a reply from the Protestant viewpoint to P. *Skarga's *Synod Brzeski i jego obrona* (The Synod of Brest and Its Defense, 1597).

Apostol. A book containing the works and epistles of the apostles, which is read during the liturgy. The name Apostol also refers to the section of the liturgy preceding the reading of the Gospels.

Early Ukrainian editions of the Apostol were the Lviv edition published by I. *Fedorovych in 1574, the Kiev editions of the 17th–18th century (starting with 1630), the Lviv edition of 1639, the Uhertsi edition of 1620, the Lutske edition of 1640, and the Pochaiv, Zhovkva, and many other editions.

Apostol. Name of a Ukrainian noble family of Moldavian origin. Pavlo Yefremovych Apostol (ca 1617–18 to 1683) was the captain of the Khomutets Company in the Myrhorod Regiment (1657), the colonel of the Hadiache Regiment (1659–60) and of the Myrhorod Regiment (1659–64, 1672–83), and P. *Doroshenko's general aide-de-camp (1666). His son Danylo *Apostol was the hetman of Left-Bank Ukraine (1727–34). Danylo's first son, Petro *Apostol (d 1758), was the colonel of the Lubni Regiment (1728–57), and his second son, Pavlo (d 1736), was the colonel of the Myrhorod Regiment (1727–36) and died in a Crimean campaign. Petro Apostol's son Danylo was general flagbearer (1762–82) and a member of the *Little Russian Collegium (1767). His son Mykhailo was a colonel in the Russian army and the last male in the Apostol line (d 1816). The name and the large estate of this



First page from *Apostol*, Lviv 1574



Danylo Apostol; a medal by V. Masiutyn

family were passed on through its female members to I. Muravev-Apostol (1770–1851) and his descendants.

Apostol, Danylo, b 14 December 1654, d 28 January 1734 in Sorochyntsi, Myrhorod regiment. Colonel of the Myrhorod Regiment in 1683–1727 and then hetman of Left-Bank Ukraine in 1727–34. At first Apostol opposed I. *Mazepa, then supported him. In November 1708, however, he abandoned Mazepa and the Swedes and joined *Peter I. He took part in Russia's Prut (1711) and Persian (1722) campaigns. The martial law established in Ukraine by Peter I after his victory at Poltava, the rule of the *Little Russian Collegium, and other restrictions on Ukrainian autonomy persuaded Apostol to side with the Ukrainian officers under the leadership of Acting Hetman P. *Polubotok. Apostol was the initiator of the so-called *Kolomak petitions in 1723, which led to the imprisonment of Polubotok and a delegation of officers in St Petersburg and the deportation of Apostol and his associates. The influential Prince A. *Menshikov, however, supported Apostol for his own economic reasons and helped to secure his election as hetman on 1 October 1727.

The Authoritative Ordinances (Reshitelnye Punkty) imposed on Ukraine by the Russian government in 1728 limited the powers of the hetman considerably. Apostol's rule was characterized by a unique compromise between the old political arrangements and the new, which were more restrictive of Ukraine's autonomy. In the first few years as hetman Apostol accomplished a great deal. He improved the Cossack administration and reformed the judicial system (decree of 1730). To regularize social relations, he put an end to the transfer of Cossack officers' estates into improper hands. The *General Survey of Land Holdings was conducted in 1729–30 in all the regiments of the Hetman state. Apostol was a diligent landowner, merchant-exporter, and manufacturer. He defended the interests of Ukrainian merchants and tried to modify the commercial system that was imposed on Ukraine by Peter I, a system that favored the Russian merchants and the Russian state. Apostol opposed the Russian elements in the Hetman state administration, where a number of Cossack regiments (Starodub, Cher-

nihiv, Nizhen, Pereiaslav, Hadiache) were governed by Russians or other foreigners appointed by the tsar.

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B. Krupnytsky, O. Ohloblyn

Apostol, Petro, ?–1758. Son of Hetman D. *Apostol, colonel of the Lubni Regiment (1728–57); educated in St Petersburg. From 1726 to 1730 he was held hostage in Moscow by the Russian government as a means of exerting control over the politics of his father, the hetman of Ukraine. One of the most cultured figures of the Hetman period, Petro Apostol knew French, German, and Italian. His diary of 1725–7 was written in French. In 1895 O. Lazarevsky published the Russian translation of it in *Kievskaiia starina* (no. 7–8). The diary contains notes on Ukraine's past, interesting data about the events of 1725–7, and information on the socioeconomic history of Left-Bank Ukraine.

Apóstoles. Town (1980 pop 11,000, including about 3,000 Ukrainians) in the province of Misiones in northern Argentina. Apóstoles has the oldest Ukrainian colony in *Argentina, dating back to 1897. A Basilian monastery with a printing press, the editorial office of the monthly *Zhyttia* (published since 1948), a Ukrainian elementary school, and an Argentine-Ukrainian club are located in the town.

Apostolove (1818 to 1923: Pokrovske). vi-14. City (1969 pop 17,500) southeast of Kryvyi Rih, a raion center in Dnipropetrovske oblast. The city has a food industry and reinforced-concrete-products and automobile-repair factories.

Apple (*Malus*; Ukrainian: *yablunia*). A genus of the family Rosaceae; the most important fruit tree of the temperate latitudes. The tree grows to a height of 10–15 m and sometimes takes the form of a shrub. There are over 30 wild species of the apple tree, 3 of which grow in Ukraine: the wild crab or common apple (*M. sylvestris*), the *M. dasycarpa*, and the common or edible apple (*M. pumila*). There are about 100 varieties of the cultivated apple tree (*M. domestica*) in Ukraine, and they are of great economic importance. Apples contain sugars, organic acids, pectins, vitamins, and mineral salts. Some apple trees are decorative, but all apple trees are a source of honey. In Ukraine apple trees occupy about 65 percent of the land devoted to orchards. Their productivity reaches 400–500 kg per tree. The fruit is consumed fresh, dried, or processed into preserves, marmalade, and wine. In Ukraine the most common apple trees are the following: the Papirovka, Borovynka, and Doneshta, whose fruit ripens in the summer; the Common Antonivka, Pepinka, and Fall Putivka, whose fruit ripen in the fall; and the Snow Kalvil, P. Symyrenko's Renet, and Champaign Renet, whose fruit ripens in winter.

Apponyi, Albert, b 29 May 1846 in Vienna, d 7 February 1933 in Geneva. Hungarian count, politician, and minister of education in 1906–10 and 1917–18. He

introduced the law of 1907 that gave the Hungarian government the means to close the schools of the national minorities. According to this law, instruction in Hungarian had to be provided if the parents of 20 children, or of 20 percent of the children, in a school using a language other than Hungarian desired Hungarian to be used as the language of instruction. As a result of this law, all purely Ukrainian schools in Transcarpathia were closed. While in 1874 there were 571 Ukrainian schools, in 1907 only 107 mixed Ukrainian-Hungarian schools remained, and in 1915 there were only 18 mixed schools left.

Apricot (*Prunus armeniaca*; Ukrainian: *abrykosa*, *morelia*, or *zherdelia*). Fruit tree and sometimes bush of the family Rosaceae. The apricot tree is not discriminating about soils, but is sensitive to cold. In Ukraine the apricot is common in the steppe and the forest-steppe belts, particularly on the Azov coast and in Podilia and the Lower Dnieper and Boh regions. The most common varieties in Ukraine are the Red-cheeked (*chervonoshchoki*) and Sorochyntsi apricots.

Apsheronsk [Apšeronsk] (to 1947: Apsheronsk Outpost). ix-20. City (1968 pop 33,700) on the Pshekha River in the Kuban on the northwestern slopes of the Caucasus, a raion center in Krasnodar krai in the RSFSR. The city has forest and woodworking industries.

Apukhtin, Nikolai (Mykola) [Apuxtin, Nikolaj], b 20 May 1924 in Tashkent. Ballet master, performer, and teacher. In 1942 he graduated from the Leningrad School of Choreography. From 1945 to 1966 he was a ballet soloist of the Kiev Opera and Ballet Theater. Since then he has worked as a pedagogue with the Ukrainian SSR Dance Ensemble.

Arabat Bay. A bay in the southwestern part of the Azov Sea between the Kerch Peninsula and the Arabat Spit. Arabat Bay is 22 km long, up to 40 km wide, and 8–9 m deep.

Arabat Spit. A sandy spit dividing Syvash Lake from the Sea of Azov. It is almost 100 km long and from 270 m to almost 8 km wide.

Arable land. Excluding private plots, arable land constitutes 34.1 million ha or 53.3 percent of the territory of the Ukrainian SSR (with private plots, 36 million ha or 57.6 percent) and 80.3 percent of the total area used for agricultural purposes. In the Kuban (Krasnodar krai), arable land constitutes 4.5 million ha or 54 percent of the territory and 85.3 percent of the total area used for agricultural purposes. In all of the Ukrainian ethnic territories arable land (including private plots) constitutes about 60 million ha (59 percent of the territory) and 83 percent of the total area used for agricultural purposes.

The area of arable land has grown considerably over the ages, as a result of the cultivation of the steppes and the simultaneous deforestation. At the end of the 18th century, before the tilling of the steppes in southern Ukraine, arable land constituted over 30 percent of the entire area of the present-day Ukrainian SSR. By 1890 this percentage had grown to 60, and in the 1920s, to 68. Since that time, the area of arable land has been significantly

reduced by the use of vast areas of land for construction, industrial buildings, roads, and reservoirs. Ukraine's arable land is almost completely under cultivation (96 percent at present; 91 percent in 1940; and 81 percent in 1913).

The geographical distribution of arable land, being dependent on natural conditions, is not uniform. Arable land covers over two-thirds of the forest-steppe and steppe belts, one-third of the forest belt, and only 14 percent of the Carpathian Mountains. Over 70 percent of the area of the Kirovohrad, Mykolaiv, Zaporizhia, and Vinnytsia oblasts is arable; the oblasts with the least arable land are Transcarpathia (14 percent of total area), Rivne (31 percent), and Volhynia (34 percent).

V. Kubijovyč

Arabs. In the 9th–10th century the Arabs conducted a vigorous trade with Eastern Europe, some evidence of which is provided by discoveries of Arab coins ca 820 in Ukraine. Arab geographers, historians, and travelers of the time (some of whom were of Persian or Jewish origin) gave interesting information about the lands and customs of the eastern Slavs, including Kiev, and about the Rus' (Varangian) merchants and conquerors. They include the Persian *Ibn Khordādhbeh, *Ibn Faḍlān (known only from the adaptations of al-Iṣṭakhrī and Ibn Hawqal), Ibn al-Faqīh, al-Balādhurī, the Persian Ibn Rosta, al-Mas'ūdī, al-Balkhī, al-Iṣṭakhrī (known only from transcriptions), and *Ibn Hawqal, al-Ya'qūbī, Ibn Miskawaih, and the Jew Ibn Ya'qub. Data on Ukraine, particularly on the Crimea, are found in the later Arab writers: Ibn Yaḥyā and al-Bakrī of the 11th century, al-Idrīsī of the 12th, Abu al-Fidā' of the 13th, and Ibn Baṭṭūta of the 14th.

In the later Kievan Rus' era Ukrainians became acquainted with Arab literature through the mediation of the Byzantines and then of the Jews. In the 13th century the Indian story 'Kalila and Dimna' (Kalīla wa-Dimna), which reached Greece in the Arabic translation of Ibn al-Muqaffa' in the 9th century, was translated from Greek into Old Ukrainian under the title 'Stephanit and Ikhnilat.' In the 15th century, through Jewish mediation, there appeared in Ukrainian translation the political-moral treatise *Tainaia tainykh* (Mystery of Mysteries; Arabic: *Sirr al-asrār*), possibly a translation of Ibn Yaḥyā, and the logical-philosophical work *Rechi Moiseia lehyptiynyna* (The Discourses of Moses the Egyptian), by Moses Maimonides of the 12th century, which was a translation of the Arab-Persian philosopher al-Ghazālī of the 11th–12th century (*Maqāsid al-falāsifa* – The Tendencies of Philosophers). According to some conjectures this could have been the work of the Aristotelian philosopher al-Fārābī of the 9th–10th century.

Ukrainian contacts with Arab Christians of the Eastern rite, particularly with the Antioch and Jerusalem patriarchates, began in the 16th century. In 1586 *Joachim v, the patriarch of Antioch, visited Lviv; his voyage is described in a contemporary Arab poem. In the 1640s Metropolitan Jeremiah of Syria visited Ukraine; *Paul of Aleppo, the son of the Antioch patriarch Macarius III, who traveled through Ukraine on his way to Moscow in 1654, was hosted by B. Khmelnytsky and wrote in Arabic an account of his trip, which contains an important chapter on Ukraine. S. Tudorsky and I. Galiatovsky of the Kievan Mohyla Academy polemicized against the Koran in the 17th century. An Arabic edition of the

Gospels published in Aleppo at the beginning of the 18th century was funded by Hetman I. Mazepa. Accounts of travels to Palestine and the adjacent Arab countries were written by Macarius and Sylvester of Novhorod Siverskyi in 1704–7, I. Vyshensky of Chernihiv in 1707–9, Sylvester and Nykodym of Rykhly Monastery in 1722, and by V. Hryhorovych-Barsky, who spent over 20 years in the Near East. In the mid-19th century, descriptions of travels in Arabic lands begin to appear in the Ukrainian press: for example V. Terletsky (1856), L. Turiansky of Kolomyia (1886), P. Skaliuk (1906). Arab themes can be found in the writings of H. Skovoroda, L. Borovykovsky, S. Hulak-Artemovsky, P. Kulish, I. Franko, Lesia Ukrainka, and A. Krymsky (who also translated Arab literature into Ukrainian).

The first lectures on the Arab language and literature in Ukraine were given by B. Dorn at Kharkiv University (1829–32). M. Petrov and V. Nadler, both professors of Kharkiv University, wrote on Arab history. Many works in Arab studies were published by the prominent orientalist A. Krymsky and then by A. Kovalivsky, T. Kezma, and others. (See *Oriental studies.)

In 1925–30 the Ukrainian Eastern Chamber of Commerce in Soviet Ukraine promoted trade with Egypt and Palestine. In the 1960s Ukraine became the principal supplier of sugar to the Arab countries. In 1965–6 the Ukrainian SSR participated in the development of 18 industrial firms in Iraq, 16 in Egypt, 6 in Sudan, and 4 each in Syria and Tunisia. Many Arab students study in Soviet Ukraine: for example, in 1966–7 there were 205 students from Iraq, 129 from North Yemen, and 108 from Egypt.

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B. Struminsky

Arandarenko, Mykola, 1795–1867. Historian, statistician, and ethnographer. In the 1840s he was director of the Poltava treasury and then governor of Arkhangelsk gubernia. He wrote *Zapiski o Poltavskoi gubernii, sostavlennye v 1846 godu* (Notes on the Poltava Gubernia Taken Down in 1846, 3 vols, 1848–52), which contains valuable historical information, economic data, and ethnographic material.

Arbeits- und Förderungsgemeinschaft der ukrainischen Wissenschaften. See Association for the Advancement of Ukrainian Studies.

Arbitration. A way of settling disputes between parties by a mutually agreed-upon arbitrator (third-party judgment). This way of resolving disputes has been used by every legal system that has functioned in the 19th–20th century in Ukrainian lands under Russian, Austrian, Polish, Rumanian, or Czechoslovak rule.

A special type of arbitration exists in the Ukrainian SSR as in all of the USSR – state arbitration. It was instituted in

1931 when the Soviet economy was being reorganized according to a single plan. Its purpose was to strengthen discipline in contracting and planning and accountability in enterprises and organizations. A state arbitration board was established under the Council of Ministers of the USSR and a similar board under the Council of Ministers of the Ukrainian SSR. Arbitration boards were also set up under the executive committee of each oblast soviet. Every arbitration body was responsible only to the agency under which it functioned. The Council of Ministers of the Ukrainian SSR created its own arbitration board, oversaw its activities, and could cancel or change its decisions. The board under the Council of Ministers of the USSR could not interfere in the affairs of the arbitration board under the Council of Ministers of the Ukrainian SSR. The boards of the executive committees of the oblast soviets were organized similarly to the board of the Council of Ministers of the Ukrainian SSR. The arbitration board of the Council of Ministers of the USSR settled the most important contractual disputes between enterprises that were of Union prerogatives or between enterprises that were located in different republics of the Union. All other disputes in the Ukrainian SSR were settled either by the arbitrators of the Council of Ministers of the Ukrainian SSR or by the arbitrators of the executive committees of the oblast soviets. The arbitration boards were appointed by the agencies under which they functioned, and they reached decisions unilaterally or with the participation of the disputants.

In the 1950s and 1960s the powers of the arbitration board under the Council of Ministers of the USSR were enlarged gradually to guarantee uniformity of decisions. This board was empowered to give instructions to the board under the Council of Ministers of the Ukrainian SSR.

The new statute of 1974 concerning state arbitration has introduced unity of all arbitration agencies throughout the USSR. In compliance with this decree, on 30 May 1974 the Council of Ministers of the Ukrainian SSR converted the arbitration board of the Council of Ministers of the Ukrainian SSR into a Union-republican agency and confirmed the new statute concerning the state arbitration boards of the Ukrainian SSR.

Since 1974 the arbitration board of the Council of Ministers of the USSR has had the right to review the decisions of the chief arbitrators in the republics and the decisions of their deputies. The principal task of the arbitrators is to settle economic disputes between the state and the co-operative firms and organizations (excluding collective farms).

There are also departmental arbitration boards, which investigate disputes between enterprises, organizations, and institutions under the same ministry. Awards are rendered by arbitrators who work in the juridical division of the ministry or the department.

A. Bilynsky

Arbuzynka. VI-12. Town smt (1980 pop 8,100), raion center in Mykolaiv oblast on the Harbuzynka River. Until 1946 it was called Harbuzynka. Arbuzynka has a food industry and a brick factory.

Archaisms. In the Ukrainian language these consist primarily of Church Slavonic words and word forms mostly designating abstract concepts related to church

tradition, and words designating *realia* (objects and notions pertaining to the folkways – obsolete occupations, titles and forms of address, etc) of the early and middle periods of Ukrainian history. Only a small number of archaisms stemming from the medieval period have survived in the Ukrainian language. They were initially ignored by populist literary trends, which concentrated primarily on the spoken language of the peasantry. During the Soviet period these archaisms have been viewed as 'nationalistic' and hence to be avoided. Authors who have incorporated archaisms into their style relatively freely include T. Shevchenko, P. Kulish, K. Hrynevych, M. Bazhan, Yu. Darahan, O. Stefanovych, O. Liaturynska.

Archeographic commissions. Three archeographic commissions played a key role in the development of Ukrainian archeography: (1) the *Kiev Archeographic Commission, founded in Kiev in 1843; (2) the Archeographic Commission of the Shevchenko Scientific Society, established in Lviv in 1895 at the initiative of M. Hrushevsky; and (3) the Archeographic Commission of the Ukrainian Academy of Sciences, established in Kiev in 1919. The main serial publications of the second of these were: **Zherela do istorii Rusy-Ukrainy* (1895–1924), **Pam'iatky ukrains'ko-rus'koi movy i literatury* (1896–1930), and **Ukrains'ko-rus'kyi arkhiv*, published from 1905. In 1921 the Kiev Archeographic Commission merged with the Archeographic Commission of the Ukrainian Academy of Sciences. The leading member of the commission in 1924–34 was M. Hrushevsky. Its main publications were **Ukrains'kyi arkhiv* (The Ukrainian Archeographic Collection, 3 vols, Kiev 1926–30) and **Ukrains'kyi arkhiv* (Ukrainian Archive, 3 vols, Kiev 1929–31).

Archeography. An auxiliary historical discipline whose function is to describe and publish ancient documents and to work out the methods of preparing and publishing literary monuments.

The first attempts to publish Ukrainian historical documents date back to the end of the 16th and the beginning of the 17th century. Such documents appeared in the works of H. Smotrytsky, S. Zyzanii, I. Potii, M. Smotrytsky, etc, in connection with the heated polemics between the Orthodox and the Uniate camps on the question of the union with Rome. Historical documents began to be published for a scholarly purpose only in the 18th century. In 1777 V. *Ruban published *Kratkaia letopis' Malyia Rossii s 1506 po 1776 g.* (A Brief Chronicle of Little Russia from 1506 to 1776), which was based in part on a transcription of *Kratkoe opisanie Malorossii* (A Brief Description of Little Russia), written in the 1730s. In 1793 F. Tumansky published B. Khmelnytsky's manifesto of Bila Tserkva and the chronicle of H. *Hrabanika in the journal *Rossiiskii magazin*.

During almost the entire 19th century Ukrainian historical documents were published by central Russian or local Ukrainian government bodies. The Archeographic Commission in St Petersburg began the important work of publishing the oldest materials (1811–22). The following publications were of particular importance: *Polnoe sobranie russkikh letopisei* (The Complete Collection of Russian Chronicles, 1843–71, repr 1908–10 and 1962); the photo-type editions of the *Laurentian (1872) and *Hypatian

(1871) chronicles; the series *Akty istoricheskie* (1841–3), **Akty, otnosiashchiesia k istorii Zapadnoi Rossii* (5 vols, 1846–53), and vols 16 and 17 of *Polnoe sobranie russkikh letopisei* containing the Lithuanian-Ruthenian chronicles of the 16th century (1889) and the 17th century (1907). In the 1860s M. Kostomarov began to work at the Archeographic Commission and edited vols 1–9 and 11–13 of the 15-volume series **Akty, otnosiashchiesia k istorii Iuzhnoi i Zapadnoi Rossii* (1863–92). Kostomarov's volumes were particularly rich in Ukrainian materials of the 14th–17th century. G. Karpov was the editor of the other volumes.

O. *Bodiansky's work as secretary of the Society of Russian History and Antiquities at Moscow University in 1845–8 and 1849–76 marked a new period in Ukrainian archeography. In the *Chteniia* of this society, which Bodiansky edited, he published *Litopys Samovydtzia* (**Samovydets Chronicle*, pub separately 1846); **Istoriia Rusov* (*History of the Rus' People*, pub separately in 1846); a Cossack chronicle of the 18th century, *Povest' o tom, chto sluchilos' na Ukraine* (*The Story of What Happened in Ukraine*, 1848); A. *Rigelman's *Letopisnoe povestvovanie o Maloi Rossii i ee narode i kazakakh vobshche* (*A Chronicle Account of Little Russia and Its People and the Cossacks in General*, 1847); P. *Symonovsky's *Kratkoe opisanie o kazatskom malorossiiskom narode i o voennykh ego delakh* (*A Brief Description of the Cossack Little Russian People and Its Military Affairs* [of 1765], 1847); and many other materials. Later he published M. *Khanenko's *Diariush* (*Diary* [of 1722], 1858), *Istochniki dlia malorossiiskoi istorii* (*Sources for Little Russian History*, 2 vols, 1858), and *Reestra vsego Voiska Zaporozhskogo* (*Register of the Entire Zaporozhian Host* [of 1649], 1875).

In 1843 the *Kiev Archeographic Commission was established under the name Temporary Commission for the Analysis of Ancient Documents. It was attached to the chancellery of the governor general. Its purpose was to publish old archival materials in order to justify the anti-Polish Russification policies in Right-Bank Ukraine. Dedicated scholars such as M. Maksymovych, M. Ivanyshev, and V. Dombrovsky, however, immediately gained control of the commission, and T. Shevchenko and P. Kulish worked as associates of the commission. The commission became a permanent one and made an important contribution to historical studies by publishing a wealth of source materials: *Pamiatniki* (*Monuments*, vols I–IV, 1845–59) and the chronicles of S. *Velychko (1848–64), Hrabianka (1852), and Samovydets (1878), etc. In 1863 V. *Antonovych joined the commission, and in the 1870s–80s he directed the work of many associates. The commission's main publication was the 35-volume (divided into eight series, some volumes in two parts) **Arkhiv Iugo-Zapadnoi Rossii*, 1859–1914. I. Novytsky published a name (1878) and geographical (1883) index to the publications of the Kiev Archeographic Commission. Among the commission's other publications the following should be mentioned: *Sbornik letopisei, otnosiashchiesia k istorii Iuzhnoi i Zapadnoi Rossii* (*A Collection of Chronicles Related to the History of South and West Russia*, 1888), edited by V. Antonovych; *Paleograficheskii izbornik* (*Paleographic Compendium*, 1909) compiled by I. Kamanin; and *Materialy po istorii russkoi kartografii* (*Materials on the History of Russian Cartography*), edited by V. Kordt. *Akty, izdavaemye Vilenskoiu arheograficheskoiu komissiei* (*Acts Published by the Vilnius Archeographic Commis-*

sion [a society founded in 1842]) were of some importance to Ukrainian historical studies.

Besides the commissions there were individual Ukrainians who edited and published historical materials: M. *Bilozersky published *Iuzhno-russkie letopisi* (*South Russian Chronicles*, 1856), and Oleksander *Markovych published a condensed and Russified version of *Dnevnye zapiski ... Ia. Markovicha* (*The Daily Notes ... of Ya. Markovych*, 2 vols, Moscow 1859).

An important place in Ukrainian archeography is held by **Kievskaia starina*, a scholarly journal of Ukrainian studies published in Kiev. In the course of its existence (1882–1906, and as **Ukraina* in 1907), this journal published the following materials: *pomianyky* (*Commemorative List*) of the Pustin–St Nicholas Cathedral (1895), the Synodicon of the St Sophia Cathedral in Kiev (1895), M. *Khanenko's 'Diariush' (1884–6), Ya. *Markovych's *Dnevnye zapiski* (*Daily Notes*, 1893–7), P. *Apostol's diary, a number of other old and recent memoirs, the correspondence of Ukrainian public figures, legal documents, etc. The *Historical Society of Nestor the Chronicler, founded in 1873, published some historical documents in its *Chteniia*, eg, the *pomianyky* of the Kievan Cave Monastery and St Michael's Monastery from the 16th–17th century.

O. *Lazarevsky, who was associated with *Kievskaia starina* for many years, prepared for publication selections from the family archives of the *Sulyma, Skorupa, Voitsiekhovych, and *Myloradovych families, as well as from the documents of the Pereiaslav Regiment in the 17th–18th century. His work was published in the 1880s–1890s in Kiev. Then, in 1902–12, the papers of the *Storozhenko family were published in eight volumes under the editorship of M. and A. Storozhenko. This is an important source for the history of the Hetman state in the 17th–18th century. In 1908–14 V. *Modzalevsky published *Malorosiiskii rodoslovnyk* (*Little Russian Genealogy*) in four volumes.

Gradually, more and more subjects and Ukrainian territories came under archeographical study. I. *Luchytsky published materials on the history of land ownership in Left-Bank Ukraine (1884), Oleksii *Andriievsky published documents from 18th-century archives of Hetman Ukraine, and D. *Bahalii published archival materials on the history of the settlement of Slobidska Ukraine in the 17th–18th century in **Sbornik Khar'kovskogo istoriko-filologicheskogo obshchestva* in the 1880s. D. *Yavornytsky published documents on the Zaporozhian Sich. P. Dmytrenko published *Sbornik materialov dlia istorii Kubanskogo kazach'ego voiska* (*Collection of Materials on the History of the Kuban Cossack Host*, 1896–8). M. *Dovnar-Zapolsky published the legal documents of the Lithuanian-Ruthenian state (1899). The *Kiev Theological Academy published *Akty i dokumenty, otnosiashchiesia k istorii Kievskoi akademii* (*Acts and Documents Relating to the History of the Kievan Academy*) in 1904–15, with M. *Petrov editing part two and F. *Titov editing part three.

Before the founding of the *Shevchenko Scientific Society, archeographic publications in Galicia were of an occasional nature. Among them were *Galitskii istoricheskii sbornik* (*Galician Historical Collection*), the *Lviv chronicle of the 17th century (1867), the *Galician-Volhynian chronicle (1871) edited by A. Petrushevych, and *Iubileinoe izdanie* (*Jubilee Edition*) of the *Lviv Dormition Brother-

hood (1886), containing its legal documents and correspondence. In 1868 the series **Akta grodzkie i ziemskie*, which published much material on Western Ukraine, began to appear in Lviv; it continued to do so until 1935. In the 1890s, when the Shevchenko Scientific Society increased its activities, M. *Hrushevsky helped to initiate a wide publishing program of historical materials, in which the series **Zherela do istorii Ukraïny-Rusy* played a key role; in 1895–1919, 11 volumes of documents from the 16th–18th century were published. The series was edited by the Archeographic Commission of the Shevchenko Scientific Society, which numbered among its members I. *Dzhydzhora, M. *Vozniak, V. *Herasyrchuk, O. *Kolesa, M. *Korduba, I. *Krypiakevych, K. *Studynsky, and S. *Tomashivsky. The commission also published **Pam'iatky ukraïns'ko-rus'koi movy i literatury*, (8 vols, 1896–1930). The historical-philosophical section of the society published *Ukraïns'ko-rus'kyi arkhiv*, which contained collections of short documents, descriptions of manuscripts, etc.

At the turn of the century archival commissions were organized: in Symferopil in 1887, Chernihiv in 1896, Poltava in 1903, Katerynoslav in 1903. One of their tasks was to publish archival materials, and they managed to produce such publications as *Aktovyie knigi poltavskogo gorodovogo uriada 17 v.* (The Statute Books of the Poltava Town Government in the 17th Century, 3 issues, 1912–14) and *Aktovaia kniga starodubskogo gorodovogo uriada 1693 g.* (The Statute Books of the Starodub Town Government in 1693, 1914). The *Ukrainian Scientific Society in Kiev published a collection of materials on the *Cyril and Methodius Brotherhood in *Zbirnyk pam'iaty T. Shevchenka* (Collection in Memory of T. Shevchenko, 1915). The Kiev Archeographic Commission, which continued to work on *Arkhiv Iugo-Zapadnoi Rossii*, published at this time *Sbornik materialov po istorii Iugo-Zapadnoi Rossii* (Collection of Materials on the History of Southwest Russia, 2 vols, 1911–16).

After the formation of the Ukrainian Academy of Sciences in 1918, the Archeographic Commission of the academy, with which the Kiev Archeographic Commission merged in 1921, became the principal center for Ukrainian archeography. Its first chairman was V. *Ikonnikov (1920–3), followed by M. *Vasylenko (1923–4) and M. Hrushevsky (1924–31). Under Hrushevsky its activities expanded greatly. Among its members and associates were the following scholars: M. Vasylenko, V. Herasyrchuk, Y. *Hermaize, O. *Hrushevsky, P. *Klymenko, V. Kordt, K. Lazarenko, V. *Romanovsky, Mykola *Tkachenko, P. *Fedorenko, and V. *Shcherbyna. The commission published three volumes of *Ukraïns'kyi arkhiv* (The Ukrainian Archive, 1929–31), which contained *Heneral'ne sliďstvo pro maietnosti 1729–31 rr.* (General Survey of Landholdings in 1729–31) of the Starodub (vol 1, 1929) and the Lubni (vol 3, 1931) regiments and *Kodens'ka knyha sudovykh sprav* (The Koden Register of Court Cases, vol 2, 1931); the first volume of S. Velychko's chronicle (1926); *Opys Novhorod-Sivers'koho namisnytstva 1779–81 rr.* (An Account of the Vicegerency of Novhorod-Siverskyi in 1779–81, 1931); *Perepysni knyhy 1666 roku* (The Census Books of 1666, 1933); *Tsekhova knyha ... Kam'iantsia Podil's'koho vid 1601 do 1803 r.* (The Guild Book ... of Kamianets-Podilskyi from 1601 to 1803, 1932). Some of the commission's publications had already been

printed but then were confiscated when M. Hrushevsky was exiled to Moscow in 1931. The All-Ukrainian Academy of Sciences was forcibly reorganized at the beginning of the 1930s. Several publications that were planned by the commission were never completed. Only the text of **Ruskaia Pravda*, which was prepared by S. Yushkov for the commission, was published by the Institute of Material Culture of the Academy of Sciences of the Ukrainian SSR in 1935.

In the 1920s and early 1930s documentary materials were also published in publications other than those of the Archeographic Commission: in the journal **Ukraïna* (1924–32); the collections **Za sto lit* and *Dekabrysty na Ukraïni* (The Decembrists in Ukraine, 2 vols, 1926–30); in **Zapysky Istorychno-filolohichnoho viddilu*; and other publications of the All-Ukrainian Academy of Sciences. The following collections were published separately: *Ukraïns'ki hramoty 14–15 vv.* (Ukrainian Legal Documents of the 14th–15th Centuries, Kiev 1928), prepared by V. Rozov; *Materialy do istorii ukraïns'koho prava* (Materials on the History of Ukrainian Law, vol 1, Kiev 1929), compiled by M. Vasylenko; and a number of historical-literary materials, particularly **Slovo o polku Ihorevi* (The Tale of Ihor's Armament, Kiev 1926), edited by V. Peretts; *Kyievo-pechers'kyi pateryk* (The Patericon of the Kievan Cave Monastery, Kiev 1930); T. Shevchenko's diary and correspondence (Kiev 1927), edited by S. Yefremov; *Materialy dia kul'turnoi i hromads'koi istorii Zakhidnoi Ukraïny* (Materials in the Culture and Civic History of Western Ukraine), the first volume of which was devoted to the correspondence between I. Franko and M. Drahomanov (Kiev 1928); and *Halychyna i Ukraïna v lystuvanni 1862–84 rr.* (Galicia and Ukraine in the Correspondence of 1862–84, Kiev-Kharkiv 1931), by K. Studynsky.

In 1930 an archeographic commission was set up at the Central Archives Administration (TsAU) of the Ukrainian SSR (then in Kharkiv). The commission provided work for scholars-archivists and financial resources for publishing collections of documents such as *Arkhiv Zaporoz'koi Sichy* (Archive of the Zaporozhian Sich). The intention was to have the commission of the TsAU concentrate on publishing documents of modern and recent Ukrainian history (19th–20th century), while the archeographic commission of the All-Ukrainian Academy of Sciences continued to publish older materials (up to the 19th century). The Archeographic Commission of the TsAU specialized for the most part in the history of the revolutionary movement, industry and labor, peasant movements, etc. It published the journal **Arkhiv Radians'koi Ukraïny*, of which eight issues appeared. It managed to publish the collection *Povstannia selian u seli Turbaiaakh (1789–93 rr.)* (The Peasant Revolt in the Village of Turbaiaakh [1789–93], Kharkiv 1932) and a description of the archives of the Zaporozhian Sich prepared by the *Kiev Central Archive of Old Documents and edited by Mykola Tyshchenko (Kiev 1930), but other collections that were ready for publication did not appear. During the repression of Ukrainian scholars in 1933–4, the Archeographic Commission of the TsAU was reorganized and eventually became a department of the NKVD. The persecution of the scholars and directors of TsAU led to the abolition of the Archeographic Commission of the Academy of Sciences.

In the 1930s the political situation was unfavorable for the development of Ukrainian archeography. It was abolished in Soviet Ukraine and could not develop in

Galicia or abroad because of a lack of financial resources and the dispersal of scholarly cadres. Only the *Ukrainian Scientific Institute in Warsaw managed to publish vol 1 of *Diarii het'mana Pylypa Orlyka* (The Diary of Hetman Pylyp Orlyk, 1936), under the editorship of Y. Tokarzhevsky-Karashevych; vol 1 of *Arkhiv M. Drahomanova: Lystuvannia Kyivs'koi Staroi hromady z M. Drahomanovym, 1870–1895* (M. Drahomanov's Archive: The Correspondence of the Kiev Old Hromada with M. Drahomanov, 1870–1895, 1938); P. Shandruk's collection of documents *Ukrains'ko-moskovs'ka viina 1920 r.* (The Ukrainian-Russian War of 1920, vol 1, 1933); the memoirs of O. Lototsky – *Storinky mynuloho* (Pages of the Past, 3 vols, 1932–4) and *U Tsarhorodi* (In Constantinople, 1939); and other memoirs. A host of materials in the history of Ukrainian emigration in the 18th century, mostly on the activities of P. and H. *Orlyk, were published by E. Borschak and B. Krupnytsky. The Second World War cut this work short.

Archeographic research and publication resumed in Ukraine and abroad only after the war. Soviet historians took advantage of the post-Stalin thaw in the 1950s to publish a series of valuable archeographic collections. The 1954 celebration of the 300th anniversary of the *Pereiaslav Treaty of 1654 provided the occasion for such publications. A collection of documents *Ukraina naperedodni vyzvol'noi viiny 1648–1654 rr.* (Ukraine on the Eve of the War of Liberation of 1648–1654) was published before then, in 1946. In 1953–4 the academies of sciences of the USSR and the Ukrainian SSR published the monumental *Vossoedinenie Ukrainy s Rossiei* (The Union of Ukraine with Russia) in three volumes, covering the period 1620–54. The anniversary inspired two other large collections, which were published later: *Dokumenty Bohdana Khmel'nyts'koho, 1648–1657* (The Documents of Bohdan Khmelnytsky, 1648–1657, Kiev 1961), prepared by the Institute of Social Sciences in Lviv and the Archival Administration of the Council of Ministers of the Ukrainian SSR and edited by I. Krypiakievych and I. Butych, and *Dokumenty ob osvoboditel'noi voine ukrainskogo naroda 1648–1654 gg.* (Documents on the Liberation War of the Ukrainian People in 1648–1654, Kiev 1965), a selection of Polish documents made by A. Baraboi, O. Kompan (associates of the Institute of History of the Academy of Sciences of the Ukrainian SSR), I. Butych, and A. Katrenko (associates of the Archival Administration). Moreover, the two institutions co-published such archeographic collections as *Otmena krepostnogo prava na Ukraine* (The Abolition of Serfdom in Ukraine, Kiev 1961); *Selians'kyi rukh na Ukraini (seredyina XVIII–persha chvert' XIX st.)* (The Peasant Movement in Ukraine [mid-18th–First Quarter of the 19th Century], Kiev 1970); *Haidamats'kyi rukh na Ukraini v XVIII st.* (The Haidamaka Movement in Ukraine in the 18th Century, Kiev 1970); *Obshchestvenno-politicheskoe dvizhenie na Ukraine v 1856–1864 gg.* (The Sociopolitical Movement in Ukraine in 1856–1864, 2 vols, Kiev 1963–4); *Grazhdanskaia voina na Ukraine 1918–1920* (The Civil War in Ukraine, 1918–1920, 3 vols, Kiev 1967); and many collections of materials on the recent history of Ukraine, most of which are not of a scholarly archeographic nature. For its part, the *Institute of Linguistics of the Academy of Sciences of the Ukrainian SSR published a number of scholarly works, including *Aktova knyha Zhytomyrs'koho mis'koho uriadu XVI st. (1582–1588 rr.)* (Statute Book of the Zhytomyr Town Government in the 16th

Century, [1582–1588], Kiev 1965); *Pam'iatky ukrains'koi movy XIV i XV st.* (Monuments of the Ukrainian Language of the 14th and 15th Centuries); and *Hramoty XIV st* (Legal Documents of the 14th Century, Kiev 1974).

Recent attempts to expand archeographic studies in Ukraine have ended in failure. In 1969 the Archeographic Commission of the Academy of Sciences of the Ukrainian SSR was established 'to co-ordinate and to expand documentary publications in the republic.' The commission's executive, headed by A. Skaba and including I. Hurzhii, K. Huslysty, V. Diadychenko, and V. Strelsky, prepared a plan to publish sources for the ancient and modern history of Ukraine. The project was to include a series of chronicles of the 17th–18th century, among them the Velychko, Hrabianka, and Samovydets chronicles. An annual collection, *Arkhoehrafia Ukrainy* (Archeography of Ukraine), was approved. But only *L'vivs'kyi litopys i Ostroz'kyi litopysets'* (The Lviv Chronicle and the Chronicle of Ostroh, Kiev 1970), edited by O. Bevzo, and *Litopys Samovydtsia* (Kiev 1971), edited by Ya. Dzyra, appeared. The subsequent repression of Ukrainian historical studies in 1972–3 put an end to the commission's activities. Although archeographical publications, mostly in recent Ukrainian history, appear from time to time, the development of scientific archeography in Soviet Ukraine is hampered by the lack of a single scholarly center, the dispersal of specialists, and most of all by the ideological-political censorship of the Soviet authorities and the Communist party.

Outside Soviet Ukraine, important scholarly archeographic publications by émigré specialists began to appear only in the 1950s. The two most productive institutions in the field have been two Ukrainian church centers in Rome. The Basilian order publishes materials on the history of Ukraine and the Ukrainian church from the Vatican archives in the series *Documenta ... ex archivis Romanis* under the editorship of Rev A. *Velyky (52 vols to date). The other center is the *Ukrainian Catholic University, which, under Cardinal Y. Slipy's sponsorship, publishes documents from Rome's archives in *Monumenta Ucrainae Historica* (15 vols, 1964–77).

In the United States the *Lypynsky East European Research Institute in Philadelphia has published a collection of documents from Vienna archives dealing with events in Ukraine in 1914–22 (4 vols, 1966–9), edited by Rev T. Hornykevych, and D. Doroshenko's and O. Nazaruk's correspondence with V. Lypynsky (2 vols, 1973–6), edited by I. Korovytsky and I.L. Rudnytsky.

Among archeographic publications devoted to the Cossack period the following should be mentioned: Rev A. Baran and G. Gajecky, *The Cossacks in the Thirty Years' War, vol 1: 1619–1624* (Rome 1969) and O. Subtelny's collection *On the Eve of Poltava: The Letters of Ivan Mazepa to Adam Sieniawski, 1704–1708* (New York 1975). Individual documents are also published in the journals **Ukrains'kyi istoryk* and **Harvard Ukrainian Studies*. In 1972 the *Harvard Ukrainian Research Institute reprinted the 1878 Kiev Archeographic Commission edition of *Litopys Samovydtsia*.

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E. Borschak, O. Ohloblyn, O. Subtelny

Archeology. Ukrainians have long been interested in their archeological monuments. As early as 1635 Metropolitan P. *Mohyla organized the first archeological excavations in Kiev. The Church of the *Tithes and the *Kievan Cave Monastery were excavated, and the uncovered artifacts were preserved in the *St. Sophia Cathedral.

More extensive archeological research began in the second half of the 18th century. The large Scythian *kurhans (burial mounds) and the remains of ancient cities on the northern littoral of the Black Sea were excavated. In 1763 A. Melgunov opened the Scythian kurhan *Lyta Mohyla of the 6th century BC near present-day Kirovohrad. In the first half of the 19th century more systematic excavations of the ancient cities of the *Bosporan Kingdom in the Kerch Peninsula, the capital *Panticapaeum and *Chersonese Taurica near Sevastopol, were begun. I. *Stempkovsky's excavation of the large Scythian kurhan Kul Oba near Kerch in 1830 uncovered a royal tomb with finely crafted Greek jewelry. This discovery stimulated the further archeological investigations of Scythian kurhans. The study of Kiev's historical-architectural sites began in the early 19th century: the ruins of the Church of the Tithes were investigated, and its floor plan was described by K. *Lokhvitsky; in 1832–3 the remains of the *Golden Gate of ancient Kiev were excavated.

The growth in archeological research stimulated the creation of museums. In 1806 a museum was established in Mykolaiv, in 1811 in Teodosiia in the Crimea, in 1825 in Odessa, in 1826 in Kerch, in 1849 in Katerynoslav, in 1890 in Kherson, and in 1899 in Kiev. In Lviv the museum of the *Shevchenko Scientific Society was established in 1893. The *Odessa Society of History and Antiquities, founded in 1839, became a center of archeological research and organized excavations throughout Ukraine; in its transactions (*Zapiski*), various archeological studies were published.

Kiev was another center for archeological research, which was promoted by the *archeographic commissions (1842–72), the Society of Church Archeology of the *Kiev Theological Academy (1872), and the *Historical Society of Nestor the Chronicler (1873). The historian V. Antonovych gave the first lectures on archeology at Kiev University.

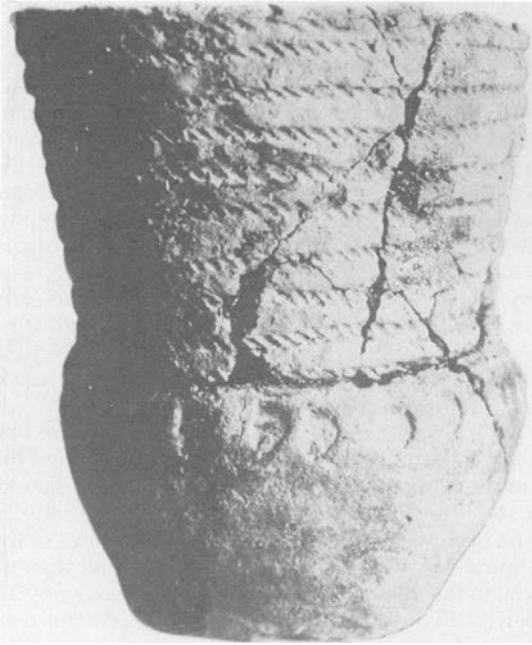
Lviv, with its university and the archeological section of the Shevchenko Scientific Society, and Kharkiv were less important centers. Some archeological research in Ukraine was conducted by the gubernia *archival commissions, the central archeological institutions of Imperial Russia, and the Polish Academy of Sciences in Cracow.

Second half of the 19th and beginning of the 20th century. In this period the sites of various epochs were excavated. In 1871–3 the first Paleolithic site was discovered in the village of *Hintsy in Poltava gubernia, and F. Kaminsky began excavating it. These excavations stimulated further research on Paleolithic sites. V. Antonovych investigated the Studenytsia settlement on the Dniester River near Kamianets-Podilskiy in 1881. From 1893 to 1903 V. Khvoika researched the Paleolithic *Kyrylivska site in Kiev. The site at the village of *Mizyn on the Desna River near Novhorod-Siverskyi was investigated by F. Vovk, P. Yefymenko, L. Chykalenko, and others in 1908–10. In the Crimea the cave sites of Vovchyi Hrot and Siuren were excavated in 1879–80. In 1913 the site of Hlyniany near Lviv and in 1908–11 and the 1920s the sites of *Horodok near Rivne were excavated.

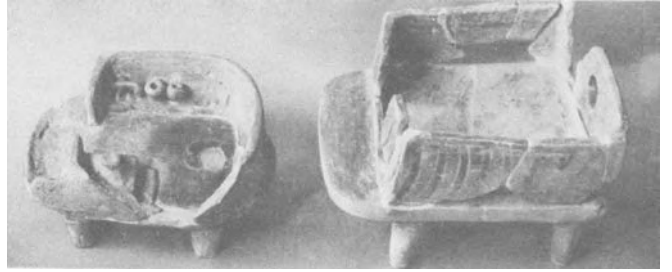
Very few Neolithic monuments were discovered in Ukraine during this period. M. Biliashivsky explored the dunes of the banks of the Dnieper River around Kiev in 1887–9. N. Veselovsky discovered the famous site of *Kamiana Mohyla near Melitopol in 1890. The sites of the Linear Spiral-Meander Pottery culture were investigated in Galicia: in the village of Torske near Zalishchyky by M. Antoniewicz in 1921, and in the town of Komarno near Lviv by Ya. Pasternak in 1936.

The monuments of the Copper-Bronze Age in Ukraine were investigated much more extensively. V. Khvoika uncovered early agricultural settlements near the village of Trypilia in Kiev gubernia and in the 1890s excavated several of them. Later similar settlements of the *Trypilian culture, from the Middle Dnieper to the Carpathians, were excavated by E. Shtern, A. Spitsyn, S. Hamchenko, M. Biliashivsky, F. Vovk, R. Kaendl, O. Kandyba, and others. In the mid-19th century the excavation of kurhans with the flexed and red-ochred skeletons of the nomadic pastoralists from the Copper-Bronze Age began in the steppe regions near Kherson and Zaporizhia. In 1901–2 V. Gorodtsov excavated the kurhans in the basin of the Donets River and divided the Copper-Bronze Age according to the internal burial construction he discovered into three temporal cultures – the *Pit-Grave, *Catacomb, and *Timber-Grave cultures. Sites of the Copper-Bronze Age were also investigated in Western Ukraine: M. Smishko uncovered the funnel-necked vessels of the Hrybovychi culture in the village of Mali Hrybovychi near Lviv in 1933, A. Kirkor and G. Ossowski excavated the megalithic Globular-Amphora culture in 1877 and 1891 respectively, and T. Sulimirski excavated the Corded-Ware Pottery culture and the *Komariv culture near Halych in 1936.

Archeologists devoted significant attention to the Scythian and Sarmatian tribes. The Scythian 'royal' kurhans are noted for their large dimensions and the richness of their funerary contents, which include a large number of Greek artifacts made from precious metals and of ceramics. The most famous discoveries were the *Chortomyk kurhan near Nykopol, which was excavated by I. Zabelin in 1862–3, and the *Solokha kurhan in the Melitopol region, which was excavated by M. Veselovsky in 1912–13. Large fortified settlements were excavated: the *Bilske settlement (of the 6th century BC) near Zinkiv in Poltava gubernia, discovered by V. Gorodtsov in 1900, and the *Nemyriv settlement (of the 8th–7th century BC) near Vinnytsia, discovered by A. Spitsyn. Fortified settlements in Right-Bank Ukraine were investigated by V.



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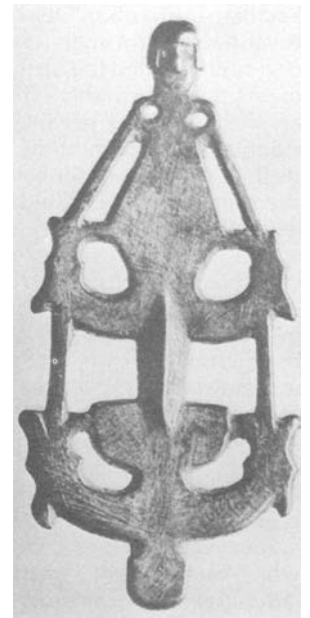
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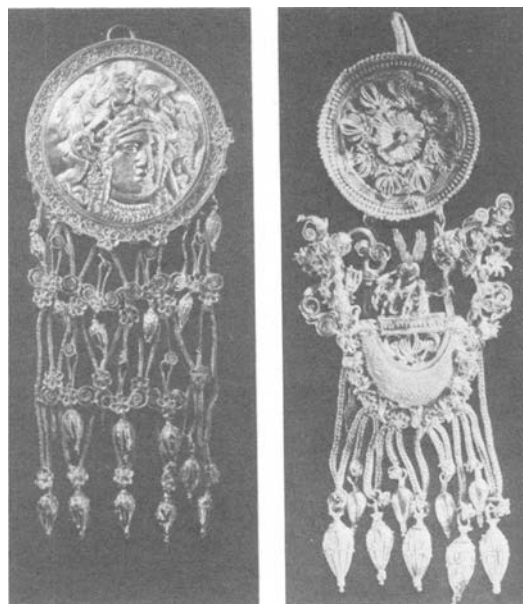


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- 1) Vessel of the Corded Pottery culture, of the late Neolithic, found at the Kulchytsi site; now in the Lviv Historical Museum.
- 2) Ceramic models of dwellings from the Trypilian culture, State Historical Museum in Kiev.
- 3) Stone relief in the village of Busha, ca 1000 AD.
- 4) Bronze anthropomorphic figurine from the 7th century AD, State Historical Museum in Kiev.
- 5) Late Paleolithic female figurine carved from a mammoth tusk, State Historical Museum in Kiev.
- 6) Ritual vessel from the Nezvyska site, Lviv Historical Museum.



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1) The silver-gilded Nykopil vase, 5th century BC. 2) Gold earrings from the 4th century BC. 3) Gold ornament from the kurhan Kul-Oba, 4th century BC.

Khvoika and in the lower-Dnieper region by V. Hoshkevych.

Much research was also devoted to the cities of classical antiquity in Ukraine. The remains of the Hellenic cities of the Bosphoran Kingdom were excavated by J. Blamberg, P. Diubriuks, and others. Chersonese Taurica was excavated by K. Kostsiushko-Voliuzhnych and others; *Olbia was excavated by A. Uvarov and B. Farmakovskiy; *Tyras on the Dniester Liman and the colony on *Berezan Island near the town of Ochakiv were excavated by E. Shtern.

V. Khvoika's excavation of large burial sites of the *Zarubyntsi culture near Pereiaslav and the *Cherniakhiv culture in the Kiev region in 1899–1901 were important. By cross-dating the uncovered remains with imported Greek goods, Khvoika dated them back to the 2nd century BC to 5th century AD and stated that they

belonged to the ancient eastern Slavs. Khvoika conducted many excavations of ancient Rus' sites in Kiev. He discovered the remains of the stone palaces of the Princely era and a pagan Slavic sacrificial altar near the Church of the Tithes. In 1894 he conducted excavations on Kyselivka Mountain. M. Biliashivsky investigated *Kniazha Hora on the Dnieper near Kaniv in 1891–3. Khvoika excavated the ancient town *Bilhorod (now the village of Bilohorodky) on Irpin River near Kiev in 1909–10. D. Samokvasov excavated many sites of the Siverianians – kurhans and fortified settlements in Chernihiv gubernia – in the 1870s. V. Antonovych investigated the sites of the Derevlianians in 1887, and K. Melnyk studied the sites of the Luchanians of Volhynia in 1897–8.

Six Russian archeological congresses took place in Ukraine: in Kiev in 1874 and 1899, Odessa in 1884,

Kharkiv in 1902, Katerynoslav in 1905, and Chernihiv in 1908. The results of archeological studies were published in the congresses' proceedings (*Trudy*) and in **Kievskaiia starina*, *Arkheologicheskaiia letopis' Iuzhnoi Rossii*, *Zapiski Odesskogo obshchestva istorii i drevnostei*, and other journals in Ukraine and Russia.

Since 1918. With the founding of the Ukrainian Academy of Sciences, its archeological institutions became the major center of archeological research. The first was the Commission for the Compilation of the Archeological Map of Ukraine, established in 1919 and later called the Archeological Commission (from 1923, Committee). In 1924 it was succeeded by the *All-Ukrainian Archeological Committee (VUAK), which until 1934 co-ordinated expeditions, research, and the protection of archeological monuments in Ukraine. Its archeological research was published in *Korotke zvidomlennia VUAK* (Kiev 1926 and 1927), *Trypil's'ka kul'tura na Ukraini* (Trypilian Culture in Ukraine, Kiev 1926), *Zapysky VUAK* (1930), *Khronika arkhelohii ta mystetstva* (3 issues, Kiev 1930-1), and other publications. In 1934-8 the academy's Institute of the History of Material Culture co-ordinated all archeological research in Ukraine. In 1938 it became the *Institute of Archeology of the Academy of Sciences of the Ukrainian SSR, which today co-ordinates all archeological research in Ukraine.

Archeological research is also conducted by the *Institute of Social Sciences in Lviv, the Odessa Archeological Society, the archeological departments of the universities of Kiev, Kharkiv, Odessa, Chernivtsi, Uzhhorod, and Donetsk, and the historical and archeological museums of Lviv, Odessa, Kharkiv, Dnipropetrovske, Uman, Kerch, Kherson, and elsewhere. The Institute of Archeology of the Academy of Sciences of the USSR, the State Historical Museum in Moscow, and the State Hermitage in Leningrad also carry out extensive archeological research in Ukraine.

In the last few decades archeology has been viewed as an important part of history, and much attention has been devoted to current theoretical and methodological problems. The rich store of archeological materials that has been gathered by numerous expeditions is an important source for the study of the history of various peoples in Ukraine. Archeological excavations can be conducted only with the approval of the Academy of Sciences of the Ukrainian SSR. Much archeological research and excavation takes place on the sites of large construction projects, particularly of water reservoirs.

For an understanding of the early stages of social development, it is important to study the settlements and dwellings of Paleolithic man. Many new sites from various stages of the Paleolithic age have been discovered and investigated in Ukraine, particularly the sites of the *Acheulean and *Mousterian cultures. Scholars such as I. Pidoplichko, S. Bibikov, M. Rudynsky, O. Chernysh, and I. Shovkopliias have explored various upper Paleolithic ethnocultural regions in Ukraine and traced the different origins and development of local Paleolithic cultures.

Much new material on the Mesolithic age has been found in Ukraine. Various groupings of Mesolithic sites have been defined on the basis of archeological sources. Three large Mesolithic burial sites on the Dnieper River north of Zaporizhia have attracted much attention and have been investigated by D. Telehin, O. Chernysh, and others.

The Neolithic period has been studied extensively. The Neolithic cultures in Ukraine developed usually out of autochthonous Mesolithic cultures and were influenced by the Neolithic crop-raising and stock-breeding civilizations of the Balkans of the 6th millennium BC. Archeologists have distinguished two groups of Neolithic tribal cultures, according to their principal occupation; the inhabitants of the southern and southwestern regions of Ukraine engaged mostly in primitive agriculture and cattle raising, while the inhabitants of the forests of Left-Bank Ukraine and Polisia lived by hunting, fishing, and gathering until the end of the Neolithic period. The archeological evidence shows that the neolithic tribes in Ukraine had diverse anthropological traits, pottery shapes, tools, and ways of life. Scholars such as S. Bibikov, M. Rudynsky, D. Telehin, and K. Chernysh have attempted to explain the appearance and disappearance of particular tribes, their distribution, cultural ties, and influence.

Sites of the Linear Spiral-Meander Pottery culture were uncovered on the territories of the Upper and Middle Dniester Basin and in western Volhynia. Artifacts were excavated near the villages of *Nezvysko (K. Chernysh, 1955) and Zveniachyn (Yu. Zakharuk, 1954, 1959; T. Passek, 1963; I. Sveshnikov, 1954, 1956; K. Chernysh, 1955, 1957, 1963) on the right bank of the Dniester River in Ivano-Frankivske and Chernivtsi oblasts.

Much research has been devoted to the monuments of the Trypilian culture, which were produced by the crop-raising, stock-breeding tribes of the Eneolithic Age. These tribes lived on the periphery of the oldest civilization of the Near East and Asia Minor. Noted archeologists in Ukraine and the West studied the rise of the Trypilian culture. In the 1930s and 1940s systematic excavations of Trypilian settlements were conducted at the sites *Kolomyishchyna I and Kolomyishchyna II near the village of Khalepia in Kiev oblast by S. Mahura, T. Passek, Ye. Krychevsky, N. Kordysh, and M. Makarevych, and near the village of *Volodymyrivka in Kirovohrad oblast by T. Passek, N. Kordysh, O. Chernysh, and others.

After the Second World War field work on the Trypilian culture was concentrated mainly in the Dniester Basin, where about 60 early Trypilian settlements had already been uncovered. They were scattered from the Rumanian Carpathians (the Seret River) to the Boh Basin, along the upper Dniester and Prut rivers. The most studied settlements of the Dniester Basin were *Luka-Vrublivetska (S. Bibikov, 1956), *Lenkivtsi (K. Chernysh, 1959), Soloncheny (T. Movsha, 1955; T. Passek, 1961), Bernovo-Luka and Holerkany (T. Passek, 1961). In 1952, on the left bank of the Dniester River near the village of Vykhvatnivtsi, T. Passek and K. Chernysh excavated a site of the late Trypilian period containing 61 burials. Much research was done on the tribes of the late Trypilian period who settled eastern Volhynia, the river banks of the Dnieper region, and the steppes northwest of the Black Sea coast in the second half of the 3rd millennium BC. There they came into contact with the tribes of other cultures. Archeologists have defined various tribal groups in this period, when almost all the traits of the Trypilian culture were gradually disappearing (S. Bibikov, M. Boltenko, F. Vovk, S. Mahura, M. Makarenko, T. Passek, I. Pidoplichko, M. Rudynsky, K. Chernysh, I. Shovkopliias, and others.)

In the western part of Lviv and Volhynia oblasts, excavations uncovered almost 40 sites of the Funnel-

Necked Vessel culture of the middle-4th to the second half of the 3rd millennium BC. The excavation from the 1920s to the 1960s of the graves of pastoral-nomadic tribes of the Pit-Grave culture, which spread from the steppes east of the Volga and Don rivers into the steppes of Ukraine and the forest-steppe of Eastern Europe in the 3rd and the beginning of the 2nd millennium BC, as well as the discovery and investigation of the settlement in *Mykhailivka in Kherson oblast, provided materials for a thorough description of the Pit-Grave culture in the Copper-Bronze Age in Ukraine.

From 1947 to 1962 over 20 kurhans were excavated in Ukraine and Belorussia. Many tribal settlements of the *Middle-Dnieper culture, which at the end of the 3rd and the beginning of the 2nd millennium BC was widespread in the large territory between the Oder and upper Volga rivers from the Baltic to the Dniester, were also uncovered. Many archeologists and linguists believe these tribes were the ancestors of the ancient Slavs, Balts, and Germans. According to these scholars, the Middle-Dnieper culture arose as a result of the assimilation of migrant peoples from the west by the aborigines near the end of the 3rd millennium BC.

In Volhynia I. Levytsky investigated the stone burial cists of the Globular-Amphora culture, which was contemporaneous with the late Trypilian cultures. The appearance of this culture in Ukraine is believed to be the result of migration from the middle and lower Oder Basin, where it originated.

The archeological sites of the pastoral-nomadic Timber-Grave culture have been studied. This culture arose east of the Volga and spread into the steppes of Ukraine, the Azov coast, and northern Caucasia from the 15th to the 8th century BC. There its tribes gradually forced out or assimilated the indigenous local cultures.

The Komariv culture of the developed Bronze Age (15th–12th century BC) in the middle and upper Dniester Basin was investigated after the war. In the 1930s the kurhans near *Komariv had been excavated by T. Sulimirski, in Bilyi Potik near Ternopil by J. Kostrzewski, and in *Nahiriany by L. Kozłowski and M. Smishko. After the war this research was continued by S. Bibikov, V. Gorodtsov, B. Grakov, V. Illinska, M. Rudynsky, D. Telehin, A. Terenozhkin, and others. In 1949 O. Lahodovska and I. Sveshnikov excavated the burial sites of this culture near the village of Voitsekhivka in Ivano-Frankivske oblast.

The pre-Scythian cultures in Ukraine have been increasingly studied, particularly in the last few decades. A Cimmerian steppe culture connected with the Timber-Grave culture has been discovered. Linguistic studies have led to the conclusion that the Cimmerians were an Iranian people. Sites of the *Chorny Lis culture, which is believed to be descended from the autochthonous inhabitants of the Bronze Age, have been discovered in the forest-steppe region between the Dnieper and Dniester rivers. Tribes closely linked to the ancient Thracians lived in the middle Dniester region and west of it.

The Scythians, Iranian tribes that came from Central Asia, partly destroyed the ethnocultural base and changed the composition of the population. In the steppes of Ukraine the pastoral crop-raising economy was replaced by pastoral-nomadic live stock breeding.

Numerous archeological expeditions have investigated the sites of the Scythian culture. Kurhans, fortifications,

and settlements have been excavated on the right bank of the Dnieper River. The large royal tombs in Ukraine – Haimanova Mohyla, excavated by V. Bidzilia in 1967–70, and Tovsta Mohyla, excavated by B. Mozolevsky in 1971 – contained unique articles of Scythian and Hellenic manufacture and have become famous around the world. Monuments of settled life, such as the large Kamianske fortified settlement near Kamianka Dniprovska, have been studied. Over 50 settlements on the Boh Liman, have been discovered. Several local Scythian cultural groups have been identified in Left-Bank Ukraine. Excavations of large Scythian fortified settlements, such as the *Bilske fortified settlement in Poltava oblast and the *Nemyriv settlement in Vinnytsia oblast, have been conducted. *Neapolis, the capital of the Scythian state of the 3rd century BC, now near Symferopil, was extensively excavated by P. Shults and A. Karasev in 1948–50.

Excavations of sites of the Sarmatians in southern Ukraine have thrown much new light on the ties between these tribes and the civilization of the Hellenic cities.

The ethnogenesis of the Eastern Slavs and their early history continue to be important archeological problems. The *Zarubyntsi and *Cherniakhiv cultures of the Iron Age, which are closely linked to the unresolved question of the origin of the Slavs, continue to be studied.

Extensive excavations of the monuments of the medieval period have been conducted in Kiev: near the Church of the Tithes and St Michael's Cathedral of the *Vydubychi monastery, and on Kyselivka Mountain. Such towns of ancient Rus' as Chernihiv, Pereiaslav, Bilhorod, Liubech, Vyshhorod, Putyvl, and Halych have been investigated. Ancient fortified settlements have been excavated: in Shestovytsi near Chernihiv, *Raiky near Berdychiv, Donetsk near Kharkiv, *Kolodiazyn near Zhytomyr, the settlement near Shepetivka, and others. The monuments of Kievan Rus' have been studied by such archeologists as M. Karger, T. Movchanivsky, Ya. Pasternak, V. Dovzhenok, V. Bohusevych, D. Blifeld, V. Honcharov, M. Artamonov, M. Makarenko, V. Petrov, M. Rudynsky, M. Smishko, P. Tretiakov, I. Shovkoplias, Yu. Asieiev, M. Boltenko, B. Rybakov, and others.

Excavations of ancient Greek colonies on the northern Black Sea coast – Chersonese Taurica, Panticapaeum, Olbia, Phanagoria, Tanais – have been continued and have provided new data about the history and culture of these cities as well as their influence on the Scythians, Sarmatians, Taurians, and other tribes with which they traded (V. Haidukevych, S. Dlozhevsky, M. Rostovtsev, B. Farmakovsky).

Many monographs, periodicals, collections, and twelve scholarly conferences have been devoted to the new discoveries. The Institute of Archeology of the Academy of Sciences has published since 1971 the journal *Arkheolohiia*; other periodicals, such as *Arkheolohichni pam'iatky URSR* (13 vols, 1949–63), and *Kratki soobshchennia Instituta arkheologii AN USSR* (12 vols, 1952–62), are no longer published. The collective work *Arkheolohiia Ukraini's'koï RSR* (archeology of the Ukrainian SSR, 3 vols) was published in 1971–5.

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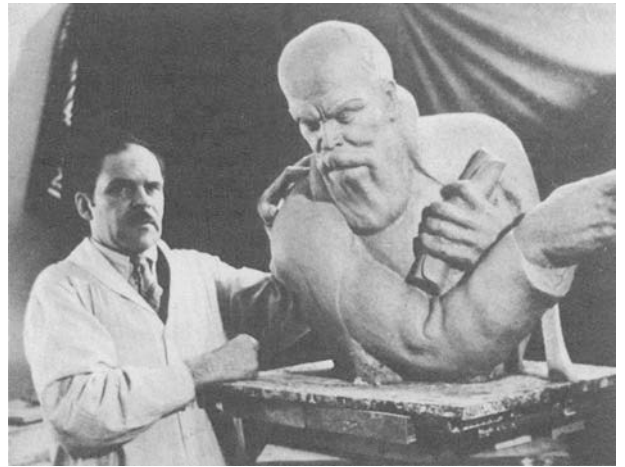
N. Kordysh-Holovko

Archeology, Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of Archeology of the Academy of Sciences of the Ukrainian SSR.

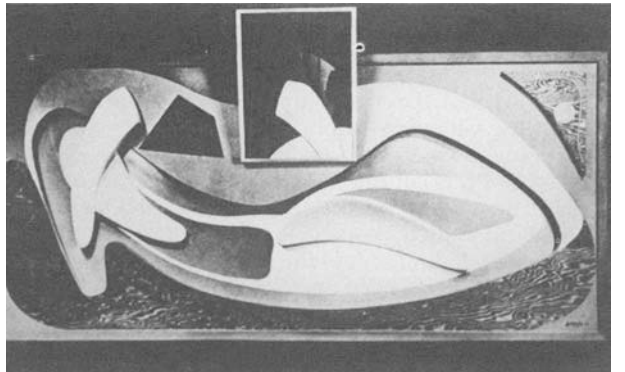
Archimandrite. Hegumen of an important monastery, appointed for life, with the right to carry a miter and crozier and with other privileges. There were several archimandrites in Ukraine. The most important ones were the archimandrites of the *Kievan Cave Monastery and those of Pochav Monastery. The most famous Ukrainian archimandrites were Polikarp (1174-82), the first archimandrite of the Kievan Cave Monastery; N. Tur (1593-9); Ye. Pletenetsky (1599-1624); Z. Kopystensky (1624-7); P. Mohyla (1627-47); I. Gizel (1656-83); I. Galiatovs'ky (1669-88); and H. Odorsky (1705-12).

The Basilian Monks in the Ukrainian Catholic church have maintained the title of archimandrite for the order's superior general (protoarchimandrite). The mother superior of the Basilian sisters has been called, since the 1960s, archimandrite (*archimandrynia*). The superiors of the Studite monks have also been known as archimandrites. Cardinal Y. Slipy has elevated a certain number of high-ranking monks and regular (unmarried) priests to the dignity of patriarchal archimandrite, a title that is subordinate to that of bishop but investing the bearer with certain episcopal insignia and special assignments or functions in the church.

Archipenko, Alexander [Arxypenko, Oleksander], b 30 May 1887 in Kiev, d 25 February 1964 in New York. Modernist sculptor, painter, pedagogue, and a full member of the International Institute of Arts and Literature



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2

- 1) Alexander Archipenko with his *Shevchenko in Exile* (1933).
 2) A. Archipenko's *Repose*, wood and bakelite, 1957.

from 1953. Archipenko studied art at the Kiev Art School in 1902-5, in Moscow in 1906-8, and then briefly at the École des Beaux-Arts in Paris. His first one-man show took place in 1906 in Ukraine. In 1910 he exhibited his works with a group of artists from Ukraine at the Salon des Indépendants and then exhibited his works annually until 1914. His works appeared also at the Salon d'Automne. In 1912 Archipenko joined a new artistic group - La Section d'Or, which numbered among its members P. Picasso, G. Braque, J. Gris, F. Léger, R. Delaunay, R. de la Fresnaye, J. Villon, F. Picabia, and M. Duchamp - and participated in the group's exhibitions.

In 1912 Archipenko opened his own school of sculpture in Paris. At his individual exhibition at the Folkwang Museum in Hagen, Germany, in 1912, Archipenko displayed *Médrano 1*, the first modern sculpture made of various polychrome materials (wood, glass, and metal fiber). At this time he also created the first so-called *sculpto-peintures* (carved and painted plaster reliefs) and the first modern sculpture composed of concave forms contrasted with convex ones - *Walking Woman*. In 1913 his works appeared at the Armory Show in New York, and he held his first individual exhibition in Berlin. In the following year he participated in a cubist exhibition in Prague. During the war he lived in Nice; he returned to Paris in 1918. In 1919-21 Archipenko's works were

exhibited in many cities throughout Europe. In 1920 he was given a separate pavilion at the Venice Biennale, and his work appeared at the exhibitions of the Section d'Or in Paris and Brussels and then, in 1921, in Rome and Geneva. In 1921 Archipenko moved to Berlin, where he established a school of sculpture. He held a retrospective exhibition at Potsdam and his first individual exhibition at the Museum of Modern Art in New York.

In 1923 Archipenko moved to the United States. He established a school in New York and in the following year moved it to Woodstock, New Jersey. In this period he created the changing picture known as *peinture changeante* or Archipentura. Besides working at his art, Archipenko devoted much time to teaching. He was in constant contact with various universities, among them the universities in Oakland, Los Angeles, Seattle, and Chicago (the New Bauhaus School). In 1927 an exhibition of his works was arranged in Tokyo. In 1933 his work appeared in the Ukraine Pavilion at the Century of Progress Exposition in Chicago. The Nazi regime confiscated 22 of Archipenko's sculptures in German museums in the 1930s. In 1947 Archipenko created the first sculptures out of transparent materials (plastics) with interior illumination (modeling light) – *l'art de la réflexion*. In 1952–3 his work was exhibited in São Paulo, Brazil, and in Guatemala. In 1955–6 his exhibitions toured Germany. In 1956 Archipenko tried his hand at moving figures (*figures tournantes*), which were mechanically rotating structures built of wood, mother of pearl, and metal. In 1960 his largest monograph, *Fifty Creative Years, 1908–1958*, appeared. Parts of it had been published previously in Ukrainian art journals. In 1962 Archipenko was elected to the Department of Art of the National Institute of Arts and Letters in the United States. His last works were two large bronzes, *Queen Sheba* (1961) and *King Solomon* (1964), and 10 lithographs entitled *Les formes vivantes*. In 1963 large retrospective exhibitions of Archipenko's sculptures, drawings, and prints were held in Rome, Milan, and Munich. In 1967–9 posthumous retrospective exhibitions of his work were organized by the University of California (Los Angeles) at 10 American museums and by the Smithsonian Institution at various European museums, including the Rodin Museum in Paris.

Archipenko's cubist style utilized interdependent geometrical lines and introduced new concepts and methods into sculpture. Although cubism formed the basis of his art, it was not its exclusive style. Archipenko's purpose was to discover the laws of formal relationships through a precise examination of the great historical styles and to preserve the old foundations of the plastic arts while transforming them in his own way. His creative and logical thought was also opposed to his dynamic personality, and this dramatic conflict endowed his art with an intriguing vitality.

Archipenko never severed his ties with his countrymen. During his first years in Paris he was a member of the Ukrainian Students' Club; in Berlin, a member of the *Ukrainska Hromada*, and in the United States, a member of the Ukrainian Artists' Association in the United States. His works appeared at the association's exhibitions. He belonged to the Ukrainian Academy of Arts and Sciences in the United States and the Ukrainian Institute of America in New York. Among his works many have Ukrainian themes, eg, the relief *Ukraine* (1940), four busts of T. Shevchenko (one of them in the Park

of Nationalities in Cleveland), busts of I. Franko and Prince Volodymyr the Great, and portraits of Ukrainian public figures. Some of Archipenko's exhibitions, such as the one at the Century of Progress Exposition in Chicago, were sponsored by Ukrainian groups.

In Soviet Ukraine Archipenko's name had never been mentioned before his death. Five of his sculptures and paintings at the of Lviv Museum of Ukrainian Art were destroyed in the 1950s. Although his name began to appear in the artistic press during the post-Stalin Thaw, V. Korotych's monograph about him has been suppressed.

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S. Hordynsky



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2



3

1) A 19th-century house in the village of Tukholka. 2) Contemporary village architecture. 3) The Black Building in Lviv, built by P. Krasovsky in 1577.

Architecture. Ukrainian architecture has a rich history and occupies an important place in the history of European art. Extant architectural monuments testify to the high state of the art in Ukraine. They display originality, functionality of construction, and attentiveness to form. While assimilating the engineering and artistic principles of antiquity, old Ukrainian builders refined them and supplemented them with local characteristics; at the same time they influenced and enriched the architecture of neighboring countries.

The prehistoric and early period. Architectural con-

structions in Ukraine date back to the Paleolithic period. By the end of the Neolithic period (8,000–3,000 BC) the *Trypilian culture had developed among the tribes inhabiting Right-Bank Ukraine. In the first millennium BC Greek colonies (eg *Olbia, *Teodosiia, *Chersonese Taurica, *Panticapaeum) appeared on the coast of the Black Sea. Their buildings were constructed according to Greek style and were enriched by vaults of wedged stone, which were unknown in Greece itself. In the 6th–3rd century BC many fortified settlements were built by the Scythian tribes. The ruins of the Scythian capital, *Neapolis, near Symferopil have been well preserved to this day. The indigenous population in the Crimea built cave settlements such as *Eski-Kermen, Manhup, and *Chufut-Kaleh. Stone cult figures, or megaliths, on Mount Kishka near Simeiz in the Crimea and in the lower Dnieper region were erected in the first millennium AD. As Christian religious architecture evolved, stone building, based on the Greek-cross form, the principal form of Byzantine church architecture, developed on the ruins of the Greek colonies. Excavations have also uncovered ground plans of rotundas and Roman-type basilicas, fortifications such as the Kharaks fort, and other structures.

The Princely Era. Byzantine culture flourished under the Macedonian dynasty (867–1057). During this period the Kievan state adopted Byzantine Christianity and its rich architectural traditions. Drawing on their own tradition of wooden architecture and on certain Western influences, the architects of Kievan Rus' adapted the Old Christian and Byzantine styles to local conditions and created their own synthesis. This original and creative interpretation permits one to speak of a Ukrainian style.

The Kievan grand prince Volodymyr the Great built the first famous stone church – the Cathedral of the Holy Mother of God, or the Church of the *Tithes (989–96). Only its foundations have survived, but its plan and construction were repeated in a host of churches in Rus'. Under Yaroslav the Wise Kiev became one of the important capitals of Europe. The prince encircled the city with defensive walls. Of the three city gates only the remains of the *Golden Gate, which was topped by the Church of the Annunciation, have been partly preserved. The masterpiece of the Princely era is, however, the *St Sophia Cathedral (1037–54). The original structure was a monumental, rectangular temple with five naves and five apses on the eastern side; its prototype was the Hagia Sophia in Constantinople. It had a balcony on three sides and was topped by thirteen cupolas in a pyramidal arrangement. Of the many palaces built in the 11th–12th century only the foundations remain, but many Kievan churches and monasteries from the period survived until the mid-1930s (when many of them were demolished by the Soviet authorities). The more important among them were the Cathedral of *St Michael's Golden-Domed Monastery (1108, destroyed in 1934); the *Dormition Cathedral of the Kievan Cave Monastery (1078, destroyed in 1941); St Michael's Church of the *Vydubychi Monastery (1088); the Holy Trinity Church built above the gate of the Kievan Cave Monastery (1108); *Transfiguration Church in the Berestiv District of Kiev (mid-11th century); the Church of Our Lady of Pirohoshcha (1138, destroyed in 1926); the Church of *St Cyril's Monastery (1146); and the Church of the *Three Saints (1185, destroyed in the mid-1930s). Chernihiv ranks second in the number of churches



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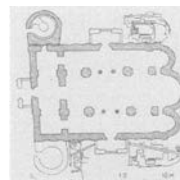
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PRINCELY ERA ARCHITECTURE

1) St Basil's Church in Ovruch, 12th century.

2) The Transfiguration Cathedral in Chernihiv (1036); both side towers were added later.

3) The foundation plan of the Transfiguration Cathedral in Chernihiv.



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preserved from the Princely era: the Cathedral of the *Transfiguration (1036); the Dormition Cathedral of the *Yeletskyi Monastery (12th century); *ss Borys and Hlib Cathedral (12th century); *St Elijah's Church (12th century); and the Church of *Good Friday (early 13th century). The most important churches that have been preserved (and partly reconstructed) in other towns are *St Basil's Church (late 12th century) in Ovruch; the *Dormition Cathedral (1160) in Volodymyr-Volynskyi; St George's Church (1144) in Kaniv; and *St Panteleimon's Church (pre-1200) in Halych (which survives in its original state with a carved Romanesque portal of great artistic value). Excavations of Halych in 1935–7 uncovered the foundations of the majestic Cathedral of the Dormition built by Prince Yaroslav Osmomysl at the site of the princely residence in *Krylos. Only fragments, such as the foundations or details of the capitals, remain of the magnificent churches built by King Danylo Romanovych in Kholm and Peremyshl (eg, St John's Cathedral of the 12th century).

After the Mongol-Tatar invasion (second half of the 13th to the 16th century). After the Tatar invasion construction was restricted to small buildings, and these were built mostly in the western territories (known as the Principality of Galicia-Volhynia until the middle of the 14th century). Some *castles and a few fortified churches have been preserved from this turbulent period. The foundations of the castle-fortresses varied, depending on the terrain. Their towers, turrets, galleries, and parapets were of a monumental, severe appearance. The best examples of medieval castles are located in Zinkiv in Podilia, Sataniv on the Zbruch, Lutske, Terebovlia, Zbarazh, Kremianets, and Khotyn. The imposing fortress in Kamianets-Podilskyi (15th–16th century) was reconstructed beginning in the 17th century. Church building adhered to the style of the Princely era and was influenced by the tradition of wooden architecture. An outstanding example of this is the church-fortress of the Holy Protectress (1467) in Sutkivtsi, Podilia. Like many

other buildings of the time it was designed for defense. The wooden belfries, which have often preserved their archaic forms, probably served as models for gate towers. As time passed, the master builders made them ever more elaborate. The finest examples of wooden belfries are located in Galicia: Potelych, Drohobych, Yamna, Mykulychyn, Tysmenytsia, Topilnytsia, Yasenytsia Zamkova, and Turka.

The Renaissance. The Renaissance style of architecture was adapted to the Byzantine-Ukrainian heritage and to the Ukrainian character. The style developed mainly in towns that were built on the Western European pattern. Italian and then German, French, and native architects constructed new churches and private and municipal buildings and reconstructed castle-fortresses, finishing them in the new style. The castles in Ostrih, Stare Selo near Lviv, Buchach, Olesko, and Kamianets-Podilskiy acquired picturesque attics. Castle-palaces like the one in *Pidhirtsi (1636–40) in Galicia, which was influenced by French palace architecture (G.V. de *Beauplan and A. de l'Aqua), are good examples of this style. The best examples of Renaissance architecture are found in Lviv. Most of them were built by masters of Italian origin, such as P. *Rymliany, A. *Prykhylny, and V. *Kapynos. They created the architectural masterpieces of the Renaissance period: the Lviv brotherhood's *Dormition Church, also known as the Wallachian Church (1598–1631, by P. Rymliany); its tower of Korniakt (1578, by P. *Barbone); and the Lviv brotherhood's Chapel of the Three Saints (1590–1671). The *Black Building, the *Korniakt building, and the chapel-mausoleum of the Kampian family (1619) on the outside wall of the Latin Cathedral deserve mention.

The Crimea. The architecture of the Crimea is unique and complex. It was tied to the traditions of the local population, which descended from the Taurians, Scythians, Sarmatians, and other tribes, and later from the Italian traders and colonists. Genoese fortresses in Sudak, Teodosiia, and Balaklava, Armenian monasteries and churches (eg in Surb-Khach near Staryi Krym), and Tatar mosques (eg, in Yevpatoriia in 1552 by Koca Sinan) were built in this period. The main architectural monument is the Crimean khan's palace in *Bakhchesarai (16th–18th century).

The baroque period. The architecture of the late Renaissance displayed certain features of the early *baroque: dynamism, spiral lines, mannerisms, decorativeness. The Boim family chapel (1609–11) and the Church of *Good Friday (both in Lviv) are examples of the late Renaissance, while the church built by Hetman B. Khmelnytsky in *Subotiv (1653), with its imposing front, already belongs to the early baroque. The baroque was an expression of 17th- and 18th-century European culture. Its vigorous growth in Ukraine marked a golden age of the arts, similar to that of the Princely era. The center of artistic life shifted again to the Dnieper region, dominated by Kiev, and the new patrons were Hetman I. *Mazepa, who built four churches and restored about twenty, and the Cossack senior officers. The synthesis of West European baroque and Byzantine-Ukrainian tradition produced an original fusion of the three-nave, Greek-cross church with the basilica. Having elaborate decorative elements, which were often borrowed from wooden architecture, this style was spontaneously called the 'Cossack baroque' or the 'Mazepa baroque.' Because it



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BAROQUE ARCHITECTURE 1) St Nicholas's Cathedral in Kiev; built in 1690 with the support of Hetman I. Mazepa, demolished by Soviet authorities in 1934. 2) St Cyril's Church in Kiev (12th century); present view after the addition of a baroque exterior.

was a truly original adaptation of the baroque, this style is generally called the 'Ukrainian baroque.'

The best evidence for the adaptation of the baroque can be found in the princely churches that were reconstructed mostly under Metropolitan P. Mohyla – St Sophia Cathedral, the Dormition Cathedral of the Kievan Cave Monastery, and the churches of St Michael's Monastery and Vydubychi Monastery. Their principal feature was the form and architectural composition of the gilded cupolas. The general appearance of a city was often defined by its monasteries, which included many secular buildings, such as the metropolitan's residence at the St Sophia Cathedral in Kiev (1758); the regimental chancellery in Chernihiv (1680–90, reconstructed in 1758); and the residence of V. Kochubei in Baturyn. In the 18th century the typical church was cruciform; this was the second peculiarity of the Ukrainian baroque. Three-domed and five-domed structures, built on a central plan borrowed from the wooden churches of Ukraine, represent the highest achievement in artistic expression and purity of form. The following are examples of such churches: the 12th-century Transfiguration Church in Kiev's Berestiv district, reconstructed in 1638–43; the Cathedral of the Holy Protectress in Kharkiv (1689); St George's Church of the Vydubychi Monastery (1696); the Church of All Saints above the Economic Gate of the Kievan Cave Monastery (1696–8); the cathedral of the *Mhar Monastery near Lubni (1684–92, built by I. Battista and M. Tomashevsky); and the church of the *Kiev Epiphany Brotherhood Monastery (1693) and *St Nicholas's Military Cathedral (1696) in Kiev, both funded by Hetman Mazepa and destroyed in the 1930s.

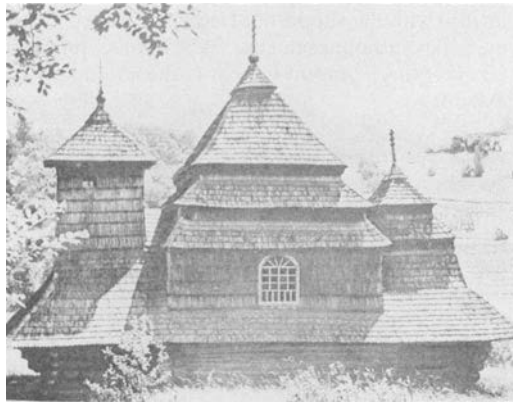
Wooden architecture. Wooden churches in Ukraine deserve particular attention because of their beautiful contours, proportions, and functionality. The oldest preserved churches (16th–17th century) are mostly in the Carpathian Mountains, particularly in the Boiko region. The church in Trochany (Tročany) in Transcarpathia is an example of the oldest style. The tripartite (or three-frame) construction, in which each frame is topped by a tiered pyramidal roof, is typical of Ukrainian architecture. The Boiko style of building progressed from the two-tiered top, as found in the churches in Topilnytsia, Lenytsia,



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WOODEN CHURCH ARCHITECTURE 1) Belfry of St George's Church in Drohobych (18th century). 2) Belfry of the Struk church in Yasynia (1923). 3) Church in the village of Husne in Transcarpathia (1759), one of the oldest types of wooden church architecture.

Potelych, and Drohobych, to three-tiered and four-tiered tops, as in the churches in Borynia near Turka, in Studene, Vyzhnie, and elsewhere. Churches of seven stories are located in Kryvka (moved to Lviv in 1930), Vysotske, Vyzhnia, Matkiv, Rosokhach, and Komarnyky. While they share certain common features, the various schools of Ukrainian wooden architecture have their peculiar traits. Thus, St Nicholas's Church in Kryvka (1763) is characteristic of the Boiko school; St Nicholas's Church in Chernivtsi (1607) and the church in Poliana (1648) – of the Bukovynian school; the churches in Vorokhta, Kosmach, and Nadvirna (all of the 18th century) – of the Hutsul school; the church in Steblivka (1643) – of the Lemko school; the churches in Mukachiv (1777) and Kanora (18th century) – of the Transcarpathian school; the church in Zhovkva (now Nesterov, 1705) – of the Galician school; the church in Rozvazh (1782) – of the Volhynian school; and the churches in Korsavary (1799) and Kamianets-Podilskyi – of the Podilian school. The Trinity Church in Novoselytsia (1773–8, by Ya. *Pohrebniak) belongs to the Dnieper school and is a wonder of Ukrainian wooden architecture, having nine frames with nine cupolas and a height of 65 m.

The Ukrainian builders of baroque wooden churches strived to create an impression of great inner height. Modern architects and engineers believe that the wooden



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ROCCO ARCHITECTURE 1) St Andrew's Church in Kiev, designed by B. Rastrelli in 1747–53. 2) St George's Cathedral in Lviv, built by architect B. Meretyin in 1745–60.

constructions of this period, which approached 50 m in height, attained the limits of the medium's possibilities and are unique in world architecture. To create the illusion of height the walls were inclined inwardly, and each higher tier was made narrower than the one below. The best examples of the Cossack baroque were the churches in Pakul (1710), Novi Mlyny (mid-18th century), Berezna (1759), Artemivka (1761), Verkhniy Byshkin (1772), and Chervonyi Oskil (1779). All these churches were destroyed by the Soviets.

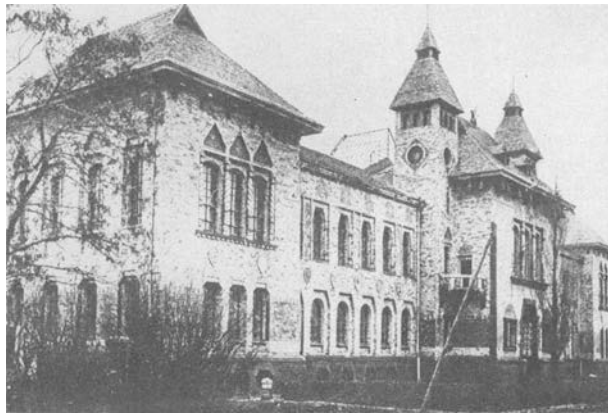
Jewish synagogues, which were built by Ukrainian masters as well, deserve special mention. Some of the best examples of this type of architecture have been preserved in Ukraine. Among them are the synagogues in Zabludiv (16th century), Brody, Pechenizhyn, Rozdil, Zhydachiv, Khodoriv, and Kaminka Strumilova (now Kamianka-Buzka). Secular town architecture, consisting of town halls, inns, taverns, and burghers' residences possessed such elements of folk building as porches, vestibules, many-layered roofs, and richly carved columns.

Rococo. In the mid-18th century the influences of a more decorative style – the *rococo – made themselves felt. Colorful examples of this style are *St George's Cathedral in Lviv (1744–64, built by B. *Meretyin (Merderer), the town hall of Buchach (1751), and *St Andrew's Cathedral in Kiev (1747–53, designed by B. *Rastrelli). Among the last rococo examples are the belfries of St Michael's Monastery and of the St Sophia Cathedral in Kiev, both ornamented with floral motifs in stucco, and the famous belfry of the Kievan Cave Monastery by G.J. Schädel (1731–45).

Classicism. The calmness and coldness of classicism replaced the restlessness of the baroque in the form of the official *Empire style. City planning reflected classicism in its geometric, regular street layout, symmetric arrangement of buildings, and an orderly reconstruction of old cities such as Kiev, Chernihiv, Kharkiv, and Poltava. After the Turks had been expelled from the Black Sea region and the Crimea, the towns of Kherson, Mariupol, Mykolaiv, Odessa, Sevastopol, etc developed rapidly. Many industrial buildings (a wooden cloth and silk factory in Katerynoslav), municipal buildings (the city hall in Mykolaiv), and educational institutions (Nizhen Lyceum, Kiev University [1803, by A. *Melensky], Odessa University [1804–9, by T. de Thomon]) were

erected in the new style. Some famous classical constructions were built in Poltava and Odessa: the Prymorskyi Boulevard, *Vorontsov palace, the Potemkin steps in 1841 by F. Buffon. The finest examples of classicism are the palaces of Hetman K. Rozumovsky in Pochep (1796) and Baturyn (1799, by C. Cameron), the palace of P. Zavadovsky in Lialychi (1794, by G. *Quarenghi), the Galagan palace in Sokyryntsi (1829, by P. Dubrovsky); the 'Oleksandriia' park-garden in Trostianets, the 'Sofiivka' gardens in Uman, and Vorontsov's palace and park in Alupka. Most of the architects were foreigners; hence their work rarely bore any relation to Ukrainian architectural traditions.

More churches built in the Empire style have been preserved in the Kharkiv and Poltava regions than elsewhere. Usually they have a central plan, like the cathedral in Khorol (1800) and the belfry of the Kharkiv cathedral (1844). Urban architecture, particularly the city halls in Kharkiv, Poltava, Kiev, and Lviv (1827–35, by J. Markl and F. Tresther), reflected this style. Architecture, which reflected the utilitarianism and commercialism of its times, became influenced increasingly by an official standard. By the end of the century it developed according to the then-fashionable European eclectic diversity of



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EARLY 20TH-CENTURY ARCHITECTURE 1) The Zemstvo building in Poltava, architect V. Krychevsky (1905–9). 2) The Pedagogical Museum in Kiev, architect P. Alosyn (1911).

styles. Examples of eclecticism are the Gothic Catholic church in Kiev (1897–1900, by V. *Horodetsky); the residence of the metropolitan of Bukovyna, now the University of Chernivtsi (1864–82, by Y. Hlavko); the pseudo-Byzantine Cathedral of St Volodymyr in Kiev (1862–82, by A. *Beretti); and the Trinity Cathedral in Pochaiv (1906, by O. Shchusev, built in the Old-Rus' style).

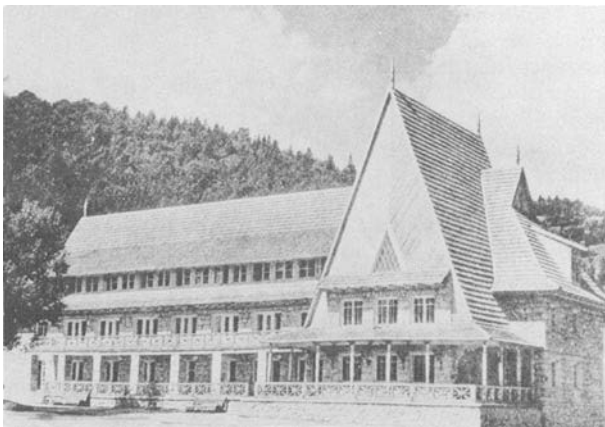
Revival of a Ukrainian style (Ukrainian modern). At the beginning of the 20th century, as the Ukrainian national movement grew in strength, artists sought to revive a Ukrainian style. V. *Krychevsky became the pioneer and champion of this trend. His first successful work in this style was the provincial zemstvo building in Poltava (1905–9), now an ethnographic museum, which gave rise to many imitations and variations. Among the prerevolutionary architectural experiments the most remarkable were the Pedagogical Museum (1911–13, by P. Alosyn), now the Kiev branch of the Central Museum; the Public Library (1914–29, by V. Osmak), now the Central Scientific Library of the Academy of Sciences of the Ukrainian SSR; and the tsar's palace in Livadiia in the Crimea (1910–11, by M. Krasnov).

In 1918 the Society of Ukrainian Architects and the Ukrainian Architectural Institute were established in Kiev through the initiative of such Ukrainian architects as D. Diachenko, V. Krychevsky, V. Sichynsky, M. Kravchuk, and O. Verbytsky. Using baroque motifs and elements of wooden folk building, Ukrainian architects managed to create a fresh synthesis and built many structures in the new style. In the 1920s and 1930s P. Holovchenko, K. Kunytsia, P. Yurchenko, and others continued to develop the national style and designed workers' settlements, collective-farm clubs, etc. Many of them were accused later of propagating a 'national style' and persecuted.

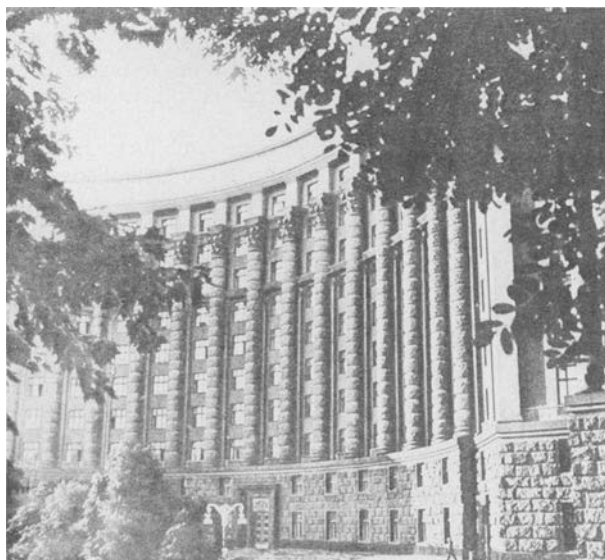
The Soviet period. During the time of industrialization and the collectivization of agriculture (1925–32), many new cities and giant industrial complexes were built: New Zaporizhia and the *Dnieper Hydroelectric Station (1927–32, by architects B. Vesnin, M. Colli, and S. Andriievsky); the settlement of the Kharkiv tractor factory (1931–3, by P. Alosyn); etc. The most important of the public and industrial buildings were the State Industrial Complex (Derzhprom) in Kharkiv built in the constructivist style by S. Kravets and S. Serafimov, the Railroad Workers' Palace of Culture in Kharkiv (1928–32, by O. Dmytriiev) and the Kiev Artistic Film Studio (1927–30, by V. Rykov). These large projects were usually entrusted to architects from Russia.

The search for new ideas in architecture provoked wide discussion. Even the most functional and constructivist tendencies, which were prompted by faith in technology and expressed the spirit of the times, were criticized. The architects of 1934–41 turned mostly to the classical heritage and created on its basis a pompous Stalinist style. The new style combined elements of the St Petersburg Empire style with a historical eclecticism and an inclination towards pseudomonumentalism. Examples of this style are the building of the Supreme Soviet of the Ukrainian SSR (1936–9, by V. Zabolotny and N. Chmutina); the Commercial Institute in Kiev, by D. Diachenko; and the building complex of the Commercial Academy in Kiev, by Ye. Nakonechny, S. Hrabovsky, and S. Liuba.

Much was expected of the new Academy of Architec-



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SOVIET ARCHITECTURE 1) Pension Hutsulshchyna in Yaremche in the Carpathian Mountains (1963). 2) Building of the Council of Ministers of the Ukrainian SSR (1935-7).

ture of the Ukrainian SSR in Kiev (1945), renamed in 1956 the *Academy of Construction and Architecture of the Ukrainian SSR, directed by V. Zabolotny. In the postwar reconstruction of Kiev, Kharkiv, and other cities, the Stalinist eclecticism was particularly evident. The principal boulevard of Kiev, Khreshchatyk, was rebuilt in this manner by the architects O. Vlasov, B. Pryimak, V. Zabolotny, A. Dobrovolsky, and others. The style was abandoned in 1955, but modernization and the application of Western architectural ideas in Ukraine began only in the 1960s, owing partly to younger, postwar architects.

The finer buildings of the Soviet period are the huge sports stadiums in Kiev – Dynamo (for 30,000 spectators, 1934-6, by V. Osmak and B. Bespaly) and the Sports Palace (for 100,000 spectators, 1958-60, by M. Hrechyna, A. Zavarov, and V. Repiakh); the sanatoriums in the Crimea – Chornomore in Yalta, Sea Pioneer Camp in Artek (1961, by A. Poliansky and D. Vitukhin); the hotel Tarasova Hora in Kaniv (1961, by L. Guseva, A. Zubok, N. Chmutina, and V. Elizarov); the stations and surface



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CONTEMPORARY ARCHITECTURE 1) Railwaymen's Palace of Culture in Kharkiv (1928-32). 2) Cinema Theater in Kharkiv. 3) Office buildings in Kharkiv.

buildings of the Kiev subway (1960-8); and the concert and film hall Ukraina in Kharkiv (1963, by V. Vasilev, Yu. Plaksiev, and V. Reusov). The outstanding buildings of recent years are the Kiev Pioneers' and School Children's Palace (1965-7, by A. Myletsky and E. Bilsky) and the airport in Boryspil (1961-5, by A. Dobrovolsky, O. Malynovsky, and D. Ponenko), which is based on contemporary American reinforced steel-and-concrete construction.

Today many buildings, particularly schools, day-care centers, cinemas, restaurants, and clubs, are decorated with murals, mosaics, and sculpture. Architects pay more attention than before to the building's relation to its surroundings and to the requirements of urban planning.

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Archival commissions. Gubernia archival institutions, established at the end of the 19th or the beginning of the 20th century, whose purpose was to preserve, systematize, describe, study, and publish archival materials. They also served as custodians of old monuments. The following archival commissions existed in Ukraine (in chronological order by date of establishment): (1) The Archival Commission of Tavriia, established in 1887 in Symferopil and active until 1920. It published its own *Izvestiia* (57 issues, 1887–1920). Its main collaborators were A. Markevych and F. Lashkov. (2) The Archival Commission of Chernihiv, established in 1897. It published its *Trudy* (12 issues, 1897–1915, 1917). Its main collaborators were V. Modzalevsky, P. Dobrovolsky, A. Verzylov, and P. Doroshenko. (3) The Archival Commission of Poltava, active from 1903 to 1917. It published its *Trudy* (15 issues, 1905–17). Its main collaborators were I. Pavlovsky, L. Padalka, M. Astreb, V. Parkhomenko, and V. Shchepotiev. V. Modzalevsky, V. Barvinsky, and P. Fedorenko also participated in its work. (4) The Archival Commission of Katerynoslav, active from 1903 to 1915. It published *Letopis' Ekaterinoslavskoi gubernskoi uchenoi arkhivnoi komisii* (10 issues, 1904–15). The main collaborators were A. Syniavsky, Ya. Novytsky, V. Bidnov, D. Doroshenko, and V. Picheta.

Some commissions, mainly the Chernihiv and Poltava commissions, also published separate monographs on history, archeology, archeography, bibliography, etc. Kiev and Kherson also had archival commissions, but they were less active and had no publications of their own.

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O. Ohloblyn

Archives. In Kievan Rus' the more important documents were preserved in the princely archives or the episcopal archives (of the Church of the Tithes and the St Sophia Cathedral in Kiev), in monasteries (the Kievan Cave and Vydubychi monasteries), and probably in private (boyar) archives. During the Lithuanian-Polish period the main depositories of archival documents were the city, county, and *pidkomorskyi* courts as well as the central state collection located in Cracow and known as the *Lithuanian Register until 1569 and the Crown Register after the

Union of Lublin. Various town and church institutions had their archives, as did individuals, but most of them perished in wars, rebellions, fires, and the like.

In the Cossack-Hetman period of the 17th–18th century, the first efforts were made to centralize archives in Ukraine. Besides the archives of the various governing institutions of the Zaporozhian Host, from the time of B. Khmelnytsky the Hetman archive was located in Chyhyryn. Its principal documents were taken to Poland by Hetman P. Teteria (1665) and to Moscow by P. Doroshenko (1676). The losses of the state archives during the Period of Ruin (1670s) were covered to some extent by the church archives, such as the archive of the Kievan Cave Monastery. Under hetmans I. Samoïlovych and I. Mazepa the archive of the *General Military Chancellery became the central state archive and was overseen by the general secretary.

The archive of Mazepa's government was seized and largely destroyed by A. Menshikov during his destruction of Baturyn in 1708. It is possible that some of the more important documents of this archive were taken abroad by Mazepa and found their way into Hetman P. Orlyk's hands. Even before this a new central state archive attached to the General Military Chancellery was set up in Hlukhiv. Known as the Little Russian General Archive, it had its own archivist during K. Rozumovsky's rule. Archivists were usually highly educated individuals who were particularly interested in history and literature, such as S. Divovych and M. Tumansky. The archive suffered extensive losses during the great fires of 1748 and 1784 in Hlukhiv. Remnants of the general archive, along with the archives of various institutions, particularly monasteries, found their way first to the gubernia archive of Novhorod-Siverskyi and then to the archives of Chernihiv, Poltava, and Kiev.

Eventually, in the 19th century, they were transferred to the archives of Kiev and Kharkiv, and a part of them was shipped to Russia (where they survived as late as the 1920s) or found their way into private collections such as that of M. Markevych in Moscow.

In the absence of a central state archive in Ukraine, many archival materials were scattered, destroyed, or lost in the 19th century. Some were preserved in the archives of state institutions (administrative, judicial, military, financial, etc); churches and monasteries; civic, estate, and scholarly institutions; private collections; etc. The lack of suitable facilities, funds, and proper care and protection from theft, fire, and atmospheric influences resulted in the loss of many materials, and often of entire important holdings. Furthermore, the centralist policies of the Russian government, beginning with Peter I, were seriously detrimental to the development of Ukrainian archives. Many Ukrainian archival documents were taken out of Ukraine on orders from the tsarist government or local authorities and ended up in Russian state archives or in private collections. Only a small part of this material was recovered after the 1917 revolution.

In the mid-19th century Ukrainian scholars and civic leaders introduced measures to preserve and consolidate old archives. In 1852 the Central Archive of Old Documents was established at Kiev University. It had several thousand (5,883) volumes of records and other documents, such as city, land, and *pidkomorskyi* court documents and monastery documents from Right-Bank Ukraine of the 16th–18th century. In 1880 a historical archive was set

up at Kharkiv University to preserve 17th- and 18th-century documents.

These archives, together with the gubernia learned *archival commissions, which were established at the end of the 19th and the beginning of the 20th century, made an important contribution to the improvement of archives and the advancement of historical and archeographical research (see *Archeography).



Ivan Ardan

Ardan, Ivan, 1871–1940. Ukrainian Catholic priest, cultural and community leader in the United States, to which he immigrated from Galicia in 1895. Ardan helped organize the *Ukrainian National Association and the *Ukrainian Fraternal Association, serving as the latter's first president. He edited the newspapers **Svoboda* (1900–7) and **Narodna volia*. He was one of the organizers of the First Ukrainian Soim (Assembly) in America (1915) and was active in the *Federation of Ukrainians in the USA. From 1919 to 1921 he worked with the missions of the Ukrainian National Republic and the Western Ukrainian National Republic in the United States.

Argentina. Since 1810 an independent federated republic (1983 pop 29,630,000) composed of 23 provinces and one federal capital district and covering an area of 2,791,800 sq km. Buenos Aires is the capital city.

There is evidence that people with Ukrainian surnames (eg, Vozniak, Doroshenko, Chaikovsky) have lived in Argentina as early as the latter part of the 17th century; however, the first documentation of the arrival of Ukrainians in Argentina dates from 1897, when 12 Ukrainian families from Galicia came as permanent settlers to Apóstoles, in the province of Misiones. The immigration of Ukrainians to Argentina covers a span of about 50 years, from 1897 to the 1950s, and may be divided into three distinct periods: 1897–1914, 1922–39, and 1946–50. The settlers of the first wave were almost exclusively Galician peasants who emigrated with their families, often coming equipped with the essential agricultural implements and even with seed. This first group emigrated with the intention of settling in the United States, but because of difficulties with the United States Department of Immigration they applied for and were granted entry into Argentina. Here they were sent to the northernmost province of Argentina – Misiones – an almost unpopulated region of subtropical forest and pampa, which required cultivation. The new settlers were each sold 50 ha of government land and were allotted food supplies, seed, agricultural implements, and received other forms of assistance. Some of

the Ukrainian immigrants settled in Buenos Aires and its environs, particularly in the town of Berisso. The greatest influx of Ukrainian immigrants to Argentina in this period occurred between 1900 and 1903, and by the First World War they numbered upwards of 10,000.

The second wave of immigrants (1922–39) was a more varied one. It consisted of Ukrainians from Galicia (about 28,000 between 1922 and 1930), Volhynia and Polisia (together about 20,000), Transcarpathia (2,000), and Bukovyna (1,000), as well as political émigrés from central and eastern Ukraine. Members of the intelligentsia, especially former military personnel, immigrated with the peasantry. During this period existing colonies in Misiones, Buenos Aires, and Berisso grew, and new communities developed in the provinces of Chaco, Mendoza, Formosa, Córdoba, Entrè Ríos, Santa Fè, Río Negro, etc.

The last period of Ukrainian immigration to Argentina (totaling about 6,000 between 1946 and 1950) was made up of displaced persons from camps in Germany and Austria. A large percentage of them were well-educated and professional people. However, because of the economic crisis of 1950–2 and the consequent difficulties in finding work in some fields, a number of these immigrants departed to the United States and Canada. A movement back to the Ukrainian SSR, encouraged by the Soviet Union, also took place in the late 1940s among members of the Sovietophile Ukrainian community. The resulting decreases in the Ukrainian population of Argentina were partially balanced by the resettlement of Ukrainians from the neighboring countries of Paraguay and Uruguay (where living conditions were much harsher), and by the return from the Ukrainian SSR of a number of disillusioned Sovietophiles who were fortunate enough to obtain the Soviet government's permission to leave.

A lack of statistical data makes it difficult to establish precisely the numerical strength of the Ukrainian population of Argentina. The first period of immigration brought about 10,000–14,000 settlers; the second, about 50,000. Of the immigrants of the third period there remain about 5,000. The overall Ukrainian population of Argentina (including natural population growth, which was very high), could be estimated at 180,000–200,000. As a result of internal migrations, Ukrainians now inhabit almost all of the Argentinian provinces, with the greatest numbers in the following: *Buenos Aires (the capital and the surrounding towns of La Plata, *Berisso, Verónica, Punta Indio), about 100,000; *Misiones (*Apóstoles, Oberá, Posadas, Leandro N. Alem, Las Tunas, etc), about 40,000; *Chaco (Sáenz Peña, Villa Ángela, Las Breñas, San Bernardo, etc), about 20,000; Mendoza (Boven, La Escandinava, Colonia Rusa, etc), about 10,000. There are smaller populations in the provinces of Formosa, Río Negro, Córdoba, Santa Fè, etc.

Religious life. Approximately two-thirds of the Ukrainians in Argentina belong to the Ukrainian Catholic church and less than one-fourth to the Ukrainian Orthodox church. The remainder are Evangelical Baptists, adherents of various sects, or do not specify their religion. Active participation in organized religious life is relatively low, especially in urban areas and in the provinces that had no congregations for an extended period of time.

The Ukrainian Catholics had no clergy of their own during the first 10 years of their settlement in Argentina.



The Ukrainian Catholic church in Apóstoles, Argentina



The Prosvita society building in Berisso, Argentina

The Poles and Russians took advantage of this situation by attempting to convert Ukrainians to Roman Catholicism or to the Russian Orthodox faith; they were partially successful. Numerous immigrants who refused to change their faith did not baptize their children or get married or buried by the church. Instead, with their own resources, they built churches and chapels where they gathered for communal prayers. In March 1908, the Basilian priest Rev K. Bzhukhovsky came to Argentina from Brazil at the instruction of Metropolitan A. Sheptytsky. He was replaced one year later by Rev Ya. Karpiak. These two priests succeeded in laying the foundations of an organized church life in the province of Misiones, and their work was continued by Rev I. Senyshyn (1910–25) and Rev. S. Vaprovych (1927–35). The organization of church life in the province of Buenos Aires was initiated by Rev I. Maika (1940–50) and continued by the *Basilian monastic order (OSBM) with the help of the secular clergy (Rev. I. Baluk and Rev M. Kunytsky). In 1968 the Vatican created an exarchate for Ukrainian Catholics in Argentina under Bishop A. *Sapeliak, and in 1978 raised it to the status of an eparchy.

In 1979 the Argentinian eparchy of the Ukrainian Catholic church consisted of 11 parishes, 22 priests (10 Basilian Fathers, 5 Salesians, 2 Franciscans, 1 Orionist, and 3 secular priests), and 90 nuns (*Basilian order of nuns – 75; *Sisters Servants of Mary Immaculate – 10; Catechist Sisters – 5).

Ukrainian immigrants of the Orthodox faith similarly lacked religious guidance for many years. The first Orthodox center, in the community of Tres Capones in Misiones, was formed by Ukrainian Galicians who converted to the Orthodox church in 1908. Their parish priest, until 1943, was Rev. T. Hnatiuk from Volhynia. The Ukrainian Autocephalous Orthodox church was formally established only in 1946, when a large group of Orthodox immigrants, together with its clergy, arrived in Argentina. Organizational efforts, including the formation of the Orthodox Brotherhood of the Holy Protectress, were begun by Rev I. Yaroslavsky and continued by Rev B. Ariichuk and others. The Ukrainian Orthodox church in Argentina fell under the successive jurisdictions of Metropolitan P. Sikorsky in Europe, and Archbishop I. Huba and Metropolitan I. Teodorovych of the United States. For a time it formed part of the South American eparchy under I. Skakalsky, a hierarch of the Ukrainian Orthodox Church in the USA. The Orthodox church in Argentina consists of four parishes.

The Ukrainian Evangelicals originally belonged to the

Slavic Union of Evangelical Christians and Baptists. In 1955, however, on the initiative of M. Bakhor and other pastors, they formed the independent Ukrainian Alliance of Evangelical Christians and Baptists. In early 1979 this association represented three evangelical communities and had its headquarters in Oberá, in the province of Misiones (also the home of the Ukrainian Biblical Institute).

Cultural and political life. In Misiones priests were active in the organization of community life. Rev Ya. Karpiak established the first educational society – the Shashkevych Reading Room in Apóstoles in 1910. E. Ananevych established a similar society in Azara in 1912 and a social club named Ukraina in Apóstoles, which has been intermittently active to the present day (now known as the Ukrainian Social Club). Community groups and institutions were organized in other localities throughout Misiones. Such activity gradually decreased, with only sporadic resurgences such as the erection of T. Shevchenko monuments in Apóstoles and Oberá. Ukrainians in the province of Buenos Aires began an organized community life with the formation of various groups, such as the Moloda Ukraina dramatic ensemble, formed in Berisso in 1924 and renamed the Prosvita society in the same year. A second Prosvita society was organized at the same time in Buenos Aires, and the two groups joined to form a larger organization which subsequently established branches throughout the province of Buenos Aires as well as in several other provinces. This society could not meet all the needs of the community; hence other groups were formed: in 1931, the Sokil society, devoted to sports and paramilitary activities, and in 1933, the Ukrainian Riflemen's Hromada, with a paramilitary and political (nationalist) character. Both of these organizations established branches and in 1938 joined together to form the *Vidrodzhennia society (until 1939 – the Organization for the Rebirth of Ukraine). Prosvita and Vidrodzhennia were the two major Ukrainian organizations; other groups formed, but they were relatively short-lived.

The last immigration strengthened the two existing societies and imbued them with differing political orientations: Prosvita became associated with the *Organization of Ukrainian Nationalists (Bandera faction), Vidrodzhennia with the Organization of Ukrainian Nationalists (Melnyk faction). New organizations were also created, and the following are still in existence today: the Brotherhood of the Holy Protectress and the Ukrainian Catholic Alliance; the youth organizations Plast, the Ukrainian Youth Association (SUM), and the Organization of Ukrainian Youth (OUM); the Ukrainian Veterans Association (SUV), the Brotherhood of Former Soldiers of the First Ukrainian Division of the Ukrainian National Army and the Symon Petliura Legion; the cultural organization – Ukrainian Information and Publishing Institute; the political organization – Society of Friends of the Ukrainian National Council; women's organizations – the *Ukrainian Women's Association of Argentina, the Alliance of Prosvita Women, and the Organization of the Ukrainian Women of Vidrodzhennia; and professional organizations – the Association of Ukrainian Merchants, Businessmen, and Professionals, and the Society of Argentinian-Ukrainian Graduates. Each of these organizations, with headquarters in Buenos Aires, and the Sokil society in Cordoba, are represented in the Ukrainian Central Representation, an official umbrella organi-

zation established in 1947 at the first congress of Ukrainians in Argentina. The activities pursued by some of these groups are often very limited. The most varied and dynamic work is done by the two larger societies, Prosvita and Vidrozhennia. They organize schools, libraries, theatrical groups, choirs, resorts, credit co-operatives, and so on. The Sovietophile Ukrainians in Argentina also developed their own organizations, including the Shevchenko Society, the Franko Society, and later the Ostrovsky Society and the Maiakovsky Club. There has been little or no contact between the Sovietophile and nationalist groups.

Economic life. Early settlers in Misiones suffered great hardships in adapting to the unfavorable subtropical climate, fighting banditry, and the like. Nevertheless, in a short time they were actively involved in agriculture and cattle raising, activities initially geared only to the fulfillment of basic family needs. With time, however, a more monocultural type of market farming was developed. Today Ukrainian farmers in Misiones cultivate primarily tea (*yerba maté*), rice, oranges and lemons, and, in some areas, sugar cane and cotton. The provinces of Chaco and Formosa produce cotton, sorghum, and corn; forestry is also important there. In the province of Mendoza, the primary agricultural activities are viticulture and fruit cultivation; in Río Negro, fruit cultivation, forestry, and the cultivation of hops; and in the provinces of Buenos Aires, Santa Fe, and Entre Ríos, the cultivation of wheat, corn, and other grains.

In urban areas immigrants initially worked either in the most physically demanding manual jobs (in railroad, subway, and port construction or as unskilled factory labor), or as janitors, domestics, seasonal laborers, etc. In a relatively short time many of them acquired the necessary qualifications for better jobs. The number of skilled and professional people increased significantly with the last immigration. Ukrainian industrial and commercial enterprises were established, and service agencies of various kinds appeared.

Many young Ukrainians have taken advantage of the fact that Argentina provides free university education, and the Ukrainian community has produced a significant number of graduates in professional fields.

Schools and education. Ukrainian schools in Argentina are mostly supplementary Saturday or Sunday schools. There are only four full-day schools (two in Apóstoles, one in Posadas, one in Berisso), under the administration of the Basilian Fathers; the language of instruction is Spanish, and recently no Ukrainian subjects have been offered. Most of the supplementary Ukrainian schools are sponsored and operated by Prosvita and Vidrozhennia and by the church parishes. The first Ukrainian school was organized in 1910 by Rev I. Senyshyn in Apóstoles. In 1967 there were about 300 children enrolled at the elementary level in about 20 schools in metropolitan Buenos Aires and in Berisso. The courses are taught by laymen, priests, and nuns. In 1979 the number of schools in Buenos Aires dropped to 15, and enrollment to 200. Ukrainian studies at the secondary and higher levels have been offered at the Buenos Aires branch of the Ukrainian Catholic University since 1967.

The youth organizations engage in some educational work. The main activities of these organizations are periodic meetings, summer camps, sports programs, folk-dancing instruction, and the like.



Ukrainian publications in Argentina



The Ukrainian press in Argentina

Press, publishing, radio. Since 1927 about 20 Ukrainian newspapers and periodicals have appeared in Argentina, the most important of which have been the following: the weeklies *Ukrains'ke slovo* (ed H. Holiian) and **Nash klych* (eds Ye. Onatsky and M. Fesolovych); the religious monthlies **Zhyttia* (ed Rev V. Kovalyk), **Dzvin* (ed Rev B. Ariichuk), and *Yevanhel's'ka zirka* (ed M. Bakhor); the community and literary monthlies **Ovyd* (ed M. Denysiuk) and **Porohy* (ed I. Kachurovsky); the humorous and satirical montly **Mitla* (ed Yu. Serediak); and irregular periodicals such as *Ucrania Libre* (a Spanish-language review, ed Martínez Codo). Only *Ukrains'ke slovo* and *Nash klych* have survived, as the official organs of the societies Prosvita and Vidrozhennia respectively. The M. Denysiuk Publishing Co was active from 1949 to 1960; at present the Yu. Serediak Publishing Co is most prominent. Newspaper and journal editorial boards have put out occasional publications, as have various other institutions.

The first Ukrainian radio program 'Vil'na Ukraina' was established through the efforts of V. and L. Ivanytsky. Subsequently, other programs appeared, among them Ukrainian cultural programs, aired on the national radio station. Today 'Vil'na Ukraina' (run by R. Zinka) is still on the air, as are several Ukrainian radio programs in Oberá, Misiones, and San Bernardo (Chaco province). Initially Ukrainian-language programming was permitted; however, a bill passed later by the government allowed Spanish-language broadcasting only.

Art, literature, scholarship. Few Ukrainians were active in the arts or scholarship in Argentina before 1947, with the exception of the prominent graphic artist, painter, and caricaturist V. Tsybmal, who came to Argentina with the first wave of immigrants. A significant number of artists and scholars settled in Argentina between 1947 and 1949, but the majority of them either emigrated or died soon after. Among the individuals who were active in the arts were the painters B. Kriukov, O. Klymko, V. Lasovsky, L. Hrytsai, O. Hurska, V. Kaplun, A. Sokil; the sculptors K. Buldyn, P. Kapshuchenko, M. Holodyk; and the architects Yu. Shulminsky and V. Hrynenko. Literary figures of note included Yu. Tys-Krokhmalik, A. Halan, O. Satsiuk, I. Kachurovsky, and Ye. Onatsky; personalities in Ukrainian theater included H. Hryhorenko, V. Maksymets, A. Kabantsiv, T. Lykholai, O. Khlebych, H. Andreadis, M. Holodyk; and in music the pianists T. Mykysha and V. Suprun and the violinists the Chumachenko brothers. In choral art the choir Surma (director V. Vasylyk) and the National Choir (director I. Kopitović, a Croatian) are worthy of mention. The Prosvita society sponsors a folk-dance ensemble.

The following were prominent in the area of scholar-

ship in Argentina: Yu. Poliansky, a professor of geology at the University of Buenos Aires; B. Halaichuk, a professor of international law at the Catholic University in Buenos Aires; the literary scholar and folklorist Ye. Onatsky; and the soil scientist I. Bandura. There were other university professors: Yu. Shulminsky, M. Livsha, M. Vasylyk, I. Lypynsky, and I. Shyian. In the 1950s the majority of individuals involved in the arts or sciences were members of the Association of Ukrainian Scholars, Writers, and Artists.

Ukrainians in the economic and social life of Argentina. In cultivating the virgin lands, the Ukrainian immigrants made a great contribution to the development of the Argentinian national economy, especially in the provinces of Misiones, Chaco, and, to a lesser extent, Mendoza. Their contribution to industrial development was small, however.

Participation in the social and political life of the country is evident primarily in the provinces of Misiones and Chaco, where Ukrainians were involved in the local government. Among these public figures were the long-time mayors of Apóstoles Rev I. Senyshyn and O. Varenytsia, the mayor of San Bernardo (in Chaco) A. Baluk, the senator R. Hnatiuk, and the Roman Catholic bishop L. Kruk. B. Halaichuk was an advisor in the Ministry of Foreign Affairs.

The assimilation of Ukrainians in Argentina, though less complete than that of the Poles and Italians, has been quite pronounced. The consequences of this process are seen primarily in the decline of Ukrainian culture and in the lack of participation in organized forms of ethnic life. Recently, a renewed ethnic consciousness has been evident among Ukrainians, particularly in the Catholic community.

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Argo. A literary collection published in Kiev in 1914, with many poems dedicated to the sea. Among the contributors were H. Hryhorenko, N. Kybalchych, O. Pchilka, H. Khotkevych, M. Cherniavsky. The most important piece was a draft of an unfinished dramatic poem by Lesia Ukrainka 'Na predmisti Aleksandrii' (On the Outskirts of Alexandria).

Arians. See Socinians.

Arka (Ark). A monthly journal of literature, art, and criticism published in Munich from July 1947 to February 1948 by the publishers of **Ukraïns'ka trybuna* in cooperation with the publications committee of the artistic-literary organization *MUR. Eight issues of the journal appeared. In 1947 *Arka's* editorial board consisted of the following: V. Petrov, Yu. Kosach, B. Nyzhankivsky, Z.

Tarnavsky, and G. Shevelov (Sherekh), with J. Hnizdovsky as artistic designer. In 1948 Shevelov became editor in chief. *Arka* maintained a high level of artistic and theoretical quality, informing the Ukrainian reader about Western creative trends.

Arkan. An age-old Ukrainian folk dance, common to the *Hutsul region. The arkan is danced exclusively by men in a closed circle or semicircle. The rhythm of the dance is 2/4.



Mykola Arkas

Arkas, Mykola, b 7 January 1853 in Mykolaiv, d there 26 March 1909. Arkas was an active figure in the areas of culture and education; he was a composer and an amateur historian. After graduating from Odessa University, he worked in the Mykolaiv Naval Office (1875–99). Later he lived on his estate in the villages of Khrystoforivka and Bohdanivka, Kherson gubernia, where he established, at his own cost, a Ukrainian-language elementary school. The school was closed by the authorities after two years of operation. Arkas was one of the founders, and president for life, of the Prosvita society in Mykolaiv. He recorded and arranged about 80 Ukrainian folk songs and composed romances and duets. His major work was the opera *Kateryna* (1891), with his own libretto, based on the poem by T. Shevchenko. *Kateryna* was first staged in Moscow in 1899 by M. Kropyvnytsky, and the piano score was first published in 1897. Arkas was the author of the popular *Istoria Ukraïny* (History of Ukraine, St Petersburg 1908) and wrote lyric poetry. His life and activities are described in L. Kaufman's *Mykola Arkas* (Kiev 1958).

Arkas, Zakharii, b 1793 in Litókhon, Greece, d 4 April 1866. Historian and archeologist of Greek descent. Arkas graduated from the military school in Mykolaiv, served in the Russian navy, and attained the rank of lieutenant general. He was a full member of the Odessa Society of History and Antiquities and the director of the naval library in Sevastopol. Arkas did research on the Greek colonies along the northern Black Sea coast and on the history of the Black Sea fleet. He published a number of works in *Zapiski Imperatorskogo Ódesskogo obshchestva istorii i drevnosti*.

Arkhangelsk Gospel. A Church Slavonic text of 178 folios, found in northern Russia, but written (copied from an Old Church Slavonic original) by several (four?) scribes at the end of the 11th century in Ukraine. Most important for the study of Old Ukrainian phonetics is the second part (sheets 77–175), which was transcribed by

the scribe Mychka. The third part is dated 1092. The language of the Arkhangelsk Gospel was studied by A. Diuvernua, E. *Karsky, R. Trautmann, M. Sokolova, N. Durnovo, P. Buzuk, and others. The manuscript, which was published in 1912 using photozincography, is preserved in the Lenin Library in Moscow.

Arkhangelsky, Andrei [Arxangel'skij, Andrej], b 8 December 1879 in Riazan, Russia, d 16 April 1940 in Moscow. Arkhangelsky was a renowned Russian geologist and a member of the Academy of Sciences of the USSR. His geological studies of Eastern Europe include works on the geology of the Black Sea, the northwest regions of the Donbas, the Kerch Peninsula, and the Chernihiv region.

Arkharov, Volodymyr [Arxarov], b 27 February 1907 in Odessa. Physicist, full member of the Academy of Sciences of the Ukrainian SSR since 1965. In 1972 Arkharov joined the Donetsk branch of the Institute of Problems of Material Science of the Academy of Sciences of the Ukrainian SSR and Donetsk University. His works deal with the physics of solids and the structure of metals.

Arkheologicheskaja letopis' Iuzhnoi Rossii (Archeological Chronicle of Southern Russia). A periodical published in Kiev, first as a monthly supplement to **Kievskaja starina* (1899–1901) and then (1903–5) as a separate bimonthly journal edited by M. *Biliashivsky. The journal was devoted to studies of historical monuments and of applied art.

Arkheolohiia (Archeology). A publication of the *Institute of Archeology of the Academy of Sciences of the Ukrainian SSR which was issued in Kiev in two series: in 1947–70 (24 vols) and since 1971 (36 issues by 1981). The serial contains materials about archeological discoveries in Ukraine, theoretical and methodological articles on archeological research, and studies of Ukraine's prehistoric and ancient history.

Arkhimovych, Lidiia [Arximovyč, Lidija], b 26 October 1916 in Kiev. A musicologist, in 1947 Arkhimovych became a research associate at the musicology department of the *Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR in Kiev. In 1969 she became director of the theater arts department of the same institute. Her works include *Ukraïns'ka kliasychna opera* (Ukrainian Classical Opera, 1957) and *Shliakhy rozvytku ukraïns'koï radians'koï opery* (The Development of Ukrainian Soviet Opera, 1970). She also co-authored *M.V. Lysenko. Zhyttia i tvorchist'* (M.V. Lysenko: His Life and Works, 1952); *Muzykal'naia kul'tura Ukrainy* (The Musical Culture of Ukraine, 1961); and *Narysy z istorii ukraïns'koï muzyky* (Essays on the History of Ukrainian Music, 2 vols 1964).

Arkhimovych, Oleksander [Arximovyč], b 23 April 1892 in Novozybkov in Chernihiv gubernia (now Briansk oblast, RFSR), d 19 January 1984 in Rosendale, New York. Botanist specializing in plant cultivation and selection, graduate of Kiev University (1918) and the Kiev Polytechnical Institute (1922). Arkhimovych worked as a researcher at the Ukrainian Academy of Sciences (1919–23) and taught at institutes of agriculture in Kiev, Bila Tserkva, and



Oleksander Arkhimovych

Zhytomyr (1934–43). He emigrated to Germany, where he taught at the Ukrainian Technical and Husbandry Institute (1945–8), then to Spain (1948–52), and in 1953, to the United States. Arkhimovych was a full member of the Shevchenko Scientific Society and the Ukrainian Academy of Arts and Sciences in the United States (president of the academy, 1962–70). In the 1950s and 1960s he worked closely with the Institute for the Study of the USSR in Munich. He has published studies on plant biology, the cultivation and selection of field crops (particularly sugar beets), the geography of field crops in Ukraine, and agriculture in the Soviet Union.

Arkhiv Iugo-Zapadnoi Rossii (Archive of Southwestern Russia). Published by the Temporary Commission for the Analysis of Ancient Documents in Kiev in 1859–1914. The *Arkhiv* is divided into eight parts or series. The first part consists of twelve volumes of materials on the history of the church, edited by O. Levytsky, T. Lebedyntsev, S. Ternovsky, S. Golubev, and V. Antonovych. The second part consists of eight volumes of documents pertaining to the nobility's self-rule and was edited by M. Ivanyshchyn, I. Kamanin, and M. Storozhenko (publ 1861–1910). The third part consists of six volumes of materials on the Cossacks and Haidamakas, edited by V. Antonovych, I. Kamanin, and N. Molchanovsky (publ 1863–1914). The fourth part, edited by V. Antonovych, is one volume (1867) of documents on the family histories of the nobility. The fifth part deals with towns and is in two volumes (1869–91), edited by V. Antonovych and I. Kamanin. The sixth part consists of two volumes (1870–6) of materials about the peasantry, edited by V. Antonovych and I. Novytsky. The seventh part deals with the colonization of Right-Bank Ukraine up to the end of the 17th century and consists of three volumes (1886–1905), edited by M. Vladimyrsky-Budanov. The eighth part consists of six volumes (1893–1911) of materials on the administration and internal affairs, edited by M. Hrushevsky, O. Levytsky, M. Vladimyrsky-Budanov, and M. Dovnar-Zapolsky. I. Novytsky prepared an index of personal names (1878) and an index of geographical names (1883).

Arkhiv Radians'koï Ukrainy (Archive of Soviet Ukraine). A journal of the Central Archival Administration of the Ukrainian SSR published in 1932–3 in Kharkiv as a successor to *Radians'kyi arkhiv* and *Biuletyn' Tsentral'noho arkhivnoho upravlinnia URSR*. Eight issues of the journal were published.

Arkhivna sprava (Archival Affairs). A journal published in Kharkiv by the Central Archival Administration of the Ukrainian SSR in 1926–31 (15 issues). The journal published articles about the theory and problems of managing archives, and documents and materials on the history of the 19th- and 20th-century revolutionary movement in Ukraine. It was succeeded by *Radians'kyi arkhiv* (1931–2).

Arkhivy Ukraïny (Archives of Ukraine). Since 1960 a bimonthly bulletin of the Chief Archival Administration of the Council of Ministers of the Ukrainian SSR. From 1947 to 1965 it was called *Naukovo-informatsiyni biuleteni' Arkhivnoho upravlinnia URSR*. The bulletin publishes documents, historical articles, bibliographies, and materials about archeography, historical sources, and archives. In 1949–57 the bulletin was published in Russian.

Arkhypenko, Oleksander. See Archipenko, Alexander.

Arkhypenko, Yevhen [Arxypenko, Jevhen], b 15 September 1884 in Kaharlyk, Kiev gubernia, d 14 July 1959 in Dornstadt, Germany. Agronomist. Arkhypenko published the journals *Ukrains'ke bdzhil'nytstvo* (St Petersburg 1906–9) and *Rillia* (Kiev 1910). In 1919 he was minister of agriculture of the UNR. From 1921 he lived in Volhynia, where he published *Ukrains'ke pasichnytstvo* until 1928. He wrote several textbooks on beekeeping. In 1944 he emigrated to Germany.

Armashevsky, Petro [Armaševs'kyj], b 1851 in Novozybkov, Chernihiv gubernia, d 1919. Geologist and petrographer, professor at Kiev University from 1885. Armashevsky drew a geological map of the Chernihiv and Poltava regions and determined Paleozoic sedimentation in Volhynia (1898) and the exact stratigraphy of the Paleogenic sedimentation of Ukraine (1903). He was the first to put forward the hypothesis concerning the aqueous origin of loess; he studied soil erosion in the region of Kiev and did research in hydrogeology.

Armavir. ix–22. City (1981 pop 165,000), founded 1848, now under the regional administration of Krasnodar krai of the RSFSR. It is situated at the mouth of the Kuban River at the foot of the Caucasus. The city is a railroad junction and has food, machine-building, woodworking, and light industries. There is also a pedagogical institute affiliated with the Krasnodar Polytechnical Institute, a theater, and a regional museum.

Armed forces. See Military formations.

Armenian Cathedral in Lviv. A cathedral built in 1363–70 and designed by the architect Dorko (aka Doring) from Kaffa in the Armenian church style of the 14th century, but with Romanesque, Gothic, and old Galician architectural elements. The cathedral is part of a complex of buildings consisting of the former monastery of the Armenian Benedictine monks, a cemetery, an archbishop's residence from the 16th century, and a printing press. The original cathedral had three apses and a twelve-sided tent-shaped dome. The vault and windows are bow-shaped. On the south side there is an open gallery in the Renaissance style, and on the east side, a portal. In 1570–71 a belfry in the Gothic-Renaissance style was added by the architect P. Krasovsky. In the 17th

century a sacristy with tomb monuments on the walls was built on the west side. In 1630 the main nave of the church was added; in 1723 it was restored in the European baroque style. In 1726 a decorative bas-relief in wood, entitled *Golgotha*, was added to the exterior. In 1908 the third part of the building – the western facade – was completed in a pseudo-oriental style by the architect F. Menchynsky.

In the 1920s the church was extensively restored. In the process fragments of Byzantine frescos of the 15th–16th century by Ukrainian painters were discovered in 1925. New murals were painted by Ya. Rozen. In the 1960s the cathedral, one of the most interesting architectural monuments in Lviv, was converted into a repository for the icons of the Lviv Museum of Ukrainian Art.

S. Yaniv

Armenians. Armenian settlements first appeared in the territory of present-day Ukraine in the 11th century. Before that time Armenians came to Ukraine only occasionally, as merchants, physicians, or interpreters. In the second half of the 11th century the attacks of the Seljuk Turks on Armenia gave rise to periodic waves of Armenian emigration to Ukraine. By the middle of the 11th century there was an Armenian colony in Kaffa (present-day Teodosiia), and in the latter part of that century a colony arose in Kiev, which grew into a community of considerable importance in the 12th century. At the time an Armenian physician named Agapit gained fame in Kiev and treated Prince Volodymyr Monomakh. The capture of eastern Armenia by the Tatars in 1243 led to a mass exodus of Armenians to the Crimea. Kaffa, then an autonomous Genoese city-state, continued to be the major center of the Armenian people. Other Armenian centers in the Crimea were Soldei (Surozh in ancient Ukrainian, now Sudak) and Solkhat (now Staryi Krym). When the Crimean peninsula fell under Tatar rule, Armenian merchants continued to be tolerated. New Armenian immigrants to the Crimea adopted the Cuman language of the local Armenians and subsequently brought it to Ukraine. By the 13th–14th century the Armenians represented such a large percentage of the Crimean population that the peninsula came to be known as Armenia Maritima or Armenia Magna.

The fall of the Armenian state in Cilicia in 1375, the persecution of Armenians in the Crimea after the Turkish conquest of 1475, and the religious persecution of Armenians in Moldavia in the mid-1500s contributed to the expansion of Armenian emigration to Ukraine, primarily to Galicia, Podilia, and Volhynia. This periodic influx of Armenians continued until the 18th century. During the 13th and 14th centuries new communities developed in Kamianets-Podilskyi, Bar, Seret, Lviv, Bilhorod, Volodymyr, Lutske, and Zamostia, and close to Ukraine, in Suceava; from the 15th to the 17th century – in Uman, Stanyslaviv, Pidhaitsi, Horodenka, Buchach, and Brody; during the first half of the 18th century – in Mohyliv-Podilskyi, Rashkiv, Obertyn, and Kut; during the second half of the 18th century – in Odessa and Balta. At least 70 Armenian colonies are known to have existed on the territory of present-day Ukraine.

The greatest concentration of the Armenian population was in Lviv, where in the mid-1600s they numbered almost 2,500, or one-tenth of the total population. The second largest community was in Kamianets-Podilskyi.

The Armenian colonies in Ukraine usually had their own community organizations and their own priests and bishops of the Armenian rite. Lviv, having been the seat of the Armenian bishopric since 1365, was the center for Armenian religious life. In Lviv the Armenian community was self-governing until 1469; in Kamianets-Podilskiy, until 1787; and in most other communities, until the end of the 18th century. The larger Armenian communities exercised self-rule on the basis of a common-law system called the Armenian Statute, which was approved in 1519 with minor changes by the Polish king Sigismund I and remained in force until 1780–1. The Armenians brought an organization of charitable and ecclesiastical brotherhoods to their communities in Ukraine. The Armenian bishop in Lviv was subordinate to the catholicos-patriarch in Echmiadzin until 1667, when Bishop M. Torosovych (Torosowicz) agreed to a union with Rome. The Armenian Uniate church retained its own rite. During the second half of the 17th century the Armenian communities throughout Galicia and Podilia accepted the union.

Merchants and artisans constituted the majority of the Armenian population in Ukraine. In the 16th and 17th centuries the merchant class belonged to the wealthiest stratum of Ukrainian society. For centuries Armenian merchants acted as middlemen in the trade of Ukraine and Poland with Turkey and Persia. The artisans occupied themselves primarily with goldsmithing, manufacture of weaponry, weaving, and embroidery.

The Armenians developed a lively cultural life in their communities. During the 16th and 17th centuries literature and chronicling (in Armenian and Cuman), linguistics, medicine, and the artistic transcription of books flourished. The monumental architecture of the Armenians is best represented by the *Armenian Cathedral in Lviv, the church in Teodosiia (11th century), and the Surb-khach monastery in the Crimea (14th century). The Armenians also had their own theaters and schools. There was an Armenian college in Lviv from 1664 to 1781, where the languages of instruction were Latin and Armenian until 1701 and Armenian and Ukrainian from that time on.

From the mid-17th century the Armenians in Ukraine were rapidly becoming Polonized, a process that was partially influenced by the church union with Rome. The new influx of Armenian-speaking immigrants, primarily from the Balkans, in the 18th century had little effect in altering the tendency towards Polonization. Increased Jewish activity in trade caused the decline of the Armenian merchant class. In spite of assimilation several thousand Armenians preserved their church rite, and an Armenian Catholic archeparchy continued to exist in Lviv until 1939.

Just prior to the Second World War the Armenian population in the Ukrainian SSR numbered close to 25,000. This was primarily an urban population, half of which resided in the Crimea. The Armenian population in all Ukrainian ethnic lands, including Subcaucasia, approached 150,000. The largest concentrations of Armenians were to be found in Yevpatoriia, Symferopil, Yalta, Kiev, Kharkiv, Odessa, the Donbas, Sochi, Krasnodar, Armavir, the vicinity of Maikop, Terek oblast, and the town of Kuty in Galicia.

After the Second World War the majority of Galician and Volhynian Armenians emigrated to Poland. In 1970 there were 33,400 Armenians in the Ukrainian SSR (as

compared to 28,000 in 1959), and 90 percent of this population was located in urban areas. Only 33.4 percent preserved their native tongue; 11.1 percent spoke fluent Ukrainian.

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B. Struminsky

Arms. Various means of assault and defense. The basic types of weapons are cutting and thrusting weapons, firearms, nuclear weapons, rockets, defensive armor, and the instruments of chemical, biological, and psychological warfare.

Cutting and thrusting weapons – the sword, saber, battle-ax – and defensive armor – helmet, cuirass, shield, etc – appeared long ago. Before gunpowder was discovered and firearms were invented in the 13th–14th century, the same purpose was served by the sling, bow and arrow, and such assault engines as the ballista, catapult, and battering ram. The bow in its improved forms was used not only as a hunting weapon, but also as a military weapon until the 18th century. Ballistic military engines were used for two millenniums and gave way to the new form of fired artillery only in the 14th century. Projectiles of different types were used for different purposes: rocks, logs, and arrows for smashing; pitch in barrels for burning; scorpions, snakes, and decaying corpses for poisoning.

The development of arms in Ukraine during the Princely era was influenced by the steppe hordes, Varangians, and Byzantines. Offensive and defensive weapons consisted of slings, spears under various names (*kopiie, sulytsia, rohatyna, oskep*), swords, sabers, battle-axes, bows and arrows, and maces. Defensive arms consisted of helmets (sometimes with visors), hauberks or suits of armor, and shields. War engines of the catapult and battering-ram type were used and were known as *porok* and *vozhrada*.

Beginning with the 14th century, firearms came gradually into use in Ukraine. Heavy firearms – field and fortification artillery – appeared first. Much later small firearms appeared. The bow in its advanced forms of the *arbalest* and *kushcha* (cross-bow) was used up to the 18th century in Ukraine.

The arms of the Cossacks consisted of rifles, pistols, piolettes, bows, sabers, spears, battle-hammers (*kelepy*), and battle-picks (*chekany*). In contrast to Western European armies, the Cossack Host used no defensive arms such as the helmet or armor. Only the Cossack officers wore them, and then only for ceremonial functions. The first cannons were imported into Ukraine in 1394, and by 1580 the Cossacks were making their own at the Zaporozhian Sich. The various types of cannon were called *pushka*, *tarasnytsia*, *shrubnytsia*, *serpentyna*, *petriera*, *falkon*, *kartavna*, etc.

In the Princely era and the Cossack period the more complicated and advanced arms were imported into Ukraine from Byzantium, Western Europe, Turkey, the Near East, and, after 1654, Muscovy. But local craftsmen made arms too: swords, sabers, bows, arrows, muskets, cannons, etc. The first cannon foundry was established in Lviv in 1468. Under the rule of B. Khmelnytsky and I. Vyhovsky cannons were made in Korsun and probably in Pereiaslav. In the Hetman state the main centers of gun-making were Hadiache, Baturyn, and Hlukhiv. Hetman I. Mazepa paid particular attention to developing his artillery.

During the struggle for Ukraine's independence in 1917–21 Ukrainian armies used mostly the arms that formerly belonged to the Russian or Austro-Hungarian armies. In mid-1919 all Ukrainian artillery regiments were armed with Russian cannons, mostly three-inch guns, which were considered to be the best in Europe at the time.

In the Second World War Ukrainian military formations such as the Division Galizien used mostly German arms, while the Ukrainian Insurgent Army used both German and Soviet arms.

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Z. Stefaniv

Armstrong, John Alexander, b 4 May 1922 in St Augustine, Florida. Political scientist. Armstrong received his doctorate from Columbia University. He has taught comparative politics at the universities of Colorado and Columbia and since 1954 has been a professor at the University of Wisconsin in Madison. Armstrong writes extensively on Soviet government and politics and is the author of *Ukrainian Nationalism 1939–1945*, (1955; 2nd edn 1963) and *The Soviet Bureaucratic Elite: A Case Study of the Ukrainian Apparatus* (1959).

Army chaplains. Christian and non-Christian chaplains today serve in all armed forces except those of the Communist countries.

Chaplains served in the armies of the Princely era and the Cossack state. A parish with several clergymen existed for two centuries at the Holy Protectress Church of the Zaporozhian Sich. The regiments of town Cossacks, the hetman guard, and the light-cavalry regiments had their own chaplains and mobile churches.

Ukrainian soldiers in the Austro-Hungarian, Polish,

and Czechoslovakian armies had their own chaplains, who were Ukrainian Catholic or Orthodox clergymen.

The Legion of the Ukrainian Sich Riflemen in 1914–18 had five chaplains: M. Izhak and A. Pshepiursky at first and then A. Bazylevych, Ye. Kushlyk, and Yu. Fatsiievych from 1917. The first Orthodox chaplains in the armed forces of the Ukrainian National Republic were P. Pashchevsky, M. Marynych, and A. Mateiuk, who began to serve in 1917. The principal chaplains of the Army of the Ukrainian National Republic were the Orthodox protopresbyter A. Mateiuk from 1919 and, after his death, the archpriest P. Pashchevsky, who headed the Supreme Office of Army Chaplains, established in 1920. About 20 clergymen served with various divisions and regiments of the army. The future metropolitan of the Ukrainian Orthodox church in the United States, I. Teodorovych, served as the field chaplain of the Eastern Kiev Group under Gen. Yu. Tiutiunnyk. The Ukrainian Galician Army had about 80 chaplains who were headed by A. Kaliata, I. Dydyk, and M. Izhak, and then by the vicar-general of the army, V. Laba, an appointee of Metropolitan A. Sheptytsky. The chaplain of the Carpathian Sich self-defense organization in Khust in 1938–9 was S. Sabol-Zoreslav. The Division Galizien had 19 chaplains (1943–5). V. Laba was the vicar-general of the division. The principal chaplains of the division were, in chronological order, S. Nahaievsky, O. Stasiuk, and M. Levenets. A number of clergymen served in the Ukrainian Insurgent Army as army chaplains. Several of them died in battle.

Z. Stefaniv

Army of the Ukrainian National Republic. The armed forces of Ukraine during the struggle for independence in 1917–21. Unlike the *Ukrainian Galician Army, the regular armed forces of the Western Ukrainian National Republic, the Army of the UNR was never a regular, well-structured organization, but was made up of various armed volunteer units. The history of the UNR army can be divided into three main phases: the periods of the *Central Rada, the *Hetman government, and the *Directory of the UNR, although the formation of its units in all phases was to a large degree spontaneous and chaotic.

During the Central Rada period the UNR army was formed in three ways: (1) by spontaneous detachment of Ukrainian units from the Russian army, forming, on the western front, the *Haidamaka Cavalry Regiment; in Moscow, three Shevchenko regiments; in Symferopil and Chernihiv, the Doroshenko regiments; in Kiev, the *Polubotok Regiment, the *Khmelnytsky Regiment (Bohdanivtsi), and other smaller units; (2) through Ukrainization of Russian army units (at first without, but later with, the consent of the Russian army command); (3) through the reorganization of former army units (eg, the *Sich Riflemen company was formed out of Austrian prisoners of war in Russia) or the creation of new units out of various army personnel (eg, the *Bluecoats were formed out of Ukrainian prisoners of war in German camps and the *Graycoats were formed out of Ukrainian prisoners of war in Austrian camps).

The formation of Ukrainian units in the Russian army was part of the process of general disintegration of the multinational Russian army along national lines that had begun at the front and in the rear immediately after the

February Revolution. Soviets of soldiers' deputies were elected by separate units. In units with a significant number of Ukrainian soldiers, separate Ukrainian soldiers' soviets were formed in parallel with the general soviets (in the rear they were called also soldiers' clubs, assemblies, and committees). Apart from the spontaneous national awakening, an important role in the formation of Ukrainian units was played by the *Ukrainian Military Club (formed in Kiev on 22 February on the initiative of Lt M. Mikhnovsky), which formed the Ukrainian Military Organizing Committee, whose task was to organize Ukrainian volunteer units. The appeals of the committee were very successful and stimulated the first manifestation of Ukrainian military strength during the *All-Ukrainian military congresses in Kiev (the first on 18–21 May 1917, the second on 18–23 June, the third on 2–12 November), which supported the Central Rada unconditionally, called for the separation of Ukrainian units from the Russian army and elected the first military leadership – the *Ukrainian Military Committee.

Instances of spontaneous Ukrainianization on the front became widespread (on the northern front, the 21st Corps; on the Rumanian front, the 10th and 11th corps; on the western front, part of the 9th Corps). In units that were nationally mixed, the Ukrainian soldiers formed their own subunits, in which both discipline and fighting ability were superior and resistance to the Bolshevik appeals for demobilization was stronger than in other subunits. Because of this and the demands of the representatives of the organizing committee, the Russian commander in chief, Gen A. Brusilov, agreed to the official Ukrainianization of some units: the two-division 34th Russian Corps under the command of Gen P. *Skoropadsky (renamed the 1st Ukrainian) and the 6th Russian Corps (renamed the 2nd Sich Zaporozhian Corps) under the command of Gen Mandryka. Of 4 million Ukrainians in the Russian army in 1917, only 1.5 million were Ukrainianized, and the majority of these declared themselves neutral when it came to fighting the Bolsheviks or demobilized under the influence of Bolshevik agitation.

The Central Rada itself had no clear plans concerning military organization and did not recognize the need for a standing army based on compulsory military service. Instead, the concept of *Free Cossacks, a volunteer, territorial, national militia, won out and was ratified by the Rada on 13 November 1917. As a result, on the eve of the Bolshevik invasion, the Central Rada announced the demobilization of the regular army (16 January 1918). Instead of building a standing army the government began recruitment for the national militia, for which uniforms and insignia were already designed. The Ukrainian-Bolshevik war convinced the Central Rada that Ukraine needed a regular standing army. A recruitment plan was worked out for an army that was to be made up of eight infantry corps and four cavalry divisions. Before these plans could be realized the Central Rada was overthrown by the Germans and replaced by the Hetman government. Before the downfall of the Central Rada, the Army of the UNR consisted of the *Zaporozhian Corps (four infantry regiments, one cavalry regiment, and two light-artillery detachments), the Sich Riflemen Regiment, the Bluecoats, the Graycoats (in the process of formation), plus an indeterminate number of Free Cossacks, for a total of approximately 15,000 soldiers.

After the First All-Ukrainian Military Congress, the command of the Army of the UNR was taken over by the Ukrainian Military General Committee, headed by S. *Petliura. After the proclamation of the Ukrainian National Republic on 20 November 1917, a General Secretariat of Military Affairs was formed (general secretary, S. Petliura; chief of the general staff, O. *Hrekov). After the proclamation of the independence of Ukraine on 22 January 1918 the Ministry of Military Affairs of the UNR was formed (M. *Porsh, A. Nemolovsky, and Col O. *Zhukovsky were ministers) and, under its auspices, the Military General Staff was created (headed by Gen O. Hrekov, Gen B. Bobrovsky, and Col O. *Slyvynsky). At first the general staff had several departments (organization, liaison, supplies, training, and artillery), whose number was reduced to only two – the organizational department and the quartermaster's department – after a reorganization by O. Slyvynsky.

During the period of the Central Rada the Army of the UNR was in a constant state of organization. Units that were formed at the front continued to serve there until the armistice, leaving the defense of Kiev and the government mainly to the units of the Kiev garrison (the *Haidamaka Battalion of Slobidska Ukraine, commanded by Otaman S. Petliura, the Galician battalion of the Sich Riflemen, 16 small battalions of Free Cossacks under M. *Kovenko, and the auxiliary student battalion of the Sich Riflemen under Capt Omelchenko, which was routed in the Battle of *Kruty). Such a weak force could not hold Kiev, and the Bolsheviks occupied the city on 8 February 1918. Only at the end of the month, after the Peace Treaty of *Brest-Litovsk and the signing of the armistice with the Central Powers, were the Ukrainian forces, under Gen K. *Prisovsky and Otaman S. Petliura and with the help of the Austro-Hungarian and German armies, able to repel the Bolsheviks. In addition to the battles for Kiev, the Ukrainian forces (the Zaporozhian Corps under Gen *Natiiv and the detachments of Otaman P. *Bolbochan and Otaman V. *Sikevych) occupied the Crimea and the Don region. But the Germans forced the Ukrainian army to leave the Crimea because it was not part of the UNR and, on the eve of the establishment of the Hetman government, reduced the Army of the UNR to the Zaporozhian Corps after disarming the Bluecoats and the Sich Riflemen Regiment.

The Hetman government. Although the government and even the name of the country were changed (to the Ukrainian State), plans for establishing a regular army continued to be pursued. On 24 July 1918 the Council of Ministers passed a law establishing compulsory military service and ratified plans for the organization of the army (formerly proposed under the Central Rada), military courts, and medical services and supplies. In peacetime the army was to consist of 310,000 military personnel in eight territorial corps, with a budget of 1,254 million *karbovantsi* annually. A uniform was not established for the Ukrainian army, but military ranks and insignia were to be based on the German model, and the trident was ratified as the insignia for the cap (it remained so after the fall of the hetman). On 16 October 1918 by proclamation of the hetman, the Cossack organizational system, based on territorial units (several regiments in each unit) and otaman commanders under the hetman, was revived. The Cossacks were to be governed by the Great Cossack Council (with 32 members, some of whom were elected

and others appointed). Although the otaman commanders were appointed, the Cossack system could not be put into effect before the November uprising against the hetman.

Apart from the units that remained from the period of the Central Rada (the Zaporozhian Corps, renamed the Zaporozhian Division; the Zaporozhian and the Black Sea garrisons), some units were formed during the Hetman government: the *Serdiuk Guard Division (in July 1918, 5,000 men), the Graycoats (begun in Austria under the Central Rada), the Sich Riflemen unit (revived as a separate detachment of the Sich Riflemen at the end of August 1918). In the autumn of 1918 commissioned and non-commissioned officer corps and cavalry divisions were formed. In October 1918 the Special Corps was formed of Russian officers, and in the larger cities Russian volunteer-officer companies were formed as part of the Ukrainian army. The armed forces were acquiring a Russian character through the 'State Guard' (Derzhavna Varta), whose composition made it a continuation of the tsarist police, and the district special companies, which had been used for punitive expeditions. In November 1918 the Army of the Ukrainian State numbered 60,000 and was under the authority of the War Ministry. Gen A. *Rogoza, a Russian, was appointed minister by the hetman; Col Kakurin was appointed chief of the general staff; Gen Drozdovsky and Gen Prokhorovych were appointed chief quartermasters.

Although Ukraine was not at war between July and October 1918, the Hetman government took an active interest in the army. However, the Army of the Ukrainian State did not develop beyond the organizational phase, although it did receive a good organizational foundation. Its development was hindered by the officers who were often indifferent or hostile to the Ukrainian movement (to become an officer one had to have a record of active service before the war and many who did were Russians) and by the German high command, which feared a sizable Ukrainian armed force. The situation improved slightly as a result of the personal visit of the hetman to the kaiser in Berlin, but the continuing revolts of the populace against the oppression of the Hetman government and the arbitrariness of the Russian Whites, tolerated by the hetman, forced him to appoint as chief commander of the armed forces Gen F. *Keller, who, on 11 November, abrogated all Ukrainian army regulations and replaced them with Russian ones. Only the November uprising against the hetman, organized by the *Ukrainian National Union (which later designated the Directory of the UNR) saved the Army of the UNR from Russification and the Ukrainian state from absorption into the Russian anti-Bolshevik movement.

The period of the Directory. Although many independent insurgent units (eg, the Dnipro Division, which fell apart after the occupation of Kiev, and the Black Sea Division, which was crushed in battle by the Bolsheviks) took part in the uprising against Hetman P. Skoropadsky, the main part of the Army of the UNR was at first made up of those units that crossed from the hetman's side to the Directory: the Zaporozhian Division, the Graycoats, and the Sich Riflemen Regiment, which expanded into a two-division corps incorporating the Serdiuk units and others and was renamed the *Siege Corps of the Sich Riflemen. Later, on the orders of the Directory, other units were formed: the Volhynia Division (composed of the

hetman's Nalyvaiko Regiment, the Galician Regiment, the Czech-Ukrainian Regiment, and others) and the Podilia Division (made up of various revolutionary groups that were active in Podilia – the Karmeliuk, Zalizniak, Blackhoods [Chornoslychnyky] and other regiments). In December 1918 the General Council (Heneralna Bulava) of the Ministry of War organized the UNR Army into four groups, in accordance with the demands of the front: Left Bank (under Otaman P. Bolbochan, in charge of the Bolshevik front), North Right Bank (under Otaman V. *Oskilko, in charge of the Bolshevik-Polish front), Southern (under Gen O. Hrekov, in charge of the front against the Entente), and Dniester (on the Rumanian front). In February 1919 the Southern and Dniester groups were disbanded, and their units transferred to the Bolshevik front.

Apart from the regular units there were also partisan detachments, commanded by politically inexperienced officers lacking any national consciousness. They willingly rose up against Skoropadsky, but in battles with the Bolsheviks succumbed to their propaganda, declared themselves neutral, and often, in critical moments, would cross over to the Bolshevik side (N. *Makhno, N. *Hryhoriiev, and *Zeleny; see *Partisan movement in Ukraine 1918–22). After the retreat to the Right Bank (spring 1919), the UNR army was again reorganized: small units were amalgamated into 11 divisions (each consisting of three infantry, one artillery, and one cavalry regiment) and divided into five independent detachments: the Sich Riflemen (three divisions) under Col Ye. *Konovalets, the Zaporozhian Group (three divisions) under Col V. *Salsky, the Volhynia Group (two divisions) under Col V. *Petriv, a division under Col O. *Udovychenko, and two divisions under Otaman V. *Tiutiunnyk.

In mid-July 1919 the Ukrainian Galician Army crossed the Zbruch River and, although it continued to exist as a separate unit under its own command, co-ordinated its actions with the UNR army under a common operational command – the supreme otaman's staff. At this time the armed forces of the Ukrainian state consisted of three Galician corps (50,000 men) and five formations of the UNR army (30,000 men). The total fighting strength of the united armies, together with the partisan detachments (N. Makhno in the Katerynoslav region, Anhel in the Chernihiv region, Zeleny in the south, Ya. Shepel in the Lityn region, M. Hryhoriiev in the Kherson region, and others), was about 100,000 personnel (including 35,000 combat troops), 335 cannons, 1,100 machine guns, two air regiments, and armored trains and motor vehicles.

UNR army command. With the establishment of the Directory, military affairs were taken over by S. Petliura. He was designated supreme otaman (commander in chief) and under his authority were put the Ministry of War (headed, in turn, by the generals O. Hrekov, V. Petriv, and V. Salsky) and the acting otaman (Gen M. *Osetsyky), who directed army operations and the general staff. The general staff was again reorganized into a two-quartermaster system (an operational section under Gen Drozdovsky and an organizational section under Gen Kakurin), with appropriate departments (operations, intelligence, foreign relations, etc). After the retreat from Kiev the command of the UNR army was assumed by the staff of the acting army, which consulted with S. Petliura only on crucial decisions. The staff of the acting army was headed by Otaman A. *Melnyk, with V. Tiutiunnyk as second in

command. Gen V. *Sinkler was general quartermaster, Col M. *Kapustiansky was operations chief, and Col M. *Chebotariv was chief of intelligence. After the operational union of the two armies (Galician and UNR), a supreme otaman's staff was created. It was made up of personnel from both armies (Gen M. *Yunakiv was chief of staff, Gen V. *Kurmanovych was general quartermaster, Lt Col K. Dolezhal was in charge of operations, and Lt Col Hrytsiv was in charge of intelligence).

From the First Winter Campaign to the end of the war for independence, the command of the UNR army consisted of Gen M. *Omelianovych-Pavlenko, commander in chief; Col P. *Lypko, chief of staff; and Gen V. *Kushch, general quartermaster. The Ministry of War was headed by Gen O. *Halkyn and then Col V. Salsky. The restored general staff was headed by Gen V. Sinkler, and Gen M. Yunakiv was head of the Supreme Military Council of the UNR.

From December 1918 to the fall of the Directory warfare continued uninterrupted. The front shifted, and at the same time units were re-formed and renamed. After a difficult retreat in the fall of 1919, the UNR army found itself near Chortoryia in Volhynia, surrounded by Polish troops, by the Bolsheviks, and by Denikin's army, without any possibility of maintaining a regular front. It was forced to resort to guerrilla warfare, and on 6 December 1919 the UNR army set out on the First *Winter Campaign. In this campaign the following divisions took part: Zaporozhian, Volhynian, Kiev (Peasant), and some detachments of the Sich Riflemen. In May 1920, 2,680 men returned from the campaign, and they took part in the continuing Ukrainian-Soviet war. In January 1920 the 6th Division, under Col M. Bezruchko, and the revived *Third Iron Rifle Division, under Col O. Udovychenko, were formed from Ukrainian prisoners of war interned in Poland. They were attached to the 3rd and 6th Polish armies, remaining there through the Polish-Ukrainian campaign against the Bolsheviks. At the beginning of the joint Polish-Ukrainian effort, the UNR army was composed of the following divisions: the Zaporozhian, Volhynian, Third Iron Rifle, Kiev, Kherson, and Sich (each made up of three infantry brigades with artillery, one cavalry regiment, and one technical regiment); there was also a separate cavalry division. At the end of the Polish-Ukrainian war in October 1920, the UNR army had 23,000 men. After the Polish-Bolshevik armistice the staff of the UNR army prepared an anti-Bolshevik offensive, but the Red Army began its own offensive, and after intense battles (11–12 November 1920) the Ukrainian army retreated westward. On 21 November the UNR army crossed the Zbruch River and was interned by the Polish authorities.

The war in Ukraine continued, fought by guerrilla detachments under the Revolutionary staff, headed by Gen Yu. *Tiutiunyk. At the beginning of November 1921 the Revolutionary staff ordered a partisan raid on the Right Bank (the so-called Second Winter Campaign) to be carried out by two groups – a Podilian unit and a Volhynian unit, made up of 1,500 volunteers from among the interned soldiers of the UNR army. The Bolsheviks routed both groups. The Volhynian unit was surrounded and defeated near Novyi Bazar; 359 soldiers were executed (23 November 1921).

After a lengthy and difficult confinement in internment camps in Poland (Wadowice, Piotrków, Tuchola, Aleksan-

drów Kujawski, Łańcut, Strzatkowo, Kalisz, Szczypiorno), the interned soldiers of the UNR army were granted the status of émigrés. The staff of the UNR army continued to exist as an institution subordinate to the UNR government in exile. The military traditions of the UNR army were preserved by various Ukrainian veterans' organizations, the most active of which was the Ukrainian Military Association of Former Soldiers of the UNR in France (est 1927).

General characteristics of the UNR army. Having been formed basically by Russian army personnel, the UNR army followed Russian organizational and tactical models. Because of the frequent changes of the front, regimes, and military commands, because of the anarchy created by guerrilla detachments, and because of German and Austrian opposition, the UNR army was never able to complete its organization through conscription or general mobilization and hence remained essentially an army of volunteers. The army had no durable home front and hence no permanent base from which to draw human and material resources. Organization, training, uniforms, arms – all the elements of a normal army – were in the process of organization and subject to the vicissitudes of the Ukrainian revolution (1917–1920).

(See also *Military formations, *Ukrainian Galician Army, and *Black Sea Fleet.)

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L. Shankovsky, D.H. Struk

Arnold, Vladimir [Arnol'd] b 1872, d 1918 in Kherson. A zemstvo statistician. From 1896 to 1899 Arnold headed the agricultural office of the Kherson county zemstvo, where he conducted a study of 124 peasant farmsteads. From 1899 to 1901 he was director of the statistical division of the Kharkiv gubernia zemstvo. In 1904 Arnold published in Odessa the book *Politiko-ekonomicheskie etiuudy* (Politico-Economic Studies), in which he defended the stability of the small farm economy.

Arrest. An action of official authority – deprivation of liberty, apprehension, or taking into custody – with the purpose of bringing a person to justice, securing his/her appearance in court, or forcing him/her to perform some obligation. As a punishment, arrest was not known in the ancient and Kievan Rus' periods. It first appeared during the Lithuanian-Ruthenian period, when a statute permitted incarceration from three weeks to one year and six weeks for insult, violation of home security, and physical injury. Later, during the Hetman state (17th–18th century), imprisonment developed into a common form of

punishment. It continued as such throughout later Ukrainian history under Russian, Polish, and Austrian domination.

In the Ukrainian SSR (and the USSR as a whole) imprisonment stands at the head of the list of punishments provided by the criminal law (Ukrainian Criminal Code of 1961, arts 23 and 25). It is the most common form of punishment applied for serious offenses. Deprivation of liberty, as it is called, can be assigned for a period of up to ten years, and for especially grave crimes and especially dangerous criminals, up to fifteen years. There are no life terms. There are two basic forms of imprisonment: 'colonies (camps) of correctional labor' and prisons; and a combination of both can be imposed. Prisons have two regimes: general and strict. The labor camps, which are spread over remote northern Russian and Siberian areas, many close to the Arctic Circle, have ordinary, intensified, strict, and special regimes. The law provides that the punishment 'shall not have the purpose of causing physical suffering or of degrading human dignity' (Ukrainian Criminal Code, art 22).

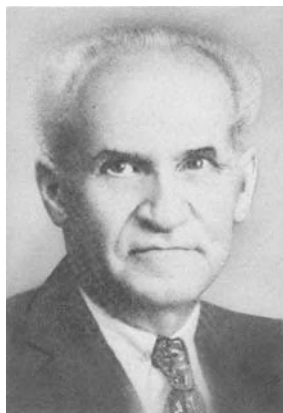
At present in the Ukrainian SSR, arrest is also used extensively by the organs of preliminary investigation during pretrial proceedings and by the courts during trial up to the imposition of the sentence (Ukrainian Code of Criminal Procedure of 1961, art 155). According to law, arrest is permitted only by approval of the prosecutor or on his/her or the court's direct order. If no indictment is presented to the arrested person within 10 days, such person should be set free (a principle often violated). The law provides that the preliminary arrest can last not more than two months, or up to three months on the approval of the oblast prosecutor, up to six months on the approval of the republican prosecutor, and up to an additional three months (ie, up to nine months altogether) in exceptional cases on the approval of the USSR prosecutor general. It is known, however, that these limitations are rarely observed, especially in regard to political prisoners. (See also *Criminal procedure.)

Yu. Starosolsky

Arsenal. The center of an armed Bolshevik uprising in Kiev against the Ukrainian government of the Central Rada. On 29 January 1918 the Russian and Jewish workers of the Kiev plant Arsenal, led by A. Ivanov, staged a revolt under the influence of Bolshevik propaganda. They captured some strategic points of the city, such as the Arsenal, Pecherske, and Podil districts, the freight station, and Old City in their attempt to encircle the Central Rada. The rebels were met by units of the Free Cossacks under the command of M. Kovenko, the newly formed Galician-Bukovynian Battalion of the Sich Riflemen led by Ye. Konovalts, and units of the Haidamaka Battalion of Slobidska Ukraine under the command of S. Petliura and M. Shynkar. After fierce fighting the uprising was suppressed by 4 February 1918, and some of the Arsenal rebels were captured. On 8 February when the Red Army under the command of M. Muravev advanced on Kiev, the Central Rada and the Ukrainian troops abandoned the city and retreated to Zhytomyr.

Arsenii of Elasson [Elasons'kyj, Arsenij], b 1549 in Greece, d 1626. Ecclesiastical figure, teacher. After serving as bishop of Elasson, Arsenii settled in Ukraine, where he was rector of the school of the Lviv Dormition

Brotherhood. Together with his students, Arsenii compiled a Greek-Slavonic grammar entitled **Adelphotes* (1591). A description of his journey to Muscovy was published in Paris in 1749.



Jaroslaw Arsenych

Arsenych, Jaroslaw [Arsenyč, Jaroslav], b 24 September 1887 in Berezhiv, Galicia, d 29 June 1953 in Dauphin, Manitoba. Lawyer, judge, and community leader. Arsenych immigrated to Canada in 1904. After attending the Ruthenian Training School in Brandon, Manitoba, he taught in Manitoba and Saskatchewan until 1913. He became a lawyer in 1917, was appointed King's Counsel in 1935, and became a district court judge in Dauphin, Manitoba, in 1947 – all firsts among Ukrainians in Canada. A founder of the Ukrainian Publishing Company (later Trident Press Ltd) and its president for thirty-four years, he was the first rector of the Adam Kotsko Institute in Winnipeg and, during the First World War, the head of the Ukrainian Canadian Citizens' Committee and general secretary of the Ukrainian Red Cross in Canada. He helped to establish the Ukrainian Greek Orthodox church in Canada (serving later on the Consistory), the Ukrainian Self-Reliance League, and the Union of Ukrainian Community Centres (serving on numerous executives). In 1940 Arsenych became the first secretary general of the Ukrainian Canadian Committee, representing the Ukrainian Self-Reliance League.

Art. Art in Ukraine developed under the influence of different internal and external factors in different periods. As a result of historical circumstances and its geographic location between Europe and Asia, Ukraine came into contact with various foreign influences, which were either absorbed into its culture or rejected. For this reason it is important to distinguish between Ukrainian art, ie, art that is linked to the Ukrainian people in spirit and style, and art in Ukraine, ie, art that encompasses all the artistic phenomena that arose on Ukrainian territory.

In ancient times *Greek art and *Scythian art interacted in Ukrainian territory, producing an original style. Later, Byzantine masters, who often settled in Ukraine and became assimilated, were the leading producers of art. During the Renaissance Italian artists immigrated to Ukraine, as did German artists during the baroque period. In the 18th–19th century numerous Polish and Russian artists worked in Ukraine. Today much of the art in Ukraine is produced by non-Ukrainians. Similarly, many Ukrainian artists of the 18th and 19th centuries

contributed to Polish or Russian art and today contribute to the art of the countries to which they have immigrated. These factors must be taken into consideration in defining the nature and the boundaries of art in Ukraine.

The origins of Ukrainian art can be traced back to the Paleolithic age. Carved mammoth tusks from this period have been uncovered in Kiev and other localities in Ukraine. Figures of animals and birds and distorted representations of women, often decorated with curvilinear incisions, were found at the same sites. Drawings of mammoths and stags in stone caves date back to the same time. The type of meander incision found on the mammoth tusks in *Mizyn is unique in Europe and is much older than that found in China or Mexico. The development of art is even more evident in the Neolithic period, when pottery developed particularly rapidly in Ukraine. The ceramic and terra-cotta figurines of humans and animals that belong to the Trypilian culture are ornamented with a carved or painted spiral. The Bronze and Iron ages in Ukraine had a greater impact on the production of ordinary implements and arms than on art. In the middle of the 1st millennium BC Scythian art established itself in Ukraine and, blending with the culture of the Greek colonies in southern Ukraine, produced gold jewelry whose artistry surpassed even that of Greece.

After the decline of the Roman Empire the migrating tribes (Goths, Huns, etc) that crossed Ukraine on their way from Asia to Europe left many traces of their cultures behind. The local cultures in Ukraine differed from the cultures of the migrating peoples, as is evident from discoveries such as that of the silver hoard from the 6th century AD in *Martynivka near Kiev.

From the 10th century Byzantine art and culture came to play an important role in Kievan Rus'. Its influence was particularly strong in the Crimea, where many Christian churches were in existence in *Chersonese Taurica by the middle of the 1st millennium AD. Prince Volodymyr the Great imported icons and builders from Chersonese to construct churches in Kiev.

The Princely era (10th–14th century) in Ukraine was a period of intense cultural growth. During this time such monumental structures as the Church of the *Tithes, the *St Sophia Cathedral, and the *Dormition Cathedral of the Kievan Cave Monastery were erected in Kiev. Many grand buildings, such as the Cathedral of the *Transfiguration, were built in Chernihiv. Fine churches also appeared in other cities; however, only a few of them survived to modern times, and many of those that did were destroyed by the Soviet authorities. The art forms that came to Ukraine together with the Byzantine rite became localized as the apprentices of Greek masters became masters in their turn. Byzantine art had an inclination towards large, decorative, monumental forms and towards vivid colors, particularly gold. The expensive art of the mosaic became well rooted in Ukraine but remained unknown in the northern regions such as Novgorod and Suzdal, which at that time were vassals of Kiev. Other art forms also developed in Kiev – miniature painting, jewelry, the mosaic, the fresco, and the icon. Having absorbed and developed the Byzantine forms of art, Kiev itself became an art center for Eastern Europe. (For details see *Byzantine art.)

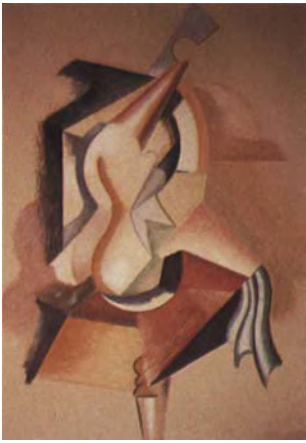
Since culture is closely related to political conditions, the culture of Kievan Rus' flourished only as long as Kiev

had the power to resist the invasions of the nomadic Asian hordes. Rus' sheltered the West European countries from many of the invasions, thus making it possible for these countries to develop their arts. But at the beginning of the 13th century Kiev's military might and culture began to decline under the onslaught of the Golden Horde. Kievan culture flourished for another century in the western parts of Ukraine, in the principality of Galicia-Volhynia, but even these territories, weakened by repeated invasions, fell under Polish domination in the mid-14th century and eventually became part of the Polish Commonwealth. In Western Ukraine only fragments of the artistic monuments from this period have been preserved, while in Poland under more favorable political conditions entire fresco ensembles painted by Ukrainian masters of the 14th–15th century have survived.

The dominance of Byzantine art in Ukraine was overcome in the 16th century by the impact of Renaissance and then baroque art. The new movements gave rise to new genres such as portraiture, although in Ukrainian art they manifested themselves more forcefully in architecture than in painting or sculpture. The baroque developed in Ukraine during the time of Cossack wars with Turkey and Poland; hence, in Ukrainian art this style is known as the Cossack *baroque. The finest examples of this style were produced during the reign of Hetman I. Mazepa. With his defeat at the Battle of Poltava in 1709, Kiev was replaced by St Petersburg as the cultural center of Eastern Europe. The new capital attracted artists from Ukraine and a group of talented Ukrainian classicists, which included the painters D. *Levytsky and V. *Borovykovsky and the sculptor I. *Martos, worked there. These artists contributed to the Europeanization of Russian art, but at the same time their absence from Ukraine led to a marked decline and provincialization of Ukrainian art.

In the first half of the 19th century *realism began to replace *classicism in Ukraine, although various academic (see *Academism) and eclectic movements continued to flourish, as in other parts of Europe, almost to the end of the century. The rebirth of Ukrainian art is connected with T. *Shevchenko, the national bard of Ukraine, who was a painter and engraver by profession. In the 1840s he turned from the academism of St Petersburg to a more realistic depiction of scenes from the daily life of the peasantry, Ukrainian history, and landscape. A number of his followers adopted this approach, giving rise to a Ukrainian ethnographic school of art. Today certain scholars regard this school as narrow and provincial, but considering the period, in which not a single Ukrainian-language school or periodical was permitted in Russian-ruled Ukraine, this art group was an important cultural phenomenon.

At the turn of the 19th century the academic tendencies in Ukrainian art gave way to *impressionism. Ukrainian artists, who had formerly studied at the St Petersburg Academy of Arts, the only academy of its kind in the Russian Empire, began to visit Western academies in Cracow, Munich, and Paris and to return home with new ideas about art. Ukrainian art exhibits began to be held, first in Lviv (under Austrian control) and then in Kiev and other cities. A reaction against impressionism and ethnographism began early in the first decade of the 20th century, and the influence of new movements in world art became evident in Ukraine. Certain artists, such as A.



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ART 1) A. Archipenko: *Figure*, gouache (1917; courtesy of A. Sumyk). 2) A. Archipenko: *Torso*, terracotta (1922; courtesy of A. Sumyk). 3) M. Andriienko: *Construction*, oil (1973). 4) T. Boichuk: *Apple Picking*, tempera (1919; now in the Kiev Museum). 5) M. Butovych: *Cossack Musicians*, oil (1956). 6) V. Balias: *Nike*, metal sculpture (1971). 7) P. Andrusiv: *Hetman Ivan Mazepa Meeting Otaman Hordiienko*, oil (1968; courtesy of N. Wojtowych). 8) M. Dolnytska: *Last Judgment*, enamel (courtesy of J. Salisnjak).

*Archipenko, became the co-founders of new stylistic trends, while others, such as M. *Boichuk and members of his school, combined the new artistic ideas with older traditional forms, particularly with the Byzantine style. Boichuk's school raised anew the problems of composition and re-established the monumental style in contemporary Ukrainian art. From the historical perspective this was one of the more interesting phenomena in 20th-century East European art. At the beginning of the 20th century there was also an effort to revive a Ukrainian style in architecture based on the Cossack baroque and on folk architecture.

One of the first actions that was taken by the new Ukrainian National Republic was to establish the Ukrainian Academy of Arts in Kiev, in December 1917. The academy's faculty consisted of many prominent artists and professors. After the Soviet occupation of Ukraine in 1920 the academy was renamed the *Kiev State Art Institute. Various higher schools of art were also established in Kharkiv, Odessa, and Dnipropetrovske.

In the 1920s five artists' associations with varying artistic and ideological profiles existed in Soviet Ukraine, but by 1932 all of them were disbanded and eventually replaced by the *Union of Artists of the Ukrainian SSR, which was a branch of the USSR Union of Artists based in Moscow. In the 1920s Ukrainian artists had their own section in the Soviet pavilion at the Venice Biennale, but this also was eventually prohibited. The Soviet style of *socialist realism was imposed on all artists in the 1930s, and many works that did not conform to the style were destroyed, while their authors were persecuted for 'nationalism' and 'formalism.' Because of this policy numerous artists from Soviet Ukraine sought refuge in the West before and after the Second World War, first in Western Ukraine and then in the displaced persons camps in Germany and Austria, from which they were resettled in the countries of Western Europe, the United States, Canada, South America, and Australia.

Since 1945 the development of art in Soviet Ukraine has been marked by the constant struggle between socialist realism and the desire for freedom of expression. Although the artists of Ukraine have not been able to present an exhibit outside the Soviet bloc countries of the caliber of their exhibit at the Venice Biennale, they did succeed in publishing the six-volume *Istoriia ukrains'koho mystetstva* (The History of Ukrainian Art, 1966–70). In this work the ancient Ukrainian icon, which as late as the 1950s was rejected as idealist and bourgeois, was rehabilitated as part of folk art. Overstepping the bounds of socialist realism, the Ukrainian artists of the Soviet bloc have scored their main achievements in graphics and decorative painting – mosaics, majolica, and ceramics – where the materials used do not permit realistic representation and allow for simplification and stylization.

After the initial economic and cultural difficulties of resettlement, the Ukrainian artists in the West began to participate in the artistic life of their new homelands. At present the Ukrainian artistic community abroad consists of three generations of artists: those born and trained in Ukraine, those born in Ukraine and trained in the West, and those born and trained in the West. These artists have their own associations, art schools, institutes, and galleries. Although their contributions are not recognized officially in Soviet Ukraine, many of them deserve a lasting place in the history of Ukrainian art. (See *Archi-

ture, *Graphic arts, *Painting, and *Sculpture for additional information and bibliography.)

S. Hordynsky

Art education. Professional training in the various forms of visual art and its supporting disciplines, including the theory and history of art. In Ukraine, as in other European countries, art education at first consisted of the master's handing on his experience to his pupils. The first teachers of drawing and miniature painting in Ukraine were probably Bulgarian, and the first teachers of stone architecture, mosaic and fresco painting, iconography, and woodcarving were Greek. A few names of monks who specialized in the arts have been preserved. The iconographer and mosaicist Alimpii (d 1114) of Kiev studied with masters in Constantinople (to 1084) and founded an iconographic school at the Kievan Cave Monastery. The miniaturist Deacon Spirydonii, who drew 300 miniatures in the *Psaltyr* of 1397, was a member of the Kiev school. The monk Petro Ratensky (d 1326), painter and architect, and eventually the metropolitan of all Rus' (1308–26), belonged to the Galician-Volhynian school.

In the 15th century the arts were studied within the system of religious brotherhoods and guilds, which developed particularly rapidly in Galicia. The requirements for a master were raised: besides iconography, a master had to know portraiture, multi-figured painting, battle painting, and genre painting and had to be acquainted with the artistic centers of other countries. Familiarity with the contributions of Western Europe had a positive influence on the artists of the Lviv and Zhovkva schools, such as I. Rutkovich, M. Rutkevych, and V. and M. Petrakhnovych. By the end of the 16th century the students of brotherhood schools were being taught to draw and paint. During the 17th century and the first half of the 18th century the iconographic studio of the Kievan Cave Monastery was the artistic center of Ukraine. In the second half of the 18th century so-called supplementary classes in architecture and painting were set up at the Kharkiv Theological Collegium (directed by academician I. Sabluchok in 1768–73, and then by his students until 1798); the *Kievan Mohyla Academy (from 1784); the *Nizhen Lyceum (directed by K. Popov, 1820–39); Kiev University (directed by the same K. Popov in 1839–46 and then by H. Vasko until 1863); the *Kremianets Lyceum in Volhynia (1819–32); and the Kiev Institute for Daughters of the Nobility.

In the middle of the 19th century the first private schools of art appeared in Ukraine. In Kiev N. Buialsky's Public School of Painting existed in 1848–63. In Odessa the Society for the Promotion of the Fine Arts sponsored the School of Painting (1865–99). In Kharkiv M. Raievska-Ivanova's School of Drawing was in operation in 1869–96 and in 1912. M. Murashko's *Kiev Drawing School was founded in 1875 and existed until 1901. The last three schools mentioned were of an academic character, and at the beginning of the 20th century they were transformed into art schools under the direction of the St Petersburg Academy of Arts. Their graduates attained a level of education above the secondary level and had the right to enter the Academy of Arts.

In the 19th century and the beginning of the 20th century the first schools of industrial art were established in Ukraine. The best known among the schools in central

and eastern Ukraine before 1914 were the Mezhyhiria School (1826–74, part of the *Mezhyhiria Faience Factory); the N. Gogol School in Myrhorod (established in 1896 and directed by O. Slastion); the school in Kamianets-Podilskyi (founded by V. Rozvadovsky in 1905); and the Opishnia School in the Poltava region. The schools of industrial art were funded by zemstvos or by private individuals. Most of the schools of *kilim weaving depended on private support: the school in the village of Dihtiari (founded in 1898); the schools in Skoptsi and Reshetylivka (both directed by Ye. Prybylska in 1910–16); the school in Shylovychi; the school in the village of Olenivka in the Kiev region (supported by V. Khanenko, directed by F. Krychevsky); etc. In Galicia there was a secondary school of industrial art in Lviv that was established in 1890 and several lower schools: of wood-carving and kilim weaving in Kosiv, of woodworking in Yavoriv, of pottery in Kolomyia, of ceramics in Lviv. Some schools were associated with factories: the kilim factories in Tovste (school founded by V. Fedorovych in 1887), in Hlyniany (1894), and in the village of Zoziv (school founded by H. Levkovych in 1905). In Transcarpathia there was a ceramics school in Khust. In 1903–18 the Kiev Graphics and Printing School was associated with V. Kulzhenko's printing press.

To obtain an advanced education in art, Ukrainians had to attend foreign academies, and went primarily to the St Petersburg Academy of Arts (est 1757), which was the sole academy in Eastern Europe. Among its graduates were such artists as A. Losenko, D. Levytsky, V. Borovykovsky, and T. Shevchenko. The Cracow Academy of Art (est in 1900) produced a group of impressionist landscape painters: O. Novakivsky, I. Trush, M. Burachek, etc. M. Boichuk and members of his group studied at the Paris Academy of Fine Art in the 1910s. Others attended academies in Rome, Vienna, Munich (M. Drak, V. Meller), Berlin, and other places. Art-history chairs were set up at the universities of Kiev (H. Pavlutsky), Kharkiv, Odessa, and Lviv.

It was not until a Ukrainian government came to power that the *Ukrainian State Academy of Arts was established by the law of 5 December 1917. Its first rector was V. Krychevsky, Sr. The Kiev Architectural Institute, under the direction of D. Diachenko, was set up in 1918. A chair and a department of the history of Ukrainian art, headed by O. Novytsky, were established at the All-Ukrainian Academy of Sciences (VUAN). The Art School of Odessa was turned into an institution of higher learning. In the Soviet period the Ukrainian Academy of Arts became the Institute of Plastic Arts in 1922–3 and a year later the *Kiev State Art Institute. In 1924, when the Architectural Institute was abolished, a department of architecture was added to the Kiev State Art Institute. During the 1920s and the early 1930s the three main art schools in Kiev, Kharkiv, and Odessa were subject to frequent reorganization into industrial-art schools, an art-polytechnical school (Odessa), an art-professional school, an institute of proletarian artistic culture (Kiev), or an art-technical school (Kharkiv). In 1928 they were finally designated art institutes of higher education and operated as such until 1934, when severe repression of Ukrainian culture began. The reforms of 1934, which were designed to adapt education to the needs of industry, demoted the Kharkiv and Odessa institutes to the secondary school level. Only one higher school of art

– the Kiev State Art Institute – was preserved. The best industrial-art schools – in Kamianets-Podilskyi and Mezhyhiria – were closed. Education was placed under strict Party control, and many art teachers suffered political persecution.

In Western Ukraine, then under Poland, there were chairs of art at the University of Lviv and at the Greek Catholic Theological Academy (V. Zalozetsky-Sas and I. Svientsitsky in 1928–44). In 1922–35 there was also O. Novakivsky's art school in Lviv, which was supported by Metropolitan A. Sheptytsky. The Studite monks operated a school of iconography in Univ. During the German occupation the Higher Painting Studio directed by V. Krychevsky was opened in Lviv.

In the Ukrainian SSR today the only higher art school is the Kiev State Art Institute, which contains the following faculties: painting (including workshops on stage design, pictorial and monumental art restoration), graphics, sculpture, architecture, and art history and theory (which also has a correspondence division). A secondary industrial-art school, the T. Shevchenko School, with an 11-year curriculum, comes under the institute. There are two higher schools of industrial art: the Lviv State Institute of Applied and Decorative Arts and the Kharkiv State Industrial-Art Institute, which used to be the Kharkiv Art Institute. Each institute has two faculties: the Lviv Institute has a faculty of decorative-applied art and a faculty of interior and furniture design, while the Kharkiv Institute has a faculty of industrial art and a faculty of interior and furniture design. Each has a five-year curriculum.

A chair of art exists only at the Kiev State Art Institute. Ukraine has no academy of arts; such an academy exists only in Russia. In 1947 the USSR Academy of Arts was established in Moscow. It is an institution of higher learning and graduates artists with the highest qualifications. Five Ukrainian art schools at a secondary level with a five-year curriculum admit students who have not yet graduated from high school; these are located in Dnipropetrovske, Voroshylovhrad, Odessa, Symferopil, and Kharkiv. There are also four secondary schools of applied art in Vyzhnytsia, Kosiv, Lviv (the I. Trush School), and Uzhhorod, and an industrial-art high school in Kiev. These schools prepare specialists of an intermediate level, among whom are secondary school teachers of painting and drawing. Qualified workers in the applied or decorative arts are trained at technical-art schools, which have a three-year program. Secondary school students with exceptional artistic talent can (since the 1950s) attend supplementary four-year art schools.

There is a wide network of voluntary organizations for individuals, particularly young people, with artistic interests. Art instructors and consultants at palaces of culture, homes of culture, and amateur clubs promote art among the public.

Outside Ukraine, in Prague, a higher school of art – the *Ukrainian Studio of Plastic Arts – was directed by D. Antonovych in 1923–44. Chairs in the history of Ukrainian art were held at the Ukrainian Free University by D. Antonovych and at the Ukrainian Higher Pedagogical Institute by V. Sichynsky. The sculptor A. Archipenko directed his own school in Berlin (1921–3) and then in various cities of the United States. Beginning in 1945 various art schools and studios were set up in the displaced persons camps in West Germany. The main

schools were in Karlsfeld and Berchtesgaden (E. Kozak, S. Lytvynenko, M. Anastaziievsky, M. Hotsii, et al). In the 1950s several art schools were established by Ukrainian artists in the United States and Canada, including the Ukrainian Art Studio in Philadelphia (directed by P. Mehyk since 1952), M. Radysh's school and L. Kuzma's school in New York, P. Sydorenko's school in Toronto, and K. Antonovych's school in Winnipeg.

S. Hordynsky, V. Pavlovsky

Art studies and research. Studies of the various branches of art began to develop in Ukraine in association with the study of archeology, history, and ethnography. In the second half of the 19th century a number of articles on the subject of art appeared in different collections and journals – in the publications of the Kiev Archeographic Commission, in various *Eparhial'nye vedomosti*, in the proceedings of archeological conferences, and particularly in *Kievskaiia starina*. Their authors were investigators of ancient Ukraine such as V. Antonovych, D. Bahalii, F. Vovk, V. Horlenko, O. Lazarevsky, P. Lebedyntsev, M. Petrov, M. Sumtsov, and D. Yavornytsky. Ukrainian scholars were interested primarily in folk art. In 1876 the first album of Ukrainian embroidery was published by O. Pchilka. In 1879 P. Lytvynova's *luzhnorusskii narodnyi ornament* (South Russian Folk Ornament) appeared in print, followed in 1899 by S. Kulzhynsky's *Opisanie kolleksii narodnykh pisanok* (A Description of a Collection of Folk Easter Eggs). Ukrainian historians concentrated on the Cossack period, while the Princely era was studied mostly by Russian historians, who considered its art to be part of Russian art.

Ukrainian art research became a scholarly discipline at the beginning of the 20th century. In central and eastern Ukraine this research was concentrated in the departments of art history at Kiev and Kharkiv universities, the Association of Church Archeology, the museum of the Kiev Theological Academy, the Ukrainian Scientific Society in Kiev (art section), the Society of History and Antiquities, the Historical-Archeological Museum in Odessa, the museums in Kamianets-Podilskyi, Kharkiv, Poltava, Chernihiv, and other cities, and the journal *Iskusstvo i pechatnoe delo* (1909–10), later called *Iskusstvo* and then *Iskusstvo v luzhnoi Rossii* (1913–14). At that time much attention was devoted to wooden, mainly church, architecture by Yu. Sitsinsky in Podilia; F. Vovk in Volhynia; V. and D. Shcherbakivsky in the Kiev and Poltava regions, Bukovyna, and Galicia; M. Biliashivsky in the Kiev region; D. Yavornytsky in Zaporizhia; O. Novytsky in Galicia; I. Hrabar in Transcarpathia; and H. Pavlutsky. Some important works of this period were I. Hrabar's *Dereviannye i kamennye khramy* (Wooden and Stone Churches, 1905) and his survey of baroque architecture in Ukraine in the large *Istoriia russkogo iskusstva* (The History of Russian Art, 1905–15). The architectural monuments of the Princely era, particularly in the Kiev and Chernihiv regions, were studied by F. Ernst, H. Pavlutsky, F. Shmit, author of *Kievskii Sofiiskii Sobor* (Kiev's St Sophia Cathedral, 1913), M. Makarenko, M. Petrov, and others. V. Shcherbakivsky attempted to define the distinctive features of Ukrainian architecture in *Arkhitektura u riznykh narodiv i na Ukraini* (Architecture among Various Peoples and in Ukraine, 1910), as did V. Krychevsky in *Pro rozuminnia ukrains'koho arkhitekturnoho stiliu* (On the Meaning of the Ukrainian Architectural

Style, 1914) and others, such as O. Novytsky, M. Shumytsky, Yu. Lukomsky, and H. Pavlutsky. Ye. Kuzmyn presented a survey of Ukrainian painting in I. Hrabar's *Istoriia russkogo iskusstva*, and M. Makarenko wrote a survey of the graphic arts. K. Shyrotsky, O. Novytsky, O. Slastion, V. Antonovych, and others investigated T. Shevchenko's work as a painter. M. Hrushevsky gave the first survey of Ukrainian art up to the 16th century in his *Istoriia Ukrainy-Rusy* (A History of Ukraine-Rus').

Art scholarship expanded rapidly from the period of Ukrainian independence to the early 1930s. Its main centers were the department of art history at the Ukrainian Academy of Sciences; the art department of the *All-Ukrainian Archeological Committee; museums, such as the museum of the Kievan Cave Monastery, which published the collection *Ukrains'kyi muzei* (The Ukrainian Museum); and departments of art studies at Kiev, Kharkiv, and Odessa universities as well as at art institutes. The following journals were devoted to art research: **Nashe mynule* (1918–19), **Mystetstvo* (1919–20), *Shliakh mystetstva* (1921–3), and **Nova heneratsiia* (1927–30). Many articles on art appeared in *Chervonyi shliakh, Ukraina*, and *Zhyttia i revoliutsiia*.

In this period art scholars attempted to explain the genesis, development, and national distinctiveness of Ukrainian art. A popular sketch of Ukrainian art, *Ukrainskoe iskusstvo* (Ukrainian Art), was written by V. Modzalevsky in 1917. The art of the Princely era was investigated by F. Shmit, H. Morhylevsky, O. Novytsky, K. Shyrotsky, and others. F. Ernst devoted himself mostly to the art of the 17th–18th century. S. Taranushenko concentrated on the art of Slobidska Ukraine. M. Makarenko, Ye. Kuzmyn, and others studied sculpture. H. Pavlutsky wrote a valuable book, *Istoriia ukrains'koho ornamentu* (A History of Ukrainian Ornamentation, 1927). Shyrotsky (1919) and Ernst (1930) composed guidebooks to Kiev. Book art was studied at the Ukrainian Scientific Institute of Bibliology, which was headed by Yu. Mezhenko. Contemporary art was investigated by S. Kholostenko, who wrote *Monumental'ne mystetstvo Radians'koi Ukrainy* (The Monumental Art of Soviet Ukraine, 1931), and Yu. Mykhailiv, the author of *Nove ukrains'ke riz'barstvo* (New Ukrainian Sculpture, 1931). In 1926 a collection of articles on Yu. Narbut was edited by F. Ernst and Ya. Steshenko, and a monograph series on individual artists was published by Rukh publishers in 1929–32.

At the beginning of the 1930s the Soviet regime suppressed Ukrainian art research and Ukrainian art in general. It was replaced by what is known as Soviet art scholarship. In 1932 all Ukrainian art organizations were abolished, and whatever was distinctively Ukrainian in art was banned. Soviet art scholars rejected Ukrainian artistic traditions and ties with Western artistic movements. I. Vrona, a theoretician and Party director of the Kiev State Art Institute, who defended to some extent avant-garde tendencies and the right of Ukrainian artists to learn from European artists, came under severe criticism. Formal experimentation was condemned as fascist. At the same time art scholars such as F. Ernst, M. Makarenko, S. Taranushenko, K. Moshchenko, and B. Butnyk-Sivsky were arrested. A number of valuable articles disappeared from the museums, and then architectural monuments began to be destroyed. The most important of these was the St Michael's Golden-Domed Monastery in Kiev, built in the 11th–12th century. The

publication of scholarly art research almost ceased in 1933–40.

In Western Ukraine the earliest art research by Ukrainian scholars such as D. Zubrytsky, I. Vahylevych, Ya. Holovatsky, I. Sharanevych, P. Skobelsky, and A. Petrushevych was published in the second half of the 19th century. An important contribution to the scholarship on Galician art was made by Polish researchers such as W. Łoziński, W. Dzieduszycki, who in the 1880s defined the concept of 'Ruthenian art,' M. Sokołowski, K. Mokłowski, A. Czołowski, and W. Podlacha. Ukrainian art studies reached a relatively sophisticated level in the interwar period. In Galicia the centers of Ukrainian art scholarship were: the National Museum, opened in 1905 in Lviv and directed by I. Svientsitsky; the Shevchenko Scientific Society's Cultural-Historical Museum; the department of art history and the museum of the Greek Catholic Theological Academy (1928), with its periodical collection *Mystetstvo i kul'tura*; the *Association of Independent Ukrainian Artists (1932–9); the journal *Mystetstvo* (1932–5); and abroad, the Museum of Ukraine's Struggle for Independence and the department of art history at the Ukrainian Free University in Prague, both chaired by D. Antonovych.

The first complete surveys of the history of Ukrainian art were published in Galicia or abroad: D. Antonovych's *Skorochenyi kurs istorii ukrains'koho mystetstva* (An Abridged Course on the History of Ukrainian Art, 1932) and M. Holubets's contribution to *Istoriia ukrains'koï kul'tury* (A History of Ukrainian Culture), published by I. Tyktor in 1937. V. Sichynsky published the book-album *Monumenta Architecturae Ucrainae* in 1940. There were many works on architecture, particularly on wooden churches in Western Ukraine: V. Shcherbakivsky's 'Derev'iani tserkvy na Ukraïni i ikh typy' (Wooden Churches in Ukraine and Their Types, *ZNTSh*, 74, 1906) and his *Ukrains'ke mystetstvo* (Ukrainian Art, 2 vols, 1913, 1926), O. Lushpynsky and V. Sichynsky's *Derev'iani tserkvy i dzvinytsi Halyts'koï Ukraïny 16–19 st.* (Wooden Churches and Belfries of Galician Ukraine in the 16th–19th Century, 1925), M. Dragan's *Ukrains'ki derev'iani tserkvy* (Ukrainian Wooden Churches, 1937), and V. Zalozetsky-Sas's *Gothische und barocke Holzkirchen in den Karpathenländern* (1926). The architectural monuments of Lviv were investigated by B. Karpovych (Janusz), M. Holubets, and V. Sichynsky; of Halych, by Ye. Pelensky and Ya. Pasternak. The history of painting was studied by the Polish scholar W. Podlacha; M. Holubets, who wrote *Halyts'ke maliarstvo* (Galician Painting, 1926); and D. Antonovych, who wrote on T. Shevchenko as a painter. Many works on engraving were published, among them V. Sichynsky's *Istoriia ukrains'koho graverstva XVI–XVII st.* (The History of Ukrainian Engraving in the 16th–17th Century, 1937). Galician iconography was the speciality of I. Svientsitsky, author of *Ikonopys Halyts'koï Ukraïny XV–XVI st.* (The Iconography of Galician Ukraine in the 15th–16th Century, 1928); Ya. Konstantynovych, author of *Ikonostasis* (1939); V. Peshchansky; and P. Kholodny, Sr. Folk and applied art was investigated by V. Shukhevych, the author of *Hutsul'shchyna* (The Hutsul Region, 5 vols, 1899–1908); V. Sichynsky, the author of *Narysy z istorii ukrain'koï promyslovosti* (Essays on the History of Ukrainian Industry, 1936); V. Shcherbakivsky, (the ornamentation of Ukrainian Easter eggs); V. Peshchansky (kilims); the Polish scholar T. Seweryn (ceramics); I. Hurhula

(embroidery and Easter eggs); and V. Svientsitska (wood-carving). The Association of Independent Ukrainian Artists published a series of monographs on O. Kulchytska. M. Nechytailo-Andriienko, M. Hlushchenko, O. Hryshchenko, and L. Gets, and a collection, *Ekslibris* (Bookplates, 1932).

Since the Second World War art research in Ukraine has been carried on at the *Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR; the Scientific Research Institute of the History, Theory, and Future Problems of Soviet Architecture; the *Kiev State Art Institute; the Kharkiv Institute of Arts; the Lviv Institute of Decorative-Applied Art; and the museums of Ukrainian art in Kiev and Lviv as well as the Lviv State Museum of Ethnography and Artistic Handicrafts. In 1968 there were about 200 qualified art scholars, most of whom belonged to the postwar generation and a few who had returned from exile (B. Butnyk-Siversky, I. Vrona, S. Taranushenko). The Institute of Fine Arts, headed by M. Rylsky, and the State Museum of Ethnography and Artistic Handicrafts in Lviv published a series of monographs on folk and applied art. In 1954–63 the collection *Materialy z etnografii ta mystetstvoznavstva* (Materials in Ethnography and Art Studies) appeared in eight volumes. The State Publishing House of Visual Art and Musical Literature of the Ukrainian SSR published five albums, entitled *Ukrains'ke narodne mystetstvo* (Ukrainian Folk Art), between 1960 and 1974. The Institute of the History and Theory of Soviet Architecture published, in 1957–62, *Narysy istorii arkhitektury Ukrains'koï RSR* (Essays on the History of the Architecture of the Ukrainian SSR), the collection *Arkhitekturni pam'iatky* (Architectural Monuments), *Pytannia istorii arkhitektury ta budiveln'noi tekhniki* (Problems in the History of Architecture and Building Techniques), etc. Wooden architecture in Ukraine was the specialty of P. Yurchenko and V. Samoilovych, who wrote *Narodna tvorchist' v arkhitekturi sil'skoho zhytla* (Folk Art in the Architecture of Peasant Dwellings, 1961). P. Makushenko and Z. Petrova studied the folk architecture of Transcarpathia. A number of works on the architecture of particular cities or buildings were written. B. Butnyk-Siversky published large general works on Soviet Ukrainian folk art in 1966 and 1970. Lviv University published *Narysy z istorii ukrains'koho dekoratyvno-prikladnoho mystetstva* (Essays on the History of Ukrainian Decorative-Applied Art, 1969) and *Narodni tradytsii v ukrains'kii khudozhnii promyslovosti* (Folk Traditions in Ukrainian Artistic Handicrafts, 1975).

The development of the different branches of visual art has been studied by the following scholars: Ya. Zatenatsky and P. Hovdia (painting); V. Kasiian and Yu. Turchenko (graphics); A. Nimenko, L. Sak, O. Charnovsky, and M. Mozdyr (sculpture). The Naukova Dumka publishing house published several large monographs in the 1970s: M. Drahan's *Ukrains'ka dekoratyvna riz'ba XVI–XVIII st.* (Ukrainian Decorative Carving in the 16th–18th Century 1970), M. Petrenko's *Ukrains'ke zolotarstvo XVI–XVIII st.* (Ukrainian Goldsmithing in the 16th–18th Century, 1970), I. Spasky's *Dukaty i dukachi Ukraïny* (Ducats and Gold Coins of Ukraine), O. Matsiuk's *Papir ta filihrani na ukrains'kykh zemliakh XVI–pochatku XX st.* (Paper and Watermarks in Ukrainian Territories in the 16th to the Beginning of the 20th Century, 1974).

A number of monographs on individual artists have appeared. The most important of these is the first com-

plete collection of T. Shevchenko's artistic legacy, published in 1961–4 by the Institute of Fine Arts, Folklore, and Ethnography under the title *Taras Shevchenko: Mystets'ka spadshchyna u chotyrokh tomakh* (Taras Shevchenko's Artistic Legacy in Four Volumes). In the anniversary years of 1961–4 various books devoted to Shevchenko's art appeared. Studies of the following known artists have also appeared: Yu. Narbut (by P. Biletsky, 1959), O. Kulchytska (I. Senev, 1961), I. Rutkovych (V. Svientsitska, 1966), F. Krychevsky (P. Musiienko, 1966), Krychevsky's memoirs and documents (1972) and his album (1980), I. Trush (Ya. Nanovsky, 1967), A. Petrytsky (I. Vrona, 1968), V. Orlovsky (P. Hovdia, 1968), O. Novakivsky (V. Ostovsky, 1973), K. Trutovsky (Z. Lashkul, 1974), O. Tarasevych (D. Stepovyk, 1975), H. Levytsky and Ukrainian engraving (V. Fomenko, 1976), and S. Vasylykivsky (I. Ohiiivska, 1980). Many popular albums have also been published.

In the 1960s and 1970s several important large works appeared in print: M. Kresalny's *Sofiis'kyi zapovidnyk u Kyievi: Arkhitekturno-istorychnyi narys* (The Sophia Museum in Kiev: An Architectural and Historical Sketch, 1961); H. Lohvyn's *Po Ukraïni* (Through Ukraine, 1968) and *Sofia Kyivs'ka* (St Sophia [Cathedral of] Kiev, 1971, published also in English and Russian); P. Biletsky's *Ukraïns'kyi portretnyi zhyvopys XVII–XVIII st.* (Ukrainian Portrait Painting in the 17th–18th Century, 1969); L. Miliiaieva's *Stinopys Potelycha* (The Wall Paintings of Potelych, 1969); P. Yurchenko's *Derev'iana arkhitektura Ukraïny* (Ukraine's Wooden Architecture, 1970); S. Taranushenko's *Monumental'na derev'iana arkhitektura Livoberezhnoi Ukraïny* (Monumental Wooden Architecture in Left-Bank Ukraine, 1976); H. Lohvyn, L. Miliiaieva, and V. Svientsitska's *Ukraïns'kyi seredn'ovichnyi zhyvopys* (Ukrainian Medieval Painting, 1977); and P. Zholtoivsky's *Ukraïns'kyi zhyvopys XVII–XVIII st.* (Ukrainian Painting in the 17th–18th Century, 1978) and *Khudozhnie zhyttia na Ukraïni v XVI–XVIII st.* (Artistic Life in Ukraine in the 16th–18th Century, 1983).

In the late 1960s the Academy of Sciences of the Ukrainian SSR published the encyclopedic *Istoriia ukraïns'koho mystetstva* (The History of Ukrainian Art, 6 vols [7 books]). The chief editor was M. Bazhan, and over a hundred scholars took part in the project. The sections on ancient Ukrainian art are of a high quality. In 1973 *Slovnnyk khudozhnykiv Ukraïny* (Dictionary of the Artists of Ukraine), containing about 2,500 biographies, was published.

In 1966–72 the Institute of Fine Arts published six issues of *Ukraïns'ke mystetstvoznaavstvo* (Ukrainian Art Studies), a republic interdisciplinary collection.

After the Second World War the Ukrainian art scholars who found themselves in the West belonged to such learned societies as the Shevchenko Scientific Society, the Ukrainian Academy of Arts and Sciences, the Ukrainian Free University, and the Ukrainian Catholic University. Among these scholars were V. Zalozetsky-Sas, D. Horniatkevych, K. Moshchenko, O. Povstenko, V. Sichynsky, V. Shcherbakivsky, the archeologist Ya. Pasternak, P. Kurinny, V. Pavlovsky, S. Hordynsky, I. Keivan, P. Mehyk, and B. Stebelsky. They continued their work in spite of the inaccessibility of source materials. Such works as O. Povstenko's monograph *Katedra sv. Sofii v Kyievi* (The St Sophia Cathedral in Kiev, 1954), V. Sichynsky's *Istoriia ukraïns'koho mystetstva. I. Arkhitektura* (A History of Ukrainian Art, 1: Architecture, 1956) and S. Hordyn-

sky's *Ukraïns'ka ikona* and *The Ukrainian Icon* (parallel Ukrainian and English publications, 1972, and German 1981) were of a higher standard than similar Soviet publications. V. Karmazyn-Kakovsky and A. Varyvoda published works in the history of Ukrainian folk architecture. The monographs on a number of artists are an important contribution to art scholarship: on S. Lytvynenko, M. Butovych, V. Sichynsky, M. Radysh, J. Hnizdovsky, M. Osinchuk, V. Tsymbal, B. Kriukov, P. Andrusiv, V. Krychevsky, M. Andriienko, M. Dolnytska, H. Mazepa, and others. Several monographs in European languages have appeared: A. Archipenko's automonograph, *Fifty Creative Years, 1908–1958* (1960); a monographic catalogue of J. Hnizdovsky's woodcuts, *Woodcuts 1944–1975* (1976); W. Kurelek's album *The Passion of Christ* (also in French and Ukrainian, 1975); O. Hryshchenko's *Alexis Gritchenko, sa vie, son œuvre* (1948, 1967); I. Keivan's *Taras Schewtschenko – Rembrandt des Ostens* (1964); and works by M. Andriienko, H. Kruk, T. Virsta, V. Makarenko, and L. Mol. The catalogues of numerous exhibits that present a survey of the work of Ukrainian artists abroad are valuable also. An interesting publication, *Knyzhkovyi znak shestydesiatnykiv* (Bookmarks of the Sheshtydesiatnyky, 1972), contains explanatory notes in Ukrainian, English, French, German, and Spanish.

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S. Hordynsky

Artel (from the Tatar *orta* = community, *ortak* = common). A small voluntary association of individuals who come together for a limited or indefinite period for the purpose of performing some economic activity. The members of an artel donate labor, tools, and even capital and divide the profits according to the amount and quality of the labor they contribute.

As a communal-economic institution the artel has been known for a long time. Fishing and hunting artels (*lovchi druzhyny*) existed in Ukraine as early as the 12th–13th century. Since the 16th century a traditional and widely practiced form of artel in farming was the *supriaha* – an association of peasants who, individually lacking the necessary draft power, plowed, harvested, and threshed together. In some areas this type of artel lasted until the Soviet period, that is, until private farms were abolished. In the 16th–18th century artels of wagoners (*valky chumakiv*), ferrymen, hunters, and fishermen (*zabrodchyyky*) were common. In the 19th century seasonal or permanent workers' artels were organized. Workers such as haycutters, threshers, carpenters, bricklayers, or loaders banded together to sell their labor and to divide the earnings among themselves. In the Carpathians artels of woodcutters were common. The members had to accept the basic principle of the artel: one for all and all for one. Until recent times artels were formed on the basis of an

unwritten agreement and were governed by customary law. In 1902 Russian law recognized workers' artels as legal entities. With the spread of the *co-operative movement in Ukraine before the First World War, M. *Levytsky, 'the artel father,' devoted much energy to the organization of 'co-operative artels,' particularly farmers' artels.

After the revolution, artels were widespread in the Soviet Union, particularly in the cottage industry. Members of the various trades – tailors, shoemakers, seamstresses – formed their own artels. Some artels were organized for special groups of people such as invalids or pensioners. These artels were classified as industrial artels. Agricultural artels, in contrast, included the collective farms and the fishing artels, which are now called collective fish farms. The agricultural artels permitted much more freedom than collective farms do now. In 1959 there were 139 fishing artels, 1,439 industrial artels, 376 artels for invalids, and 15 manufacturing-collective farms in Ukraine. The artels in the Soviet Union gradually lost the main features of this form of economic association, namely voluntariness and self-government.

On 11 October 1960 the Communist Party of the Soviet Union abolished the industrial artels in Ukraine. The former fishing artels and all farming artels are now governed by the Collective Farm Statute of 1969.

V. Markus

Artem (Communist party pseud of Fedor Sergeev), b 18 March 1883 in Glebovo, Kursk region, Russia, d 24 July 1921 in an air disaster, buried in Moscow. Russian revolutionary and Soviet official. From 1903 to 1906 Artem did propaganda and organizational work for the Bolsheviks in the eastern industrial centers of Ukraine. A follower of V. Lenin, he spent the years 1910–17 in Australia. On the outbreak of the revolution in 1917 he returned to Ukraine; he led the Bolshevik faction in the Kharkiv Soviet of Workers' and Soldiers' Deputies and became secretary of the oblast committee of the Bolshevik organizations in the Donets Basin and the Kharkiv and Katerynoslav regions. He was also a member of the People's Secretariat (the first Soviet government in Ukraine), serving as People's Commissar of Industry and Trade. At the beginning of 1918 Artem headed the Council of People's Commissars of the Donets-Kryvyi Rih Soviet Republic. In 1918–19 he was vice-chairman of the Provisional Workers' and Peasants' Government of Ukraine; in 1920 he became head of the Executive Committee of Donets gubernia as well as a member of the cc cp(б)у and of the All-Ukrainian Central Executive Committee. Late in 1920 he was transferred to Party and government work in Moscow. Many towns, cities, schools, and factories in the Ukrainian SSR have been named after Artem.

Artem Communist University (Komunistychnyi universytet imeni Artema). An institution of higher learning in the Ukrainian SSR for training higher Party, trade-union, and government officials. The university was established in 1922 out of the reorganized Higher Party School of the cc cp(б)у in Kharkiv. The university's program took three years to complete. In 1932 the university was reorganized into the Higher Communist Agricultural School.

Artemiuk, Platon [Artemjuk], b 18 December 1891 in the village of Nosiv in Podlachia, d 5 August 1951 in Toronto. A leading figure in the Orthodox church and an educator. Artemiuk was the director of the Ukrainian school in Berestia. From 1935 he was a priest in Volhynia, and from 1942 he was bishop of the *Ukrainian Autocephalous Orthodox church in Rivne. After emigrating Artemiuk was the secretary of the Episcopal Synod of the Ukrainian Autocephalous Orthodox church.

Artemivka. IV-16. Town smt (1969 pop 6,900), established 1903–5; now in Chutove raion, Poltava oblast. The town has a food industry.

Artemivske [Artemivs'ke] (Soviet Ukrainian: Artemivsk). V-19. City (1976 pop 14,100) in Pereval'ske raion, Voroshylovhrad oblast. Its major industry is coal mining. The city was founded in 1910 and was called Katerynivka until 1921. It was classified a city in 1961.

Artemivske [Artemivs'ke] (Soviet Ukrainian: Artemivsk). V-19, DB II-4. City (1981 pop 89,000) under oblast administration in Donetsk oblast. Called Bakhmut until 1924, this is the largest centre of salt production in Ukraine. Deposits in Artemivske and surrounding areas yield gypsum, dolomite, chalk, and refractory clay. Mention of Artemivske dates from 1571, when the Bakhmut guard (or Bakhmut Cossacks), on the orders of the government in Moscow, defended the saltworks from Tatar attack. In 1703 the fortress of Bakhmut was built on the orders of Tsar Peter I, and in 1783 Bakhmut became a county town of Katerynoslav gubernia. In 1782 the saltworks were closed because of competition with Black Sea salt. In 1870 development of the deposits of rock salt in the area surrounding Bakhmut was begun, and production has increased steadily ever since (21,000 t in 1887 and nearly 4 million t in 1970, which constitutes more than half of the total salt production in the USSR). (See also *Artemivske rock salt deposits and *Salt industry.) Industries in Artemivske include the production of non-ferrous metals (since 1954 the main products have been copper and brass bars and sheets, firebrick, and ceramic tiles), food industries (especially winemaking; a champagne distillery was built in 1950 and in 1970 produced 8.2 million bottles), and light industries. The All-Union Research Institute for the Salt Industry, an industrial association (Artemheolohiia), and museums of regional history and geology are found here.

V. Kubijovyč

Artemivske rock salt deposits. Rock salt deposits in Artemivske raion in Donetsk oblast. Since the 16th century salt has been produced from these by the evaporation method. In 1881 it began to be mined. On 1 January 1976 the existing salt reserves were estimated at 5.2 billion t, extending over 170 sq km. The Artemivske rock salt deposits are the largest in the Ukrainian SSR and form one of the largest salt fields in the USSR. The deposits are associated with strata from the Permian period. The salt is found in layers that alternate with other types of deposits at a depth of 80–525 m. Currently, three layers are being mined. The extracted salt is of a high quality: 97.5–98.5 percent sodium chloride. In 1979 the annual production of salt was 90 percent of Ukraine's total output of salt and 40 percent of the USSR output. The

principal forms of salt produced here are table salt, iodized table salt, and salt as feed for livestock. Since 1976 the salt in Artemivske has been mined by the enterprise Artemsil.

Artemovsky, Semen [Artemovs'kyj]. See *Hulak-Artemovsky, Semen.

Artillery. The first cannon appeared on Ukrainian territories in 1394 in Lviv. By 1468 a foundry had been established there, and it produced guns for all Ukraine. At the time artillery was used for fortifications; field artillery was produced later. The Cossack host began to use artillery in 1580, mainly at Zaporizhia. B. Khmelnytsky's troops used over one hundred guns in the Battle of Berestechko. Under Hetman I. Mazepa, who studied in Holland as a young man, the artillery was greatly improved. It was directed by the Saxon engineer F. von Königsek. Among the master smiths who cast guns the military casters Y. And K. *Balashevych were renowned. In 1708 A. Menshikov captured over 70 cannons in Baturyn, and Peter I confiscated the rest after the Battle of Poltava in 1709. Hetmans D. Apostol and K. Rozumovsky rebuilt the Cossack artillery, but it never attained the strength it had under Mazepa.

Artillery played an important role in the Ukrainian armies during the struggle for national independence (1917–20). In the Army of the Ukrainian National Republic the *Zaporozhian Corps and the *Sich Riflemen had complete artillery units, with 180 cannons between them. Other formations of the Ukrainian army had smaller artillery units. In general there was a shortage of cannons, munition wagons, and carriages. The Ukrainian Galician Army had 12 artillery regiments, which had 40 light batteries, 1 mountain and 1 cavalry battery, 6 light howitzer (10 cm) batteries, 172 cannons, and 1 battery of long-range (122 mm) mortars. The joint armed forces that marched on Kiev in August 1919 had among their artillery units 321 light and 37 heavy cannons as well as the guns on armored railway cars and the guns assigned to infantry and cavalry regiments.

L. Shankovsky

Artobolevsky, Volodymyr [Artobolevs'kyj], b 4 August 1874 in Symbukhovo, Penza gubernia, Russia, d 9 October 1952 in Kiev. Zoologist, zoogeographer, and popularizer of biology. A graduate of Kiev University (1901), Artobolevsky was appointed professor there in 1924. His major works were devoted to bird fauna, including those birds found in the Kiev and Chernihiv regions.

Artsyz [Arcyz]. VIII-10. City (1969 pop 14,600) on the Kohlynyk River in southern Bessarabia, a raion center in Odessa oblast. A railway junction, Artsyz was founded in 1816 as a German colony named Leipzig. The city has a food industry and a reinforced-concrete-products factory.

Artymiw, Lidia [Artymiv, Lidiia], b 9 September 1954 in the United States. Pianist, graduate of the Philadelphia Musical Academy where she studied under G. Graffman. She has performed with the symphony orchestras of Baltimore, Philadelphia, Boston, and Buffalo, has performed in concerts at the John F. Kennedy Arts Center in

Washington and the Metropolitan Museum in New York, and appeared at the Marlboro Music Festival in 1972. She was awarded first prize at the Chopin competition of the Kosciuszko Foundation in New York in 1972.



Ahenor Artymovych

Artymovych, Ahenor [Artymovyč], b 30 August 1879 in Velykyi Kuchuriv, Bukovyna, d 21 October 1935 in Prague. A classical and general linguist. Artymovych studied at the universities of Chernivtsi and Vienna, later becoming a teacher in a gymnasium in Bukovyna and docent at the University of Chernivtsi. After Rumania occupied Bukovyna in November 1918, he went to Galicia, where he became the secretary of education and religion in the state secretariat of the Western Ukrainian National Republic. From 1920 Artymovych was professor of classical philology at the Ukrainian Free University in Vienna and Prague. He was a full member of the Shevchenko Scientific Society. He published articles in Ukrainian and German on general linguistics (regularities of language, the appropriation of foreign words, the relation between writing and speech, and potentiality and realization), on comparative linguistics (Indo-European guttural consonants), and on classical linguistics and metrics.

Artystychnyi visnyk (The Artistic Herald). A journal devoted to the plastic arts and music, published in Peremyshl and Lviv in 1905–7, edited by S. *Liudkevych and I. *Trush. Among its contributors were O. Berezhnytsky, I. Bilykovsky, A. Vakhnianyn, F. Kolessa, and I. Franko. Ten issues of the journal appeared.

Arutiunov, Aleksandr [Arutjunov], b 3 January 1904 in Yerevan, d 5 June 1976 in Moscow. Neurosurgeon, member of the Academy of Medical Sciences of the USSR. In 1945 he was put in charge of the neurosurgical clinic in Kiev, and in 1951–64 he was director of the Kiev Scientific Research Institute of Neurosurgery. In 1964 he moved to Moscow. Arutiunov was a student of N. Burdenko and the founder of the Ukrainian school of neurosurgery. He made important contributions to the study of the fundamental problems of neurosurgery. He was also honorary president of the World Federation of Neurosurgical Associations.

Asbestos-cement industry. A branch of the *building-materials industry. Its main products are covering materials (slate), water and sewer pipes, facing tile, wall panels, electroinsulated panels, etc. Asbestos is imported from the Russian SFSR. The asbestos-cement industry arose in

Ukraine during the period of the First Five-Year Plan when slate plants were built in Kramatorske (1929) and Kiev (1932). In 1950 a slate plant in Kharkiv began production. In 1954 the production of asbestos-cement pipes began at the Kiev slate plant, the first production of such pipes in Ukraine. In 1959–79 asbestos-cement plants were built in Amvroziivka (see *Amvroziivka Cement Complex), Zdolbuniv, Balakliia, Ivano-Frankivske, and Zaporizhia. In 1977 Ukraine produced 1,086 million slate tiles and 9,300 km of asbestos-cement pipes (200 mm diameter).

Asceticism (from the Greek *askēsis* [training in virtue]). The religious practice of denying material, physical, and psychological desires in order to attain various spiritual goals and an ideal, moral life, based on the teachings of the Gospel (following the historical Christ). Originally practiced by hermits and mystics, particularly in the East, asceticism was brought to Ukraine by Greek monks before the official conversion to Christianity. The *Kievian Cave Monastery became the center and model of ascetic life. Having at first an eremitic character, asceticism soon became a communal, monastic practice, whose exponents dedicated themselves to the improvement of their fellow man and their surroundings. Nevertheless, individual asceticism, particularly living the life of a 'holy fool for Christ's sake,' eremitism, fasting, and voluntary solitary confinement in caves, cliffs, and wildernesses continued.

In Ukraine asceticism was generally practiced in a moderate way both inside and outside monasteries and avoided the extremes known in the Greek and Russian religious traditions. It was saved from excess by its practitioners' ties with the external world and society at large. The life of I. *Vyshensky exemplifies the conflict between the social and strictly individual forms of asceticism practiced in Ukraine. (See also *Monasticism, *Hermitage.)

A. Velyky

Ash (*Fraxinus*, Ukrainian: *yasen*). A genus of broad-leaved trees of the olive (*Oleaceae*) family. In Ukraine four species of ash are found. Most widespread is the common European ash (*F. excelsior*), which reaches a height of 40 m. It likes light and warmth, grows quickly, and can be found everywhere in deciduous forests. It is used mostly in furniture-making and building. The red ash (*F. pensylvanica*), white ash (*F. americana*), and green ash (*F. lanceolata*) are cultivated for decorative purposes in parks and gardens.

Ashkarenko, Hryhorii [Aškarenko, *Hryhorij*], 1839–1922. Entrepreneur, manager of Ukrainian-Russian theater companies in the 1870s and 1880s, and character actor. In 1881, for the first time since the prohibition of Ukrainian theater in 1876, Ashkarenko staged Ukrainian plays with M. *Kropyvnytsky. He wrote 'Spomyny pro pershu ukrains'ku trupu' (Memoirs of the First Ukrainian Troupe), which appeared in *Ridnyi kraj* (1908, no. 15).

Asieiev, Yurii [Asjejev, *Jurij*], b 26 December 1917 in Kiev. Architect and art scholar, graduate of the Kiev Building Institute (1941). In 1953 Asieiev began to lecture at the Kiev State Art Institute, and was promoted to full professor in 1972. He is an authority on ancient Ukrainian architecture, having published the following works:

Ornamenty Sofii Kyiv's'koï (Ornaments of the St Sophia Cathedral in Kiev, 1949), *Mystetstvo starodavn'oi Rusi* (The Art of Ancient Rus', 1963), *Arkhitektura Kyiv's'koï Rusi* (The Architecture of Kievan Rus', 1969), *Mystetstvo starodavn'oho Kyieva* (The Art of Ancient Kiev, 1969), *Podorozh v antychnyi svit* (A Trip to the Ancient World, 1970) and *Rozpovidi pro arkhitekturni skarby* (Stories about Architectural Treasures, 1976). He has also co-authored many works, eg, *Narysy istorii arkhitektury URSR* (Essays on the History of Architecture of the Ukrainian SSR, 1957), *Narysy z istorii ukrains'koho mystetstva* (Sketches from the History of Ukrainian Art, 1966), *Istoriia ukrains'koho mystetstva* (History of Ukrainian Art, 6 vols, 1966–70; main editor of vol 1).

Askaniia-Nova [Askaniija-Nova]. VII-14. Town smt (1972 pop 3,625) in Chaplynka raion, Kherson oblast. Although there have been settlements in the vicinity since the late Bronze Age, documentary sources first mention a town only in 1822. The original name was Chapli, but the present name has been used since 1841. Located nearby is the *Askaniia-Nova Nature Reserve.



The steppe at Askaniia-Nova; in the foreground, a tawny eagle on a stone *baba*

Askaniia-Nova Nature Reserve. A state reserve in the steppe of the Chaplynka raion in Kherson oblast. A zoo was established there in 1875 by a Prussian colonist, F. Falz-Fein, on the lands of his father, a wealthy landowner. He acclimatized wild animals from Asia, Africa, America, and Australia that were related to extinct species of steppe fauna. In 1910 Professor I. Ivanov worked at the reserve and conducted experiments in acclimatizing the Przewalski wild horse and the European bison, and in crossing the European bison with the buffalo, the bison-buffalo with horned cattle, the zebra with the domesticated horse, and so on. During the revolutionary period a local peasant, K. Siianko, who was a self-taught zoologist and Falz-Fein's assistant, saved the reserve from complete ruin. On 8 February 1921 the Council of People's Commissars of the Ukrainian SSR declared Askaniia-Nova a national nature reserve under government supervision. An experimental station, zoo, botanical garden, zootechnical station, and breeding farm were set up at the enlarged reserve in 1921–5 under M. *Ivanov. In 1932 the All-Union Scientific-Research Institute for the Acclimatization and Hybridization of Animals was established there. In 1956 the institute was renamed the M.F. Ivanov 'Askaniia-Nova' Ukrainian Scientific-Research Institute for the Fauna of the Steppe Regions.

Today the Askaniia-Nova Nature Reserve consists of a 11,200 ha section of virgin fescue-feather-grass steppe, a 23,000 ha research farm, an acclimatization zoo, and a



Askaniia-Nova Nature Reserve; stone *baba* at the reserve

botanical park. The task of the reserve is to preserve and study the virgin steppe with its wild flora and fauna and to acclimatize, study, and breed plants, birds, and animals that have agricultural value. In the reserve there are about 270 species of wild bird (the steppe eagle among them), roebucks, hare, Askanian steppe bucks, bats, moles, squirrels, rock martens, and other animals. The zoo contains a unique collection of wild animals: antelopes, bison, buffalos, zebras, Przewalski horses, etc. Among the wild birds are ostriches, flamingoes, American rheas, and casuari. Experiments in hybridization are performed in the zoo. In the botanical garden the acclimatization of various trees and bushes that are suitable for foresting the dry regions of southern Ukraine is studied. About 150,000 tourists visit Askaniia-Nova every year.

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E. Zharsky

Askold and Dyr. Semilegendary figures mentioned in the Primary Chronicle as members of *Riuryk's cohort in Novgorod. Leaving Riuryk, they captured Kiev from the *Khazars and established themselves as its princes. In 860



Askoldova Mohyla, painting by I. Izhakevych

(862 according to other sources) they led an unsuccessful campaign against Constantinople. In 882 Prince *Oleh had them murdered and used the fact of their non-princely origin as justification. Askold and Dyr are said to be buried on Uhorska Hill in Kiev at a site marked by the monument called *Askoldova Mohyla.

Askoldova Mohyla (Askold's Mound). Part of a picturesque park in Kiev on the right bank of the Dnieper River. According to old legends, Askold (see *Askold and Dyr) is buried here. Until 1809 a wooden church stood at the site of Askold's mound. In 1810 the architect A. Melen'sky replaced this church with a brick church-rotunda. In 1937 the church was rebuilt into a pavilion.

Aspanfut. See Association of Panfuturists.

Aspen, European (*Populus tremula*; Ukrainian: *osyka*). A tree of the family Salicaceae. It reaches 25 m in height. It grows in mixed and deciduous forests and flood plains. The aspen is common in Polisia and in the forest-steppe belt. It covers an area of 90,000 ha in Ukraine. Aspen wood is light, soft, and low grade. It is used in carpentry and lathe work and for matches and paper. Its bark is used in tanning.

Aspys or **Asotsiatsiia pysmennykiv** (Association of Writers). A writers' association in Kiev in 1923–4. Among its member were H. Kosynka, V. Pidmohylny, Yu. Mezhenko, B. Antonenko-Davydovych, Ye. Pluzhnyk, M. Halych, M. Ryl'sky, M. Zerov, M. Mohyliansky, M. Ivchenko. In 1924 it disintegrated, and most of its members formed the group Lanka and later *MARS.

Assimilation in language. Assimilation in modern Ukrainian operates automatically in certain consonant clusters. Hard dentals assimilate to the subsequent soft consonants in palatalization (excepting final consonants of prefixes: *pisnja* [song] is pronounced *pí[s'n]ja*, but in *zdiisnyty* [realize] the *z* preserves its hardness). Voiceless consonants assimilate to the subsequent voiced ones in voicing (*molot'ba* [threshing] is pronounced *molo[d'b]lá*). Palatals become dentals before dentals and vice versa (*ptašci* [bird], dat sing, is pronounced *ptá[s'c]li*; *pisok* [sand] as opposed to *piščynka* [grain of sand]). All these are cases of regressive assimilation (the subsequent sound assimilating the preceding one). Progressive assimilation is not typical of the Ukrainian language now and was not typical earlier, save in a few individual cases (eg, *bdžola* [bee] from the older *bčela*). The modern type of assimilation stabilized in Ukrainian from approximately the 15th century on. Before the loss of **jers* (the mid-12th century), a limited number of consonant clusters were admitted in Proto-Ukrainian; the regressive assimilation within those admitted operated in voicing both before voiced, as now, and before voiceless (*lěsti* [climb] – modern Ukrainian *lizty*), and partly in palatalization (*mysl* [thought] as opposed to *rozmysljati* [think]). In Middle Ukrainian (14th–16th century) there was a tendency to introduce assimilation in the vowel of the pretonic syllable to that accented: *o* to *a*, *o* to *u*, *e* to *y*, *y* to *e* (partial vowel harmony: compare Old Ukrainian *bogatyi* with modern Ukrainian *bahátyj* [rich]; Old Ukrainian *kožux* with modern Ukrainian *kuzúx* [spelled *kožux*] [sheepskin coat]; and Old Ukrainian *nesi* [carry] impera-

tive with modern Ukrainian *nysyj* [spelled *nesyj*]), but the changes $o > a$ and $o > u$ in modern Ukrainian affect individual words only and are unproductive.

G.Y. Shevelov

Association for the Advancement of Ukrainian Culture (Asotsiatsiia diiachiv ukrainskoi kultury). Association of Ukrainian writers, artists, actors, journalists, and scholars outside Ukraine that was organized by contributors to Ukrainian culture associated politically with the organizations of the Ukrainian Liberation Front. The association has national organizations in the United States and Canada and branches or representations in Western Europe, Argentina, and Brazil. Its membership numbers over 100. The association has published two collections of *Estafeta* (The Relay Message) in Toronto and collections of poetry by various authors. Its magazine, **Terem*, appears irregularly in Detroit under the editorship of Yu. Tys-Krokhmaluk (seven issues by 1982), and its 'Literatura i mystetstvo' (Literature and Art) appears as a monthly supplement in the weekly paper *Homin Ukraïny*. The executive of the association is located in Toronto. In 1970 B. Stebelsky succeeded Mykhailo Kushnir as president of the association. Some of its prominent members are V. Davydenko, V. Dovhaniuk, R. Kukhar, V. Lasovsky, L. Poltava, B. Romanenchuk, M. Sosnovsky, and M. Cheresnovsky.

Association for the Advancement of Ukrainian Studies (Arbeits- und Förderungsgemeinschaft der ukrainischen Wissenschaften). Founded in 1962 in Munich, the association represents three Ukrainian learned societies – the *Ukrainian Free University, the *Shevchenko Scientific Society, and the *Ukrainian Technical and Husbandry Institute; it co-ordinates their activities and fosters contacts with German learned societies. Its presidents have been R. Yendyk, D. Pelensky, and H. Vaskovych. The executive is assisted by the Learned Council, which consists of Ukrainian and German scholars and has been headed by O. *Kulchytsky and since 1978 by V. *Yaniv. The board of trustees, which includes representatives of the German federal government and the Bavarian government, has the task of soliciting funds for the association. R. Lüder, J. Maurer, V. Yaniv, and H. Singbart have presided over the Curatorium, and A. Figol has been its financial officer. The association's annual publication, *Mitteilungen*, contains, besides scholarly articles in Ukrainian studies, Slavic studies, Eastern studies, and Sovietology, materials on the history of the societies represented by the association. R. Yendyk and H. Vaskovych have served as editors of the journal.

Association for the Joint Cultivation of Land (Tovarystvo spilnoi obrobky zemli or tsoz). Voluntary association practicing a form of co-operative or collective farming in the early years of Soviet rule in Ukraine and other parts of the USSR. Such associations held and worked the land in common; farm equipment remained in private hands, although all members of the collective used it freely. Homes, home gardens, and farm animals were also privately owned. The activities of the associations for the joint cultivation of land were conducted in accordance with the statute of 1924 that provided for the distribution of income among the members of the associations according to each member's contribution in land,

labor, means of production, and sometimes the size of his family. Part of the income was used for purchasing equipment. The government encouraged such associations and gave them financial support. Although they rapidly became the most popular form of collective farming, accounting for 2.5 percent of all collective farms in Soviet Ukraine in 1923–4, 43.3 percent in 1925–6, and already 73.8 percent in 1928, they constituted only 1.3 percent of all farms by the end of 1928. Under the so-called total *collectivization drive the farm artel became the basic form of the *collective farm, and the associations for the joint cultivation of land ceased to exist.

Association of American Youth of Ukrainian Descent in the USA. See Ukrainian Democratic Youth Association.

Association of Artists of Red Ukraine (Asotsiatsiia khudozhnykiv chervonoï Ukraïny), 1926–32. A conservative association of artists in the Ukrainian SSR that strove to produce the popular, realistic art demanded by Soviet officialdom. The association, which was linked with the Association of Artists of Revolutionary Russia, aroused the opposition of other Ukrainian artistic societies, notably the *Association of Revolutionary Art of Ukraine. The Association of Artists of Red Ukraine had 14 branches (in Kiev, Kharkiv, Odessa, Chernihiv, Poltava, and elsewhere), studios in Kiev and Kharkiv, a workshop for the production of political posters, and a publishing house. Among its members were V. Averin, I. Buriachok, I. Izhakevych, I. Khvorostetsky, M. Kozik, F. Krychevsky, Yu. Mykhailiv, P. Nosko, M. Prakhov, H. Svitlytsky, K. Trokhymenko, I. Shulha and M. Zhuk. The association arranged many exhibitions, especially traveling exhibits. In 1929 a group of leading artists left the association and formed the Ukrainian Artistic Alliance. In 1930 the association was renamed the All-Ukrainian Association of Proletarian Artists, which existed until 1932.

Association of Canadian Ruthenian Farmers (Tovarystvo ruskykh farmeriv u Kanadi). The association was formed in Rosthern, Saskatchewan, in 1910. It published a newspaper, *Novyi krai*, expanded Ukrainian political consciousness, and encouraged the Ukrainian co-operative movement. A strong faction of the Liberal party controlled the executive and newspaper. With the bankruptcy of the co-operative stores and the collapse of *Novyi krai* in 1913, the association disappeared.

Association of Contemporary Music (Asotsiatsiia suchasnoi muzyky or ASM). ASM (1924–32) was a branch of an international society of contemporary music. It united composers who were oriented towards innovative movements in Western music, such as expressionism, constructivism, and jazz, and who propagated those trends. The president of ASM in Ukraine was B. Liatoshynsky. The association was dissolved by a resolution of the Central Committee of the All-Union Communist Party (Bolshevik) on 23 April 1932.

Association of Independent Ukrainian Artists (Asotsiatsiia nezalezhnykh ukrainskykh myststiv). Association of Western Ukrainian artists of various stylistic tendencies, active in Lviv from 1930 to 1939. It was headed by M. *Osinchuk and Ya. *Muzyka. The associa-

tion organized 13 group and individual exhibitions, including an exhibition held in 1931 with the participation of Ukrainian artists from Paris: M. Andriienko, O. Hryshchenko, M. Hlushchenko, and V. Perebyinis. Emigré artists also took part in exhibitions of graphic art held in Lviv, Prague, Rome, and Berlin. The association published five issues of the journal **Mystetstvo* under the editorship of P. Kovzhun between 1932 and 1936, as well as monographs on O. Sakhnovska, M. Andriienko, O. Kulchytska, O. Hryshchenko, M. Hlushchenko, and L. Gets, and the collection *Ekstlibris* (Bookplates). The association was dissolved by the Soviet authorities.

Association of Militant Atheists of Ukraine (Spilka voiovnychkh bezvirnykh Ukrainy). A republican branch of the Union of Militant Atheists of the USSR (known as the Union of Atheists of the USSR in 1925–9). The association was established in 1927; until 1929 it was called the Association of Atheists of Ukraine. It operated until the Second World War. Under the direction of the department of agitation and propaganda of the Communist Party (Bolshevik) of Ukraine the association organized mass antireligious campaigns, which included atheist agitation and propaganda, harassment of clergy and believers, the closing of churches and monasteries, and the destruction of icons, liturgical books, and other church items and property. It published the magazine **Bezvirnyk* (1925–35), the newspaper *Voiovnychyi bezvirnyk* (1929–35?), and the weekly *Bezbozhnyk* (1937–41), as well as non-periodical antireligious literature. The association's membership reached about 1.4 million in 1932, but most of the members were inactive. In subsequent years the organization suffered a decline, and in 1937, during the Yezhov terror, its leading cadres, headed by D. Ihnatiuk, were severely decimated. In 1947 responsibility for antireligious propaganda was assigned to the republican Society for the Propagation of Political and Scientific Knowledge, which in 1963 was renamed the Znannia Society of the Ukrainian SSR. Since 1960 this society has published an antireligious monthly, *Voiovnychyi ateist*, which in 1965 was renamed *Liudyna i svit*, and antireligious books. In 1979 the society had 28,366 branches with a membership of 684,700.

B.R. Bociurkiw

Association of Panfuturists (Asotsiatsiia panfuturystiv or Aspanfut). A literary group founded in Kiev in 1922 by M. Semenko, O. Slisarenko, G. Shkurupii, and others. It later became the Association of Communist Culture (ASKK). The work of Aspanfut is characterized by a superficial experimentalism masked by declarations to put art at the service of revolutionary propaganda. The group disintegrated in 1924–5, but many of its members came together again in **Nova Heneratsiia*.

Association of Proletarian Musicians of Ukraine (Asotsiatsiia proletarskykh muzykantiv Ukrainy or APMU). APMU was created in Kharkiv in 1928 with a mandate to combat 'bourgeois music and *malorosiishchyna* (Little Russianness)' and to create 'proletarian music.' The association was dissolved on 23 April 1932 by a resolution of the Central Committee of the All-Union Communist Party (Bolshevik).

Association of Revolutionary Art of Ukraine (Asotsiatsiia revoliutsiinoho mystetstva Ukrainy or ARMU). One of the largest artistic associations in the Ukrainian SSR, established in Kiev in 1925 and dissolved by the Soviet authorities in 1932. There were branches of the association in Kharkiv, Odessa, Dnipropetrovske, the Donbas, and elsewhere. Its members included artists of various tendencies, but the nucleus of the association was the group of *boichukisty* (see M. *Boichuk), which cultivated monumentalist art in the national tradition and fostered modernist experimentation. The theorists of the association were V. Sedliar and I. Vrona; its members included O. Bohomazov, M. Boichuk, M. Burachek, M. Hlushchenko, K. Yeleva, V. Yermilov, V. Kasiian, B. Kratko, V. Meller, I. Padalka, V. Palmov, Ye. Sahaidachny, A. Taran, V. Tatlin, and, later, K. Hvozdyk, O. Pavlenko, and M. Rokytsky. The association held several exhibitions, including the Republican Exhibition in Kharkiv in 1927 and the Exhibition of Engravings and Drawings in Kiev in 1928. It resisted official pressure from Moscow, opposed the line taken by the **Association of Artists of Red Ukraine*, and consistently endured harsh criticism of its alleged 'nationalist tendencies and formalism.' In 1927 those artists who oriented themselves towards modern Western trends – suprematism and expressionism – left the association and established the Alliance of Contemporary Artists of Ukraine. Another group of artists, which hoped to replace representational art with industrial production, established the association **Zhovten* in 1930. Some members of ARMU and Zhovten established the All-Ukrainian Association of Proletarian Artists in 1931.

S. Hordynsky, V. Sichynsky

Association of Revolutionary Composers of Ukraine (Asotsiatsiia revoliutsiinych kompozytoriv Ukrainy or ARKU). Formed in 1927 and dissolved in 1932, this association united young composers. Its president was V. *Kostenko.

Association of Ruthenian Church Communities in the USA and Canada (Tovarystvo ruskykh tserkovnykh hromad v ZDA i Kanadi). An association of clergy and church communities (15 in all) founded on 30 December 1901 at a convention in Shamokin, Pennsylvania, for the purpose of co-ordinating religious life in the first Ukrainian immigrant parishes and of campaigning for a Ukrainian bishop in America. The association was headed by the **Sacerdotal Council*, consisting of five priests (chaired by Rev I. Konstankevych), and the *Supreme Council*, consisting of three priests and three laymen. At an important convention in Harrisburg, Pennsylvania, in March 1902, the association adopted some radical resolutions against the dependency of Ukrainian church communities on the Roman Catholic hierarchy in the United States. The association, which included clergy from Galicia only, existed until 1907, when the first Ukrainian bishop, S. *Ortynsky, arrived in the United States.

Association of Ukrainian Businessmen, Manufacturers, and Professionals (Tovarystvo ukraïnskykh kuptsiv, promyslovtsiv i profesionalistiv). Founded in Chicago in 1974 at a conference of local societies and groups of Ukrainian businessmen and manufacturers for

the purpose of representing and promoting the private sector of the economy. The organizers of the association were mostly manufacturers and businessmen who had immigrated to the United States after the Second World War. Its first president was T. Yatskiv, who was followed in 1977 by R. Kobyletsky. The association continues the work of the Association of Ukrainian Businessmen which was founded in 1942 and eventually dissolved. In 1975 the association published a periodical, *Visnyk*, and in 1977 V. Nestorovych's *Ukrains'ki kuptsi i promyslovtsi v Zakhidnii Ukraini 1920-1945* (Ukrainian Merchants and Manufacturers in Western Ukraine 1920-45).

Association of Ukrainian Lawyers (Tovarystvo ukrainskykh pravnykiv). Organization of post-Second World War émigré lawyers in the United States founded in 1949. Initially its membership was confined to lawyers in the United States but after 1955 it was extended to lawyers in other countries as well, especially in Canada. The membership of the association is between 150 and 200. The association's presidents were L. Hankevych, B. Dzerovych, V. Savchak, and I. Novosivsky. The association publishes the irregular journal *Pravnychiy visnyk* (4 vols, 1955-79) and participates in the Conference of Ukrainian Academic and Professional Organizations.

Association of Ukrainian Sports Clubs in North America (Ukrainska sportova tsentralia Ameryky i Kanady or USTsAK). An umbrella organization for Ukrainian sports clubs and associations in the United States and Canada founded in 1955. The organization is divided into three sections: USA-East, USA-North, and Canada. In 1981 it had a membership of 20 sports clubs and associations and about 2,500 individual members. The first president of the USTsAK Council was E. Zharsky and the first executive director was I. Krasnyk, who in 1972 was succeeded by R. Kutsil. USTsAK promotes sports and organizes competitions. In 1980 it organized the Free Olympic Games in Toronto at which athletes from Ukrainian, Lithuanian, Latvian, Estonian, and Armenian clubs in the United States and Canada competed.

Association of Ukrainian Women in Great Britain (Orhanizatsiia ukrainskykh zhynok u Velykii Brytanii). The association was formed in 1948 as a section of the *Association of Ukrainians in Great Britain. It has branches in almost every city with a Ukrainian community. In 1982 its membership was 2,800. Among its founders were O. Karpynets, M. Dublianytsia, and A. Hortynska. Besides educational work (preschool day care), the association is engaged in charitable, cultural, and publishing activities. It has set up a department of folk art at the Shevchenko Museum in London. Since 1955 it has published 'Zhynocha storinka' (Woman's Page) in the weekly **Ukrains'ka dumka*. A. Ostapiuk was the association's president for 18 years.

Association of Ukrainian Writers for Young People (Obiednannia pratsivnykiv literatury dlia ditei i molodi im. L. Hlibova). Association of émigré writers, poets, illustrators, and pedagogues for promoting Ukrainian literature for children and young people. The association was founded in Munich in 1946. In 1951 its head office was moved to New York and in 1954 to

Toronto. By the mid-1960s it had over 200 members. In 1980, 42 of its 154 members were writers. Of its 10 branches the most active was in Australia. The following writers served as presidents of the association: B. Hoshovsky (its founder), Yu. Tyshchenko-Siry, L. Khraplyva, O. Mak, and I. Bodnarchuk. R. Zavadovych is honorary president. The association has published the magazine **Mali druzy* (1947-8) and *Iuni druzy*, books for children and youth (over 80 titles by 1981), the non-periodical collections *My i nashi dity* (We and Our Children), and some textbooks. It also sponsors literary competitions, public readings, exhibits of children's books, children's festivals, and lectures.

Association of Ukrainians in Great Britain (Soiuz ukraintsiiv u Velykii Brytanii or SUB). The oldest and largest Ukrainian organization in Great Britain, founded in 1945-6 by Ukrainians who served in the Canadian, Polish, and other armed forces. By the late 1940s most of its membership consisted of postwar Ukrainian refugees (former *Ostarbeiter* and members of the Division Galizien). SUB involves itself in cultural-educational, publishing, charitable, and business activities. It informs the non-Ukrainian public about Ukrainian affairs and represents the Ukrainians in Great Britain before the British authorities. The ruling bodies of SUB are the general assembly, the council, the presidium of the council, and the central executive. The head office is in London. Since the early 1950s SUB has been dominated by the *Organization of Ukrainian Nationalists (Bandera faction).

In 1981 SUB had four autonomous sections: the *Association of Ukrainian Women in Great Britain, the Ukrainian Students' Aid Commission (KODUS), the Association of Ukrainian Teachers and Educators (est 1954), and the Shevchenko Library and Museum (est 1961 in London). It also had 3 permanent commissions and 73 local branches. Within the association's system there were 32 Ukrainian Saturday schools under the sponsorship of the Association of Ukrainian Teachers and Educators, with an enrollment of about 2,000 children.

In 1981, of about 33,000 Ukrainians in Great Britain, 17,322 were members of SUB. At first the association was based only on individual membership, but since 1980 it has had the right to accept corporate members, of which there were five in 1981: the *Ukrainian Former Combatants in Great Britain, the *Ukrainian Youth Association, the *United Hetman Organization, the Ukrainian Information Service, and the Ukrainian Publishers, Ltd. SUB owns two resorts for the disabled and for retired senior citizens, a students' residence in London, and 55 buildings (2 of which have concert halls) that serve as community centers. By the end of 1981 SUB had assets totalling £1,640,000.

SUB has published the weekly paper **Ukrains'ka dumka* since 1947, a children's magazine *Iuni druzy* since 1956, and a quarterly in English, *Ukrainian Review*, since 1954. It also runs a bookstore and publishes books, pamphlets, and postcards. Since 1949 the choir Homin and the dance ensemble Orlyk have been working under SUB's sponsorship. About 30 other choir, dance, and music groups receive support from the association.

D. *Skoropadsky was the honorary president of SUB from 1949 until 1957. Its presidents have been M. Bura, G. Panchuk, O. Fundak, V. Lisevych, D. Levytsky, M. Bily-Karpynets, Ya. Havryliv, R. Lisovsky, V. Vasylenko,

and I. Dmytriv (since 1979). M. Oparenko, Yu. Yenkala, T. Danyliv, Ye. Birchak, B. Tarnavsky, T. Kudlyk, I. Dmytriv, S. Fostun, and I. Ravliuk (since 1979) have served as the secretaries.

The association is a member of the European Freedom Council, the British Council for Refugee Relief, the *World Congress of Free Ukrainians, and the Central Co-ordinating Committee of Ukrainian Organizations in Europe.

Association of United Ukrainian Canadians (Tovarystvo obiednanykh ukrainskykh kanadtsiv or AUUC). Pro-Communist organization of Ukrainians in Canada, incorporated in 1946 to replace the Association of Canadian Ukrainians (est 1942) and its predecessor the *Ukrainian Labour-Farmer Temple Association, banned in 1940. After the wartime popularity of the pro-Communist movement the AUUC declined steadily. It was severely criticized by the third wave of Ukrainian immigrants and negatively affected by the Cold War, N. Khrushchev's revelations concerning Stalin at the 20th CPSU Congress in 1956, Russification in Ukraine, and the increasing socioeconomic integration of Ukrainian Canadians. The AUUC has been most active in Ontario, Alberta, and Manitoba, with Toronto, Edmonton, and Winnipeg the largest centers; currently its headquarters are in Toronto. Through its network of workers' centers, libraries, and its resort in Palermo (near Toronto), the association carries on a modicum of cultural activity, maintaining choirs, theater groups, Ukrainian language courses, etc. The AUUC runs a bookstore and merchandising outlet, *Ukrainska Knyha*, and the travel agency *Globe Tours*, both of which are associated with Soviet foreign-trade institutions. It has sponsored Soviet Ukrainian delegations and performers in Canada and has regularly sent students to study in Kiev. Liaison between the AUUC and the *Communist Party of Canada (CPC) has been maintained by key AUUC functionaries, who have also been members of the central organs of the CPC. In 1965 the two pro-Communist weeklies **Ukrainske zhyttia* and **Ukrainske slovo* merged to form *Zhyttia i slovo*; the monthly *Ukrainian Canadian* serves English-language readers. The AUUC has one fraternal subsidiary, the *Workers' Benevolent Association. Its most important members have been A. Bilecki, J. Boyd (Boichuk), P. Krawchuk, J. Navis (Navizivsky), J. Weir, P. Prokop, M. Shalutsky, and M. Skrypnyk.

F. Swyrypa

Association of Writers. See Aspys.

Astriab, Oleksander [Astrjab], b 3 September 1879 in Lubni, Poltava gubernia, d 18 November 1962 in Kiev. Mathematician, specialist in teaching methods for mathematics, representative of the Kiev methodological school. A graduate of Kiev University, Astriab taught mathematics and the principles of mathematics instruction at the school of Higher Courses for Women in Kiev and at pedagogical courses in Lubni and Kiev. From 1917 to 1919 he contributed to the journal *Vil'na ukrains'ka shkola*. In the 1920s he was a professor at the Kiev Institute of People's Education. From 1930 to 1957 he taught at the Kiev Pedagogical Institute and headed the section for mathematics teaching methods of the Scientific Research Institute of Pedagogy. He published numerous studies and manuals on mathematics instruction.



Oleksander Astriab

Astronomical Observatory, Main (Holovna astronomichna observatoriia). A scientific-research institute established in 1944 through the initiative of O. *Orlov, an academician of the Academy of Sciences of the Ukrainian SSR. The observatory is located at Holosiivce, 10 km south of Kiev, and is equipped with a reflector 70 cm in diameter, a vertical Wanshaft disc with a lens 19 cm in diameter, a double astrograph with a lens 40 cm in diameter, and solar and other telescopes. The basic areas of research are problems of astrometry, physics of planetary atmospheres, solar physics, lunar physics, and stellar physics. The observatory publishes an annual collection, *Astrometriia i astrofizyka*, and *Korotkyi astronomichniy kalendar*. (See also *Astronomy.)

Astronomy. For several centuries cosmography – a non-mathematical and non-empirical theory based on Byzantine sources – was studied in Ukraine. A few Ukrainians who studied in Western Europe, (eg, Yu. *Drohobych, a teacher of astronomy at the University of Bologna at the end of the 15th century) were acquainted with the latest theories in astronomy. At the *Kievan Mohyla Academy only the Ptolemaic theory was taught. Ye. *Slavynetsky in the 17th century mentioned Copernicus's theory in his *Kosmohrafiia* (Cosmography).

Astronomy began to develop in Ukraine only at the beginning of the 19th century and was closely tied to the construction and activity of observatories which were usually affiliated with universities. The first observatory was founded at Kharkiv University in 1808 (since 1923 it has been known as the Kharkiv Astronomical Observatory). Besides investigating the planets and the sun, it specializes in astrometrics and celestial mechanics. The school of M. *Barabashov in the field of planetary studies and particularly in the physics of the moon has a prominent place at this observatory. Among the better-known Ukrainian astronomers who worked at the Kharkiv Astronomical Observatory were B. Herasymovych, M. Yevdokymov, H. Levytsky, L. Struve, B. Ostashenko-Kudriavtsev, and V. Fesenkov. Today the observatory publishes three periodicals – *Publikatsii*, *Trudy*, and *Tsyrkuliar*.

A second observatory was established in 1821 in Mykolaiv. At first its purpose was to train naval officers. In 1912 it became the southern branch of the Pulkovo Observatory of the Imperial Russian Academy of Sciences and in 1926 an independent institution. Now it is again subordinated to the observatory in Pulkovo. An important contribution of the Mykolaiv observatory is *Catalogue de 5,945 étoiles*, published in Leipzig in 1900.

The observatory of Kiev University was founded in 1845. Since 1922 it has been an independent institution. Its school of theoretical astronomy, which was organized by M. *Khandrykov and is continuing under S. Chorny, is widely known. A. Yakovkin specializes in theoretical research in the physics of the sun, stars, and interstellar space. M. Dychenko worked here. Among the better-known astronomers who do their research there are S. Vsekhsviatsky, O. Bohorodsky, and A. Horynia. The observatory publishes *Annaly, Pratsi, Publikatsii, and Tsyrykuliari*.

An observatory was established at Odessa University in 1871 to study principally the known stars and to prepare accurate catalogues (M. Tsimmerman), to photograph and observe new planets, and to study sunspots. The research on the mutating stars of type RR Lira, which is conducted by V. Tseseyvych, is particularly important. At one time O. Kononovych directed the observatory. Now M. Mykhal'sky and B. Novopashenny, among others, do research at the observatory. The observatory publishes its own *Zbirnyk, Biuleten', and Izvestiia*.

At the beginning of the 20th century an observatory (astronomical institute) was set up at Lviv University. Research on the evolution of stars and stellar photometry (E. Rybka) was begun as early as the 1930s. S. Kaplan, V. Stepanov, M. Eihenson, et al conduct theoretical research here. The observatory's publications were *Prace, Astronomicheskii sbornik, and Tsyrykuliari*.

The most important astronomical research in Ukraine is done today at three observatories: in Symeiz in the Crimea (founded in 1908), in Poltava (1926), and in Holosivievo near Kiev (1944). The *Crimean Astrophysical Observatory of the Academy of Sciences of the USSR, which has the largest telescope-reflector in Europe (2.6 m. in diameter), has organized a broad research program on solar physics. A. Severny has studied the sun's magnetic fields here. Some prominent astronomers have worked here in the past: S. Beliaivsky, who discovered 37 minor planets and a comet, which was named after him, in 1911; and H. Shain, whose work on spectral analysis is continuing today.

The *Poltava Gravimetric Observatory of the Academy of Sciences of the Ukrainian SSR investigates the revolution and the tidal deformation of the earth, which provides one of the key methods for unlocking the inner structure of the earth. O. *Orlov initiated this work and was the main theoretician of the motion of the poles. Extending Orlov's theories and using observations of the horizon stars at Poltava (visible daytime and nighttime), N. Popov first discovered the slight oscillation of the earth's axis. Under the direction of Z. Aksenteva, the station organized research into latitude changes and the motion of the poles as well as the tidal deformation of the earth that is connected with them. Other associates of the Poltava Station continued their research at the Main *Astronomical Observatory of the Academy of Sciences of the Ukrainian SSR in Holosivievo. Ye. Fedorov, for example, worked out the nutation of the earth's magnetic poles from 1890 to 1970 by applying his own methods of analysis to measurements of latitude made by different observatories. But the principal role of the Main Observatory is to co-ordinate the work of all the astronomical institutions in Ukraine. Continuing the cataloguing work of the Odessa Observatory, the Main Observatory has prepared several very accurate catalogues; eg, a catalogue of the declination of the fundamental stars, prepared by

O. Korol on the basis of 12,000 absolute observations, and a catalogue of 'latitude stars' by A. Kharin based on 16,000 observations by the differential method.

The research begun by A. Yakovkin at the observatory of Kiev University on the structure of the moon is continuing at the Main Observatory. On the basis of Yakovkin's theoretical speculations on the libration of the moon, A. Horynia succeeded in determining the precise inclination of the lunar axis to the ecliptic and some other constants that are very important in the theory of lunar libration. Building on the work of Barabashov in the field of planetary research, I. Koval and O. Morozhenko of the Main Observatory determined the atmospheric pressure at the surface of Mars and speculated on the elasticity of the planet's surface. At the observatory I. Havrylov prepared a catalogue of the selenocentric co-ordinates of 500 basistic points on the lunar surface, V. Konoplova studies the physics of comets, and I. Kolchynsky investigates the dimensions of atmospheric irregularities. The Main Astronomical Observatory published *Izvestiia* in 1947-66, the collection *Astronometriia i astrofizyka* since 1963 and *Korotkyi astronomichnyi kalendar* since 1955.

Most scientific works on astronomy are published in Ukraine only in Russian.

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Atamaniuk, Vasyl [Atamanjuk, Vasyli'] (pseud Yablunenko), b 14 March 1897 in Yabluniv, Stanyslaviv county, Galicia, d 1940. Writer and political activist. Atamaniuk studied law at Lviv University. After the Revolution he emigrated to the Ukrainian SSR and joined the *Borotbist party. He belonged to the literary organization *Zakhidnia Ukraina and edited its journal of the same name. He began to publish in 1915. His collections of poetry include *Chary kokhannia* (Enchantments of Love, 1921), *Khvyli zhyttia* (The Waves of Life, 1922), *Zhovten'* (October, 1924), and *Halychyna* (Galicia, 1925). He also produced a collection of short stories, *Duma pro Stepana Mel'nychuka* (Duma about Stepan Melnychuk, 1924). Atamaniuk was also a literary critic, scholar, and translator. In 1930 he was expelled from Zakhidnia Ukraina and shortly afterwards arrested. The circumstances of his death are unknown.

Atanasii, K. [Atanasij] (monograms: A., A.A., A.K., K.A.). Engraver of the second half of the 17th century. Atanasii worked in Lviv (1663-5) and Kiev (1674-87). About 200 of his engravings are known. Among them are illustrations and inserts for the books *Triodia* (Triodion, 1663) and *Akafist* (Acathist, 1674) and engravings of the Kievan Cave Monastery (1677) and the Last Judgment.

Atheism (from the Greek α - negative prefix, $\theta\epsilon\acute{o}s$ - God). Godlessness, the conviction that there is no God or supernatural or divine ground for nature and human life. In practice atheism rejects the need to bring individual and social life into conformity with the demands of religion.

Materialism as a philosophical school, in denying the existence of supernatural powers, encouraged atheism. The atheistic world view began to spread with the

progress of natural science in the 17th–18th century and the increasing criticism of established religion and church authoritarianism. The French Encyclopedists, and later the German materialist philosophers, removed the spiritual and divine element from their theoretical speculations. Yet, not all of them were active atheists: some of them merely claimed that nothing could be known about God and remained indifferent to religion (agnosticism). K. Marx's historical and dialectical materialism denied the existence of God, and his political program presupposed an atheistic world outlook.

V. Lenin claimed that the struggle against religion was an integral part of the revolutionary transformation of the social order. He criticized the attempts of certain Social Democrats to explain the phenomenon of religion by the theory of 'god building' and its various fideistic interpretations. Regarding religion as part of the superstructure built on the socioeconomic base, which undergoes dialectical changes, Marxist-Leninists assert that belief in God is incompatible with the development of socially productive relations under socialism and communism and that religion is a vestige of former social relations that interferes with the building of communism ('religion is the opium of the people'). From the beginning active atheism was an important element of the Communist party program, and particularly of the Bolshevik program. To be a militant atheist and unrelenting enemy of religion is one of the duties of a member of the CPSU.

To magnify the role of the atheistic tradition in Russia and Ukraine, Bolshevik writers exploited the publications of certain journalists and scholars who were critical of religion or the church. In Ukraine the views of such literary figures as I. Kotliarevsky, T. Shevchenko, I. Franko, P. Myrny, P. Hrabovsky, M. Kotsiubynsky, and Lesia Ukrainka, who were either indifferent to religion or positively inclined and critical of religious practices, have often been presented in a biased and even perverted manner. The latest works of Soviet Ukrainian scholars on atheism detect elements of atheism even in H. Skovoroda and the scientific speculations of certain teachers of the Kievan Mohyla Academy, not to mention the writings of such Enlightenment thinkers as Ya. Kozelsky and S. Desnytsky.

In the 19th century a number of Ukrainian journalists and writers who were influenced by positivism and socialism (M. Drahomanov, I. Franko, M. Pavlyk) were proponents of secularism rather than atheism and criticized the church for supporting the ruling classes and the status quo. There was practically no organized and open atheism in Ukraine. Even the free thinker and agnostic V. Vynnychenko was tolerant towards religion. Only under the Soviet regime has atheism been adopted as a scientific theory, and antireligious propaganda and the struggle against church organizations have become an integral part of the government's program. The Soviet constitution recognizes the fundamental right of each citizen to conduct antireligious propaganda and at the same time the right to practice his religious beliefs, but not the right to conduct religious propaganda (article 50 of the USSR Constitution of 1977 and of the Ukrainian SSR Constitution of 1978).

The principal authors of atheistic publications in Ukraine in the 1960s–1970s were D. Ostrianyn, Ye. Duluman, O. Onyshchenko, A. Yeryshev, B. Lobovyk, V. Voitko, and P. Yarotsky.

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V. Markus



St Elijah's Church and Monastery on Mt Athos

Athos, Mount (Hagion Oros). Holy mountain at the eastern end of the Chalcidice Peninsula in the Aegean Sea, Greece (about 2,032 m in height). Mount Athos is the center of Orthodox monastic life and was inhabited by monks as early as the 6th century. The first monastery was established in AD 963. In time Mount Athos came to house 20 monasteries, many hermitages, and a great number of monks' cells, together forming the so-called monastic republic, self-governed by the clerics under the leadership of the protohegumen. Several thousand monks inhabited Athos (in 1917 they numbered over 9,000; in 1968 – 1,580). The monks have primarily been Greeks, but a certain number came from the Balkan and East European countries. Mount Athos gave birth to the monastic movement throughout the Orthodox countries. The Athos monasteries have rich libraries, containing valuable archival materials (about 10,000 manuscripts) and treasures of religious art. Mount Athos is an important center for Orthodox pilgrimages.

Ukrainian monks have lived at Mount Athos since the 11th century. Among them were St Anthony of the Caves (first half of the 11th century; his cave is located in the Esphygmen monastery), I. Vyshensky (ca 1590–1621), Khrystofor and Feodul (early 17th century), Y. Kniahynytsky (d 1621), I. Boryskovych (d 1641), V. Hryhorovych-Barsky (1723 and 1747), P. Velychkovsky (1746–68), the hermit Platon, and others. The Pantelimon monastery (Rossikon), established in 1169 (and still housing some monks from Transcarpathia) has ties with Ukraine, as does the Ukrainian St Elijah Hermitage (belonging to the Pantokrator monastery), established in 1757 by P. Velychkovsky. Ukrainian monks conducted religious and literary work at Mount Athos.

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A. Zhukovsky

Atroshchenko, Vasyl [Atroščenko, Vasyl'], b 3 July 1906 in Yuzivka (now Donetsk). Chemist, full member of the Academy of Sciences of the Ukrainian SSR since 1972. Atroshchenko graduated from the Odessa Institute of Chemistry and Technology in 1931. In 1935 he became a professor at the Kharkiv Polytechnical Institute. He has produced studies on the kinetics of catalytic and absorptive processes and on the technology of nitrogen fixation.

Audit Union of Ukrainian Co-operatives (Reviziyni soiuz ukrainskykh kooperatyv or RSUK). The major umbrella organization of Ukrainian co-operatives in Galicia under Austria and eventually in all Ukrainian territories under Polish rule. The union, which was known at first as the Provincial Audit Union (Kraiovyi Soiuz Reviziyni or KSR), was founded in Lviv in 1904 to carry out, as the law required, periodic audits of all co-operative organizations in Galicia.

KSR inherited from the Provincial Credit Union (est 1898, see *Tsentrobank) organizational responsibility for all co-operatives. It also broadened its tasks to include the fostering of the growth of co-operative associations, the founding of new co-operatives and the promotion of their economic ties, the improvement of management methods, and the propagation of co-operative ideas among the public. The council of KSR, consisting of twelve elected members, represented the union between annual sessions of the general meeting of the delegates of associated co-operatives, the supreme body of KSR. The day-to-day affairs of the union were managed by the executive board (*vydil*), which from 1912 was known as the Permanent Executive Committee, and by the director of the union's head office, who was appointed by the executive board. The president of the council in 1904–14 was K. *Levytsky. The vice-president, head of the executive board, and chief theorist of the co-operative movement was K. *Pankivsky. Until 1908 Pankivsky edited the monthly journal of KSR, **Ekonomist*. He was succeeded by A. *Zhuk, who had been the editor of the popular monthly of KSR, *Samopomich* (1909–14). Until 1914 O. *Saievych served as director of the head office and senior auditor. The first full-time auditors were B. Dutkevych, O. Skrentovych, and M. Pavliuk, and later I. Fylypovych, P. Glodzinsky, I. Sterniuk, and V. Olkhovy. In 1912 KSR represented 557 co-operatives, 339 (61 percent) of which were credit unions. In 1914 KSR represented 609 co-operatives.

After the First World War the co-operative movement in Galicia was revived. After Polish co-operative legislation was passed in 1920, the movement developed rapidly, owing to the efforts of the major civic organizations and their executive body the Provincial Committee of Co-operatives. The scope of KSR's operations and its importance in the co-operative movement increased as the number of co-operatives grew. In 1928 the union was reorganized and assumed a new name – the Audit Union of Ukrainian Co-operatives. A new statute defined the roles of its key bodies: the general meeting, the council and its presidium, and the three-member board of directors. The general meeting received and approved the

reports of the executive bodies, defined new goals and policies, and elected the council of RSUK. The council monitored the implementation of the statutory resolutions of the associated co-operatives and of the resolutions of the general meeting, received audit reports, and issued instructions to various constituent bodies in the organization. The presidium, consisting of a president, two vice-presidents, a secretary, and a treasurer, acted as the day-to-day agency of the council. All important decisions in RSUK were made jointly by the council and the board of directors. Yu. *Pavlykovsky served for many years (1922–44) as president of the council and its presidium. The council and the presidium were advisory bodies to the board of directors, which was elected by the general meeting. Each director was in charge of one of the three main departments of RSUK – financial-administrative, auditing, and organizational.

The financial-administrative department, directed by I. Fylypovych and, from 1943, by R. Levytsky, was responsible for the internal affairs of RSUK, implementing the budget, and administering the union's publications. The audit department, directed by M. Kapusta (1929–44) and his assistants, I. Hrabar and then T. Mysak, was responsible for periodically auditing all co-operatives (at least once every two years). In 1938 there were fifty auditors in this department; in 1943, seventy. Until 1934 the auditors were appointed by the council. Thereafter, in accordance with the new Polish law, auditors had to pass a special examination to be certified by the State Co-operative Council. Usually, auditors had a higher education in economics. Besides examining records, the auditors also worked as organizers and instructors in the co-operatives of their region.

As the co-operative movement grew, special groups of auditors for the different branches of the movement were set up in the auditing department under experienced inspectors. The group for credit co-operatives was headed by I. Olkhovy; for dairy co-operatives, by O. Zybenko; for urban consumer co-operatives, by D. Kvasnytsia; for agricultural marketing co-operatives, by I. Hrabar; and the others, by Z. Petriv and I. Sterniuk.

The organizational department, which was headed by O. *Lutsky (1929–39) and I. Hrabar (1941–4), was the largest department. It was responsible for organizing new co-operatives and forming district and county unions and provincial economic associations; for coordinating their work, their legal incorporation, and legal counsel; for improving management's qualifications; and for increasing membership. Special inspectors chosen from the auditing department formed the central organizational collegium of officers, responsible for organizing the various branches of the co-operative movement. They participated in the conferences of territorial organizational collegiums, in which the representatives of all the branches and levels of the co-operative movement in a given district participated. The organizational department included the following bureaus: co-operative promotion (chief – Z. Pelensky); liaison with the co-operative guild of the *Union of Ukrainian Women, which was also a member of the International Co-operative Guild (chief – I. Hladka); co-operative training and schooling; and co-operative periodicals (the monthlies **Koopratyvna respublika* and **Koopratyvna rodyna*, and the weekly **Hospodars'ko-koopratyvnyi chasopys*) and book publishing. RSUK also had a statistical bureau, directed by A.

Zhuk, and a legal department, directed by M. Korchyński and, from 1937, by D. Brechka.

RSUK tried to represent in its organizational network all the Ukrainian territories under Polish rule in 1920–39. As early as 1921 it established close ties with the bureau of Volhynian Co-operatives in Kremianets, and in 1927 it established an inspection office in Lutske for the north-western regions. (The key officers of RSUK in Lutske were L. Kobylansky, A. Lobachevsky, and M. Stefanivsky.) New Polish legislation on co-operatives in 1934 restricted the operations of RSUK to the three eastern Galician voivodeships. RSUK thus lost 430 co-operatives. By 1939 RSUK represented 3,455 co-operatives. Of these 2,360 (69 percent) were agricultural marketing co-operatives organized under 27 county and district unions represented by *Tsentrosoiuz; 143 were raion dairy unions represented by the central union, *Maslosoiuz; 115 were larger branches of the *Ukrainbank; 573 were *Raiffeisen village credit co-operatives and other loan associations represented by Tsentrobank; and 194 were urban consumer co-operatives represented by *Narodna Torhovia. The other co-operatives were manufacturing, publishing, construction, health (in Remeniv, Bodnariv, Tsebliv), and women's co-operatives (the latter were part of the *Ukrainske Narodne Mystetstvo co-operative union.)

After the first Soviet occupation of Galicia in 1939, the authorities dissolved RSUK. Under the Nazi occupation (1941–4) the union was restored, but its activities were restricted. Eventually, the auditing departments in Lublin (directed by M. Melnychuk) and in Cracow (directed by I. Fostakivsky) were supervised by RSUK. By 1944 RSUK represented 4,624 co-operatives with their county, district, and central associations. After the postwar Soviet incorporation of Galicia, RSUK ceased to exist.

RSUK was a member of the International Co-operative Alliance, and its representatives took part in international co-operative conferences. See also *Co-operative movement.

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I. Vytanovych

Augustus II, Frederick, b 12 May 1670 in Dresden, d 31 January 1733 in Warsaw. Elector of Saxony (1694–1733) and the first Polish king of the Saxon dynasty (1697–1733). Augustus signed the Treaty of Karlowitz with Turkey in 1699, by which Poland regained Podolia and Right-Bank Ukraine. In 1704 his government suppressed the rebellion of S. Pali. Augustus's alliance with Peter I during the Great Northern War (1700–21) subjected Poland to extensive Russian influence. As a result of the Swedish victory over the Polish army in 1704 Augustus was forced to renounce the throne in favor of Stanislaus I *Leszczyński, the man preferred by *Charles XII of Sweden. Augustus regained the throne after the Battle of *Poltava (1709). In 1719–20 Augustus II and his government maintained close relations with P. *Orlyk and other followers of Mazepa.

Auly. v-15. Town smt (1977 pop 5,200) in Krynychky raion, Dnipropetrovske oblast, on the right bank of the Dnieper. The majority of its population works in nearby Dniprodzerzhynske, 12 km away.

Aurochs (*Bos taurus primigenius* or *Bos primigenius*; Ukrainian: *tur*). Extinct wild ox that was common at one time in Europe, Asia Minor, Caucasia, and North Africa. Ancestor of European domestic cattle. In Ukraine the aurochs inhabited the steppe, the forest-steppe, and the mixed forests. It was hunted and became extinct by the 17th century. G. de *Beauplan mentions seeing some aurochs in Ukraine in the mid-17th century. Numerous geographical names and references in the folk tradition attest to the fact that the aurochs was quite common in Ukraine.

Aussem, Volodymyr, b 1879, d ?. Bolshevik leader in Ukraine. In 1904–6 Aussem was a member of the Ukrainian Social-Democratic Association *Spilka and in 1918 became a member of the *People's Secretariat, the first Soviet government in Ukraine. In 1921–3 he was an accredited representative of the Ukrainian SSR in Berlin, and then a counselor at the embassies of the USSR in Berlin and Vienna. In 1925 he became head of the All-Ukrainian Economic Council. He disappeared in the purges of 1930s.

Australia. Commonwealth of six federated states covering the Australian continent, Tasmania, and some small islands of the Indian and Pacific oceans. Its area is 7,686,849 sq km; in 1982 Australia had a population of 15 million, including over 30,000 Ukrainians.

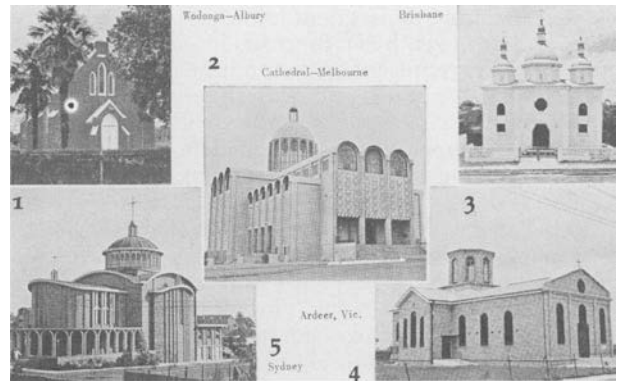
History of Ukrainian settlement. Only a few Ukrainians are known to have lived in Australia before the Second World War. According to an agreement with the International Refugee Organization (IRO), Australia admitted a certain number of war refugees and displaced persons from western and southern Europe, Asia, and Africa. In 1948–51 about 21,500 Ukrainians emigrated to Australia. The immigrants were obliged to work for two years at locations assigned by the government. After a short stay at transfer camps they were dispersed in small groups throughout Australia to meet the postwar demand for unskilled labor. Work was assigned without regard for the immigrant's general education or professional training. It was forbidden to change residence or work on one's own. After two years immigrants automatically received the right of permanent residency and the right to choose their work. After five years they became eligible for Australian citizenship. Upon fulfilling their contracts, most immigrants moved to the large cities where they could find better jobs in industry and could participate in Ukrainian community life. In later years few Ukrainians emigrated to Australia; those who did were mainly from England, Yugoslavia, and the Far East. The number of Ukrainian immigrants entering Australia was practically equal to the number leaving: 346 people entered, and 498 left in 1952–61.

Demographic data. Many Ukrainians in Australia were assigned to other national groups (Russian, Polish, German, etc) in the official statistics because of their place of birth or citizenship. Hence, the number of early settlers that is given above should be increased by 10–20 percent. Because of very low mortality and a high birth rate (over 4 percent per year in the first few years), the number of Ukrainians grew rapidly. The number cannot be made precise because there were many mixed marriages and because, in the official statistics, new births were counted as Australian. According to the estimates of the Federa-

tion of Ukrainian Organizations in Australia there were about 37,500 Ukrainians in Australia in 1965. Other estimates, based on data from churches and a more thorough evaluation of available statistics, provide a figure of 30,000–34,000. According to the 1961 census, the distribution of Ukrainians was the following: New South Wales, 34.8 percent; Victoria, 32.6 percent; South Australia, 16.7 percent; Western Australia, 7.3 percent; Queensland, 5.8 percent; Tasmania, 1.5 percent; Australian Capital Territory, 1.5 percent. About 75 percent of the Ukrainians live in state capitals, 22 percent in provincial cities and towns, and 3 percent on farms. According to the Federation of Ukrainian Organizations the number of Ukrainians living in state capitals is approximately as follows: Sydney, 10,000; Melbourne, 9,000; Adelaide, 5,800; Perth, 1,600; Brisbane, 1,500. In the first immigration men outnumbered women six to four. For this and other reasons there were many more mixed marriages than endogamous marriages. Marriages of the second generation follow a similar pattern.

Social and political life. Ukrainians are one of the best-organized ethnic groups in Australia. As early as the beginning of 1949 they began to form non-political civic associations in areas of Ukrainian concentration. The purpose of these organizations was to represent the Ukrainian community in a given locality, to organize its cultural life, to provide aid to members, and so on. In time these organizations acquired their own buildings, usually with concert halls, where most Ukrainian cultural, political, and academic events take place today. In 1950 a congress of representatives from Ukrainian state associations and national organizations set up a federal umbrella organization called the Alliance of Ukrainians in Australia to coordinate activities and to represent Ukrainians at the federal level. In 1953 the alliance became the *Federation of Ukrainian Organizations in Australia. Its leaders are elected every two years by a general congress. Since 1949 a number of social, political, sports, and youth associations of a local or national character have also been established. The *Ukrainian Women's Association of Australia, (est 1949) has 16 branches and about 700 members today. It publishes the quarterly *Nashe slovo*. There are two youth organizations – *Plast and the *Ukrainian Youth Association – each with about 800 members and its own camping grounds in New South Wales, Victoria, and South Australia. For veterans there is a general organization – the Union of Ukrainian Veterans – and two narrower organizations – the *Brotherhood of Former Soldiers of the First Ukrainian Division of the UNA and the Symon Petliura Legion. Sports clubs exist in the larger cities. Several political parties and organizations have branches in Australia. Most active among them is the Organization of Ukrainian Nationalists (Bandera faction) and the Ukrainian Anti-Bolshevik League (known until 1965 as the Ukrainian Delegation of the *Anti-Bolshevik Bloc of Nations). The Ukrainian National Council is represented in Australia by a national office of its executive body and supported by the Society of Friends of the Ukrainian National Council. Among less-active organizations are the Ukrainian Revolutionary Democratic party and the United Hetman Organization.

Religious life. According to the 1961 census, about 50 percent of the Ukrainians are Catholic, 45 percent are Orthodox, and 5 percent belong to other faiths. The



Ukrainian Catholic churches in Australia: 1) Church of St Olha in Wodonga-Albury (1962); 2) Cathedral of ss Peter and Paul in North Melbourne (1963); 3) Church of St Mary the Protectress in Brisbane (1961); 4) Dormition Church in Ardeer (1966); 5) Church of St Andrew in Sydney (1961)

well-organized Ukrainian Catholic church was initially under the jurisdiction of the Australian Roman Catholic church. On 19 May 1958, by papal decree, a separate apostolic exarchate for Ukrainians in Australia and New Zealand was established. It was responsible directly to the apostolic see and was headed by Bishop I. Prashko. In 1982 the exarchate was raised to the status of an eparchy. In 1978 the Ukrainian Catholic church had 8 parishes with 14 churches, 13 priests, 1 deacon, and 11 nuns. Church organizations and brotherhoods are consolidated in the Alliance of Ukrainian Catholic Organizations in Australia. The church's publishing house, Prosvita, issues a weekly newspaper of general interest, *Tserkva i zhyttia*. The larger parishes publish their own church bulletins.

The Orthodox church has undergone a series of changes and jurisdictional splits. Since 1978 it has been divided into two churches with about the same number of members: the *Ukrainian Autocephalous Orthodox church, headed by Metropolitan M. Skrypnyk of the United States; and the *Ukrainian Orthodox church, headed by Metropolitan A. Metiuk of Canada. Each church has its own parishes, consistory, and administration. Owing to the deaths of local bishops – I. Danyliuk, V. Solovii, S. Haievsky and D. Burtan – the church has no episcopate of its own. Altogether there are 17 parishes and as many churches, 16 priests, and 4 deacons. Ukrainians of other faiths (Baptists, Lutherans, Pentecostals, etc) so far do not have their own national organizations, although there have been some efforts to create them.

Education and cultural life. The government has not hindered the development of Ukrainian life and ethnic culture. In the last few years it has even encouraged such development within the framework of the policy of multiculturalism. For this reason Ukrainians were able very quickly to establish schools and organize social, artistic, and scholarly activities. In early 1950 various associations, churches, and the women's organizations established a number of Saturday schools to teach the Ukrainian language and provide some general knowledge about Ukraine. In 1952 school councils for the states of Victoria and New South Wales were set up to coordinate education in these states. The first national teachers' convention (1956 in Melbourne) established the

Ukrainian Central School Council, which oversees education in Ukrainian schools throughout Australia. Its officers and head-office location (Melbourne and Adelaide until now) are selected every three years. Parents' committees supervise individual schools. The basic seven-year program is limited to religion, Ukrainian language, history, and geography. Larger schools provide day-care centers, preschool classes, one- and two-year teacher's training, and exam-preparation courses for matriculating students. The number of schools, students, and teachers has fluctuated, reaching a maximum in 1959 (39 schools, 2,072 students) and leveling out in 1973–7 at 18 schools, 150 teachers, and 1,150 students. Dance groups, choirs, and reading circles also exist at the schools. There are no Ukrainian-language courses in public high schools, although Ukrainian is recognized as a matriculation credit in certain states.

In 1983 a lectureship in the Ukrainian language was established at Monash University in Clayton, Victoria. In 1984 a chair of Ukrainian studies was established at Macquarie University, owing to the efforts of the Ukrainian Studies Foundation in Australia (est 1974).

There are several amateur theater groups and drama circles, usually attached to associations. Among the best choirs are Boian in Sydney (conductor, V. Matiash), Chaika in Victoria (conductor, S. Korin), Homin in South Australia (conductor, Y. Klish), and the Cathedral choir in Melbourne (conductor, O. Tarnavska). There are also some good smaller choirs supported by various organizations. E. Pavlovska, T. Taras, H. Korin, V. Matiash, and Ya. Lishchynsky are well-known singers, and K. Skrypchenko, A. Miroshnyk, and O. Tarnavska are prominent pianists. Every large Ukrainian community has a dance group.

Literary-artistic circles and clubs are found in Sydney, Melbourne, and Adelaide. Today the most productive writers and poets are Z. Kohut, D. Nytchenko, V. Onufriienko, and P. Vakulenko. The best-known painters are: M. Kmit, V. Savchak, L. Denysenko, V. Tsybulsky, M. Chornii, and T. Mesak.

Ukrainian scholars are organized in the Australian branch of the Shevchenko Scientific Society, with centers in Sydney, Melbourne, and Adelaide. The branch has been headed by Ye. Pelensky, P. Shulezhko, I. Rybchyn, T. Liakhovych, and I. Vashchyshyn (since 1977). Ukrainian engineers belong to the Society of Ukrainian Engineers in Australia (est 1954), and Ukrainian physicians belong to the Ukrainian Medical Association (est 1976). In 1979 the Ukrainian Australian Graduates Association was established.

Press. The first Ukrainian newspapers – *Vil'na dumka* of Sydney and *Iednist'* of Adelaide – began publication in 1949. In 1956 **Ukrainets' v Avstralii* and in 1960 *Tserkva i zhyttia* appeared in Melbourne. All except *Iednist'* are still published each week with a circulation of 1,500–2,000. Among book publishers the best known is the Society for Promoting M. Zerov's Work, in Adelaide. Works of local Ukrainian writers are sometimes published in Australia and sometimes in other countries.

Economic life. In spite of the peasant origin of most Ukrainian immigrants, according to the 1961 census only 2 percent of them worked on farms. Fifty percent worked in industry (mostly in unskilled or semiskilled jobs). The rest worked in transportation, commerce, administration, etc. Among professional groups the European degrees

only of engineers, architects, and teachers were recognized. Physicians and lawyers were required to complete long internship training. Most of them took jobs outside their profession or else emigrated. In recent years many young people have been completing higher education and are strengthening the professional ranks of the Ukrainian community.

The Ukrainians in Australia have attained a relatively high standard of living. A number of credit unions have been established to render material help: Dnister, Odesa, and Postup in Melbourne; Dnipro and Karpaty in Sydney; Hoverlia in Adelaide; and Kalyna in Perth. Since 1973 they have been united in the Ukrainian Co-operative Council of Australia and control a capital of over 14 million dollars.

Future prospects. Tendencies towards assimilation are apparent among the youth born in Australia and uninvolved in Ukrainian life. As the older generation dies out and no new immigrants arrive from Ukraine, Ukrainian life in Australia is threatened with gradual decline. Hence, the central problem facing the Ukrainian community on this continent is how to preserve itself and transmit its national consciousness and cultural heritage to the younger generation.

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R. Olesnytsky

Austria. A federal republic in Central Europe and the former nucleus of the Austrian Empire. Austria is composed of nine states (Länder); it has an area of 83,853 sq km and a population of 7.6 million (1982). About 5,000 Ukrainians live in Austria. The country's capital is *Vienna.

Relations between Ukraine and Austria were sporadic until 1772, but trade relations between the Kievan state and cities on the middle Danube are known to have existed since the 10th century. The chronicles refer to contacts between the Galician prince Yaroslav Osmomysl and the Austrian margrave Heinrich Jasomirgott. When the male heirs to the Austrian Babenberg dynasty died out, Prince Danylo attempted to place his own son, Roman, on the throne of the Austrian duchy by marrying him to the heiress to Austria, Gertrude of Babenberg (1252). In the 16th century Ukrainian Cossacks became involved with Austria when the Hapsburgs attempted to enlist their support against the Turks. In 1594 E. Lassota (Lassota von Steblau), an emissary from Emperor Rudolph I, conducted talks with the Zaporozhian Cossacks concerning their participation in the war with Turkey and left an interesting diary of his trip to Ukraine. During the Thirty Years' War many Cossacks served in mercenary units of the emperor's army. Austria's foreign policy during the time of B. Khmelnytsky included mediating between Ukraine and Poland, especially during the Swedish-Polish war. In 1657 Archbishop P. Parchevich, ambassador of the Austrian emperor Ferdinand III, conducted negotiations in Chyhyryn with Khmelnytsky concerning a truce with Poland, offering Austria's assistance as a mediator. Ukrainian Cossacks formed part of the Polish Commonwealth army during the defense of Vienna against the Turks in 1683. The Austrian emperor Leopold I made

Hetman I. Mazepa a prince of the Holy Roman Empire. Hetman P. Orlyk spent a period of time in Austria as an émigré. The Cossack Hetman state in the 18th century engaged in lively trade relations with countries of the Austrian Empire, exporting cattle and agricultural products (primarily to Schleswig) and importing scythes (from Styria). Cultural ties, stimulated by the presence of Ukrainian students in Austrian universities, developed between Austria and Ukraine in the 18th century. The presence of Ukrainians, some of whom occupied high diplomatic posts (ambassador A. Rozumovsky; embassy spokesman H. Poletyka), in the Russian embassy in Vienna contributed to better understanding between the two countries.

With the annexation of Galicia in 1772 and Bukovyna in 1774 by the Austrian Empire, relations between Ukraine and Austria became more involved. (Transcarpathia was affected by Austria to a much lesser extent and then only until 1867.) Under Austria Western Ukraine experienced a political and cultural revival, which stimulated the rapid development of a national consciousness and which later, during Russia's oppression of central and eastern Ukraine, enabled Galicia to assume the role of spokesman for all Ukraine (see *Galicia, *Bukovyna). Ties with Austria fostered the spread of German cultural influences among Ukrainians (see *Germany). The Ukrainian question was an internal problem for Austria and assumed international implications only in periods of conflict between Austria and Russia (see *Russophiles). Austria exhibited greater interest in the Ukrainian problem only during the First World War when in 1914 the *Union for the Liberation of Ukraine came into being under the patronage of Austria and Germany. The union supported the Central powers in their war effort against Russia. In 1918 Austria-Hungary entered into relations with the newly formed Ukrainian state and, on 9 February 1919, signed the Peace Treaty of *Brest-Litovsk. Austrian armies occupied part of Ukraine. Austria-Hungary and Ukraine established diplomatic relations and exchanged ambassadors (Austria's Count J. Forgách in Kiev; Ukraine's A. Yakovliv, and subsequently V. Lypynsky, in Vienna). The newly created Western Ukrainian National Republic (ZUNR) had a diplomatic mission in Austria (under M. Vasylo, later V. Singalevych), and from 1919 until March 1923 the ZUNR government-in-exile was based in Vienna.

Ukrainians in Austria proper. With a few exceptions, Ukrainians began to come to Austria proper only after the incorporation of Galicia and Bukovyna into the Austrian Empire. They came as soldiers of the Austrian army; theology students of the *Barbareum and of other institutions of higher learning (in 1868 the student society *Sich was organized in Vienna); members of parliament; political leaders; civil servants; and finally as workers and domestics. Before the First World War, in addition to the military, about 3,000 Ukrainians lived in Austria, most of them in Vienna. Ukrainian student groups were formed in Vienna, Graz, Innsbruck (mostly theology students), and Leoben (the home of the Mining Academy). Ukrainian organizations were concentrated primarily in Vienna, where a Greek Catholic parish had existed since 1784 at St Barbara's Church.

The number of Ukrainians in Austria increased considerably with the influx of refugees from Galicia and Bukovyna during the First World War: in 1914-15 in

Vienna alone there were about 15,000 Ukrainians, thousands were interned, under the pretext of Russophilism, in the camp in *Talerhof near Graz, and many were held in refugee camps in *Gmünd, Wolfsberg (7,200 in 1915), Grödig (4,000-5,000). In Freistadt (upper Austria) there was a camp for Ukrainian rows from the Russian army. Both in Vienna and in the camps there were Ukrainian schools and large-scale cultural and charitable activities. In 1914-15 Vienna was the center of Ukrainian political activity.

After the retreat of the Russian armies from Galicia and Bukovyna in 1915, the majority of the Ukrainians in Austria returned home. During the breakup of the Austrian Empire (1918), the Ukrainian colony in Austria decreased further. Late 1919, however, saw an increase with the arrival in Vienna of the ZUNR government-in-exile headed by President Ye. Petrushevych. From 1920 to 1923 Vienna, along with Prague, was the principal center of Ukrainian political émigrés. After the incorporation of Galicia into Poland and the dissolution of the ZUNR government, the Ukrainian Galician émigrés for the most part returned to their native land. Only some 3,000 remained (primarily former army personnel, pensioners, workers, and a small group of students, residing mostly in Vienna).

After the annexation of Austria by Nazi Germany (1938), only those Ukrainian organizations approved by the authorities were allowed to exist: the *Ukrainian National Alliance (UNO), the Ukrainian Hromadas, and branches of the *Ukrainische Vertrauensstelle in the German Reich. In 1939-40 many Ukrainian refugees from territories occupied by the USSR came to Austria, together with a number of students (to Vienna, Graz, and Innsbruck). Later on Ukrainians were brought forcibly to Austria as laborers by the Germans. With the defeat of the German armies on the eastern front in 1944, Austria was deluged by a new wave of some 100,000 Ukrainian refugees, 10,000 in Vienna alone. Upon their occupation of Vienna and a part of Austria, the Soviet authorities deported a great number of Ukrainians and suppressed Ukrainian organizations and institutions in Vienna. Some Ukrainians living on Austrian territory occupied by the Western Allies were also repatriated to the USSR. By 1946 about 30,000 Ukrainians remained in the Western zones of Austria.

The new Ukrainian emigration in Austria, as in Germany, was now concentrated mainly in the *displaced persons camps under the administration of the UN welfare organizations UNRRA (United Nations Relief and Rehabilitation Administration) and later IRO (International Refugee Organization). Fifteen percent of the entire new Ukrainian emigration settled in Austria. The major concentrations of Ukrainians arose in Salzburg (the American zone); Innsbruck, Landeck, Kufstein in the Tirol, and Bregenz in Vorarlberg (the French zone); and Villach, Spittal in Carinthia, Judenburg in Styria, and Lienz in the Tirol (the British zone). Salzburg and Innsbruck became the main centers of Ukrainian life. The Ukrainian Central Relief Alliance in Austria was active in Innsbruck and then, from 1951, in Salzburg, and Ukrainian elementary and secondary schools were established. From 1946 to 1949 Ukrainian cultural and organizational life in the camps thrived, with the establishment of schools, publishing houses, newspapers, and theaters (a theater studio organized by Y. Hirniak and O. Dobrovolska in

Landeck and the theater of H. Sovacheva in Salzburg). Almost 500 Ukrainian students attended higher educational institutions in Austria, particularly the universities of Innsbruck and Graz.

As Ukrainians emigrated to other European countries and, from 1948, to overseas countries the number of Ukrainians in Austria decreased from about 12,000 in 1948 to 4,000 in 1950. The majority of those who stayed behind in the camps were the aged and the unemployable. Salzburg continued to be the center of Ukrainian life. The religious needs of the remaining Ukrainians (about 60 percent Ukrainian Catholic, 40 percent Orthodox) were met by five Ukrainian Catholic priests under the vicar-general Rev M. Hornykevych and by Rev B. Vyshyvany of the Ukrainian Autocephalous Orthodox church.

After the departure of the Soviet army from eastern Austria in 1955, Vienna again became the center of Ukrainian life. The central representative body for Ukrainians in Austria was the Union of Ukrainians in Austria, later renamed the Union of Austrians of Ukrainian Descent, under the leadership of V. Zalozetsky-Sas (until 1965) and then Yu. Kostyuk. In 1967 all Ukrainian organizations joined to form the Coordinating Council of Ukrainian Organizations of Austria. At present there are about 5,000 Ukrainians in Austria; 1,000 of them are in Vienna, and smaller groups exist in Salzburg, Kufstein, Innsbruck, Graz, Klagenfurt and Villach. Almost 90 percent have become Austrian citizens. The Ukrainian Catholic parishes in Vienna, Salzburg, and Innsbruck are under the jurisdiction of the Austrian Roman Catholic church. The Orthodox Ukrainians are organized in the Ukrainian Orthodox Brotherhood.

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A. Zhukovsky

Austria-Hungary. A dual monarchy, formed in 1867 as the result of an agreement between the Austrian government and Hungarian politicians. The Austrian Empire was reorganized in the form of two equal states on the basis of the so-called *Realunion*. Although the sovereign possessed two distinct titles (emperor of Austria and king of Hungary), the two states conducted a common foreign policy and maintained a joint army and economy (with a single currency and customs union). Each state had its own bicameral parliament. Austria-Hungary comprised the lands of the Austrian Empire (including the Kingdom of Galicia and Lodomeria and the crown land of Buko-

vyna, both partially settled by Ukrainians), the lands of the Kingdom of Hungary (there was a Ukrainian population in Transcarpathia), and the territories of Bosnia and Herzegovina, annexed in 1908. Austria-Hungary had a joint territory of 676,100 sq km and a population of 51,390,000, including 4,180,000 Ukrainians and more than 400,000 Ukrainians of Roman Catholic faith and Ukrainians assimilated to the Slovak nationality.

Like the other minorities, the Ukrainians were dissatisfied with the Austro-Hungarian compromise and pressed for the reorganization of Austria-Hungary as a federation of nationalities. The defeat of Austria-Hungary in the First World War brought about its collapse. It was succeeded by the independent states of Austria, Hungary, and Czechoslovakia, while other territories of Austria-Hungary were annexed by Yugoslavia (the kingdom of the Serbs, Croats, and Slovenes), Italy, Rumania, and Poland. In 1918-19 the Ukrainian territories of Austria-Hungary were consolidated to form the *Western Ukrainian National Republic. After a brief period of independence it was occupied by Poland (Galicia), Rumania (Bukovyna), and Czechoslovakia (Transcarpathia).

Autocephaly (from the Greek *αὐτός* [self] and *κεφαλή* [head]). One of the basic principles of the Orthodox church, ensuring the organizational and ritual independence (self-government) of local (state, national) church entities. Autocephaly is derived from the holy canons adopted at the Fourth Ecumenical Council, which require that the management of church affairs conform to the accepted political and civil forms (rule 17).

Autocephalous churches have their own internal structure, a hierarchy independent of other local churches, their own local customs and religious rites, and their own legislation and church judiciary. There are no special canons for the introduction of autocephaly, only some principles based on precedent: the presence of at least three ruling bishops in a separate political-administrative entity, the consent of the other autocephalous churches to the independence of the new church, and the establishment of canonic communion between the new church and existing churches. The autocephalous movement grew as the patriarchate of Constantinople declined.

The Ukrainian people constantly desired autocephaly for their church. During the Princely era and the Lithuanian-Ruthenian period the church in Ukraine enjoyed a broad autonomy, de facto if not de jure. Self-government came to an end in the *Ukrainian Orthodox church with the decline of the Hetman state. In 1686 the Ukrainian church was subordinated to the patriarchate of Moscow. The Ukrainian Orthodox church established itself as an autocephalous church only during the period of Ukrainian independence in 1917-20 and strived to gain formal, canonical recognition of its autocephaly. The government of the Ukrainian National Republic declared on 12 November 1918 that 'the Ukrainian church should be autocephalous under the direction of the metropolitan of Kiev and in canonical communion with the other independent churches,' and on 1 January 1919 issued a decree proclaiming 'the Ukrainian Autocephalous church with its council and spiritual hierarchy' to be independent of the patriarch of Moscow. The resolutions of church conferences and associations (*All-Ukrainian Orthodox Church Council) at the time aimed at auto-

cephaly for the Ukrainian Orthodox church, and on 14 October 1921, under Soviet rule, the All-Ukrainian Orthodox Sobor in Kiev, which represented the patriotic church movement, approved in a 'revolutionary' manner the canons of the *Ukrainian Autocephalous Orthodox church. The Soviet government suppressed this church in 1930.

In Polish-ruled Western Ukraine the Orthodox Church of Poland was recognized by the patriarch of Constantinople as an autocephalous church on 13 November 1924. This church initiated the restoration of the autocephalous church of Ukraine during the Second World War. Today the Ukrainian Autocephalous Orthodox church is banned in the Soviet Union, and autocephalous Ukrainian churches survive only in the West.

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A. Zhukovsky

Autocracy. A form of government in which a monarch or a group of individuals headed by a supreme ruler possesses absolute power. Autocracy (*samoderzhavie*) became a specific phenomenon in Russia. Its roots can be traced back to the Grand Principality of Muscovy and the prince's struggle against the boyar oligarchy; it was further developed theoretically under the Russian Empire. Autocracy is also associated with the theory of Moscow as the *Third Rome. Ivan IV (1546–84) was the first ruler of Muscovy to elevate autocracy to a political craft based on divine right. The main promoters of theocratic absolutism were the archpriests Joseph of the Volokolamsk Monastery and Philotheus of Pskov and the secular writer I. Peresvetov. With the decline of the boyar duma, the idea of autocracy was left unchallenged. Subsequently Peter I adopted autocracy as the official doctrine of his empire. The tsar was proclaimed 'the absolute monarch,' who did not have to account for his actions to anyone. T. *Prokopovych, former professor of the Kievan Mohyla Academy, in his *Pravda voli monarshei* (The Justice of the Monarch's Will) summed up the arguments in favor of autocracy. Self-coronation, which was practiced by the Russian monarchs from 1742 instead of consecration by the highest church hierarch, enhanced the status of the autocrat, especially in relation to the church. In theory and practice the tsar became the head of the Orthodox church, and, after abolishing the patriarchate in 1721, Peter administered the church through the *Holy Synod. Under *Nicholas I autocracy was proclaimed in the official motto of the Russian Empire – 'Orthodoxy, autocracy, and nationality' (in the sense of Russian nationalism). The concept of 'official nationality' was elaborated by Count S. Uvarov, minister of education and president of the St Petersburg Academy of Sciences. Among other promoters of autocracy were Prince V. Kochubei, a Ukrainian by origin, who served as a Russian diplomat and president of the council of ministers, and the jurist K. Pobedonostsev.

Historians point to several sources of the Russian concept of autocracy: the Byzantine political theory of Caesaropapism, the Mongol heritage of oriental despotism, and European enlightened absolutism. Some scholars also emphasize the geopolitical factors (the perpetual

striving for improved security and Russia's economic development), which find expression even today in Russian *imperialism. For these reasons personal freedoms were sacrificed to autocracy.

The Soviet Russian regime, which was forced upon many other nations, including the Ukrainians, is in fact a variation on tsarist autocracy. Its essential features are the embodiment of the supreme power in the person of the party leader and a small circle of the highest Communist party leadership; government through decrees rather than the legislative process, in which the key role would lie with the elected, representative bodies; and the extreme centralization of political and economic administration. Traditional tsarist autocracy was organically assimilated by Soviet totalitarianism. The continuity of tsarist autocracy with the present Soviet political system under the leadership of the party and its general secretary is described by A. Toynbee, K. Wittfogel, T. Szamuely, K. Friedrich, Z. Brzezinski, J. Reshetar, and others. The brief interruptions in this process came at the Time of Troubles (1605–13) and in the few years after the October Revolution in 1917. The Ukrainian *Hetman state of the 17th–18th century fell victim to Russian autocracy, and the national-cultural renaissance of the 19th century and the liberation movements of the 20th century suffered on its account.

Autocracy as a form of government did not exist in Rus' or Ukraine. The power of the prince, the hetman, and then the head of the state (1917–20) was kept in check by other bodies.

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T. B. Ciuciura

Automotive industry. A major branch of the machine-building industry, specializing in the manufacture of passenger cars, trucks, buses, trailers, and spare parts for these vehicles. The industry also encompasses the manufacture of motorcycles, scooters, and mopeds. The automotive industry had its beginnings in Western Europe at the end of the 19th century and by the early 20th century had reached a significant level of development. In territories under Russian rule, however, the industry did not develop until after the First World War.

The first automotive plant in Ukraine was the Odessa

Motor Vehicle Assembly Plant (1945), which assembled trucks from imported components. By 1958 this plant had produced about 100,000 GAZ-93 dump trucks. In 1945 construction of the Lviv Motor Vehicle Assembly Plant began, and in 1957 the plant was converted to the production of buses. The plant put on the market the first LAZ-695 bus and since then has produced many other models, the most recent being the LAZ-695N and LAZ-695R suburban buses, the LAZ-697R and LAZ-699R excursion buses, and the LAZ-4202 transit bus. The Lviv Bus Plant is the largest motor vehicle plant in Ukraine and Europe. It produces 20 percent of the buses in the Soviet Union and has substantial exports.

A number of motor vehicle plants were built in Ukraine in 1958–65. The Kremenchuk Motor Vehicle Plant (1958) builds heavy diesel trucks, such as the 12 t, all-purpose KrAZ-257, the 30 t truck tractors KrAZ-258 and KrAZ-255v, and the 12 t dump truck KrAZ-256b. The Zaporizhia Komunar Automobile Plant was set up in 1958 and in 1963 began to mass-produce the four-passenger subcompact car Zaporozhets (ZAZ-965). In 1968 it introduced the ZAZ-966v. In 1979 it produced the ZAZ-986A, ZAZ-968, and four automobile models for the handicapped. The Zaporizhia plant is the major enterprise of the AvtoZAZ production association, which also includes various plants producing automotive motors and parts in Melitopil and Dnipropetrovske. Since 1967 the Lutske Motor Vehicle Plant has manufactured the smallest vans made in the USSR – the LuAZ-969 – which can carry two passengers and 250 kg of freight. This plant also produces catering trucks and trailers and refrigeration trucks and trailers. Other specialized vehicles are built by the Luhanske Motor Vehicle Assembly Plant (ambulances) and the Pryluka Fire-Fighting Equipment Plant (fire engines).

The Melitopil Motor Plant began production of motors for subcompact cars in 1959. A number of other plants were set up to manufacture automobile parts and mechanical systems: for example, the Kherson Drive-Shaft Plant; the Poltava Systems Plant, which produces brake systems for large trucks; and the Dnipropetrovske Automobile Springs Plant. Ball bearings are made in plants located in Kharkiv and Vinnytsia. A number of plants build motorcycles (the Kiev Motorcycle Plant), motorized bicycles and mopeds (the Kharkiv Bicycle Plant and a specialized plant in Lviv), and automotive cranes and forklifts (the Lviv Motorized Crane Plant).

By 1967 there were 35 automotive-industry plants in Ukraine, compared to 6 in 1957; the industry's gross production increased 11-fold during this period. In 1968 the automotive industry in Ukraine produced 69 models of motor vehicles.

Motor-vehicle production

Year	Trucks and buses	Passenger cars
1950	18,270	–
1955	19,139	–
1960	6,955	537
1965	18,018	40,590
1975	38,341	135,201
1980	45,414	160,742

The growth in the production of the main types of motor vehicle in the Ukrainian SSR is presented in the

accompanying table. The production of other types of vehicles by the automotive industry in Ukraine has increased rapidly. The following production figures were achieved by 1967 (1958 figures in parentheses): trailers, 4,800 (1,800); semitrailers, 16,200 (none); motorcycles and motorized bicycles, 235,000 (40,800); and bicycles, 687,100 (734,000).

Scientific research for the automotive industry is conducted in Moscow by the Scientific Automotive Institute and the Institute for Planning Automotive Plants. In Ukraine some research for the industry is done by the departments of the Kiev and Kharkiv institutes of highway transportation, the Lviv and Kharkiv polytechnics, and the Zaporizhia Machine-Building Institute.

Autonomists' Union (Soiuz avtonomistiv). An organization representing the peoples of the Russian Empire that was established during the 1905 revolution and demanded the decentralization of the empire on the basis of national autonomy and federalism. The union was launched by a congress in St Petersburg in November 1905 headed by J. *Baudouin de Courtenay and attended by representatives of the Azerbaidzhanians, Belorussians, Armenians, Georgians, Estonians, Jews, Kirghizians, Lithuanians, Latvians, Poles, Tatars, and Ukrainians. An autonomist faction was formed at the First Russian State Duma, and on 11 May 1906 it adopted a program of 'mutual aid and defense, as well as the realization of the idea of autonomy on democratic principles.' The Autonomists' Union consisted of 120 members of the State Duma. The leader of the faction was A. Lednicki, a Pole, and the vice-chairman was I. Shrah. With the dissolution of the First Duma the union ceased to exist. Attempts to re-establish the union during the Second State Duma and then in 1910 did not go beyond the preparatory stage. The idea of an autonomists' union resurfaced in 1917 when the *Congress of the Peoples of Russia was convened in Kiev.

Autonomous oblast. An oblast in the Soviet Union that belongs to one of the Union republics and is populated by a national minority. The autonomy actually consists of the right of the given minority to use its language in the schools and in civil life. There are no autonomous oblasts on the territory of the Ukrainian SSR. On the border of Ukrainian ethnic territories in Subcaucasia lie the *Adygei Autonomous oblast, which is part of the *Krasnodar krai, and the *Karachai-Cherkess Autonomous oblast, which is part of the *Stavropol krai.

Autonomous Soviet Socialist Republic (ASSR). A territory that is part of a Union republic of the Soviet Union and is settled by a national minority and has Soviet autonomy (mainly the right to use the minority language). Within the Ukrainian SSR the Moldavian ASSR was such a republic in 1924–40, and within the Russian SFSR the Crimean ASSR was such a republic in 1920–46. There is an autonomous republic on the Ukrainian ethnic border in Subcaucasia – the Kabardino-Balkar ASSR.

Autonomy. A condition under which a sociopolitical entity determines its own laws. Absolute autonomy is the same as independence, but usually the term autonomy refers to a limited right of legislation and self-rule. Normally the autonomous status of an entity is defined by

a constitution and respected by the dominant state. From the political viewpoint, the autonomous entity can be a state, in which case the system is a federative one, or an administrative territory. Other types of organizations or societies can enjoy a certain kind of autonomy also; for example, a national church (in relation to the world church), national minorities, estates, institutions (universities), professional associations, and commercial organizations. According to social theory, the right to autonomy is based on the consciousness of group interests and distinctions in a section of society and on the striving for self-preservation and self-expression by certain groups (see *Self-determination). The desire for autonomy among subjugated peoples gave rise to the autonomist movement, which played an important role in modern Ukrainian history.

The various principalities (lands) of the Kievan state were autonomous in a certain sense. Until the end of the 14th century the Ukrainian principalities within the Grand Duchy of Lithuania possessed certain attributes of autonomy. In the period before B. Khmelnytsky's rebellion, the Cossacks had limited self-rule (liberties) and in some cases actual control of the northern part of the Kiev voivodeship. This enabled them, along with the Ukrainian clergy and burghers, to conduct their own church and cultural policy.

The Ukrainian Orthodox church enjoyed a certain autonomy in relation to the patriarch of Constantinople before it was incorporated into the Moscow patriarchate in 1686. Similarly, the Uniate church reserved for itself certain autonomous rights in the Church Union of *Berestia, but later it gradually lost these rights.

The Treaty of *Pereiaslav between the hetman and the tsar of Muscovy in 1654 marked the beginning of a long struggle for Ukraine's political autonomy in relation to its neighbors. Although Muscovy regarded the treaty as a union that guaranteed Ukraine a certain autonomy, it continuously tried to erase the characteristic features and specific rights of the Ukrainian government. Besides attempting to restore Ukraine's full independence (I. Mazepa), the Ukrainian side put forth a number of projects for an autonomous Ukrainian state allied with a different neighbor: I. Vyhovsky's Treaty of *Hadiache with Poland in 1658, Yu. Khmelnytsky's treaty with Poland in 1660, P. Doroshenko's Peace Treaty of *Buchach with Turkey in 1672, and P. Ivanenko-Petryk's treaty with the Crimea in 1691. The *Zaporozhian Sich was autonomous in relation to both the Polish-Lithuanian Commonwealth and the Hetman government until it was destroyed by the Russian army in 1775.

Having defeated Mazepa in 1709, Russia made stronger efforts to limit Ukraine's autonomy. Among the most important measures were the appointment of a resident general, representing the tsar, to watch over Hetman I. Skoropadsky; the formation of the *Little Russian Collegium in 1722; the reduction of the hetman's prerogatives by means of the so-called administrative ordinances (*reshitelnye punkty*) under D. Apostol; and the introduction of the *Governing Council of the Hetman Office (1731–50). After a brief restoration of autonomy under K. Rozumovsky (1750–64), government was handed over to the Little Russian Collegium, headed by I. Rumiantsev. The regimental system in Slobidska Ukraine was abolished, and the Slobidska Ukrainian and New Russian gubernias were created in 1764. The Zaporozhian Sich was sacked and

burned down. Russian administration was introduced into Ukraine in 1781. Cossack formations were disbanded, and the *Cossack *starshyna* and Ukrainian gentry were absorbed into the Russian nobility in 1785. The peasants became serfs. Later on even the names of the Little Russian gubernia and the Slobidska-Ukrainian gubernia (1835) were abolished, and the last traces of Ukraine's autonomy vanished.

These measures did not suppress the desire for autonomy in Ukraine, which was forcefully expressed in the instructions for the Ukrainian deputies to the commission for drafting the New Statutes in 1767. In 1791 V. Kapnist traveled to Prussia to look for support for Ukraine's liberation. Autonomist sentiments can be found in the writings of a number of public figures from the end of the 18th to the beginning of the 19th century; for example, in A. Chepa, V. Poletyka, T. Kalynsky, A. Khudoba, and the anonymous author of the popular **Istoriia Rusov*, which for a long time constituted the program of Ukrainian autonomy. A group of Ukrainians in Novhorod-Siverskyi (see *Novhorod-Siverskyi patriotic circle) actively propagated the idea of autonomy for Ukraine. Its leading members came from the earlier Cossack officer class, the Ukrainian gentry, the clergy, and the nascent intelligentsia. Most of them were graduates of the *Kievan Mohyla Academy. The group's political and cultural activities had a considerable influence on the literary renaissance of the 19th century.

In the 1820s the *Little Russian Secret Society, organized by V. Lukashevych, was active in Left-Bank Ukraine. In contrast to the Decembrists, who wanted a centralized Russian republic, this society chose the restoration of autonomy to Ukraine as its goal. The *Society of United Slavs – one of the branches of the Decembrist movement in Ukraine – drafted a plan for a Slavic federation, but did not provide for an autonomous Ukraine. The Ukrainian renaissance of the mid-19th century, which at first was a literary and cultural movement, found in T. Shevchenko a champion of Ukraine's political rights. M. Kostomarov's *Knyhy bytitiia ukrains'koho narodu* (The Books of the Genesis of the Ukrainian People), which was a programmatic statement of the *Cyril and Methodius Brotherhood (1845–7), did not go as far as Shevchenko, who was accused of advocating 'separatism' by the Russian government, but it did raise the issue of Ukraine's lost autonomy and envisioned Ukraine as a free republic in a federative union with other Slavic nations.

During the *Spring of Nations in Austria, the Ukrainians of Galicia demanded territorial autonomy. This project was not fulfilled, but remained the minimal political program of the Ukrainians in Galicia until 1918. In 1861, however, the Austrian government granted extensive autonomy to all Galicia (including the western part inhabited by the Poles). Galicia got its own diet, a provincial executive in Lviv, and subordinate agencies of local self-government. The Poles had a majority in the diet and the administration. The official language was German and then, after 1867, Polish, but the Ukrainian members of the diet had the right to address the diet and write petitions in Ukrainian. The Ukrainians waged a long political struggle for the partitioning of Galicia into Ukrainian and Polish parts, believing this to be the only way of settling the differences between the two nations. In the first half of the 19th century Bukovyna was part of Galicia, but in 1861 it became a separate province and was

granted autonomous institutions similar to those in Galicia. In Bukovyna, unlike Galicia, the county councils and assemblies were directly responsible to the provincial executive in Chernivtsi. The official language was German, but Rumanian and Ukrainian were allowed in government institutions. The political program of the Bukovynian Ukrainians demanded unification with Galicia into a separate autonomous territory within the Austrian Empire.

In 1848 A. Dobriansky, the delegate from Transcarpathia in the *Supreme Ruthenian Council in Lviv, suggested that Galicia, Bukovyna, and Transcarpathia be unified into one autonomous region. But, like various projects of church organization at the end of the 18th century, this idea did not develop beyond the planning stage. In 1849, however, a separate Ruthenian district was set up in Transcarpathia. Most of the district's inhabitants were Ukrainians, and they enjoyed extensive autonomy in education and government. The constitution of 1860, which abolished the districts, and the introduction of the dualistic system in the Austro-Hungarian monarchy in 1867 put an end to Transcarpathia's autonomy.

After convicting the members of the Cyril and Methodius Brotherhood in 1847, the tsarist government adopted a stricter policy against the movement for autonomy in Russian-ruled Ukraine; the most repressive measures came in the 1870s–1890s. Some sporadic manifestations of Ukrainian autonomism appeared in the relatively liberal period at the end of the 1850s: a group of nobles from the Katerynoslav region presented a memorandum to the assembly of nobility proposing local autonomy as a means of raising the people's standard of living. The zemstvo reform of 1864 and the reform of municipal self-government did not lead to genuine autonomy, because the agencies of self-government were closely controlled by the governors and the ministry of internal affairs. While 'separatism' was repressed, the Ukrainian *hromadas conducted mostly scholarly and cultural-educational work. In 1873 Ukrainian students in St Petersburg organized a circle of socialist-federalists with a program of autonomy. M. Drahomanov, in his work *Vil'na spilka* (Free Association, 1884) presented a program of political freedom for Russia based on autonomous communities, counties, and provinces. Ukraine was to be divided into four autonomous provinces. The writer T. Zinkivsky also advocated the idea of autonomy and federation.

By the end of the 19th century some Ukrainian circles went beyond the demand for autonomy, which they considered insufficient for the development of the Ukrainian people. In 1895 the *Ukrainian Radical party, at its congress in Lviv, adopted a declaration on independence, which was largely influenced by Yu. Bachynsky's book *Ukraina irredenta*. A students' conference in Lviv adopted the same position. The *Revolutionary Ukrainian party, which was established in Kharkiv in 1900, proposed the idea of Ukraine's secession from Russia and the union of all Ukrainian territories in its programmatic brochure *Samostiina Ukraina* (Independent Ukraine), written by M. Mikhnovsky. But in 1903 the party abandoned this goal for tactical reasons and limited itself to the demand for autonomy and a separate legislative assembly, even when it became the *Ukrainian Social Democratic Workers' party in 1905. The idea of independence was defended only by the *Ukrainian People's party.

In spring 1905 the Ukrainian delegates to the All-Russian Congress of Journalists in St Petersburg demanded autonomy for Ukraine. A similar demand was made at a zemstvo congress by I. Shrah on behalf of the zemstvo leaders of Kiev, Chernihiv, Kharkiv, Poltava, Odessa, Vinnytsia, and other cities, and at a conference of the Liberation Alliance. It was rebuffed by all Russian political parties. The Ukrainian deputies to the Duma in 1906–7 demanded national autonomy for Ukraine. Together with other non-Russian deputies (120 in all) they formed the *Autonomists' Union in the First Duma. The alliance advocated that Russia be restructured on the principles of autonomy and federation. The *Society of Ukrainian Progressives, which was active in Ukrainian civic and cultural life in 1908–17, accepted autonomy as a basic principle.

Except for two right-wing parties with little influence – the *Ukrainian Party of Socialists-Independentists (formerly the Ukrainian People's party) and the *Ukrainian Democratic Agrarian party – both of which demanded independence, the Ukrainian political parties entered the revolutionary period in 1917 with an autonomist program. The Central Rada's First and Second Universals led to a conflict with the Russian Provisional Government on the issue of autonomy. Eventually the Provisional Government consented to the formation of a general secretariat as the highest body of government in Ukraine. The Petrograd government regarded the two universals as 'preparatory steps to autonomy,' while Ukrainian circles regarded them as its formal ratification. According to the Provisional Government the general secretariat was to be responsible to the Russian government; according to Ukrainians it was to be responsible to the Central Rada. When the Bolsheviks came to power in Russia in November 1917, events took a new turn. The Bolsheviks proclaimed the slogan 'self-determination up to and including separation,' but at the same time vehemently attacked the Central Rada. Ukrainians were no longer content with autonomy. The Third Universal of the Central Rada, published on 20 November 1917, spoke of 'federative ties with Russia,' but was really a declaration of a separate Ukrainian National Republic. The war with Soviet Russia, the declaration of independence in the Fourth Universal of 22 January 1918, and France's, Britain's, and then the Central Powers' recognition of the government of the UNR made an anachronism of the autonomist program.

The secret agreement between the government of the UNR and Austria, which formed a part of the Peace Treaty of *Brest-Litovsk, provided for a separate crown province consisting of Ukrainian Galicia and enjoying an extensive legislative and administrative autonomy. This agreement, however, was revoked by Austria. Beginning in October 1918, the Ukrainians of Galicia and Bukovyna struggled for self-determination that went beyond autonomy and outside the Austrian Empire (see *Western Ukrainian National Republic [ZUNR]).

Even before the Poles occupied all of Galicia, they were obligated by the Peace Treaty of Versailles (28 June 1919) to respect the autonomous rights of the national minorities. The *Conference of Ambassadors approved the incorporation of Galicia into Poland, but at the same time guaranteed Galicia's autonomy, which was to be put into effect under the supervision of the League of Nations. Being uncertain of the ultimate intentions of the international community in regard to Galicia, the Poles inserted

these guarantees into the constitution of 17 March 1921. But the concept of autonomy was vague here and permitted various minimalist interpretations. The autonomous provincial agencies and local self-government that Galicia had enjoyed under Austria were abolished by the Polish government as early as 30 January 1920. The law passed by the Polish Sejm on 26 September 1922 introduced self-government in three voivodeships – Lviv, Ternopil, and Stanyslaviv – and some rights for the Ukrainian population there, including bilingualism. But this law was formally revoked in 1933, and a year later Poland renounced the agreement to protect the rights of minorities.

Ukrainian political leaders did not recognize the legality of Galicia's occupation by Poland and hence never raised any demands for autonomy in the 1920s. Only in 1932 did the *Ukrainian National Democratic Alliance (UNDO) voice a demand for the territorial autonomy of all Ukrainian regions under Polish rule, and this was done out of tactical considerations. The Ukrainian parliamentary delegation proposed a suitable act to the Sejm, but it was defeated, for the Polish majority was not prepared to accept such autonomy.

The Treaty of Saint-Germain (10 September 1919) guaranteed Transcarpathia (Subcarpathian Ruthenia) autonomy in matters of language, education, and religion and a separate legislative diet within the framework of the Czechoslovak Republic. Yet the promised autonomy was only partly realized: a governor was appointed, certain linguistic rights were respected, schools were established, but elections to the diet were not held. Political activity in Transcarpathia in the 1920s–1930s was centered on the struggle for autonomy and gave rise to special parties such as the Autonomous Agrarian Alliance. During the international crisis in October 1938 Transcarpathia was given a wider autonomy than was provided for in the Treaty of Saint-Germain: an autonomous government was formed with a number of ministries that were responsible for various internal matters and economic and cultural development. Foreign affairs, defense, finance, and the legal system were common with Czechoslovakia. The governor's post was abolished, and the Carpatho-Ukrainian state was represented by the prime minister. In reality the autonomous state of Transcarpathia was something like a member of a federation that was being formed. In March 1939 the Hungarian occupation put an end to Transcarpathia's autonomy. Hungary recognized only some linguistic rights and a minimum of other rights in the region.

The Ukrainian state in 1917–20 dealt with two important issues concerning autonomy: (1) the union of the ZUNR and the UNR on 22 January 1919, and (2) the rights of national minorities. The government agencies and armed forces of the ZUNR retained their de facto autonomy on its territories. As for the minorities, the Central Rada granted them, by the law of 22 January 1918, national-personal autonomy. This was the most far-reaching and progressive solution to the problem of national minorities. Territorial autonomy was not the issue; rather, it was one of cultural rights and self-government for a whole society regardless of residency, for not one minority (Russian, Polish, Jewish, etc) inhabited a distinct region of Ukraine. In 1918 the Hetman government explored the possibility of granting autonomy to the Crimea and the Kuban should these regions join the Ukrainian state.

At a time when the Orthodox church in Ukraine was striving for independence from Moscow, the leaders of the Russian Orthodox church and the local pro-Russian authorities offered autonomy instead of autocephaly (see *Ukrainian Autocephalous Orthodox church). This occurred at all-Ukrainian Orthodox congresses in 1918 and in 1942 during the German occupation. The German authorities legalized the autonomous Orthodox church as well as the Ukrainian Autocephalous Orthodox church. The attempts of Ukrainian Catholics in the 1960s–1970s to introduce a synodal system and win recognition for their own patriarchate can be viewed as a movement for church autonomy within the framework of the Catholic church.

Marxist-Soviet ideology does not regard autonomy as a political solution to the nationality problem. Marx and, at first, Lenin favored centralized states and the assimilation of small nations. Even as late as 1913, when the Russian Social-Democratic Workers' party (of Bolsheviks) accepted the theoretical right to 'self-determination up to and including separation,' the Bolsheviks thought that there was no need for a federation or for cultural-national autonomy (see *Nationality policy of the CPSU). They were compelled to change this position in the course of the revolution in 1917–20 and recognized the possibility of a federation, but a federation based on the principle of autonomy of its component parts. Thus, the Russian SFSR was created, composed of autonomous republics and autonomous oblasts. J. Stalin, who headed the Commissariat for National Minorities in the Soviet government, insisted that the 'independent' Soviet republics, which had been set up to counteract the national governments of these countries, be annexed to the Russian SFSR on the basis of autonomy. Two conflicting tendencies emerged in the process of the USSR's formation in 1922–3 – the autonomist idea, defended by the Russian Communist party (of Bolsheviks), and the confederalist idea, defended by the Communists of Ukraine and Georgia. Lenin's intervention led to a compromise – the federalist formula (see *Federalism).

The principle of autonomy was applied to the smaller nations within the Russian SFSR and in other national republics with an ethnically varied population. There are three types of autonomous entities in the Soviet Union: autonomous soviet socialist republics (ASSR), autonomous oblasts (AO), and autonomous raions. All these entities are based on the presence of a certain nationality in a given territory.

The Soviet theory of state law distinguishes two forms of autonomy: political autonomy, which applies to the autonomous republics, which have a 'state character' (their own constitution and state institutions), and administrative autonomy, which applies to the autonomous oblasts and raions, which have only their own administrative agencies. The autonomous entities in the Soviet Union came into being not through agreement, but through unilateral decision, and their status was in some cases modified or abolished in the same way. Infringements of autonomy cannot be challenged politically or judicially.

Within the Ukrainian SSR there was only one autonomous republic – the Moldavian ASSR – in 1924–40. In the 1920s–1930s there were a number of unique administrative entities – national raions and national rural soviets – in which, besides Ukrainian, the language of the minority was used in government and the schools. These entities,

however, were not autonomous (see *National minorities). Today the Ukrainian SSR is a unitary Soviet state.

Because the Soviet state is fully centralized and every facet of life is controlled by the CPSU, the very idea of certain national and territorial entities enjoying self-governing status is incompatible with the Soviet system. For the same reason, it is impossible to speak of an autonomous Academy of Sciences of the Ukrainian SSR, or of autonomous universities and other institutions (see also *Federalism and the bibliography there).

V. Markus, O. Shulhyn

Avangard (Vanguard). Illustrated youth magazine. Initially, from December 1946, it was a monthly published in Munich by the central executive of the *Ukrainian Youth Association (SUM). In 1947–9 it was a supplement to the magazine *Pu-Hu* in Augsburg, Germany; then again a separate magazine in Munich (1949–51) and London (1952–3 and 1960–3). Since 1964 it has been published every two months in Brussels, Belgium. *Avangard* contains materials on educational subjects, Ukrainian history and culture, and reports on youth activities, especially those of SUM. The editors of *Avangard* have been P. Kizko, P. Karpenko-Krynytsia, M. Kushnir, V. Shulha, O. Kalynnyk, I. Krushelnysky, V. Lenyk, O. Koval, A. Haidamakha (1973–8), and R. Zvarych (since 1979).

Avanhard (Avant-garde). An organization of leftist writers that existed in Kharkiv in 1926–9 and was closely associated with futurism. It was headed by V. *Polishchuk and published *Biuletyn' Avanhardu*. Its members included P. Holota, H. Koliada, O. Levada, R. Troianker, L. Chernov, and the painters V. Yermilov and H. Tsapok. When the group dissolved most of its members joined *Nova Heneratsiia.

Avanhard (Vanguard). A sports association founded in 1957 in Soviet Ukraine for members of industrial trade unions. It has over 3,000 sections and clubs and 2 million members engaged in various forms of sport. The soccer teams Metalurh from Zaporizhia, Zoria from Voroshylovhrad, Stal from Dnipropetrovske, and Sudnobudivnyk from Mykolaiv, and the Kiev basketball team Budivelnik are among the better known teams in the USSR. From the ranks of Avanhard have come a number of Olympic, world, and European champions.

Avars (known as Obri in Rus' chronicles and Abaroi or Varchonitai in Byzantine sources). A large union of Turkic tribes. The Avars appeared in the steppes west of the Caspian Sea in the middle of the 6th century AD. After moving westward through the territories of today's Ukraine, they stopped for a time in the region north of the Black Sea. Here they persuaded the *Alans and Ugrians to join their alliance. In the 560s on their way to the middle Danube the Avars and their allies invaded the *Antes. The Avars conquered and brought into their alliance a number of Slavic tribes. At the end of the 560s they established a khaganate on the middle Danube with a capital in Pannonia. From there the Avars made successful raids on the Slavs, Franks, Lombards, and Byzantium. As a result they controlled the territories from the Elbe River to Transcaucasia and from the Don to the Adriatic Sea. The empire, however, lacked any organic political or economic unity, and when the Avars suffered a crushing

defeat at Constantinople in 626, a series of revolts began among the subjugated tribes. The most important uprising – the uprising of the western Slavs – was led by Samo, and resulted in the founding of a Slavic state on the territory of present-day Czechoslovakia. The rise of the Bulgarian Kingdom in 680 and the victory of Charlemagne in 797 put an end to the Avar empire.

Avdiienko, Mykhailo [Avdijenko, Myxajlo], dates of birth and death unknown. Revolutionary, participant in the Petrograd coup in March 1917, deputy to the Ukrainian Central Rada from the All-Ukrainian Council of Soldiers' Deputies, and member of the Central Committee of the Ukrainian Social-Democratic Workers' party. In 1918 he joined the 'independentist' faction of the Ukrainian Social-Democratic Workers' party, whose platform called for an independent Soviet Ukraine. In 1919, together with this faction, he joined the *All-Ukrainian Revolutionary Committee, which waged an armed struggle against the Bolshevik government of Kh. Rakovsky. Avdiienko became a member of the Central Committee of the Ukrainian Communist party in 1920, later joining the Communist Party (Bolshevik) of Ukraine. He became director of its central statistical office. In the 1930s he was sent into exile.

Avdiievsky, Anatolii [Avdijev's'kyj, Anatolij], b 16 August 1933 in Znamianka, Kirovohrad oblast. Choir conductor, graduate of the Odessa Conservatory (1958). He conducted the Zhytomyr and the Cherkasy folk choirs. In 1966 he became the conductor and artistic director of the *Verovka State Choir.

Avdiivka [Avdijivka]. v-18. City (1975 pop 34,600) in Donetsk oblast under the administration of the city soviet of Yasynuvata. Avdiivka was founded as a village in 1884. The city now has a coke-chemical plant, established in 1963; a reinforced-concrete-products factory; a building-supplies factory; and rail-transport companies.

Avdykovych, Orest [Avdykovyč], b 16 February 1877 in the village of Soroky in the Ternopil region, d 28 October 1918 in Vienna. Pedagogue, gymnasium teacher in Peremyshl, writer. Avdykovych wrote sketches and short stories tinged with light satire and pessimism, which were typical of the writers of *Moloda Muza. His stories were published in the following collections: *Poeziia i proza* (Poetry and Prose, 1899), *Metelyky* (Butterflies, 1900), *Netli* (Moths, 1900), *Demon ruiny* (The Demon of Ruin, 1901), *Moia popularnist'* (My Popularity, 1905), *Na zharyshchakh* (At the Burned-out Remains, 1914). He also published a novel, *Narys odnoi doby* (A Sketch of an Age, 1899), and a mystery novel, *Oi u ridnomu kraiu ta na dykomu poli* (Oh, in the Native Land and on the Wild Field, 1918). Avdykovych wrote two literary studies: *Ohliad literaturnoi diial'nosti O. Konys'koho* (A Survey of the Literary Activity of O. Konysky, 1908) and *Forma pysan' Markiiana Shashkevycha* (The Form of Markiian Shashkevych's Writings, 1911).

Avenarius, Mikhail, b 19 September 1835 in Tsarskoe Selo near St Petersburg, d 16 September 1895 in Kiev. Physics professor at Kiev University in 1866–91 and director of its meteorological observatory, corresponding member of the Imperial Academy of Sciences (from 1876)



Mikhail Avenarius



Vasyl Avramenko

and the Berlin Physics Society. Avenarius was the founder of the Kiev school of experimental physics. He was the author of over 30 works on molecular physics, electricity, and thermoelectricity. He proposed the Avenarius formula for determining the electromotive power of a battery and invented an original system for dividing the alternating currents used in P. Yablochkov's electric candles, for which he was awarded the French Legion of Honor.

Averin, Viktor, b 18 October 1885 in Chepeli, Kharkiv gubernia, d 27 December 1955 in Kharkiv. A zoologist and community leader. He graduated from Kharkiv University and in 1913 became director of the entomological bureau in Kharkiv, the first of its kind in Ukraine. In 1925 he became the director of the Division for the Protection of Flora of the People's Commissariat of Lands of the Ukrainian SSR and from 1930 held the chair of zoology and entomology of the Kharkiv Agricultural Institute. He published nearly 340 papers in entomology, ornithology, pisciculture, and conservation. He was one of the first organizers of plant conservation in Ukraine.

Averin, Vsevolod, b 20 February 1889 in Chepeli, Kharkiv gubernia, d 3 September 1946 in Kharkiv. Graphic artist and painter specializing in animals; brother of Viktor *Averin. He executed the lithographs for the album *Zviri zooparku* (Animals of the Zoo, 1929) and *Teliata* (Calves, 1936) and produced book illustrations (particularly illustrations for children's stories), landscape series in watercolors – *The Crimea* and *Through Osssetia* – and portraits (T. Shevchenko).

Avramenko, Vasyl, b 22 March 1895 in the village of Stebliv, Kiev gubernia, d 6 May 1981 in New York City. Choreographer, popularizer of Ukrainian folk dance, actor in the theater of M. *Sadovsky. Avramenko organized many dance schools and ensembles, beginning at the interned Ukrainian soldiers' camp in Kalisz, Poland, in 1921 and subsequently in Western Ukraine, Czechoslovakia, and Germany. In 1926 he emigrated to Canada and later to the United States, where he founded numerous dance ensembles and a school of folk dance in New York. Avramenko published the manual *Ukrains'ki natsional'ni tantsi, muzyka i strii* (Ukrainian National Dances, Music, and Costumes, 1946). He made many successful appearances with the Ukrainian dance ensemble

and the Koshyts chorus at the Metropolitan Opera in New York (1931), the Century of Progress Exposition in Chicago (1933), and the White House in Washington (1935). In 1936–7 he established a sound-film studio, producing with the Koshyts chorus the operas *Natalka Poltavka*, *Zaporozhets' za Dunaiei* (Cossack beyond the Danube), and *Marusia*. Avramenko trained many teachers of folk dance in Western Ukraine and abroad. The Avramenko Fund has been established in New York to preserve his heritage.

Avtomatyka (Automation). A bi-monthly scientific-technical journal published by the Institute of Electromechanics in 1956–63 and then by the *Institute of Cybernetics of the Academy of Sciences of the Ukrainian SSR in Kiev. The journal is devoted to theoretical and practical problems of automatic control. Its editor in chief is O. Ivakhnenko. At first the journal was published in Ukrainian, but since 1979 it has appeared in Russian. An English translation is published in the United States under the title *Soviet Automatic Control*.

Avtomonov, Pavlo, b 10 July 1922 in Oleksandrivka, Kharkiv oblast. A writer and journalist. After the war he was a correspondent for the newspapers *Vil'na Ukraina* in Lviv and *Sotsialistychna Kharkivshchyna*. In 1953 he completed the Higher Party School of the CC of the CPV. His works, written in the official Party spirit, have been published since 1947. They include the novelettes *V Kurliands'komu kotli* (In the Kurland Cauldron, 1947), *Bez mezhi* (Without End, 1951), *Viktor Koshyk* (1954), *Lis shumyt'* (The Forest Rustles, 1955), *Ioho prizvoyshche nevidome* (His Name Is Unknown, 1958), *Shchastia daiet'sia nelehko* (Happiness Is Not Easily Given, 1959), *Nedopysana anketa* (An Unfinished Inquiry Form), and *Avtohraf serzhanta Tsybuli* (Sergeant Tsybulia's Autograph, 1959); his novels include the trilogy *Koly rozluchaiut'sia dvoie* (When Two Are Parting, 1959), *Tak narodzhuvalys' zori* (Thus the Stars Were Born, 1963), *Kashtany na spomyin* (Chestnuts in Remembrance, 1975), and *Druhyyi front* (The Second Front, 1980). He has also written sketches, short stories, and literary criticism.

Azbukovnyk. A reference book in which information is arranged in alphabetical order. At first, and as late as the 18th–19th century, these were handwritten dictionaries of foreign (Greek, ancient Hebrew) and little-known words. Eventually *azbukovnyky* expanded to include various branches of knowledge and assumed an encyclopedic character. In Ukraine the first printed *azbukovnyk* appeared in 1627 – P. *Berynda's *Leksikon slavenorosskii i imen' tl'kovanie* (Slavic-Ruthenian Lexicon and Interpretation of Names). *Azbukovnyky* were very popular in the 16th–17th century; their authors were anonymous, usually members of the Lviv brotherhood school. About 200 copies of various *azbukovnyky* have been preserved.

Azov. See Oziv.

Azov, Sea of (Latin: Palus Maeotis; Greek: Μαίωτις [Maeotian Swamp or Maeotian Sea]; old Rus': Surozke more; Ukrainian: Ozivske more). A shallow branch of the Black Sea, connected to it by the *Kerch Strait. It covers a part of the *Black Sea Depression lying between the

*Donets Ridge and the *Azov Upland in the north and the foothills of the Crimean Mountains and the Caucasus in the south. The Sea of Azov is located between mainland Ukraine in the north, the *Crimea in the west, and the Kuban region in the east. In the northeast it is bordered by the Don region. The large rivers that flow into the Sea of Azov – the Don and Kuban rivers – connect it with the continental heartland. The Sea of Azov now lies within the borders of the Ukrainian SSR and the Russian SFSR.

Geography. The Sea of Azov is 40,000 sq km in area. The average volume of water is 320 cu km, and the average depth is 8 m, the greatest depth being 14.5 m (opposite the Kerch Strait). The bottom is flat and covered with sand and coquina. The horizontal divisions are not very numerous. Among the bays the largest is *Tahanrih Bay, which cuts deeply into the shoreline and forms the estuary of the Don. The other, smaller bays are Arabat, Obytochna, Berdianske and Temriuk. In the west the shallow, saltwater *Syvash Lake (the Putrid Sea) is separated from the Sea of Azov by the long and narrow Arabat Spit. Sand-coquina spits are characteristic of the Sea of Azov: Fedotova, Obytochna, Berdianske, Bilosarai, Kryva, Yeiska, and Dovha spits. The shoreline is low and generally uniform. The south shore from the Kerch Strait to the Arabat Spit is high and quite steep. The north shore is steep. The lowest shore is the southeastern one, of which almost 100 km consists of the Kuban Delta.

Besides the Don and the Kuban, many small rivers flow into the Sea of Azov: the Obytochna, Berda, Kalmiuis, Miius, Yeia, and others. Some of the rivers form estuaries (limans) such as Syvash, Utliuk, Miius, and Beisuh (Beisug). Some of these limans are separated from the sea by spits and have become lakes: Molochna Lake, Khansk Lake, Dovhyi Liman and others. There are few islands in the Sea of Azov, and all of them are close to the coast, low, and small, eg Byriuchy Island, Cherepakha Island, Dovhyi Island, and the Pishchani Islands.

The hydrological pattern of the Sea of Azov is determined by its inland location, its shallowness, the large influx of fresh water from the rivers, the exchange of waters with the saltier Black Sea and Syvash Lake, and the wind currents above the sea. The average annual influx of fresh water into the Sea of Azov is 40.7 cu km, of which 28.5 cu km comes from the Don and 11 cu km from the Kuban. Annual rainfall is 15.5 cu km. Evaporation losses are 31 cu km. The Sea of Azov loses 66.2 cu km of water to the Black Sea and receives from it 41 cu km annually.

The climate of the Sea of Azov is continental. The usual annual atmospheric temperature is 9–11°C. In July the usual temperature is 23.5–24.5°C, and in January 0–6°C. During the year 220–500 mm of rainfall. Because the Sea of Azov is shallow and small, its waters are displaced quickly, even down to the bottom. Hence there is little difference in temperature and salinity from the surface to the bottom. The average annual temperature of the surface waters is 11–12°C. In the warmest months the average surface temperature is 25–30°C, and in winter it is below 0°C. In winter the Sea of Azov freezes over for from two months (at the Kerch Strait) to four months (at Tahanrih). The normal salinity is 11–13 percent. In the northeastern part, where the fresh waters of the Don empty, the salinity barely reaches 2–3 percent, but in the southern and western parts, which receive the saltier waters of the Black Sea and Syvash Lake (which has a

salinity of 60 percent), the salinity rises to 17.5 percent. The water in the Sea of Azov is murky.

The water level of the Sea of Azov varies greatly, depending on the wind and the influx of waters from the rivers. Sometimes offshore winds drive the waters away from shore and significantly depress the water level there. The surface currents near the coast of the Sea of Azov fluctuate, depending on the direction of the winds. In the middle of the sea a circular current flows anticlockwise. The waves in the Sea of Azov are on the average 16 m long and 1.2 m high.

Organic life flourishes because the waters of the Sea of Azov are warm in the summer and the rivers supply organic and mineral nutrients. The sea is rich in plankton (up to 100 or even 200 g per cu m) and benthos. The variety of animal species, however, is relatively small (up to 350), though quantities are large. There are 79 species of fish, mostly Mediterranean, in the Sea of Azov; 21 percent of the fish are freshwater species. The average catch is 80 kg per ha, the highest yield of all Soviet seas. The fish with the greatest commercial value are anchovies, perch, sturgeon, bream, whitefish, herring, plaice, carp, mackerel, and mullet. After the Second World War the supply of fish in the Sea of Azov diminished because of excessive and rapacious fishing, especially of perch and sturgeon.

History. The Sea of Azov was important in ancient times when Greek colonies were founded on its shores. *Panticapaeum and *Phanagoria, both founded in the 6th century BC, and other colonies controlled the entrance to the Sea of Azov through the Kerch Strait. The entrance from the other side was controlled by *Tanais, built at the mouth of the Don in the 7th century BC. These city-states belonged to the *Bosporan Kingdom, which eventually gained control of other city-states on the Azov coast. In the 1st–3rd century AD these city-states were vassals of Rome. The Greek city-states traded with the inhabitants of the interior – *Scythians, *Maeotians, *Sarmatians, and others – and supplied Greece, and later Italy, with fish and grain. The ancient city-states on the Azov coast fell to the invading Huns in the 4th century. (See *Ancient states on the northern Black Sea Coast.)

During the period of migrations in the 3rd–9th century, when the Huns, Avars, Bulgars, and other hordes crossed the steppes from east to west and the *Goths moved in from the northwest, the city-states on the Azov coast were devastated. The *Antes were the first Slavic people to settle in the Azov area (4th–7th century). Later a Slavic tribe, the *Siverianians, occupied this land. For some time (8th–10th century) the influences of three states converged at the Sea of Azov: the *Byzantine Empire, which controlled, among others, the city-states on the Kerch Strait; the Khazar Khaganate; and *Kievan Rus'. In the 10th–12th century the *Tmutorokan Principality, which belonged to the Kievan state, flourished in the Azov region until it was conquered by the Cumans, who put an end to the Rus' colonization of the Azov steppes. In the 13th–15th century the Genoese colony of *Tana on the Sea of Azov was of some commercial importance. In the 13th century the Azov region was conquered by the Mongols and annexed by the *Golden Horde. During the disintegration of the Golden Horde in the mid-fifteenth century, the region came under the control of the *Crimean Khanate, which shortly thereafter became a vassal of Turkey. The Sea of Azov remained

under Turkish domination for 300 years. In the 17th century the Zaporozhian and the Don Cossacks conducted campaigns on the Sea of Azov. One of the routes used by the Zaporozhian Cossacks to reach the Black Sea went through the Sea of Azov: it followed the Dnieper, the Samara, Vovchi Vody, the Kalmiuis, the Sea of Azov, to the Kerch Strait. This route was used, for example, in the 1615 campaign against Trabzon and Constantinople. The Turkish outpost of Azov was turned into a strong fortress by the Turks at the end of the 15th century. Muscovy, which acted as the overlord of the Don Cossacks at the end of the 17th century, gained temporary access (1696–1711) to the Sea of Azov. Russia finally conquered the northern Azov coast in 1739. At this time the lands controlled by the *Zaporozhian Sich also extended to the Sea of Azov. After the Russian-Turkish peace treaty of *Küçük Kaynarca in 1774 and the liquidation of the Crimean Khanate in 1783, the entire coast of the Sea of Azov belonged to the Russian Empire. After many centuries the colonization of the Azov region by Ukrainians resumed. At first Ukrainian settlers moved into the area north of the sea. From 1792 the Kuban region was settled as the *Black Sea Cossacks migrated to the lands east of the Sea of Azov. Then some parts of the Crimea were settled by Ukrainians. Thus the Sea of Azov became to some extent an interior (inland) Ukrainian sea. (See *Southern Ukraine.)

Transportation. Transportation on the Sea of Azov became important in the 19th century as the steppes around it became settled. In the second half of the century, when railways connected the Sea of Azov with the interior of the continent, grain began to be exported in large quantities from its ports. By 1913 one-third of the grain exported from the Russian Empire by sea came from these ports. Even before 1917 Mariupil and Tahanrih, because of their proximity to the Donbas, became important coal- and metals-exporting ports.

Today freight ships on the Sea of Azov carry mostly hard coal (from the Donbas), iron ore (from Kerch), building materials, metals, fish, grain, wood, and salt. The sea is also used for the transportation of passengers. The importance of the Sea of Azov rose when the Volga-Don Canal was completed, and the Don, the Volga, the Caspian Sea, Moscow, etc became directly accessible by water. The main ports on the Sea of Azov are *Rostov-na-Donu, *Zhdanov (the former Mariupil), and *Tahanrih. Smaller ports are Berdianske, Yeisk, Henicheske, etc. Man-made harbors make the main ports accessible to large ships. Icebreakers keep the ports open throughout the year. Freight and passenger ships are administered from the city of Zhdanov by the Sea of Azov Steamship Authority.

Because of the dry, warm summer and sandy beaches, the Azov coast is important for its sanatoriums and holiday resorts. Some of the sanatoriums, such as Berdianske and Yeisk, have curative mud.

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Azov Cossack Host (Ozivske kozatske viisko). A military formation organized by the Russian government and consisting of the descendants of the Zaporozhian *Cossacks, who settled in the Turkish lands of the Dobrudja region after the destruction of the *Zaporozhian Sich in 1775 and formed the Danubian Sich. During the Russo-Turkish war (1828–9) about 1,500 Danubian Cossacks, led by Otaman Y. *Hladky, joined the Russian side and fought the Turks as a separate Danubian Cossack regiment. After the war the Russian government settled these Cossacks along the coast of the Sea of Azov between Berdianske and Nohaiske. In 1831 they were renamed the Azov Cossack Host. Other units were later added to the host. Y. Hladky was the acting hetman, responsible to the governor general of New Russia. The main task of the host was to protect the coast of the Sea of Azov with an armed flotilla of small vessels. In 1862–4 the Russian government began to resettle the Cossacks by force in the Kuban and northern Caucasia. As a result the Cossacks revolted and were suppressed in 1865. Over six thousand Cossacks were demoted into peasants.

Azov-Don Bank (Ozivsko-donskyi bank). The most influential private bank in prerevolutionary Ukraine. It was founded in Tahanrih as a commercial joint-stock bank in 1871 and continued to operate until 1917. From 1903 its head office was located in St Petersburg. It was the third largest bank in the Russian Empire and the largest in Ukraine. The bank had 73 branches, of which 23 were in Ukraine. With 8–43 percent of the shares, it controlled 94 companies engaged in metal, coal, and oil production, cement-making, sugar refining, and glassmaking, as well as insurance and railroad companies. The total worth of its holdings (on 1 January 1917) was 562 million rubles. The Azov-Don Bank was closely associated with the cartels *Prodamet (1902) and *Produgol in Ukraine. In 1910–13 the bank helped Prodamet to crush its competitor, the Russian syndicate Krovliia, in the Urals. The bank's credit operations financed the foreign trade in Ukrainian grains and sugar. Sixteen percent of its stock, which was worth 60 million rubles, was controlled by French banks, and 13 percent by German banks.

Azov gubernia. An administrative-territorial entity formed by the Russian government in 1708 out of the lands of the central Black Sea zone, the domain of the Don Cossacks, and a part of *Slobidska Ukraine. Voronezh became the center of Azov gubernia in 1711 when the Treaty of Prut ceded Azov to Turkey. In 1725 Azov gubernia was renamed Voronezh gubernia. Azov gubernia was re-established in 1775 out of Azov and Bakhmut gubernias. In 1783 it was abolished and incorporated in the Katerynoslav vicegerency.

Azov Lowland. A part of the *Black Sea Lowland, bordering in the north on the *Azov Upland and in the south on the Sea of *Azov. It is bound on the west by the *Molochna River and on the east by the *Miius River. The Azov Lowland extends, in the east, into the *Lower-Don Lowland. The length of the Azov Lowland is about 200 km; its width ranges from 40 km in the west to 10–20 km in the east. It is composed of Miocene and Pliocene deposits covered with thick layers of loess. The surface of the Azov Lowland is slightly undulating, with a gradual overall decline from north to south. It breaks off abruptly with

the steep entry into the Sea of Azov (20–70 m). The Azov Lowland is dissected by the river valleys of the Obytochna, Berda, Kalmius, Hruzkyi Yelanchyk, and Miius rivers, and others. There are few ravines or gullies. A narrow sandy strip stretches along the sea, with spits of land (the Obytochna, Berda, Bilosarai, and Kryvyi spits) separated by gulfs. The climate of the Azov Lowland is warm, continental, and dry; the average temperature in January ranges from -4°C to -6°C and, in July, from 22°C to 23°C . Atmospheric precipitation ranges from 320 mm in the west to 420 mm in the northeast. The soils and vegetation vary according to the humidity: chestnut soils with salt marshes and wormwood steppe are found in the driest, western part and on the spits; poor-humus southern chernozems with feather-grass and fescue-feather-grass steppe in the central part; and ordinary chernozems with mixed herbaceous, fescue-feather-grass steppe in the northeast part. The entire steppe is under cultivation.

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Azov Upland. A plateau in southeastern Ukraine that corresponds to the southeastern part of the *Ukrainian Crystalline Shield (the Azov Crystalline Massif). In the north the Azov Upland borders on the *Dnieper Lowland; in the northeast, on the *Donets Ridge; in the southwest, on the *Black Sea Lowland; in the south, on the *Azov Lowland (an extension of the Black Sea Lowland). The foundation of the Azov Upland is composed of crystalline formations – granites, gneisses, syenites, migmatites, basalts, etc – and is covered primarily with loess and loesslike loam. The crystalline foundation is exposed both in river valleys and on watersheds. The watershed located between the basin of the Dnieper and the tributaries of the Sea of Azov forms the highest part of the Azov Upland. This is a gently undulating, monotonous plain with an elevation of between 200 and 250 m. Rising above the plain are mounds or *mohyly*, denudated remnants, composed of crystalline formations, that resisted erosion. They are oval-shaped, with gently sloping sides. The highest of these is Belmak-Mohyla or Horyla (327 m); others are Korsak-Mohyla, Tovmak-Mohyla (307 m), Mohyla Hancharykha, and Kamiani Mohyly, which rise 100 m or more over the surrounding plain. Burial mounds, erected throughout the ages, also cover the watershed. The slopes of the Azov Upland, and in particular the southern slopes, are dissected by rivers that cut deeply into the crystalline formations and create rapids and waterfalls. The river banks, gouged by ravines and gullies, make a picturesque granite landscape.

The climate of the Azov Upland is temperate-continental, similar to that of the neighboring Donets Ridge. Temperature and atmospheric precipitation (400–500 mm annually) depend also on the elevation of the locality. The soils are ordinary medium-humus and poor-humus chernozems. The natural vegetation is that of a mixed herbaceous, fescue-feather-grass steppe. The area is



Mykola Azovsky, *The Swineherd* (1931)

now almost entirely under cultivation. The original vegetation is preserved at the *Kamiani Mohyly Nature Reserve.

V. Kubijovyč

Azovsky, Mykola [Azovs'kyj], b 2 October 1903 in Kiev, d 31 October 1947 in Buenos Aires, Argentina. Expressionist painter. In 1928 he graduated from the Kiev Art Institute, having studied with F. Krychevsky and M. Boichuk. He worked in Kharkiv, the Donbas, and Kiev. In 1939 he moved to Lviv, in 1945 to Rome, and in 1947 to Buenos Aires. His works include landscapes (Ukrainian and Italian), portraits (Cardinal E. Tisserant, Bishop I. Buchko, S. Hordynsky, and others), still lifes, stage sets, etc. Azovsky also designed Ukrainian tapestries.

Azovstal. See Zhdanov Azovstal Metallurgical Plant.

Azov-Syvash Game Preserve (Ozivo-syvashske zapovidno-myslyvske hospodarstvo). Located in the area of the Sea of Azov and Lake Syvash, the reserve covers an area of 6,850 ha including sandy Byriuchy Island and the loess islands of Kuiuk-Tuk and Churiuk. The reserve was formed in 1957 out of a reservation established in 1927. The steppe vegetation includes about 240 species. The red deer and the pheasant have been acclimatized on Byriuchy Island, and the buck and the wild goat have been reacclimatized. The purpose of the reserve is to protect the steppe and coastal flora, particularly waterfowl during their southward migration and wintering.

B

Babai [Babaj]. iv-17. Town smt (1976 pop 8,400) in Kharkiv oblast, 9 km south of Kharkiv. An automobile-rebuilding factory is located there.

Babak, Renata, b 4 February 1939 in Kharkiv. Operatic mezzo-soprano. She studied at the Leningrad (1955–8) and Kiev (1958–61) conservatories. She was a soloist with the Lviv Opera and Ballet Theater (1961–4) and the Bolshoi Theater in Moscow (1964–71). With the latter she toured Poland, Hungary, Bulgaria, East Germany, and Italy in 1973. In Milan, Italy she asked for asylum. Since 1974 she has lived in Canada and the United States and she now resides in Washington, DC. Her principal roles have been Carmen in G. Bizet's opera; Amneris, Eboli, and Azucena in G. Verdi's *Aida*, *Don Carlos*, and *Il Trovatore*; Marina and Marfa in M. Mussorgsky's *Boris Godunov* and *Khovanshchina*. Babak gives recitals and performs with symphony orchestras.

Babakov, Ivan, b 18 October 1890 in the town of Oleksiivka in Kursk gubernia, d 8 February 1974 in Kharkiv. Specialist in mechanics. Babakov graduated from Kharkiv University and in 1917 began to teach in higher educational institutions in Kharkiv. Babakov's scientific research dealt with oscillation theory and stability with regard to mechanical systems.

Babenko, Heorhii, b 19 February 1909 in Odessa, d 13 May 1977 in Kiev. Screen and stage actor specializing in heroic roles. He began his career in 1929 as a member of the Odessa State Ukrainian Drama Theater (since 1930 the October Revolution Theater). From 1954 he worked in the Kiev Ukrainian Drama Theater.

Babenko, Oleksander, b 25 May 1881 in the village of Yasynuvatka in Kiev gubernia, d 30 September 1959 in Kiev. Physicist, specialist in teaching methodology. Babenko graduated from Kiev University in 1907. From 1907 to 1929 he taught in Vinnytsia and thereafter in the institutions of higher education in Kiev. Babenko is the author of works on electromagnetic induction, sound, and vibration and waves, and coauthored a three-volume book of essays on teaching physics.

Babenko, Vira, b 1902, d 7 September 1921 in Katerynoslav. Liaison officer of the Ukrainian insurgents, responsible for liaison between the Katerynoslav district insurgent staff and the UNR government in exile in Tarnów, Poland. After returning to Ukraine in the spring of 1921 she was seized by the Cheka and, together with insurgent staff officers, tortured to death.

Babii, Adam [Babij], b 1898 in Pochapyntsi, Kiev gubernia, d ? Musicologist. From 1926 to 1937 he lectured at the Lysenko Music Institute in Kiev and belonged to



Vira Babenko



Borys Babii

the Leontovych Music Society. From 1925 he researched musical terminology of the *Institute of the Ukrainian Scientific Language at the All-Ukrainian Academy of Sciences. Babii is the author of *Osnovni elementy muzychnoi hramoty* (The Basic Elements of Musical Literacy, 1930) and *Mystetstvo khorovoho spivu* (The Art of Choral Singing, 1937). In the 1920s–1930s he also contributed on various musical topics to the magazines *Muzyka* and *Muzyka masam*. He was arrested in 1937, and his subsequent fate is unknown.

Babii, Borys [Babij], b 25 July 1914 in the village of Hurivka, Podilia gubernia. A scholar of law and full member of the Academy of Sciences of the Ukrainian SSR. Babii graduated from the faculty of law at the University of Kiev in 1940. In 1949 he became an associate at the Institute of State and Law of the Academy of Sciences; in 1966 he was made assistant director, and, in 1974, director of the institute. Babii headed delegations from the Ukrainian SSR to international conferences on space research (1968), on the problem of racism (1971), and on relations between nations and international organizations (1975). His works on the theory of the state and on state law include *Ukrains'ka Radians'ka derzhava v period vidbudovy narodnoho hospodarstva (1921–1925 rr.)* (The Ukrainian Soviet State in the Period of Economic Reconstruction [1921–25], Kiev 1961); *Soiuz RSR i rol' Ukrainy v ioho utvorenni* (The USSR and the Role of Ukraine in Its Creation, Kiev 1972); *Pravovye issledovaniia v AN USSR, 1919–1973* (Legal Research in the Academy of Sciences of the Ukrainian SSR, 1919–73, Kiev 1974).

Babii, Ivan [Babij], b 5 March 1893 in the village of Dobromirka, Zbarazh county, Galicia, d 25 July 1934 in Lviv. Classicist, teacher, lieutenant in the Ukrainian Galician Army. In 1931 he became director of the Aca-

demic Gymnasium of Lviv. He was an active member of the Ukrainian Catholic Action, the director of its Archepiscopal Institute, and one of the main organizers of the Ukrainian Youth for Christ festival. Babii was assassinated by an OUN student member for his strong anti-nationalist speeches to the gymnasium students.

Babii, Ivan [Babij], b 6 January 1896 near Yelysavethrad in Kherson gubernia, d 1945? Painter of the neoclassical school. Babii studied in Kiev, at the Berlin Academy of Arts (1921–3), and in Paris (beginning in 1925). He was a member of the *Association of Revolutionary Art of Ukraine. Babii specialized in portraits and still lifes, exhibiting his work in Berlin and in Paris. He worked at first in the style of the German *neue Sachlichkeit*; in Paris he turned to neoclassicism, producing such works as *Adam and Eve*, *Card Game*, *Woman in Red*, *Woman in Black*, and *Self-portrait*.

Babii, Mykhailo [Babij, Myxajlo], b 24 August 1899 in Kornychi, Rava Ruska county, Galicia, d 30 June 1976 in Cleveland, USA. Painter. In the 1920s he worked in Kiev. After the Second World War he moved to the United States. His work is realist with an impressionist tendency. Babii specialized in portraits, landscapes, still lifes, and carpet design. He also wrote articles on art.



Oles Babii

Babii, Oles [Babij, Oles'], b 17 March 1897 in Serednie, Kalush county, Galicia, d 2 March 1975 in Chicago. Teacher, poet, writer, journalist, playwright, and critic. In 1922 he was one of the Galician symbolist poets grouped around the journal *Mytusa*, after which he switched to the writing of nationalist poems and prose. Persecuted by the Polish authorities for his involvement with the Ukrainian Military Organization, Babii moved in 1924 to Prague, where he received his PhD in literature in 1929 from the Ukrainian Pedagogical Institute. After returning to Lviv, he was arrested in 1931 and spent four years in prison. After the Second World War he lived briefly in Munich and then emigrated in 1949 to the United States. Babii is the author of the poetry collections *Nenavyst' i liubov* (Hatred and Love, 1921), *Poetii* (Poems, 1923), *Hutsul's'kyi kurin'* (The Hutsul Kurin, 1927), *Perekhrestia* (Crossroads, 1930), *Za shchastia omanoiu* (After the Delusion of Happiness, 1930), *Pozhnyv'ia* (After the Harvest, 1937), *Zhnyva* (The Harvest, 1946), *Svit i liudyna* (The World and Man, 1947), and *Povstantsi* (The Insurgents, 1956). His prose includes the sketches *Shukaiu liubovy* (I Search for Love, 1921), the story collection *Hniv* (Anger, 1922), and the short war novels *Pershi stezhi* (First

Patrols, 1937), *Dvi sestry* (Two Sisters, 1938), and *Ostanni* (The Last Ones, 1938). Babii also wrote three plays and many articles of literary criticism, including studies on M. Yevshan (1930) and W. Shakespeare (1965).

Babii, Zenovii [Babij, Zenovij], b 27 January 1935 in the village of Pidsadky, Pustomyty county, Galicia. A dramatic tenor, Babii studied at the Kiev Conservatory and performed with the Kiev Opera and Ballet Theater (1957–60) and the Lviv Opera and Ballet Theater (1960–3). He has been a soloist with the Belorussian Opera and Ballet Theater since 1963. Babii is also an active concert performer.

Babiiivna, Hanna [Babijivna], b 1898 in Ternopil, d 1979 in Kharkiv. Actress of L. *Kurbas's school. In 1920 she began appearing on the stage of the Kiev Drama Theater, and in 1922–34 she worked in the *Berezil Theater. Then she worked in the Kharkiv Ukrainian Drama Theater. In 1937 she became a victim of the Stalinist terror, but in 1942 was able to return to the Kharkiv theater. Among her main roles were Lisa in U. Sinclair's *Jimmy Higgins*, Tania in I. Dniprovsky's *Iablunevyi polon* (Apple Blossom Captivity), and Olka in V. Yaroshenko's *Shpana*.

Babko, Anatolii, b 15 October 1905 in the village of Sudzhensk, near Toms, Russia, d 7 January 1968 in Kiev. Chemist, full member of the Academy of Sciences of the Ukrainian SSR from 1957. He wrote much on the physical chemistry of complex compounds and their use in analytical chemistry, on quantitative analysis, on photometric and luminescent methods of analysis, etc. Among his works are several textbooks and monographs.

Babuhan Yaila [Babuhan Jajla]. The highest part of the main range of the Crimean Mountains (the Roman-Kosh peak is 1,545 m high). It is a steep limestone massif with a plateau-like top. Its southern slopes are covered with pine and elm forests, and its northern slopes with beech forests. The southeastern part of the Babuhan Yaila belongs to the Crimean Game Preserve.

Babuk, Volodymyr, b 5 February 1910 in the village of Kroty, Poltava gubernia. Specialist in mechanized farming, corresponding member of the All-Union Academy of Agricultural Sciences since 1956. Since 1943 he has worked at the Ukrainian Scientific Research Institute of the Mechanization and Electrification of Agriculture.

Babychev, Fedir [Babyčev], b 28 February 1917 in the village of Bobrykove in the Donets Basin. Chemist, since 1973 full member of the Academy of Sciences of the Ukrainian SSR and since 1978 its vice-president. Since graduating from Kiev University in 1944, Babychev has worked at the university. His main works are devoted to the chemistry of heterocyclic compounds. With A. Kipriianov he discovered the alkylation reaction for the methylene foundations of thiazole, benzothiazole, and benzoselenazole by means of halogen alkyls. He developed methods of synthesizing various benzothiazoles and derivatives and has made important contributions to the chemistry of isoelectronic analogues of indizine, quinolizine, and isoindole. Babychev has succeeded in synthesizing many new heterocyclic systems around the nitrogen atom.



Babyn Yar Memorial Park

Babyn Yar. A ravine forming a natural boundary around the northwest section of Kiev, where the Germans, during their occupation of Ukraine from 1941 to 1943, executed a large part of the local population, primarily Jews, but also Soviet prisoners of war, partisans, Ukrainian nationalists, gypsies, and anyone they regarded as a threat to German authority. After the first mass execution on 29–30 September 1941, when over 3,000 Jews were killed, Babyn Yar was enclosed by barbed wire and declared a restricted zone. By the end of the German occupation of Kiev, over 150,000 people had been executed there. The Germans, before their retreat from Kiev, hoped to destroy the evidence of their crimes by digging up the mass graves and burning the corpses. After the war Babyn Yar acquired political significance. With the intensification of official anti-Semitism, Soviet propaganda conspicuously avoided mention of the execution of the Jews and was limited to general statements about the loss 'of the peaceful Soviet populace and prisoners.' The site of the executions has since been leveled, and a housing complex and highway have been constructed on it. The 25th anniversary of the executions at Babyn Yar in 1966 was marked by a joint Jewish-Ukrainian demonstration, which was addressed by I. Dziuba and B. Antonenko-Davydovych. In 1966 A. Kuznetsov's documentary novel *Babii Iar* was published abroad. In 1976 a monument was erected in memory of the 'Soviet citizens' who died at Babyn Yar, again with no reference to the annihilation of the Jews. In 1968 the German court in Darmstadt sentenced six former SS officers to varying terms of imprisonment for their participation in the executions at Babyn Yar.

Babynets, Andrii [Babyneč', Andrij], b 13 December 1911 in Kiev, d 1 November 1982 in Kiev. Hydrogeologist, corresponding member of the Academy of Sciences of the Ukrainian SSR. From 1950 he worked at the Institute of Geological Sciences of the Academy of Sciences of the Ukrainian SSR. He specialized in theoretical and regional hydrogeology and the maritime geology of Ukraine.

Babyntsi [Babynci]. III-11. Town smt (1971 pop 2,900) in Borodianka raion, Kiev oblast. This is a resort town located in the pine-forest country northwest of Kiev. It has a glass factory and a peat-production industry.

Babyskhin, Oleh [Babyskin], b 4 November 1918 in Pereiaslav. A literary and film scholar, professor at Kiev University since 1965, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1945. Babyskhin is the author of a great deal of literary criticism, which is marked by its official, Party slant. His books include *Ol'ha Kobyljans'ka* (1952), *Iurii Ianoivs'kyi* (1957), *Mykhailo Stel'makh* (1961), *Borot'ba za realizm v ukraïns'kii literaturi kintsia XIX-pochatku XX st.* (The Struggle for Realism in Ukrainian Literature of the Late 19th–Early 20th Century, 1961), *Dramaturhiia Lesi Ukraïnky* (The Dramas of Lesia Ukrainka, 1963), *Volodymyr Samiilenko* (1963), *Ahatanhel Kryms'kyi* (1967), and *Oles' Honchar* (1968). His books on film include *Ukraïns'ka literatura na ekrani* (Ukrainian Literature on the Screen, 1966), *Suchasne kinomystetstvo Zakhodu* (Contemporary Cinematic Art in the West, 1968), *Kinomystetstvo s'ohodni* (Cinematic Art Today, 1972), and *Radians'ke bahatonatsional'ne kinomystetstvo* (Soviet Multinational Cinematic Art, 1974).

Bacha, Yurii [Bača, Jurij], b 13 May 1932 in the village of Kečkovce, Bardejov county, Slovakia. Ukrainian poet, writer, scholar, and literary critic in Czechoslovakia. He studied at Bratislava University, worked as a translator in the Prešov Pedagogical Institute, and then pursued graduate studies at Kiev University in 1957–60, after which he became a lecturer in literature at Prešov University. In the 1960s Bacha was a leading Ukrainian cultural figure in the Prešov region, where he published his poetry, stories, and literary and social criticism in periodicals. His major work is *Literaturnyi rukh na Zakarpatti seredyny XIX stolittia* (The Literary Movement in Transcarpathia in the Mid-19th Century, 1961). After the Soviet invasion of Czechoslovakia in 1968, Bacha was arrested and later imprisoned for two and a half years. Nothing by him has been published since the early 1970s.

Bachka. See Bačka.

Bachynska, Olha [Bačyns'ka, Ol'ha] (birthname Tyshynska), b 5 June 1875 in the town of Suceava, Bukovyna, d 5 July 1951 in Stryi, Galicia. Community leader in the Stryi region and one of the first women active in the economic field in Galicia. She was director of the Maslosoiuz dairy union in Lviv in 1924–39. Bachynska was a collector of, and an expert on, the Ukrainian folk



Olha Bachynska



Teofilia Bachynska

embroidery of Bukovyna and Galicia. Her collections are now in the Lviv Museum of Ukrainian Art and the Stryk regional museum.

Bachynska, Teofilia [Bačyns'ka, Teofilja] (née Liutom-ska), b 1837 in Vilnius, Lithuania, d 17 January 1906 in Sambir, Galicia. Wife of Omelian Bachynsky, actress and singer of heroic roles. In 1853–63 she worked in Russian, Ukrainian, and Polish troupes in Kiev, Kamianets-Podilskyyi, and Zhytomyr. From 1864 to 1867 she acted in the Ruska Besida Theater in Lviv and then (1868–75) in the Ukrainian-Polish troupes of her husband. Her main roles were Halia in T. Shevchenko's *Nazar Stodolia*, Olia in I. Hushalevych's *Pidhiriany*, Marusia in an adaptation of H. Kvitka-Osnovianenko's *Marusia*, and Prakseda in J. Korzeniowski's *Karpaccy górale* (The Carpathian Mountaineers).



Andrii Bachynsky



Lev Bachynsky

Bachynsky, Andrii [Bačyns'kyj, Andrij], b 14 November 1732 in the village of Beniatoryna, Transcarpathia, d 19 December 1809 in Uzhhorod. Church and cultural leader in Transcarpathia. He was ordained a Catholic priest in 1756 and served in the parish of Hajdudorog, Hungary. In 1769 he became the vicar general to the bishop in Mukachiv and the bishop's deputy to the royal court in Vienna. His efforts to gain canonical recognition for the Mukachiv eparchy succeeded in 1771. In 1773 he became the bishop of Mukachiv and organized an eparchial chapter. He established an eparchial seminary (1778), archive, and library and developed the Ruthenian church-school system, which embraced over 300 parish schools. Bachynsky took great interest in the cultural growth of Transcarpathia's Ukrainians. From 1789 he was a member of the upper chamber of the Hungarian parliament and from 1780 an imperial privy counsellor. Bachynsky planned to incorporate the Mukachiv eparchy in the Halych metropolitanate and was a candidate for the office of metropolitan.

Bachynsky, Edmund [Bačyns'kyj], b 13 June 1880 in the village of Kalyny, Transcarpathia, d 1947. A community leader and judge in Transcarpathia. He worked for the Hungarian administration until 1921 and in 1923 became mayor of Uzhhorod, a member of the regional government, and a higher-court judge in Košice. He was

active in the Czechoslovakian Agrarian party and, as a member of that party, was elected a representative to the Czech national assembly (1925–9) and served as a senator (1929–38). An activist of the Russophile orientation, he was head of the Dukhnovych Society from 1927 to 1936, head of the Provincial Co-operative Association, and the publisher of several newspapers. In October 1938 he was minister of domestic affairs in the autonomous government of Carpatho-Ukraine. Arrested by the Soviet authorities in 1945, he died in prison.

Bachynsky, Leonyd [Bačyns'kyj], b 28 February 1896 in Katerynoslav. Pedagogue. Bachynsky organized the Plast youth association in Transcarpathia in 1923–9, edited the magazine *Plastun* in Uzhhorod, and wrote various Plast manuals. He taught in and directed various secondary schools in Western Ukraine in the 1920s – 1940s. He is the author and compiler of over 45 works, many of them on farming and biology. In 1952 he founded the Ukrainian Museum and Archive in Cleveland, Ohio.

Bachynsky, Lev [Bačyns'kyj], b 14 July 1872 in Serafyntsi, Horodenka county, Galicia, d 4 October 1930 in Grimmenstein, Austria. A politician and lawyer; leader of the Ukrainian Radical party in Galicia (1918–30); member of the Vienna parliament (1907–18); vice-president of the General Ukrainian Council in Vienna (1915–16); and vice-president of the Ukrainian National Rada of the Western Ukrainian National Republic (ZUNR). He authored the constitutional law of 3 January 1919 regarding the unification of the ZUNR with the UNR, as well as the land reform law. From 1928 to 1930 Bachynsky was a member of the Polish Sejm.

Bachynsky, Nicholas [Bačyns'kyj, Mykola], b 16 September 1887 in Serafyntsi, Horodenka county, Galicia, d 14 August 1969 in Fisher Branch, Manitoba. Politician and community figure. Bachynsky immigrated to Canada in 1906. A graduate of the Ruthenian Training School in Brandon, Manitoba, he taught briefly, served as editor of *Kanada*, and after 1918 was active in the Ukrainian Red Cross in Canada. In 1922 he was elected to the Manitoba legislature as a Liberal-Progressive, representing the Fisher Branch constituency until 1958. In 1950 he was the first Ukrainian in Canada to be elected speaker of the Manitoba assembly.

Bachynsky, Oleksander [Bačyns'kyj], 1844–1933. Canon and vicar general of the Ukrainian Catholic metropolitan chapter in Lviv, rector of the Lviv Seminary (1883–93), church writer, translator of the Old and New Testaments, editor of *Bohoslovs'ka biblioteka* (Theological Library). His works include: *Bohosloviie dohmatychnye* (Dogmatic Theology, 1899), *Bohosloviie moral'ne* (Moral Theology, 1899), *Pravo tserkovne* (Church Law, 1901), *Praktychnyi propovidnyk* (Practical Preacher, 1901), *Bohosloviie pastyrs'ke* (Pastoral Theology, 1902), and *Novyi Zavit* (The New Testament, 1903).

Bachynsky, Omelian [Bačyns'kyj, Omeljan], b 1833 in the village of Zhukotyn, Turka county, Galicia, d 10 July 1907 in Sambir. Actor, director, and entrepreneur. He began his acting career on the Polish stage in 1852 in Lviv. In 1857–63 he worked in Polish, Russian, and Ukrainian



Omelian Bachynsky



Yuliiian Bachynsky

troupes in Kiev, Kamianets-Podilskyi, Zhytomyr, etc. In 1864 he became the director of the first professional Ukrainian theater in Galicia – which was part of the Ruska Besida society in Lviv – and he held this post until 1867, and again in 1873 and 1880. In 1868–75 (with interruption) he directed his own Ukrainian and then (1875–94) Ukrainian-Polish troupes in Galicia. He appeared in many roles, including Nazar in T. Shevchenko's *Nazar Stodolia*, Antos in J. Korzeniowski's *Karpaccy góralsi* (Carpathian Mountaineers), Stetsko in H. Kvitka-Osnovianenko's *Svatannia na Honcharivtsi* (The Marriage Engagement in Honcharivka), and Flen in F. Suppe's *Happy Schoolboys*.

Bachynsky, Volodymyr [Bačyns'kyj], b 25 May 1880 in Sambir, d 25 May 1927 in Lviv. Lawyer, politician, and community figure. He was a distinguished member and organizer of the National-Democratic party, a member of the Galician diet (1913–18), and a member of the Austrian parliament. In 1920–4 he was head of the Interparty Council, which included all the Galician political parties.

Bachynsky, Volodymyr [Bačyns'kyj], b 1936 in Galicia. Artist. Bachynsky has painted church murals in Yugoslavia, Rome, and Toronto. He is a realist with a liking for detail, but some of his paintings also have surrealist elements. He has painted a series of portraits of North American Indians. He operates his own art school in Woodstock, New Jersey.

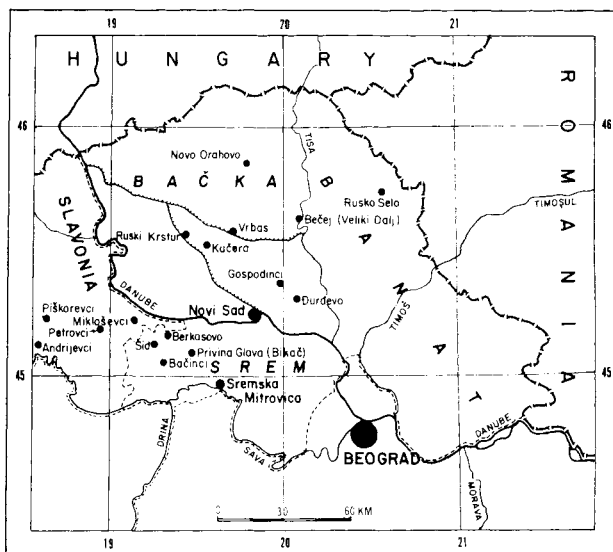
Bachynsky, Yevhen. See Batchinsky, Evhen.

Bachynsky, Yuliiian [Bačyns'kyj], Julijan], b 1870 in Lviv, d ? A community and political leader, journalist, son of Reverend O. Bachynsky, and a leading member of the Ukrainian Radical party. In 1896 he published *Ukraina Irredenta*, in which he advocated the necessity of creating a united, independent Ukrainian state. Bachynsky visited Canada and the United States in 1905–6 to study Ukrainian immigrant life, and his findings were published in the book *Ukrains'ka immigratsiia v Z'iedynenykh Derzhavakh Ameryky* (The Ukrainian Immigration in the United States of America, 1914). In 1918 he became a member of the Ukrainian National Rada in Galicia, and in 1919–21 UNR representative in Washington. In 1929 he returned to the Ukrainian SSR where he worked on the editorial board of the Ukrainian Soviet Encyclopedia. In 1934 he was imprisoned on the Solovets Islands; his

further fate is not known. Bachynsky is also the author of *Podil Halychyny* (The Partition of Galicia, 1897), *Vzaimni vidnosyny sotsial-demokratychnykh partii, ukrains'koi i pol's'koi, v Skhidnii Halychyni* (Relations between the Ukrainian and Polish Social-Democratic Parties in Eastern Galicia, 1911), and *Bol'shevyts'ka revoliutsiia i ukrainsi* (The Bolshevik Revolution and the Ukrainians, 1928).

Bačka [Bachka]. A fertile lowland between the Danube River and the lower Tisa River, the greater part (8,650 sq km) of which has belonged to Yugoslavia since 1918. Along with the Yugoslavian regions *Banat and *Srem it has formed, since 1946, the Autonomous Region of Vojvodina within the People's Republic of Serbia.

The population of Bačka is mixed and includes about 19,000 Ukrainians who call themselves Rusini or Rusnatsi. Ukrainians settled in Bačka in the mid-18th century. Shortly after Austria defeated the Turks and annexed Bačka and Banat by the Passarowitz Treaty of 1718, the Austrian government settled the vacant area with Serbs seeking refuge from the Turks. But these Serbs were unhappy with Austrian policy and emigrated from Bačka in the 1730s–1750s. The government replaced them with Hungarian, German, Croatian, Slovak, and Ukrainian immigrants from the Prešov region (Zemplén and Borsod komitats). The resettlement movement gave rise to the first Ukrainian colonies in Bačka: *Ruski Krstur (1746) – first called Bączkeresztur – which became the center of Bačka Ukrainians, Kočura (1765), and Novi Sad (1784). In the originally mixed (Orthodox and Greek Catholic) communities the Catholics gained the leading role. Their parishes came under the jurisdiction of the Croatian Greek Catholic eparchy in *Križevci, and this saved them from Magyarization, for the church maintained parish schools taught by teachers from Transcarpathia. The first settlers got state lands on condition that they would pay tithes to the state and work on state properties. Later settlers (19th century) were seasonal farmhands who managed to buy land. The Ukrainians quickly improved agriculture in Bačka. In the 19th–20th century they spread out from Krstur and Kočura to Vrbas (1849), Djurdjevo (1870), Gospodinci (1930), Gunaraš/Novo



----- Borders of Vojvodina and other provinces

Orahovo (1946), and from Srem and Slavonia to Šid (1802), Petrovci (1834), Berkasovo (1850), Mikloševci (1850), Bačinci (1850), Piškorevci (1900), Andrijevi (1903), and Dalski Rit (1920). The sociocultural influence of the Bačka population was strong enough to assimilate linguistically the Lemko migrants from the Prešov region (Sáros komitat). Ukrainians were saved from Croatianization by having their own church and parish schools, but a number of small, isolated Bačka Ukrainian villages that were spread through Srem and Slavonia became Croatianized.

First the priests and then the teachers as well were the only members of the intelligentsia who were closely tied to the people. Until 1918 the teachers usually came from Transcarpathia (Hornica). It was from there that the Ukrainians of Bačka got their press and their political, Russophile orientation, which was closely related to the question of literary language (*yazychiie*). In 1890–1939 closer ties were established with Galicia. Theology students did their studies in Lviv; in 1897 V. *Hnatiuk collected ethnographic materials in Bačka, and their publication drew the attention of scholars to the problem of the Bačka Ukrainians; the Ukrainian populists increased in strength. In 1904 H. *Kostelnyk began to create a Bačka Ukrainian literary language based on the popular dialect, and this language gained predominance. Bačka's annexation by Yugoslavia in 1918 put an end to Hungarian influence in education. In 1919 the *Ruthenian People's Enlightenment Society was established in Novi Sad, with branches in various villages. It published the newspaper **Ruski novini* and annual almanacs (1921–41). The Ukrainian students in Zagreb helped in the artistic, cultural, and educational work. In 1927 the Union of Ruthenian Students was organized. With the co-operation of the Ukrainian student community in Zagreb the bimonthly **Dumka* was published. In 1933 the Cultural-National Union of Ruthenians in Yugoslavia – a Russo-philic organization with Serbo-Orthodox tendencies – was established in Kočura. It published the weekly *Russkaia zaria* and yearly almanacs. With Yugoslavia's defeat in 1941, Bačka was occupied by Hungary, and all cultural and publishing activities ceased. Srem and Slavonia became part of the Croatian state. About 1,500 Bačka Ukrainians fought on Tito's side.

After 1945 Ukrainians found themselves in very difficult circumstances. The Greek Catholic church, which until then had preserved the Bačka Ukrainian culture, faced strong repression. The new government encouraged the development of a distinct Bačka 'Ruthenian' culture within Vojvodina, but only within official guidelines.

Ruski Krstur and Novi Sad are publishing centers. Published in Ruski Krstur are the following: since 1945 the weekly **Ruske slovo*, since 1947 the children's monthly *Pionirska zavrada*, since 1952 the literary and art quarterly *Shvetlosts*, since 1969 *Khrystyians'kyi kalendar* of the Križevci eparchy, and since 1976 the annual *Vysnik kul'tury*. Edited in Novi Sad since 1972 is the monthly for youth *Mak*, and since 1975 the annual literary almanac *Tvorchosts*. Between 1945 and 1980, 72 'Ruthenian-Ukrainian' school textbooks were published. At present there are six Ruthenian-Ukrainian elementary schools in the Bačka region, and one high school, established in Ruski Krstur in 1945. Ruthenian-Ukrainian is taught at Novi Sad University. Amateur cultural circles exist in the villages. Seminars and workshops in folklore and language are

held occasionally. Since 1949 a regular Ruthenian-Ukrainian radio program has been broadcast from Novi Sad. The Section for Ruthenian Cultural-Educational Work of the Union of Cultural and Educational Societies of Vojvodina co-ordinates all cultural and educational activities.

The Bačka Ukrainians have attained a high level of socioeconomic development: 20 percent of the population has a technical education; 40 percent has a secondary education. Now only 30 percent of the population is engaged in agriculture, compared with 90 percent in 1945.

Cultural activity is flourishing in the following areas: literature (Ya. Feisa, M. Vinai, D. Paparhai, M. Budynsky, M. and H. Nad, M. Skuban, A. Prokop, M. Kovach, M. and E. Kochish, M. Koloshnai, Sh. Chakan, V. Kostelnyk, D. Latiak, M. Kaniukh, and others); art (Y. Kochish, M. Mudra, H. Syva); scholarship (H. Nad, F. Labosh, M. Kochish, R. Miz, and Ya. Sabadosh); journalism (E. and D. Varga, S. Salamon, V. Nota, and others); and music (O. and I. Tymko). Since 1970 the Druzhestvo society, with 370 members, has prepared textbooks and dictionaries and has preserved the cultural monuments of the Bačka Ukrainians. Ruske Slovo publishers in Novi Sad publishes up to 10 books annually in various fields. The Bačka Ukrainians actively support the cultural life of Ukrainians in *Bosnia and *Croatia.

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 O. Horbach, R. Miz

Bačka dialect. The language of Ukrainian settlers in the provinces of *Bačka and *Srem in Yugoslavia. The dialect, used since 1904 in *Ruski Krstur, the cultural center of Bačka, became the basis for the distinct Bačka (Ruthenian) literary language. It gained in popularity after the First World War. Like other dialects stemming from the *Zemplén komitat (in the 18th century, when the settlers left the area, part of Hungary; now, part of Slovakia), the Bačka dialect is a transitional and mixed one, combining Ukrainian, Polish, and Slovak (with a predominance of Slovak elements) and incorporating many Hungarian, German, and recent Serbian borrowings, especially in the vocabulary. The most important peculiarities of the dialect include: (1) the preservation of the Common Slavic clusters *dl*, *tl*, *gv*, *kv*, and the initial *je* – *vedol*, *vedla* (Standard Ukrainian: *viv*, *vela* [led]), *hvizda* (Standard Ukrainian: *zirka* [star]), *ješen'* (Standard Ukrainian: *osin'* [autumn]), but *ozero* (Standard Ukrainian: *ozero* [lake]); (2) *c*, *dz* in place of the Common Slavic clusters *tj*, *kt'*, *dj* – *noc* (Standard Ukrainian: *nič* [night]), *medzi* (Standard

Ukrainian: *miž* [between]), and in place of the palatalized *d'*, *t'* – *šedzic* (Standard Ukrainian: *sydity* [to sit]); (3) non-pleophonic forms of the type *štređn'i* (Standard Ukrainian: *serednij* [middle]), *krava* (Standard Ukrainian: *korova* [cow]), *mladi* (Standard Ukrainian: *molodyj* [young]), alongside forms such as *mlodi* (groom), *solovej* (nightingale); (4) palatal pronunciation of dental consonants before the reflexes of Common Slavic *ę*, *ě*, *e*, *i*, *ь* – *n'esc* (Standard Ukrainian: *nesty* [to carry]); (5) *i* in place of the Common Slavic *y* and *i* – *sin* (Standard Ukrainian: *syn* [son]); (6) the group *ar* in place of the Common Slavic *ř* – *karčma* (Standard Ukrainian: *korčma* [tavern]); (7) the groups *ol*, *ou*, *lu* in place of the Common Slavic *l* and *l'* – *polni* (Standard Ukrainian: *povnyj* [full]), *voŭk* (Standard Ukrainian: *vovk* [wolf]), *dluhi* (Standard Ukrainian: *dovhyj* [long]); (8) traces of Slovak quantity in reflexes of the Common Slavic *ę*, *ě*, *e*: the long vowels (with original neo-acute pitch) are represented here by: *ja*, *i*, *i* respectively – *pjati* (Standard Ukrainian: *p'jatyj* [fifth]), *bili* (Standard Ukrainian: *bilyj* [white]), *pirko* (Standard Ukrainian: *perce* [feather]), and the corresponding short vowels all by *e* – *pejc* (Standard Ukrainian: *p'jat'* [five]), *belavi* (Standard Ukrainian: *biljavyj* [whitish]), *pero* (Standard Ukrainian: *pero* [pen]); (9) *u*, *o*, *e* in place of the Common Slavic *o* and strong *jers* (*ъ*, *ь*) – *dup* (Standard Ukrainian: *dub* [oak]), *son* (Standard Ukrainian: *son* [dream]), *dzen'* (Standard Ukrainian: *den'* [day]); (10) *š*, *ž* in place of the palatalized *s'*, *z'* – *šerco* (Standard Ukrainian: *serce* [heart]); (11) the loss of *-t'* in verb forms of the third person present – *čita*, *čitaju* (Standard Ukrainian: *čytaje*, *-jut'* [he reads, they read]); (12) accent on the penultimate syllable of a word; (13) sandhi phonetics of the type *zrop to* (Standard Ukrainian: *zrobtyce* [do this]), *snob žita* (Standard Ukrainian: *snip žyta* [sheaf of rye]); (14) endings: *-ox* in the genitive plural of nouns – *sinox* (Standard Ukrainian: *syniv* [of the sons]), *ženox* (Standard Ukrainian: *žinok* [of the women]), *mestox* (Standard Ukrainian: *mis'c'* [of places]); *-em*, *-am*, *-im* in the first person singular present tense – *vjažem* (Standard Ukrainian: *v'jažu* [I tie]), *čitam* (Standard Ukrainian: *čytaju* [I read]), *robim* (Standard Ukrainian: *roblju* [I work]); *-me* in the first person plural – *čitame* (Standard Ukrainian: *čytajemo* [we read]); and forms of the past tense of the type *čital som*, *-ši*, *čital*, *čitali zme*, *-sce*, *čitali* (Standard Ukrainian: *ja čytav* [read], etc.); (15) the loss of gender distinction in the plural of adjectives.

O. Horbach

Badan, Oleksander, 1895–1933. Political figure and lawyer born in Galicia, a cofounder of the Communist party in Transcarpathia during the 1920s, delegate to the Ninth CP(B)U Congress in Kharkiv in 1925. Banished by the Czechoslovakian government, he emigrated to the Ukrainian SSR in 1928, where he worked with M. Skrypnyk. He was learned secretary of the People's Commissariat of Education and an associate of the Chair of the National Question at the Ukrainian Institute of Marxism and Leninism. After the fall of Skrypnyk Badan was purged as a 'national Communist.' He wrote *Istoriia sotsiial'noho rukhu* (The History of the Social Movement, 1923) and *Zakarpats'ka Ukraina: Sotsiial'no-ekonomičnyj narys* (Transcarpathian Ukraine: A Socioeconomic Survey, 1929).

Badeni, Kazimierz, b 14 October 1846 in Surochów, Poland, d 9 July 1909 in Busk, Galicia. Polish politician, count, governor of Galicia (1886–95), prime minister of Austria-Hungary, and minister of the interior in 1895–7. In 1890, on the instigation of the Austrian government, he arranged an agreement with the Ukrainians in Galicia by means of minor concessions (the so-called 'New Era'). Because of pressure from the Polish nobility he changed his politics. The elections of 25 September 1895 to the Galician diet were marked by great abuses on the part of the administration. Of 150 representatives, only 14 Ukrainians, discounting Russophiles, were elected. During the parliamentary elections of 1897, which became known as the Badeni elections, an anti-Ukrainian campaign of terror, using police and the army, was waged. Eight people were killed, 29 wounded, and nearly 800 arrested. Of 63 elected representatives, only 3 were Ukrainians.

Badzo, Yurii [Badz'o, Jurij], b 25 April 1936 in the village of Kopynivtsi in Transcarpathia. Philologist, literary critic, translator, and dissident writer. Badzo studied at Uzhhorod University (1954–7) and worked as a teacher in the Mukachiv raion (1958–61). He did graduate work in literary theory at the Institute of Literature of the Academy of Sciences of the Ukrainian SSR in Kiev (1961–5) and contributed to Soviet Ukrainian literary journals. In 1965 Badzo was expelled from the institute for his association with Ukrainian dissidents. In 1970 he wrote an open letter to the Writers' Union of Ukraine, criticizing its official organ, *Literaturna Ukraina*. From 1972 to 1979 he worked privately on a 4,000-page manuscript, 'Pravo zhyty' (The Right to Live), a democratic-socialist critique of the Soviet system and nationality policy. This work was confiscated by the KGB. On 21 December 1979 Badzo was sentenced to seven years in strict-regime labor camps and five years' internal exile. Badzo's views were summarized in an open letter to Soviet leaders (published in New York in 1980) and an open letter to Soviet historians (*Suchasnist'*, 1980, no. 11). Badzo's wife, S. Kyrychenko, has also suffered political persecution for writing letters in his defense.

Bagge, John Picton, b 19 October 1877, d 23 December 1967. British diplomat who, in 1905–18, served as consul to Russia. During the First World War he was stationed in Odessa. In December 1917 he was appointed the British representative to the government of the UNR. From 1918 to 1921 he was the British commercial secretary in Russia.

Bagritsky, Edvard [Bagrickij] (actual surname, Dziubin), b 3 November 1895 in Odessa, d 16 February 1934 in Moscow. Russian constructivist poet, Bolshevik partisan in Ukraine during the revolution. His collections of poetry include works on Ukrainian themes: 'Ukraina' (1924), 'Odessa' (1924), and 'Duma pro Opanasa' (Duma about Opanas, 1926, adapted as an opera libretto in 1932), in which he depicts the tragedy of a Ukrainian insurgent. Bagritsky published translations of works by M. Bazhan, V. Sosiura, and other poets.

Bahalii, Dmytro [Bahalij], b 7 November 1857 in Kiev, d 9 February 1932 in Kharkiv. Ukrainian historian; full member of the All-Ukrainian Academy of Sciences from 1919, lecturer, professor (from 1887), and rector (1906–10)



Yurii Badzo



Dmytro Bahalii

at Kharkiv University. He made an important contribution to the university's development and to the Ukrainian content of its research. Bahalii was a representative of the universities at the State Council in St Petersburg in 1906 and 1910–14. He was active in public affairs in Slobidska Ukraine and headed the city council of Kharkiv in 1914–17. He helped establish the Kharkiv public library and the Literacy Association. He was one of the most important associates of the Kharkiv Historical-Philological Society and the organizer of the Kharkiv historical archives. In 1918 Bahalii was a member of the founding committee of the Ukrainian Academy of Sciences and became the first chairman of the academy's historical-philological division. In the 1920s he presided over the Kharkiv Scientific Society, affiliated with the All-Ukrainian Academy of Sciences, directed the Institute of the History of Ukrainian Culture and the Shevchenko Institute, held the Research Chair of the History of Ukraine at Kharkiv University, and served as the director of the Ukrainian Central Archive. The most important of Bahalii's numerous (over 200) works are devoted to the history of Slobidska, Left-Bank, and southern Ukraine: *Istoriia Severskoi zemli do poloviny XIV v.* (A History of the Siverskyi Land to the Mid-14th Century, 1882); *Ocherki iz istorii kolonizatsii i byta stepnoi okrainy Moskovskogo gosudarstva* (Outline of the History of the Colonization and Daily Life of the Steppe Frontier of the Muscovite State, 1887); *Kolonizatsiia Novorossiiskogo kraia i ego pervye shagi po puti kul'tury* (The Colonization of the New Russia Territory and Its First Steps on the Path of Culture, 1889); *Magdeburgskoe pravo v Levoberezhnoi Malorossii* (The Magdeburg Law in Left-Bank Little Russia, 1892, Ukrainian translation in *Rus'ka istorychna biblioteka*, xxiv); *Ukrainskaia starina* (Ukrainian Antiquity, 1896); *Opyt istorii Khar'kovskogo universiteta* (A Study of the History of Kharkiv University, 2 vols, 1893, 1904); *Istoriia goroda Khar'kova* (A History of the City of Kharkiv, co-authored with D. Miller, 1905–6); *Istoriia Slobids'koi Ukraïny* (A History of Slobidska Ukraine, 1918); *Narys ukrains'koi istoriografii* (An Outline of Ukrainian Historiography, 2 vols, 1923–5); *Ukrains'kyi mandrovanyi filosof H.S. Skovoroda* (The Ukrainian Wandering Philosopher H.S. Skovoroda, 1926); and the officially criticized *Narys istorii Ukraïny na sotsiial'no-ekonomichnomu grunti* (An Outline of the History of Ukraine from a Socioeconomic Standpoint, 1928).

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O. Ohloblyn

Bahattia (Bonfire). Ukrainian literary and artistic almanac edited by I. Lypa and published in Odessa in 1905. It included contributions by more than 30 authors, including I. Franko, P. Myrny, O. Kobylanska, O. Makovei, B. Hrinchenko, P. Karmansky, and B. Lepky.

Bahdanovich, Maksym [Bahdanovič], b 9 December 1891 in Minsk, Belorussia, d 25 May 1917 in Yalta. Belorussian poet and literary scholar. Bahdanovich wrote a number of articles on Ukrainian literature and culture, including articles on T. Shevchenko and his poetry; the depiction of Galicia in belles-lettres; and articles on V. Samiilenko and H. Chuprynka. Bahdanovich published translations from the work of T. Shevchenko, I. Franko, M. Kotsiubynsky, and V. Stefanyk. His essays and articles were published in the journal *Ukrainskaia zhizn'*.

Bahliuk, Hryhorii [Bahljuk, Hryhorij], 1905–38. Writer and journalist, member of the Donbas literary group Zaboï and editor of its journal, *Zaboï (Literaturnyi Donbas* from 1932). Bahliuk published poetry, short stories, and a novel, *Horyzonty* (Horizons). In 1933 he was arrested, along with many other Ukrainian writers of the Donbas. He was executed in March 1938, together with 1,200 other prisoners of the Vorkuta concentration camp.

Bahmut, Ivan, b 7 June 1903 in the village of Babaïkivka, Katerynoslav gubernia, d 20 July 1975 in Kharkiv. Writer. Bahmut began his literary career in 1927. Before the Second World War he wrote mainly travel books, including *Podorozh do nebesnykh hir* (Journey to the Heavenly Mountains, 1930), *Prerüamy ta dzhungliamy Birobidzhana* (Through the Prairies and Jungles of Birobidzhan, 1931), *Kareliia* (1933), and *Verkhivtsi zasnizhenykh tundr* (The Peaks of the Snow-Covered Tundras, 1935). After the war he wrote books for children, including five collections of stories; five short novels, and two plays. An edition of his selected works, *Vybrane*, appeared in 1964.

Bahmut, Yosyp, b 17 April 1905 in Babaïkivka, Katerynoslav gubernia, d 26 August 1968. Linguist, teacher, editor, associate of the Institute of Linguistics of the Academy of Sciences of the Ukrainian SSR. Bahmut translated political works, particularly the works of V. Lenin, into Ukrainian. In his writings on the theory and practice of translation and on the problem of standardizing the contemporary literary language, as well as in his translations, he actively pursued the policy of bringing Ukrainian closer to the Russian language.



Ivan Bahriany

Bahriany, Ivan [Bahrjanyj], b 2 October 1907 in the village of Kuzemyn in Kharkiv gubernia, d 25 August 1963 in St Blasien, Germany. Writer, political leader. At first Bahriany was known as a poet connected with the Kiev writers' group *MARS. His poems began to appear in 1926 in such journals as *Hlobus*, *Chervonyi shliakh*, and *Zhyttia i revoliutsiia*. In 1927 he published the poem *Monholiia* (Mongolia) and, in 1929, *Ave Maria*. His first collection of poetry, *Do mezh zakazanykh* (To the Forbidden Limits), appeared in 1927. His poetry ranges from elegiac, lyric poetry and philosophical meditation to biting satire and bitter invective. His first collection of short stories, *Krokvy nad taborom* (Rafters over the Camp), was published in 1931. In the following year Bahriany was arrested, and his works were forbidden in Soviet Ukraine. In 1944, as a refugee in Germany, he became active in Ukrainian political life: he assumed the leadership of the *Ukrainian Revolutionary Democratic party. In 1947 he became vice-president of the party. In 1954 he was elected acting president of the *Ukrainian National Council. At the same time he returned to writing, and in 1946 he published a collection of poetry – *Zoloty bumerang* (The Golden Boomerang). Ten years later his satirical novel in verse, *Anton Bida – heroi truda* (Anton Bida – Hero of Labor), came out. But his creative energies were devoted mainly to prose: in 1944 he published an adventure novel, *Zvirolovy* (Animal Hunters), which was revised and published in 1946 under a new title, *Tyvrolovy* (Tiger Hunters). The novel was translated into Dutch (*Vlucht in de Taiga*, 1959), English (*The Hunters and the Hunted*, 1956), and German (*Das Gesetz der Taiga*, 1961). In 1948 he published *Rozhrom* (The Rout) and in 1950 the novel *Sad Hetsymans'kyi* (The Garden of Gethsemane), dealing with the Yezhov terror in Ukraine, which was translated into French under the title *Le jardin de Gethsemani* (1961). *Vohniane kolo* (The Fiery Circle, 1953) deals with the battle of Brody in 1944, in which the Ukrainian Division Galizien was crushed. *Marusia Bohuslavka* (1957) is a novel about young people under the Soviet regime. The novel *Liudyna bizhyt' nad prirvoiu* (A Person Runs at the Edge of a Precipice) was published posthumously in 1965. The plays *Morituri* (1947) and *Heneral* (The General, 1948) exposed the Soviet system of terror in Ukraine. Of Bahriany's journalistic works the brochure *Chomu ia ne khochu povertatysia na rodinu* (Why I Do Not Wish to Return to the 'Homeland,' 1946) was particularly popular.

I. Koshelivets

Bahrii, Oleksander [Bahrij], b 23 April 1891 in Letychiv, Podilia gubernia, d 22 June 1949 in Baku, Azerbaijan. Literary scholar and bibliographer, a student of V. Peretts at Kiev University, professor at the University of Baku. Bahrii was the author of several studies of Shevchenko, including *Shevchenko v literaturnoi obstanovke* (Shevchenko's Literary Milieu, *Izvestiia Azerbaidzhanskoho universiteta. Obshchestvennye nauki*, 1925, vols 2–3) and *T.H. Shevchenko, I–II* (1931–2).

Bahrii, Petro [Bahrij], b 25 November 1925 in the village of Topolivka, Vinnytsia oblast. Economist, statistician, and full member of the Academy of Sciences of the Ukrainian SSR since 1973. Bahrii was director of the academy's Institute of Economics from 1971 to 1976. From 1961 to 1965 he worked for the statistical section of the socioeconomic department of the United Nations. He has written about 60 works on economic statistics and demography, and on theoretical problems and economics in the Ukrainian SSR and the USSR. The most notable of these are *Dinamika i struktura obshchestvennogo proizvodstva pri sotsializme* (The Dynamics and Structure of Social Production under Socialism, 1971), and *Ekonomicheskie problemy razvitoogo sotsialisticheskogo obshchestva* (Economic Problems of a Developed Socialist Society, co-author, 1977).

Baidarska Gate (Baidarski vorota). A pass through the main range of the Crimean Mountains from the Baidarska Valley to the Black Sea coast, at an elevation of 527 m. The Yalta-Sevastopol highway runs through this pass.

Baidarska Valley (Baidarska dolyna). A valley in the southwestern part of the Crimean Mountains, 17 km in length and 8 km in width. It is watered by the Chorna River and is densely populated.

Baidebura, Pavlo [Bajdebura], b 1 March 1901 in the village of Nerubaika, Kherson gubernia. A writer and journalist, Baidebura graduated from the faculty of journalism at Kharkiv Communist University in 1930 and worked as a newspaper and book editor. He was a correspondent during the Second World War. He began publishing in the 1920s in the journals *Zaboi* and *Hart*. His collections of stories and sketches, which draw their themes from coalminers' life, include *Vuhil'ni dni* (Coal-Mining Days, 1933), *Opovidannia pro druziv* (Stories about Friends, 1959), and *Vohon' zemli* (Fire of the Earth, 1967). His novelettes for children include *Taiemnytsia stepovoho shurfu* (The Secret of the Excavation in the Steppe, 1956) and *Iskry hniivu* (Sparks of Anger, 1974).

Baiko (Bajko). Surname of three sisters – Danyila, b 20 August 1929; Mariia, b 2 March 1931; Nina, b 25 August 1933 – from the village of Ruska Yablunytisia in Brzozów county, Poland. The Baiko sisters are singers who have formed a vocal trio since 1953. They graduated from the Lviv Conservatory in 1958. Their repertoire consists mainly of folk songs (particularly Lemko songs) and popular songs. The sisters have made concert tours abroad.

Baiurak, Vasyli [Bajurak, Vasyli], b 1722 in the village of Dora in the Hutsul region, d 25 April 1754 in Stanyslaviv. Member of O. *Dovbush's band of *opryshoks and from 1745 leader of his own band. Its center of operations was

the Hutsul village of Dovhopillia. Baiurak's opryshoks were active in Pokutia and Bukovyna. After being captured, Baiurak was publicly drawn and quartered.

Bakalo, Ivan, b 12 February 1898 near Myrhorod in Poltava gubernia, d 8 April 1972 in New York. An economist and pedagogue, Bakalo worked in Myrhorod and Kharkiv. He emigrated to Germany in 1944 and became assistant director of the Institute for the Study of the USSR in Munich in 1954. He emigrated to the United States in 1961. Bakalo published works on agricultural economics, pedagogy, and the history of the USSR, including *Modernization and Diversity in Soviet Education with Special Reference to Nationality Groups* (with J. Pennar and G. Bereday, 1971) and *Natsional'na polityka Lenina* (Lenin's Nationality Policy, 1974).

Bakh, Oleksii [Bax, Oleksij], b 17 March 1857 in Zolotonosha, Poltava gubernia, d 13 May 1946 in Moscow. Biochemist and revolutionary. Bakh was founder of the Soviet biochemical school and a full member of the Academy of Sciences of the USSR from 1929. He studied at Kiev University and was expelled from it in 1878 for revolutionary activity. After serving a term of exile, he returned to Kiev and continued his revolutionary work in the organization Narodnaia Volia in 1883. In 1885 he emigrated and worked in biochemical laboratories in France from 1894 and later in Geneva. In 1917 he returned to Russia. In Moscow he founded and directed the L. Karpov Physics and Chemistry Institute, the Biochemistry Institute of the People's Commissariat of Public Health of the USSR, and the Biochemistry Institute of the Academy of Sciences of the USSR, which is named after him. Bakh wrote over 100 works, dealing mostly with photosynthesis, oxidation processes in cells, and fermentation.

Bakhchesarai (Bakhchysarai) [Baxčesarai]. IX-14. City (1926 pop 10,000, of which 72 percent were Tatars; 1974 pop 19,500) in the Churuk Valley on the northwestern slope of the Crimean Mountains; a raion center in Crimea oblast. The city has a food industry and an institute of construction technology. From the end of the 15th century to 1783 Bakhchesarai was the capital of the *Crimean Khanate. It is a typically oriental city, with narrow, winding streets, fountains, and mosques. Its most famous architectural landmark is the group of buildings that once constituted the khan's palace (16th–18th century), now the *Bakhchesarai Historical and Archeological Museum. The most interesting buildings are the Golden Cabinet (18th century), the Hall of Assembly (16th–18th century), and the Fountain of Tears (built by master Omer in 1764). Not far from Bakhchesarai are the ruins of the medieval underground fortress town *Chufut-Kaleh. In 1681 Muscovy concluded a peace treaty with Turkey and the Crimean Khanate in Bakhchesarai (see *Bakhchesarai, Treaty of).

Bakhchesarai, Treaty of. Treaty signed on 13 January 1681 by Muscovy, Turkey, and the Crimean Khanate. They agreed to a 20-year truce and accepted the Dnieper as the demarcation line between the Ottoman Empire and Moscow's domain. Both sides promised not to settle the territory between the Boh and the Dnieper rivers. The Tatars retained the right to live as nomads in the southern steppes of Ukraine, while the Cossacks retained the right

to fish in the Dnieper and its tributaries, to obtain salt in the south, and to sail on the Dnieper and the Black Sea. Turkey recognized Muscovy's sovereignty in Left-Bank Ukraine and the Zaporozhian Cossack domain, while the southern part of Kiev province, Bratslav province, and Podilia were left under Turkey's control.

Bakhchesarai Historical and Archeological Museum (Bakhchysaraiskyi istoryko-arkheolohichnyi muzei). Established in 1955. The museum occupies the former mosque (rebuilt in 1740) and the former palace (built in the 16th–18th century) of the Crimean khans. It is divided into archeological and historical sections. There are more than 65,000 artifacts in the museum, of which 3,800 are on display. The museum contains material on the archeology, history, and ethnography of the Crimea; paintings and sculptures by masters of the 18th and 19th century; and paintings by modern artists.

Bakhmach [Baxmač]. II-13. City (1972 pop 16,300), a raion center in Chernihiv oblast, and an important railway junction on the Kiev-Moscow line. It began as a settlement in the 1860s and 1870s when the railway was under construction. In January 1919 it was the site of battles between the Bolsheviks and the Chornomorska Division under Otaman Polishchuk, which was attempting to keep Left Bank Ukraine under the control of the armies of the Directory of the UNR. Bakhmach has a factory that builds machines for the chemical industry and a food industry.



Wolf Hunt, a ceramic tile by Oleksa Bakhmatiuk, ca 1875

Bakhmatiuk, Oleksa [Baxmatjuk], b 10 December 1820 in Kosiv, Galicia, d 15 March 1882 in Kosiv. Potter. Bakhmatiuk made original household and decorative pottery, tiles, and tile stoves, which were decorated with engraved plant and geometric designs, depictions of animals, and various figural scenes. His works are preserved in the Ukrainian Museum of Ethnography and Industrial Art in Lviv and elsewhere. An album of his works was published in Kiev in 1976.

Bakhmut [Baxmut]. See Artemivske.

Bakhmutka River [Baxmutka]. A right-bank tributary of the *Donets River. Also known as the Bakhmut River, the Bakhmutka is 88 km in length, and its basin covers 1,680 sq km. Its water is used for consumption and irrigation. The city of *Artemivske is located on the river.

Bakonchytsi [Bakončyci] (Polish: Bakończyce). Village in Peremyshl county, now belonging to Poland (Rzeszów

voivodeship). In 1919 the Poles established a prisoner of war camp for the soldiers of the Ukrainian Galician Army at Bakonchytsi. Because of poor conditions many prisoners perished there.

Bakota. v-7. Formerly a fortified town in the Principality of Galicia-Volhynia, Bakota was first mentioned in the Hypatian Chronicle under the year 1240. It is located in the Dniester valley in eastern Podilia. It is now a village in Kamianets-Podilskyi raion, Khmelnytskyi oblast. Bakota has an ancient Orthodox cave monastery with frescoes and paintings dating back to the 12th–14th century. Near the village there is a paleolithic archeological site.

Bakovetsky, Yosyp Mokosii [Bakovec'kyj, Josyp Mokosij], 17th century. Church leader, archimandrite of Zhydychn, and then Uniate bishop of Volodymyr (1632–52). He rebuilt the cathedral in Volodymyr and saved the eparchy from decline by reforming the schools, among other measures.

Baksheiev, Mykola [Bakšev], b 14 May 1911 in the village of Starykovo, Kursk gubernia, d 3 October 1974 in Kiev. Obstetrician-gynecologist, corresponding member of the Academy of Medical Sciences of the USSR. In 1933 he graduated from the Kharkiv Medical Institute. In 1950–9 he served as professor at Uzhhorod University and from 1959 at the Kiev Medical Institute. His writings are devoted mostly to the physiology and pathology of the motor functioning of the womb and to child gynecology.

Bakul, Valentyn [Bakul'], b 11 August 1908 in the village of Chernyshivka in eastern Podilia. Metallurgical engineer, specialist in synthetic processes. In the 1930s Bakul devised a series of special-grade, superhard alloys and developed a hard-alloy work tool for percussive machine drilling. Until 1961 he worked in plants and research institutions, developing superhard alloys. In 1961–2 he discovered a technique of producing synthetic diamonds. From 1961 to 1977 Bakul served as director of the Institute of Superhard Materials of the Academy of Sciences of the Ukrainian SSR (until 1972 the Ukrainian Scientific Research Institute for the Structure and Technology of Synthetic Superhard Materials and Tools).

Balaban, Arsenii (Marko), birth and death dates unknown. Bishop of Lviv in 1549–69, the second bishop after the restoration of the Halych-Lviv eparchy. He struggled to cast off the protectorate of the Roman Catholic archbishop of Lviv and defended the rights of his office and his clergy from the Polish nobility.

Balaban, Borys, b 21 December 1905 in Kharkiv, d 8 March 1959 in Kiev. Actor, director, and playwright. In 1922–34 he worked in the Berezil theater and then in the theaters of Moscow, Leningrad, Kharkiv, and Lviv. In 1948 he became the director of the Kiev Ukrainian Drama Theater. He staged M. Irchan's *Pliatsdarm* (Place d'armes), Ya. Bash's *Chotyry chamberleny* (Four Chamberlains) and *Profesor Buiko*, J. Offenbach's *Orphée aux enfers*, and other plays and wrote propaganda plays and short stories.

Balaban, Dionisii, b?, d 10 May 1663 in Korsun. Orthodox church leader. Having studied at the Kievian



Metropolitan Dionisii Balaban

Mohyla Collegium, he became the bishop of Kholm (1650–2), then of Lutske (1655), and finally metropolitan of Kiev (1657–63). He supported I. *Vyhovsky. His election was secured by Constantinople in opposition to Moscow.



Coat of arms of Bishop Hedeon Balaban

Balaban, Hedeon (Hryhorii), b 1530, d 10 February 1607 in Lviv. Son of A. Balaban and bishop of Lviv (1569–1607). He was a defender of the Orthodox church from the Polish Catholics, particularly from the Roman Catholic archbishop of Lviv. Balaban resisted introduction of the Gregorian calendar (1582) and struggled against the *Lviv Dormition Brotherhood on behalf of episcopal authority. From 1590 he participated in negotiations over the union with the Catholic church, but at the Council of Berestia in 1596 he joined Prince K. *Ostrozky in opposing the union. He held fast to this decision until his death. Balaban became the exarch of the patriarch of Jerusalem. In 1599 he established a Greco-Slavic printing press with his nephew Fedir Balaban, first in Striatyn, then in Krylos. Church books such as *Sluzhebnyk* (Missal, 1604), *Uchytel'noie ievanheliie* (Didactic Gospel, 1604), and *Trebnyk* (Euchologion, 1606) were published there. Balaban also supported *brotherhood schools.

Balabyne. vi-16. Town smt (1970 pop 6,200) in Zaporizhia raion, Zaporizhia oblast, by the Kakhivka reservoir. The town's inhabitants are employed in the factories of Zaporizhia.

Balahurak, Ivan, b 29 June 1922 in Kosiv, Galicia. Master of bas-relief sculpture. He has executed plates, chests, flasks, etc, and specializes in furniture (he has

Balance of payments of the Ukrainian sssr, 1966 (million rubles)

Types of transaction	Exports and other transactions representing inpayments	Imports and other transactions representing outpayments	Net inpayments (+), or net outpayments (-)
i. Current account: goods and services			
External trade			
With socialist countries	1,701	1,217	
With capitalist developed countries	303	217	
With less developed countries	193	138	
Balance with non-Union			+625
Trade with Union			
(Union government excluded)	11,200	8,817	+2,383
Transaction with Union government			
Net non-defense expenditure in Ukraine			+1,651
Defense expenditure in Ukraine			+3,401
Balance on current account			+8,060
ii. Capital account: Union taxes, loans, grants			
Transfers to Moscow			
Turnover tax		4,188	
Enterprise profits (20%)		3,731	
Income tax		734	
Tax on emigrant remittances		100	
Net borrowing from Gosbank	1,763		
Increase in savings bank deposits		882	
Emigrant cash remittances	140		
Ukraine's fees to United Nations		5	
Net errors and omissions		323	
Balance on capital account			-8,060
Formal overall balance of credits minus debits			0

Source: Adapted from V.N. Bandera, 'External and Intraunion Trade and Capital Transfers,' in I.S. Koropec'kyj, ed., *Ukraine within the ussr: An Economic Balance Sheet* (New York: Praeger 1977), p 238

contributed a set of Hutsul furniture to the Ethnographic Museum of the Peoples of the ussr in Leningrad). Balahurak has participated in artistic competitions and international art fairs.

Balaklava. ix-14. City raion of Sevastopol, located on a deep bay of the same name. Until 1957 it was a separate city in Crimea oblast and a health resort. In the middle of the first millennium BC Plakii (Palakii), a settlement of the Taurians, was located here; afterwards it became a Greek colony. It was conquered in 1357 by the Genovese, in 1475 by the Turks (with whom the name Balaklava originated), and in 1783 by the Russians. During the Crimean War (1853-6) the British troops landed here.

Balakliia [Balaklija]. iv-17. City (1976 pop 31,500) on the Donets River, a raion center in Kharkiv oblast. It was founded in 1663 as a defense outpost against the Tatars. The city has cement and slate production complexes and a food industry.

Balance of payments. A comprehensive account of transactions between a country and the rest of the world during a period of time, usually one year. For Ukraine, which is part of a larger economic entity, such an account has to encompass trade and financial transactions with the rest of the Soviet Union and with outside countries.

In the 1966 balance of payments, shown in the accompanying table, the aggregate account consists of two parts. The first part is the current account (or balance of trade), which pertains to exports and imports of goods and services. Ukraine's current-account balance in 1966 was positive, since exports exceeded imports by 8,060

million rubles. As part of that total, Ukraine had an export balance of 484 million rubles with socialist countries, 86 million rubles with developed capitalist countries, and 55 million rubles with less developed countries. These external surpluses combined with net exports of 2,383 million rubles to the other Soviet republics, so that a total net export represented an unrequited loss of about 7.5 percent of the republic's national product of 40.1 million rubles in 1966. In addition to the above, Ukraine delivered 5,052 million rubles' worth of goods (or 12 percent of her national product) to Union authorities in conjunction with Union defense and administrative expenditures in Ukraine.

The second part of the balance of payments is the capital or financial account that encompasses payments made to and received from the sources outside Ukraine in connection with taxes, profits, loans, and grants. In 1966 such capital outpayments by Ukraine exceeded inpayments by 8,060 million rubles. After 1966 the share of profits paid by the enterprises in Ukraine as the republic's contribution to the Union budget significantly increased.

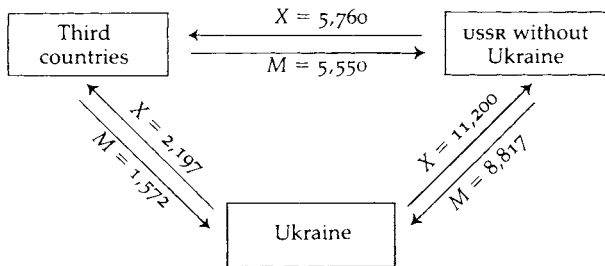
As shown in the table, the positive export surplus representing inpayments in the current account is equal to the net negative balance representing outpayments in the capital account. Thus, the surplus of funds extracted from Ukraine and not returned through the budgetary process is being used to make payments for the excessive deliveries that the republic must make to outside countries, the rest of the ussr, and the Soviet military-administrative establishment in Ukraine.

Within the Russian Empire, before the First World War Ukraine generated export surpluses both with other parts

of the empire and with outside countries. Such positive trade balances reflected Ukraine's strong export position in agricultural products and industrial raw materials. Net foreign-currency earnings of the Ukrainian gubernias were used to service French, Belgian, and British investments in mining and heavy manufacturing in Ukraine. Before the First World War Galicia's trade within the Austrian Empire was not large and tended to be balanced. The Kuban region in tsarist Russia enjoyed a strong export balance as a result of exports of grains and oil. During the period of Ukrainian statehood, 1917-20, foreign trade was impeded, although the conclusion of several commercial treaties with European countries and Soviet Russia anticipated Ukraine's strong export capability and import needs.

Under Soviet rule, Ukraine's trade was diverted away from external partners and towards Soviet regions. Agricultural external exports declined, while the share of industrial raw materials and manufactures increased as part of Soviet development plans. In reaction to Moscow's growing exploitation of Ukraine, in the late 1920s M. *Volobuiev criticized Moscow's excessive collection of profits and taxes as well as the corresponding requisition of Ukraine's export surpluses for the benefit of the rest of the USSR. Although Ukraine had some autonomy in foreign trade during the 1920s, comprehensive trade data were not published. However, there is evidence that requisitioned grain continued to be exported from Ukraine even during the infamous *famine of 1933.

The evidence shows that from 1960 to 1980 Ukraine suffered perennial uncompensated losses of export surpluses. The accompanying model demonstrates that Ukraine's trade with outside countries such as Poland is indirect and involves the mediation of the Moscow-controlled Foreign Trade Monopoly (FTM). When Ukraine's export surpluses are absorbed by the FTM, this



Exports (X), imports (M), and implied trade balances between Ukraine, the rest of the USSR, and third countries, 1966 (in millions of rubles)

allows the rest of the USSR to receive more imports from abroad. If Ukraine were not an exploited trading partner, export surpluses to outside countries and the rest of the USSR would allow the republic to accumulate external investments and enjoy repayments with interest in future years. The unrequited losses of resources through the process of planned confiscation of export surpluses by Moscow diminishes the standard of living in Ukraine, impedes its economic development, and contradicts the spatial efficiency of resource allocation in the Soviet Union as a whole. The unfavorable features of Ukraine's balance of payments are explained by the exploitation of the republic in a planned command economy. The problem should be studied in conjunction with the republic's

budget, economic planning, foreign trade, and investments.

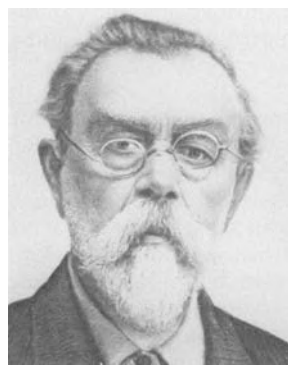
The historical record of Ukraine's balance of trade has been studied by Yu. Kryvchenko, K. Kononenko, and V. Holubnychy. The financial aspects of payments pertaining to budgetary transactions between the republic and the Union have been investigated by M. Volobuiev, A. Richytsky, Z.L. Melnyk, and H.J. Wagener.

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Balashevych [Balaševyč]. Surname of a family of master founders who worked in Hlukhiv during the second half of the 17th and the first half of the 18th century. In the 1690s Yosyp Balashevych produced cannon with plant ornaments, animal scenes, cartridge boxes with coats of arms, and inscriptions. Karpo Balashevych (d 1735) continued his father's traditions. Among his known works are bells executed for the former monastery at Dumeny, ornamented with the portrait and coat of arms of I. Mazepa (1699), and cannon, richly decorated with plant ornaments and depictions of animals and fantastic creatures, produced for Col I. Chernysh (1713) and Col M. Myklashevych (1717). His works are preserved in museums in Chernihiv, Leningrad, and Moscow. The works of both masters bear their names.

Balavensky, Fedir [Balavens'kyj], b 31 December 1864 in the town of Liubotyn near Kharkiv, d 8 November 1943 in the village of Lianozovo in Moscow oblast. Sculptor and pedagogue. He graduated from the Kiev Drawing School in 1896 and the Academy of Arts in St Petersburg in 1903. Balavensky lectured at art schools in Kiev (1907- 22) and at the Ceramic Technical School in Myrhorod (1922-30). Among his works are busts of T. Shevchenko, M. Lysenko, I. Kotliarevsky, and P. Kulish; the Shevchenko monuments in Kiev (which won second



Fedir Balavensky



Stepan Balei

prize in a 1911 international contest and was demolished by A. Denikin's troops in 1919), Lubni, Zolotonosha, and Myrhorod (1924–6); and the bronze gravestone bust of M. Kropyvnytsky in Kharkiv (1914). In Kiev Balavensky executed a number of allegorical statues on the Red Cross building (1913), co-sculpted the bas-relief *Triumph of Phryne* on the Iserlis building (1909), and designed the hippodrome (1916). In his sculptures Balavensky combined classicism with Ukrainian folk elements. A study of Balavensky by H. Bohdanovych was published in Kiev in 1963.

Balei, Stepan [Balej], b 4 February 1885 in Velyki Borky, Ternopil county, Galicia, d 13 September 1952 in Warsaw. Pedagogue, psychologist, and neurologist, full member of the Shevchenko Scientific Society and the Polish Academy of Sciences. Balei studied at the universities of Lviv, Berlin, Vienna, and Paris. From 1908 he taught, with interruptions, in the Academic Gymnasium in Lviv. In 1913 he received his PhD in psychology. In 1922–5 he was professor of philosophy and psychology at the Lviv (Underground) Ukrainian University. Balei contributed many articles to Ukrainian scholarly journals. His major early works include *Z psichologii tvorchosty Shevchenka* (On the Psychology of Shevchenko's Creativity, 1916); *Narys psichologii* (An Outline of Psychology, 1922), the first Ukrainian textbook in psychology published in Galicia; and *Narys lohiky* (An Outline of Logic, 1923). Receiving his medical degree in 1926 and becoming a professor of educational psychology at Warsaw University in 1927, Balei turned to studying non-Ukrainian subjects. His main works after 1927 were *Zarys psichologii w związku z rozwojem psichiki dziecka* (An Outline of Psychology in Relation to Children's Psychological Development, 1933); *Psychologia wieku dojrzewania* (The Psychology of Adolescence, 1935); *Psychologia wychowawcza* (Educational Psychology, 1938); and *Drogi samopoznania* (The Paths to Self-discovery, 1946).

Baley, Virko [Balej], b 21 October 1938 in Radekhiv, Galicia. Composer, pianist, and pedagogue. Baley graduated from the Los Angeles Conservatory of Music and Arts and is a professor at the University of Nevada in Las Vegas. His works include *Tropes* for cello and piano, *Partita for Trombone, Piano, and Tape*, and *Woodcuts* for string music, as well as music for piano. His articles on Soviet Ukrainian composers and music have been published in various music journals. In 1977 Baley produced the record *20th Century Ukrainian Violin Music* in collaboration with E. Grativich and B. Turetzky. He is also the music director of the Las Vegas Symphonic and Chamber Music Society.

Balias, Volodymyr [Baljas], b 29 August 1906 in Rohatyn, Galicia, d 18 April 1980 in San Diego, California. Graphic artist and painter. Balias obtained his artistic education at the Academy of Arts in Warsaw (1933–9), then taught graphic art at the Industrial Art Institute in Lviv (1939–44) and subsequently in Germany, Canada, and the United States. He took part in exhibitions in Lviv, Kiev, and Moscow (1940), in Munich (1947), and in the major cities of Canada and the United States. Semi-abstract forms are dominant in Balias's paintings and mosaics, while his graphic compositions have a strong psychological and dramatic accent, for example, in *The*



Volodymyr Balias

Dream, The Blind Men, The Drunken Beggars, The End of the Journey. Balias also produced book art and bookplates. His works are to be found in the Library of Congress in Washington; the Museum of Art in Hollywood, Florida; Ukrainian museums; and private collections.

Ballad. In Ukrainian literature the ballad arose out of the folk lyric-epic song with a tragic ending. The oldest recorded folk ballads appeared in the 16th–18th century: 'Stefan Voievoda' (Voivode Stefan), 'Oi, ne khody, Hrytsiu' (Don't Go to Parties, Hryts), 'Pisnia pro Bondarivnu' (Song about the Cooper's Daughter), etc. Some ballads can be found among the written poetry of the 17th–18th century: several legends in verse by D. Tuptalo, and certain poems by Klymentii and others. The late classicists and the romantics wrote ballads: P. Hulak-Artemovsky's 'Rybalka' (The Fisherman) was patterned on J. von Goethe; L. Borovykovsky's 'Marusia' was a Ukrainianized 'Lenore' (by G. Bürger). The Kharkiv romantics M. Kostomarov and A. Metlynsky composed and translated ballads. The Ukrainian ballad reached its height in the works of T. Shevchenko: 'Prychynna' (The Bewitched Girl), 'Utoplenu' (The Drowned Girl), 'Khustyna' (The Kerchief), and others. In his ballads Shevchenko abandoned the strophic structure, thus bringing them closer to folk songs. In length his ballads are sometimes similar to romantic poems. Besides historical and fantastic ballads that are typical of the romantic tradition, Shevchenko also wrote sociopolitical ballads. After Shevchenko many other poets wrote ballads, including P. Kulish, S. Rudansky, M. Starytsky, I. Manzhuza, S. Vorobkevych, I. Franko, and Ya. Shchokoliv. In modern Ukrainian poetry the ballad merges with other types of poetry, and its boundaries become unclear. But balladlike poems can be found in the works of many modern writers such as M. Rylsky, P. Tychyna, Ye. Malaniuk, and particularly the futurists M. Semenko, H. Shkurupii, and early M. Bazhan. The term ballad is used by contemporary poets (I. Drach and his contemporaries) in their titles in an even broader sense.

D. Chyzhevsky

Ballet. One of the performing arts in which a story or an idea is presented in a designed setting by means of stylized dance and mime. It is usually accompanied by music. The term 'classical ballet' refers to the dance system that originated in the 16th century in Italy and was developed in the 17th century in France to encompass the classical techniques of movements and positions. The

ballet spectacle is the work of a librettist, composer, choreographer, and designer (scenographer).

Classical ballet in Ukraine was introduced in the 18th century as theatrical entertainment at the manors of K. Rozumovsky, H. Ilinsky, and other noblemen, who used their serfs to perform native dances and dance forms imported from the West, particularly from France. In the 19th century folk dance was used in the ethnographic Ukrainian operas and operettas such as *Zaporozhets' za Dunaiem* (Zaporozhian Cossack beyond the Danube), *Oi ne khody Hrytsiu* (Do Not Go to Parties, Hryts), and *Natalka Poltavka* (Natalka from Poltava). Ballets proper were presented in the theaters of Kiev, Kharkiv, and Odessa, but they were imitations of the Russian classical ballet, which, owing to the Dane C. Johansson and Italian and French ballet masters, particularly E. Cecchetti and M. Petipa, reached a high level of excellence. In the second half of the 19th century and at the beginning of the 20th century many Ukrainians achieved recognition in Russian classical ballet, but they did not work in Ukraine and thus did not help to develop Ukrainian ballet. For a long time ballet performances in Ukraine consisted of the Russian and world repertoire: P. Tchaikovsky's *Swan Lake*, A. Glazunov's *Raymonda*, L. Delibes's *Coppélia*, A. Adam's *Le corsaire*, etc. After the 1917 revolution, although the opera in Ukraine was Ukrainized, ballet continued to imitate Russian models. At the end of the 1920s Moscow's avant-garde experiments, such as S. Vasilenko's *Iosif Prekrasnyi* (Joseph the Beautiful) and R. Glière's *Red Poppy*, were added to the ballet repertoire imported into Ukraine. The first ballets by Ukrainian composers were staged in 1930: B. Yanovsky's *Ferendzhi* (*Vohon' nad Gangom*) (Ferenji [Fire along the Ganges]) in Kharkiv and V. Femelidi's *Karman'iola* (Carmagnole) in Odessa. These ballets lacked any Ukrainian content or elements, however. In 1931 V. Lytvynenko staged in Kharkiv, and in 1932 in Kiev, the first ballet with Ukrainian content – M. Verykivsky's *Pan Kan'ov's'kyi* (The Nobleman Kanovsky), which combined classical ballet with folk dance.

In the 1930s and 1940s opera and ballet theaters in Ukraine continued to stage classical and new Soviet ballets, which, in conformity with socialist realism, imitated the form of classical ballet while tendentially politicizing the libretto; for example, B. Asafev's *Flame of Paris* and *Fountain of Bakhchisarai*, S. Vasilenko's *Gypsies*, and A. Krein's *Laurençia*. Certain classical ballets, such as P. Tchaikovsky's *Sleeping Beauty*, E. Grieg's *Peer Gynt*, and N. Rimsky-Korsakov's *Sheherazade*, were revived.

V. Nakhabin's Ukrainian comedy ballet *Mishchanyn z Toskany* (The Burgher from Tuscany) was staged in 1936 in Dnipropetrovske (choreographed by P. Virsky and M. Bolotov). But it was only on the eve of the Second World War, and particularly in subsequent years, that ballets on Ukrainian themes accompanied by music by Ukrainian composers were produced in Ukraine: K. Dankevych's *Lileia* (The Lily, Kiev 1940), based on a poem by T. Shevchenko; M. Skorulsky's *Lisova pisnia* (The Forest Song, Kiev 1946, 1958), based on Lesia Ukrainka's play; A. Svechnikov's *Marusia Bohuslavka* (Kiev 1951); H. Zhukovsky's *Rostyslava* (Kiev 1955); A. Kos-Anatolsky's *Khustka Dovbusha* (Dovbush's Kerchief, Lviv 1953), and *Soichyne krylo* (The Jay's Wing, Lviv 1956); V. Homoliaka's *Sorochyns'kyi iarmarok* (The Sorochynsi Fair, Donetske 1955), based on N. Gogol's story; Yu. Rusynov's *Po syn'omu*

(*moriu* (On the Blue Sea, Odessa 1955); and V. Nakhabin's *Tavriia* (Kharkiv 1959), based on O. Honchar's work. During this period the creators of ballet strove to develop a genre of popular-heroic drama with a national coloring.

In the 1960s psychological drama acquired an important place in Ukrainian ballet. The following works belong to this genre: V. Kyreiko's *Tini zabutykh predkiv* (The Shadows of Forgotten Ancestors, Lviv 1960, 1963), based on M. Kotsiubynsky's novel, and V. Hubarenko's *Kaminnyi hospodar* (The Stone Master, Kiev 1969), based on Lesia Ukrainka's play. The latter ballet represented a turning-point in the development of Ukrainian ballet; attention was drawn to the dramatic significance of stage design and costumes (designed by Ye. Lysyk in the Kharkiv production and by M. Arnaudova in a Bulgarian production).

The fairy-tale genre of children's ballets based on well-known fairy tales has rarely been performed on the Ukrainian stage, however. Among these ballets were V. Homoliaka's *Kit u chobotakh* (Puss in Boots, Donetske 1961), based on C. Perrot's story; Yu. Rusynov's *Diuimovochka*; Zh. Kolodub's *Pryhody vesnianky* (Adventures of a Snowdrop), based on a story by H.C. Andersen; and I. Kovach's *Pivnichna kazka* (The Northern Fairy Tale), based on S. Lagerlöf's story. Certain ballets produced by choreography schools and amateur groups that combined realism with fantasy have also been staged. They include A. Kolomiets's *Ulianka*, Yu. Rozhavsky's *Korolivstvo kryvykh dzerkal* (The Kingdom of Distortion Mirrors), M. Silvansky's *Nadzvychnyi den'* (An Exceptional Day), and A. Mukha's *Mriia* (The Daydream). Ballets written to order on contemporary Soviet and war themes – for example, D. Klebanov's *Svitliana*, Yu. Znatokov's *Urok zhyttia* (The Lesson of Life), Yu. Shchurovsky's *Pisnia pro druzhbu* (Song about Friendship), O. Sandler's *Sertse divoche* (The Girl's Heart), Yu. Rusynov's *Olesia*, A. Kos-Anatolsky's *Orysia*, B. Yarovytsky's *Poema pro Marynu* (A Poem about Maryna), and B. Buievsky's *Pisnia syn'oho moria* (The Song of the Blue Sea) – have gained some popularity.

Among ballets depicting contemporary life and particularly the life of Soviet young people, V. Homoliaka's *Chorne zoloto* (Black Gold, Donetske 1957, and Kiev 1960), which was choreographed by P. Virsky and designed by A. Petrytsky, made the strongest impression on the public.

The revival of ballet with a universal-symbolic content by members of the Leningrad School of Choreography marked a return to the traditions of the avant-garde theater of the 1920s. In Lviv in 1967 a cyclic trilogy consisting of L. Dychko's *Dosvitni vohni* (Dawn Fires, based on Lesia Ukrainka's work) and M. Skoryk's *Kamniari* (The Stone Cutters, based on I. Franko's poem) and *Vid'ma* (The Witch, based on T. Shevchenko's poem) was staged. The trilogy did not catch on, but one-act ballets became effective vehicles for philosophical and symbolic works. In 1975 V. Tymofiiu attempted to stage in Kiev a cyclical trilogy – *V im'ia zhyttia* (In the Name of Life), using the symphonic works of A. Shtoharenko (*Partyzans'ki kartyny* [Partisan Scenes]), B. Liatoshynsky (*Voz-z'iednannia* [Unification]), and D. Shostakovich (the finale of the 5th Symphony) – choreographed by A. Shekera and G. Maiorov. This example of patriotic eclecticism was not a success. One of the outstanding one-act ballets – *Svitankova poema* (The Dawn Poem) – based on the piano

pieces of V. Kosenko (orchestral transcription by L. Kolodub) was produced in 1973 and choreographed by G. Maiorov. In 1974 a new Ukrainian classical ballet – Yu. Znatokov's *Svichchynne vesillia* (Svicha's Wedding), based on I. Kocherha's work and choreographed by I. Chernishov – was staged in Odessa. In the same year the heroic opera-ballet *Volz'ka balada* (The Volga Ballad), consisting of H. Zhukovsky's opera with the same title and his symphonic poem *Obelisk*, was performed at the Kharkiv Opera. M. Leontovych's unfinished opera *Narusalchyn velykden'* (The Water Nymphs' Easter) was completed in the form of the opera-ballet *Rusal'chyni luky* (The Water Nymphs' Meadows), and staged for the first time in 1977. To commemorate the 1,500th anniversary of Kiev, the ballet *Ol'ha*, based on Ye. Stankovych's epic, was staged in Kiev in 1982.

By the 1980s Ukrainian composers had produced about 50 ballets that became part of the theater repertoire. The synthesis of classical ballet with the national folk dance is characteristic of Ukrainian choreography. Ballets from the world repertoire and from other Soviet republics continue to be performed in Ukraine. In 1965 members of the Kiev Opera and Ballet Theater took part in the international dance festival in Paris and won a gold medal.

In Ukraine there are six opera-and-ballet theaters – in Kiev, Lviv, Kharkiv, Odessa, Donetsk, and Dnipropetrovske. Each has a ballet school affiliated with the Kiev State School of Choreography. The most prominent Ukrainian ballet composers are M. Verykivsky, K. Dankevych, V. Homoliaka, A. Kos-Anatolsky, D. Klebanov, V. Nakhabin, A. Sviechynkov, M. Skorulsky, V. Femelidi, L. Dychko, and M. Skoryk. The best-known choreographers are H. Berezova, P. Virsky, V. Vronsky, M. Zaslavsky, V. Lytvynenko, I. Moisieiev, S. Sergeev, N. Skorulska, M. Trehubov, B. Tairov, and A. Shekera. The following designers have won recognition: V. Meller, A. Petrytsky, O. Khvostenko-Khvostov, I. Kurochka-Armashvsky, Ye. Lysyk, F. Nirod. The outstanding ballet soloists are V. Dulenko, O. Havrylova, A. Yarygina, O. Sobol, O. Stalinsky, A. Vasilieva, N. Apukhtin, O. Potapova, Ye. Yershova, N. Slobodian, V. Ilinska, V. Kalynovska, A. Havrylenko, A. Lahoda, S. Kolyvanova, V. Kruglov, T. Popesku, L. Harasymchuk, R. Khylyk, and V. Fedotov.

In 1960 the artistic sport-and-ballet ensemble Ballet on Ice was created in Kiev. It has about 100 members and an orchestra and has performed abroad. Its repertoire includes spectacles with Ukrainian themes such as *Christmas Eve* (based on N. Gogol's story), *Dawn near Khortytsia* by O. Zaitsev, and *Shadows of Forgotten Ancestors* (based on M. Kotsiubynsky's story). The Ballet on Ice has been directed by V. Vronsky (1961–73), R. Kliavin (1973–5), and O. Hodnychak (since 1976).

Ukrainian dancers, choreographers, and teachers have contributed to classical and modern ballet outside Ukraine. Beginning in the 1920s V. Zavarykhyn ran his own classical ballet studio in Paris and staged such ballets with Ukrainian themes as *Cossack Children*, *Revukha*, *Children of the Dnieper*, *Mazepiad*, and *Carpathian Ukraine*. Beginning in 1933 D. Chutro, who had studied and taught opera and ballet in Moscow, organized a Ukrainian theater ensemble in Philadelphia, which has toured North America. Chutro has staged such Ukrainian ballets as F. Yakymenko's *Krynytsia* (The Well), V. Sokalsky's *Nalukakh* (In the Meadows, 1946), and P. Uhlytsky's *Lehin'*

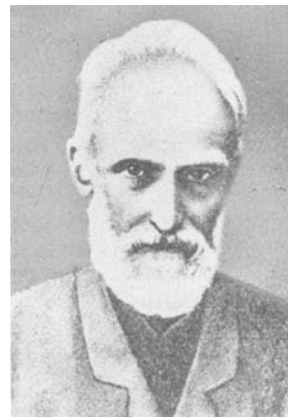
(The Young Buck, Winnipeg 1977). O. Gerdan-Zaklynska has combined modern and classical techniques in her ballet creations, which have been staged in Europe and Canada. R. Pryima-Bohachevska's creations are stylizations of Ukrainian folklore (*The Witch*, *The Water Nymph*, *The Highland*, *The Woman Reaper*) and dance (*The Icon*); they have been staged in Europe and North America. All of the above choreographers had or have their own schools. The most prominent émigré ballet master has been V. *Pereiaslavets, a former prima ballerina in Ukraine, who began teaching in major American and British ballet schools in 1949.

Ukrainians have also been prominent dancers in foreign troupes: A. Zavarykhyna-Indzilova in St Petersburg and Paris (she ran her own school in Toronto beginning in 1950); and B. Pope (Popovych), L. Biloshytska, H. Samtsova, and M. Slota in the National Ballet of Canada; T. Vozhakivska in the Garden State Ballet in the United States; O. Voinovska, and Ye. Stashynska.

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M. Pasternakova



Mykola Ballin

Ballin, Mykola, b 6 September 1829 in St Petersburg, d 1904 in Kharkiv. A civic leader in Katerynoslav and Kharkiv, co-operative organizer, philosopher, and founder of the first consumers' association in Kharkiv in 1866. He hoped to transform society by means of co-operatives. He established co-operative libraries and people's homes for enlightening the masses. Ballin was one of the first co-operative leaders in central Ukraine, along with O. Kozlov and H. Galagan. His book *Pervaia pamiatnaia knizhka russkikh potrebitel'nykh obshchestv* (The First Commemorative Book of Russian Consumers' Societies, 1870) forms part of the earliest co-operative literature in Ukraine and contains information on the origin of the Ukrainian co-operative movement. His memoirs have been published in part in *Revoliutsionnaia situatsiia v Rossii v 1859–1861 gg.* (The Revolutionary Situation in Russia in 1859–61), vol 5 (1970).

Balta. VI-10. City (1969 pop 20,000) on the Kodyma River (a tributary of the Boh); a raion center in Odessa oblast. Balta has existed since the 16th century. It belonged to Turkey until 1791 and later, in accordance with the Treaty of Jassy, to Russia. In 1797 it became a county town of Podilia gubernia. It was known for its wheat-trading markets. In 1865 the first railroad in Dnieper Ukraine was built; it connected Balta with Odessa. In 1880, 80 percent of its population was Jewish. In 1924–9 it was the capital of the Moldavian ASSR. The city has a furniture, a brick, and a clothing factory, and a food industry.

Baltarovych, Volodymyr [Baltarovyč], b 8 June 1904 in Zolochiv, Galicia, d 11 October 1968 in Prague. Composer and a physician by profession. He completed his music studies in Prague. In the 1930s he arranged songs for and accompanied the female quartet Bohema in Lviv. He composed the following operettas and musical comedies: *Dva sertsia v 3/4 taktu* (Two Hearts in 3/4 Time), *Mefestiiada* (libretto by M. Chyrsky), *Zhaburynnia* (Water Weeds), and *Podruzzhia u dvoikh meshkanniakh* (Marriage in Two Apartments, libretto by H. Luzhnytsky). He also wrote choral and solo music with Ukrainian motifs, as well as popular songs.

Baltimore. Important port city on the Atlantic coast in the State of Maryland, United States. The population in 1980 was 790,000, of whom about 13,000 were Ukrainian by origin. Ukrainians began to settle in Baltimore in the 1890s. Two Ukrainian Catholic churches, one Byzantine Catholic church for the Carpatho-Ukrainians, and one Ukrainian Orthodox church were built. From 1906 to 1941 Ukrainian (Ruthenian) candidates for the priesthood were educated at St Mary's Roman Catholic Seminary. There are about twenty Ukrainian organizations, three national homes, and one Ukrainian Saturday school in Baltimore. Since the mid-1950s the *Smoloskyp Ukrainian publishing house has been located in the city. In 1975 the city council agreed to have Baltimore and Odessa become fraternal cities. In 1977 the Ukrainian Educational Society of Maryland published the book *Ukrainians of Maryland*.

Baluhiansky (Baludiansky), Mykhailo [Baluh'jan-s'kyj (Baludjans'kyj), Myxajlo], b 26 September 1769 in the village of Vyshnia Olshava in eastern Slovakia, d 15 April 1847 in St Petersburg. Economist and lawyer. Baluhiansky studied in Vienna and Budapest and was a law professor at the Nagyvárad academy in Transylvania. In 1804 he was invited to take up the position of professor of political economy at the St Petersburg Pedagogical Institute. In 1819–21 he was the first rector of St Petersburg University. From 1804 Baluhiansky sat on the government commission that compiled the Code of Laws of the Russian Empire. Under his direction the Code of Laws of the Western Gubernias [ie, of Ukraine and Belorussia] was published in 1838. In political outlook Baluhiansky was a moderate liberal and an advocate of peasant reforms. He maintained contacts with the cultural figures of Transcarpathia. Baluhiansky's works deal mostly with economic problems, such as the distribution of national wealth. His biography, by T. Baitsura, was published in Prešov in 1968.

Baluk, Maria, b 1935 in Argentina. Opera and chamber singer, soprano. Baluk is a soloist of the state opera in

Buenos Aires. Her repertoire includes works by W. Mozart, R. Schumann, G. Verdi, G. Puccini, P. Tchaikovsky, M. Lysenko, O. Nyzhankivsky, and V. Hrudyn.

Balyka. Surname of an influential Kiev family of the late 16th and early 17th century. Yakiv Balyka (d 1613) was mayor of Kiev from 1592 and led the Orthodox citizens' opposition to the seizure of their churches by the Uniate Catholics. He had three sons: Denys succeeded his father as mayor, but the Polish voivode S. Zołkiewski did not confirm his election; Sozon was burgomaster and supervised the restoration of the Dormition Cathedral of the Kievan Cave Monastery; Bozhko (Bohdan), who also became mayor, wrote a memoir of his participation in the campaign against Moscow in 1612.

Balzac, Honoré de, b 20 May 1799 in Tours, d 18 August 1850 in Paris. Eminent French realist writer, author of more than 100 novels in the series *La Comédie humaine*, which was intended as a vast epic of French life. Balzac twice visited Ukraine; these visits included a stay in Kiev. In 1847 he stayed in the village of Verkhivnia in Volhynia on the estate of the Polish noblewoman E. Hanska, whom he married in Berdychiv in 1850. Balzac's travel notes on Ukraine appeared in his *Lettre sur Kiev* (1847, first published in 1927). The building in which he lived at Verkhivnia was made into a museum in 1959. Many of Balzac's works have been translated into Ukrainian, especially in the 1920s and 1930s. N. Rybak's novel *Pomyłka Onore Bal'zaka* (Honoré de Balzac's Mistake) was filmed in 1969; the script was prepared by M. Zarudny.

Balzer, Oswald Marian, b 23 January 1858 in Khorodiv, Galicia, d 11 January 1933 in Lviv. A famous Polish historian of law, professor at the University of Lviv from 1887, president of the Polish Learned Society of Lviv from 1912, and a full member of the Shevchenko Scientific Society from 1926. Balzer investigated the government and administration of medieval Poland and the law of other Slavic nations. He published *Corpus iuris Polonici*, vols 3–4 (1906, 1910); legal documents of the Armenian colonies; sources on the Lemko opryshok movement; and other works. These books contain valuable historical materials on the Ukrainian territories under Poland.

Banach, Stefan [Banax], b 30 March 1892 in Cracow, d 31 August 1945 in Lviv. Noted mathematician, professor at Lviv University in 1924–45, corresponding member of the Academy of Sciences of the Ukrainian SSR. Banach was one of the founders of modern functional analysis and helped develop the theory of topological vector spaces. His major work was *Théorie des opérations linéaires* (1932).

Banat. The land bounded by the Danube River, lower Tisa River, Mureş River, and the Transylvanian Alps. It is flat towards the west and mountainous towards the east. Until 1919 this area belonged to Hungary. Then it was divided between Yugoslavia (9,310 sq km) and Rumania (18,715 sq km). The population is composed of Rumanians, Serbs, Hungarians, and Germans (until 1945). Ukrainians, numbering about 10,000, belong to the minority groups and live in the Rumanian part of the Banat, around the city of Lugoj (Timișoara province). Two of the 11 villages in which Ukrainians live – Copăcele and Zorile

– are exclusively Ukrainian. Ukrainians came here from western Transcarpathia in the 18th century as colonists after the Banat was liberated from the Turks and annexed by Austria in 1718. Under Hungarian rule the Banat Ukrainians were Magyarized to some extent and then Rumanianized. In 1785 some of the Danube Cossacks who recognized Austrian sovereignty (8,000 people) settled in the Banat, but they returned to the Danube delta in 1812. In the 1930s the Banat Ukrainians maintained ties with the Ukrainians in Bukovyna and had Ukrainian priests. Some of the Ukrainians were Greek Catholics, some Orthodox. In 1948 many of them were resettled in the Ukrainian SSR. In the 1950s and 1960s the Banat Ukrainians had their own schools, which were closed down in the 1970s. Today only church services are conducted, in Old Church Slavonic.

O. Horbach, A. Zhukovsky



Stepan Bandera

Bandera, Stepan, b 1 January 1909 in Uhryniv Saryi, Kalush county, Galicia, d 15 October 1959 in Munich. Revolutionary, politician, and ideologue of the Ukrainian nationalist movement. Born into a clerical family, Bandera took an active part in community affairs, joining the youth association Plast while in high school. As an agronomy student at the Lviv Polytechnical Institute, Bandera became a member of the *Ukrainian Military Organization in 1927 and of the *Organization of Ukrainian Nationalists in 1929, in which he soon attained positions of authority. In 1931 he became chief of propaganda in the OUN national executive, in 1932–3 he was second in command, and in June 1933 he became head of the national executive in Galicia. During his tenure Bandera expanded the OUN's network in Western Ukraine, directing its struggle both against Poland and against Soviet Russian imperialism (in 1933 M. *Lem'yk assassinated an official of the Soviet consulate in Lviv). Putting a stop to expropriations, Bandera turned the OUN's militancy against the Polish officials who were directly responsible for anti-Ukrainian policies. He also devoted attention to organizing mass campaigns against Polish tobacco and liquor monopolies and against the denationalization of Ukrainian youth. Arrested in June 1934, Bandera was tried twice: at the Warsaw trial concerning the assassination of the minister of internal affairs, B. *Pieracki, and at the Lviv trial of the OUN national executive. Bandera's death sentence was commuted to life imprisonment.

Released from prison on the fall of Poland in 1939, Bandera soon moved to the Generalgouvernement, where,

after a falling out with the head of the OUN leadership, A. *Melnyk, he headed an opposing faction. In 1940–1 the faction developed into a separate organization (popularly known as the *Banderites). On the eve of the German-Soviet war Bandera initiated the formation of the *Ukrainian National Committee in order to consolidate Ukrainian political forces. He cultivated German military circles favorable to Ukrainian independence, initiated the formation of a Ukrainian military legion, organized expeditionary groups, and prepared the proclamation of a Ukrainian state in Lviv on 30 June 1941. For his refusal to rescind the proclamation, Bandera was arrested and spent the period from July 1941 to September 1944 in German prisons and concentration camps.

Elected a member of the OUN leadership in 1945 and head in 1947, Bandera held consistently to the principles of integral nationalism. In May 1953 he was elected leader of the sections of the OUN abroad. Following unsuccessful attempts in February 1954 to reconcile a dissenting faction, which later constituted itself as the OUN Abroad, Bandera remained the leader until his death. He was killed by the Soviet agent B. Stashynsky. At Stashynsky's trial in the Federal Republic of Germany (8–19 October 1962), it was established that the assassination had been directed personally by the head of the KGB, A. Shelepin.

In the memory of his followers Bandera became a symbol of the revolutionary struggle for a Ukrainian state. His political positions were defined in a series of articles collected in a posthumously published book.

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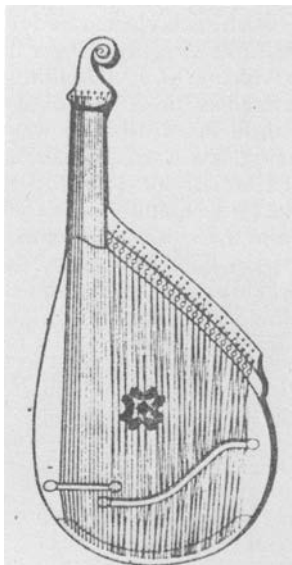
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Bandera, Volodymyr, b 11 December 1932 in Stryi, Galicia. Economist specializing in the comparative study of economic systems, international trade, and finance. Bandera was educated at the universities of Connecticut and California (Berkeley) and has been a professor at Boston College (1960–72) and at Temple University (Philadelphia, since 1972). He has written over 30 works in English and Ukrainian, including *Foreign Capital as an Instrument of National Economic Policy: A Study Based on the Experience of East European Countries between the World Wars* (1964), and co-edited, with Z. Melnyk, *The Soviet Economy in Regional Perspective* (1973).

Banderites (Banderivtsi). Colloquial term for members and supporters of the faction of the OUN led by S. *Bandera. This term is used pejoratively in Soviet propaganda to denote the Ukrainian underground during and after the Second World War, as well as all Ukrainian nationalists and all those in Ukraine opposed to Soviet nationality policy. See *Organization of Ukrainian Nationalists (Bandera faction).

Bandrivsky, Dmytro [Bandrivs'kyj], b 23 December 1897 in Horodyshe, Sambir county, Galicia. Writer and dialectologist. Bandrivsky graduated from Lviv University in 1931. After 1945 he became an associate of the Lviv

branch of the Institute of Social Sciences of the Ukrainian Academy of Sciences. Bandrivsky began publishing his stories, poetry, and articles in the Lviv press in the 1920s. His works include the poetry collection *Na iasnyi shliakh* (On the Bright Road, 2 parts, 1922–3); the collections of stories *Shchastia* (Happiness, 1960) and *Soniashni slidy* (Sunny Traces, 1980); the short novel *Tse bulo nedavno* (This Was Not Long Ago, 1951), *Zapysky neznaiomoho* (Notes of a Stranger, 1966), and *Pid synimy horamy* (Beneath the Blue Mountains, 1955); and the collections of essays *V kraiu orliv* (In the Land of the Eagles, 1967), *Kriz' pryzmu lit* (Through the Prism of Years, 1969), and *Dvi iasni zirnytsi* (Two Bright Little Stars, 1972). Bandrivsky is also the author of articles on Ukrainian dialectology, literature, folklore, and ethnography.



Bandura

Bandura. A Ukrainian musical instrument similar in construction and appearance to a lute. The bandura has 32–55 strings: the 8–14 bass strings (*bunty*) are stretched along the neck, and the 24–43 treble strings (*prystrunky*) run along the side of the soundboard. Before the 10th century the bandura had various shapes and tunings (basically diatonic), but in recent times it has been standardized. The modern bandura is usually chromatic, with a basic tuning in G major/E minor; the range is from AA to g³. The Chernihiv bandura is 10 cm by 51 cm in size. The bandura differs from other lutelike instruments by the presence of the *prystrunky*, on which the melody is performed (the *bunty* are used only for accompaniment), and the absence of frets. Each string produces only one note.

The body (*koriak*) of the bandura is usually made from sycamore, cherry, maple, or red willow. The treble nut (*obychaika*) and pin collar (*strunnyk*) are made from maple or beech, and the sound board (*deka*) from spruce. In the modern bandura steel strings are used, the lower ones being wound with copper, brass, or bronze. Until the 20th century wooden turning pegs were used, but these have been replaced by metal pins for greater tonal stability.

The more popular Chernihiv bandura is placed in the lap of the bandura player (*banduryst*) at an angle to the body. The melody is played with the right hand, the

accompaniment with the left. In the Kharkiv (Zinkiv) method the bandura is placed in the performer's lap parallel to the body, the left hand reaches over the *obychaika* to play on the *prystrunky*, and the right hand plays on the *bunty*. These methods require somewhat different instruments.

The oldest record of a banduralike instrument in Ukraine is an 11th-century fresco of court musicians (*skomorokhy*) in the St Sophia Cathedral in Kiev. This lutelike instrument is probably the ancestor of the bandura and the *kobza. The two instruments were related, but distinct. The kobza was smaller in size and had fewer strings, but these were fretted. Around the 16th century *prystrunky* were added to the bandura, and from that time only one note was obtained from each string. During the 17th and 18th century the bandura was very popular at the Zaporozhian Sich, among the common people, and at the gentry manors. In the 18th century the bandura displaced the kobza, and both names are now used synonymously. Old banduras were symmetrical. Their shape limited the number of *prystrunky* and thus the range of the instrument. In 1894 H. *Khotkevych designed an asymmetrical bandura, thus increasing its range.

Many attempts were made in the 20th century to turn the bandura into a chromatic instrument. Some banduras, such as the Chernihiv bandura, use an additional set of strings for the semitones; others use a mechanism for retuning individual strings by a semitone; and some banduras employ both devices. V. Herasymenko, O. Korniiievsky, I. Skliar, S. Snihyriov, V. Tuzychenko, and others have contributed to the technical improvement of the instrument. For larger ensembles, banduras of different ranges have been designed – the *pryma* (piccolo), alto, bass, and contrabass. Owing to the efforts of M. Lysenko, H. Khotkevych, and others, bandura playing began to be studied in the 20th century at music schools and other educational institutions. Instrumental-vocal ensembles and kapellen were organized at the same time.

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A. Hornjatkevyč

Bandurysts (*bandurysty*). Also known as kobzars, these were folk musicians who performed their songs and recitatives to the accompaniment of a *bandura. In Ukraine the first mention made of them is in historical documents of the 16th century. Bandurysts or kobzars were wandering folk bards who originally composed and performed their own lyric-epic historical songs (see *duma) in the recitative style and later added songs of various other genres (religious and humorous songs, dance melodies) to their repertoires, which were passed on to their students. Bandurysts were held in high esteem by the Zaporozhian Cossacks, as well as by the general populace. Hetmans and members of the upper nobility often kept bandurysts at their courts.

In the 19th century the best-known banduryst was the



Banduryst by Opanas Slaktion

blind O. *Veresai (it should be noted that bandurysts were very often blind men); others who gained prominence were M. *Kravchenko, T. *Parkhomenko, F. Kholodny, A. Shut, I. Kravchenko-Kriukovsky, T. *Bilohradsky, and I. Kukharenko. During the 19th century the bandurysts, primarily those in the cities, were persecuted by the Russian government, and the art began to wane.

In the early 20th century bandura playing revived and was actively pursued on both an amateur and a professional level. Professional bandurysts, educated at music schools and conservatories, performed as concert soloists (H. *Khotkevych, V. *Yemets, H. *Kytasty, V. *Kabachok). By the mid-20th century the individual art of the wandering folk bandurysts had disappeared completely, giving way to organized banduryst ensembles and kapellen. The first Ukrainian banduryst ensemble was organized in Kiev in 1918. In the 1950s bandura playing was introduced into the curriculums of music schools, and banduryst kapellen were formed both independently and by oblast philharmonic orchestras. Bandurysts, as representatives and bearers of the Ukrainian folk tradition, were persecuted by the Soviet regime, as they had been in the tsarist period (they were prohibited from appearing in public places, etc). In the 1930s many renowned bandurysts were repressed and deported (V. Kabachok, H. Khotkevych, D. Balatsky, et al); some were even executed.

In past centuries the art of bandura playing was an exclusively male domain. In the 20th century women became involved as well (for example, women's banduryst trios became popular; a women's oblast banduryst kapelle was formed in Poltava). The more noteworthy contemporary ensembles include the *State Banduryst Kapelle of the Ukrainian SSR of Kiev and the Ukrainian

Bandurist Chorus of Detroit, USA. Contemporary composers such as A. *Kolomyiets, K. Miaskov, and H. *Kytasty have provided new repertoire for the bandura.

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Banishment and seizure (*potok i rozhrableniie*). Severe form of punishment meted out in Kievan Rus' for serious crimes such as murder in the course of robbery, arson, and horse stealing (according to the *Ruskaia Pravda*). *Potok*, derived from the verb *potochyty* or *zatochyty* (to deprive), consisted of the loss of personal rights, expulsion from the clan, and sometimes even exile. *Rozhrableniie* was the loss of the right to own property. The two punishments were applied together. A person thus punished was deprived of the protection of the laws and could become a slave. Part of his confiscated property was used to compensate the victim, and the rest was transferred to the prince. The deprivation of the rights arising from banishment and seizure applied also to the convict's family. Some historians of law claim that this institution was borrowed from Byzantine law.

Banja Luka. City (1980 pop 90,000) in northern Bosnia, Yugoslavia, on the Vrbas River. Some 1,000 Ukrainians settled in Banja Luka after 1900. From 1914 to 1924 the city was the seat of the apostolic administration for Ukrainian Greek Catholics in *Bosnia. The Ukrainian cultural society Matytsia was active in Banja Luka until 1945. After the Second World War the Taras Shevchenko Cultural and Educational Society was established, and Ukrainian-language radio broadcasts were initiated. In the 1970s the Ukrainian Cultural Council for Bosnia was organized here.

Banking system. The establishment of a group of financial institutions which foster a flow of credit and money to facilitate orderly economic growth. Early banking systems served mainly as depositories for funds, whereas more modern systems have considered the supplying of credit their main purpose. Through its ability to create an elastic money supply (including emission of currency) as well as through its control of credit and other financial transactions, the banking system decisively influences economic policy and the balance of payments (see *Budget).

During the course of history the banks of Ukraine were completely dependent on either the central banking systems of the Russian or Austro-Hungarian empires. By implementing the directives of these central systems, the banks contributed in large measure to the economic exploitation of Ukraine. Today this state of affairs continues, with the total subordination of all financial operations in Ukraine to the central banking system of the USSR.

Banks in central and eastern Ukraine prior to 1917. While in Western Europe the banking system had evolved in the 16th–17th centuries, banks in Ukraine – as

in Russia – were created only at the end of the 18th century. Prior to this time no orderly credit system existed, and credit transactions were for the most part handled by usurers. Later, however (from 1775), credit obligations were granted by means of the so-called departments of public welfare (*prikazy obshchestvennogo prizreniia*), which existed in all the gubernias of the Russian Empire. Financing for the large estates was provided by the Imperial Land Bank for the Nobility, established in St Petersburg, which from the year 1783 had the right to grant loans to the 'Little Russian' estates. Trade was financed by the Loan Bank, founded in 1769, which in 1786 became the State Loan Bank with headquarters in St Petersburg and branch offices in Odessa (1819), Kiev (1839), Kharkiv (1813), and other cities in Ukraine. As a result of the credit reform of 1860 all existing banks in the Russian Empire were abolished, and a central State Bank was created. (In 1896 it became the central bank for the emission of currency.) The network of the central State Bank included the State Bank for the Nobility (1885), which provided long-term credit to large landowners, and the Peasant Land Bank (1882), which helped peasants to purchase land from the large estates. These banks had branches in the larger cities of Ukraine; for example, the State Bank had offices in Kiev, Kharkiv, Odessa, and in 24 other cities as well.

Beginning in the 1870s, 12 private commercial banks were established in Ukraine. Included in that number were Kiev's Commercial Bank (1868) and Industrial Bank (1871), Kharkiv's Trade Bank (1868), Odessa's Commercial Bank (1870) and Discount Bank (1879), Mykolaiv's Commercial Bank (1872), and the Commercial Bank in Katerynoslav (1872). These were small banks, whose basic capital amounted to only 1.5 percent of the total funds of the Russian Empire. Most of them (with the exception of Kiev's Commercial Bank and Odessa's Discount Bank) folded at the beginning of the 20th century, because they could not compete with the branches of the central Russian banks. At the outbreak of the First World War Ukraine numbered 22 branches of the State Bank, 55 branches of the International Bank of St Petersburg, 31 branches of the United Bank, 23 branches of the Azov-Donets Bank, 5 branches of the State Bank for the Nobility, and 2 branches of the Peasant Land Bank. The needs of the Ukrainian population were served to some extent by the network of credit co-operatives (337 mutual credit associations), several small land and mortgage banks, and 69 small city banks. Ukraine's share in the banking system of the Russian Empire amounted to 36.5 percent of mutual credit associations, 21.1 percent of city banks, and 20.9 percent of branches of commercial banks. It should be noted that the State Bank had a rather inadequate number of offices and branches in Ukraine, with a share of 15.9 percent.

Western Ukraine before 1939. The banking system in Western Ukraine was also created only at the end of the 18th century. Here the central role was played by the Austro-Hungarian State Bank and its branches in Galicia, Bukovyna, and Transcarpathia. Eventually some private – mainly commercial – banks also appeared. Jewish banks, in particular, were formed as a result of the establishment in 1855 of the credit bureau of the Rothschilds in Vienna, which had branches in Ukraine and financially supported smaller Jewish institutions. The first private Ukrainian banks were founded in Galicia at the end of the 19th

century. Among them the most prominent were the Vira savings bank in Peremyshl (1894), the co-operative bank *Dnister in Lviv (1895), and the Regional Credit Union in Lviv (1898). After the First World War, in addition to the branches of the Polish State Bank, private Ukrainian banks continued to operate in Galicia and Volhynia. The largest of these were the Land Mortgage Bank (1910), *Tsentrobank (1924), and *Prombank (1935), all located in Lviv. In the years 1920–39 the Transcarpathian region was served by a private joint-stock bank known as the Subcarpathian Bank, which had 12 branches. However, after the Soviet occupation of Western Ukraine all these banks were closed, and their capital was transferred to the Soviet banking network.

The years 1917–80. With the formation of the Ukrainian state, private Ukrainian banks, particularly co-operatives (there were 3,300 savings associations and small credit unions in 1918), began to play a major role. These savings institutions and credit unions were co-ordinated by the central bank, *Ukrainbank, established in 1917 by the Ukrainian government. Ukrainbank continued to operate in the 1920s under Soviet rule. On 6 January 1918 the Ukrainian government converted the branch of the Russian Imperial State Bank into the State Bank of the UNR with a separate Ukrainian State Land Bank. However, because of the war, these banks were not able to extend their operations.

With the onset of Soviet rule all Ukrainian banks were brought under the State Bank of the Russian SFSR by the decree of 27 April 1917. During the NEP period the banking institutions of Ukraine acquired some degree of autonomy. On 12 October 1921 the All-Ukrainian Office of the State Bank of the USSR was established in Kharkiv with branch offices in Kiev, Odessa, Katerynoslav, Mykolaiv, Poltava, Vinnytsia, and other cities. The Ukrainbank continued to be one of the most powerful credit institutions in Ukraine; in 1928 it had 28 branches and co-ordinated the financial activities of the Ukrainian co-operatives. The national economy was financed by special branch banks such as the Russian Trade and Industrial Bank (est 1922), the Elektrobank (1924), and the Tsekombank (1925). These and other such banks had autonomous offices in Ukraine, for example, the All-Ukrainian Office of the Trade and Industrial Bank (1922), the All-Ukrainian Office of the Foreign Trade Bank (1924), a branch of the All-Russian Co-operative Bank (1923), and the Ukrainian Agricultural Bank (Ukrsilhospbank, 1923) with seven branches and 442 credit associations. In 1930, in connection with collectivization and the introduction of the five-year plans, credit reforms aimed at the total centralization of the banking system were brought about in the USSR. All the banking institutions of the NEP period were abolished, and the position of the all-Union institutions in Moscow was greatly strengthened. The State Bank of the USSR (Gosbank) became the central banking institution responsible for all short-term credit and the emission of treasury notes and currency, as well as the clearinghouse for cash exchange in the USSR. Prior to the Second World War Ukraine had one republican office of the State Bank in Kiev and 25 oblast offices, as well as 783 local branches and bureaus in the smaller towns.

Long-term credit was provided by the Prombank (which financed capital investments in industry and energy resources), the Agricultural Bank, the Trade Bank,

and the Tsekombank (which financed municipal and residential housing construction), all of which had branches in Ukraine. The credit co-operatives and mutual loan associations, which had numbered close to 10,000 during the NEP period, were dissolved. In 1931 the All-Union Agricultural Co-operative and Collective Farm Bank and its branches in Ukraine were closed down, and their operations were taken over by the State Bank of the USSR. In 1936 the Ukrainbank was also closed down. During the repressions of the Stalin regime many Ukrainian bank employees were arrested, some executed and others sent to Siberia. Losses were particularly heavy among the Ukrainian co-operative employees, who were the most nationally conscious, as well as among the associates of H. *Hrynko, the former chairman of the State Planning Committee of the Ukrainian SSR and the people's commissar of finance of the USSR, who was executed in 1938.

After the Second World War the republic office as well as the oblast, regional, and local branches of the State Bank of the USSR were restored in Ukraine (in 1955). In 1957 the Trade Bank was dissolved, and its activities were divided between the Agricultural Bank and the Tsekobank. The latest in a series of bank reforms in 1959 led to the closing of the Agricultural Bank, the Tsekobank, and the local municipal banks. The Industrial Bank was renamed the All-Union Bank for Capital Construction (Budbank). Today the banking system of the USSR consists of the State Bank (which has a republic office, 25 oblast offices, 1 municipal city office, and 655 branches in Ukraine), the Bank of Capital Construction (which has 1 republic office, 25 oblast offices, 97 branches, and 99 local bureaus in Ukraine), and the Foreign Trade Bank (which has 3 branch offices in Ukraine). The Ukrainian republican office of the State Bank oversees a network of savings associations (around 15,000 in Ukraine with total deposits of 24.3 billion rubles). In 1980 the volume of credits in Ukraine's national economy was 51.9 billion rubles (or 15.1 percent of the all-Union expenditures). (In 1965 the figure had been 12.4 billion rubles or 16.7 percent, and in 1975, 31.9 billion rubles or 15.6 percent.) This trend indicates the obvious underdevelopment of credit transactions in Ukraine in relation to Ukraine's share of the population and especially the output of Ukraine's national income.

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B. Wynar

Bantysh-Kamensky, Dmytro [Bantyš-Kamens'kyj], b 16 November 1788 in Moscow, d 6 February 1850 in St Petersburg. Historian, administrator of the office of N. Reprin, the Kiev military governor (1816–21), governor



Dmytro Bantysh-Kamensky

of Tobolsk (1825–8) and Vilnius (1836–7), and son of Mykola. He wrote the following works based on a wealth of archival material: *Istoriia Maloi Rossii so vremen pri-soedineniia onoi k Rossiiskomu gosudarstvu pri tsare Aleksee Mikhailoviche* (A History of Little Russia from the Time of Its Union with the Russian State under Tsar Aleksei Mikhailovich, 4 vols, 1822); *Slovar' dostopamiatnykh liudei russkoi zemli* (A Dictionary of Memorable People of the Russian Land, 5 vols, 1836; 3 supplements, 1847); and *Istochniki malorossiiskoi istorii* (Sources for Little Russian History, 2 vols, 1858–9).

Bantysh-Kamensky, Mykola [Bantyš-Kamens'kyj], b 27 December 1737 in Nizhen, d 1 February 1814 in Moscow. Archeographer and historian. A graduate of the Kievan Academy and Moscow University, from 1762 Bantysh-Kamensky worked, and later became director, at the Moscow archives of the College of Foreign Affairs. Among his numerous works the most important are *Istoricheskoe izvestie o voznikshei v Pol'she unii* (Historical Information on the [Church] Union That Occurred in Poland, 1805); *Sobranie gosudarstvennykh gramot i dogovorov, khramiashchikhhsia v Gosudarstvennoi Kollegii Inostrannykh Del* (A Collection of State Documents and Treaties Preserved in the State College of Foreign Affairs, 1813); 'Perepiska mezhdu Rossiei i Pol'shei po 1700 god, sostavlennaia po diplomaticheskim bumagam' (The Correspondence between Russia and Poland until 1700 Based on Diplomatic Papers), in *Chteniia Obshchestva istorii i drevnostei rossiiskikh pri Moskovskom Universitete* (1860, no. 4; 1861, no. 2; 1862, no. 4); and *Diplomaticheskoe sobranie del mezhdu rossiiskim i pol'skim dvorami ... po 1700 g.* (A Collection of Diplomatic Acts between the Russian and Polish Courts ... to 1700, 5 vols, 1780–4). He also cataloged the archives of the Kievan Cave Monastery.

Baptist, Johann, b first half of 1600s, d 1700. German builder, master from Vilnius. He built the Trinity Cathedral in Chernihiv in 1679–95 and the Cathedral of the Transfiguration at the *Mhar monastery near Lubni in the Poltava region (1684–92). In the latter project he was assisted by M. Tomashevsky and A. Pyriatynsky, who finished the work after Baptist's death. Both churches were built in the Ukrainian baroque style.

Baptists. Christian religious denominations that practice adult baptism, reject certain dogmas, rites, and sacraments of other Christian churches, and profess free interpretation of the Bible. Baptists reject ecclesiastical hier-

archy: every Baptist congregation, headed by a presbyter, is formally autonomous. The first Baptist congregation was formed in Holland in 1609; the faith then spread primarily to English-speaking countries. German colonists brought the doctrine to Ukraine, and the first Baptist congregation was formed in the Kherson region in 1869. The Union of Russian Baptists was established at a convention in Novovasylyvka, Kherson gubernia, in 1884. Baptists (including Evangelicals and Seventh-Day Adventists) were known in Ukraine as stundists; the name was derived from the German *Stunde* (hour, because the Baptists set aside an hour a day for reading and interpreting the Bible). Baptists were most numerous in the Kherson, Katerynoslav, and Kiev regions, as well as in Volhynia. Baptists were persecuted by the Russian government and the Russian Orthodox church until 1905, when the tsarist government's Act of Religious Toleration allowed them to conduct their activities in greater freedom. In 1918 Ukrainian Baptists established the Baptist Brotherhood, which was later dissolved by the Soviet authorities.

Following the revolution of 1917, two Baptist groups were active: the Union of Baptists and the Union of Evangelical Christians. In 1944 they united to form the All-Union Council of Evangelical Christians and Baptists, with headquarters in Moscow. The council is recognized by the Soviet government and has more than half a million members. According to 1960 figures, more than half of these resided in Ukraine: there were some 170 congregations in Kiev oblast, 56 in Kharkiv oblast, 73 in Donetsk oblast, and 72 in Chernihiv oblast. In the early 1960s the radical wing of the Baptists, the so-called *initsiiatyvnyky* (initiators), broke away from the All-Union Council in protest against the Soviet government's interference in church affairs. They established the illegal Council of Evangelical and Baptist Churches, which has been severely persecuted by the Soviet authorities. Many of the leading *initsiiatyvnyky* in Ukraine have been imprisoned, including Pastor G. Vins of Kiev, who was allowed to emigrate to the United States in 1979, and B. Zdorovets of Kharkiv oblast.

In the diaspora, Ukrainian Baptists are most active in the United States: stundists from the Kiev region settled in North Dakota in 1899. The first Ukrainian Baptist congregation in the United States was organized in Pennsylvania, and the Ukrainian Evangelical Baptist Convention, which includes 22 congregations in the United States, has been active since 1922. It is a member of the *All-Ukrainian Evangelical Baptist Fellowship, which is currently headed by Pastor O. Harbuziuk. There are 45 congregations in Canada, South America, and Australia. According to the census of 1961, there were 6,100 Ukrainian Baptists in Canada. They publish the journals *Doroha pravdy* in Toronto and *Khrystyians'kyi visnyk* in Winnipeg. (See also *Evangelical Christians.)

V. Borovsky

Bar. iv-8. City (1972 pop 13,500) in eastern Podilia on the Riv River (a tributary of the Boh), a raion center in Vinnytsia oblast. Bar is first mentioned as Rov in 1425; in 1537 it was renamed Bar by the Polish queen Bona, and a fortress was constructed there. In the 1630s G. de Beauplan built a castle there. Because of its location on the border between Poland and Turkey, it was the site of frequent battles. In 1768 Bar saw the inception of the Polish con-

federation (see Confederation of *Bar). When it belonged to the Russian Empire, it was a town in Mohyliv county. In March 1919 Bar was the site of battles between the Zaporozhian Corps of the UNR army and Bolshevik forces. In the summer of 1919 it was the headquarters of the general staff of the Ukrainian Galician Army. The city has grown slowly (1860 pop 8,100; 1897 pop 10,000; 1968 pop 12,000). It has a machine-building factory, sugar refinery, distillery, and clothing and furniture factories.

Bar, Confederation of. A union or confederation established by Polish nobles on 29 February 1768 in the town of Bar in Podilia. Its purpose was to defend the independence of Poland and the traditional rights of the nobility against King Stanisław Poniatowski and Russia. The initiative for the confederation came from J. Puławski and others. The confederates rejected equal rights for the Orthodox church in the Polish Commonwealth, which Russia demanded. The antipeasant and anti-Orthodox policies of the Confederation of Bar sparked revolt of the Ukrainian population on the Right Bank against the nobility (see *Haidamaka movement). The Russian troops, which were invited by King Stanisław Poniatowski, captured Bar and defeated the confederation, but at the same time put down the popular revolt.

Barabash, Ivan [Barabaš], ?–1648. *Osaul* (adjutant) of the registered Cossacks. In 1646 Barabash negotiated with King Władysław IV of Poland concerning war against the Turks, obtaining a number of privileges for the Cossacks in the process. In spring 1648, together with I. *Karaimovych, he led a detachment of registered Cossacks sent to quell an uprising at the Zaporozhian Sich. In May 1648, however, the registered Cossacks rebelled against Barabash, killed him, and joined forces with B. Khmelnytsky.

Barabash, Yakiv [Barabaš, Jakiv], ?–1658. Otaman of the Zaporozhian Sich after B. Khmelnytsky's death. Supported by Moscow, he and the colonel of Poltava, M. *Pushkar, organized an uprising against Hetman I. Vyhovsky, who wanted to end the alliance with Muscovy. After their defeat and Pushkar's death at Poltava on 11 June 1658, Barabash was captured in August and was executed by order of the hetman.

Barabash, Yurii [Barabaš, Jurij], b 10 August 1931 in Kharkiv. Literary scholar and journalist. Barabash graduated from Kiev University in 1955 and worked as editor of the journal *Prapor* in Kharkiv and associate editor of *Literaturnaia gazeta* in Moscow. From 1965 to 1973 he was director of the Institute of World Literature of the Academy of Sciences of the USSR. Since 1977 he has served as first deputy minister of culture of the USSR. Barabash began publishing in 1954. His works include *Poet i chas* (The Poet and Time, 1958), *Krylatyi realizm* (Winged Realism, 1961), *Chyste zoloto pravdy* (The Pure Gold of Truth, 1962), *Dovzhenko* (1968), and *Voprosy estetiki i poetiki* (Questions of Esthetics and Poetics, 1973).

Barabashov, Mykola [Barabašov], b 30 March 1894 in Kharkiv, d 21 April 1971 in Kharkiv. Astronomer, professor at Kharkiv University, director of the university's observatory (1930–65), and full member of the Academy of Sciences of the Ukrainian SSR from 1943. Barabashov



Mykola Barabashov



Stepan Baran

studied the surface of planets and the physics of the moon and wrote over 150 works, mainly in astrophysics. He was one of the editors of an atlas of the other side of the moon and constructed a spectrohelioscope for investigating the sun.

Barącz, Sadek, b 29 April 1814 in Stanyславiv, d 2 April 1892 in Pidkamin, Brody county, Galicia. A Polish historian and Dominican monk of Armenian origin. Barącz was the author of works on the history of Galician towns and cities (Brody, Buchach, Stanyславiv, Zhovkva, and others), and on the history of Armenians in Ukraine. He also published a collection of Ukrainian folk tales.

Barącz, Tadei, b 24 March 1849 in Lviv, d 12 March 1905 in Lviv. Sculptor of Armenian descent. He produced the following busts: *Ukrainian Girl* (1873), *Ukrainian Peasant Woman* (1877), and *Taras Shevchenko* (1877), one of the first busts of Shevchenko produced in Western Ukraine. Barącz also sculpted groups of Ukrainian peasants, thematic compositions, grave monuments, statues, and medals.

Barahura, Volodymyr, b 8 November 1910 in Nemyriv, Galicia. Pedagogue and journalist, now living in Wood Haven, New York. Barahura has written articles on pedagogy, psychology, literature, and general themes, as well as stories for school-age children and young people, some of which were published in his collection *Mech i knyha* (Sword and Book, 1954). After studying at Lviv University, he taught at Stryi and Yavoriv gymnasiums and contributed to various Galician periodicals in the 1930s. Since 1954 Barahura has edited the children's magazine *Veselka*. A collection of his essays, *Na kaly-novomu mosti* (On the Viburnum Bridge), was published in 1982.

Barakov, Petro, 1858–1919. An organizer of agricultural research in Ukraine. Barakov was professor at Odessa University and at the Novooleksandrivske Agricultural Institute. He was in charge of the agricultural research station in Bohodukhiv from 1886 and co-founder of the agricultural research stations in Odessa in 1893 and Plotiany in 1894. He is the author of a two-volume textbook on agriculture (1903).

Baran, Alexander (Oleksander), b 28 March 1926 in Kontsove, Transcarpathia. Ukrainian Catholic priest and historian; full member of the Ukrainian Academy of Arts and Sciences and the Shevchenko Scientific Society; professor of history at the University of Manitoba in Winnipeg. Baran studied in Prague and Rome and received his PH D in 1965. He is the author of works on the history of the Ukrainian church (particularly in Transcarpathia) and the Cossacks, including *Metropolia Kioviensis et Eparchia Mukačoviensis* (1960), *Eparchia Maramorosiensis eisque Unio* (1962), *Iepyskop Andrii Bachyns'kyi i tserkovne vidrodzhennia na Zakarpatti* (Bishop A. Bachynsky and the Rebirth of the Church in Transcarpathia, 1963), *The Cossacks in the Thirty Years War. Vol 1: 1619–1624* (1969, with G. Gajecy), and articles in theological-scholarly and historical periodicals.

Baran, Mykhailo, b 1884 in Skala-Podilska, Ternopil county, Galicia, d 4 November 1937. Ukrainian civic and educational leader. In 1920 he was vice-chairman of the Galician Revolutionary Committee, commanded the first brigade of the Red Ukrainian Galician Army, and was a member of the Politburo of the Communist Party of Western Ukraine. Later he was a research associate of the Ukrainian Academy of Sciences and rector of the Kiev Institute of the National Economy. He was arrested in 1933 during the Stalinist purges and died in exile.

Baran, Stepan, b 25 January 1879 in the village of Krukenytsi, Mostyska county, Galicia, d 4 June 1953 in Munich. A politician, journalist, community leader in Galicia, and a lawyer by profession (practicing mainly in Ternopil). Baran was a distinguished member of the Ukrainian National Democratic party (later Alliance); a member of its National Committee from 1913–18; a member of the presidium of the Ukrainian Supreme Council (later the General Ukrainian Council), and, during the First World War, its representative in the Balkans in 1915. From 1918 to 1919 he was a member of the Ukrainian National Rada of the Western Ukrainian National Republic and secretary of agriculture in K. Levytsky's first government. From 1928 to 1939 he was a member of the Polish Sejm. In 1944 Baran emigrated to Germany. From 1951 to 1953 he was head of the executive of the *Ukrainian National Council in exile. He was for many years defense counsel in political trials. He defended Ukrainian interests in educational and agrarian matters and advocated the rights of the Orthodox church in the Polish state. In the course of fifty years he wrote articles for newspapers such as *Dilo* (1902–39); *Svoboda* (Vienna), of which he was editor in chief from 1914–18; and *Krakovs'ki visti* (1940–5). He was a full member of the Shevchenko Scientific Society and an author of works on Galician schools and agrarian and religious affairs in Galicia. The more important of these include *Statystyka seredn'oho shkil'nytstva u Shkidnii Halychyni v rr. 1848–98* (Statistics on Secondary Schooling in Eastern Galicia 1848–98, 1910); *Novyi kraievyyi statut i nova vyborcha ordynatsiia do halyts'koho soimu* (The New Land Statute and the New Electoral System to the Galician Diet, 1914); *Istoriia ukrains'koï advokatury* (History of Ukrainian Law Practice, 1913); *Po nevoli – vyzvolennia* (After Captivity – Liberation, 1940); *Zemel'na sprava v Halychyni* (The Land Question in Galicia, 1947); *Mytropolyt Andrei Sheptyts'kyi* (Metropolitan Andrei Sheptytsky, 1947); and *Z moikh*

spohadiv pro Ivana Franka (My Reminiscences about Ivan Franko, 1952).

Baranetsky, Yosyp [Baranec'kyj, Josyp], b 1843 in Hrodna gubernia, d 20 April 1905 in Kiev. Plant physiologist and anatomist, corresponding member of the St Petersburg Academy of Sciences from 1897, and first professor of plant anatomy and physiology at Kiev University (1873–98). Together with A. Famintsyn he determined the complex nature of lichens. He also studied osmosis in plants, photosynthesis, and plant growth.

Baraniuk, Ivan [Baranjuk], d ca 1860. Potter who worked in Kosiv in the first half of the 19th century. Baraniuk made painted bowls, candlesticks, tiles, and tile stoves engraved with animal and geometric motifs as well as scenes of mountain life. His son, Mykhailo Baraniuk (1834–1902), and grandson, Yosyf Baraniuk (1868–1942), carried on the tradition of ceramic production in Kosiv.

Baranivka. III-8. Town smt (1973 pop 10,600) on the Sluch River in eastern Volhynia, a raion center in Zhytomyr oblast. It has a porcelain factory, a brick factory, and a food-production complex.

Barannykov, Oleksii, b 21 March 1890 in Zolotonosha, Poltava gubernia, d 5 September 1952 in Leningrad. Noted specialist in Indian literature, full member of the Academy of Sciences of the USSR. Barannykov studied modern Indian languages and literatures at Kiev University. From 1922 he taught at Leningrad University. He pioneered the study of gypsy dialects in Ukraine and of Ukrainian influences on these dialects (*Ukrains'ki tsyhany* [Ukrainian Gypsies], Kiev 1931), translated the works of Prem Chand and other modern Indian writers into Ukrainian, and wrote on Indian literature and language.

Baranovsky, Anatolii [Baranovs'kyj, Anatolij], b 7 February 1906 in Kiev. Soviet government official and economist. In 1940–1 he headed the State Planning Committee. In 1941–53 he was vice-president of the Council of Peoples' Commissars of the Ukrainian SSR. In 1952–4 he served as minister of foreign affairs of the Ukrainian SSR and as head of the Ukrainian delegation to the UN General Assembly. In 1954–7 he returned to the posts of chairman of the State Planning Committee and vice-president of the Council of Ministers of the Ukrainian SSR. In 1961 he was appointed minister of finance of the Ukrainian SSR. Since 1952 he has been a member of the Central Committee of the CPU. He has also served several terms as a deputy to the Supreme Soviet of the Ukrainian SSR.

Baranovsky, Khrystofor [Baranovs'kyj, Xrystofor], b 19 December 1874 in Nechipryntsi, Berdychiv county, Kiev gubernia, d 1941 in São Paulo, Brazil. Outstanding civic and co-operative leader. Baranovsky was a founder and director of the Kiev Credit Union Bank – the central Ukrainian institution for small credit (1907–17) – and one of the main organizers of the co-operative movement in Ukraine. In 1917 he became president of the *Ukrainbank. In 1919 he became the chief adviser to the Tsentral Ukrainian agricultural co-operative union and the *Strakh-soiuz co-operative insurance union. In the first General Secretariat of the Central Rada (1917), Baranovsky served

as secretary of finance. In 1920 he was finance minister in the UNR government led by V. Prokopovych. He edited the co-operative paper **Muraveinyk-Komashnia* and wrote many works on co-operatives. In 1920 he emigrated and lived, briefly, in France, and then in Brazil.

Baranovsky, Roman [Baranovs'kyj], b 12 June 1905 in Halych, Galicia. Veterinarian, civic leader. Baranovsky immigrated to the United States in 1949. He was president of the Ukrainian Veterinary Medicine Association in 1950–1 and 1961–3 and the editor of the association's *Informatyvnyi lystok* in 1950–63, and since 1973 he has been president of the Ukrainian American Association.

Baranovsky, Yaroslav [Baranovs'kyj, Jaroslav], b 7 July 1906, d 11 May 1943 in Lviv. Political leader, member of the Ukrainian Military Organization and the Organization of Ukrainian Nationalists (OUN). In 1926 Baranovsky was imprisoned by a Polish court for his revolutionary activities. In 1930 he escaped abroad and represented the Galician OUN at the headquarters of the OUN leadership (PUN) in Geneva. In 1933–9 he was president of the Central Union of Ukrainian Students in Prague and Vienna. In 1933 he was elected secretary of the PUN. He was murdered by political opponents.



Archbishop Lazar Baranovych

Baranovych, Lazar [Baranovyč], 1593–1694; according to other data, 1620–93. Ecclesiastical, political, and literary figure, professor (1650) and rector of the Kievan Mohyla Collegium, and archbishop of Chernihiv from 1657. He founded schools and monasteries. In 1674 he established a press in Novhorod-Siverskyi, which in 1679 was moved to Chernihiv. He defended the independence of the Ukrainian clergy from the patriarch of Moscow. His sermons, written in a baroque style, were published in *Mech dukhovnyi* (The Spiritual Sword, 1666) and *Truby sloves propovidnykh* (The Trumpets of Preaching Words, 1674). He is the author of several polemical works against Catholicism in Polish and Ukrainian; of a poetry collection in Polish, *Lutnia Apollinowa* (Apollo's Lute, 1671); and of a large correspondence. M. Sumtsov gives a detailed account of Baranovych's life and work in *K istorii iuzhno-russkoi literatury xvii stolettiia*. Vyp. 1. *Lazar Baranovich* (Towards a History of South Russian Literature in the 17th Century, no. 1: Lazar Baranovych, 1884).

Baranovych, Oleksa [Baranovyč], b 1892 in Starokostiantyniv, Volhynia gubernia, d 3 May 1961. A historian, Baranovych graduated from Petrograd University in 1916 and, from 1920 to 1930, was an associate of the All-Ukrainian Academy of Sciences. From 1934 he worked in

Moscow. He was the author of studies on the socio-economic history of Right-Bank Ukraine in the 16th–18th century, such as *Z istoriï zaselennia pïvdnia Volyni* (A History of the Settlement of Southern Volhynia, 1925); *Narysy mahnat's'koho hospodarstva pïvdnia Volyni* (Notes on the Magnate Economy of Southern Volhynia, 1926); *Zaliudnennia Ukraïny pered Khmel'nychchynoiu. Volyn's'ke voievodstvo* (The Population of Ukraine before the Khmelnytsky Era: Volhynia Voivodeship, 1931); and *Ukraina nakanune osvoboditel'noi voïny serediny xvii v.* (Ukraine on the Eve of the War of Liberation in the Mid-17th Century, 1959).

Baranyk, Vasył, b 1883 in Kobylivolyky, Terebovlia county, Galicia, d 1941 in Kharkiv. A Galician lawyer and community leader, influential in organizing the political, economic, and educational life of Zalishchyky region. He was a senator from the *Ukrainian National Democratic Alliance in Warsaw in 1928–30. He was arrested and deported by the Soviet authorities in 1939 and died in prison in Kharkiv.

Barbar, Arkadii, 1879–? Physician, scientist, and political figure. Under the Hetman government and the Directory of the UNR he headed a department of the Ministry of Health. Subsequently he was a professor at the Kiev Medical Institute and a research worker at the All-Ukrainian Academy of Sciences. In 1930 Barbar was convicted at the trial of the *Union for the Liberation of Ukraine. He was transferred from Yaroslav Prison to the Solovets Islands in 1937; his fate is unknown.

Barbareum. Greek Catholic seminary founded by Empress Maria Theresa in 1774 at *St Barbara's Church in Vienna to train priests in the Austrian Empire. The regulations of the seminary were modeled on those of the Greek Collegium in Rome. The first rector of the seminary was Rev J. Bastajić. The Barbareum was closed in 1784 by Emperor Joseph II and was replaced by a crown boarding school (1808–93) opened by Francis I. A number of Galician and Transcarpathian religious leaders (including six bishops) were educated at the school. Its history is documented in W. Plöchl's *St. Barbara zu Wien: die Geschichte der griechisch-katholischen Kirche und Zentralpfarre St. Barbara* (2 vols, 1975).

Barbarisms. In the broad sense, loan words; in the narrower sense, foreign words not entirely adapted to the prevailing rules of a given language. In modern Ukrainian, barbarisms in the narrow sense are identifiable by phonetic, morphological, and semantic criteria. The phonetic criteria include the use of certain sounds (*f*, *g*, except in onomatopoeic forms); the use of certain sounds in specific combinations or positions (eg, palatalized labials and postdentals before *u* [bjuró, kapjušón, žjuri]; the non-palatalized *c* at the end of a word and before the endings *a* and *u* – *palác, macá* as opposed to native *pálec', krýcja*); clusters at the end of most words of the type consonant + resonant and of the type plosive + spirant, as *tembr, šedévr, cykl, fil'm, binókl', keks, boks* (but not the clusters labial + *l'* – cf *Putýol'*); the use of certain consonantal clusters not admitted in native words (eg, *fél'Dšer, buteRBRód, muNDŠTúk, poRT'Jéra*); and the sequences of vowels outside morphological boundaries (eg, *aúl, baobáb, ideál*). The morphological features of barbarisms include

the use of certain affixes (eg, prefixes *de-, eks-, inter-, re-*; suffixes *-acij(a), iz(uvaty)*; semantic emptiness of certain morphemes (eg, *ekspozYCIJa*); lack of inflection in substantives and adjectives (eg, *tángo, kolíbri, kakadú, ekspozé, xáki, bež*); and, especially, structures of roots untypical of native words (primarily trisyllabic and longer roots, as well as disyllabic roots with different vowels in the two syllables (eg, *matemátyka, ešelón, inicijátýva, ananás, ténor*). The semantic criterion for singling out barbarisms is association with objects, customs, and habits clearly unknown or not practiced in Ukraine or practiced only under foreign influence (eg, *ramadán, džýnsy, máfija, dólar*).

All these criteria are not, however, absolute, primarily because barbarisms, and even some specific features of them, may be naturalized. This is most obvious in the application of foreign affixes to native words (eg, *vojenizuváty, sovjetyzáCIJa*). This fluidity in the delineation of barbarisms is, however, not objectionable because it corresponds to the reality of the language: the tendency to adopt barbarisms to the native stock either by adapting them to the pattern of the language (eg, *kondensácija* is morphologically analyzed into *kon-dens-ácij-a*, even though the prefix *kon-* and the root *-dens-* in this word are semantically obscure) or by accepting some of their features into the repertory of the features of the language. An extreme manifestation of this tendency is folk etymology. Particularly difficult is the identification of borrowings from other Slavic languages, which, again, reflects the fact that they are more easily included in the apparently native stock of the Ukrainian language than are non-Slavic borrowings.

G.Y. Shevelov

Barbarych, Andrii [Barbaryč, Andrij], b 27 August 1903 in Oster, Chernihiv gubernia. Botanist working in dendrology, floristics, phytogeography, and conservation. His work has been devoted to the flora and vegetation of Ukraine. He co-authored the publications *Flora URSS* (Flora of the Ukrainian SSR), *Vyznachnyky roslyn Ukraïny* (Characteristics of the Vegetation of Ukraine), *Buriany Ukraïny* (Weeds of Ukraine), and others.

Barbone, Pietro di (Barbona), b?, d 1589 in Lviv. Italian architect who lived and worked in Lviv. With the assistance of P. Romanus (Romano) he built the belfry of the Brotherhood Church in 1572–8. Barbone designed the Tower of Korniakt and the *Korniakt building (in the Venetian Renaissance style of the 16th century) that today houses the Lviv State Historical Museum.

Bardakh, Yakiv [Bardax, Jakiv], b 1857 in Odessa, d 17 July 1929. Microbiologist, graduate of Odessa University and the St Petersburg Military-Medical Academy (1883). In 1886 Bardakh, I. Mechnikov, and M. Hamaliia organized the first Russian bacteriological station, in Odessa. Bardakh was appointed lecturer in 1894 and then professor (1917–29) at Odessa University, and in 1903 he founded the first emergency medical station in Ukraine. Bardakh wrote about 40 scientific works on the theory of immunity and various infectious diseases (rabies, dysentery, typhus). In 1891–4 he developed an antidiphtheria serum independently of the German scientist E. Bering and the French bacteriologist E. Roux.

Barenboim, Isak [Barenbojm], b 21 October 1910 in Voznesenske, Kherson gubernia. Civil engineer specializing in bridges and roads. Barenboim graduated from the Odessa Building Institute. Since 1934 he has worked in Kiev. He drew up the plans for reinforcing the right bank of the Dnieper in Kiev. In 1950 he became director of the Mostobud trust in Kiev, which has constructed many bridges in Ukraine and Moldavia. Barenboim has written several books on bridge building.

Bariakhtar, Viktor [Barjaxtar], b 9 August 1930 in Mariupol, Donetsk oblast. Physicist, since 1978 full member and presidium member of the Academy of Sciences of the Ukrainian SSR. Bariakhter worked at the academy's Kharkiv Physical-Technical Institute from 1954 to 1973 and then at the academy's Donetsk Physical-Technical Institute. In 1978 he became chairman of the Donetsk Scientific Center of the Academy of Sciences. His basic research has been devoted to the theory of magnetism, the physics of metals and plasma, and superconductivity. In 1956 he discovered the phenomenon of magneto-acoustic resonance together with O. Akhiezer and S. Peletminsky.



Vasyl Barka

Barka, Vasyl (pseuds: Ivan Vershyna, Ocheret), b 16 July 1908 in the Poltava region. Poet, writer, literary critic, translator. An émigré since 1943, he lived in Germany till 1949 and subsequently settled in the United States. Barka is a prolific and orphic author, requiring intuitive rather than logical comprehension. Drawing on the early works of P. Tychna for his pantheistic descriptions of nature and for his folkish idiom, Barka derives his originality from extreme abstraction, intensified metaphor, and a unique revitalization of accepted folk imagery through sudden and unexpected juxtapositions. His collections of poems seem to develop and grow in stature from the early lyrical collections *Shliakhy* (Pathways, 1930), *Tsekhy* (Guilds, 1932), *Apostoly* (Apostles, 1946), and *Bilyi svit* (The White World, 1947), through a biblically inspired intensification in *Troiandnyi roman* (The Rose Novel, 1957) and *Psalom holubynoho polia* (The Psalm of the Dovelike Field, 1958), through the syncretic *Okean* (Ocean, 1959), to the monumental 4,000-strophe epic novel in verse *Svidok dlia sontsia shestykrylykh* (The Witness for the Sun of Seraphims, 1981), addressed to the theme of reconciliation between 'Man and the Creator.' In 1968 he published a collection of selected poems, *Lirnyk* (Lyrist). Barka's prose is marked by lyrical and folkish idiom with a rather

static narrative flow. His first novel, *Rai* (Paradise, 1953), deals with the Soviet 'paradise,' and his second, *Zhovtyi kniaz'* (The Yellow Prince, 1962, 1968), is devoted to the great famine in Ukraine in the 1930s. The latter has been translated into French (*Le prince jaune*, Paris 1981). Barka's Ukrainian translation of *King Lear* appeared in 1969. His literary criticism consists of the weighty essays *Khliborobs'kyi orfei abo kliarnetyzm* (The Agrarian Orpheus or Clarinetism, 1961) and *Pravda Kobzaria* (The Kobzar's Truth, 1961), as well as two collections, *Zhaivoronkovi dzherela* (The Sources of the Lark, 1956) and *Tvorchist'* (Creativity, 1968).

D.H. Struk

Barladianu, Vasyl [Barladjanu, Vasyl'], b 1939 in Moldavia. Art historian and critic of Moldavian descent. Barladianu joined the dissident movement in the 1970s. He was head of the seminar of art history at the University of Odessa, from which he was dismissed in 1974 on a charge of 'Ukrainian and Rumanian nationalism.' He signed various dissident documents. Barladianu worked briefly at the Museum of Folk Architecture and Culture in Kiev. In 1976 he was an associate of the Odessa Museum of Western and Eastern Art. He was arrested in March 1977 and sentenced to three years' imprisonment in a labor camp. In 1980 he was sentenced to an additional three years.

Barley (*Hordeum*; Ukrainian: *yachmin*). An annual and perennial cereal plant of the grass family. There are 18–30 species of barley, of which 5 are grown in Ukraine. Only one species of barley, *Hordeum sativum*, is cultivated, and it has two forms – spring and winter barley. Winter barley is rare in Ukraine. In the past barley was used for bread, but now it is used mostly for grits, animal feed, and as a coffee substitute. Barley is the basic raw material in brewing. Because of its short vegetative period, barley matures in dry regions before the onset of drought. Hence it is widespread in the steppe belt of Ukraine, which is too dry for oats.

Barley, along with millet and wheat, was cultivated in Ukraine as early as the Trypilian period. At the end of the 19th century barley took third place among the grains after wheat and rye. In 1913, 5,845,000 ha were devoted to barley (23.6 percent of the land devoted to grain). It was cultivated mostly in the steppes, particularly along the sea coast, where it was second only to wheat. There it was the main feed grain. It was also exported, particularly to breweries in Germany. After the First World War the area devoted to barley was reduced, but it continued to make up 20 percent of the grain area and to place second to wheat. In 1940, 4,104,000 ha (19.5 percent) of the area under cultivation was devoted to barley; in 1950, it was 2,756,000 ha (12.5 percent); in 1960, 2,543,000 ha (18.5 percent); in 1970, 3,370,000 ha (21.7 percent); and in 1981, 3,996,000 ha (20 percent). Since the 1950s winter barley has also been grown in Ukraine. In 1981, for example, 18 percent of the land devoted to barley was sown with winter barley. Today barley is grown not only in the steppe, but also in the forest-steppe (and in Kuban beyond the Ukrainian SSR). The gross production of barley in the Ukrainian SSR was as follows (in millions of centners): 54.4 in 1913, 57.9 in 1940, 21.6 in 1950, 45.3 in 1960, 82.9 in 1970, and 106.4 (annually) in 1976–80. The land devoted to barley in Ukraine is 10 percent of the

barley-seeded area in the USSR, and the gross production is 22 percent of the USSR's production of barley. The main varieties of spring barley in Ukraine are Hanna Loosdorf, Heine Hahv, Illinois 43, Nosivka 2 and 6, Steppe, Donets 4, Uman, and Southern.

V. Kubijovyč

Barnych, Yaroslav [Barnyč, Jaroslav], b 30 September 1896 in Balyntsi, Kolomyia county, Galicia, d 1 June 1967 in Cleveland, Ohio. Composer, conductor, and pedagogue. He worked in Galicia, Transcarpathia, and, from 1950, in the United States. His training in music was completed in Lviv at the conservatory. He worked as conductor for the Ukrainska Besida theater in Lviv (1917–23) and the Prosvita theater in Uzhhorod (1923–5). In 1939–41 he conducted the Stanyславiv symphony orchestra, and in 1941–4 he was the conductor of the Lviv opera. He composed the following operettas in the Viennese style: *Sharika, Pryhody v Cherchi* (Adventures in Cherche), *Hutsulka Ksenia* (Ksenia the Hutsul Girl), and *Divcha z Maslosoiuzu* (Girl from Maslosoiuz), providing his own librettos for the first two. He also composed music for plays, choral music, orchestral music, and solo songs.

Baroque. A movement in art that originated in Italy at the end of the Renaissance in the 16th century and spread throughout Europe in the 17th century. The baroque period was a period of grand projects and complex ideas and designs, which gave rise to artistic forms that were intended to lift the spectator above daily existence to lofty and esoteric experience.

The baroque in art and architecture. The works of the period, particularly the architectural works, are marked by rich, flamboyant forms, filled with pathos and a striving for the supernatural and spiritual. In baroque architecture luxuriant, decorative portals, fronts, and gates, overloaded with unrestrained ornamentation, are common.

In Ukraine the baroque style emerged during the Cossack period and assumed some distinctive features. For this reason it is known as the Ukrainian baroque or the Cossack baroque (end of the 17th to the beginning of the 18th century). Ukrainian baroque architecture, in contrast to the predominantly decorative style of Western Europe, was more constructivist, more moderate in ornamentation, and simpler in form. Numerous examples of church and secular architecture in the Ukrainian baroque have survived: the buildings of the *Kievan Cave Monastery; *Zaborovsky Gate near the St Sophia Cathedral in Kiev; the plaster decorations of the main church of the Kievan Cave Monastery; the church of A. Kysil in Nyskynychi in Volhynia; the palaces in Zbarazh, Berezhany, and Bar; the military chancellery from I. Mazepa's period in Chernihiv; D. Apostol's residence in Sorochyntsi; and many others. The carvings of the baroque period are represented by such examples as the Bohorodchany iconostasis from the *Maniava Hermitage and the iconostases of the main church of the Kievan Cave Monastery and *St Michael's Monastery in Kiev. The best examples of baroque painting are the church paintings in Holy Trinity Church of the Kievan Cave Monastery, *Paradise* in the Elevation of the Cross Church of the Cave Monastery, as well as iconostases and portraits. During the period of the Ukrainian baroque, engraving underwent rapid development. It utilized a complex system of symbolism,

allegories, heraldic signs, and sumptuous ornamentation. In the applied arts and in ornamentation folk motifs were used, giving the ornamentation a particular originality.

The baroque in literature. The main features of the literary style known as baroque are a great emphasis on originality and an overabundance of stylistic devices, particularly metaphors, hyperboles, and antitheses. The purpose of a literary work was to move the reader and to evoke strong emotions in him/her. The baroque world view combined the religiosity of the Middle Ages with the ideas of the Renaissance (the interest in nature, history, and the individual). Literature flourished during the Ukrainian baroque period. Baroque literature began in the first quarter of the 17th century with M. *Smotrytsky, K. T. *Stavrovetsky, and partly even I. *Vyshensky and ended with the close of the 18th century (H. *Skovoroda). In the mid-17th century (the period known as late baroque), the number and refinement of the stylistic devices increased. Ukrainian baroque is peculiar in that the religious works created in the period outnumbered the secular works. The latter consisted, and only partly at that, of verse poetry, epos, tales, and historical chronicles, while sermons, dramas, and treatises remained almost exclusively religious. This was owing to the fact that writers at the time were mostly members of the clergy and lay patrons were few, that there were no secular schools of higher learning, and that certain circles of Ukrainian readers turned to Latin or Polish literature for their literary needs. These conditions led to an emphasis on religious works among both the Greek Catholics and the Orthodox; for example, I. *Potii's *Bohohlasnyk* (a religious songbook), I. *Galiatovsky's and A. *Radyvylovsky's sermons, and D. *Tuptalo's *Chet'i-Minei* (Monthly Readings). The literary language of the period lacked any set norms, since there was no authoritative intellectual center. The language of the church was the Ukrainian redaction of Church Slavonic. The language of non-religious works absorbed some foreign, mainly Polish, elements. Each author determined what elements of the vernacular or foreign languages he would use. But there were secular works written in Church Slavonic and religious works written almost in the vernacular (H. *Dometsky). In the 18th century various elements of Russian entered the literary language. The literature of the Ukrainian baroque had a great influence on Russian literature from the first third of the 17th century up to the mid-18th century. Russian church language changed under the influence of Ukrainian Church Slavonic. Ukrainian baroque literature also had an influence on the Southern Slavs (M. Kozachynsky) and left some traces in Polish literature.

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Barrow. See Kurhan.

Barshchina. See Serfdom.

Barsky, Ivan. See Hryhorovych-Barsky, Ivan.

Barsov, Nikolai, b 9 May 1839 near Orlov, Russia, d 5 December 1889 in Warsaw. Historian, professor at Warsaw University. Barsov's studies in historical geography include *Materialy dlia istoriko-geograficheskogo slovaria drevnei Rusi* (Materials for a Dictionary of the Historical Geography of Old Rus', 1865) and *Ocherki istoricheskoi geografii: Geografiia pervonachal'noi letopisi* (Outlines of Historical Geography: The Geography of the Primary Chronicle, 1878). Barsov also wrote studies in the history of education, including *Shkoly na Volyni i Podolii* (Schools in Volhynia and Podilia, 1863) and *Narodnye uchilishcha v Iugo-Zapadnom krae* (Public Schools in the Southwestern Territory, 1864).

Bartoshevsky, Ivan [Bartoševs'kyj], b 18 January 1852 in Lviv, d 13 December 1920 in Lviv. Theologian, ecclesiastical writer, preacher, professor at Lviv University from 1885, and honorary canon of the Greek Catholic clerical chapter. His publications include *Propovidi strasni i voskresni* (Sermons for Holy Week and Easter, 1891), *Propovidi nedil'ni* (Sunday Sermons, 1892–7), *Komentar do Sviatoho Pys'ma* (Commentary on the Holy Scriptures, 1900–8), *Teolohiia pastyrs'ka* (Pastoral Theology, 1902), manuals, and articles on theology in ecclesiastical journals.

Barvinkove. v-18. City (1976 pop 15,600) on the Sukhyi Torets River (a tributary of the Donets), a raion center in Kharkiv oblast. Barvinkove was founded in 1680. Until 1917 it was a large village with a population of 10,000; as a result of its proximity to the Donets Basin it became a manufacturing city. Since the 1930s it has had a machine-building factory, a food-processing plant, and light industry. The city has a regional ethnographic museum.

Barvinok (Periwinkle). An illustrated monthly magazine of art and literature for younger school children. It has been published since 1945 in Kiev by the Central Committee of the Communist Youth League of Ukraine. It comes out in Ukrainian and, since 1950, in Russian.

Barvinok, Hanna (pseud of Oleksandra Bilozerska-Kulich), b 5 May 1828, d 6 July 1911. Writer, wife of P. *Kulich. She was born into a landowner's family in the village Motronivka in Borzna county, Chernihiv gubernia. She began her literary career in 1858 and wrote stories on themes drawn from peasant life, which concentrated on the fate of the peasant woman. These appeared in the almanac *Khata* and the journals *Osnova*, *Pravda*, *Literaturno-naukovyi vistnyk*, and others. Her works were published in the collections *Opovidannia z narodnykh ust*



Hanna Barvinok



Oleksander Barvinsky

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Barvinska, Teodosiia [Barvins'ka, Teodosija], b 11 June 1899 in Sumy, d 12 October 1966 in Kiev. Actress specializing in heroic roles. She began her acting career in 1913 in O. Sukhodolsky's troupe. In 1921–58 she was the leading actress of the Kiev Ukrainian Drama Theater. Her main roles were Oksana in *Haidamaky* (The Haidamakas, after T. Shevchenko), Mavka in Lesia Ukrainka's *Lisova pisnia* (The Forest Song), Laurencia in L. de Vega's *Fuente-ovejuna*, Mirandolina in C. Goldoni's *La Locandiera*, Cherubino in P. Beaumarchais's *Le Mariage de Figaro*, and Lida in O. Korniiuchuk's *Platon Krechet*.

Barvinsky, Bohdan [Barvins'kyj], b 15 July 1880 in Ternopil, d 1962(?) in Lviv. Son of the scholar O. *Barvinsky; historian, full member of the Shevchenko Scientific Society, and expert on libraries and archives. Among his works are *Istorychni prychynty: Rozvidky, zamitky i materialy do istorii Ukrainy-Rusy* (Historical Contributions: Studies, Comments and Materials on the History of Ukraine-Rus', 2 vols, 1908–9), *Istorychnyi rozvii imeny ukrains'ko-rus'koho narodu* (The Historical Development of the Name of the Ukrainian-Ruthenian People, 1909), *Kraiovyi arkhiv aktiv grods'kykh i zems'kykh u L'vovi* (Provincial Archive of City and Land Acts in Lviv, 1917), and studies on Galician-Volhynian and Lithuanian-Ruthenian history.

Barvinsky, Martyn [Barvins'kyj], 1784–1865. Church leader, professor and rector of Lviv University. He was cantor of the Lviv Greek Catholic chapter and a deputy to the Galician diet (1835–60).

Barvinsky, Oleksander [Barvins'kyj], b 8 June 1847 in Shliakhtyntsi, Ternopil county, Galicia, d 25 December 1926 in Lviv. Noted pedagogue, historian, and civic and political leader. He began to work in civic organizations, especially in the Lviv Hromada, as a young man. He became a secondary school teacher at the gymnasium in Berezhany in 1868 and later in Ternopil. From 1888 he taught at the Lviv teachers' seminary. From 1891 to 1907 he served as a deputy to the parliament in Vienna and to the Galician diet (1894–1904). From 1893 to 1918 he was a member of the Galician School Council. In 1917 he became a member of the Austrian upper chamber. From 1867 he was a contributor to the journal *Pravda*. Under the in-

fluence of P. Kulish, Barvinsky prepared a series of textbooks for Ukrainian schools, including *Vyimky z ukrains'ko-rus'koi literatury* (Excerpts from Ukrainian-Ruthenian Literature) and *Istoriia ukrains'koi literatury* (A History of Ukrainian Literature, I-II, 1920-1). He wrote numerous articles on pedagogy, which were published in *Dilo*, *Shkil'na chasopys'*, and *Hazeta shkol'na*. As a member of the Provincial School Council he defended Ukrainian interests in the school system. The introduction of phonetic orthography in the schools and the use of the term Ukrainian-Ruthenian in textbooks were largely the result of his effort. Barvinsky began to publish the series *Rus'ka Istorychna Biblioteka* (The Ruthenian Historical Library) in 1886.

Barvinsky was an active member of several organizations: *Ruska Besida*, *Prosvita* (vice-president, 1889-95), the Ukrainian Pedagogical Society (president, 1891-6). With his participation the Shevchenko Society was reorganized as the Shevchenko Scientific Society, of which he was a full member from 1899. Although strongly opposed to Russophilism, Barvinsky maintained close ties with Dnieper Ukraine (through trips to Kiev) and Bukovyna. He informed foreigners (Czechs, Serbs, Germans in Austria) about the Ukrainian movement. As a political leader he supported the so-called New Era policy in 1890, which was intended to bring about an understanding between the Poles and Ukrainians in Galicia and to create the conditions for their political-social and cultural-economic development. The policy was unsuccessful, however. Barvinsky stood firmly by his position. He founded the Christian Social party, which he led and whose daily *Ruslan* he edited (1897-1914). In 1918 Barvinsky was secretary of education and religious affairs in the First State Secretariat of the Western Ukrainian National Republic. After the Poles captured Lviv, Barvinsky retired from political life. His memoirs were published in two volumes in 1912-13.

E. Borschak

Barvinsky, Vasyl [Barvins'kyj, Vasyl'], b 20 February 1888 in Ternopil, d 9 June 1963 in Lviv. Son of O. *Barvinsky; composer, pianist, and musicologist. Barvinsky first studied at the Lviv Conservatory and from 1908 to 1914, in Prague under V. Novak. From 1915 to 1939 Barvinsky taught at and was director of the Lysenko Institute of Music in Lviv. From 1939 to 1941 and from 1944 to 1948, he was a professor at the Lviv Conservatory. He was an organizer of the musical life of Lviv, a member of the editorial board of the journal **Ukrains'ka muzyka*, and president of the Union of Ukrainian Professional Musicians (SUPROM). Barvinsky taught many pianists and composers. In 1948 he was sentenced by the Soviet authorities to ten years' imprisonment. Barvinsky was a neoromantic composer who leaned towards impressionism, and his work was always characterized by a soft lyricism. He cultivated primarily instrumental forms. Among his works are *Ukrainian Rhapsody* for orchestra; string quartets; a sonata, variations, and a suite for the cello; violin pieces; and a concerto, two trios, preludes, miniatures, a sextet, the cycle *Love*, and *Ukrainian Suite* for piano. He also wrote the vocal solos 'Oi, polia' (Oh, Fields), 'Psalm Davyda' (David's Psalm), and songs to the poetry of I. Franko. Among his choral works are *Zapovit* (Testament), several cantatas, and arrangements of folk songs. He was the author of 'Ohliad istorii



Vasyl Barvinsky



Volodymyr Barvinsky

ukrains'koi muzyky' (A Survey of the History of Ukrainian Music) in *Istoriia ukrains'koi kul'tury* (History of Ukrainian Culture, 1937) and of various reviews and articles.

Z. Lysko

Barvinsky, Viktor [Barvins'kyj], b 1885 in Chuhuiv, Kharkiv gubernia, d 1940. Historian and archivist, professor at Kharkiv University, and director of the Kharkiv Central Historical Archive. His works deal with Ukraine in the 17th-18th century. They include *Krest'iane v Levoberezhnoi Ukraini v XVII-XVIII vv.* (The Peasants in Left-Bank Ukraine in the 17th-18th Century, 1909) and *Iz istorii kozachestva Levoberezhnoi Ukrainy* (On the History of the Cossacks of Left-Bank Ukraine, 1910), Barvinsky was exiled in the 1930s.

Barvinsky, Volodymyr [Barvins'kyj], b 25 February 1850 in Shliakhtyntsi, Zbarazh county, Galicia, d 3 February 1883 in Lviv. Civic leader, publicist, lawyer, and writer; brother of O. *Barvinsky. He was one of the founding members of the *Prosvita* society and the *Ridna Shkola* society in 1868. He co-edited and then edited (1876-80) the journal *Pravda*. He founded and edited the political newspaper *Dilo* (1880-3). On 30 November 1880 he organized the first Ukrainian public rally in Lviv, which passed resolutions on the legal-political rights of Galicia's Ukrainians, as well as on economic and educational matters. Barvinsky tried to establish an understanding between the Populists (see Galician *Populism) and the *Old Ruthenians. He had ties with M. Kostomarov, P. Kulish, and M. Drahomanov. He published many articles in *Pravda* and *Dilo* on political, civic, scholarly, and literary subjects. *Prosvita* published his books for the peasantry. He wrote the following short novels: *Skoshenyi tsvit* (Mown Flowers, 1877), under the pseudonym Vasyl Barvinok; *Sonni mary molodoho pytomtsia* (Dream Visions of the Young Seminarian, 1884); and *Bez talanne svatannia* (Unhappy Marriage, 1880). He also wrote stories and literary articles and reviews.

Baryshivka [Baryshivka]. III-12. Town smt (1971 pop 6,800) on the Trubizh River, a raion center in Kiev oblast. In 1921-2 Baryshivka was a center for the activities of the Neoclassicists M. Zerov, O. Burghardt, and V. Petrov.

Basarab, Matei, ?-April 1654. Wallachian hospodar (1632-54) who with George II Rákóczi of Transylvania

defeated the Cossack-Moldavian forces led by T. Khmelnytsky and V. Lupul, the Moldavian hospodar, in Finta in 1653.

Basarab, Olha (née Levytska), b 24 July 1899 in Pidhoroddia, Rohatyn county, Galicia, d 13 February 1924. Civic and political activist. She was a member of the first women's platoon of the *Sich Riflemen in Lviv. Basarab did charitable and educational work on the Committee to Aid the Wounded and the Interned in Vienna and on the Committee to Aid the Civilian Population. Her work was recognized by the International Red Cross. She helped organize soldiers that the Austrian army demobilized into Ukrainian military units. Basarab was on the executive of the Ukrainian Women's Union in Vienna, and in 1923 she became a member of the supreme executive of the Lviv branch of the Union of Ukrainian Women. The Polish police arrested her for belonging to the *Ukrainian Military Organization and tortured her to death during interrogation on the night of 12–13 February 1924. Her martyr's death had a great impact on the interwar generation of Galicia's Ukrainians.



Olha Basarab; drawing by Petro Andrusiv



Mariia Bashkirtseva

Basarabiia. See Bessarabia.

Bash, Yakiv [Baš, Jakiv] (real surname Bashmak), b 8 August 1908 in the village of Mylove in Kherson gubernia. Writer. In 1928–32 he worked on the construction of the Dnieper Hydroelectric Station and devoted two collections of stories – *Doba horyt'* (The Era Is Burning, 1931) and *Dni nastupu* (The Days of Advance, 1933) – the short novel *Syla* (Strength, 1934), and the novel *Na berehakh Slavutycha* (On the Banks of the Slavutych, 1940) to the subject. During the war he worked for the central headquarters of the Soviet partisan movement, to which he devoted the short novel *Profesor Buiko* (Professor Buiko, 1946) and the play *Dniprovi zori* (Dnieper Stars, 1953). The Second World War is also the theme of *Nadiia* (Hope, 2 vols, 1960–7). His writings have been collected in *Tvory* (Works, 2 vols, 1968) and *P'iesy* (Plays, 1958).

Bashkirtseva, Mariia [Baškirceva, Marija], b 11 November 1860 in Havrontsi, Poltava gubernia, d 31 October 1884 in Paris. Painter. After 1870 she lived in Nice, France. In 1877 she began studies with R. Julian and J. Bastien-Lepage; beginning in 1880, she exhibited her work in Paris. Bashkirtseva left some 150 paintings, including compositions, portraits, études, and genre

paintings. Her works are on permanent display at the art museum in Nice and in other museums. Her diary was published in Paris in 1887 under the title *Journal de Marie Bashkirtseff*; her letters were published in 1902.

Bashtanka [Baštanka]. II-13. Town smt (1980 pop 8,900), raion center in Mykolaiv oblast. Until 1928 it was called Poltavka. The town is involved primarily in food production.

Basilian monastic order. A monastic order established by St Basil the Great and governed by his rule, which was codified in approximate AD 362 and consisted of 55 'longer' rules and 313 'shorter' rules. These rules became the foundation of organized monastic life in the Eastern church and partly in the Western church. St Basil's rules, with some later additions (such as the Constitution of St Theodore Studite), were put into practice mainly in Byzantium and from there were introduced into Ukraine along with monasticism in the 11th century. The Basilian monasteries were not organized into a single system but were subordinated to local bishops or, in some exceptional cases (Stauropegion monasteries), directly to the patriarch of Constantinople.

After the Church Union of *Berestia (1596) the metropolitan of Kiev, Y. *Rutsky, with the assistance of Archbishop Y. *Kuntsevych, organized the monasteries in the Ukrainian-Belorussian eparchies that had adopted the union with Rome into one Congregation of the Holy Trinity under a common leadership and prescribed a rule for them. He made the Basilian monasteries independent of the bishops and subject to the protoarchimandrite. The monasteries were governed by hegumens, who were appointed for four years, and by archimandrites, who by this time were nominated by the king or other patrons and were appointed by the metropolitan. The appointments were for life and conferred special privileges and insignia. General assemblies were to be called every four years. The monastic code was modeled on the codes of Western orders. In 1624 the new rule of the Basilian order was confirmed by the Congregation for the Propagation of Faith and, in 1631, by Pope Urban VIII. The order became in part directly subordinate to the metropolitan and the pope. Until 1675 the metropolitans were protoarchimandrites for life. Afterwards, monks were appointed protoarchimandrites for four years. The Basilian novitiate was in Vilnius, then in Byten, Volhynia; the philosophical studies were taken in Zhyrovichy, Belorussia, and the theological studies were taken in Western Europe, where the Basilians had 22 scholarships at papal colleges. In the 17th century the congregation was centered in Belorussia (because the Galician eparchies adopted the union only later, in about 1700), and it was an effective agent of the union. By the papal decree of 1635 the Catholic bishops of the Eastern rite had to be Basilians.

The Basilians were active in missionary work, education, and publishing. (They had a special missionary method, and missionaries had special privileges.) They devoted much energy to the teaching of Church Slavonic, especially to students of Polish colleges in order to keep them in the Eastern rite. In 1615 Metropolitan Rutsky got permission from Pope Paul V to establish schools, and almost every monastery had a Basilian school. In 1626 the Synod of Kobryn put the Basilians in charge of the eparchial seminary in Minsk.



General Curia of the Basilian Fathers, Aventine, Rome; entrance to the monastery

The 18th century was the most active period of the order. In 1720 the Synod of Zamostia ordered all Catholic monasteries that were governed by the old Eastern rule to join the Basilian order. As a result, in 1739 a new Congregation of the Protection of the Mother of God, also called the Ruthenian congregation, was created in Lviv and took its place beside the Congregation of the Holy Trinity, known also as the Lithuanian congregation. In 1743, by the order of Pope Benedict XIV, the two congregations merged into one Basilian order at the assembly of the hierarchy and monastic representatives at Dubno. From that time all the monks in the Lithuanian province (mostly Belorussian territories within the Grand Duchy of Lithuania) and the Ruthenian province (Ukrainian territories within the Polish Kingdom) were subordinated to the Basilian protoarchimandrite. In 1780 at the general assembly in Tarakaniv, Volhynia, the Basilian order was divided into four provinces: Lithuanian, Belorussian, Crown (or Ruthenian), and Galician. The order then had 155 monasteries and 1,235 monks, of whom 950 were priests. The protoarchimandrite was chosen in turn from each province for four and then for eight years. The provinces were governed by protohegumens, the larger monasteries by archimandrites appointed for life, and the smaller ones by hegumens appointed for four years.

The Basilians were especially active in education and publishing at this time. They were in charge of colleges for young men in Uman, Hoshcha, Liubar, Sharhorod, Buchach, and Volodymyr-Volynskyi (the most famous one), and schools for the sons of the impoverished gentry. The Basilians took over Jesuit schools, among them the famous Ostrih School.

The main publishing center was Pochaiv in Volhynia, then Suprasl in Belorussia and Univ near Lviv. In 1733–1800 Pochaiv produced (besides Latin and Polish books) over 100 publications, including liturgical books, sermons, and *Bohohlasnyk* (a religious songbook) in 1791. The Basilians also built churches, such as those in Pochaiv and Zhyrovichy and St George's Cathedral in Lviv.

After the partitions of Poland, when all the Basilian provinces except Galicia became part of the Russian Empire, the Basilian order began to suffer persecution. Catherine II reduced the hierarchy and subordinated the Basilian monasteries to the archbishop of Polotsk. Relations with church authorities outside Russia were forbidden. After some improvements under Paul I, Alexander I abolished the office of protoarchimandrite in 1804, and Nicholas I abolished the offices of protohegumens, subor-

inating them to the eparchial consistory in 1832. In 1839, after the abolition of the Uniate church in Ukraine and Belorussia, the Basilian monasteries were finally closed down. Some of the monks were exiled; others were imprisoned in monasteries. Five Basilian monasteries remained in the Kholm region, but in 1864 the Russian authorities closed down four of them and soon afterwards closed down the last one in Warsaw.

The Basilian order survived only in the Galician Province of the Holy Savior, which was under Austrian rule. During Maria Theresa's reign the province developed well, but Joseph II closed down all the monasteries that did not provide social services and subordinated the rest to local bishops. He almost eliminated the vow of poverty. These actions led to the decline of the monasteries: of the 50 monasteries and 329 monks in Galicia in 1772–3, scarcely 15 monasteries and 40 monks remained. Then, in 1882, Pope Leo XIII consented to entrust the reform of the Basilian order to the Jesuits. This gave the order new life. In 1904 the first protohegumen was elected – Rev P. Filias. In 1931, when the order had several provinces (Galician, Transcarpathian, American-Canadian, and the Brazilian vice-province), Rev D. Tkachuk was elected as its first archimandrite. He was succeeded by Rev T. Halushchynsky, Rev P. Myskiv, Rev A. Velyky, and Rev I. Patrylo (the last three with the title of protoarchimandrite). All of them, with their advisers, have resided in Rome.

After the reform, the Basilian order renewed its missionary work only among Ukrainians. The following were prominently involved in this work: Rev A. Sheptytsky (later metropolitan), P. Filias, S. Ortynsky, M. Lonchyna, I. Tysovsky, L. Manko, I. Chepil, I. Luchynsky, Ya. Senkivsky, V. Bairak. The Basilians had an influence on young people through the Marian societies (with over 20,000 members). After 1918 the Basilians ran a seminary in Lviv (to 1926) and Zagreb (1924–55), lectured at the seminaries in Peremyshl and Stanyslaviv, and ran a junior gymnasium and student residence in Buchach. They are still in charge of the St Josaphat Pontifical Seminary in Rome. Zhovkva was their publishing center in Galicia. There they published the monthly *Misionar*, *Nash pryiatel'* for young people, and the scholarly journal *Zapysky Chyna sv. Vasyliia Velykoho* (see *Analecta Ordinis S Basilii Magni*). The scholarly works of Rev T. Halushchynsky, I. Skruten, D. Holovetsky, R. Lukan, T. Kostuba, A. Velyky, M. Voinar, M. Solovii, and others won recognition.

The Basilians of Galicia became active in Transcarpathia in 1921 by reforming monasteries there that previously had had no relation with the Basilians. The following priests worked in Transcarpathia: Ye. Malytsky, P. Bulyk, H. Kinakh, S. Reshetylo, and the poet Zoreslav – Rev S. Sabol. The Basilians published the periodicals *Blahovisnyk* and *Misionar* in Uzhhorod and opened a gymnasium in Uzhhorod and a novitiate in Mukachiv. This work contributed to the awakening of national consciousness in Transcarpathia. Rev L. Dolhy and others expanded their activities into the monasteries of Hungary, with the center in Mariapócs, while Rev A. Maksym worked in Rumania, where the Basilians established missions and their own press. At the end of the 19th century the Basilians began to minister to the needs of Ukrainian immigrants overseas. In 1897 the first Basilians arrived in Brazil (S. Kizyma and Martyniuk). Besides ministering to the Ukrainian colonies in Brazil, the Basilians, whose

headquarters were in Prudentópolis, ran a boarding school, novitiate, and courses for monks, and published *Ukrains'kyi misionar u Brazylii* and the weekly *Pratsia*. In 1932 the Brazilian subprovince was established, and in 1948 it became a province. In 1934 the Basilians expanded from Brazil into Argentina. In 1948 Argentina became a subprovince with a boarding school, novitiate, and occasional courses. The monthly *Zhyttia* is published there. The first Ukrainian Catholic bishop in Brazil, Y. Martynets (1958–78), and his successor, E.B. Krevey, are members of the order.

In 1902 Revs P. Filias, S. Dydyk, and A. Strotsky began their work in Canada. While ministering to the faithful, the Basilians there still run a novitiate, monasteries, and a high school. They have established their own publishing house in Toronto and publish the journal *Svitlo*. Several bishops in Canada were and are Basilians: V. Ladyka (1929, Winnipeg, later archbishop), N. Savaryn (1943, Edmonton), Ye. Khymii (1974, British Columbia), and M. Datsiuk (1983, auxiliary bishop of Winnipeg). In the United States the Basilians centered their work in New York, Chicago, and Detroit parishes. The first bishop of the Ukrainians in the United States was the Basilian S. Ortynsky (1907). Since 1926 Revs Ye. Teodorovych, S. Zhuravetsky, H. Trukh, and later A. Senyshyn (from 1942 as auxiliary bishop and 1961 as metropolitan) have worked there. In 1932 the American-Canadian province was established, and in 1948 it was divided into two provinces. The Basilians in the United States have a novitiate in Glen Cove, New York. The bishop responsible for the Ukrainian Catholics in England since 1961, A. Horniak, is also a Basilian.

Before the Second World War the Basilian order had three provinces: the Galician (378 monks), the Transcarpathian (163 monks, of whom 100 were in Transcarpathia, 20 in Hungary, and 43 in Rumania), and the American-Canadian (93 monks). With the 24 monks in the Brazilian subprovince, this made a total of 658 monks.

Since the abolition of the Ukrainian Catholic church by the Soviets in 1945, 250 Basilian monks have worked freely only in the Americas, where there are three provinces – the Canadian, American, and Brazilian – as well as the Argentinian subprovince. There is also a province in Poland.

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I. Nazarko

Basilian order of nuns. The women's branch of the *Basilian monastic order, with a common 1,600-year history in the Eastern churches of the Near East, Greece, southern Italy, and the Slavic countries. In Ukraine women's monasticism dates back to 1037, when Yaroslav the Wise built the women's cloister of St Irene. Later, in 1086, Prince Vsevolod Yaroslavych built the famous Yanchyn convent for his daughter Yanka. From Ukraine convents spread to Belorussia (the Convent of St Princess Yevfrosiniia in Polotsk among others). After the Church Union of Berestia and the reform of the Basilian order under Metropolitan Y. Rutsky and Y. Kuntsevych, convents governed by the monastic rule introduced by Rutsky began to spread. In the mid-17th century the Basilian sisters had 10 convents in Ukrainian-Belorussian territories (in Pynske, Dubno, Ostrih, Kholm, etc). The order suffered a decline in the Khmelnytsky period, but afterwards it opened new centers, mainly in the new eparchies of Lviv, Peremyshl, and Lutske. By the beginning of the 18th century there were 34–40 Basilian convents (while there were 12 Orthodox convents). The Synod of *Zamostia (1720) considered the problem of uniformity of rule among the convents, but its decisions to introduce stricter cloisters and greater educational activity brought almost no results, because the nuns lived mostly outside towns and supported themselves by manual labor and charity. For this reason, the bishops tried to group the nuns in larger convents. By 1772, the Basilian sisters had only 25 centers and 200 members. After the partitions of Poland (1772–95) and during the reign of Catherine II, the Basilian nuns lost most of their convents under Russia. The rest of the convents were closed down by force in 1832–9 under Nicholas I. The nuns who resisted were either exiled to the monastic prison of Miadzolia Staryi in Belorussia or forced to disperse. In Galicia, as a result of Joseph II's reforms, only 2 out of 12 convents remained – in Slovita (Lviv eparchy) and Yavoriv (Peremyshl eparchy). Both convents ran girls' schools (from 1881 in Lviv).

Only when, in 1897, Metropolitan S. Sembratovych instructed the Basilians to reform the order of nuns were new convents and educational institutions established, not only in Galicia, but also in the United States (1911), Yugoslavia (1915), Transcarpathia (1921–2), and Argentina (1939). In 1938–9, excluding Argentina, the order had 26 convents and over 300 members, who ran 6 secondary schools, 7 vocational schools, 10 girls' institutes and dormitories, and orphanages, kindergartens, and child-care centers. Some convents were subordinate to local church authorities, but in general they were under Metropolitan Rutsky's rule, which was modified to meet new conditions by Metropolitan A. Sheptytsky in 1909 and by general assemblies of the order.

After the Soviet occupation of Western Ukraine and the Communist take-over in Czechoslovakia, the Basilian sisters were disbanded, and some of them were exiled or imprisoned. They continue to some extent to lead a monastic life only in Yugoslavia (six centers) and Poland (four centers). However, the Basilian sisters have two provinces in the United States with centers in Philadelphia (24 convents, 140 nuns, 2 junior colleges, 3 secondary schools and 16 parish schools) and in Uniontown near Pittsburgh (23 convents, 143 nuns, 19 schools). They have one province in Argentina (4 convents, 50 nuns, and 4 schools), and two convents in Australia and Brazil. Since

1951 all Basilian nuns have belonged to a single order, which is independent of local church authorities and is governed by one rule that was approved by the Apostolic See. The order is administered by the superior general and her council at the mother house in Rome.

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M. Vavryk

Basketball. A game played by two teams who compete in throwing a ball into each other's elevated basket. The game was invented by a Canadian, J. Naismith, in the United States in 1891. In Ukraine the sport was first practiced in 1910–12. A competition was held in Kiev in 1913. In 1922 the first basketball league in Ukraine was set up in Chernihiv. In 1925 women's basketball teams competed for the Kiev championship. In 1927 city teams competed for the first time for the basketball championship of the Ukrainian SSR, and in 1937 club teams began to compete for the championship of Ukraine. At the beginning of the 1920s basketball began to spread among the schools in Western Ukraine.

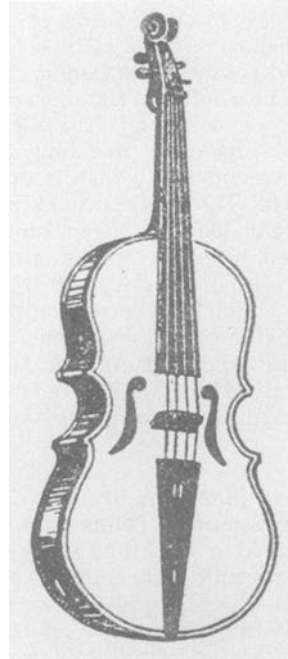
In the Soviet Union republic and all-Union competitions in basketball are held. Ukraine's women's team won the USSR championship in 1950–1. Among the members of USSR teams that have won the Olympic championship in basketball were the Ukrainians A. Palyvoda and S. Kovalenko in 1972 and N. Klymova in 1976. Soviet basketball teams that have won the world championship included the Ukrainian players F. Orel-Kocherhina, I. Pyvovarova, N. Nazemblo, and O. Salnykov. Almost 700,000 people in Ukraine play basketball (1976). The best teams are Budivelnyk, a men's team, and Dynamo, a women's team, both from Kiev.

Abroad, basketball is played in the various Ukrainian youth organizations, in Ukrainian sports clubs, and in students' clubs. Competitions for championships of cities or countries are held among Ukrainian basketball teams. In the United States many Ukrainians have distinguished themselves as members of college or professional basketball teams.

E. Zharsky

Bass viol (*basolia*). A Ukrainian stringed folk instrument of the bass register. In its form and dimensions it is similar to a violoncello. It has four strings tuned in fifths. The bass viol is used in folk instrumental ensembles, such as trios of folk musicians called **troisti muzyky*.

Bastarnae. Warlike Celtic (Germanic, according to certain archeologists) tribe that inhabited the Carpathian region (hence Ptolemy called the Carpathians the Alps Bastarnidae) from the upper Dniester valley to the Danube delta. The principal monument that the Bastarnae left is a settlement in Mukachiv, where iron implements and weapons were manufactured on a large scale. The tribe appeared in about 230 BC in southern Ukraine and the lower Danube region, where for a long time it raided Greek colonies and Roman territory. In AD 279 the Roman emperor Probus transplanted about 100,000 Bastarnae to Thracia south of the Danube, after which their name disappeared from history.



Bass viol

Basystiuk, Olha [Basystjuk, Ol'ha], b 1951 in Holokhvosty, Khmelnytskyi oblast. Soprano and graduate of the Lviv Conservatory. She won first prize at the international vocalist competition in Rio de Janeiro in 1975, as well as the Grand Prix and the H. Villa-Lobos medal.

Batchinsky, Evhen [Bačyns'kyj, Jevhen], b 24 August 1885 in Katerynoslav, d 30 October 1978 in Bulle, Switzerland. Civic and religious leader, journalist, and editor. Imprisoned for revolutionary activities in St Petersburg in 1908, Batchinsky escaped to Western Europe. He was active in the Paris Ukrainian Hromada from 1909 to 1912. Batchinsky was a correspondent for several Ukrainian newspapers in this period. In 1914 he moved to Geneva and founded the Ukrainian Hromada there. In 1915–17 he was the representative of the *Union for the Liberation of Ukraine and editor of its organ, **La revue ukrainienne*. In 1917–19 he contributed to the weekly **L'Ukraine* in Lausanne; in 1918 he was appointed consul of the UNR there. From 1922 he was also the official representative of the Ukrainian Autocephalous Orthodox church in Western Europe. From 1939 to 1950 he directed the Ukrainian Red Cross in Switzerland. In 1955 Batchinsky was consecrated bishop of the Ukrainian Autocephalous Orthodox Conciliar church. His personal archive, at Carleton University in Ottawa, is a valuable source for the study of Ukrainian political history and Ukrainian émigré life from the late 1890s.

Batih, Mykola, b 26 November 1922 in the village of Kuhaiv, Lviv county, Galicia. Graphic artist, book-cover designer, and art historian. Batih graduated from the University of Lviv in 1958. He is the author of *Iov Kondzelevych i Bohorodchans'kyi ikonostas* (Yov Kondzelevych and the Iconostasis of Bohorodchany, 1957) and *Dmytro Kravych* (1968), and has written articles on the history of Ukrainian art.

Batih, Battle of. On 23 May 1652 the army of B. Khmelnytsky defeated the Polish army, led by Hetman M. Kalinowski, near Batih Hill in southeastern Podilia. In order to prevent a military alliance between Ukraine and Moldavia, Polish forces, over 30,000 strong, had intercepted the Cossack regiments that were marching to Moldavia. Expecting reinforcements, the Polish troops encamped at the foot of Batih Hill. They were encircled by Khmelnytsky's army and its Tatar allies. On the morning of 23 May the Cossacks attacked the Polish camp, pierced the defense lines, and by the end of the day destroyed almost the whole Polish army, including Kalinowski and a large part of his staff. The Battle of Batih was one of Khmelnytsky's greatest victories and overturned in fact the harsh terms of the 1651 Treaty of *Bila Tserkva. But the battle did not abolish the threat of new Polish incursions into Ukraine.

Batiuk, Antin [Batjuk], b 11 June 1894 in Zbarazh, Galicia, d 23 October 1978 in Scranton, Pennsylvania. Community leader. Batiuk arrived in the United States in 1922. He was active in the Democratic party and worked in state and municipal institutions. He was also active in the Defense of Ukraine Society, the Ukrainian Workingmen's Association, in which he served as president from 1946 to 1973 and then as honorary president, and the Ukrainian Congress Committee of America.

Batiuk, Porfyrii [Batjuk, Porfyrii], b 11 March 1884 in Zinkiv, Poltava gubernia, d 19 April 1973 in Kiev. Composer, folklorist, and pedagogue. Batiuk studied music at the court choir in St Petersburg and in Moscow. He taught music in Zinkiv (1913–20), Okhtyrka (1926–33), and Kharkiv (1933–41). In 1944–6 he was a senior research associate at the Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. He collected and arranged many folk songs and composed choir music, including some for children, and piano pieces.

Batiushkov, Pompei [Batjuškov, Pompei], 1810–92. Russian leader in the field of education, author of historical, archeological, and ethnographic studies, of which many are devoted to northwestern Ukraine: *Atlas narodonaseleniia Zapadno-russkogo kraia po veroispovedaniiam* (Atlas of the Population of the Western Russian Land by Religion, 1862); *Pamiatniki russkoi stariny v zapadnykh guberniakh* (Monuments of Russian Antiquity in the Western Gubernias, 8 vols, 1865–86); *Kholmskaia Rus'* (Kholmian Rus', 1887); *Volyn'* (Volhynia, 1888); *Podoliia* (Podilia, 1891); and *Bessarabiia* (1892).

Bat'kivshchyna (Fatherland). Publishing house of the *Front of National Unity (FNYE) in Lviv, which in 1933–9 published the popular daily *Ukrains'ki visti* and the weekly *Bat'kivshchyna*, both edited by D. Paliiv, and an ideological quarterly, *Peremoha* (ed M. Shlemkevych). It also published three book series – *Ukrains'ka Kul'turna Skarbnytsia* (Ukrainian Cultural Treasury), *Politychna Biblioteka FNYE* (Political Library of the FNYE), and *Praktychna Biblioteka* (Practical Library) – and the annual almanac *Bat'kivshchyna* (beginning in 1936).

Bat'kivshchyna (Fatherland). Popular political and economic newspaper for peasants, founded in Lviv on

the initiative and with the support of Yu. Romanchuk. It was published from 1879 to 1896. Although *Bat'kivshchyna* adopted a moderate position on political issues, it became the object of interparty rivalry (from 1888 to 1889 it was edited by the Radical party leader M. Pavlyk).

Bat'kivshchyna (Our Country). An émigré, conservative, hetmanite-monarchist newspaper established in Toronto in 1955 as a successor to **Ukrains'kyi robotnyk* and **Nasha derzhava*. Until 1980 the newspaper was a bi-weekly; it now appears monthly and has a circulation of about 1,500. The editors have been M. Hetman, M. Pironiuk, and M. Korolyshyn.

Batsutsa, Yakiv [Bacuca, Jakiv], b 1854 in the village of Adamivka, Podilia gubernia, d there in 1932. Potter, master of ceramic art. Batsutsa made ceramic pottery and toys, maintaining the ancient tradition of decoration on unglazed earthenware. He decorated his pottery with geometrical and plant designs. His work is preserved in museums in Lviv and Leningrad.



Ceramic vases made by Yakiv Batsutsa, early 20th century

Batu Khan, ?–1255. Mongol khan (from 1227) and general, son of Juji Khan, and grandson of Genghis Khan. Batu led the Mongol-Tatar armies that ravaged Eastern Europe in 1236–43. In 1237 he invaded Rus'. In 1239 he sacked Pereiaslav and Chernihiv; in 1240, Kiev. In the following year his army penetrated into Galicia, Poland, and Hungary and reached Dalmatia. In 1242 Batu returned to the Volga, where he established the domain of the *Golden Horde.

Baturyn. II-13. Town smt (1972 pop 3,800) in Bakhmach raion, Chernihiv oblast, 19 km north of the railway station of Bakhmach. The earliest references to Baturyn date back to 1625, when it was granted to the Polish chancellor J. Ossoliński. In 1648 it became a Cossack company center, and in 1669–1708 it was the Left-Bank hetman's capital. Russian troops, commanded by A. Menshikov, sacked and burned Baturyn at the beginning of November 1708, because it supported Hetman I. Mazepa. The town was rebuilt and expanded in the 1750s and served as the capital of Hetman K. Rozumovsky in 1750–64. In the 19th century it declined. Its main architectural monuments are V. Kochubei's park and building (17th century) and the half-ruined Rozumovsky palace. The Prokopovych Museum of Apiculture, established in 1924, is located in Baturyn.



Ruins of Ivan Mazepa's building in Baturyn; an old engraving

Baturyn Articles. The 1663 agreement between Hetman I. *Briukhovetsky and the Muscovite government. The Baturyn Articles confirmed the provisions of the *Pereiaslav Treaty of 1654 and supplemented them with three new conditions: the hetman agreed to return escaped peasants to Russian landowners, to forbid Ukrainian merchants to sell whiskey and tobacco in Russia (the tsar had a monopoly on them), and to feed the Russian troops in Ukraine. In 1665 the Baturyn Articles were superseded by the *Moscow Articles.

Baudouin de Courtenay, Jan, b 13 March 1845 in Radzymin, Poland, d 3 November 1929 in Warsaw. Outstanding Polish linguist; professor at the universities of Kazan, Tartu, Cracow, St Petersburg, and Warsaw; full member of the Cracow Academy of Sciences and the Shevchenko Scientific Society; and corresponding member of the St Petersburg Academy of Sciences. Baudouin de Courtenay created and elaborated the theory of phonemics in linguistics and founded the psychological (the so-called Kazan) school of linguistics. He was a staunch defender of the free development of all languages



Jan Baudouin de Courtenay

and of national independence, including that of Ukraine. His political activities, particularly during his stay in St Petersburg (1900–18), where he had close ties with the Ukrainian Club, provoked repression from the Russian

government. He was arrested and imprisoned in 1913 for his brochure *Natsional'nyi i territorial'nyi priznak v avtonomii* (The National and Territorial Indicator of Autonomy, 1913). In the 1922 presidential elections in Poland, the representatives of the national minorities, including Ukrainian delegates to the diet and senate, demonstratively proposed Baudouin de Courtenay as a candidate. His article 'Kilka ogólników o obiektywnej i subiektywnej odrębności Ukrainy' (Several General Remarks on the Objective and Subjective Distinctiveness of Ukraine, *Zapysky NTSh*, vols. 141–3) presents a defense of the Ukrainian language and nationality.

Bavaria (Bayern). A German land, which has historically been an autonomous or independent political entity; a kingdom between 1806 and 1918. Since 1949 Bavaria has been the largest state of the Federal Republic of Germany, with an area of 70,547 sq km and a population in 1981 of 11 million. *Munich is the capital.

Ukraine's ties with Bavaria date back to the medieval period. Kiev had commercial relations with Regensburg, where the Monastery of ss Jacob and Gertrude was built with financial support from the Kievan grand prince, Volodymyr Monomakh. The Riurykids of Rus' were related to the Bavarian dynasty of Wittelsbach through the Hungarian house of Arpad (13th–14th century). As to political ties, in the 17th–18th century the Zaporozhian Cossacks fought under the elector Maximilian I in the Thirty Years' War, and the exiled hetman P. *Orlyk planned an anti-Russian coalition with the elector Charles Albert. Since the 16th century, some Ukrainians have received their higher education in Bavaria, first at Dillingen and Ingolstadt, and later at Munich, Erlangen, and Würzburg. Bavarian artists – for example, P. Labenwolf (1493–1563), who created the Herbut monument in Lviv, H. Holbein the Elder (ca 1470–1524), and the sculptor F. Tietz (1710–77) – have had some influence in Ukraine. In recent times some prominent Ukrainian artists have worked in Munich: the graphic artist Yu. Narbut, the painter O. Murashko, and the sculptor M. Parashchuk.

After the Second World War Bavaria received the largest number of Ukrainian political refugees. Most of them lived in *displaced persons camps near Munich, Augsburg, Regensburg, Mittenwald, Berchtesgaden, Aschaffenburg, Bayreuth, and Kaufbeuren. In 1946 there were up to 100,000 Ukrainians in Bavaria. In 1955 about 10,000 remained, while there were about 25,000 in all of West Germany. Among German cities, Munich has the largest number of Ukrainians and of Ukrainian institutions.

In 1945–50 the major Ukrainian churches became widely active in Bavaria, as did the Ukrainian press and Ukrainian publishing houses. Ukrainian elementary and secondary schools, the Ukrainian Free University, the Ukrainian Technical and Husbandry Institute, a Ukrainian Catholic seminary, and the Theological Academy of the Ukrainian Autocephalous Orthodox church were established in Bavaria. The Shevchenko Scientific Society resumed its activities, and the Ukrainian Academy of Arts and Sciences was established. Ukrainian theater groups and choirs performed before Ukrainian and German audiences. As Ukrainians emigrated in large numbers across the ocean, Bavaria's significance for Ukrainian refugees diminished. Yet Ukrainian political, social, and cultural institutions in Bavaria continue to function, and

Munich has remained a center of Ukrainian émigré activity in Western Europe. (See also *Germany.)

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Bazar. II-10. Village in Narodychi raion, Zhytomyr oblast. Here 359 UNR Army soldiers were executed by the Bolsheviks on 22 November 1921 (see *Winter campaign).

Bazarko, Ivan, b 6 October 1910 in Dovzhniv, Sokal county, Galicia. Jurist and civic leader. Bazarko fled from Ukraine at the end of the Second World War and was subsequently the administrator of several DP camps in Germany. In 1949 he settled in New York. He served as secretary and chairman of the United Committee of Ukrainian American Organizations in New York (1959–66) and as executive director of the Ukrainian Congress Committee (1966–80). From 1981 to 1983 he was president of the Secretariat of the World Congress of Free Ukrainians.

Bazavluk River. A right-bank tributary of the lower Dnieper that flows into the Kakhivka Reservoir. It is 157 km long, and its basin covers 4,200 sq km. The river is shallow and often dries up.

Bazhan, Mykola [Bažan], b 9 October 1904 in Kamianets-Podilskyi, d 23 November 1983 in Kiev. Poet, writer, translator, and Soviet Ukrainian political and cultural figure; full member of the Academy of Sciences of the Ukrainian SSR from 1951. One of the most prominent representatives of the literary renaissance of the 1920s, he wrote screenplays, edited the journal *Kino*, and was associated with the literary groups VAPLITE and Nova Heneratsiia and the journal *Literaturnyi iarmarok*. Bazhan's poems were first published in 1923, but he gained recognition for the collections *17-i patrol'* (The 17th Patrol, 1926). With *Riz'blena tin'* (The Sculptured Shadow, 1927), and especially *Budivli* (Buildings, 1929), Bazhan abandoned futurism and constructivism and emerged as a romantic expressionist, whose poems were characterized by dynamism, unusual imagery, monumentalism, and frequent references to the Ukrainian past.

In the poem 'Budivli' Bazhan treats historical themes, seeking a link between the modern era, the Middle Ages, and the Ukrainian baroque of the Cossack state. 'Budivli' and the poems 'Rozмова serdets' (Heart-to-Heart Talk), in which he presented an unusually harsh assessment of Russia, 'Hofmanova nich' (Hoffman's Night, 1929), 'Sliptsi' (The Blind Beggars, 1933), 'Trylohiia prystrasty' (Trilogy of Passion, 1933), and others display an original poetic style: a bold statement of theme, a rich vocabulary replete with archaisms, syntactic complexity, an abundance of metaphor, and inventive rhyme. These poems, as well as the collections *Doroĥa* (The Road, 1930) and *Poezii* (Poems, 1930), aroused harsh criticism of Bazhan: he was accused of 'detachment from Soviet reality,' 'idealism,' and nationalism.

During the terror of 1934–7 Bazhan wrote the trilogy *Bezsmertia* (Immortality, 1935–7), which was dedicated to S. Kirov, and entered the company of poets enjoying

official recognition. His later works, written in the spirit of Stalinist patriotism, all belong to the corpus of official Soviet poetry. These include the collections *Bat'ky i syny* (Fathers and Sons, 1938), *Iamby* (Iambs, 1940), *Klych vozhdia* (The Call of the Leader, 1942), and *V dni viiny* (In the Days of War, 1945); the collections awarded the Stalin Prize – *Kliatva* (Oath, 1941), *Danylo Halyts'kyi* (Danylo of Halych, 1942), *Stalinhrads'kyi zoshyt* (Stalingrad Notebook, 1943), and *Anhliis'ki vrazhennia* (English Impressions, 1948); and the collections *Virshi i poemy* (Poetry and Long Poems, 1949), *Bilia Spas'koï vezhi* (Near the Savior's Tower, 1952), *Ioho im'ia* (His Name, 1952), *Honets* (The Chaser, 1954), *Iednist'* (Unity, 1954), *Tvoiry* (Works, 1946–7), and *Vybrane* (Selected Works, 1951, from which poems of the early period were omitted). After J. Stalin's death Bazhan did not take part in the cultural renaissance launched by the *Shestydesiatnyky (poets of the sixties); his later collections and poems, *Iasa* (1960), *Italiis'ki zustrichi* (Meetings in Italy, 1961), *Polit kriz' burii* (Flight through the Storm, 1964, for which he received the Shevchenko Prize), *Umans'ki spohady* (Memories of Uman, 1972), *Nichni rozdumy staroho maistra* (Nocturnal Reflections of an Old Master, 1976), and others, were also written in the spirit of Party ideology. Bazhan's translation of S. Rustaveli's poem *Vytiaz' u tyhrovii shkuri* (The Knight in the Tiger Skin, 1927) was published to great critical acclaim, and he has produced many masterful translations from Georgian, Russian, and Polish, as well as of the poetry of R.M. Rilke. Bazhan is also the author of literary studies, reviews, and memoirs.

With the outbreak of war in 1941 Bazhan emerged as a leading political figure. He was editor of the newspaper *Za Radians'ku Ukrainu!*, deputy chairman of the Council of Ministers of the Ukrainian SSR (1943–8), a long-term member of the Central Committee of the CPU and deputy of the Supreme Soviet of the Ukrainian SSR and of the USSR, and head of the Writers' Union of Ukraine (1953–9). From 1958 he headed the editorial board of the Ukrainian Soviet Encyclopedia publishing house and served as editor-in-chief of many of its publications.

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Bazhansky, Mykhailo [Bažans'kyj, Myxajlo], b 6 February 1910 in Sniatyn, Galicia. A journalist, poet, and public activist, now residing in Detroit, Michigan. Bazhansky is the author of a collection of short stories, *U vyri zhyttia* (In the Whirlpool of Life), and of memoirs from his days in German concentration camps, *Mozaika kvadriv viaznychnykh* (A Mosaic of Prison Quarters, 1946).

Bazhansky, Porfyrii [Bažans'kyj, Porfyrij], b 24 February 1836 in Beleluia, Sniatyn county, Galicia, d 29 December 1920 in Lviv. Self-taught composer, folklorist, music theorist, and Ukrainian Catholic priest. Bazhansky received his music education at the Lviv Theological Seminary. He collected folk songs, some of which he published or used in his compositions. Among his works



Mykola Bazhan



Porfyrii Bazhansky

are 'folk' melodramatic operas, music for the liturgy (1869), music for mixed choirs, and two song collections: *Halyts'ko-bukovyns'ki narodni melodii* (Galician-Bukovynian Folk Melodies, 1890–1906) and *Rus'ko-halyts'ki narodni melodii* (Ruthenian-Galician Folk Melodies, 1905–12). He wrote articles on melodies and harmony and collected and arranged folk songs, in which he utilized M. *Dylets'ky's unpublished writings.

Bazylevych, Anatolii [Bazylevyč, Anatolij], b 7 June 1926 in Zhmerynka, Vinnytsia okruha. Graphic artist. Bazylevych studied at the Kharkiv Art Institute, graduating in 1953. He specializes in book art and has illustrated several books, including Marko Vovchok's *Zapysky prychetnyka* (Notes of a Sexton, 1954), employing half-tone drawings and watercolors; H. Kvitka-Osnovianenko's *Pan Khaliavs'kyi* (Mr Khaliavsky, 1961); I. Kotliarevsky's *Eneida* (Aeneid, 1968); S. Rudansky's *Spivomovky* (humoristic poems, 1974); collections of Ukrainian folk tales (1970, 1974); and the works of J. Hašek and M. Sholokhov. An album of his paintings was published in Kiev in 1976.

Bazylevych, Inna [Bazylevyč], b 11 December 1907 in Yelysavethrad. Actress of the L. *Kurbas school. She began to act in 1927 and appeared on the stage of such theaters as the *Berezil, Veselyi Proletar, the Theater of the Revolution and Komsomol, and, after 1945, the Ukrainian Music and Drama Theater in Ivano-Frankivske. One of her most memorable roles was that of the mother in M. Starytsky's *Marusia Bohuslavka*.

Bazylevych, Ivan [Bazylevyč], b 1899 in Siltse, Volhynia, d 1965. Therapist-clinician, gerontologist, and professor at the Kiev Medical Institute. In 1941–3 Bazylevych was in charge of the therapy clinic of the Central Kiev Hospital. In 1943 he emigrated and worked in various clinics in Germany and then in the United States. From 1948 he was a member of the Ukrainian Academy of Arts and Sciences in the United States and, from 1958, a member of the American Gerontological Association. Bazylevych wrote on clinical diagnostics, fermentology, cardiology, pulmonology, gerontology, and geriatrics.

Bazylevych, Vasyl [Bazylevyč, Vasyl'], 1893–1942. Historian, professor at the Kiev Archeological Institute, and researcher at the All-Ukrainian Academy of Sciences. Bazylevych published articles on the history of the

Decembrists in Ukraine, the history of medieval Kiev and its monuments, and other subjects. In the 1930s he was exiled to eastern Siberia. In 1940 he was director of research at the Tahanrih Museum. He was executed by the Germans.

Bazylovych, Yoanykii [Bazylovyč, Joanykij] (Basilovits, Joannicio), b 6 June 1742 in Hlyvištia, eastern Slovakia, d 18 October 1821 in Mukachiv. Church historian, protohegumen of the Mukachiv monastery, and the first historian of Transcarpathian Ukraine. Bazylovych is the author of *Brevis Notitia Foundationis Theodori Koriatovics, olim Ducis de Munkacs pro Religiosis Ruthenis Ordinis S. Basilii M., in Monte Csernek ad Munkacs* (Brief Information about the Basilian Monastery on the Monks' Mountain near Mukachiv Founded by Prince Fedir Koriatovych, 2 vols, 1799–1805). In this work he attempted to prove the authenticity of the founding charter of the Mukachiv monastery; this was later proven to be a falsified document.

Bear, brown (*Ursus arctos*; Ukrainian: *buryi vedmid.*) An omnivorous mammal up to 2.5 m in length, 1.25 m high in the withers, and 750 kg in weight. Indigenous to Europe, it is now very rare in Ukraine and is protected as an endangered species in the forests of Polisia, the Carpathian Mountains, and the Caucasus.

Beauplan, Guillaume Le Vasseur de, b ca 1600 in Normandy, d 6 December 1673. French army engineer, architect, and cartographer. From 1630 to 1648 he was a captain in the artillery of the Polish army and was ordered to Ukraine. In 1637–8 he took part in S. Koniecpolski's campaign against P. Pavliuk and Ya. Ostrianyn; in 1639 he rebuilt the fortress *Kodak, which had been destroyed by the Cossacks. He also built many castles and fortresses (including those at Bar, Brody, and Kremenchuk). Beauplan, one of the most famous 17th-century cartographers, drew the first descriptive map of Ukraine in 1639; in 1654 in Danzig he published a specialized (scale of 1:452,000) and a 'general' (scale of 1:1,800,000) map of Ukraine, both engraved by the famous Dutch engraver Hondius (V. Hondt). Following their publication in Rouen, France, in 1660, these maps were duplicated many times in various European countries (they were reproduced, moreover, by V. Kordt in *Materialy po istorii russkoi kartografii* [Materials for the History of Russian Cartography, 1–2, 1899–1910]). In 1662 Beauplan anonymously published a map of the lower Dnieper in Amsterdam. His book *Description of Ukraine* was widely known in Europe (*Description des contrées du Royaume de Pologne*, 1650; 2nd, enlarged edn, titled *Description d'Ukraine*, 1660; 3rd edn 1661). It includes geographical and economic information about Ukraine, describes the Ukrainian peasantry and other social classes, and gives a detailed description of the Dnieper Rapids. The *Description*, which was the first to describe Ukraine, was received with great interest in Europe (English translation, 1704; German, 1780; Polish, 1822; Russian, 1832; a partial translation also appeared in Ukrainian).

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Beaver, Old World (*Castor fiber*; Ukrainian: *bobr.*) A large aquatic rodent, up to 1.2 m in length and 30 kg in weight. It is prized for its fur. In historical times the beaver was widespread in Ukraine, even far to the south. In the Princely era its fur was in high demand in Western Europe and served as a medium of exchange. The princes set up special beaver reserves for hunting. The species was threatened with extinction and is now under strict protection. The beaver now thrives on reserves in Polisia near Pynske; on the Ovruch, Uzh, Brahynka, Horyn, Teteriv, and Desna rivers; and in the Liubech region of Chernihiv oblast. In 1924 the Canadian beaver (*C. canadensis*) was acclimatized on the Styr River near Lutske.

Beck, Mary [Bek, Mariia], b 29 February 1908 in Ford City, Pennsylvania. Lawyer, politician, civic figure, patron of the arts. She was the first woman elected to the Detroit Common Council, serving as its president from 1952 to 1962 and as acting mayor of Detroit from 1958 to 1962. She served on many local-government committees and has been active in Ukrainian cultural and women's organizations. In 1933–4 she managed the Ukrainian pavilion at the Century of Progress Exposition in Chicago. She edited the women's magazine *Zhinochyi svit* in 1932–4. In the 1970s she was active in the Ukrainian government in exile as vice-president of its executive.



Mary Beck

Bedrylo, Stepan, b 4 January 1932 in the village of Bartativ, Horodok county, Galicia. Economist and geodesist. Bedrylo graduated from the Lviv Agricultural Institute and from 1959 to 1969 was an associate of the Scientific Research Institute of Agriculture in Kiev. He has been persecuted by the Soviet authorities for criticizing the policy of Russification, propagating samvydav materials, and reporting on V. Makukh's self-immolation. In 1970 he was sentenced to four years' imprisonment and served his sentence in the labor camps of Mordovia, where he was gravely ill. From the camps he wrote an appeal 'To the Peoples of the World,' which appeared in samvydav (*Ukrains'kyi visnyk*, nos 1–2).

Bedzyk, Dmytro, b 1 September 1898 in Vilkhivka, Sianik county, Galicia (today part of Poland). Writer and playwright. From 1915 he lived in eastern Ukraine. Bedzyk belonged to the writers' groups Pluh and Zakhidnia Ukraina. During the Second World War he worked as a special correspondent for the paper *Radians'ka Ukraina*. His writings deal with the October Revolution, the building of communism, and the Second World War according to the officially prescribed line. Bedzyk's plays include *Liude! Chuiete?* (People! Do You Hear?, 1924), *Shakhtari* (The Miners, 1924), *Chornozem ozhyv* (The Chernozem Has Come to Life, 1925), *Za kulisamy tserkvy* (In the Wings of the Church, 1925), *Khto koho?* (Who to Whom? 1927), *Prorok* (The Prophet, 1930), and *Arsenal' tsi* (Arsenal Guards, 1939). His stories and sketches were published in the books *Do sontsia* (Towards the Sun, 1926), *Korsun'-Shevchenkivs'ke poboishche* (The Korsun-Shevchenkivskiy Battlefield), and *Plem'ia neskorymykh* (The Tribe of the Invincible, 1949). He also wrote several novels, including *Dnipro horyt'* (The Dnieper Is Burning, 1948), *Khliboroby* (The Farmers, 1956), *Sertse moho druha* (The Heart of My Friend, 1964), and *Pidzemni hromy* (Underground Thunder, 1971).

Bee (Ukrainian: *bdzhola*). An insect of the bee family of the Hymenoptera order. The central European gray bee (*Apis mellifica*) is common in Ukraine. A variety of this species – the Ukrainian bee (*A. mellifica* var *ucrainica*) – produces much honey and survives the winter well. Among other species the black northern bee and the gray Caucasian bee are known in Ukraine. Hybrids of the named species, sometimes crossed with the Italian bee, prevail throughout Ukraine.

Beech (*Fagus*; Ukrainian: *buk*). A tree of the beech family, 30–40 m in height. It is discriminating about soil and climate and requires much atmospheric moisture. The beech grows only in Western Ukraine and the Crimea, mixed in with other trees: in the Carpathians it grows alongside fir, spruce, as well as hornbeam, maple, ash, and elm. In certain regions, particularly in Transcarpathia, beech forests are found. In the Carpathians the tree grows at altitudes up to 1,300 m. Beech wood is dense and has a reddish-brown color. It is used for firewood, tools, musical instruments, railway ties, parquet floors, bent furniture, and dry distillation in the chemical industry.

Beekeeping. Beekeeping has been widespread in Ukraine since prehistoric times, when the primitive method of obtaining honey by robbing wild hives was replaced by beekeeping. The oldest method involved keeping bees in hollow logs or gums (*borti*). Beekeepers made the gums and later began to place them high up in trees. This method (called *bortnytstvo*) was practiced until the mid-18th century, and in some areas – the forests of Volhynia, the northern Chernihiv region, and the northern Kiev region – it endured to the beginning of the 20th century. *Bortnytstvo* was replaced by *pasichnytstvo*, which involved placing hives on tree trunks in forest clearings or orchards. This method is mentioned in documents of the 14th century.

Honey and wax were important items of domestic consumption and were paid as tribute to princes. Beekeeping was protected by the law – the *Ruskaia Pravda*



BEAUPLAN'S MAP

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and the Lithuanian Statute. Honey and wax were important also in foreign trade. In the 15th–16th century the wax warehouses (*voskovi komory*) of Lviv (established in 1496), Lutske, Volodymyr, Berestia, and Bilske were famous. In the 16th–17th century beekeeping developed rapidly. It spread to Slobidska Ukraine and the Zaporozhian lands. Most of the honey was used for beverages, but some of it and some of the wax were exported.

With the spread of serfdom and the cultivation of the virgin steppes in the 18th–19th century, beekeeping declined. Sugar making undermined the export of honey. For this reason, by the end of the 18th century the Russian and Austrian governments exempted beekeepers from taxes. Some of the gentry, clergy, monasteries, Cossacks, and wealthier peasants continued to keep bees. In the first half of the 19th century beekeeping was revived. In 1814 P. *Prokopovych, a landowner in the Chernihiv area, invented the first frame hive and thus initiated the modern period of apiculture. He also organized industrial beekeeping and advocated progressive apiculture, particularly at his beekeeping school, which he founded in 1826 in the village of Palchyky near Baturyn.

Prokopovych's work was continued by S. Velykdan (1819–79), V. Vashchenko (1850–1918) (inventor of an improved hive), V. Shymanovsky (author of the text *Metody pasichnykuvannia* [Methods of Beekeeping]), V. Riznychenko, Ye. Arkhopenko, I. Korabliv, and others. In Galicia Yu. Liubinetsky, L. Treshchakivsky, Rev. Doly-novsky, and M. Mykhalevych were prominent apiarists.

In 1910 there were 1.6 million hives in the nine Ukrainian gubernias (6.3 million in the whole Russian Empire and 2.5 million in all Ukrainian ethnic lands), 90 percent of which belonged to peasants. As a result of the First World War and the revolution, beekeeping in Ukraine declined (in 1920 only 800,000 hives remained in Dnieper Ukraine. It recovered in the NEP period (1923–1.1 million hives; 1927 – 1.3 million hives, 52 percent of which were frame hives). The development of apiculture was encouraged through professional journals, research stations, etc. in both eastern and Western Ukraine. Such apiarists as M. Borovsky, V. Pylypchuk, and I. Martsinkiv were active in the latter region.

Collectivization and the Second World War resulted in the decline of beekeeping (in 1939 the Ukrainian SSR had 1.3 million hives, and in 1944 scarcely 121,000). After the war it recovered. Large bee farms, inter-collective-farm beekeeping associations, and special state farms for industrial apiculture were formed. In 1967 there were over 2.5 million hives in the Ukrainian SSR, of which almost 1 million belonged to collective farms, 132,000 to state farms, and 1.2 million to individuals. In 1975 there were 2.9 million hives. The annual production of honey was 12–16 million kg (4.1–5.5 kg per hive), including 6–7 million kg of honey for industrial use. Apiculture is most developed in the forest-steppe region, where almost half of the hives are located, and in the steppe region, where over one-third of the hives are located.

M. Borovsky

Beet (*Beta*; Ukrainian: *huriak*). Annual, biennial, and perennial plants, cultivated form of the *Beta vulgaris* of the Chenopodiaceae family, which have a fleshy taproot for which they are valued. The main types of beet are the garden beet; the mangel-wurzel, beet used as livestock feed; and the sugar beet. The garden beet is grown as a

vegetable throughout Ukraine. The most popular varieties are the Skvyra oblate beet, the Early Wonder, the Nosivka oblate, and the Bordeaux 237. The mangel-wurzel has a yellow or red root and contains 4–10 percent sugar. Before the First World War it was grown in Western Ukraine and on the estates of landowners. Today it is grown throughout Ukraine. The most popular varieties are the Ekendorf Yellow beet and the Poltava White beet.

The sugar beet is the most important industrial crop in Ukraine. Its root weighs as much as 500 g and has a sugar content of 19–22 percent. It is used as the raw material for the sugar industry. In the sugar-refining process other valuable by-products such as molasses and beet pulp are produced from the beet. The beet foliage serves as nutritious feed.

Beilis affair. The trial of Mendel Beilis, a Jew, held in Kiev in September–October 1913 and provoked by the propaganda spread by the *Black Hundreds. In March 1911 the Russian rightist press conducted an inflammatory campaign against Beilis, accusing him of the ritual murder of a Christian boy – A. Yushchynsky. The Black Hundreds tried to use Beilis's trial to mobilize public opinion against the Jews in Russia. The lack of evidence against Beilis and the obvious anti-Semitic tendency of the proceedings provoked a reaction from the liberal and progressive intelligentsia: the author V. Korolenko, Prof V. Vernadsky, and others spoke out in defense of Beilis. The jury, which was composed of Ukrainian peasants, pronounced the accused not guilty in spite of pressure from the Ministry of Justice and the Ministry of the Interior.

Beisuh River (Beisug). A small river in the Kuban Lowland. It flows into the Beisuh Liman, which empties into the Sea of Azov. The river is 243 km long, and its basin is 5,200 sq km in area. Its tributaries are the Beisuzhok Livyi and the Beisuzhok Pravyi.

Beketov, Nikolai, b 13 January 1827 in the village of Alferevka, Penza gubernia, Russia, d 13 December 1911 in St Petersburg. Physical chemist, member of the St Petersburg Academy of Sciences. In 1849 Beketov graduated from Kazan University. He worked at Kharkiv University from 1855–87 and, beginning in 1887, at the St Petersburg Academy of Sciences. In 1864 he organized the department of physical chemistry at Kharkiv University and taught the first course in physical chemistry as an independent discipline. Beketov determined the activity series in metals, formulated the law of reactive masses, and laid the foundations of aluminothermy. The work of Beketov and his students created the basis of the Kharkiv school of physical chemistry.

Beketov, Oleksii, b 3 March 1862 in Kharkiv, d 23 November 1941 in Kharkiv. Architect and pedagogue, academician from 1894, and professor from 1898. Beketov was the son of N. *Beketov. He graduated from the St Petersburg Academy of Arts and worked in Kharkiv, where he built over 60 public and private buildings. Among his works are the buildings of the Law Institute (1892), the Medical Society (1911, now home of the I. Mechnikov Scientific Research Institute), the Agricultural Institute (1907–12), and the Korolenko Public Library. His buildings, which are in the modern style, can also be



Oleksii Beketov

found in Lubni, Symferopil, Alushta, Dnipropetrovske, the Donbas, and elsewhere.

Beklemishev, Hryhorii [Beklemišev, Hryhorij], b 4 February 1881 in Moscow, d 5 February 1935 in Kiev. Pianist and pedagogue. He graduated from the Moscow Conservatory in 1900 and in 1913 became a professor at the Kiev State Conservatory. In 1923 he became a professor at the Kiev Music and Drama School. He was the author of many piano transcriptions, including *Three Piano Pieces on Folk Songs* (1930).

Beklemishev, Vladimir [Beklemišev], b 15 August 1861 in Katerynoslav gubernia, d January 1920 in Novorzhev, Pskov gubernia, Russia. Russian sculptor, full member and professor of the St Petersburg Academy of Arts from 1892. Beklemishev studied in Kharkiv and St Petersburg and produced a number of works on Ukrainian themes, including peasant life (*Peasant Love*, 1896), a commemorative bust of T. Shevchenko in Kharkiv (1899), and a model for a commemorative statue of Shevchenko, which was awarded a prize at a competition in Kiev in 1910.



Ivan Belei



Yakov Belevtsev

Belei, Ivan [Belej], b 1856 in Voinyliv, Stanyslaviv county, Galicia, d 20 October 1921 in Lviv. Journalist and writer (pseud: Roman Rozmaryn) in Galicia. In 1881–2, with I. Franko, Belei published the magazine *S'vit* and a series of popular books, *Dribna Biblioteka*, in which 14 volumes were published. From 1884 to 1902 he was editor

in chief of the newspaper **Dilo* and simultaneously editor of the series *Biblioteka Naiznamenytishykh Povistei*, in which some 60 volumes appeared. Belei also produced translations and articles on literature.

Belevtsev, Yakov [Belevcev, Jakov], b 20 April 1912 in the village of Orekhovo, Kursk gubernia. Geologist, full member of the Academy of Sciences of the Ukrainian SSR from 1967, and graduate of the Dnipropetrovske Mining Institute. He was a professor at Kiev University from 1953 to 1962 and from 1953 to 1969 administered a division of the Institute of Geological Sciences of the Academy of Sciences of the Ukrainian SSR. From 1969 he directed the metallogenics section at the Institute of the Geochemistry and Physics of Minerals of the Academy of Sciences of the Ukrainian SSR. His fundamental work is devoted to the study of the geology and genesis of iron ores in the Kryvyi Rih Iron-ore Basin and the study of Precambrian mineral-ore deposits.

Belgium (French: Belgique; Flemish: België). A West European country populated by two principal nationalities, the Dutch-speaking Flemings and the French-speaking Walloons, as well as by about 700,000 immigrants, including 3,000 Ukrainians. Since 1830 Belgium has been a constitutional monarchy. Its 30,521 sq km had a population of 9,860,000 in 1981. The capital is Brussels.

The first contact between Belgium and Ukraine was made by the Fleming W. van Ruysbroeck, who in 1253–5 traveled through Ukraine and left an account of his travels. The Principality of Galicia-Volhynia had commercial relations with Flanders through Prussia and the Baltic Sea (a letter of 1324 from the townsmen of Volodymyr mentions the importation of woolen cloth from Ypres [Ieper], Doornik [Tournai], and Poperinge into Ukraine). The documents of Prussian merchants in Lviv at the end of the 14th century and the beginning of the 15th century show that Lviv received not only woolen cloth, but also amber, in exchange for furs, silk, and eastern spices. The wars between Poland and the Teutonic Order (1409–66) interrupted this trade for a long time. Later on, trade was resumed, and in the 16th–17th century, when Flanders flourished economically and culturally, Flemish and Walloon merchants, tradesmen, and monks visited Ukraine. Flemish engravers left many portraits of prominent Ukrainians, cartographers marked the territories of Ukraine on their maps, and the Flemish press took a keen interest in news from Ukraine.

After the creation of the Belgian kingdom (1830) Belgian industry expanded, and Belgian capital reached Ukraine. At the end of the 19th century Belgian firms participated in mining ozocerite and oil in Boryslav, Galicia. The Russo-Belgian Company was one of the largest industrial organizations in Russian Ukraine. The Belgian company Cockerill was the main partner in the South-Russian Dnieper Metallurgical Company, which was established in Katerynoslav in 1887. A Belgian company owned the machine plants built in 1896 in Sumy. At the end of the 19th century Belgian capital financed the building of several foundries in the Donbas. From 1897 on, a Belgian firm owned the light-machine plant Progress in Berdychiv. The Belgians also had interests in the cement industry and urban development (streetcars, the telephone system in Odessa, the electrical network in Symferopil, etc). In the 1880s and 1890s Belgian investments in

Ukraine reached a billion Belgian francs, but fell to 600 million during the economic crisis. The Belgians who had visited Ukraine instilled an interest in Ukraine in the Belgian intelligentsia. The geographer E. Reclus devoted much space to Ukraine in his *Nouvelle géographie universelle* (1880). The *Redemptorists established a Ukrainian branch at the beginning of the 20th century.

At the same time Ukrainians became interested in Belgian literature, mainly that written in French. In 1900–10 a series of M. Maeterlinck's works were translated. In 1922–45 E. Verhaeren was published in the Ukrainian SSR, and in 1937 C. de Coster was published.

Ukrainians in Belgium. Before the First World War only a small number of Ukrainians (workers, students) lived in Belgium. They organized the Ruthenian Neutral Circle (Cercle Neutre Ruthène) in Liège. In 1919–23 the diplomatic mission of the UNR to Belgium and the Netherlands, headed by Professor A. Yakovliv, was stationed first at the Hague and then in Brussels.

Between the two world wars almost 300 Ukrainian political refugees (among them, D. *Andriievsky), workers, and students (at Louvain, Liège, and Ghent) lived in Belgium. The Society of Former Ukrainian Soldiers (1934–40, renewed in 1948) was the most active Ukrainian organization in Belgium.

During the Second World War most Ukrainians left. However, new Ukrainian émigrés began to arrive in 1945. The first to come were about 2,000 refugees (mostly women) who had done forced labor in Germany and were fleeing the Russians. In 1945 the Ukrainian Relief Committee was formed in Brussels to defend the interests of Ukrainians and to provide material help for them. Its first chairman was M. Hrab. By 1947 the number of Ukrainians in Belgium increased to 10,000 as refugees from displaced persons camps in Germany accepted work under two-year contracts. On the completion of their contracts some of them returned to Germany, and some left for the United States and Canada. In 1948–9 there were over 200 members of the Ukrainian intelligentsia in Belgium. In 1955 there were about 5,000 Ukrainians in Belgium, and in 1977 there were about 4,000. Most of them are concentrated in the coal region of central Belgium, particularly in the provinces of Hainaut, Limburg, and Liège.

Ukrainian refugees in Belgium were remarkably active in 1946–9, when the Ukrainian Relief Committee had 29 branches. Prewar organizations such as the Society of Former Ukrainian Soldiers and the National Union of Ukrainian Students resumed their activities. Through the help of the Apostolic See and Archbishop I. Buchko, the Ukrainian Student Home was established in Louvain. In 1947 the Ukrainian Learned and Educational Society was formed. Other organizations – the Ukrainian Youth Association (SUM) with 21 chapters in 1949 and a summer camp in Ardennes since the 1970s, the Union of Ukrainians in Belgium (1949) with headquarters in Brussels, and the Union of Ukrainian Workers in Belgium – were established. A co-operative society, Dnipro, existed in the 1950s in Brussels; it had local branches elsewhere. To co-ordinate the activities of all organizations, the Supreme Council of Ukrainian Civic Organizations in Belgium was formed in 1948. It was chaired by Rev I. Bachynsky (until 1972), Rev H. Fukanchyk, and P. Zeleny. Since the 1950s these organizations have gradually become less active as many Ukrainians have emigrated across the ocean.

Since 1947 the Ukrainian Catholic church has constituted a separate general vicariate of the apostolic visitation for Ukrainian Catholics (the visitator in 1974–83 was Bishop M. Marusyn). Rev M. Van de Malle, Msgr J. Perridon, Rev H. Fukanchyk, and Rev D. Dzvonik have served as vicars-general. Since 1983 Ukrainian Catholics in Belgium have been administered by the exarch in France, Msgr M. Hrynchshyn.

The Ukrainian Autocephalous Orthodox church was headed in 1948–50 by Archbishop M. Khoroshy, then by Rev I. Bachynsky until 1972, and since then by Rev B. Khainevsky.

Since 1945 the periodical *Visti* has been published in Brussels by the Ukrainian Relief Committee, and the Catholic religious review *Holos Khrysta Cholovikoliubtsia* has been published in Louvain.

Besides those already named, the following individuals have been active in the Ukrainian community in Belgium: S. Bozhyk, Z. Vytiaz, Rev M. Hermaniuk, M. Demchuk, A. Kishka, Rev. I. Kit, O. Koval, M. Kohut, and V. Popovych.

S. Bozhyk

Belgorod (Ukrainian: Bilhorod). III-17. City (1979 pop 240,000) on the Donets River, formerly in northern Slobidska Ukraine. It is now the center of *Belgorod oblast in the RSFSR, which borders on the Kharkiv and Sumy oblasts. Bilhorod was first mentioned in medieval chronicles in 1237. From 1596 it was a fortress town and the center of a 300 km line of fortifications known as the Bilhorod Line. The town was often attacked by the Crimean Tatars. At the end of the 17th century the metropolitan's cathedral was located in Bilhorod, but it was abolished by Peter I. Its industry produces cement, building materials, machines, metal products, and food products.

Belgorod oblast. An oblast in the southern part of the central chernozem region of the Russian SFSR bordering on the Ukrainian SSR. In the past most of the oblast was a part of Slobidska Ukraine. Belgorod oblast was formed on 6 January 1954. Its area is 27,100 sq km, and its 1982 population was 1,316,000, of which 737,000 (56 percent) was urban and 579,000 (44 percent) was rural. The oblast has 18 raions, 9 cities, 18 towns (smt), and 303 rural soviets. According to the Soviet census of 1979, Russians constitute 94 percent of the population, and Ukrainians account for 4.8 percent. These statistics have been doctored, however, for the purpose of demonstrating that the political border between Ukraine and Russia coincides with the ethnic border. According to the generally reliable census of 1926, the territory of present-day Belgorod oblast was then inhabited by 642,000 Ukrainians (40.2 percent) and 948,000 Russians (59.4 percent) out of a total population of 1,596,000. Ukrainians were in the majority in 7 out of the 18 raions, Russians in 6, and the numbers were about equal in 5. The southwest and the southeast parts of Belgorod oblast are in Ukrainian ethnic territory. In the past these two parts belonged to the Slobidska Ukrainian regiments, while the central part of the oblast, including *Belgorod, was colonized mostly by Russians. The Ukrainian part of Belgorod oblast covers 14,500 sq km and in 1926 had a population of 770,000, of which 460,000 (59.7 percent) was Ukrainian and 307,000

(39.9 percent) was Russian. In 1926, 182,000 Ukrainians lived in the rest of the oblast.

The territory of present-day Bilhorod oblast was colonized in the 17th–18th century. After the Slobidska Ukrainian regiments were abolished by Catherine II in 1765, the present territory of the oblast was incorporated into Slobidska Ukraine gubernia, which was divided in 1835 among Kharkiv, Kursk, and Voronezh gubernias. After the Soviet occupation of Ukraine Kharkiv gubernia became part of the Ukrainian SSR, while Kursk and Voronezh gubernias became part of the Russian SFSR. In 1934 these gubernias were turned into oblasts. Belgorod oblast was formed out of the southern part of Kursk oblast and the outlying regions of Voronezh oblast.

(For the Ukrainian history, population, and economy of Belgorod oblast see *Slobidska Ukraine.)

V. Kubijovyč

Belgrade (Serbo-Croatian: Beograd). Capital (1981 pop 1,200,000) of the Socialist Federal Republic of Yugoslavia and major city of Serbia. There was a small Ukrainian colony in Belgrade before the First World War; the Prosvita and Ukrainska Hromada societies were active during the 1920s and 1930s. Today there are more than 1,000 Ruthenians (Ukrainians) in Belgrade, most of whom have come to the city from the *Bačka region. The Greek Catholic Parish of the Blessed Virgin was established in 1930, and Archbishop H. *Bukatko lived in Belgrade from 1961 to 1980.

Belinsky, Vissarion [Belinskij], b 11 June 1811 in Sveaborg, Finland, d 7 June 1848 in St Petersburg. Leading Russian literary critic of the 1830s and 1840s, who considered Ukraine to be culturally and historically a part of Russia. Consequently, Belinsky was opposed to the development of Ukrainian literature, since he believed it would have to limit itself to the description of peasants and would have no readers. However, Belinsky praised H. Kvitka-Osnovianenko's Ukrainian stories and admired Ukrainian songs and customs. His belief that Ukrainians could not develop a high culture and an independent literature (see his review of Y. Hrebinka's *Lastivka*, 1841) was most apparent in his attitude to T. Shevchenko, whose *Haidamaky* (The Haidamakas) he attacked in 1842 and on whose arrest he wrote a scurrilous letter to P. Annenkov. Soviet scholars (V. Spiridonov, F. Pryima) attempted to attribute to Belinsky a mildly favorable, anonymous review of Shevchenko's *Kobzar* in *Otechestvennyye zapiski* (1840). Two British scholars (V. Swoboda, R. Martin) refuted this claim. During the Soviet era Belinsky's attitude to Ukraine has been grossly distorted (I. Bass) in order to show his 'beneficent' influence on Ukrainian literature.

G.S.N. Luckyj

Belitser, Volodymyr [Belicer], b 30 September 1906 in Riazan, Russia. Biochemist, graduate of Moscow University (1930), full member of the Academy of Sciences of the Ukrainian SSR since 1957. In 1944 Belitser was appointed chairman of a department at the Institute of Biochemistry of the Academy of Sciences of the Ukrainian SSR. His works deal with glycolysis, proteins, etc. The protein blood substitute ВК-8, which was discovered by Belitser and K. Kotkova in 1948–51, is widely used in medicine.

Belladonna or Deadly nightshade (*Atropa belladonna*). A perennial grass of the Solanaceae family. It grows up to 2 m in height and prefers mountain meadows. It is very poisonous. Because of its use in medicine, belladonna is cultivated, mainly in the Poltava region and the Kuban. It also grows wild in the Carpathian Mountains and in Subcarpathia, as well as in the Crimean Mountains. Once known in Ukraine as 'the bad herb,' it was used in folk magic.

Belorussia (Belarus'). A country in the watershed of the upper Dnieper, Dvina, and Neman rivers populated mainly by Belorussians and called today the Belorussian Soviet Socialist Republic. The Belorussian SSR has a population of about 10 million and an area of 207,600 sq km. In 1939, before the annexation of western Belorussia (then part of Poland) by the USSR, the Belorussian SSR had an area of 126,000 sq km and a population of 5,570,000. The western boundaries of the country generally correspond to the ethnic borders (about 300,000 Belorussians live in Latvia; smaller numbers live in Lithuania and Poland). In the east, Belorussian ethnic territories are part of Pskov, Smolensk, and Briansk oblasts of the Russian SFSR. Because of the existence of transitional ethno-linguistic groups and the strong impact of Russification on Belorussians living outside their republic, it is difficult to define the Russian-Belorussian ethnic boundary.

In 1980 the Belorussian SSR had a population of 9,532,516, of which 79.4 percent was ethnically Belorussian, 11.9 percent was Russian (living mostly in the cities), 2.4 percent was Ukrainian (living mostly in the south), 4.2 percent was Polish, and 1.4 percent was Jewish (before the Second World War Poles and Jews each comprised 10 percent of the population). Belorussian ethnic territory is estimated at 240,000 to 300,000 sq km; the number of Belorussians on this territory is estimated to be 9 to 13 million.

The Belorussian SSR contains a sizable territory inhabited by Ukrainians. The ethnic boundary between Ukrainians and Belorussians is difficult to define, because there are, in Polisia and the northern Chernihiv region, transitional dialects that have scarcely been studied, and the population's national affiliation is unclear. The area south of the line Narva River–Pruzhany–Bereza-Kartuzka–Vyhonovske (Vyhanouskae) Lake–Liusyn (Liusina)–Turiv – which is west of Mozyr and north of Ovruch – and then the official Soviet Belorussian-Ukrainian and Russian-Ukrainian borders are generally accepted as the Belorussian-Ukrainian ethnic boundary. Southern Belorussia – the southern parts of Brest and Homel oblasts – has a Ukrainian population of up to one million, although this fact has been doctored in the Soviet censuses of 1959, 1970, and 1979. In the past the northern Chernihiv region (once the territory of the Starodub Cossack Regiment, then the northern counties of Chernihiv gubernia, and now the southern part of Briansk oblast in the Russian SFSR) constituted the Ukrainian-Belorussian-Russian borderland. It is now for the most part Russified.

In the course of its history Belorussia for a long time had firm and direct ties with Ukraine. According to the chronicles, northern Belorussia in the 10th century was ruled by Varangian dynasties that were unrelated to the Kiev princes who unified the East Slavic territories. At the end of the 9th century the *Krivichians of the Smolensk

region and the *Radimichians came under the rule of Kievan Rus'. In the 10th century Kiev gained control over the *Drehovichians. At the end of the century Volodymyr the Great conquered west Krivichian Polatsk (see *Polatsk principality) and introduced Christianity into Belorussia. Kiev was the seat of the common metropolitanate. Later, Volodymyr gave the principality to his son by the Polatsk Princess *Rohnida, Prince *Iziaslav Volodymyrovych. While the Ukrainian-Belorussian principalities of Smolensk and *Turiv-Pynske maintained close ties with the Kievan state, the descendants of Iziaslav, who ruled Polatsk-Minsk, particularly Vseslav (1044–1101), pursued a separatist policy. Belorussia developed a lively trade with Ukraine and Western Europe.

As the Belorussian principalities were subdivided and the Kievan state declined, the Lithuanian prince *Mindaugas (d 1263) annexed the Polatsk region and gained control of western Belorussia, known as *Chorna Rus', which included Navahrudak and Hrodna. This action provoked war between Prince *Danylo of Galicia-Volhynia and Lithuania, which ended with Danylo's annexation of Chorna Rus' in 1254. The struggle over Chorna Rus' continued, however, and under the reign of the Lithuanian prince *Gediminas (1316–41) this territory, as well as other Belorussian (Minsk) and Ukrainian lands (the Berestia land, Volhynia, the Turiv-Pynske land, and the northern Kiev region) was taken by Lithuania. Prince *Algirdas (1345–77) captured the Belorussian territories of Vitebsk and Smolensk and the Ukrainian territories of Novhorod-Siverskyi, the central Kiev region, and eastern Polisia. The unification of Belorussian and Ukrainian lands within the *Lithuanian-Ruthenian state sustained a common Ruthenian (Ukrainian-Belorussian) identity, tradition, and literary language and postponed the national differentiation of Ukrainians and Belorussians for several centuries.

The Belorussian and Ukrainian territories, which constituted nine-tenths of the Grand Duchy of Lithuania, were culturally dominant at first. At the time of their conquest of the Ruthenian lands the Lithuanians did not yet have their own literature. The 'Ruthenian language,' that is, the Belorussian-Ukrainian literary language, based on Church Slavonic, was the officially recognized language of state acts, diplomatic correspondence, legislation, jurisprudence, and cultural life to the middle of the 16th century. The Lithuanian princes used the *Ruskaia Pravda*, which had an influence on the legislation of the Lithuanian-Ruthenian state, codified in the *Sudebnik* (Code of Law) of 1468. The Lithuanian Statute was written in Ruthenian. The Belorussian (known as Lithuanian or West Ruthenian) chronicles of the 15th–16th century continued the tradition of the Ukrainian-Kievan chronicles.

Belorussian architectural monuments of the 12th–13th century, the frescoes of the Polatsk churches, jewelry, etc testify to Belorussia's close association with the traditions of Kievan Rus'. The Kiev metropolitanate administered religious life in both Ukraine and Belorussia. Thus, for example, in 1149–54 the metropolitan was *Klym Smoliatych of Smolensk. When a separate Moscow metropolitanate was established, the Russian Orthodox church was finally separated from the Ukrainian-Belorussian church. In the 16th century the Kiev metropolitans resided with increasing frequency on Belorussian territory in Vilnius

and Navahrudak rather than in Kiev, which was exposed to Tatar attack.

After the Union of *Krevo in 1385, and particularly after the Union of *Lublin in 1569, Polish influence grew in Lithuania. Although almost all the Ukrainian territories belonging to the Grand Duchy of Lithuania were transferred to Poland by the Union of Lublin, while the Belorussian lands stayed with the duchy, Ukrainian-Belorussian ties remained close. The Belorussian Orthodox brotherhoods in Mahiliou, Orsha, Vitebsk, Niasvzh, Navahrudak, etc, together with the Ukrainian brotherhoods, resisted Polish and Catholic influences. Books printed in Zabludiv (on the Ukrainian-Belorussian border), Vilnius, Yevie (Vevis) near Trakai in Lithuania, Kuteinsky Monastery near Orsha, Mahiliou, etc were known throughout Ukraine. Many Belorussians studied at the Ostrih Academy, the Lviv Dormition Brotherhood school, and the Kievan Mohyla Academy. The religious polemical literature was common to Ukrainians and Belorussians whether it was written by Orthodox, Protestant, or Catholic authors. At the end of the 15th century and particularly in the 16–17th century, translations of religious and secular literature became widespread in Belorussian and Ukrainian territories. Because Ukrainians and Belorussians shared a common culture and literature, it is sometimes difficult to classify a given work as belonging to one or the other people.

Since the grand duke's power was centered in Navahrudak in Belorussia (or Chorna Rus') or in Vilnius, which is near Belorussia, Belorussia had to some extent a cultural advantage over Ukraine until about 1580. F. *Skoryna, S. *Budny, V. Tsiapinski, and others were active in Belorussia, while the cultural renaissance had not yet spread widely in Ukraine. Developments such as the founding of the Ostrih Academy in 1577–80, the organization of the Lviv Dormition Brotherhood (1586), Metropolitan M. *Rahoza's re-establishment of the Orthodox metropolitan residency in Kiev in 1589, the founding of the Kievan Mohyla Academy in 1632 (its prefect was the Belorussian S. *Kosiv and its prominent Belorussian graduate was S. *Polotsky), and the rapid development of the Cossacks at the end of the 16th century shifted the focus of the shared cultural-national life of the Ruthenian culture from Belorussia to Ukraine. After the Church Union of *Berestia in 1596 divided the Kievan metropolitanate between the Uniate and the Orthodox church, the former was dominant in Belorussian and northwestern Ukrainian territories in the 17th century, while the latter had its seat in Kiev and controlled the eparchy of Mstsislau in Belorussia as well as Belorussian Orthodox monasteries in Vilnius, Slutsk, Orsha (Kuteinsky), etc. Most of the members of the *Basilian monastic order, which was a champion of the Uniate church, were of Belorussian descent – Bishop Ya. Susha, P. Ohilevych, and others – and the order's most active monasteries were in Vilnius, Suprasl, Zhyrovichy, Polatsk, and Minsk.

The Cossack rebellions in Ukraine sent reverberations through Belorussia. In 1590 Cossacks took part in the Belorussian rebellion near Mahiliou and Bykhau, and in 1596 Belorussian rebels collaborated with S. *Nalyvaiko. Cossack units fought on the side of Belorussian peasants in 1601–3. In 1648 the *Cossack-Polish War spread through almost all of Belorussia. Numerous rebel groups were organized and fought alongside the Cossack troops

in 1649 during I. Holota's operations at Rechytsa, S. Podobailo's activity, and M. Krychevsky's battle of Loev. In 1654 I. *Zolotarenko, the colonel of Nizhen, gained control of southeastern Belorussia and set up the Cossack administrative system under the sovereignty of the Zaporozhian Host. The *Belorussian Regiment, which encompassed the counties of Chausy (Chavusy), Mahiliou, Mstsislau, and Bykhau, was commanded after Zolotarenko's death by B. Khmelnytsky's son-in-law, I. Nechai, in 1655-9. Nechai bore the title of acting hetman, and many of his officers were Belorussian.

Yet, Belorussian Cossacks had their own national goals. They were led by an Orthodox nobleman from the Mogilev region named K. *Paklonski, who maintained ties with the government of Hetman Ukraine and had lived in Ukraine for a time. Paklonski's aim was to create a Belorussian Cossack state with the help of Ukraine or Muscovy. He fought off the Polish-Lithuanian armies in 1654, first with Zolotarenko's aid and then with Russian support. The tsar gave him the title of colonel of Belorussia. But in the struggle 'of the two Rus'es for the third Rus', there was no room for a separate Belorussian state. Hetman B. Khmelnytsky did not support Paklonski's plans, and the violence inflicted on the Belorussian population by Muscovite troops forced Paklonski to turn to the Lithuanians and the Belorussian Orthodox clergy and burghers for help against Moscow.

In this situation the Belorussian autonomists, particularly on the Ukrainian-Belorussian border, preferred to come under the rule of the Zaporozhian Host (in the northern Chernihiv region) or under its protection (in the Bykhau, Pynske, and Slutsk regions). Members of the nobility and wealthy burghers from eastern Belorussia migrated in increasing numbers along the old trade routes to the Starodub region. In Chyhyryn on 20 June 1657 a delegation from the Pynske region signed a treaty of alliance and took an oath of loyalty to the Zaporozhian Host and its hetman. Eight days later Khmelnytsky issued a proclamation binding himself and his successors to protect the autonomy of the Pynske region and the privileges of its nobility and the Catholic church and, if necessary, to provide military help for the defense of the region. The hetman and the Zaporozhian Host established a similar protectorate over the principality of Slutsk at the request of its ruler, Prince B. Radvilas (Radziwiłł) (B. Khmelnytsky's letter of 17 November 1656). On 15 March 1657 Khmelnytsky declared the town of Staryi Bykhau under the 'authority and protection of the Zaporozhian Host.' Hetman I. Vyhovsky continued Khmelnytsky's policies towards Belorussia. He had family ties with the Belorussian nobility: his wife, O. Stetkevich, was the daughter of B. Stetkevich, the castellan (governor) of Navahrudak, and several of Vyhovsky's relatives were colonels in Belorussia. The Treaty of Hadiache, signed by Ukraine and Poland in 1658, guaranteed the rights of the Orthodox church in Belorussian lands and promised to establish one of two academies of the Great Ruthenian Principality in Belorussia. Although the treaty was never realized, the tradition of Ukrainian-Belorussian territorial unity persisted in Ukraine to the time of I. Mazepa, who, according to the 1708 treaty with S. Leszczyński, was to accept the voivodships of Vitsebsk and Polatsk under his control. In the 1760s Prince Liubetsky (Pynske delegate to the Sejm) proposed that the Treaty of Ha-

diache be reinstated in the Ukrainian and Belorussian territories of the Polish Commonwealth.

According to the terms of the peace treaty of *Andrusovo in 1667 and the *Eternal Peace of 1686, Belorussia was to remain part of the Polish Commonwealth, except for the Smolensk region, which was annexed by Muscovy. The dismemberment of Belorussia and the separation of its main part from the Cossack state inhibited Belorussian-Ukrainian relations, particularly in the political realm. But they persisted, nevertheless. The nobility, burghers, and commoners of Mstsislau province petitioned Hetman D. *Mnohohrishny in 1671 to take the province under his rule. In the following year a similar petition was submitted by Homel, Mazyr, and Rechytsa counties. Mnohohrishny accepted these petitions, but the Muscovite government would not approve them. In 1684 Cossack forces, led by Y. Samoilovych, the colonel of Starodub, occupied a large part of Mstsislau province and introduced the Cossack system of administration. But Muscovy ordered the hetman to withdraw his Cossacks from these lands. In 1690 V. Krasynsky, the head of Propoisk (Prapoisk) and Homel counties, proposed to Hetman Mazepa that he incorporate all of Belorussia into the 'Little Russian Country,' beginning with the Homel and Propoisk territories. Mazepa, who was a friend of Krasynski, supported the proposal, but Muscovy again rejected it on the grounds of its 'eternal peace' with Poland. The movement for the annexation of Belorussia, or at least its eastern part, to the Hetman state continued and surfaced during S. Pali's rebellion against Poland in the 1690s, then again at the beginning of the 18th century when Ukrainian Cossacks helped Belorussian burghers and peasants against the nobility and the Polish state, and also in the 1740s in Krychau county of Prince J. Radvilas during a rebellion led by V. Vashchila, who called himself the 'grandson of Bohdan Khmelnytsky' and adopted the title of 'Ataman and Great Hetman' in 1744.

The economic relations between Hetman Ukraine and the Belorussian lands were more important than political relations. Trade between the two countries continued, particularly the transit trade with the Baltic countries, although Russia and Poland put up various obstacles to it, and the landowning magnates and gentry imposed various tariffs and restrictions.

Religious and cultural relations were even more important. The Belorussian Orthodox church, headed by the archeparchies of Mahiliou and Mstsislau, came under the jurisdiction of the Russian synod in the 18th century, but had ecclesiastical-religious ties with the Kiev metropolitanate, which was in charge of the monasteries on Belorussian territory. In church matters only the Smolensk region was under the direct control of St Petersburg. Many of the Belorussian Orthodox bishops and higher clergy were graduates of the Kievan Mohyla Academy and frequently of Ukrainian origin, as, for example, Archbishop H. *Konysky, who was born in Nizhen. These circumstances made for even closer ties between the Belorussian Orthodox church and Kiev. Many clergy in the northern region of the Hetman state were Belorussian. The Belorussian Uniate church was under the jurisdiction of the Kiev Uniate metropolitanate (in the second half of the 18th century the metropolitan's residence was at Radomyshl in the Kiev region). Belorussians played a role equal to that of Ukrainians in the Uniate hierarchy and in the Basilian order.

Cultural relations between Ukraine and Belorussia in the 18th century were not limited to the ecclesiastical sphere. The children of Ukrainian nobles and Cossack officers (including the Isrytsky, Novytsky, and Poletyka families) also studied in Belorussia, at the Jesuit colleges in Polatsk and Orsha, at Vilnius University, and elsewhere. There were ties between the two countries in the realm of art, particularly in architecture, painting, and engraving. Western influences in architecture and engraving reached Ukraine through Vilnius and Belorussia. The famous Ukrainian engravers of the Mazepa period, O. and L. Tarasevych, who received their professional training in Western Europe, were born and worked for some time in Belorussia. Some Ukrainian musicians of the 18th century were of Belorussian origin (for example, the composer A. Rohynsky). In general there were close family ties and contacts between the Ukrainian nobility, Cossack officers, and the Belorussian nobility. Many Left-Bank nobles and Cossack officers were of Belorussian origin. Hetman P. Orlyk serves as a prime example of this.

The religious and cultural ties between Ukraine and Belorussia helped the latter to withstand the pressures of Polonization, which increased beginning in the late 17th century (for example, the 1696 prohibition of the Ruthenian language in the courts, persecution of the Orthodox church).

The relations between the Hetman state and the Smolensk region, which became part of the Russian Empire in the 18th century, were particularly enduring. They were all the more important because they were not limited to cultural or economic interests but repeatedly expanded into political relations (see *Smolensk nobility).

After the partitions of Poland in 1772–95 all Belorussian territories were annexed by Russia. The policies of the Russian government in Belorussia were inconsistent. Catherine II granted estates confiscated from magnates to Russian and sometimes to Ukrainian nobles, filled administrative and judicial posts with Russian and Ukrainian (Hetman) officials while transferring Belorussian officials to Ukraine or Russia, and restricted the rights of the Uniate church. Under Paul I, and particularly under Alexander I, who considered Belorussia as well as Right-Bank Ukraine to be Polish lands, the social and cultural supremacy of the Polish and Polonized Belorussian nobility was reinstated, and the Uniate church was tolerated for a period. During the reign of Nicholas I, however, and particularly after the Polish rebellion of 1830–1, the estates of the rebels were confiscated, while the rebels were exiled to Russia. Polish schools were closed, and in 1839 the Uniate church in Belorussia was abolished. In 1840 Nicholas prohibited the use of the name Belorussia, replacing it with 'the Northwest land' (*Severno-zapadnyi kraj*). Henceforth Moscow conducted a policy of Russification in Belorussian territories similar to that in Ukraine. The restrictions and prohibitions against the Ukrainian language introduced in 1863 and 1876 were applied also to the Belorussian language.

The Belorussian national and cultural renaissance of the 19th and early 20th centuries was connected with the Ukrainian national movement. *Eneida navyvarat* (The *Aeneid* Inside Out), written in the first quarter of the 19th century by an unidentified author, shows the influence of I. Kotliarevsky's *Eneida*. From 1839 T. Shevchenko had ties with the literary circle of the Belorussian writer Y.

Barshcheuski in St Petersburg. The poet F. Bahushevich (1840–1900), who lived for some time in Ukraine and graduated from the Nizhen Lyceum, was influenced by Shevchenko's writing. In 1881 M. Drahomanov published a Belorussian translation of S. Podolynsky's *Pro bahatstvo i bidnist'* (On Wealth and Poverty) in Geneva. In 1885 I. Franko and M. Pavlyk drew up plans for a Ukrainian-Polish-Lithuanian-Belorussian brotherhood. In 1889 an illegal leftist students' organization – the Circle of Polish-Lithuanian, Belorussian, and Little Russian Youth – was set up under the leadership of A. Hurynovich, a Belorussian and a translator of Franko. In the 20th century various noted Belorussian writers have translated the works of Shevchenko. Ya. *Kupala (1882–1942), one of the most prominent Belorussian poets and proponents of the national-cultural renaissance, was not only influenced by Shevchenko's poetry, but was the first translator of Shevchenko's works and dedicated several poems to Shevchenko and the Ukrainian people. Some influences of Shevchenko's writings can be found in Ya. *Kolas (1882–1956), another prominent Belorussian writer, as well as in A. Tsiotka (1876–1916), who in the 1900s lived as an émigré in Galicia. One of the first translators of Ukrainian literature into Belorussian was A. Hurlo (1892–1928). The poet M. *Bahdanovich (1891–1917) translated Ukrainian poetry. M. Starytsky's troupe was the first Ukrainian theatrical group to visit Belorussia, in the 1890s, and it was followed by other groups. Belorussian amateur troupes in the prerevolutionary period often staged plays by Ukrainian playwrights.

Scholarly contacts between Belorussia and Ukraine, particularly in history, historiography, church history, the history of literature, and folklore were quite lively in the 19th and at the beginning of the 20th century. Ukrainian scholars studied Belorussian problems, while Belorussian scholars worked in Ukraine. The following Ukrainian scholars contributed to the study of Belorussia: the historians V. Antonovych, M. Hrushevsky, O. Levytsky, M. Vasylenko, O. Hrushevsky, V. Danylevych, O. Yefymenko, O. Terletsky, and D. Doroshenko; the historians of law M. Vladimirsky-Budanov, F. Leontovych, M. Maksymeiko, M. Yavynsky, Y. Malynovsky, and F. Taranovsky; the church historians S. Holubiev, M. Petrov, F. Titov, and V. Bidnov; the archeologists K. Kharlampovych and V. Zavitnevych; the historian of literature P. Vladymyrov; the philologists A. Krymsky and I. Svientsitsky (author of the first history of Belorussian literature); and many others. Some scholars, such as the historians M. Dovnar-Zapolsky and P. Holubovsky and the church historians P. and S. Ternovsky, were of Belorussian origin. The Galician historian Ya. Holovatsky was chairman of the Vilnius Archeographic Commission. The Kiev Archeographic Commission published materials on the history of Belorussia. This collaboration between Ukrainian and Belorussian scholars continued after the revolution of 1917.

In the 19th and at the beginning of the 20th century there were ties in the field of art, particularly painting, between Ukraine and Belorussia. The Belorussian painter V. Bialynitski-Birulia (1872–1957) studied in Kiev with M. Murashko and worked in Ukraine for an extended period.

Before the First World War contacts were established between I. Lutskevich, a participant in the Belorussian

renaissance, and Metropolitan A. Sheptytsky, who in 1907 visited Belorussia.

The revolution of 1917 led to the creation in March 1917 of the Belorussian National Rada (patterned after the Ukrainian Central Rada) in Minsk. The Rada demanded autonomy and in December 1917 formed the first government. But first the Bolsheviks and then the Germans, who occupied the country, did not permit this government to assume power. The border between Ukraine and Belorussia became an issue. The Central Rada extended its activities in 1917 to the ethnically Ukrainian Berestia and Pynske regions as well as to the predominantly Belorussian regions of Mazyr and Rechytsa. Under the Hetman government of P. Skoropadsky the Belorussian Homel region was annexed by Ukraine for strategic reasons. When the Belorussian National Rada proclaimed an independent Belorussian National Republic in March 1918, the Hetman government granted it recognition. Belorussian consulates were opened in Kiev, Odessa, and Rostov, and the Belorussian Trade Chamber was set up in Kiev. Even prior to 1917 many Ukrainian and Belorussian circles proposed a federation of the two countries. M. Hrushevsky, in particular, was a strong advocate of a Black Sea–Baltic federation consisting of Ukraine, Belorussia, and Lithuania.

On 1 January 1919 the Bolsheviks proclaimed a Belorussian Soviet Republic federated with Russia. After the Peace Treaty of Riga on 18 March 1921, Western Belorussia and Western Ukraine were annexed by Poland. Ukrainian-Belorussian co-operation was particularly evident in 1922 and 1928, when the two peoples, together with the Jews and the Germans, formed common blocs of national minorities during elections to the Polish Sejm and Senate. The blocs were successful because of the solidarity among the participants. The parliamentary Ukrainian-Belorussian Club was formed in 1923 and functioned for some time. In 1929 a Ukrainian-Belorussian committee was set up to work out a common strategy towards the Polish government and the Polish parties. In 1930 the only independent Belorussian representative to the Sejm, Yaremich, was elected as part of the Ukrainian caucus. Ukrainians and Belorussians also worked closely together in student organizations in Warsaw and Vilnius and at the Greek Catholic Theological Academy in Lviv, which also trained Belorussian priests. In the cities of central Poland, where there were few Belorussians, the Belorussians belonged to Ukrainian civic organizations.

In Kaunas, the capital of Lithuania, Ukrainians and Belorussians organized common cultural events. Belorussian students, organized into a separate union, studied at the Ukrainian Husbandry Academy in Poděbrady, Czechoslovakia.

In the Soviet era, Ukrainian-Belorussian relations have been mainly in the fields of culture and scholarship. Since the 1920s Belorussian theater groups have toured Ukraine and Ukrainian groups have toured Belorussia. Exchanges among writers were frequent. The suppression of the Belorussian literary group *Uzvyshsha* (1926–30), whose ideologists included U. Dubouka, Ya. Pushcha, and A. Babareka, coincided with the Soviet campaign against **VAPLITE*. The charges against both organizations were the same: nationalism, a Western orientation, and rejection of Moscow's influence. The Soviet persecution of the Belorussian 'national democrats' and Ukrainian political and cultural leaders took place at the

same time (1929–30) and had the same dire consequences for both nations.

The following Belorussian authors are among those who have been translated into Ukrainian: F. Bahushevich, Ya. Kupala, Ya. Kolas, K. Krapiva, K. Chorny, A. Kulashou, I. Shamiakin, Ya. Bryl, P. Brouka, M. Tank, V. Taulai, P. Panchanka, and H. Pestrak. In 1929 the first Soviet anthology of Belorussian poetry was published in the Ukrainian SSR under the title *Nova Bilorus'* (The New Belorussia). Further anthologies were published in 1948, 1969, and 1971. Collections of Belorussian stories, songs, and humor have also been published in Ukraine. Ukrainian poets in Ukraine, such as P. Tychyna, M. Rylsky, and V. Sosiura, and those abroad, such as L. Poltava, I. Kachurovsky, Y. Slavutych, and B. Oleksandriv, have translated Belorussian literature. The works of T. Shevchenko, P. Tychyna, M. Rylsky, M. Bazhan, A. Malyshko, O. Honchar, S. Tudor, N. Rybak, V. Mynko, Yu. Zbanatsky, V. Bychko, N. Zabala, O. Donchenko, and others have been published in Belorussian. A large anthology, *Ukrainskaia savetskaia poeziia* (Ukrainian Soviet Poetry), has appeared in Belorussian. From 1917 to 1966 many Belorussian books were translated and published in Ukraine, and 114 Ukrainian books were translated and published in Belorussia. In the 'liberal' period of 1928–32, 20 Belorussian books were published in Ukraine, and 43 Ukrainian books were published in Belorussia.

Direct scholarly ties between Ukraine and Belorussia expanded after the revolution, particularly in the 1920s. The main institutions involved were the Ukrainian and the Belorussian academies of sciences. The contacts between the academies, the participation of their members in scientific conferences, particularly those dedicated to the anniversaries of D. Bahalii and M. Hrushevsky, and their collaboration on publications were quite extensive. In 1929 the Belorussian historian U. Ihnatouski and the poet Ya. Kupala were elected to the All-Ukrainian Academy of Sciences. The Ukrainian linguist P. Buzuk moved to Minsk in 1925 and became director of the Institute of Linguistics of the Belorussian Academy of Sciences. Among the most active members of the Commission for the Study of the History of West Ruthenian and Ukrainian Law of the All-Ukrainian Academy of Sciences, chaired by M. Vasylenko, were the Belorussians L. *Okinshevich and S. *Borysenok. The former's works were important contributions to the history of Ukrainian law. M. Tratseuski, a Belorussian, worked at the Institute of Demography of the All-Ukrainian Academy of Sciences. The academy published *Narysy z istorii kul'turnykh rukhiv na Ukraïni ta Bilorusi v XVI–XVIII vv.* (Essays on the History of Cultural Movements in Ukraine and Belorussia in the 16th–18th Century, Kiev 1929) by A. Savich, who was of Belorussian origin. The Soviet purge of Ukrainian and Belorussian scholars in the 1930s put an end to contacts and relations between them for a long time. These relations were renewed only after the war, both in the Ukrainian SSR (eg, D. Pokhylevych's works on the socioeconomic history of Belorussia) and abroad (eg, L. Okinshevich's and G. Shevelov's works on the Ukrainian side and Yan Stankevich's on the Belorussian side).

Economic relations between Ukraine and Belorussia date back to the distant past. Ukraine imported, via the Dnieper and its tributaries, lumber and wood products from Belorussia and exported grain and, since the 19th

century, sugar to Belorussia. Since the second half of the 19th century the export of coal and ferrous metals from Ukraine has expanded. Today the Ukrainian SSR supplies Belorussia with almost all its coal, rolled ferrous metals (727,000 t in 1972), natural gas, pipes, most of its cement, buses and trucks, cranes, boilers, metal-working instruments, chemical products, building stone, as well as other products. Among the products Belorussia sells Ukraine are potassium fertilizer (880,000 t in 1979), potato harvesters, transport trucks, machine tools, transformers, and electric motors.

According to the 1926 Soviet census, 34,900 Ukrainians lived in Belorussia, accounting for 0.7 percent of the population. In 1959 the figure was 150,000 or 1.8 percent, in 1970, 190,800 or 2.1 percent, and in 1979, 230,985 or 2.4 percent of the country's population. Most Ukrainians live in the cities: 64.7 percent in 1959 and 78.8 percent in 1970. In 1979, 100,192 Ukrainians or 43.4 percent gave Ukrainian as their mother tongue, 117,844 or 51.0 percent gave Russian, and 12,919 or 5.6 percent gave Belorussian. There were 45,668 Ukrainians who used in Ukrainian as their second language, 93,993 who used Russian, and 27,006 who used Belorussian. These figures indicate that the Ukrainian population, particularly in the cities of Belorussia, is becoming Russified.

According to 1979 statistics, Ukrainians are scattered through all the oblasts of Belorussia. The Ukrainians are a small minority even in those oblasts that belong largely or partly to formerly Ukrainian ethnic territories: in the Brest oblast, there are 40,600 Ukrainians (3 percent); in the Homel oblast, 54,000 (3.4 percent). The real number of people of Ukrainian origin in Belorussia is estimated at 800,000–900,000. After the incorporation of a purely Ukrainian part of Polisia into Belorussia in 1939, Soviet statisticians have manipulated the data to prove that the official boundaries of Ukraine and Belorussia coincide with the ethnic borders.

Neither the Ukrainians nor their language have any rights in Belorussia. There are no Ukrainian schools, presses, or cultural institutions. These factors facilitate the Belorussification and, even more, the Russification of the Ukrainians.

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M. Hlobenko, V. Kubijovyč, O. Ohloblyn

Belorussian Regiment. An administrative-territorial and military entity of the Hetman state, established in June 1654 under the command of Acting Hetman I. Zolotarenko in Chavusy (and known also as the Chavusy or Mahiliou Regiment). The regiment's territory included the counties of Mahiliou, Mstislau, and Bykhau. After Zolotarenko was killed in 1655, the regiment was commanded by Col I. *Nechai. The regiment was dissolved by Hetman Yu. Khmelnytsky in November 1659, and the region became part of a Muscovite voivodeship.

Belorussians in Ukraine. Belorussians are scattered throughout the Ukrainian SSR. Most of them have come in the last few decades and settled in the larger cities and industrial regions. According to the 1926 census there were 76,000 Belorussians (0.4 percent of the population) within the Ukrainian SSR's boundaries at that time, and 48 percent of them lived in cities. The Crimea had 3,800 Belorussians, while northern Caucasia had 50,000. The largest concentrations of Belorussians were in Kiev with 5,400, in Dnipropetrovske with 4,300, in Krasnodar with 3,000, in Odessa with 2,500, in Dniprodzerzhynske with 2,100, in Kharkiv with 1,500, and in Donetsk with 1,400. Fifteen thousand lived in the Donbas. There were several Belorussian peasant colonies in the steppes, most of which were established in the first half of the 19th century: Maliivka, Barshevo, and Yavkivno in the Mykolaiv region, and Surske and Lytvoske in the Dnipropetrovske region. The Belorussians assimilated quickly in Ukraine, as is evident from the fact that of 76,000 Belorussians only 16,000 used Belorussian as a working language.

The number of Belorussians in the Ukrainian SSR increased to 291,000 in 1959 (0.7 percent of the total population), 386,000 in 1970 (0.8 percent), and 406,100 in 1979 (0.8 percent), owing to large-scale immigration to the industrial regions of Ukraine, the Crimea, and the large cities. In 1970, 76.6 percent of the Belorussians in Ukraine lived in urban areas. Their largest concentration in 1970 was in the Donbas with 109,368 (114,000 in 1959), the Dnieper Industrial Region with 63,000 (11,600 in 1926, 46,000 in 1959), the Crimea with 39,700 (3,800 in 1926 and 21,700 in 1959), and Kiev with 17,500 (5,400 in 1926 and

13,200 in 1959). But Belorussians can be found in almost every oblast. They are fewest in Western Ukraine.

Although most of the Belorussians have come to Ukraine in the last few decades, they are Russified to a great extent. In 1970 most of them (56 percent) used primarily the Russian language, and only about 9 percent used Ukrainian. In 1979, of 406,100 Belorussians in Ukraine, 142,700 gave Belorussian as their mother tongue and 55,000 gave Belorussian as their second language. There were 227,300 who gave Russian as their mother tongue. Only 36,000 gave Ukrainian. In 1970, 317,100 Belorussians (82 percent) used Russian in everyday speech or spoke it fluently; only 199,000 (52 percent) used Belorussian in everyday speech, and only 87,700 (23 percent) used Ukrainian.

V. Kubijovyč

Belorussian-Ukrainian linguistic contacts. These go back to prehistoric times. Although Ukrainian is not part of the Baltic linguistic group, while Belorussian has, since ancient times, exhibited linguistic traits similar to those of that group, the two languages nevertheless have much in common in their vocabularies, accentuation, and phonetic and morphological developments. These common elements have resulted only in part from borrowings; they stem also from periods of common development, conditioned by historic circumstances.

Linguistic and some archeological data indicate that in prehistoric times three basic dialectal groups existed on the territory of present-day Ukraine and Belorussia: the south Ukrainian group, the north Belorussian group, and, between them, a third group in the area between Kiev and Minsk which may conditionally be called the Kievo-Polisian dialectal group. Among the specific developments of the last group are the change of the unstressed ξ into e , the dispalatalization of r' , and the preservation of the cluster kv before \dot{e} , sai . This group developed separate linguistic traits probably during the era of Khazar domination over the Polianian, Siverianian, Viatician, and other tribes and still later into the era of the Kievan state. Some of the changes occurring during this period are: (1) the change of \dot{e} into the diphthong ie ; (2) the palatalization of h , k , and x before $ы$ (12th century); (3) the diphthongization of e and o in newly closed syllables; (4) the appearance of new vowels in syllables with sonorants (of the type $ir\dot{z}a$, $kryvavyj$, from the old $r\dot{z}a$, $kr\dot{v}av-$); (5) the change of \dot{z} and \dot{b} before j to $y(i)$ (except in the genitive plural); (6) the alternation of i and j , and u and v ; (7) somewhat later, the change of g into h , and, still later (in the 15th century), the change of l after o from \dot{z} into w . Some of these features extended beyond the limits of the Kievo-Polisian dialectal group to affect all Belorussian or all Ukrainian dialects, primarily as a result of the 'bilateral erosion' of the Kievo-Polisian dialectal group between the Ukrainian and the Belorussian languages, a process that was basically completed at the time of the existence of the Grand Duchy of Lithuania.

During the period of the Lithuanian-Ruthenian state the literary language of Kievan Rus' (with its Kievan linguistic base) influenced the literary language of the Grand Duchy of Lithuania, while, at the same time, the influence of the spoken Belorussian language spread far to the south. *Akanje*, a feature of Belorussian, became prevalent in northern Polisia, and, in individual words (of the type *bahatyj*, *harjačyj*), spread as far down as the

then current boundary between Lithuania and Poland (according to O. Kurylo). The influence of the Belorussian language on the literary language, particularly in its official and legal genres, was particularly strong. The resulting 'Ruthenian' language was based on Belorussian, but certain phonetic substitutions were admitted in it in various localities (most obviously in the case of \dot{e} : it was not differentiated from e in North Belorussian, was differentiated only in the unstressed position in the Polisian area, and preserved its identity in South Ukrainian). In the spoken language the process of bilateral erosion of the Kievo-Polisian dialect group proceeded in such a way that its northern dialects, under the powerful influence of such cultural and administrative centers as Polatsk, Navahrudak, and Vilnius, progressively lost their ties with the southern and were gradually subsumed into the orbit of dialects north of Minsk. Contemporary Belorussian arose out of the synthesis of the original dialects north of Minsk (the Palotsk-Smolensk group) and the northern dialects of the Kievo-Polisian group. At the same time, the ties of the southern dialects of the Kievo-Polisian group with the south grew stronger; this led eventually to the creation of the Ukrainian language in the modern sense of the term.

During the Cossack period and the establishment of the Hetman state in the 17th century, there occurred a new wave of Ukrainian influences on the Belorussian literary and spoken language. In the 19th and 20th centuries the Belorussian literary language adopted certain Ukrainianisms (found, for example, in the writings of M. Bahdanovich).

Synchronically, common Ukrainian-Belorussian traits are numerous and originate from various historic periods. A large percentage of them are of Common Slavic origin (such features are generally seen in other Slavic languages as well). Other common traits came about as a result of the erosion of the Kievo-Polisian group of dialects between Ukraine and Belorussia. It may be assumed that borrowings, in the narrow sense of the word and primarily from the Ukrainian side, began in the period of Kievan Rus'; however, a scarcity of Belorussian sources from this time makes it impossible to identify them precisely. During the period of the Lithuanian state the Ukrainian language was strongly influenced by Belorussian. This influence is now evident both in Lithuanianisms in the Ukrainian language (which entered Ukrainian through Belorussian), such as *kiuś* (scoop), *klunja* (threshing barn), *putrja* (cooked barley), *skyrta* (stack, rick), *tvan'* (slime), *žlukto* (vat), and in direct Belorussianisms, which are nevertheless difficult to identify as such because of the proximity of the two languages. Some of them are apparent because of their Belorussian phonetic features, for example, *bad'oryj* (cheerful), *bucim* (as though), possibly *d'ohot'* (tar) – the Ukrainian forms would have been ^+bodryj , ^+bucym , $^+dehot'$; but frequent phonetic and morphological substitutions make this type of borrowing difficult to identify (eg, *veremija* [tumult] from the Belorussian $^+varmija$ [army]; the surname *Ševel'*, which is probably based on the Lithuanian place name *Šiauliai*, or on *šaulys* [shot]).

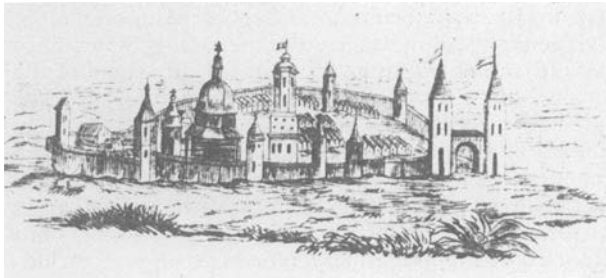
G.Y. Shevelov

Belousov, Volodymyr, b 25 July 1895 in Kursk, d 25 May 1971 in Kharkiv. Pediatrician, corresponding member of the USSR Academy of Medical Sciences. From 1938

to 1965 Belousov was a professor at the Kharkiv Medical Institute. He published works on the treatment of tubercular meningitis, the preparation of diets for schoolchildren, the treatment of children at health resorts, and other medical topics.

Beltsi [Bel'ci] (Rumanian: Bălți). vi-8. City (1976 pop 121,000) on the Reut River in northern Bessarabia, under the administration of the Moldavian SSR. Under the Russian Empire and Rumanian rule Beltsi was a county town, located on Rumanian ethnic territory, which contained a sizable minority of Ukrainians (14.5 percent in 1941). In 1920 an internment camp for soldiers of the Army of the UNR was located there.

Beluga (*Huso huso*; Ukrainian: *biluha*). A valuable commercial fish of the sturgeon family. Belugas are over 4 m in length and reach up to 1,000 kg in weight. They live in the Black and Azov seas and in the spring lay their eggs in the limans. In the 18th century belugas swam up the Dnieper River as far as the Prypiat and Desna rivers.



Belz in 1428; an engraving

Belz. III-5. City (1968 pop 3,000) on the Solokiiia River in Sokal raion, Lviv oblast. Belz was first mentioned in the chronicles under 1030, when it was an appanage of the principality of Galicia-Volhynia. As a fortified town, Belz withstood several Polish sieges. In 1388 it was captured by the Poles, and in 1462–1772 it was a voivodeship center. With the first partition of Poland Belz came under Austrian rule in 1772. In the first half of 1919 the Western Ukrainian and Polish armies fought several battles there. In 1919–39 it was a town belonging to Poland. In 1939 it was occupied by the German army and became part of the Generalgouvernement. In 1944 Belz was taken by the Soviet army and belonged to Poland until 1951 when, according to a treaty between Poland and the Soviet Union, it was incorporated into the Ukrainian SSR.

Belz land. A historical region beyond the Buh River and the Sian River, extending from Hrabovets and Horodlo in the north to Liubachiv and Buzke in the south. In 1170 this territory separated from the Volodymyr principality in Volhynia to become the Belz principality. It was ruled by princes Vsevolod Mstyslavovych (1170–95) and Oleksander Vsevolodovych (1195–1234), who waged war against Danylo Romanovych of Halych. Danylo captured Belz principality and incorporated it, along with Kholm principality, into Halych principality in 1234. From the end of the 14th century to 1462 the Belz principality was ruled by the princes of Mazovia. From 1462 to 1772 the territory was a voivodeship in Poland and was divided into four counties: Belz, Buh, Hrabovets, and Liubachiv.

After the partition of Poland in 1795 the southern part of Belz land, including the town of Belz, was annexed by Austria and became part of Galicia. The northern part belonged to the Polish Kingdom and constituted the southern part of the Kholm region.

Belza (Doroshchuk), **Ihor**, b 26 January 1904 in Kielce, Poland. Musicologist, composer, and pedagogue. A graduate of the Kiev Conservatory (B. Liatoshynsky's class), Belza taught there and at the Kiev Institute of Cinematography. He was director of the Ukrainian department of the Kiev Film Studio (1930–7). In 1938–41 he worked in the Mystetstvo publishing house and collaborated with the journal *Radians'ka muzyka*. In 1942–9 he was a professor at the Moscow Conservatory. Belza's writings deal with the history of music and the culture of Slavic countries, particularly Czechoslovakia and Poland. He is the author of *Ukrainskaia muzyka v roky voyny* (Ukrainian Music during the War Years, 1946) and *B. M. Liatoshyns'kyi* (1947). Belza's compositions include five symphonies; orchestral, chamber, and piano pieces; vocal solos; and film music.

Bem, Mariia, b 16 April 1908 in the village of Zults in Kherson gubernia. Singer, lyric soprano. In 1930 Bem graduated from the Odessa Conservatory. She sang as soloist at the theaters of opera and ballet in Odessa (1931–41) and Kiev (1941–56).

Ben (Bendiuzhenko), **Stepan**, b 19 October 1900 in the village of Lozovatka, Kiev gubernia, d 1939 in Siberia. Poet, member of the writers' association Pluh. Ben worked as a teacher. His poetry was published in journals beginning in 1921. In 1929 his collection of polished, impressionistic poetry, *Solodkyi svit* (Sweet World), was published. Ben was arrested in 1939 and exiled to Siberia, where he died in unknown circumstances. In the 1950s he was officially rehabilitated.

Benardos, Mykola, b 8 August 1842 in the village of Benardosivka, Kherson gubernia, d 21 November 1906 in Khvastiv. Inventor in the field of electrical welding. Beginning in 1865, Benardos patented over 100 inventions in such fields as transport and energetics. In 1881 he invented a method of arc welding, which he patented (1885–6) in Russia and other countries. He also developed methods of underwater and contact welding.

Bendery (Tiahynia; Rumanian: Tighina). vii-10. City (1981 pop 108,000) in Bessarabia, now in the Moldavian SSR, a port on the Dniester and a major railway junction. In the past it was an important strategic point for crossing the Dniester. In the 12th century the Genovese built a fortress on the location of the Slavic settlement, and at the beginning of the 16th century Bendery came under Turkish rule. In 1812 Bendery came under Russian rule and was a county market town and fortress; in 1918 it came under Rumanian rule; and in 1940 it became part of the USSR. Bendery is known for its involvement in the Cossack campaigns of the 16th century and the Russo-Turkish wars of the 18th and 19th century. In 1709 I. Mazepa died in the nearby village of Varnytsia, and that same year, as a result of the election of Hetman P. *Orlyk, the Constitution of *Bendery was proclaimed. In March 1919, with the permission of the Entente, the Zaporoz-

zian Corps and part of the southeastern contingent of the Army of the UNR forded the river there in order to reach Volhynia by traversing Rumania and Galicia. Bendery was largely destroyed in 1941 and 1944. In 1941 the city was made up of Ukrainians (9 percent), Rumanians (60 percent), Russians (9 percent), and Gagauzy (18 percent). Since the war Bendery has grown considerably; in 1930 it had a population of only 31,000. The city has machine-building, construction-supply, and food-production industries, as well as light industry. One of its architectural monuments is a Turkish fortress.

Bendery, Constitution of. A covenant signed on 16 April 1710 in Bendery by the newly elected Hetman P. *Orlyk with his officers and the Zaporozhian Cossacks. The title of the document, *Pacta et Constitutiones Legum Libertatumque Exercitus Zaporoviensis*, indicates that the treaty was modeled on the *pacta conventa* that the Polish nobility made with their newly elected kings. The document consisted of 16 articles, which can be divided into four thematic groups. Articles 1–3 dealt with general Ukrainian affairs. They proclaimed the Orthodox faith to be the faith of Ukraine and independent of the patriarch of Moscow, designated the Sluch River as the boundary between Ukraine and Poland, and recognized the need for an anti-Russian alliance between Ukraine and the Crimean Khanate. Articles 4–5 reflected the interests of the Zaporozhian Cossacks, who constituted the overwhelming majority of the Bendery emigration. They obligated the hetman to expel, with the help of *Charles XII of Sweden, the Russians from Zaporozhian territories, to grant the town of Terekhtymyryv to the Zaporozhians to serve as a hospital, and to keep non-Zaporozhians away from Zaporozhian territories. Articles 6–10 limited the powers of the hetman and established a unique Cossack parliament, similar to an extended council of officers, which met three times a year. The council was to consist not only of the general staff and the regimental colonels, but also of 'an outstanding and worthy individual from each regiment.' Articles 11–16 protected the rights of towns, limited the taxation of peasants and poor Cossacks, and restricted the innkeepers. In the introduction to the constitution, Ukraine's independence of Russia and Poland was stipulated as a precondition. Charles XII, who was present in Bendery at the time, confirmed these articles, as 'the protector of Ukraine.'

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O. Subtelny

Benedict XV (Giacomo Della Chiesa), b 21 November 1854 in Pegli, Italy, d 22 January 1922 at the Vatican. Benedict XV was pope from 1914 to 1922. Sympathizing with the Ukrainian struggle for independence, he received a mission of the UNR, headed by Count M. Tyshkevych, at the Vatican (1919–20) and sent a visitator, G. Genocchi, to study conditions in Ukraine and to organize relief.

Beneš, Edvard, b 28 May 1884 in Kožlany, Bohemia, d 3 September 1948 in Sezimovo Ústí. Czechoslovakian statesman and political leader. In 1918–35 he served as minister of foreign affairs, in 1921–2 as prime minister, and in 1935–8 as president of Czechoslovakia. At the Paris Peace Conference in 1919 Beneš and T. *Masaryk persuaded the victorious powers to give Transcarpathia to Czechoslovakia. Beneš viewed Transcarpathia as Czechoslovakia's bridge to Rumania and eventually to the Soviet Union. Beneš was the organizer of the *Little Entente. In 1935 he signed a mutual-defense pact with the USSR. After the Munich Conference in 1938 he resigned his presidency, and in 1939 he headed the Czechoslovakian government in exile. In 1943 he again established close ties with the Soviet government, and in 1945 he ceded Transcarpathia to the Ukrainian SSR. In 1948 Beneš resigned his presidency for a second time because he refused to sign the new constitution after the Communist coup. Beneš was a Russophile, and his concessions to the USSR gave him a reputation as an opportunistic realist.

Bentov, Mirtala (pseud: Kardynalovska), b 29 April 1929 in Kharkiv. Sculptor and poet, daughter of S. *Pylypenko. Bentov has lived in the United States since 1947. In 1956 she graduated from the art school of the Boston Museum of Fine Arts and in 1965 from Tufts University. Since 1959 she has had many individual exhibits and has participated in group shows in the United States. Her work consists of semiabstract compositions in bronze. Some of her works are in the collections of Harvard University, Tufts University, and the Ford Motor Company. A monograph on her sculpture, including translations of her poetry, appeared in English under the title *Thought-Forms* (1975) and in Ukrainian under the title *Raiduzhnyi mist* (Rainbow Bridge, 1976).



Mirtala Bentov



Mykola Bentsal

Bentsal, Mykola [Bencal'], b 24 May 1891 in Kurivtsi, Ternopil county, Galicia, d 9 September 1938 in Kolomyia. Actor and director of the Ruska Besida theater in Lviv in 1910–14 and 1921–4 and of Ternopilski Teatralni Vechory in 1915–17. In 1925–38 he appeared in various Galician theaters. In 1929 he became head of the Tobilevych Theater in Stanyslaviv. Bentsal was a versatile actor, experienced in all the genres. He appeared in the leading roles of ethnographic plays – as Hryts in *Oi, ne khody Hrytsiu* (Don't Go to the Party, Hryts) and as Martyn in I. Tobilevych's *Martyn Borulia*; of historical plays – as Hetman Doroshenko in L. Starytska-Cherniakhivska's tragedy of that title; of the plays of N. Gogol, I. Franko,

and Lesia Ukrainka; and of European plays – as Rosmer in H. Ibsen's *Rosmersholm*.

Bentsal, Olena [Bencal'] (née Simnytska), b 27 May 1902 in Medzhybizh in eastern Podilia. An operetta and drama actress; the wife of M. Bentsal. In 1920–44 she worked in Galician theaters (the Ukrainska Besida theater in Lviv in 1921–3, the Tobilevych Theater in Stanyslaviv in 1930–8, and the Lviv Opera Theater in 1941–4). In 1944 she emigrated and appeared in plays in Germany and then the United States. Her best dramatic roles were Rebecca in H. Ibsen's *Rosmersholm*, Ivha in V. Vynnychenko's *Moloda krov* (Young Blood), and Motria in B. Lepky's *Baturyn*. She also appeared in operettas – as Ilona in F. Lehár's *Zigeunerliebe*, Sophie and Arsena in J. Strauss's *Der Zigeunerbaron*, Ksenia and Sharika in Ya. Barnych's *Hutsulka Ksenia* (Ksenia the Hutsul Girl) and *Sharika*, and others.

Berda River. A small river that dissects the Azov Upland and Azov Lowland and flows into the Sea of Azov. It is 130 km long, and its basin is 1,720 sq km. in area. The river's water is used for domestic consumption and irrigation.

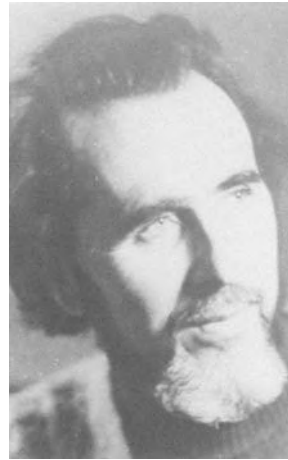


Berdianske

Berdianske [Berdjans'ke] (Soviet Ukrainian: Berdiansk). VII-17. City (1982 pop 127,000) in Zaporizhia oblast, raion center and port on the northern shore of the Sea of Azov. From 1939 to 1958 it was called Osypenko. Berdianske was founded in 1827 on the site of the Nogai-Tatar village of Kutur-Ohla near the Berda River. A port from 1836, in 1842 it became a county town of Tavriia gubernia. As a result of trade (it became an important wheat-exporting port), it grew considerably – from a population of 10,100 in 1860 to 26,500 in 1897. After a decline during the revolution (1926 pop 26,400, of which 63 percent were Russians and 22 percent Ukrainians), there was a period of significant growth in the 1930s as a result of industrialization (1939 pop 52,000, 1959 pop 65,000, and 1970 pop 100,000). The city has a cable factory (the Azovkabel factory), an agricultural machine plant, a construction and road-building machine plant, a hydraulic machinery plant, a petroleum byproducts and petrochemical plant; as well as a shoe, a clothing, and a food-processing (specializing in seafood) plant. It also has a pedagogical institute (founded in 1932, with 1,400 students in 1975–76); an airport; machine-building, grape-growing and winemaking, and medical tekhnikums; a regional mu-

seum (founded in 1930); and an art museum. It is also a port of call for the Azov steamships. There is an important health resort 5 km from Berdianske, which features mud baths, salt water, and grape cures.

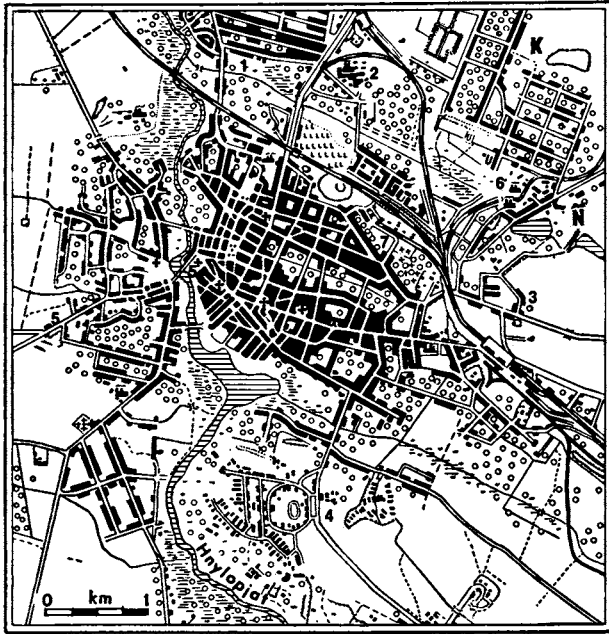
Berdianske Spit (Berda Spit). A sandy spit, 20 km in length, on the north shore of the Sea of Azov near the mouth of the Berda River.



Oles Berdnyk

Berdnyk, Oles, b 25 November 1927 in the village of Vavylove, Mykolaiv oblast. A writer and dissident, Berdnyk studied at the Kiev Ukrainian Drama Theater and worked as an actor from 1945 to 1949. He spent seven years (1949–56) in labor camps in the far north and in the Kazakh SSR. From 1956 Berdnyk was engaged in literary work in Kiev. He specialized in science fiction, and his stories have been published in the collections *Poza chasom i prostorom* (Beyond Time and Space, 1957) and *Martians'ki zaitsi* (Martian Hares, 1962). His novels include *Liudyna bez sertsia* (A Human Being without a Heart, co-authored with Yu. Bedzyk, 1958), *Za charivnoiu kvitkoiu* (In Search of the Enchanted Flower, 1959), *Shliakhy tytaniv* (Paths of the Titans, 1959), *Pryvyd ide po zemli* (A Phantom Haunts the Earth, 1959), *Strila chasu* (The Arrow of Time, 1960), *Sertse vsesvitu* (Heart of the Universe, 1962), *Syni Svitovyda* (The Sons of Svitovyd, 1963), *Dity bezmezzhzia* (Children of Infinity, 1964), *Khto ty?* (Who Are You?, 1966), *Rozbyvaiu hromy* (I Shatter Thunder, 1967), *Podvyh Vaivasvaty* (The Feat of Vaivasvata, 1967), *Chasha Amrity* (Amrita's Chalice, 1968), *Pokryvalo Izidy* (Izida's Veil, 1969), *Okotsvit* (Eye-Flower, 1970), and *Zoriany korsar* (Stellar Corsair, 1971). From 1972 Berdnyk was harshly criticized for his most recent works, for his public lectures on the problems of space travel and futurology, and for his defense of religion. In May 1973 he was expelled from the Writers' Union of Ukraine. In 1976 he co-founded the *Ukrainian Helsinki Group and, after the arrest of M. Rudenko, in February 1977, he became its head. In March 1979 Berdnyk was arrested on a charge of anti-Soviet agitation and propaganda and on 21 December was sentenced to six years' imprisonment and three years' internal exile. In the West four collections of his samvydav works have been published: *Zoloti vorota* (Golden Gates, 1975), *Blakytynyi koval'* (The Azure Smith, 1975), *Ukraina Sichi vohnianoï* (Ukraine of the Fiery Sich, 1977), and *Sviata Ukraina* (Sacred Ukraine, 1980).

I. Koshelivets



BERDYCHIV

K Workers' settlement – Komnezamivka (formerly Kornylivka)
N Nyzhirci

1. Footwear factory
2. Leather factory
3. Chervonotravnevyi state farm
4. Hora Chervonoho Zhovtnia (formerly Lysa Hora)
5. Museums
6. Prohres Foundry and Machine-Building Plant
7. Refinery

Berdychiv. iv-9. A city (1981 pop 82,000) on the Hnylopiata River, a tributary of the Teteriv River, in the northwest part of the Dnieper Upland. It is a raion center in the Zhytomyr oblast. Berdychiv is first mentioned in a historical document of 1545. In 1569 the city changed from Lithuanian to Polish rule, and in 1593 a fortress was erected around it. In 1630 the Kievan voivode J. Tyszkiewicz built a church and fortified monastery in Berdychiv for the Polish Carmelite monks. The city thus became an important Polish religious center, attracting pilgrimages to the icon of the Virgin Mary, as well as a cultural center, with a school and, from 1760, a publishing center. These institutions and facilities were suppressed by the Russian government in 1866. Berdychiv grew in importance in the first half of the 19th century, when it became a center for wholesale and market trade (grain, cattle) and for light industry (dry goods, footwear). Berdychiv's population grew in response to commercial and industrial development (2,000 in 1789, 19,000 in 1838, and 51,500 in 1860), and it became Ukraine's fourth largest city after Odessa, Kiev, and Lviv (but before Kharkiv). Berdychiv had a large Jewish population (80–90 percent) and was an important Hasidic center. With the decline of the market trade and with the construction of railroads, Berdychiv's growth ceased temporarily (in 1897 the population was 56,000), coming to life again at the beginning of the 20th century (in 1914 – prior to the war – the population was 80,000). From 1917 to 1920 Berdychiv was, for the most

part, under Ukrainian rule, but in the summer of 1920 the Soviets took control of the city.

By 1920, as a result of the war and the revolution, the population of Berdychiv had decreased to 42,000. By 1926 it had risen to 55,000, with the following ethnic composition: Jewish, 55.4 percent; Ukrainian, 26.4 percent; Polish, 8.5 percent; Russian, 8.3 percent. During the Soviet period industry began to develop in place of trade. At present the main branches of industry are as follows: machine building (in the Prohres chemical plant and the Komsomol machine-tool construction plant), food (sugar-refining factories, etc), and light industry (footwear). Recent population statistics are as follows: 62,000 in 1939, 53,000 in 1959 (ethnic composition: Ukrainian, 55 percent; Russian, 19 percent; Polish, 14.5 percent; Jewish, 11.5 percent), and 71,000 in 1970. The city has a machine-building tekhnikum, medical and pedagogical colleges (a pedagogical institute existed there until 1971), and a school of music. A Ukrainian dramatic theater was active until 1977. Berdychiv's architectural landmarks include the fortress and a Roman Catholic church (formerly Carmelite), designed by J. de Witte and constructed in 1739.

V. Kubijovyč

Bereg komitat. A former Hungarian county in central Transcarpathia. In 1910 it covered an area of 3,800 sq km and had a population of 237,000 people, of whom 101,000 were Ukrainian. In 1918 part of the *Bereg komitat* remained in Hungary, while the larger, northern part was transferred to Czechoslovakia and existed as Bereg county (*Berezhska zhupa*) until 1927. *Berehove was the center of the county.

Berehove (Hungarian: Beregszász). v-3. A city (1969 pop 27,500, of which Ukrainians made up 25 percent and Hungarians 57 percent), located in the Tysa Lowland; raion center in Transcarpathia oblast. Founded as a Saxon colony in the 11th century AD, Berehove is situated in Hungarian ethnic territory (before the Second World War Ukrainians constituted 10 percent of the population in Berehove [Bereg] county). Under Czechoslovakian rule it was a center of Ukrainian cultural life in southern Transcarpathia. A Ukrainian gymnasium was situated here. Berehove has furniture, clothing, brick-and-tile, and ceramics plants and a wine and food industry. Vineyards are located nearby. A 15th-century Calvinist Gothic church is located in the city.

Berehovy, Heorhii [Berehovyj, Heorhij], b 15 April 1921 in Fedorivka, Poltava oblast. Soviet pilot and astronaut, general, graduate of the Air Force Academy. In 1968 Berehovy piloted the spaceship *Soiuz 3* and carried out maneuvers involving the pilotless spaceship *Soiuz 2* in outer space.

Bereka River. A small river that flows into the Donets River from the right bank above Iziium. Its length is 102 km, and its basin is 2,680 sq km in area.

Berendey. Nomadic Turkic tribes. From 1097 to the end of the 12th century the Berendey are mentioned in the chronicles as part of the *Chorni Klobuky. By permission of the Kievan princes the Berendey settled in the southern parts of the Kiev and Pereiaslav regions mostly

beyond the Ros River. In return the Berendeys promised to help the princes in their military campaigns. They furnished the princes with cavalry in the struggle against the Cumans. In the mid-13th century, after the Mongol invasion of Rus', a part of the Berendeys migrated to Bulgaria and Hungary; the remainder was integrated into the Golden Horde.



Viliam Berenshtam

Berenshtam, Viliam [Berenštam, Vil'jam], b 22 November 1839 in Kiev, d 23 November 1904 in Kiev. Pedagogue and community figure. After completing his studies in history and philology at Kiev University, Berenshtam taught in the secondary schools of Kiev and Kamianets-Podilskyi. He was among the organizers of the Sunday schools and took part in the founding of the southwestern section of the Russian Imperial Geographic Society. He was a member of the Kiev Hromada and a contributor to *Kievskii telegraf* and *Kievskaja starina*, in which he published a work on T. Shevchenko and memoirs of M. Kostomarov.

Berestechko [Berestečko]. III-6. A city (1970 pop 2,500) in Horokhiv raion, Volhynia oblast, on the Styr River. In 1547 the town was granted Magdeburg law. The Battle of *Berestechko (1651) took place nearby. A memorial church was built on the graves of the Cossacks in 1912–14 by the architect B. Maksimov, with frescoes by I. Izhakevych and H. Schneider; nearby stands a wooden church, built in 1650, which was transferred from the village of Ostriv. A monastery once located near Berestechko was razed by the Soviet army. From 1795 until the 1917 Revolution Berestechko was part of the Russian Empire; from 1921 to 1939 it was part of Poland.



Stone crosses on Cossack graves at Berestechko

Berestechko, Battle of. A great battle between the Cossack army, led by B. Khmelnytsky, and the Polish

army near the town of Berestechko in Volhynia on 18–30 June 1651. Both sides had gathered huge forces: the Polish army, led by King Jan Casimir, numbered 150,000, while the Ukrainian troops numbered almost 100,000 and their allies – the Crimean Tatars, under Khan Islam Girei – consisted of almost 50,000 cavalry (all figures are estimates). On the day of the decisive battle, 30 June, the Crimean Tatars unexpectedly abandoned the field of battle and seized B. Khmelnytsky. He was released a few days later for a large ransom. The leaderless Ukrainian army was encircled by the Poles. Colonels F. Dzhalalii, M. Hladky, and I. Bohun directed the defense of the Cossack encampment for 10 days. Finally, on 8 July, Bohun successfully led the major part of the army through the swamps and out of the encirclement, but most of the artillery and supplies were lost. As a result of this defeat, Khmelnytsky was forced to sign the Treaty of *Bila Tserkva.

Berestia. See Brest.

Berestia, Church Union of. An agreement, proclaimed in 1596, between the Ruthenian (Ukrainian-Belorussian) Orthodox church in Poland and Lithuania and the Holy See. The recognition of the pope as the head of the church and the implications of this position for the faith, morals, practices, and church administration (defined by the Council of Florence in 1439) were accepted by the Orthodox clergy. For his part, the pope agreed to the retention of the Eastern rite and confirmed the administrative-disciplinary rights and autonomy of the *Kiev metropolitanate.

Various circumstances brought about a crisis in the Ukrainian Orthodox church in the second half of the 16th century: the Turkish conquest of the seat of the patriarch of Constantinople in 1453; difficulties in the Ukrainian-Belorussian Orthodox church, such as declining discipline; the creation of the Moscow patriarchate in 1589; Protestant influences; and the Polonization of the Ukrainian upper classes. The Orthodox bishops worked out a plan for establishing ties with Rome at their councils in 1590–4. The initiators of the plan hoped to gain not only ecclesiastical benefits from the union, but also an end to the Polonization of the upper classes and equality for the Orthodox church and its clergy in the Polish-Lithuanian state. The union was supported by leading Polish circles because it was politically and religiously advantageous to them. Roman Catholic clerics, particularly the Jesuits P. Skarga, B. Herbest, A. Possevino, P. Arcudius, and B. Maciejowski, and the Orthodox bishops, especially I. *Potii, the bishop of Volodymyr, who tried to gain the support of Prince K. Ostrozky, all worked to bring about a union. Prince Ostrozky, however, insisted on the participation of the Byzantine and the Muscovite churches in the talks. This would have prolonged the negotiations; hence, the union advocates decided to act without him. On 22 June 1595 all nine Orthodox hierarchs signed a letter to Pope Clement VIII declaring that they were ready to enter into negotiations on church unification and authorizing bishops K. *Terletsky and I. Potii to act for them in Rome. In September Potii and Terletsky left for Rome and, after long talks, set forth their confession of faith before the papal curia on 23 December 1595.

The union was announced by the papal bull *Magnus Dominus* on 23 December 1595. In January and February of

1596 the rights and privileges of the Uniate church were worked out and were guaranteed by the bull *Decet Romanum Pontificem* of 23 February 1596. The pope took the necessary steps to get the consent of the Polish government to the civil guarantees of the agreement, such as senatorial seats for the bishops, aid for the clergy and churches, and security of church property. After Potii and Terletsy returned from Rome, a sobor was called in Berestia for 16–20 October 1596. The sobor split into two groups – for and against the union with Rome – and thus two councils went on concurrently. Prince Ostrozky led the opposition. He persuaded the bishop of Lviv, H. Balaban, and the bishop of Peremyshl, M. Kopystensky, as well as many clergymen and noblemen to support his position. Representatives of the patriarchates of Constantinople (the protosyncellus Nicephorus) and Alexandria (the protosyncellus C. Lucaris) participated in the Orthodox sobor. The union was accepted by Metropolitan M. *Rahoza and five bishops, the hegumens, archimandrites, and part of the clergy and gentry. Each group condemned and anathematized the other. The sobor favoring the union, which was joined by most of the hierarchy, confirmed the union and proclaimed it before the people in a pastoral letter. The Polish king Sigismund III issued a proclamation in support of the union. The Apostolic See was represented at the sobor by the Roman Catholic bishops of Lviv, Lutske, and Kholm, and the Polish government and crown were represented by several senators. The Jesuit P. Skarga made the closing speech on 20 October.

The Church Union of Berestia split the Ruthenian church and the faithful in two and led to a long and bitter domestic struggle. The schism deepened as new Orthodox bishops were consecrated in 1620 and as the union became one of the key issues in the political and social conflict between the Cossacks and the Poles and in the 1654 Treaty of *Pereiaslav with Muscovy. The union eventually won the adherence of the Uzhhorod (1646), Peremyshl (1692), Lviv (1700), and Lutske (1702) eparchies. In the 18th century Uniate Catholicism became dominant in Right-Bank Ukraine, Galicia, and Transcarpathia. When these territories were annexed by Russia, Ukrainian Catholicism was forcibly liquidated: under Catherine II on the Right Bank and in Volhynia, under Nicholas I in the rest of these territories (1839), and under Alexander II in the Kholm region (1875). The Uniate church in Galicia and Transcarpathia survived under Austro-Hungarian rule (1772–1918), but was abolished in 1946–50 by the Soviet government, which orchestrated the sobors of Lviv, Mukachiv, and Prešov. Today the Ukrainian Catholic church survives officially only in the West, the Prešov region of Slovakia, Poland, and Yugoslavia.

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A. Velyky

Berestia land. The northwestern part of Ukrainian ethnic territory, bounded by the Buh, Prypiat, Yaselda, and Narva rivers. Its main cities were Berestia, Dorohychyn, Kobryn, and Kamianets. From 1080 to 1150 the land belonged to the principality of Turiv and Pynske, later to the principality of Volhynia, and after 1320 to the Grand Duchy of Lithuania. From 1569 to 1795 it constituted the Brest-Litovsk voivodeship of the Polish Commonwealth. After the third partition of the Commonwealth (1795), the territory was annexed to the Russian Empire.

Berestova River. A right-bank tributary of the Orel River in the Dnieper Basin. Its length is 102 km, and its basin covers an area of 1,810 sq km. The water of the Berestova flows slowly and is derived mostly from snow and rain.

Beretti, Aleksandr, b 1816 in St Petersburg, d 1895 in Kiev. Architect, academician from 1840, and the son of V. *Beretti. Beretti studied from 1827 at the Academy of Arts in St Petersburg, became a full member in 1840, and taught the history of architecture at Kiev University. In 1850 he built the first Kievan gymnasium, which today houses the humanities faculty of Kiev University. He was also the co-designer of St Volodymyr's Cathedral in Kiev (1850–96) and designed a number of school buildings in the cities of Ukraine.



Vincent Beretti

Beretti, Vincent, b 14 June 1781, d 18 August 1842 in Kiev. Architect. In 1798–1804 Beretti studied at the St Petersburg Academy of Arts. In 1809 he became a member of the academy and in 1831 a professor. With T. de Thomon he built the stock exchange in St Petersburg. Beretti prepared a project for reconstructing a part of Kiev and constructed several buildings there, including the university buildings (1837–43), the observatory (1840),

and the Institute for Daughters of the Nobility (1839–43). All of his buildings are designed in the classical style.

Bereza Kartuzka (now Biaroza). 1-5. City (1969 pop 7,500) on the Yasolda River in northwest Polisia, a raion center in Brest oblast in the Belorussian SSR located on the border between Ukrainian and Belorussian ethnic territory. In 1920–39 Bereza belonged to Poland, and between 1933 and 1939 it was the site of an infamous Polish concentration camp, in which hundreds of Ukrainian patriots were inmates, including members of the OUN. The camp commander was Col K. Biernacki; his subordinates were B. Grefner and I. Kamalia.

Berezan [Berezan']. III-12. Town smt (1971 pop 12,000) in Baryshivka raion, Kiev oblast. The town has a garment factory and a food-processing industry as well as a reinforced-concrete-products factory and asphalt and brick factories.

Berezan Island. VII-12. Island in the Black Sea at the estuary of the Dnieper and Boh rivers, 850 m in length, 200–850 m in width. This was the site of the oldest Greek (Ionian) colony in southern Ukraine, founded in the second half of the 7th century BC. Called Borysthen or Borysthenida, it existed until Roman times. During the period of Kievan Rus' there was a Slavic settlement at Berezan. The Zaporozhian Cossacks used it as a fortress during their campaigns against Turkish settlements.

Berezan Liman. The liman is located on the north coast of the Black Sea, west of Ochakiv. It is 25 km in length and 2 km in width on the average. The Berezan River, which is 64 km long and dries up in the summer, flows into the liman.

Berezansky, Yurii [Berezans'kyj, Jurij], b 8 May 1925 in Kiev. Mathematician, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1964. A graduate of Kiev University (1948), since 1951 Berezansky has worked at the Institute of Mathematics of the Academy of Sciences of the Ukrainian SSR. His major research is concerned with functional analysis and its application, the theory of differential equations, and applied mathematics.

Berezhany [Berežany]. IV-5. City (1973 pop 13,500) in Podilia on the Zolota Lypa River, a raion center in Ternopil oblast. The first written mention of Berezhany occurs in 1375; in 1530 it was granted Magdeburg law by the Polish king Sigismund I. For 200 years it belonged to a noble Polish family, the Sieniawskis, and later to the Lubomirski and Potocki families. In 1574 M. Sieniawski built a fortified castle there, which withstood the Turkish siege of 1675–6. As a result of its location on the trade route from west to east Berezhany developed commercially during the 17th and 18th centuries. (The town's Armenian colony was engaged in vigorous trading.) Under Austrian (from 1772) and Polish (from 1919) rule it was a county town and seat of the regional court. In 1789 a gymnasium was established, where the language of instruction was at first German and later Polish; in 1905 teaching in Ukrainian was introduced. Among the teachers were K. Luchakovsky, O. Barvinsky, B. Lepky, S. Tomashivsky, I. Zilynsky, and A. and M. Krushelny-

tsky, who were instrumental in the development of Ukrainian cultural life. The city's economic activity involved trade and manufacturing. Before the Second World War Ukrainians constituted 22.3 percent of the 12,700 inhabitants (86 percent in 1959); Poles, 42.2 percent; and Jews, 35.5 percent. The city has a minor food-processing industry, a glassworks, a furniture factory, three brick factories, and a mechanized-agriculture tekhnikum. Architectural landmarks include a three-story castle (rebuilt at the end of the 16th and the beginning of the 17th century), with a large pentagon-shaped courtyard enclosed by walls and towers; the wooden Church of St Nicholas (1691); two Roman Catholic churches (a Gothic one from the end of the 16th century and a baroque one built between 1630 and 1683); an Armenian church dating from 1750; and a park dating from the 17th century, located in the neighboring village of Rai. Not far from Berezhany is the mountain *Lysonia, the site of battles between the Ukrainian Sich Riflemen and the Russian army on 2–4 September 1916.

Berezil (March). A modern Ukrainian theater established in 1922 in Kiev by the drama association Berezil as an experimental studio under the direction of L. *Kurbas. Recognized as a national theater, Berezil was located in Kiev until 1926 and then moved to Kharkiv. Berezil's purpose was to synthesize speech, movement, gesture, music, light, and decorative art into one rhythm or a simple, dramatic language, based on the belief that the theater shapes rather than reflects life. Hence, in spite of essential differences from the expressionist theater ('a committed, reflective theater' was Berezil's motto), Berezil used the formal devices of the expressionist theater in staging the plays of G. Kaiser, E. Toller, and U. Sinclair. Classic and modern dramas, such as W. Shakespeare's *Macbeth*, F. Schiller's *Die Verschwörung des Fiesco zu Genua*, V. Hugo's *Le Roi s'amuse*, P. Mérimée's *La Jacquerie*, F. Crommelynck's *Tripes d'or*, Gilbert and Sullivan's *Mikado*, I. Tobilevych's *Khaziain* (The Master) and *Sava Chalyi*, M. Starytsky's *Za dvoma zaitsiamy* (After Two Hares), V. Yaroshenko's *Shpana* (Riff-raff), M. Yohansen, M. Khvylovy, and Ostap Vyshnia's *Allo na Khvyli 477* (Hello on Frequency 477), K. Burevii's *Chotyry chemberleny* (Four Chamberlains), and S. Bondarchuk and L. Kurbas's *Proloh* (Prologue) were staged according to new principles of experimental presentation. M. Kulish's plays *Narodnyi Malakhii* (The People's Malakhii), *Myna Mazailo*, and *Maklena Grasa* were particularly successful.

Berezil embraced many noted actors, such as M. Krushelnytsky, Y. Hirniak, N. Uzhvii, A. Buchma, I. Marianenko, V. Chystiakova, N. Tytarenko, S. Shahaida, L. Serdiuk, D. Antonovych, H. Babiivna, O. Dobrovol'ska, P. Samilenko, and H. Ihnatovych. Besides Kurbas, Ya. Bortnyk, F. Lopatynsky, B. Tiahno, V. Skliarenko, B. Balaban, and others worked as directors. Because of its well-defined national and artistic character Berezil was constantly attacked by Soviet critics for nationalism and resistance to the Party line. At the end of 1933, after Kurbas's arrest, Berezil was reformed and renamed the Shevchenko Theater, which, under the directorship of M. *Krushelnytsky, conformed to the official policy of socialist realism.

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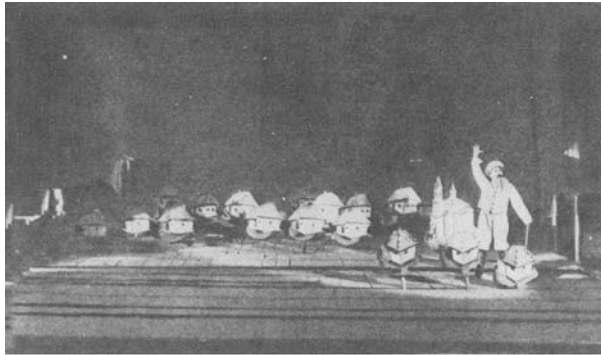
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Scenes from Berezil productions: 1) I. Mykytenko's *Dyktatura* (Dictatorship), 1930; 2) U. Sinclair's *Jimmy Higgins*, 1923; 3) M. Kulish's *Narodnii Malakhii* (The People's Malakhii), 1927

Berezivka. VI-11. City (1969 pop 11,700) on the Tylihul River, a raion center in Odessa oblast. The first mention of Berezivka occurs in 1802. The city has a food-production industry.

Berezivka Mineral Springs. A mineral-springs resort located 25 km from Kharkiv. Its hydrocarbonate-calcium-magnesium water has certain curative powers, which are

of benefit in illnesses affecting the digestive organs, liver, and bile ducts. Water therapy, mud therapy, and turf therapy are practiced in Berezivka.

Berezna. II-12. Town smt (1972 pop 6,600) in Mena raion, Chernihiv oblast. Before the First World War it was known for its shoemakers (the town had nearly 1,000 of them). It is now involved in food production. The town has been known since 1152.

Berezne. III-7. Town smt (1973 pop 7,600) on the Sluch River in the Volhynian part of Polisia, a raion center in Rivne oblast. The town has a food industry and a linen factory.

Bereznehuvate. VI-13. Town smt (1980 pop 7,200) on the Vysun River (tributary of the Inhulets), a raion center in Mykolaiv oblast. The town has a food and consumer-products industry and a brick factory.

Berezovsky, Amvrosii [Berezovs'kyj, Amvrosij], 1875-? Galician civic and educational figure and for many years a teacher at and director of the Ukrainian Prosvita School of Commerce in Lviv. Berezovsky did educational work among the people of Lviv. He was head of the Organization of Ukrainians of the City of Lviv and an active member of the Ukrainian Labor party. He was exiled by the Soviet authorities in 1941.

Berezovsky, Maksym [Berezovs'kyj], b 16 October 1745 in Hlukhiv, d 22 March 1777 in St Petersburg. A prominent composer, one of the creators of the Ukrainian choral style in sacred music. Berezovsky studied at the Kievan Mohyla Academy and sang in the court choir in St Petersburg, where he also studied composition under F. Zoppis. From 1759 to 1760 he performed as soloist with the Italian opera company in Oranienbaum near St Petersburg. From 1765 to 1774 he studied in Bologna, Italy, under G.B. Martini, and in 1771 gained the title of *maestro di musica* and became a member of the Bologna Philharmonic Academy. In 1775 he returned to St Petersburg, where, as a result of court intrigues and difficult circumstances, he committed suicide. Berezovsky was the first representative of the early classical style in Ukrainian music. He was the composer of the opera *Demofonte*, which was staged in Leghorn, Italy, in 1773; of a sonata for violin and harpsichord; and of a series of sacred works (12 concertos and a full cycle of liturgical chants), of which only a few have been preserved. His most outstanding works are the concerto *Ne otverzy mene vo vremia starosty* (Do Not Foresake Me in My Old Age), liturgical music for 'Otche nash' (Lord's Prayer) and 'Viruii' (Credo), and four communion hymns - 'Chashu spaseniia' (Chalice of Salvation), 'V pamiat' vichnuui' (In Eternal Memory), 'Tvoriai anhely svoia' (Let the Angels Create), and 'Vo vsiu zemliu' (Over All the Land) - which are musically related to Ukrainian folk songs and to the tradition of Kievan church singing.

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Berezynsky, Yurii [Berezyns'kyj, Jurij], b 1912, d 30 November 1932 in Horodok, Galicia. Member of the Ukrainian Military Organization. On 22 March 1932 he assassinated E. Czechowski, the Polish police commissioner in Lviv. Berezynsky was killed while engaging in an act of political expropriation at a Polish post office.

Berg, Lev, b 14 March 1876 in Bendery, Bessarabia, d 24 December 1950 in Leningrad. A noted Russian geographer and biologist, professor at St Petersburg University, and full member of the USSR Academy of Sciences. In his works – *Priroda sssr* (The Natural World of the USSR, 1937) and *Geograficheskie zony sssr* (The Geographical Zones of the USSR, 1947–52) – he devoted much attention to Ukraine. He wrote several works on Bessarabia, including *Bessarabiia. Strana – liudi – khoziaistvo* (Bessarabia: The Country, People, and Economy, 1918) and *Naselenie Bessarabii, etnograficheskii sostav i chislennost'* (The Population of Bessarabia, Its Ethnic Composition, and Size, 1923).

Berhomit (Berehomet). v-6. Town smt (1972 pop 9,400) on the Seret River in the Bukovynian Carpathians of Vyzhnytsia raion, Chernivtsi oblast. The town has a woodworking complex (the area of the forest surrounding the town is 43,500 ha) and a furniture factory.

Berisso. City in Argentina, now a suburb of La Plata near Buenos Aires. In 1980 Berisso had a population of 65,000, including about 10,000 Ukrainians and their descendants. Ukrainians began to settle in Berisso in the 1900s. There is a Ukrainian Catholic parish in Berisso, a monastery, a novitiate of the Basilian sisters with an elementary school, a Ukrainian Orthodox parish, and branches of the cultural-educational societies Vidrodzhennia and Prosvita, with their own buildings.

Berkos, Mykhailo, b, 3 September 1861 in Odessa, d 20 December 1919 in Kharkiv. Landscape painter. Berkos obtained his artistic education at the Odessa Painting School (1877) and the St Petersburg Academy of Art (1878–89); he taught at the Kharkiv Painting School from 1904. Among his paintings are *Flax in Bloom* (1893), *Street in Uman* (1895), *Thistles* (1898), *Happy Village* (1901), *June* (1913), *Landscape with Willows* (1915), and *Apple Tree in Bloom* (1919).

Berladnyk, Ivan Rostyslavych, ?–1162. Having lost his appanage principality in Zvenyhorod after the unification of the principality by Prince *Volodymyrko, Prince Ivan tried unsuccessfully to seize the principality from Volodymyrko in 1144 and then fled to the Danubian town of Berlad (whence his name) in Moldavia. From 1145 he served at the courts of princes Vsevolod and Sviatoslav Olhovych of Kiev and at the courts of other Rus' princes. In 1158 Ivan returned to the Danube region, where he organized a force of 6,000 *Berladnyky (peasant rebels) and began attacking Galician towns. In 1159 he was defeated by the Galician prince Yaroslav Osmomysl near Ushytsia in Podilia and eventually fled to Greece. Historians disagree on the authenticity of the Berlad Charter, which was granted by Ivan to the merchants of Mesem-

bria in 1134. According to some sources, Ivan was poisoned in Thessaloniki.

Berladnyky (or *Byrladnyky*). Peasant (*smerd*) or burgher refugees in Kievan Rus' who in the 12th century settled in the lower Danube region between the Seret and Prut rivers near the town of Berlad (Birlad). The *Berladnyky* are first mentioned in the Hypatian Chronicle for 1159 in connection with the attack of a 6,000-man force led by the exiled prince Ivan Rostyslavych *Berladnyk on Kuchelemyn and Ushytsia, cities of Halych principality. In 1160 the *Berladnyky* captured the city of Oleshia on the Dnieper River but were defeated eventually by the Kievan prince Rostyslav Mstyslavych near the town of Dtsynia. After the 13th century the *Berladnyky* are no longer mentioned in the chronicles.

Berlin. Capital of Prussia and, from 1871 to 1945, of Germany. Located now in the territory of East Germany, the city is divided politically and physically into East Berlin (the East German capital), and West Berlin (a state and city of West Germany). In 1982 the combined estimated population of metropolitan Berlin was about 4 million.

Before 1914 Berlin played no role in Ukrainian life. During the First World War many Ukrainians in Berlin banded together around the *Union for the Liberation of Ukraine. In 1918 a UNR diplomatic mission was created in Berlin; it remained in operation until 1921. In 1921–3 the Ukrainian SSR had a diplomatic mission there. The Ukrainians connected with the non-Soviet institutions founded a colony, which became a major center of Ukrainian political immigration. Until the end of the Second World War two political centers were active in Berlin. They were the leadership of the hetmanite movement and the group allied with the Ukrainian Military Organization, which from 1929 became part of the OUN. The former hetman, P. *Skoropadsky, as well as Col Ye. *Konovalts and Y. *Petrushevych, president of the Western Ukrainian National Republic, lived for a time in Berlin. Among the national organizations in Berlin were the Ukrainian Hromada, established in 1919, at first as a non-partisan organization but later allied with the Hetmanite leadership; and the *Ukrainian National Alliance, founded in 1933, which was under the influence of the OUN from 1937 and became a powerful national organization.

Berlin was the center of such student organizations as the Association of Ukrainian Students in Germany (from 1921), the Zarevo association of Ukrainian academic societies (from 1931), the Academic Hromada of the *Ukrainian Scientific Institute, the *Union of Ukrainian Student Organizations in Germany and Danzig (from 1925), and, in 1939, the *Nationalist Union of Ukrainian Student Organizations in Germany. There was a Ukrainian Catholic parish in Berlin, which later became an apostolic administration (under Rev P. Verhun), and an Orthodox parish. In the early 1920s two publishing houses were active: *Ukrainske Slovo* and Ya. *Orenstein's printing house in Berlin and Leipzig. Some of the smaller publishing houses included *Ukrainskyi Prapor*, *Khliborobska Ukraina*, *Ukrainska Molod*, and *UNO publishers* (from 1936). Periodicals published included *Ukrains'ke slovo* (weekly in 1921–3 and daily in 1923–4), *Litopys* (1922–3), and **Osteuropäische Korrespondenz* (1926–30). During the 1920s the nationalist *Ukrainischer Presdienst* provided information for the Ukrainian press.

The Ukrainian Scientific Institute in Berlin served as a central cultural institution, with impressive scholarly connections, including some from outside Germany, until 1945. During the Second World War the number of Ukrainians in Berlin increased greatly, a branch office of the *Ukrainian Central Committee in Cracow was established, and the *Ukrainische Vertrauensstelle was organized by the German authorities for Ukrainian workers in Germany. The following newspapers were published: the nationalist *Ukrains'kyi visnyk* (1936–45), the hetmanite *Ukrains'ka diisnist'* (1940–5), *Holos* (1940–5), and a number of other publications for workers, soldiers, and prisoners of war. Berlin's libraries, especially the Prussian State Library, contained a great deal of Ukrainian material. After the end of the war and the Soviet occupation of Berlin very few Ukrainians remained in the city.

I. Mirchuk

Berlo, Arsenii (secular name, Andrii), d 7 June 1744 in Pereiaslav. Orthodox churchman descended from a line of Cossack officers. Berlo studied in Kiev and Lviv and then became a professor at the Kievan Mohyla Academy, the archimandrite of the Kiev Mezhyhiria Monastery (1722–9), and the bishop of Mahiliou and Belorussia (1729–32), although the Polish king August II refused to recognize him in this position. In 1733 Berlo became the bishop of Pereiaslav, and in 1738 he founded *Pereiaslav College.

Berlynsky, Maksym [Berlyns'kyj], b 6 August 1764 in Nova Sloboda near Putyvl in the Chernihiv region, d 6 January 1848. A historian and archeologist, Berlynsky graduated from the Kievan Mohyla Academy in 1786 and taught in Kiev from 1788 to 1834. In 1834 he became the chief administrator of Kiev University. Among his works are 'Istoricheskoe obozrenie Malorossii i goroda Kiev' (A Historical Survey of Little Russia and the City of Kiev) in the almanac *Molodyk* (1844), *Kratkoe opisanie goroda Kiev* (A Short Description of the City of Kiev, 1820), and articles in *Kievskaiia starina* and scholarly periodicals.

Berneker, Erich, b 3 February 1874 in Königsberg, d 15 March 1937 in Munich. German linguist, representative of the neogrammarian school, and professor at the universities of Prague and Munich. His *Die Wortfolge in den slavischen Sprachen* (1900) includes material pertaining to Old Ukrainian texts and the language of Ukrainian folklore. His most important work for Ukrainian linguistics is *Slavisches etymologisches Wörterbuch* (from *a* to *mor-*, 1908–13).

Bernshtein, Mykhailo [Bernštejn, Myxajlo], b 16 January 1911 in Tokmak, Tavriia gubernia. Literary critic, historian, and senior associate of the Academy of Sciences of the Ukrainian SSR. He is the author of the monographs *Ukrains'ka literaturna krytyka 50–70kh rr. XIX st.* (Ukrainian Literary Criticism of the 1850s–1870s, 1959) and *Zhurnal 'Osnova' i ukrains'kyi literaturnyi protses kintsia 50-kh-pochatku 60-kh rokiv XIX st.* (The Journal *Osnova* and Ukrainian Literary Development in the Late 1850s and Early 1860s, 1959).

Bernshtein, Samuil [Bernštejn], b 3 January 1911. Russian linguist, Slavist, director of the Chair of Bul-

garian Language at Odessa University (1934–8). Since 1939 he has lived in Moscow, and in 1947 he became the director of the Chair of Slavic Linguistics at Moscow University. Bernshtein studied Bulgarian dialects in Ukraine, which resulted in the publication of his *Atlas bolgarskikh govorov sssr* (Atlas of Bulgarian Dialects in the USSR, 1958). He used Ukrainian data in his *Ocherk sravnitel'noi grammatiki slavianskikh iazykov* (An Outline of the Comparative Grammar of the Slavic Languages), vol 1: *Fonetika* (Phonetics, 1961); vol 2: *Cheredovaniia, imennye osnovy* (Alternation, Nominal Stems, 1974). This book is written in a neogrammarian spirit. Since the early 1960s Bernshtein has been interested in the Ukrainian dialects of the Carpathians and has organized a number of expeditions to this area. He edited *Karpat'skii dialektologicheskii atlas* (The Carpathian Dialectological Atlas, 1967). Many of Bernshtein's works, however, are marred by his biased view that there were specific prehistoric Balkan-Carpathian linguistic ties.



Serhii Bernshtein

Bernshtein, Serhii [Bernštejn, Serhij], b 5 March 1880 in Odessa, d 26 October 1968 in Moscow. Mathematician, full member of the Academy of Sciences of the Ukrainian SSR from 1925 and of the Academy of Sciences of the USSR from 1929, professor at Kharkiv University in 1907–33, founder of a school of mathematics. Bernshtein was the founder of the Ukrainian Institute of Mathematical Sciences in Kharkiv and its director in 1930–3. He worked on differential equations, the theory of the closest convergence of functions, and the theory of probability. His main work is *Teoriia veroiatnostei* (Theory of Probabilities, 1946).

Berries. Both wild and cultivated berry patches are widespread in Ukraine. Berry cultures occupy about 2 percent of the land devoted to fruit and berry cultivation. Strawberries are the dominant cultivated crop, followed by black currants and raspberries. Gooseberries and red currants are also grown. The largest berry patches are in Polisia, in the Carpathians, and in the vicinity of large cities.

Bershad [Beršad']. v-10. City (1972 pop 11,400) on the Dokhna River (right-bank tributary of the Boh) in south-eastern Podilia, a raion center in Vinnytsia oblast. The city has a food industry (a food-processing complex), a metal-products factory, and furniture and clothing factories.

Bershadsky, Serhii [Beršads'kyj, Serhij], b 31 March 1850 in Berdianske, Tavriia gubernia, d 5 March 1896 in St

Petersburg. Historian of the philosophy of law, professor at St Petersburg University. Bershadsky devoted his life to the study of the 'Jewish question' and published important works on Jews in the Grand Duchy of Lithuania – *Dokumenty i registry k istorii Litovskikh evreev ...* (Documents and Registers for the History of Lithuanian Jews ..., 1883) and *Litovskie evrei, istoria ikh iuridicheskogo i obshchestvennogo byta ot Vytovta do Liublinskoi unii s 1388–1569* (The Lithuanian Jews, a History of Their Juridical and Social Life from Vytautas to the Union of Lublin, 1388–1569, 1883) – and on the Lithuanian Statute: *Litovskii Statut i pol'skie konstitutsii* (The Lithuanian Statute and Polish Constitutions, 1893). He also contributed to the journal *Kievskaiia starina*.

Bershadsky, Yulii [Beršads'kyj, Julijan], b 21 January 1869 in Tyraspil, Kherson gubernia, d 26 September 1956 in Sverdlovsk, Russia. Realist painter. Bershadsky graduated from the St Petersburg Academy of Arts (1899), where he studied with I. Repin, maintained his own studio in Odessa (1907–28), and taught at the Odessa Art Institute (1928–41). Among his paintings are *Widowhood* (1893), *Interesting Story* (1902), *Woman Revolutionary* (1906), *Fishermen* (1934), *Holiday at a Collective Farm* (1937), and *Self-Portrait* (1954).

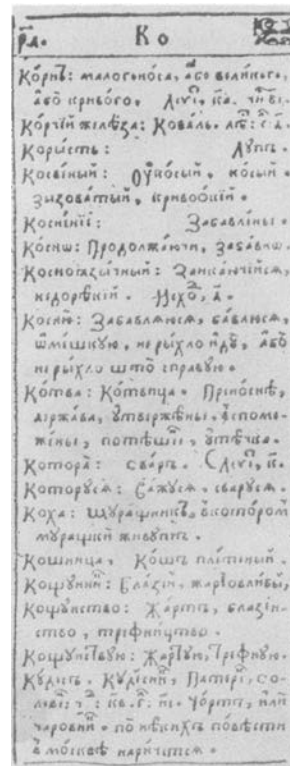
Berthélemy Mission. A subcommission formed by the International Commission of the Allied Powers on 15 February 1919 to bring about an armistice on the Polish-Ukrainian front and consisting of Gen J. Berthélemy (France), Gen A. Carton de Wiart (Great Britain), R.H. Lord (United States), and Maj Stabile (Italy). It arrived in Lviv on 17 February 1919 and on 22 February it called on the government of the *Western Province of the Ukrainian National Republic (zo UNR) to arrange a ceasefire with the Poles as a condition for peace negotiations. Although the situation at the front was favorable to the Ukrainian side, the government of the zo UNR accepted the proposal on 25 February, and on that day a Ukrainian delegation arrived in Lviv for armistice negotiations. On 27 February the Berthélemy Mission met with S. Petliura in Khodoriv to discuss the possible role of the Army of the UNR in the war against Soviet Russia. On its return to Lviv on 28 February the mission presented a peace proposal to the Ukrainian and Polish delegations: hostilities were to be suspended until the peace conference settled the question of eastern Galicia. Ukrainian troops were to retreat to a demarcation line known as the Berthélemy Line, abandoning almost 40 percent of eastern Galicia, including Lviv and the Drohobych oil fields, to the Poles. A separate agreement bound the Polish side to deliver a certain amount of crude oil and petroleum products to the Ukrainian government. Petliura advised the government of the zo UNR to accept the terms of the armistice, but the Ukrainian public in Galicia was opposed to them. The Ukrainian supreme command immediately called an end to the ceasefire but did not reply to the mission's ultimatum. On 4 March 1919 the State Secretariat of the zo UNR sent a formal rejection to the allied powers. After the failure of the Ukrainian offensive in the Lviv-Peremyshl corridor, the Polish side declared on 27 March that it was ready to accept peace on the terms proposed by the mission; the Ukrainian delegation, however, again rejected it. On 13 May the Ukrainian delegation accepted in principle the terms of armistice proposed by the Inter-

Allied Commission headed by Gen L. *Botha. This proposal was rejected by the Polish side, however.

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B. Budurowycz

Bervinchak, Nik [Bervinčak], b 4 December 1903 near Minersville, Pennsylvania, d there 29 June 1978. Amateur artist and engraver. Bervinchak decorated churches, painted icons, carved iconostases, executed series of engravings on the life and work of miners, and painted portraits and watercolors. He exhibited his work in many galleries in the United States, as well as in Milan and Stockholm. His work is to be found in the National Gallery and the Smithsonian Institution in Washington and in the collections of presidents F. Roosevelt, D. Eisenhower, and L. Johnson.



A page from Pamva Berynda's *Lexsykon*

Berynda, Pamva, b 1570s in Bukovyna, d 23 July 1632 in Kiev. An outstanding Ukrainian lexicographer and poet of the baroque tradition. His *Lexsykon slavenorosskyi al'bo imen tolkovanyie* (A Slavonic-Ruthenian Lexicon and Explanation of Proper Names, 1627; 2nd edn Kuteinsky Monastery, Belorussia, 1653) grew out of his work as a proof-reader and editor with Ukrainian printers, particularly at the press of the Kievan Cave Monastery, where he was invited from Lviv in 1616. His dictionary contains 6,982 Church Slavonic words and foreign terms used in Church Slavonic texts, for which it supplies equivalent terms from the literary Ukrainian of the time and occasional etymolo-

gies and explanations. Berynda's intention in compiling the dictionary was to revive the Church Slavonic tradition of the literary language and thus to counteract the influence of Polish Catholicism and Polish culture. The composition and the language of the dictionary have been studied by P. Zhytetsky, Z. Veselovska, S. Witkowski, O. Horbach, and others. Berynda's *Leksykon* was edited with an introduction by V. Nimchuk and reprinted by photoffset in Kiev in 1961.

In 1616 Berynda published a Christmas dialogue entitled *Na Rozhdestvo Hospoda Boha i Spasa nasheho Iysusa Khrysta virshi dlia utikhy pravoslavnym khrystyianam* (Poems for the Enjoyment of Orthodox Christians on the Occasion of the Birth of Our Lord and Savior Jesus Christ). It consisted of a prologue, speeches by seven boys, an epilogue, and poems on religious themes.

G.Y. Shevelov

Berynda, Stepan, date of birth unknown, d after 1634. Ukrainian printer, engraver, and poet. Berynda printed some 10 books at the Kievan Cave Monastery between 1621 and 1634, including *Leksykon slavenorosskyi al'bo imen tolkovanyie* (Slavonic-Ruthenian Lexicon and Explanation of Proper Names, 1627), compiled by his brother, P. *Berynda, and *Sluzhebnyk* (Missal, 1629). Berynda executed two engravings that bear his initials, one in *Akafisty* (Acahisti, 1629), the other in *Paramifii* (1634, dated 1629). He also wrote poetry (one of his poems is dedicated to P. Mohyla).

Beryslav. VII-14. City (1972 pop 14,900) and steamer port on the Kakhivka reservoir; raion center in Kherson oblast. In the early 15th century there was a Lithuanian fortress and tollhouse here (the Vytantas tollhouse); in the mid-15th century the Tatars built here the fortress of Kazi-Kermen, which closed the Dnieper highway to the Zaporozhians and defended the Crimea. The name Beryslav was introduced after the Russian conquest at the end of the 18th century. Beryslav has a machine-building factory, brickmaking and construction-supply factories, and a food industry. The city also has a historical museum and an 18th-century Zaporozhian church.

Beryslav excavations. Archeological excavations conducted near the city of Beryslav in Kherson oblast. In 1925 a hoard of the middle Bronze Age (2,000 BC), consisting of heavy bronze castings, sickles, and axes of southern Caucasian origin, was discovered there. In 1951-3 near Beryslav, at Slobidka, an expedition of the Institute of Archeology uncovered traces of a settlement and kurhans from the Bronze Age to the early medieval period. In the first centuries AD the region was inhabited by the Scythians and Sarmatians, and later by Slavic tribes. Remnants of large stone buildings were excavated. The kurhans revealed graves with articles characteristic of the *Cherniakhiv culture. The Beryslav excavations have been studied by O. Leskov, Ye. Makhno, and V. Mizin.

Beskyd. A weekly newspaper of the Peremyshl eparchy published in Peremyshl between 1928 and 1933 and edited by Ye. Zyblykevych.

Beskyd, Antin, b 16 September 1855 in the village of Hankivtsi (Hanigovce) in the Prešov region, Slovakia, d 16 June 1933 in Uzhhorod. Politician and lawyer in

Transcarpathia who from 1910 to 1918 represented the opposition People's party in the Hungarian parliament. In 1918-19, as head of the Ruthenian People's Council in Prešov he strove for the unification of Transcarpathia and Czechoslovakia; he was a member of the Czech delegation to the Paris Peace Conference (September 1919). In October 1919 Beskyd became head of the Russophile faction of the Central Ruthenian People's Council in Uzhhorod and co-founder of the Subcarpathian Bank. He was the first president of the Dukhnovykh Society. In 1923 he was made governor of Subcarpathian Ruthenia by the government of Czechoslovakia; he retained this prestigious but nominal post (the power was in fact in the hands of the Czech deputy governor) to the end of his life.

Beskyds. The name of the outer flysch belt of the *Carpathian Mountains, built of chalk and Paleogene sandstones, shale, and limestones. The Beskyds in Ukrainian ethnic territories are divided into the Western Beskyd, reaching to the Biala and Topl'a rivers in the east; the Low Beskyd, to the Oslava and Liaborets rivers; the Middle Beskyd, to the Boryslav-Turka-Sianky Pass - Uzh River line; the High Beskyd, to the Mizunka River; and the Gorgany, to the Prut River and the Hutsul Beskyd. The High Beskyd and the Gorgany are separated from the Polonynian Beskyd by the Middle Carpathian Depression.

Bessarabia or **Basarabiia**. Region bounded by the middle and lower Dniester River in the north and east, the Prut River in the west, and the mouth of the Danube and the Black Sea in the south. The area of the region is 45,600 sq km. Until the beginning of the 19th century the name Bessarabia referred only to the southern part of Bessarabia; later it was used for the entire region. Today Bessarabia is a part of the *Moldavian SSR, except for the northern part (the Khotyn region) and the southern part (the Akkerman region), which are settled by Ukrainians and comprise 14,400 sq km of the Ukrainian SSR.

Because of its location between Ukraine and Rumania and between Poland and the Balkans, Bessarabia has always served as a route between the west and the east. This fact has influenced its history and the composition of its population. Southern Bessarabia is strategically important, as it controls the mouth of the Danube and access to the Black Sea.

Geography and economy. Bessarabia is a continuation of the *Pokutian-Bessarabian Upland and the *Black Sea Lowland. It consists of Tertiary strata (older strata appear only at the Dniester River) and is covered mainly by chernozem and loess. Except in its southern part, Bessarabia is hilly. From north to south it can be divided into four natural regions: (1) the Khotyn region, which reaches 465 m in elevation and is covered with beech forests; (2) the Beltsi Plain, a woodless, chernozem plain with an elevation up to 180-200 m; (3) the central region, which is a higher part of Bessarabia, reaching 430 m in the forested Kodry Upland; and (4) the Budzhak (Bugeac) Lowland, which extends to the Black Sea and the Danube. The climate of Bessarabia is of the Black Sea type: the temperature rises as one moves southward, with an average annual temperature of 7.5-10.5°C (19-23°C in July, and -5°C to -2°C in January); the rainfall diminishes from 600 mm in the north to 300 mm in the south (the

Budzhak Lowland suffers from drought). Forests cover only 5 percent of the land (in the north, in the Kodry Upland, and on the Dniester). The rest of the land is cultivated steppe and forest-steppe.

Bessarabia is an agricultural land; 80 percent of its area is under cultivation, and 72 percent of the cultivated land (2.9 million ha) is devoted to the growing of grain (corn, wheat, barley) and sunflowers. Grape and orchard cultivation are well developed, especially in the Dniester Valley. Fishing is important in the south. Industry was poorly developed until the 1950s.

Population. Bessarabia is divided into two bands: (1) the northern and central, which has long been settled by Ukrainians and Rumanians, and (2) the southern (Budzhak), which has been settled permanently by various nationalities since the end of the 18th century only. After Russia annexed Bessarabia in 1812, the population of Bessarabia increased rapidly, to a large extent because of immigration. The population was 340,000 in 1812, 492,000 in 1816, 873,000 in 1850, 1,935,000 in 1897, 2,631,000 in 1919, 2,864,400 in 1930, and 2,734,000 in 1941. From 8 people per sq km in 1812 the population density rose to 64 people per sq km in 1930. Thirteen percent of the population lived in towns in 1930, mainly in Kishinev (Chişinău), the capital of Bessarabia (115,000), Bilhorod-Dnistrovskiy (formerly Akkerman, 34,000), Bendery (Tighina, 31,384), Beltsi (Bălți, 30,570), Soroky (Soroca, 15,001), Izmail (Ismail, 24,998), Orhiiv (Orhei, 15,279), and Khotyn (Hotin, 15,334). In 1930 most of the population consisted of Rumanians or Moldavians (about 1,430,000 or 50 percent) and Ukrainians (about 645,000 or 22.5 percent; no differentiation between Russians and Ukrainians), according to L. Berg's calculations. According to the Rumanian census of 1930, there were 1,610,757 Rumanians (56.2 percent), 314,211 Ukrainians (11 percent), and 351,912 Russians (12.3 percent). According to the 1941 census the figures were 1,794,000 Rumanians (65.6 percent) and 448,000 Ukrainians (16.4 percent).

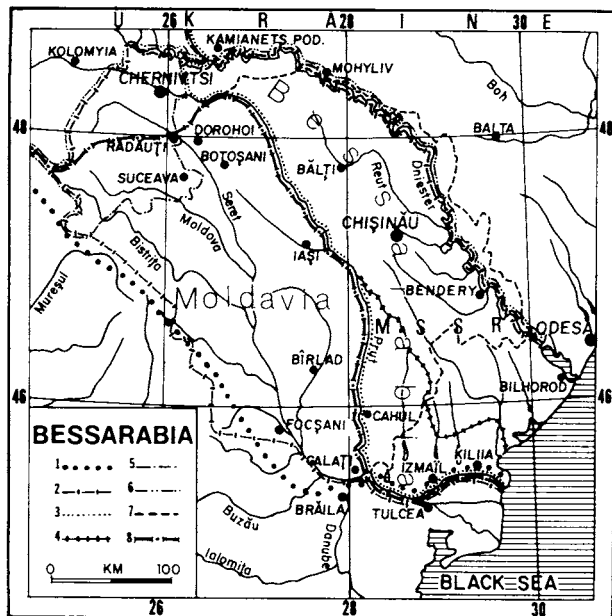
Rumanians have inhabited Bessarabia since the 13th century and constitute an overwhelming majority in the central part, which is now the Moldavian SSR. Although the descendants of ancient *Ulychians and *Tivertsians inhabited this land, other Ukrainians have migrated to Bessarabia since the 13th century, mainly from Galicia. At the end of the 17th century many Ukrainians from Right-Bank Ukraine, fleeing the persecutions of Peter I, found refuge in Bessarabia. With the destruction of the Zaporozhian Sich, Cossacks settled the virgin lands in the southern Budzhak (see *Danubian Sich). Many Ukrainian peasants went there after Russia annexed Bessarabia in 1812. Other nationalities settled mainly in southern Bessarabia at the end of the 18th and the beginning of the 19th century: the Bulgarians (177,000 or 6.5 percent according to the 1941 census); the *Gagauzy, who are Orthodox although they speak a Turkic dialect (115,000 or 4.2 percent in 1941); the Germans (80,000 or 2.8 percent in 1930); the Russians, some of whom had been townspeople since the times of Russian domination, and some who were peasants and Old Believers who had fled religious persecution and military service (162,000 or 6 percent in 1941); the Jews, coming mostly from Western Ukraine (206,000 or 7.2 percent in 1930; in 1941 almost none remained); and small groups of Poles (in the Khotyn area), Armenians, Greeks, French, and Gypsies (altogether 35,000 or 1.3 percent in 1941).

The Ukrainians formed the majority in the north in the Khotyn area (79 percent) and in the south in the Akkerman (Bilhorod) area, where they had intermarried with Bulgarians, Moldavians, Germans, and Russians and constituted 36.5 percent of the population. These two parts of Bessarabia were incorporated into the Ukrainian SSR, and today they belong to the Chernivtsi and Odessa oblasts. In the central part of Bessarabia there are pockets of Ukrainians, the largest being in Bendery and Beltsi counties (nearly 10 percent). Since 1940 this part of Bessarabia has belonged to the Moldavian SSR.

After the Second World War the composition of the population changed somewhat: most of the Jews died or were killed during the war, and the Germans left (see also *Southern Ukraine and *Odessa oblast).

History. As a result of its location and historical circumstances, Bessarabia never formed a separate state. It was always a peripheral part of neighboring states. In early times Bessarabia was inhabited by the Thracian tribes of the Dacians and Getae, which set up their own state at the beginning of the 1st century. With the Roman conquest of Dacia in the 2nd century, southern Bessarabia became part of the Roman Empire (the defensive earthworks called Trajan's Wall remain from this period). From the 4th century Bessarabia was settled by the east Slavic *Antes, and from the 9th century by the Tivertsians and Ulychians. In the 10th–11th century Bessarabia belonged to the Kievan Rus' state. During the next two centuries it was part of the Principality of *Galicia-Volhynia; extensive trade between Halych and lands on the Danube and the Black Sea was at that time carried on through Bessarabia. The Mongol-Tatar invasion of 1241 weakened and then terminated Galicia's influence over Bessarabia. At the same time the ancestors of the present-day Rumanians began to migrate from Wallachia and Transylvania (Siebenbürgen) into the partially deserted Bessarabian lands. In the mid-14th century Bessarabia became part of the Moldavian principality, which recognized at first the supremacy of Hungary, and then, at the end of the 14th century, the (nominal) supremacy of Poland. At the end of the 15th century the Ottoman Turks occupied southern Bessarabia, including the ports of Bilhorod (from then to 1944 called Akkerman) and Kiliia (which, with other towns such as Bendery, had been under Genoese control in the 14th century). By the beginning of the 16th century Moldavia and all of Bessarabia were under Turkish domination. Southern Bessarabia around the Budzhak Lowland did not belong to Moldavia but was granted to the *Nogay Tatars (the Bilhorod or Budzhak Horde) by the Turkish sultan.

Until the end of the 16th century the official language of the state, the church, and the boyars in Bessarabia, as in all of Moldavia, was Church Slavonic–Old Ukrainian. It was replaced by Rumanian only in the second half of the 17th century. After that time much of the Ukrainian population became Rumanianized. The Ukrainian Cossacks played an important role in Bessarabian history. Under D. Vyshnevetsky (in 1553 and 1563), I. Svyrhovsky (in 1574), and I. Pidkova (in 1577), they conducted campaigns in Bessarabia. In 1594 S. Nalyvaiko captured Kiliia. In 1621 P. Sahaidachny helped the Poles to defeat the Turks at *Khotyn. In 1632, under I. Sulyma's leadership, the Cossacks again took Kiliia. B. and T. *Khmelnitsky led campaigns in Bessarabia in 1650 and 1652. When the



1. Limits of the Kievan state in the 10th to 11th century
2. Boundary of the Moldavian principality in 1750
3. Boundary of Russia in 1812–56 and 1878–1917
4. Boundary of Russia in southern Bessarabia 1856–78
5. Boundary between Rumania and Austria 1775–1918
6. Boundary of Rumania 1918–40
7. Boundary of Moldavian SSR from 1940
8. Boundary of USSR

Zaporozhian Sich was destroyed by Catherine II, many Cossacks settled in southern Bessarabia.

At the close of the Russo-Turkish War (1806–12), the Ottoman Turks ceded Bessarabia to Russia in the Bucharest Peace Treaty. In 1818 the Russian government turned Bessarabia into an oblast, with Kishinev as its capital. The Moldavian boyars participated in the Supreme Council, which was a provisional government of the province. In 1828 the council became merely an advisory body, while the Bessarabian oblast and its governor were subordinated to the governor-general of New Russia gubernia. In 1873 the Bessarabian oblast became a gubernia. By the Treaty of Paris, which ended the Crimean War in 1856, the southwestern part of Bessarabia became part of the Moldavian principality, but it was returned to Russia at the Berlin Congress in 1878. Under Russian domination the population of Bessarabia increased through the influx of Russians (many of them officials), Ukrainians, Bulgarians, Germans, and Jews. The government, schools, press, and the church attempted to Russify the people. The national consciousness of the Ukrainians here was poorly developed.

The Russian revolution of February 1917 gave life to new social and national movements in Bessarabia: the peasants demanded a redistribution of land, and the Rumanians and Ukrainians raised the question of national self-determination. In July 1917 the General Secretariat of the Central Rada of Ukraine declared its pretensions to Bessarabia. At the request of Ukrainian organizations in Bessarabia, the Central Rada sent its commissioner, I. Liskun, to Khotyn. The Rumanians too became politically active and established parties. A military congress of

Bessarabians, which convened in Kishinev on 21 October 1917, declared Bessarabia to be autonomous and set up the 120-member National Council (Sfatul Ţarei) as the country's national assembly.

On 2 December 1917 the National Council declared Bessarabia to be the Moldavian Democratic Republic, federated with Russia, but when Rumanian troops occupied Bessarabia in January 1918, Bessarabia was declared an independent Moldavian republic. On 15 March M. Hrushevsky, the president of the Central Rada, declared Ukraine's claim only to northern and southern Bessarabia, since these areas were inhabited mostly by Ukrainians. When Bessarabia was annexed by Rumania on 27 March 1918, the Ukrainians of northern Bessarabia protested and sent a delegation to the Central Rada in Kiev to request that Ukrainian troops and state officials be dispatched to Bessarabia and that Bessarabia be annexed by Ukraine. On 12 April 1918 the Central Rada protested Rumania's annexation of Bessarabia and demanded self-determination for the Ukrainian population. The same demand was repeated by the government of Hetman P. Skoropadsky in a memorandum to the Rumanian government of 25 June 1918. Subsequent events in Ukraine made it impossible to change the status of Bessarabia.

On 25 November 1918 the National Council renounced the autonomy of Bessarabia (by a vote of 38 to 8 when only 46 of the 162 deputies were present) and then dissolved itself. The pro-Rumanian policies of this council were opposed by the leader of the peasant faction, representative V. Tsyhanko. Members of the National Council who took an anti-Rumanian position were arrested (among them were Ukrainians – P. Chumachenko, Pantsir, Prichnitsky) and tried. Among anti-Rumanian actions in Bessarabia the Khotyn rebellion is particularly important. On 5–20 January 1919 Ukrainian insurgents under I. *Maievsky took control of the Khotyn region and set up the Bessarabian Directory, which began negotiations with the Directory of the UNR. While suppressing this rebellion, the Rumanian troops carried out a pacification campaign among the Ukrainian population. In September 1924 the people of Tatarbunary and neighboring villages in the Akkerman region rebelled against the Rumanian administration; in order to suppress the rebellion, the militia needed the support of the army and the Dniester fleet. In 1925, 283 of the rebels were tried in Kishinev.

At the peace conference in Paris in 1919, both H. Sydorenko, the head of the UNR delegation, and Kh. Rakovsky, the head of the Soviet Ukrainian government, opposed the annexation of Bessarabia by Rumania. Yet on 28 October 1920, Britain, France, Italy, and Japan, according to the Treaty of Trianon, recognized the right of Rumania to Bessarabia. The USSR and the Ukrainian SSR never accepted this decision, which led to further tensions in their relations with Rumania and to a policy of non-recognition.

The Rumanian government kept Bessarabia at a low cultural and economic level for 22 years. At the same time an intense effort was made to denationalize the Ukrainian population: Rumanian became compulsory in the government, courts, and schools. Ukrainians carried on some cultural activities in the Khotyn region (O. Yalovy and H. Bolbochan were the most active leaders) and in the Akkerman region (M. *Halyn, I. Havryliuk, V. Hetmanchenko, and the Chernukha family were most active). Prosvita groups, reading rooms, theater groups, and co-opera-

tives were organized. In 1920 there were nine Ukrainian representatives from Bessarabia in the Rumanian parliament, while in 1929 there was only one (from the county of Khotyn). In 1935 the Ukrainians of the Akkerman region suffered famine, which was caused by a drought. The Bessarabian Relief Committee, organized in Bukovyna, manifested the solidarity of all Ukrainians who lived under Rumania.

On 28 June 1940 the USSR forced Rumania, under threat of war, to cede Bessarabia and northern Bukovyna. By its decision of 2 August 1940, the Supreme Soviet of the USSR annexed the counties of Akkerman, Izmail, and Khotyn to the Ukrainian SSR. The rest of Bessarabia became a part of the Moldavian SSR, which was created out of the Moldavian ASSR (hitherto a part of the Ukrainian SSR). During the Soviet retreat from Bessarabia in July 1941, many nationally conscious Ukrainians were liquidated, among them V. Hetmanchenko. When Rumanian and German troops occupied Bessarabia, it was restored to Rumania and incorporated into a Generalgouvernement with Kishinev as capital. Its administration was responsible to a special agency of the Rumanian government – the Military-Civilian Cabinet for the Administration of Bessarabia, Bukovyna, and Transnistria. Rumanian officials and militia established a police regime in Bessarabia. Former social and economic conditions were restored, and Rumanianization was enforced. Any resistance was severely punished by incarceration in jails and concentration camps. Jews and Gypsies were particularly persecuted. Soviet partisan activity resulted in further repression and executions of civilians.

In August 1944 Soviet armies reoccupied Bessarabia and restored the 1940–1 order. The Paris Peace Treaties of 1947 recognized the USSR's right to Bessarabia on 10 February 1947. (For current conditions in Bessarabia see *Moldavian SSR, *Chernivtsi oblast, and *Odessa oblast.)

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V. Kubijovyč, A. Zhukovskyy

Besser, Willibald, b 18 July 1784 in Innsbruck, Austria, d 23 October 1842 in Kremianets. Botanist and naturalist at the Kremianets lyceum, from 1834 to 1838 first professor of botany at Kiev University. Besser compiled a valuable herbarium for Kiev University. This is now in the Central Natural Science Museum of the Academy of Sciences of the Ukrainian SSR. He also wrote about the flora of Galicia (2 vols, 1809) and Right-Bank Ukraine (1822).



Volodymyr Bets

Bets, Volodymyr [Bec], b 26 April 1834 in Oster, Chernihiv gubernia, d 12 October 1894 in Kiev. Anatomist, histologist, pedagogue, and community figure. From 1868 to 1889 he was a professor at the University of Kiev. Bets wrote more than 50 scientific works, including *Atlas chelovecheskogo mozga* (Atlas of the Human Brain, 1890). His studies concern the structure of the cerebrum, particularly variations in the detailed structure of its various parts. He discovered the motor area of the cortex and, in 1874, described the large, pyramidal nerve cells that bear his name. Together with V. Antonovych he wrote *Istoriicheskie deiateli Iugo-zapadnoi Rossii* (Historical Figures of Southwestern Russia, 1883), which was regarded in official circles as a protest against Russian policy. Because of this, Bets was obliged to leave the University of Kiev.

Betsky, Ivan [Bec'kyj], 1818–90. Publisher and translator in Kharkiv. He published four volumes of the almanac **Molodyk* (1843–4), which contained works by T. Shevchenko, M. Kostomarov, Ya. Shchoholiv, and H. Kvitka; among others; translations of A. Barbier and V. Hugo; and articles on Ukrainian ethnography and folklore.

Bevzenko, Stepan, b 7 August 1920 in Stanyslavivka, Kirovohrad oblast. Dialectologist and historian of the Ukrainian language. He taught at the University of Uzhhorod and then at the University of Odessa. Bevzenko is the author of *Istorychna morfolohiia ukraïns'koi movy* (A Historical Morphology of the Ukrainian Language, 1960), which is a rather derivative work, and of a reverse dictionary of the Ukrainian language (published in fascicles in Odessa). He has also written some studies on the dialects and old texts of Transcarpathia and on the geographic distribution of syntactic features in Ukrainian dialects.

Bezborodko [Bezborod'ko]. Surname of a family of landowning officers of burgher-Cossack descent from the Pereiaslav region. Yakiv Bezborodko (d ca 1730) was a fellow of the banner in the Pereiaslav regiment from 1724 to 1730. His son Andrii (1711–80) was the general chancellor of the Hetmanate in 1741–2 and 1750–62 and, from

1762, a general judge in retirement. Andrii was the virtual head of the Ukrainian government during the hetmancy of K. *Rozumovsky. His sons were Prince O. *Bezborodko (1747–99), a well-known statesman in the Russian Empire during the latter half of the 18th century, and Count Illia Bezborodko (1756–1815), a participant in the Russo-Turkish wars of 1768–74 and 1787–91, who became lieutenant general in 1795 and later a privy councillor to the tsar and senator. Illia was the founder of the *Nizhen Lyceum in 1820. The Bezborodko lineage died out during the first half of the 19th century. The huge family estate and the title of count were inherited by the descendants of I. Bezborodko – the counts Kushelevych-Bezborodko.

Bezborodko, Mykola [Bezborod'ko] 1883–1937. Geologist and petrographer, professor at the universities of Kiev and Kamianets-Podilskyi, and later the head of the division of petrography at the Institute of Geology of the Academy of Sciences of the Ukrainian SSR. In 1935 Bezborodko drew up a stratigraphic scheme of the Ukrainian Crystalline Massif.

Bezborodko, Oleksander [Bezborod'ko], b 14 March 1747 in Hlukhiv in the Chernihiv region, d 6 April 1799 in St Petersburg. A leading figure in the Hetman state and later in the Russian Empire, a diplomat, and a Russian prince from 1797. Bezborodko studied at the Kiev Academy. He was a fellow of the standard from 1765 to 1772 and a member of the general court in 1767–68, after which he was in the service of the Russian Empire. Bezborodko commanded several Cossack regiments during the Russo-Turkish war (1768–74) and became the colonel of Kiev in 1774. In 1775 Bezborodko became secretary of petitions to Catherine II. In the 1780s he became a member of the College of Foreign Affairs and was promoted to postmaster general. In 1784 he became a member of the Russian Academy of Sciences. In 1797 Bezborodko was made chancellor of the Russian Empire. He initiated the annexation of the rest of southern Ukraine and the Crimea from Turkey to Russia and was instrumental in the second and third partitions of the Polish Commonwealth. The Treaty of Iași between Russia and Turkey (1792) was devised primarily by Bezborodko. In 1796, under Paul I, Bezborodko succeeded in reinstating the general court and several other institutions of the Hetmanate that had been abolished under Catherine II. To assist him in the planning and realization of his far-reaching program, he assembled a group of talented and educated advisers from among his countrymen, and, not infrequently, from his own family (P. Zavadovsky, D. Troshchynsky, M. Myklashevsky, H. Myloradovych, and others). Bezborodko was the co-author with V. Ruban of *Kratkaia letopis' Malyia Rossii* (A Short Chronicle of Little Russia, 1777) and, in the opinion of some scholars, of *Istoriia Rusov*.

O. Ohloblyn

Bezborodko Lyceum. See Nizhen Lyceum.

Bezkorovainy, Vasyl [Bezkorovajnyj, Vasyl'], b 12 January 1880 in Ternopil, d 5 March 1966 in Buffalo, New York. A composer, conductor, and pedagogue, Bezkorovainy studied music at the Lviv Conservatory and taught at the gymnasium in Ternopil. He was an organizer of the Ternopil branch of the Lviv Institute of Music and, in



Oleksander Bezborodko



Kuzma Bezkrorny

1930, of the Zolochiv branch. He emigrated in 1944 and lived in the United States from 1950. Bezkorovainy wrote the children's operetta *Kazka pro Chervonu Shapochku* (Little Red Riding Hood, with a libretto by L. Poltava), numerous choral and instrumental works, and music for the theater (eg, to accompany M. Kulish's play *Myna Mazailo*).

Bezkrorny, Kuzma [Bezkrornyj, Kuz'ma], b 1876, d 6 December 1937. Economist, political and community figure in the Kuban, member of the Revolutionary Ukrainian party, founding member of the Ukrainian Credit Society in Kharkiv. During the revolution of 1917–20 Bezkrorny was a member of all the Kuban councils and served as minister of domestic affairs in the cabinet of P. Kurhansky. As an émigré he was a lecturer at the Ukrainian Husbandry Academy in Poděbrady, Czechoslovakia. He wrote many articles, textbooks, and memoirs, some of which were published by the Ukrainian Scientific Institute in Warsaw.

Bezpal'ko, Oleksii [Bezpal'ko, Oleksij]. Linguist at the Pedagogical Institute of Ukrainian Linguistics in Luhanske. He is the author of compilatory surveys of the historical morphology of the Ukrainian language (in the collectively written *Istorychna hramatyka ukraïns'koi movy* [Historical Grammar of the Ukrainian Language, 1962]) and Ukrainian syntax (*Narysy z istorychnoho syntaksysu ukraïns'koi movy* [Essays on the Historical Syntax of the Ukrainian Language, 1960]).



Yosyp Bezpal'ko

Bezpal'ko, Yosyp [Bezpal'ko, Josyp], 1881–? Political figure and publicist in Bukovyna. From 1906 to 1918 Bezpal'ko was leader of the Ukrainian Social Democratic

party in Bukovyna and editor of its newspaper, *Bor'ba*, in Chernivtsi (1908–14). In 1918 he became a member of the Ukrainian National Council of Bukovyna and, in the same year, served as mayor of Chernivtsi. He was a member of the Ukrainian National Rada of the Western Ukrainian National Republic and of the Labor Congress in 1919; in 1919–20 he served as UNR minister of labor in I. Mazepa's cabinet. As an émigré Bezpalko lectured at the Ukrainian Technical and Husbandry Academy in Poděbrady, Czechoslovakia, and became head of the Union of Ukrainian Sich Societies (1938). Bezpalko wrote many political articles and studies on German-Slavic relations in the early 19th century. He was exiled by the Soviet authorities in 1947.

Bezpaly, Ivan [Bezpanyj], ?–1718. Cossack officer in the Uman Regiment; acting hetman (1658–9), chosen by the pro-Russian Cossack officers, who opposed the pro-Polish hetman I. Vyhovsky. When Yu. Khmelnytsky was elected hetman in 1659, Bezpaly became his general judge (1659–60). In 1668 he was a general quartermaster under Hetman I. Briukhovetsky.

Bezperchy, Dmytro [Bezperčyj], b 30 October 1825 in the village of Borysivka, Kursk gubernia, d 30 September 1913 in Kharkiv. Painter and pedagogue. Born a serf, Bezperchy obtained his freedom in 1843 and received his artistic education at the St Petersburg Academy of Arts, studying with K. Briullov from 1841 to 1846. He taught painting at the Nizhen Lyceum and in Kharkiv high schools (1850–1900). Among his students were V. Beklemishev, S. Vasylykivsky, P. Levchenko, M. Tkachenko, and H. Siemiradzki. Bezperchy painted portraits, including a self-portrait (1846); genre paintings, including *Village Landscape*, *Matchmaking at Honcharivka*, *Banduryst*, and *From the Field*; Crimean landscapes; etc. The influence of T. Shevchenko is evident in Bezperchy's work.



Dmytro Bezperchy



Marko Bezruchko

Bezruchko, Marko, b 31 October 1886 in Velykyi Tokmak, Tavriia gubernia, d 10 February 1944 in Warsaw. Military tactician, general ensign in the Army of the UNR. Bezruchko graduated from the General Staff Academy in St Petersburg in 1914 and fought in the First World War. In 1918 he was chief of operations of the general staff of the Army of the UNR, and in April 1919 he became the chief of staff of the Sich Riflemen Corps. From January 1920 he commanded the 6th Sich Riflemen Division and participated in the Kiev campaign and the defense of Kiev. He distinguished himself in the battles against the

Soviet army on the Vistula (particularly in the defense of Zamostia). During the August and September offensive in 1920 he commanded the center group of the Army of the UNR. In 1920–4 he held the posts of defense minister, deputy minister, and chairman of the Supreme Military Council of the UNR in exile. In 1931–5 Bezruchko served as president of the Ukrainian Military-Historical Society in Warsaw. He is the author of *Ukrains'ki Sichovi Stril'tsi v borot'bi za derzhavnist'* (Ukrainian Sich Riflemen in the Struggle for Statehood, 1932).

Bezsonov, Mykola (monastic name: Nikon), b 1868, d 1919 in Odessa. Orthodox bishop of Kremianets from 1909 and later the bishop of Krasnoiarsk. Bezsonov was a member of the Fourth Russian State Duma, in which he defended the right to education in Ukrainian. During the First World War his articles in the press strongly condemned Russian policy in Galicia. In 1917 he returned as a civilian from Siberia to Ukraine. He served as a director of the religious affairs department in the Ministry of the Interior of the UNR. His articles appeared in the Kievian **Nova Rada*.

Bezuhly, Danylo [Bezuhlyj], b 23 December 1914 on the estate of Ivanivka, Poltava gubernia, d 29 January 1977 in Kiev. Painter. Bezuhly obtained his artistic education at the Kiev Institute of Art, from which he graduated in 1942. He painted the series *Dnieper Hydroelectric Station* (1946), *The Land of Transcarpathia* (1946), *In the Carpathians* (1947); a series of paintings devoted to T. Shevchenko: *Shevchenko among the Kazakhs* (1948), *Taras Shevchenko in Exile* (1964), *Shevchenko on the Shore of the Aral Sea* (1965); and other works. Many of his subjects are taken from his travels in Czechoslovakia, India, China, and elsewhere.

Bezviryk (Unbeliever). Popular antireligious magazine published semiweekly in Kharkiv from 1925 to 1935. Initially, until 1926, *Bezviryk* was published by the Central Committee of the CP(B)U and by the General Committee on Political Education of the Ukrainian SSR. It then became the organ of the Central Council of the **Association of Militant Atheists of Ukraine*. *Bezviryk* was revived as a weekly in Kiev from 1937 to 1941 under the name *Bezbozhnyk*.

Biała Podlaska (Ukrainian: Bila Pidliaska). 1-4. County city (1969 pop 24,400) on the Krna (Krzna) River in southern Podlachia in Lublin voivodeship, Poland. Founded in the 15th century, Biała was, from the early 1600s, a possession of the **Radziwiłł* family, one of the larger towns in southern Podlachia, and a center of Ukrainian religious life. It has a baroque church, the Church of St Cyril, which belonged to a former Basilian monastery; the relics of St Yosaphat Kuntsevych were preserved here until 1915. Beginning in the 1860s, many members of the Ukrainian intelligentsia were educated in the Russian gymnasium and teachers' seminary. In 1917–18 Biała was the center of the cultural activity of the Ukrainian Hromada and the center of a Blue Coats military unit; the first Ukrainian newspaper in Podlachia, *Ridna shkola*, was published here. From 1940 to 1944 the Ukrainian Relief Committee was active here, and there was also a school of commerce. Until the Ukrainians were resettled in 1945–7 the eastern part of Biała county was Ukrainian ethnic territory. The population of Biała county consisted in

1939 of Ukrainians (16 percent), Polonized Ukrainians (about 33 percent), Poles (41 percent), and Jews (10 percent).

Białystok voivodeship. Administrative unit in north-eastern Poland, having an area of 23,200 sq km and a population of 1.2 million (1974). The southeastern part of the province includes northern Podlachia (ie, the southern portions of Siemiatycze, Hajnówka, and Bielsk counties), which, until the expulsion of the Ukrainian population in 1945–7, was Ukrainian ethnic territory (2,700 sq km; pop 80,000).

Biberovych, Ivan [Biberovyč], b 1854, d 15 November 1920 in Kolomyia. Stage actor, who usually played heroic roles, and director. He began his career on the stage of the Ruska Besida theater in Lviv in 1874. In 1882–92 he was director at the theater (along with I. Hrynevetsky until 1888). From 1902 he worked in amateur theater in Kolomyia. He appeared in the following roles: Petro in I. Kotliarevsky's *Natalka Poltavka* (Natalka from Poltava), Hryts in M. Starytsky's *Oi ne khody, Hrytsiu* (Don't Go to Parties, Hryts), and Pavlo Polubotok in I. Barvinsky's play of that title. He staged many Western European plays.



Ivan Biberovych



Ivanna Biberovych

Biberovych, Ivanna [Biberovyč] (birth name Koralevych), b 30 December 1861 in Falysh, Stryi county, Galicia, d 7 September 1937 in Kolomyia. Spouse of I. *Biberovych, a dramatic actress, she used the stage name Lianovska. She played heroic and lyric roles on the stage of the Ruska Besida theater in Lviv in 1876–92, and such roles as Rohnida in K. Ustyianovych's *Iaropolk*, Ruta in his *Oleh*, Marusia in P. Myrny's *Lymerivna* (The Saddler's Daughter), and Adrienne in E. Scribe and G. Legouvé's *Adrienne Lecouvreur*.

Bibikov, Dimitrii, b 1792, d 6 March 1870 in St Petersburg. Russian political figure and general. From 1837 to 1852 Bibikov was military governor of Kiev and governor general of Kiev, Podilia, and Volhynia gubernias; from 1852 to 1855 he was minister of the interior. He conducted a policy of Russification in Right-Bank Ukraine, extended the network of Russian schools, restricted the privileges of the Polish landlords and gentry, confiscated the properties of the Catholic clergy, and annulled the Lithuanian Statute. He was particularly active in the destruction of the *Cyril and Methodius Brotherhood. In 1847–8 he introduced regulations defining peasant work

obligations and payments. He founded the Central Archive of Ancient Documents in Kiev.

Bibikov, Serhii, b 14 September 1908 in Sevastopol. Archeologist, from 1958 a corresponding member of the Academy of Sciences of the Ukrainian SSR, director of its Institute of Archeology in 1955–7, and since then the head of the institute's department of primitive society.



Serhii Bibikov

Among his works dealing with the early Trypilian period and the Stone Age in Ukraine are: *Drevnii kamennyi vek v Krymu* (The Old Stone Age in the Crimea, Leningrad 1940); *Verkh'n'opaleolitychni znakhidky na Seredn'omu Podnistrov'i* (Upper Paleolithic Discoveries in the Middle Dniester Region, 1949); *Rannetripol'skoe poselenie Luka-Vrublevetskaia na Dnestre* (The Early Trypilian Settlement of Luka-Vrublivetska on the Dniester, 1953); *Issledovanie tripol'skikh pamiatnikov na Srednem Podnistrov'e* (The Investigation of Trypilian Monuments in the Middle Dniester Region, 1955).

Bible. Holy Scripture, a collection of religious writings, regarded as divinely inspired, on which the doctrines of Judaism and Christianity are based. The Bible is divided into the Hebrew Old Testament, which dates from the pre-Christian period and comprises 47 books (in the so-called Alexandrian canon, a Greek translation of the Septuagint dating from the 2nd–3rd century BC), and the New Testament, which comprises 27 books on the life and teachings of Jesus Christ written by the apostles during the second half of the 1st century AD. Included in the Old Testament are the 16 books of the Apocrypha, whose divine inspiration has been challenged at various times. It is still rejected by the Protestant churches and, in part, by the Orthodox church.

The Bible, written in Hebrew, Aramaic, and Greek, was partially translated into Old Church Slavonic in the 9th–10th century AD, primarily for liturgical use, and in this form, together with Christian doctrine, it made its way from Bulgaria to Kievan Rus'. Accordingly, the oldest books of the Bible preserved from the Princely era, beginning with the *Ostromir Gospel (1056–7), are readings from the Old Testament, Gospels, and Apostol (Acts of the Apostles) intended for use in church services. In the process of transcription, these texts, like the complete translations of the Bible that later made their appearance in Ukrainian territory, took on the characteristics of the Ukrainian language. However, the full text of the Bible did

not become available in Ukraine until the printing of the monumental *Ostrih Bible (1581), the first such publication in Old Church Slavonic, which followed the Alexandrian canon and, in part, the Latin Vulgate. Later, under the influence of the Reformation, parts of the Bible (eg, the *Peresopnytsia Gospel [1556–61], the *Krekhiv Apostol [1560]) were translated into the vernacular 'for the greater enlightenment of the common Christian people.' However, with the subordination of Ukraine to Russia, such translations were forbidden: the Orthodox church in Ukraine was allowed to use only Old Church Slavonic translations and was obliged to employ the Russian pronunciation.

It was only in the 19th century that new attempts were made to translate the Bible into standard Ukrainian: these were initiated by M. *Shashkevych in Galicia in 1842 (the Gospels of John and Matthew, 1–5) and P. *Morachevsky in eastern Ukraine in 1862 (the four gospels and the Acts). Since the synod of the Russian Orthodox church rejected Morachevsky's translation and opposed the printing of the Bible in Ukrainian, the following translations appeared outside the Russian Empire: the Pentateuch, translated by P. *Kulish (Lviv 1869); the New Testament, translated by Kulish and I. *Puliui (Vienna 1871); and the Bible, translated by Kulish, Puliui, and I. *Nechui-Levytsky (Vienna: British Bible Society 1903). The translation of 1903 did not include the Apocrypha, nor did the translation by I. *Ohiienko from the Hebrew and Greek text (1962), which is now employed by the Ukrainian Orthodox and Protestant churches. A complete translation of the Bible into Ukrainian, based on a version by Rev. I. Khomenko, was prepared by the biblical commission of the Basilian order (1956–62), working from the original Hebrew, Aramaic, and Greek texts (published in Rome in 1963). The Ukrainian text of the Bible is currently proscribed in Ukraine both by the Soviet government and by the Russian Orthodox church, which does not recognize Ukrainian as a language of divine service and demands that the Bible be read in churches in the Russian redaction of the Old Church Slavonic translation.

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Halushchyn's'kyi, T. 'De Ucrainis Sanctae Scripturae Versionibus,' *Bohosloviia* (Lviv 1925)

I. Korovytsky, M. Vavryk

Bibliographic journals. Periodical publications devoted to the history, theory, and practice of bibliography, the registration of current book and periodical production, the review and recommendation of literature, etc. In Ukraine bibliographic journals appeared only after the revolution of 1917. Early ones included **Knyhar* (1917–20), *Holos druku* (1921), *Knyha* (1923–4), and **Nova knyha* (1924–5). The National Library of Ukraine in Kiev published *Bibliotechnyi zhurnal* (1925–7) and *Zhurnal bibliotekoznavstva ta bibliografii* (1927–9). The Bibliographic Commission of the All-Ukrainian Academy of Sciences published *Ukrains'ka bibliografiia* (1928–30), and the Book Chamber of the Ukrainian SSR published **Litopys ukrains'koho druku* (1924–30). All these bibliographic journals were terminated as ideologically harmful, and journals meeting the requirements of Soviet ideology took their place. In 1935 *Litopys druku URSR* began publication. It was divided into separate series: *Litopys knyhy*, a

continuation of *Litopys ukrains'koho druku*; *Litopys zhurnal'nykh stattei* (from 1936); *Litopys hazetnykh stattei* (from 1937); *Litopys retsenzii* (from 1936); *Litopys obrazotvorchoho mystetstva* (1937–8, then from 1952); *Litopys muzychnoi literatury* (from 1954); *Ukrains'ka RSR u vydanniakh respublik Radians'koho Soiuzu* (from 1956); and the bulletin *Novi knyhy* (from 1958).

Outside the Ukrainian SSR, in Stanyslaviv the journal **Knyzhka* was published with the supplement *Vseukrains'ka bibliografiia* (1921–3). The Bibliographic Commission of the Shevchenko Scientific Society in Lviv published eight volumes of **Materialy do ukrains'koi bibliografii* (1909–39) and the journal *Ukrains'ka knyha* (1937–9). Two bibliographic journals have been published since the Second World War in the United States: *Biblos* in New York (1955–79) and *Ukrains'ka knyha* in Philadelphia (since 1971).

Bibliography. Bibliographic work in Ukraine originated in the compiling of indexes of books that should be read and of books that should not be read. Such an index appears in the **Izbornik* of Sviatoslav of 1073, which, however, was not compiled but only copied in Ukraine. Ukrainian books started to appear in indexes in the 15th century, at which time the first known book catalog of a monastic library was prepared as well. With the introduction of printing, indexes of works and book-price catalogs were compiled and published. Indexes of recommended works and library catalogs grew in number and size in the 17th century, when subject bibliographies, such as a musical bibliography published in Lviv in 1697, also started to appear.

After the Battle of Poltava in 1709 book publishing in Ukraine was restricted. As Ukraine's political and cultural independence was being steadily eroded, many Ukrainian scholars served the Russian Empire. Some of them, like M. *Bantysh-Kamensky and V. *Anastasevych, became pioneers of Russian bibliography. Since Russian bibliographers included Ukrainian books in their bibliographies, the works of V. Sopikov, I. Karataev, and V. Undolsky can be considered important contributions to the bibliography of Ukrainian books published before 1865.

One of the founders of modern Ukrainian bibliography was M. *Maksymovych, author of *Knizhnaia starina iuzhnorusskaia* (South Russian Book Antiquity, 1849–50) and other bibliographies. Another significant contributor was Ya. *Holovatsky, author of *Dopolneniia k ocherku slaviano-russkoi bibliografii V.M. Undol'skogo* (Additions to the Outline of the Slavic-Russian Bibliography by V.M. Undolsky, 1874). Holovatsky also prepared several other bibliographies, including 'Bibliografiia halytsko-ruskaia s 1772–1848 hoda' (Galician-Ruthenian Bibliography from 1772 to 1848), in *Halychanyn*, vol 1, nos 3–4, 1863). In Western Ukraine the most noted bibliographer was I. *Levytsky. His main work, *Halytsko-ruskaia bibliografiia XIX-ho stolittia s uvzhliadnieniem ruskykh izdaniia poiavyvshykhsia v Uhorshchyni i Bukovyni* (Galician-Ruthenian Bibliography of the 19th Century Including Ruthenian Publications That Appeared in Hungary and Bukovyna), was arranged chronologically for the years 1801–86 and was published in two volumes in Lviv in 1888–95. Because of his death, *Ukrains'ka bibliografiia Avstro-Uhorshchyny za roky 1887–1900* (Ukrainian Bibliography in Austria-Hungary for the Years 1887–1900) appeared in

only three volumes, covering the years 1887–93; it was published by the Shevchenko Scientific Society in Lviv in 1909–11 in vols 1–3 of **Materialy do ukrains'koi bibliografii*. The Shevchenko Scientific Society also published his 'Halyts'ko-rus'ka bibliohrafiia za roky 1772–1800' (Galician-Ruthenian Bibliography for the Years 1772–1800) in its *Zapysky*, vol 52 (1903).

In Ukraine under Russia the historian O. *Lazarevsky compiled his *Ukazatel' istochnikov dlia izuchenia Malorosiskogo kraia* (Guide to Sources for the Study of the Little Russian Land, St Petersburg 1858), which was a revised edition of his previous work published in *Chernigovskie gubernskie vedomosti* in 1853. Another historian, H. *Myloradovych, supplemented Lazarevsky's work by publishing 'Inostrannye sochineniia o Malorossii' (Foreign Works on Little Russia) in *Chernigovskie gubernskie vedomosti* (1859, nos 24–31). In the same paper Lazarevsky began publishing in 1855 a current Ukrainian bibliography from the year 1854, which in 1856–8 appeared under the title *Ukrainskaia literaturnaia letopis'* (Ukrainian Literary Chronicle). In 1860 it was continued by H. Myloradovych and in 1861, in *Poltavskie gubernskie vedomosti*, nos 3–8, by the ethnographer P. *Yefymenko.

A bibliography of books and articles on Ukraine for the years 1858–60 and a guide to Ukrainian literature in Galicia for the years 1837–62 were compiled by a Russian bibliographer, V. *Mezhov, and published in the Ukrainian periodical *Osnova* in St Petersburg in 1861 and 1862 respectively.

The Valuev circular of 1863 and the *Ems ukase of 1876 against the Ukrainian language hindered the work of Ukrainian bibliographers. Nevertheless, lists and surveys continued to appear in **Kievskaia starina*, published in Kiev in 1882–1906, and in almanacs, as well as in periodicals published in Lviv: *Pravda*, *Zoria*, *Zhytie i slovo*, *Literaturno-naukovyi vistnyk*, and *Zapysky NTSh*.

In the almanac *Rada* (Kiev 1883), M. *Komarov published his *Bibliografichnyi pokazhchik novoi ukrains'koi literatury 1798–1883 r.* (Bibliographic Guide to Modern Ukrainian Literature 1798–1883). When he died in 1913 Komarov left a manuscript titled 'Bibliografichnyi pokazhchik ukrains'kykh avtoriv' (Bibliographic Guide to Ukrainian Authors). Komarov also compiled the guide *Ukrains'ka dramaturhiia* (Ukrainian Dramaturgy, Odessa 1906), which covered the years 1815–1906, and a supplement, *Do 'ukrains'koi dramaturhii'* (On 'Ukrainian Dramaturgy,' Odessa 1912), covering the years 1906–12. Also thematically interesting was B. *Hrinchenko's *Literatura ukrainskogo fol'klora 1777–1900* (Literature of Ukrainian Folklore, 1777–1900, Chernihiv 1901).

The independent Ukrainian National Republic institutionalized bibliographic studies in Ukraine: such new institutions as the Ukrainian Academy of Sciences, the National Library of Ukraine, and the Supreme Book Chamber took charge of national bibliography. Under the Soviet regime these and many other, newly created institutions were allowed to continue their work. The problems of bibliography were discussed in such publications as *Bibliolohichni visti* (Kiev 1923–30) of the Ukrainian Scientific Institute of Bibliology; *Biblioteknyi zbirnyk* (1926–7) and *Zhurnal bibliotekoznavstva ta bibliografii* (1927–30), of the National Library of Ukraine in Kiev; *Ukrains'ka bibliohrafiia* (no. 1, Kiev 1928), of the Bibliographic Commission of the All-Ukrainian Academy of Sciences (nos 2–3, 1929, were devoted to personal bibliographies);

Zapysky (1–4, 1928–30) of the Ukrainian Bibliographic Society in Odessa; and *Pratsi* (1–4, 1927–33) of the Odessa Central Scientific Library.

In this period several important guides appeared: *Desiat' roki ukrains'koi literatury, 1917–1927* (Ten Years of Ukrainian Literature, 1917–1927, 2 vols, Kharkiv 1928) by A. *Leites and M. Yashek; *Bibliohrafiia literatury z ukrains'koho fol'kloru* (Bibliography of Literature on Ukrainian Folklore, Kiev 1930) by the ethnographer O. *Andriievsky; *Materialy do kraieznavchoi bibliografii Ukrainy, 1847–1929* (Materials on the Bibliography of Regional Studies of Ukraine, 1847–1929, 1930) by F. *Maksymenko; *Bibliohrafiia ukrains'koi presy, 1816–1916* (Bibliography of the Ukrainian Press, 1816–1916, Kharkiv 1930) by V. *Ihnatiienko; *Systematychnyi kataloh vydan'*, 1918–1929 (Systematic Catalog of Publications, 1918–1929, Kiev 1930) of the All-Ukrainian Academy of Sciences, with two supplements for 1930–1, published in 1931–2; and others.

The Supreme Book Chamber in Kiev was renamed the Ukrainian Book Chamber and transferred to Kharkiv in June 1922. In 1924 it began publishing **Litopys ukrains'koho druku*, supplements to which also included Ukrainian publications published outside the Ukrainian SSR.

In the early 1930s all bibliographic institutions were either abolished or reorganized, and bibliographic publications were discontinued by the Soviet regime. Even *Litopys ukrains'koho druku*, the organ of state bibliography in Ukraine, ceased to appear in October 1930. The Ukrainian Book Chamber was reorganized into the State Bibliographic Institute and later became the *Book Chamber of the Ukrainian SSR, subordinated to the All-Union Book Chamber in Moscow. The organ of state bibliography started to appear again in 1935 as *Litopys druku URSR*. In 1936 four volumes of *Litopys druku URSR: Knyhy*, covering the years 1931–4, were published. The Book Chamber of the Ukrainian SSR also began publishing bibliographies of book reviews (1936), periodical articles (1936), newspaper articles (1937), and reviews of pictorial art (1937).

In interwar Western Ukraine under Polish rule, bibliographic studies were centered in the Shevchenko Scientific Society and its bibliographic commission, which continued to publish *Materialy do ukrains'koi bibliografii*, vols 1–8, 1909–39. Bibliographic materials appeared also in the journals **Knyzhka* (Stanyslaviv 1921–3) and *Ukrains'ka knyha* (vols 1–3, Lviv 1937–9; vols 4–5, Cracow 1942–3). Important contributions to Ukrainian bibliography were made by I. *Kalynovych and V. *Doroshenko, and especially by Ye. *Pelensky, author of *Bibliohrafiia ukrains'koi bibliografii* (Bibliography of Ukrainian Bibliography, 1934).

In Czechoslovakia those active in the field of bibliography included the historian D. *Doroshenko, compiler of *Pokazhchik literatury ukrains'koiu movoiu v Rosii za 1798–1897 roky* (Guide to Literature in the Ukrainian Language in Russia for the Years 1798–1897, 1917; rev edn, 1925); P. *Zlenko, compiler of *Bibliografichnyi pokazhchik naukovykh prats' ukrains'koi emigratsii za rr. 1921–31* (Bibliographic Guide to Scholarly Works by Ukrainian Emigrés for the Years 1921–31, 1932); S. *Siropolko, editor of the journal **Knyholiub* (1927–32); A. *Zhyvotko, a bibliographer of the Ukrainian press; L. *Bykovsky, later active in Poland, Germany, and the United States; and others. In Warsaw the historian M. *Korduba compiled *La littérature historique ukrainienne en Pologne et dans l'émigration ukrainienne*

(1929) and *La littérature historique soviétique ukrainienne. Compte-rendu 1917-31* (1938). In Paris the historian E. *Borschak published *L'Ukraine dans la littérature de l'Europe occidentale* (1935).

After the Second World War the State Public Library of the Ukrainian SSR prepared the guide *Sorok rokiv radian-s'koi vlady na Ukraïni* (40 Years of Soviet Rule in Ukraine, 1958) and sponsored *Ukraïns'ka Radians'ka Sotsialistychna Respublika, 1917-67* (The Ukrainian Soviet Socialist Republic 1917-67, 1969) compiled by M. Rud. The Book Chamber of the Ukrainian SSR published *Khudozhnia literatura vydana na Ukraïni za sorok rokiv, 1917-1957* (Belles Lettres Published in Ukraine in the Last Forty Years, 1917-1957, 2 vols, 1958-60) and *Ukraïns'ka radians'ka kul'tura za sorok rokiv, 1917-57* (Ukrainian Soviet Culture during the Last Forty Years, 1917-57, 1957-60), prepared jointly with the Kharkiv State Scientific Library.

The Institute of History of the Academy of Sciences of the Ukrainian SSR published the guide *Radians'ki vydannia dokumental'nykh materialiv z istorii Ukraïny 1917-1968* (Soviet Publications of Documentary Materials on the History of Ukraine, 1917-68, 1970). K. Kovalenko and P. Vysotska compiled the guide *Fyzychna heohrafiia URSR 1840-1958 rr.* (Physical Geography of the Ukrainian SSR, 1840-1958, 1970). I. Shovkopljas prepared *Rozvytok radians'koi arkheolohii na Ukraïni 1917-1966* (The Development of Soviet Archeology in Ukraine, 1917-1966, 1969), and V. Mashotas compiled the guide *Komunistychna partiia Zakhidnoi Ukraïny* (The Communist Party of Western Ukraine, 1969) for the years 1919-67. The guide *Ukraïns'ka mova* (Ukrainian Language, 1963), covering the years 1918-61 was prepared by L. Holdenberh and N. Koro-levych. Holdenberh also prepared *Ukraïns'ka radians'ka literaturna bibliohrafiia* (Ukrainian Soviet Literary Bibliography, 1971) and *Bibliohrafichni dzherela ukraïns'koho literaturoznavstva* (Bibliographical Sources of Ukrainian Literary Scholarship, 1977). I. Boiko compiled *Ukraïns'ki literaturni al'manaky i zbirnyky XIX - pochatku XX st.* (Ukrainian Literary Almanacs and Collections of the 19th and Beginning of the 20th Century, 1967). Significant for literary bibliography is the biobibliographic guide *Ukraïns'ki pys'mennyky* (Ukrainian Writers, 5 vols, 1960-5), edited by O. Biletsky and others.

In the neglected field of the history of Ukrainian bibliography, contributions were made by I. Kornieichyk, author of *Istoriia ukraïns'koi bibliohrafii. Dozhovtnevyi period* (History of Ukrainian Bibliography before the October Revolution, 1971), and M. Humeniuk, author of *Ukraïns'ki bibliohrafy XIX - pochatku XX stolittia* (Ukrainian Bibliographers of the 19th and Beginning of the 20th Century, 1969). A useful addition to the bibliography of old books is F. *Maksymenko's union catalog *Kyrylychni starodruky ukraïns'kykh drukaren', shcho zberihaiut'sia u l'voiv'kykh zbirkakh, 1574-1800* (Cyrillic Old Printings of Ukrainian Presses Preserved in Lviv Collections, 1574-1800, 1975). A contribution to retrospective bibliography is S. Petrov's catalog *Knyhy hrazhdans'koho druku, vydani na Ukraïni XVIII - persha polovyna XIX stolittia* (Books in the Hrazhdanka Type Published in Ukraine in the 18th and First Half of the 19th Century, 1971), which annotates publications of the years 1765-1860. The Central Scientific Library of the Academy of Sciences published the guide *Vydannia Akademii nauk URSR, 1919-1967* (Publications of the Academy of Sciences of the Ukrainian SSR, 1919-1967, 3 vols, 1969-71) and the annual for 1968, *Vydannia*

Akademii nauk URSR: Shchorichnyk 1968 (1971). It also published a catalog of its prerevolutionary newspaper holdings, *Kataloh dorevoliutsiinykh hazet, shcho vydaovalysia na Ukraïni, 1822-1916* (Catalog of Prerevolutionary Newspapers Published in Ukraine, 1822-1916, 1971). In 1974 it began publishing a quarterly, *Ukraïns'ka RSR u bratnii sim'i radians'kykh narodiv: Bibliohrafichni pokazhchyk*.

The Book Chamber of the Ukrainian SSR contributed to the bibliography of serials by publishing *Periodychni vydannia URSR: Zhurnaly 1918-1960* (Periodical Publications of the Ukrainian SSR: Journals, 1918-60, 1956-64) and *Periodychni vydannia URSR: Hazety 1917-1960* (Periodical Publications of the Ukrainian SSR: Newspapers, 1917-60, 1965). It also printed on a rotary press *Knyha Ukraïns'koi RSR, 1917-1923: Bibliohrafiia* (The Book in the Ukrainian SSR, 1917-1923: A Bibliography, 1959).

At the present time the Book Chamber of the Ukrainian SSR publishes the following bibliographic serials: *Litopys knyh* (monthly since 1924); *Litopys retsenzii* (monthly since 1936), *Litopys zhurnal'nykh statei* (biweekly since 1936), *Litopys hazetnykh statei* (biweekly since 1937), *Litopys obrazotvorchoho mystetstva* (semiannually since 1937), *Litopys muzychnoi literatury* (semiannually, 1937-8 and since 1952), *Ukraïns'ka RSR u vydannakh respublik Radians'koho Soiuzu i kraïni sotsialistychnoi spivdruzhnosti* (annually since 1956), *Novi vydannia URSR* (every ten days since 1958), *Litopys periodychnykh vydan' URSR* (once in 1934 and annually since 1972). It has also published the annual *Knyhy vydavnytstv Ukraïny* (Books of Publishing Houses in Ukraine) since 1961. All bibliographic publications are issued in small quantities. Retrospective bibliographies have a discernible political bias and are often incomplete, since they exclude works on or by various 'enemies of the people.'

Ukrainian bibliographers abroad, deprived of access to libraries and archives in Ukraine, concentrated chiefly on Ukrainian publications appearing abroad and on foreign-language publications dealing with Ukraine and Ukrainians. Among the most noted works are Ye. Pelensky's *Ucrainica*, a select bibliography of Ukraine in Western European languages, published by the Shevchenko Scientific Society in its *Zapysky*, vol 158 (1948); R. Weres's *Ukraine: Selected References in the English Language* 1961, rev edn 1974; and A. Sokolyszyn's *Ukrainian Selected and Classified Bibliography in English* (1972). A significant contribution to Ukrainian bibliography has been made by B. Romanenchuk, compiler of *Bibliohrafiia vydan' ukraïns'koi emigratsiinoi literatury, 1945-1970* (Bibliography of Publications of Ukrainian Emigré Literature, 1945-70, 1974) and editor of *Ukraïns'ka knyha*, a quarterly journal of bibliography and bibliography.

Current Ukrainian publications were recorded in the journal *Biblos*, published by M. Sydor-Chartoryisky in New York in 1955-79. Annuals of Ukrainian emigré bibliography were compiled by M. Sydor-Chartoryisky (1956), O. Danko and M. Labunka (1957), and R. Weres (1973-5). R. Weres also compiled an *Index of the Ukrainian Essays in Collections Published outside the Iron Curtain* for the years 1951-71 (1967-72). V. Doroshenko compiled *Reister ukraïns'kykh periodychnykh vydan' u vil'nomu sviti za rr. 1961-62* (Register of Ukrainian Periodical Publications in the Free World for the Years 1961-62, New York 1963); and O. Fedynsky has compiled annuals of *Bibliohrafichni pokazhchyk ukraïns'koi presy poza mezhamy ukraïny* (Bibliographic Guide to the Ukrainian Press outside the Boun-

daries of Ukraine, vols 1–12, Cleveland 1967–79). Others who have been engaged in the field of Ukrainian bibliography are M. Boiko (Volhynia), M. Borovyk (the press), B. Budurowycz (Slavic collections in Canada), L. Bykovsky (the press), I. Chaikovsky (the press, memoirs), N. Chaplenko (women's publications), A. Gregorovich (Ukrainians in Canada), M. Kravchuk (the press), B. Kravtsiv (general bibliography), Yu. Lavrynenko (communism), G. Liber and A. Mostovych (dissent), L. Lutsiv (literary bibliography), V. Lutsiv (the press), S. Ripetsky (the military), L. Shankovsky (the military underground), Y. Slavutych (language and literature), L. Wynar (the press and dissertations), and O. Pidhainy (the Ukrainian National Republic).

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A. Turchyn

Biblioteka dla Molodi (Library for Young People). Publishing house founded in Lviv in 1886 by the *Ridna Shkola pedagogical society. It published belles lettres and popular scientific books until 1906 (118 publications in all).

Biblioteka dla Ruskoï Molodezhy (Library for Ruthenian Youth). A series of popular brochures written in the so-called *iazychiie* (mixture of Ukrainian and Russian). It appeared in Kolomyia under the editorship of Yu. Nasalsky; 82 volumes were published (1894–1913).

Bibliothèque Ukrainienne Simon Petlura. See Petliura Ukrainian Library.

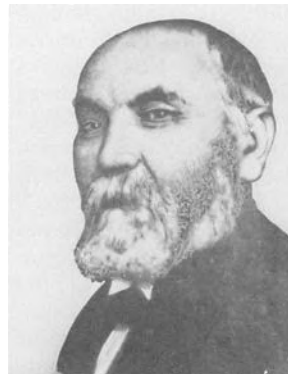
Bibrka. IV-5. Town smt (1968 pop 3,100) in Peremyshliany raion, Lviv oblast. A county town under Austria (1772–1919) and Poland (1919–39), it has a food industry and a brick factory. First mentioned in the Galician-Volhynian Chronicle under the year 1211, it had the Magdeburg law from 1569. From 1944 to 1963 it was a raion center.

Bida, Constantine, b 24 September 1916 in Lviv, d 11 April 1979 in Ottawa, Canada. Literary scholar, full member of the Shevchenko Scientific Society. Bida received his PhD in Slavic Studies from the University of Vienna in 1943, and from 1952 he taught in the Department of Slavic Studies at the University of Ottawa. His

works include *Soiuz Het'mana Ivana Mazepy z Karlom XII* (The Alliance of Hetman Ivan Mazepa with Charles XII, 1959), *Lesya Ukrainka: Life and Work* (1968), *Ioanikii Galiatovs'kyi i ioho 'Kliuch' razumiennia* (I. Galiatovsky and His 'Key to Understanding,' 1975), and numerous articles, especially on the influence of W. Shakespeare on Slavic literature. Bida headed the Ukrainian Shakespearean Society.

Bidermann, Hermann Ignaz, b 3 August 1831 in Vienna, d 25 April 1892 in Graz. Austrian historian of law. Bidermann studied the nationalities of the Austro-Hungarian Empire, including the Ukrainians, and had a high regard for Ukrainian cultural creativity. His major works are *Die ungarischen Ruthenen, ihr Wohngebiet, ihr Erwerb und ihr Geschichte* (2 vols, 1862–7) and *Die Bukowina unter österreichischer Verwaltung* (1876).

Bidnov, Vasyl, b 2 January 1874 in the town of Shyroka, Kherson gubernia, d 1 April 1935 in Warsaw. Church historian, educator, and civic leader. Bidnov graduated from the Kiev Theological Academy in 1902. In 1910 he lectured at the Katerynoslav seminary, conducted historical research, edited and contributed to the *Letopis* of the Katerynoslav Archival Commission, which was devoted to the history of Cossack Ukraine, and directed the local Prosvita society. In 1911 he was appointed professor at the Kiev Theological Academy and Kharkiv University, but because of his civic activities the Russian authorities refused to confirm the appointment. In 1918–20 Bidnov was a professor at the Ukrainian State University in Kamianets-Podilskyi, and in 1922–9 he was professor of church history at the Ukrainian Free University in Prague and professor of history at the Ukrainian Husbandry Academy in Poděbrady. He was a founding member of the Ukrainian Historical-Philological Society in Prague. In 1929–35 he was professor of church history at the University of Warsaw. Bidnov was a full member of the Shevchenko Scientific Society and the editor of **Pravoslavna Volyn'* abroad. He wrote almost 70 scholarly works on the history of the church and of education in Ukraine. His most important contributions are *Materialy po istorii tserkovnago ustroistva na Zaporozhe* (Materials on the History of the Church Structure at Zaporizhia, 1907), *Pravoslavnaia Tserkov v Pol'she i Litve* (The Orthodox Church in Poland and Lithuania, 1908), and *Tserkovna sprava na Ukraïni* (The Church Question in Ukraine, 1921).



Vasyl Bidnov



Fedir Bieliankin

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Pam'iaty Professora Vasyliia Bidn'ova (Prague 1936)

Bieliiankin, Fedir [Bjeljankin], b 6 January 1892 in Nizhen, d 21 May 1972 in Kiev. Specialist in the strength of materials, full member of the Academy of Sciences of the Ukrainian SSR from 1948. In 1922 Bieliiankin began to work at the Institute of Mechanics of the academy and in 1944–58 served as its director. At the same time he taught in postsecondary schools. His main works deal with the strength of boiler and bridge steel, lumber, and wood constructs.

Bielish, Martha Palamarek, b 20 October 1915 in Smoky Lake, Alberta. Canadian senator. Active in various women's organizations, including the Federated Women's Institute, Bielish served on the Alberta Citizens' Advisory Board to study the recommendations of the Royal Commission on the Status of Women. She received the 1975 Alberta Woman of the Year award. On 27 September 1979 she was the first woman of Ukrainian descent to be summoned to the Senate of Canada.

Bielsk Podlaski. 1-4. A county town, known in Ukrainian as Bilske (1960 pop 10,000), in northern Podlachia, located in Białyostok voivodeship, Poland. The town was the former capital of the Bilske land, which was famous from the 13th century and was of some importance in the 16th to mid-17th century. Bielsk county lies on the Ukrainian-Polish-Belorussian ethnic border. The Ukrainian population, part of which was forcibly resettled in 1945–6, lives in the eastern part of the county and in the neighboring counties of Siemiatycze (Semiatychi) and Hajnówka (Hainivka). There is a low level of national awareness in the county, and it is officially considered ethnically Belorussian.

Bielski, Marcin, b ca 1495 in Biała (Sieradzkie), Poland, d 18 December 1575. Polish historian and writer, author of one of the first historical works written in Polish, *Kronika wszystkiego świata ...* (Chronicle of the World, 1551). His son Joachim (b ca 1540 in Biała, d 8 January 1599 in Cracow) reworked and revised his father's work as a history of Poland, *Kronika polska ...* (Chronicle of Poland, 1597). Basing himself on a wide range of sources and particularly on the chronicles, Joachim presented the history of Kievan Rus', the Principality of Galicia-Volhynia, and other principalities and provided valuable information on the Cossack-peasant anti-Polish revolts. The Bielskis' histories were used by 17th- and 18th-century Ukrainian writers.

Bieszczady. The Polish name for the High and Middle *Beskyds.

Bihanych, Luka [Bihanyč], b 10 August 1927 in the village of Volosate in the Boiko region, now part of Poland. Sculptor. Bihanych studied art at the Lviv Institute of Applied and Decorative Art. He did busts and statues of Lesia Ukrainka (1959), M. Zankovetska (1962), O. Kobylanska (1963), S. Krushelnytska as Aida (1966), U. Kravchenko (1973), B. Khmelnytsky, and others. He also produced the compositions *There is Nothing More Beautiful Than a Young Mother* (1961) and *Ukrainian*

Barcarole (1967) and a bust of V. Hnatiuk for Hnatiuk's memorial in Lviv (1971).

Bihdai, Yakym [Bihdaj, Jakym], 1850–ca 1910. Ukrainian community leader in the Kuban. Bihdai collected the songs of the Kuban Cossacks, which he published in *Pesni kubanskikh i terskikh kazakov* (Songs of the Kuban and Terek Cossacks, 1896–8). The collection contained 555 songs in Ukrainian and Russian and was published in 14 issues. Bihdai set some Ukrainian poetry to music, particularly the poems of T. Shevchenko. Using Ya. Kukharenko's play, Bihdai, with P. Makhrovsky, wrote the operetta *Chornomorskii pobyt* (Black Sea Folkways).

Bihun, Mykola, b 1900 in Stryi, Galicia, d 25 March 1978 in Kerhonkson, New York. Member of the Ukrainian Military Organization from 1921 and its military liaison officer for the Stryi region. A leading OUN member from 1929, Bihun was a political prisoner under the Polish and Nazi regimes. In 1941–4 he was a member of the national executive of the OUN (Melynyk faction). Bihun lived in the United States from the 1950s.

Biiuk-Karasu River [Bijuk-Karasu]. A small right-bank tributary of the Salhyr River in the Crimea. The Biiuk-Karasu is 86 km long and has a basin 1,160 sq km in area. Some of its water is used for irrigation.

Bila River. A left-bank tributary of the Kuban River. It is 273 km long and has a basin area of 6,000 sq km. In its upper course it flows through forested mountains, in its lower course, through the Kuban Lowland steppes. Its major tributaries are the Pshekha and the Kurdzhyps.

Bila River. A right-bank tributary of the Luhanka River in the Donets Basin. It is 88 km long and has a basin area of 755 sq km. It is used for water supply and irrigation. The river is also called the Bila Luhan.

Bila Tserkva [Bila Cerkva]. iv-11. City (1983 pop 170,000); a raion center in Kiev oblast, situated in the Dnieper Upland on the Ros River. It was built on the site of Iuriev, a town founded in 1032. In the mid-16th century, when Bila Tserkva belonged to the Grand Duchy of Lithuania, a fortified castle was built; under Polish rule it was an important county town and in Cossack times the seat of the Bila Tserkva Regiment (1648–74, 1702–12). In 1651 B. Khmelnytsky signed the Treaty of *Bila Tserkva with the Poles. In 1702 Bila Tserkva was the center of an anti-Polish uprising led by S. *Palii. In 1793 it became part of the Russian Empire. Its population was 17,200 in 1860 and 35,400 in 1897. Before 1914 the city was involved in food production, artisanry, and trade, particularly in agricultural products and sugar. Under the Central Rada the leaders of the *Free Cossacks were stationed in Bila Tserkva; in 1918 a detachment of Sich Riflemen was formed here, and the uprising against Hetman P. Skoropadsky was initiated.

Under Soviet rule Bila Tserkva began to develop after the Second World War – the population was 39,000 in 1926, 47,000 in 1939, 71,000 in 1959, 109,000 in 1970, and 146,000 in 1978. Today the city manufactures farm machinery (the factory was established in 1850 and in 1957 began to specialize in building machines for the



Bila Tserkva on the banks of the Ros River

production of feed for livestock), electrical capacitors, tires, rubber-asbestos products, shoes, clothing, furniture, and reinforced-concrete products. The city has an institute of agriculture, which began as a polytechnical institute in 1920. It had 4,000 students in 1968 and publishes scientific papers. The city also has an ethnographic museum, an oblast dramatic theater, the Saksahansky Theater, and Oleksandriia Park, which has an area of 2,000 ha. Its notable architectural monuments are St Nicholas's Church (1706) and the market stalls (1809–14).

Bila Tserkva, Treaty of. Signed on 28 September 1651 between B. *Khmelnysky and the Polish hetman M. Potocki. The treaty resulted from the defeat of the Ukrainian Cossack forces and their Tatar allies at *Berestechko. The treaty was less advantageous to Ukraine than was the Treaty of *Zboriv: the number of registered Cossacks was reduced by half, to 20,000. Only the Kiev voivodeship was to remain autonomous, while the Bratslav and Chernihiv voivodeships were to come under royal administration again. The Polish magnates and landowners got the right to return to their lands. Khmelnytsky promised to end the alliance with the Crimean khan and to desist from independent relations with foreign powers. The Treaty of Bila Tserkva provided a respite before new preparations for war. In 1652 Khmelnytsky resumed war against Poland, thereby annulling the treaty.

Bilai, Vira [Bilaj], b 12 July 1908 in Nykopol. Botanist and mycologist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1961. Bilai's work has been devoted to the study of toxigenic microfungi. Together with M. Pidoplichko she discovered the antibiotic microcidin.

Bilak, Vasil [Biljak, Vasył'], b 11 August 1917 in the village of Krajny Bystra, Prešov region. Communist leader of Ukrainian descent in Czechoslovakia. Bilak worked as a tradesman and trade unionist until 1945, when he joined the Communist party. He attended the Party College of the Central Committee (cc) in Prague in 1951–3 and assumed positions of authority in the Communist Party of Slovakia: executive secretary of the Prešov

Regional Committee (1956–8); member of the cc (1955–71) and its presidium (1962–8); and first secretary of the cc (January–August 1968). Since 1968 he has been a prominent cc secretary of the Communist Party of Czechoslovakia, responsible for international economic and political relations and ideology. During and after the Prague Spring of 1968 Bilak supported the orthodox, pro-Soviet faction in the Party leadership and is considered Moscow's 'strong man' in Prague. In the 1950s and 1960s he was active in educational and cultural affairs and promoted cultural Ukrainianization in the Prešov region while attacking 'Ukrainian bourgeois nationalism.'

Bilaniuk, Olexa [Bilanjuk, Oleksa], b 15 December 1926 in the village of Sianichok in the Lemko region. A physics professor, full member of the Shevchenko Scientific Society. Bilaniuk studied at Université Catholique de Louvain in Belgium (1947–51) and at the University of Michigan, where he received his PhD (1956). He has done research in nuclear spectroscopy and has taught at the University of Rochester (1958–64) and, since 1964, at Swarthmore College in Pennsylvania. He has worked as a visiting scholar in many countries and has written extensively on nuclear structure and the theory of relativity. With V.K. Deshpande and E.C.G. Sudarshan he challenged the view that Einstein's theory of relativity rules out the possible existence of particles that are faster than the speed of light.

Bilaniuk, Petro [Bilanjuk], b 4 August 1932 in Zalizshchyky, Galicia. A Catholic theologian and priest, he emigrated to Canada in 1949. Bilaniuk studied in Montreal, Rome, and Munich and became professor of theology and religious studies at St Michael's College, University of Toronto, in 1962. His major works are *De Magisterio Ordinario Summi Pontificis* (1966), *The Fifth Lateran Council (1512–1517) and the Eastern Churches* (1975), and a collection of essays – *Studies in Eastern Christianity*, 2 vols (1977, 1982). He was the editor of *Za ridnu tserkvu* (1966–72).



Vasyl Bilas; drawing by A. Lysianska

Bilas, Vasyl, b 17 September 1911 in Truskavets, Drohobych county, Galicia, d 23 December 1932 in Lviv. Member of the Ukrainian Military Organization and the OUN. Bilas took part in political expropriation raids on Polish banks and post offices and participated in the assassination of T. Holówko in August 1931. For raiding the post office in Horodok on 30 November 1932 he was sentenced to death by a Polish court and hanged along with D. *Danylyshyn.

Bilash, Oleksander [Bilaš], b 6 March 1931 in Hradyzk, Poltava oblast. Composer, graduate of the Kiev Conservatory. He wrote the opera *Haidamaky* (text based on the poem by T. Shevchenko, 1965); the one-person opera *Balada viiny* (Ballad of War, libretto by I. Drach, 1970); the operetta *Chysta krynytsia* (The Clear Well, 1975); some orchestral, vocal-instrumental, choral, and solo works; music for plays and films; and over 200 songs.

Bilenky, Yadur. See Strypsky, Hiiador.

Biletska, Mariia [Bilec'ka, Marija] (née Bilynska; Lisetska by her first marriage), b 1864 in Ternopil, d 31 December 1937 in Lviv. Civic and educational figure. To 1908 Biletska was the organizer and director of the T. Shevchenko School, the first Ukrainian private school for girls, and the St Olha Institute in Lviv. She was also an organizer of Trud, a women's manufacturing cooperative, which provided vocational training and general education; the long-time head of the Club of Ruthenian Women and the Women's Hromada; a member of the National Committee of the National Democratic party, and a founding member of the Ukrainian Labor party.

Biletska, Vira [Bilec'ka], b 11 August 1894 in Okhlytyrka, Kharkiv gubernia, d 1933. An ethnographer and folklorist, Biletska was the author of studies on Ukrainian songs. Her works include *Ukrains'ki sorochnyky, ikh typy, evoliutsiia i ornamentatsiia* (Ukrainian [Embroidered] Shirts, Their Types, Evolution and Ornamentation, 1929), and articles in *Etnohrafichnyi visnyk* (Kiev), vols 2, 3, 5, and 8 (1926–9).

Biletsky, Andrii [Bilec'kyj, Andrij], b 12 August 1911 in Kharkiv. Son of O. *Biletsky; philologist specializing in classical Greek and Latin, professor at Kiev University since 1953. Biletsky's special interest is onomastics in the inscriptions of ancient Olbia and of Greek names in the mosaics of the St Sophia Cathedral in Kiev. He elucidated the problems connected with these inscriptions in a broader context of theoretical onomastics and etymology in his *Leksikologiya i teoriia iazykoznavniia* (*Onomastika*) (Lexicology and Theoretical Linguistics [Onomastics], 1972) and *Pryrodna mova i znakovi systemy* (Natural Language and Systems of Signs, 1976).

Biletsky, Leonyd [Bilec'kyj], b 5 May 1882 in Lytvynivtsi, Kiev gubernia, d 5 February 1955 in Winnipeg, Manitoba. Literary historian and critic, specialist on the life and works of T. Shevchenko. Biletsky graduated from Kiev University in 1913 and began his teaching career as a docent at Kamianets-Podilskyi Ukrainian State University in 1918. From 1923 to 1933 he taught in Prague at the Ukrainian Higher Pedagogical Institute and from 1925 at the Ukrainian Free University. He received a PhD from Charles University in Prague in 1938. In 1945 he emigrated to Ulm, Germany, and in 1949 to Winnipeg, where he worked at the Ukrainian Cultural and Educational Centre and as an editor of *Ukrains'kyi holos*. Biletsky was a member of the Shevchenko Scientific Society and vice-president of the Ukrainian Academy of Arts and Sciences in Canada. He is the author of many articles on literary theory and Ukrainian writers and scholars. His books include: *Osnovy literaturno-naukovoi krytyky* (Foundations of Literary-Scholarly Criticism, 1927), *Istoriia ukrains'koi*

literaturny (History of Ukrainian Literature, 1947), *Viruiichyi Shevchenko* (Shevchenko the Believer, 1949), and *Try syl'vetyky* (Three Silhouettes, on Marko Vovchok, O. Kobylianska, and Lesia Ukrainka, 1951). He also edited and annotated Shevchenko's *Kobzar* (4 vols, 1952–4).



Leonyd Biletsky



Oleksander Biletsky

Biletsky, Oleksander [Bilec'kyj], b 2 November 1884 near Kazan, Russia, d 2 August 1961 in Kiev. Literary scholar, full member of the Academy of Sciences of the Ukrainian SSR from 1939 (vice-president 1946–8) and of the Academy of Sciences of the USSR from 1958. Biletsky studied at Kharkiv University, and from 1907 he taught literature in Kharkiv. After the revolution he became a professor of literature at Kharkiv University. His numerous writings include works on Aristotle, Juvenal, Ovid, Aeschylus, Dante, Shakespeare, Goethe, Swift, Lesage, Dickens, Pushkin, Dostoevsky, Turgenev, and many other Western European and Russian writers. He devoted most of his attention to the history of Ukrainian literature, investigating the works of T. Shevchenko, I. Nechui-Levytsky, I. Franko, M. Kotsiubynsky, Lesia Ukrainka, B. Hrinchenko, P. Tychyna, M. Rylsky, V. Sosiura, and many other Ukrainian writers. The following are Biletsky's principal works: *Legenda o Fauste v sviazi s istoriei demonologii* (The Legend of Faust in Relation to the History of Demonology, 1912), *Starinnyi teatr v Rossii* (Classical Theater in Russia, 1923), *V masterskoi khudozhnika slova* (In the Workshop of the Literary Artist, 1923), *Dvadtsiat' rokov novoi ukrains'koi liryky* (Twenty Years of New Ukrainian Lyric Poetry, 1924), *Ivan Franko: Zhyttia i tvorchist'* (Ivan Franko: [His] Life and Works, 1956; co-authors I. Bass and O. Kyselov), *Ukrains'ke literaturoznavstvo za sorok rokov* (1917–1957) ([Soviet] Ukrainian Literary Scholarship in the [Last] Forty Years (1917–57), 1957), *Taras Hryhorovych Shevchenko: Literaturnyi portret* (Taras Shevchenko: A Literary Portrait, 1958; co-author O. Deich), *Shliakhy rozvytku dozhohtnevoho ukrains'koho literaturoznavstva* (The Paths of Development of Ukrainian Literary Scholarship before the October Revolution, 1958), and *Ukrains'ka literatura sered inshykh slov'ians'kykh literatur* (Ukrainian Literature among the Other Slavic Literatures, 1958). Biletsky also compiled and edited many anthologies and textbooks of classical, Western European, and Ukrainian literature. In his writings on Ukrainian literature, he stressed its relationship to other Slavic and Western literatures. Because many Ukrainian writers have been proscribed in the USSR, he focussed his work on general studies of the

literary process. As director of the Institute of Literature of the Academy of Sciences of the Ukrainian SSR in 1944–61, Biletsky was at the forefront of Soviet Ukrainian literary scholarship and the mentor and teacher of many younger literary scholars. His works have been collected in *Vid davnyyny do suchasnosti* (From Antiquity to the Present, 2 vols, Kiev 1960) and, posthumously, in *Zibrannia prats' u p'iaty tomakh* (Collected Works in Five Volumes, 1965–6).

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Biletsky, Platon [Bilec'kyj], b 11 November 1922 in Kharkiv. Painter, specializing in portraits, and art scholar; son of O. *Biletsky. In 1949 Biletsky graduated from the Kiev Art Institute and in 1959 began to teach there. In 1971 he was promoted to professor. His main works are *Heorhii Ivanovych Narbut* (1959), *Kozak Mamai – ukrains'ka narodna kartyna* (The Cossack Mamai – A Ukrainian Folk Image, 1960), *Ukrains'kyi portretnyi zhyvopys xvii–xviii st.* (Ukrainian Portrait Painting of the 17th–18th Century, 1969), *Mova obrazotvorchykh mystetstv* (The Language of the Pictorial Arts, 1973), and *Skarby netlinni: Ukrains'ke mystetstvo v svitovomu khudozhn'omu protsesi* (Unperishable Treasures: Ukrainian Art in the World Art Process, 1974). He has also written studies of Chinese and Japanese art. Among his paintings are portraits of I. Franko, N. Gogol, and Yu. Shumsky.



Pavlo Biletsky-Nosenko

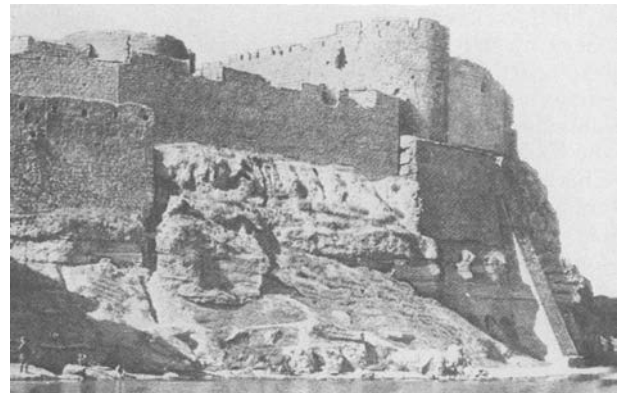
Biletsky-Nosenko, Pavlo [Bilec'kyj-Nosenko], b 27 August 1774 in Pryluka, Poltava gubernia, d 23 June 1856 in Pryluka. A fabulist, poet, ethnographer, educator, grammarian, and lexicographer. After completing his education at the St Petersburg boarding school for the nobility, Biletsky-Nosenko joined the military. He retired from military service in 1798 and settled in the village of Lapyntsi near Pryluka. He compiled dictionaries, wrote textbooks on logic and ethics, and translated foreign works. As a writer he was an epigone of I. Kotliarevsky. He wrote a travesty poem, 'Horpynda,' which was published posthumously in 1871, as well as tales and ballads (eg, 'Ivha,' one of the early reworkings of 'Lenore' by G.-A. Bürger). He also compiled a collection of sayings, *Prykazky* (I–IV, 1871) and, in the 1830s, a dictionary entitled *Slovar' malorossiiskogo ili ugo-vostochnorusskogo iazyka* (A Dictionary of the Little Russian or

Southeast Russian Language), which was lost in manuscript form, but compiled anew in 1838–43. Based on dialects of the Poltava region, it also included words excerpted from literary works, some from the Middle Ukrainian period. At 380 pages it was the largest Ukrainian dictionary in the first half of the 19th century, yet it was published only in 1966 (edited by V. Nimchuk) and therefore exerted no influence on the development of Ukrainian lexicography. A grammar of the Ukrainian language by Biletsky-Nosenko remains unpublished and possibly lost. Biletsky-Nosenko was also interested in the history of the Ukrainian language; he stated his views on this subject in the introduction to his dictionary. A collection of his poetry, entitled *Poezii* (Poems), was published in Kiev in 1973.

G.Y. Shevelov

Bilhorod. III–11. Historic town on the Irpin River, near Kiev; today the village of Bilohorodka. The first mention of Bilhorod occurs in 980; in 991 a fortress was built there to protect Kiev against nomads (it was attacked in 997 by the Pechenegs). From the 11th century until the mid-13th century Bilhorod was a temporary residence of Kievan princes and bishops and a military outpost. Bilhorod was razed by the Tatars in 1240. The remains of the town and its fortifications cover some 85 ha in Bilohorodka. Archeological excavations conducted by V. *Khvoika (1909–10) uncovered fortifications, foundations of churches, remains of tradesmen's shops, dwellings, implements, multicolored majolica, and other objects.

Bilhorod-Dnistrovskyy [Bilhorod-Dnistrovs'kyj] VII–11. City (1976 pop 69,300) in southern Bessarabia on the right bank of the Dniester Liman, 18 km from the Black Sea; a raion center in Odessa oblast. In 600 BC this was the site of the Greek colony of *Tyras. In the 9th century AD it was a city of the Tivertsian and Ulychian tribes named Bilhorod; in the 13th century it became part of the Principality of Galicia-Volhynia. In the 14th century it was ruled by the Genoese (and renamed Montcastro), and for a time in the 15th century was part of the Moldavian principality. In 1484 the city was captured by the Turks and in 1503 renamed Akkerman (White Rock); during the 17th and 18th centuries it was the seat of the *Bilhorod Horde. In 1812 it came under Russian rule; from 1918 to 1940 it belonged to Rumania and was called Cetatea Albă. In 1940 it became part of the USSR; in 1944 it was renamed Bilhorod-Dnistrovskyy. Between the two world wars the



Fortress at Bilhorod-Dnistrovskyy

city was the center of Ukrainian cultural life in southern *Bessarabia. Its region is inhabited by Moldavians, Russians, and Bulgarians, as well as Ukrainians. The city has a food industry, with an affiliate of the fish-canning association Antarktika; and a reinforced-concrete-products, a furniture, and a clothing factory. It also has an ethnographic museum, founded in 1934, which contains among its exhibits archeological finds from the city of Tyras. The city's architectural monuments include the well-preserved fortress (built in 1438–54 by Master Fedorko), with 26 turrets, 4 gates, and a citadel whose walls are almost 2 km long, and a restored church built during the 14th and 15th centuries. The city also has a seaport, constructed in 1970.

Bilhorod Horde, Budzhak Horde, Budzhak Tatars.

One of the *Nogay Tatar hordes that lived as a protectorate of the Crimean Khanate and Turkey. In the 17th century it migrated from the Caspian steppes to the steppes of the *Budzhak. The Bilhorod Tatars (20,000–30,000) were nomadic herdsmen. They made forays for slaves and loot into Right-Bank Ukraine and Moldavia. In 1770 the horde became a protectorate of Russia and soon after was dispersed through resettlement in the Azov steppe. From there its remnants emigrated to Turkey during the Crimean War.

Biliaivka [Biljajivka]. VII-11. Town smt (1969 pop 12,500) in southern Bessarabia, a raion center in Odessa oblast; established in the late 18th century. It has a food industry.

Biliak, Stepan [Biljak], 1890–1950. Lawyer, civic and political figure in Galicia. In 1918–19 Biliak was secretary of the Ukrainian National Rada of the Western Ukrainian National Republic and in 1919–20 secretary to the dictator of the Western Ukrainian National Republic. In 1928 he was elected as a candidate of the Ukrainian National Democratic Alliance to the Polish Sejm. Biliak served as defense counsel at political trials. He was a member of the central executive of the Ridna Shkola society. In 1941–2 Biliak was mayor of Lviv. He died in the United States.



Mykola Biliashivsky

Biliashivsky, Mykola [Biljašivs'kyj], b 24 October 1867 in Uman, d 21 April 1926 in Kiev. Archeologist, ethnographer, and art historian. Biliashivsky was a full member of the All-Ukrainian Academy of Sciences and the Shevchenko Scientific Society. He studied at Kiev and Odessa universities. From 1902 to 1923 he served as director of the Kiev Museum of History, now the State Historical Museum of the Ukrainian SSR. In 1906 he was a

member of the first Russian State Duma and belonged to its Ukrainian club. During the First World War the Russian Academy of Sciences entrusted him with the preservation of cultural monuments in Galicia and Bukovyna. From 1917 he presided over the Central Committee for the Preservation of Antiquities and Art Monuments in Ukraine. He edited *Arkheologicheskaia letopis' Iuzhnoi Rossii* in 1899–1905. From 1887 Biliashivsky was involved in researching the cultural and artistic monuments from the Stone Age to the early Middle Ages. His most important archeological excavations unearthed a Rus' settlement at *Kniazha Hora near Kaniv (1891–2), Slavic settlements and graves in Volhynia, and Trypilian settlements in the Uman and Kiev regions (specifically, at the village of Borysivka, Kiev region, in 1904). Some of the artifacts recovered in these excavations went to the Shevchenko Scientific Society museum in Lviv. Biliashivsky is the author of *Monetnye klady Kievskoi gubernii* (Caches of Coins in Kiev Gubernia, 1889) and of articles on Ukrainian archeology, many of them in *Kievskaja starina*.

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Bilinsky, Yaroslav [Bilyns'kyj, Jaroslav], b 26 February 1932 in Lutske, Volhynia. Political scientist. Bilinsky completed his studies at Harvard and Princeton universities and is a professor at the University of Delaware. Since 1979 he has been vice-president of the Ukrainian Academy of Arts and Sciences in the United States. His writings deal particularly with the Communist party and the nationalities problem in the USSR. Bilinsky is the author of *The Second Soviet Republic: The Ukraine after World War II* (New Brunswick, NJ 1964) and of numerous articles in scholarly publications.

Bilodid, Ivan, b 29 August 1906 in Uspenske, Kherson gubernia, near Kremenchuk, d 21 September 1981 in Kiev. Linguist specializing in the standardization of the Ukrainian literary language, stylistics, and lexicography; full member of the Academy of Sciences of the Ukrainian SSR from 1957, and of the Academy of Sciences of the USSR from 1972. Bilodid graduated from Kharkiv University in 1932. During the war he taught at higher educational institutions in Kharkiv and Lviv. From 1946 he taught at Kiev University and was an associate of the Institute of Linguistics of the Ukrainian Academy of Sciences; he was the institute's director, as well as the academy's vice-president, in 1962–78. In 1957–62 Bilodid was minister of education of the Ukrainian SSR, and in 1960–6, candidate member of the Central Committee of the CPU. He edited and contributed to many collectively written publications, such as *Kurs istorii ukrains'koï literaturnoi movy* (A Course in the History of the Ukrainian Literary Language, 2 vols, 1958–61) and *Suchasna ukrains'ka literaturna mova* (The Contemporary Ukrainian Literary Language, 5 vols, 1969–73). He also edited *Movoznavstvo*, the bi-monthly journal of the Institute of Linguistics, from 1967. The most typical feature of Bilodid's writings is their conformity to the Party line on linguistic and other questions, with little respect for facts.

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Bilohiria [Bilohir'ja] (known, to 1946, as Liakhivtsi). IV-7. Town smt (1971 pop 4,700), a raion center in Khmel-

nytskyi oblast, on the Horyn River. First mentioned in 1441, from the 16th to the 18th century Bilohiria was a Socinian center. Ruins of the castle walls remain.

Bilohirske [Bilohir'ke] (known, to 1945, as Karasubazar). VIII-15. City (1926 pop 7,500, of which one-third were Tatars; 1974 pop 12,700), near the Crimean Mountains; a raion center in Crimea oblast. Bilohirske has eastern characteristics, with ruins of caravansaries and fortresses from the time of the Crimean Khanate, when it was one of the larger trading towns in the Crimea. The city has a food industry.

Bilohradsky, Tymofii [Bilohrads'kyj, Tymofij]. Banduryst and singer of the 18th century. He studied the lute and singing in Dresden. In 1739-41 and later, up to 1767, he served as a court musician in St Petersburg. Bilohradsky had a successful concert tour in Western Europe.

Bilohrud, Ihor, b 17 December 1916 in Romen, Poltava gubernia. Composer and teacher. He studied with L. Revutsky and V. Hrudyn at the Kiev Conservatory, and at the higher school of music in Heidelberg. Since 1950 he has had his own music studio in Chicago. Bilohrud has composed the following works: the opera *Olha of Kiev* (libretto by L. Poltava), the symphony *Steppe*, music for chamber groups, choral works, two cycles of variations on Ukrainian folk songs, piano duets (1959), and over 60 solo vocal pieces, most of them to the words of Lesia Ukrainka.

Bilohrudivka culture. An archeological culture of the pre-Scythian period (1100-1000 BC) in the Right-Bank forest-steppe, discovered by B. Bezvenhliński and P. Kurinny in 1918 in the Bilohrudivka forest near Uman. The inhabitants buried their dead in a crouched position under stone slabs with human figures carved into them. Excavations of kurhanlike mounds called *zolnyky* uncovered pottery, Eneolithic flint-and-bone tools and weapons, and molds for pouring bronze articles. The culture is believed to be either proto-Slavic or Thracian in origin.

Bilohryts-Kotliarevsky, Leonyd [Bilohryc'-Kotljarevs'kyj], 1855-1908. Jurist specializing in criminal law, professor at Kiev University. His works include *O vorovstve-krazhe po ruskomu pravu* (On Theft and Larceny in Russian Law, 1880) and *Kurs ugolovnoho prava* (Course in Criminal Law, 1898).

Bilokamianske [Bilokam'jans'ke]. IX-14. City in the Crimea on the coast of the Black Sea. In 1976 Bilokamianske was established out of the northern part of Balaklava city raion of the city of Sevastopol. Bilokamianske has a wall-materials and a reinforced-concrete-products plant and a winery.

Bilokolos, Dmytro, b 5 February 1912 in the village of Yehorivka in Katerynoslav gubernia. Soviet Party and government official. Bilokolos graduated from the Donetsk Pedagogical Institute in 1948 and the Academy of Social Sciences of the CC CPSU in 1955. He was secretary of the Donetsk oblast committee of the CPU in 1957-62 and 1965, secretary of the Donetsk oblast industrial committee (CPU) in 1963-4, minister of foreign affairs of the

Ukrainian SSR (1966-70), and candidate member of the CC CPU (1966-71). He headed Ukraine's delegations to the UN General Assembly and to various international conferences. From 1970 to 1976 he served as the USSR's ambassador to Zambia and Botswana.

Bilokonsky, Ivan [Bilokons'kyj], b 6 June 1855 in Chernihiv, d 7 February 1931 in Kharkiv. Pedagogue, civic and cultural-educational leader, member of the Kharkiv Literacy Society. In 1880-6 Bilokonsky was exiled to Siberia because of his ties with the organization Narodnaia Volia. Eventually he worked for the zemstvos in Zhytomyr, Kursk, and Kharkiv. From 1905 he collaborated with the Russian Constitutional Democratic party. He published articles on pedagogical subjects, memoirs, and zemstvo history and edited the 10-volume *Narodnaia entsiklopediia nauchnykh i prikladnykh znanii* (The People's Encyclopedia of Scientific and Applied Knowledge, 1912).



Kateryna Bilokur

Bilokur, Kateryna, b 7 December 1900 in the village of Bohdanivka, Kiev gubernia, d 10 June 1961 in Bohdanivka. Self-taught master of decorative folk art. Bilokur painted flowers and fruits in gardens, orchards, and fields; still lifes; and several portraits and self-portraits. Her paintings display originality, vivid coloring, and great attention to detail. Her work is preserved at the State Museum of Ukrainian Decorative Folk Art in Kiev. Albums of her paintings were published in Kiev in 1959 and 1975.

Bilokuraknye. IV-19. Town smt (1976 pop 7,600) on the Bila River (a tributary of the Donets); a raion center in Voroshylovhrad oblast. The town was originally a settlement, established in 1700.

Bilon, Petro, b 4 January 1879 in Vasylkiv, Kiev gubernia, d 7 August 1959 in Pittsburgh, Pennsylvania. Archpriest of the Ukrainian Orthodox church, community figure. Bilon was a chaplain at the internment camp for soldiers of the UNR in Szczypiorno, Poland, where he edited *Relihiino-naukovyj visnyk*. He emigrated to Canada in 1924, and to the United States in 1930. He became deputy head of the consistory of the Ukrainian Orthodox Church in the United States and editor of its organ, **Dnipro*. His publications include *950-litni rokovyny khryshchennia Rusy-Ukrainy* (The 950th Anniversary of the Christianization of Rus'-Ukraine, 1938), *Pravdyia tserkva ukrains'koho narodu* (The True Church of the Ukrainian

People, 1947), *Spohady* (Memoirs, 1952–6), and *Ukrainians and Their Church* (1953).

Bilopillia [Bilopillja]. II-15. City (1973 pop 18,880) on the Vyr River (a tributary of the Seim), a raion center in Sumy oblast. Bilopillia was founded in 1672 by Cossack emigrants from Right-Bank Ukraine. Before 1765 it was a free settlement of the Sumy Regiment. In the 19th century a brisk trade was carried on here in agricultural products and bread. Today the town has a machine-building and a repair plant, a furniture factory, and a food industry. The A. Makarenko Museum is located here.

Biloskursky, Osyp [Biloskurs'kyj], b 17 June 1883 in Kolomyia, d 26 March 1943. A master of ceramic art, Biloskursky made decorative vases and bowls, ceramic plates for architectural facings (eg, for Dnister society building, the Academic Hromada building, the railway station – all in Lviv), and other objects. He wrote the books *Keramichna tekhnolohiia* (Ceramic Technology, 1928) and *Kakhiarstvo* (Ceramic-Tile Making). His work is preserved in museums in Lviv, Myrhorod, and Kiev.

Bilostotsky, Anatolii [Bilostoc'kyj, Anatolij], b 15 September 1921 in Odessa. Realist sculptor, son of Yu. *Bilostotsky. He graduated from the Kiev Institute of Art in 1952. Among his works are a portrait of M. Rylsky (1952); a composite sculpture, *Fathers and Sons* (1967); and commemorative statues of I. Franko (Kiev 1956) and T. Shevchenko (Odessa 1966), both in collaboration with O. Suprun.

Bilostotsky, Yukhym [Bilostoc'kyj, Juxym], b 28 June 1893 in Yelysavethrad, d 2 October 1961 in Kiev. Sculptor. Bilostotsky obtained his artistic education at the Odessa Art School. Among his works are portraits of M. Zankovetska (1936), P. Tychna (1937), B. Khmelnytsky (1954), the tombstone of M. Lysenko in the Baikove Cemetery in Kiev (1939), and numerous statues commemorating V. Lenin, M. Shchors, G. Kotovskyy, and other leaders and events in Soviet history.

Bilous (Bielousov), Mykola, 1799–1854. Born and raised in Kiev, Bilous became a professor of juridical sciences at the Nizhen Lyceum in 1825. There he taught the philosophy of law according to I. Kant and J. Fichte. In 1830 he was dismissed for reading lectures on natural law, which were not permitted.

Bilous, Oleksa, b 1868, d 5 July 1929 in Paris. Physician, Ukrainian civic leader, military doctor, and medical inspector. Bilous worked in the Kharkiv region, Podilia, and Bessarabia. He was known for his leadership in organizing campaigns against epidemics. In 1919 Bilous became director of the Ministry of Public Health of the UNR, and in 1920 he served as a diplomatic representative of the UNR in Bucharest. Later he lived in Prague (1922), and Transcarpathia (1924–7). He was a founder of the Association of Ukrainian Physicians (Prague 1922) and, in the 1920s, headed relief work for Ukrainian émigrés.

Bilous, Teodor, 1828–92. Civic leader, historian, and teacher. Bilous directed the Kolomyia gymnasium and was a member of the Galician diet in 1861–7 and 1870–6. He is the author of *Rod kniaziei Ostrozhsikh, zashchi-*

shchatelei iugo-zapadnoi Rusi (The Family of the Princes Ostrozky, Defenders of Southwestern Rus', 2 vols, 1883–4) and *Tserkvi russkie v Galitsii i na Bukovine* (Ruthenian Churches in Galicia and Bukovyna, 1877).

Bilousiv, Mykola, 1863–? Physiologist, professor at Kharkiv University and the Kharkiv Institute of People's Education. He wrote a series of works on comparative physiology and histology. Among the topics he studied were digestive fermentation and fish respiration.

Bilousov, Oleksii, 1848–1908. Noted Ukrainian anatomist, professor at Kharkiv University from 1890. He wrote many works in the field, particularly on nerve cells (1889), and published synoptic anatomical tables of the nervous system in 1904.

Bilovezha Forest [Bilovez'ka pušča] (Polish: Białowieża; Belorussian: Belavezha). The Bilovezha Forest is the largest stretch of forest in the Central European Lowland. It lies on the border of Podlachia and Polisia, on the watershed between the Narva (Narew) and the Yaselda rivers. It overlaps Ukrainian, Belorussian, and Polish ethnic territories. The forest covers about 1,250 sq km. The eastern part (740 sq km) belongs to the Belorussian SSR; the western part, to Poland. The Bilovezha Forest is a gently undulating plain at an elevation of 150–170 m. The climate is moderately cold. The average annual temperature is 7.4°C. The annual precipitation is 670 mm. Snow lies on the ground for 70 days. The soil is of glacial origin and consists of sands and clays. There are many swamps. About 82 percent of the Bilovezha Forest is virgin forest, mostly evergreen. The predominant trees are pine, spruce, oak, birch, alder, aspen, maple, ash, and linden. Swamps and peat bogs cover 10 percent of the area. Over 900 plant species grow here. Over 55 animal species inhabit the forest, among them the European bison, elk, wild boar, deer, lynx, wolf, beaver, otter, marten, and squirrel. At the beginning of this century elk could still be found; in the 19th century, wild horse and bear; and in the 17th century, aurochs. Over 212 bird species live here, including the great grouse, woodcock, hazel grouse, and black crane.

For centuries the forest received some protection as the hunting grounds of the Polish kings. Under Russian rule the forest was state land, and from 1820 any kind of exploitation of it was prohibited. In 1889 the Bilovezha Forest became the property of the tsar's family, who hunted there from time to time. For this reason the forest was well protected, and many animal species survived there (1,575 European bison in 1860; 700 in 1910). During the First World War the animals were left unprotected, and the European bison were killed off. Between the two wars the Bilovezha Forest was in Polish hands and was moderately exploited, except for a large reserve that was named a national park (46 sq km). In 1929 a few European bison were purchased and kept on an animal reservation (52 ha). In 1939 the number of bison increased to 17. Today the Bilovezha Forest is divided between Poland, which possesses the reserve Białowieża National Park (5,069 ha, of which 4,700 ha are fully protected), and the Belorussian SSR, which in 1957 set up a hunting preserve (8,750 ha) and a natural museum called the Belavezha Forest Museum.

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V. Kubijovyč

Bilovodske [Bilovods'ke]. iv-20. Town smt (1976 pop 9,830) on the Derkul River (a tributary of the Donets); a raion center in Voroshylovhrad oblast. The town has a food industry.

Bilozerka. vii-13. Town smt (1972 pop 6,200), 14 km from Kherson; a raion center in Kherson oblast. The town has a building-materials factory and a historical museum.

Bilozerka settlement. A settlement of the late Bronze Age (11th–early 8th century BC) on the northern bank of the Bilozerka Liman near Kamianka-Dniprovska in Zaporizhia oblast. Remains of a large dwelling with three hearths, bronze knives and awls, flint arrowheads, and fragments of clay pottery were unearthed in 1946–7. The settlement is considered to belong to the late *Timber-Grave culture, and its inhabitants are believed to have been related to the *Cimmerians.

Bilozerske [Bilozers'ke]. v-18. City (1968 pop 20,600) in Donetsk oblast, under the administration of the Dobropillia city soviet. Established in 1950, the city produces asphalt-concrete products and mineral water, and processes raw minerals.

Bilozersky, Mykola [Bilozers'kyj], b 1833 in the Chernihiv region, d 1896. An ethnographer and folklorist, brother of V. *Bilozersky. He published *Iuzhnorusskie letopisi* (South Russian Chronicles) in Kiev in 1856 and collected Ukrainian historical and ethnographical materials. Bilozersky collected valuable materials to T. Shevchenko's biography.



Vasyl Bilozersky

Bilozersky, Vasyl [Bilozers'kyj, Vasyl'], b 1825 in Motronivka, Chernihiv gubernia, d 4 March 1899 in St Petersburg. Civic and cultural figure, journalist, and pedagogue. Bilozersky authored a program for peasant schools and a memorandum on the statutes of the *Cyril and Methodius Brotherhood, to which he belonged as a moderate. For his involvement with the brotherhood he was exiled to Petrozavodsk (Olonets gubernia), where he served in the governor's chancellery. From the 1850s he lived in St Petersburg, where he published the journal **Osnova* (1861–2). He maintained contacts with Galician figures and contributed to the Lviv periodicals *Meta* and *Pravda*.

Bilshivtsi [Bil'shivci]. iv-5. Town smt (1970 pop 2,300) in Halych raion, Ivano-Frankivske oblast, near the juncture of the Naraivka and Hnyla Lypa rivers. The town has a minor food industry.

Bil'shovyk (Bolshevik). Daily newspaper, organ of the Central Committee and the Kiev Gubernia Committee of the CP(B)U, published in Kiev from April 1919 to June 1925 with minor interruptions. The newspaper mobilized workers and peasants in support of the Soviet regime. Subsequently, *Bil'shovyk* was merged with the newspaper **Proletars'ka pravda*.

Bil'shovyk (Bolshevik). Daily newspaper, organ of the Kiev City Committee of the CP(B)U and of the Kiev city soviet, published from 1932 to 1939 as a continuation of the Russian-language newspaper *Vechernii Kiev* (1927–30).

Bil'shovyk Ukraïny (Bolshevik of Ukraine). Biweekly periodical of the Central Committee of the CP(B)U in Kharkiv from 1926 to 1934 and thereafter in Kiev. Its purpose was to interpret the Party's policy directives in Ukraine. There were frequent changes in the editorial board as the Party's policies shifted, and founders of the journal (M. Skrypnyk, D. Zatonsky, A. Rychytsky, A. Khvyliya, V. Yurynets) were liquidated during the 1930s. At the end of 1952 the journal's name was changed to **Komunist Ukraïny*.

Bilske. See Bielsk Podlaski.

Bilske fortified settlement. A large fortified settlement from the 6th century BC to the 3rd century AD on the banks of the Vorskla River near the village of Bilske in Kotelva raion, Poltava oblast. The settlement was excavated and investigated in 1906 and 1958–76. It consisted of three separate settlements unified by a common wall and moat. The total area was 3,868 ha. Excavations revealed large pit dwellings and several ash pits. The inhabitants were basically farmers and herders, but they were also engaged in copper smelting, blacksmithing, and weaving and traded with the ancient states on the northern coast of the Black Sea.

Bilsky [Bil'skyj] or **Belsky, Fedir**, b ?, d ca 1506. A prince of the Algirdas lineage in the Smolensk region of Belorussia. Together with the Ukrainian princes Mykhailo Olelkovych and Ivan Holshansky, Bilsky plotted to assassinate Grand Duke Casimir IV of Lithuania and to incorporate their lands (Ukrainian-Belorussian ethnic territory) into Muscovy. The plot was uncovered; Bilsky fled to Moscow, while Olelkovych and Holshansky were beheaded.

Bilsky, Stepan [Bil's'kyj], b 8 January 1866 in Borzna, Chernihiv gubernia, d 7 May 1943. Graduate of the St Petersburg Mining Institute (1894) and from 1919, professor at the Zhytomyr Pedagogical Institute. Bilsky became a senior member of the Ukrainian Geological Research Trust in 1929. He did geological research in Volhynia and discovered deposits of topaz, morion (smoky quartz), and ilmenite (titanic iron ore).

Bily, Mykhailo [Bilyj, Myxajlo], b 12 November 1922 in the village of Moskali, Chernihiv oblast. Physicist, specialist in optics, since 1969 corresponding member of the Academy of Sciences of the Ukrainian SSR. Bily graduated from Kiev University in 1948 and in 1970 became its rector. His main works deal with the luminescence of hard and soft compounds, electrolytes and the spectral regularities of their luminescence, and luminescent analysis, particularly of pure, inorganic compounds.

Bily, Volodymyr [Bilyj], b 27 October 1894 in Katerynoslav gubernia, d ? Ethnographer and literary scholar, research associate of the Ethnographic Commission of the Ukrainian Academy of Sciences. Bily specialized in the folklore of the Katerynoslav region and participated in the archeological excavations near Nykopol. He contributed to the collections *Dniprovs'ki lotsmany* (Dnieper Boatmen, 1929) and *Chumaky* (The Chumaks, 1931), and wrote articles on the history of Ukrainian literature and ethnographic research, and studies of H. Skovoroda, K. Zynoviev, and others, which were published in various periodicals of the Ukrainian Academy of Sciences. He was arrested in 1937, and all trace of him is lost.

Bilyi Kolodiaz [Bilyj Kolodjaz']. III-18. Town smt (1976 pop 7,100), in Vovchanske raion, Kharkiv oblast. It has an automobile-repair plant and a sugar refinery.

Bilykovsky, Ivan [Bilykovs'kyj], b 8 October 1846 in Babyn, Sambir county, Galicia, d 1922. Self-taught composer and music teacher. He taught voice and founded and conducted the choir of the *Boian society in Stanyславiv. He wrote church and secular choral music, including 'Hamaliia,' 'Dumy moi' (My Thoughts), 'Oi try shliakhy' (Oh Three Roads), 'Oi hlianu ia podyvliusia' (Oh I Shall Gance), and 'Sontse zakhodyt' (The Sun Is Setting), all to the poems of T. Shevchenko. Bilykovsky also published school songbooks.

Bilyky. IV-15. Town smt (1968 pop 7,600) in Kobeliaky raion, Poltava oblast, on the Vorskla River. It has a sugar refinery, a milk-canning plant, and a cattle-fattening complex.

Bilynnyk, Petro, b 14 October 1906 in Okhtyrka, Kharkiv gubernia. Singer, lyrical tenor. Bilynnyk studied at the Kharkiv Conservatory. In 1936-40 he was a soloist with the Bolshoi Theater in Moscow. In 1941-2 he was a soloist with the Kharkiv Opera and Ballet Theater, and since 1942 he has been a soloist with the Kiev Opera and Ballet Theater. The main roles in which Bilynnyk appeared were those of Petro in M. Lysenko's *Natalka Poltavka* (Natalka from Poltava), Levko in his *Utoplena* (The Drowned Girl), Andrii in S. Hulak-Artemovskyy's *Zaporozhets' za Dunaem* (Zaporozhian Cossack beyond the Danube), Tiulenin in Yu. Meitus's *Moloda gvardiia* (The Young Guard), Lohengrin in R. Wagner's opera by that name, Faust in C. Gounod's opera by that name, and the clown in R. Leoncavallo's *I Pagliacci*.

Bilynsky, Andrii [Bilyns'kyj, Andriij], b 1916 in Chernivtsi. Jurist, student of Soviet law, publicist. Bilynsky was arrested in Poland in 1934 and 1939 as a member of

the OUN. He served in the Division Galizien, was taken prisoner in 1944, and spent several years in Soviet prison camps for being a Ukrainian political activist. In 1955 he was deported to Germany. In 1961 he became an associate of the Institut für Ostrecht and, since 1967, he has taught Soviet economic law at the University of Munich. Bilynsky has published more than 100 studies, articles, and reviews, primarily in German journals. His major publications are *Die Organisation der sowjetischen Anwaltschaft* (1958), *Das sowjetische Eherecht* (1961), and *Das sowjetische Wirtschaftsrecht* (1968). His Ukrainian-language books include the memoir *V kontstaborakh SRSR* (In the Concentration Camps of the USSR, 1961), the political treatise *Svit i my* (The World and We, 1963), and the study *Hromads'ki orhanizatsii v SRSR* (Civic Organizations in the USSR, 1969). As a journalist and publicist Bilynsky published articles in the Chicago newspaper *Ukrains'ke zhyttia* criticizing émigré Ukrainian political programs and policies and stressing the need for a 'constructive attitude' to the Ukrainian SSR.

Bilynsky, Mykhailo [Bilyns'kyj, Myxajlo], b 4 November 1888 in Poltava gubernia, d 17 November 1921 in the village of Mali Minky in the Zhytomyr region. Ukrainian military figure. In 1919 Bilynsky served as minister of the navy in the UNR government and as chief of the naval general staff. In 1920-1 he was the minister of domestic affairs in the same government. He died in battle during the Second *Winter Campaign.

Bilytske [Bilyc'ke]. V-18. City (1976 pop 12,700) in Donetsk oblast administered by the Dobropillia city soviet. The city, founded in 1956, has a coal-mining industry and a mineral-processing plant.

Biochemistry. Science dealing with the chemical composition of living organisms and the chemical processes connected with their vital functions. Biochemistry began to develop in Ukraine in the 19th century at Kharkiv University. In 1847 O. Khodnev wrote a textbook on the subject. O. *Danylevsky published the first biochemical periodical to appear in the Russian Empire, *Fiziologicheskii sbornik* (Physiological Collection, 1888-91). V. Gulevich and V. *Palladin investigated the biochemistry of plants. At Kiev University V. Kistiakivsky studied glycogen. At Vienna University I. *Horbachevsky, a Ukrainian, synthesized uric acid in 1882. In the 1900s biochemical research was taken up by the chemistry departments of medical faculties. In the 1920s a number of biochemistry departments were created within the biological faculties of the higher educational institutions, and scientific research institutes were established. In 1925 the *Institute of Biochemistry was founded at the All-Ukrainian Academy of Sciences. The Association of Physiologists, Biochemists, and Pharmacologists, which had branches in the larger cities, promoted the development of biochemistry.

Research publications by Ukrainian biochemists have covered all the main areas of biochemistry. Among the better-known contributors have been O. *Palladin, R. *Chahovets, V. *Belitsker, O. *Nahorny, V. Zosymovych, G. Bulankin, H. Saenko, S. Serebriany, L. Lytvynenko, K. Leutsky, Ya. Parnas, P. Kostiuk, V. Lyshko, D. Ferdman, and L. Bend. They investigated the biochemis-

try of protein, ferments, vitamins, muscle tissue, the nervous system, and hormones (V. *Komisarenko and A. Utevsy). M. *Huly, in his monograph *Osnovnye metabolicheskie tsikly* (The Basic Metabolic Cycles, 1968), summed up the research on metabolism. The nucleic acids DNA and RNA, which are the central subject of biochemistry today and the key to the mechanism of heredity and the synthesis of protein, are studied by H. Matsuka, S. Hershenzon, E. Skvyrska, O. Chepinoha, I. Kok, and others.

At the turn of the century Ye. *Votchal (Kiev Polytechnical Institute), A. Okanenko, D. *Tovstolis, and others devoted themselves to the biochemistry of plants. Since the 1920s M. *Kholodny (Academy of Sciences of the Ukrainian SSR), A. Liubynsky, V. *Liubymenko, Ye. Buslova, and A. *Kuzmenko, and in more recent times A. Manoryk, P. *Vlasiuk, V. Lobov, L. Grodzinsky, A. Okanenko, P. Mushak, L. Einor, V. Myroniuk, N. Tupyk, S. Pyrozhenko, and many others, have studied the biochemistry of transpiration, photosynthesis, growth and development, and so on. The department of the biochemistry of the lower plants, which was established at the *Institute of Botany of the Academy of Sciences of the Ukrainian SSR in 1958, carries on research on the lower water weeds. The results have been summed up in a monograph by O. Sudin and others, *Biokhemiia syn'ozelenykh vodorostei* (The Biochemistry of Blue-Green Algae). E. Rashba and I. Zakharova have produced monographs on mushrooms and micro-organisms.

Biochemical research is currently conducted at many scientific research institutes. The most important of these are the institutes of the Academy of Sciences of the Ukrainian SSR – the Institute of Biochemistry, the Institute of Molecular Biology and Genetics, the Institute for the Problems of Oncology, and the Institute of Physiology – and the Kiev Scientific Research Institute of Endocrinology and Metabolism under the Health Ministry of Soviet Ukraine.

*Ukrains'kyi biokhimichnyi zhurnal has been appearing since 1925, first in Ukrainian and since 1979 in Russian. A periodical collection entitled *Biokhimiia zhivotnykh i cheloveka* (The Biochemistry of Animals and Man) is also published.

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E. Zharsky

Biochemistry, Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of Biochemistry of the Academy of Sciences of the Ukrainian SSR.

Biological station. A scientific institution where research on biological phenomena under specific conditions is conducted. There are various biological stations: marine, river, lake, freshwater, forest, desert, steppe, mountain, etc. The first biological station in Ukraine was created by I. Mechnikov and A. Kovalevsky in 1871–2 in Sevastopol. Its purpose was to study the biological phenomena of the Black Sea. In 1907–14 the Karadag station near Teodosiia was created, and then, in 1954, the Odessa station. Out of these three biological stations the *Institute of the Biology of Southern Seas was established in 1963. The Kherson Hydrobiological Station belongs to

the Academy of Sciences of the Ukrainian SSR. In 1919 the Agricultural Committee of Ukraine initiated a system of biological stations at natural reservations.

Biology. A complex science of living nature that deals with life in all its manifestations and levels of organization from the molecular or subcellular to the supraorganic or population level.

The beginnings. Biological information about Ukraine's flora and fauna can be found in the works of ancient and medieval writers, the travel accounts of the 16th–17th century (S. Herberstein, M. Kromer, M. Litvin, G. de Beauplan, and others), medical manuals, and herbals. Later, the biological works of German, Austrian, and Polish scholars (B. Haquet, H. Junker, G. Ronczynski, and others) gave some information about Ukraine and paved the way for the more systematic scientific works on biology written in the 18th century by such authors as M. Terekhovskiy, P. Pallas, S. Gmelin, and J. Gildenstädt. In the 19th century the development of biology in Ukraine was assured by the formation of new universities and scientific research institutions in Kiev, Kharkiv, Odessa, and Lviv.

Biology was the responsibility of the departments of natural sciences at Kiev University and the Kiev Polytechnical Institute. The *Kiev Society of Naturalists was established at Kiev University in 1869, where it published its *Zapiski*. In 1896 the Bacteriological Institute was founded in Kiev. At the turn of the century several noted biologists worked in Kiev: the anatomist and histologist V. Bets; the cytologist S. Navashin; the histologists O. Ivakin and F. Lomynsky; the microbiologists H. Minkh, A. Krainsky, and T. Yanovsky; the physiologist O. Leontovych; the pathologists-anatomists V. Vysokovych, P. Kucherenko, and S. Kushakevych; the botanists O. Rohovych, I. Schmalhausen, Sr, and M. Tsinger; the founder of zootechny in Ukraine, M. Chervinsky; the embryologist A. Kovalevsky; and S. Zernov, who described the biocenosis of the Black Sea.

In Kharkiv, biological research was conducted at the university, the Veterinary Institute, the Society of Naturalists, the Society of Scientific Medicine and Hygiene, the Medical Association, the Bacteriological Station (established in 1887), the Pasteur Institute (1887), which became the Bacteriological Institute in 1908, and elsewhere. A number of prominent scientists worked in Kharkiv: the botanist-microbiologist L. Tsenkovsky, who laid the foundations of the theory of bacterial mutation; the plant physiologist V. Zalesky; the embryologist Z. Striltsov; the pathologists-anatomists V. Krylov and M. Melnykov-Razvedenkov; the biochemist O. Danylevsky; the endocrinologist and parasitologist V. Danylevsky; the bacteriologists K. Yelenevsky and S. Kotsevaliv; the botanist and parasitologist A. Krasnov; the anatomists O. Bilousov and V. Vorobiov; the histologist M. Kulchytsky; the pathologist-anatomist-zoologist O. Ostapenko; and others.

Odessa University and its society of naturalists, which published *Zapiski*, boasted several famous biologists among their members: Professor I. Mechnikov (the author of the theory of phagocytes and later the director of the Pasteur Institute in Paris) and the microbiologists M. Hamaliia (author of well-known works in virology and immunology, discoverer of bacteriophage, organizer of the Odessa Bacteriological Station in 1886 – first of its kind in the Russian Empire [see *Pasteur stations] – and

of the Odessa Bacteriological and Physiological Institute), Ya. Bardakh, O. Veryho, Ye. Brusylovsky, M. Zilynsky, and others.

The botanists J. Sziwerek and I. Szultes and the zoologists B. Dybowski and J. Nusbaum-Hiliarovych worked at Lviv University, while the botanist O. Voloshchak worked at the Lviv Polytechnic. The Ukrainian biochemist I. Horbachevsky synthesized uric acid from urea and glycine in 1882 and studied the exchange of purines at Vienna University and later worked at Prague University.

1920s–1930s. Biology in Ukraine kept pace with the general development of the life sciences and reached a significant level during this period. Along with the work of numerous departments of various higher schools such as universities and medical, zootechnical, veterinary, and agricultural institutes, an important role was played by the Botanical Section of the Agricultural Scientific Committee (1919–27), which was directed by O. Yanata. Biological research at the Ukrainian Academy of Sciences began in 1919: the Institute of Microbiology, the botanical and zoological sections, and the chairs of agricultural biology and experimental zoology were established. The Ukrainian Biochemical Institute, which published *Naukovi zapysky* from 1925, the Ukrainian Protozoology Institute (Kharkiv 1923), the Ukrainian Institute of Pathology and Anatomy (Kharkiv 1925) with its Ukrainian Association of Pathologists (1926), the Ukrainian Sanitary-Bacteriological Institute, and a number of other scientific research institutions, particularly in applied botany and zootechny, worked in conjunction with the academy.

An important role in the development of biology in Ukraine was played by the *biological stations, particularly the Dnieper station (1909) and the Sevastopil station (1871), and by the research conducted at nature reserves and at *zoological and *botanical gardens, which led to the systematic investigation of the flora and fauna of Ukraine and of the biological processes in particular regions having specific characteristics. This work became increasingly tied to experimental research in applied biology, particularly in pomology, plant acclimatization, and genetics. In the 1920s and early 1930s the Institute of Linguistics of the All-Ukrainian Academy of Sciences published S. Panochini's *Slovnnyk biolohichnoi terminolohii* (Dictionary of Biological Terminology, 1931), Kh. Polonsky's *Slovnnyk pryrodnychoi terminolohii* (Dictionary of Naturalist Terminology, 1928), and a series of zoological, botanical, medical, and agricultural dictionaries that contained a great deal of biological information.

Beginning in the mid-1930s, the scientific research institutions in Ukraine were restructured. Research in biology was concentrated basically in the institutes of the Academy of Sciences of the Ukrainian SSR: the division of biological sciences included the institutes of botany, zoology, hydrobiology, biochemistry, clinical physiology, and microbiology. In this period academic freedom was curtailed, and scientific work was subjected to Party directives and to Marxist-Leninist ideology. The methodology of dialectical materialism was adopted as the foundation of scientific work. Much attention was devoted to the problems of Darwinism and the theory of evolution, particularly to the main tendencies, laws, and facts of the evolutionary process. According to Party instructions, scientific research was subjected to a practical, utilitarian approach.

The most important publications in biology of the

Academy of Sciences were **Ukrains'kyi botanichnyi zhurnal* (known in the 1930s as *Zhurnal instytutu botaniky vUAN*), *Ukrains'kyi zoolohichnyi zhurnal*, *Zbirnyk prats' Zoolohichnoho muzeiu vUAN* (Collection of the Works of the Zoological Museum of the All-Ukrainian Academy of Sciences), *Zbirnyk prats' Biolohichnoho instytutu im. F. Omel'chenka* (Collection of the Works of the F. Omelchenko Biological Institute), *Zbirnyk prats'* (Collection of Works) of the Dnieper Biological Station and the *Trudy* of other biological stations, *Mikrobiolohichnyi zhurnal*, and **Ukrains'kyi biokhimichnyi zhurnal*.

The more outstanding biologists who worked in Ukraine during this period and were associated with the Ukrainian Academy of Sciences were the microbiologists O. Korchak-Chepurkivsky, D. Zabolotny (one of the founders of the International Association of Microbiology), M. Neshchadyenko, L. Tarasevych, L. Hromashevsky (epidemiologist), P. Savytsky, V. Drobotko, B. Isachenko, M. Revo, O. Bershova, and O. Sydorenko; the morphologists M. Melnykov-Razvedenkov, V. Vorobiov, O. Cherniakhivsky, P. Kucherenko, M. Lysenko, and O. Smyrnova-Zamkova; the geneticists H. Karpechenko (winner of the Rockefeller Award), T. Dobzhansky, and I. Ahol; the physiologists O. Bohomolets, V. Danylevsky, M. Strazhesko, O. Krontovsky, V. Chahovets, M. Pavliv, O. Nahorny, D. Svyrenko, R. Kavetsky, O. Leontovych, V. Radzymovska, N. Medvedieva, and Ye. Zankevych; the biochemists O. Palladin, M. Hatsaniuk, S. Gzhytsky, and V. Kovalsky; the botanists V. Lypsky, O. Yanata, M. Kholodny (developer of the phytohormonal theory of tropisms), V. Liubymenko, A. Fomin, Ya. Vysotsky, Ye. Lavrenko, D. Zerov, and M. Popov; the paleobotanists A. Kryshchovych and M. Persytsky; and many others. The physiologist Ye. Votchal worked in agricultural biology, and Volodymyr Symyrenko and M. Kashchenko (embryologist and acclimatizer) worked in pomology and acclimatization. A. Sapiehyn developed new varieties of wheat. T. Lysenko was famous for his experiments in genetics and selection. The better-known zoologists were I. Schmalhausen, M. Sharleman, L. Lebedynsky, D. Beling, O. Nykolsky, V. Khramevych, O. Myhulin, O. Brauner, P. Svyrydenko, M. Hryshko, and Ya. Roll. O. Bilanovsky, S. Paramoniv, L. Reinhard, T. Zabudko-Reinhard, and A. Shevchenko (who studied blood-carrying mosquitoes and malaria) were noted entomologists. O. Markevych, V. Myronova, M. Malevytska, and others specialized in parasitology. M. Ivanov developed new varieties of sheep and hogs.

The 1920s in Western Ukraine also witnessed a rapid development in biological sciences. Scientists in the field were organized in the Mathematical – Natural Science – Medical Section and the Natural Science Museum of the Shevchenko Scientific Society. Among the museum's scientists were the botanist M. Melnyk and the entomologist V. Lazorko. The following biologists worked at the Bacteriological-Chemical Institute of the Shevchenko Scientific Society: M. Muzyka, L. Maksymenko, V. Shchurovsky, Yu. Kordiuk, and P. Kholodny. Some important zoologists were V. Brygider, O. Tysovsky, R. Vaigel, Ya. Hirshler, and E. Zharsky. Among the botanists, S. Kulchynsky, O. Mryts, and H. Kozii deserve to be mentioned. The anatomist and etiologist A. Starkov and biologist V. Harmashiv worked as émigrés in Latvia and Czechoslovakia, and the entomologist A. Granovsky worked in the United States.

After 1945. In 1945 biologists resumed their work at the various institutions in Soviet Ukraine. The science departments at universities, the scientific research institutes, and the departments of the Academy of Sciences were expanded. Ukrainian biologists participated in international conferences and in the development of various international biological programs with such themes as 'Man and the Biosphere.' An important contribution to marine biology was made by the Sevastopol Biological Station, which in 1963 was reorganized into the *Institute of the Biology of Southern Seas, encompassing also the Kara Dag and Odessa stations. The following hydrobiologists worked at the institute: V. Greze, V. Zaik, T. Petip (productivity of marine ecosystems), K. Hailov, A. Kovaliv, E. Bytiukov (bioluminescence), M. Kysileva, A. Hutnyk (bottom flora and fauna), and Yu. Zaitsev. The Kara Dag Biological Station conducts research on dolphins. In 1961 electron-microscopic research began at the Ukrainian Academy of Agricultural Sciences and then at other scientific research institutes. It was conducted by O. Suliaeva, S. Lebedev, Ye. Kordium, I. Ostrovska, and others. In 1972 the Institute for the Problems of Cryobiology and Cryomedicine was established at the Academy of Sciences of the Ukrainian SSR; M. Pushkar, A. Bilous, and V. Luhovy worked at the institute. J. Watson's and F. Crick's discovery of the structure of deoxyribonucleic acid (DNA) led to the founding of the Institute of Molecular Biology and Genetics at the Academy of Sciences of the Ukrainian SSR in 1973. H. Matsuka, V. Vasylenko, V. Osyka, S. Serebriany, S. Gershenzon, V. Lishko, V. Belitser, and M. Huly investigate the structure and function of DNA and RNA, the processing of genetic information, etc. at this institute.

Genetic research, which was constricted in 1940–60 by the imposed theories of I. Michurin and T. Lysenko, is expanding again. Lysenko believed that inheritance is determined by external factors – changes in the environment and the breeding conditions – and, furthermore, that humans are capable of transforming nature; this belief coincided with Communist ideology and satisfied the demands of the Party. The theories of G. Mendel and T. Morgan were condemned as 'unscientific and idealistic,' and the laboratories of cytology, histology, and embryology at the Academy of Sciences and other scientific research institutions were abolished because of their 'un-Michurinian approach to the problems of biology.' Ukrainian geneticists who did not accept these beliefs were persecuted and destroyed, among them, H. Karpechenko, L. Symyrenko, M. Vavylov, K. Fylypchenko, A. Levytsky, I. Ahol, and A. Lazarenko.

With the removal of T. Lysenko from the presidency of the Academy of Agricultural Sciences and the directorship of the Genetics Institute in Moscow in the 1960s, the concepts of Western geneticists became current in Ukraine among such scientists as V. Zosymovych, T. Borysenko, I. Shevtsov, N. Navalakhina, S. Mashtalir, and B. Matseliukh. Genetic engineering is developing and is represented by such researchers as A. Aleksandrov, S. Maliuta, B. Levenko, V. Morhun, and V. Kordium. An important contribution to the development of biology was made by the botanists and specialists in floristics: D. Zerov, Ye. Bordzylivsky, Ye. Lavrenko, M. Kotov, O. Visiulina, M. Klovov, D. Dobrochaeva, A. Barbarych, Ye. Wulf, V. Chopyk, M. Smyk, O. Lypa, K. Malynovsky, H.

Bilyk, and O. Stoiko; their work is summed up in the classic 12-volume *Flora URSR* (The Flora of the Ukrainian SSR, 1926–65) and the guides to the plants of Ukraine (1965), the Crimea, the Carpathians, etc. The algologists O. Topachevsky, N. Kondrateva, and Z. Asaul, as well as the mycologists M. Pidoplichko, Ye. Koval, I. Dudka, S. Oksiuk, N. Masiuk, and V. Bilal, deserve to be mentioned for their contributions to biology.

Other scientists who advanced the development of the biological sciences are the microbiologists D. Zatul, V. Smyrnov, E. Andreiuk, L. Rubenchyk (soil microbiology), K. Beltiukova, R. Hvozdiak (phytopathogenic microbes), and Yu. Malashchenko; the virologists A. Bobyr and S. Moskovets; the hydromicrobiologists A. Rodina and O. Bershova; the cytologists Ya. Modylevsky, E. Kordium, P. Sydorenko, V. Maliuk, Kh. Rudenko, and I. Ostapenko (ultrastructure); the embryologists R. Bannykova, A. Dzevaltovsky, V. Soroka, Z. Kots, D. and A. Grodzinsky, A. Okanenok, and L. Ostrovsky; the agricultural chemists O. Dushechkin, P. Vlasiuk; and the ecologists Yu. Sheliakh-Sosonko, H. Poplavska, Ye. Kondratiuk, and M. Holubets. The problems of exobiology are investigated by K. Sytnyk, O. Uvarova, and M. Nechytailo. The leading contributors to the science of zoology in Ukraine are M. Savchuk, V. Kasianenko, V. Topachevsky, M. Bily, V. Dombrovsky, H. Himmelraikh, S. Manzi, I. Pidoplichko (the moving force behind the monumental 40-volume *Fauna Ukrainy* [The Fauna of Ukraine]); the ornithologists O. Kistiakivsky, I. Volchanetsky, and F. Strautman; the ichthyologists V. Movchan, O. Ambroz, and F. Zambryborshch; the entomologists I. Bilanovsky, V. Sovynsky, Ye. Savchenko, Ye. Zvirozomb-Zubovsky, and V. Vasyliiev; the hydrobiologists Ya. Tseeb, L. Sirenko, V. Kuzmenko, V. Vodianytsky (productivity of the Black Sea), V. Zats (water restoration), V. Maliuk, H. Zuiev, and H. Shkorbatov (ecophysiology of freshwater animals); and the parasitologists O. Markevych, V. Trach, V. Zdun, and I. Bezpalny.

The Institute of Zoology of the Academy of Sciences of the Ukrainian SSR is becoming the main center for parasitology in the whole Soviet Union. The phytohelminthologist O. Ustinov, the physiologists O. Makarchenko, P. Kostiuk (electromicroscopic research), S. Kryshal, M. Shuba, V. Skok, V. Storozhuk, M. Hurevych, P. Bohach, V. Nikitin, and A. Yemchenko, and the ecologists P. Svyrydenko, M. Voistvensky, I. Sokur, M. Kalebukhov, M. Beskrovny, and M. Akimov are well-known specialists in their fields.

Biological research is conducted at the various institutes of the Academy of Sciences of the Ukrainian SSR: biochemistry, physiology, microbiology and virology, molecular biology and genetics, problems of cryobiology and cryomedicine, botany, zoology, hydrobiology, the physiology of plants, the biology of southern seas. Furthermore, work in biology is carried on at botanical gardens and *botanical museums, the *Ukrainian Agricultural Academy, biological research institutes, universities, the All-Union Genetic Selection Institute in Odessa, and agricultural, veterinary, and medical institutions.

The following scientific journals are published in Ukraine: **Ukrains'kyi botanichnyi zhurnal*, *Vestnik zoologii*, *Tsitologiya i genetika*, *Molekuliarnaia biologiya*, *Mikrobiologicheskii zhurnal*, *Fiziologicheskii zhurnal*, *Neirofiziologiya* (also published in English in the United States), *Gidrobiolo-*

logicheskii zhurnal, Biologiia moria, Fiziologiia i biokhimiia kul'turnykh rastenii, Introduktsiia ta aklimatyzatsiia roslyn na Ukraïni, and Zakhyst roslyn na Ukraïni.

Abroad the following émigré scientists continue to work in their areas of specialization: the plant developers O. and K. Arkhimovych and O. and V. Savytsky; the pathophysiologicalist I. Bazylevych; the ichthyologists F. Velykokhatko, Ye. Slastenko, and Yu. Rusov; the geneticist M. Vetukhiv; the cytologist L. Zafiiovska; the zoologist E. Zharsky; the entomologist D. Zaitsev; the protistologist S. Krashennikov; the botanist N. Osadcha-Yanata; the entomologist S. Paramoniv; the pathologist I. Rozhin; the microbiologist V. Panasenko; and the specialist in applied biology P. Shumovsky. These scientists publish in *Zapysky Naukovoho Tovarystva im. Shevchenka*, the *Annals of the Ukrainian Academy of Arts and Sciences in the U.S.*, and in non-Ukrainian journals.

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E. Zharsky

Biology of Southern Seas, Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of the Biology of Southern Seas of the Academy of Sciences of the Ukrainian SSR.

Birch (*Betula*; Ukrainian: *bereza*). A genus of trees and some shrubs, distinguished by its white or silver bark. It is not discriminating about soil or climate and grows everywhere, in copses and forests. Two main forms are found in Ukraine: the European white birch (*B. verrucosa*), which reaches a height of 25–28 m and grows separately or mixed with other species; and the pilose or swamp birch (*B. pubescens*), which reaches 20 m and grows in wet, swampy areas. Both species are very common in Polisia, the northern forest-steppe belt, and the lower ranges of the Carpathian Mountains. The wood of the white birch is elastic and makes good firewood, furniture, and wooden objects. The twigs are used for brooms, and the bark is used in tanning and making birch oil and tar. Birch charcoal is made into black powder and filters for the paint industry. Birch sap is consumed as a beverage in the spring, and tea made of birch leaves, buds, and sap is used in folk medicine as a cure for stomach ailments and rheumatism. The white birch is also grown in protective belts against the wind, along highways for decoration, and on slopes to prevent erosion. Some forms of the birch, such as the weeping birch, are valued as decorative trees. In the south the Dnieper birch (*B. borysthena*) is endemic to the sandy soils of the lower Dnieper and Boh rivers. The low birch (*B. humilis*) reaches a height of 2 m and grows in the swamps of Polisia, the Opillia Upland, and on the high slopes of the Carpathian Mountains.

Birchak, Volodymyr [Birčak], b 1881 in Liubynsi, Stryi county, Galicia, d 1945. Writer and community figure,



Volodymyr Birchak

and teacher in Galicia, from 1920 in Transcarpathia, and from 1939 in Prague. Birchak studied in Lviv and Cracow and taught in gymnasiums in Lviv, Drohobych, Sambir, and Uzhhorod. He was an active member of Plast, the Prosvita society, the Shevchenko Scientific Society, and the literary group *Moloda Muza. He wrote short historical novels, including *Vasyl'ko Rostyslavych* (1922), *Volodar Rostyslavych* (1930), *Proty zakonu* (Against the Law, 1936), and *Velyka peremoha* (The Great Victory, 1941); two collections of short stories, *Prytcha* (The Parable, 1931) and *Zolota skrypka* (The Golden Violin, 1937); and scholarly works on literature, including *Literaturni stremlinnia Pidkarpats'koi Rusy* (Literary Trends in Subcarpathian Ruthenia, 1921, 1937). His memoirs are entitled *Karpats'ka Ukraïna: Spomyny i perezhyvannia* (Carpatho-Ukraine: Reminiscences and Experiences, 1940). Birchak also wrote textbooks for secondary schools in Transcarpathia and edited many journals (including *S'vit) and newspapers. He was arrested in Prague in 1945 and died in a Soviet prison.

Birth, folk customs connected with. Such customs have survived since ancient times. When a child was born, a ritual nativity banquet was held. The church tried to suppress these feasts for many centuries, but they have survived with all the old rituals. When labor began, the husband summoned a midwife. On entering the patient's house, the midwife bowed 30 times and performed an introductory ritual while uttering her prayers. If the delivery was difficult, those in attendance would open the doors, windows, and chests and untie any knots to facilitate the birth.

A godfather (*kum*) and godmother (*kuma*) were invited for the baptism. The newborn infant was carefully protected from all kinds of evil by being kept behind a veil, out of sight not only of strangers but even of family members. The baptism was a ritual salvation of the infant from the forces of evil. Forty days after birth the mother submitted to a cleansing ritual, and the child was admitted to the church: the mother brought the infant to church and waited in the women's vestibule until after the cleansing prayers were read over her. A year or more after birth the child underwent a ritual haircutting. All the customs surrounding birth originated in pre-Christian times but were assimilated by the church.

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P. Odarchenko

Birzula. Ancient name of the city of *Kotovske.

Bishop (Ukrainian: *yepyskop*; ancient Greek: *episcopos*; used from apostolic times to mean superintendent or overseer). The third and highest order of priesthood (after deacon and priest) in the Christian churches. In Ukraine a bishop is also called *arkhyierei* (literally, arch-priest) and bears the title of *vladyka* (ruler). In the Orthodox church a bishop, before consecration, has to become a monk. The most noted Orthodox bishops are given the title of archbishop (*arkhyiepyskop*), and the bishops in national ecclesiastical capitals bear the title of metropolitan (*mytropolyt*). In the Catholic church the title of archbishop is given to bishops administering archeparchies (archdioceses). A bishop has the right to ordain deacons and priests, to consecrate (with other hierarchs) bishops, and to bless churches, the myrrh, and the antimensation. The bishop's authority consists of the power to ordain, to teach and preach, and to govern. His administrative power is limited to the territory of his *eparchy – hence the name ordinary or ruling bishop (ie, having jurisdiction of his own right or by virtue of his office), as opposed to one without administrative power.

Bishops appeared in Ukraine with the coming of Christianity. Most of them were Greek and were appointed by the patriarch of Constantinople. It is assumed that the first bishop of Kiev was Nastas of Korsun, who was not Greek. The Greek bishops were gradually replaced by local people, mostly by monks from the Kievan Cave Monastery. Bishops were elected by a council of bishops headed by the metropolitan and were approved by the prince. Eventually the custom was established for the prince and representatives of the church community to elect the bishop. The metropolitan then merely consecrated him. In the 14th century the council of bishops sometimes elected three candidates, one of whom was consecrated by the metropolitan. Under Lithuanian and Polish rule the princes, and later the king, together with the boyars, priests, and even Orthodox lay leaders of the eparchy, had a considerable influence on the selection of Ukrainian bishops. Under foreign rule and the absence of Ukrainian princes the bishop became the recognized representative of the Ukrainian people in a given territory.

In the 16th–17th century Orthodox and Catholic bishops were usually members of gentry or noble families. Some of them led very worldly lives and devoted too much attention to their personal gain. The authority of the bishops declined, particularly when the so-called right of patronage became widely accepted in Lithuania and Poland. This right gave the temporal rulers control of the clergy, including the bishops. The Polish king's practice of granting bishoprics went against the tradition of electing bishops. The procedure of nominating bishops was a point of contention between secular and church authorities. Sometimes competition among candidates for the bishop's office escalated into armed conflict.

In the Russian Empire, the *Holy Synod (1721–1917)

maintained the exclusive right to nominate bishops. Under Austria-Hungary and then Poland and Czechoslovakia the bishops of the Ukrainian Catholics were nominated by the Holy See, with the participation of the government, according to the established tradition or concordat.

The bishop administered the eparchy with the help of the cathedral curia (*klyros* – an administrative-judicial, collegial body composed of presbyters) and his co-adjutors, who served at the cathedral or in the outlying areas. The bishop or his co-adjutor presided over the church court and convened eparchial pastoral councils. In 1721 the *consistory replaced the cathedral curia as the bishops' administrative agency in the Orthodox church. In the 18th–19th century chapters replaced the curiae in the Ukrainian Catholic eparchies (see **kapitula*).

At first there were only ordinary bishops in Ukraine: auxiliary bishops (vicars-general) appeared later – in the 17th century in the Catholic church and in the 18th century in the Orthodox church. The number of auxiliary bishops increased at the beginning of the 20th century, when the Kiev metropolitan eparchy had 4, and the Khereson eparchy, 3. In 1917 there were 10 ordinary and 22 auxiliary bishops in central and eastern Ukraine; in Western Ukraine there were 8 Ukrainian Catholic bishops. Since then the number of Ukrainian bishops has grown. This is largely owing to the fact that the Orthodox church in Ukraine and outside Ukraine has split into several competing wings.

In 1945–50 all 10 bishops of the Ukrainian Catholic church in Ukraine were arrested, and most of them died in prison. Officially, within the Ukrainian SSR there were 1 metropolitan-exarch of the Russian Orthodox church, 2 metropolitans, 4 archbishops, 6 bishops, and 1 auxiliary archbishop in 1981. Outside Ukraine the Ukrainian Orthodox church had 3 archbishops-metropolitans, 5 archbishops, and 4 bishops in 1981, while the Ukrainian Catholic church (including the Byzantine Rite Catholics in the United States) had 1 archbishop major, 3 archbishops-metropolitans, 2 archbishops, and 23 bishops.

A number of Ukrainian bishops have played an important role in the religious, cultural, and political life of the Ukrainian people. In the 19th–20th century some Ukrainian Catholic bishops in Western Ukraine have made important contributions to the national awakening of the people. During this period the Orthodox bishops in central and eastern Ukraine were mostly Russian and hostile to the Ukrainian movement. Only in the 1920s–1940s did Ukrainians attain the office of bishop in the *Ukrainian Autocephalous Orthodox church (in 1924 there were 30 bishops). Some Ukrainians served as bishops in the Autocephalous Orthodox church in Poland. Bishops of both churches who had proved themselves as church leaders, theologians, and pastors became victims of Soviet terror.

I. Korovytsky

Bison, European or Wisent (*Bison bonasus*; Ukrainian: *zubr*). A bovine, herbivorous mammal having a large head, heavy forequarters, relatively light hindquarters, a large hump on the withers and back, and a shaggy, chestnut-colored coat. It is the largest animal in Europe – up to 3.5 m in length, 2 m in height, and 1,000 kg in weight. At one time the bison inhabited almost all the forests of Eurasia. In Ukraine it was found in the forest

and forest-steppe belts of the Carpathian Mountains, the Crimea, and northern Caucasia (*Bison bonasus caucasicus*). It was almost exterminated and up to 1914 survived in a wild state only in the *Bilovezha Forest (700 head) and northwestern Caucasia, owing to the efforts of the Russian government. After the First World War only 48 bison remained. It was declared an endangered species and kept on preserves, and consequently their number increased. Small herds were established in 1965 and 1967 in Lviv, Volhynia, Kiev, and Rivne oblasts. The bison has been crossbred with the American bison (buffalo) in the *Askaniia-Nova Nature Reserve.

Biss, Yeva, b 18 June 1921 in Stara Lubovna, eastern Slovakia. A Ukrainian painter, playwright, and writer in Czechoslovakia; the wife of O. *Zilynsky. At first Biss wrote in Russian, but since the 1950s all her work has been in Ukrainian. She began as a dramatist, writing *Druzia i vragi* (Friends and Foes, 1951), *Barlih* (The Den, 1954), *Nastala vesna* (Spring Arrived, 1959), *Bilyi vovk* (White Wolf, 1962), and *Ester* (1965). She is the author of two collections of short stories, *Sto sim modnykh zachisok* (One Hundred Seven Modern Hairdos, 1967), which attracted wide attention, and *Apartament z viknom na holovnu vulytsiu* (Apartment with a Window Facing the Main Street, 1969). Political circumstances since 1969 have not allowed her work to be published. Biss paints mostly landscapes and portraits.

Biuletyn Polsko-Ukraiński (Polish-Ukrainian Bulletin). Illustrated weekly on Polish-Ukrainian affairs established in Warsaw in 1932 under the editorship of W. Bączkowski. Works by Polish specialists on Ukraine and Ukrainophiles, as well as by Ukrainian writers, were published in the weekly, of which some 290 issues appeared. In January 1939 it was replaced by the monthly *Problemy Europy Wschodniej*.



Alfred Bizanz

Bizanz, Alfred [Bizanc], b 1890 in Liubin Velykyi near Lviv, d 1950. Officer of German origin in the Austrian army, later lieutenant colonel in the Ukrainian Galician Army and the Army of the UNR. He commanded the group South II and the *Lviv Brigade of the Ukrainian Galician Army. He was one of the initiators and principal leaders of the *Chortkiv offensive. In June 1919 he commanded an attack group in the battles near Berezhany and distinguished himself in battle during the march on Korosten. During the Second World War he was the officer for

Ukrainian affairs in the German administration of the Generalgouvernement and in the Galician district. He was also head of the military staff of the *Division Galizien. In 1945 he was seized by Soviet agents in Vienna and deported.

Biziukov, Onufrii [Bizjukov, Onufrij], b 24 June 1897 in Velizh, Smolensk gubernia. Monumentalist painter. Biziukov graduated from the Kiev Art Institute (1930), where he studied with M. Boichuk. He was a member of the Association of Revolutionary Art of Ukraine. He painted landscapes, still lifes, and thematic works in a cubist-expressionist style marked by vivid, decoratively applied colors. Among his works are *Sawyers* (1931), *On the Banks of the Dnieper* (tempera, 1964), and the landscapes *Old Kiev* (1947) and *In the Kiev Hills* (1960–70).

Black Building (Chorna kamianytsia). A residential building in the market square in Lviv; an architectural monument built in 1577 by P. Krasovsky in the Renaissance style. In 1675–7 its attic and portals were restored, and in 1884 a fourth story was added. The facade and the corner pilasters are built of carved stone that has turned black with time; hence the name of the building. The facade is decorated with ornamentation and carved figures. Today the Black Building houses a historical museum.

Black Council. See Chorna Rada.

Black grouse (*Lyrurus tetrrix*; Ukrainian: *teterev*). A bird of the Galliformes order and Tetraonidae family. The average weight is 1.7 kg for the male and 1.3 kg for the female; the average length is 60 cm. It is commonly found in the forest and forest-steppe belts of Europe and Asia. At the beginning of the 19th century it was common throughout Ukraine, but it was killed off and survives now only in Polisia and in some areas of the Carpathian Mountains. The black grouse is a valuable commercial bird.

Black Hats. See Chorni Klobuky.

Black Hundreds (chernye sotni). The popular designation for a number of Russian monarchist and chauvinist, ultranationalist organizations that appeared after the 1905 revolution. The *Union of the Russian People, led by the physician A. Dubrovin in St Petersburg, was the most important of these. The union was organized by reactionary landlords, bureaucrats, intellectuals, and clergy. A mass membership was recruited from the urban and rural population. The union was supported by the government and collaborated with the tsarist secret police, popularly known as the Okhrana.

According to their program, the Black Hundreds stood for autocracy, the concept of an all-Russian nationality (refusal to recognize Ukrainians and Belorussians as separate nations), and the indivisibility of the Russian Empire. They resisted democratic and social reform, constitutionalism, and the influence of non-Russian groups, particularly Jews (they were openly anti-Semitic), on society. They staged massive rallies, called 'patriotic' demonstrations, against liberal and progressive movements and even assassinated their opponents.

In Ukraine the Black Hundreds were well organized and found their support among Russified Ukrainians, particularly the nationally unconscious urban and rural

elements and the pro-Russian Orthodox clergy (mainly in Volhynia). The following were the main centers of the movement: Odessa, where the local branch of the Union of the Russian People was headed by Count A. Kokovnitsyn, had a membership of 22,000, mostly of the urban population, in 1907, and published *Za tsaria i rodinu*; Kiev, where M. Myshchenko was the leading activist; Kharkiv, where Kotov-Konoshenkov headed the local branch; Yelysavet, where I. Fomenko published the paper *Glas naroda*; and the *Pochaiv Monastery in Volhynia, where Archimandrite V. Maksymenko directed the movement and the papers *Volynskaia zemlia* and *Pochaevskii listok* propagated its ideas. The Black Hundreds had their own battle groups (*druzhyny*), which in 1906–7 staged Jewish pogroms in Kiev, Odessa, Yalta, etc. The Russian Assembly, although somewhat more moderate, was close to the Black Hundreds in outlook and spirit. It had branches in Kharkiv, Kiev, and Odessa. Its *Mirovoi trud* was published in Kharkiv under the editorship of Prof A. Viazigin, the leader of the rightist faction in the Third State Duma. In 1906 the Odessa Union of Russian People was formed. It was headed by M. Rodzevich and had 10 branches in southern Ukraine.

At a congress in October 1906 in Kiev the Black Hundreds set up a common front, called the United Russian People. In 1907–8 a similar front in Odessa, known as the Russian (White) Two-Headed Eagle, was headed by V. Belikovitch. The Black Hundreds and other rightist organizations took advantage of the anti-Polish feeling among the peasantry of Right-Bank Ukraine in the election campaign to the Third State Duma (1907) and won all the seats for the Kiev and Volhynia gubernias. At the beginning of 1908 a group led by V. Purishkevich broke away from the Union of the Russian People and formed the *Union of the Archangel Michael, with branches in Kiev, Odessa (headed by B. Pelikan and publishing *Iuzhnyi bagatyr*), Kherson (organizer, I. Fomenko), etc. In 1910 another Black Hundred organization appeared in Odessa – the Southern Monarchist Union, led by Zaichenko. In 1913 the Black Hundreds, primarily members of the Union of the Archangel Michael, gained control of the municipal government in Odessa through fraudulent elections and closed down the Ukrainian Prosvita society there.

Using as an excuse the trial of M. Beilis, who was charged with the ritual murder of a Christian boy, the Black Hundreds organized an anti-Semitic campaign in 1913. Beilis's release by a Kiev jury was a moral blow to the reactionaries (see *Beilis affair). The Black Hundreds were still active during the war, but after the February revolution of 1917 they dissolved or were formally abolished.

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Black locust (*Robinia pseudoacacia*; Ukrainian: *bila akatsiia*). A deciduous tree of the leguminosae family which grows up to 25 m in height. It is not discriminating about soils and grows rapidly. Because of its resistance to drought, it is widely used in steppe forestation and in erosion control, sometimes combined with pine. It is also grown for ornamental purposes. Its heavy, hard, rot-

resistant, and durable wood is used in shipbuilding, in turning, and for fuel.

Black Route (Chornyi shliakh). One of the strategic routes used by the Tatars in their raids on Right-Bank Ukraine, Galicia, and Poland in the 16th–17th century. It began at the Perekop Isthmus and went through the Zaporozhian steppe north along the watershed, leaving the Mokra Sura River on the right and the Tomakivka, Solona, Bazavluk and Saksahan rivers on the left. The Black Route turned west from the upper Inhulets, Inhul, and Tiasmyn rivers in two branches: the northern branch went past Korsun, Bohuslav, Lysianka, Zhashkiv, Tetiiv, and Lypovets, and the southern branch passed near Shtola, Talne, Uman, and Dashiv and rejoined the northern branch at Lypovets. From there the Black Route went west towards Khmilnyk, Ternopil (where it intersected the *Kuchmanskyi Route), Lviv, and Warsaw. Other routes which branched off from the Black Route eastward towards the Dnieper River were used by the Tatars in raiding central Ukraine. At the end of the 17th century the Tatars stopped their incursions into Ukraine.

Black Rus'. See Chorna Rus'.

Black Sea (Chorne more). An interior sea connected to the Atlantic Ocean by several straits and the Aegean and Mediterranean seas. It lies between the East European massif in the north and Asia Minor in the south, between *Caucasia in the east and the Balkan Peninsula in the west. The coasts of the Black Sea and the Sea of *Azov form the natural boundary of the Ukrainian territories in the south. Today the Black Sea coast is divided among the Ukrainian SSR, the Russian SFSR, the Georgian SSR, Turkey, Bulgaria, and Rumania.

The Black Sea is the only natural boundary of Ukraine. It also links Ukraine with the world. Since ancient times economic, political, and cultural influences from the south have reached Ukraine via the Black Sea. They easily penetrated to the interior of Ukrainian territory along the rivers that flow into the sea: the Danube, Dniester, Boh, and particularly the Dnieper. The Dnieper and the Varangian routes were the main arteries of Kievan Rus' and linked the Black and Baltic seas. Most of the ancient cities of the Kievan state were located along the Dnieper and its tributaries.

For many centuries three expansion routes intersected on the north coast of the Black Sea. The peoples that inhabited Ukraine tried to reach the Black Sea, while the Mediterranean peoples – Greeks, Byzantines, Italians – strove to occupy its most northerly coast. But the steppes along the northern coast were continually invaded by nomadic hordes from Asia, who sought to push back from the Black Sea the inhabitants of the steppes, such as the Cimmerians and Taurians, and wanted to destroy the colonies of the Mediterranean peoples. The struggle for the northern coasts of the Black Sea and the Sea of Azov lasted for centuries. For this reason the Ukrainian people established a permanent boundary on the Black Sea fairly late – only at the close of the 18th century.

The present ethnic boundary of the Ukrainian people on the Black Sea can be divided into four sections: from the mouth of the Danube to the Crimea, the Crimean region up to the Kerch Strait (both these sections belong to the Ukrainian SSR), the Kuban region up to the town of

Dzhubga (this section belongs to the *RSFSR*), and from Dzhusbga to the city of Gagra (a mixed Russian-Ukrainian region, which is now Russified).

The Black Sea was known under various names in the past. The ancient Greeks called it at one time Pontos Axeinos (the Hostile Sea), because of its storminess and lack of islands. After colonizing its coast, the Greeks renamed it Pontos Euxeinos (the Hospitable Sea). Arab travelers and writers called it the Rus' Sea. The Kievan Chronicle referred to it as the Pontic or Ponetian Sea. Eventually, various nations adopted the name Black Sea, usually translated into their own language (for example, Karadeniz in Turkish). The name may have been derived from the color of the water at great depth or from the sea's storminess.

The Black Sea has a more or less oval shape. Its longitudinal axis is about 1,150 km long, and its latitudinal axis is 611 km. The sea surface has an area of 423,000 sq km. The average depth is 1,300 m, and the greatest depth is 2,245 m. The volume of the Black Sea is 547,000 cu km.

Geological history. The Black Sea is considered to be a residual basin of the Central European Tethys Sea, which existed from the end of the Paleozoic era to the Middle Tertiary period. As a result of alpine orogenic movements in the Tertiary period, the Tethys Sea became divided into a series of basins. One of them was Pontus, stretching from Moldavia in the west to the Aral Sea in the east. At the end of the Tertiary period this basin separated from the Caspian Sea and shrank to the dimensions of the present Black Sea.

During the Ice Age of the Pleistocene epoch, the level of the Black Sea rose, and the sea was connected to the Mediterranean and Caspian seas several times. But in the postglacial period the Black Sea contracted, became a freshwater sea, and its water level fell below that of the ocean. The Strait of Bosphorus was formed 6,000–8,000 years ago. The salt water of the Mediterranean Sea entered the Black Sea and filled its basin. It destroyed the freshwater fauna of the Black Sea, which came to be replaced by the saltwater fauna of the Mediterranean Sea. The sea level rose, and the salt water flooded the lower parts of the river valleys, creating estuaries.

Morphology. The submarine relief of the Black Sea consists of three concentric rings: the continental shelf, the continental slope, and the basin's core.

The continental shelf is the outer, coastal ring, less than 200 m in depth. It slopes gently away from the coast and is covered with terrigenous deposits from mountains. It covers about one-quarter of the sea's area and is widest in the northwest and at the Kerch Strait.

The continental slope is the ring separating the continental shelf and the basin's core. The incline of the slope usually varies between 5° and 6°. At a depth of about 2,000 m the incline of the slope suddenly decreases, and the slope merges with the basin bottom. The surface of the slope is usually very uneven and is covered with a layer of sticky mud, black on top and light gray underneath. The color is due to ferrous sulfide, which is deposited in the form of very fine grains or thin needles.

The basin's core, the deepest part of the sea, covers about one-third of the sea's area. It is a flat and featureless plain that descends very gradually to its lowest point of 2,245 m in depth. It is constructed of Precambrian deposits interlaid with layers of basalts and granites and covered with a thin layer of very fine silts.

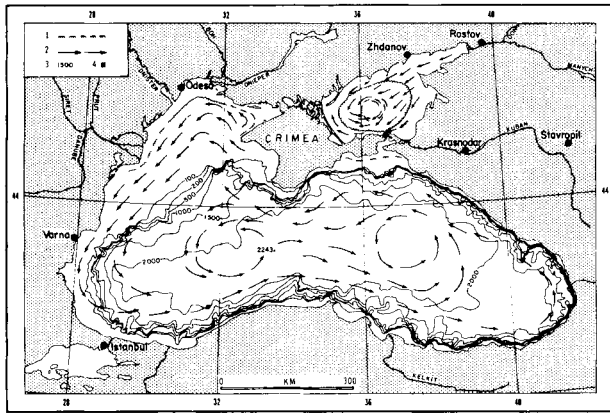
There are scarcely any islands in the Black Sea. *Dovhyi Island, *Berezan Island, near the liman of the Dnieper River, and *Zmiinyi Island, near the delta of the Danube River, are tiny in size.

The coast. The coastline of the Black Sea is quite even, except for the Crimean Peninsula, which juts out from the northern coast towards the south and divides the sea into a western and an eastern section. The northwestern coast of the Crimea and the southern shore of the continent enclose the only large bay – Karkinit Bay. The other bays are Kalamitska Bay, on the southwestern coast of the Crimea, and Teodosiia Bay, on the southeastern coast of the Crimea.

The northwestern coast of the Black Sea is low and intersected by rivers, the largest of which are the Danube, Dniester, Boh, and Dnieper. The Danube Delta is low and muddy. Steep cliffs of the *Black Sea Lowland, intersected by ravines and limans, stretch north from the Danube to the mouth of the Dnieper. The largest limans are those of the Dniester, Boh, and Dnieper rivers, and they are connected with the sea. Smaller limans lose so much water by evaporation that they form closed saline lakes. East of the Dnieper Liman the cliffs gradually diminish and turn into gently sloping sand beaches. On this part of the coast the largest spit – Tendra – is located. The northwestern coast of the Crimea is low and abounds in lakes and lagoons. The southwestern coast of the Crimea runs perpendicular to the *Crimean Mountains. It is partly submerged and forms a picturesque riss shore. The southeastern coast of the Crimea runs parallel to the mountains, which fall steeply into the sea. A narrow beach stretches between the mountains and the sea and widens out somewhat at the mouths of mountain streams. The eastern coast of the Black Sea is at first low and flat along the *Taman Peninsula and then becomes mountainous towards the south.

Climate. The climate of the Black Sea is predominantly continental. Only the southern coast of the Crimea and the northwestern coast of Caucasia are protected by mountains from the cold north winds and are visited by the mild winds of the Black Sea. Hence, they have a mild Mediterranean climate. The Atlantic Ocean has a great influence on the climate of the Black Sea. In winter northeast winds usually prevail over the sea, lowering the temperature and causing frequent storms. On the northeastern coast, near Novorossiisk, cold and violent mountain winds develop. The temperature of the northern part of the Black Sea averages about –3°C in January, but it occasionally falls as low as –30°C. The coastal waters freeze up for a month or more, while the shallow bays, river mouths, and limans freeze up for two to three months. During this season the southern coast of the Crimea and the sheltered eastern coast enjoy a temperature of 6–8°C, well above the freezing point. The average July temperature in the north is 22–23°C and, in the south, 24°C. The northwestern coast has the lowest annual precipitation (300 mm), and the Caucasian coast has the highest (up to 1,500 mm).

Sea water. The average volume of water in the Black Sea is 547,000 cu km. The volume changes depending on the following factors: precipitation, which is usually 230,000 cu km; the inflow from the continent – 310,000 cu km; the flow from the Sea of Azov – 25,000 cu km; evaporation loss – 357,000 cu km; and outflow through the Strait of Bosphorus – 208,000 cu km.



BLACK SEA

1. Limits of water freezing
2. Direction of surface currents
3. Depth in meters
4. Projected dam between the Black Sea and the Sea of Azov

Because of the Black Sea's relatively young geological age and the huge inflow of fresh water from the rivers and semifresh water from the Sea of Azov, the salinity of the Black Sea is almost 50 percent lower than the salinity of the ocean. It is lowest in the northwest (13 parts per thousand) and increases to 17–18 parts per thousand elsewhere. The salinity varies also: it is lowest at the surface and increases with depth to about 23 parts per thousand at 730 m, beyond which it remains almost constant.

By temperature the waters of the Black Sea are divided into two unequal layers: the upper layer, which extends to a depth of about 500 m, and the lower layer, from 500 m to the bottom. The lower layer maintains an almost constant temperature of 9°C. In winter the temperature of the upper layer increases with depth, and in summer it decreases with depth. The vertical temperature changes are uneven. At the surface the temperature is lowest in February: from –0.5°C in the north, where the coastal waters freeze 10–20 km offshore, to 5–8°C in the south. The waters reach their highest temperature in August – from 20°C in the north to 25°C or more in the south. In the Sea of Azov the waters reach 26–27°C, and even 30°C in the limans.

The water density depends on salinity and temperature. It is lowest at the mouths of rivers and the Kerch Strait – 1.010–1.014 g/cc on the average – and increases towards the open sea and downward – it is 1.017 g/cc on the average at a depth of 150 m and almost constant below that depth.

Oxygen is the most important gas in the seawater for it supports organic life. In the upper layer it reaches 4–7 cc per liter. The quantity of oxygen decreases rapidly with depth: at 200 m only 0.5 cc is found in a liter of water. This is not sufficient to sustain life, and hence only a few bacteria (*Microspira aestuarii*) live at this depth. Another obstacle to life below 200 m is the high concentration of hydrogen sulfide, which increases to 6–7 cc per liter at a depth of 2,000 m.

The transparency of the water in the Black Sea is 16–22 m of depth on the average. It is lowest near the

shore (2–3 m) and highest at the middle of the sea (20–27 m).

Water movements. The surface of the Black Sea is usually quiet, but waves arise in windy weather, particularly in wintertime. During storms the waves can reach a height of 15 m or more and present a threat to small vessels. The tide is almost imperceptible, for it reaches scarcely 10 cm in height.

There are two types of sea currents in the Black Sea: the surface currents, caused by the cyclonic pattern of the winds, and the double currents in the straits of Bosphorus and Kerch, caused by the exchange of waters with adjacent seas. The surface currents form two closed circles. The width of the western circle, opposite the Danube Delta, reaches 100 km and decreases towards the south. The velocity of the current is about 0.5 km per hour. The width of the eastern circle varies between 50 and 100 km, and the velocity is 1 km per hour.

The double current of the Strait of Bosphorus consists of the exchange of waters between the Black Sea and the Sea of Marmara. The less saline and lighter waters of the Black Sea flow as a surface current into the Sea of Marmara at a velocity of 1–2 m per second. In exchange the more saline and denser waters of the Sea of Marmara flow at a depth of 50–120 m into the Black Sea at a rate of 4–6 m per second. In the Kerch Strait the surface current flows from the Sea of Azov to the Black Sea at 1–2 m per second, while the lower current flows in the opposite direction at a depth of about 5 m.

Besides horizontal currents there are also vertical currents, which are limited to the surface waters down to 200 m.

Flora and fauna. The most peculiar feature of the Black Sea is the absence of marine life at depths beyond 150–200 m, except for a few anaerobic bacteria. Living organisms are concentrated in the shallow waters of the continental shelf and river mouths along the northwestern coast.

The plant world consists of phytoplankton (350 unicellular species occur), bottom macrophytes (280 species), several grass species, and sea herbs. The *Phyllophora rubens* herb, which covers over 15,000 sq km of the sea bottom and is harvested in quantities of over five million tonnes, has commercial value. The *Zostera* sea grass, which is consumed by fish, grows on the silt and sand bottoms of quiet bays.

The number of animal species in the Black Sea is small in comparison to the number in the Mediterranean Sea: 350 species of simple creatures, 650 species of crustaceans, over 200 species of molluscs, about 180 species of fish, and 4 species of mammals (the seal and 3 species of dolphin). The mammals and fish are of commercial value. The fishing industry brings in rich catches of sturgeon, mackerel, sardine, herring, anchovy, gray mullet, and other fish.

History. The northern coast of the Black Sea has had ties with the Mediterranean countries since prehistoric times. As early as the 2nd millennium BC the Phoenicians sailed the Black Sea. At the beginning of the 1st millennium ancient Greek pirates and traders visited the Black Sea and eventually set up trading posts on the northern coast. In the 6th–5th century BC these posts became city states, such as *Tyras, *Olbia, Kerkinitis (*Yevpatoriia), *Chersonese Taurica, *Phanagoria, and *Tanais. The region north of the Black Sea was then settled by the

*Scythians, who were eventually forced out by the *Sarmatians. The economy of the *ancient states on the northern Black Sea coast was based on trade in agricultural products, mainly wheat, which were exported to Greece in exchange for wine, oil, and luxury items for the Scythian upper class. The influence of the advanced Greek culture penetrated through these Greek cities to the interior of the East European land mass (for more detail see *Greeks). The Greek cities and settlements on both sides of the Kerch Strait formed the *Bosporan Kingdom with *Panticapaeum as capital in the 6th–5th century BC. In the 3rd–2nd century BC they became part of the *Pontic Kingdom and in the 1st century BC part of the Roman Empire. Under Roman protection the region north of the Black Sea enjoyed its second period of economic and cultural prosperity.

The invasion of the Goths in the 3rd century AD and the massive migrations of the Turkic-Mongolian tribes from Asia into the Black Sea steppes, as well as the decline of the Roman Empire, led to the destruction of almost all of the Greek cities. The Huns, in the mid-4th century, inflicted the heaviest losses on the cities, and they were followed by the Bulgars, Avars, Khazars, and Ugrians. In the 9th century the *Byzantine Empire gained control over the rebuilt former Greek cities in the Crimea.

In the early period of Ukrainian history the western part of the Black Sea region was settled by the ancestors of the eastern Slavs, the *Antes, followed by the *Ulychians and *Tivertsians, who are mentioned in the chronicles. The first Kievan rulers – Askold, Oleh, Ihor, Olha, Sviatoslav, and Volodymyr the Great – gained and expanded access to the Black Sea and even tried to expand their power by sea by attacking Constantinople in AD 860, 912, and 945. These campaigns led to trade treaties favorable to Rus'. To keep their access to the sea secure, the princes built a number of fortified towns: Oleshnia, at the mouth of the Dnieper; *Peresichen (probably on the lower stretch of the Dniester and Prut); a port at the mouth of the Don; and Tmutorokan, at the mouth of the Kuban (at the end of the 9th century), which became the capital of the *Tmutorokan principality. Sviatoslav's attempt to set up another foothold at the mouth of the Danube during his struggle with Bulgaria and Byzantium did not succeed. Volodymyr tried to capture the southern Crimea from Byzantium. He succeeded in taking Chersonese but did not retain control of it. Yet the Kievan state did gain a natural sea boundary for itself (the first natural boundary of the Ukrainian people), secured trade between Rus' and Byzantium, and opened the door to Byzantine cultural influence in Rus'.

The link between the Kievan state and the Black Sea was weakened by the nomadic hordes that entered the steppes from the east – at the beginning of the 10th century the Pechenegs, then a little later the Torks, and in the mid–11th century the Cumans (Polovtsians). It was difficult for Kiev to maintain communications with the Black Sea via the Dnieper. By the mid-12th century Tmutorokan was annexed by Byzantium. Halych principality and then the principality of Galicia-Volhynia had better communications with the sea through the ports of Bilhorod and Malyy Halych (Galați).

The invasion of the Tatars and Mongols in 1240–1 cut off Ukraine from the Black Sea, although traces of Ukrainian settlement remained on the coast. Genoese and Venetian colonies appeared on the northern coast of the

Black Sea: Kaffa (*Teodosiia) and *Sudak in the Crimea; *Tana at the mouth of the Don; *Bilhorod-Dnistrovskiy (Moncastro, Mauro Castro) at the mouth of the Dniester. Not only West European goods, but also cultural influences, entered Ukrainian territories through these outposts. The Italian cities recognized the authority of the Golden Horde, the new ruler of the Crimea and the steppes along the coast.

At the end of the 14th century the Lithuanian prince Vytautas took advantage of the declining power of the Mongols and extended his realm to the Black Sea by annexing a part of southern Ukraine. Ukrainian colonization efforts were renewed. The new strongholds and customs towns – St John's Fort on the lower Dnieper, forts on the Dniester and Boh, the port of Khadzhybei, etc – attracted most of the settlers. These gains were soon lost, however, when the Golden Horde disintegrated and more aggressive hordes such as the Great Horde and especially the *Crimean Khanate came to power in the mid-15th century. The khanate established its control over the Crimea and most of the territory along the northern coast. In 1478 it recognized the suzerainty of the new power – the Ottoman Empire (Turkey). In 1453 the Turks took Constantinople and by the end of the century established their control over the Black Sea, which for almost 300 years remained an internal Turkish sea. Turkey ruled the Italian colonies and had suzerainty over Moldavia. The new sea power established the fortresses of Akkerman (now Bilhorod) and Ochakiv on the Black Sea coast. The Tatars built fortifications on the lower Dnieper. The Black Sea was no longer a window to the world for Ukraine. Because of Tatar incursions a part of the Ukrainian forest-steppe lay desolate, and the line of Ukrainian settlement moved farther from the Black Sea than ever before. To defend themselves the Ukrainian people relied on the Cossacks and particularly the Zaporozhian Sich (est ca 1552). The Cossacks managed not only to defend their territory from Tatar incursions, but also to take the offensive (particularly from 1589 to 1621) and to attack in their light boats (*chaiky*) the coastal Tatar and Turkish cities: Yevpatoriia, Sinop, Trabzon (Trebizond), and the fortresses at the mouth of the Danube – Akkerman, Kiliia, and Izmail. The Cossacks even sacked the outskirts of Constantinople.

At the end of the 17th century radical political changes took place in the Black Sea basin. Taking advantage of Turkey's decline, Russia waged a series of wars against Turkey and finally gained access to the Black and Azov seas and annexed the Turkish territories along the northern coast of the Black Sea. At first, in 1695, Russia captured the Turkish-Tatar fortresses on the lower Don, then the fortress of Azov, which was briefly returned to Turkey in 1711. After three wars – 1735–9, 1768–74, and 1787–91 – and particularly the Treaty of *Küçük Kaynarca in 1774, Russia got control of the territory north of the Black Sea and the Crimean Khanate. In 1812 Russia also annexed the lands between the Dniester and the Danube (Bessarabia). The fall of the khanate paved the way for the swift colonization of the Crimea by Ukrainians, Russians, Bulgarians, Germans, and Greeks. At the same time Ukrainian ethnic territories expanded greatly with the annexation of southern Ukraine and the Kuban. After many centuries the Ukrainians won a permanent foothold on a natural sea boundary and a sea link with the rest of the world.

In the 19th century the most important historical event in the Black Sea region was the *Crimean War. In 1918 the new Ukrainian state included the Black Sea coast from the mouth of the Dniester to Mariupol on the Sea of Azov. The Army of the UNR occupied the Crimea in April 1918 but abandoned it in response to German demand. This led to Ukraine's loss of the *Black Sea Fleet in Sevastopol, which had already raised the Ukrainian flag. During the existence of the Hetman state the Crimea recognized Ukrainian suzerainty, but further events made it impossible to put this suzerainty into effect.

From the end of 1918 to the end of 1920 the northern coast of the Black Sea was the battlefield between the Army of the Ukrainian National Republic (only in 1918), the Bolsheviks, the French expeditionary force, A. Denikin's army, P. Wrangel's army, and Ukrainian insurgents. By the end of 1920 the whole coast was in Bolshevik hands. The coast was incorporated into the Ukrainian SSR, while the Crimea and the Caucasian coast became part of the Russian SFSR. Rumania occupied the coastal region between the Danube and the Dniester (Bessarabia) and held it until 1940, when it was annexed by the USSR.

During the German-Soviet War of 1941–4, the lands north of the Black Sea were held by German and partly Rumanian forces from 1941–2 to the first half of 1944. In 1954 the Crimea was incorporated into the Ukrainian SSR.

For a long time the international legal status of the Black Sea straits – the Bosphorus and the Dardanelles – and the Sea of Marmara, which connect the Black and the Aegean seas, was undecided. In accordance with the Treaty of Küçük Kaynarca in 1774, Turkey permitted the Russian commercial fleet to use the straits freely. In 1821 all other states got this right. Only Russian and Turkish naval vessels could use the straits. After the Crimean War the Treaty of Paris of 1856 deprived Russia and Turkey of the right to maintain a navy on the Black Sea. With time the naval vessels of the Black Sea countries and, with some restrictions, vessels of other countries appeared on the sea. The status of the straits was determined, with slight changes since then, by the Montreux Convention of 1936. It provided free access to the Black Sea for commercial fleets and, within some limits, for the navies, of countries that do not border on the sea.

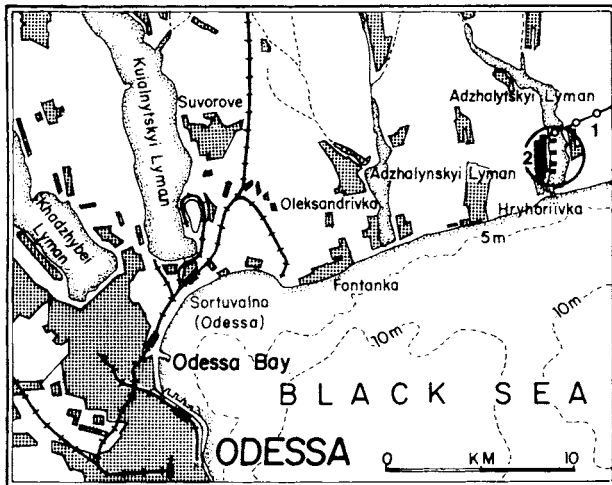
Transport. Transport on the northern part of the Black Sea developed at the end of the 18th century, after Russia annexed the northern coast and began to colonize this region. A number of ports were built: *Kherson in 1778, *Sevastopol in 1784, *Mykolaiv in 1788, *Izmail in 1790, and *Odessa in 1794. In 1828 the first steamships appeared on the Black Sea and ran between Odessa and Yevpatoriia. In 1838 the Black Sea Steamship Association was formed, and in 1856 the Russian Sea Transport Company was founded. The coming of the railway had a great impact on the development of sea transport in the 1860s. Railroads connected Eastern Europe with the sea, and with the opening of the Suez Canal in 1867 the Indian Ocean became accessible to Russian ships. The Russian Black Sea (and Azov) fleet consisted in 1913 of 416 ships, 807 sailing vessels, and 82 motor vessels, with a total gross weight of 473,000 tonnes (42 percent of the total Russian tonnage). Ukrainian ports served mostly foreign ships, particularly Greek ships. Eighty-seven percent of the cargo consisted of exports and scarcely 13 percent of imports, which were brought mainly to Odessa. The main

export was grain (45 percent of the total shipped), followed by coal (20 percent), ores (8 percent), sugar (2 percent), metals (2.6 percent), and construction materials.

The revolution and civil war of 1917–21 led to the almost total destruction of the Black Sea fleet: in 1922 it had only 66 ships (5 percent of its prewar number), and in 1925 a total of 2.1 million tonnes of freight was carried (19 percent of the prewar amount transported). Shipping on the Black and Azov seas in 1922 was put under the jurisdiction of the Central Administration for Sea Transport in Moscow. Later the agency was renamed the State Black Sea – Azov Commercial Fleet, and in 1930 it became known as the Black Sea Shipping Administration. After the war, in 1954, it was completely reorganized and was placed under the Ministry of Sea Transport of the USSR. During the five-year plans the Black Sea fleet was partly restored and modernized. In 1938 it consisted of 167 vessels with a total tonnage of 469,000 tonnes and 200 vessels for local transportation. The freight carried increased from 5.8 million tonnes in 1938 to 10.3 million tonnes in 1940. Up to two million passengers were carried. The proportion of exports to imports increased after the revolution, while foreign trade accounted for one-third of the total (in 1914 it was one-half). The nature of the freight changed: anthracite coal was in first place, oil was second, and grain third, followed by ores, metals, lumber, salt, building materials, etc.

During the Second World War half of the Black Sea fleet was destroyed, particularly in Odessa and Sevastopol. The fleet recovered its prewar strength only in 1950. Since then the capacity of the freight and passenger fleet has been constantly increasing: 19 million tonnes in 1960, 29 million in 1965, 38.2 million in 1970, and 50.3 million in 1978 (ie, 33 percent of the USSR's total shipping and 2 percent of the world total). The fleet is fully modernized. Modern vessels are built at the shipyards of Odessa, Mykolaiv, Kherson, and Kerch (see *Shipbuilding) and also in foreign ports. The ports have been modernized, and a large port – Illichevske – has been built near Odessa. Foreign shipping has increased and is carried on by the Black Sea fleet, with Odessa as the main port. The growth of shipping is evident from the following figures: 16.6 billion tonne-miles were reached in 1960, 95.0 billion in 1972, and 100.5 billion in 1978. As before the war, Greek, British, French, Italian, and other ships participate in the shipping on the Black Sea. The Dnieper–Black Sea–Danube water route is very important. In the small cabotage the carrying to Odessa of coal from Zhdanov, as well as oil and manganese from the Caucasian ports of Poti, Tuapse, and Batumi is particularly significant. Odessa is the leading port for passenger transportation. It is connected by ship via the Black Sea to all the great ports, such as Marseilles, Venice, and Beirut and, via the Danube, with Budapest, Belgrade, and Vienna.

Odessa has been the largest port since the beginning of the 19th century. In 1973 it handled almost 20 million tonnes of cargo, half of which consisted of imports or exports. The largest cargo consists of oil and oil products, followed by ores, coal, metals, and chemicals. Twenty-five kilometers from Odessa lies the second largest port – Illichevske – which was built in 1950 as a branch of Odessa but since 1963 has been independent. These two ports handle one-sixth of the freight in the Soviet Black Sea ports. The third largest port is Kherson, at the mouth



BLACK SEA, SOUTHERN PORT

Within circle, Southern Port and ammonia production center with chemicals warehouse: 1, ammonia pipeline; 2, chemical plant and warehouse

of the Dnieper. It is a transfer point for Dnieper sea and railway freight as well as an important passenger terminal. From Mykolaiv manganese ore, iron ore, and coal are shipped. Mykolaiv and Sevastopol serve as naval bases. Also important are the Crimean ports of Kerch, Teodosiia, and Yevpatoriia. The ports of Izmail and Reni are located at the mouth of the Danube. On the north Caucasian coast, outside the Ukrainian SSR, the main port is Novorossiisk, which handles mostly oil and cement. The construction of a long water reservoir and hydroelectric station on the Dniester near Sokyriany, Chernivtsi oblast, will open the Subcarpathian region to Black Sea shipping.

The shipping of oil and its products and the dumping of industrial and residential wastes have created a pollution problem in the Black Sea. To solve this problem and to ease the work of the existing ports, two new ports are under construction: one on the Hryhoriivskiy Liman, 30 km west of Odessa, to handle chemicals and gases, and one in Lazurne (formerly Novooleksiivka) on the sea coast in Kherson oblast.

Natural resources of the Black Sea and its coastal region. The Black Sea basin is rich in biological resources. Fish is the most important one, with the annual catch reaching one million tonnes (see *Fishing industry). The main fish species are anchovy, sturgeon, beluga, mackerel, mullet, salmon, herring, sardines, flounder, and bullhead. Some iodine-yielding water plants have an industrial use. Some mollusc species are used as feed for domestic fowl. Food-processing and light industries have developed on the basis of these resources. The fish-canning industry has plants in Odessa, Mykolaiv, Kherson, Izmail, and Kerch.

The waters of the limans and shallow bays contain a high concentration of sodium, calcium, and magnesium salts, which are utilized by the Saky Chemical Plant in the Crimea. The saline limans such as Kuialnyk Liman and Khadzhybei Liman contain deposits of curative muds.

Because of its climate, sandy beaches, picturesque

scenery, and curative muds the Black Sea coast is the principal health resort and tourist area of Ukraine and the whole USSR. Ten to twelve million people visit this area each year. The most important resort belts are the *Crimean southern shore with Yalta as its center, the Odessa resort region, the Yevpatoriia region in the Crimea, and the Caucasian coast.

The proximity of coal in the Donbas, iron ore in the regions of Kryvyi Rih and Kerch, and manganese ore near Nykopol, as well as the low transportation costs of other raw materials, account for the rapid industrial development and the high concentration of population on the sea coast. The largest industrial center is Odessa with a population (in 1983) of 1,097,000, followed by Mykolaiv (474,000), Kherson (337,000), Sevastopol (328,000), Kerch (163,000), and, outside the Ukrainian SSR, Novorossiisk (162,000 in 1980).

The Black Sea in Ukrainian political thought, research, and culture. Interest in the problem of the Black Sea developed in Ukraine in the 19th–20th century. At the time of the 1905 revolution the idea of an autonomous Black Sea republic with Odessa as capital was popular in south Ukrainian bourgeois circles. During the First World War Ukrainians raised the question of the straits linking the Black and Mediterranean seas. M. Sumtsov, for example, took the position that Ukraine 'can be compensated only with the Strait of Bosphorus and the Dardanelles, even without Constantinople' (1917). In leading Ukrainian political circles plans to set up a federation of the states that are connected by the Black Sea were discussed (M. Hrushevsky's 'Oriientatsiia chornomors'ka' [The Black Sea Orientation] in his *Na porozhi novoi Ukrainy* [On the Threshold of a New Ukraine, Kiev 1918]).

The geopolitical importance of the Black Sea for Ukraine was discussed by S. Rudnytsky in *Ukrains'ka sprava zi stanovyschcha politychnoi heohrafiï* (The Ukrainian Question from the Position of Political Geography, 1923). Yu. Lypa wrote *Chornomors'ka doktryna* (The Black Sea Doctrine, 1940) and with L. Bykovsky and others set up the Ukrainian Black Sea Institute, which in the 1940s published a number of works, including *Chornomors'kyi zbirnyk* (The Black Sea Collection).

The history of the Black Sea was studied by Ukrainian historians, archeologists, and economists, such as A. Skalkovsky, M. Slabchenko, S. Dlozhevsky, M. Miller, A. Kotsevalov, and M. Tyshchenko. The *Odessa Society of History and Antiquities and the *Tavrian Scholarly Archival Commission made important contributions to this field. In the 1920s the Odessa Society of Regional Studies and the Odessa Scientific Society of the All-Ukrainian Academy of Sciences continued to develop this field.

Today various scientific institutions conduct research on the Black Sea and its resources, including the Institute of the Biology of Southern Seas of the Academy of Sciences of the Ukrainian SSR, the Marine Hydrophysical Institute of the same academy (both institutes located in Sevastopol), the Azov–Black Sea Scientific Research Institute for Fish Husbandry and Oceanography in Kerch, the Sevastopol branch of the State Oceanographic Institute, and the Black Sea branch of the All-Union Scientific Research Planning Institute of Marine Flora.

The Black Sea has been a subject in the works of such poets and writers as T. Shevchenko, O. Oles, M. Kotsiubynsky, Yu. Yanovsky, and Z. Tulub and such painters

as I. Aivazovsky, A. Kuindzhi, S. Vasytkivsky, and O. Hryshchenko.

(See also *Southern Ukraine, *Crimea, and *Turkey.)

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V. Kubijovyč, I. Tesla

Black Sea Cossacks. A military formation organized by the Russian government out of the former Zaporozhian Cossacks (see *Zaporizhia and *Cossacks). After the destruction of the *Zaporozhian Sich in 1775, some of the Cossacks migrated to Turkish territory and founded the *Danubian Sich, but most of the Cossacks remained at Zaporizhia and were registered as treasury peasants. In the 1780s the Russian Gen G. Potemkin tried to re-establish Cossack units on a voluntary basis and to use them for the defense of southern Ukraine against the Turkish threat. With the outbreak of war with Turkey (1787–91) the Russian government began to organize the Zaporozhian Cossacks and established, by the ukase of 2 February 1788, the Army of Loyal Cossacks under the leadership of the Zaporozhian officers S. Bily and Z. Chepiha. The army's headquarters was located in Oleshky, where almost 12,000 Cossacks were organized. These units fought against the Turks under the leadership of Gen A. Suvorov. In 1788 they were renamed the Black Sea Cossack Host. This host had the same organizational structure as the Zaporozhian Host, the same dress, etc. In 1790 the Russian government began to resettle the Cossacks on the land between the Boh and Dniester, thus giving rise to the *Boh Cossack Army with headquarters in Slobodzeia on the Dniester.

At the end of the war the Russian government did not want the Cossack host to be settled close to the center of Ukraine and to the Danubian Sich, so in 1792 it resettled the Black Sea Cossacks in the Kuban region, along what was known as the Black Sea frontier, which extended along the right bank of the Kuban from the mouth of the Laba River to the Sea of Azov. By 1795 about 25,000 Cossacks as well as some Russians had settled there. They were granted an area of about 30,000 sq km between the Kuban and the Yeia rivers and were given self-government. But as early as 1800 the right of the Black Sea Cossacks to elect officers was revoked. Acting otamans were appointed by the Russian government. In the first half of the 19th century (1809–11, 1821–5, 1848–50) new settlers, consisting of former Cossacks from the Cher-

nihiv, Poltava, and Kharkiv regions and of Ukrainian peasants escaping from social oppression in Left-Bank Ukraine, enlarged the host. The administrative organization of the Black Sea Host was based on the Zaporozhian system. There were 40 *kurins, 38 of which were named after kurins that formerly existed within the Zaporozhian Sich. In the 1840s the kurins of the Black Sea Host were renamed *stanytsias, and these were organized into four military districts: Taman, Katerynodar, Beisuh, and Yeia. The headquarters of the host was located in Katerynodar, which was built in 1794 and is now known as *Krasnodar. The host was assigned the task of defending the Black Sea frontier along the Kuban River and of participating in the Caucasian campaigns. Besides doing military service, the Cossacks engaged in farming, animal husbandry, and fishing. In 1860 the Black Sea Host was amalgamated with the western part of the *Frontier Army (six brigades) and was renamed the *Kuban Cossack Host. The Black Sea Host perpetuated for almost a century, although in a slightly altered form, the traditions of the Zaporozhian Cossacks.

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A. Zhukovsky

Black Sea Depression. A large geological formation in southern Ukraine. It is a foredeep located on the southern side of the *Ukrainian Crystalline Shield. Its boundaries encompass the *Kuban, *Crimean, *Black Sea, and Lower Don lowlands, the Sea of Azov, and the shallow north-western part of the *Black Sea. In the south the Black Sea Depression is bounded by the Dobrudja Hercynian and the Crimean and Caucasian folded structures; in the east, by the Stavropol submerged plate; in the north by the Precambrian Ukrainian Crystalline Shield and the Hercynian structure of the *Donets Ridge; in the west, by the alpine mountain structure of the *Carpathians. In the northwest the Subcarpathian Depression is a continuation of the Black Sea Depression. Morphologically the Black Sea Depression is divided into the Black Sea Depression proper and the Azov-Kuban Depression.

The Black Sea Depression is an alpine syncline, with a gently sloping (platform) northern limb and a steep (geosynclinal) southern limb of over 4,000 m. The depression has no common axis. The crystalline bed of the depression is broken into separate plates. Its sedimentary complex contains the deposits of various systems from the Carboniferous to the Anthropogene periods. Along its axis the sedimentary complex is over 2,000 m in depth and is composed mainly of sand, clay, and chalk. The tectonics of the Black Sea Depression is mainly of a fractural-folded character. The present depression of the Black Sea area developed in the Cretaceous period. Among the useful resources of the depression, iron and manganese ore, oil, gas, gypsum, and salt are the most important.

Black Sea Fleet. Name of the Ukrainian section of the navy under the Russian tsarist and Soviet regimes.

Traditionally Ukrainians were recruited to the navy (in 1917 80 percent of it was Ukrainian), but since 1965 Ukrainians have been a minority in it. The Black Sea Fleet began to be organized in the 1780s by Prince G. Potemkin, and it played an important role in the Turkish-Russian war of 1787–91. The Azov, Dnieper (later Liman), and Danube flotillas came under the Black Sea Fleet. The Azov flotilla consisted mostly of Don Cossacks, while the Dnieper and Danube flotillas consisted mostly of Zaporozhian Cossacks. As a result of the Crimean War and the Treaty of Paris of 1856, Russia was deprived of the right to maintain a navy on the Black Sea. However, the Black Sea Fleet was reestablished in 1871, after the restrictive clauses of the Treaty of Paris were denounced by Russia.

On the eve of the First World War the Black Sea Fleet had eight battleships (in three brigades), one brigade of cruisers, one brigade of hydrocruisers, one division of destroyers, one division of submarines, and a number of ships for special functions. The fleet was manned by 36,667 officers and sailors (68,286 in 1914 after mobilization). Sevastopol was the fleet's main base. After the February Revolution of 1917 the Ukrainian independence movement spread to the Black Sea Fleet. Ukrainian military councils were organized on various ships and supported the Central Rada. After the proclamation of the Third Universal, a department of naval affairs was established in the General Secretariat of the UNR; it was headed by D. Antonovych, who was assisted by M. Bilynsky and O. Kovalenko. In January 1918 the department became a ministry. In December 1917 the Ukrainian Military-Naval Council and the Ukrainian Naval General Staff, headed by Captain Yu. Pokrovsky, were formed in Kiev. Since the Crimea did not belong to the UNR the main base of the Black Sea Fleet lay outside the jurisdiction of the Central Rada. The Central Rada did not claim all of the Black Sea Fleet, but only the section that declared itself to be Ukrainian – the cruiser *Pamiat Merkurii* and the destroyer *Zavidnyi*. At the time there was complete chaos on the ships of the fleet: Ukrainian, tsarist, red, and even black anarchist flags were raised on different ships depending on the prevailing sentiment of the crews. Antonovych ordered the crews of *Pamiat Merkurii* and *Zavidnyi* to sail for Odessa and Mykolaiv, that is, into Ukrainian waters. *Pamiat Merkurii* participated in the battles for Odessa between Ukrainian and Bolshevik forces in January 1918.

After the Ukrainian forces marched into the Crimea, M. Bilynsky organized the raising of the Ukrainian flag on all the ships of the Black Sea Fleet on 29 April 1918. But on the next day the Germans took control of Sevastopol and declared the whole fleet to be their war booty. A part of the fleet left for Novorossiisk and raised the Russian tsarist flag, but a part returned to Sevastopol, as the Germans demanded, where its crews were interned. Other ships, led by a second dreadnought, were sunk by Bolshevik crews on V. Lenin's orders. Only on 11 November 1918 did the Germans cede the Black Sea Fleet to the Hetman government.

In mid-December 1918 the Entente intervened militarily in southern Ukraine, and France interned the Black Sea Fleet at its naval base in Bizerte (Tunisia). Eventually some of the fleet's ships were included in the French navy, and others were sold for scrap.

The Soviet government completed its restoration of the Black Sea Fleet by 1928. In 1935 the naval forces of the Black and Azov seas were renamed the Black Sea Fleet of

the USSR. In spite of the great losses that this fleet suffered in the first days of the German-Soviet war at the hands of the German air force, the Black Sea Fleet played an important role in the war. It defended coastal cities, supported evacuation and marine landings, etc.

Since the war the Black Sea Fleet has increased in size according to plan. The fleet's main task is to display the USSR's naval power in the Mediterranean Sea, where the US 6th Fleet is stationed. At present the Black Sea Fleet consists of 29 submarines, 79 warships (cruisers and destroyers), 35 large and 50 small mine carriers, 5 amphibious ships for landing marines, over 200 non-combat ships for various functions, 30 reconnaissance ships, 110 warplanes and 110 transport planes, and one brigade of marines. The helicopter carrier *Leningrad* belongs to the Black Sea Fleet, as does the Caspian flotilla. The Black Sea Fleet has been commanded since 1974 by Vice Admiral N. Khovrin.

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L. Shankovsky

Black Sea Lowland. A great low plain in southern Ukraine, extending from the chain of uplands in the north (*Bessarabia, *Podilia, *Dnieper Upland, and *Zaporozhian Ridge) and the northeast (*Azov Upland and *Donets Ridge) to the Black Sea and the Sea of Azov in the south; from the Danube in the west to the lower Don Lowland in the east. The northern boundary of the Black Sea Lowland is not definite: it is defined by the line of the extreme outcroppings of the layers of the *Ukrainian Crystalline Shield. The *Crimean Lowland is a part of the Black Sea Lowland. The width of the Black Sea Lowland varies from 50 km in the west and the east to 180 km in the middle. The eastern part of the lowland – the *Azov Lowland – narrows down to 10–20 km. The Black Sea Lowland lies wholly within the boundaries of the historical-geographical region known as *southern Ukraine and comprises almost a half of its territory.

By its tectonic structure the Black Sea Lowland is a part of the *Black Sea Depression, which consists of thick, almost horizontal layers of sediment, mostly Paleocene and Neocene sea deposits (various clays, sands, limestones, sandy clays, and sandy limestones) overlaid with continental deposits of the Anthropogene period (reddish-brown clays, loess usually over 20 m deep, and loessial loams). Tertiary deposits are exposed only in river valleys and in some places on the sea coast. The Black Sea Lowland was covered by the Pontic Sea as recently as the Lower Pliocene. Eventually it became dry land, dissected by a few small rivers. This process was cut short by the uplifting of the sea, which flooded the river mouths and caused estuaries to form.

Now the Black Sea Lowland is an accumulative, weakly divided plain, which gradually slopes towards the Black Sea and the Sea of Azov (from 160 m in the north to 10–15 m in the south) and usually meets the seas by a steep drop. The lowland is dissected by a fairly thin network of river valleys of the Dniester, Boh, Inhul, Inhulets, Dnieper,

Molochna, and lesser rivers. The depth of the valleys varies from 80 m in the north to 20–25 m in the south. The river valleys are broad and distinct, with three to five accumulative terraces. Landslips have developed on the steep right slopes of the valleys. The mouths of the rivers that enter the sea widen out and form limans. Broad swampy terraces or floodplains are characteristic of the valleys of the larger rivers, such as the Dnieper, Danube, and Dniester.

The valley slopes are cut by many gullies and ravines. The gullies have a southerly direction and cut into the intervalley plains. The most dissected surface is the western part of the lowland, between the Danube and the Boh; somewhat less dissected is the middle part between the Boh and the Dnieper; and the least dissected is the part between the Dnieper and Molochna rivers. The extensive intervalley plains are infrequently and weakly complicated by shallow, closed depressions called **pody*, which fill with meltwaters in the spring, and by smaller, saucerlike steppe hollows. These two formations are prevalent in the eastern part of the lowland and are also found in the central part. Numerous burial mounds rise up to 10 m above the flat steppe.

A unique landscape is presented by the alluvial plain on the left bank of the lower Dnieper called **Oleshky Sands* (a waterless, sandy plain that was once the Dnieper delta), and by the area on both sides of **Syvash Lake*, which was formed as the sea advanced on the dryland. The most variegated landscape is found on the sea coast, and it results from the interaction of various forces on the sea-land borderline.

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V. Kubijovyč

Black Sea Nature Reserve (Chornomorskyi zapovidnyk). A state preserve located on the sandy banks of the lower Dnieper and the coast and the islands of Tendrivska and Yahorlytska bays of the Black Sea. The preserve was established in 1927. It covers 9,421 ha of dry land and 24,700 ha of water (in 1976, 64,806 ha). It was created to protect nesting, wintering, and migrating birds and to preserve the natural environment. The steppe section of the preserve – the Yahorlytskyi Kut Peninsula and Potiiivka – consists of the remains of the Black Sea steppes and is inhabited by such rare birds as the great bustard (*Otis tarda*), the little bustard (*Tetrax tetrax*), and the white-tailed eagle (*Haliaeetus albicilla*) and smaller animals such as the acclimatized bobac (*Marmota bobak*).

In the first-steppe sections are found the remains of island forests and small groves (*kolky*) of oak, birch, and willow trees. The pheasant and the Japanese deer (*Cervus nippon*), which was brought in 1957 from the Askaniia-Nova Nature Reserve, are acclimatized here. Numerous gulls (genus *Larus*), swallows, snipe, ducks, and grouse nest here. Whooper and mute swans (*Cygnus cygnus*, *Cygnus alor*) and ducks in large flocks winter in the inlets. Among the migratory birds that pass through the reservation are numerous geese of various species, such as the white-fronted goose and the lesser white-fronted goose (*Anser albifrons*, *Anser erythropus*).

Black Sea Shipyard (Chornomorskyi sudnobudivnyi zavod). A large plant in Mykolaiv that originated in 1907 from the merger of a Belgian and a Russian shipyard constructed in 1895–7. The first minesweeper in the world (the *Krab*) and the first turbine torpedo boat in Russia were built here. During the interwar Soviet period 43 merchant and war ships and the first Soviet icebreakers (beginning in 1935) were built here. Rebuilt after the Second World War, the shipyard has built, since 1951, large dry-cargo carriers, large refrigerated fishing trawlers, scientific exploration ships, and excursion boats. In 1957–61 it built two of the largest whaling factory ships in the world – the *Radianska Ukraina* and the *Sovetskaia Rossiia*. In 1970 the large scientific exploration ship *Akademik Serhii Korolov* was built here. The shipyard is extensively mechanized and automated and employs over 10,000 workers.

Black Sea turbot (*Rhombus maeoticus*; Ukrainian: *kalkan chornomorskyi*). A valuable commercial fish of the Scophthalmidae family and the Pleuronectiformes order. It attains 1 m in length and 15 kg in weight. It is common in the Black Sea. A smaller turbot (*R. torosus*) is found in the Sea of Azov.

Black Tysa River (Chorna Tysa). See Tysa River.

Blacksmithing. The first articles in Ukraine produced by blacksmiths appeared in the Eneolithic period (2500–1800 BC). Evidence of their local production consists of blacksmith's tools (hammers, anvils) uncovered by archaeologists and the availability of copper ore in Transcarpathia and the Donets Basin. Since the Iron Age (800–500 BC, the Hallstatt period) blacksmithing has been associated only with ironworking. The extensive production of iron farm implements (scythes, sickles, shares, axes) began with the arrival of the Celts in Transcarpathia. In the Roman period (1st–4th century AD) the first iron forges appeared in Ukraine. In the Princely era blacksmithing was an important branch of manufacturing, and iron implements, most of which were similar to today's implements, were the preferred types of farm tools. The blacksmith was called *kovach*, *kuznyk*, or *kuznets* in those days. The bellows and steel weapons were already known. In later centuries blacksmiths learned to produce artistic products such as church door ornaments, crosses for churches, and church padlocks.

Blackthorn (Ukrainian: *teren*). A small tree or shrub of the rose family. It grows up to 5 m in height, is densely branched and thorny, and thrives in forest clearings, brushland, and the steppes. It is resistant to drought, and honey is made from its flowers. Three species of blackthorn are common in Ukraine: the common blackthorn (*Prunus spinosa*), which grows in Transcarpathia, western Polisia, and the forest-steppe belt; the steppe blackthorn (*P. stepposa*), which thrives in the steppe and the Crimea, and the Moldavian blackthorn (*P. moldavica*), which is found in the Dniester region, the western steppe region, and the Crimea. The deep blue fruits are used in making confectioneries and flavoring liquor and are preserved by drying or canning. The flowers and fruits are used in folk remedies.

Blahovisnyk (Good News Herald). A religious monthly in Transcarpathia, published by the Basilian Fathers in Uzhhorod (1921–38 and 1940–4), Khust (1938–9) and Prešov (1946–9).

Blahovydova, Olha (Blagovidova, Olga), b 29 May 1905 in St Petersburg, d 23 October 1975 in Odessa. Singer, mezzo-soprano. In 1921–5 she studied at the Odessa Institute of Music and Drama. Then she sang as a soloist at the Bolshoi Theater in Moscow (1928–31), Tbilisi (1931–2), and the Odessa Opera and Ballet Theater (1932–48). Among her many roles were the Countess in P. Tchaikovsky's *Pikovaia dama* (Queen of Spades), Carmen in G. Bizet's opera by that name, Terpelykha in M. Lysenko's *Natalka Poltavka* (Natalka from Poltava), Aksyniia in I. Dzerzhynsky's *Tikhii Don* (The Quiet Don), and Liubasha in N. Rimsky-Korsakov's *Tsareva nevesta* (The Tsar's Bride). In 1933 she became lecturer and in 1951 professor at the Odessa Conservatory.

Blakytyn, Vasyl [Blakytynij, Vasyl'] (pseud of Vasyl Ellansky), b 12 January 1894 in Kozly, Chernihiv gubernia, d 4 December 1925 in Kharkiv. Ukrainian revolutionary and political figure, writer, poet, and journalist. Blakytyn became involved with the revolutionary underground as a student at the Chernihiv seminary and later the Kiev Commercial Institute and joined the Ukrainian Party of Socialist Revolutionaries in 1917. In 1918 he was one of the founders of the *Borotbists and edited the newspaper *Borot'ba*. He advocated the merger of the Borotbists with the CP(B)U in 1920. In 1920 he became a member of the Central Committee of the CP(B)U, and in 1921 the director of the State Publishing House of Ukraine and the editor in chief of **Visti VUTsVK*. He was also one of the founders of the literary organizations *Borotba and *Hart. Blakytyn published most of his poetry, stories, satire, parodies, and journalistic articles in Ukrainian journals. He also published under the names Valer Pronoza, Markiz Popeliasty, Vasyl Ellan, A. Ortal Hart, and Pronoza Mriinyk. In the 1930s his works were declared nationalist and proscribed, and his monument in Kharkiv was destroyed. Blakytyn was rehabilitated after Stalin's death, and his selected works and poetry were republished in 1958 and 1964.

Blank, Ber, b 20 June 1897 in Liepaja, Latvia, d 19 July 1957 in Kharkiv. Graphic artist, graduate of the Kharkiv Art Institute (1929), and member of the Association of Revolutionary Art of Ukraine. Blank produced primarily woodcuts and line drawings for books such as F. Panfiorov's *Bruski* (1934), J. Swift's *Mandry Gulivera* (Gulliver's Travels, 1935), C. de Coster's *Legenda pro Tilia Ullenspiegel* (Legend of Till Ulenspiegel, 1935), M. Moikher-Sforim's *Fimka Kryvyi* (Fimka the Lame, 1936), and W. Shakespeare's *Vindzors'ki vytyvnytsi* (The Merry Wives of Windsor, 1949). In the 1930s he was criticized for 'Boichukism' (see M. *Boichuk) and 'formalism.'

Blavatsky, Volodymyr [Blavac'kyj] (stage name of V. Trach), b 15 November 1900 in Kolomyia, d 8 January 1953 in Philadelphia. Prominent actor, director, and theatrical figure in Galicia and, after emigration, in Germany and the United States. He began his acting career in 1919 in the Ukrainska Besida theater. In 1921–4 he worked in O. *Zaharov's troupe in Lviv and then in the



Vasyl Blakytyn



Volodymyr Blavatsky

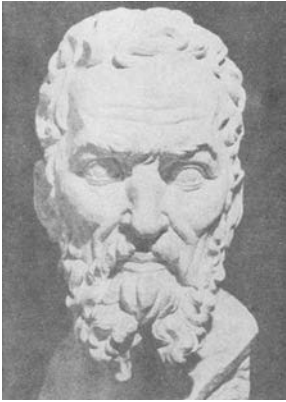
traveling troupes of Y. Stadnyk and V. Demchyshyn. He was art director for the Liudovyi Teatr theater in Lviv. In 1927–8 he acted with the *Berezil troupe in Kharkiv and then returned to the traveling theaters in Galicia. In 1933–8 Blavatsky headed the Zahrava experimental theater and then the I. Kotliarevsky Theater, which in October 1939 became the Lesia Ukrainka Theater. He was a co-founder and then the art director (1941–4) of the Opera Theater in Lviv. As an émigré he directed the Ensemble of Ukrainian Actors in Germany in 1945–9. In 1949 he settled in Philadelphia. His main roles were Hamlet in W. Shakespeare's *Hamlet* (first Ukrainian performance in 1943), Christ in H. Luzhnytsky's *Holhota* (Golgotha), Judas in Lesia Ukrainka's *Na poli krovy* (On the Field of Blood), and Stakanchyk in M. Kulish's *Narodnyi Malakhii* (The People's Malakhii). His most successful plays as a director were *Zemlia* (The Soil), based on the story by V. Stefanyk; *Baturyn*, based on the novel by B. Lepky; *Narodnyi Malakhii*; and J. Anouilh's *Antigone*.

Blazheiovsky (Blazejowskyj), Dmytro [Blazejovs'kyj], b 21 August 1910 in the village of Vyslik in the Lemko region. Ukrainian Catholic priest and church historian. Blazheiovsky was ordained in 1939 and served as a priest in the United States from 1948 to 1973. His published works include *De Potestate Metropolitanium Kioviensium in Clerum Regularem, 1595–1805* (1943), *The Ukrainian and Armenian Pontifical Seminary of Lviv, 1665–1784* (1974) and *Byzantine Kyivan Rite Metropolitanates, Eparchies and Exarchates: Nomenclature and Statistics* (1980).

Bloch, Marie (née Mariia Halun), b 1 December 1910 in Komarno, Galicia. American writer of children's literature who emigrated to the United States as a child. Bloch has devoted herself to writing children's stories in English, including stories on Ukrainian themes: *Marya* (1957), *Aunt America* (1963), *The Two Worlds of Damyan* (1966), *Ivanko and the Dragon* (1969), *Bern, Son of Mikula* (1972), and *Displaced Person* (1978). She also translated and edited *Ukrainian Folk Tales* (1964). Altogether Bloch has published over 20 books.

Blokh, Eleonora (Eleonor) [Blox], b 24 April 1881 in Kremenchuk, d 17 January 1943 in Alma-Ata. Sculptor and pedagogue. Blokh studied at the school of the Society for the Promotion of the Arts in St Petersburg and at A.

Rodin's studio in Paris (1898–1905). From 1917 she worked in Kharkiv and was professor of the Kharkiv Art Institute in 1935–41. Her works include *A Girl's Head* (1917); busts of A. Rodin, Leonardo da Vinci (1921), Michelangelo (1939), and M. Kotsiubynsky; the compositions *The Joy of Motherhood* and *Working Youth*; and the monuments to T. Shevchenko in Bohodukhiv and V. Korolenko in Poltava (draft, 1940). Blokh's memoirs are entitled *Iak uchyv Rodin* (How Rodin Taught, Kiev 1967).



Head of Michelangelo by Eleonora Blokh (plaster, 1938–9)



Yurii Blokhyn

Blokhyn, Yurii [Bloxyn, Jurij] (pseud Yurii Boiko), b 25 March 1909 in Mykolaiv. Literary scholar, community figure, and publicist; full member of the Shevchenko Scientific Society and the Ukrainian Academy of Arts and Sciences. Blokhyn graduated from the Odessa Institute of People's Education in 1931 and completed his graduate studies in 1935 at the Taras Shevchenko Institute of Literature in Kharkiv. He taught Ukrainian language and literature at higher educational institutions in Kharkiv. Beginning in 1930, he published articles in the journals *Zhyttia i revoliutsiia*, *Literaturna krytyka*, *Literaturnyi zhurnal*, and *Literaturnaia ucheba*. As an émigré in West Germany, he has been a professor at the Ukrainian Free University (1949–74) and, since 1962, at the Ludwig Maximilian University in Munich. Blokhyn is the author of *Taras Ševčenko, sein Leben und Werk* (1965), *Vybrane* (Selected Works, 3 vols, 1971–81), and *Gegen den Strom* (1979).

Bluecoats (Synozhupannyky). The popular name, named after the color of the coats of the soldiers, of the First Cossack Volunteer Division. The Bluecoats were actually two Ukrainian divisions formed under the auspices of the *Union for the Liberation of Ukraine from Ukrainian prisoners of war in German camps after the Peace Treaty of Brest-Litovsk on the basis of the agreement between the Ukrainian peace delegation and Germany. Each division consisted of four infantry regiments (1,200 men including officers) and one artillery regiment. The first division, under Gen V. Zelinsky, was formed in Kovel, Volhynia. In the middle of March 1918 it was transferred to Kiev, where it was disarmed and demobilized by the Germans on the eve of Hetman P. Skoropadsky's coup (29 April 1918). The second division, formed in Holobakh, Volhynia, was demobilized even before its transfer to

central Ukraine. Many Bluecoats joined other military formations. An attempt to re-form the divisions by the Directory of the UNR led to the formation of the Seventh Blue Regiment in the Third Iron Riflemen Division.

Blyzniuk, Petro [Blyznjuk], 1881–? Ukrainian public figure, co-operative organizer, commissar of the Central Rada in Tavriia, in 1921–2 a member of the Kiev committee charged with organizing an anti-Bolshevik uprising, and an active member of the Ukrainian Autocephalous Orthodox church. In 1930 he was sentenced at the trials of the *Union for the Liberation of Ukraine to 16 years' imprisonment as the leader of the Mykolaiv group. His subsequent fate is unknown.

Blyzniuky [Blyznjuky]. v-17. Town smt (1976 pop 4,650), a raion center in southern Kharkiv oblast. The town has a food industry.

Blyznychenko, Andrii [Blyznyčenko, Andrij], b 18 April 1888 in Kharkiv, d 14 October 1938. Soviet Party official. Blyznychenko, who lived in the United States in 1905–10, was active in the Bolshevik movement in Ukraine in 1917–20. He served as the Bolshevik commissar of the Donets railway in 1917–18 and organized national railroad strikes against the Hetman government in 1918. In 1919–20 he was deputy commissar of highways of the Ukrainian SSR. In 1921–2 he worked in Soviet trade missions in Berlin and Montreal. From 1929 he was a member of the Presidium of the Supreme Economic Council and directed various Soviet economic institutions.

Blyznytsia [Blyzncyja]. The highest peak (1,883 m) of the Svydovets mountain group in the Polonynian Beskyd Mountains.

Boar, wild (*Sus scrofa*; Ukrainian: *dykyi kaban*). Mammal of the Suidae (swine) family, up to 2 m long, 1 m high, and 180 kg in weight. The wild boar lives in forests and thickets. Formerly it was common throughout Ukraine, but today it can be found only west and north of the line from the mouth of the Dniester River to Mohyliv, Vinnytsia, Kiev, and Chernihiv and in the foothills and mountains of Caucasia. The boar is destructive of gardens and seeded fields.

Boarding school (*pansion*). A private educational institution providing instruction at the secondary level to young people of both sexes and predominantly of noble birth. The first boarding schools in Ukraine were established in the second half of the 18th century; they were most widespread between 1800 and 1830. Most were established and staffed by foreigners, usually French or German. The major subjects of instruction were foreign languages, literature, music, singing, art, and dancing, with special attention placed on the acquisition of good manners and refined deportment. According to a directive handed down in 1828 by the Russian Ministry of Education boarding schools were to offer the same program of instruction as did state schools. After 1828 boarding schools were established in central and eastern Ukraine as gymnasium residences; they served as boarding institutions that supplemented the gymnasium curriculum. (See *Bursas and Student Residences. On women's boarding schools [especially institutes for daughters of the nobility] see *Education of Women.)

In the Ukrainian SSR the following types of closed educational-training institutions are maintained: *shkoly-internaty* (boarding schools, since 1956), *child-care institutions (since 1919), *Suvorov army cadet schools (since 1943), and Nakhimov naval cadet schools (since 1944).

The *shkoly-internaty* are seven-year or ten-year elementary-and-secondary general schools. The pupils engage in special projects or work at their residences (gardening, work in a school-related enterprise, services at the residence). In 1957 the Ministry of Education of the Ukrainian SSR issued statutes on boarding schools. In the 1958–9 school year there were 89 such schools, with 23,400 pupils; in 1970–1, 444 schools, with 170,000 pupils; and in 1980–1, 352 schools, with 113,000 pupils. Since 1964, when there were 545 schools and 221,000 pupils, there has been a gradual decline in the number of such schools in the Ukrainian SSR.

Certain Ukrainian Catholic secondary schools in the West function as boarding schools.

Bobac (*Marmota bobac*; Ukrainian: *bobak*). A marmot, rodent of the squirrel family, up to 60 cm long and 5–6 kg in weight. At one time the bobac inhabited the whole steppe belt, but since the steppe has been put under cultivation, the bobac has survived only in individual colonies in eastern Ukraine. The species is under government protection.



Ivan Bobersky

Bobersky, Ivan [Bobers'kyj], 1873–1947. Pedagogue, organizer of the *Sokil and *Sich movements and fitness programs in Western Ukraine. He studied in Lviv, Vienna, and Graz and traveled through Europe to study new methods of physical education. In 1900 he began to teach at a gymnasium in Lviv. In 1908–14 he presided over the Sokil Batko Society. His initiative led to Sokil's purchase of a large athletic field in Lviv. During the revolutionary period he was a member of the Military Directorate (Boiova Uprava) and the Secretariat of Military Affairs of the Western Ukrainian National Republic (ZUNR). In 1919 he left for the United States and Canada on assignment for the ZUNR and stayed there for several years, participating in the life of the Ukrainian community. From 1932 until his death he lived in Tržič, Yugoslavia. In 1910–14 he was editor of *Visti Zaporozha* and of *Sichovi visti*. He wrote a number of textbooks on physical education: *Zabavy i hry rukhovi* (Play and Active Games, I–II, 1904–5), *Kopanyi miach* (Soccer, 1906), *Znachennia rukhankovykh tovarystv* (The Role of Fitness Associations, 1909). Bobersky educated many instructors of physical education in Western Ukraine.

Bobolynsky, Leontii [Bobolyns'kyj, Leontij], b second half of the 17th century – beginning of the 18th century.

Priest and monk of the Trinity-St. Elijah Monastery in Chernihiv and graduate of the Kievian Mohyla Academy. He wrote the chronicle *Letopisets sii iest' kronika z roznykh avtorov i historikov mnohikh, dialektom ruskim iest' napisana ...* (This Chronicle Is a Chronology by Various Authors and Many Historians, Written in the Ruthenian Dialect, 1699). The book deals with events of world history from ancient times and Ukrainian history and contains a petition from I. Kopynsky to Ya. Vyshnevetsky and a description of the Chyhyryn campaigns of 1677–8. Bobolynsky's chronicle is based on a 16th–17th century Ukrainian redaction of a chronology and is remarkable for its closeness to the common language. The chronicle was first printed in 1853 as a supplement to *Litopis' Hryhorii Hrabianka* (Chronicle of Hryhorii Hrabianka). Some scholars reject Bobolynsky's authorship.

Bobretsky, Mykola [Bobrec'kyj], b 1 June 1843 in Troianka in eastern Podilia, d 24 September 1907 in Kiev. Darwinian zoologist, student of A. Kovalevsky. He graduated from Kiev University in 1866 and worked there for the rest of his life, becoming a professor in 1877. He concentrated on the study of the embryology of crustaceans, insects, and gastropod and cephalopod mollusks. Bobretsky wrote the first Russian textbook on zoology for universities, *Osnovaniia zoologii* (Foundations of Zoology, 3 vols, 1884–91).

Bobrinsky, Aleksei [Bobrinskij, Aleksej], 1852–1927. Russian statesman and archeologist. In 1885 he became president of the Imperial Archeological Commission. At his own expense he excavated over 600 graves and settlements from the Bronze Age and the Scythian period, particularly near the town of Smila in the Kiev region. His works – *Khersones Tavricheskii* (Chersonese Taurica, 1905), *Kurgany i sluchainye arheologicheskie nakhodki bliz mestechka Smely* (Kurhans and Fortuitous Archeological Finds near the Town of Smila, 3 vols, 1887–1901) – pertain to Ukrainian archeology. Bobrinsky represented Kiev gubernia at the Third Russian State Duma and in 1916 was appointed minister of agriculture. He emigrated in 1919.

Bobrovtsyia [Bobrovycja]. III-12. City (1972 pop 10,300), raion center in southwestern Chernihiv oblast. The city has a food industry and a sugar refinery.

Bobrynets [Bobryneč']. v-13. City (1972 pop 12,400) and raion center in southern Kirovohrad oblast. Bobrynets was founded in the mid-18th century. From 1829 to 1865 it was a county town in Kherson gubernia; because of its distance from the railway line (54 km) it did not develop quickly (1860 pop 9,600; 1897 pop 14,200). The town was involved in agriculture, crafts, and trade. During the 1860s two leading directors of the Ukrainian theater, M. Kropyvnytsky and I. Karpenko-Kary, established an amateur theatrical troupe here. The city has a minor food industry and an agricultural tekhnikum.

Bobrzyński, Michał, b 30 September 1849 in Cracow, d 3 July 1935 in Poznań. Polish historian, jurist, and conservative politician. As vice-president of the Austrian Board of Education in Poland in 1891–1901 he promoted Polonization in Galicia. In 1908–13 he was vicegerent of Galicia. In combating Russophilism he attempted to bring about an understanding between the Ukrainians and the

Poles on elections to the Galician diet and the founding of a Ukrainian university. The agreement that he prepared was rejected in 1913 because of resistance from the Polish hierarchy in Lviv and the Polish National Democratic party. Bobrzyński resigned over this. He wrote several books, among them *Dzieje Polski w zarysie* (Polish History in Outline, 1879) and *Wskrzeszenie Państwa Polskiego* (The Resurrection of the Polish State, 1920–5). His memoirs were published in Warsaw in 1957.

Bobynsky, Vasyl [Bobyns'kyj, Vasyl'], b 11 March 1898 in Krystynopil, Sokal county, Galicia, d 2 January 1938, Poet, translator, and journalist. Bobynsky served with the Ukrainian Sich Riflemen during the Ukrainian-Polish War and edited the soldiers' newspaper *Strilets*. In 1921 he belonged to the Lviv group of symbolist poets who published *Mytusa*. In the early 1920s he left the democratic camp and joined the Communist Party of Western Ukraine. In 1925 he began publishing in Lviv the weekly **Svitlo*, which he edited until April 1927. Bobynsky was one of the organizers and editors of the left-wing journal **Vikna* in 1927 and a founder of its affiliated writers' group, **Horno*. In 1930 he emigrated to Soviet Ukraine and lived in Kharkiv, where he belonged to the writers' organizations **Zakhidnia Ukraina* and the All-Ukrainian Association of Proletarian Writers. He is the author of the poetry collections *V prytoivri khramu* (In the Temple's Atrium, 1919), *Nich kokhannia* (Night of Love, 1923), *Taina tantsiu* (The Secret of Dance, 1924), *Smert' Franka* (The Death of Franko, 1927), *Poezii 1920–1928* (Poems 1920–8, 1930), *Povernuty shtyky na kativ* (Turn the Bayonets on the Executioners, 1932), and *Poemy i pamflety* (Poems and Pamphlets, 1933). Bobynsky was imprisoned in a concentration camp in the Solovets Islands in 1934 and was executed there. He was rehabilitated posthumously during the post-Stalin thaw. A selection of his poetry was published in 1960.



Vasyl Bobynsky



Olgerd Ippolit Bochkovsky

Bochkovsky, Olgerd Ippolit [Bočkovs'kyj, Ol'gerd], b 1884 in Dolynske, Kherson gubernia, d 9 November 1939 in Prague. Ukrainian sociologist specializing in the study of nationalism, publicist, and political figure. He emigrated to Czechoslovakia in 1905 and during the struggle for independence he served as a member of the Ukrainian diplomatic mission in Prague. He lectured at the Ukrainian Husbandry Academy in Poděbrady. In 1933 he headed the so-called Famine Committee, which aided victims of the famine in Ukraine, and wrote an

'Open Letter' on 5 May 1933 to the French premier, E. Herriot, who denied that there was famine in Ukraine. Bochkovsky's main works are *Ponevoleni narody tsars'koi imperii, ikh natsional'ne vidrozhennia ta avtonomne priamuvannia* (The Captive Nations of the Tsarist Empire: Their National Rebirth and Striving for Autonomy, 1916), *Natsiolohiia i natsiohrafia* ('Nationology' and 'Nationography', 1923), *Borot'ba narodiv za natsional'ne vyzzvolennia* (Nations' Struggle for National Liberation, 1932), and *Vstup do natsiolohii* (Introduction to 'Nationology,' 1934). He wrote many other works, which were published in various languages.

Bociurkiw, Bohdan [Bociurkiv], b 3 September 1925 in Buchach, Galicia. Political scientist. Bociurkiw immigrated to Canada in 1947 and received his PhD in political science from the University of Chicago in 1961. He has taught at the University of Alberta (1956–69) and at Carleton University, Ottawa (1969–), where he directed the Institute of Soviet and East European Studies (1969–72). He has published extensively on politics, religion, government, and dissent in Soviet Ukraine and in other communist countries and is the co-editor of *Religion and Atheism in the USSR and Eastern Europe* (Toronto-London 1974). Bociurkiw has served as a consultant to national and international groups concerned with contemporary Eastern Europe. In 1979–82 he was an associate director of the Canadian Institute of Ukrainian Studies.

Bodarevsky, Mykola [Bodarevs'kyj], b 24 November 1850 in Odessa, d 1921. Painter. Bodarevsky graduated from the St Petersburg Academy of Arts in 1873 and became an academicien there in 1908. He worked mostly in Odessa, producing works on biblical themes, scenes of daily life in Ukraine and portraits. In the 1880s he took part in the exhibits of the **Peredvizhniki* and from 1900 was a member of the Society of South Russian Artists.

Bodenstedt, Friedrich, b 22 April 1819 in Peine, Hannover, d 18 April 1892 in Wiesbaden, Germany. German writer, translator, professor of Slavic languages in Munich. In 1840–5 Bodenstedt traveled through Russia, Ukraine, Caucasia, and Persia. He translated Eastern literary works. In 1845 he published a collection of Ukrainian folk songs in German translation – *Poetische Ukraine* (Stuttgart).

Bodiansky, Osyp [Bodjans'kyj], b 12 November 1808 in the town of Varva in Chernihiv gubernia, d 18 September 1877 in Moscow. A Slavist, historian, ethnographer, and one of the originators of the field of Slavistics in the Russian Empire. Bodiansky graduated from the University of Moscow in 1834, and from 1837 to 1842 traveled on scholarly research missions to various Slavic countries (he spent some time in Prague). From 1842 to 1868 he was a professor at the University of Moscow. In 1846–8 and 1858–77 Bodiansky was the editor of the journal *Chteniia v Imperatorskom obshchestve istorii i drevnosti Rossiiskikh*, in which he published many materials valuable to Ukrainian historiography, including *Istoriia Rusov*; the Samovydet's Chronicle; the works of P. Symonovsky, A. Rigelman, and Zarubsky; and D. Khanenko's diary. As a result of Bodiansky's efforts a collection of Ya. Holovatsky's ethnographic materials entitled *Narodnye pesni Galitskoi i Ugorskoi Rusi* (Folk Songs of Galician and Hungarian



Osyp Bodiansky

Rus') was published in Moscow in 1878. Bodiansky unfailingly defended the independence of the Ukrainian language and literature. Under the pseudonym Zaporozhets Isko Matyrynka he published *Nas'ki ukrains'ki kazky* (Our Own Ukrainian Tales, 1835); under the pseudonym M. Boda-Varvynets he published his Ukrainian poems in Russian journals; and under the pseudonym I. Mastak he published a survey of Ukrainian literature entitled *Malorossiiske povesti, rasskazyvaemye Grits'kom Osnovianenom* (Little Russian Stories, as Told by Hryhorii Osnovianenko, 1834). Bodiansky was a friend of T. Shevchenko, with whom he carried on a correspondence. In 1848, and again in 1868, Bodiansky was censured because of his liberal views.

Bodnarchuk, Anatolii [Bodnarčuk, Anatolij], b 31 May 1940 in Starokostiantyniv, Khmelnytskyi oblast. Track-and-field athlete. Bodnarchuk established several European and world records in the hammer throw. In 1972 he won the gold medal at the Olympics with a throw of 75.5 m.

Bodnarovych, Osyp [Bodnarovyč], 1895–1944. Galician journalist, literary critic. In the 1920s Bodnarovych was a leading student activist. He was president of the Union of Ukrainian Nationalist Youth and editor of its monthly journal, **Smoloskypy*, (1927–8). Subsequently he worked for the Lviv daily newspaper *Novyi chas*, edited the literary semimonthly *Nazustrich* (1934–9) and the large-circulation newspaper *Iak na doloni*, and wrote for the newspaper *Dilo*. Beginning in 1941 he edited the daily newspaper *L'vivs'ki visti*.

Bodrug, Ivan, b 7 April 1874 in Verkhni Bereziv, Kolomyia county, Galicia, d 2 June 1952 in New York City. Religious leader, educator, author (pseud: Ivan Irshcheny and I. Berezovsky), and translator. A teacher in Galicia, Bodrug came to Canada in 1897 and assisted Presbyterian school efforts among Ukrainians in rural Manitoba. Ordained by Bishop Serafym, he founded the Ruthenian Independent Greek Orthodox church in 1904 and led it until 1908, refusing to follow it into the Presbyterian church in 1913. Although he remained within the Ukrainian evangelical movement in eastern Canada, he was largely inactive after 1923. In 1905 he became the first editor of the Presbyterian-funded newspaper *Ranok* in Winnipeg. He wrote several plays, a Ukrainian grammar, a Ukrainian-English dictionary, and a Protestant catechism, and translated J. Bunyan's *Pilgrim's Progress*

and about 200 hymns into Ukrainian. His memoirs, *Independent Orthodox Church ... 1903 to 1913*, were published in Toronto in 1980.

Bogoliubov, Nikolai [Bogoljubov, Nikolaj], b 21 August 1909 in Nizhnii Novgorod, Russia. Mathematician, theoretical physicist, specialist in mechanics, since 1948 a full member of the Academy of Sciences of the Ukrainian SSR, and since 1953 a full member of the Academy of Sciences of the USSR. In 1936–50 Bogoliubov taught at Kiev University and served as head of the chair of mathematical physics at the Institute of Mathematics of the Academy of Sciences of the Ukrainian SSR. In 1950 he moved to Moscow, and in 1965 he was appointed director of the Joint Institute for Nuclear Research in Dubno. With M. *Krylov Bogoliubov founded non-linear mechanics. His basic works deal with the theory of dynamic systems, approximation methods of mathematical analysis, mathematical physics, statistical physics, and quantum field theory. Bogoliubov worked out the mathematical foundations of a consistent microscopic theory of superfluidity (1947) and constructed a mathematical theory of superconductivity (1958). He established a school of non-linear mechanics in Kiev and a school of theoretical physics in Moscow.

Bogoroditsky, Vasilii [Bogorodickii, Vasilij], b 19 April 1857 in Tsarevokokshaisk, d 23 December 1941 in Kazan. Russian linguist, professor at Kazan University. He corresponded with K. Mykhalchuk on the problems of the history of the Ukrainian language. In 1901 he investigated the southern Poltava gubernia dialect in the village of Sushky, providing many phonetic observations of interest.

Boh Cossack Army. Military formation of the late 18th and early 19th century based in the lower Boh River region in southern Ukraine. The origin of the Boh Cossacks is associated with a Cossack regiment formed in 1769 during the Russo-Turkish war (1765–74) that included Ukrainian Cossacks and with the *arnauty*, that is, Moldavian, Wallachian, Albanian, Bulgarian, and Serbian volunteers in the Russian military service during the war. In 1785–6, on the orders of Prince G. Potemkin, two regiments of Boh Cossacks were recruited; in 1787 these were attached to the *Katerynoslav Cossack Army. In 1788 the regiments were combined, and 3,800 southern Ukrainian peasants were assigned to the unit. The Boh Cossack Army was demobilized in 1797 and recalled to service in 1803 with a strength of 6,400 men (in 1811, this number rose to 9,400). The army took part in Russia's wars with Turkey (1787–91, 1806–12) and France (1812–14). In 1817 the Boh Cossacks were reduced to military settlers; this sparked a revolt that was ruthlessly suppressed by the tsarist authorities.

Boh River (ancient Greek: *Hipanis*; now called Buh Pivdennyi or Pivdennyi Buh [Southern Buh] in the Ukrainian SSR to differentiate it from the *Buh River, a tributary of the Vistula and now called Zakhidnyi Buh [Western Buh]). One of the largest rivers of Ukraine, 857 km in length (792 km to the liman). Its drainage basin covers an area of 63,740 sq km (including the Inhul River, which empties into the Boh Liman). In its upper section in the Podilia Upland the Boh flows slowly through a wide,

muddy valley (slope: 0.37 m/km). Its middle section cuts into a crystalline massif, and the gradient increases (up to 0.92 m/km) as it flows between craggy banks. Rapids appear and are most concentrated in the 70 km stretch between the town of Pervomaiske and the village of Oleksandrivka, where the steep banks reach a height of 90 m (here the Myheiski, Bohdanivski, and other rapids are found). Below the rapids the river flows through Tertiary limestone and sandstone of the *Black Sea Lowland. It spreads out to 800 m (2–3 m deep) and enters the deep Boh-Dnieper Liman near the town of Nova Odesa. Atmospheric precipitation (rain and snow) serves as the main source of water for the Boh. The Boh's water volume varies significantly throughout the year. The Boh generally freezes in December and thaws in March, but these conditions do not always prevail. The Boh's tributary system is poorly developed, especially on the right bank, because most of Podilia's rivers flow into the Dniester. The right-bank tributaries of the Boh are the Vovk, Zhar, Riv, Savranka, Kodyma, and Chychykleia rivers. The left-bank tributaries are the Bozhok, Snyvoda, Sob, Syniukha with Hirnyi Tykych, Mertvovod, and Inhul (the largest tributary) rivers.

Because of the rapids, uneven gradient, and small water volume, only the lower Boh is navigable, from the town of Voznesenske to the sea (156 km). The river is open to navigation for about 250 days of the year. The main ports are Voznesenske and Mykolaiv, and the cargo consists mostly of grain and building materials. The middle section of the river has large hydroelectric resources (101,038 kw), which so far remain largely unused. The main cities located on the Boh are Khmelnytskyi, Vinnytsia, Pervomaiske, and Mykolaiv.

V. Kubijovyč

Bohach, Petro [Bohač], b 30 January 1918 in the village of Stara Sokolivka in eastern Podilia, d 23 June 1981. Physiologist and biophysicist, full member of the Academy of Sciences of the Ukrainian SSR from 1978. Bohach worked at Kiev University from 1939. His works deal mostly with the functions of the digestive system, the role of various parts of the main brain in regulating digestion, and the biophysics of muscular contraction.



Metropolitan
Konstantyn Bohachevsky

Bohachevsky, Konstantyn [Bohačevs'kyi], b 17 June 1884 in Manaievo, Zolochiv county, Galicia, d 6 January 1961 in Philadelphia, Pennsylvania. Church leader, Ukrainian Catholic metropolitan in the United States. Bohachevsky

studied theology at the universities of Lviv, Innsbruck, and Munich and attained the degree of doctor of theology. Ordained in 1909, he served as prefect of the Lviv Seminary (1911–14), adviser and deputy of the Lviv consistory, military chaplain (1916–17), pastor of the Peremyshl cathedral from 1918, vicar-general and apostolic protonotary (1923), titular bishop of Amisus and apostolic exarch of the Ukrainian Catholics in the USA from 1924, titular archbishop of Beroe (1954), and the first metropolitan of the Philadelphia Ukrainian Catholic metropolitanate from 1958. He improved the religious, educational, national, organizational, and economic level of the American exarchate. He was a patron of Ukrainian scholarly and cultural institutions.

Bohachevsky-Chomiak, Martha [Bohačevs'ka-Xomjak, Marta], b 24 June 1938 in Sokal, Galicia. Professor of Russian and Ukrainian history at Manhattanville College in New York. She received her PhD in 1968 from Columbia University. Her works include *The Spring of a Nation: The Ukrainians in Eastern Galicia in 1848* (1967), *Sergei N. Trubetskoi: An Intellectual among the Intelligentsia in Prerevolutionary Russia* (1976), and articles in scholarly journals.

Bohaievsky, OvkSENTii [Bohajevs'kyj, OvkSENTij], b 8 January 1849 in the village of Ustypin, Poltava gubernia, d 5 December 1930 in Kremenchuk. Noted zemstvo surgeon and medical expert. After graduating from the medical faculty of Kiev University in 1874, Bohaievsky worked in Myrhorod and then from 1883 in Kremenchuk. He was known as an innovative surgeon. He founded a school of practicing surgeons and wrote scientific works on various problems of surgery and on public health.

Bohatsky, Oleksii [Bohac'kyj, Oleksij], b 25 August 1929 in Odessa, d 19 December 1983 in Kiev. Chemist, full member of the Academy of Sciences of the Ukrainian SSR from 1976. Bohatsky graduated from the University of Odessa, whose department of organic chemistry he headed from 1959. He served as the university's rector in 1970–5. From 1975 he headed the Southern Research Center of the Academy of Sciences of the Ukrainian SSR; from 1977 he was the director of the academy's Institute of Physics and Chemistry. His major studies are concerned with dynamic stereochemistry and conformation analysis of heterocycles, the chemistry of physiologically active compounds, biochemistry, and methods of organic synthesis.

Bohatsky, Pavlo [Bohac'kyj], b 17 March 1883 in Kupyn, Podilia gubernia, d 22 December 1962 in Thirroul, New South Wales, Australia. Journalist, literary scholar and critic, bibliographer, and civic leader; full member of the Shevchenko Scientific Society. Bohatsky founded the journal **Ukrains'ka khata* in Kiev in 1909 and edited it until 1914, when he was arrested and exiled to the Naryn region in Kirghizstan. In 1917 he was appointed chief of the militia in Kiev, and under the Directory of the UNR he was the city commander and otaman of the Battalion for the Defense of the Republic. He emigrated to Prague in 1922, where he edited the journal **Nova Ukraina* and, in 1926, directed the Ukrainian Public Publishing Fund. From 1930 he taught at the Ukrainian Sociological Institute. He began writing in 1906, and his work was



Oleksii Bohatsky



Pavlo Bohatsky

published in many Western Ukrainian and émigré journals. He is the author of two collections of short stories – *Kamelii* (Camellias, 1919) and *Na shliakhu do osvity* (On the Road to Education, 1941) – and of a short novel, *Pid bashtoiu iz slonovoi kosty* (Under the Ivory Tower). He also compiled bibliographies, including *Materialy do krytychnoho vydannia tvoriv Hryhoriia Chuprynky* (Materials for a Critical Edition of the Works of Hryhoriia Chuprynka, 1926). In 1949 he emigrated to Australia, where he was active in the Ukrainian community as a journalist and lecturer.

Bohatyrov, Semen [Bohatyr'ov], b 15 February 1890 in Kharkiv, d 31 December 1960 in Moscow. Musicologist and pedagogue. After graduating from Kharkiv University (1912) and the Petrograd Conservatory (1916) he taught at and was the director (from 1935) of the Kharkiv Conservatory. Among his students were D. Klebanov, M. Koliada, Yu. Meitus, M. Fomenko, V. Nakhabyu, Yu. Oransky, and A. Shtoharenko. In 1943 he became a professor at the Moscow Conservatory. Bohatyrov edited and finished P. Tchaikovsky's Symphony no. 7 (1956), which was premiered by the Philadelphia Philharmonic Orchestra.

Bohdan. v-5. Town smt (1970 pop 3,700) in Rakhiv raion, Transcarpathia oblast, located on the Bila Tysa River. The town is one of the centers of the Transcarpathian Hutsul region. The forest industry is the main source of income.

Bohdanov, Fedir, b 16 October 1900 in the village of Yelionka, Chernihiv gubernia, d 27 March 1973 in Kiev. Orthopedist and traumatologist, corresponding member of the USSR Academy of Medical Sciences from 1951, assistant director of the Institute of Orthopedics, and professor at the Kiev Institute for the Upgrading of Physicians from 1958. Bohdanov conducted research on diseases of the joints, flawed development of long tubular bones, and bone regeneration.

Bohdanov, Serhii, b 1859, d 1920 in Kiev. Agronomist. A graduate of Kiev University, Bohdanov began to lecture there in 1885 and became a professor in 1890. Through his initiative the Derebchyn Experimental Farm in Podilia was founded in 1888. Bohdanov studied various problems of agronomy and plant physiology. He

devised a classification system for groundwaters and a method of determining the inert reserve of water in the soil. Bohdanov wrote a three-volume textbook on agronomy (1909–11) and an illustrated agricultural dictionary (1895). From 1887 he edited the journal *Zemledelie*.

Bohdanovykh-Zarudny, Samiilo [Bohdanovyč-Zarudnyj, Samijlo]. Cossack diplomat and general judge of the Zaporozhian Host. A registered Cossack, he defected to B. Khmelnytsky's side at Korsun in 1648. In 1650 he conducted negotiations in Warsaw, and he headed the Cossack delegations to Moscow (1652), Turkey (1653), and again Moscow (1654), to conclude the Treaty of *Pereiaslav. In 1654 he was appointed general judge. In 1657 he went to Transylvania to help negotiate the Treaty of *Hadiache, which was signed with Poland in 1658. He was made a noble in the following year. After I. Vyhovsky's fall he joined Yu. Khmelnytsky and participated in drawing up the Treaty of *Slobodyshe. In 1664 he fought on the Polish side against I. Briukhovetsky.

Boh-Dniester culture. A Neolithic culture that was widespread in Right-Bank Ukraine and Moldavia from the late 7th millennium to the 4th millennium BC. Its members practiced farming, animal husbandry, fishing, and hunting. The culture was first discovered in 1949 by the Kiev archeologist V. Danylenko. Over 60 small settlements have been located in Ukraine. The remains of ground and semipit dwellings, farming implements such as hoes made of bone and stone and wooden sickles, and pottery have been unearthed. The Boh-Dniester culture was a forerunner of the *Trypilian culture.

Bohemia (Czech: Čechy). The historic land of Bohemia in western Czechoslovakia is bounded by Austria in the southeast, Moravia in the east, Poland in the north, and West and East Germany in the west and northwest. Along with Moravia and Czech Silesia it is settled by the Czechs. Today these territories form the Czech Socialist Republic, which is part of the federated Czechoslovak Socialist Republic. The Czech republic has an area of 78,860 sq km, and its population in 1975 was 10,063,000. Historically, Bohemia was the principal territory of the Czech monarchy.

Bohemia was inhabited by Slavic tribes as early as the 5th century AD. The first west Slavic state existed there under Prince Samo in 623–58. In the 9th–10th century Bohemia belonged to the great Moravian empire and then became an independent principality. In 845 the Czechs adopted Western Christianity. The Byzantine missionaries ss *Cyril and *Methodius arrived in Moravia in 863 and laid the foundations of the Slavic liturgy and the Church Slavonic language. Slavic-Byzantine Christianity did not take root among the Czechs, but it did leave a strong tradition of self-reliance and ties with the Slavic East. In the 9th–10th century the Přemyslid dynasty of the Prague principality consolidated its rule over the Czechs. Under Prince Boleslav I Bohemia became part of the Holy Roman Empire in 950 but retained internal autonomy. In 1198 Bohemia became a kingdom under Ottocar I, and in 1230 a hereditary monarchy. In the 13th century it expanded into German and Polish territories in areas from the Adriatic to the Baltic. In 1306 the Přemyslid dynasty died out, and the crown passed to the Luxemburgs until 1437. Eventually the Jagiellonians

(1471) and the Hapsburgs (1526) occupied the throne of Bohemia. In the 15th century the Hussites manifested the desire of the Czechs for independence from German domination during the Hussite Wars. After the Czech Protestants lost the battle of Bílá Hora in 1620, Bohemia was demoted from a constituent kingdom to a Hapsburg crown land for 300 years.

In the 17th and 18th century the Czech aristocracy was denationalized, and Czech culture was persecuted. Under the influence of the French Revolution a national renaissance began among the Czechs at the end of the 18th century. As a result of the work of J. Dobrovský, J. Jungmann, P. Šafařík, F. Palacký, K. Havlíček-Borovský, and others, this movement assumed a modern cultural and political character, which manifested itself clearly in Austro-Slavism (the struggle for the political autonomy of the Slavs within Austria-Hungary) and in pan-Slavism. After developing culturally, politically, and economically in the relatively liberal circumstances of Austria in the latter half of the 19th and the beginning of the 20th century, the Czech people won their independence at the end of the First World War and, together with the Slovaks, formed the Czechoslovak Republic (see *Czechoslovakia).

Bohemia and Ukraine until the end of the 18th century. Although Bohemia did not share a border with Kievan Rus', the two states had some dynastic, economic, and cultural ties. The great Moravian state maintained trade relations with Kievan Rus' and the Black Sea. In 992 Prince Oldřich sent his legates to Kiev. Two wives of Volodymyr the Great were Czech, and they gave him three sons – Vysheslav, Sviatoslav, and Mstyslav Volodymyrovych. King Danylo Romanovych of Halych conducted a campaign against the Czechs. His son Lev Danylovych signed a peace treaty with the Bohemian king, Vaclav II. The trade route between the East and Western Europe ran through Rus' and facilitated contacts with Bohemia. This is proved by the Czech coins discovered in Ukraine.

The influence of Cyrillo-Methodian Christianity reached Ukraine even before Kiev officially adopted the Christian faith, and eventually literary-religious ties with Bohemia were established; for example, the lives of ss Wenceslaus and Ludmilla were known in Rus'. In the 14th–15th century Ukrainian and Belorussian students from the Grand Duchy of Lithuania had their separate group at Prague University. The Hussite movement had an impact on Ukraine: among J. Žižka's forces there were supposed to be Ukrainians, and after their defeat some Hussites settled in Ukraine. The religious *brotherhoods of the 16th–17th century were reminiscent of the social ideals of the Bohemian Brethren. J. Comenius's pedagogical teachings had a noticeable influence on the brotherhood schools in Ukraine, and Comenius himself was familiar with the charters of these schools. The Slavonic Bible, which was translated by the Belorussian F. *Skoryna and published in Prague in 1517–19, preserved the Czechisms that were adopted from one of his sources (the Czech Bible of 1506). The first publication of a piece of Ukrainian folklore – the text of the 'Song about Stefan the Voivode' – is found in the Czech grammar of J. Blahoslav of 1571. The official language of the Lithuanian period contains many Czechisms in its legal terminology, and the Czech influence is conspicuous in P. Berynda's *Leksykon slavenorosskyi al'bo imen tolkovanyie* (Slavonic-Ruthenian Lexicon

and Explanation of Proper Names). Works of Czech origin, such as the tales about Taudal and Sibylla and the *Lucidarius*, were known in Ukraine.

In the 16th century individual Cossacks or Cossack units of the Polish army came to Bohemia. Other Cossacks served the Hapsburgs as mercenaries. In 1594–5, during the reign of Rudolf II, a legate of the Zaporozhian Sich, S. Khlopytsky, visited Prague. At the beginning of the 17th century several Moravian cities and individual noblemen hired Cossacks to protect them from the incursions of the Transylvanian prince S. Bocskay. There is evidence that Ukrainians took part in the so-called Wallachian colonization of eastern Moravia and the southern Těšín region in the 16th–17th century.

There were continuous economic relations between Ukraine and Bohemia, although, because of the distance and transportation problems, they were not very intense. Cattle (mostly from Podilia), wax, hides, and some grain were exported to Bohemia, whole cloth and spices from the East were imported via Ukraine to Bohemia. The main imports from Bohemia were textiles, glass articles, metals, and, most important of all, arms. This trade was directed mostly to and from the northern Czech regions. Lviv was the main transit center in this trade.

At the end of the 18th century the Czech scholar V. F. Durych corresponded with the bishop of Mukachiv, A. Bachynsky. J. Prač collected melodies of Ukrainian folk songs in the Dnieper region, which were published in collections in St Petersburg in 1790 and 1815. This was the first publication of the music of Ukrainian songs. There is evidence that H. Skovoroda visited Prague briefly during his travels in Central Europe.

Czech-Ukrainian relations in the 19th–20th century. Since the Czech and Ukrainian peoples lived under similar conditions of subjugation and were undergoing a national renaissance, their relations in this period were primarily cultural. Czech democrats and progressives, in contrast to the pro-Russian conservatives, sympathized with Ukrainian aspirations under the Austrian and Russian regimes. Generally, the Czech renaissance of the mid-19th century acted as a stimulus for the cultural-political movement among the Ukrainians. There were some personal contacts among the leading cultural figures on both sides: P. Šafařík corresponded with I. Mohyl'nytsky, I. Vahylevych, and Ya. Holovatsky and informed the Czechs about Ukrainian culture and affairs. M. Shashkevych was inspired by the works of J. Kollár, J. Jungmann, and V. Hanka. O. Bodiansky and I. Sreznevsky visited Bohemia and corresponded with Czech leaders, acquainting them with Ukrainian folklore and literature. At the same time they popularized Czech and Slovak literature in Ukraine and Russia. A. Metlynsky published the first translations of Czech literature (the poetry of F. Čelakovský). K. Zap, J. Koubek, F. Jachim, and K. Pichler, some of whom lived for an extended period in Ukraine, made important contributions to the strengthening of Ukrainian-Czech relations. K. Havlíček-Borovský, who as early as 1846 regarded the Ukrainian question as a question of a separate nation between Russia and Poland, did much to inform the Czech public about Ukraine. Even before then, in 1830, F. Palacký defended the identity of the Ukrainian people in *Časopis Českého muzea*. Common circumstances of life within the boundaries of the same state and within the sphere of influence of the same cultural and scholarly center (Vienna), as well as personal

contacts with individual Ukrainians, account for the very positive effect that Czech leaders had on the national movement in Western Ukraine.

Czech leaders took a friendly attitude regarding the demands of the Galician and Transcarpathian delegates to the *Slavic Congress in Prague in 1848. The influence of Czech thinkers (J. Kollár, P. Šafařík, and V. Hanka) on the ideology of the Cyril and Methodius Brotherhood is evident. T. Shevchenko dedicated to Šafařík his poem 'Jan Hus,' accompanied by a personal 'Poslaniie slavnomu Shafarykovi' (Epistle to the Famous Šafařík). The first complete, uncensored edition of Shevchenko's *Kobzar* was published in Prague in 1876. At the same time translations of Shevchenko and of N. Gogol's novels were published for the Czech reader. In 1865 J. *Frič wrote the play *Ivan Mazepa*. R. *Jesenská, J. Hudec, and E. *Jelínek (the author of stories on Ukrainian themes) translated the works of Shevchenko, P. Kulish, Marko Vovchok, Yu. Fedkovych, and I. Franko, as well as Ukrainian songs and folk tales. Ukrainian folklore was studied by L. Kuba, J. Hanuš, and F. *Řehoř. Řehoř lived in Galicia for over 10 years and became a prominent popularizer of Ukrainian culture in Bohemia. A. *Jedlička investigated folk melodies and wrote compositions on Ukrainian motifs (for example, the music for I. Kotliarevsky's *Natalka Poltavka*).

In the 1860s–1870s O. Potebnia, M. Kostomarov, and P. Kulish visited Bohemia. Prague and Lviv exchanged publications. By the end of the 19th century Ukrainian-Czech collaboration in the fields of literature and scholarship became more systematic. A number of Czech scholars were elected full members of the Shevchenko Scientific Society, among them J. Bidlo, L. *Niederle, J. *Polívka, Z. *Nejedlý, and K. Chodounsky. The Czech Academy of Sciences elected M. Hrushevsky as a corresponding member. V. Hnatiuk became a member of the Czechoslovakian Ethnographic Society. I. Puliui and I. Horbachevsky taught at higher educational institutions in Prague. The decision of the Czech Academy of Sciences that the language and people of Transcarpathia in 1919 had a Ukrainian character had a great cultural impact on this region. Mutual understanding between the two peoples was promoted by the Ukrainian delegation to the Czech industrial exhibition in Prague in 1891 (which included the Boian Choir) and by the ethnographic exhibit in Prague in 1896. At the beginning of the 20th century, when Ukrainian students quit Lviv University, several hundred of them enrolled in Prague's university and colleges. The Czech organization Sokol served as a model for the Ukrainian organizations *Sich and *Sokol. The co-operative movement in Galicia learned a great deal from the Czech experience; Czechs also worked as instructors in the Galician agricultural societies.

At the end of the 19th century the greatest practical contribution to Ukrainian-Czech relations was made by I. Franko. He published articles on Czech subjects in the Ukrainian press and translated the works of Czech writers. At the same time his articles on Ukrainian problems appeared in Czech publications, including *Ottův slovník naučný*. Franko's works were translated into Czech by F. Hlaváček, J. Rozvoda, and R. Jesenská, and his play *Ukradene schchastia* (Stolen Happiness) was produced as an opera in Prague. The works of other Ukrainian writers – M. Kotsiubynsky, Lesia Ukrainka, V. Stefanyk, O. Kobylianska, and B. Lepky – were translated into Czech.

P. Hrabovsky translated Czech poetry into Ukrainian. M. Sadovsky's production of B. Smetana's opera *Prodaná nevěsta* (The Bartered Bride) in Kiev in 1907 was a great success. In the summer of 1919 the Ukrainian Republican Chorus, conducted by O. Koshyts, presented concerts in over 20 Czech cities and received flattering reviews and public applause.

In the interwar period Ukrainian-Czech relations intensified. In *Prague many Ukrainian émigré cultural institutions were established. In Lviv Ukrainian leftist circles popularized progressive Czech literature. In Kharkiv an international congress of revolutionary writers, including pro-Communist Czech writers, took place in 1930, and a number of translations from Czech were published in the Ukrainian SSR. The works of P. Tychna and Yu. Yanovsky were translated into Czech. The plays of O. Korniiichuk appeared on the Czech stage. M. Marčanová was active in the field of Ukrainian translation. The writers and artists of Soviet Ukraine visited Czechoslovakia in the 1920s. Transcarpathia, which was then part of Czechoslovakia, received much attention from the Czechs. A Transcarpathian research section was set up in the Slavic Institute in Prague, and a number of Czech researchers worked in the region. Three wooden churches from Transcarpathia were moved to Bohemia and conserved. Transcarpathian themes appeared in I. *Olbracht's *Nikola Šuhaj, loupežník* (Nikola Šuhaj, the Robber) and his travel accounts *Hory a staletí* (Mountains and Centuries) and *Golet v údolí* (Exile in the Valley); in V. Káňa's *Zakarpatsko* (Transcarpathia); in the novels of J. Vrba (*Duše na horách* [Soul of the Mountains]), V. Vančura (*Poslední soud* [The Last Judgment]), and K. Čapek (the trilogy *Hordubal*); and in S. Neumann's cycle of poems 'Karpatské melodie' (Carpathian Melodies) in *Bezodný rok* (The Abyssal Year).

After 1945 translations increased. New translations from Ukrainian literature included works of Shevchenko, the Ukrainian realists of the 19th–20th century, and Soviet writers such as Yu. Yanovsky, A. Holovko, N. Rybak, M. Stelmakh, and O. Honchar, whose trilogy *Praporonosci* (The Standard-bearers) includes a part entitled *Zlata Praha* (Golden Prague). Translations of the poetry and prose of representative Ukrainian writers of the 1960s appeared. At the same time many translations from Czech literature appeared in Soviet Ukraine. Czech studies in Ukraine are conducted at the Slavic chairs of Kiev, Lviv, and Uzhhorod universities and at the Academy of Sciences of the Ukrainian SSR. Ukrainian studies in Czechoslovakia were pursued at Charles University in Prague by I. Zilynsky, I. Pankevych, M. Zatovkaniuk, K. Genyk-Berezovsky, and V. Židlický, and at the Ukrainian section of the Slavic Institute of the Czechoslovak Academy of Sciences by J. Dolanský (director of the section), O. Zilynsky, V. Hostička, and A. Kurymsky. Cultural and academic institutions in Prešov also promote Czech-Ukrainian cultural ties. In 1956 a conference on Czechoslovak-Ukrainian relations was held in Prešov, followed in 1967 by a large international symposium on the theme of 'October and Ukrainian Culture.' The Ukrainian writers of the Prešov region have translated numerous Czech literary works.

Ukrainians in Bohemia. Before the 20th century Ukrainians did not emigrate to Bohemia in large numbers. In the 19th century some Ukrainian students, soldiers of the Austrian army, civil servants, and seasonal workers

lived in Bohemia. The first Ukrainian organization there was the Ukrainian Hromada, formed by the students in Prague in 1902. At the beginning of the First World War some refugees from Galicia settled with their families in Bohemia. In 1914 a Ukrainian elementary school was set up in Nusle, near Prague. The largest concentration of these refugees was the Svatobořice camp, which numbered 1,200 refugees by 1917–18. A gymnasium and other cultural and educational institutions operated there.

In May 1919 the soldiers of the Ukrainian Galician Army began to cross the Czechoslovak frontier and were interned, mostly in Bohemia, particularly in the camps at *Deutsch-Gabel (over 5,000), *Liberec (over 1,000), and later (until 1926), *Josefov (4,000). For a time these soldiers formed the Twelfth Ukrainian Mountain Brigade of the Ukrainian Galician Army and hoped to fight on behalf of the government of the Western Ukrainian National Republic against the Poles. They were led by General A. Kraus. Intensive cultural work was conducted at the internment camps: secondary and trade schools were set up, and Ukrainian newspapers were published (*Ukrains'kyi strilet*' and *Ukrains'kyi skytalets*'). In the spring of 1920 the Czechoslovak government began to disband the camps. Some of the internees volunteered to join the auxiliary defense units that were stationed in various cities of Bohemia – Pardubice, České Budějovice, Plzeň, Prague, Hradec Králové, Litoměřice, Lipník, Terezín, Olomouc, and Opava – and also in Slovakia and Transcarpathia. The other internees joined the Ukrainian émigrés who had left Galicia and eastern Ukraine for economic and political reasons. Czechoslovakia offered the most favorable conditions for the émigrés: it was a Slavic country with a democratic system, and many of its citizens and government officials were sympathetic toward the Ukrainians. Ukrainian schools and scholarly institutes were established in Bohemia, mostly in Prague: the *Ukrainian Free University (moved from Vienna in 1921), the *Ukrainian Higher Pedagogical Institute (1923), the *Ukrainian Studio of Plastic Arts (1923), the Ukrainian Institute of Social Sciences (1924), the *Ukrainian Historical-Philological Society (1923), the *Museum of Ukraine's Struggle for Independence (1925), and the *Ukrainian Gymnasium in Czechoslovakia (1925). In 1922 the *Ukrainian Husbandry Academy was established in Poděbrady. The students in these schools were émigrés, but they were eventually joined by students from Galicia and Transcarpathia. Ukrainian academic institutions and students received financial assistance from the Czechoslovak government until the beginning of the 1930s. The Czechoslovak-Ukrainian Committee for Assistance to Ukrainian and Belorussian Students distributed the scholarships. With time the student numbers diminished: some émigrés returned to Galicia or to Soviet Ukraine; others emigrated to Western Europe or the Americas. Yet Bohemia remained the most active Ukrainian émigré center until 1945.

At the beginning of the 1920s there were up to 20,000 Ukrainian émigrés in Bohemia. Most of them were educated and of a mature age. They differed sharply in their political views, occupations, and regional origins. Some of them quickly integrated into the new country and even became Czechoslovak citizens. At first the Ukrainian socialists dominated émigré life; they set up the *Ukrainian Civic Committee in Czechoslovakia (1921–5), which was subsidized by the government. Eventually its work

was assumed by the *Ukrainian Committee in Czechoslovakia, which was no longer government-supported. In the 1930s the Union of Ukrainian Emigrant Organizations in the Czechoslovak Republic co-ordinated the work of the various Ukrainian organizations.

The Ukrainian émigré community in Czechoslovakia was small but quite diverse and dynamic, though splintered into many groups. The students were the best organized group. In 1925 up to 2,000 students received government financial assistance. Besides the general student societies that represented the students in Prague (*Ukrainian Academic Hromada, est 1919), Brno, Poděbrady, Příbram, and Mělník, there were also clubs attached to the Ukrainian institutions of higher learning and faculty-based clubs of medicine, engineering, law, commerce, science, agronomy, and apiculture students. There were also women's sports clubs, art groups, and politically oriented societies such as the Drahomanov Hromada of Socialist Youth and the Free Hromada; the nationalist students' organizations, the *Group of Ukrainian National Youth in Prague and the *Legion of Ukrainian Nationalists in Poděbrady; and the Sovietophile students' organization, the Working Alliance of Progressive Students. In 1922 the *Central Union of Ukrainian Students was founded to represent most of the student organizations abroad and in Western Ukraine; its central office was in Prague until 1935.

Several professional associations were established by Ukrainian émigrés: the Association of Ukrainian Physicians in Czechoslovakia, the Ukrainian Lawyers' Society in Bohemia, the Ukrainian Pedagogical Society, and the Society of Ukrainian Engineers in Prague, which, with a number of other technical and agricultural associations, formed the *Union of Ukrainian Engineers' Organizations Abroad in 1930 (head office in Poděbrady). The following scholarly institutions were established in Prague: the *Ukrainian Academic Committee, the *Ukrainian Scholarly Association, and the *Ukrainian Society of Bibliophiles. Two Ukrainian scholarly congresses were held in Czechoslovakia in 1926 and 1932; they attracted scholars from outside the country.

Among the women's organizations, the most representative was the *Ukrainian Women's Union, which was founded in 1923. Among the youth organizations, the Ukrainian Sich Union, a sports association founded in Prague in 1927, had several branches. Several dens of the physical-education society Sokil formed for a brief time the Union of Ukrainian Sokil Associations Abroad and maintained friendly relations with the Czech Sokol. In 1921 the Ukrainian scouting association Plast began to organize groups in Czechoslovakia, but did not grow significantly. In 1930 the Union of Ukrainian Plast Émigrés was founded in Prague. Bohemia was also an important center of publishing, with such publishers as the Ukrainian Public Publication Fund, Siach, Kolosy (owned by H. Omelchenko), and Yu. Tyshchenko's publishing firm.

Ukrainian religious life was poorly organized in Bohemia. There were no Ukrainian Orthodox parishes and only one Greek Catholic parish in Prague, at St Clement's Church. This parish was established in 1930 under the care of Rev B. Hopko and served mostly the Transcarpathian Ukrainians in Bohemia. Ukrainian theology students from Galicia and Transcarpathia studied in Olomouc, Moravia.

In the 1930s the number of Transcarpathian Ukrainians

in Bohemia began to increase. These were mostly students, soldiers, and civil servants, but an increasing number of workers began to arrive. The Transcarpathian students had their own organizations – the *Union of Subcarpathian Ukrainian Students and the Russophile Vozrozhdenie. After March 1939 political émigrés from Transcarpathia, among them members of the government of Carpatho-Ukraine, headed by Rev A. Voloshyn, came to Bohemia and joined Ukrainian organized life there.

During the German protectorate over Bohemia and Moravia in 1939–45, organized Ukrainian life there declined considerably. Most of the Ukrainian institutions were dissolved, while others barely managed to exist. The Ukrainian newspaper *Ukrains'kyi tyzhden'* (1933–8) ceased publication. Only the *Ukrainian National Alliance and the Ukrainian Hromada received official recognition. The journal *Proboiem* continued to appear, and the newspaper *Nastup* began publication. Both periodicals were nationalist and were closed down by the Germans in 1943. The gymnasium in Modřany and the Ukrainian Free University continued to operate throughout this period.

When Soviet troops arrived in May 1945, organized Ukrainian life in Bohemia came to an end. Most of the émigrés fled to West Germany and then to other countries of Europe or the Americas. The Transcarpathian Ukrainians who served in General L. Svoboda's brigade and were demobilized came to Bohemia to avoid returning to the USSR. They were joined by Ukrainians from the Prešov region who came to work or study among the Czechs. Most of them settled in Prague or in the towns and villages along the border from which the Germans were resettled. Some stayed in the Czechoslovakian army, and a few were promoted to a higher rank, including that of general. After the war there were 5,000 Ukrainians in Prague and over 25,000 in the Czech territories, including about 500 students. Workers from the Prešov region continued to arrive, settling mostly in the larger cities and assimilating quickly. In 1947–8 about 500 Ukrainians from two villages in the Banat region of Rumania settled in compact groups in the districts of Tachov and Znojmo and in the city of Chomutov.

At first the Russophile students' union *Vozrozhdenie*, with its journal *Koster*, continued to operate in Prague. All Ukrainian institutions were dissolved under the pretext that they were 'bourgeois nationalist.' The Ukrainian Museum was the last to be closed (1948). Many Ukrainian activists were arrested, and some were deported to the USSR.

In 1950 the Orthodox church of Czechoslovakia took charge of the Greek Catholic parish in Prague. Today this church has a complete organizational structure with a metropolitan, a bishop, and over 10 priests in Bohemia and Moravia. Although most of its members are Ukrainian, judging from its publications and liturgical language, this church has a Czech and Russian character. In 1968 a Greek Catholic parish was restored in Prague; it has several priests and serves the whole of Bohemia.

Efforts to establish a separate Ukrainian cultural organization in Bohemia similar to the *Cultural Association of Ukrainian Workers in the Prešov region have not succeeded. Only Ukrainian amateur art circles are permitted to exist at the buildings of culture in Prague and Karlovy Vary. In the 1960s and 1970s O. Prykhodko and P. Shchurovska-Rossinevych conducted a fine Ukrainian mixed choir in Prague, which presented Shevchenko

concerts. Occasionally Ukrainian ensembles from Soviet Ukraine or the Prešov region visit Bohemia.

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V. Markus

Bohodukhiv [Bohoduxiv]. III-16. City (1976 pop 18,300) and raion center in northeastern Kharkiv oblast, on the Merlia River (a tributary of the Vorskla). It was first mentioned in 1571 as Diakiv citadel, a defense post against Tatar raids. The Bohodukhiv fortress was built in 1662. Bohodukhiv became a town in 1681 and a county center of Kharkiv vicegerency (later Kharkiv gubernia) in 1780. The city has a repair plant, a food-processing industry, and a medical school.

Bohohlasnyk. A collection of Ukrainian religious songs published by the Uniate Catholic press in Pochaiv in 1790. It contained 247 songs and went through many reprintings in Pochaiv, Kiev, Lviv, Kholm, and elsewhere up to the 20th century. The *Bohohlasnyk* was studied by V. Peretts, P. Zhytetsky, I. Franko, M. Vozniak, and others.

Bohomazov, Oleksander, b 26 March 1880 in Yampil, Kharkiv gubernia, d 3 June 1930 in Kiev. Painter. Bohomazov graduated in 1911 from the Kiev Art School, where he studied under O. Murashko. In 1914 he organized the



Sharpening of Saws by Oleksander Bohomazov (oil, 1926)

artistic group Kiltse (Circle) in Kiev. In the 1920s he was a member of the Association of Revolutionary Art of Ukraine and worked as an instructor at the Kiev Art Institute from 1922 to 1930. His works display a tendency towards monumentalism, dynamism, and cubo-futurist composition. Among them are the following: *Prison* (1914), *Bazaar* (1914), *Repairing Saws* (1926), *Sawyers* (1927), *Kiev Landscape* (1928), and *The Work of Sawyers* (1929). He wrote an unpublished avant-garde treatise, 'The Art of Painting.'

Bohomolets, Oleksander [Bohomolec'], b 24 May 1881 in Kiev, d 19 July 1946 in Kiev. Prominent pathophysiological and scientific administrator, full member of the Academy of Sciences of the Ukrainian SSR from 1929 and its president in 1930–46, full member of the Academy of Sciences of the USSR from 1932 and its vice-president from 1942, full member of the Academy of Medical Sciences of the USSR from 1944, full member of the Academy of Sciences of the Belorussian SSR from 1939, and honorary member of the Academy of Sciences of the Georgian SSR from 1944. Bohomolets graduated from the medical faculty of Odessa University in 1906 and worked as a lecturer there. In 1911–25 he served as professor at Saratov University in Russia and in 1925–31 as professor of pathophysiology at Moscow University; he was also director of the Institute of Hematology and Transfusion in Moscow (1928–31). In 1931 he moved to Kiev, where he founded the Institute of Experimental Biology and Pathology of the People's Commissariat of Health of the Ukrainian SSR and the Institute of Clinical Physiology of the Academy of Sciences of the Ukrainian SSR (in 1953 the O. Bohomolets Institute of Physiology of the Academy of Sciences of the Ukrainian SSR was formed out of these two institutes).



Oleksander Bohomolets



Ivan Bohun

Bohomolets was the founder of a large school of pathophysiologicals who worked on the problems of general pathophysiology, endocrinology, the autonomic nervous system, the theory of constitution and diathesis, metabolism, immunity, shock, allergy, oncology, blood transfusion, the physiology and pathology of connective tissue, longevity, and other areas. He developed the hypothesis that the course of a disease and recovery depend not only on the causal agent, but also on the resistance of the organism, which depends primarily on the condition of the nervous system and the connective tissue. He demonstrated that connective tissue has a protective function in the organism and plays a role in

its nourishment. He discovered an effective method of changing the condition of connective tissue by means of the antireticular cytotoxic serum, a stimulant discovered by him which gained him worldwide fame. Bohomolets wrote many works in biology, physiology, and pathology, among them the textbook *Osnovy patolohichnoi fiziologii* (Foundations of Pathological Physiology, 2 vols, 1933–6), which he co-authored, *Vstup do nauky pro konstytutsiiu i diatezy* (Introduction to the Science of the Constitution and Diathesis), *Kryza endokrynolohii* (The Crisis in Endocrinology), *Pro vegetatyvni tsentry obminu* (On Vegetative Exchange Centers), and *Prodovzhennia zhyttia* (The Prolongation of Life, Kiev 1940). His selected works were published in Kiev in 1969.

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H. Schultz

Bohorodchany [Bohorodčany]. v-5. Town smt (1971 pop 2,709), a raion center in Ivano-Frankivske oblast on the Bystrytsia Solotvynska River. It was a county town under Austrian rule.

Bohorodsky, Oleksander [Bohorods'kyj], b 11 September 1907 in Horlivka. Astronomer, professor at Kiev University since 1963, and director of the Kiev Astronomical Observatory in 1953–72. Bohorodsky has written works on the general theory of relativity and on astrophysics.

Bohosloviia (Theology). A scholarly theological quarterly published by the *Ukrainian Theological Scholarly Society in Lviv in 1923–39 (one issue in 1943) and edited by Y. *Slipy. The most prominent specialists in theology and the history of the Ukrainian Catholic church were associated with this journal: Y. Slipy, T. Halushchynsky, H. Kostelnyk, A. Ishchak, V. Laba, M. Chubaty, I. Skruten, and others. In 1962 *Bohosloviia* was revived by Archbishop Major Y. Slipy in Rome as the journal of the Ukrainian Theological Scholarly Society. Today it is edited by Rev. I. Khoma, and its contributors are mostly professors of the Ukrainian Catholic University: M. Marusyn, I. Muzychka, I. Hrynokh, V. Lev, W. Lencyk, O. Horbach, and others. The journal is more literary-historical in character than before.

Bohuchar [Bohučar] IV-21. Town smt (1968 pop 6,300), located 8 km above the mouth of the Bohuchar River, which flows into the Don River; a raion center of the Voronezh oblast in the RSFSR. Bohuchar (Russian: Boguchar) was established at the beginning of the 18th century, and in 1779 it became a county center. It lies on the ethnic Ukrainian-Russian border; in 1926, 80 percent of Bohuchar raion's population was Ukrainian. Because of its distance (60 km) from a railroad line, the town has not developed. It has a small food industry.

Bohun, Ivan, d February 1664. Colonel of Kalnyk (Vinnytsia) (1649–58), one of the most important leaders of the Khmelnytsky period; a descendant of the Ukrainian

petty nobility. In 1648 Bohun fought against the Poles in the Bratslav region. He took part in all the main battles fought by B. Khmelnytsky, playing an outstanding role in the Battle of *Berestechko in 1651 when the Crimean khan Islam Girei III betrayed the Cossacks and took Khmelnytsky captive. The Cossack army found itself encircled by the Poles and elected Bohun acting hetman. As a result of his inventiveness and decisiveness, most of the Cossack army succeeded in breaking out of the encirclement. Bohun was opposed to Polish control of Ukraine and to a Russian orientation (he accused Yu. Khmelnytsky of pushing through the Treaty of *Pereiaslav in 1654). After Hetman I. Vyhovsky signed the Treaty of *Hadiache with the Poles in 1658, Bohun led an uprising in 1659 in Right-Bank Ukraine against Vyhovsky. In 1662 the Poles imprisoned Bohun in the fortress of Marienburg, but a year later King Jan II Casimir, at the start of his campaign in Left-Bank Ukraine, released him and transferred to him command of the Pavoloch Cossack Regiment under the Right-Bank hetman P. Teteria. The king hoped to use Bohun's military talents and his popularity among the Ukrainian people in the campaign. In February 1664 Bohun was executed by the Poles near Novhorod-Siverskyi on suspicion of conspiring with Left-Bank Cossacks and Russians against the Poles.

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Bohuslav. IV-11. City (1971 pop 12,300) on the Ros River in the Dnieper Upland; a raion center in Kiev oblast. The city was known in 1195 as a defense post on the southern border of Kievan Rus'; from 1685 to 1712 it was the center of the Bohuslav Regiment. From 1796 to 1837 it was a county center in Kiev gubernia. In the late 19th and early 20th century it had many merchants and artisans; its population was 11,200 in 1860 and 16,000 in 1897. It has a fabric factory; a crafts factory, which was founded at the end of the 19th century and which manufactured decorative tapestries (eg, the 'Bohuslav' tapestry, with folk motifs); a furniture factory; a food industry; and a building-materials industry. Bohuslav also has a music school, a regional historical museum, and a museum dedicated to the artist I. Soshenko.

Bohuslavsky, Kostiantyn [Bohuslavs'kyj, Kostjantyn], b 21 May 1895 in the village of Pavlivka, Kharkiv gubernia, d 7 December 1943 in exile. Composer, singer (bass), and conductor. Bohuslavsky studied at the Kharkiv Conservatory. In 1922–33 he conducted the Red Army Officers' School Choir. He wrote over 300 choral works, a string quartet based on the folk song *The Mosquito*, the children's operas *Andriiko the Cossack* and *The Clock*, musical comedies, and arrangements of folk songs. He was exiled in 1933.

Boian (Bard). The name of music and song societies established in Galicia and Bukovyna on the initiative of the association *Ruska Besida. The first Boian society was established in 1891 in Lviv (headed by V. Shukhevych) and Peremyshl (headed by T. Kormosh). Other branches were established in Berezhany (1892), Stryi (1894), Kolomyia and Stanyslaviv (1895), Chernivtsi (1899), Sniatyn and Ternopil (1901), and elsewhere. Boian branches were even organized for a short period in Kiev (1904, headed

by M. Lysenko) and Poltava (ca 1910, headed by F. Popadych). Aside from giving concerts, Boian published the *Muzychna biblioteka*, beginning in 1892, and maintained a publishing concern, Reference Library of the Lviv Boian. The Boian library in Lviv contained manuscripts of works by Ukrainian composers, as well as a museum of Ukrainian folk instruments (from 1894). The Union of Song and Music Societies that superseded Boian was instrumental in founding the first Ukrainian school of music in Lviv – the Lysenko Music Institute (1903). The Boian societies played a major role in promoting musical culture and popularizing Ukrainian folk songs and works by Ukrainian composers (especially M. Lysenko and P. Nishchynsky). The local Boian societies were meeting places for the intelligentsia and townspeople. After the Soviet occupation of Galicia in 1939, the societies were abolished.

Boiarka [Bojarka]. III-11. City (1971 pop 29,000) in Kyievo-Sviatoshynskyi raion of Kiev oblast, known until 1956 as Boiarka-Budaivka. It is located 22 km southwest of Kiev, among pine forests. The city originated in 1868 when the Kiev-Khvastiv railway line was built. Today it has a clothing factory and a machine-building plant. A tuberculosis sanatorium, rest homes, a children's sanatorium, and a forest research station are also located there.

Boiarska, Yevdokiia [Bojars'ka, Jevdokiia] (née Bohemska), b 13 March 1861 in Mohyliv-Podilskyi, d 19 April 1900 in Chita, Siberia. Actress specializing in heroic roles in folk drama, trained in the school of M. Kropyvnytsky. In 1880 Boiarska began to act in M. Maksymovych's troupe in Odessa. In 1884–9 she worked with M. Starytsky, and in 1899 she played in F. Korsh's theater in Moscow. Her main roles were *Natalka* in I. Kotliarevsky's *Natalka Poltavka* (*Natalka from Poltava*), *Oksana* in M. Kropyvnytsky's *Doky sontse ziide ...* (*By the Time the Sun Rises ...*), and *Kharytyna* in I. Tobilevych's *Naimychka* (*The Servant Maid*).

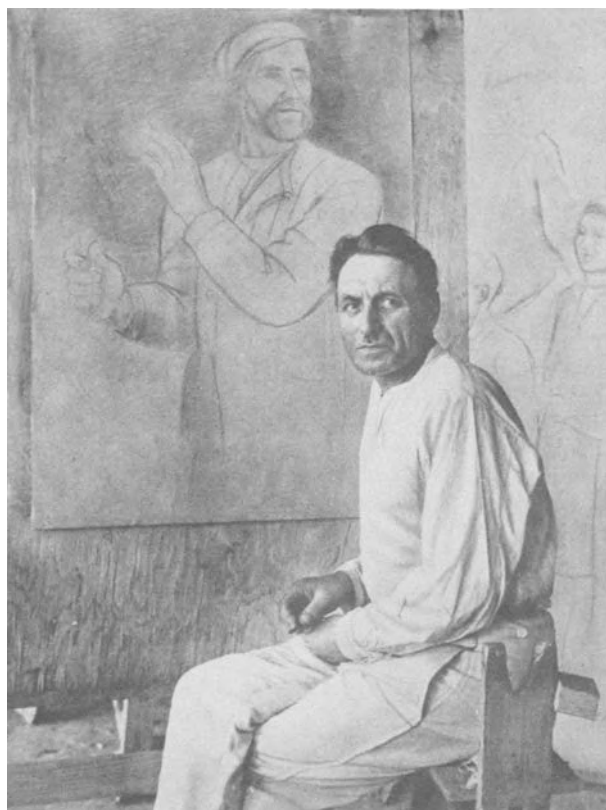


Mykola Boichenko

Boichenko, Mykola [Bojčenko], b 1896 in Kiev, d 1946 in Bucharest. Musicologist and composer. Boichenko graduated from the Kiev Institute of Music in 1918 and from the Kiev Conservatory in 1919. In 1919–22 he taught harmony and was director of the Kiev Conservatory. In 1922–3 he conducted the Ukrainian choir in Kishinev. In 1924–9 he taught the theory of harmony and composition at the Santa Cecilia Conservatory in Rome. In 1932 he moved to Chernivtsi, where he directed a school of music and drama (1932–6) and conducted the city choir known as Bukovynskyi Kobzar. In 1938 he moved to Bucha-

rest. Boichenko composed vocal and choir music (*Songs in Praise of Spring*), piano music (*Ukrainian Rhapsody*), a symphonic poem (*Ukraine*), an orchestral overture (*The Forest Song*), and music to the poems of Yu. Fedkovych. He published a collection of 150 Bukovynian folk songs. Boichenko is the author of the textbook *Nuovi principi della composizione musicale* (Rome 1928).

Boichuk, Ivan [Bojčuk], b in Yasen near Kosiv. Leader of a band of opryshoks who were active in the mid-18th century in the Kolomyia region. The band consisted of local peasants, as well as Zaporozhian Cossacks and fugitives from Moldavia and Hungary. In 1759 Boichuk's band came to the Zaporozhian Sich and joined the Haidamaka uprisings. Together with other haidamakas Boichuk's men attacked the nobility's estates near Berdychiv and Liubar.



Mykhailo Boichuk

Boichuk, Mykhailo [Bojčuk, Myxajlo], b 30 October 1882 in Romanivka, Ternopil county, Galicia, d 1939(?). Monumentalist painter and pedagogue. He graduated in 1905 from the Cracow Academy of Fine Arts and studied at the Munich and Vienna academies of arts. His work was exhibited in 1905 at the Latour Gallery in Lviv and in 1907 in Munich. Thereafter, Boichuk studied in Paris with F. Vallotton, P. Sérusier, and M. Denis. In 1910 he and a group of his students held an exhibit at the Salon des Indépendants on the theme of the revival of Byzantine art. In 1910–11 Boichuk traveled through France and Italy. During the First World War he lived in Kiev and took part in organizing the Ukrainian State Academy of Arts (later the Kiev Art Institute), where he worked as a

professor and where, briefly, he was rector. In 1919 he painted the murals of the Lutske Barracks in Kiev and, in 1928, those of the Peasant Sanatorium in Odessa. With his students Boichuk executed the frescoes of the Chervonozavodskyi Theater in Kharkiv in 1933–5, working this time in the compulsory style of socialist realism. After being arrested in the mid-1930s on the charge of being an 'agent of the Vatican,' Boichuk was shot, along with his wife, S. Nalepinska.

The works of Boichuk and his school (T. Boichuk, I. Padalka, V. Sedliar, O. Pavlenko, M. Ivanov, M. Rokytsky, O. Myzin, and K. Hvozdyk) are an important contribution to Ukrainian, as well as to world, art. At the end of the 1910s Boichuk witnessed in Paris the birth of modern art and attempted to blend it with traditional forms. He developed the style of simplified monumental forms. In his compositions surfaces are rhythmically integrated with lines. This style became known as Boichukism, and its followers were members of the 'Association of Revolutionary Art of Ukraine, which was often attacked by the official critics for 'nationalism.' After the association was disbanded and Boichuk was executed, all of his frescoes and paintings were destroyed, not only those found in Kiev and Kharkiv museums, but also those found in Lviv museums after the war. Yet the principles of Boichukism are still known today and are often followed by talented artists in Ukraine.

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S. Hordynsky

Boichuk, Tymofii [Bojčuk, Tymofij], b 1896 in Romanivka, Ternopil county, Galicia, d 1922 in Kiev. Monumentalist painter and graphic and poster artist, brother of M. *Boichuk. He painted murals in the Lutski Barracks in Kiev (1919) and decorated the Kiev Opera Theater for the All-Ukrainian Congress of Rural District Executive Committees (1919). Among his paintings are the following, all of which were executed in 1919–20: *Seed Dealers*, *Planting Potatoes*, *In the Pasture*, *In the Cobbler's Shop*, *Feeding Hogs*, and *By the Apple Tree*.

Boidunyk, Osyp [Bojdunyk], b 8 December 1895 in Dolyna, Galicia, d 7 April 1966 in Munich, Germany. Political figure. An officer in the Ukrainian Galician Army, Boidunyk became a founding member of the Ukrainian Military Organization in 1920. From 1920 to 1929 he studied engineering in Prague. In 1930 he became a member of the OUN's three-member senate. He was imprisoned by the Polish regime in 1931–5, and in 1936–8 founded and edited the weekly *Holos natsii*. From 1939 to 1940 he was active in the *Ukrainian Central Committee in Cracow and in 1942 helped found the *Ukrainian National Council in Kiev. In 1944 he was imprisoned in the Sachsenhausen concentration camp. After the war Boidunyk promoted the establishment of the Ukrainian National Council (1948), which he headed for two terms from 1954. He was the author of *Natsional'nyi solidaryzm* (National Solidarity, 1945), *Ukraïns'ka unutrishnia poli-*



Osyp Boidunyk

tyka (Ukrainian Internal Politics, 1948), and the unfinished memoirs *Na perelomi* (At the Turning Point, 1967).

Boieslav, Marko [Bojeslav]. Pseudonym of an underground poet and journalist of the Ukrainian Insurgent Army (UPA), born in Galicia. In 1947–50 Boieslav was in charge of OUN propaganda in the Stanyslaviv region. He co-edited the underground UPA magazine, *Chorni lis* (11 issues), and wrote several collections of sketches and poetry. In 1951 a selection of over 100 of his poems, *Nepokirni slova* (Unsubmissive Words), was published in London. Boieslav's fate after 1950 is unknown.

Boikiv, Oleksander [Bojkiv], b 28 August 1896 in the village of Ispas, Kolomyia county, Galicia, d 29 September 1968 in Paris. Political and community figure, publicist. As an émigré Boikiv lived in Prague, Geneva, and Paris. In the 1920s he was active in student affairs, heading the Ukrainian Academic Hromada in Prague and taking part in the activities of the Central Union of Ukrainian Students. In the 1930s he served as secretary of the leadership (PUN) of OUN under Colonel Ye. Konovalts. Boikiv was a founding member and vice-president of the Ukrainian National Alliance in France and the first editor of the newspaper *Ukrains'ke slovo* in Paris in 1933–4.

Boikivshchyna (Boiko Region). An ethnographic society established in Sambir in 1928 to study the history and culture of the Boiko region of Ukraine (see *Boikos). Among the society's most prominent members were V. Hurkevych (president), V. Kobilynyk, A. Kniazhynsky, and I. Fylypchak. In 1929 the society opened the Boikivshchyna museum under the direction of I. Fylypchak; in the same year it began publication of the journal *Litopys Boikivshchyna* under the editorship of A. Kniazhynsky and V. Skoryk (11 issues had been published by 1939). In 1940, under Soviet rule, the museum was closed; some of the exhibits were taken to eastern Ukraine, while others were housed in the oblast museum in Drohobych.

Boikivshchyna was revived in the emigration in 1968, with headquarters in Philadelphia. The first president was Rev S. Dasho; since 1973 the society has been headed by M. Utrysko. In 1981 it had a membership of 600. It maintains a museum collection and continues the publication of *Litopys Boikivshchyna* (the 33rd issue was published in 1981) under the editorship of O. Berezhytsky and M. Utrysko. The society has also published the collection *Literaturna Boikivshchyna* (The Literary Boiko Region, 1969) and the collection *Boikivshchyna* (1980).

Boiko, Hryhorii [Bojko, Hryhorij], b 5 September 1923 in Olenivka, Donetsk oblast, d 1978. Poet. Boiko wrote poetry mostly for children and published the following collections, among others: *Moia Donechchyna* (My Donets Region, 1950), *Shakhtarochka* (The Small Girl Miner, 1956), *My zbyraemos' v polit* (We Are Preparing to Fly, 1961), *Pro didusia Tarasa* (About Grandpa Taras, 1964), and *Dyvo, dyvo, dyvyna* (How Strange, 1970).

Boiko, Ivan [Bojko], b 30 September 1899 in Volodkova Divytsia, Chernihiv gubernia, d 5 June 1971. Historian, research associate of the Institute of History since 1956 and of the Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR since 1965. His works (over 80 publications) deal with Ukraine's socioeconomic and cultural history. His most important contribution is *Selianstvo Ukraïny v druhii polovyni XVI–pershii polovyni XVII st.* (The Peasantry of Ukraine in the Second Half of the 16th–the First Half of the 17th Century, 1963). Boiko has also co-edited several volumes of articles on the history of the Ukrainian SSR, the Ukrainian peasantry, agricultural technology, and Ukraine's 'unification' with Russia in 1654.

Boiko, Ivan [Bojko], b 2 November 1908 in the village of Nova Hreblia near Romen in Kharkiv gubernia, d 25 April 1970 in Kiev. Bibliographer and writer. Boiko is the author of the poetry collection *Paruiut' zemli* (The Lands Are Steaming, 1931) and the story collections *Chumchyryk* (1931) and *Novely zrostu* (Stories of Growth, 1932). From 1938 he was the chief bibliographer of Ukrainian literature in the library of the Academy of Sciences in Kiev. He produced bibliographic guides – *Pavlo Tychyna* (1951), *Leonid Ivanovych Hlibov* (1952), *Hohol' i Ukraïna* (Gogol and Ukraine, 1952), *Ivan Franko* (1954, 2nd rev edn 1956), *Korolenko i Ukraïna* (Korolenko and Ukraine, 1957), and *Ukrains'ki literaturni al'manaky i zbirnyky XIX–pochatku XX st.* (Ukrainian Literary Almanacs and Collections of the 19th and Early 20th Century, 1967) – and contributed to the guide *T.H. Shevchenko* (2 vols, 1963).

Boiko, Maksym [Bojko], b 12 February 1912 in Pochaiv, Volhynia. Bibliographer, librarian, and researcher of Volhynia. Boiko was a co-founder and secretary (1950–60) of the Research Institute of Volyn in Winnipeg. He founded the Volhynian Bibliographic Center (Bloomington, Indiana) in 1967 and published a number of bibliographical works, articles on history and culture, and monographs on Volhynia.

Boiko, Vasyl [Bojko], 1892–1938. Literary scholar. Boiko wrote works on modern Ukrainian literature, such as his historical-literary study *Marko Vovchok* (Kiev–Leipzig 1918) and his studies on the life and work of H. Kvitka-Osnovianenko. In the 1930s he was exiled from Ukraine and was a professor at the Ural Pedagogical Institute in Sverdlovsk.

Boiko, Yurii. See Blokhyn, Yurii.

Boiko dialect. One of the southwestern Carpathian-Ukrainian dialects, spoken by the Ukrainian highlanders, the *Boikos. The territory where the dialect is spoken is south of the line the upper Limnytsia River – the towns of Bolekhiv and Sambir – the Oslava River – the Carpathian

mountain ridge, and extends even farther south in the region of Uzhok, Nyzhni Veretsky (Nyzhni Vorota), and Volove (Mizhhiria).

The main characteristics of the Boiko dialect include the following: (1) the preservation of the distinction between the proto-Slavic *u* and *i* as *ы* (retracted and lowered *y*) and *y* (*сьм* [son], *сьн'ы* [blue]); *ы*, if preceded by a labial or velar, is articulated farther back (*быкы* [bull]; sometimes it is labialized (*бѡла* – standard Ukrainian: *bula* [she was]); (2) the retention of *ǰ* from the proto-Slavic *ǰi* (*меж'а* – standard Ukrainian: *meža* [boundary]); (3) the palatalization of postdentals (*з'аба* [frog]); (4) the preservation of palatalized *r* in the word- and syllable-final position (also in place of the proto-Slavic **r*) (*млын'ар* [miller], *в'єр'х* [top]); (5) the use of the tense *ê*, *ô*: *ê* before palatalized consonants *j* and *e*, and *ô* in the following syllable (*т'єп'єр* [now], *ôт'єс* [father]); (6) the palatalization of dentals before *i* from the proto-Slavic *o* in closed syllables (*н'ис* [nose]); (7) the loss of the intervocalic *j* (*маю* – standard Ukrainian: *maju* [I have]); (8) the labio-velarization of *a* in the sequence *аў* as *аў*, *оў* (*доў* – standard Ukrainian: *dav* [gave]); (9) the absence of the lengthening of consonants of the type *з'ыт'а* – standard Ukrainian: *zyttja* [life]; (10) the change of the cluster *-n'k-* to *-jk-* (*б'ат'є* [father, dim], *-ск-* to *-ѣк-* (*ѣкода* [damage]), *-н-* to *-нн-* (*р'инный* [native]); (11) the influence of the endings of the hard nominal declension on the soft: *в'ит'ôвы* (father, dat sing), but the preservation of various endings of both types in the locative singular of nouns: *на с'т'ил'ц'ы* ('on the chair'), *на п'ôлы* ('in the field'), *в душ'ы* (in the soul); (12) the preservation of archaic endings in masculine and neuter plural nouns: nominative – *в'ôўс'ы* ('wolves'); dative – *п'ан'им*, *п'анум* (to the gentlemen); instrumental – *з быкы* ('with the bulls'); locative – *в к'ôn'ox* (in the horses); (13) the verb forms *ѣ'ытам*, *-аš* *-ат*, *-âме*, *-âут* ('read') in the present tense, *ѣ'ыт'аў'єм*, *-jês*, *ѣ'ыт'ал'ы'sme*, *-s'te* in the past tense, and *б'уду ѣ'ыт'аў* in the future tense.

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O. Horbach

Boikos (Ukrainian: *boiky*). A tribe or ethnographic group of Ukrainian highlanders who inhabit both slopes of the middle Carpathians, now in the Lviv, Ivano-Frankivske, and Transcarpathia oblasts. The name *boiko* is thought to be derived from the frequent use of the particle *boiie* by the population. The Boikos are believed to be the descendants of the ancient Slavic tribe of White Croats who came under the rule of the Kievan state during the reign of Prince Volodymyr I the Great. Before the Magyars occupied the Danube Lowland this tribe served as a direct link between the Eastern and Southern Slavs. Some of the early Slav specialists, such as P. Šafařík and F. Rački, interpreted the remark of the Byzantine king Constantine

vii Porphyrogenitus (10th century) that the 'Boiky' locality situated beyond Turcia (ie, Hungary) was the homeland of the White Serbs as a reference to the present Boiko region. This hypothesis is possibly true, but unproved. Any connection between the name of the Boikos and the Celtic tribe of Boii is not supported by any evidence, according to Ya. Pasternak. Sometimes the Boikos reject their name, regarding it as derogatory, and call themselves highlanders (*verkhovyntsi*). In Transcarpathia the name *boiko* is rarely used.

The Boiko region occupies all of the High Beskyd, the eastern part of the Middle Beskyd, the western part of the Gorgany, and the Middle Carpathian Depression south of these mountains. In the north the limits of the Boiko region coincide with the borderline of the Carpathians; in the south the region borders on the Middle Carpathian territory, inhabited by the lowlanders (*dolyniaky*), whose dialect is considered the archaic Boiko tongue. In the west the Boiko population extends as far as the Solyinka River, which is a tributary of the Sian and marks the border with the *Lemkos, and in the east it extends to the Limnytsia River Valley. There are transitional belts – the valleys of the Oslava and Bystrytsia Solotvynska rivers – on the western and eastern borders of the Boiko region, which have resulted from the influence of the Boikos on the neighboring tribes. The area of the Boiko region is about 8,000 sq km, and it has a population of 400,000, composed mostly of Boikos. Most Boikos live in the Middle Carpathian Depression, which encompasses the towns of Turka, Borynia, Nyzhni Veretsky (now Nyzhni Vorota) and Volove (Mizhhiria). Beyond the depression the towns of Skole and Synevidsko are inhabited by Boikos. The towns of Staryi Sambir, Sambir, Boryslav, Drohobych, Bolekhiv, Dolyna, and Kalush lie on the border with the foothills.

The Boikos differ from their neighbors in language (the *Boiko dialect), dress, architecture, and customs. Until recent times the Boikos wore domestically made clothes: linen trousers and shirts, sheepskin vests (the *bunda*), short coats (the *kyptar*) or woolen overcoats (the *serdak*), coarse woolen coats of a gray or brown color (the *hunka*), wide-brimmed hats (the *bryl*), light but strong leather shoes (*khodaky*), and wide leather belts. The women wore shirts, fancy skirts (the *maliiovanka*), and white linen wrap-arounds. The Boiko shirt was embroidered with a geometric pattern and sometimes with a plant ornament of one (black or red) or two colors (black and red or red and blue). The same colors appear on Easter eggs with archaic ornamentation consisting of crosses or rhombuses. In architecture a unique type of house with a porch has been preserved in the Boiko region, as have the three-domed Boiko churches with their peculiar arcade, for example, the church in Silets in Sambir county, St George's Church in Drohobych (15th–16th century), and the church in the village of Botelka in Turka county (16th century). Ancient icons have been found in the old churches and are preserved at the Lviv Ukrainian Art Museum and the Boiko Regional Museum in Sambir. Frescoes of the 15th–16th century have been discovered, some of them during the reconstruction of the Basilian monastery in Lavriv, now in the Staryi Sambir raion of Lviv oblast. The Boikos have preserved many ancient customs and rituals that have disappeared in other parts of Ukraine. Certain legends, such as the story of Prince Sviatoslav's grave and the story of King Danylo, indicate that the Boiko region played a role in Ukrainian history.

In the old days the Boikos supported themselves mostly by animal husbandry. Their settlements were governed by the so-called *Wallachian law and were exempted from corvée. Instead, they paid their lords tribute in kind, consisting of animal and forest products. The main military and trade route from Ukraine to Hungary and Western Europe ran through their territory. In more recent times the Boikos have been engaged mostly in agriculture (growing oats and potatoes) and dairying (formerly sheep grazing and ox breeding). They find supplementary work in lumbering, in the petroleum industry, and in gathering and selling mushrooms and berries. Orchards are well developed in the Verkhnie Synovydne (Synevidsko) area in Lviv oblast. Certain settlements close to the trade route that crossed Boiko territory and ran through the mountain passes practiced trading for centuries. In the past the Boikos carried salt (Staryi Sambir was once called Stara Sil, or Old Salt) to Galicia and Volhynia. Then, when the Austrian government established a monopoly on salt, a trade in fruit developed. Boiko fruit merchants could be encountered up to 1914 not only in the towns of Galicia but also in St Petersburg, Budapest, Bucharest, and even on the French Riviera. In the 20th century the Ukrainian national awakening took place in these enterprising Boiko urban circles, and the Boiko region produced a large number of Ukrainian cultural and political figures.

Among the famous individuals born in the Boiko region are the following: Yu. Drohobych (Georgius Drohobicz de Russia), professor and rector at the University of Bologna (1478–82), and then a professor at Cracow University from 1487; the 16th-century writer Gregorius Vigilantius Samboritanus Ruthenus; Hetman P. Sahaidachny; M. Tsmailo-Zhmailo-Kulchytsky; and a general judge under B. Khmelnytsky, I. Krekhovetsky. More recently there have been a number of writers who were born in the Boiko region or wrote about it, including M. Ustianoych, A. Mohylnytsky, Ya. Holovatsky, S. Kovaliv, Yu. Kmit, O. Markiv, O. Pavliv, A. Chaikovsky, M. Zubrytsky, B. Lepky, I. Fylypchak, S. Parfanovych, and I. Franko, the best-known writer from this region. In some of the works by these writers the peculiarities of the Boiko dialect are preserved, particularly in the works of Kmit, Markiv, Zubrytsky, and Parfanovych.

In the 1930s research on the Boiko region was conducted by the *Boikivshchyna society museum in Sambir.

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S. Rabii-Karpynska

Bokarius, Mykola, b 31 March 1869 in Odessa, d 23 December 1931 in Kharkiv. Noted forensic physician and one of the founders of forensic medicine and criminology in Ukraine. Bokarius graduated from the medical faculty of Kharkiv University in 1895. In 1910 he became profes-

sor of forensic medicine at Kharkiv University, today the Kharkiv Medical Institute. His department was well equipped and renowned throughout the USSR. In 1923 he established the Scientific Research Institute of Forensic Medicine, which today bears his name. From 1928 he was the leading forensic medical expert of the Ukrainian SSR. Bokarius was the founder and editor of two journals, *Arkhiv kryminolohii i sudebnoi medytsyny* (1926–7), and *Pytannia kryminalistyky ta naukovo-sudebnoi ekspertyzy* (1931). Bokarius wrote more than 130 scientific works and a number of large textbooks, including *Sudebno-meditytsinskie, mikroskopicheskie i mikrokhimicheskie issledovaniia veshchestvennykh dokazatel'stv* (Forensic, Microscopic, and Microchemical Investigations of Material Evidence, 1910), *Sudebnaia meditsina v izlozhenii dlia iuristov* (Forensic Medicine Interpreted for Jurists, 1915), and *Naruzhnyi osmotr trupa na meste proisshestviia ili obnaruzheniia ego* (The External Examination of the Corpse at the Scene of the Crime or the Place of Its Discovery, 1925). He also invented special methods of analysis and forensic medical instruments.



Yosyp Bokshai

Bokshai, Yosyp [Bokšaj, Josyp], b 2 October 1891 in the village of Kobyletska Poliana in Transcarpathia, d 19 October 1975 in Uzhhorod. Realist painter with an inclination towards impressionism, pedagogue, corresponding member of the USSR Academy of Arts from 1958. Bokshai graduated in 1914 from the Budapest Institute of Visual Arts. In 1918 he began teaching at the Uzhhorod gymnasium. In 1927 he helped organize the Public School of Art and, in 1931, the Society of Subcarpathian Painters. In 1951–7 he lectured at the Lviv Institute of Applied and Decorative Art, and in 1958–72 he worked at the Uzhhorod Regional Museum. Among Bokshai's works are monumental paintings on the walls of many Transcarpathian churches, particularly the iconostasis in the church of the Máriapócs monastery and the Elevation of the Cross in the Uzhhorod cathedral; portraits (*Self-portrait*, 1929); and landscapes and genre paintings, such as *Market in Uzhhorod* (1927), *Winter* (1927), *Khust Castle* (1942), *Polonyna Rivna* (1946), *Bokorashi* (Loggers, 1947), *Uzhhorod Castle* (1955), *Meeting on the Mountain Meadow*, (1957), and *Synevir Mountain Pastures* (1967). Bokshai's paintings are preserved in the museums of Ukraine, and about 50 are found in the United States: in the Ukrainian Institute in New York, in the Museum of Slavic Heritage in Pittsburg, and in private collections.

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Bolbochan, Petro [Bolbočan], b 5 October 1883 in the village of Hytets, d 28 June 1919 in Balyn near Kamianets-Podil'ski. Colonel in the Army of the UNR. In the fall of 1917 Bolbochan became commander of the First Ukrainian Republican Regiment of the Second Serdiuk Division. In 1918, as commander of the First Zaporozhian Division, which was stationed in Kharkiv, he participated in the Crimean campaign. Under the Hetman regime Bolbochan was commander of the Second Zaporozhian Regiment. The Directory of the UNR appointed him in the fall of 1918 commander of the Zaporozhian Corps and of the entire UNR army in Left-Bank Ukraine. After the army retreated to Right-Bank Ukraine, he was relieved of his command and sent to Galicia (January 1919). Charged with insubordination for attempting to take over the command of the Zaporozhian Corps in Proskuriv on 9 June 1919, he was found guilty by a military court and executed.

Bolekhiv [Bolexiv]. IV-4. City (1971 pop 9,500) on the Sukil River (a tributary of the Svicha) in Dolyna raion, Ivano-Frankivske oblast. Bolekhiv has been known from the 14th century as a salt-producing town. It has a forest-products industry, a tannery, and a salt factory.

Boleslav Troidenovich. See Yurii II Boleslav.

Bolesław I the Brave, 967–1025. Polish prince (992–1025) and first Polish king (1025). He waged long and successful wars against the Holy Roman Empire in defense of Poland's independence and completed the unification of Polish lands. Bolesław maintained relations with Prince Volodymyr the Great. As Prince Sviatopolk's ally, he fought against Yaroslav the Wise and in 1018 marched on Kiev. On his way back to Poland Bolesław captured the *Cherven towns, which Yaroslav regained in 1031.

Bolesław II the Bold, 1039–81. Polish prince (1058–77) and king (1077–9). He was involved in the wars among the Kievan princes and, as a supporter of Iziaslav Yaroslavych, made two campaigns into Ukraine (1069 and 1077). In the course of the first he occupied Kiev, but was forced to retreat in the face of an uprising by the citizens of that city.

Bolharyn, Hryhorii II, 1400–73. Metropolitan of Kiev, student of Metropolitan Isidore with whom he lived in Rome for a period. In 1458 he was appointed by Pope Callistus III and consecrated metropolitan of Kiev by the patriarch of Constantinople, Gregory Mammias, who supported the union with Rome. The metropolitan had authority over nine Ukrainian and Belorussian eparchies. Bolharyn's appointment was related to the separation of the Moscow and Kiev metropolitanates (the latter was under Lithuanian rule). His appointment was confirmed in 1460 by the diet in Berestia. In 1470 Bolharyn successfully petitioned Dionysios, the patriarch of Constantinople, to recognize him as the metropolitan of Kiev.

Bolharynovych, Yosyf I [Bolharynovyč, Josyf], Church leader. In 1494 he became bishop of Smolensk, and from 1498 to 1501 he was metropolitan of Kiev. He was appointed metropolitan by the Grand Duke of Lithuania, Alexander, who in 1499 granted the church under Bolharynovych self-rule and independent ecclesi-

astical courts. Bolharynovych supported the Union of *Florence. Pope Alexander VI adopted one of his proposals and in a separate bull recognized baptism in the Eastern Orthodox rite as valid in the Catholic church.

Bolhrad. VIII-9. City (1969 pop 16,100) founded in 1821 at the mouth of the Yalpukh River where it flows into Lake Yalpukh in southern Bessarabia; a raion center in Odessa oblast. Bolhrad is located in a region that is involved in intensive fruit growing. The city and its surroundings are populated mainly by Bulgarians, who settled there at the turn of the 19th century.

Bolkhovitinov, Evgenii [Bolxovitinov, Evgenij] (secular name: Evfimii), b 29 December 1767 in Voronezh, d 7 March 1837 in Kiev. Church leader, metropolitan of Kiev (1822–37), historian, archeographer, and bibliographer. Among his bibliographic works were *Slovar' russkikh 'svetskikh' pisatelei* (Dictionary of Russian Secular Writers, 2 vols, 1845) and *Slovar' istoricheskii o byvshikh v Rossii pisateliakh dukhovnogo china ...* (Historical Dictionary of Past Clerical Writers in Russia ..., 2 vols, 1818 and 1827). Bolkhovitinov also wrote books on the history of the Ukrainian church and Kiev, including *Opisanie Kiev-Sofiiskogo sobora i Kievskoi ierarkhii* (A Description of the Kiev St Sofia Cathedral and the Kievan Hierarchy, 1826, 1831) and *Opisanie Kiev-Pecherskoi Lavry* (A Description of the Kievan Cave Monastery, 1826). K. Lokhvytsky excavated the foundations of the Church of the Tithes and the Golden Gate in Kiev under Bolkhovitinov's direction and sponsorship.

Bolokhovians (Ukrainian: *bolokhy*). Slavs who lived along the upper reaches of the Boh, Horyn, Sluch, and Teteriv river basins. Their name derives from the Rus' city Bolokhiv (first mentioned in 1150). Their lands bordered on the principalities of Galicia-Volhynia and Kiev. Between 1232 and 1236 the Bolokhovian princes were allies of the Galician boyars in their struggle with Prince Danylo Romanovych and resisted efforts to annex them to the Principality of Galicia-Volhynia. During Batu Khan's invasion they surrendered to his forces, becoming *tatar-s'ki liudy* (the Tatars' people). Consequently, Danylo Romanovych led campaigns against the Bolokhovians in 1241 and 1254–5, annexing their lands to his principality.

Bolozovych, Avksentii [Bolozyovych, Avksentij], 1881–? Leader in the co-operative movement, professor at the Kiev Co-operative Institute in 1918–19, a prominent member of the All-Ukrainian Teachers' Associations, and one of the founders of the All-Ukrainian Teachers' Publishing Society. Bolozovych organized the Ukrainian sugar co-operatives Ukrsiltsukor and Ukraintsukor. In 1928 he was imprisoned on the Solovets Islands for three years. In 1930 he was sentenced at the show trial of the *Union for the Liberation of Ukraine to five years' imprisonment. After serving his sentence, he was forced to live in exile in Siberia.

Bolshakov, Oleksander [Bol'shakov], b 12 September 1909 in Odessa. Chemist. In 1946 Bolshakov began teaching at higher educational institutions in Odessa and in 1954 was promoted to the rank of professor. His main works deal with the processes and equipment of chemical

technology and applied physical chemistry. He discovered a new way of producing bitumen.

Bolsheviks. See Communism, Communist Party of the Soviet Union, Communist Party of Ukraine.

Boltenko, Mykhailo, b 14 January 1888 in Osowiec, Poland, d 6 May 1959 in Odessa. Archeologist, historian, and philologist. Boltenko worked at the Odessa Archeological Museum and Odessa University. He investigated and wrote about the Usatove settlement and burial mounds, the ancient Greek settlement on Berezan Island, and the Greek colonies of Olbia and Tyras.

Bonch-Bruevich, Vladimir [Bonč-Brujevič], b 10 July 1873 in Moscow, d 14 July 1955 in Moscow. Russian Communist Party and government leader and historian of religious movements. He did research on the history of sects and published some works of Ukrainian sectarians such as the stundists and the Malovantsi in his *Materialy k istorii i izucheniu russkogo sektanstva* (Materials for the History and Study of Russian Sectarianism, 1909). He also published the works of H. Skovoroda, without the censorship excisions found in D. Bahalii's edition of 1894, in *Sobranie sochinenii* (Collection of Works, 1 (1912)). Bonch-Bruevich translated some of I. Franko's works into Russian. In 1945 he was appointed director of the Museum of History of Religion and Atheism of the Academy of Sciences of the USSR.

Bonchevsky, Antin [Bončevs'kyj], b 1871 in Uhniv, Galicia, d 25 January 1903 in Ansonia, Pennsylvania. Ukrainian Catholic priest. Bonchevsky arrived in the United States in 1897. He was an active organizer of religious, educational, and cultural life among the immigrants and a member of the *American Circle. Bonchevsky wrote for the weekly newspaper *Svoboda* and from 1900 to 1902 served as president of the Ruthenian National Association. He helped organize Prosvita societies, established a publishing house for popular books, which after his death became known as Bonchevsky Press Slovo, and founded a scholarship fund for students in Lviv.

Bonch-Osmolovsky, Gleb (Bonč-Osmolovskij), b 3 November 1890 in Blon, Belorussia, d 1 November 1943 in Kazan, Russia. Russian archeologist who worked in Leningrad. He did research on the excavated Paleolithic settlement of Kiik-Koba in the Crimea in 1924–5 and presented it in a three-volume work, *Paleolit Kryma* (The Paleolithic Period in the Crimea, 1940–54) and in numerous articles.

Bondar, Mykola, b 21 November 1931. A lecturer in philosophy at the University of Uzhhorod, Bondar was arrested in November 1970 for his participation in a demonstration protesting the Soviet occupation of Czechoslovakia. In May 1971 he was sentenced by the Kiev oblast court to seven years' imprisonment and three years' exile. He served his term in the Mordovian and Perm prison camps and in Vladimir prison, where he participated in hunger strikes and protests by political prisoners.

Bondarchuk, Serhii [Bondarčuk, Serhij] (Sergei), b 29 September 1920 in Bilozerka, Kherson oblast. Prominent

postwar Soviet screen actor and director. An amateur actor from boyhood, he studied in the late 1930s at the Rostov Drama School. During the Second World War he was in front-line Red Army theatrical ensembles. In 1945–8 he studied at the All-Union Institute of Cinematography in Moscow and made his screen debut in S. Gerasimov's *Young Guard* (1948). He made an auspicious debut as a director with *The Fate of a Man* (1959), for which he received the grand prize at the Moscow Film Festival. This warm treatment of a Soviet prisoner of war who tries to build a new life after the war was a remarkable breakthrough in Soviet cinema after J. Stalin's time and encouraged others to re-examine Soviet history on film. Bondarchuk had directed five other films by 1979: the epical, four-part *War and Peace* (1966–7), in which he also played Sokolov and Pierre Bezukhov; the Italian-Soviet-British production of *Waterloo* (1970); *They Fought for Their Homeland* (1975); The Yugoslav film *The Peaks of Zelengore* (1976); and *The Steppe* (1978). In 1960 he became the first Soviet actor since the 1930s to appear in a foreign film, the Italian *Era notte a Roma*. Bondarchuk has had roles in over 20 major films, including the lead roles in *Taras Shevchenko* (1951) and *Ivan Franko* (1956).



Serhii Bondarchuk



Stepan Bondarchuk

Bondarchuk, Stepan [Bondarčuk], b 6 August 1886 in the village of Kodnia near Zhytomyr, d 4 December 1970 in Odessa. Theater director and actor, co-founder of L. Kurbas's Molodyi Teatr theater in Kiev (1916–19). Bondarchuk was a director at the Zhytomyr Independent Theater in 1920–2, at the Berezil theater in 1922–6, and at the First Workers' Theater in Kiev (1930–2). Exiled as a political prisoner to Uzbekistan, he headed a theater in Bukhara in 1937–41. He wrote several plays, including *Proloh* (Prologue), with L. Kurbas, and two plays based on T. Shevchenko's poems, *Varnak* (The Convict) and *Vid'ma* (The Witch).

Bondarchuk, Volodymyr [Bondarčuk], b 11 August 1905 in the village of Denyshti near Zhytomyr. Prominent geologist, full member of the Academy of Sciences of the Ukrainian SSR since 1951. After graduating from the Volhynian Institute of People's Education in 1924, Bondarchuk worked for the Ukrainian Geological Administration until 1938. In 1930 he began teaching in higher educational institutions. In 1944–51 he was rector of Kiev University and in 1951–3 vice-chairman of the Council of Ministers of the Ukrainian SSR. In 1953–63 he directed the Institute of Geological Sciences of the Academy of Sciences. Bondarchuk developed the theory of the insular



Volodymyr Bondarchuk



Yevhen Bondarenko

tectonic-volcanic origin of the earth's crust and founded a new trend in tectonics – tecto-orogeny – which deals with the formation of the structure and relief of the earth's crust. His works include *Heolohichna struktura URSR* (Geological Structure of the Ukrainian SSR, 1946), *Tekto-roheniia* (Tecto-orogeny, 1946), *Heolohichna budova URSR* (Geological Formation of the Ukrainian SSR, 1947), *Kurs zahal'noi heolohii* (Course on General Geology, 1947), *Heomorfolohiia URSR* (Geomorphology of the Ukrainian SSR, 1949), *Radians'ki Karpaty* (The Soviet Carpathians, 1957), *Heolohiia Ukrainy* (Geology of Ukraine, 1959), *Heolohiia rodovyskhch korysnykh kopalyn Ukrainy* (Geology of the Deposits of Useful Minerals in Ukraine, 1966), and *Obrazovanie i zakony razvitiia zemnoi kory* (The Formation and the Laws of Development of the Earth's Crust, 1975).

Bondarenko, Hryhorii, b 11 February 1892 in the town of Novoheorhiivske, Kherson gubernia, d 31 January 1969 in Kharkiv. Landscape and graphic artist. The subjects of his lithographs are drawn from sites associated with B. Khmelnytsky (*On Bohdan's Hill* and *Subotiv*), from the life of T. Shevchenko (*Shevchenko among the Peasants*, *Shevchenko in the Orsk Fortress*, and *Shevchenko at Engelhardt's*), and I. Franko, as well as from Kharkiv and the Donbas. Bondarenko taught at the Kharkiv Art Institute.

Bondarenko, Ivan, b in the village of Hruzke in the Kiev region, d 19 August 1768 in Chornobyl. Haidamaka chief who operated in the regions around Brusyliv, Makariv, and Radomyshl. He was noted for his bravery. Bondarenko was captured by the Poles and executed.

Bondarenko, Viktor, b 15 September 1907 in the village of Kriukiv near Rostov. Economist, agriculture specialist. In 1935 Bondarenko began to teach at institutes in Kiev. In 1941 he was appointed to the Institute of Economics of the Academy of Sciences and in 1966 to the Kiev Institute of the National Economy. Bondarenko published about 50 works in economics, the most important being *Sotsialisticheskoe sel'skoe khoziaistvo Sovetskoi Ukrainy* (The Socialist Agriculture of Soviet Ukraine, 1939), *Narysy rozvytku narodnoho hospodarstva Ukrain's'koi RSR* (Outlines of the Development of the National Economy of the Ukrainian SSR, coauthor, 1949), *Ocherki razvitiia narodnogo khoziaistva Ukrain's'koi SSR* (Outlines of the Development of the National Economy of the Ukrainian SSR, 1954), and *Baliansovyi metod vyvchennia rozvytku narodnoho hospodarstva* (The Balance Method of Studying the Development of the National Economy, 1974).

Bondarenko, Yevhen, b 17 January 1905 in Kharkiv, d 1977 in Kharkiv. Comic actor of the L. Kurbas school. In 1924 he played in the Kharkiv Theater of Working Youth. In 1927–33 he worked in the *Berezil theater. From 1934 he worked in the Kharkiv Drama Theater. His main roles included Svichkohas in I. Kocherha's *Iaroslav Mudryi* (Yaroslav the Wise), Omelko in I. Karpenko-Kary's *Martyn Borulia*, Malvolio in W. Shakespeare's *Twelfth Night*, the knight in C. Goldoni's *La locandiera*, and Dovbnia in P. Myrny's *Poviiia* (The Whore). He also acted in films, playing the role of Dravchyna in O. Dovzhenko's *Poem about the Sea*. From 1948 he taught at the Kharkiv Institute of Art.

Bondarykha culture. An archeological culture of the late Bronze Age, discovered between 1951 and 1953. This culture was widespread in the forest-steppe zone of Left-Bank Ukraine. Its ceramic artifacts have an original style. Settlements of the Bondarykha culture, which tended to be small, unfortified, and situated on mounds, consisted of earthen huts. In the earliest stages these tribes based their existence on hunting, fishing, and primitive animal husbandry; in the late stages they evolved towards an agrarian-pastoral economy and lived in small settlements based on kinship. Archeologists have found stone molds used to make bronze celts, as well as flint, clay, iron, and bone implements. The Bondarykha culture dates from the late second millennium to the 8th century BC. The disappearance of its tribes in the 6th century BC was caused by the incursions of Scythian tribes, which took over the entire forest-steppe zone of Left-Bank Ukraine.

Boniak. Cuman khan who led invasions on Kievan Rus' in 1096–1107 (see *Cumans). In 1096 Boniak attacked Kiev, burned down the princely palace in Berestove, and plundered the Kievan Cave Monastery. In 1107 he was defeated by the Rus' princes' forces near Lubni.

Bonkáló, Sándor [pseud: O. Rakhivsky], b 1880 in Rakhiv, Transcarpathia, d 1959 in Budapest. Slavic philologist and literary scholar. He studied in Budapest, Leipzig, and St Petersburg with O. Shakhmatov and J. Baudouin de Courtenay. In 1919–24 and 1945–8 he held the chair of Ukrainian and Russian languages at Budapest University. His work in Ukrainian dialectology and the history of literature and cultural processes includes *A ráhoi kisorosz nyelvjárás leíró hangtana* (A Descriptive Phonetics of the Ruthenian Dialect in Rakhiv, 1910), *Vyimky z uhors'ko-rus'koho pys'menstva xvii–xviii v.* (Selections from 17th- and 18th-Century Hungarian-Ruthenian Literature, 1919), *A kárpátalji rutén irodalom és művelődés* (The Literature and Culture of the Carpathian Ruthenians, 1935), and *A magyar rutének (ruszinok)* (The Hungarian Ruthenians, 1940). He was a supporter of the vernacular-language orientation, but politically pro-Hungarian.

Bonkovsky, Denys [Bonkovs'kyj], b 1816 in Berdychiv, d ?. An amateur poet and composer. The following are some of the songs for which Bonkovsky wrote both the lyrics and the melodies: 'Handzia,' 'Hei ia kozak, zovus' Volia' (Hey, I Am a Cossack Called Freedom), 'De shliakh chornyj' (Where the Road Is Black), 'Kari ochi' (Dark Eyes), 'Kozak-ukrainets' (A Ukrainian Cossack), 'Nud'ha kozacha' (Cossack Melancholy), 'Tropak' (a Ukrainian dance).

Bonn, Franz Xavier, 1882–1945. Belgian, one of the first members of the Redemptorist order, which adopted the Eastern rite in 1911 in Galicia. In 1918 Bonn served as chaplain of the Ukrainian Galician Army. In 1919 he was a member of the Ukrainian delegation that negotiated the Polish-Ukrainian armistice with the Allied powers. In 1919–20 Bonn served as chief of the UNR diplomatic mission at the Vatican (succeeding M. Tyshkevych). Later he served as a priest in the United States.

Book Chamber of the Ukrainian SSR (Knyzhkova palata URSR im. I. Fedorova). A bibliographical institution formed in 1922 in Kharkiv under the name Ukrainian Book Chamber. It was organized on the basis of the Supreme Book Chamber, established in Kiev in 1919, and of the Central Bibliographical Department of the All-Ukrainian State Publishing House (see *State Publishing House of Ukraine) in Kharkiv. A subsidiary of the Ukrainian Book Chamber was the *Ukrainian Scientific Institute of Bibliology in Kiev. The chamber received and registered all works printed in Soviet Ukraine and many Ukrainian works published outside Ukraine. The results of its work were published in the journal *Knyha* and its supplement *Bibliograficheskii biulleten' Ukrainkoi knizhnoi palaty* (4 issues, 1923), in **Nova knyha* (1924–5), and principally in **Litopys ukrains'koho druku* (1924–30). *Kartkovyi repertuar* was published separately, while *Knyzhkovi novyny URSR*, *Rekomendatsiini spysky*, and *Biuletyn' retsenzii na knyzhkovo-zhurnal'nu produktsiiu URSR* came out as a supplement to **Radians'kyi knyhar*. The Ukrainian Scientific Institute of Bibliology published *Bibliografichni visti* (1923–30).

In 1935 the Book Chamber of the Ukrainian SSR was subordinated to the All-Union Book Chamber. *Litopys ukrains'koho druku* was revived under the name *Litopys druku URSR*; it now appears as a number of specialized publications: *Litopys knyh* (since 1924), *Litopys zhurnal'nykh statei* (since 1936), *Litopys hazetnykh statei* (since 1937), and others. The chamber also publishes an annual catalog, *Novi vydannia URSR*; and retrospective bibliographic guides; conducts numerous statistical studies on Ukrainian publishing; and serves as a center for bibliographical and bibliological research. Currently its archives contain over eight million items.

Book publishing. Books in manuscript form appeared in Ukraine with the coming of Christianity in the second half of the 10th century. These were translated liturgical books, lives of saints, and the writings of the fathers of the church. By the end of the 11th century original books appeared in Kievan Rus'. They were artistically transcribed in the monasteries, principally in Kiev. After the invention of printing, its use was developed in Ukraine in the second half of the 16th century. This greatly increased book production, although the industry still required manual labor, making large printings impossible for several centuries. Only at the beginning of the 19th century, when the manual press was replaced by the printing machine, did book printing become an important branch of industry (see *Polygraphic industry).

End of the 18th to the beginning of the 20th century. The first book in modern Ukrainian – I. Kotliarevsky's *Eneida* (Aeneid) – was printed in St Petersburg in 1798, and the first Ukrainian publication printed in Ukraine – P. Hulak-Artemovskyy's *Solopii ta Khivriia* (Solopii and

Khivriia) – appeared in Kharkiv in 1819. By 1847 the works of H. *Kvitka-Osnovianenko, M. Kostomarov, I. Kotliarevsky, A. Metlynsky, and others (about 100 works in all) had been published in Kharkiv. From then on, however, the tsarist government imposed various restrictions and bans on Ukrainian publications. As a result, the number of books published in Ukrainian hardly increased: it rose from 3 in 1848 to 41 in 1862, and then fell to 5 by 1865 and 1870 as the result of P. *Valuev's circular. In 1875 the number rose to 30, only to fall again to 2 in 1877 as a result of the *Ems ukase. In 1880 not one Ukrainian book was published in Russian-ruled Ukraine.

Given such repressive conditions under Russia, from the 1860s Galicia, and particularly Lviv, became increasingly the center of Ukrainian publishing. As early as 1875 more books were published in Galicia (62, 42 of them in Lviv) than in Russian-ruled Ukraine. In 1894, 177 books were published in Galicia (136 in Lviv), compared to 30 in eastern and central Ukraine. After the Revolution of 1905 conditions under Russia eased somewhat, and, in 1913, 246 Ukrainian books were published. That same year 326 books appeared in Galicia (238 in Lviv). Thus, until the outbreak of the First World War, Galicia led Ukraine in the production of Ukrainian books. In Bukovyna books from Galicia were read, although in the 1870s local publishers began to produce general educational literature and belles lettres in Ukrainian. By 1918 about 270 titles had been published in Bukovyna. In Transcarpathia publishing in Ukrainian developed later. Four books were published there in 1875, 3 in 1894, and 22 in 1913.

During this period most of the books published in Russian-ruled Ukraine consisted of belles lettres and popular books 'for the people.' Most scholarly books were published in Galicia.

During the period of independent Ukrainian statehood the production of books increased rapidly. In central and eastern Ukraine 747 books were published in Ukrainian in 1917, and 1,084 in 1918, but only 665 in 1919 because of the invasion of Ukraine by the Russian White and Red armies.

1920–45. A completely new period in the history of Ukrainian publishing began with the Soviet occupation of Ukraine and particularly in 1921, when the economy, including the book market, stabilized. By the mid-1920s all private publishing houses were finally eliminated, and all book production became concentrated in state publishing houses, mainly in the *State Publishing House of Ukraine and the *Knyhospilka Ukrainian co-operative publishing union. Not only belles lettres but also books in every branch of science and technology were published on a large scale. A disproportionately high number of publications were devoted to political propaganda. The growth in book production in the Ukrainian SSR (excluding the Crimea and Western Ukraine) is presented in table 1. It is evident from these figures that during the years of *Ukrainization the general production of books increased and the proportion of books in Ukrainian also increased, so that in 1930 it reached almost 80 percent. But with the official campaign against Ukrainian culture and with increasing Russification the production of books and the proportion of Ukrainian books began to decline from 1932, accompanied by a corresponding increase in Russian book production. The proportion of Ukrainian books produced in the Soviet Union was considerably lower than the proportion of the Ukrainian population in

TABLE 1
Book production in Ukraine, 1920–39

Year	Total no. of titles published	Ukrainian titles	% Ukrainian titles
1920	1,013	397	39
1921	987	205	21
1922	1,975	331	17
1923	2,567	459	18
1924	3,262	1,061	32
1925	5,718	1,935	34
1927	5,156	2,431	47
1928	5,920	3,220	54
1931	8,669	6,455	74
1934	5,267	2,536	48
1939	4,573	1,895	41

the USSR (16.5 percent): 9.3 percent in 1928, 11.7 percent in 1931, and only 4.3 percent in 1939.

During this period, and particularly in the late 1920s, valuable publications of the classics of Ukrainian literature appeared. Many works of contemporary writers, which were later to a large extent proscribed, and translations were published. The All-Ukrainian Academy of Sciences produced many valuable scholarly publications. The production of scientific and technical books grew rapidly, but from the 1930s they were increasingly published in Russian. Books in Ukrainian studies became prevalently tendentious and permeated with Russian chauvinism.

In Galicia the production of books in the interwar period outstripped that of the prewar period (362 titles in 1913) only at the end of the 1920s – 195 titles appeared in 1924, 321 in 1927, 450 in 1928, and 391 in 1929. In 1930–8 the average annual production was 366 titles. In 1938 it reached 476 titles, that is, 22 percent of Soviet Ukraine's production of Ukrainian books. A number of valuable books in history, in particular the history of the struggle for independence, and in geography were published in Galicia. The first encyclopedia in Ukraine – **Ukrains'ka zahal'na entsyklopediia* (The Ukrainian General Encyclopedia) – appeared there, as did many publications that could not be published or were prohibited in Soviet Ukraine.

In Bukovyna after the First World War Rumanian censorship caused the production of Ukrainian books to decline rapidly. In 1921–8 only 39 titles were published. In Transcarpathia, which was under Czechoslovakian control, conditions were much more liberal, and over 1,000 Ukrainian titles (including books in so-called Carpatho-Ruthenian) were published between the two world wars.

The Second World War practically wiped out the production base and the market for Ukrainian books, particularly on the territory of the Ukrainian SSR, where during the German occupation almost nothing except for occasional local publications was published. Only the **Ukrainske Vydavnytstvo* publishers in Cracow, which later had a branch in Lviv, published Ukrainian textbooks as well as popular and scholarly books.

After 1945. After the Second World War it took 16 years for book production in Ukraine to reach the 1940 level of 4,836 titles. While in 1945 only 1,028 titles appeared, in 1978 the number of books and pamphlets published was 8,259. In general, the number of pam-

phlets (publications having between 5 and 48 pages) published in the Soviet Union is high; this plays a major role in the Soviet statistics. In the years 1966–75, for example, pamphlets constituted 45 percent of all publications printed in Ukraine. Furthermore, a large portion of the Soviet publications are not for sale.

In 1978 only 2,288 books and pamphlets or 27 percent of all publications printed in Ukraine were in Ukrainian, while publications in Russian numbered 5,636 titles or 68 percent. In addition, 19 titles appeared in the other languages of the USSR, and 316 in the languages of countries outside the Soviet Union. Only 5 titles were published in Ukrainian in the USSR outside Ukraine. While 2,293 Ukrainian titles in a press run of 101,190,300, including 328 translations from 34 languages, were published, 66,623 Russian titles in a press run of 1,459,721,400, including 2,288 translations from 91 languages, appeared in the USSR in 1978. There appeared 54,182 titles in a press run of 1,406,227,400 (14,752,741,200 printed folios) in the Russian SFSR and 8,259 titles in a press run of 157,946,300 (1,499,003,200 printed folios) in the Ukrainian SSR in 1978. This indicates that in the Russian SFSR 10.26 books were printed per capita, while the ratio in the Ukrainian SSR was only 3.18. Considering only books in Ukrainian, the ratio was 2.04 books per person. In the Russian SFSR each book contained an average of 14.6 printed folios; in the Ukrainian SSR it had only 13.

In addition to 3,115 pamphlets, 5,144 book titles appeared in Ukraine in 1978. Table 2 shows the distribution of these titles by subject and by the type of publication.

Less than half of the publications (4,066 titles, 142,259,000 copies) were published by the 23 publishing houses located in Kiev (16) and in 7 other cities, subordinated, with the exception of 2 publishing houses, directly or indirectly to the State Publishing Committee of the Ukrainian SSR.

The number of books and pamphlets published by oblast in 1978 was as follows: Kiev – 5,884, Kharkiv – 838, Lviv – 275, Donetsk – 259, Odessa – 207, Dnipropetrovske – 173, Crimea – 160, Voroshylovhrad and Transcarpathia – 98 each, Mykolaiv – 69, Kirovohrad – 51, Chernivtsi – 32, Zhytomyr – 18, Zaporizhia – 15, Sumy and Volhynia – 14 each, Cherkasy and Ternopil – 11 each, Poltava – 10, Ivano-Frankivske – 9, Chernihiv – 6, Rivne – 5, Khmelnytskyi and Kherson – 1 each. Not one publication appeared in Vinnytsia oblast.

In the period 1946–75, 190,693 books and pamphlets were published in Ukraine, 18,046 of which were translations. Publications in Ukrainian amounted to 83,319 titles, including 13,030 translations from 94 languages. Scholarly works numbered 26,430 titles, 9,332 of which were in Ukrainian, 16,413 in Russian, and 685 in other languages. There were 20,278 titles in literature, distributed as follows: Ukrainian literature – 11,625 titles, Russian literature – 5,585, other literatures – 3,068 titles. In 1918–78 there appeared in the Soviet Union 160,426 works (press run of 9,571,304,200) of Russian literature and only 23,973 works (press run of 842,502,100) of Ukrainian literature.

It is difficult to analyze precisely the entire production of books in the Ukrainian SSR. It is evident from the number of titles in each subject for 1978, however, that the number of political and socioeconomic books (23.3

TABLE 2
Book production in Ukraine in 1978

	Number of book and pamphlet titles	Number of book titles	Press run (1,000s)	Folios (1,000s)
BY SUBJECT				
Politics, sociology, economics	1,201	730	15,767.8	191,520.9
Natural sciences, mathematics	1,125	729	16,148.0	191,865.3
Engineering, industry	1,980	1,115	6,566.9	82,034.3
Agriculture	651	447	3,417.5	34,940.3
Transportation	329	195	3,066.2	28,041.4
Communication, radiotechnology	75	44	644.4	7,185.6
Commerce, procurement, catering	131	60	525.3	7,635.8
Public utilities	53	23	510.3	7,555.7
Public health, medicine	382	202	2,940.3	34,078.3
Physical culture, sports	63	41	839.3	5,421.5
Culture, education, scholarship	389	213	5,057.1	47,489.8
Linguistics	227	179	10,405.9	152,243.0
Literary studies	149	124	4,125.3	74,234.0
Literary	855	725	31,869.1	467,126.4
Ukrainian	501	421	16,951.2	244,247.2
Russian	233	194	8,801.6	134,186.0
Other in the USSR	45	41	1,658.3	19,729.7
Other outside the USSR	76	69	4,458.3	68,963.5
Arts	163	108	2,792.4	26,300.3
Book printing, bibliography, library science, bibliography	448	178	976.8	7,662.0
Other	20	20	52,293.4	133,668.6
BY TYPE				
Mass political literature	409	279	7,717.1	76,164.9
Scholarly works	2,057	1,602	3,109.1	50,127.3
Popular science	194	150	4,503.2	37,100.7
Production manuals	1,439	796	13,601.8	152,058.0
Textbooks	1,077	630	32,944.7	470,313.0
Program and method	1,515	594	5,474.7	42,874.7
Literature (excluding children's)	597	575	21,018.5	323,604.5
Children's books	322	213	13,800.2	170,081.8
Official documentation	29	12	11.7	114.7
Reference literature	602	282	4,839.7	66,686.7
Other	18	11	50,925.6	109,876.9
Total book production by type	8,259	5,144	157,946.3	1,499,003.2

percent of all titles that year) is disproportionately large. These publications consist mostly of propaganda – the materials of Party congresses, Party and government resolutions, antireligious brochures, etc – and are usually published in Ukrainian. The more valuable books in the natural and mathematical sciences, economics, medicine, etc, are usually published in Russian. The classics of Ukrainian literature, though they appear in large press runs, are almost never published in their entirety and rarely contain objective commentaries, annotations, and full bibliographies. The works of some important writers are still proscribed (for example, P. Kulish). As for the works of contemporary Soviet writers, of which many titles appear in large press runs, their artistic level is usually low and to a large extent can be regarded as ideological propaganda. Their only value lies in the fact that they sustain the daily use of the Ukrainian language. Very few translations of Western writers are published; most of the translations are of old, well-known classics. Of the contemporary Western writers, mostly Communist writers are translated. Books in Ukrainian studies (literary scholarship, language, history, etc) are usually tendentious, with a Russian chauvinistic bias.

Outside Ukraine. Before 1914 Ukrainian books did appear outside Ukraine but only sporadically – in St Petersburg, Vienna, Geneva, New York, Philadelphia, Jersey City, Winnipeg, etc. During the First World War Vienna became an important Ukrainian publishing center, but Ukrainian books were also published in Geneva and in the prisoner-of-war camps in Germany (Rastatt, Salzwedel, Wetzlar). After the war Ukrainian books were published in the main Ukrainian émigré centers – Berlin, Leipzig, Prague, Warsaw, Poděbrady, Paris, and Harbin. Books were also published by non-political immigrants in the United States and the Bačka region in Serbia. During the Second World War Cracow, Prague, and Berlin were the centers of Ukrainian publishing and produced over 500 titles in 1939–41.

After the Second World War Ukrainian books were published briefly in the new émigré centers in Germany and Austria and to a lesser extent in France, Belgium, Switzerland, and Italy. According to I. Luczkiw, 2,104 Ukrainian books, including 96 in foreign languages, were published in Western Europe in 1945–50: 577 of them dealt with sociopolitical subjects, 557 were literary works or literary studies, 295 were religious books, 172 dealt

with history or geography, 135 were devoted to science or applied science, and 98 to linguistics. When most of the Ukrainian refugees emigrated from Europe, the USA (New York, Philadelphia, Chicago), Canada (Toronto, Winnipeg, Yorkton, Edmonton), Argentina (Buenos Aires), and to a lesser extent Brazil (Prudentópolis and Curitiba) and Australia became the centers of Ukrainian publishing. But Ukrainian publishing firms continue to operate in Europe (Munich, Neu-Ulm, Paris, London, and Rome). Small Ukrainian publishing centers have been established in Ruski Krstur in Yugoslavia, Warsaw, and Prešov in Slovakia.

Sale and distribution. The first popularizers of books were the publishers and printers themselves. The monasteries and schools played an important role in distributing books. Beginning in the 17th century, the Lviv Dormition Brotherhood disseminated religious books throughout Ukraine and in the Christian countries of the Slavic East. In the 18th century this function in eastern Ukraine was taken over by the bookshop of the Kievian Cave Monastery. Private printing shops and bookstores began operation. In 1779–80 F. Tumansky, a publisher and statistician, planned to open a central academic bookstore in Hlukhiv.

In the 19th century Odessa became an important book center in Ukraine. In 1846 Odessa had 6 bookstores, but they sold non-Ukrainian books. The journal *Osnova* in St Petersburg distributed the few Ukrainian books that were published, employing student salesmen to sell books at fairs and festivals. The first bookstores in Kiev to sell Ukrainian books were established in the 1870s by M. Levchenko and L. Inytsky. At the time there were about 20 bookstores in Kiev. In 1884 a well-run Ukrainian bookstore was set up by the Kievskaiia Starina publishing house. Some bookstores in Odessa and Chernihiv specialized in Ukrainian books. Musical literature was distributed by L. Idzikowski's publishing firm and bookstore in Kiev.

A number of Ukrainian bookstores in Russian-ruled Ukraine were run after 1905 by private individuals, associations, and publishers. The largest among them was the bookstore of *Literaturno-naukovyi vistnyk* in Kiev, which also distributed Galician publications. In Galicia book-distribution networks were organized by the Staurpogion Institute (formerly the Lviv Brotherhood), the Prosvita society, and the Shevchenko Scientific Society in Lviv. Small Ukrainian bookstores operated in the provincial towns of Galicia.

In 1920 the Soviet regime nationalized all privately owned bookstores but permitted co-operative bookstores to operate side by side with the state distributing firms. The distribution systems of the State Publishing House of Ukraine and of the Knyhospilka union in Kharkiv encompassed about 6,000 bookstores throughout Soviet Ukraine. The Sel-Knyha joint-stock society also distributed books. This network was replaced by an exclusively state system in 1930.

The Ukrainian Book Center (Ukrknyhotsentr) had a monopoly on book distribution and was subordinated to the Council of People's Commissars of the Ukrainian SSR. The name of the agency was changed to the Ukrainian Book Trade (Ukrknyhotorhivlia) in 1934 and to the Ukrainian Book and Cultural Trade (Ukrknyhokulttorh) in 1938. In 1949 the Ministry of Culture was put in charge of the book distribution conducted by the Ukrknyhokult-

torh. In 1956 the Ukoopspilka association of consumer societies was made responsible for the sale of books in raion centers. The all-Union publishers send their publications directly to Ukrainian bookstores or else run their own bookstores (Soiuzpechat, Voenknyga, etc). In 1956 there were 1,097 bookstores and 2,785 bookstands in the Ukrainian SSR. Village libraries receive books from the raion distribution centers. Ukrainian books are exported abroad by the Ukrainian Book Trade (Ukrknyhtorh) through International Book (Mezhdunarodnaia Kniga) in Moscow. Ukrainian Book (Ukrainska Knyha) stores in Canada sell Soviet Ukrainian publications in co-operation with International Book. The Society of Bibliophiles of the Ukrainian SSR, which is part of an all-Union association, works without commercial motives to popularize books in Ukraine.

In 1920–39 book sales in Western Ukraine were handled not only by publishers and the bookstores of the Shevchenko Scientific Society, the Prosvita society, and the Ridna Shkola society in Lviv, and their branches in the counties, but also by private bookstores. Some publishers set up an effective network of booksellers. Several Ukrainian bookstores operated in Transcarpathia and in the larger émigré centers – Prague, Berlin, Vienna, and Paris.

The large immigrant population in North America established Ukrainian bookstores under church, institutional, or private control. One of the first was the Ukrainian Bookstore in Edmonton, which was founded in 1914 and is still in operation. Publishers take care of their own distribution, but usually on a small scale. Almost every large Ukrainian immigrant center has at least one store; in 1980 there were about 80.

Bibliology. The *Ukrainian Scientific Institute of Bibliology in Kiev (1922–36, director Yu. *Mezhenko) was one of the few research institutions that studied the production of books in Soviet Ukraine. Today bibliological research is conducted at the institutes of culture and the Ukrainian Polygraphic Institute in Lviv. The Book Chamber of the Ukrainian SSR has been responsible for registering and preserving books since 1922. In 1972 the Book and Book Printing Museum of the Ukrainian SSR was established in one of the buildings of the Kievian Cave Monastery to preserve rare books and incunabula. Information about new books published in Soviet Ukraine appears in the weekly **Druh chytacha* and the catalog *Novi vydannia URSR*. (See also *Bibliography, *Libraries, and *Publishers.)

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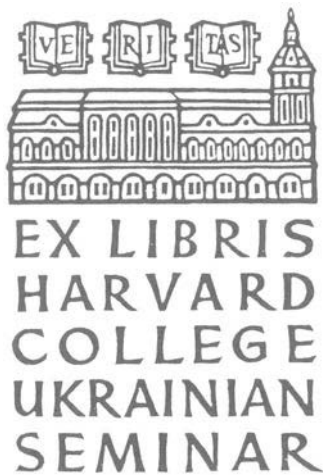
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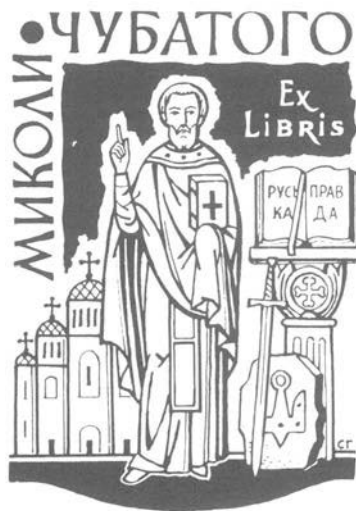
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Bookplates: 1) J. Hnizdovsky *Ex libris Jean Thiebault*; 2) O. Lishchynsky *Ex libris M. Kuzmovich*; 3) Yu. Narbut *Ex libris Oscar Hansen*; 4) V. Balias *Ex libris M. Hordynska*; 5) M. Butovych *Ex libris Dr. M. Khomyň*; 6) L. Paliy *Ex libris Danylo Struk*; 7) J. Hnizdovsky *Ex libris Harvard Ukrainian Seminar*; 8) S. Hordynsky *Ex libris Mykola Chubaty*; 9) V. Cymbal *Ex libris V. Cymbal*

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B. Kravtsov, A. Turchyn

Bookplate (ex libris). Artistic label, containing a drawing, coat of arms, or other device, an inscription, and the name of the owner, which is pasted on the inner cover or flyleaf of a book. Bookplates first appeared in Germany between 1450 and 1470. The oldest known bookplate in Ukraine dates from 1601 and appears in a book owned by the guildmaster S. Samborsky of Kamianets-Podilskyi. The bookplates of O. Bezborodko, F. Tumanski, M. Fankovych, and of the Basilian monastery library in Kholm are typical examples of 18th-century bookplates. In the mid-18th century the engraver I. Fylypovych designed the bookplate of the Zalusky family library. In the 19th century the larger book collections displayed bookplates with coats of arms. At the beginning of the 20th century the bookplate tradition was developed by Yu. *Narbut. Since then such artists as M. Sosenko, O. Kulchytska, V. Krychevsky, and many others have produced bookplates. In the 1920s–1930s P. *Kovzhun, the most distinguished Ukrainian bookplate designer, contributed to the development and popularity of the art form. As a result of his efforts a book on Ukrainian bookplates with numerous reproductions was published in Lviv in 1932. During this period the following artists designed bookplates: M. Butovych, I. Padalka, O. Sakhnovska, P. Kholodny, Jr, N. Khasevych, L. Khyzhynsky, V. Tsymbal, S. Hordynsky, M. Osinchuk, Ya. Muzyka, and V. Sichynsky. After 1940 the art form was perpetuated outside Ukraine by such artists as J. Hnizdovsky, V. Balias, Yu. Kulchytsky, M. Bilynsky, M. Levytsky, and L. Hutsaliuk. E. Tyrs-Venhrynovych of Cracow produced over 200 woodcut bookplates. In the Ukrainian SSR such graphic artists as K. Kozlovsky, V. Stetsenko, V. Masyk, O. Hubariev, M. Kurylych, H. Malakov, V. Kutkin, S. Gebus-Baranetska, and H. Davydovych have produced well-designed bookplates. The art attained a particularly high standard in the 1960s at the hands of V. Perevalsky, M. Malyshko, N. Denysova, M. Pavlusenko, O. Zalyvakha, H. Sevrak, and B. Soroka. An album of their bookplates was published in the United States in 1972.

The collecting of bookplates developed together with book printing and the growth of libraries at the end of the 18th and the beginning of the 19th century. Special bookplate collections are found at the Library of the Academy of Sciences of the Ukrainian SSR in Kiev, the Kiev Museum of Ukrainian Art, the Lviv Museum of Ukrainian Art, and in private collections, mainly in Kiev and Lviv. In the United States valuable bookplate collec-

tions are owned by Metropolitan M. Skrypnyk, M. Kuzmovych, and S. Hordynsky.

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S. Hordynsky



Severyn Borachok

Borachok, Severyn [Boračok], b 1898 in Sorotsko, Ternopil county, Galicia, d 8 July 1975 in Richmond, Virginia. Painter, postimpressionist. Borachok studied at the Cracow Academy of Arts in 1921–4 with J. Pankiewicz and at its branch in Paris from 1925 on. He was a member of a group of 10 artists known as the *Comité Parisien*. A jury that included R. Dufy and P. Bonnard awarded the first prize in an academy competition to Borachok. In 1937 Borachok moved to Munich and in 1962 to the United States. Exhibits of his paintings were held in Lviv, Warsaw, Cracow, Paris, Geneva, Munich, New York, and elsewhere. In his work Borachok used various techniques and materials. His latest works consisted of mosaics made of Venetian glass. Borachok's creative imagination expressed itself through color and light, with much attention given to detail. His main works were compositions with female figures, landscapes, still lifes, and, at the end of his life, icons. An iconostasis by him is installed in the Ukrainian chapel in Mackwiller, France.

Borbists (Borbisty). A group of Russian Socialist Revolutionaries in Ukraine that supported the Bolshevik regime. It originated from the split in the Russian party of left Socialist Revolutionaries in Ukraine and took its name from the title of its Russian-language periodical *Bor'ba* (The Struggle). The group existed from May 1919 to July 1920, when it dissolved itself and joined the CP(B)U of Ukraine. In the 1920s some former Borbists held important positions in the government of the Ukrainian SSR, includ-

ing Ye. Terletsky, V. Kachynsky, S. Mstislavsky (who vehemently opposed Ukrainization in 1926), procurator O. Malytsky, I. Alekseev, and G. Besedovsky.

Borduliak, Tymotei [Borduljak, Tymotej], b 2 February 1863 in Borduliaky, Brody county, Galicia, d 16 October 1936 in Velykyi Khodachkiv (also known as Velyka Khodachka), Berezhany county. Greek Catholic priest in Galicia, prose writer, and translator. Borduliak wrote for *Zoria* and other journals. A realist writer, he depicted the life of the contemporary Galician peasantry in his short stories. His collection *Blyzhni, obrazky i opovidannia* (Neighbors: Sketches and Stories, 1899) was republished in Kiev under the title *Opovidannia z halyts'koho zhyttia* (Stories of Galician Life, 1903). He later published the following stories in almanacs and periodicals: 'Prokhor Chyzh,' 'Zhura' (Grief), 'Perervanyi straik' (Interrupted Strike), 'Vistka' (News), 'Perednivok' (Time before the Harvest), 'Maister Fed' Tryndyk' (Master Fed Tryndyk), 'Iuviliat' (Jubilarian). He published nothing after 1916. Later republishations of his work include *Opovidannia* (Stories, 1927), *Vybrani tvory* (Selected Works, 1930), *Vybrani opovidannia* (Selected Stories, 1953), and *Tvory* (Works, 1958).



Tymotei Borduliak



Bishop Isidore Borecky

Bordzylovsky, Yevhen [Bordzylovs'kyj, Jevhen], b 10 September 1875 in Kiev, d 8 November 1948 in Kiev. Botanist, corresponding member of the Academy of Sciences of the Ukrainian SSR from 1939. His work centered on floristics and the systematics of plants. He edited the first volume of **Flora URSR* (Flora of the Ukrainian SSR), a project he initiated.

Borecky, Isidore [Borec'kyj, Isydor], b 1 October 1911 in the village of Ostrivets, Terebovlia county, Galicia. Ukrainian Catholic bishop. Educated at theological seminaries in Lviv (1932–6) and Munich (1936–8), Borecky was ordained in 1938, the year he emigrated to Canada. He served initially at Canora, Saskatchewan, and from 1939 to 1948 at Brantford, Ontario. In 1948 he was appointed bishop of Amathus and consecrated exarch of eastern Canada; since 1956 he has been bishop of the Toronto eparchy. Borecky is a member of the synod of Ukrainian Catholic bishops and actively supports the concept of the Ukrainian Catholic patriarchate.

Boretsky, Mykola [Borec'kyj], b 19 December 1879 in Sarny, Volhynia, d? Metropolitan of the Ukrainian Autocephalous Orthodox church (UAOC). Boretsky grad-

uated from the Kiev Theological Seminary (1901) and was ordained an orthodox priest in 1904. In 1921 Boretsky joined the UAOC and in 1922 was consecrated bishop of the Haisyn region. In October 1927, the Second All-Ukrainian Orthodox Sobor elected him metropolitan of Ukraine. As primate of the UAOC Boretsky chaired several church conferences and pastoral meetings under adverse political conditions (governmental pressure), co-ordinated the work of 12 Kiev parishes, and published many articles in the UAOC journal *Tserkva i zhyttia*. Boretsky's fate after his arrest and exile to Medvezha Hora in 1930 is unknown.

Boretsky, Yov [Borec'kyj, Jov], d 2 March 1631 in Kiev. Outstanding church leader and educator, defender of the Orthodox faith, the Orthodox metropolitan of Kiev (1620–31). His family came from Bircha in Galicia. He was educated at the Lviv Dormition Brotherhood school and abroad. He worked as a teacher and rector at the Lviv Dormition Brotherhood School (1604–5) and was the first rector of the Kiev Epiphany Brotherhood School (1615–18). In 1620 he helped found the Lutske Brotherhood School. In 1619 he became hegumen of St Michael's Golden-Domed Monastery of Kiev. In August 1620 the patriarch of Jerusalem, Theophanes III, ordained Boretsky metropolitan of Kiev. Boretsky had a strong influence on the Cossacks under P. Sahaidachny's hetmancy. As metropolitan Boretsky composed a petition in defense of the Orthodox hierarchy entitled **Protestatsiia* (1621). Along with the Uniate metropolitan Y. *Rutsky, he favored a general reconciliation within the Ukrainian church, but failed to gain the support of the Cossacks for his plans. A prolific translator, Boretsky also wrote poems honoring saints, petitions, prefaces, and edicts. **Perestoroha* is attributed to him. He was the coauthor of *Apolleia Apolohii* (A Refutation of 'A Defense,' 1628) and the translator of **Antolohion* from the Greek (1619).

Boriskovsky, Pavel [Boriskovskij], b 27 May 1911 in St Petersburg. Russian archeologist, professor at Leningrad University since 1959, and associate of the Institute of Archeology of the Academy of Sciences of the USSR. Boriskovsky conducted archeological excavations in Ukraine. In 1938–9 he excavated a Paleolithic dwelling at the *Pushkari site in Chernihiv oblast, and in 1946 he discovered one of the oldest archeological monuments in Ukraine – the *Luka Vrublivetska site on the Dniester River. He has written several works on the Paleolithic period, including *Paleolit Ukrainy* (The Paleolithic Period in Ukraine, 1953) and *Paleolit basseina Dnepra i Priazov'ia* (The Paleolithic Period in the Dnieper Basin and the Azov Region, 1964).

Boriso, Inokentii, b 1800 in Yelets, Orlov gubernia, Russia, d 1857. Orthodox theologian, bishop of Chyhyryn from 1836, archbishop of Kharkiv from 1843 and of Kherson and Tavriia from 1847, famous preacher. Borisov studied at the Kiev Theological Academy and was its rector in 1830–36. He improved the level of instruction there. As a theologian he favored the historical-comparative method. He founded the weekly *Voskresnoe chtenie* in Kiev and wrote a number of works on church history and the Holy Scriptures, including *Istoricheskoe obozrenie bogosluzhbovykh knig Greko-Rossiiskoi Tserkvi* (A Historical Survey of Liturgical Books of the Greco-Russian Church,

1836–43). His sermons and other works were published in 12 volumes in 1901 in St Petersburg.

Boritiesia – Poborete (Struggle – You Shall Overcome). Non-periodic organ of the foreign delegation of the *Ukrainian Party of Socialist Revolutionaries, published in Vienna from 1920 to 1922. *Boritiesia-Poborete* was edited by M. Hrushevsky, in close collaboration with M. Shrah, M. Chechel, M. Shapoval, and others. The journal's political line was one of acquiescence to a Soviet political order in Ukraine and to Ukraine's federal association with other Soviet socialist states. Ten issues of *Boritiesia-Poborete* were published; the sixth issue was devoted entirely to a draft program of the Ukrainian Party of Socialist Revolutionaries.

Borivske [Boriv's'ke]. v-19. Town smt (1976 pop 9,300) in Lysychanske raion, Voroshylovhrad oblast, situated on the Donets River.

Borkaniuk, Oleksa [Borkanjuk], b 11 January 1901 in Yasinia, Transcarpathia, d 3 October 1942 in Budapest. Journalist and political figure in Transcarpathia. In 1929 Borkaniuk became first secretary of the Komsomol committee in Transcarpathia and editor of the newspaper *Pratsiuiucha molod'* (1930–6). He edited **Karpats'ka pravda* from 1931 to 1933. In 1933 he became first secretary of the Communist Party of Transcarpathian Ukraine and was a member of the Czechoslovak parliament from 1935 to 1938. In 1939 he fled to the USSR. Parachuted into Transcarpathia in order to do underground work in March 1942, he was captured by the Hungarians and executed.

Borkovsky, Ivan [Borkovs'kyj], b 8 November 1898 in Galician Podilia, d 17 March 1976 in Prague. Archeologist. In the early 1920s Borkovsky lived in Prague, where he completed his university education. In 1933–45 he was a professor at the Ukrainian Free University, serving as its rector in 1939–40 and 1941–3. He did archeological research on the Corded-Pottery culture, the Hradčany castle of Prague, and several other Czech cities.

Borkovsky, Oleksander [Borkovs'kyj], 1841–1921. One of the pioneers of the Galician renaissance. Borkovsky was a journalist, teacher, editor of *Zoria* (1886–97), and *Dilo*, and a co-founder of the Prosvita society.

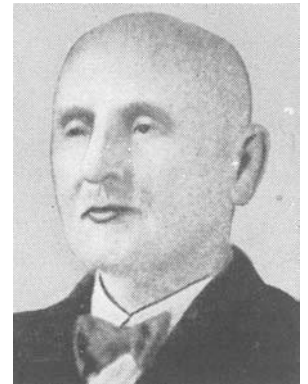
Borkowski-Dunin, Piotr, 1890–1949. Polish count, political figure, journalist. He had large landholdings in Galicia and in 1926 became the voivode of Lviv. He opposed the partition of Galicia, holding that the province was historically a mixed region of Ukrainians and Poles. He also spoke out against Polish colonization and the Pacification (1930) in eastern Galicia. A series of his articles, entitled 'O punkt wyjścia w sprawie ukraińskiej' (On the Basic Point of the Ukrainian Question), was published in *Droga* (Warsaw 1931).

Borodai, Vasyl [Borodaj, Vasyl'], b 18 August 1917 in Katerynoslav. Sculptor. Borodai studied at the Kiev Art Institute (1947–53). In 1966 he became lecturer, and in 1971 professor, at the institute. He has been a full member of the Academy of Arts of the USSR since 1973 and was chairman of the Union of Artists of the Ukrainian SSR from 1968 to 1973. Among his sculptures are the following

compositions: *Youth* (1951), *Ivan Bohun* (1954), *Lesia Ukrainka* (1957), and *Bandura Player* (1960). He also completed portraits of P. Panch (1960), P. Tychyna (1963), L. Revutsky (1963), and T. Yablonska (1974), as well as the series *Through Egypt* (1961–4) and some monuments – busts of J. Słowacki in Kremianets (1969) and of T. Shevchenko in Arrow Park, New York (1970). Borodai's works usually meet the demands of socialist realism. His most interesting sculptures are adaptations of the ancient Egyptian style (eg. *Silence*). Monographs on Borodai by B. Lobanovsky (Kiev 1964) and Z. Fogel (Moscow 1968) have been published.



Vasyl Borodai



Serhii Borodaievsky

Borodaievsky, Serhii [Borodajevs'kyj, Serhij], b 1870 in Okhtyrka, Kharkiv gubernia, d 1942 in Prague. Scholar and leading theoretician of the co-operative movement. After graduating from Kharkiv University, Borodaievsky worked in St Petersburg and published a collection of articles on small credit. In 1910 he became vice-director of a department in the Ministry of Trade and Industry and was a lecturer at the St Petersburg Polytechnical University. From 1917 he helped to establish Ukrainian central co-operative institutions, and in 1919 he became president of the All-Ukrainian Union of Manufacturing Co-operatives. *Trudosoiuz in Odessa. In 1918 he was deputy-minister of trade and industry in the Hetman government. Borodaievsky emigrated in 1919 and lectured at the International Academy in Brussels. In 1921–2 he taught at the Sorbonne in Paris, and from 1923 he was a professor at the Ukrainian Free University and the Ukrainian Technical and Husbandry Institute in Prague. His works include *Istoriia kooperatyvnoho kredytu* (The History of Co-operative Credit, 1923), *Istoriia kooperatsii* (The History of Co-operatives, 1925), *Teoriia i praktyka kooperatyvnoho kredytu* (The Theory and Practice of Co-operative Credit), and *Prynysypy kooperatyvnoho zakonodavstva* (The Principles of Co-operative Legislation). A number of his articles appeared in foreign journals.

I. Vytanovych

Borodavka (Nerodych), Yatsko, ? – 1621. Hetman of the Zaporozhian Cossacks, elected in late 1619 by the unregistered Cossacks. When war began with Turkey in 1620, Borodavka made a temporary truce with P. Sahaidachny and the leaders of the registered Cossacks. At a general council in June 1621 the registered and unregistered Cossacks entrusted Borodavka with the command

of a Cossack army of 40,000 men. Blamed for a defeat in Moldavia, Borodavka was deposed and beheaded at Khotyn in 1621. Sahaidachny was chosen as the new hetman.

Borodianka [Borodjanka]. III-10. Town smt (1971 pop 5,100) on the Zdvyzh River, a raion center in Kiev oblast. In January 1918 the Sich Riflemen and the Left-Bank Haidamaka Battalion, defending Kiev, fought the Bolsheviks near Borodianka.

Borolych, Yurii [Borolyč, Jurij], b 28 February 1921 in Velykyi Bereznyi, Transcarpathia, d 7 January 1973 in Prague. Ukrainian writer in Czechoslovakia. In 1940 Borolych fled from the Hungarians to the Soviet Union and was imprisoned, and in 1943 he joined the Czechoslovak Brigade as a journalist. In 1953–5 he edited the Prešov journal *Duklia*. He published several collections of prose on contemporary themes: *Darunok* (The Gift, 1953), *Storinka zhyttia* (A Page from Life, 1956), *Pid odnym nebom* (Under One Sky, 1958), *Pisnia zhyttia* (Song of Life, 1960), *Khoral Verkhovyny* (Highland Chorale, 1964), *Z ridnykh berehiv* (From Native Shores, 1966), and *Ioho den' sered nas* (His Day among Us, 1970). Three volumes of his works were published in Soviet Ukraine.

Borotba (Struggle). A group of writers who were members or followers of the *Borotbists. Created in 1918, the group included many contributors to the newspaper *Borot'ba*, among them V. Blakytny, A. Zalyvchy, H. Mykhailychenko, and V. Chumak. These writers were the first to advocate the idea of 'proletarian literature.' In 1919 they published the almanacs *Zshytky borot'by* (Notebooks of Struggle) and *Chervonyi vinok* (The Red Garland). After Zalyvchy's and Chumak's deaths in 1919 the remaining members of the group were instrumental in publishing the magazine **Mystetstvo* (1919–20).

Borotbists (Borotbisty). The Ukrainian Party of Socialist Revolutionaries-Borotbists (Communists) was the left faction of the *Ukrainian Party of Socialists Revolutionaries (UPSR). At the fourth party congress on 13–16 May 1918 this faction gained control of the Central Committee of the UPSR. It advocated a form of government based on workers' and peasants' councils and demanded co-operation with the Bolsheviks. These views were propagated by its weekly *Borot'ba*, edited by V. Ellan-Blakytny. After the Bolshevik occupation of Ukraine at the beginning of 1919, the Borotbists collaborated with the Bolsheviks, and several Borotbists participated in Kh. Rakovsky's workers' and peasants' government (M. Poloz, H. Mykhailychenko, M. Panchenko, M. Lytvyenko, and M. Lebedynets). At the fifth party congress on 8 March 1919 in Kharkiv the Borotbists adopted a communist but independentist platform and changed their name to the Ukrainian Party of Socialist Revolutionaries (Communists). Then in August 1919, after merging with a left group known as the Ukrainian Social Democratic Workers' party (Independentists), they founded the Ukrainian Communist party (of Borotbists) and demanded admission to the Communist International as an independent 'national communist' party. Their application was rejected, however. At this time the Borotbists had 15,000 members. Because the Borotbists had a strong following among the peasants, V. Lenin accepted a

compromise: he promised an independent Ukrainian SSR if the Ukrainian Communist party (of Borotbists) voluntarily abolished itself by merging with the CP(B)U. In March 1920 the Borotbists joined the CP(B)U. They played an important role in promoting *Ukrainization in the 1920s. In the 1930s former Borotbist members were politically persecuted and many were executed.

The leaders of the Borotbists were H. *Mykhailychenko, L. *Kovaliv, O. *Shumsky, V. Ellan-Blakytny, A. *Prykhodko, A. *Zalyvchy, V. *Chumak, M. *Poloz, P. *Liubchenko, O. *Lisovyk, H. *Hryenko, M. *Panchenko, and O. *Dovzhenko.

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I. Maistrenko

Borova. III-11. Town smt (1971 pop 9,100) on the Stuhna River in Khvastiv raion, Kiev oblast. The Motovylyvskyy Woodworking Complex and the Kiev Research Station of the Ukrainian Scientific Research Institute of Potato Cultivation are located there.

Borova. IV-18. Town smt (1976 pop 4,905), a raion center in Kharkiv oblast. The town has a food industry, a brick factory, and a poultry incubation station.



Taras Borovets

Borovets, Taras [Borovec'] (pseud: Bulba), b 9 March 1908 in the village of Bystrychi in Volhynia, d 15 May 1981 in New York. Civic, political, and military leader. Under the interwar Polish regime Borovets was imprisoned in the concentration camp at Bereza Kartuzka. During the first Soviet occupation of Western Ukraine (1939–41) he began organizing a Ukrainian underground in Polisia, which, with the outbreak of the German-Soviet war, appeared as the *Polisian Sich and fought Soviet, and later German, military units. In December 1941 it adopted the name *Ukrainian Insurgent Army and on 20 July 1943 changed its name to the Ukrainian People's Revolutionary Army. Borovets led the revolutionary and military struggle according to the directives of the chiefs of staff of the Ukrainian National Republic in exile and put forth a democratic program. He was arrested in Berlin in late 1943 while negotiating with the Germans and was imprisoned in the Sachsenhausen concentration camp. As an émigré in West Germany after the war, he organized the Ukrainian National Guard and published its organ, *Mech i volia* (1951–3). He emigrated eventually to the United States,

where he led the life of a private citizen. Borovets's memoirs, *Armii bez derzhavy: Slava i trahediia ukrains'koho povstans'koho rukhu* (An Army without a State: The Glory and the Tragedy of the Ukrainian Insurgent Movement), were published in Winnipeg in 1981.

Borovsky, Mykhailo [Borovs'kyj, Myxajlo], b 15 November 1891 in Zubrivka, Podilia. Agronomist, expert practitioner and propagator of beekeeping and orchard cultivation in Western Ukraine. Borovsky studied at the universities of Kamianets-Podilskyi and Warsaw and the Prague Polytechnical Institute. He edited the journals *Ukrains'kyi pasichnyk* (1928–39), **Sil's'kyi hospodar* (1932–9), and *Praktychne sadivnytstvo* (1933–8) in Lviv and wrote various handbooks. He was a lecturer at the Ukrainian Technical and Husbandry Institute in Poděbrady, Czechoslovakia, in 1934–44. He has lived since 1949 in Winnipeg, Canada. Borovsky is the author of 19 monographs and more than 200 essays and articles, including *Atlas roslyn* (An Atlas of Plants, 1927), *Oliini roslyny* (Oil-Producing Plants, 1935), and *Poradnyk pasichnyka* (A Beekeeper's Handbook, 1942).

Borovsky, Volodymyr [Borovs'kyj], b 18 January 1907 in Zinkiv, Podilia gubernia. Protestant activist and journalist. Borovsky studied at the Protestant seminary in Vandsburg, Germany. He served as pastor in the *Ukrainian Evangelical Reformed church in Volhynia. In 1947 he immigrated to the United States, where he has served as executive secretary of the *Ukrainian Evangelical Alliance of North America since 1955 and editor of *Ievanhel's'kyi ranok* since 1961. Borovsky is a co-author and editor of *Istoriia ukrains'koho ievanhel's'ko-reformovanoho rukhu* (A History of the Ukrainian Evangelical Reformed Movement, 1980).



Volodymyr Borovsky



Dmytro Borovyk

Borovyk, Dmytro, 1876–1920. Ukrainian community figure in the Far East. Exiled to Siberia for political reasons, Borovyk lived in Vladivostok after 1916, editing and publishing the first Ukrainian newspaper in that region, *Ukrainets' na Zelenomu Klyni* (1917–18). He served as secretary of four Far Eastern Ukrainian congresses and was one of the founders of the Ukrainian independence movement in the Far East.

Borovyk, Leonyd, 1897–1942. Actor and stage designer. He graduated from the St Petersburg Academy of Arts and worked in various theaters in Galicia, particularly

in the Zahrava Theater in 1933–8 and in the Kotliarevsky Theater. He distinguished himself in various roles, including Nero in an adaptation of H. Sienkiewicz's *Quo Vadis* and Shulika in H. Luzhnytsky's *Oi, Moroze, Morozenku* (Oh, Moroz, Morozenko). He adapted V. Stefanyk's *Zemlia* (The Soil), B. Lepky's *Baturyn*, H. Luzhnytsky's *Holhota* (Golgotha), and other works for the stage.

Borovyk, Yevhen, b 24 April 1915 in Petrograd, d 7 February 1966 in Kharkiv. Physicist, corresponding member of the Academy of Sciences of the Ukrainian SSR from 1961. In 1945 Borovyk began working at the Physical-Technical Institute of the Academy of Sciences of the Ukrainian SSR in Kharkiv. His works deal with solid-state physics, plasma, and the heat conductivity of rarified gases.



Levko Borovykovsky

Borovykovsky, Levko [Borovykovs'kyj], b 22 February 1806 in the village of Myliushky in Poltava gubernia, d 6 December 1889 in Myliushky. Romantic poet, writer, translator, and folklorist. After graduating in 1830 from Kharkiv University, Borovykovsky taught in a Kursk gymnasium and from 1839 in the Poltava Institute for Daughters of the Nobility. In 1852 he became a gymnasium inspector in Poltava gubernia and retired a few years later. His works were first published in 1828, and he was one of the first poets of the Kharkiv Romantic school. Of his numerous poems, the most notable is the ballad 'Marusia' (1829), a free reworking of V. Zhukovsky's 'Svetlana.' During his lifetime only one collection of his writings was published, *Baiky i prybaiutky* (Fables and Sayings, 1852), which brought him recognition as a storyteller. He also translated the poetry of Horace, A. Pushkin, and A. Mickiewicz, compiled a Ukrainian dictionary, and collected Ukrainian folklore. Borovykovsky's collected works – *Tvory* (Works, 1957) and *Povne zibrannia tvoriv* (Complete Collected Works, 1967) – were published in Kiev.

Borovykovsky, Oleksander [Borovykovs'kyj], b 26 November 1844 in Poltava, d 3 December 1905. Jurist specializing in civil law and process, judge, folklorist, son of L. *Borovykovsky. In 1887–94 he was a lecturer at Odessa University. Among his writings are *Otchet suddi* (Judge's Report, 3 vols, 1891–4), a commentary on the civil law code (1909), and *Zhenskaia dolia po malorusskim pesniam* (Woman's Fate as Reflected in Little Russian Songs, 1867). He wrote poetry in Russian.

Borovykovsky, Volodymyr [Borovykovs'kyj], b 4 August 1757 in Myrhorod in the Poltava region, d 18 April

1825 in St Petersburg. Iconographer and portrait painter, son of Luka Borovyk (d 1775) who was a Cossack fellow of the banner and an iconographer. Borovykovsky was trained in art by his father and uncle and then in 1788 went to study portrait painting under D. Levytsky at the St Petersburg Academy of Arts. In 1793 he became an academician there. Until 1787 Borovykovsky lived and worked in Ukraine. During his career he painted many churches, icons, and iconostases, only some of which have been preserved: the icons of Christ (1784) and the Virgin Mary (1784 and 1787), now in Kiev, the icon of ss Thomas and Basil (1770s, in Myrhorod), the iconostases and wall paintings in the village churches in Kybyntsi in the Poltava region and Ichnia in the Chernihiv region, several icons in the Church of St Catherine in Kheron, the religious painting *King David* (1785), now in Leningrad, and the iconostasis in the Church of the Holy Protectress in the village of Romanivka in the Chernihiv region (1814–15). Borovykovsky's religious art departed from the established norms of Byzantine iconography in the Russian Empire and tended towards a realistic approach.

Borovykovsky painted about 160 portraits, among them Ukrainian public figures, including the Poltava burgo-master P. Rudenko (1778), O. Kapnist (1780), O. Bezborodko with his daughters (1803), Bishop M. Desnytsky, the mayor of Kiev P. Borshchevsky (1816), D. Troshchynsky (1819), and A. Rodzianko (1821). Among the large number of official portraits he painted are the full-figure portraits of Catherine II (1794) and Paul I (1800), Prince A. Kurakin, and the Russian poets G. Derzhavin and V. Zhukovsky. At the beginning of the 1790s Borovykovsky began to paint miniatures and portraits of women in the Ukrainian iconographic style. Adhering to the spirit of classicism, he promoted West European traditions through his art. The largest number of Borovykovsky's works can be found in the museums of Leningrad and Moscow. In Ukraine they can be seen in the museums of Kiev, Kharkiv, Odessa, Poltava, Dnipropetrovske, Kheron, and Symferopil. A few of his paintings are in the United States.

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S. Hordynsky

Borschak, Elie [Borščak, Il'ko], b 19 July 1892 in Kheron gubernia, d 11 October 1959 in Paris. Historian and civic figure in France, full member of the Shevchenko Scientific Society. Borschak studied law and history at the universities of Kiev, St Petersburg, and Odessa. He went as secretary of the UNR delegation to the Paris peace conference in 1919 and remained in France thereafter. In France he discovered the papers of H. Orlyk and the diary of Hetman P. Orlyk in 1920, P. Orlyk's 'Deduction des droits de l'Ukraine' and the 1710 Constitution of 'Bendery in 1922, and Voltaire's notes to his history of Charles XII. An adherent of the democratic left, Borschak helped organize the Union of Ukrainian Citizens in France and



Volodymyr Borovykovsky;
 portrait by Ivan Buhaievsky-
 Blahorodny, before 1825



Elie Borschak

edited its newspaper *Ukrains'ki visty* (1926–9). From 1939 to 1957 he taught at the Ecole Nationale des Langues Orientales Vivantes in Paris. From 1949 to 1953 he edited the Paris-based journal of Ukrainian studies, **Ukraina*. Borschak wrote over 400 studies and articles, primarily on 18th-century Ukraine and on Franco-Ukrainian relations. His important works are *Le mouvement national ukrainien au XIXe siècle* (1930); *La vie de Mazepa* (with R. Martel, 1931); *Velykyi mazepynets' – Hryhor Orlyk* (The Great Mazepist – Hryhor Orlyk, 1932); *Ivan Mazepa* (1933); *Shevchenko u Frantsii* (Shevchenko in France, 1933); *L'Ukraine dans la littérature de l'Europe occidentale* (1935); *Napoleon i Ukraina* (Napoleon and Ukraine, 1937); *Karpats'ka Ukraina v mizhnarodnii hri* (Carpatho-Ukraine in International Diplomacy, 1938); *L'Ukraine à la Conférence de la Paix 1919–1923* (1938); *Voinarovs'kyi, sestriuk Ivana Mazepy* (Voinarovsky, the Nephew of Ivan Mazepa, 1939); *Lectures ukrainiennes* (1946); and *Hryhor Orlyk, France's Cossack General* (1956).

Borshchiv [Borščiv]. v-7. City (1973 pop 8,600) and raion center in southeastern Ternopil oblast on the Nichlava River. Borshchiv was first mentioned in historical documents in 1456. In 1629 it received the right to be governed by Magdeburg law. From 1867 to 1939 it was a county town. Borshchiv has a food industry, an office-supplies factory, and a tekhnikum of mechanized agriculture. The remains of a fortress with a dungeon and of a 17th-century castle are found there.

Borshosh-Kumiatsky, Yulii [Boršoš-Kumjats'kyj, Julij], b 8 July 1905 in the village of Velyki Komiati in Transcarpathia, d 9 April 1978 in Uzhhorod. Poet and teacher. After graduating from the Uzhhorod seminary Borshosh-Kumiatsky taught in village schools. He began writing poetry in 1924. His collections of poetry include *Vesniani kvity* (Spring Flowers, 1928), *Z moho kraiu* (From My Country, 1929), *V Karpatakh svitaie* (The Dawn Is Breaking in the Carpathians, 1935), *Krov klyche* (Blood Calls, 1938), *Dvi doli* (Two Destinies, 1948), *Na vysokii polonyni* (At the High Mountain Pasture, 1956), *Hrai, trembita* (Play, Trembita, 1958), *V orlynomu leti* (In the Eagle's Flight, 1961), *Bahriani akordy* (Purple Chords, 1967), *Shovkova kosytsia* (Silk Braid, 1971), and *Piznia krasa* (Late Beauty, 1975).

Borsuk. Surname of a family with several branches, first chronicled in the mid-17th century. Many of its members

served as officers in Cossack regiments. In the Nizhen Regiment Marko Borsuk served as colonel (1674–7) and quartermaster (1688); Ivan Borsuk, as captain of the Fifth Company (1649–54); Artym Borsuk, as captain of the Second Company (1716–18); Matvii Borsuk, as captain of the Prokhory Company (1725); Petro Borsuk, son of Matvii, as captain of the Divytsia Company (1775); and Tymish (1674–85), Maksym (1701), and Ivan Borsuk, son of Petro (1783), as flag-bearers.

In the Kiev Regiment, Petro Borsuk served as captain of the Kozelets Company (1701–2) and as acting colonel (1706); Zynovii Borsuk, as chancellor (1748–54), judge (1754–65), and quartermaster (1767); and Yakiv Borsuk as aide-de-camp (1729).

Yakym Borsuk was translator at the College of External Affairs and colonel of the Starodub Regiment (1757–9), and Fedir Borsuk was a fellow of the banner in the same regiment (1718).



Dmytro Bortniansky

Bortniansky, Dmytro [Bortnjans'kyj], b 1751 in Hlukhiv, d 10 October 1825 in St Petersburg. A prominent composer and conductor. Bortniansky became a member of the court choir in St Petersburg in 1758. In 1764 he performed a solo part in H. Raupach's opera *Alceste* in St Petersburg. During this period he studied composition under B. Galuppi. From 1769 to 1779 Bortniansky studied in Italy, where he composed several operas to Italian librettos: *Creonte* (1776) and *Alcides* (1778), staged in Venice, and *Quinto Fabio* (1779), staged in Modena. Bortniansky also wrote liturgical works to Latin and German texts, including an 'Ave Maria' for two voices and orchestra. On his return to St Petersburg Bortniansky became a court composer, teacher, and conductor. During this period he composed his French operas: *La fête du seigneur* and *Le faucon* in 1786 and *Le fils rival* in 1787. At the same time Bortniansky wrote a number of instrumental works (piano sonatas and a piano quintet with harp) and a cycle of songs to French texts. In 1796 he became the director of the court choir, which was composed mostly of Ukrainians and which he raised to a new level of excellence. During this period Bortniansky composed over 100 choral religious works, including 35 concertos for four-part mixed choir, 10 concertos for double choruses, 14 panegyric hymns, and a number of liturgical works for three and four voices and for double choruses.

In his choral liturgical works Bortniansky combined the age-old traditions of Ukrainian choral art with the achievements of late 18th-century European music. The influence of Ukrainian folk-song melodies is clearly discernible in these works. Concentrating exclusively on the purely vocal a capella style, Bortniansky achieved a high level of technical proficiency in his sacred music, simultaneously imbuing it with a deep spiritual mood. Bortniansky's choral concertos are characterized by the use of the fugue form in the final movement. The musical language of his instrumental works (piano sonatas, chamber music, symphonies) and operas reflects certain features of early classicism. While Bortniansky's operas and instrumental works remained popular only among small circles of music lovers, his choral works contributed to the spread and elevation of choral art in Ukraine. Bortniansky's works had a special significance for Western Ukraine, where they stimulated the rebirth of a national musical life in the early 19th century.

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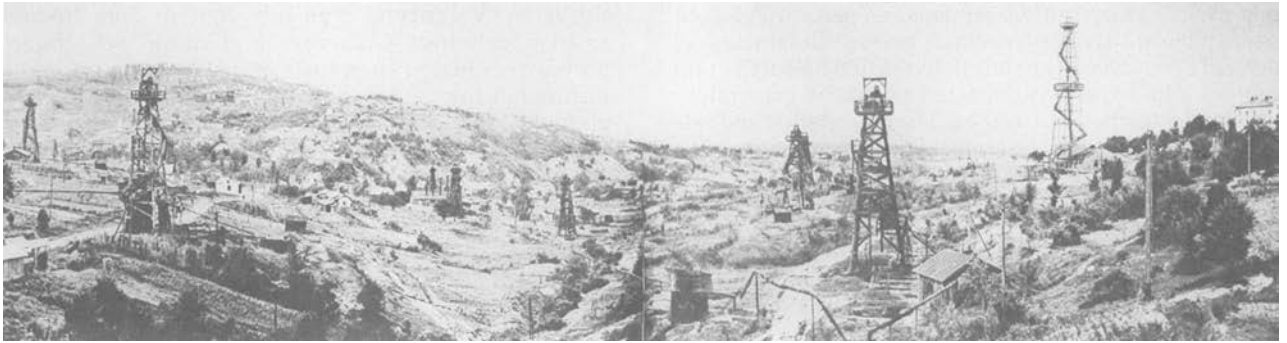
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W. Wytwytsky

Bortnyk, Yanuarii, b 3 May 1897 in the village of Ozerna, Zboriv county, Galicia, d 1938. Drama director, one of the representatives of the Berezil theater directing school. In 1915 he began to appear on stage in the Ternopil Teatralni Vechory theater and in 1922 he joined the Berezil theater. In 1925–8 he was the director of one of its major studios and directed the following plays: V. Yaroshenko's *Shpana* (Riff-raff), I. Dniprovsky's *lablun-evyi polon* (Apple Blossom Captivity), O. Vyshnia's *larmarok* (The Market), and F. Schiller's *Die Verschöpfung des Fiesko zu Genua*. In 1927–30 he worked in the Kharkiv Veselyi Proletar theater of light drama, and then in the Kharkiv Theater of Musical Comedy, where he staged J. Offenbach's *La Périodole*. In 1933–6 he was director at the Shevchenko Theater in Dnipropetrovske, where he put on O. Korniiuchuk's *Platon Krechet*. In 1936–7 he worked at the Revolution Theater in Kharkiv, where he directed I. Mykytenko's *Solo na fleiti* (The Flute Solo). Bortnyk was executed during the Yezhov terror.

Bortnyks (*bortnyky*). Peasants who were dependents of the princes or boyars in Kievan Rus' and paid their dues with the honey they gathered from wild bees. In the 18th century these peasants became serfs under the Russian Empire. The term *bortnyk* is derived from *bort*, which means a hollow tree trunk housing a beehive.

Borynevych, Anton [Borynevych], b 20 July 1855 in Odessa, d 3 December 1946 in Odessa. Statistician and demographer. Borynevych worked in the statistical bureau of Odessa, where he directed the local censuses of 1892, 1897, 1915, and 1917. His major work was *Mista Odes'koï gubernii* (Cities of Odessa Gubernia, 1922).



Boryslav oil fields, early 20th century

Borys, Ivan, b 4 May 1869 in Drohobych, d 12 November 1923 in Lviv. Civic figure and prominent merchant in Galicia. Borys established several businesses in Pere-myshl, which were managed after his death by his sons Teodor, Yevhen, and Volodymyr. Borys organized the first congress of Galician and Bukovynian merchants in Lviv in 1906. He was active in the Burghers' Brotherhood and several Galician co-operative societies, and directed the Burghers' Bank in Pere-myshl.

Borys, Yevhen, b 19 May 1904 in Peremyshl. Entrepreneur and civic figure. From 1923 to 1939 Borys owned and directed several commercial firms in Peremyshl. In 1945–8 he headed the Ukrainian Committee in Wels, Austria. From 1952 to 1975 he was president of a large bakery, Dempster's Bread Ltd, in Toronto. Since 1966 he has been president of the Patronage of the Shevchenko Scientific Society, which solicits funds for and promotes publication of the Ukrainian-language *Entsnyklopediia ukraino-znavstva* (Encyclopedia of Ukrainian Knowledge).

Borysenko, Valentyn, b 2 May 1929 in Ozeriany, Chernihiv oblast. Sculptor. Borysenko graduated in 1953 from the Lviv Institute of Applied and Decorative Art. Among his works are the sculptures *Oleksa Dovbush* (1960), *Danylo of Halych* (1961), the triptych *Earth* (1963–4), *Harvest* (1969), and *Cosmos* (1974).

Borysenok, Stepan, b 17 May 1891 in Kiev, d ? Historian of Ukrainian and Belorussian law, associate of the All-Ukrainian Academy of Sciences, and professor at the Kiev Institute of the National Economy. Borysenok published articles on the penal character of the *potok* in the *Ruskaia Pravda*, on customary law in the Lithuanian-Ruthenian state, on the creation of the legal profession in the Lithuanian duchy, and on the Lithuanian Statute in the journals of the commissions studying the history of Ukrainian law and customary law. He was imprisoned in 1937 during the Yezhov terror and his further fate is unknown.

Boryshchenko, Viktor [Boryščenko], b 3 February 1914 in Kharkiv. Singer, lyrical-dramatic tenor. From 1935 to 1950 he was a soloist at the Kiev Opera and Ballet Theater. His principal roles include Bohun in K. Dankevych's *Bohdan Khmel'nyts'kyi*, Petro and Andrii in M. Lysenko's *Natalka Poltavka* (Natalka from Poltava) and *Taras Bul'ba*, Faust in C. Gounod's *Faust*, and Jenik in B. Smetana's *Prodaná nevěsta* (The Bartered Bride).

Borysiak, Nykyfor [Borysjak], b 27 March 1817 in the village of Rih, Poltava gubernia, d 30 March 1882 in the village of Zolotonosha, Poltava gubernia. Geologist and professor at Kharkiv University. His major works were concerned with the geological structure, useful minerals, and soils of Ukraine, especially of the Donets Basin. He also studied the Urals. He wrote *Sbornik materialov, otnosiashchikhsia do geologii Iuzhnoi Rossii* (A Collection of Materials on the Geology of Southern Russia, 1867). He was the first to put forward and substantiate the theory about the existence of hard-coal deposits beyond the old Donbas farther to the west (in the Great Donbas).

Borysiak, Oleksii [Borysjak, Oleksij], b 3 August 1872 in Romen, d 25 February 1944 in Moscow. Geologist and paleontologist, professor at the St Petersburg Mining Institute in 1911–30, and then director of the Paleontological Institute of the Academy of Sciences of the USSR, of which he became a full member in 1929. In 1897–8 he conducted geological research in the Donbas and the southeastern part of the Kharkiv region, and in 1900–13, in the Crimea.

Borysivka (Borisovka). III-17. Town smt (1968 pop 13,000) on the upper Vorskla River and a raion center in Belgorod oblast, RSFSR. The town was built by Cossacks at the end of the 17th century. In 1926 Ukrainians constituted two-thirds of the raion's population.

Boryskovych, Isaakii [Boryskovyč, Isaakij], ?–1641. Orthodox church leader and educator. For some time he lived at Mount Athos. He was the founder and hegumen (1602) of Derman Monastery, then the hegumen of Cherychi Monastery, and one of the organizers of the Lutske Brotherhood of the Elevation of the Cross (1617). He lectured at the brotherhood school. In 1620 he received the Stauropegion privilege for the brotherhood from Theophanes III, the patriarch of Jerusalem, and in 1621 Theophanes III consecrated him bishop of Lutske and Ostrih. The Polish king, Sigismund III, did not, however, recognize the consecration. Boryskovych participated in all the Orthodox sobors, including the Sobor of 1640.

Boryslav. IV-4. City (1968 pop 32,500) in Lviv oblast, on the Tysmenytsia River in the foothills of the High Beskyd. A center of the petroleum industry, Boryslav was formed by amalgamating the towns Boryslav, Tustanovychi, Volianka, and Mraznytsia. The growth of industry carried with it a corresponding growth of population (1880

pop 15,500: 28 percent Ukrainians, 10 percent Poles, 62 percent Jews; 1931 pop 41,000: 23 percent Ukrainians, 48 percent Poles, 28 percent Jews). In the first half of the 19th century petroleum was extracted manually; exploratory drilling was carried out in 1892. The exploitation and sale of wells was chaotic. The largest yield was in 1905–6 at a drilling depth of up to 2,000 m (80 percent of the entire Carpathian yield). Thereafter the yield significantly decreased. The city experienced several miners' strikes throughout its history, most notably in 1904. As an industrial center Boryslav produces petroleum and its by-products, ozokerite, gasoline, natural gas, chemicals, porcelain, clothing, shoes, synthetic materials, wood products, food, and consumer goods. A museum of the petroleum and gas industry is located there. I. Franko used Boryslav as the setting for his novels *Boa Constrictor* (1878) and *Boryslav smiietsia* (Boryslav Is Laughing, 1881), and for *Boryslav: Kartyny z zhyttia pidhirs'koho* (Boryslav: Pictures of Foothill Life, 1877). (See also *Drohobych-Boryslav Industrial Region.)

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Boryslav oil fields. See Drohobych-Boryslav Industrial Region.

Borysohlibska, Hanna [Borysohlibs'ka], stage name of H. Sydorenko-Svyderska, b 7 January 1868 in Sebezh, Pskov gubernia, Russia, d 26 September 1939 in Kiev. Noted actress of M. Kropyvnytsky's school. From childhood she played in amateur drama groups in Slovianske. Her professional career in the theater began in 1888 in Kropyvnytsky's troupe. From 1902 to 1906 she was part of P. Saksahansky's and I. Karpenko-Kary's troupes, and from 1907 to 1917 she played in M. Sadovsky's theater in Kiev. After the revolution she was a leading member of the Kiev State Drama Theater (1918–19) and then of various troupes and theaters in Galicia (1920–5). In 1925 she returned to the Kiev Ukrainian Drama Theater. Borysohlibska's strongest roles were those of elderly women in Ukrainian ethnographic plays, such as Ryn-dychka and Hapka in Kropyvnytsky's *Po revizii* (After the Inspection) and *Zaidyholova* (The Dreamer) and Sekleta in M. Starytsky's *Za dvoma zaitsiamy* (After Two Hares), and others. In Soviet dramas she played Mariia in O. Kornii-chuk's *Platon Krechet*, Usachykha in I. Kocherha's *Maister chasu* (Master of Time), Oryna in M. Kulish's *97*, and other roles. She also appeared in the film *Koliivshchyna* (1933).

Borysov, Petro, b 1800 in Sevastopil, d 12 October 1854 in Malaia Razvodnaia, Siberia. Officer in the Russian army, member of the Ukrainian petty gentry, and a Decembrist. Borysov organized secret groups of the Society of Friends of Nature among the officers in Reshetylivka, Poltava gubernia, in 1818. He was the founder and president of the *Society of United Slavs, which was organized in 1823 in Zviahel, Volhynia, and in 1825 merged with the *Southern Society. Borysov participated in the revolt of the Chernihiv Regiment and was sentenced for this action in 1826 to hard labor for life. Eventually the sentence was changed to a lighter one. In 1839 he was resettled in Siberia. Petro's brother, Andrii (1798–12 October 1854), helped organize the secret military societies mentioned above. See *Decembrist movement.

Borysov, Valentyn, b 20 July 1901 in Bohodukhiv, Kharkiv gubernia. Composer and music pedagogue. Borysov graduated from the Kharkiv Music and Drama Institute in 1927. Among his compositions are the symphonic poem *Karmeliuk* (1927); two symphonies (1957, 1963); *Ukrainian Suite* (1949); *Celebration Overture* (1969); a piano concerto (1971); the cycle *Music for Strings* (1975); the cantata *Guarding the Dnieper Hydroelectric Stations* (1932); the oratorio *Wedding Feast* (1972); chamber-instrumental works; works for choral and vocal ensembles; and songs to the words of T. Shevchenko, P. Tychyna, V. Sosiura, and others. He also wrote the book *Chaikovs'kyi i Ukraina* (Tchaikovsky and Ukraine, Kiev 1955).

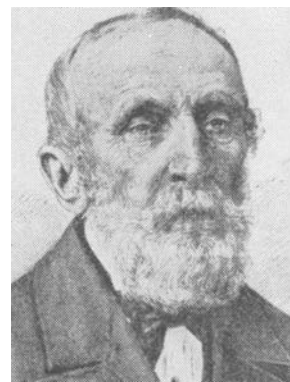
Borysovets, Valentyn [Borysovec'], b 15 January 1910 in Vladivostok. Stage and set designer, graduate of the Kiev Art Institute (1931). He has designed the sets of numerous plays in the theaters of Kiev, Lviv, Dnipropetrovske, Poltava, Zhytomyr, and Zaporizhia.

Boryspil [Boryspil']. III-11. City (1970 pop 30,600) and raion center in Kiev oblast 35 km east of Kiev. Kiev Airport is located there. In 1918 it was the site of battles between Otaman D. Zeleny's Trypilian Division and the Hetman government army during the uprising of the UNR Directory; later it was the site of battles between local partisans and the Bolsheviks. The city has a food industry, a reinforced-concrete-products factory, a clothing factory, and a woolen mill.

Borysthene. Name for the *Dnieper River in the works of ancient Greek and Roman writers. The word is not of Greek, but of local, origin.



Hanna Borysohlibska



Ivan Borysykevych

Borysykevych, Ivan [Borysykevych], b 1815 in Uvysla, Ternopil county, Galicia, d 31 January 1892. Landowner, lawyer, community and cultural leader during the Galician renaissance. In 1848 he became vice-president of the *Supreme Ruthenian Council and authored its statute. He was a delegate to the *Slavic Congress in Prague, an initiator and active participant of the *Congress of Ruthenian Scholars, and during the 1860s a member of the Galician diet.

Borzakovsky, Pylyp [Borzakovs'kyj]. Clerk of the General Military Chancellery in the Hetman state. Borzakovsky was one of the authors of the 'Diariiush' (Diary)

of this chancellery from 13 July 1722 to 10 March 1723. In it he described the policies adopted by the tsarist government to limit the autonomy of Ukraine and the struggle against those policies on the part of the Cossack *starshyna*, led by P. Polubotok, who demanded the reinstatement of the political privileges of the Cossack officers and the abolition of the first Little Russian Collegium. Diary excerpts were published by O. Lazarevsky in *Chteniia v Istoricheskom obshchestve Nestora Letopistsa* (vol 12, 1898).

Borzenko, Serhii, b 2 July 1909 in Kharkiv, d 19 February 1972 in Moscow. Writer and journalist, graduate of the Kharkiv Electrotechnical Institute, member of the writers' group Prolitfront. His first collection of stories was entitled *Narodzhennia komunistu* (Birth of a Communist, 1933). During the Second World War he was a correspondent for the newspaper *Pravda*. His books about the war include *Desant u Krym* (Landing in the Crimea, 1941), in Russian, and *Skoraiachys' zakonam vitchyzny* (Submitting to the Laws of the Fatherland, 1949). After the war he moved to the Far East and wrote mostly in Russian.

Borzhava (Berezhava) [Boržava (Berežava)]. A mountain group in the Polonynian Beskyd of the Carpathian Mountains between the Vovcha and Velyka Rika rivers in Transcarpathia. The Borzhava is a wide, level ridge covered with large pastures. Its steep slopes are covered, with beech forests and dissected by valleys up to 1,000 m in depth. The upper forest line lies at 1,100–1,200 m. The slopes are marked by hollows, the traces of glaciation. The highest peak in the Borzhava is Stih (1,677 m).

Borzhava River [Boržava]. A small right-bank tributary of the Tysa River in Transcarpathia. It is 106 km long and has a basin area of 1,360 sq km. The river originates in the *Borzhava. The upper stretch is mountainous, and the lower stretch is flat.

Borzhkovsky, Valerian [Boržkovs'kyj, Valerijan], 1846–1919. Ethnographer, archeologist, and statistician. His articles were published in *Kievskaiia starina* and *Materiialy do ukraïns'ko-rus'koi etnolohii*. During Ukraine's independence he was a commissar in Vinnytsia. He was killed by the Bolsheviks.

Borziak, Dmytro [Boržjak], b 6 November 1897 in the village of Pyshchyky, Poltava gubernia, d 1938. Short-story writer. Borziak studied medicine at Kiev University. He was a member of the All-Ukrainian Association of Proletarian Writers. His first story, 'Pid doshch' (Into the Rain) appeared in *Vsesvit* (1925, no. 20). His later stories – 'Varen'ka,' 'Tovarysh Andrii' (Comrade Andrii), 'Buket proliskiv' (A Bouquet of Anemones), 'Chynovnyk' (The Functionary), 'Buzkovyi kushch' (The Lilac Bush), and 'U manastyr' (Into the Monastery) – appeared in *Zhyttia i revoliutsiia* (1925, nos 10, 11; 1926, no. 6; 1927, nos 1, 3, 5). He was arrested in 1929 and tortured for belonging to the *Union for the Liberation of Ukraine and later exiled to a political-isolator camp in Siberia. The circumstances of his death are unknown; it is thought that he was executed or committed suicide.

Borzna. II-13. City (1970 pop 12,200) founded in 1633, raion center in Chernihiv oblast. Because of its distance from the railway (14 km), it has not grown (1897 pop

12,000). In 1782 it became a county town in Chernihiv gubernia. The city has a brick factory, a lumber-processing factory, and a food industry.

Borzov, Valerii, b 20 October 1949 in Sambir, Lviv oblast. Athlete, runner. Borzov won gold medals in the 100 m and 200 m races at the 1972 Olympic Games and several European and USSR running championships.

Bosh, Yevheniia [Boš, Jevhenija], b 1879 in Ochakiv, d 1925 in Moscow. Bolshevik activist of Jewish descent. In 1917 Bosh prepared a military uprising against the Central Rada in Kiev and Vinnytsia. In 1917–18 she was the people's secretary of internal affairs in the Soviet government of Ukraine and commanded Bolshevik battalions in Ukraine. Bosh wrote *Natsional'noe pravitel'stvo i sovetskaia vlast' na Ukraine* (The National Government and Soviet Power in Ukraine, 1919) and *God bor'by* (A Year of Struggle, 1925).

Boshko, Volodymyr [Boško], b 7 April 1885 in the village of Ivanivka, Kherson gubernia, d 10 August 1949. Jurist and professor of law. Boshko graduated from Kiev University in 1914 and became a law professor there in 1937. His works deal with the history of law and with civil and family law. His most important works are *Rodynnopodruzhnne pravo* (Family-Marriage Law, 1929), *Narysy rozvytku pravovoi dumky* (Essays on the Development of Legal Thought, 1927), and *Narysy radians'koho simeinoho prava* (Essays on Soviet Family Law, 1952).

Bosnia. With Hercegovina, Bosnia forms one of the republics of Yugoslavia. It has an area of 51,564 sq km. The local Ukrainians, who numbered about 10,000 in 1914 and about 8,000 in 1980, settled in Bosnia during Austria-Hungary's colonization efforts in 1890–1913, which followed its annexation of Bosnia in 1878. Most of the Ukrainian settlers came from Galicia, but there were some from Transcarpathia as well. They settled mostly in Prnjavor, Derventa, Prijedor, Bosanska Gradiška, and Banja Luka counties.

As soon as the settlers arrived, Greek Catholic parishes began to be organized, and priests were sent from Galicia. In 1907 Rev Y. Zhuk was appointed vicar general for the Ukrainian settlers and was attached to the Roman Catholic archdiocese of Sarajevo, the capital of Bosnia. In 1908 Metropolitan A. Sheptytsky established a Studite monastery in Kamenica. In 1922, however, the Studites were forced to leave Bosnia. Two years later the apostolic administration, which had been set up in Banja Luka in 1914 and was headed by Rev O. Baziuk, was abolished, and all Greek Catholic parishes in Bosnia were placed under the jurisdiction of the Križevci eparchy. The 1920s were marked by a strenuous struggle with the Orthodox movement, which was supported by Russophiles and the Serbian authorities. In the 1930s a number of Prosvita reading rooms, savings associations, and co-operatives were established. The Ukrainian student colony in *Zagreb helped in the cultural work. In 1932–40 the weekly paper **Ridne slovo* was published, as well as some almanacs. Yet, because of the lack of Ukrainian schools, denationalization made strong headway.

The Second World War undermined the development of Ukrainian life in Bosnia, which at the time was part of the Croatian state. In 1942–6 the Greek Catholic church

was headed by the Croatian Greek Catholic bishop J. Šimrak, who was imprisoned in 1945 and then died in prison. Many Ukrainians left Bosnia because of persecution for having belonged to the Ukrainian legion of the Croatian army and for having fought against the Serbian Chetniks and Tito's partisans. Some of these refugees settled in *Srem, Slavonia, and *Bačka, while others emigrated to Silesia in Poland, to Australia, and to the United States. Ukrainian cultural and educational life began to revive only in the 1950s and was co-ordinated by the Shevchenko Cultural and Educational Society in Prnjavor and Banja Luka. The first school textbooks were published: *Bukvar* (Primer) in 1957 and readers for grades one, three, and four in 1978. There is only one Ukrainian school – the Shevchenko Elementary School – which was built with the aid of funds provided by the United Ukrainian American Relief Committee in 1972 after the earthquake in Devjatina. The Ukrainian language is studied on a voluntary basis, although the government pays for the instruction. Summer seminars in the Ukrainian language, songs, and folklore are organized for those children who live outside the main centers of Ukrainian life by the Union of Ruthenians-Ukrainians of Croatia and the Ukrainian Cultural Council in Banja Luka. Among the Ukrainians in Bosnia are writers who write in Ukrainian, including M. Petrov-Hardovy, B. Hraliuk, I. Terliuk, P. Holovchuk, and V. Petrovsky. A Ukrainian radio program is broadcast from Banja Luka. In the last few years the Ukrainians in Bosnia have worked closely with the Bačka Ukrainians, who are more numerous and better organized, in the fields of culture, education, religion, and publishing. Since 1980 there has been a separate vicariate for Ukrainian Catholics in Bosnia within the *Križevci eparchy.

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Bosporan Kingdom. An ancient state on the northern coast of the Black Sea, founded ca 480 BC through an alliance of existing Greek city-states. The kingdom's capital was *Panticapaeum (present-day Kerch). It was ruled by the Archaeanactid and then by the Spartocid dynasty, which endured for over 300 years. In the 4th–3rd century BC the Bosporan Kingdom was at the height of its economic and cultural development. It controlled the Taurian Peninsula, the lower Kuban region, and the eastern Azov steppes, which were settled by Maeotian tribes. The king's power was almost unlimited. Grain growing, orcharding, viticulture, fishing, the skilled trades (particularly artistic metalworking), and trade (particularly in grain) were highly developed. Its manufactured goods were sold to the neighboring Scythians and Sarmatians.

In the second half of the 2nd century BC the Bosporan Kingdom was shaken by a socioeconomic and political crisis. Threatened by the Scythians, who had captured almost all of the Crimea, the Bosporan king Paerisades v decided ca 107 BC to seek the protection of the Pontic king Mithradates VI, but the local Scythians under the leader-

ship of Saumacus revolted and killed Paerisades. The revolt was put down by Mithradates' general, Diophantus, and the Bosporan Kingdom was annexed by the *Pontic Kingdom. When Mithradates was defeated by the Romans in 63 BC, the kingdom came under Roman rule.

Under Roman rule the Bosporan Kingdom experienced another period of economic and cultural prosperity in the 1st–2nd century AD. The old cities were rebuilt, and new cities were established. Many Sarmatians settled in the kingdom, and this caused its culture to become somewhat Sarmatianized. In the 1st century BC the kingdom was ruled by the Tiberius Julius dynasty, which was descended from Mithradates VI, but Rome held the right to appoint new kings. One of them, Sauromates II (AD 174–210), gained a decisive victory over the Scythians and enjoyed some independence from Rome. Yet, in the middle of the 3rd century, the kingdom's economic and political power was seriously undercut by the invasion of the Goths. In the 370s the Huns put an end to the Bosporan Kingdom.

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Boston. Capital and major city (1980 metropolitan pop 2,712,982) of Massachusetts. The first Ukrainians, from Austrian-Hungary, settled in Boston in the 1880s and in larger numbers after 1905. The Greek Catholic Brotherhood of ss Peter and Paul was founded in 1894 and was the first Ukrainian organization in the city. In 1914 a Ukrainian Catholic parish was established in the city, and in 1918 an Orthodox parish. In 1927 most of the Catholics joined the Orthodox church. The influx of new immigrants from Ukraine after the Second World War revitalized the Catholic church in Boston, so that by 1952 two parishes were formed (merged in 1968). In 1955 the two Orthodox parishes were merged. After an early period of growth from 4,000 in 1914 to 6,000 in 1933, the Ukrainian community in metropolitan Boston had diminished by 1970 to about 2,000 Ukrainian-speaking members. The *Harvard Ukrainian Research Institute was established in Cambridge, near Boston, in 1973.

Bosy, Volodymyr [Bosy], b 21 May 1899 in Yasel, Sianik county, Galicia, d 3 January 1979 in Montreal, Quebec. Community leader. Bosy came to Canada in 1924 and in 1931 settled in Montreal. He played a central role in the *Canadian Sich Organization and the *United Hetman Organization. He was editor-publisher of three short-lived conservative newspapers, *Probiti* (1924), *Kanadiis'ka Sich* (1928–30), and *Sich* (1939). He was also briefly editor of *Kanadiis'kyi ukraïnets'* in the 1920s and *Ukraïns'kyi robitnyk* in the 1950s. Bosy was active on behalf of the education and rights of Canadians of non-French and non-Anglo-Celtic origins in Quebec.

Botanical garden. A scientific research institution that studies plants and vegetation, promotes the teaching of botany at universities and other higher schools, popular-

izes the science, and fulfils practical assignments in areas such as acclimatization and hydridization. In Ukraine 'apothecary gardens' (*aptekarSKI horody*), where medicinal herbs were grown, were the precursors of botanical gardens. The first garden of this type was created in Lubni in 1714. Botanical gardens began to be organized as scientific institutions in the 19th century at universities: at Kharkiv University in 1805, Kiev University in 1836–41 (the university took over the collection of the Kremianets Lyceum, closed in 1831), Lviv University in 1823, Odessa University in 1867, Chernivtsi University in 1877, and Dnipropetrovske University in 1930. Research is also conducted at the *Nikita Botanical Garden in Yalta, which was established in 1812, and at the Donetsk Botanical Garden of the Academy of Sciences of the Ukrainian SSR. In 1936 the *Central Republican Botanical Garden of the Academy of Sciences of the Ukrainian SSR was established in Kiev; it has become the main center of botanical research in Ukraine.

Botanical museum. A scientific research institution that collects, preserves, and studies plant collections and at the same time popularizes the achievements of botany. In Ukraine the best-known botanical museum is the Museum of the Institute of Botany of the Academy of Sciences of the Ukrainian SSR, which was established in 1921 as the Botanical Cabinet and Herbarium at the academy and in 1966 became part of the Central Museum of Natural Science of the academy.

Botany

Origins. The earliest descriptive information about the flora of Ukraine is found in ancient Greek, Roman, Arab, and Byzantine sources. In more recent times such information appeared in the works of traveling scholars of the 16th–17th century, such as M. Kromer, M. Lytvyn, and G. de Beauplan. Botany was first studied at the Kievan Mohyla Academy. N. Ambodyk-Maksymovych, who graduated from the academy, compiled the first Russian botanical dictionary (1795) and wrote *Pervonachal'nye osnovaniia botaniky* (The Original Foundations of Botany, 1796). O. Maslovsky, a professor at the academy, published a systematic description of plants in 1798. German scholars who worked in the St Petersburg Academy of Sciences in the 18th century – J. Gldenstdt, P. Pallas, S. Gmelin, and M. Biberstein – described the flora of Ukraine in their writings.

Professors of universities founded in Ukraine at the beginning of the 19th century wrote on the flora of Ukraine and its distribution. The first professors of Kharkiv University (at which a botanical garden was established in 1805) studied the plants of Slobidska Ukraine: F. Deliavin set up a herbarium of 6,000 species, and V. Cherniaev maintained a large herbarium and studied the flora of lower plant species in Ukraine. In 1869 a society of naturalists was formed at Kharkiv University and began publishing its *Trudy*. A. Pitra conducted the first algological and mycological research and published works on plant anatomy. L. Cienkowski, the founder of ontogenetic morphology of the lower plants and a professor at the universities of Odessa (1865–72) and Kharkiv (1872–87), made important contributions to botany. Many of his students worked on plant morphology, evolutionary history, and systematics. Among them, L. Rainhard and V. Arnoldi, the founder of the Kharkiv school of

algologists, gained distinction. A. Krasnov studied phyto geography, particularly the plants of the Kharkiv, Poltava, and southern steppe regions. V. Taliev, who later became a professor in Moscow, also specialized in phyto geography. A. Potebnia's contributions to mycology are well known: he was the first in Ukraine to use pure cultures in research. His students – T. Strakhov, A. Trofymovych, and others – specialized usually in phytopathology. Most of V. Butkevych's and V. Zalesky's works were devoted to plant physiology.

At Kiev University W. Besser, the first professor of botany, published studies of the flora of Galicia (1809) and of Right-Bank Ukraine (1822). His students – A. Andrzejowski, E. Trautfetter (who was also instrumental in the development of the Kiev University botanical garden), and O. Rohovych – continued Besser's work in this area (Rohovych also studied the flora of the Chernihiv and Poltava regions). The fungi and algae of the Chernihiv region and the algae of the Kiev region were investigated by I. Borshchov, who also worked in other branches of botany. The paleobotanist I. Schmalhausen, who wrote *Flora Iugo-Zapadnoi Rossii* (The Flora of Southwestern Russia, 1886) and *Flora Srednei i Iuzhnoi Rossii, Kryma i severnogo Kavkaza* (The Flora of Central and Southern Russia, the Crimea, and northern Caucasia, 1895–7), made an important contribution to botany, as did the algologist and mycologist Ya. Walz, the pioneer in phytophysiology Y. Baranetsky, and the plant physiologist K. Puriievych. The prominent cytologist and embryologist S. Navashin published basic works on the structure of the nucleus and chromosomes. Others who should be mentioned alongside these figures are M. Kholodny, M. Tsinger, Ya. Modylevsky, V. Finn, L. Delone, and P. Oksiiuk. Navashin's successor to the chair of botany at Kiev University, O. Fomin, expanded the university's botanical garden and the *Institute of Botany of the Ukrainian Academy of Sciences. His students were the renowned botanist D. Zerov and the dendrologist O. Lypa. The mosses were studied by Z. Sapielin, the author of *Mokhy hirs'koho Krymu* (The Mosses of the Crimean Mountains). Ye. *Votchal, professor at the Kiev Polytechnical Institute, made important contributions to plant physiology and founded the Ukrainian school of plant physiologists, which included A. Oksanenko, V. Kolkunov, O. Tabenetsky (known for his atlas of the sugar beet), I. Tolmachov, A. Kekukha, A. Levshin, and others. The *Kiev Society of Naturalists was affiliated with Kiev University and the Polytechnical Institute.

In southern Ukraine, Odessa University, which was established in 1864, and its New Russia Society of Naturalists, which began publishing its *Zapiski* in 1872, boasted among their members such botanists as the mycologist A. Yanovych, the morphologists-systematists I. Koshut, Ye. Delaroux, F. Kamensky, and V. Khmelevsky, and the physiologists V. Rotert and his student F. Porodko. G. Tanfilev specialized in the interrelationship between plants and soils and authored one of the first collections of geobotanical research. The New Russia Society, in its *Zapiski*, published, among other works, J. Paczoski's (one of the founders of phytocoenology) studies of southern Ukraine's flora. The algae of the Black and Azov seas were studied by the Sevastopol Biological Station (est 1871) of the New Russia Society.

In Galicia and Bukovyna under Austria, botanical research was conducted by J. Sziwerek, I. Szultes (of Lviv

University), E. Tangl, K. Linsbauer, and S. Porsche (of Chernivtsi University). O. Voloshchak, professor at the Lviv Polytechnic, studied the flora of Galicia. I. Verkhratsky and M. Melnyk compiled Ukrainian botanical vocabulary and nomenclature for the publications of the Shevchenko Scientific Society. The flora of Western Ukraine was studied by the German scholar F. Pax, the Polish specialists H. Żapałowicz, J. Rostański, A. Regman, W. Szafer, and S. Kulczyński, and the Ukrainian botanists O. Mryts, H. Kozii, Ya. Ivanytsky, and others.

In 1918, with the founding of the Ukrainian Academy of Sciences, the botanical section of the Second Division of the academy and the *Ukrainian Botanical Society at the academy were established. They included among their members most of the botanists in Ukraine. In 1921 the Botanical Cabinet and Herbarium of the academy were established under O. Fomin. In the same year the journal *Ukrains'kyi botanichnyi zhurnal began publication; in 1924 *Visnyk Kyivs'koho botanichnogo sadu* appeared. Botanical research in Ukraine became well systematized in the 1920s and 1930s, which made possible the publication of the monumental 12-volume **Flora URSS* (The Flora of the Ukrainian SSR) beginning in 1936. Its first editor was O. Fomin, and its contributors included Ye. Bordzylovsky, E. Visiulina, M. Klovov, M. Kotov, Ye. Lavrenko, O. Yanata, and D. Zerov. In 1927 Ye. Vulf initiated the publication of *Flora Krymu* (The Flora of the Crimea; by 1966, nine volumes had appeared). At the same time important work was done in collaboration with the Institute of Ukrainian Scientific Language to standardize botanical terminology: published were N. Osadcha-Yanata's *Slovyk botanichnoi nomenklatury* (A Dictionary of Botanical Nomenclature, 1928) and V. Vovchanetsky and Ya. Lepchenko's *Slovyk botanichnoi terminolohii* (Dictionary of Botanical Terminology, 1932).

The botanical section of the Agricultural Sciences Committee of Ukraine was established in 1919 in Kiev and headed by O. Yanata. It was closely tied to a large network of institutions, primarily of agricultural botany, and co-ordinated the work of many scientists and scientific societies. Before its abolition in 1928 in Kharkiv, where it had been transferred in 1927, the committee had many accomplishments to its credit. Eventually it was replaced by the Ukrainian Institute of Applied Botany. Botanical research in Ukraine was conducted and published by the following bodies: the Kiev Society of Naturalists with its *Zapysky*; the Natural Science Section of the Kharkiv Scientific Society with its *Visnyk pryrodознаvstva*; the Kharkiv Scientific Research Chair of Botany with its *Naukovi zapysky*; and the Ukrainian Committee for the Protection of Natural Monuments with its series *Okhorona pam'iatok pryrody na Ukraïni* and *Materiialy okhorony pryrody na Ukraïni*.

In the 1930s a shift in Soviet government policy led to the reorganization of all scientific institutions, including those devoted to botany. Institutions of applied botany were subordinated to the All-Union Academy of Agricultural Sciences in Moscow, while institutions specializing in other areas of botany became parts of various institutes of the Academy of Sciences of the Ukrainian SSR. In 1931 the Institute of Botany of the Academy of Sciences of the Ukrainian SSR replaced the Botanical Museum and Herbarium and became the center for botanical research in Ukraine. During the Stalinist terror many prominent Ukrainian botanists were exiled. After 1933 botanical

terminology was extensively Russified, and scientific research came under strict government and Party control to ensure consistency with official ideology and subordination to production goals. The preparation of materials for *Flora URSS* continued, however. During this period a critical survey of Ukraine's flora was prepared by M. Klovov. Ye. Lavrenko and Yu. Kleopov wrote a series of works on phytogeography and florigenesis and studied endemism and the problem of relicts from a historical aspect. Much attention was given to the plant resources of Ukraine – fodder, industrial crops, and medicinal plants – by researchers such as M. Kotov.

Since the 1950s many botanists have continued to devote themselves to floristics and systematics; in 1950 and 1965 *Vyznachnyk roslyn URSS* (Field Guide to the Plants of the Ukrainian SSR) was published under the editorship of D. Zerov; M. Rubtsov's *Vyznachnyk vyshchyykh roslyn Krymu* (Field Guide to the Higher Plants of the Crimea) was published in 1972, and V. Chopyk and M. Kotov's *Vyznachnyk roslyn Ukrains'kykh Karpat* (Field Guide to the Plants of the Ukrainian Carpathians) was published in 1977.

In the 1960s and 1970s, besides the classical morphological-geographical method, the experimental-morphological method was applied with increasing frequency in the systematics of the higher plants by such Kharkiv biosystematists as Yu. Prokudin, O. Vovk, and K. Yermolenko. The monograph *Zlaki Ukrainy* (Gramineae of Ukraine, 1977) is notable in this respect. Scholars such as V. Chopyk and B. Smyk have analyzed the flora of the basic geographical regions. S. Fodor produced an inventory of Transcarpathian flora in 1974. The genesis of biomorphostructures in taxons has been investigated by V. Kolishchuk and S. Zysman. The staff of the Donetsk Botanical Garden (Ye. Kondratiuk and others) study the problems of applied botany. In the last two decades in the area of applied floristics flowering weeds have been inventoried, and essential oil plants, honey-nectar-yielding plants, fodder plants, poisonous plants, and medicinal herbs have been studied by such scholars as O. Lypa, O. Barbarych, S. Ivchenko, and S. Moroziuk.

Since 1931 research on lower plants have been co-ordinated by the Institute of Botany. The results of algological research were published in *Vyznachnyk prysno-vodnykh vodorostei URSS* (Field Guide to Freshwater Algae in the Ukrainian SSR, 1938–77). Among the contributors were O. Korshykov, D. Svyrenko, V. Myroniuk, O. Topachevsky, P. Oksiiuk, Ya. Roll, O. Matvienko, I. Pohrebniak, T. Volkova, P. Masiuk, and S. Kuzmenko. Algae of the Black Sea and the Sea of Azov are studied by the members of the Institute of the Biology of Southern Seas of the Academy of Sciences of the Ukrainian SSR in Sevastopol: N. Morozova-Vodianytska, A. Kaluhina-Hutnyk, and others. In the 1960s and 1970s, ecological-coenological research on algae was conducted mainly by the Institute of Botany and the Institute of Hydrobiology of the Academy of Sciences. Morphological-systematical and evolutionary-phylogenetic studies were written by A. Topachevsky – *Pytannia morfolohii i tsytolohii vodorostei* (Problems of the Morphology and Cytology of Algae, 1962) – and D. Zerov – *Narys fitohenezy besudynnykh roslyn* (An Outline of the Phytogenesis of Non-vascular Plants, 1972).

Mycoflora have been studied by M. Tselle, M. Pidoplichko, O. Salunsky, V. Bilai, M. Hrebenuk, and S.

Vasser. In 1967–79 the five-volume *Vyznachnyk hrybiv Ukraïny* (Field Guide to the Fungi of Ukraine) was produced by such botanists as S. Morochkovsky, M. Zerova, I. Dudka, Z. Levitska, H. Radziievsky, and M. Smitska. Pathogenic fungi and fungi-producing antibiotics are studied at the Institute of Microbiology and Virology. Ecological groups of fungi are studied by M. Koval and H. Andreeva. M. Litvinova and I. Dudka specialize in the research methods for aquatic fungi. A. Oksner has studied the lichen flora of Ukraine and is the author of the two-volume *Flora lyshainykyv Ukraïny* (The Lichen Flora of Ukraine, 1956–8). M. Makarevych wrote *Analiz likhenoflory Ukraïns'kykh Karpat* (An Analysis of the Lichen Flora of the Ukrainian Carpathians, 1963). D. Zerov devoted his attention to mosses and published *Torfovi mokhy Ukraïny* (Peat Mosses of Ukraine, 1928) and *Flora pechinochnykh i sfahnovykh mokhiv Ukraïny* (Flora of the Liverworts and Sphagnidae of Ukraine, 1964). L. Partyka, A. Lazarenko, H. Vachura, M. Slobodian, V. Melnychuk, and K. Ulychna have also studied mosses.

The natural vegetation of Ukraine has been investigated quite thoroughly in respect to natural regions and types of vegetation. At the turn of the century a number of works on the vegetation of the steppe and forest-steppe belts were produced by G. Tanfilev, A. Krasnov, H. Vysotsky, and J. Paczoski. At first descriptions of natural vegetation were of a phytogeographic nature. In the 1930s descriptions of associations and general studies began to appear; their authors were K. Malynovsky, M. Holubets, V. Kolishchuk, S. Stoiko, S. Belhard, and others.

Ye. Lavrenko, Yu. Kleopov, M. Shalyt, S. Ilchevsky, and others have studied the vegetation of the steppes. Yu. Sheliah-Sosonko and H. Kukovytsia have studied the steppes of Podilia; N. Chernova and L. Pryvalova have studied the Crimean steppes. Research results are found in *Roslynnist' zasolenykh hruntiv* (The Vegetation of Saline Soils, 1963) and *Stepy, kam'ianyisti vidslonennia, pisky* (The Steppes, Stony Ground, Sands, 1973) by F. Hryn, V. Osychnyk, M. Kosets, and V. Tkachenko.

The vegetation of the Dnieper floodplains has been studied by R. Yelenevsky, O. Sokolsky, A. Alekseev, D. Afanasev, and O. Belhard. The meadow vegetation of Left-Bank Ukraine and northern Ukraine have been investigated by S. Muliarchuk, H. Bilyk, A. Alekseev, and V. Tkachenko; the meadows of the Rivne region by M. Buvaltsev; the southern steppe by I. Hryhora; Podilia by I. Shipova and I. Amelin. The meadows of the Carpathians, their foothills, and Transcarpathia have been studied in detail by the geobotanists of Lviv: H. Kozii, K. Malynovsky, I. Artemchuk, I. Bilyk, Ye. Bradis, and V. Horbyk.

The bogs of Ukraine have been studied by Ye. Lavrenko, D. Zerov, S. Bradis, I. Bachuryrna, I. Hryhora, and L. Kucheriava. Their topology has been elaborated by Ye. Bradis, A. Kuzmichov, and T. Andriienko.

Much attention has been devoted to the forests of Ukraine. V. Povarnitsyn, S. Muliarchuk, and Yu. Sheliah-Sosonko have studied the forests of Polisia; M. Kosets and F. Hryn, the Volhynian-Podilian Upland and Galicia; M. Popov and I. Yakymchuk, the Carpathians; O. Horokhova, Bukovyna; M. Kosets, the beech forests; M. Kotov, V. Miakushko, F. Hryn, and V. Osychniuk, the forest steppe; O. Belhard, Yu. Sheliah-Sosonko, and I. Bilyk, the steppe belt; H. Poplavska, L. Makhaeva, and Ya.

Didukh, the Crimea; P. Berehovy, D. Afanasev, and V. Tkachenko, the forests in river floodplains. S. Hensiruk, B. Ostapenko, V. Dan'ko, and Z. Herushynsky described in detail the typology of Ukraine's forests. Yu. Sheliah-Sosonko examined the evolution of oak forests, and A. Kuzmovych, alder forests. H. Makhiv and P. Kozhevnikov have specialized in ecology. B. Ivanytsky made an important contribution to the study of forests and forestry.

The problem of the structural-functional organization of phytocoenoses and of natural vegetation has received attention from scientists such as J. Paczoski, P. Pohrebniak, D. Lavrynenko, M. Shalyt, V. Miakushko, V. Osychniuk, and S. Zysman. Phytocoenotic analysis, which was introduced by H. Vysotsky and J. Paczoski, has been continued by H. Poplavska and Yu. Sheliah-Sosonko. Ecological study is developing in new directions such as comparative ecology and biogeocoenology. The ecological properties of various plant species, their reaction to environmental change, and variation under different ecological influences are studied at the Institute of Botany and the *Central Republican Botanical Garden of the Academy of Sciences, as well as at other botanical gardens, where the introduction and acclimatization of plants are also studied.

Radioecology, ecomorphology, and ecological genetics are also being researched. Materials on energy transformation, chemical changes, and water and biomass changes in various ecological systems have been compiled by M. Voistvensky, K. Malynovsky, and many others. Work on mathematical models of ecological processes has been begun by M. Holubets and Ya. Odynak. Ecosystem research is conducted at the Institute of Botany and its Lviv branch, which specializes in the structural-functional organization of steppe and Carpathian ecosystems; at Dnipropetrovske University, which concentrates on forest and steppe ecosystems; and elsewhere. The botanical gardens, with scientists such as A. Hrodzinsky and Ye. Kondratiuk, are working on the reclamation of mined-scarred land and the establishment of artificial biogeocoenoses on it.

Ye. Lavrynenko and Yu. Kleopov began mapping the vegetation of Ukraine, but only *Lehenda do karty roslynnosti URSR* (Legend to the Map of Vegetation of the Ukrainian SSR, 1938) has been published. This work has been continued by H. Bilyk, Ye. Bradis, and M. Kosets. In 1977 *Heobotanichne raionuvannia Ukraïns'koi RSR* (The Geobotanical Regions of the Ukrainian SSR) was published.

Paleobotanical research was begun in the middle of the 19th century. I. Schmalhausen studied the Paleogene and Devonian flora of Ukraine. M. Zalesky specialized in the Carbonaceous flora of the Donbas (1902–28), and A. Kryshstofovych in the Sarmatian flora of the Krynka River in the Donbas (1916). D. Zerov first applied the spore method to the study of the flora of the Quarternary period. He also investigated the interglacial flora of Ukraine and analyzed the Holocene. Owing to numerous studies by scholars such as K. Novyk (1931–54), O. Shchokoliv, T. Ishchenko, and others, the fossilized flora of the Carbonaceous period in the Donbas and other regions is better known; E. Migachova, N. Pimenova, L. Kononenko, S. Vosanchuk, A. Lapteva, V. Hlushko, and Yu. Pelypenko have studied other periods in the various regions of Ukraine. Stratigraphic works on the various layers of Paleogene and Neogene deposits have been

written by A. Mikhelis, A. Kruzina, and T. Hubkina. The Holocene is the most investigated period, owing to the studies of Ye. Lavrenko, O. Artiushenko (steppe and forest-steppe), S. Kulczyński, H. Pashkevych, O. Mryts, W. Tymrakiewicz, M. Cherevko (Subcarpathian foothills), H. Kozii, S. Tolpa, and D. Zerov (Polisia and the Ukrainian Carpathians). S. Siabrai has studied the marine palinology of the Black Sea and the Sea of Azov; O. Berchenko and A. Ishchenko have studied fossilized marine plants.

Cytological and embryological research is conducted at the Chair of Higher Plants of Kiev University (V. Finn), at the Department of Cytology and Embryology of the Institute of Botany (Ya. Modylevsky), at the Chair of Biology of the Kiev Medical Institute (M. Chernoiarov), and at several other schools. Chromosome morphology has been studied by M. Delone, M. Chernoiarov, H. Levvitsky, L. Zafiovska, Ye. Kordium, and P. Oksiiuk. The results of this research appeared in a chromosome atlas of the mosses of the Soviet Union edited by A. Lazarenko (1971). The process of meiosis has been studied by Ya. Modylevsky, M. Chernoiarov, A. Sapiehin (X-ray mutants), N. Zaikovska, and O. Yarmoliuk. K. Sytnyk developed the cytophysiological method of research. Electron-microscopic research on plant cells was begun in 1961 by O. Siliaeva and S. Lebedev at the Ukrainian Agricultural Academy.

In the 1930s the initial morphological-descriptive method was superseded by the experimental method in cytoembryology, and in the last decade the structural-functional approach was introduced. V. Finn's research in the development of male gametes of the higher plants has been supplemented by M. Chernoiarov, K. Kostriukova, and Yu. Rudenko. The peculiarities of the development of the male generative sphere have been investigated by Ya. Modylevsky, P. Oksiiuk, and M. Khudiak; their ultrastructure has been analyzed by Ye. Kordium and H. Iliashchenko (1977). Female gametophytes have been studied by Ya. Modylevsky and his students. S. Navashin, Ya. Modylevsky, L. Dziubenko, and others have studied fertilization. P. Oksiiuk, and M. Khudiak have specialized in the embryogenesis and endospermogenesis in Gramineae; N. Zaikovska and O. Yarmoliuk have studied it in other species. Embryonic development of angiosperms growing high in the Carpathians have been studied by Kh. Rudenko and V. Mandryk.

Various types of asexual reproduction have been studied by A. Dzevaltovsky, A. Radionenko, and H. Romanova. Data on species incompatibility have been published in Khudiak's *Endosperm pokrytonasinnykh roslyn* (The Endosperm of Angiosperms, 1965) and Bannykova's *Tsytoembriolohiia mizhvaydovoi nesumisnosti u roslyn* (The Cytoembryology of Species Incompatibility in Plants, 1975). The cytoembryological aspects of the sexual reproduction of angiosperms have been investigated by Kordium and Hlushchenko. O. Tabenetsky and M. Moiseeva have done extensive work in plant anatomy, particularly on the physiological functions of plants.

Research in plant physiology is conducted at the Institute of Plant Physiology of the Academy of Sciences of the Ukrainian SSR as well as at universities and various institutes. The problems of plant nutrition, water regime, and transpiration under field conditions have long been at the center of attention. Ye. Votchal and then his students A. Okanenko, L. Maksymchuk, and others

specialized in these areas. The organic-mineral plant nutrition system and the physiological effects of various microelements have been studied by P. Vlasuk, O. Lushchkin, T. Demydenko, F. Matskov, Z. Klymovytska, A. Makaryk, E. Rudakova, and others. The exchange of substances in plant respiration has been studied by S. Hrebinsky and others. Winter resistance and salt resistance in plants have been studied by D. Protsenko, L. Polishchuk, I. Bilokin, and O. Biletska. The radioactive isotope method for locating substances in a plant has been used by D. Hrodzinsky, Yu. Porutsky, and Z. Klymovytska. Physiologists from various research institutes are involved in the study of frost and cold resistance in plants.

The effect of the sun on plant physiology was described by V. Liubymenko in his *Fotosynteza i khemosynteza* (Photosynthesis and Chemical Synthesis 1933) and by A. Okanenko, Ye. Bruslova, Ya. Romashko, and many others. The photochemistry of chlorophyll was analyzed by V. Dain and I. Dilung. The biosynthesis of chlorophyll and carotin was studied by S. Sudina and her co-workers. The exchange of energy between plants and the environment has been studied by H. Ilkun and H. Samokhvalov. D. Hrodzinsky, M. Bidzilia, and B. Huliev have introduced the biophysical approach to photosynthesis research.

The problem of plant growth and development was M. Kholodny's speciality. He developed the hormonal theory of tropisms. The effect of phytohormones on fruit development was studied by O. Sereisky. M. Moiseeva researched the production of these hormones in various tissues and organs. P. Lysenko, A. Sapiehin, and others have studied the stages of growth. M. Liubynsky studied the vegetative multiplication of plants. A. Zakordonets and K. Sytnyk investigated the dependence of the interrelationship between subsurface and surface plant organs in various environments. H. Semenenko studied the biosynthesis of the nucleic acid exchange in relation to the growth of higher plants. The biochemical approach to studying plant growth was described by O. Boichuk, Ya. Dudynsky, L. Musatenko, and R. Protsko in *Fiziolohobiokhimichni osnovy rostu roslyn* (The Physiological-Biochemical Bases of Plant Growth, 1966). The problem of polarity in metabolism and plant development has been studied by H. Molotkovsky. A. Hrodzinsky, in his *Osnovy khimichnoi vzaemodii roslyn* (Foundations of the Chemical Interaction of Plants, 1973), described the role of allelopathetic interaction in natural and artificial coenosis. The effect of industrial pollution on plant metabolism has been studied by plant physiologists at the Donetsk Botanical Garden and other scientific institutes.

The transfer and storage of substances and the biochemistry of the tissues of vascular bundles and parenchyma have been studied by I. Vyvalko and V. Lempytska. Since 1977, under K. Sytnyk's direction, research in cryophytophysiology has been conducted in order to develop methods of protecting the viability of plant organisms at low temperatures and of preserving plants cryonically.

Biochemical research on plants has branched out in various directions: P. Mushak and M. Cheren have studied the dynamics of the contents and the interrelationship between nucleic acids and protein, as well as their molecular composition; L. Einor and V. Myroniuk have studied fermentation and the reaction of oxygen exchange in respiration; I. Drokova and N. Tupyk have

studied pigments and vitamins; Ye. Shiukova and S. Pyrozhenko have studied the nature of structural and stored polysaccharides; V. Parshikov has studied lipids and their structure.

Botanists belong to the Ukrainian Botanical Society, which is part of the All-Union Botanical Society. Scientific papers are published in **Ukrains'kyi botanichnyi zhurnal*. In Galicia the Shevchenko Scientific Society in Lviv published *Zbirnyk Matematychno-pryrodopysno-likars'koi sektsii* in 1897–1939 and *Zbirnyk Fiziohrafichnoi komisii* in 1931–9.

The following Ukrainian botanists pursued or still pursue their research outside Ukraine: B. Ivanytsky, I. Vakulenko, O. Arkhimovych, N. Desiatova-Shostenko, L. Zafiiovska, Ye. Zankevych, Ye. Kleopova, R. Maksymovych, H. Makhiv, N. Osadcha-Yanata, and M. Persyds'ky.

(See also **Biology*, **Agronomy*, **Forestry*, **Environmental protection*, **Flora*.)

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E. Zharsky

Botany, Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of Botany of the Academy of Sciences of the Ukrainian SSR.

Botha, Louis, b 27 September 1862 in Greytown, Natal, d 28 August 1919 in Rusthof, Transvaal. General, South African statesman. Botha was appointed by the Supreme Council of the Peace Conference in Paris on 2 April 1919 to head the Allied commission charged with arranging an armistice between Poland and the Western Ukrainian National Republic (ZUNR). The commission decided to limit the size of both armies to 20,000 each and drew a line of truce (the Botha line), giving the Ukrainians the Galician oil fields and the Poles Lviv and the territory to the west of the Lviv-Sokal line. On 13 May 1919 the ZUNR government accepted the commission's decisions, but the Polish delegation to the peace conference (R. Dmowski and others) rejected them on the pretext that there were 'Bolshevik elements' in the Ukrainian Galician Army.

Botsian, Yosyf [Bocjan, Josyf], b 10 March 1879 in Buzke, Galicia, d 21 November 1926 in Lviv. Religious leader and rector of the Lviv Greek-Catholic Theological Seminary from 1910 to 1914. He was ordained the bishop of Lutsk by Metropolitan A. Sheptytsky in 1914 in Kiev, but was prevented from taking charge of his eparchy by being exiled to Siberia and then by a prohibition from the Polish government. In 1925 he was nominated auxiliary bishop of Lviv. He wrote *De Modificationibus in Textu Slavico Liturgiae Sancti Ioannis Chrysostomi apud Ruthenos Subintroducitis* (1908) and a commentary to 60 pastoral letters of Metropolitan Andrei (*Bohosloviia* 1926). He also translated the *Imitation of Christ* by Thomas à Kempis.

Botsian co-edited the journals *Nyva*, *Bohosloviia*, and **Katolyts'kyi vskhid*, in which he published articles on the history of the Greek Catholic church.

Bovanenko, Dmytro, b 10 September 1900 in Kaniv, d ? Economic historian, research associate at the All-Ukrainian Academy of Sciences until 1934, professor at the Kiev Institute of Food Industry until 1938. Bovanenko produced studies of the economic history of Ukraine in the 19th and 20th century as well as studies of the history of Ukrainian economic thought (especially on M. Ziber and S. Podolynsky). In 1938 he was arrested and exiled to Kolyma, and his extensive monograph on Podolynsky remains unpublished.

Bovshiv settlements. An archeological site consisting of three multilayered settlements near the village of Bovshiv in Ivano-Frankivske oblast. The remains of semipit dwellings and agricultural structures of the 6th–7th century AD as well as above-ground dwellings of the 12th–13th century were discovered at the site. Vessel fragments, metal domestic and farm tools, household objects, pottery, and ornaments were found. Beneath the layer of the early Slavic culture, traces of the **Cherniakhiv* and **Lypytsia* cultures were also discovered. The Bovshiv settlements were excavated in 1960–4 by an expedition of the Institute of Social Sciences of the Academy of Sciences of the Ukrainian SSR in Lviv. V. Baran, L. Krushelnytska, and other scholars participated in the investigation.

Boxing. Sport in which combatants fight each other with gloved fists. Boxing has been part of the Olympic Games since 1904. A form of boxing was practiced in ancient Greece. The Christian church condemned fistfighting, yet it continued throughout the Princely era and the Cossack period. The modern form of boxing, which is governed by precise rules, originated in England and from there was introduced into the Russian Empire. Boxing has been known in Kiev since the end of the 19th century. In 1915 Hryshchenko, a Ukrainian, was runner-up to the boxing champion of Russia. In Galicia boxing appeared in the 1920s. In 1925 the first boxing teams appeared in Soviet Ukraine. Over 30,000 individuals participated in boxing in the Ukrainian SSR in 1960, and over 40,000 did so in 1975, mostly in the large cities. In the 1940s the Ukrainian boxers L. Sehalovych and H. Yershko and others won the USSR and the Ukrainian championships. In the 1950s B. Nazarenko and B. Holubenko were champions. V. Zasytko (1973, 1975), O. Tkachenko (1973, 1975), V. Savchenko (1977), and L. Shaposhnykov (1977) won European championships. Abroad, boxers of Ukrainian origin compete in the clubs of their countries of residence. S. Halaiko won the United States championship of the Amateur Athletic Union in the middleweight category and received a silver medal at the 1932 Olympics.

Boyar Council (Boiarska Rada). The council of boyars and higher clergy was, from the 10th century, one of the three agencies – along with the prince and the assembly (**viche*) – of the central government of Kievan Rus'. Together with the prince, the council discussed and decided important matters of internal and foreign policy, religion, and legislation. Sometimes it even ruled on the division of princely domains and sat as a court in

judgment on princes and members of their families. The Boyar Council was a permanent political-judicial body, which was based on the prince's obligation to confer with the boyars of his domain.

As boyar landownership increased and as the principalities became more numerous, smaller, and weaker, the power of the Boyar Council increased. Its power was determined to a great extent by local conditions, the traditions of the local principality, and its location. The Boyar Council of Galicia had a particularly great and often detrimental influence on state affairs. It even went so far as to elect a boyar of non-princely lineage to the throne, a unique event in the history of Ukraine.

Beyond the Ukrainian principalities, in Suzdal and Vladimir, the Boyar Council was only a voluntarily called, advisory body to the ruler. In Muscovy the council, which was called the Boyar Duma (1547–1711), was an advisory body of the absolute monarch and conducted itself according to the principle 'the ruler has indicated his wish, and the boyars have passed sentence.' Only when there was no tsar did the дума exercise its legislative and other powers independently. The *Council of Lords in the Grand Duchy of Lithuania was modeled on the Boyar Council.

Ya. Padokh

Boyars. The upper ruling class of Kievan Rus'. The class consisted of landed boyars and senior members of the princes' armed retinues and courts (ie, the boyar-warriors). This distinction disappeared in the 11th century as the warrior nobility acquired estates and the landed nobility served in increasing numbers at the princes' courts. Yet differences in social status gave rise to a new distinction between the older and the younger armed retinue. The boyars never constituted a separate estate with its own special privileges. Membership in the group was open to anyone who held a high post at court or in the administration or who had amassed a large fortune. The boyars formed their own council (*Boyar Council), which, together with the prince and the popular assembly (**viche*), composed the supreme power of a principality or a territory.

After the decline of the Kievan state the wealthier and hereditary part of the boyars entered the closed estate of the Polish and Lithuanian nobility. The poorer boyars lost some of their privileges and were reduced to the status of a seminoble estate called the *putni* boyars (branch nobles), who administered parts of the prince's land, and later even to the status of peasants. In the Polish-Lithuanian period the upper stratum of the boyars adopted the title of lord (*pan*) or landowner (*zemian*), while the old title of boyar was used by petty officials. The lower stratum of the boyars and the petty nobility struggled for their rights for a long time. When the *Lithuanian Statutes were published in 1529 and 1584 and the Polish-Lithuanian union was concluded, the petty boyars won equality before the law with the rich nobles and the right to trial in the nobility's *land courts on an equal footing with the lords (*pany*). This lasted to the end of the 18th century on Ukrainian territories ruled by Poland. The surviving members of the Ukrainian boyar class who switched their allegiance to the Cossack state and the Zaporozhian Host received only the rights based on military service, regardless of lineage. The title of boyar in the Russian

Empire was abolished by Peter I. By that time most of the boyars had been reduced to peasants.

Ya. Padokh, A. Yakovliv

Boychuk, Bohdan [Bojčuk], b 11 October 1927 in the village of Bortnyky, Buchach county, Galicia; now residing in New York. Poet, member of the *New York Group, literary critic, and translator. His published poetry includes *Chas boliu* (The Time of Pain, 1957), the long poem *Zemlia bula pustoshnia* (The Earth Was a Wasteland, 1959), *Spomyny liubovy* (Memories of Love, 1963), *Virshy dlia Meksiko* (Poems for Mexico, 1964), *Mandrivka til* (The Journey of Bodies, 1967), *Podorozh z uchytelem* (Travels with the Teacher, 1976), and *Virshi, vybrani i peredostanni* (Poems, Selected and Next to the Last, 1983). He is also the author of *Dvi dramy* (Two Dramas, 1968). Boychuk has translated Spanish and American poetry into Ukrainian, Ukrainian poetry (the poetry of B.I. Antonych and I. Drach) into English, and has edited several books of Ukrainian poetry and memoirs.

Boyd, John [Bojčuk, Ivan], b 26 January 1913 in Edmonton, Alberta. Communist figure and editor. Boyd worked in the youth section of the *Ukrainian Labour-Farmer Temple Association, editing *Svit molodi* (1930–2). An organizer of the Young Communist League (1933) and editor of its organ, *The Young Worker* (1934), Boyd joined the Communist Party of Canada (CPC) in 1936, served as secretary of the Canadian Slav Committee, was a member of the national committee of the Labour Progressive party, and edited the CPC organ, *The Canadian Tribune*, as a member of the party's central executive. He was twice elected a trustee of the Toronto Board of Education. He left the Communist party after witnessing the Soviet invasion of Prague (1968).

Bozh [Bož] (Boz, Bus), d ca 375. Prince of the Antes. According to the 6th-century Byzantine historian Jordanes, Bozh led the Antes against the Ostrogoths in the 4th century. He was taken captive and crucified by order of King Vinitar, together with his sons and 70 of his closest nobles. It is believed that the name Bozh was known to the author of *Slovo o polku Ihorevi* (The Tale of Ihor's Armament).

Bozhenko, Vasyi [Boženko, Vasyi'], b 1871 in the village of Berezhyinka in Kherson gubernia, d 21 August 1919 in Zhytomyr. Bolshevik trade unionist and military leader in Ukraine. Bozhenko commanded Red partisan detachments and later the Tarashcha Regiment in the First Ukrainian Soviet Division, commanded by M. Shchors, which fought against the UNR army, the German army, and the Whites in 1918–19.

Bozhii, Mykhailo [Božij, Myxajlo], b 20 September 1911 in Mykolaiv. Portrait painter of the socialist realist style, member of the USSR Academy of Arts. Most of Bozhii's portraits are of military or political leaders or 'heroes of labor.' His best-known works are *The Nurse* (1955) and the portraits of T. Shevchenko (1960), V. Lenin (1967), and L. van Beethoven (1969). Bozhii has received many awards. A monograph about him by F. Shaposhnykov was published in Kiev in 1963.

Bozhko, Sava [Božko], b 24 April 1901 in the village of Krutoiarivka in Katerynoslav gubernia, d 27 April 1947 in Slovianka, Dnipropetrovske oblast. Writer, journalist, and teacher. Bozhko edited the Kharkiv newspaper *Chervonyi Kordon*. He was a member of the literary organization Pluh from 1923. From 1932 he lived in Kherson and taught political economy and Party history at the agricultural institute. Exiled between 1938 and 1942, after the Second World War he returned to Kherson and worked for the newspaper *Naddnyprians'ka pravda*. Bozhko's first publications were popular historical accounts: *Kozachchyna (Rozмова z selianamy)* (The Cossack Period [A Conversation with Peasants], 1922) and *Khmel'nychchyna* (The Khmelnytsky Period, 1922). Later he wrote the historical novels *Nad kolyskoiu Zaporizhzhia* (At the Cradle of Zaporizhia, 1925), *Chabans'kyi vik* (The Shepherd's Age, 1927), and *V stepakh* (In the Steppes, 1930).

Bozhyk, Panteleimon [Božyk, Pantelejmon], b 26 April 1879 in Onut, Bukovyna, d 20 November 1944 in Winnipeg, Manitoba. Poet, author, and religious leader. Bozhyk immigrated to Canada in 1900. In 1908 he enrolled at the Russian Orthodox seminary in Minneapolis, Minnesota. Ordained in 1911, he was sent to the Russian Orthodox mission in Alberta. In 1920–21 he edited and published the Winnipeg newspaper *Bukovyna*. In 1924 he became a Greek Catholic priest in Winnipeg, where he was also active in cultural and educational work. Bozhyk's collected poems were published as *Kanadiis'ka muza* (Canadian Muse, 1935). He also wrote *Tserkov ukraïntsv v Kanadi* (The Ukrainians' Church in Canada, 1927), a pioneer history of Ukrainian-Canadian religious life.

Bozhyk, Volodymyr [Božyk], b 27 December 1908 in Rava Ruska, Galicia. Choir conductor and singer. He received a teaching certificate from the Lviv Conservatory in 1931 and graduated in music from Lviv University in 1935. From 1936 he appeared as a professional soloist, sang in ensembles (the Warsaw radio quartet until 1939), and directed various choirs. In the 1940s he was the musical director of the Stanyславiv Theater. In 1945, together with H. *Kytasty, he organized and directed the Shevchenko Bandurist Chorus. He emigrated to the United States in 1949 and conducted a choir and children's orchestra in Rochester, New York, in the 1950s. In the 1960s he conducted the Ukrainian National Choir and a church choir in Los Angeles. He is the author of various musical and choir arrangements of Ukrainian songs.

Bradach, Ivan [Bradač], b 14 February 1732 in the village of Torysky in the Prešov region of eastern Slovakia, d 5 July 1772 in Mukachiv. Church leader in Transcarpathia. Bradach was a professor at the theology school in Mukachiv. He later became the auxiliary bishop and, in 1768, the bishop of Mukachiv. Bradach fought for the independence of the Mukachiv eparchy from the jurisdiction of the Hungarian Roman Catholic bishop of Eger. In 1771 Pope Clement XII, in the papal bull 'Eximia Regalium,' established the independent Mukachiv eparchy, and Bradach was appointed its first bishop on 19 April 1772. Bradach published in Vienna a Ruthenian primer (1770) and a breviary, *Sbornik tserkovnykh molenii* (Collection of Church Prayers, 1771).

Brahinets, Andrii [Brahinec', Andrij], b 14 December 1903 in the village of Mali Kanivtsi, Kiev gubernia, d 27 April 1963. Marxist philosopher. Brahinets completed his studies at Kharkiv University, where he taught from 1937 to 1939. He headed the department of philosophy at Lviv University in 1939–41 and after 1946. Brahinets published studies on the history of philosophy and sociopolitical thought in Ukraine, including *Filosofs'ki i suspil'no-politychni pohliady Ivana Franka* (The Philosophical and Sociopolitical Views of Ivan Franko, 1956).



Mykhailo Braichevsky

Braichevsky, Mykhailo [Brajčevs'kyj, Myxajlo], b 1924. Slavic archeologist and historian, senior scientific research associate of the Institute of History of the Academy of Sciences of the Ukrainian SSR. Braichevsky studied at the universities of Kiev and Moscow. His published works include *Ryms'ka moneta na terytorii Ukraïny* (Roman Coins on the Territory of Ukraine, 1959), *Koly i iak vynyk Kyïv* (When and How Kiev Arose, 1963), *Bilia dzherel slov'ians'koï derzhavnosti* (At the Sources of Slavic Statehood, 1964), and *Pokhodzhennia Rusi* (The Origins of Rus', 1968). He co-authored *Istoriia Kyieva* (The History of Kiev, 2 vols, 1959–60) and contributed articles to *Istoriia ukraïns'koho mystetstva* (The History of Ukrainian Art, vol 1, 1966), *Narysy starodavn'oï istorii URSR* (Essays on the Ancient History of the Ukrainian SSR, 1957), *Istorychni pohliady T.H. Shevchenka* (The Historical Views of T.H. Shevchenko, 1964), *Istoriia selianstva Ukraïns'koï RSR* (The History of the Peasantry of the Ukrainian SSR, 1967), and *Istoriia Ukraïns'koï RSR* (The History of the Ukrainian SSR, 1967). Braichevsky also contributed articles to such multi-volume collections as *Arkheolohiia* (Archeology, 1950–63) and *Arkheolohichni pam'iatky URSR* (Archeological Monuments of the Ukrainian SSR, 1949–63), and to *Materialy z antropolohii Ukraïny* (Materials on the Anthropology of Ukraine, no. 1, 1960). In 1966 he wrote a study entitled 'Pryiednannia chy vozz'iednannia?' (Annexation or Unification?), which the Institute of History refused to publish and for which he was reprimanded. The study appeared in samvydav and was published abroad (in Ukrainian in 1972 and in English in 1974). This work is a critical analysis of the Treaty of Pereiaslav, the policies of B. Khmelnytsky and other Cossack hetmans, and Russian imperialism. In 1968 Braichevsky signed a collective letter of 138 Ukrainian intellectuals to the Soviet leaders, protesting the political trials in Ukraine. For this action he was dismissed from his position in the Institute of History and his works were not published from the early to the late 1970s.

Brailiv [Brailiv]. iv-9. Town smt (1977 pop 8,200) on the Riv River in Zhmerynka raion, Vinnytsia oblast. Brailiv has a sugar refinery, a feed processing plant, a juice and fruit-drink plant, and a clothing factory. Among the architectural landmarks of the town is the Holy Trinity Monastery (18th century).

Brakhnov, Volodymyr [Braxnov]. A phonetician working at the Institute of Linguistics of the Academy of Sciences of the Ukrainian SSR. He has written important studies on the preservation/loss of voicing in Ukrainian consonants (*lavyshcha asymiliatsii v konsonantyzmi ukrains'koi movy* [Occurrences of Assimilation in the Consonantism of the Ukrainian Language], 1970) and on the articulatory and acoustic structure of north Ukrainian diphthongs.

Brandt, Józef, b 11 February 1841 in Szczepieszyn, Poland, d 12 June 1915 in Radom. Polish painter of battle scenes. A number of his paintings depict themes from Ukrainian history of the Cossack period.

Brashchaiko, Mykhailo [Braščajko, Myxajlo], b 1883 in the village of Blazhiiivo, Transcarpathia, d 1973 in Khust. Political and cultural leader in Transcarpathia, lawyer, brother of Yu. *Brashchaiko. In 1918–19 Brashchaiko promoted the movement for the unification of Transcarpathia with Ukraine. He was head of the national councils in Syhit and Khust (January 1919) and the delegate of the Khust council to the government of the Western Ukrainian National Republic in Stanyslaviv. Under Czech rule he was a founder of the Ruthenian Agrarian party, editor of its paper, *Rus'ka myva* (1920–4), and later vice-president of the Christian People's party (1923–38). In 1939 he was elected to the diet of Carpatho-Ukraine. He wrote a pamphlet on Czech-Ukrainian relations (1923) and co-authored a Hungarian-Ukrainian dictionary (1928).

Brashchaiko, Yulii [Braščajko, Julij], b 1879 in the village of Hlyboke, Transcarpathia, d 1946. Community and political leader in Transcarpathia, lawyer in Khust and Uzhhorod. In 1918–19, along with his brother M. *Brashchaiko, he organized a movement for the unification of Transcarpathia and Ukraine. He was a founding member of the Central Ruthenian National Council and in 1919 was named the member responsible for trade of the autonomous government, the Directory of Subcarpathian Ruthenia. He was a founder and leading member of the Ruthenian Agrarian party and later the Christian People's party, head of the Prosvita society, and editor of *Ukrains'ke slovo* (Uzhhorod) from 1932 to 1938. In February 1939 he became a member of the diet of Carpatho-Ukraine and on 14 March 1939 the minister of the interior. He led unsuccessful negotiations with the Hungarian government. In late 1944 he was arrested; he died in a Soviet prison.

Brasiuk, Hordii [Brasjuk, Hordij], b 1899 in Volhynia, d 1941. Writer. Brasiuk's stories appeared from 1924 in such journals as *Chervonyi shliakh*, *Zhyttia i revoliutsiia*, and *Pluh*. He belonged to the Kiev branch of the writer's group Hart and later to MARS. He published several collections of stories – *Bezputni* (The Dissolute, 1926), *V potokakh* (In the Streams, 1927), *Ustynka* (1929), *Sny i diisnist'* (Dreams and Reality, 1930) – and the novel *Donna*

Anna (1929). In 1931 he was arrested and imprisoned, and in 1935 he was exiled to Alma-Ata. The circumstances of his death are unknown.

Bratchenko, Leonid [Bratčenko], b 3 August 1923 in Odessa. Stage designer, graduate of the Kharkiv Art Institute. Bratchenko worked in the Kharkiv Ballet and Opera Theater. He designed the sets for the following ballets: L. Minkus's *Baiaderka* (1958), A. Asafiev's *Bakhchysaraiskyi fontan* (Fountain of Bakhchesarai, 1960), A. Khachaturian's *Spartak* (Spartacus, 1966), S. Prokofiev's *Romeo and Juliet* (1967), and K. Dankevych's *Lileia* (The Lily, 1968). He also designed sets for operas such as G. Verdi's *Don Carlos* (1964) and *Il Traviatore* (1971), Yu. Meitus's *Moloda hvardiia* (The Young Guard, 1975), and G. Bizet's *Carmen* (1976).

Bratislava. City (1979 pop 285,000, including about 2,000 Ukrainians) on the left bank of the Danube River; capital of Slovakia. After 1920 a small Ukrainian colony arose in Bratislava. The Prosvita society and later the Association of Ukrainian Engineers in Slovakia and the students' club Beskyd were organized there. The Commercial Academy, which was evacuated from Transcarpathia, functioned in Bratislava in 1939–40. In 1945 a Greek Catholic parish was established in the city. In the 1960s the Ukrainian section of the Slovak Pedagogical Publishing House began publishing books for the Ukrainian population of the Prešov region. In 1970 the T. Shevchenko Music and Drama Club was set up. The Ukrainian scholars in Bratislava M. Molnar and M. Nevrlý are associates of the Slovak Academy of Sciences.

Bratkivska [Bratkivs'ka]. A small mountain ridge in the Polonynian Beskyd of the Carpathian Mountains, covered in evergreen forests and pastureland. Bratkivska Velyka (1,789 m) is the highest peak in the range.

Bratkovsky, Danylo [Bratkovs'kyj], b ?, d 26 November 1702 in Lutske. Civic official of the Volhynian nobility, defender of the Orthodox faith and the rights of the Ukrainian population at the diets of the Kiev and Volhynian nobility. In 1700 Bratkovsky established relations with Hetman I. Mazepa and later took part in S. Palii's rebellion. He composed an appeal to the Orthodox population of Poland, calling on it to resist the Jesuits and Uniates. While the rebellion was being suppressed by the nobles, Bratkovsky was executed in Lutske. He published a collection of poems, *Świat po cześci przejrzaney* (The World Seen Part by Part, 1697).

Bratske [Brac'ke]. vi-12. Town smt (1977 pop 6,500), a raion center in Mykolaiv oblast, founded in the 1760s as a Cossack winter settlement. Bratske has a local food industry.

Bratslav [Braclav]. v-9. Town smt (1977 pop 5,500) in Nemyriv raion, Vinnytsia oblast. The town lies on the Boh River in southeastern Podilia and was well known in the 14th century. Under Polish rule it was an important defense post and voivodeship center. From 1648 to 1712 it was a Cossack regimental town. Under Russia it was a county center in Podilia gubernia. Eventually, because it had no access to the railroad, the town declined.

Bratslav region (Bratslavshchyna). Historical region in Right-Bank Ukraine that emerged in the second half of the 16th century and played an important role until the 18th century. The region got its name from its main town, *Bratslav. After being incorporated into Poland by the Treaty of Lublin in 1569, its territory became the *Bratslav voivodeship. In 1648 it became part of the Hetman state, but in 1667 it was returned to Poland by the Treaty of Andrusovo. From 1648 to 1712 the region also constituted a Cossack regiment. After the second partition of Poland in 1793, the region was annexed by Russia. Up to 1796 it was called the Bratslav vicegerency; then it became part of Podilia gubernia and Kiev gubernia.

Lying on the border of Turkish and Tatar territories, the region suffered frequent incursions and was sparsely settled. The Ukrainian population of the region resisted Polish domination: in 1541 and 1594–5 the burghers of Bratslav revolted, in 1594–6 S. *Nalyvaiko led a peasant-Cossack uprising, and in 1692–1703 A. *Abazyn led a rebellion there.

Bratslav voivodeship. Administrative unit in Right-Bank Ukraine within the borders of the Polish Commonwealth between 1569 and 1793. It included the southern portion of Podilia and was administered from Bratslav until 1598 and later from Vinnytsia. Between 1648 and 1712 the territory constituted a separate regiment in the Hetman state. After the second partition of Poland in 1793, the voivodeship became the Bratslav vicegerency in the Russian Empire. In 1796 it was divided between the Podilia and Kiev gubernias.

Bratun, Rostyslav [Bratun'], b 7 January 1927 in Liuboml, Volhynia. Poet and journalist. Bratun graduated from Lviv University in 1950 and worked as an editor. From 1956 to 1966 he was editor in chief of the journal *Zhovten' and, from 1966 to 1980, head of the Lviv branch of the Writers' Union of Ukraine. His collections of poetry include *Veresen'* (September, 1949), *Svitanky* (Daybreaks, 1950), *Pisnia pro voliu* (Song about Freedom, 1953), *Vohon'* (Fire, 1956), *Ia – syn Ukraïny* (I Am a Son of Ukraine, 1958), *Pora liubovi* (A Time of Love, 1960), *Tsvit zhorzhyny* (Dahlia Blossoms, 1960), *Hrudka zemli* (A Clod of Earth, 1962), *Kanads'ka knyha* (Canadian Book, 1963), *Buinotsvit* (The Wildflower, 1964), *Vatra* (Bonfire, 1966), *Perekhrestia* (Crossroads, 1969), *Vitryla moïei doli* (The Sails of My Fate, 1971), *Oderzhymist'* (Possessedness, 1974), and *Poezii* (Poems, 1977).

Braude, Semen, b 28 January 1911 in Poltava. Ukrainian radiophysicist, full member of the Academy of Sciences of the Ukrainian SSR since 1969. From 1933 to 1955 Braude worked at the Physical-Technical Institute of the Academy of Sciences in Kharkiv. In 1955 he began working at the Institute of Radiophysics and Electronics of the academy. Braude's research is concentrated in the fields of high-frequency vibrations, the propagation of radio waves, radio oceanography, and radio astronomy. He is the author of *Radioustronomiia* (Radioastronomy, 1965).

Braun, Volodymyr, b 13 January 1896 in Yelysavethrad, d 21 August 1957 in Kiev. Film director. He began his career in Leningrad in 1924 and in 1939 moved to Ukraine. His films usually dealt with the sea: *Skarby zahybloho korablia* (The Treasures of a Sunken Ship, 1935), *Koro-*



Semen Braude

livs'ki matrosy (The King's Sailors, 1935), *Moriaky* (Sailors, 1940), *V dalekomu plavanni* (On Distant Voyages, 1946); *Holubi dorohy* (Azure Routes, 1948), *Komandyr korablia* (Commander of the Ship, 1954), *More klyche* (The Sea Calls, 1956), and *Matros Chyzhyk* (Chyzhyk the Sailor, 1956).

Brauner, Oleksander, b 25 January 1857 in Symferopil, d 5 May 1941 in Odessa. Zoologist and archeologist. He finished Odessa University in 1881 and worked in a zemstvo. In 1918 he was appointed chairman of the department of animal husbandry at the Odessa Agricultural Institute. From 1923 to 1935 he worked in the All-Union Institute of Hybridization and Acclimatization of Animals in Askaniia-Nova. He produced about 150 zoological works.

Brazil. Brazil, the largest country in South America, is a federation of 23 autonomous states, 4 territories, and the federal capital district of Brasília. The country has an area of 8,512,000 sq km and an estimated population in 1983 of 131.3 million.

History of Ukrainian settlement. Ukrainians began to settle in Brazil at the beginning of the 1870s. They came from Galicia and Bukovyna and settled in the state of *Paraná. The first known immigrants were the family of M. Morozovych, from the Zolochiv region, who arrived in 1872. Mass immigration took place in three phases. The first wave of immigration from Ukraine, called 'the Brazilian fever,' occurred in 1895–7 and brought over 20,000 small farmers and landless peasants, who were promised cheap land by agents of Italian shipping companies. Instead of the promised black soil, the Ukrainian colonists received lots of uncleared forest in Paraná in the vicinity of Prudentópolis and Mallet. Some of them returned to Galicia. After this, fresh Ukrainian immigrants arrived in smaller groups of 700–1,000 people per year. A larger influx, of 15,000–25,000, took place in 1907–14, this time in response to the Brazilian government's call for construction workers to lay the railroad from São Paulo through Paraná to Rio Grande do Sul. The second wave of immigration consisted of newcomers from Galicia and Volhynia between the world wars. The third wave took place in 1947–51, when about 7,000 Ukrainians arrived from *displaced persons camps in Germany and Austria. These immigrants were socially more diverse and settled almost exclusively in the cities. Among them were many intellectuals, most of whom later emigrated to Canada or the United States.

Population. Although government statistics are inaccurate because Ukrainian immigrants were classified as Austrians or Poles and children born in Brazil were counted as Brazilians, the Ukrainian ethnic group in Brazil numbers 190,000–200,000, and 92.5 percent of its members are Brazilian-born. Of all of these Ukrainians, 78 percent live in the state of Paraná, 5 percent in the state of São Paulo (most of them in the city of São Caetano do Sul), 9 percent in the state of Santa Catarina, 6 percent in the state of Rio Grande do Sul, 0.8 percent in the state of Mato Grosso do Sul, 0.6 percent in the territory of Rondônia, 0.4 percent in the state of Goiás, and 0.2 percent in the state of Minas Gerais. The bulk of the Ukrainian ethnic population lives in Paraná in an area of 6,000 sq km that is known as 'Brazilian Ukraine.' Its largest concentration, 30,500, is found in southeastern Paraná in the county of Prudentópolis. There Ukrainians constitute 75 percent of the population. The city of Prudentópolis is a center of Ukrainian life, particularly religious life. The second-largest concentration is found in the city of Curitiba and its environs, where about 13,750 ethnic Ukrainians live and make up 1.3 percent of the population. Pockets of Ukrainians exist in other cities and towns of Paraná, such as Apucarana, Ivaí, Irati, Ponta Grossa, and União da Vitória, and in such counties of Santa Catarina as Itaiópolis, Papanduva, and Taió.

Religious life. Eighty-five percent of Ukrainians in Brazil are Catholic. The first Ukrainian Catholic chapel was built in Silva near Itaiópolis. In 1897 Ukrainian monks of the Basilian order began to arrive in Brazil, followed by the Sisters Servants of Mary Immaculate in 1911. At first Ukrainian Catholics were subject to the Brazilian Roman Catholic hierarchy. Since the Brazilian church did not accept married priests, most of the Ukrainian priests were and still are members of the Basilian order. Under the dictatorship of G. Vargas in 1930–45, priests were forbidden to preach in Ukrainian. Ukrainian Catholics received their own vicar general only in 1952 – Mgr C. Preima – and were brought under a new ordinary for Eastern-rite Catholics in Brazil – Archbishop J. Câmara.



A typical church built by Ukrainian settlers in Brazil

In 1958 they got their own bishop – Y. Martynets, who served as auxiliary bishop to Cardinal Câmara. Finally, in 1962, a separate exarchate was established under the direction of Bishop Martynets, whose residence was in Curitiba. At the same time Rev P. Busko was appointed vicar-general in place of Mgr Preima, who emigrated to the United States. In 1971 the Apostolic See created the Eparchy of St John the Baptist for all Brazil. Its seat is Curitiba. Bishop Martynets was appointed its first head,



The Ukrainian Catholic church in Prudentópolis, built in 1933

and Bishop E. B. Krevey (Kryvy), who was born in Brazil, was appointed auxiliary bishop with the right of succession. When Bishop Martynets resigned in 1978, Bishop Krevey succeeded him.

The Ukrainian Eparchy of St John the Baptist encompasses 17 parishes, which are in the care of 52 priests, 43 of whom are Basilians and 9 diocesan. There are 179 churches and chapels, the most impressive of which are St Josaphat's Church in Prudentópolis, the Cathedral of St John the Baptist in Curitiba, and the Church of the Nativity of the Virgin Mary in Curitiba. The following monastic orders are active in the eparchy: the Basilian fathers, the Sisters Servants of Mary Immaculate, the Sisters Catechists of St Anne, the Sisters of St Joseph, the Basilian sisters, and the Sisters Catechists of the Sacred Heart of Jesus. The Basilian fathers run St Joseph's Seminary in Prudentópolis and the Cardinal Tisserant Seminary in Marechal Mallet. Their monasteries in Ivaí and Curitiba support a novitiate and teach philosophy and theology. Most of the Ukrainian priests are now Brazilian-born, and many of them are graduates of Gregorianum University in Rome.

The Ukrainian Autocephalous Orthodox church consists of the descendants of colonists from Bukovyna and Volhynia, as well as Galician converts to Orthodoxy in the 1920s. The first parish was formed in 1926 in Jangada, Santa Catarina, by Galician settlers. Another parish was established in the following year in the colony of São Miguel, in Joaquim Távora, Paraná. These parishes were in the care of Rev M. Zombra, who came from Galicia. In 1929 the Orthodox community in Iracema, Santa Catarina, petitioned Archbishop I. Teodorovych in the United States to take the community under his care and to send a missionary to Iracema. This led to the formation of the first organized parish of the Ukrainian Autocephalous Orthodox church in Brazil in 1930. In 1931 Protopresbyter D. Sidletsy, who was appointed head of the Ukrainian Orthodox mission in Brazil by Archbishop Teodorovych, arrived in Gonçalves Júnior. By 1938, 20 parishes and missionary outposts were established in Paraná and Santa Catarina. The period of dictatorship and nationalization in Brazil (1938–45) had a detrimental effect on the Orthodox church, and it lost most of its clergy. In 1942 the archimandrite, V. Postolian, left for Uruguay, where he was ordained by Archbishop M. Solovii. In 1945–8 Rev Postolian was the only Orthodox priest left in Brazil.

After the Second World War four Orthodox priests came to Brazil. In 1951 Protopresbyter F. Kulchynsky

came from Canada to assume the duties of administrator of the church in Brazil. This led to important changes in the life of the church and to new organizational forms. In 1969 Bishop Y. Skakalsky became head of the Orthodox church for all of South America. When he died in 1974, the United States Council of Bishops appointed Bishop V. Hai as his successor. On Hai's death in 1977 Metropolitan M. Skrypnyk appointed Rev M. Mylus as his representative and administrator of the Ukrainian Autocephalous Orthodox church in South America. The church has about 8,000 members in Brazil, who constitute 4 percent of the Ukrainian population. They are organized in 14 parishes and missionary posts and are served by five priests. The largest churches are St Volodymyr's Church in São Caetano do Sul, built in the Ukrainian style; St Michael's Church in Curitiba; and SS Peter and Paul's Church in Gonçalves Júnior.

Ukrainian Evangelical Baptists first came to Brazil after the Second World War and settled mostly in the state of São Paulo. In 1951 the first Baptist congregation was formed in São Caetano do Sul under the leadership of Pastor S. Molezhnyk. In 1955 it adopted the official name First Ukrainian Baptist church. Since 1960 its pastor has been D. Butsky. There are about 300 Ukrainian Baptists in Brazil.

Social and political life. At first Ukrainian settlers congregated around their churches and parish organizations. The first secular organizations appeared in the early 1900s. In 1902 a Prosvita society was founded in Curitiba. On the eve of the First World War there were 32 Ukrainian organizations in Brazil. They spanned the entire political spectrum, from conservative to radical. The largest of them was Ukraine (Ukraina) in Prudentópolis, which was supported by the Basilian fathers. The second largest was the Ukrainian Union, which was founded in Porto União in 1922. In 1934 its central office moved to Curitiba. In 1938 its name was changed to the *União Agrícola Instrutiva, and it became the cultural center of Ukrainian life in Brazil. In 1940 the corporatist government of G. Vargas dissolved all immigrant organizations in Brazil. With the return to a democratic order the union resumed its activities in 1947 and was ideologically associated with the Melnyk faction of the OUN. In the same year the *Society of Friends of Ukrainian Culture was founded in Curitiba; it was ideologically close to the hetmanite movement and the Bandera faction of the OUN. In 1949 the Sociedade Ucraniana Unificação (SUU) was established in São Caetano do Sul; its activities were limited to the state of São Paulo. In 1971 the Brazilian Center for Ukrainian Studies was established in Curitiba. In the last few years the activities of the União Agrícola Instrutiva (UAI) have expanded greatly. Publishing has been resumed, and weekly radio broadcasts were begun, first in Ukrainian and later, in response to government demands, in Portuguese.

The UAI and SUU each have a women's section. In 1967 a conference of all women's organizations in South America that are members of the World Federation of Ukrainian Women's Organizations was held in Curitiba. There also exist youth organizations, which are affiliated with parishes and various societies. The largest youth group today is the Literary and Sports Youth Center of the UAI in Curitiba. In 1980 the Catholic eparchy founded the Religious and Cultural Center for Ukrainian Youth in Curitiba.

Attempts to set up a federation of Ukrainian organizations – including the Ukrainian People's Council in Prudentópolis, formed by the first congress of Ukrainians in Brazil in 1910; the Ukrainian People's Council, created at the congress in Dorizón in 1919; and the Ukrainian Union, founded at the congress in Dorizón in 1922 – were short-lived. Even the Ukrainian-Brazilian Committee, which was formed by three Ukrainian organizations in Curitiba in 1953, disintegrated in 1956 because of political conflicts. In spite of their disunity, the Ukrainians in Brazil always took a keen interest in events in Ukraine and responded to them actively. In 1920–2 P. Karman-sky, a representative of the Western Ukrainian National Republic, collected a large sum in Brazil in aid of the republic. Later the Ukrainians in Brazil supported various Ukrainian causes.

Ukrainians have been active in Brazilian politics in two ways: they have informed the government and the mass media about Ukraine, and they have participated in the party politics of Brazil. Since 1946 Brazilians of Ukrainian origin have been elected to state legislatures and the federal parliament. In Paraná many Ukrainians hold government posts, and even more of them are elected to local and municipal councils.

Education and cultural life. Ukrainian private schools were first organized by the better-educated immigrants in 1897–8. In 1913, as a result of the efforts of the Basilian fathers, the School Union was established. In 1938, when the Vargas government prohibited immigrant schools, there were 41 Ukrainian schools in Prudentópolis county alone. By 1938 the Sisters Servants ran 18 schools, some of which were boarding schools. Today their schools are government supervised and subsidized. In 1926–7 the Ukrainian Union founded a junior gymnasium in Porto União, but efforts to establish a full gymnasium did not succeed. Only in 1935 was a permanent Ukrainian secondary school, with two languages of instruction – Ukrainian and Portuguese – established: St Joseph's Minor Seminary, directed by the Basilian fathers in Prudentópolis. The Ukrainian language is taught as an extra-curricular subject in the 32 elementary and 3 secondary schools of the Sisters Servants, at the St Olha Institute in Prudentópolis (which was founded in 1941 and is run by the Sisters Catechists of the Sacred Heart of Jesus), and at evening, weekend, and summer schools run by various parishes and organizations.

The Ukrainian press in Brazil began to appear at the beginning of the 20th century. In 1907–9 S. Petrytsky published a radical biweekly, *Zoria*, in Curitiba. The Catholic bimonthly *Prapor* was published first in Curitiba and then in Prudentópolis in 1910–11. The Basilian fathers have published the monthly *Ukraïns'kyi missionar* in Prudentópolis since 1911. The Catholic weekly **Pratsia* has been published with a few interruptions since 1912. In 1924 P. Karmansky founded the weekly *Ukraïns'kyi khliborob* in Porto União. From 1934 it was published in Curitiba under the name **Khliborob* by the UAI. In 1972 it changed its name to *Informatyynyi biuleten'* and now appears irregularly. Many periodicals appeared only briefly: the semimonthly *Ukraïna*, published in Curitiba in 1919; the monthly *Samoosvitnyk*, published in Prudentópolis in 1935–40; *Nash napriam*, published in Curitiba in 1937–8; *Nasha dumka*, published in São Paulo in 1948; *Sorbornist'*, published in São Paulo in 1966–8; and *Pravoslavna nyva*, published by the Ukrainian Autocephalous



The title page of the first issue of *Pratsia*, 22 December 1912

Orthodox church in Brazil in 1954–70. The Basilian fathers' publishing house in Prudentópolis has published religious, educational, and popular literature since 1912.

In the early days of Ukrainian settlement in Brazil an important role in Ukrainian cultural life was played by V. Kuts-Smola, S. Petrytsky, P. Karmansky, O. Martynets, the priests P. Protskiv, S. Kizyma, M. Shkirpan, K. Bzhukhovskyy, and O. Ananevych. Several early immigrants wrote on Brazilian themes: V. Kuts-Smola, P. Karmansky, S. Kalynets, and O. Shpytko. The present generation of writers consists of O. Kolodii, V. Vovk-Selianska, O. Zaporizky, V. Buzhenko, and O. Mak, who emigrated to Canada in 1971.

The most prominent Ukrainian artists and musicians in Brazil are the landscape painter M. Bakun, the portrait painter D. Izmailovych, the sculptor O. Narozhniak, and the pianist L. Borushenko.

Ukrainian scholars are usually employed by Brazilian universities: in 1980, 52 Ukrainians held university appointments.

Ukrainian folk arts are cultivated by Ukrainians in Brazil. Amateur groups devoted to Easter-egg painting, embroidery, woodcarving, folk singing, and dancing display their skills at folk festivals. The largest amateur group, 120 people, is connected with UA1.

Economic life. Almost 75 percent of Ukrainians in Brazil (compared to 52 percent of Brazilians in general) are occupied in farming. They grow wheat, rye, buckwheat, potato, and local crops such as rice and sweet potato. Industrial crops such as mint, sunflower, castor bush, maté, and coffee are widely raised. The Ukrainian settlers have made beekeeping popular in Brazil and have developed new species of fruit trees by grafting and crossbreeding. Ukrainian farmers also raise cattle, poultry, and hogs for their own use and for sale at local markets. Generally the Ukrainian farmers in Brazil are poor. Today successful agriculture requires a large investment of capital or a co-operative system. Unfortunately, in spite of the efforts of V. Kuts and other leaders, there are no Ukrainian co-operatives in Brazil.

Some Ukrainians work in industry or in small manufacturing firms. Relatively few Ukrainians – only about 8 percent – work in professions such as medicine, dentistry, pharmacy, law, engineering, agronomy, or in government jobs at the federal, state, or municipal level.

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O. Borushenko

Bream (*Abramis brama*; Ukrainian: *liashch*). A fish of the carp family. It reaches 50 cm in length and 6 kg in weight. Usually, breams of 0.8–1.5 kg are caught. The fish is very common in the rivers of Ukraine, the low-salinity waters of the limans, and the freshwater parts of the Sea of Azov. The bream is an important mainstay of the fish industry.

Breiter, Ernest, b 22 October 1865 in Davydiv near Lviv, d November 1935 in Vienna. Polish journalist and politician in Galicia, an independent socialist, member of the Austrian parliament for Lviv (1900–14). In 1918 he was a member of the Ukrainian National Rada and the government of the Western Ukrainian National Republic. He was the only Polish politician at that time who supported Ukraine's sovereignty; later he joined Ye. Petrushevych's government in exile in Vienna.

Brest (Ukrainian: Berestia). 1-4. City (1981 pop 194,000); an oblast capital in the Belorussian SSR on the right bank of the Buh River at the mouth of the Mukhavets River, an important railway and highway junction, and a port on the Mukhavets. The city has an airport. Brest was founded as a center for trade and defense on the border between Kievan Rus', the Polish Kingdom, and the Grand Duchy of Lithuania. It was first mentioned in 1017 as the city of Berestia of the *Derevlians and was for a time ruled by the Turiv princes. In 1044 it was conquered by Yaroslav the Wise. As the major center of *Berestia land, Berestia was a part of the Kievan state and the Volhynian principality. In 1319 it came under Lithuanian rule; in 1596 the Church Union of *Berestia took place there. From 1569 to 1795 it was the major city of Brest voivodeship in the Grand Duchy of Lithuania (during this time it was called Brest Lytovskyy). In the 15th and 16th century it was a busy market town; during the second half of the 17th century it fell into decline. In 1795 Brest came under Russian rule and in 1801 it became a county town of Grodno gubernia, with the name of Brest-Litovsk. In 1831 the population of the town was resettled a few kilometers to the east, and Brest was turned into a fortress to defend the highways leading to Kiev and Moscow from the west. In the second half of the 19th century, when Brest became a railway junction, trade increased, and by 1909 the population (mainly Jewish) had increased to 53,000. In 1918 the Peace Treaty of *Brest-Litovsk between Ukraine and the Central Powers was signed there. Under Polish rule (1920–39) Brest (Brześć nad Bugiem) was the center of Polisia voivodeship; in 1920 it contained an infamous internment camp for soldiers of the Ukrainian Galician Army; in 1930–1, opposition members of the Polish Sejm (including Ukrainians) were imprisoned there. In 1939 the Brest region became part of the Belorussian SSR, although its inhabitants were Ukrainian. Today Brest is an important appliance-manufacturing center. The city also has a food

industry and light industry, a carpet-manufacturing complex, and shoe and garment factories. A once-famous Basilian monastery and the Church of ss Peter and Paul, as well as a pedagogical and a construction institute, a theater, and a regional museum are located there.

V. Kubijovyč

Brest oblast. A southwestern province of the Belorussian SSR, bordering on the Ukrainian SSR in the south and Poland in the west. In the north and east it borders on other oblasts of the Belorussian SSR. Brest oblast was formed on 4 December 1939. Its area covers 32,300 sq km, and its population in 1979 was 1,360,000. It is divided into 16 raions and has 19 cities and 10 towns. Although Brest oblast lies within Belorussia, most of its territory is a part of Ukrainian ethnic territory. Of the 16 raions, 10 are essentially Ukrainian, 4 in the north are Belorussian, and 2 are mixed (ie, are divided by the Ukrainian-Belorussian ethnic border). The part of the oblast settled by Ukrainians covers about 20,000 sq km and has a population of 900,000.

The discrepancy between the Ukrainian-Belorussian political border and the ethnic border results from a deliberate decision made by the Soviet authorities. It is their policy to weaken the Ukrainian SSR and to reduce the size of the Ukrainian population, which is subjected to denationalization through both Belorussification and Russification in Belorussia.

Physical geography. Brest oblast lies on the border of Polisia, except for a small part in the northwest that belongs to Podlachia and a part in the northeast (settled exclusively by Belorussians) that belongs to the Belorussian Upland (Baranavichy Plain and Navahrudak elevation). The Ukrainian part of Brest oblast includes the following areas of Polisia: Buh Polisia, the western part of Prypiat Polisia, Zaiasoldia, Zarichia, and the somewhat more elevated *Zahorodia. Except for Zahorodia, all these areas are wetlands. The highest elevation is 175 m, and the lowest is 110 m. The climate is temperate continental: the average temperature in July is 18–19°C, and in January it is –4.5°C (in the west) and –5.5°C in the east. The length of the growing season is 195–205 days. The annual precipitation is 550–650 mm, of which 400–450 mm fall in the warm season. The total length of the rivers is 5,000 km. The largest rivers are the Prypiat and its tributaries the Yaselda, Pyna (connected to the Buh through the Dnieper-Buh Canal and the Mukhavets River), Styr, and Horyn. There are many lakes, of which the largest are Vyhonivske and Chorne. The oblast has weakly podzolic sandy soils, podzolic turf loam, podzolic turf gley, and humus carbonate soils. Peat-bog soils constitute about 360,000 ha. Marshes cover 20 percent of the territory; of these, 93 percent are lowland bogs. The forests of Brest oblast are 54 percent pine, 18 percent birch, 18 percent alder, and 5 percent oak. *Bilovezha Forest lies within the oblast.

History. Under the Polish Commonwealth most of the present Brest oblast constituted Brest voivodeship of the Grand Duchy of Lithuania. After the partitions of Poland it became part of Hrodna gubernia within the Russian Empire. In 1917–19 the area was part of the UNR. In 1920–39 under Poland it belonged to Polisia voivodeship. After 1939, retaining approximately the same boundaries, it became Brest oblast. (See also *Berestia land and *Polisia).

Population. In 1979 the population of Brest oblast was 1,360,000, resulting in a density of 42.3 people per square kilometer. The population density was highest in the raions with the largest cities – the Brest and Pynske raions. In the First World War the front for a long time ran through the region, and there was a high loss of life during that war as well as during the Second World War. Owing to a high birth rate, the population bounced back quickly after the wars. The oblast's population was 1,225,000 in 1940, 1,182,000 in 1959, and 1,294,000 in 1970. The percentage of the urban population is constantly increasing: it was 17 percent of the population in 1940, 24 percent in 1959, 34.8 percent in 1970, and 42.1 percent in 1980. The largest cities in the province are Brest, with a population of 194,000; Baranavichy, with 135,000; Pynske, with 96,000; Kobryn, with 25,000; Luninets, with 11,000; and Pruzhany, with 10,000.

According to the census of 1979, the ethnic composition of the oblast's population was: Belorussians, 1,151,000; Russians, 124,400; Ukrainians 40,600; Poles, 34,000.

Economy. Until 1940 the economy of Brest oblast was predominantly agricultural. Lumbering also played an important role. Certain specific old farming methods were still employed (see *Polisia). After the Second World War the oblast's economy underwent basic changes because of the nationalization of agriculture and the growth of industry.

Industry. In the present structure of industrial production the food industry (35 percent) and light industry (33 percent) predominate; they are followed by the metalworking industry (12 percent), the lumber and woodworking industry (8 percent), the peat industry, and the building industry. The energy produced is based on peat, natural gas (brought in by the Dashava-Minsk pipeline), and coal (from the Lviv-Volhynia Coal Basin). A huge 920,000 kW thermal power plant has been built in Bereza. The food industry consists of poultry- and meat-packing plants, fruit and vegetable canning plants, flour mills, sugar refineries, liquor distilleries, breweries, etc. The largest enterprise of light industry is the cotton textile mill in Baranavichy. There are also a rug factory, a hosiery factory, and a wool-textile factory in Brest and a knitted wear factory in Pynske. Leather footwear is produced on a large scale. The metalworking and machine-building industries developed only in the 1950s. They consist of an auto-repair plants and plants producing machine-tool instruments and equipment for commercial enterprises (in Baranavichy), gas equipment and electrical lamps (in Brest), and repair shops for boats and excavators (in Pynske). The largest plants of the woodworking industry are the plywood and matchstick production complex in Pynske, the ski factory in Telekhany, and the furniture factories in Brest, Baranavichy, and Pynske. The main industrial centers of the oblast are Brest, Baranavichy, Pynske, Luninets, and Kobryn.

Agriculture. In 1978 there were 307 collective farms and 91 state farms in Brest oblast. Farmland covers 1,482,700 ha, or 45.1 percent of the total land area: of the total land resources in the oblast, 25.2 percent is cultivated, 9.2 percent is hayfields, and 9.4 percent is pasture. Much of the farmland is swampy and requires draining; in 1978 drained farmland covered 497,400 ha. There were 855,500 ha under crops in 1978 (756,400 in 1965); of this, 402,500 ha (47.1 percent) were devoted to grain, 44,500 ha (5.2 percent) to industrial crops, 121,300 ha (14.2

percent) to potatoes, 6,600 ha (0.8 percent) to vegetable and melon crops, and 126,300 ha (14.8 percent) to fodder crops. Flax predominates among the industrial crops, covering an area of 24,555 ha. In 1975–8 the average yield (in centners per hectare) in Brest oblast was 25.0 for grains, 177.7 for potatoes, and 4.5 for flax.

In 1979 there were 1,050,000 head of cattle (including 423,600 cows), 649,900 hogs, and 99,600 sheep in the oblast. Fishing, poultry farming, and beekeeping are also well developed.

Transport. As of 1969 there were 1,050 km of usable railway in Brest oblast. The main lines are Moscow-Brest, Homel-Brest, and Vilnius-Rivne. The main railway junctions are Brest, Baranavichy, Lunynets, and Zhabyinka. The road transportation network is expanding rapidly, encompassing 10,500 km of highways, of which 3,300 km are hard-surface highways. Waterways, too, are extensively used, primarily the Prypiat, Pyna, Mukhavets, Styr, Horyn, and Shar rivers and the Dnieper-Buh Canal. The trans-European Druzhba oil pipeline and the Dashava-Minsk gas pipeline run through the oblast.

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 V. Kubijovyč

Brest-Litovsk, Peace Treaty of. A peace treaty between the Ukrainian National Republic and the Central Powers of Germany, Austria-Hungary, Turkey, and Bulgaria, signed on 9 February 1918 in Brest, Belorussia. When the Russian Bolshevik government began to negotiate an armistice on the eastern front, the government of the Ukrainian Central Rada also began negotiations, because the Austro-German and Rumanian fronts ran through Ukrainian territory.

The Central Rada expressed its desire for peace with the four Central Powers in the resolutions of 22, 24, and 26 December 1917, and on 28 December an armistice suspending hostilities at the front was signed. The Bolshevik delegation led by L. Trotsky began peace negotiations at Brest-Litovsk on 3 December 1917. On 1 January 1918 the Ukrainian delegation, headed by V. Holubovych and including M. Poloz, O. Sevriuk, M. Levytsky, and M. Liubynsky, arrived at Brest-Litovsk. On 12 January 1918 Count O. Czernin, representing the Central Powers, recognized the independent UNR delegation. Counts Czernin and Csáky, representing Austria-Hungary, refused to include the question of Galicia, Bukovyna, and Transcarpathia in the general peace treaty, claiming these territories were an internal issue of the Habsburg monarchy. But they conceded that the Kholm region and Podlachia should be part of the UNR. After 20 January 1918 the Ukrainian delegation returned to Kiev.

The full independence of the UNR was proclaimed in the Fourth Universal on 22 January. The Ukrainian delegation, now headed by O. Sevriuk and including M. Liubynsky and M. Levytsky, returned to Brest-Litovsk. On 1 February 1918 the plenary session was attended by Ye. Medvedev and V. Shakhrai, representing the 'Soviet Ukrainian government' in Kharkiv. On behalf of the Central Powers, Czernin recognized the independence

and sovereignty of the UNR. On 9 February 1918, over Bolshevik protests, the treaty between the UNR and the Central Powers was signed. Those signing the treaty included O. Sevriuk, M. Liubynsky, and M. Levytsky for the UNR; Gen M.F. Hoffmann, the representative of the German high command, and R. von Kuhlmann for Germany; Count O. Czernin for Austria-Hungary; V. Radoslavov, A. Toshev, I. Stoianovich, T. Anastasov, and Col P. Ganchev for Bulgaria; and Talaat Pasha, I. Hakki Pasha, A. Nessimi Bey, and A. Izzet Pasha for Turkey.

The Central Powers recognized the following as the UNR's boundaries: in the west the 1914 Austro-Hungarian-Russian boundary; in the north the line running from Tarnohrad through Bilhorai, Shchebreshyn, Krasnostav, Puhachiv, Radzyn, Mezhyrichia, Melnyk, Kamianets-Lyтовskyi, Pruzhany, and Vyhoniyske Lake. The exact boundaries were to be determined by a mixed commission on the basis of ethnic composition and the will of the inhabitants (art 2). Articles in the treaty provided for the regulated evacuation of the occupied regions (art 3), the establishment of diplomatic relations (art 4), the return of prisoners of war (art 6), and the exchange of interned civilians and the renewal of public and private legal relations (art 8). Both sides renounced mutual war reparations (art 5). Article 7 provided for the immediate resumption of economic relations and trade and set down the principles of accounting and tariffs.

Austria-Hungary and the UNR also signed a secret agreement regarding Galicia and Bukovyna. Austria agreed to unify by 31 July 1918 in one crown land those areas of eastern Galicia and Bukovyna where the Ukrainian population predominated. But on 4 July 1918 Austria annulled this secret agreement under the pretext that Ukraine had not delivered to it the amount of grain promised under the treaty. This action was really the result of Polish pressure.

The Central Powers signed a separate peace treaty with Bolshevik Russia at Brest-Litovsk on 3 March 1918. Russia agreed to recognize the concluded treaty with the UNR, to sign a peace treaty with Ukraine immediately, and to define the border between Russia and Ukraine (art 6).

The Treaty of Brest-Litovsk provided Ukraine with German military aid in clearing Bolshevik forces from Ukraine in February–April 1918. However, the Allied powers received news of the treaty with indignation and suspended relations with the UNR. The Treaty of Rapallo of 1922 between Germany and Soviet Russia canceled the German commitments made at Brest-Litovsk. The disintegration of Austria-Hungary automatically annulled Austria's commitments. Turkey renounced the Treaty of Brest-Litovsk by signing a treaty with the Ukrainian SSR in 1922. Only Bulgaria, so far as is known, never formally annulled the treaty.

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E. Borschak

Brewing industry. A branch of the food industry that produces beer. In Ukraine brewing has existed as a home industry since the period of Kievan Rus'. Beginning in the 15th century, the Polish kings and the grand dukes of Lithuania granted the right to establish breweries in the towns, where later brewery guilds began to form. In the mid-19th century the small home breweries were supplanted by brewing factories. At first these factories were small: in 1895 there were 186 such breweries, employing 1,417 workers, in the nine Ukrainian gubernias; in 1913 there were 218 breweries, with an annual production of 204 million liters of beer (17.8 percent of beer production in the Russian Empire). The brewing industry was distributed throughout Ukraine, but it was concentrated in the larger cities, particularly in Kiev, Kharkiv, and Lviv. During the First World War breweries across the Russian Empire were closed down, and the industry declined. Beer production returned to the prewar level towards the end of the 1920s. In 1940 the Ukrainian SSR (in its present boundaries) produced 272 million liters of beer, which amounted to 22.5 percent of the USSR production and to 1.6 percent of the gross output of the food industry in Ukraine. After the Second World War a number of breweries were rebuilt, and many new ones constructed. The growth in the production of beer in the Ukrainian SSR is represented by the following figures (in millions of liters; the percentage of the USSR production that these figures constitute is given in parentheses): 1950 – 267 (20.4); 1960 – 522 (20.8); 1970 – 900 (21.5); 1978 – 1,409 (21.8); and 1980 – 1,331 (21.7). In 1978 the per capita production of beer in Ukraine was 28.2 L as compared to 6.7 L in 1940 (the respective figures for the USSR are 24.6 L and 6.4 L). As of 1978 there were 110 breweries in Ukraine, at which time brewing and bottling were already fully mechanized, but the packaging, loading, and unloading were not. Breweries are distributed fairly evenly throughout Ukraine, but most of the beer is produced in the Dnipropetrovske, Donetske, Kharkiv, Lviv, and Kiev oblasts. The largest breweries are located in Lviv (the Kolos plant), Donetske, Dnipropetrovske, Kiev, and Kharkiv. Improvements in the development of the brewing industry are studied at the Ukrainian Scientific Research Institute of the Food Industry in Kharkiv and the All-Union Planning and Design Scientific Research Institute for the Automation of the Food Industry in Odessa. (For a bibliography see *Food industry.)

B. Wynar

Brezhnev, Leonid Ilich, b 19 December 1906 in the village of Kamianske (now Dniprodzerzhynske) in Katerynoslav gubernia, d 10 November 1982 in Moscow. Soviet political leader, first secretary of the Central Committee (CC) of the CPSU from 14 October 1964 (general secretary from 8 April 1966), and chairman of the Presidium of the USSR Supreme Soviet from 16 June 1977.

Brezhnev's grandfather, Yakov, and father, Ilia, were immigrant workers from Kursk gubernia. From 1923 to 1927 Brezhnev attended the Kursk Tekhnikum for Land Utilization and Reclamation and, in 1930–1, the Agricultural Institute in Moscow. In 1931 Brezhnev joined the Communist party and returned to Ukraine from the Urals

to work at the Kamianske steel mill and to finish his degree in engineering at the local metallurgical institute (1931–5).

Brezhnev's political career began in Ukraine. He held various posts in the Party oblast committee (*obkom*) in Dnipropetrovske (1938–40), including that of secretary for propaganda during the Great Purge. During the war Brezhnev rose to the rank of major-general, with such duties as chief of the Political Administration of the Fourth Ukrainian Front (1945) and of the Carpathian Military District (1945–6), where he participated in the Soviet campaign against the Ukrainian Insurgent Army. After the war Brezhnev was *obkom* first secretary in Zaporizhia (1946–7) and Dnipropetrovske (1947–50), first secretary of the Communist Party of Moldavia (1950–2), and secretary of the CC CPSU and candidate member of the CPSU Presidium (1952–3). As N. *Khrushchev's successful representative for the virgin-lands program, he was second secretary (1954–5) and then first secretary (1955–6) of the Communist Party of Kazakhstan. He became a full member of the CPSU Presidium in 1957, head of the Presidium of the Supreme Soviet (1960–4), and finally first secretary of the CC CPSU after the overthrow of Khrushchev in 1964.

Brezhnev changed Khrushchev's regional pattern of Soviet economic administration (*sovnarkhoz*) back to the rigidly centralist, functional, ministerial pattern. Opposition from Ukrainian economists and government officials was disregarded, and generally, as supreme ruler of the USSR, Brezhnev systematically asserted his power and centralist policies in Ukraine. Brezhnev defeated the Kharkiv–Kiev (Pidhorny–Shelest) faction in the Soviet leadership. M. *Pidhorny was removed from the CC CPSU Secretariat (December 1965) and ousted from the Politburo (May 1977). P. *Shelest lost his position as first secretary of the CPU in May 1972 and his seat on the CPSU Politburo in April 1973. He was replaced as first secretary of the CPU by Brezhnev's protégé, V. *Shcherbytsky, a prominent member of the Dnipropetrovske faction. Whereas Pidhorny's and Shelest's factions were more assertive of Ukrainian political, economic, and cultural autonomy, Shcherbytsky's group has been more subservient to Moscow.

Although continuing the assimilationist pressures of Khrushchev's last years, Brezhnev's legacy in Soviet *nationality policy appears to be threefold. On the theoretical level, at the 24th CPSU Congress (1977) Brezhnev altered Khrushchev's 'merging of nations' to 'the unshakable union' and endorsed the concept of the 'Soviet people,' as 'a new historical community' that has emerged during the 'building of socialism in the USSR.' On the practical level, despite some pressure to abolish the pseudosovereign Soviet republics, Brezhnev accepted their continued existence in the new 1977 Soviet constitution. Thirdly, on the policy level, in May 1979 the Tashkent Conference on 'The Russian Language – The Language of Friendship and Co-operation of the Peoples of the USSR' passed a secret draft calling for the mandatory teaching of Russian in every non-Russian kindergarten and nursery. It appears that, despite Brezhnev's close personal connections with Ukraine, his attitude towards Ukraine was that of a Russian centralist attempting a gradual conversion of Ukraine back into the Little Russia or New Russia of the 19th century.

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Y. Bilinsky

Brianka [Brjanka]. v-19. City (1981 pop 63,000) in Voroshylovhrad oblast, on the Lozova River. The city developed from a mining settlement that sprang up near a coal mine opened in 1889 in Luhanske county in Katerynoslav gubernia. In 1944 Brianka became a raion of the city of Kadiivka and in 1962 it became a separate city. The population of Brianka is declining: It was 78,000 in 1959, 71,000 in 1970, and 67,000 in 1977. Brianka has eight coal mines, two enrichment plants, a mining-machine repair plant, a reinforced-concrete plant, and a tekhnikum of economics and technology.

Briansk oblast. Administrative unit in the western RSFSR, established on 5 July 1944. It has an area of 34,900 sq km and a population of 1,509,000 (1980). Until 1920 the southwestern portion of Briansk oblast included the northern part of *Chernihiv gubernia (Novozybkiv, Starodub, Mhlyn, and Surazh counties), which at one time was part of the Cossack Hetman state and the UNR. In 1980 Briansk oblast officially had a Ukrainian population of 22,200. (See also *Chernihiv region.)

Brick industry. A branch of the *building-materials industry that manufactures various forms of brick, blocks, panels, tiles, etc, out of minerals – mostly clay and a mixture of quartz sand and lime. See also *wall-materials industry.

Brickmaking involves two processes – the mechanical process of breaking up, mixing, and shaping the clay from which the bricks are made and the thermal process of firing the bricks.

Brickmaking existed in the Far East as early as the 5th millennium BC. It was probably introduced into Ukraine through the Greek Black Sea colonies and later the Byzantine cities. The adoption of Christianity in Ukraine stimulated the development of the brick industry. As early as the 10th and 11th century large buildings – such as St Sophia Cathedral and the Church of the Tithes in Kiev and the princely palaces in Kiev, Chernihiv, and elsewhere – were constructed of fired brick. The shape of bricks changed with time: the oldest were square (30 cm × 30 cm) and very thin; the bricks of the 11th–12th century were rectangular (36–38 cm × 26–29 cm) and 4.5 cm thick. Today the standard form is 25 cm × 12 cm × 6.5 cm. Urban growth stimulated the further development of the brick industry. Brickyards were usually located near deposits of clay. Nevertheless, only a small number of buildings were built of brick. Brickmaking in the preindustrial period was a cottage industry; all work was done by hand, and employment was seasonal. Brickyards often developed as subsidiaries of metallurgical, sugar, and other enterprises and were usually located in the larger towns. It was only at the end of the 19th century that the industry lost its cottage-industry character. In 1912

Russian-ruled Ukraine produced 519 million bricks, or 22 percent of the empire's production, and nearly 100 million fireproof bricks, or 53 percent of the empire's production, of which Katerynoslav gubernia produced 85 million.

In 1918–20 the brick industry declined. Although it recovered beginning in 1921, the technology remained backward, and production could not satisfy the demand, which had grown particularly because of the growth in housing construction. By the mid-1930s the prewar level of production was reached, and in 1940, 1.6 billion bricks were produced.

Following the period of postwar reconstruction in the early 1950s, a series of new, larger brick plants was built in 1960–75 – in Mykolaiv (Lviv oblast), Zdolbuniv (Rivne oblast), Novoamvrosiivske (Donetske oblast), Kryvyi Rih, and elsewhere. During this time about 60 percent of the plants were converted from seasonal to year-round production. New branches of the industry were created to produce artificial brick and slate and silica brick. The production of architectural brick (porous and perforated), brick blocks, and facing brick for metallurgy was expanded. Old plants were reopened and provided with ring kilns of a modified type (producing three million bricks a year) and tunnel kilns (with a capacity of eight million bricks a year). Since the second half of the 1970s, however, brick production has slowed down. Clay brick was found to be a poor wall material and is currently being replaced with more effective products, such as building blocks and precast reinforced concrete.

Today there are close to 500 state and co-operative brick plants in Ukraine and nearly 4,000 smaller brickyards, which are usually located on collective farms and in less populated areas. The smaller brickyards belong to sugar refineries and other industrial enterprises and are managed by industrial co-operatives and other agencies of local industry. In spite of the relatively wide geographic distribution of the brick industry in Ukraine, brick production does not always function economically. The transportation of brick, which is very heavy, is very expensive, and long hauls have a high damage rate, of 10–25 percent. Although the necessary raw materials can be found in almost all regions of Ukraine, brick continues to be transported over long distances, particularly from Crimea and Chernivtsi oblasts; silicate brick is transported from Voroshylovhrad, Donetske, Kharkiv, Dnipropetrovske, Kiev, and Lviv oblasts to Poltava, Zaporizhia, Chernihiv, Mykolaiv, and Kherson oblasts (supplying nearly 40 percent of their needs). In addition, the capacity of drying kilns in the brick plants is smaller than the capacity of the firing furnaces by about two billion bricks; hence, hundreds of brick plants continue to operate only six to eight months a year. Ukraine now produces 21–22 percent of the building brick in the Soviet Union. Production has varied over the years as follows (in billions of bricks): 0.6 in 1913, 1.6 in 1940, 2.1 in 1950, 7.3 in 1960, 9.7 in 1970, and 8.9 in 1981.

The development of the brick industry is studied at the Scientific Research Institute of Building Materials and Products in Kiev.

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B. Wynar

Brisling or Sprat (*Sprattus sprattus phalericus*; Ukrainian: *kilka chornomorska, shprot, sardelia, sardynka*). Sea fish of the herring family. It reaches a length of 12 cm and a weight of 9 g. In the spring large numbers of sprat swim up to the shore of the Black Sea. They seldom enter the Sea of Azov.

British Columbia. Canada's most western province. In 1971 British Columbia had 60,150 Ukrainian residents, who constituted 2.8 percent of the provincial population and were the fifth largest Ukrainian community in Canada. The first Ukrainians settled in Vancouver and in mountain mining centers such as Fernie, Michel, and Hosmer before the Second World War. Most Ukrainians (78.4 percent) in 1971 were urban residents in such major centers in Vancouver (31,130 or 2.9 percent), Prince George (1,905 or 3.8 percent), Kamloops (1,545 or 3.5 percent), Kelowna (1,470 or 4.0 percent), and Vernon (1,285 or 9.7 percent). Of the Ukrainian organizations, the religious organizations are most active: the Ukrainian Catholics through the exarchate of New Westminster for British Columbia, created within the western eparchy in 1974, and the Orthodox as part of the western eparchy, whose see was established in Edmonton in 1951.

Britsky, Nicholas [Bryc'kyj, Mykola], b 11 December 1913 in Veldizh, Dolyna county, Galicia. Pedagogue, painter, sculptor. Britsky emigrated with his family to New York City in 1922. He studied fine arts at Yale University, the Cranbrook Academy of Art in Bloomfield Hills, Michigan, and the University of Syracuse. He was a professor of art at the University of Illinois at Urbana-Champaign from 1945 to 1978. Britsky specializes in religious art: he has decorated St Patrick's Church in Urbana, producing for it a fiberglass and steel sculpture, *Rising Christ*, and other churches. He has also created symbolic canvases on philosophical themes, such as *The Downfall of Culture*, *The Road to Illusion*, and *The Wall of Shame*, in which he combined modern and traditional styles. He has taken part in over 70 art exhibits in the United States and other countries.

Briukhovetsky, Ivan [Brjuxovec'kyj], b ?, d 18 June 1668. Hetman of Left-Bank Ukraine. Briukhovetsky was a registered Cossack of the Chyhyryn Company (1650) and B. Khmelnytsky's courier and diplomatic emissary. After Khmelnytsky's death Briukhovetsky went to the Zaporozhian Sich (1659) and became its otaman (1661-3). In 1663 at the *Chorna Rada near Nizhen he was elected hetman with the support of the Zaporozhian Cossacks and the Cossack masses (*cherni*) (*Baturyn Articles). After doing away with his opponents, Col Ya. Somko and Col V. Zolotarenko, he went to Moscow in 1665 and signed the *Moscow Articles, thereby placing Ukraine under the direct authority of the tsar and his voivodes and thus relinquishing Ukraine's autonomy. For this he received the title of boyar. By this time Briukhovetsky had forfeited the support of the population, which had had high expectations of him. In response to popular opposition to the Treaty of *Andrusovo Briukhovetsky broke off rela-



Ivan Briukhovetsky

tions with Moscow in 1668 and organized a rebellion against the tsar. But an angry Cossack mob killed him in the village of Budyshchi near Opishnia.

Briukhovychi [Brjuxovyči]. iv-4. Town smt (1977 pop 6,200) 6 km northwest of Lviv on the slope of the Roztochia ridge. The town has a recreational resort and a wood industry. An astronomy station of the Lviv University observatory is located here.

Briullov, Karl [Brjullov], b 23 December 1799 in St Petersburg, d 23 June 1852 in Marciano near Rome, Italy. Painter, professor at the St Petersburg Academy of Arts (1836-48). A number of Ukrainian artists, including I. Soshenko, D. Bezperchy, A. Mokrytsky, and T. Shevchenko, studied with Briullov. He took an active part in emancipating Shevchenko from serfdom and later befriended him. His most famous work is *The Last Day of Pompei* (1830-3).

Broch, Olaf, b 4 August 1867 in Horten, Norway, d 28 January 1961. A prominent Norwegian linguist and Slavist, professor at the University of Oslo, and member of the Shevchenko Scientific Society. Broch wrote seminal studies in the descriptive phonetics of Slavic languages, including those of Western Ukrainian (*Slavische Phonetik*, 1911), and a number of descriptive works on Transcarpathian Ukrainian dialects transitional to the Slovak language. These are based on extremely minute observations on phonetics, but do not discuss the problems of phonemics.

Brockhaus and Efron. Publishing house founded in St Petersburg in 1890 by the German firm of F. A. Brockhaus (Leipzig) and the Russian entrepreneur I. Efron. The *Entsiklopedicheskii slovar'* (Encyclopedic Dictionary) published by Brockhaus and Efron was one of the largest Russian encyclopedias and was produced with the participation of eminent scholars. The first edition (1890-1907) comprised 82 volumes and 4 additional demi-volumes. The second edition, entitled *Novyi entsiklopedicheskii slovar'* (New Encyclopedic Dictionary, 1911-16), remained unfinished: of the 48 volumes planned, 29 were published. Among those contributing articles on Ukrainian history and culture were D. Bahalii, M. Vasylenko, I. Zhytetsky, O. Lazarevsky, V. Peretts, O. Rusov, M. Sumtsov, I. Franko, O. Yefymenko, P. Yefymenko, and A. Krymsky.

Brodii, Andrii [Brodiij, Andrij], b 1895 in the village of Kyviazhhd, Transcarpathia, d 1946 in Uzhhorod. A leader of the Russophile and pro-Hungarian orientation in Transcarpathia and a teacher. Brodii was a co-founder in 1920 of the Autonomous Agriculturalist Union (AZS) (its head in 1933–9); publisher of the AZS newspaper, **Russkii vjestnik* (1923–39); and AZS representative in the Czechoslovakian parliament (1932–8). In October 1938 he was appointed prime minister of the autonomous government of Subcarpathian Ruthenia by the Czechoslovakian government. Arrested in November for pro-Hungarian activities, he escaped to Budapest and fought against an autonomous Carpatho-Ukraine. From 1939 to 1944 he was a member of the Hungarian parliament and led efforts to obtain local autonomy for Transcarpathia. From 1940 to 1944 he published the weekly newspaper *Russkoe slovo*. He was arrested by the Soviet authorities in 1945 and executed for collaborating with the Hungarian regime.



Archangel Michael, an icon by Illia Brodlakovyč, 17th century

Brodlakovyč (Vyshensky), Illia [Brodlakovyč, Illja], b in the village of Sudova Vyshnia, Lviv region, Galicia. Seventeenth-century painter. Brodlakovyč worked in Mukachiv in Transcarpathia, painting traditional monumental icons in bright colors. These include *The Protectress* (1646), *Deesis*, and *Archangel Michael*. He also painted icons in a lyrical one-dimensional style: *St Nicholas*, *Christ the Pantocrator* (1666), and *Sobor of the Archangel Michael*. Discrepancies in the style of these works have led to the conjecture that they were painted by two artists with the same name (perhaps father and son).

Brodnyks (*brodnyky*). A warlike steppe people, mostly of East Slavic descent, who lived in the region north of the Black Sea in the 12th–13th century. Mentioned in old Rus' chronicles under the years 1147 and 1216, the Brodnyks are also referred to in Byzantine and Hungarian chronicles. They took part in the internecine strife among the Rus' princes. At the battle on the Kalka River in 1223, they fought on the side of the Tatars.

Brodsky, Oleksander [Brods'kyj], b 19 June 1895 in Katerynoslav, d 21 August 1969 in Kiev. Physical chemist, full member of the Academy of Sciences of the Ukrainian SSR from 1939 and corresponding member of the Academy of Sciences of the USSR from 1943. In 1939 Brodsky became director of the Institute of Physical Chemistry at the Academy of Sciences of the Ukrainian SSR. His works are devoted to the thermodynamics and electrochemistry of



Oleksander Brodsky

solutions. He was the first to produce heavy water in the Soviet Union (1934). He developed a general theory for isolating isotopes and some methods for analyzing them. Brodsky wrote a number of textbooks and monographs, among them *Khimiia izotopov* (The Chemistry of Isotopes, 1952), the first such work in the field, and *Fizicheskaia khimiia* (Physical Chemistry, 2 vols, 1948).

Brody. III-6. City (1970 pop 13,500) at the foot of the Podilia Upland in the valley of the upper Styr River; a raion center in Lviv oblast. Brody is first mentioned in historical sources in the 12th century. In 1584 the town was granted Magdeburg law, and in the 17th century a well-fortified castle was built there, designed by the French military engineer G. de Beauplan. From the mid-19th century to 1939 Brody was a county town. Because of its border location and trade privileges it was a center of Austrian-Russian trade in the first half of the 19th century. With the building of the railroads Brody lost its privileged position and began to decline: it had 20,000 inhabitants in 1880 and only 12,500 in 1931. Most of its inhabitants were Jews; in 1900 they constituted 64 percent of the population. The city has a clothes factory, a furniture factory, a concrete-making plant, a food industry, and teachers' school. The ruins of the castle have been preserved. On 17–22 July 1944 the Ukrainian *Division Galizien fought the Soviet army nearby (see *Brody, Battle of).

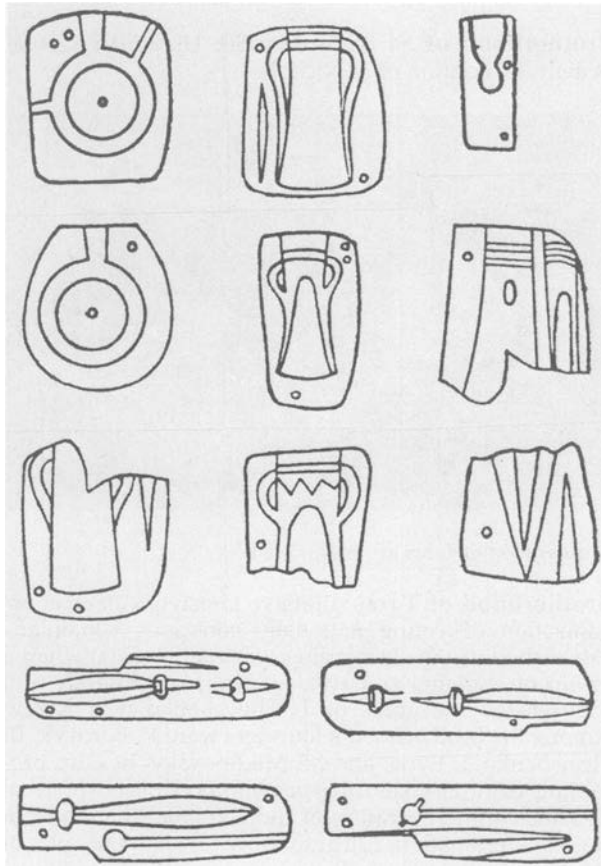
Brody, Battle of. A series of defensive engagements fought by the Ukrainian *Division Galizien, attached to the 13th German Army Corps, against the advancing Red Army during the Lviv-Sandomierz operation (13–22 July 1944). The Soviet forces, several times stronger in men and material, began their offensive against Lviv with advances in the direction of Ternopil-Zolochiv to the south and Radekhiv-Busk to the north of the town of Brody. During the battle individual regiments of the division – then stationed on the second line of the front – were dispatched to the areas of heaviest fighting to close gaps. On 18 July Soviet forces surrounded the corps and destroyed it. On 21–22 July the survivors broke out of the encirclement near the villages of Kniazhe and Pochany and moved south towards the Podilian Upland (Holohory-Peremysliany). Of the division's 11,000 soldiers, 3,000 returned from Brody and regrouped in Serednie, Transcarpathia. After the battle some members of the division joined up with the *Ukrainian Insurgent Army. Many were taken as prisoners of war.

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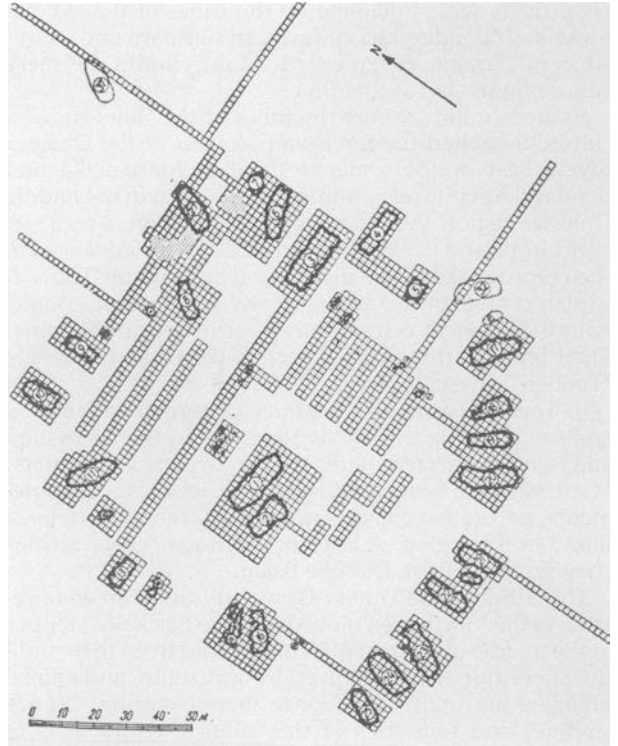
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Bronze Age. Historical-cultural period in which bronze utensils, implements, and weapons began to be manufactured. Bronze implements became increasingly widespread alongside stone implements. Owing to the greater hardness of bronze, an alloy of copper and tin, as compared to copper, bronze culture replaced the Copper Age or Eneolithic Age and lasted from the end of the 4th millennium to the 1st millennium BC. The bronze culture did not develop synchronously: the territories that were remote from the advanced centers of civilization retained their Neolithic form of life based on hunting and fishing. There the transition to metal progressed slowly. In Europe bronze products were known in the 3rd-2nd millennium BC. Deposits of copper and tin ores were located at the time in Spain, England, France, Austria, and Hungary. Caucasia played an important role in this age by supplying the steppe regions of eastern Europe with bronze implements at the end of the 2nd millennium BC.

Barter trade was gradually established and developed in the regions of metal mining. On Ukrainian territory



Thirteen molds for casting bronze objects from a settlement of the Sabatynivka culture, 1200-800 BC; drawing according to A. Dobrovolsky, 1950



Plan of a Trypilian settlement of the Late Bronze Age at Kolomyishchyna, Kiev region; drawing according to T. Passek, 1949

trade stimulated the rapid development of livestock grazing and primitive agriculture and facilitated the transition to a patriarchal clan system and the economic stratification of the livestock-herding tribes. The tribes who lived west of the Dnieper River and north of the Dniester River usually obtained their bronze from Subcarpathia; the tribes east of the Dnieper obtained their bronze from Caucasia and partly from the Donets Basin.

The Bronze Age on Ukrainian territory and in all eastern Europe can be divided into three periods: (1) the early period from the 19th to the 17th century BC; (2) the middle period from the 16th to the 14th century BC; and (3) the late period, from the 13th to the 9th century BC. The oldest copper-bronze culture that existed on Ukrainian territories between the Dnieper and the Volga was the *Pit-Grave culture of the livestock-grazing and agricultural tribes who lived east and partly west of the Dnieper. Later, during the early Bronze Age, the southern steppe region of Ukraine east of the Dnieper was inhabited by livestock-raising tribes of the *Catacomb culture, who also occupied the Don region and the Caspian steppes. These tribes maintained close trade relations with the tribes of northern Caucasia. In the early 2nd millennium BC seminomadic livestock-raising tribes of the Corded-Pottery culture appeared from the west in Right-Bank Ukraine. Migrating eastwards, they mingled with the indigenous tribes and thus gave rise to the *Middle-Dnieper culture.

In the middle Bronze Age almost all the forest-steppe of the Dnieper and Dniester regions was settled by tribes of the Trzciniac-*Komariv culture, whose artifacts are found also in Poland. In the east the basins of the Desna and

Seim rivers were inhabited by the tribes of the *Marianivka and *Bondarykha cultures. In southern and southwestern Ukraine the so-called *Multicylindrical-Pottery culture flourished at that time.

In the late Bronze Age the tribes of the *Bilohrudivka culture inhabited the forest-steppe west of the Dnieper River. East of the Dnieper the late Marianivka and Bondarykha cultures continued to flourish. In the middle Dniester region the Noua culture was widespread. Its agricultural and livestock-raising tribes were advanced in their bronze casting and maintained ties with the Transylvanian centers of metallurgy. They were also in contact with the tribes of central Europe and western Ukraine. Their bronze artifacts also reached the tribes of the late *Timber-Grave culture.

In Transcarpathia the *Stanove culture of agricultural and cattle-raising tribes was advanced in bronze casting and was connected with the Transylvanian centers. Many valuable bronze artifacts – weapons, farm implements, decorative objects, and horse armor – have been found in the region. A large proportion of these articles come from the Tysa-Danube Basin.

The tribes of the Timber-Grave culture, who were related to the *Scythians, moved into the Black Sea steppes in the middle of the 2nd millennium and lived there until the 8th century BC. They lived by agriculture and animal breeding and partly by bronze manufacturing. Bronze smithies and foundries of this culture, with molds of daggers, spearheads, decorative objects, and farm implements, have been uncovered. A shortage of metals forced these tribes to establish close cultural ties with the Noua tribes, who provided them with metal ores from the Transylvanian centers.

During the Bronze Age important historical developments, migrations, and military encounters took place in southern Ukraine. Ukraine became the location of various tribal cultures and alliances. Some tribes were gradually assimilated by others and disappeared. Others continued to exist in the *Iron Age.

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N. Kordysh-Holovko

Bronzov-Yehorov, Ivan [Bronzov-Jehorov], b 7 March 1896 in Katerynoslav, d 20 February 1963 in Kharkiv. Opera singer, dramatic baritone. From 1925 until 1959, Bronzov-Yehorov performed in the opera theaters of Kiev, Odessa, Dnipropetrovske, and Kharkiv. His roles included Bohdan in K. Dankevych's *Bohdan Khmel'nyts'kyi*, Mazeppa in P. Tchaikovsky's *Mazeppa*, Scarpia in G. Puccini's *La Tosca*, and Kachura in O. Chyshko's *Bronenosets Potemkin* (Battleship *Potemkin*).

Broshniv-Osada [Broshniv-Osada]. v-5. Town smt (1977 pop 5,800) in the Carpathian foothills of Rozhnativ raion,

Ivano-Frankivske oblast. Broshniv-Osada is one of the largest timber-industry centers in Ukraine, processing wood from the central Gorgany Mountains (a narrow-gauge railway gives access to the mountain range). There are two timber mills near Broshniv-Osada: the Osmoloda and the Broshniv.

Brotherhood of Former Soldiers of the First Ukrainian Division of the Ukrainian National Army (Bratstvo kolyshnykh voiakiv Pershoi ukrainskoi dyvizii Ukrainskoi natsionalnoi armii). An association of former members of the *Division Galizien, founded in Neu Ulm, West Germany, in 1949. Its head office was located first in Munich, then transferred to New York at the end of the 1950s, and finally to Toronto in the mid-1960s. The brotherhood has national organizations and local branches in Germany, Canada, the United States, Argentina, and Australia. In Great Britain former members of the division co-operate with the brotherhood but have founded a separate organization known as the *Ukrainian Former Combatants in Great Britain. The brotherhood's membership numbered some 1,000 in 1950, 1,400 in 1980. Its presidents have been Rev M. Levenets (1950–2), L. Ortynsky (1953–62), I. Skirka (1963–4), R. Drazhniowsky (1974–9), and M. Maletsky (1964–73 and from 1979). The brotherhood published a magazine, *Visti*, in Munich in 1950–74 (140 issues). It co-publishes a bimonthly – *Visti kombatanta* (115 issues by 1981) – with the United Ukrainian War Veterans in America.

Brotherhood of St Nicholas. See Ukrainian Mutual Benefit Association of St Nicholas.



Brotherhood of Taras in Kharkiv, 1891–3

Brotherhood of Taras (Bratstvo tarasivtsiv). Secret organization of young nationally conscious Ukrainians established in 1891 (according to some, in 1892) when a group of students and civic leaders from Kharkiv and Kiev visited the grave of T. Shevchenko near Kaniv. Among the brotherhood's founders were V. Borovyk, B. Hrinchenko, I. Lypa, and M. Mikhnovsky. Besides promoting cultural goals, the brotherhood raised political demands – the liberation of the Ukrainian nation from Russian domination, full autonomy for all the peoples of the Russian Empire, and social justice. Kharkiv was the brotherhood's center of activity until its members were arrested in the summer of 1893. Then Kiev became the center, with chapters in Odessa, Poltava, Lubni, and

Pryluka. The brotherhood included such people as V. Borzhkovsky, M. Dmytriiev, M. Kononenko, M. Kotsiubynsky, V. Samilenko, V. Sovachiv, V. Stepanenko, Ye. Tymchenko, O. Cherniakhivsky, V. Shemet, V. Andriievsky, M. Bazkevych, and M. Baizdrenko. The ideological principles of the society were formulated by I. Lypta and were published anonymously in a revised form as 'Profession de foi' in the journal *Pravda* (April 1893). These ideas were propagated by Vartovy (B. Hrinchenko) in *Lysty z Ukraïny Naddnyprians'koi* (Letters from Dnieper Ukraine), by M. Kotsiubynsky in the fable 'Kho,' and by V. Samilenko in satires on the Little Russian mentality and Ukrainophilism.

The Brotherhood of Taras was active until 1898. Through its influence the Old Hromada transformed itself in 1897 into the more political *General Ukrainian Non-Party Democratic Organization, and the younger generation organized the *Revolutionary Ukrainian party in 1900.

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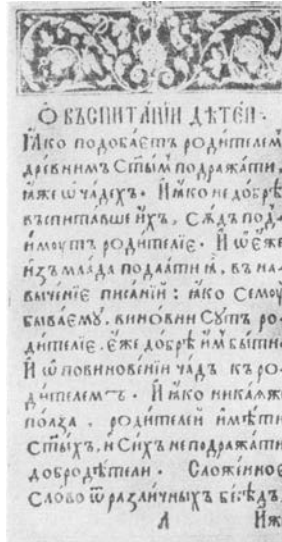
A. Zhukovsky

Brotherhood of the Resurrection (Bratstvo Voskresinia). Founded in Kiev in 1917 following a convention of clergy and laymen that elected as its head the archpriest (later metropolitan) V. *Lypkivsky. The goal of the brotherhood was the winning of autocephalous status for the Ukrainian Orthodox church. The brotherhood reconstituted itself as the *All-Ukrainian Orthodox Church Council, which convened the *All-Ukrainian Church Sobor on 7 January 1918.

Brotherhood schools. Schools founded by religious *brotherhoods for the purposes of counteracting the denationalizing influence of Catholic (Jesuit) and Protestant schools and of preserving the Orthodox faith began to appear in the 1580s. The first school was established in 1586 by the *Lviv Dormition Brotherhood. The school served as a model for other brotherhood schools in various towns of the Polish-Lithuanian Commonwealth, most of them in Ukraine and Belorussia: Peremyshl (est 1592), Halych, Horodok, Rohatyn, Stryi, Mykolaiv, Komarno, Yaroslav, Kholm, Krasnostav, Zamostia (est 1606), Lublin, Bilske, Berestia, Volodava, Pynske, Kiev (est 1615), Striatyn, Vinnytsia, Nemyriv, Kamianets-Podilskyi, Medzhybizh, Lutske (est 1620), Volodymyr-Volynskyi, Dubno, Kremianets, Vilnius (est 1587), Minsk, and Mohyliv. In the first half of the 17th century even some villages had brotherhood schools. The most prominent schools were those of the Lviv and Kiev brotherhoods.

At first the brotherhood schools had a Greek-Church Slavonic curriculum: lectures were in Church Slavonic, and Greek was taught as a second language. (Hence these schools were also called Greek schools.) Then the schools began to adopt the structure and curriculum of the Jesuit schools, using Latin as the primary language, particularly those schools that modeled themselves on the *Kievan Mohyla Academy. Ukrainian was used only for examination purposes and, from 1645, for teaching the catechism. The curriculum of most of the brotherhood schools

provided what was accepted as a secondary education in those times: classical languages, dialectics, rhetoric, poetics, homiletics, arithmetic, geometry, astronomy, and music (church singing). Some schools taught Orthodox theology and Catholic theology (for the purpose of polemics). Brotherhood schools were open to various social strata. Students were judged not by lineage, but by achievement (in contrast to Jesuit schools). Discipline



A page from *O vospitanii ditei* (On the Education of Children), published in Lviv in 1609

in the schools was strict, and physical punishment was used. Orphans and poor students lived in *bursas. Lecturers were required to set an example by their behavior and to have pedagogical training. Brotherhood schools made a significant contribution to the growth of religious and national consciousness and the development of Ukrainian culture. They published textbooks, particularly language textbooks. The Czech educator J.A. Comenius (Komenský) derived many of the ideas in his *Didactica Magna* (1628–32) from the practices of the brotherhood schools. At the end of the 17th century and in the 18th century the schools found themselves in adverse political conditions and declined.

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P. Polishchuk

Brotherhoods (Ukrainian sing: *bratstvo*). Fraternities affiliated with individual churches in Ukraine and Belorussia that performed a number of religious and secular functions.

The origins of brotherhoods can be traced back to the medieval *bratchyny*, which were organized at churches in the Princely era (first mentioned in the Hypatian Chronicle, 1159). Brotherhoods as such appeared in Ukraine in the mid-15th century (the *Lviv Dormition Brotherhood was first mentioned in 1463), with the rise of the burgher class. They adopted their organizational structure from Western medieval brotherhoods (*confraternitates*) and trade guilds. Initially the brotherhoods engaged only in religious and charitable activities. They maintained churches and sometimes assumed financial responsibility for them, ensured that church services, in particular



Church of the Lutske Brotherhood (1622)

parish feasts, were celebrated in a ceremonious way, arranged ritual dinners for their members, collected money, helped the indigent and the sick, and organized hospitals. Since these religious and charitable activities of the brotherhoods left no visible traces, some historians, such as K. Huslysty and Ya. Isaievych, do not consider the early period of the brotherhoods as being part of their history.

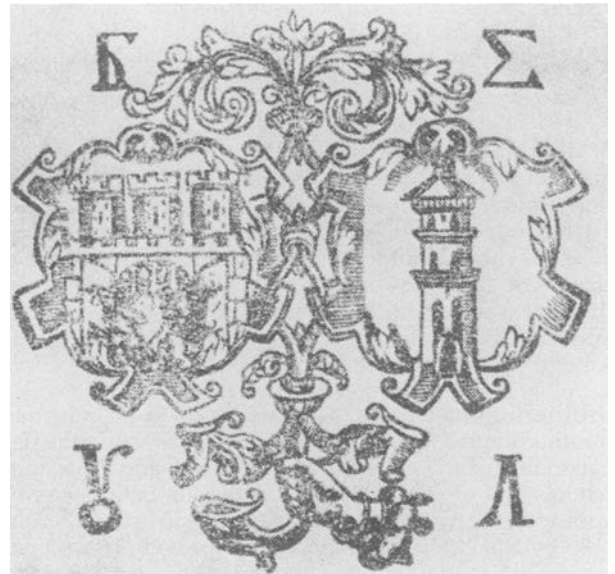
The brotherhoods began to play a historical role in the second half of the 16th and at the beginning of the 17th century. In this period they assumed the task of defending the Orthodox faith and Ukrainian nationality by counteracting Catholic and particularly Jesuit expansionism, Polonization, and later conversion to the Uniate church. Because they consisted predominantly of burghers, the brotherhoods acquired a secular character and often found themselves in opposition to the authoritarian practices of the clergy. Hence, they endeavored to reform the Orthodox church from within by condemning the corrupt practices of the hierarchy and of individual clergymen. Their interference in clerical affairs was one of the reasons for the favorable attitude towards the Church Union of *Berestia among the Orthodox bishops. The brotherhoods brought about a revival in the life of the church by promoting cultural and educational activity. They founded *brotherhood schools, printing presses, and libraries. The resulting cultural-religious movement found its literary expression in *polemical literature. The brotherhoods also participated in civic and political life. They sent representatives to church councils and to the Sejm in Warsaw and maintained ties with the Cossacks.

In the late 16th and early 17th century new brotherhoods were founded and existing ones were reorganized in the towns of Galicia, the Kholm region, Podlachia, Volhynia, and the Dnieper region. Each brotherhood had its own statute (articles, regulations, procedures), modeled on the statute of the Lviv brotherhood of 1586. Membership was open to all estates, but usually only married men were admitted (unmarried men belonged to the 'junior' brotherhoods). At his initiation a member had to take an oath. Officers – usually four elders, including the head (a senior member) – were elected at the annual meeting.

Although brotherhood members were usually merchants and skilled tradesmen residing in the towns, some Orthodox clerics and nobles, such as L. Drevynsky and A. Puzyna, and some magnates, such as K. Ostrozky, A. Vyshnevetsky, R. Ruzhynsky, and A. Kysil, participated

in the affairs of certain brotherhoods. The clergy and the nobility were particularly active in the Lutske and Kiev brotherhoods. Hetman P. Sahaidachny, 'with the whole Zaporozhian Host,' joined the Kiev brotherhood.

The Lviv Dormition Brotherhood was one of the oldest and most successful brotherhoods. In 1586 it received the right of *stauropolegion (direct subordination to a patriarch instead of a local bishop) and founded a school and a printing press. It maintained close contacts with Moldavian rulers and boyars. In 1588–95 there were active brotherhoods in the towns of Kamianets-Podilskyi, Rohatyn, Horodok, Berestia, Peremyshl, Lublin, and Halych. After 1596 brotherhoods were established in Sianik, Zamostia, Drohobych, Sambir, Kholm, Ostrih, Lutske, Kremianets, Sharhorod, Nemyriv, Kiev, and elsewhere. The *Kiev Epiphany Brotherhood began to play an important cultural-educational and religious role in 1615. It founded a school (*Kiev Epiphany Brotherhood School) that in 1632 became a college and then in 1701 the *Kievan Mohyla Academy. In 1617 the *Lutske Brotherhood of the Elevation of the Cross gained prominence.



The logogram of the Lviv Dormition Brotherhood printing press, with the coats of arms of Lviv (left) and the brotherhood (right)

Under the Hetman state, the Orthodox church increased in influence. The reforms of P. Mohyla and the general improvement in clerical education enabled the Orthodox to compete with the previously superior educational system of the Jesuits, and the threat of denationalization in Ukraine diminished. Although the number of brotherhoods increased in this period, they confined their activities to the religious and charitable sphere and dropped their broader national and civic pursuits.

In Left-Bank Ukraine new brotherhoods, with a narrower focus, appeared at the end of the 17th and the beginning of the 18th century in Poltava, Novi Sanzhary, Starodub, Sribne (where the brotherhood supported a hospital), Lebedyn, and Kharkiv. After the Ukrainian church became subordinated to the Moscow patriarchate in 1686 and then to the Holy Synod, the Russian imperial government did not approve of the activities of the



The Teaching of Letters, a detail on an icon from Yablonytsia Ruska (15th century)

brotherhoods. Only much later, on 8 May 1864, did the Russian authorities issue a law permitting brotherhoods to be formed throughout the Russian Empire; these newly created brotherhoods, however, differed in their aims and work from the traditional Ukrainian brotherhoods.

In Right-Bank Ukraine in 1679 the Polish Sejm prohibited the brotherhoods from maintaining ties with the Eastern patriarchs; as a result, the right of stauropeion lost its significance. By the beginning of the 18th century the Uniate church had established itself firmly in Western Ukraine. The Lviv Dormition Brotherhood had accepted the union in 1709 and had received from the Pope a guarantee of its right of stauropeion. Under the Austrian regime, however, the Galician brotherhoods were dissolved by the government decree of 1788. The Lviv brotherhood was then transformed into the *Stauropeion Institute.

In the 19th–20th century brotherhoods were again organized in many villages and towns, but these usually merely helped to run the local parishes. They assumed their proper religious and national tasks only during Ukraine's independence in 1917–20. The Kiev *Brotherhood of the Resurrection (established in 1917 and headed by Rev V. Lypkivsky) helped to convene the *All-Ukrainian Orthodox Church Council, which later led to the formation of the *Ukrainian Autocephalous Orthodox church.

Religious life in certain internment camps for the soldiers of the Ukrainian National Republic in 1921–2 was under the care of brotherhoods. The best-known among them was the Brotherhood of the Holy Protectress (1921–4) in Aleksandrów Kujawski and then in Szczypiorno, Poland, with branches in other camps. This brotherhood published *Reliĭhino-naukovyĭ visnyk* and books.

Ukrainian immigrants in the United States and Canada organized brotherhoods as soon as they established their own parishes. The Brotherhood of St Nicholas was formed in Shenandoah, Pennsylvania, in 1885, and many other similar societies appeared. Eventually they united into brotherhood associations, which in time evolved into mutual-aid and insurance organizations. Parallel women's organizations, such as the St Olha Sisterhood in Jersey City (1897), were founded. In 1932 the Ukrainian Catholic Brotherhood was established in Canada and adopted the functions of the Catholic Action societies rather than those of the traditional Ukrainian brotherhoods.

After 1945 many Orthodox and Catholic brotherhoods were created in the displaced persons camps. The statute of the Orthodox brotherhoods was adopted by the council of bishops in 1947. The most important Orthodox brotherhoods established after the Second World War were the Metropolitan Lypkivsky Brotherhood, which publishes the bimonthly *Tserkva i zhyttia*; the Brotherhood of the Holy Protectress in Argentina, which published the monthly *Dzvin*; St Simon's Brotherhood in Paris; and St Valdimir's Brotherhood in Toronto. In the United States the parish sisterhoods together formed the United Ukrainian Orthodox Sisterhoods of the USA, which is engaged in educational and publishing activities and has published *Ukraina: Entsyklopediia dlia molodi* (Ukraine: Encyclopedia for Youth, 1971).

The oldest Catholic brotherhood outside Ukraine is St Barbara's Brotherhood, established in the 1870s in Vienna. The church life of the Ukrainian Catholic eparchy in Australia is based on lay brotherhoods. The recent struggle for an independent patriarchate and for the autonomy of the Ukrainian Catholic church has given rise to brotherhoods and sisterhoods in the United States that continue the traditions of the old brotherhoods. The



The seal of the Lviv Dormition Brotherhood, late 16th century

Ukrainian Catholic Lay Brotherhood of St Andrew in Chicago is among the better known; since 1970 it has published annually *Tserkovnyi kalendar al'manakh*. The Union of Ukrainian Catholic Brotherhoods and Sisterhoods of America was formed in 1976 and is based in Chicago.

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A. Zhukovsky

Brounov, Petr, b 2 January 1853 in St Petersburg, d 24 April 1927 in Leningrad. Russian meteorologist, founder of agricultural meteorology in the Russian Empire. He was a professor at Kiev (1890-5) and St Petersburg universities and organizer of the Dnieper network of meteorological stations in Ukraine.

Brovary. III-11. City (1982 pop 62,000) and raion center in Kiev oblast, 20 km northeast of Kiev. The city has a metallurgical plant, built in 1961-4, a rail-repair plant, a plastics plant, a rolled-steel and foundry plant, a refrigerator factory, a mechanical-repairs plant, a children's clothes factory, the Kiev poultry plant, a woodworking complex, and a consumer-goods complex. In January 1918 the city was the site of battles between UNR and Bolshevik forces.

Brovchenko, Volodymyr [Brovčenko], b 1 June 1931 in Mala Vyska, now in Kirovohrad oblast. Poet and journalist. From 1973 to 1979 he was chief editor of the literary journal **Dnipro*, and he now heads the Ukraine Association for Cultural Relations with Ukrainians Abroad. His collections of poetry include: *Shumliat' zhyta* (The Grain Is Rustling, 1956), *Zustrichajte sontse* (Greet the Sun, 1959), *Skelia liubovi* (The Cliff of Love, 1964), *Nerostryliani zori* (Unexploded Stars, 1966), *Perelohy* (Fallow Fields, 1968), *Na krylakh vechoriv* (On the Wings of Evenings, 1971), *V orkestri sviitla* (In the Orchestra of Light, 1973), *Dumna hora* (The Lofty Mountain, 1975), *Surmy* (Trumpets, 1976), *Vichnyi zhavir* (The Eternal Lark, 1977), *Pohoda na zavtra* (Tomorrow's Weather, 1979), and *Zoshyt z-pid kamenia* (Notebook from under a Stone, 1980).

Bryk, Ivan, b 8 July 1879 in Ustryky Dolishni, Lisko county, Galicia, d August 1947 in Landeck, Austria. Literary scholar, teacher, and civic leader; full member of the Shevchenko Scientific Society from 1919. Bryk received his PhD from Vienna University in 1903. He taught at the Lviv Academic Gymnasium and the Ukrainian Underground University, wrote for Galician newspapers, and contributed articles on Ukrainian-Czech relations, the Galician press, the Galician revival (M. Shashkevych), and T. Shevchenko to Galician and Czech scholarly journals. In 1902 Bryk founded and headed the Ukrainian Hromada in Prague. He is best known for his activity in the central office of the Prosvita society in Lviv, where he served as secretary, office director (1906-10), acting head (1919-23), deputy head (1923-31), and head (1932-9). Bryk organized the First Ukrainian Educational and Economic Congress in Lviv in 1909 and the Second All-Ukrainian Educational Congress in 1929. In 1931-3 he

edited the illustrated educational monthly *Zhyttia i znannia*. Bryk is the author of *Slav'ians'kyi z'izd u Prazi 1848 r. i ukrains'ka sprava* (The Slavic Congress in Prague in 1848 and the Ukrainian Question, 1920) and *Materiialy do istorii ukrains'ko-ches'kykh vzaiemyn v pershii polovyni XIX st.* (Materials on the History of Ukrainian-Czech Relations in the First Half of the 19th Century), vol 15 of *Ukrains'ko-rys'kyi arkhiv* (1920).

Bryndzan, Teofil, b 1 November 1875 in Tovtry, Bukovyna, d 24 January 1962 in Bad Salzufen, West Germany. Community figure and pedagogue in Bukovyna. Bryndzan taught classical and modern languages at gymnasiums in Kitsman and Chernivtsi and organized courses in Ukrainian studies for students in Bukovyna. His articles appeared in the Bukovynian press.



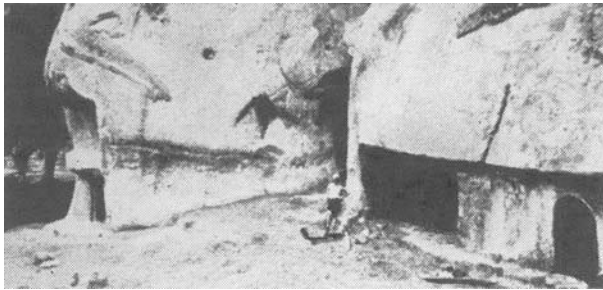
Mykhailo Brynsky

Brynsky, Mykhailo [Bryns'kyj, Myxajlo], b 11 October 1883 in Dolyna, Tovmach county, Galicia, d 10 January 1957 in Prague. Sculptor, monumentalist. Brynsky graduated from the Academy of Arts in Prague (1926). He lived in Prague from 1920 and produced several monuments, including one to killed striking workers (1912) at Ottakring Cemetery near Vienna. He sculpted the monument to dead Ukrainian prisoners of war that stands in Jablonov (1922) and monuments in Liberec, Příbram (1926), Hradec Králové, and Jozefov, all in Moravia. He designed a columbarium in Poděbrady. His other works include *Aeneus Saves His Father* (1916), *Boy with a Goose*, *Head of a Peasant Woman*, relief sculptures, and portraits of T. Shevchenko.

Bryzh, Teodosiia [Bryž, Teodosija], b 18 February 1929 in Berezhnytsia, Rivne county, Volhynia. Sculptor, graduate of the Lviv Institute of Applied and Decorative Art (1954). She has sculpted portraits of King Danylo (1954), Yevpraksiia Mstyslavna, Princess Olha (1961), and I. Vilde (1964); compositions based on the works of V. Stefanyk (*The Road*) and Lesia Ukrainka (*The Forest Song*, 1970); and series on ancient Slavic mythology: *The God of War*, *The God of Fire*, *The God of Earth and Water* (1968-70). She has also done sculptures for parks. With Ye. Dzyndra she produced the monument to Nazi victims in Volodymyr-Volynskyi (1966).

Bubniuk, Stefaniia [Bubnjuk, Stefaniija] (birth name: Hladka), b 26 April 1901 in Troianivka, Galicia. Bubniuk came to Canada in 1926. She was a member of the first

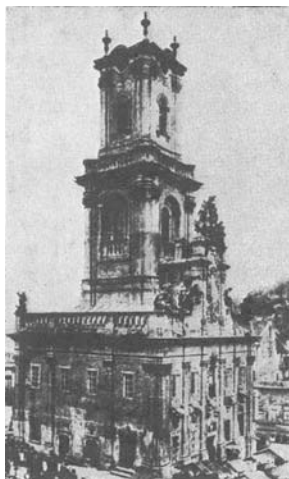
executive of the Ukrainian Women's Organization of Canada (ouk, 1934–43) and from 1951 to 1973 editor of *Zhinochyi svit*, the official organ of ouk.



Bubnyshche

Bubnyshche [Bubnyšče]. iv-4. Village in Dolyna raion, Ivano-Frankivske oblast. A medieval cave monastery, protected by a wall on one side, was located here. One of the important monuments of monasticism in Ukraine, it was investigated by the archeologists W. Demetrykiewicz in 1903 and Ya. Pasternak in 1913. Popular legends about O. Dovbush's treasure are associated with Bubnyshche.

Bucha [Buča]. III-11. Town smt (1977 pop 24,500) in Kiev oblast, subordinated to the Irpin city soviet. A resort town located among pine forests 32 km northwest of Kiev, it has an experimental packing plant and a glass-packing plant. The Ukrainian branch of the All-Union Institute of Fiberglass and Polyacrylics is located here.



Buchach Town Hall

Buchach [Bučač]. iv-6. City (1973 pop 11,400) on the Strypa River, a raion center in Ternopil oblast. Buchach was first mentioned in historical documents from 1397 as part of the estates of the Buczacki family. In 1515 the fortified city was granted Magdeburg law. In the 16th–17th century Buchach protected Galicia from the Tatars and Turks. In 1672 the *Buchach Peace Treaty was signed. Count S. Potocki established a Basilian monastery in 1712; a well-known school functioned at the monastery until 1893. The Basilians ran a teacher's seminary here in 1855–65, and from 1911, the St Josaphat Institute. From the mid-19th century to 1939 Buchach was a county center. It produced carpets and ornamental rugs. The city devel-

oped slowly: in 1880 it had 9,000 inhabitants, of whom 63.5 percent were Jews; in 1939 it had 11,100 inhabitants, of whom 46.4 percent were Jews, 31.9 percent were Poles or Roman Catholics, and 21.6 percent were Ukrainians. In 1959 Ukrainians constituted 96 percent of the population. Today a food industry is located in Buchach. Among its architectural monuments are the ruins of the Potocki family's castle (14th–16th century); St Nicholas's Church (1610); the Basilian monastery (1712) with a baroque church (1751); and the town hall, built in the baroque style by the architect B. Meretyń and decorated by the sculptor J. Pinzel (1751).

Buchach Gospel. Also known as the Horodyszche Gospel. The Church Slavonic text of 180 folios was transcribed in Ukraine, probably in southern Volhynia in the first half of the 13th century. The language of the text has been studied by A. Sobolevsky, I. Svientsitsky, and O. Kolessa (who published samples from it). The manuscript is preserved in Lviv.

Buchach Peace Treaty of 1672. A treaty concluded on 16 October 1672 in the town of Buchach between Turkey and Poland, which had been defeated by Mohammed iv. According to the terms of the treaty, the Podilia voivodeship, with Kamianets, was to be ceded to Turkey; the Bratslav voivodeship and the southern portion of the Kiev voivodeship were to be recognized as Cossack territory administered by Hetman P. *Doroshenko under a Turkish protectorate; and Poland was to pay a large annual tribute to Turkey. The Polish Sejm did not ratify the treaty, however, and war resumed in April 1673. Turkish policy in Right-Bank Ukraine led to the mass resettlement of the Ukrainian population in Left-Bank Ukraine and to Doroshenko's resignation as hetman in 1676.

Bucharest (București). ix-7. Since 1862 the capital city (1980 pop 1,858,000) of *Rumania, located on the Dimbovița River. Bucharest has been known since the 14th century, and in 1659 it became the capital of Wallachia. In 1812 Russia signed the *Bucharest Peace Treaty here, annexing *Bessarabia.

Between the world wars many Ukrainians from Bukovyna and Bessarabia and émigrés from central Ukraine lived in Bucharest; in 1940 their number increased. A number of Ukrainian organizations were based here: the Public Relief Committee of Ukrainian Emigrants in Rumania (established in 1923), its branch the Community of Ukrainian Emigrants in Bucharest, the monarchist Ukrainian Union of Agrarians-Statists (established in Bucharest in 1921), the Society of Ukrainian Soldiers in Rumania, the Union of Ukrainian Emigrant Women in Rumania, and the student organizations Zoria (1921–6) and Bukovyna (1926–44). In 1941 a Ukrainian radio program was broadcast from Bucharest, and the newspaper *Zhyttia* and the journal *Batava* were published. During the Soviet occupation of 1944–5 Ukrainian activists, including I. Hryhorovych and O. Masikevych, were arrested. Since the 1950s the Ukrainian population in Bucharest has been about 3,000. The biweekly *Novyi vik* (1949–) and the bimonthly journal *Kul'turnyi poradnyk* (1950–8) have been published in the city. Since 1969 Kriterion publishers have published many works by Ukrainian writers living in Rumania. In 1952 a chair of Ukrainian language and literature was established in the Slavic Institute of

Bucharest University, and a monument to T. Shevchenko was erected in a public park of the city. Bucharest is the center of Ukrainian cultural life in Rumania.

A. Zhukovsky

Bucharest Peace Treaty of 1812. A treaty signed by Russia and Turkey on 28 May 1812 following the war of 1806–12. Turkey ceded *Bessarabia to the Russian Empire, the Prut River became the new Russian-Turkish border, and Russia was guaranteed the right to use the Danube River for trade purposes.

Buchko, Ivan [Bučko], b 1 October 1891 in the village of Hermaniv near Lviv, d 21 September 1974 in Rome. Ukrainian Catholic archbishop, church and civic leader. Having completed his theological studies in Rome in 1911–15, Buchko was ordained in 1915. He served as rector of the Minor Seminary and professor of the Greek Catholic Theological Seminary in Lviv. In 1929 he became auxiliary bishop of the Lviv eparchy and was active in the archeparchial administration, the improvement of the religious life of the laity, the organizations of Catholic youth (including the Ukrainian Youth for Christ manifestation) Catholic Action, Orly, and the defense of the church and the people under the Polish occupation, particularly during the Pacification. In 1939 he was the visitator of Ukrainian communities in South America and in 1940 the auxiliary bishop of the Philadelphia exarchate in the United States and the pastor of New York. From 1942 he lived permanently in Rome, representing Ukrainian church and national interests at the Vatican. In 1946 he was appointed apostolic visitator of Ukrainians in Western Europe and in 1953 the titular archbishop of Leucadia. In 1958 he became consultor to the Congregation of the Eastern Churches, a member of the Vatican Commission of the Eastern Churches of the Second Vatican Council, and the vice-chairman of the Ukrainian Episcopal Conference. He was instrumental in the growth of the Ukrainian Catholic church in the diaspora. He also acted as the protector of Ukrainian political refugees in Europe after 1944.

As a patron of Ukrainian culture and learning, Buchko was instrumental in setting up the Shevchenko Scientific Society center in Sarcelles, France, and was an honorary member of the society. He received honorary doctorates from the Ukrainian Free University and the Ukrainian Technical and Husbandry Institute.

A. Velyky

Buchma, Amvrosii [Bučma, Amvrosij], b 14 March 1891 in Lviv, d 6 January 1957 in Kiev. Prominent stage and screen actor, director, and teacher. Buchma began his stage career at the Ruska Besida theater in Lviv in 1910. In 1917 he studied at the Lysenko Music and Drama School in Kiev. In 1920 he worked in the Franko Drama Theater in Kiev and in 1923–6 in the *Berezil theater, where he played such memorable roles as Jimmy Higgins in an adaptation of U. Sinclair's novel, Leiba in an adaptation of T. Shevchenko's *Haidamaky* (The Haidamakas), Jean in P. Mérimée's *La Jacquerie*, and the Fool in W. Shakespeare's *Macbeth*. At the same time he became a film actor and later left the theater to devote himself solely to the cinema (1926–30). The main roles in which he appeared in these years were those of Jimmy Higgins, Mykola Dzheria, Taras Shevchenko, Taras Triasylo (in films of the



Archbishop Ivan Buchko



Amvrosii Buchma

same titles), the leading role of Hordii in *Nichnyi viznyk* (The Night Coachman) and the German soldier in O. Dovzhenko's *Arsenal*. In 1930–6 Buchma returned to the Berezil theater (called the T. Shevchenko Ukrainian Drama Theater from 1935), now in Kharkiv, and played such roles as Dudar in I. Mykytenko's *Dyktatura* (The Dictatorship), Puzyr in I. Karpenko-Kary's *Khaziain* (The Master), and Haidai and Krechet in O. Korniiuchuk's *Zahybel' eskadry* (The Destruction of the Squadron) and *Platon Krechet*. From 1936 to 1954 Buchma worked as an actor and director in the Franko Theater in Kiev and in film. His was one of the best portrayals of Mykola Zadorozhny in I. Franko's *Ukradene shchastia* (Stolen Happiness).

Buchma played in over 200 different roles. He depicted comic, dramatic, and tragic figures equally well. He directed the film *Za stinoiu* (Behind the Wall, 1928) and the play *Nazar Stodolia* at the Franko Theater in 1942 (he also co-directed this play with L. Dubovyk in 1951) and co-directed I. Kotliarevsky's *Natalka Poltavka* (Natalka from Poltava) at the Kiev Opera and Ballet Theater with V. Manzii in 1951. From 1940 Buchma lectured at the Kiev Institute of Theater Arts and in 1946–8 was the artistic director of the Kiev Studio of Artistic Films.

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V. Revutsky

Buchynsky, Meliton [Bučyns'kyj], b 24 February 1847 in Skalat county, Galicia, d 25 April 1903. Lawyer, civic leader, folklorist. He collected ethnographic material. His correspondence with M. Drahomanov in 1871–7 was published in 1910 by the Shevchenko Scientific Society through the efforts of M. Pavlyk.

Buckwheat (*Fagopyrum sagittatum*; Ukrainian: *hrechka*). An annual spring grain that has been grown in Ukraine since the Princely era. The seed is ground into grits and flour. Buckwheat grows in many soils and matures quickly (65–80 days), but it does not tolerate drought. It is widespread only in the forest and forest-steppe belts of Ukraine, particularly in the Chernihiv region. In Ukraine 600,000–700,000 ha were usually devoted to buckwheat. In 1913, for example, 698,000 ha, or 2.8 percent of the land devoted to grain, were seeded with buckwheat and produced 400,000 tonnes or 1.7 percent of the total grain

crop. From the mid-1950s the area seeded with buckwheat was greatly reduced, mainly because of its low harvest yield. In 1980, 345,000 ha (0.7 percent of the land given to grain) produced 371,000 tonnes (0.4 percent of all grain).

Bucovina. See Bukovyna.

Bucyk, John [Butsyk, Ivan], b 12 May 1935 in Edmonton, Alberta. Professional hockey player. Bucyk played 22 years (1955–77) in the National Hockey League (NHL), including 20 seasons with the Boston Bruins. With V. Stasiuk and B. Horvath, the left-winger formed the 'Uke Line,' becoming the Bruins' first 250-goal scorer and the second highest point scorer in NHL history. Twice an NHL all-star and twice awarded the Lady Byng Trophy for gentlemanly conduct, Bucyk was elected to the Hockey Hall of Fame in 1981.

Budapest. Capital city (1982 est pop 2,000,000) of Hungary. In the 18th–19th century Budapest was an important cultural center for Transcarpathian Ukrainians. Many Ukrainians studied at its university. There were two Greek Catholic parishes in the city, in which Church Slavonic was replaced by Hungarian in the 1920s. The Transcarpathian Ukrainian community in the city was not separately organized and numbered about 500 in the 1960s. In 1837 the almanac *Rusalka Dnistrovaia* was published in Budapest, and several Ukrainian periodicals appeared there at the end of the 19th and the beginning of the 20th century. During the First World War the magazine *Ukrània* was published there in Hungarian. In 1919 the Communist paper *Chervona Ukraina* appeared in Budapest. In 1918–21 diplomatic missions of the UNR and the Western Ukrainian National Republic were stationed in the city. Budapest University has a chair in the Ukrainian language.

Budenny, Semen [Budennyj], b 25 April 1883 in Koziurin in the Kuban, d 26 October 1973 in Moscow. Soviet military and political leader, field marshal of the USSR. In 1918–21 Budenny commanded the Bolshevik 1st Cavalry Army in southern Ukraine and Russia and played a crucial role in defeating the White forces of A. Denikin, P. Wrangel, and the combined Polish and Ukrainian armies. During the Second World War he commanded the Soviet army on the southwest front. For a time Budenny served as first deputy commissar for defense and from 1938 was a member of the Presidium of the Supreme Soviet of the USSR.

Budget. A statement of the past period, and estimate for the coming period, of the revenues and expenditures of a given governmental entity, prescribed in fiscal terms by a legislative process for a specific period of time, usually one year, and allocated by the appropriate executive agencies. Depending on the jurisdiction, budgets are classified as state (national), regional, or local administrative budgets, municipal budgets, or public and economic institutional budgets.

Before the First World War Ukraine, not being an independent state, did not have its own national budget but was included as part of the financial systems of the Russian and Austro-Hungarian empires. During the period of independence (1918–19) the efforts of the Central Rada and the governments of the UNR and the

Western Ukrainian National Republic to institute a state budget did not succeed. The first state budget for Ukraine was introduced in 1918 under the Hetman government. The state income was 3.2 million *karbovantsi* (Ukrainian rubles), and the expenses 5.3 million; the deficit was to be covered by issuing credit bonds and printing money.

After the defeat of the Ukrainian government there was no organized budget in the period of War Communism (1919–20). There were provisional estimates of income and expenses, which had little significance in this period of economic ruin and inflation. The huge government deficits were covered by printing more paper money. Besides the printing of money the state's other main sources of income were the surplus appropriation system, various contributions, seizures and confiscations, and the depletion of financial reserves accumulated in previous years. In this period the Ukrainian SSR did not even have its own provisional budget but was subject to the financial legislation and policies of the Russian SFSR.

With the creation of the USSR and the introduction of the New Economic Policy, taxes in kind, which were undermining economic activity, were replaced by monetary taxes, and a number of prerevolutionary financial institutions were revived. In September 1924 the Central Executive Committee of the USSR recommended the adoption of the first law on the budgetary rights of the Union republic, according to which the Ukrainian SSR and other republics are wholly subordinate to all-Union legislation, and the central government of the USSR has the right, even without the republic's approval, to change these budgetary rights and to set the rate and means of taxation and of other financial exactions. The republican agencies have the power merely to set additional norms for fulfilling the financial plans according to local circumstances and the right to issue executive orders, but only within the limits specified by all-Union legislation. Thus, the principle of a unitary state budget was established in the USSR; it includes the all-Union budget and the budgets of the various republics. This centralized budgetary system makes it possible for the central authorities in Moscow to redistribute the national incomes of individual republics and regions and to influence decisively capital investment in the different branches of the economy.

The first budget of the Ukrainian SSR, for 1923–4, had a total of 44.7 million rubles, or 2.2 percent of the USSR state budget. This by no means reflected the economic role of Ukraine in the Soviet economy. The revenues of the Ukrainian SSR came almost entirely (99 percent) as deductions from direct taxes (taxes on agricultural products and industrial profits). Non-taxable revenues originated in the activities of the republic's people's commissariats. Up to 30 percent of the expenditures were spent on the economy; 20 percent were spent on culture, education, and social programs; and 10 percent on administration. The remainder, about 40 percent, was transferred to local budgets.

The taxation reform of 1930, which aimed at simplifying the taxation system, was directly connected with the introduction of the *five-year plan and the increasing nationalization of sectors of the Soviet economy. Of the 70 existing taxes, 56 were revoked. A turnover tax was introduced, and the importance of indirect taxation thus increased. This indirect form of taxation provided the USSR state budget with large financial resources for the development of industry and the bureaucracy. In this

connection an important contribution was made by the obligatory deliveries of agricultural products to the state at artificially low, fixed prices (see *Agricultural procurement). Similarly, artificially high prices were set for manufactured goods. The revenue from the turnover tax flowed directly into the all-Union budget, and only a certain portion of it was returned to the republics.

Another source of state revenue was the tax on the profits of enterprises, which in the interwar period had a varying rate of 10–80 percent, with a considerably higher rate applying to manufacturers of consumer goods than to heavy industry. The taxes from republican enterprises went into the budget of the Ukrainian SSR, while those from the all-Union enterprises went into the USSR budget. In 1927 the practice of massive *state loans from the population was introduced; by 1931 about 17 percent of Ukraine's budget consisted of such loans. In 1938 local budgets and social-insurance funds were included in the budget of Ukraine. In the interwar period only about 20 percent of the revenues and expenditures of the Ukrainian SSR figured in the budget of the republic. The rest was transferred to Ukraine from the all-Union budget. The small importance of Ukraine's budget can be seen from the comparison in table 1.

TABLE 1
Budgets of Ukraine and USSR (in millions of rubles)

	1928–9	1932	1937	1940
USSR's income	8,831 (100%)	38,042	109,329	180,241
Ukraine's income	413 (4.7%)	781 (2%)	4,069 (3.7%)	7,880 (4.4%)
USSR's expenses	8,784 (100%)	37,995	106,238	174,350
Ukraine's expenses	412 (4.7%)	781 (2%)	4,070 (3.8%)	7,880 (4.5%)

This state of affairs aroused opposition in Ukrainian circles. In the published materials of the State Planning Commission of the Ukrainian SSR there were attempts to analyze the distribution of all budgetary income and expenses on Ukrainian territory and to delineate the financial relations between the budgets of Ukraine and the USSR. V. Dobrohaiev, M. Volobuiev, and other economists of the period asserted that about 25 percent of the income from Ukraine's economy was spent outside of Ukraine through the all-Union budget and based their methodological arguments on earlier studies by M. Porsh, P. Maltsev, and others on Russia's economic exploitation of Ukraine. According to Dobrohaiev's calculations, the 1925–6 income from the Ukrainian SSR was 689.4 million rubles, while the money spent on the republic was 554.2 million, resulting in a loss to Ukraine of 135.2 million rubles or 19.6 percent of its income. The respective figures for 1926–7 were 852.3 and 686.2, with a loss to Ukraine of 166.1 million rubles, or 19.5 percent of its income. If one takes into account only those amounts that were processed by the People's Commissariat of Finances of the Ukrainian SSR, the absence of data about the income and expenditures in the field of transportation (which amounted to a profit for Ukraine), as well as certain inaccuracies in the calculations, several insignificant

TABLE 2
Territorial budget of the Ukrainian SSR for 1926–7
(in thousands of rubles)

Revenues collected in Ukraine from:	For USSR budget	For Ukraine's budget	Category total
1. Direct taxes	3,811.4	186,722.8	190,534.2
2. Indirect taxes	292,266.5	–	292,266.5
3. Payments	532.8	30,078.9	30,611.7
4. Communications and transportation	2.9	–	2.9
5. State property	11.4	43,542.9	43,554.3
6. State farming, industry, trade, banks, and insurance	45.9	8,703.5	8,749.4
7. Covered state expenditures	445.8	2,644.2	3,090.0
8. Miscellaneous	298.8	1,708.5	2,007.3
9. Issuing money and loans	11,095.4	–	11,095.4
Total revenues	308,510.9	273,400.8	581,911.7
Expenditures in Ukraine for:	From USSR budget	From Ukraine's budget	Total
1. Government and administration	71,100.9	94,424.0	165,524.9
a) unconsolidated	–	76,425.8	76,425.8
b) consolidated	4,946.6	17,998.1	22,944.7
c) all-Union	66,154.2	–	66,154.2
2. State credit system	366.7	–	366.7
3. Funds	297.6	4,684.4	4,982.0
4. Financing of economy	71,964.4	58,112.1	130,076.5
5. Aid to local budgets	–	115,445.3	115,445.3
Total expenditures	214,830.4	367,089.7	581,920.1
Balance (loss to Ukraine)			165,507.4

corrections can be made to Dobrohaiev's figures (see table 2).

During the Stalin terror economists such as Volobuiev, Dobrohaiev, and others who defended Ukraine's budgetary rights perished, and research on the territorial budget of Ukraine was curtailed. After the Second World War the USSR's budgetary system became even more centralized, particularly after the passage of the law of 30 October 1959. Since then, as in previous years, the central institutions in Moscow have had a decisive say in the drafting of the republican budgets. They have determined the size of revenues and expenditures for most branches of the national economy and even the cultural-educational requirements of the republics: the elementary and secondary schools have been financed through the republican budget, while technical schools, universities, and the institutions of the Academy of Sciences of the Ukrainian SSR have been financed through the all-Union budget. Transportation and communications, external trade, military expenses (including pensions), the courts, etc. have been financed through the all-Union budget. However, the new law has permitted the supreme soviets of the republics to increase their budgeted incomes and expenditures somewhat beyond the limit set by the USSR Supreme Soviet, with the proviso that the percentage of disbursements from Union taxes to the republics remains constant and that new taxes are not introduced.

This innovation in the budgetary legislation of the USSR probably resulted from N. Khrushchev's reforms, aimed at decentralizing to some extent the management of the national economy (see *Regional economic councils). At the time the Institute of Economics of the Academy of Sciences of the Ukrainian SSR was permitted at least partially to resume research into the *national income of Ukraine. For the first time since the 1920s some fairly limited data were published on the redistribution of revenues collected in Ukraine through the all-Union budget. In 1960, for example, of the total turnover tax collected in Ukraine (5,442 million rubles), 72.3 percent was retained in the all-Union budget, and only 27.7 percent was returned to Ukraine's budget. That year enterprises under all-Union jurisdiction contributed 102.4 million rubles to the all-Union budget, while the enterprises under the jurisdiction of the economic councils contributed 548.9 million rubles. In 1956-62, 46.5 percent of the total revenues from taxes paid by the population (6,488.8 million) was transferred to the all-Union budget. Again a number of Ukrainian economists (including O. Nesterenko, V. Kuts, I. Tereshchenko, and others) spoke out in defense of Ukraine's budgetary rights, and in 1963 the Institute of Economics published a book on the national income of the Ukrainian SSR that showed that in 1959-61 Ukraine lost almost 14.4 percent of its national income annually to the other Soviet republics. With the abolition of Khrushchev's economic reforms and the return to full centralization of the Soviet economy, such research was curtailed; only general data about the size and structure of the republican budget are now published. The basic tendencies in the structure of the budget of the Ukrainian SSR since the second half of the 1960s are evident in table 3.

The relative proportion of the budget of Ukraine in the budgetary system of the USSR has continued to be small: 4.2 percent in 1950, 10.3 in 1960, 9.8 in 1965, 8.5 in 1970, 8.5 in 1975, and 8.6 in 1979. Ukraine's budget has increased only insignificantly in the postwar period and does not correlate with the relative size of Ukraine's population or its economic resources. The budget of Ukraine, being deprived of any financial resources of its

TABLE 3
Budget of the Ukrainian SSR (in millions of rubles)

	1965	1975	1979
Revenues from:			
1. Turnover tax	2,273	5,150	8,245
2. Contributions from the income of state enterprises and organizations	3,999	7,600	9,131
3. Income tax from co-operatives and collective farms	443	303	335
4. State loans	18	46	63
5. Individual taxes	761	1,580	1,929
Expenditures for:			
1. National economy	5,105	9,057	11,217
2. Social-cultural programs	4,603	8,651	10,343
Administrative expenses	164	234	260
Repayment of loans, etc	145	197	291

own, is wholly dependent on the transfer of revenues from the central agencies in Moscow and in fact encompasses only a small part of the financial operations that take place on Ukrainian territory. Most of the branches of Ukraine's national economy are financed through the all-Union budget. All-Union investments not only have a decisive influence on the structure of Ukraine's economy but also subordinate Ukraine's economic interests to the general interests of the USSR as a whole. The policy of transferring *capital investment from Ukraine's economy to the other republics of the USSR is often discriminatory and reflects the exploitation of Ukraine's resources.

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B. Wynar

Budiak, Yurii [Budjak, Jurij] (pseud of Yurii Pokos), b 1879 in the village of Krasnohirka, Poltava gubernia, d 23 September 1943. Poet, writer, journalist, and teacher. Budiak was first published in Russian in 1895. Before the revolution he had published the poems *Nevoľnytsia-ukrainka* (The Ukrainian Slave-Girl, 1907) and *Pan Bazalei* (Master Bazalei, 1911), the poetry collections *Na poliakh zhyttia* (On the Fields of Life, 1909) and *Buryny* (Breakers, 1910), and a book of memoirs, *Zapysky vchytelia* (Notes of a Teacher, 1912). In 1924 he joined the literary organization Pluh and from 1924 to 1930 published two plays, sixteen collections of verse, and four collections of stories, all for children; the story collection *Zablukalyi* (The Lost One, 1928); and the short novels *Do velykoi bramy* (Maryna Kopachivna) (To the Great Gate [Maryna Kopachivna], 1929) and *Chervonyi mak* (The Red Poppy, 1930). Repressed in the 1930s, he died in exile.

Budilovich, Anton [Budilovič], b 24 May 1846 in Hrodna gubernia, d 19 December 1908 in St Petersburg. Russian linguist, professor at Warsaw University from 1881. Budilovich researched a Church Slavonic text written in Ukraine, which was published under the title *Izsledovanie iazyka drevne-slavianskogo perevoda trinadtsiat' slov Grigoriia Bogoslova po rukopisi Imper. publichnoi biblioteki, XI veka* (An Investigation of the Language of the Old

Slavonic Translation of the 'Thirteen Sermons of St Gregory of Nazianzus,' based on an Eleventh-Century Manuscript in the Imperial Public Library, 1871, 1875).

Budivelyk (The Builder). Publishing house for technical literature in the field of construction and communal economy, located in Kiev and established in 1947. Until January 1964 the publishing house was part of the Academy of Construction and Architecture of the Ukrainian SSR. It publishes the journals *Stroitel'stvo i arkhitektura* and *Sil's'ke budivnytstvo*, scientific collections, and popular books in Russian and Ukrainian.

Budka, Nykyta, b 7 September 1877 in Dobromirka, Zbarazh county, Galicia, d 1 October 1949 in Karaganda, Kazakh SSR. Ukrainian Catholic bishop. After attending university in Vienna and Innsbruck, Budka received a doctorate in theology and was ordained in 1905. He became prefect of the Lviv Theological Seminary and involved himself with Ukrainian emigration through the church-sponsored St Raphael Galician and Bukovynian Emigrant Aid Society, which he helped to found. In October 1912 he was consecrated bishop and in December became first head of the Ruthenian Greek Catholic church in Canada, remaining to 1927. His pastoral letter of 27 July 1914, on the eve of the First World War, created considerable controversy at the time and remains a subject of debate in Ukrainian Canadian historiography. On his return to Europe Budka was named vicar general of the Lviv archeparchy. In 1945 the Soviet authorities arrested and deported him.

Budnevych, Viktor [Budnevych], b 1895, d 1957 in Chernivtsi. Opera singer, dramatic baritone. He sang as a soloist in the Odessa and, from 1927, Kharkiv opera theaters. He was active in the Ukrainization of opera in the 1920s. He appeared in many operas, including A. Vakhnianyn's *Kupalo*, B. Liatoshynsky's *Zoloty obruch* (Golden Hoop), G. Rossini's *William Tell*, and G. Verdi's *Aida* and *Rigoletto*. In the 1940s he worked mostly as a director and teacher.

Budnikov, Petr (Budnykov, Petro), b 21 October 1885 in Smolensk, d 6 December 1968 in Moscow. Chemist, full member of the Academy of Sciences of the Ukrainian SSR and corresponding member of the Academy of Sciences of the USSR from 1939. Budnikov taught at the Kharkiv Chemistry and Technology Institute in 1926–41. He researched the properties and chemical changes of silicate systems in order to synthesize refractory, ceramic, and fusible materials. His selected works were published in Kiev in 1960.

Budny, Symeon [Budnyj] (Polish: Budny, Szymon), b ca 1530, d 13 January 1593, in Lithuania. Belorussian theologian from Lithuania, graduate of the University of Cracow, advocate of Calvinism and later of Socinianism, which was widespread in Ukraine. Budny translated the Bible into Polish for the Socinians (1570–2) and published the books *O opravdanih hrishnogo chelovika pered Bohom* (On the Justification of Sinful Man before God, 1562) and *Katykhysys ... dlia prostykh liudei iazyka rusko* (Catechism ... For Common Folk of the Ruthenian Tongue, 1562).

Buduchnist Credit Union. One of the largest Ukrainian credit unions in Canada. Buduchnist was established in 1952 and by 1982 had attained a membership of 5,939 and held assets of \$40,311,434. It has a head office and one branch office in Toronto.

Buduchnist' natsii (Future of the Nation). Newspaper that replaced *Biuleten' Bratstva ukraintsiv-katolykiv Kanady* (1933–7). From 1938 to 1950 it was the organ of the Ukrainian Catholic Brotherhood of Canada. Published semimonthly in Yorkton, Saskatchewan, it was primarily a religious newspaper with some general news, historical articles, literary works, and sections for women and youth. Rev S. Semchuk was editor.

Budy. iv-17. Town smt (1977 pop 9,700) in Kharkiv oblast, southwest of Kharkiv. The *Budy Faience Factory and a building-materials plant are located there.

Budy Faience Factory (Budianskyi faiansovyi zavod Serp i molot). Enterprise of the porcelain industry. The factory is located in the town of Budy in Kharkiv oblast. Its basic output consists of faience dishware. The plant was built in 1887. It produced about 11 million pieces in 1913, 44 million in 1940, and 78.6 million in 1976. Samples of its ware have been exhibited at Soviet and international exhibits and fairs.

Budyns. According to Herodotus, this was a large tribe that lived 'above the Sarmatians in a completely forested region.' Although scholars disagree on the Budyns' precise homeland, they generally agree that it was in the forest-steppe belt, somewhere between the Dnieper and Volga rivers. Some scholars think that the Budyns were the ancestors of the Moravians, others that they were the ancestors of the Eastern Slavs, and still others that they were of Iranian origin. It is known that they helped the Scythians to fight Darius I of Persia in 514 or 513 BC and that they had strong, wooden fortifications.

Budzhak. A historical land of the 16th–19th century between the lower Danube and the lower Dniester rivers in southern Bessarabia, consisting of steppe that is flat in the south and undulating in the north. In the 17th–18th century the Budzhak was inhabited by the Bilhorod Tatar Horde. In 1812, along with the rest of Bessarabia, it was ceded to Russia by Turkey under the *Bucharest Peace Treaty.

Budzynovsky, Viacheslav [Budzynovs'kyj, V'jačeslav], b 30 January 1868 in the village of Bavoriv, Ternopil county, Galicia, d 14 February 1935 in Lviv. Galician politician, writer, and journalist. One of the founders of the *Ukrainian Radical party, he edited its organ, *Hromads'kyi holos*, as well as other periodicals, such as *Pratsia* (Chernivtsi), *Svoboda* (Lviv), and the literary biweekly *S'vit*. After leaving the Radical party in 1889, he helped found the Ukrainian National Democratic party and represented it in the Austrian parliament (1907–18). In 1927–30 he founded and headed the pro-Soviet *Ukrainian Party of Labor and edited its weekly, *Rada*. He wrote works on socioeconomic topics, including *Kul'turna nuzhda avstriis'koi Rusy* (The Cultural Impoverishment of Austrian Ruthenia, 1880), *Agrarni vidnosyny v Halychyni* (Agrarian Relations in Galicia, 1894), *Ril'nycha produktsiia*



Viacheslav Budzynovsky

u Skhidnii Halychyni i na Bukovyni (Agricultural Production in Eastern Galicia and Bukovyna, 1896), *Panshchyna, iei pochatok i skasovanie* (Serfdom, Its Origin, and Abolition, 1898), *Khlops'ka posilist' v Halychyni* (Peasant Property in Galicia, 1901), *Nashi het'many* (Our Hetmans, 1907), and *Istoriia Ukraïny* (The History of Ukraine, 2 vols, 1924). After 1921 he devoted himself mostly to writing literature. He contributed over 100 stories to the American daily *Svoboda*. He is the author of short historical adventure novels, including *Osaul Pidkova*, *Plastun* (The Scout), *Krov za krov* (Blood for Blood), *Pid odnu bulavu* (Under One Command), and *Shliakhets'ke pravo* (The Noble Right). His story collections include *Strimholov* (Headlong, 1897), *Iak cholovik ziishov na pana* (How Man Degenerated into a Master, 1897), *Opovidannia* (Stories, 1897), *Do viry bat'kiv* (To the Faith of Our Fathers, 1924), and *Opryshok ta inshi opovidannia* (The Opryshok and Other Stories, 1927).

Buenos Aires. Federal capital city (1970 metropolitan pop 8,352,900; city pop 2,972,453) of *Argentina. Buenos Aires is the center of Ukrainian community life in Argentina; more than 20,000 Ukrainians live there. Ukrainians began to settle there at the beginning of the 20th century and arrived in great numbers between 1922 and 1940; a second major influx occurred after 1947, and a number of Ukrainians from Paraguay and Uruguay migrated to the city between 1965 and 1970. Some Ukrainians, notably members of the intelligentsia, emigrated to North America in the 1950s and 1960s. Ukrainian organizations and institutions in Buenos Aires include the Ukrainian Central Representation; the *Prosvita* and *Vidrozhennia* societies, which maintain several community centers; and the *Vidrozhennia* and *Fortuna* credit unions. The semi-monthly *Ukrains'ke slovo* and *Nash klych* and the monthly *Zhyttia* are published in Buenos Aires, and the publishers M. Denysiuk (1949–55) and Yu. Serediak have established publishing houses in the city. Buenos Aires is the seat of the Ukrainian Catholic Eparchy of the Holy Protection and its cathedral. The city also has a branch of the Ukrainian Catholic University, a minor seminary, several monasteries, an Orthodox church established by the Brotherhood of the Holy Protectress, three Ukrainian Catholic churches, and a Baptist house of worship. A statue of T. Shevchenko sculpted by L. Molodozhanyin has been erected in a civic park. Ukrainians manage a number of small commercial and manufacturing enterprises in the city.

M. Vasylyk

Buffalo. City (1980 metropolitan pop 1,242,573) in northwestern New York State. About 10,000–12,000

Ukrainians live in Buffalo. The first Ukrainians, mostly Lemkos, settled there in the 1880s. Between 1895 and 1907 they built three churches. Today there are five Ukrainian Catholic churches, one Orthodox church, two community centers, an elementary Ukrainian Catholic school, a Saturday school, a choir (Burlaky), and over 30 Ukrainian institutions and organizations in the city. There are two resorts near Buffalo – *Novyi Sokil*, owned by the Plast association, and *Kholodnyi Yar*, owned by the Ukrainian Youth Association of America. From the 1950s to the early 1980s V. Sharavan managed a daily Ukrainian radio program in Buffalo.

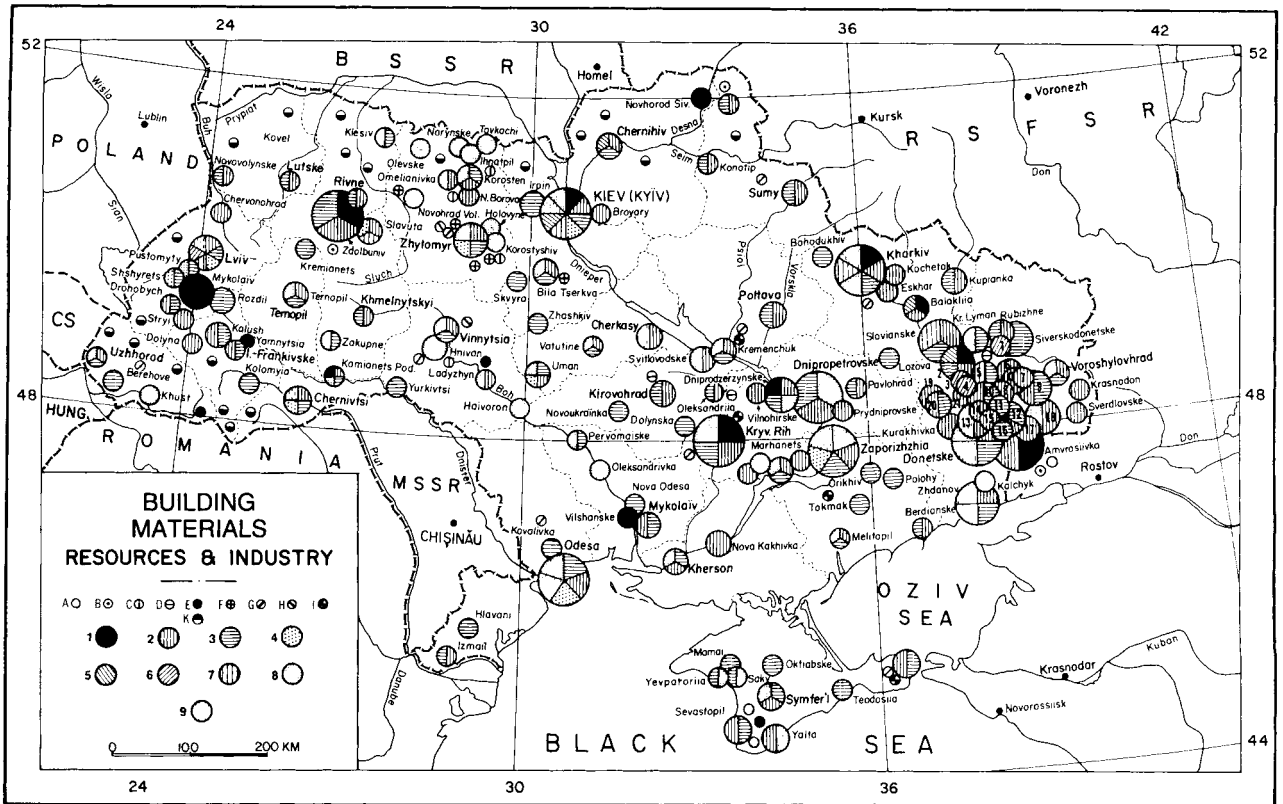
Buggan, Constantine, b 29 July 1936 in Pittsburgh, Pennsylvania. Orthodox clergyman. Buggan graduated from Duquesne University and took monastic vows in 1967. In 1972 he was consecrated bishop of the Ukrainian Orthodox church in the United States and established residence in Chicago. In 1976 he was promoted to archbishop. He also serves as the spiritual adviser to the Ukrainian Orthodox League.

Buh, Southern. See Boh.

Buh Depression. The western part of Little Polisia, the Buh Depression forms a triangle bounded by the Roztochia hills in the southwest, the edge of Podilia in the southeast, and the recess of the Volhynian-Kholm Upland in the north. The depression is of tectonic-erosive origin. The northern part is a moraine-sand or sand outwash plain, in many places covered with pine forest. The southwestern part consists of low, flat, latitudinal chalk hills, covered mostly with loess, which are dissected by broad, swampy hollows.

Buh River (Soviet Ukrainian name: Buh zakhidnyi [Western Buh]; Polish: Bug). A right-bank tributary of the Vistula River. The Buh is 813 km long, and its basin is 73,470 sq km in area. It originates in the Podilian Upland in Lviv oblast. It flows through the Buh Depression to the mouth of the Solokiia River and then crosses the Volhynian-Kholm Upland. From the town of Dubenky it flows through the Podlachian-Polisian Lowland (average depth 1 m). Its slope is 3 m/km in the upper section, 0.6 m/km in the middle section, and 0.25 m/km in the lower section. The Buh freezes over in late December and thaws in late March. It is navigable (periodically) below Brest. Its tributaries on Ukrainian ethnic territory are the Poltva, Rata, Solokiia, Huchva, Uherka, Volodava, and Krna on the left bank and the Luha, Mukhavets, Lisna, Nurets, and Narva on the right bank. The Buh is connected by canals between the Mukhavets River and the Pyna River (a tributary of the Prypiat River) to the *Dnieper-Buh Canal system and by the Narva River and the Augustów Canal to the Neman River.

From Kryliv in the south to Melnyk in the north the Buh serves as a border of the Ukrainian SSR, the Belorussian SSR, and Poland. Since the resettlement of Ukrainians from Podlachia and the Kholm region in 1946, the Buh has also marked the Polish-Ukrainian ethnic border. In 1795–1831 it was a border river between the Russian Empire and the Austrian Empire (in 1807–15 the Grand Duchy of Warsaw, in 1815–31 the Congress Kingdom of Poland). Later the borders of Russian gubernias and Polish voivodeships, as well as the *Curzon Line, ran along the Buh.



- A. Limestone
- B. Chalk, marl, clinker
- C. Granite
- D. Refractory clay
- E. Marble
- F. Construction stone
- G. Clayey deposits (ceramicite, slag, perlite, in Transcarpathia, etc)
- H. Kaolin
- I. Iron
- K. Lumber

- 1. Cement industry
- 2. Manufacture of binding wall materials and tiles
- 3. Production of concrete, reinforced concrete, and aluminum constructs (in Brovary near Kiev)
- 4. Manufacture of soft and synthetic covering materials and insulation
- 5. Production of asbestos-cement products and natural slate
- 6. Manufacture of construction glass
- 7. Manufacture of construction ceramics and faience
- 8. Mining and processing of non-metallic building materials and light fillers
- 9. Other branches of the construction industry

Buhaievsky-Blahodarny, Ivan [Buhajevs'kyj-Blahodarnyj], b 9 September 1773 in Kiev, d 1859. Painter, student of V. Borovykovsky and D. Levytsky, graduate of the St Petersburg Academy of Arts. Buhaievsky-Blahodarny was an outstanding portraitist. Among his works are a portrait of V. Borovykovsky and the icons of the Smolensk Monastery, the Synodal Church in St Petersburg, and the Kronstadt Cathedral.

Buhaiivka [Buhajivka]. v-19, DB III-5. Town smt (1977 pop 7,300) in Pereval'ske raion, Voroshylovhrad oblast. A stone quarry and the Pereval'ske Coal Mine are located there.

Buial'sky, Illia [Bujal's'kyj, Illja], b 6 August 1789 in the village of Vorobivka in the Novhorod-Siverskyi region, d 20 December 1866 in St Petersburg. Surgeon and anatomist. He graduated from the St Petersburg Medical-Surgical Academy in 1814 and was a professor of surgery and anatomy there in 1821-44. He also taught anatomy at the Academy of Arts and was chief surgeon at St Mary's

Hospital. One of the outstanding surgeons in Europe, Buial'sky developed several new surgical operations and medical methods, such as a treatment for aneurisms. He introduced refinements in various surgical instruments and was one of the first physicians in Russia to use antiseptics and ether and chloroform anesthesia, and to perform blood transfusions. He wrote many works on anatomy and surgery, among them *Anatomiko-khirurgicheskie tablitsy* (Anatomic-Surgical Tables, 1827).

Buiev'sky, Borys [Bujevs'kyj], b 7 June 1935 in Kryvyi Rih. Composer, graduate of the Kharkiv Conservatory. He composed the ballet *Song of the Blue Sea* (1966); the oratorio *Voyage of the Heart* (1946), to the poems of L. Kostenko and T. Kolomiets; and various symphonic works.

Building-ceramics industry. A branch of the *building-materials industry. Its basic products include ceramic floor tiles, wall tiles, sanitary and acid-resistant porcelain, ceramic facing, and drain and sewer pipes. The first

Building-materials production

Type of product	Units of measure	1913		1940		1960		1970		1978	
		Ukraine	% of Russian Empire	Ukr SSR	% of USSR	Ukr SSR	% of USSR	Ukr SSR	% of USSR	Ukr SSR	% of USSR
Cement	million tonnes	0.3	16.7	1.2	20.7	8.1	17.8	17.3	18.1	23.1	18.1
Wall materials	billion pieces	–	–	–	–	10.4	23.5	14.1	24.8	14.1	23.0
including bricks	billion pieces	0.6	17.6	1.6	21.1	7.3	20.6	9.7	22.5	9.9	22.1
Asbestos-cement slate	million pieces	–	–	42.4	9.4	338.3	11.3	919.0	15.7	1,107.0	15.2
Soft roofing and insulation	million sq m	5.4	52.9	40.1	30.9	245.2	32.7	378.0	28.3	325.0	17.4
Window glass	million sq m	1.0	4.1	15.3	33.5	39.6	26.9	51.3	22.2	55.3	20.8
Precast reinforced concrete	million cu m	–	–	–	–	5.0	16.7	14.4	17.0	20.7	16.8
prestressed including reinforced supports	million cu m	–	–	–	–	0.7	17.1	3.6	18.6	5.4	18.7
Ceramic floor tile	million sq m	–	–	0.75	68.2	6.6	64.3	9.6	49.4	11.3	45.1
Ceramic wall tile	million sq m	–	–	–	–	2.5	37.2	5.4	31.2	7.03	24.4
Gypsum	thousand tonnes	–	–	248	–	927	–	953	–	956	–
Lime	million tonnes	–	–	0.7	–	2.4	–	1.9	–	2.0	–

ceramics plant in Ukraine and in the Russian Empire was built in 1880 in Kharkiv. In 1913 there were four large ceramics firms in Ukraine. In the Soviet period before the Second World War, existing plants were modernized, and after the war new plants were built. In 1978 the Ukrainian SSR produced 11.3 million sq m of floor tiles (45.1 percent of USSR's production), 7,040,000 sq m of decorative wall tiles (24.3 percent), 225,000 tonnes of acid-resistant ceramic products (35.5 percent), and 2.3 million sanitary articles (24.5 percent). Today Ukraine boasts large, mechanized enterprises: ceramics complexes in Slovianske and Donetsk; glazed-tile, ceramic-pipe, and tile plants in Kharkiv; the Keramik Plant in Kiev; the Budfaians Plant in Slavuta; a ceramics plant in Lviv; and a building-ceramics plant in Artemivske.

Building-materials industry. An industry, consisting of various branches, that produces materials for the construction of buildings. The *building-ceramics industry manufactures decorative and sanitary-technical materials. The *cement industry produces binding materials. The *asbestos-cement industry makes covering and insulating materials. The *brick, block, and *reinforced-concrete industries produce wall-building materials. Building stone and sand are produced by the inert-materials industry. Some types of building materials, such as construction metal and wood products, are manufactured by other industries, for example, the *metalworking and *woodworking industries.

Certain types of building materials – brick, tile, lime, glass, ceramic tile – were already used in Kievan Rus'. In the 18th century the first brick and glass workshops in

Ukraine were established. But the origin of the building-materials industry in Ukraine can be dated at 1854, when a large glazed-tile factory was built in Kharkiv. By 1913 there were over 500 building-materials firms in Ukraine. The largest were the cement factories in Amvrosvivka (the *Amvrosvivka Cement Complex, 1896) and Zdobuniv (1898). Most of the firms were technologically backward and limited in the amount and variety of their production.

The First World War devastated the industry, which recovered only in 1927. During the 1930s it developed rapidly, particularly in the production of cement, building ceramics, and wall materials. Cement plants were built in Dniprodzerzhynske, Yenakiieve, and Kharkiv, a ceramic pipe plant was built in Artemivske, and other plants were modernized. After another setback in 1941–5, the industry resumed its prewar production level in 1947. Thereafter its rate of development greatly outstripped the general rate of industrial growth in the Ukrainian SSR. New branches of the industry were established to manufacture precast reinforced concrete, insulated pipes, etc. In addition to the Donbas, the Lviv and Kharkiv oblasts and Kiev became the centers of cement, building-ceramics, and glass production. New plants were built: insulation-materials plants in Zhdanov, Bila Tserkva, Donetsk, Zaporizhia, and Kiev; an asbestos-cement complex in Kiev; a technical-glass plant in Lviv; and cement plants in Kryvyi Rih, Kamianets-Podilskyi, Mykolaiv (Lviv oblast), Balakliia, and elsewhere.

The problems of the industry and production planning are studied by the Southern State Planning Institute for the Cement Industry (Pivdendiprotsement) in Kharkiv, the Scientific Research Institute of Building Materials and

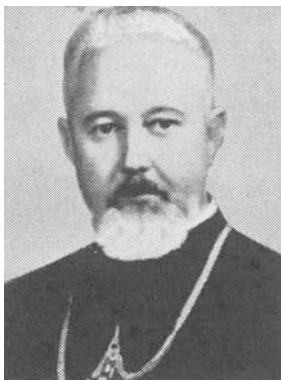
Products in Kiev, and the State Planning Institute for Building Materials in Kiev.

In general, only 14 percent of usable building materials produced are of a high quality. The accompanying table indicates the main types produced.

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Bujak, Franciszek, b 16 August 1875 in the village of Maszkienice, Brzesko county, Poland, d 21 March 1953 in Cracow. Polish historian, economist, and sociologist. Bujak was a professor at Cracow (1909-18), Warsaw (1919-21), and Lviv (1921-41) universities. His works, especially *Galicya* (2 vols, 1908-10), contain a wealth of material on the history and economy of Galicia.



Archbishop Havryil Bukatko

Bukatko, Havryil, b 2 January 1913 in the village of Adrijevcy, Croatia, d 18 October 1981 in Ruski Krstur, Serbia. Greek Catholic archbishop and church figure. Bukatko studied philosophy and theology in Rome and was ordained in 1939. In 1950 he became administrator of the eparchy of Križevci; in 1952, Severian bishop; and, in 1960, bishop of the eparchy. In 1964, as archbishop, he accepted the responsibilities of Roman Catholic archbishop of Belgrade (a position he held until 1980). He took part in the synods of the Ukrainian Catholic church.

Bukovetsky, Yevhen [Bukovec'kyj, Jevhen], b 17 December 1866 in Odessa, d 27 July 1948 in Odessa. Realist painter. Bukovetsky obtained his artistic education at the Odessa Drawing School (graduating in 1890), the St Petersburg Academy of Arts, and the Académie Rodolphe Julian in Paris. He was a member of the Society of South Russian Artists and took part in the exhibitions of the *Peredvizhniki. He was an initiator of the Kyriak Kostandi Artistic Society (1922-9) and taught at the Odessa

State Art School (from 1937). Among his paintings are *Amateur Photographer* (1894), *In Court* (1895), and portraits of V. Filatov, P. Nilus, P. Stoliarsky, and many others.

Bukovyna (Bukovina, Bukowina, Bucovina). The territory between the middle Dniester River and the main range of the Carpathian Mountains, around the source of the Prut River and the upper Seret (Siret) River, the border area between Ukraine and Rumania. Today Bukovyna is divided between the Ukrainian SSR (incorporating Chernivtsi oblast or most of northern Bukovyna) and Rumania (containing most of the Suceava region or southern Bukovyna). The name of this territory is derived from its great beech (*buk*) forests and dates back to the 14th century when it designated the lands on the Moldavian-Polish border.

Bukovyna is a transitional land between Ukraine and Rumania. From a historical perspective it is a strategically important border area between Galicia and Moldavia, as it lies at the northwest entrance to Moldavia. Bukovyna's transitional location influenced its history; it belonged to the Principality of Galicia-Volhynia, then to Moldavia. Polish and Hungarian influences intersected here in the 14th and 15th century. In 1919-40 and 1941-4 all of Bukovyna belonged to Rumania. It was only in 1940 that Bukovyna was divided, according to the ethnic principle, between Ukraine and Rumania. Bukovyna's territory consists of 10,440 sq km, of which about 5,500 belong to the Ukrainian SSR. The population in 1930 was 853,000, about 520,000 of which became citizens of the Ukrainian SSR in 1940.

Geography and economy. The southwestern half of Bukovyna consists of the Carpathians, which are divided into two ranges: the crystalline *Maramureş-Bukovynian Upland and the flysch Hutsul Beskyd Mountains. Adjacent to the Carpathians lie the Bukovynian Carpathian foothills. Then comes a part of the *Pokutian-Bessarabian Upland located between the Prut and the Dniester rivers. The climate of Bukovyna is temperate continental, modified by the elevation. For example, the temperature at Vatra Dornei (at 789 m) is -6.4°C in January and 14.2°C in July, and the annual precipitation is 745 mm; at Chernivtsi (at 252 m) the temperature is -5.1°C in January and 20.1°C in July and the annual precipitation is 619 mm. About 40 percent of the area is forest, up to 20 percent is pasture, and over 30 percent is cultivated land. The 270,000 ha under cultivation produce corn, rye, wheat, oats, potatoes, seed grasses, and sugar beets. In 1930 about 75 percent of the population was employed in agriculture. The crystalline band contains such useful minerals as iron ore, manganese ore, lead, silver, and copper. The Carpathian foothills contain salt and cement marls. The main industry is woodcrafts, which produces significant exports, followed by the food industry (sugar refining, milling, brewing), tanning and shoemaking, rubbermaking, and knitting. In general industrial development is low, although industrial growth was somewhat greater under Rumanian rule than it was before 1918, when Bukovyna had to compete with Austrian and Czech industries. The railway network (5.1 km per 100 sq km or 6.3 km per 1,000 inhabitants) and highway network are well developed.

Population. At the time Bukovyna came under Austrian rule it was sparsely settled. In 1775 it had 75,000 inhabitants or 7 people per sq km. Eventually, through



Bukovyna; river valley near the village of Kurlybaby

natural growth and immigration, its population increased to 208,000 in 1807; 371,000 in 1827; 447,000 in 1857; and 642,000 in 1890. At the end of the 19th century the population outflow (emigration to the Americas) exceeded the influx, and so the rate of population growth declined: in 1900 the population was 730,000; in 1930 it was 853,000; and in 1941 it was 792,000. In 1930 there were 82 inhabitants per square kilometer, and 27 percent of the population lived in towns. The largest towns were Chernivtsi (the center of the region) with 112,000 inhabitants, Suceava with 17,000, Rădăuți with 17,000, Seret with 10,000, Cîmpulung Moldovenesc with 10,000, Sadhora with 9,000, and Storozhynets with 9,000. Ukrainians and Rumanians constitute the majority of the population. According to the Austrian census of 1910, Ukrainians numbered 340,000 or 40 percent of the population (29.2 percent according to the inaccurate Rumanian census of 1930), while Rumanians numbered 290,000 or 34 percent of the population (379,000 or 44.5 percent of the population according to the Rumanian census).

Other ethnic groups appeared only during the Austrian period: in 1910 Jews numbered 95,000, constituting 11 percent of the population (92,000 or 10.8 percent according to the 1930 census); Germans numbered 75,000 or 9 percent (75,500 or 8.9 percent); Poles numbered 25,000 or 3 percent (30,600 or 3.6 percent); and smaller groups, such as the Hungarians, Russian Old Believers, Slovaks, and Armenians, totaled 25,000 or 3 percent of the population. The Jews, Germans, and Poles lived primarily in towns (most of them in Chernivtsi). Although the Germans constituted only one-tenth of the population, the German language, which was used by Jews as well as Germans, was widely spoken in Bukovyna, especially during the Austrian period. Nowhere else in Ukraine were German cultural influences and, in the Austrian period, German political influences as strong as in Bukovyna. The ethnographic border that divides Bukovyna into Ukrainian and Rumanian sections runs from Kyrylbaba in the south, through Ruska Moldavytsia, Banyliv-Pidhirnyi, Storozhynets, and Chernivtsi, to Ridkivtsi on the Bessarabian border in the north. From the Ukrainian ethnic area a long Ukrainian ethnic peninsula, containing the town of Seret, extends along the Moldavian border from Chernivtsi to Suceava in the south. On the other side Rumanian settlements extend up to Chernivtsi. In 1930 Ukrainians constituted 65 percent, Jews 12 percent,

Rumanians 11.5 percent, Germans 5 percent, and others 6 percent of the population in the Ukrainian ethnic area (5,300 sq km and 460,000 inhabitants). At the same time, in the Rumanian ethnic area (5,140 sq km, 390,000 inhabitants), Rumanians constituted 64 percent, Germans 11 percent, Jews 10 percent, Ukrainians 9.5 percent, and others 5.5 percent of the population.

The present political border between the Ukrainian SSR and Rumania does not coincide with the ethnic border: Rumania contains the southern part of the Ukrainian ethnic peninsula with Seret and a string of mountain villages, while Ukraine contains the Rumanian ethnic wedge that extends to Chernivtsi. Rumanian Bukovyna has about 30,000 Ukrainians or 9 percent of the region's total population, while Ukrainian Bukovyna has almost 95,000 Rumanians or 18 percent of the region's population. The present ethnic composition of the population has changed somewhat as a result of the German exodus and the extermination of most of the Jews during the Second World War.

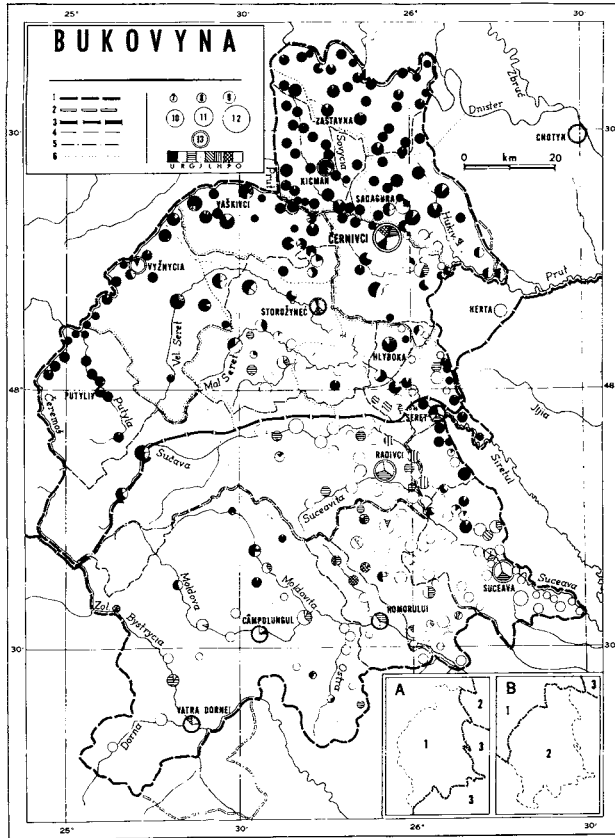


Bukovyna; mountain meadows

History

To 1774. In early times Bukovyna was inhabited by the Thracian tribes of the Getae and Dacians. From the 3rd to the 9th century AD various nomads traversed Bukovyna: in the 4th century East Slavic tribes began to appear and the region was part of the Antean state; in the 9th century the Tivertsians and White Croats were the local inhabitants.

In the 10th century Bukovyna became part of the Kievan state. When this state was divided at the end of the 11th century, Bukovyna was eventually incorporated into the Principality of Galicia-Volhynia. The church in Bukovyna was administered by the Kiev metropolitanate until 1302, when it was transferred to the Halych metropolitanate. With the Tatar invasion in 1241 Bukovyna fell under Tatar domination. At the beginning of the 14th century in northern Bukovyna an autonomous territory called the Shypyntsi land arose. When the Hungarian king Louis I defeated the Tatars in 1342, southern Bukovyna came under Hungarian rule. During this period Rumanians from Transylvania and the Marmarosh (Maramureș) region began to settle in Bukovyna. Voevode Bogdan I, the founder of the Moldavian state, freed Bukovyna from Hungary (1359–65). From then to 1774 Bukovyna belonged to *Moldavia and shared its fate. From 1387 to 1497 Moldavia recognized the nominal supremacy of Poland. In this period the people of Bukovyna took part in *Mukha's rebellion against the Polish and Moldavian nobles (1490–2). From 1514 Moldavia recognized the supremacy of Turkey, and towards the end of the century it became increasingly dominated by that country. The



1. Borders of Bukovyna under Austria
2. Borders of Bukovyna under Rumania
3. Borders of the Ukrainian sssr
4. Borders of counties under Austria
5. Borders of counties under Rumania
6. Borders of the raions in Chernivtsi oblast
7. Towns with population (in 1910) of under 1,000
8. Towns with population (in 1910) of 1,000–2,500
9. Towns with population (in 1910) of 2,500–5,000
10. Towns with population (in 1910) of 5,000–10,000
11. Towns with population (in 1910) of 10,000–20,000
12. Towns with population (in 1910) of 20,000–100,000
13. Cities

- U Ukrainians
- R Rumanians
- G Germans
- J Jews
- L Lipovans
- H Hungarians
- P Poles
- O Others

Insets

- A. Bukovyna under Austria: 1) Austro-Hungary, 2) Russia, 3) Rumania
- B. Bukovyna under Rumania: 1) Poland, 2) Rumania, 3) Ukrainian sssr

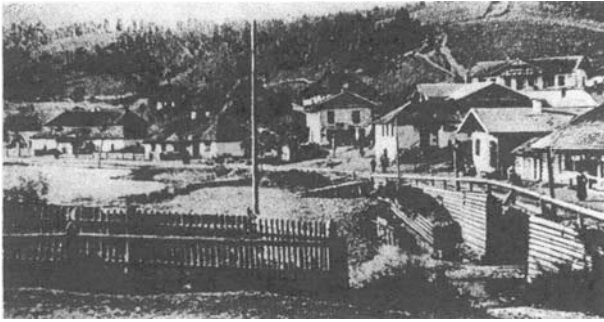
Rumanianization of Moldavia, where the Ukrainians played an important role and literary Ukrainian was the official language, and of Bukovyna became more intense after 1564, when the capital of Moldavia was moved from Suceava in Bukovyna to Iași. Yet Bukovyna maintained its ties with the rest of Ukraine. Cossack regiments (under I. Pidkova, S. Nalyvaiko, and P. Sahaidachny) fought on Moldavian territory against the Turks. Some of Bukovyna's population participated in B. Khmelnytsky's national rebellion. T. Khmelnytsky died near Suceava in 1653 fighting a coalition of Poland, Transylvania, and Wallachia.

In the cultural sphere, Bukovyna benefited from the achievements of the Lviv Dormition Brotherhood and the Kievian Mohyla Academy. From 1401 to 1630 an independent metropolitanate (to which the eparchy of Rădăuți was subordinated) existed in Suceava. From 1630 to 1782 the Suceava metropolitanate came under the metropolitan of Iași. From the 16th to the mid-19th century the *opryshoks were active in the mountainous part of Bukovyna bordering on Galicia; among them was the famous O. *Dovbush. At the end of the Moldavian period Bukovyna was sparsely populated and was economically and culturally backward.

1774–1918. Taking advantage of the Russo-Turkish war of 1768–74, Austria annexed the part of northern Moldavia that included Chernivtsi, Seret, Rădăuți, and Suceava. Turkey and Moldavia had no choice but to accept this action. The new administrative entity was given the name of Bukovyna (first used in a document in 1412). The Austrian government brought in a series of reforms: in 1781 serfdom was abolished; in 1782 a Bukovynian eparchy (subordinated to the Serbian metropolitan in Sremski Karlovci) was established; in 1873 the eparchy was elevated to an independent metropolitanate with E. Hakman as the first metropolitan; schools were then founded. Austria opened new sources of immigration into Bukovyna from the neighboring lands – Transylvania, Moldavia, Galicia – as well as from the heartland of Austria and Germany. As a result, there was an influx of Germans, Poles, Jews, Hungarians, Rumanians, and Ukrainians, and by the beginning of the 19th century the population of Bukovyna was three times that of 1775. German was the official language in Bukovyna, although Rumanian and Ukrainian could be used in transactions with the government.

At first Austria held Bukovyna under military rule. From 1774 to 1786 it was governed by the generals G. Splényi and K. von Enzenberg. In 1787 it was attached as a separate region to Galicia, a status it retained until 1849. During this period, in 1842–5 and particularly in 1848–9, peasant revolts broke out in the Hutsul area of Bukovyna. The peasants demanded social and political rights. Corvée was abolished in 1848. Then elections to the parliament in Vienna were held, and five Ukrainians (among them L. *Kobylytsia), two Rumanians, and one German were elected to represent Bukovyna. On 4 March 1849 Bukovyna became a crown land with an autonomous administration and its own president. It attained full autonomy in 1861, when it was granted a special statute, a regional diet (its first marshal was Bishop E. Hakman), and its own executive.

Writers such as Yu. *Fedkovych, S. *Vorobkevych, and later O. *Kobylianska were the heralds of the 19th-century Ukrainian renaissance in Bukovyna. The first



Bukovyna; the village of Putylyiv, early 20th century

Ukrainian association, known as *Ruska Besida, was established in 1869. In 1870 a political society, the *Ruthenian Council, was founded, and in 1875 a student organization called Soiuz, in which Russophiles at first predominated. From 1884 the populists (see Galician *Populism) assumed the leadership in Ukrainian public life. They founded a number of new organizations and published the periodical **Bukovyna* (1885–1918). Led by S. *Smal-Stotsky, Ye. *Pihuliak, O. *Popovych, and M. *Vasylo, the Ukrainians of Bukovyna made important gains in the political, civic, economic, cultural, and religious fields.

Not until 1890 did Ukrainians win representation at the regional diet and in the Vienna parliament, where their representatives from Bukovyna and Galicia formed the 'Ukrainian Club.' After 1911 Ukrainians exerted greater influence in the administration of Bukovyna. By that year they had 16 representatives in the diet. The vice-marshals of the diet were S. Smal-Stotsky (from 1904) and Rev T. Drachynsky (from 1911). At the turn of the century the populists split into various parties: the National Democrats (led by S. Smal-Stotsky until 1911, then by M. Vasylo and Rev T. Drachynsky), the Radicals (founded in 1906 and led by T. Halip and I. Popovych), and the Social Democrats (led by O. Bezpalko and M. Havryshchuk).

Cultural-educational work was carried on by the Ruska Besida society, which had nine branches in various towns, 150 reading rooms in villages, and a membership of 13,000; by the Ukrainska Shkola society, and by the Sich (a sports and firefighting organization). In Chernivtsi the People's Home network was responsible for cultural work. The Seliaska Kasa union of agricultural associations headed a system of savings and loan co-operatives of the Raiffeisen type. Ukrainian schools were well organized in Bukovyna; there were 216 elementary schools and 6 secondary schools (4 gymnasiums and 2 teachers' seminaries). At *Chernivtsi University, which was founded in 1875 with German as the language of instruction, there were three chairs besides the chair in Ukrainian language and literature whose holder lectured in Ukrainian. Generally speaking, up to 1914 Bukovyna had the best Ukrainian schools and cultural-educational institutions of all the regions of Ukraine.

In the religious field the Orthodox Ukrainians of Bukovyna strove for equality with the Rumanians. They achieved it in part on the eve of the First World War. The consistory was divided into two branches – Ukrainian and Rumanian. A bishop was appointed for the Ukrainians (Bishop T. Tyminsky); two Ukrainian chairs were

established in the faculty of theology; and church publications appeared in Ukrainian. The Greek Catholic deanery of Chernivtsi was subordinated to the Lviv archeparchy from 1811 and from 1885 to the Stanyslaviv eparchy. The efforts of Ukrainians to divide Bukovyna into a Ukrainian- and a Rumanian-governed section did not succeed. Ukrainian achievements were accompanied by friction with the Rumanians, especially at the turn of the century. Rural overpopulation and difficult economic conditions forced many peasants to emigrate overseas (almost 50,000 left in 1891–1910) and led to peasant strikes in 1901–5.

During the First World War Bukovyna was a war zone and therefore suffered great losses. In 1915 Ukrainian representatives from Bukovyna and from Galicia organized the General Ukrainian Council in Vienna (with M. Vasylo as vice-president).

1918–40. On 25 October 1918 the Ukrainian Regional Committee, with O. Popovych as chairman, was established in Chernivtsi to represent the Ukrainian National Council in Bukovyna. This committee organized a massive public rally in Chernivtsi on 3 November to demand that Bukovyna be attached to Ukraine, and on 6 November it took power in the Ukrainian part of Bukovyna, including Chernivtsi. Rumanian moderates, led by A. Onciul, accepted the division of Bukovyna into Ukrainian and Rumanian sections, but Rumanian conservatives under I. Flondor's leadership rejected this idea. On 11 November the Rumanian army occupied Chernivtsi and all Bukovyna in spite of resistance from the Ukrainians. The General Congress of Bukovyna, which was hastily summoned by the Rumanians, declared the unification of Bukovyna with Rumania on 28 November. On 10 September 1919, the peace conference of Saint-Germain recognized Rumania's right to the part of Bukovyna settled by Rumanians. On 10 August 1920 the conference at Sèvres ceded all Bukovyna to Rumania. Official representatives of the Western Ukrainian National Republic, the Ukrainian National Republic, and the Ukrainian SSR protested this action.

The Rumanian government canceled all the autonomous powers of Bukovyna and turned it into an ordinary Rumanian province. The Ukrainian school system was dismantled; Ukrainian cultural and civic life was restricted; and the Ukrainian church was persecuted (Rumanian was introduced into the liturgy). In 1918–28 and 1937–40 Bukovyna found itself in a state of siege.



Village of Falkiv in the Suceava Valley of the Bukovynian Beskyd

Ukrainians were particularly oppressed when the Liberal party was in power, and they made few gains when the National Peasant party took office. In the 1920s the Ukrainian section of the Social Democratic Party of Bukovyna (led by V. Rusnak) became active. The left wing of the party (under S. Kaniuk) became the Communist Party of Bukovyna. In time the *Ukrainian National party (1928–38), under the leadership of V. Zalozetsky-Sas, V. Dutchak, and Yu. Serbyniuk, became the legal political representative of the Ukrainian population. Having reached an understanding with Rumanian political parties, the Ukrainian National party won several seats in the Rumanian parliament. When Rumania became an authoritarian state in 1938, the position of Ukrainians in Bukovyna grew even worse. In the 1930s an underground nationalist movement led by O. Zybachynsky and D. Kvitkovsky gained strength. To counteract it, the Rumanian government staged two political trials in 1937.

In spite of government persecution, Ukrainian organizations – such as the People's Home in Chernivtsi (headed by O. Kupchanko); the Ukrainska Shkola educational society (led by A. Kyryliv and T. Bryndzan); the musical societies Bukovynskyi Kobzar (Chernivtsi 1920–40) and the Ukrainian Male Choir; the Women's Hromada (headed by O. Huzar); the student societies Zaporozhe, Chornomore, and Zalizniak; and the Ukrainian Theater (headed by S. Terletsky and I. Dudka) – continued their cultural activities. The publication of the daily *Chas* by L. Kohut, several weeklies – *Khliborobs'ka pravda*, *Ridnyi kraj*, *Rada*, and *Samostiinist'* – and the journal *Samostiina dumka* was an important achievement.

Under Rumanian domination there were 155 Ukrainian Orthodox parishes (out of a total of 310), 135 Ukrainian priests, and 330,000 church members in Bukovyna. The Greek Catholic church had 17 parishes and 17 priests. In 1923–30 it constituted the Bukovynian apostolic administration with its center in Seret. Then it became a general vicariate subordinated to the Rumanian diocese of Baia Mare.

1940–5. On 28 June 1940 the Rumanians withdrew from the Ukrainian part of Bukovyna in response to an ultimatum from the USSR, and Soviet troops moved in. By decision of the Supreme Soviet of the USSR on 2 August, northern Bukovyna, together with northern Bessarabia and a small part of old Rumania containing the town of Hertsa, became *Chernivtsi oblast. During the year-long Soviet occupation some radical changes took place in Bukovyna: private property was nationalized; farms were partly collectivized; and education was Ukrainianized. At the same time all Ukrainian organizations were disbanded, and many publicly active Ukrainians were either killed or exiled. A significant part of the Ukrainian intelligentsia had emigrated to Rumania or Germany when the Soviet occupation began. When the German-Soviet war broke out and the Soviet troops retreated from Bukovyna, Ukrainians tried to establish their own local government, but they could not withstand the advance of the Rumanian army. In July 1941 almost 1,000 Bukovynians fled to Galicia, where they formed the *Bukovynian Battalion under the leadership of P. Voinovsky. This company joined the OUN expeditionary groups of the Melnyk faction and reached Kiev. In 1941–4 the Rumanians set up a military dictatorship in Bukovyna (which was turned into a *Generalgouvernement*), established concentration camps, put prominent Ukrainians (O. Huzar, M. Zybachynsky,

and others) on trial, prohibited any kind of civic and cultural work, and introduced total Rumanianization. At this time partisan groups sprang up in the mountains of Bukovyna forming the Bukovynian-Ukrainian Self-defense Army. Under V. Luhovy's leadership these units fought the Rumanians and, in 1944, the Soviets.

In March 1944 Soviet troops occupied northern Bukovyna for the second time. The Paris Peace Treaty of 1947 between the Allies and the Rumanians recognized the Soviet-Rumanian border that had been established in 28 June 1940. The Soviet government created in Bukovyna the same conditions of life as in the Ukrainian SSR.

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Front page of *Bukovyna*

Bukovyna. The largest Ukrainian newspaper in Bukovyna, published in 1885–1918; the unofficial organ of the Bukovynian populists. It appeared in the vernacular Ukrainian, adopting the phonetic orthography in 1888. *Bukovyna* was published in Chernivtsi and in Vienna (1915–17), originally twice a month until 1892; then weekly until 1895, four times a week in 1895–6, then daily

until 1898, and three times a week from 1898 to 1910. It ceased publication in 1911–12 to resume in 1913–14 three times weekly under the title *Nova Bukovyna*. From 1915 to 1917 it was a weekly and in 1918 a daily. *Bukovyna* was edited by Yu. Fedkovych (1885–8), P. Kyrchiv (1888), S. Dashkevych (1888–94), V. Dutchak (1894–5), O. Makovei (1895–7), L. Turbatsky (1897–8), L. Kohut, D. Lukiianovych, I. Shpytko, V. Simovyč, A. Krushelnytsky, Ya. Veselovsky (1904–5), O. Lutsky, V. Shchurat, V. Fedorovych, V. Kushnir, Yu. Serbyniuk, and others. The politics of the paper were determined by O. Popovych and S. Smal-Stotsky (a series of articles entitled 'Polityka real'na' [A Realistic Policy], 1896). Such writers as O. Konysky, B. Hrinchenko ('Lysty z Ukrainy Naddniproians'koï' [Letters from Dnieper Ukraine], 1892–3, which provoked a reply by M. Drahomanov), I. Franko, A. Krymsky, M. Kotsiubynsky, O. Makovei, O. Kobylianska (*Tsarivna* [The Princess]), and M. Cheremshyna published their works and articles in *Bukovyna*. The newspaper played an important role in the development of national consciousness in Bukovyna and contained valuable materials on the history of the territory.

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A. Zhukovsky

Bukovyna-Pokutia dialects. Spoken in the area bordered by the Dniester, the Bystritsia (near the town of Nadvirna), and the Seret rivers, they are closely related to the *Hutsul and *Dniester dialects. The Bukovyna-Pokutia dialects are characterized by the following peculiarities: (1) the use of 'e (if unstressed, 'y, 'i) instead of 'a (*por'édok* [order]) after palatalized consonants; (2) *u* in place of the unstressed *o* (*subi* [himself], dat); (3) *k'*, *g'* in place of *t'*, *d'* (*g'ivka* [girl], *žyk'e* [life]); (4) the so-called Middle European *l*; (5) the coronal (weak) palatalization of the softened *s'*, *z'*, *c'*, and *dz'* and their dispalatalization in certain suffixes (*des* [somewhere], *blýsk'yyj* [near], *pánckyj* [master's], *pálec* [finger]); (6) the preservation of the palatalization in *š'*, *ž'*, *č'*, and *r'*; (7) the preservation of certain archaic endings in the soft declension (*na kony*, *konevy* [horse], dat and loc sing) and the use of verb forms of the following type: *pečý* [bake]; *močý* [be able]; *xóg'u* [I walk]; *l'úbju* [I love]; *uný xog'y* [they walk]; *xodýwjem/-smyl/-jes*, *xodýlysmo,-ste* [walk], past tense; *-mul/budu xodýty* [walk], future tense; (8) certain lexical peculiarities, including Rumanianisms, especially in the eastern part of the Bukovyna-Pokutia dialects area. The expansion of ancient Pokutian phonetic features ('e from 'a) in the 14th to 16th centuries in western Podilia contributed, together with the expansion of the Sian dialect features, to the formation of the Dniester dialects. The Bukovyna-Pokutia dialects have been studied by I. Verkhatsky, Yu. Karpenko, and K. Kysilevsky, among others. Bukovyna-Pokutia dialecticisms form a stylistic element in the stories of V. Stefanyk and M. Cheremshyna.

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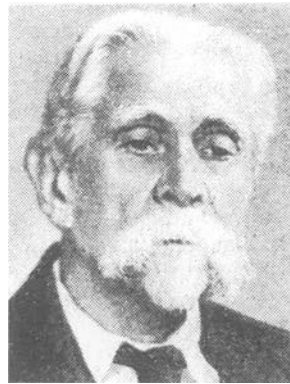
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Bukovynian Battalion of 1919. Volunteer military formation organized in Kolomyia by M. Topushchak. The battalion, which consisted of refugees from Bukovyna, was attached to the Third Armored Rifle Division of the Army of the UNR and saw action against the Soviet forces. The commanding officer was O. Kantemir.

Bukovynian Battalion of 1941. Volunteer formation of Bukovynians created in July 1941 by the OUN (Melynk faction). With a force of some 1,000 men under the command of Capt P. Voinovsky, the battalion reached Kiev, where it was demobilized. Members of the battalion later fought in the ranks of German auxiliary forces against Soviet partisans in Belorussia. Some went into the Ukrainian underground, while others joined the French Resistance after having been transferred to the French front in 1944.

Bukovynian Song and Dance Ensemble (Bukovyns'kyi ansambl pisni i tantsiu). A vocal-choreographic organization of the Chernivtsi Philharmonic. The ensemble arose out of a Bukovynian choral and dance group in 1944. It consists of a mixed chorus, a dance group, and an orchestra of folk instruments. Its repertoire includes Bukovynian folk songs and dances and dramatized musical-choreographic sketches.



Boris Bukreev

Bukreev, Boris, b 6 September 1859 in Lgov, Kursk gubernia, Russia, d 2 October 1962 in Kiev. Mathematician, professor at Kiev University from 1889. Bukreev's main works deal with the theory of complex functions, differential equations, and geometry, particularly non-Euclidean geometry. His most important books are *Kurs prilozhenii differentsial'nogo i integral'nogo ischisleniia k geometrii* (A Course on Applications of Differential and Integral Calculus to Geometry, 1900), *Vstup do variatsiionoho chyslennia* (An Introduction to Variational Calculus, 1934), and *Neevklidova planimetriia v analitychnomu vykladi* (Non-Euclidean Planimetry in Analytical Terms, 1947).

Bukvar' iuzhnorusskii (South Russian Primer). A primer compiled by T. Shevchenko in 1860 and published by him in 1861 in St Petersburg for use in Sunday schools for

adults and adolescents. Beginning in 1859, the *Sunday schools were used by Ukrainian intellectuals to promote Ukrainian as the language of education. Shevchenko's primer followed *Hramatka* by P. Kulish (1857) but placed more emphasis on folkloric texts.

Buky. iv-11. Town smt (1977 pop 4,100) in Mankivka raion, Cherkasy oblast, on the Hirskyi Tikych River. The town was first mentioned as a village in 16th-century documents. It has two brick factories, a stone quarry, and a hydroelectric station.

Bulakhovsky, Leonid [Bulaxovs'kyj], b 14 April 1888 in Kharkiv, d 4 April 1961 in Kiev. Outstanding Slavic linguist, from 1921 professor at Kharkiv University and, from 1946, at Kiev University; member of the Academy of Sciences of the Ukrainian SSR from 1939 and director of its Institute of Linguistics from 1944. A student of S. Kulbakin and Ya. Endzelin, Bulakhovsky was a typical representative of the neogrammarian school, which emphasizes comparative studies. The merit of Bulakhovsky in this regard was his broad study of Slavic accentology (he conducted studies in Polish, Czech, Bulgarian, Serbian, Russian, and other accents). In the history of the Ukrainian language his main works are *Pytannia pokhodzhennia ukrains'koi movy* (The Question of the Origin of the Ukrainian Language, 1956) and a series of smaller studies published posthumously in the collection *Istorychnyi komentarii do ukrains'koi literaturnoi movy* (A Historical Commentary to the Ukrainian Literary Language, 1977). Bulakhovsky's historical studies are free from distortion of facts for the sake of political conformity and in this respect are unique for the time of their appearance. However, they are built on limited data – dictionaries and modern fiction, as well as comparison with other Slavic languages – and give little attention to Old and Middle Ukrainian texts; furthermore, Bulakhovsky's knowledge of dialects was only secondhand. As a result his studies include certain unjustified hypotheses (eg, his attempt to tie the development of *o* and *e* into *i* with the new rising pitch in Slovene and Serbo-Croatian and other 'fictions of comparative linguistics'). In studies of modern standard Ukrainian, Bulaxovs'kyj's main achievements were two collective works that he edited – *Pidvyshchenyi kurs ukrains'koi movy* (An Advanced Course in the Ukrainian Language, 1930) and *Kurs suchasnoi ukrains'koi literaturnoi movy* (A Course in the Contemporary Ukrainian Literary Language, 2 vols, 1951–2). He was also the originator and editor of the Ukrainian orthography mandatory in the Ukrainian SSR since 1946, which has since been only slightly modified. Five volumes of Bulakhovsky's selected works were published in Kiev in 1975–7.

G. Y. Shevelov

Bulankin, Ivan, b 3 February 1901 in the village of Tenky, Tatar ASSR, d 31 October 1960 in Kharkiv. Biochemist, full member of the Academy of Sciences of the Ukrainian SSR from 1951. In 1934 Bulankin was appointed professor at Kharkiv University and from 1945 served as its rector. His works deal with the chemistry of proteins, particularly the problem of the reversibility of protein denaturation processes, and with problems of comparative and age-conditioned biochemistry. He is the author of *Fizicheskaia i kolloidnaia khimiia* (Physical and Colloidal Chemistry, 1959).



Leonid Bulakhovsky



Kost Buldyn

Bulat, Ivan, b 1896 in the village of Zhdany, Poltava gubernia, d 30 July 1939. Communist party administrator. In 1917 Bulat was engaged in Party work in Katerynoslav. From 1922 to 1925 he was a Party and trade-union figure in Kharkiv, serving as secretary of the Southern Bureau of the All-Union Central Council of Trade Unions in 1924. In 1925–6 he was deputy chairman of the Council of People's Commissars of the Ukrainian SSR and of the Economic Council of the Ukrainian SSR; in 1924–5 he was a candidate member of the Politburo of the CP(B)U. From 1926 he held high Party and government offices in Russia.

Bulat, Tamara, b 3 February 1933 in Zaporizhia. Musicologist and research associate of the Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. She has written several works about M. Lysenko.

Bulava. A type of mace 50–80 cm in length consisting of a handle and head in the shape of a sphere or octahedron. The *bulava* was known among Eastern peoples and came into widespread use in Ukraine in the 13th century, first as a weapon and then as a symbol of authority. In the 16th–18th century Cossack officers bestowed the *bulava* on the elected hetman. The Russian tsar also endowed hetmans with the *bulava*. A smaller type of *bulava*, known as *pernach* or *shestoper*, was carried by Cossack colonels.

Bulavin, Kondratii, b ca 1660, d 18 July 1708 in Cherkaske, Don region. Bakhmut otaman of the Don Cossacks, leader of an antitsarist rebellion that spread through the Don region, Slobidska Ukraine, and 43 counties of southern Russia. The revolt was the result of the government's attempts to take away the traditional autonomy of the Don Cossacks, to apprehend peasants who had fled from their owners, to expel poor Cossacks from the Don Host, and to turn the rich Cossacks into a closed military estate. Because of his initial setbacks, Bulavin came to the Zaporozhian Sich in search of aid in the winter of 1707. A number of Zaporozhian rank-and-file Cossacks joined his ranks. However, Hetman I. Mazepa sent the Poltava Regiment against the rebels. In July 1708 the rebels were crushed by the tsar's army near Oziv, and shortly afterwards the Don Cossack officers did away with Bulavin. The Russian troops ravaged many rebel settlements and villages and tortured to death thousands

of the captured rebels. Many rebels fled to the Kuban. After the Battle of *Poltava the former followers of Bulavin established contact with Mazepa's supporters, who had emigrated to Bendery, Moldavia, and offered to recognize the authority of the Ukrainian hetman.

Bulavytsky, Oleksa [Bulavyc'kyj], b 8 October 1916 in Uman, Kiev gubernia. Painter. Bulavytsky studied at the Odessa Art School, the Leningrad Academy of Arts, and the Kiev State Art Institute. He worked in Kiev film studios and as a stage designer for various theaters. After the war he lived in Germany and in 1950 immigrated to the United States, where he worked as a draftsman and designer for various architectural firms. In 1959 he opened his own art studio in Minneapolis. As a painter Bulavytsky specializes in landscapes, portraits, still lifes, and figural compositions. He has held individual exhibits of his work and has participated in group exhibits in Europe, the United States, and Canada.

Buldyn, Kost [Bul'dyn, Kost'], b 1897 in Kiev, d 1966 in Buenos Aires. Sculptor and painter. Buldyn graduated from the Kiev Art Institute in 1929. He shared first prize, with A. Darahan and B. Kratky, in 1933 for his design of a gravesite monument to T. Shevchenko, which was never built. Using this design in 1935 M. Manizer built a monument to Shevchenko in Kharkiv. Buldyn worked on buildings as a decorative sculptor in Kiev, Dnipropetrovsk, Odessa, Voroshylovhrad (a huge bas-relief frieze for the Workers' Club), Kharkiv, Zaporizhia, and elsewhere. He helped found and worked as an editor at *Mystetstvo* publishers in Kiev. In 1943–4 he lived in Lviv and then emigrated to Austria. From 1949 he resided in Argentina, where he designed an industrial-economic exhibition in Avellaneda in 1950 and a building complex, the Children's Republic, in Buenos Aires. In the 1920s he belonged to the writers' association *Pluh* and published articles on art and short stories (the latter under the pseudonym Kost Haidar). In Argentina he wrote under the pseudonym V. Kob.

Bulgakov, Makarii, b 2 October 1816 in Surkov, near Kursk, Russia, d 22 June 1882 in Cherkizov, near Moscow. A noted Russian theologian and church historian. He studied at the Kiev Theological Academy and in 1841 became a professor at the academy. In 1842 he was appointed professor at the St Petersburg Theological Academy. He was a full member of the Russian Academy of Sciences. In 1850 he became bishop of Vinnytsia, then of Kharkiv (1862–7), and in 1879 metropolitan of Moscow. He wrote *Istoriia Kievskoi Akademii* (A History of the Kiev Academy, 1843). Bulgakov's 13-volume *Istoriia russkoi Tserkvi* (History of the Russian Church, 1857–83) contains much material on the history of the Ukrainian church.

Bulgaria. A predominantly Slavic country in southeastern Europe occupying the eastern portion of the Balkan peninsula. Settled originally by the Thracians, Bulgaria was conquered by Rome in the 1st century AD and by Byzantium in the 4th century. A Bulgarian state existed from the 7th to the 14th century; in the 11th and 12th century it was a Byzantine vassal state. Under Ottoman rule from the late 14th century, Bulgaria became an independent monarchy in 1879 and a Communist people's

republic in 1946. Its present territory is 111,000 sq km in area. In 1982 Bulgaria had an estimated population of 9,108,000, 87 percent of it Bulgarian, 8.5 percent Turkish, 2.5 percent Macedonian, and 2 percent Gypsy. The country's capital is Sofia.

Political relations between Bulgaria and Ukraine originated in the early period of Kievan Rus'. Conflicts between Bulgaria and Prince Ihor of Kiev arose as early as the 940s. Prince Sviatoslav Ihorevych took part in the wars between Byzantium and Bulgaria. In 968 he captured the town of Preslavets, an important trade center at the mouth of the Danube, but was forced to relinquish it when the Pechenegs attacked Kiev. In 971 Sviatoslav's forces marched through Bulgaria and with Bulgarian support fought the Byzantine emperor John Tzimisces. A Bulgarian monk and scribe, Gregory, was adviser to Princess Olha. One of the wives of Prince Volodymyr the Great, the mother of Borys and Hlib (Bulgarian names), was Bulgarian. From the end of the 10th century and the adoption of Christianity, cultural relations between Bulgaria and Ukraine were particularly important. Along with the first liturgical books, the Church Slavonic language (the language of the Southern Slavs, including the Bulgarians) was brought to Rus' and became the literary language of old Ukraine. The absorption of a foreign literature by Rus' was strongly encouraged by the close ties between Rus' and the Bulgarian patriarch of Ohrid in the first 50 years after the Christianization of Rus'. Along with translations done in Ukraine, earlier translations done in Bulgaria of liturgical books, sermons, the **Menaion*, **Zlatostrui*, the *Theology* of St John of Damascus, the version of the *Shestodnev* by John, exarch of Bulgaria, the *Chronicle* of John Malalas, the *Chronicle* of Constantine Manasses, **Izbornik* of Sviatoslav of 1073 and 1076 and *On Poetics* by the monk Khrabr spread throughout Ukraine. As well, a few original works by Bulgarian churchmen, such as Bishop Constantine of Preslav's *Uchitel' noeievangelie* (10th century) and some apocrypha of unquestionable Bulgarian origin (they contain traces of Bogomilism, which was widespread in Bulgaria in the 10th and 11th centuries), were known in Ukraine. In addition to translations, scribes (*knyzhnyky*) also came from Bulgaria to Ukraine. Old Ukrainian literature developed under Bulgarian and Byzantine influence and soon began to spread to Bulgaria (eg, the Lives of ss Borys and Hlib and Theodosius of the Caves) and to influence Bulgarian literature. Byzantium's conquest of Bulgaria in 1018 and its subsequent dominance until the end of the 12th century put an end to Bulgarian literary creativity.

During the second Bulgarian kingdom (1187–1396) the Bulgarian rulers appealed to the Rus' princes for help several times. The Bulgarian prince Ivan Asen II lived in exile for 10 years in the Principality of Galicia-Volhynia and with its help recaptured the throne in 1218. I. Rusyn of Ukraine was a Bulgarian military leader and fought against Byzantium. When Kiev was sacked by the Mongols in 1240, Prince Yakiv Sviatoslav found refuge in Bulgaria, where he ruled its northwestern part. The political renaissance of Bulgaria was accompanied by increased literary activity and the growth of Christian mysticism. The main representative of this movement was Patriarch Euthymius of Trnovo (1370s–93). He directly influenced the Kiev metropolitans Cyprian (d 1407) and G. Tsamblak (1415–19), both of whom were Bulgarians. The influence of this Trnovo school is apparent in

the strong ascetic and mystical sentiments, the rhetorical quality, and the ornamental style of the literature of the 14th–15th century.

During the period of Turkish domination Bulgaria found cultural support in Ukraine, especially in connection with the Orthodox renaissance in Ukraine at the end of the 16th century. The publications of the Kievan Cave Monastery press, established in 1615, reached Bulgaria and other Orthodox countries. In 1671 the monastery published for the first time Patriarch Euthymius's *Sluzhba s zhytiem Ivana Rylskogo* (which is about the popular Bulgarian saint and founder of the Rila monastery). In the first half of the 17th century the Zaporozhian Cossacks staged a series of attacks on Varna, Balchik, and other coastal towns of Bulgaria. A Bulgarian archbishop, P. Parchevich, representing Austria, negotiated a military alliance with B. Khmeinytsky against Turkey (1657).

Ukrainian-Bulgarian ties became closer at the end of the 18th and the beginning of the 19th century, particularly because Bulgarian merchants appeared in Odessa. During the 18th–19th century many Bulgarians studied at the Kievan Mohyla Academy. In the first half of the 19th century Odessa became an important center of the Bulgarian cultural movement known as the Bulgarian national renaissance. A Transcarpathian Ukrainian historian and writer, Y. Hutsa-Venelin (1802–39), played an important role in this renaissance. He traveled through Bulgaria, collected a large amount of historical and philological materials, and founded Bulgarian ethnographical studies. In 1829 he published *Drevnie i nyneshnie bolgare* (Ancient and Contemporary Bulgarians) in Moscow. The book had a great impact on Bulgarian national consciousness. In 1845 one of the first books of Bulgarian poetry in the 19th century, N. Gerov's *Stoian i Rada*, was published in Odessa. Bulgarian writers of the 19th century were keenly interested in T. Shevchenko, and many of them were clearly influenced by him, as Bulgarian critics point out. R. Zhinzifov (1839–77) was influenced by Shevchenko, particularly in his *Krvava koshulia* (Blood-stained Shirt, 1876), and from 1863 on published a number of translations of Shevchenko's works. The founder of modern Bulgarian poetry, P. Slaveikov (1827–95), translated Shevchenko and was influenced by him. The most prominent Bulgarian writer, I. Vazov (1850–1921), turned to motifs found in Ukrainian folk poetry and in Shevchenko. The writer and ethnographer L. Karavelov (1835–79) studied Ukrainian folklore and Ukrainian ethnographers and was influenced by H. Kvitka-Osnovianenko, Marko Vovchok, and Shevchenko, whom he also translated (1870–3).

Many Ukrainian volunteers fought for Bulgaria's liberation in the insurrection against Turkey and in the Russo-Turkish war (1877–8), when the idea of liberating the Slavs from Turkish rule was very popular. Later cultural relations between Ukrainians and Bulgarians were particularly influenced by M. *Drahomanov. As a professor at the University of Sofia (1889–95), he made important contributions to the study of Bulgarian folklore. Drahomanov's grandson D. Shishmanov collaborated in 1915 with the Union for the Liberation of Ukraine. The leading Bulgarian historian, M. Drinov (1837–1906), was a professor at the University of Kharkiv and took part in the work of the Kharkiv Historical-Philological Society. In 1890–7 he was its president. Many Bulgarian scholars were full members of the Shevchenko Scientific Society, among them M. Arnaudov, G. Bonchev, A.T. Ishirkov, L. Miletich, S. Petkov, and I. Shishmanov.

In 1918 the Peace Treaty of Brest-Litovsk led to diplomatic relations between Ukraine and Bulgaria. The first Bulgarian envoy in Kiev was I. Shishmanov, a long-time supporter of Ukrainian statehood. The Ukrainian envoy in Sofia was O. Shulhyn and then F. Shulha.

In the 20th century Ukrainian-Bulgarian relations have been restricted for the most part to the cultural sphere. Bulgarian writers have translated Ukrainian literature. I. Belev, Diiamantin, A. Ikhchiev, S. Drinov, S. Chilingirov, and Kh. Tsankov-Derizhan have translated Shevchenko. P. Todorov has translated V. Stefanyk and O. Kobylanska. Kh. Tsankov-Derizhan and others have translated I. Franko and O. Oles. I. Shishmanov, S. Mladenov, S. Chilingirov, M. Arnaudov, S. Stanimirov, N. Balabanov, D. Strashimirov, and others have written on Ukrainian subjects, particularly on Ukrainian literature. The works of Soviet Ukrainian poets and writers such as P. Tychyna, M. Bazhan, Yu. Smolych, A. Malyshko, M. Stelmakh, and O. Korniiichuk have been published in Bulgarian. From 1917 to 1974, 1,105 works of Ukrainian literature were translated into Bulgarian.

After the Second World War and the peace treaty of 10 February 1947 between the Allies, including the Ukrainian SSR and Bulgaria, relations between the two countries became fairly close. In 1958 the Ukrainian Department of the Society for Soviet-Bulgarian Friendship was established. The Bulgarian consulate general was located in Odessa from 1966 to 1971 and since then has been located in Kiev. A Bulgarian consulate has existed in Odessa since 1971. Each country's theater and choir groups tour the other country. The prose works of I. Vazov have been published in Ukrainian, and the poetry of Kh. Botev has been translated by P. Tychyna, who was elected corresponding member of the Bulgarian Academy of Sciences. The poetry of L. Karavelov and L. Stoianov and a collection of selected poems by Bulgarian poets have been translated. From 1894 to 1962, 173 works of Bulgarian literature were published in Ukrainian. However, political interference has considerably impaired Ukrainian-Bulgarian co-operation.

The economic relations between Bulgaria and the Ukrainian SSR are mutually beneficial. Almost 100 percent of Bulgaria's imported coal and cast iron, 40 percent of its coke, 60 percent of its iron ore, and almost 50 percent of its ferrous metals come from Ukraine. Bulgaria accounts for 10 percent of Ukraine's foreign trade. The Ukrainian SSR took part in constructing 100 of the 180 industrial projects built with the aid of the USSR in Bulgaria up to 1970.

In 1920–44 a small number of Ukrainians lived in Bulgaria. Almost all of them were veterans of the Army of the UNR. They lived mainly in Sofia, Plovdiv, Sliven, Vidin, Ruse, Burgas, and Varna. Ukrainian organizations such as the Ukrainian Hromada in Bulgaria and the Ukrainian Alliance in Bulgaria and their branches were active in those years. In 1934 the Union of Ukrainian Organizations in Bulgaria was formed. The most prominent figures in the Ukrainian community were Col Fylypovych and the sculptor M. Parashchuk. In 1920 the Bulgarian-Ukrainian Society was established in Sofia. It was organized and headed by I. Shishmanov and remained active until 1944.

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Bulgarians in Ukraine. The borderlands separating the Ukrainians and the Bulgarians in the prehistoric period, the Princely era, and then during the period of Moldavian statehood have not yet been adequately investigated, particularly because segments of the Ukrainian and Bulgarian nations have been Rumanianized, and the territories of both groups have undergone profound changes owing to colonization.

The present Bulgarian communities in southern Ukraine were established by people fleeing religious, national, and social oppression south of the Danube by the Ottoman Turks. Bulgarian migrations were connected with the Russo-Turkish wars, in which the Bulgarians helped the Russian army, and with Russia's desire to settle the southern steppes of *New Russia as quickly as possible. The first colonies appeared in Ukraine in the second half of the 18th century. In 1752 the Russian government recognized the Bulgarian settlements in Novomyrhorod and Vilshanka on the Syniukha River (on the territories of the Serbian Hussar Regiment). In 1764-9, in response to an appeal by the Russian government encouraging foreigners to settle in Russia, a small group of Bulgarians settled near Kiev on lands of the Kievan Brotherhood monastery, and other groups settled in the Chernihiv region. In 1769-91 there was an increasingly large influx of Bulgarians into Bessarabia (Izmail, Kiliia, Bendery, Akkerman, Reni, Chisinău). Russian landowners brought in Bulgarians to cultivate their steppe estates. In 1790 a sizable Bulgarian contingent joined the Boh Cossack Host (abolished in 1817), and its members were later settled in Kherson gubernia near Bobrynets and Voznesenske.

After the Treaty of Iași (1791) some of the Bessarabian Bulgarians moved to Tyraspil, Nyzhni Dubosari, Hryhoriopil, and Odessa. The period of most vigorous colonization was 1801-12, when the Russian government took a particular interest in the fate of the Balkan nations. Bulgarian refugees in this period settled south of Odessa, near Mykolaiv, and near Teodosiia in the Crimea. Others settled in southern Bessarabia and came under the protectorate of the Moldavian hospodars. The total number of Bulgarian settlers was about 24,000 in 1819. The Bulgarians' desire to organize a separate Bulgarian Cossack host in southern Bessarabia was left unrealized

by the Russian authorities. The last mass migration of Bulgarians into southern Ukraine occurred in 1830-4. By the mid-19th century there were 92 Bulgarian settlements in Ukraine, with a total population of 75,000 in 1844 (constituting 3.3 percent of the population of Bessarabia, Kherson, and Tavriia gubernias).

When, according to the Paris Peace Treaty of 1856, almost half of the territory of Bessarabia, which was settled by Bulgarians, was ceded to Moldavia, the Russian government resettled about 30,000 Bulgarians in 1861-2 along the Azov sea coast in the Berdianske and Melitopil regions. These settlers were joined by Bulgarians from beyond the Danube. Part of the Bulgarian population of the Melitopil region moved to the Kuban and Transcaucasia in the 1860s. The Russian government gave the Bulgarians various concessions and aid, and they proved to be good farmers, gardeners, and vintagers.

According to the 1897 census, there were 63,000 Bulgarians in the territories constituting the Ukrainian SSR in 1938. According to the 1926 census, there were 92,000, and 111,000 in all of the USSR. Ninety-six percent lived in the countryside. Most of them (50,000) were concentrated in the Melitopil region, where in the 1920s there were two Bulgarian national raions - Kolarov and Tsaredariv. The main center was the village of Preslav, where a Bulgarian teachers' seminary had been in operation since 1875. Smaller Bulgarian concentrations were found in southwestern Ukraine: in the okruhas of Odessa (19,000) and Pervomaiske (7,000), in the Crimea (11,000), and in the Kuban (1,000). The Bulgarians lived in more or less compact colonies: 76 percent lived in 40 exclusively or almost exclusively Bulgarian rural soviets. In the 1920s the language of instruction in elementary schools was Bulgarian. According to the 1927 census, 72.5 percent of Bulgarian children in Ukraine studied at Bulgarian seven-year schools, and 12.4 percent studied in Bulgarian and in another language. The Ukrainian branch of the Tsentridat publishing house published textbooks and popular literature in Bulgarian. An official newspaper, *S'vetsko selo*, was published in Bulgarian. After 1933 the nationality policy changed, and the Bulgarian raions and schools were abolished.

There is a large Bulgarian colony centered in *Bolhrad in southern Bessarabia, on the border dividing the Ukrainian and Rumanian (Moldavian) ethnic territories. According to the 1897 census, 102,000 Bulgarians lived there; according to the 1941 census, there were 179,000; and in 1970 there were an estimated 200,000. This area now belongs to Odessa oblast, except for the northern part, which belongs to the Moldavian SSR.

The number of Bulgarians in the Ukrainian SSR according to the 1959 and 1970 censuses is shown in the table below.

	1959	1970
Total	219,000 (0.5)	234,000 (0.5)
Urban	58,000 (0.1)	77,000 (0.3)
Rural	161,000 (0.7)	157,000 (0.7)

The Bulgarian population continues to be predominantly rural. In 1970, 67 percent of Bulgarians lived in the countryside (73 percent in 1959 and 94 percent in 1928). In 1979, 66 percent of the Bulgarians in the USSR and 3 percent of the Bulgarians in the world lived in Ukraine.

Twenty-two percent of the Bulgarians in the USSR live in the Moldavian SSR.

Today most of the Bulgarians in the Ukrainian SSR live in Odessa oblast. In 1979, 170,000 or 71.4 percent of the Bulgarians lived there, constituting 6.7 percent of the oblast's population. Thirty-seven thousand Bulgarians lived in Zaporizhia oblast, 6,000 in Mykolaiv oblast, and 25,100 in all the other oblasts.

Of the 238,217 Bulgarians in the Ukrainian SSR in 1980, only 162,693 (68.3 percent) indicated Bulgarian as their mother tongue, 67,980 (28.5 percent) indicated Russian, and only 6,787 (2.9 percent) indicated Ukrainian. Fifty-nine percent indicated that Russian was their second language, while only 7.3 percent indicated the same for Ukrainian. The Russification of Bulgarians is being hastened by the lack of Bulgarian schools, publications, cultural-educational institutions, and so on.

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O. Horbach

Bulhak, Yosafat Ihnatiĭ [Bulhak, Josafat Ihnatiĭ], b 10 April 1758, d 23 February 1838 in St Petersburg. Uniate bishop of Pynske (1790–5), removed from this office by Catherine II. In 1798 he became bishop of Berestia (Brest) and in 1817 metropolitan of the Uniate church in Russia (without the title 'of Kiev'); the Vatican confirmed this appointment in 1818 by making him 'apostolic delegate.' Bulhak was the last Catholic metropolitan of Kiev before the abolition of the Church Union of Berestia in 1839 in all territories of the Russian Empire except the Kholm region and Podlachia.

Bulich, Sergei [Bulič, Sergej], b 27 August 1859 in Kazan, Russia, d 1921 in Petrograd. Russian linguist. In *Ocherk istorii iazykoznaniiia v Rossii* (An Outline of the History of Linguistics in Russia, 1, 1904) he presented a wealth of materials from the history of linguistics in Russia and Ukraine up to 1825.

Bunchukovyi tovarysh. See Fellow of the standard.

Bunchuzhnyi. See General standard bearer.

Bund (Yiddish for 'union' or 'league'). Jewish social democratic party, the full name of which was the General Jewish Workers' Union in Lithuania, Poland, and Russia. Founded in Vilnius in 1897, it adopted a revolutionary Marxist program and represented Jewish workers and

leftist intellectuals in the Russian Pale of Settlement, which included Ukraine. The Bund's representatives were present at the founding congress of the *Russian Social Democratic Workers' party (RSDRP) in Minsk in 1898, and the Bund became an autonomous member of the RSDRP. V. Lenin opposed the 'separatist' and 'nationalist' tendencies of the Bund. Consequently the Bund left the RSDRP in 1903; it returned in 1906 and aligned itself with the Mensheviks.

The Bund defended the principles of federalism and cultural-national autonomy in the Russian Empire. In 1912 it was expelled together with the Mensheviks from the RSDRP by the Bolsheviks. After the Russian Revolution the Bund co-operated with the Russian Provisional Government, the Mensheviks, and the Socialist Revolutionaries. In Ukraine there were Bund representatives in the UNR governments of the Central Rada and the Directory. Yet, the Bund, which had 15,000 members in Ukraine at the time, did not support an independent Ukraine, and its representative, M. Rafes, voted against the Fourth *Universal of the UNR. By 1919 the majority of the Bund's members had gone over to the side of 'Soviet power.' The Bund continued to function despite internal splits until 1921, when it was forced to dissolve. Its members then either joined the Bolshevik party or emigrated abroad. The Bund was active in interwar Poland, including Galicia.

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V. Markus, R. Senkus



Nikolai Bunge

Bunge, Nikolai, b 23 January 1823 in Kiev, d 15 June 1895 in Tsarskoe Selo, Russia. Economist, financier, Russian political figure, full member of the St Petersburg Academy of Sciences from 1890. Bunge was a noble of German descent and a Protestant. He graduated from Kiev University and in 1850 began teaching there. In 1852 he held the chair of economics and statistics; he served several times as rector of the university during the period 1859–80. In 1881–6 he was the minister of finance in the tsarist government and in 1887–95 the chairman of the Committee of Ministers. Bunge founded a school of classical liberalism at Kiev University: he advocated free trade and free workers' associations, capitalism, and the industrialization of Ukraine and criticized the Russian government for expanding monopolies in Ukraine. With M. Yasnopolsky he founded the Kiev historical school of

economics. Bunge's main works were *Teoriia kredita* (The Theory of Credit, 1852), *Kurs statistiki* (Statistics Course, 1855), *Osnovaniia politicheskoi ekonomii* (The Foundations of Political Economy, 1870), *Ocherki politiko-ekonomicheskoi literatury* (Outlines of Politico-Economic Literature, 1895), *Esquisses de littérature politico-économique*, 1898), and a work on the iron-ore industry in the Kiev school district (1855).

Buniak [Bunjak]. Cuman khan who led attacks on Ukraine in 1096 (on Kiev), 1097, 1105, and 1107. In the last campaign Buniak's forces were routed by retinues of the Rus' princes near Lubni.

Buniak, Porfyr [Bunjak], 1888–1941. Printer, member of the Central Committee of the Ukrainian Social Democratic party (USDP), organizer of the trade-union movement in Galicia, co-editor of *Dobra novyna*, *Vpered*, *S'vit* (1925–9), and *Profesiini visti*. In the USDP he supported the position of independence from the Polish Socialist party and, later, from the Communist Party of Western Ukraine during the crisis in the party in 1924. He died in Soviet exile.

Buniakovsky, Viktor [Bunjakovs'kyj], b 16 December 1804 in Bar, Podilia, d 12 December 1889 in St Petersburg. Noted Ukrainian mathematician. After completing his studies in Paris in 1826, Buniakovsky taught in various institutions of higher learning in St Petersburg. In 1830 he was elected to the St Petersburg Academy of Sciences and from 1864 to 1889 was its vice-president. Buniakovsky wrote over 100 scientific works, some of them in French. His works deal with mathematical analysis, numbers theory, geometry, and the theory of probability and its application in demography, statistics, and inequality theory. His principal books are *Osnovaniia matematicheskoi teorii veroiatnosti* (Foundations of the Mathematical Theory of Probability, 1846), *O veroiatnoi chislitel'nosti kontingentov russkoi armii 1883–85 gg.* (On the Probable Size of the Contingents of the Russian Army in 1883–5, 1885), *Sur quelques inégalités concernant les intégrales ordinaires et les intégrales aux différences finies* (1859), and *Recherches sur quelques fonctions numériques* (1861). Buniakovsky invented the planimeter, the pantograph, and a device for adding squares.

Burachek, Mykola [Buraček], b 16 March 1871 in Letychiv, Podilia, d 12 August 1942 in Kharkiv. Impressionist painter and pedagogue. Burachek studied in Kiev and graduated from the Cracow Academy of Fine Arts in 1910 (class of J. Stanisławski). His first exhibit was held in 1907. In 1910–12 he worked in the studio of H. Matisse in Paris. In 1917–22 he served as professor at the Ukrainian State Academy of Arts in Kiev and then at the Kiev Art Institute and the Lysenko School of Music and Drama in Kiev. From 1925 to 1934 he was rector of the Kharkiv Art Institute and then returned to the Kiev Art Institute. Burachek also designed stage sets: in 1934 for the plays *Marusia Churai* by I. Mykytenko and *Dai sertsiu voliu ...* (Set Your Heart Free ...) by M. Kropyvnytsky, which were staged in Kharkiv theaters, and in 1937 for plays staged in Donetsk theaters. A master landscape painter, he rendered the Ukrainian landscape in a colorful, impressionist style in such works as *Morning on the Dnieper* (1934), *Apple Trees in Bloom* (1936), and *The Broad Dnieper Roars and Moans* (1941). Burachek wrote the books



Viktor Buniakovsky



Mykola Burachek, portrait by Zhevago, 1939

Moie zhyttia (My Life, 1937) and *Velykyi narodnyi khudozhnyk* (A Great National Artist, 1939, a monograph on T. Shevchenko), and numerous articles about O. Murashko, S. Vasylyvsky, M. Zhuk, M. Samokysha, and other artists. A book on Burachek by Yu. Diuzhenko was published in Kiev in 1967.

Burachynska, Lidiia [Buračyns'ka, Lidija], b 28 December 1902 in Hryniava, Stanyslaviv county, Galicia. Journalist, ethnographer, activist in the Ukrainian women's movement. Burachynska studied economics in Prague and edited the magazine *Nova khata* in Lviv from 1930 to 1939. During the Second World War she worked with the Ukrainian Central Committee in Cracow. She



Lidiia Burachynska

emigrated to Austria and moved to the United States in 1949, where she edited the magazine *Nashe zhyttia* from 1951 to 1972. Burachynska served as president of the Ukrainian National Women's League of America (1968–71) and as vice-president (1972–7) and president of the World Federation of Ukrainian Women's Organizations (1977–82). She is co-founder of the Ukrainian Museum in New York. Her articles and studies on ethnography have appeared in journals, as well as in the collection *Bukovyna – ii mynule i suchasne* (Bukovyna, Its Past and Present, 1956).

Burchynsky, Heorhii [Burčyns'kyj, Heorhij], b 2 May 1908 in Kiev. Therapist-clinician, graduate of the Kiev Medical Institute (1931), military doctor, and since 1954

chairman of the therapy department of the Kiev Medical Institute. He has written works on pulmonology, ulcers, cardiology, and other areas of internal medicine. He developed a theory of the neurotropic origin of ulcers and curative methods.

Burdenko, Nikolai, b 3 June 1876 in Kamenka, Penza gubernia, Russia, d 11 November 1946 in Moscow. Eminent surgeon of Ukrainian descent, one of the founders of neurosurgery. In 1912 Burdenko became a professor at Tartu University and in 1924 at Moscow University. In 1934 he organized and then directed the Central Neurosurgical Institute, and he was the first president of the USSR Academy of Medical Sciences (1944–6). He produced studies on military field surgery, surgical treatment of brain tumors, and damage of the nervous system.



Kost Burevii

Burevii, Kost [Burevij, Kost'] (pseud of Kost Sokolsky), b 2 June 1888 in the village of Velikaia Mezhenka in Voronezh gubernia, d 15 December 1934 in Kiev. Political activist, publicist, writer, and critic. Burevii became involved in revolutionary activity early in his life and was, for the most part, self-educated. From 1903 to 1922 he was active in the Russian Socialist Revolutionary party, becoming a member of its central committee in December 1917. Prior to 1917 Burevii had been arrested many times and exiled several times. In 1923 he became active in the Ukrainian national rebirth and was one of the organizers in Moscow, where he lived, of a Ukrainian club, a society of friends of Ukrainian theater, and the Ukrainian publishing enterprise *Selo i Misto*. In 1926 he wrote as a contribution to the literary discussion then occurring in Ukraine the brochure *Evropa chy Rosiia?* (Europe or Russia?). In 1929 he moved to Kharkiv, where he was active in literary and community life.

Burevii began his career as a publicist in Russian, with works such as *Kolchakovshchina* (1919) and *Raspad* (The Collapse, 1923). In Ukrainian he wrote the novel *Khamy* (The Boors), excerpts of which were published in the journal *Chervonyi shliakh* in 1925. His Ukrainian poetic parodies of 'proletarian' literature, the panfuturism of M. Semenko, and the constructivism of V. Polishchuk in *Nova heneratsiia* (1927–8) and the poem 'Zozendropiia' in *Avanhard* (1929), which were all published under the pseudonym Edvard Strikha, were some of the finer examples of the parodic poetry of the time. Burevii also contributed to the journals *Literaturnyi iarmarok*, providing editorial comment in the form of Aesopian fables (*intermedii*), and *Prolitfront*. He wrote the plays *Oportuniia* (1930) and *Chotyry chemberleny* (Four Chamberlains,

1931), which were staged by the Berezil theater, and the historical drama *Pavlo Polubotok* (published abroad posthumously in 1955). Among Burevii's works on literature and art are *Try poemy* (Three Poems, 1931) on the poetry of P. Tychyna, M. Semenko, and V. Polishchuk, and *Amvrosii Buchma* (1933). Official criticism of Burevii began in 1929, and in 1934 repressions were such that he was forced to flee to Moscow. In early December 1934 Burevii was one of 28 leading Ukrainian cultural figures arrested and executed by firing squad in Kiev.

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I. Koshelivets

Burevisnyk (Shearwater). A student sports association in the USSR and the Ukrainian SSR, founded in 1957. In 1936–57 a sports association of trade unions and government institutions bore the same name. In 1978 Burevisnyk had over 386,000 members in Ukraine, who trained in 49 different kinds of sports. Its members have won Olympic and world championships in gymnastics (L. Latynina, B. Shakhlin, and Yu. Tytov), track and field (V. Borzov, V. Brumel), and various games.

Burghardt, Oswald. See Klen, Yuri.

Burghers. In the broad sense of the term, burghers were city and town dwellers employed in various skilled trades, industries, and commerce, as well as town and suburban residents employed in farming, gardening, fruit growing, etc. In the narrow sense, which is particularly applicable to Ukraine, burghers were a social stratum that used to be self-governing and then became an estate – the 'poll-tax-paying estate' (*podatnoe sosloviie*) of the Russian Empire in the 19th–20th century. In Kievan Rus' the burghers (known as *liudy hradskii* [townspeople] or *hrazhdany* [citizens]) were not legally defined, even though they constituted a socially and economically distinct stratum. The leaders were prominent men (*narochyiti muzhi*), city elders (*startsi hradskii*), and aliens (*hosti*); in the middle were the merchants; beneath them were the common burghers or simple folk (*prostaia chad, liude*). At the bottom were dependents of various kinds – servants, slaves, exiles, etc (*khology, izhoi*). The burghers were engaged in up to 60 different professions in this period.

The burghers (*mistychi* or *mishchany*) became a separate stratum in the Principality of Galicia-Volhynia at the end of the 13th century, and particularly under Polish-Lithuanian rule, when *Magdeburg law was granted to many cities and towns throughout Ukraine. During this period a distinct hierarchy, consisting of patricians, middle burghers, and plebeians, emerged among the burghers. In Western Ukraine this division was complicated by national-religious differences. As a result, different groups of burghers had different rights; for example, non-Catholic burghers (Orthodox Ukrainians, Armenians, Jews) lost the right to elect their own representatives to the city council and to certain guilds. In general, the residents of small towns, particularly towns owned by nobles, enjoyed significantly fewer rights than the residents of large towns that had full self-government. The burghers of larger towns or cities (eg, Kiev) came under various jurisdictions – the city council, the state *voivode

or *starosta, the church (monastery, metropolitan, or bishop) – and their legal-social position was not uniform. In spite of social and national-religious discrimination by the Polish authorities and the economic competition of the nobility and the foreigners, the Ukrainian burghers formed the leading stratum in the towns of the 16th–17th century. They sought allies in the struggle for their rights and interests; they attracted some noblemen and gentry of the 'Ruthenian faith' to their brotherhoods and in time won the significant support of the Ukrainian Cossacks, who came to a large extent from the towns of the Dnieper region.

By the end of the 16th century, the population of Galicia was about 100,000, of which 38 percent were burghers. Ten percent of the population was employed in commerce, and 28 percent, in the skilled trades. At the time there were about 100 trades and more than 33 guilds in Lviv, while Kiev had only 10 guilds, Kamianets-Podilskiy had 18, Cracow had 44, and Vienna had 77.

The following were the most influential burgher families of the 'Ruthenian faith' in Western Ukraine: the Babych, Berynda, Dubovych, Zyzanii, Krasovsky, Nalyvaiko, Smotrytsky, Striletsky, Tuchapsky, and Shakhovych families, and some immigrant families that joined the 'Ruthenian faith' (the Albiz, Korniaht, Lianhysh, Mazapet, and Mazarakii families). Well known in Kiev in the 15th–16th century were the Kobzyevych, Koshkoldovych, Krykunovych, Krynytsky, Meleshkovych, Mytkovych, Cherevchii, and Shavula families. In the 16th–17th century the leading families in Kiev were the Balyka, Bykovsky, Bulych, Voynych, Kotovych, Lobachevych, Machokha, Mefedovych, Samuilovych, Sobol, Somkovych, Sushchyn, Khmil, Khodyka, and Khursovych families. Some of them (eg, Khodyka) were elevated to the nobility because of their wealth and pro-Polish attitude.

The burghers played an important role in the Hetman state. They participated in large numbers in the Cossack wars of the 16th–17th century, particularly in Khmelnytsky's Cossack-Polish War. With their help the Cossack-Hetman government organized the economy and finances of the state and used their commercial connections with foreign lands to establish diplomatic relations. The burghers played a particularly important role in restoring the economy in Ukraine under the hetmans I. Samoilovych, I. Mazepa, and D. Apostol. The patricians participated actively in foreign trade and tax farming under the hetmans. Besides the patricians, the middle burghers took an interest in agriculture, particularly in various farm and forest industries, and acquired landed estates worked by the common people. In spite of strong competition from the Cossack officers and the monasteries, the burghers were an important factor in the economic development of the Hetman state, and this strengthened their influence in the sociopolitical and cultural life of the country. In 1666, 60–65 percent of the population of Left-Bank Ukraine lived in cities and towns. One-third to two-fifths of this population were burghers.

Many of the more influential burgher families joined the Cossack officer class in the 17th–18th century, including the Bezborodko, Vasylykivsky-Maksymovych, Kozelsky, Korniiievych-Ohranovych, Kuliabka, Lobysevych, Moliavko, Polubotok, Skorupa, Tomylovsky, and Shyrai families. But the patricians remained part of the burgher estate and retained all their public influence under the hetmans, as is especially noticeable in Kiev, where the

following burgher families were prominent in the 17th–18th century: the Aleksandrovych, Balabukha, Barsky, Kyselivsky, Nechai, Polotsky, Rybalsky, and Tadrnya families. The burghers of Kiev produced such outstanding cultural figures as T. Prokopovych, the brothers V. and I. Hryhorovych-Barsky, and A. Vedel.

As before, the burghers, particularly in large cities, constituted three basic groups: the rich (*mozhni*) or patricians, the middle stratum (*seredni*) or merchants, and the poor (*mizerni*) or plebeians. According to data from 1723, in Kiev and Starodub the first two groups comprised almost one-third, and the last group two-thirds, of the burghers.

In 1743 the legal code of the Hetman state recognized the burghers as a separate estate. According to the code, a burgher was a resident of a town and an accepted member of the community whose name was entered in the town register and who was occupied in commerce, the skilled trades, or in some other work related to town life. The burghers had the right to elect, and to be elected to, all offices of the municipal government, court, and administration, the exclusive right to commerce and industry in the town and its lands, and the right to be free of tolls. The burghers fulfilled their military service at home by maintaining law and order in their towns. They were obliged to defend their towns or to go to war only on rare occasions of national emergency. In some large cities such as Kiev the burghers maintained their own troops, which bore various types of arms.

In the second half of the 17th and at the beginning of the 18th century the burghers declined rapidly on Ukrainian territories under the Polish Commonwealth because of the hostile policies of the nobility and the gentry. To monopolize the profits from commerce, the nobility prohibited burghers from engaging in foreign trade and lowered prices on the burghers' wares while raising the prices on its own goods. It did so through the Sejm, which it controlled. For these reasons the burghers became impoverished. Many skilled tradesmen left the towns and took up employment on the estates of nobles or the latifundia of magnates. As a result, the cultural importance of the Ukrainian burghers declined as well.

With the abolition of the Hetman state and the unification of the majority of Ukrainian territories under the Russian Empire, the position of burghers in Ukraine changed. Catherine II's charter (1785) and subsequent acts of the Russian government divided town residents, excluding nobles, 'honorary citizens,' clergy, and urban peasants, into three estate-corporative groups: merchants, guild tradesmen, and burghers. Thus, the burghers in the 19th–20th century formed a separate estate, membership in which was hereditary. Before the emancipation in 1861, serfs could not become burghers, and state serfs could become burghers only by permission of the senate. The burgher estate had its own self-government, whose role gradually decreased, particularly after the reform of municipal self-government in 1870. These changes led to the socioeconomic, legal, and cultural decline of Ukrainian burghers. Although in the 19th century the majority of burghers were Ukrainian, there were many Russians, some Jews (in Right-Bank Ukraine), Greeks, Armenians, and other non-Ukrainians (in the south) among the merchants. According to 1832 data, of 1,000 merchants who owned factories in Ukraine 526 were Russian, 222 Ukrainian, 209 Jewish, and 43 other. Of

1,000 burghers who owned industrial firms the respective figures were 355, 314, 124, and 207. In general the burghers constituted 5 percent of the population of Ukraine at the beginning of the 19th century and almost 8 percent by mid-century.

Old Ukrainian burgher families that went over to the merchant estate retained their socioeconomic status during the 19th and the beginning of the 20th century, particularly in Kiev and the Left Bank (notably the Balabukh, Barsky, Dykovsky, Dronyk, Dubynsky, Kyselevsky, Kobets, Kulzhenko, Kunderevych, Matiienko, Mytiuk, Sokolovsky, Strilbytsky, and Sukhota families). Only a few Ukrainian families of burgher or peasant-burgher lineage managed to penetrate the top echelon of wealth and economic power: the Yakhnenko and Symyrenko families of the Kiev region, the Tereshchenko family of the Chernihiv region, and the Kharytonenko and Alchevsky families of the Kharkiv region.

The majority of Ukrainian merchants remained, up to recent times, petty merchants and tradesmen. Many burghers, particularly in small towns and suburbs, were farmers. Most of the Ukrainian burghers preserved the Ukrainian language, customs, and traditions. Enjoying greater rights than the peasants, they had better access to schools. This advantage eventually produced many cultural and political leaders. The Ukrainian burgher intelligentsia took part in the hromadas of the 1860s and 1870s. S. Petliura was descended from Poltava burghers. Many Ukrainian burghers, however, became Russified or Polonized under the influence of the city environment, education, or career interests.

In Western Ukraine under Austrian rule, attempts were made in the 1870s to revive the Ukrainian burgher class and strengthen its economic position, despite Polish opposition. Brotherhoods and banks were organized by Ukrainian burghers to protect small producers against usury. This was the purpose of the Burgher Brotherhood in Lviv, founded by M. Zhelekhivsky and M. Dymet in 1872, and of other brotherhoods in various towns of Galicia and Bukovyna, particularly in Ternopil and Peremyshl. In 1884 the trades association Zoria was organized in Lviv through the efforts of V. Nahirny, and it continued the work of the former brotherhoods.

Among the prominent organizers of Ukrainian burghers in Western Ukraine before the First World War, the following deserve to be mentioned: R. Zalozetsky-Sas (founder of a Ukrainian business school in Lviv in 1911), I. Levynsky (founder of a craft-industrial building complex in Lviv), M. Halibei, M. Stefanivsky, Yu. Sydorak, A. Andreichyn, I. Yarema, Karpiak, Ferentsevych and Chornii. Among women pioneers of small-scale industries were K. Avdykovich, O. Levyska, O. Hirniak (all of Lviv), and many organizers in the provinces.

Between the two wars the *Union of Ukrainian Merchants and Entrepreneurs, headed by Ya. Skopliak and then Ye. Dumyn, was active in Western Ukraine. Young people with higher education who set up small business and industrial firms or worked in co-operatives continued the traditions of the burghers.

The legal and economic status of Ukrainian burghers within the Russian Empire remained almost unchanged until the revolution in 1917, although their numbers increased to 13 percent of the population. The revolution abolished the estate system. The Soviet victory in Ukraine destroyed the economic base of the burghers in central

and eastern Ukraine in the 1920s and in Western Ukraine after 1939. (See also *Magdeburg law and *Cities and towns.)

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Ivan Buriachok

Buriachok, Ivan [Burjačok], b 6 October 1877 in the village of Lozuvata, near Vinnytsia, d 24 October 1936 in Kiev. Stage designer and graphic artist. Buriachok graduated from the Kiev Drawing School and the Cracow Academy of Fine Arts (in 1907). From 1908 to 1918, while working with the Sadovsky Theater in Kiev, he designed the sets for M. Lysenko's operas *Utoplennia* (The Drowned One, 1913) and *Rizdviana nich* (Christmas Night, 1915) and for stagings of plays by I. Karpenko-Karyi (*Sava Chalyi*, 1913), Lesia Ukrainka (*Kaminnyi hospodar* [The Stone Host, 1914]), S. Cherkasenko (*Pro shcho tyrsa shelestila* [What the Grass Whispered], *Kazka staroho mlyna* [Tale of the Old Mill], *Zemlia* [Earth]), and others. Buriachok also worked as a caricaturist (under the pseudonym P. Burula) and as a book and newspaper illustrator.

Buriak, Borys [Burjak], b 6 August 1913 in Rubizhne, Kharkiv gubernia. Literary and film critic and writer. Buriak has worked as the chief editor of Vilna Ukraina publishers and of the Kiev Artistic Film Studio, and as head of the Department of Film Studies of the Institute of Fine Arts, Folklore, and Ethnography of the Ukrainian Academy of Sciences. Today he heads the academy's Chair of Film Studies of the Institute of Theater Arts. His books are chiefly collections of literary essays: *U sim'i shchaslyvii* (In a Happy Family, 1949), *Sluzhinnia narodovi* (Service to

the People, 1954), *Obraz nashoho suchasnyka* (The Image of Our Contemporary, 1960), *Za zakonamy krasny* (According to the Laws of Beauty, 1963), *Khudozhnii ideal i kharakter* (The Artistic Ideal and Character, 1967), *Nauka. Literatura. Heroi* (Science. Literature. The Hero, 1969), *Khudozhnyk i zhyttia* (The Artist and Life, 1973), and *Prohres i sviit prekrasnoho* (Progress and the World of the Beautiful, 1974). He also wrote a study of Ya. Kachura. Although adhering to official literary policy, Buriak has attempted to go beyond the framework of socialist realism.

Burial mound. See Kurhan.

Burial rites. The ancient burial rites of the Ukrainian people were based on various customs and beliefs. The body of the deceased was washed, dressed, and placed on a bench under a window, with the head towards icons and the feet towards the door. As long as the deceased remained in the house, all work ceased, except that required for the funeral. The house was not swept during the funeral proceedings. The body was carried to the grave feet first, and the mourners followed, to prevent the deceased from 'seeing' them. The coffin was knocked against the threshold three times so that the deceased might bid farewell to his or her home and not return. In ancient times the coffin was lined with down, hence the proverbs *Khai yomu zemlia perom* (May the earth be like feathers for him) and *Pukhom tobi zemlia* (May the earth be like down for you). *Kolyvo* – cooked wheat or barley covered with honey – was carried in front of the coffin in the funeral procession and was always the first course of the funeral meal. The ritual was accompanied by wailing and lamentation. Following the requiem, the 'final embrace,' a formal leave-taking of the deceased, took place, after which the coffin was lowered into the grave, in a position so that the deceased faced the sunrise. Those people who were directly involved in the burial purified themselves by washing their hands and touching the stove before sitting down to dinner. The fear of the dead and the desire to protect themselves from the return of the deceased to this world characterized the burial rites of the Ukrainian people. In order to discourage the return of the deceased, attempts were made to placate him or her with an elaborate funeral and by giving generous alms to the elderly and preparing a good commemorative meal.

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P. Odarchenko

Burkser, Yevhen, b 4 August 1887 in Odessa, d 25 June 1965 in Kiev. Geochemist, one of the founders of geochemistry, corresponding member of the Academy of Sciences of the Ukrainian SSR. He graduated from Odessa University and in 1910 became director of the radiology laboratory in Odessa. In 1926 he was appointed director of the Chemical-Radiology Institute in Odessa and in 1938 head of a department of the Institute of Geological Sciences of the Academy of Sciences of the Ukrainian SSR. Burkser studied the radioactivity of natural objects; the geochemistry and hydrochemistry of mineral waters, salt

waters, and curative muds, geological dating; meteorites; and other topics.

Burkut. A mineral spring in a hamlet near Zhabie (now Verkhovyna) on the Chorny Cheremosh River in the Hutsul Beskyd. A resort built in the 18th century was destroyed in the First World War and was not restored. The name is also used locally for other mineral springs in the Carpathian Mountains, for example, Burkut-Svaliava.

Burlesque (from the Italian *burlesco*, 'joke'). Genre of comic poetry, prose, or drama whose artistic effect is achieved by the mixing of elevated and 'low' jocular elements. Works in which serious themes were treated in humorous, vulgar language were very common in Ukrainian literature of the late 18th and early 19th century. I. Kotliarevsky's *Eneida* (Aeneid) and the works of many of his epigones were written in this style.

Burliai, Kindrat [Burljaj], 17th century; dates unknown. First colonel of the Hadiache Regiment (1648–9), a close associate of B. Khmelnytsky, and a leading Cossack diplomat. As Khmelnytsky's emissary at the beginning of 1648, he led negotiations with Khan Islam Girei III concerning an alliance against Poland. In 1653 he headed the Cossack legation to Moscow to prepare for the Treaty of Pereiaslav. In 1655 he again traveled to Moscow, in an unsuccessful mission to obtain the tsar's approval of an alliance between Khmelnytsky and Sweden against Poland. Burliai's further activities are unknown.

Burmister (from German *Bürgermeister*). Chairman of a city or town council, assistant to the **viit* (mayor) in cities with self-governing charters based on *Magdeburg law. First introduced to Ukraine in the 14th century, the term was used for various municipal officers until the 19th century. In accordance with Magdeburg law the general assembly of townsmen usually elected two *burmistry* to the **magistrat* (municipal administration). They alternated in performing their functions, which included presiding over the council and taking care of certain administrative and financial matters. Cities without full self-government usually had one *burmister*. By the 19th century on Ukrainian territories in Austria-Hungary the *burmister* or *burgomister* was the equivalent of mayor. In Ukraine under Russia the term was used for municipal officers who managed the city administration and collected state taxes; occasionally, for managers of estates; and, after 1861, for elected officers of the rural district (*volost*) administration.

Bursas and student residences. The first student residences in Ukraine were known as bursas (sg, bursa) and were established by religious brotherhoods at *brotherhood schools in the late 16th century; they usually housed students from poorer families and orphans. The best-known bursas were at the Lviv Brotherhood School and the *Kievan Mohyla Academy; they were also found at Jesuit schools (in Zamostia and elsewhere). In the early 18th century bursas were set up at *colleges in Chernihiv, Pereiaslav, and Kharkiv and remained when the collegiums became seminaries. The residences were supported by donations (which were forbidden in eastern Ukraine after 1786) and by special foundations. They had their own organization and customs. Two prefects and several assistants and secretaries were elected annually in

each bursa. Residents with full or partial board staged Christmas and Easter plays; poor students earned their keep by singing. In the 18th century there was a school and residence at the Church of the Holy Protectress at the Zaporozhian Sich.

In Ukraine under Russian rule at the end of the 18th century *boarding schools (*pansiony*) for children of the gentry, particularly the poorer gentry, began to appear. The name 'bursa' was retained for all student residences within the system of religious educational institutions; sometimes the term denoted the institutions themselves. By the turn of the 20th century such residences could be found at *theological seminaries that had been former collegiums or had recently been founded in provincial capitals; at schools for children of the clergy (*dukhovni uchylshcha*, popularly known as bursas); and at *eparchial schools for women. Other institutions with student residences were the finishing schools for daughters of the gentry and nobility (*instytuty blahorodnykh divyts*), military schools, certain *gymnasiums, especially private gymnasiums for women, and schools that were part of the system of secondary pedagogical education (teachers' seminaries, religious teachers' schools, etc). However, the majority of students in secondary and higher schools in the 19th century lived in private lodgings as opposed to student residences. Despite the prevailing Russification in the educational system, some residences, especially at seminaries, housed active Ukrainian student circles, out of which emerged many prominent civic leaders. The best known were *Galagan College and the *Kiev Theological Academy, which boarded about 200 students annually. A. Svydnytsky based his novel *Liuborats'ki* (1861–2) on his own experiences at the residence of the Kamianets-Podilskyi Theological Seminary in 1851–6.

In Galicia, under Austrian rule, the Institute of the Basilian Sisters in Yavoriv was established in 1848. In time many residences were established by various associations and religious corporations, among them the Ruthenian Bursa (later known as the Ukrainian Bursa) in Ternopil (1873) and Stryi (1876), the Institute of the Basilian Sisters in Lviv (1880), the Trade and Industrial Bursa in Lviv (1890), the Institute for Girls in Peremyshl (1895), and the residences of the Ruthenian Pedagogical Society and Prosvita (beginning of the 20th century). In 1914 there were 68 Ukrainian residences in 37 towns; 54 were for boys, and 14 for girls. They housed about 3,500 students, or close to 3 percent of the student population in Galicia. More than 30 residences owned their buildings. The Academic Home in Lviv (1909) for students at institutions of higher learning, which was funded by Ye. Chykalenko and V. Symyrenko, held a special place among residences. It played an important role in raising the level of national consciousness among Ukrainian students. There were also 30 Russophile residences. After the First World War the number of residences in Galicia, now under Polish rule, declined almost every year. In 1942–4 the number increased, mainly owing to the efforts of the Ukrainian Central Committee in the German Generalgouvernement. In 1943 there were 102 residences, housing over 6,000 students.

In Transcarpathia the first residences were established in Uzhhorod: in 1826 a boys' residence, which operated until 1946, and in 1840 a girls' residence; both were for orphans of the Greek Catholic clergy. Eparchial residences were established in other towns and accepted

students without regard to origin. In the interwar period the residences were supported by the Czechoslovakian government. There were 14 residences (one of them for Czech children), housing 700–1,000 secondary school students. Although Russophile influence dominated, some of these residences, for example, the Basilian residence in Uzhorod and others in Khust, Berehove and Mukachiv were able to maintain a Ukrainian character. The Shkolnaia Pomoshch Society was one of the private Russophile institutions that operated residences.

In Bukovyna the oldest Ukrainian bursa – the Fedkovych Bursa – was established for gymnasium students in Chernivtsi in 1896 and functioned until 1940. Four other residences, which were opened in the early 1900s, declined under Rumanian rule.

After the First World War the most important residence outside Ukraine belonged to the Ukrainian Gymnasium in Řevnice, and later Modřany, Czechoslovakia. In Canada today there are five Ukrainian student residences: at the Mohyla Institute in Saskatoon, St John's Institute in Edmonton, the St Vladimir Institute in Toronto, St Andrew's College in Winnipeg (all four are Orthodox), and the Catholic Sheptytsky Institute in Saskatoon. In Brazil there is one student residence, at Mohyla College in Prudentópolis.

In the Ukrainian SSR, instead of 'bursa,' the term *hurtozhytok* is used for residence. The Marxist view of the school system as an instrument of class power led to the rapid establishment of preparatory 'workers' faculties for students of desirable 'proletarian' backgrounds and forced the government to set up student dormitories in the early 1920s. Later, residences for secondary-school students were built. According to official statistics, 41.5 percent of students lived in residences in the 1926–7 school year. In the following years this percentage increased with the general rise in student enrollment but dropped after the Second World War. By 1968–9 only 21.8 percent of students lived in residences. Since the 1930s and especially after the Second World War, the residence system has expanded to the *tekhnikums*, the 'labor reserve schools,' and the military schools. Living conditions and food are modest in the residences; they are better in certain industrial institutes and *tekhnikums* that are supported by the ministries of various industries. By controlling access to the residences and regulating the size of scholarships the state can control student activities. In 1956 several privileged secondary *boarding schools were established, primarily for children of the Soviet elite. In 1960 exclusive 'semiboarding' secondary schools ('schools with a prolonged day') with a simpler program were created.

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P. Polishchuk

Burshtyn [Burštyn]. iv-5. Town smt (1977 pop 13,000) in Halych raion, Ivano-Frankivske oblast, situated in the Opilia Upland on the Hnyla Lypa River. It has a prefabricated-building panels plant, a regional power plant, and energetics *tekhnikum*. Burshtyn is first mentioned in

historical documents of 1554 because of its fortress, which was built in the 16th century.

Burtniak, Peter [Burtnjak, Petro], b 26 March 1925 in Fork River, Manitoba. Politician. Burtniak was elected to the Manitoba legislature in 1969, representing the Dauphin constituency for the New Democratic party until 1977. He held the portfolios of tourism and recreation, culture, and highways, and was minister responsible for the Manitoba Public Insurance Corporation. He has been a member of the board of Canada's National Ukrainian Festival in Dauphin, Manitoba.

Burulcha River [Burul'ča]. Small river in the Crimea, a right-bank tributary of the Salhyr River. The Burulcha is 76 km long, and its basin covers 244 sq km. It rises in the Crimean Mountains. In years of drought the river runs dry in the summer.

Burundai [Burundaj], 13th century; dates unknown. Mongol-Tatar military leader who took part in the attacks on Kievan Rus' led by Batu Khan in the late 1230s and early 1240s. Burundai forced the Volhynian prince Vasylo Romanovych to join the Tatar campaigns against Lithuania (1258) and Poland (1259). On Burundai's orders all fortifications in Volhynia and Galicia (except for Kholm) were destroyed.

Buryn [Buryń']. II-14. City (1970 pop 10,300), a raion center in Sumy oblast, and a food-industry center.

Busha [Buša]. v-9. Village (1972 pop 1,300) in Yampil raion, Vinnytsia oblast, situated on the Murafa River in eastern Podilia. In the mid-17th century it was a fortress of the Bratslav Regiment. (The remains of the fortress have been preserved.) In February and March 1654 Polish forces attacked Busha, and finally a 60,000-strong army captured it in November. Captains Hrechka and Zavysny commanded the defense of several thousand Cossacks. After their deaths Zavysny's spouse, Maria, set fire to the magazine, perishing together with many of the attackers. The Poles slew almost all the inhabitants. These events were popularized in Ukrainian literature by M. Starytsky in the play *Oborona Bushi* (The Defense of Busha) and the short novel *Obloha Bushi* (The Siege of Busha).

Bushytyna [Buštyna]. v-4. Town smt (1977 pop 7,100) in Tiachiv raion, Transcarpathia oblast, located at the junction of the Tereblia and the Tysa rivers in the Maramures Basin. It has a timber-processing complex.

Bustard, Great (*Otis tarda*; Ukrainian: *drokhva*). The largest game and land bird in Ukraine and Europe. Its length is over 1 m, and its weight is 10–21 kg. It is found in the steppe and the forest-steppe belts, the Crimea, and northern Caucasia. In the past bustards were far more numerous and widespread; in 1910 they could still be found in western Podilia.

Butakov, Aleksei, b 19 February 1816 in Kronshtadt, Russia, d 10 July 1869 in Schwalbach, Germany. Russian geographer, explorer, and sailor. In 1848–9 he led an expedition to the Aral Sea, in which T. Shevchenko took part as the landscape artist. Butakov treated the exiled Shevchenko well and allowed him, in spite of the tsar's

prohibition, to paint a large number of landscapes and genre paintings.

Butenko, Hryhorii, b 12 February 1904 in the village of Diachkivtsi, Kharkiv gubernia, d 9 January 1977. Communist official. From 1938 to 1940 Butenko was head of the executive committee of Kharkiv oblast. From 1940 to 1949 he was minister of agriculture of the Ukrainian SSR, later becoming minister of meat and milk production. From 1956 to 1968 he was deputy chairman of the Council of Ministers of the Ukrainian SSR.

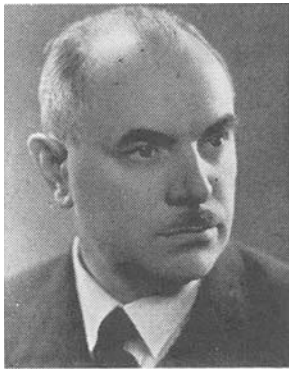
Butkovsky, Ivan [Butkovs'kyj] (pseud: Hutsul), b 2 May 1910, d 5 July 1967 in Munich. Lieutenant colonel in the Ukrainian Insurgent Army (UPA), commander of its fourth military district in 1944, and chief of the UPA's mission abroad.

Butkovsky, Petro [Butkovs'kyj], b 1801, d 1844. Psychiatrist, surgeon, and therapist. He was born in Ukraine and graduated from the Kharkiv Theological Collegium and the St Petersburg Medical Surgical Academy in 1825. He served as an army doctor in 1825–32. In 1834 he was appointed professor at Kharkiv University. He wrote a number of works and textbooks in psychiatry, surgery, pathology, and therapy.

Butnyk-Siversky, Borys [Butnyk-Sivers'kyj], b 16 March 1901 in Chernihiv. Art historian. Butnyk-Siversky has specialized in the history of decorative folk art, poster art, and the art of T. Shevchenko. His major works are *Riepin i Ukraïna* (Repin and Ukraine, 1962), *Ukraïns'keadians'ke narodne mystetstvo, 1917–1941* (Soviet Ukrainian Folk Art, 1917–1941, 1966), *Ukraïns'keadians'ke narodne mystetstvo, 1941–1967* (Soviet Ukrainian Folk Art, 1941–1967, 1970), *Narodnye ukrainskie risunki* (Ukrainian Folk Drawings, 1971), and *Ukraïns'kyiadians'kyi suvenir* (The Soviet Ukrainian Souvenir, 1972).

Butovych. Surname of several Ukrainian families of different lineage known since the 17th century. Stepan Butovych of the Chernihiv Regiment was general aide-de-camp of the Hetman state in 1709–17. Demian and Stepan Butovych were fellows of the standard and participants in the Hylian and Sulak campaigns in 1725–7. Oleksa Butovych was governor of Chernihiv gubernia in 1813–18. Hryhorii Butovych (from a different line) was archpriest of Pereiaslav and Hadiache in 1654–75 and a supporter of Hetman I. Briukhovetsky, with whom he traveled to Moscow. The family controlled the captaincy of the Zinkiv company of the Hadiache Regiment in the last half of the 18th century.

Butovych, Mykola [Butovyč], b 1 December 1895 in the village of Petrivka, Poltava gubernia, d 21 December 1961 in Hackensack, New Jersey. Modernist painter and graphic artist. Butovych studied in Prague, Berlin, and Leipzig (at the Academy of Graphic Art, 1922–6). He worked in Lviv, Western Europe, and, from 1947, in the United States. He had individual exhibits in Berlin and New York and took part in group shows in Lviv (numerous exhibits of the Association of Independent Ukrainian Artists), Paris (the Salon d'Automne), Los Angeles (exhibiting bookplates in 1933), Rome (graphics in 1938), Brussels (1946), and, from 1952, the United States (exhibits of



Mykola Butovych

the Ukrainian Artists' Association). Butovych's work is based on themes from Ukrainian folkways, mythology, and folklore, which are often treated in a humorous or grotesque way. His works include illustrations to books by N. Gogol, V. Stefanyk, and I. Kotliarevsky; numerous book-cover designs, bookplates, and company emblems; series of woodcuts on Ukrainian mythology and demonology and of Greek gods dressed in Ukrainian costumes; and graphic and oil compositions, such as *Aeneas, Dido and Music* (1942), *Zeus Resting* (1955), *On Lysa Mountain* (1955), and the series *The Witch*. Many of his works have expressionist or constructivist elements.

S. Hordynsky

Butsmaniuk, Yuliiian [Bucmanjuk, Julijan], b 3 July 1885 in Smorzliv, Brody county, Galicia, d 30 December 1967 in Edmonton, Alberta. Painter. Butsmaniuk studied art in Lviv and Cracow before the First World War and painted churches in Galicia as an assistant to M. Sosenko. Following studies in Prague, he returned to Lviv in 1927 and taught art in Ridna Shkola society schools and painted the Basilian church in Zhovkva. In 1950 he emigrated to Canada and settled in Edmonton, where he did portraits and painted the interior of St Josaphat's Ukrainian Catholic Cathedral. Butsmaniuk's religious art is traditional in form but has elements of new styles, particularly of the Viennese Secession. A book about him was published in Edmonton in 1979.

Buturlin, Vasilii, ? – 1656. Russian boyar. In January 1654 he headed the Muscovite delegation that negotiated the Treaty of Pereiaslav with Hetman B. Khmelnytsky and the Cossack *starshyna*. In 1655 he commanded the Russian forces that helped the Ukrainian army expel Polish troops from most of Ukraine.

Buturlynivka (Russian: Buturlinovka). III-21. City (1968 pop 23,000) on the Osered River, a raion center in Voronezh oblast, Russian SFSR. In 1926 it had a population of 28,000, of which 85 percent was Ukrainian. It lies in the northeasternmost part of Ukrainian ethnic territory. Buturlynivka arose in about 1740 and was inhabited mostly by Ukrainian settlers from the Left Bank. In 1766 the settlers rebelled when Count Buturlin turned them into serfs. Under the Russian Empire Buturlynivka was the largest village with a cottage industry in Voronezh gubernia.

Buzanov, Ivan, b 12 May 1903 in Nova Praha, Kherson gubernia. Plant physiologist, full member of the All-

Union Academy of the Agricultural Sciences. He graduated from the Odessa Agricultural Institute and in 1930 joined the All-Union Scientific-Research Institute of Sugar Beets in Kiev. From 1941 to 1970 he served as its director. He has published works on the physiology and agrotechnology of sugar beets.

Buzeskul, Vladyslav, b 8 March 1858 in the village of Popivka, Kharkiv gubernia, d 1 June 1931 in Kharkiv. Historian. Buzeskul graduated from Kharkiv University in 1880 and in 1890 became a professor there. He became a member of the Academy of Sciences of the USSR in 1922 and of the All-Ukrainian Academy of Sciences in 1925. He published works on the history of ancient Greece, including *Vvedenie v istoriiu Gretsii* (Introduction to the History of Greece, 1915), *Istoriia afinskoï demokratii* (History of Athenian Democracy, 1909), and studies on Pericles, Aristotle, and the antiquities of the northern Black Sea coast; he also wrote *Vseobshchaia istoriia i ee predstaviteli v Rossii v XIX i nachale XX veka* (World History and Its Representatives in Russia in the 19th and Early 20th Century, 1929–31).

Buzhanians (Buzhany). An East Slavic tribe or alliance of tribes that, according to the Primary Chronicle, inhabited the Buh River Basin. An anonymous 10th-century Bavarian writer noted that the Buzhanians had 230 strongholds. According to some scholars, the Buzhanians, like the Volhynians, were earlier known as the Dulibians. In the 9th–10th century the Buzhanians came under the rule of Kievan Rus' and were no longer mentioned in chronicles.

Buzhynsky, Havryil [Bužyns'kyj, Havryjil], b 1680s in Ukraine, d 1731 in Moscow. Prefect of the Moscow Academy (1717–18), bishop of Riazan, collaborator in Peter I's reforms. Buzhynsky studied at the Kievan Mohyla Academy and belonged to a group of Ukrainians who chose to serve Peter I. Buzhynsky praised Peter's reforms in his sermons (publ 1898). He translated works of such thinkers as S. Pufendorf and Erasmus.

Buzke [Buz'ke] (official Soviet name: Busk). IV-5. City (1970 pop 6,000) at the junction of the Poltva and Buh rivers, a raion center in Lviv oblast. First mentioned in the chronicles of 1097 as a stronghold, in the 12th century it was a Volhynian border town and an appanage capital for some years. Remnants of two forts and many graves have been preserved. Today Buzke has a brewery, two brick plants, and a food industry.

Buzko, Dmytro [Buz'ko], b 1891 in Kherson. Writer and political figure. Buzko studied at the University of Copenhagen. Until 1917 he was a member of the Ukrainian Party of Socialist Revolutionaries. Later he was secretary of the UNR mission in Copenhagen. He was published from 1920 as a futurist and belonged to the writers' group Nova Heneratsiia. Buzko is the author of the story collections *Lisovyi zvir* (Forest Animal, 1924) and *Na svitanku* (At Dawn, 1930) and the novels *Chaika* (The Seagull, 1929), *Pro shcho rozpovidala rotatsiika* (What the Press Operator Told, 1929), *Za gratamy* (Behind Bars, 1930), *Domny* (Blast Furnaces, 1932), *Nashchadky khorobrykh* (Descendants of the Brave, 1933), *Kryshtalevyi kraj* (The Crystal Country, 1935), and *ladviha i Malka* –

polis'ki partyzany (Yadviha and Malka, Polisian Partisans, 1936). He was arrested in 1937 during the Yezhov terror and was probably later shot. Various Soviet sources state he died in 1938 or 1943.



Petro Buzuk



Luka Bych

Buzuk, Petro, b 14 July 1891 in the village of Ternivka near Tyraspil, Bessarabia, d 7 October 1943. A prominent Ukrainian linguist, professor at the universities of Odessa and Minsk (from 1925), and director of the Institute of Linguistics of the Belorussian Academy of Sciences from 1931. Buzuk's first works on general linguistics were compilations and psycholinguistic in character (eg, *Ocherki po psikhologii iazyka* [Essays on the Psychology of Language, 1918]). Later he turned to researching Church Slavonic and comparative Slavic grammar. He studied Old-Ukrainian records such as the Lutske Gospel, the Arkhangelsk Gospel, and H. Skovoroda's works. He published several series of etymological studies. He wrote the comprehensive *Narys istorii ukrains'koi movy* (Outline of the History of the Ukrainian Language, 2nd edn, 1927) and was the first to attempt to apply the principles of linguistic geography to Ukraine and Belorussia in his 'Diialektolohichnyi narys Poltavshchyny' (A Dialectological Study of the Poltava Region, *Ukrains'kyi diialektolohichnyi zbirnyk*, 2, 1929) and *Sproba linhvistychnae heohrafii Belarusi* (An Attempt at a Linguistic Geography of Belorussia, 1928). He investigated Ukrainian and Belorussian dialects and described Ukrainian-Belorussian and Ukrainian-Moldavian linguistic relations. In his 'Sproba historyi dahistorychnai epokh slavianskai fanetyki' (An Attempt at the History of Slavic Phonetics in the Pre-historic Period, *Zapiski Addzelu humanitarnykh nauk*, 2, Minsk, 1928) Buzuk pioneered the historical-chronological approach to the Common Slavic language. Under the pseudonym of Rosich he published literary and critical works in Belorussian and popularized Ukrainian literature in Belorussia. After his arrest in 1933, he lived (according to Soviet sources) in Vologda and taught at the local pedagogical institute.

Buzuluk. See Bazavluk.

Byblo Apostol. A 36-folio fragment of the *apostol* (acts and epistles of Christ's apostles) found in the village of Byblo near Peremyshl and, most probably, transcribed there in the late 13th–early 14th century from the Church Slavonic text. It contains many peculiarities of the southwestern Ukrainian dialects at that time. The *apostol* was

researched and published by P. Kopko in *Denkschriften der Wiener Akademie, Phil.-hist. Klasse*, 55 (Vienna 1912).

Bych, Luka [Byč], b 1875 in Stanytsia Pavlovska in the Kuban, d 1944. Jurist and economist, Kuban political leader. Bych was a member of the Black Sea Committee of the Revolutionary Ukrainian party in Katerynoslav, leading member of the Kuban councils, first Kuban prime minister (1917–8), president of the Kuban Legislative Council, and chairman of the Kuban delegation to the Paris peace conference in 1918–20. After emigrating, he was a docent and then professor of economics at the Ukrainian Husbandry Academy, later the Ukrainian Technical and Husbandry Institute, in Poděbrady. In 1937–9 he was director of the institute. Bych is the author of many articles, particularly on banking, local self-government, and economics, several textbooks of the academy and the institute in Poděbrady, and the political work *Kuban' u kryvomu dzerkali* (The Kuban in a Distorted Mirror, Prague 1927).

Bychko, Valentyn [Byčko], b 17 June 1912 in Kharkiv. Writer, teacher, and journalist. For many years Bychko was editor of the children's paper *Zirka* and the periodical *Pioneriia*. He wrote over 30 collections of poetry, stories, and plays for children, articles, songs, and two opera librettos. In 1969 he published the autobiographical novel *Blahoslovialosia na svit* (Dawn Was Breaking). Among his collections of poetry for adults are *Sontse zustrichaiu* (I Greet the Sun, 1951), *Bilia sertsia blyz'ko* (Close to the Heart, 1955), *Siisia, rodysia, zerno* (Scatter and Grow, Grain, 1959), *Bilia vechirn'oho vohniu* (By the Evening Fire, 1966), *Sribnolittia* (The Silver Years, 1973), and *Kolir chasu* (The Color of Time, 1974). He also wrote a literary-critical study, *N.L. Zabala* (1963).

Bykhovets Chronicle. One of the most complete Ruthenian-Lithuanian chronicles of the late 16th century. In 1840 the chronicle was in the possession of O. Bykhovets from Volkovysk, Belorussia. The chronicle describes events in the history of the Grand Duchy of Lithuania from the 13th to the early 16th century. It deals with the wars between Lithuania and Poland, the struggle against the Tatars and the Teutonic Knights, and Ukrainian resistance to Lithuanian and Polish domination. The chronicle was published in *Polnoe sobranie russkikh letopisei* (The Complete Collection of Russian Chronicles, vol 17, 1907).

Bykhovsky, Hryhorii [Byxovs'kyj, Hryhorij], 1861–1936. Surgeon and oncologist. Bykhovsky graduated from Kiev University in 1899 and practiced surgery at the university clinic and hospitals in Kiev. He founded and directed the Kiev Institute for the Upgrading of Physicians in 1922. He also headed a network of oncological institutions in Kiev and throughout Ukraine. He wrote many scientific works, including several monographs.

Bykovsky, Lev [Bykovs'kyj], b 10 April 1895 in the village of Vilkhivets, Kiev gubernia. Bibliologist and bibliographer, full member of the Ukrainian Academy of Arts and Sciences in the United States. Bykovsky has worked in libraries in Kiev, Kamianets-Podilskyi, Warsaw, and Denver, Colorado. Since 1954 he has served as co-organizer and secretary of various research institutes,

including the Black Sea Institute, which was established in West Germany and transferred to the United States in 1950. Bykovsky has written bibliographic studies, including *Natsional'na Biblioteka Ukraïns'koi Derzhavy* (The National Library of the Ukrainian State, 1922) and *Knyzhna sprava v Chekhoslovachchyni* (Book Matters in Czechoslovakia, 1926). He has compiled numerous bibliographies of the writings of scholars and statesmen, as well as his own biography and bibliography, *U sluzhbakh Ukraïns'kii knyzhtsi* (In the Service of the Ukrainian Book, 1972).

Bylbasivka. v-18; DB II-3. Town smt (1976 pop 8,800) in Slovianske raion, Donetsk oblast, founded in 1670. Fish and poultry are bred there.

Bylyna (Russian: *bylina*). Name of epic songs of the Kievan Rus' era that have not survived in Ukraine but are still sung in northern Russia, where they are called *stariny*. The Ukrainian origins of the *bylyny* and their enduring presence on Ukrainian territories can be seen from the clear traces they have left in other forms of Ukrainian folk literature – in legends, carols, wedding songs, etc – as well as from references to certain *bylyny* heroes in old Rus' chronicles and literary works of the 16th–17th century. The *bylyny* are divided into several cycles. The pre-Christian cycle, which is richest in mythological themes, consists of *bylyny* about the heroes Mykula Selianynovych, Sviatohor, and Volha Vseslavych; the songs about Volha Vseslavych are reflected in tales about Prince Oleh the Seer and Princess Olha found in the chronicles. The Kiev *bylyny* cycle presents Prince Volodymyr as the central figure, combining in him the characteristics of Prince Volodymyr the Great and Volodymyr Monomakh. Other heroes of this cycle include Illia Muromets (Murovets in the older sources) from Chernihiv, whose grave at the Kievan Cave Monastery was still visited in the 17th century; Dobrynia; and Alosha (Oleksander) Popovych. The main themes of the Kiev cycle concern the demise of *bylyny* heroes and depict the struggle with 'the faithless power,' the nomadic hordes. Another series of *bylyny* are connected with the Volhynian and Halych principalities. They deal with Prince Roman Mstyslavych, Diuk (Duka) Stepanovych, Churylo Plenkovych, Mykhailo Kozaryn, and others. According to Ukrainian scholars, the *bylyny* ceased to be sung by the Ukrainian people in the 17th century, when turbulent events gave rise to a new epic song form – the Cossack *duma.

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Byrchak, Volodymyr. See Birchak, Volodymyr.

Byriuchy Island [Byrjučyj]. An island in the northwestern part of the Sea of Azov. Together with the Fedotova Spit the island separates the Utliuk Liman from

the sea. Its maximum length is 24 km; width, 5 km. The island is part of the *Azov-Syvash Game Preserve.

Bystrytsia Nadvirnianska River [Bystrycja Nadvirnjans'ka]. A tributary of the *Bystrytsia River. Its length is 94 km; its basin area, 1,580 sq m. In its upper and middle course, in the Gorgany Mountains, it is a typical mountain river; in its lower course (in Subcarpathia) it is a river of the plains.

Bystrytsia River [Bystrycja], also called the Bystrytsia Tysmenska River. A right-bank tributary in Lviv oblast of the upper Dniester River. It is 72 km long and has a basin area of 1,160 sq km. The river flows through the High Beskyd mountains.

Bystrytsia River [Bystrycja]. A small right-bank tributary of the Dniester River in Ivano-Frankivske oblast. It is formed from the confluence of the *Bystrytsia Nadvirnianska and the *Bystrytsia Solotvynska rivers. The river is 17 km long; its basin covers an area of 2,520 sq km.

Bystrytsia Solotvynska River [Bystrycja Solotvyns'ka]. A tributary of the *Bystrytsia River. It is 82 km long and has a basin area of 795 sq km. The river flows through the Gorgany Mountains and Subcarpathia.



Bytkiv

Bytkiv. v-5. Town smt (1969 pop 4,700) in Nadvirna raion, Ivano-Frankivske oblast, in the northeastern part of the Gorgany Mountains. The town has oil and gas wells. Oil has been produced in Bytkiv since the end of the 19th century; the peak year was 1925. In the 1920s and 1930s Bytkiv was the largest producer of oil in Galicia after Boryslav.

Byzantine art. Visual art produced in the *Byzantine Empire and in countries under its political control or cultural influence, among them Ukraine. The spread of Byzantine art was the result, in large measure, of its style, which had all the traits of universalism to which other cultures could easily adapt. This style began to develop in the 6th century AD during the first Golden Age under the reign of Emperor Justinian. It was based on Greco-Roman art and the art of the East – Syria, Asia Minor, Persia, and Egypt. In architecture, churches with stone cupolas symbolizing the cosmos appeared, replacing the longitudinal basilicas with flat wooden ceilings. The Hagia Sophia Cathedral in Constantinople (dedicated in 537),



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BYZANTINE ART I: mosaics and frescos in the St Sophia Cathedral in Kiev, 11th century: 1) archangel from the cupola; 2) central part of the Eucharist; 3) Mother of God, from the sanctuary arch; 4) daughters of Yaroslav the Wise; 5) unknown saint. II: mosaics from the church of St Michael's Golden-Domed Monastery in Kiev (1108): 6) Christ with a chalice; 7) St Demetrius; 8) angel from the Eucharist. (After the demolition of the church by the Soviets in 1935–6, the mosaics that survived were transferred to the St Sophia Museum with the exception of no. 7, which was taken to the Tretyakov Gallery in Moscow.)

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with its huge cupola resting on four piers by means of pendentives, became the accepted standard for church architecture. In the 7th–9th century the cruciform church plan was developed. In this plan the main dome was surrounded by smaller domes, creating a large interior space without the use of buttresses to support the walls. Byzantine painting departed from Greco-Roman ideals, which prescribed three-dimensional illusionism in the reproduction of nature. Under the influence of Eastern art, it turned to a two-dimensional, flat representation. Some historians of the 19th century interpreted this as the barbarization of painting, with the return to Hellenic ideals only during the Renaissance. Yet, the replacement of realistic illusionism by symbolism under the influence of Christian ideas proved to be profoundly creative in that it rejected secondary detail and perspective and concentrated on the plastic depiction of an idea in its most immediate form. The content became more important than the form, and the background lost its perspective and became predominantly golden, emphasizing the play of lines and colored planes of strong tones and contrasts of light. All these features are elements of an essentially plastic nature, equally significant in all ages. Hence, Byzantine art developed creatively without losing its stylistic features when it was transferred to other lands, even after the decline of Byzantium as a cultural center.

In the 8th–9th century, after the defeat of the iconoclasts, the second Golden Age of Byzantine art began. It lasted through the reign of the Macedonian and Comnenian dynasties (869–1204). During this period Kievan Rus' actively entered the orbit of Byzantine culture and in 988 adopted Christianity through Byzantium. However, Byzantine influence on Ukrainian territory began much earlier and was concentrated on the northern shores of the Black Sea. In the 6th century Byzantine influence spread to Taurida, where the city of Kerch in the Crimea was restored. At this time basilican and cruciform churches similar to those in Ravenna were built in Chersonese. After the hiatus caused by the Khazar invasion in the 7th century Chersonese resumed its development and maintained close relations with Kiev. Prince Volodymyr the Great of Kiev was baptized here in 988. There were up to 30 churches and chapels in old Chersonese, of which only the foundations remain today. Having annexed the Crimea in 1783, the Russian government, under the pretext of urban development, demolished the partially preserved early Christian buildings of Chersonese. The oldest known church there dated back to the 5th century and displayed the influence of Syrian architecture. The largest church was the so-called Uvarov Basilica (named after the discoverer, A. Uvarov), whose three naves were similar to those in Ravenna and Balkan churches. Similar churches were discovered also in Kerch. The Church of St John the Baptist, built in Kerch in the 10th century, with a column dated 767 and Byzantine capitals from the 6th century, is the only fully preserved church of the first millennium in the Crimea.

Despite the destruction caused by the continual invasions of nomadic hordes, examples of art and architecture from the Princely era, particularly stone structures, have survived. Many icons and other artwork perished in fires, however. There were churches in Kiev, such as St Elijah's Church, even before Christianity was officially adopted by Ukraine. However, these early temples were built of wood and were also destroyed by fire. Stone and brick

architecture appeared in Ukraine under Byzantine influence, which brought to Kiev such traditional techniques of Roman architecture as *opus mixtum* (alternating layers of brick and stone in the construction of walls). Kievan architecture became the model for buildings in other cities of Kievan Rus'. Although the Church of the *Tithe from the end of the 10th century has not survived, the *St Sophia Cathedral, begun in 1037, has been preserved in relatively good condition. The cathedral has a cruciform plan, with 5 naves and, originally, 13 domes. Apart from the general features of the Byzantine style, St Sophia of Kiev does not resemble the Hagia Sophia of Constantinople, but rather bears a certain resemblance to the churches in Georgia.

The interiors of the early Kievan churches are connected directly with the art of Chersonese. According to the Rus' chronicles, Prince Volodymyr imported the first architects and artists from Chersonese, and these together with the artists of Constantinople were the first creators of mosaics and frescos. In style and chronology the mosaics of St Sophia Cathedral occupy a position between the mosaic complex of the monastery church of Hosios Lukas in Phocis, Greece (1020s) and the mosaics in the monastery church at Daphni near Athens (end of the 11th century). The style of the Kievan mosaics is more archaic and closer to the mosaics of Hosios Lukas, while the mosaics of St Michael's Golden-Domed Cathedral in Kiev (beginning of the 12th century) have already shed the archaic severity and are more lifelike. The interior of St Sophia basically adheres to the hierarchical ordering of paintings that was established in Byzantine art: Christ the Pantocrator was depicted on the dome ceiling; beneath him, four archangels; below them, the prophets and apostles; and at the bottom, the bishops or fathers of the Church. On the wall behind the altar the Mother of God (Orante) is depicted between the heavenly and the earthly Church, as if unifying the two. The arch of the sanctuary is framed with medallions portraying the martyrs. While the mosaics of St Sophia conform to all the traditions of Byzantium, the frescos contain numerous innovations and departures from the Byzantine models, in depicting, for example, the Last Supper, the transformation of water into wine at the wedding in Cana. Apocryphal themes are reflected in the cycle of paintings devoted to the life of the Virgin Mary. Even in this early period Kiev had its local iconographers who diverged in some ways from the mainstream of Byzantine art and followed their own inspiration in painting.

The Kievan state maintained close relations with the Western countries. Hence, a certain exchange and intermingling of styles was inevitable. Halych and Chernihiv buildings, for example, possess elements of *Romanesque architecture. The Western style is reflected also in some miniatures. Later, in the 15th–16th century, Galician iconography creatively absorbed certain features of the Gothic style, a rare occurrence in the history of Byzantine art.

At the turn of the 19th century some scholars, such as the Russian Byzantologist N. *Kondakov, held that the Kievan art of the Princely era was only a provincial imitation of the art of Constantinople. Since then much has been discovered and clarified. In 1957 A.M. Amman showed that the art of Kiev was of a metropolitan type, while the art of the northern territories of Rus', which arose under Kiev's influence, had a peripheral style. He

notes that the fresco complexes that have been preserved in Kiev had no parallels at the time in Constantinople and that the Kievan mosaics preserved the oldest normative type of the Pantocrator and the Eucharist in Byzantine art. Because of constant invasions few icons of the Princely era (10th–14th century) have survived in Ukraine, but some excellent examples of Kievan icons have been preserved in Russia; for example, the Mother of God from Vyshhorod (known as Vladimirskaia), St Demetrius, and the Mother of God with ss Anthony and Theodosius from the Monastery of the Caves, are now in the Tretiakov Gallery in Moscow.

After the fall of Byzantium in 1457 Byzantine iconography continued to flourish. This can be seen in Galicia, where from the 14th to the end of the 16th century high-quality Ukrainian examples of icons in the Byzantine style were painted. Over the centuries this style was transformed and became organically Ukrainian. In the 17th and 18th century some of the finest examples of architecture in Ukraine appeared. They were a synthesis of Ukrainian folk architecture with the Byzantine and the *baroque styles. Ukrainian wooden churches of that time are unparalleled masterpieces of world renown.

The Byzantine style was revived in Ukrainian art at the beginning of the 20th century. M. *Boichuk combined Byzantine traditions with modern tendencies such as cubism and constructivism, producing one of the most important movements in East European art.

(See also *Architecture, *Enamel, *Fresco Painting, *Icon, *Miniature Painting, *Mosaic, *Painting, *Neo-Byzantism, and *Sculpture.)

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S. Hordynsky

Byzantine Catholic World. Official newspaper of the Byzantine Ruthenian Rite Archdiocese of Pittsburgh. It was established in 1956 on the initiative of Bishop N. T. Elko and since that time has appeared as a weekly published by the Byzantine Catholic Press Association in Pittsburgh. The first editors were Rev J. Kallok and Rev T. Dolinay (since 1982 bishop of Van Nuys diocese). English has always been the basic language of publication, although in the initial years there was also a Ruthenian section (printed in the dialect in Latin script) edited by Rev B. Shereghy.

Byzantine Choir. A male choir that sings a cappella, organized in 1951 in Utrecht, Holland by M. *Antonowycz, who is also its conductor. Although the choir members are Dutch, the choir's repertoire includes Ukrainian church music, folk songs, and the works of Ukrainian composers, which are all sung in Ukrainian. The Byzantine Choir has toured Europe, the United States, and Canada with its concerts.

Byzantine Empire. Byzantium was originally a Greek colony, founded ca 660 BC on the European side of the Bosphorus. Because of its strategic location between the Black and Mediterranean seas, the colony controlled the traffic between Asia and Europe. The city was completely razed by the Romans at the end of the 2nd century AD. In 326 Constantinople was built on the site of Byzantium, and in 330 the city became the capital of the Byzantine or Eastern Roman Empire, which endured until 1453 and played an important role in the history of Eastern Europe and the Near East. Preserving the classical heritage and fusing it with the accomplishments of the new Christian learning, the Byzantine Empire cultivated a profound spiritual culture and a highly developed material culture. Its weaving, silk, glass, and jewelry industries were very advanced, and its trade was extensive. For many centuries the empire's wealth attracted non-Christian invaders such as the Huns, Avars, Persians, Pechenegs, Arabs, Slavs, and finally the Turks, who brought about the empire's ultimate collapse.

In the 6th century AD the Byzantines both fought the *Antes and sought their alliance against other tribes. Byzantine chronicles mention Rus' attacks in about 842 and a Rus' seige of Constantinople in 860. At approximately the same time that Rus' and Byzantium began to trade, using the *Varangian routes, Christianity was introduced in Ukraine through the Byzantine colonies on the northern coast of the Black Sea. In the 10th century relations between Rus' and Byzantium intensified: Prince Oleh I marched on Constantinople and signed advantageous trade treaties in 907 and 911 that granted Rus' merchants certain privileges in Byzantium; Prince Ihor led two unsuccessful campaigns against Byzantium in 941 and 944, which resulted in less-favorable trading conditions for Rus'; and Princess Olha visited Constantinople in 957, paving the way for closer ties between the two states and a military alliance in 961. In 968 Prince Sviatoslav Ihorevych concluded a treaty with Byzantium that enabled him to defeat the Bulgarians. The Byzantines realized Sviatoslav's increasing power was a threat to them and turned against him, forcing him, after heavy losses, to accept a peace treaty with Byzantium and to abandon Bulgaria in 971. In return for providing military assistance to Emperor Basil II, Volodymyr the Great was promised

the hand of the emperor's sister in marriage. When the emperor refused to live up to his promise, Volodymyr occupied *Chersonese Taurica and forced him to surrender Princess Anna. Volodymyr's adoption of the Christian faith in 988–9 and further changes in the political situation generally put an end to Rus' campaigns against the Byzantine Empire, although one unsuccessful campaign against Byzantium was led in 1043 by Volodymyr, the son of Yaroslav the Wise. Cultural and commercial ties between Rus' and Byzantium grew stronger. Prince Vsevolod Yaroslavych (1077–93) married a Byzantine princess.

With the adoption of Christianity Ukraine came under Byzantine religious influence. Like other southeastern European nations it inherited from Byzantium not only the Christian faith but also its culture. For almost 700 years (until 1686) the Ukrainian Orthodox church remained under the canonic jurisdiction of the patriarch of Constantinople. For a long time the Kiev metropolitans were Greek, and attempts to install a Ukrainian metropolitan, apart from Ilarion in 1051 and Klym Smoliatych in 1147, were unsuccessful. However, from the outset the bishops in the major Rus' cities were locally appointed, and an indigenous Ukrainian tradition arose in church life. The Ukrainian church had a degree of internal independence from the patriarch. It was also not dependent on the secular authorities, unlike the church in Byzantium or in Muscovy. In the period of religious strife in the 16th–17th century the Orthodox Ukrainians continued to maintain uninterrupted contact with the Greek Orthodox patriarchate, even during the renaissance of the Ukrainian Orthodox church under P. Mohyla. Byzantine liturgical and religious literature as well as church singing based on eight *ēchoi* or modes were imported into Ukraine along with the clergy. Most of the church literature also came from Byzantium, although it was first translated by the southern Slavs. The internal life of the Ukrainian church was governed by the **Nomocanon*, which consisted not only of the regulations accepted by the Byzantine church, but also of the Byzantine state law regarding the church. The monasteries in Ukraine were organized according to Byzantine models: for example, St Theodosius of the Caves introduced the strict Studite rule in the 11th century in the Kievan Cave Monastery. From the Princely era to recent times Ukrainian monks maintained ties with the Greek monastery at Mt *Athos, which had an important influence on monastic life in Ukraine.

The influence of Byzantine culture in Ukraine was not limited to the religious sphere. For centuries Byzantine written works served as literary models for writers of nations that had accepted Christianity from Byzantium. The works of such Byzantine church writers as St Basil the Great, St John Chrysostom, St Gregory the Theologian, and St Gregory of Nyssa; collections of instructive aphorisms; the works of such religious poets as St Andrew of Crete and St John of Damascus; collections of *hagiographies, particularly the *patericons; epics; and a series of apocrypha all left a lasting impact on Old Ukrainian culture. Secular literature was strongly influenced by such Byzantine chroniclers as John Malalas, Georgios Hamartolos, Georgios Synkellos, and Constantine Manasses. The first translated tales or romances, such as **Varlaam i Ioasaf*, **Aleksandriia*, **Povist' o Akiri premudrom* (Tale of Akir the Wise), **Devenievo diianie* (Deeds of Digenis), and **Stefanit i Ikhnilat*, arrived in Ukraine directly

from Byzantium or indirectly via the Southern Slavs. These works were not only favorite reading materials until the middle period of Ukrainian literature but also served as literary models and thus stimulated the growth of an original Ukrainian literature.

At the same time *Byzantine art had a great impact in Ukraine. Greek masters of *fresco painting, *mosaics, *icon painting, *miniature painting, and book design taught these arts to Ukrainians and provided the foundations for original Ukrainian creativity (for example, the St Sophia Cathedral in Kiev). Similarly, Greek master builders constructed the first churches in Ukraine in the 10th–11th century; soon after, however, church construction was adapted to local conditions and assumed a Ukrainian-Byzantine-Romanesque character.

In the legal and social spheres the Byzantine influence in Ukraine was far weaker. Although certain norms of Byzantine law were enforced by the church courts, *Byzantine law did not have a dominant influence on legal relations or societal life in Ukraine. Rus' customary law and later Western influences were not compatible with Byzantine customs, and they did not take root in Ukraine. In general the influence of Byzantium in Ukraine was not as widespread or as profound as it was in the Vladimir-Suzdal principality and later in Muscovy, where Byzantine traditions lay at the foundation of the church and state. This was due to a well-developed Ukrainian indigenous tradition and Ukraine's close contact with the West.

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Byzantine law. Positive law in Byzantium in the 6th–15th century AD, founded on Roman law. At times Byzantine law was influenced by the customary law of various peoples who themselves had adopted the Byzantine legal and political systems. Slavic influence on property law is evident, especially in the institution of community control with the allotment of land for individual ownership. As Byzantine law spread, it affected Rus' law as well; certain norms of Byzantine origin, especially those concerning public law, can already be seen in the treaties of the Kievan princes with Byzantium. Byzantine judicial norms were partially reflected in the **Ruskaia Pravda*. However, the influence of Byzantine law was strongest in the

church decrees of Kievan princes. Church legal proceedings in Ukraine were carried out on the basis of the norms of Byzantine law and specifically according to certain Greek legal compendiums: the **Nomocanon the Ecloga*, and the *Procheiron* (see **Canon law*). In addition to the official compendiums of Byzantine law, southern Slavic versions were known as well: **Zakon' sudnyi liudem'* (based on the *Ecloga*), and *Knigy zakonnyia* (The Books of Law). Not only members of the clergy, but also so-called church people, came under the jurisdiction of church courts. A number of the norms of Old Ukrainian customary law were incorporated into the Byzantine compendiums of law in Ukraine, and especially into their Ukrainian counterparts, **Kormchaia kniga* (based on the *Nomocanon*), and *Zakony hradskii* (Laws of the People). Byzantine law had an influence on Ukrainian positive law of that time, enriching it with new concepts and institutions, mainly in civil law (in the areas of inheritance and

testament). In Bessarabia Byzantine law as codified in the medieval *Shestiknizhie Armenopula* (*Hexabiblos Harmenopoulos*) was in force until the 1917 Revolution.

The reception of Byzantine law in Ukraine was only partial, because of the highly developed and deeply rooted norms of Old Ukrainian customary law. The influence of Byzantine public law on institutions in Kievan Ukraine was minimal.

V. Markus

Byzantine studies. See Classical studies.

Bzheska, Valentyna [Bžes'ka], b 5 March 1896 in Bila Tserkva, d 12 January 1977 in Kiev. Actress, wife of A. *Buchma. She worked in the Berezil theater (1925–34), the Kharkiv Ukrainian Drama Theater (1935–8), and the Kiev Ukrainian Drama Theater (1938–59).

C

Cabbage (*Brassica oleracea*; Ukrainian: *kapusta*). Annual or biennial of the Cruciferae family; one of the basic garden plants in Ukraine, taking up some 21 percent of horticultural land. It is grown in all areas of Ukraine, especially in the western forest-steppe zone, in Polisia, and near the larger cities. Of the different varieties, the most common is white head cabbage (*B. oleracea* var *capitata f alba*), which accounts for 90 percent of the cabbage grown in Ukraine. Its yield is 20–40 t per ha. Kale or borecole cabbage varieties (*B. oleracea* var *acephala*) are also cultivated for fodder.

Cabinet of Anthropology and Ethnology (Kabinet antropologii ta etnologii im. F. Vovka). A scientific institution of the All-Ukrainian Academy of Sciences which functioned in 1921–34 under the direction of F. Vovk's former student A. Nosiv. In 1926 the cabinet's department of anthropology was reorganized into a separate Cabinet of Anthropology, which conducted research mostly in Right-Bank Ukraine and the Crimea and analyzed the prehistoric materials that had been collected by Vovk in *Mizyn. The cabinet published *Biuletyn* (1 vol, 1925), four annual collections of *Antropologhiia* (1927–30), and other works. See also *Museum of Anthropology and Ethnology.

Cadet corps. In the Russian Empire an exclusive military educational institution at the secondary school level. The cadet corps prepared the sons mainly of officers and noblemen for military service and for higher military schools. The first cadet corps was opened in 1732. Cadet corps existed until 1918 in 29 cities in Russia. In Ukraine such schools were found in Kiev, Poltava, Kharkiv, and Odessa.

Calendar. A system of measuring time based on the periodicity of certain natural processes. Very little is known about the Ukrainian calendar in prehistoric times, but the popular names of the months indicate that some kind of calendar was used (see *Folk calendar).

Along with Christianity, Kievan Rus' adopted from Byzantium the Byzantine form of the calendar introduced by Julius Caesar in 46 BC (known as the Julian calendar). According to this calendar the average length of the year is 365 days and 6 hours. This exceeds the real solar year by 11 minutes and 14 seconds; hence, over time, the Julian calendar diverges more and more from the solar year (15.45 days by 1980). Pope Gregory XIII reformed the calendar in 1582, and since then the Gregorian calendar has been officially recognized by the Catholic church and Catholic countries. Protestants adopted it in the 18th century.

Poland adopted the Gregorian calendar in 1583, but King Stefan Batory, by the edicts of 1584, 1585, and 1586, permitted the Orthodox church to keep the Julian calen-

dar. Orthodox leaders (H. Smotrytsky, V. Surazky, S. Zyzanii, and others) rejected the new calendar on dogmatic and ritualistic grounds. The Ukrainians who accepted the union with Rome also kept the old calendar, in spite of attempts, mainly in the 17th century, to have them adopt the Gregorian calendar. After the partition of Poland the Russian government reintroduced the Julian calendar in those areas of civil life where the Polish authorities had instituted the Gregorian calendar. Meanwhile, Austria's efforts to introduce the new calendar among the Ukrainians of Galicia in 1773, 1798, and 1812 proved fruitless.

The new calendar was introduced into civil life by the Ukrainian Central Rada on 1 March 1918, while the Julian calendar continues to be used in the church to this day. Attempts to institute the Gregorian calendar in 1917–18 in the Ukrainian Catholic eparchy of Stanyslaviv under Bishop H. Khomyshyn and in the 1930s in the Orthodox church in Poland were strongly opposed by the Ukrainian community and did not succeed. However, the new calendar was adopted by some Ukrainian church communities outside Ukraine, notably by the Ukrainian Catholic church in Argentina, Brazil, and some eparchies in the USA and Canada.

The two calendars differ not only on the fixed feasts, but also on the movable feasts of the Easter cycle. The dates of the latter are calculated according to the paschal period, which is based on the monthly cycle. The Eastern church uses the period introduced by Dionysius Exiguus in 525. This has been modified by the Western church as well.

In Kievan Rus' the years were numbered from the creation of the world; hence, old Ukrainian documents are usually dated in this way. In the 14th century documents began to be dated from the birth of Christ as well, the difference between the two systems of dating being 5,508 years. The calendar year in civil life began on 1 March and in church life on 1 September, as in Byzantium since the time of Justinian. This difference led to confusion in the dating of the various entries in the chronicles. Only by the end of the 15th century was 1 September accepted as the beginning of both the civil and the church year. In 1700 Peter I introduced the Western practice of starting the year with 1 January. In the church, however, the older practice is still observed. At the same time Peter established in Ukraine the numeration of years from Christ's birth.

V. Pavlovsky

Calendar (*kalendar*). Scholarly and literary almanac that has been popular since the 17th century, particularly in Western Ukraine. It developed from a supplement to liturgical books called *misiatseslov* (menology), which, besides a daily calendar, contained various information.

In 1525 F. Skoryna published a well-known calendar



Calendar covers

entitled *Malaia podorozhnaia knizhitsia* (The Little Travel Book) in Vilnius. It contained a psalter, prayer book, acathistus, canon, hexaemeron, calendar, and Easter calendar. After the Act of Union had been signed in 1595, I. Potii and K. Terletsy published in Rome *Kalendar rym's'kyi novyi* (The New Roman Calendar) for the Uniates.

In the 17th and 18th centuries the calendars of Ormiński, S. and F. Nieweski, and particularly of S. Duńczewski (*Kalendarz polski i ruski* [Polish and Ruthenian Calendar], 1725–75), published in Polish in Lviv and Zamość, were popular. The most popular calendar in all of Ukraine was the so-called *Kolindar* entitled *Kalendarz gospodarSKI* (The Farmer's Calendar), which was published in Polish and Russian in the period 1760 or 1780 to 1864. At first it was printed in Berdychiv and, after the closing of the printery there, in Kiev and Zhytomyr. It was reprinted in various Ukrainian cities, including Kharkiv (1797, 1799, 1808, 1809).

In the 18th century the printers of the Kievan Cave Monastery published calendars. The first of them came out in 1700 under the title *Kalendar' ili mesiatseslov* (Calendar or Menology). At the end of the century two calendars were published periodically in Kiev: a church calendar and *Astronomo-politicheskii kalendar'* (The Astronomical-Political Calendar).

In the 19th century the Kievan Cave Monastery published a well-known calendar, beginning in 1845: *Polnyi khristiianskii mesiatseslov s prisovokupleniem raznykh statei k rossiiskoi istorii i Kievskoi eparkhii otnosiashchikhisia* (The Complete Christian Menology Supplemented with Various Articles on Russian History and the Kiev Eparchy). Besides church news it contained a list of Ukrainian princes, Russian rulers, and Kiev bishops; articles on the monasteries and churches of the Kiev metropolitanate; and other information. From 1864 to 1915 *Kievskii narodnyi kalendar'* (The Kiev Folk Calendar) was published in Kiev. The 1867 issue contains L. Kvas's engravings.

In Western Ukraine, Polish and German calendars – *Pielgrzym Lwowski* (The Lviv Pilgrim, 1822) and *Der Pilger vom Lemberg* (1823), which were composed by the professors of Lviv University with the participation of the historian D. Zubrytsky – provided the Ukrainian reader with interesting information.

The earliest Ukrainian calendars, such as *Misiatsoslov* (Menology) in Lviv, *Peremyshtianyn* (Peremysht Resident) in Peremysht, and *Pozdravlenie rusynov* (Ruthenian Greetings) in Transcarpathia, did not come out periodically. *Peremyshtianyn* (1850–61, 1863, 1864), under Rev A. Dobriansky's editorship, rivaled the best foreign calendars with its rich contents. *L'vovianyn, pryruchenyi i hospodars'kyi misiatsoslov* (The Lviv Resident, A Handy

Domestic Menology, 1861–2, 1882–4), composed by V. and Ya. Velychko, also deserves to be mentioned. In 1862 the first women's calendar appeared – *Peremyshtianka* (Woman of Peremysht). *Furkalo* (Spinning Top, 1869), published in Kolomyia, was the first satirical calendar.

The Stauropegion Institute in Lviv published the first periodic calendar – *Vremennyk Stavropihiiskoho instituta s misiatsoslovom* (The Periodical of the Stauropegion Institute with a Menology, 1864–1915 and 1923–39). This calendar appeared annually and contained a wealth of scholarly articles. From 1870 to 1939 the Prosvita society in Lviv published a calendar, whose initial title was *Kalendar narodnyi* (The Folk Calendar). The Transcarpathian calendar *Misiatsoslov* was published in Uzhhorod in 1867 by the Society of St Basil the Great. In Bukovyna the Ruska Besida society published *Misiatsoslov bukovynskoruskyyi* (The Bukovynian-Ruthenian Menology) in 1873 in Chernivtsi.



Calendar from Bukovyna, 19th century



Calendar issued by Ukrainian prisoners of war in Freistadt, Austria

In the 1920s–1930s various Ukrainian organizations in Western Ukraine published calendars. Some of them are important sources of historical materials on the various movements in Galicia: the Prosvita society's calendar on culture and education; the calendars *Zaporozhets'* (The Zaporozhian Cossack, 1904–14), *Chervona kalyna* (The Red Guelder Rose, 1921–39), and *Dnipro* (1923–39) on politics; *Sil's'kyi hospodar* (The Village Farmer), *Kalendartsi kooperatora* (The Co-operative Organizer's Calendars), and *Zoloty kolos* (The Golden Ear of Corn) on economy and co-operatives; *Misionar* (The Missionary, 1921–39) on education; and *Zhinocha dolia* (Woman's Fate, 1925–39) on the women's movement. The calendars reached regions of Ukraine that, because of political obstacles, were closed to Ukrainian books; for example, in the Kholm and Podlachia regions M. Vavrysevych's calendars were read, and in Polisia and Podlachia *Pravoslavnyi kalendar* (The Orthodox Calendar) was read.

In central and eastern Ukraine the most popular calendars were O. Gattsuk's *Russian Krestnyi kalendar'* (Calendar of the Cross, 1866), K. Andriiashev's calendar, and the address calendars published by gubernial governments or zemstvos. Among the Ukrainian calendars the calendar of the Kiev Prosvita society (1907, 1908) and

odryvni kalendari (wall calendars) of the Chas publishing house were widely known. In 1919 the first Soviet calendar appeared; it is still published today under the title *Kalendar-dovidnyk* (Reference Calendar) by Polityvdav publishers in Kiev. This calendar does not mark the days with the names of saints but with historical events of the USSR and the birth and death dates of Soviet political and cultural figures. Propagandistic material on economics and culture is included in *Kalendar znamennykh i pam'iatnykh dat* (Calendar of Significant and Memorable Dates, published since 1957). Provincial calendars do not differ from those of the capital.

During the First World War calendars were published for Ukrainian émigrés and soldiers in Vienna, prisoners of war at Wetzlar and Freistadt, and refugees at Gmünd. The Ukrainians in the Bačka region published *Ruski kalendar za iugoslavianskikh rusinokh* (A Ruthenian Calendar for Yugoslavian Ruthenians) from 1920. Ukrainian calendars were published by émigrés in Warsaw and Cracow (*Kalendar-al'manakh Ukraïns'koho vydavnytstva* [Calendar-Almanac of Ukrainske Vydavnytstvo Publishers]), Prague (*Nastup* [Advance]), and Berlin. Today calendars are published by various civic and church organizations in the countries to which Ukrainians have emigrated. These calendars contain historical material and information about cultural life and political developments in Ukraine and the émigré communities. For the history of Ukrainian life in the United States the calendars of such organizations as the Ukrainian National Association (published since 1897), the Ukrainian Fraternal Association (since 1911), and the Providence Association of Ukrainian Catholics in America (since 1918) are very valuable. In Canada the calendars of the newspapers *Ukraïns'kyi holos* (since 1915) and *Kanadiis'kyi farmer* (since 1920) are the most important. In Brazil the calendar *Pratsia* (Work), published since 1921, and in Argentina the calendars of the Prosvita and Vidrodzhennia societies are rich sources of historical data.

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 S. Yaniv

Calendric ritual folk poetry. The calendric festivals, rites, and songs of Ukraine reflect the ancient, pre-Christian world view of the people and disclose especially their belief in the magical power of words. The cyclical annual rituals and songs are closely related to nature and to the labor of an agricultural society. Such customs, rites, and songs reveal characteristic features of the material and spiritual life of Ukrainian society at the various stages of its historical development. With the people's acceptance of Christianity the ancient rituals did not disappear, but rather merged, retaining much of their original form, with Christian practices and beliefs.

The agrarian-calendric customs and rituals of the winter cycle were incorporated into the Christian feasts of St Andrew, St Barbara, and particularly into the three major winter celebrations of Christmas, New Year, and Epiphany. The feasts of spring, replete with ancient rites and customs, were blended into the church holidays of St George, and, more importantly, into the Easter celebrations. The summer cycle of pre-Christian feasts were

united with the Christian *Zeleni Sviata* (the 'Green Festival,' Pentecost), the holy days of ss Peter and Paul, St John the Baptist (the feast of Ivan Kupalo), and the prophet Elijah; the autumnal cycle, with the church feasts of the Holy Protectress and of St Demetrius.

The basic artistic components of calendric ritual poetry are songs, including *koliady* (Christmas carols) and *shchedrivky* (Epiphany carols), *vesnianky* (spring songs), *rusalni* (water-nymph songs, related to the festival cycle of earing of the grain), *kupalski* (songs of the feast of Ivan Kupalo), and harvest songs. The motifs of calendric ritual folk poetry are widely used in Ukrainian literature, painting, and music, in the works of such authors as T. Shevchenko, M. Starytsky, S. Vasylychenko, O. Dovzhenko, and I. Kalynets. (See also *Folk oral literature, *Folk songs, and *Folk calendar.)

California. A state on the western coast of the United States, 411,000 sq km in area and having a population of 28 million (1981). Before it became an American state, California was under the control of Spain and Mexico. At the beginning of the 19th century Russia tried to extend its influence to California and established Fort Ross in 1812. The first noted Ukrainian in California was the revolutionary and priest A. *Honcharenko (1832–1916), who in 1876 settled near San Francisco and named his homestead Ukraina. At the beginning of the 20th century individual Ukrainians resided in California, having moved there from the eastern United States and Canada. The members of the Ukrainian Brotherhood in California attempted to organize a commune at Honcharenko's homestead in 1902, but the experiment was not successful. Since 1950 the number of Ukrainians in California has increased steadily, reaching about 25,000 by 1980. Their main centers are Los Angeles (3,500 families), San Francisco (350), and San Diego (250). Ukrainian community life and cultural activities are well established in Los Angeles, where the Ukrainian Culture Center has been operating since 1955. There are three Ukrainian Catholic churches, six Carpatho-Ruthenian Catholic churches, three Orthodox churches, and one Ukrainian Baptist church in California. Several movie stars of Ukrainian origin have been residents of Hollywood, for example, J. Hodiak, J. Palance, N. Adams, and M. Mazurki. The film director E. Dmytryk, the journalist and community leader H. Skehar, the painter V. Balias, and the conductor V. Bozhyk have also been residents of California.

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Camelis, Joseph de, 1641–1706. A Basilian monk of Greek origin from the island of Khios. Camelis was the procurator of the Basilian monastic order in Rome from 1674 to 1689 and in 1690 became bishop of the Mukachiv eparchy. He was involved in organizing schools in Transcarpathia and published two books: *Katekhyzys dlia nauky uhro-rus'kym liudem* (A Catechism for the Education of Hungarian-Ruthenian People, 1698) and *Bukvar iazyka slovenska* (A Primer of the Slavonic Language, 1699).

Camomile. Name of a number of related plants of the Compositae family, especially annuals and perennials of

the genus *Anthemis* (Ukr: *roman*, *romen*) and annuals of the genus *Matricaria* (Ukr: *romashka*). In Ukraine there are 15 species of *Anthemis*, widespread in all areas except for mountain regions and usually growing wild. These include the corn camomile (*A. arvensis*), the Ukrainian camomile (*A. ruthenica* or *A. arvensis ruthenica*), *A. tinctoria*, *A. cotula* L. or *A. foetida*, and *Chamaemelum nobile* or *A. nobilis*. All these species are very aromatic and bitter in taste. Some of them are decorative, and some are used in folk medicine as a cold remedy. There are four species of *Matricaria* in Ukraine: *M. recutita*, also known as *M. chamomilla*; the pineapple weed (*M. matricarioides*); *M. discoidea*; and *M. inodora*. The dried flowers and stems of the *Matricaria* are used as a remedy for colds.

Canada. Federal state, occupying about two-thirds of the North American continent, with an area of 9,976,139 sq km. Because of immigration, Canada is a multiethnic society, a fact acknowledged officially in 1971 by the federal government in Ottawa through its policy of multiculturalism within a bilingual (English-French) framework. In 1981 Canada's population was 24,083,500, and the 755,000 Canadians of Ukrainian origin (3.1 percent of the total) formed the fifth-largest group, preceded by the British, French, Germans, and Italians.

Immigration of Ukrainians. Isolated individuals of Ukrainian background may have come to Canada during the War of 1812 as mercenaries in the de Meuron and de Watteville regiments. It is possible that others participated in Russian exploration and colonization on the west coast, came with Mennonite and other German immigrants in the 1870s, or entered Canada from the United States. The mass movement of Ukrainians to Canada, however, occurred later, in three distinct waves. The first period, from 1891 to 1914, brought approximately 170,000; 68,000 came during the second or interwar period; and 34,000 came between 1947 and 1954.

Between 1891 and 1914 few Ukrainians emigrated to Canada from the western fringes of the Russian Empire or from Transcarpathia. Most came from the provinces of Galicia and Bukovyna in the Austro-Hungarian Empire, Galicia being the main source. Males predominated, illiteracy was high, and peasant farmers greatly outnumbered other classes. Almost two-thirds gave as their destination the Prairie Provinces of Manitoba, Saskatchewan, and Alberta, where the Canadian government offered homesteads of 160 acres (64.7 ha) for 10 dollars to induce settlement.

Interest in Ukrainian immigration to Canada was expressed first in Galicia. In 1891 I. Pylypiv and W. Eleniak, two peasants from Nebyliv, came to investigate, and Pylypiw's subsequent accounts of free land gave rise in 1892 to the first Ukrainian colony, at Edna-Star, east of Edmonton, Alberta. In 1895 O. *Oleskiv, an educator and agricultural expert in Lviv, concerned with the economic plight of the Ukrainian peasantry, visited Canada and was impressed with its suitability for the excess rural population of Galicia. His public lectures and two booklets, *Pro vil'ni zemli* (About Free Lands) and *O emigratsii* (About Emigration), did much to stimulate Ukrainian immigration to Canada. The following year C. Sifton became minister of the interior in Sir W. Laurier's new Liberal administration and amid much criticism for bringing large numbers of culturally alien people into Canada

began to solicit agricultural immigrants from southern, central, and eastern Europe.

Ukrainian immigration ceased during the First World War but resumed in the 1920s as stability returned to Eastern Europe and the Canadian Immigration Act was amended (1923) to permit former nationals from recent enemy countries to immigrate. Galicia and Bukovyna, part of Poland and Rumania respectively, continued to supply the majority of immigrants. Most were generally better educated, more secure financially, and more diverse occupationally than members of the first wave had been. They came to an established Ukrainian-Canadian community and benefited from its moral and financial assistance. Canada still favored agriculturalists, and the Prairies again attracted the bulk of the Ukrainian immigrants. After 1929, with widespread unemployment in Canada, few Ukrainians were admitted.

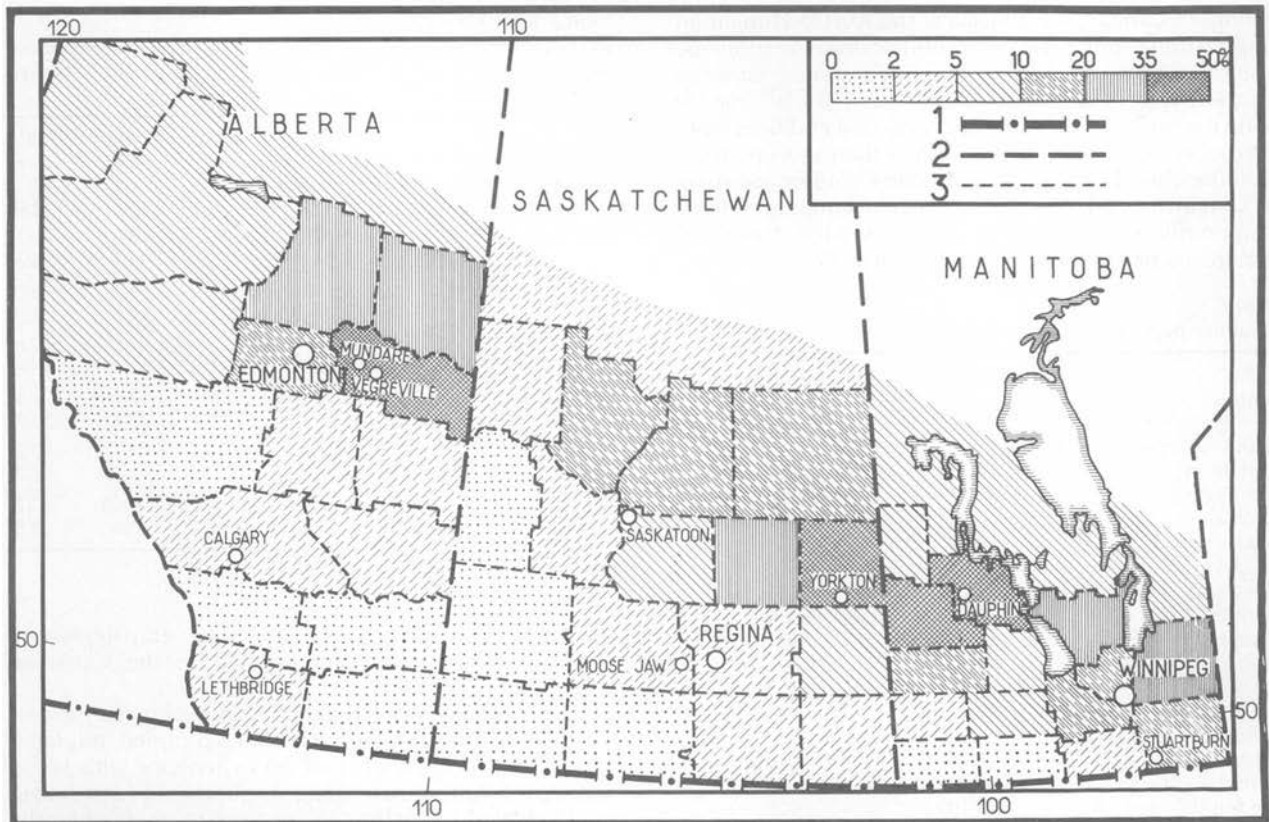
The third wave of Ukrainian immigrants to Canada consisted of persons displaced by the Second World War, living mainly in refugee camps in Austria and West Germany (see *Displaced persons). The newly formed *Ukrainian Canadian Committee urged the Canadian government to accept Ukrainian immigrants. Western Ukrainians again predominated, but all ethnic Ukrainian territories were represented. Socioeconomically, the new immigrants were more diverse than previous immigrants had been, and greater numbers were well educated. Almost all settled in urban areas in the industrialized East, particularly in Ontario.

Today over 80 percent of the Ukrainian-Canadian population is native-born. Various countries contribute a small number of immigrants annually, and in the 1970s limited emigration from the Soviet Union brought a few hundred Ukrainian immigrants to Canada, together with Soviet Ukrainian Jews.

Population. As subjects of a foreign power and possessing a blurred national identity, the first Ukrainians in Canada appeared under a variety of names, producing permanent confusion in early statistics. In 1931 the Canadian census showed 225,133 Ukrainians, or 2.2 percent of the population. In the 1971 census there were 580,660 Ukrainians, or 2.7 percent of the total Canadian population. The 1981 census allowed Canadians to declare their origins in either single or multiple terms. As a result, 529,615 persons indicated their origin as being Ukrainian and 225,360 indicated that it was at least one component in their background.

Settlement and distribution. After 1896 the Ukrainian colony at Edna-Star expanded rapidly, becoming the largest Ukrainian settlement in Canada. By 1914 the wooded-prairie parkland of western Canada was marked by a series of well-defined blocs of Ukrainian settlement that extended from Alberta through the Rosthern and Yorkton-Canora districts of Saskatchewan to the Dauphin, Interlake, and Stuartburn regions of Manitoba. In the interwar period secondary blocs, like that in the Peace River region in Alberta, emerged.

Within the blocs a distinctive way of life evolved around rural crossroads communities that had Ukrainian names and consisted of a post office, general store, church, and community center. Interwar migration to urban centers accelerated after the Second World War. Today the physical and cultural identity of the bloc settlements has been eroded by the automobile, the mass



PERCENTAGE OF UKRAINIANS IN THE POPULATION OF THE PRAIRIE PROVINCES (1951)

1. Boundary of Canada 2. Provincial boundaries 3. Boundaries of census divisions

media, higher education, farm consolidation, rising standards of living, and upward social mobility.

Some of the early Ukrainian immigrants in cities were prospective farmers accumulating capital; others became permanent members of the urban labor force. Many of the living areas adjacent to the city core continue to house Ukrainian churches, organizations, and businesses, although the crowded tenements have generally been replaced by single-family dwellings in working-class districts and more recently in the suburbs. Immigrants from the second and third immigrations, as well as migrants from the rural blocks, have greatly increased the Ukrainian urban population. In 1981 the Ukrainian population (single-origin) in Edmonton was 63,120; in Winnipeg, 58,970; and in Toronto, 50,705. (See table 1.)

In 1931 over 85 percent of all Ukrainians lived in the three Prairie Provinces, where 77.9 percent were rural; in 1971 only 57.8 percent resided on the Prairies, and 75 percent of all Ukrainian Canadians were urban. Prairie Ukrainians, most urban in Alberta (70.2 percent) and least urban in Saskatchewan (53.1 percent), were less urban than those in Ontario (91.1 percent). In 1981 single-origin Ukrainians were most numerous in Alberta, where they formed 6.1 percent of the population; on the Prairies almost 8 percent of the residents were single-origin Ukrainian. (See tables 2 and 3.)

At the end of the 19th century Anglo-Canadians judged immigrants by their distance from British cultural

standards and placed great emphasis on assimilating Ukrainian peasants through the public schools and the Protestant churches. Departments of education found it difficult to establish schools in the poor, scattered, and ethnically diverse pioneer prairie communities, however. The education of Ukrainians was further complicated by Manitoba's 1897 law that permitted instruction in English and any other language when requested by 10 or more students in a school district. The *Ruthenian Training School opened in Winnipeg in 1905 (it moved to Brandon two years later) to provide bilingual teachers. Bilingual schools operated unofficially in Saskatchewan and to a lesser extent in Alberta. Led by a nationally conscious leadership, composed largely of bilingual teachers, Ukrainians strongly supported the bilingual schools that the Anglo-Canadians opposed. In 1916 Manitoba repealed its bilingual clause, and Ukrainians turned to private educational institutions to preserve their language and culture.

For approximately three decades the Methodist and Presbyterian churches sought to evangelize and Canadianize Ukrainians through direct proselytization and the establishment of rural schools and hospitals and urban home missions. But in spite of valuable educational, social, and medical services, the Methodists and Presbyterians converted few Ukrainians to Protestantism and did not remake them in their own image.

The First World War greatly intensified anti-Ukrainian

feelings in Canada. As subjects of the Austro-Hungarian Empire, unnaturalized immigrants became enemy aliens. Approximately 6,000 Ukrainians were interned, either as Austrian reservists or potential security threats, or for being unemployed. Many were harassed and fired from their jobs. Those naturalized for less than 15 years were disenfranchised in 1917; in September 1918 newspapers in Ukrainian and other enemy-alien languages were temporarily suspended. In spite of such treatment Ukrainians participated in the Canadian Patriotic Fund,

TABLE 1
Ukrainian population (single- and multiple-origin) in 1981

Center	Single origin	Multiple origin
<i>Census metropolitan areas</i>		
Edmonton	63,120	21,445
Winnipeg	58,970	20,380
Toronto	50,705	21,025
Vancouver	29,285	18,335
Calgary	18,045	10,960
Saskatoon	14,595	5,230
Montreal	13,005	3,530
Hamilton	11,615	5,615
Regina	9,820	4,635
Thunder Bay	9,440	4,135
St Catharines-Niagara	9,395	4,675
Windsor	5,200	2,900
Ottawa-Hull	4,700	3,770
Sudbury	3,395	1,645
London	3,105	1,925
Victoria	3,070	2,860
Kitchener	3,035	1,750
<i>Urban areas</i>		
Oshawa	4,270	2,105
Kelowna	3,465	1,480
Prince George	2,045	1,395
Kamloops	1,980	1,510
Sault Ste Marie	1,895	1,480
North Battleford	1,600	670
Kenora	1,205	475
Sarnia	930	640
Flin Flon	885	380
Sydney	635	550
<i>Cities</i>		
Prince Albert	3,795	1,555
Vernon	2,445	990
Moose Jaw	1,790	510
Brantford	1,760	910
Portage la Prairie	1,325	385
Thompson	965	515
Medicine Hat	960	850

TABLE 2
Ukrainian population by province, 1931-81

	1931	1941	1951	1961	1971	1981*
British Columbia	2,583	7,563	22,613	35,640	60,150	63,605
Alberta	55,872	71,868	86,957	105,923	135,515	136,710
Saskatchewan	63,400	79,777	78,399	78,851	85,920	76,810
Manitoba	73,606	89,762	98,753	105,372	114,415	99,795
Ontario	24,426	48,158	93,595	127,911	159,880	133,995
Quebec	4,340	8,006	12,921	16,588	20,325	14,640
Atlantic provinces	883	735	1,431	2,349	3,215	2,840

*Single origin only

TABLE 3
Ukrainians by province: (a) as a percentage of the total provincial population; (b) as a percentage of the total Ukrainian-Canadian population, 1931-81

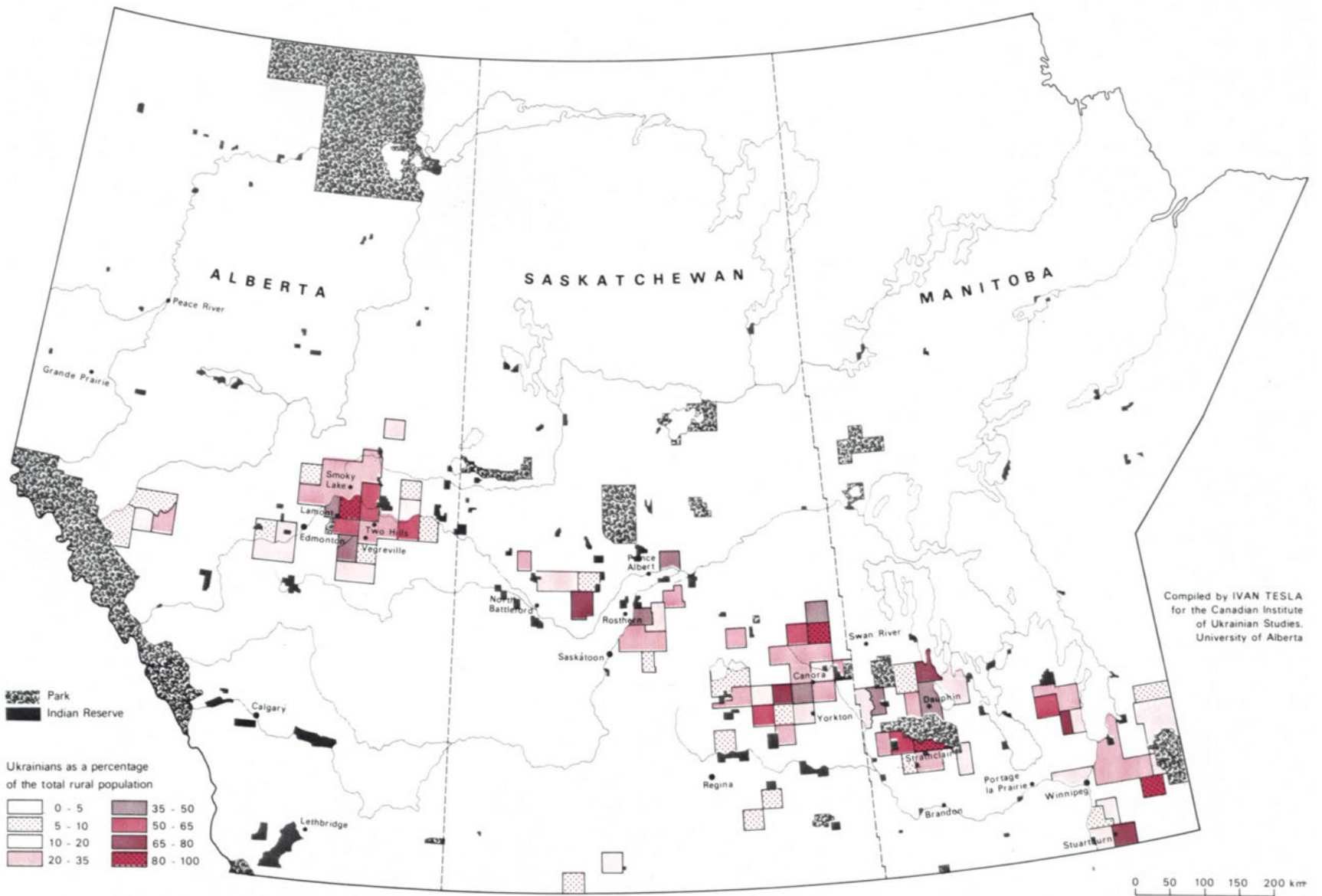
		1931	1951	1971	1981*
British Columbia	(a)	0.4	1.9	2.8	2.3
	(b)	1.1	5.7	10.4	12.0
Alberta	(a)	7.6	9.3	8.3	6.1
	(b)	24.8	22.0	23.3	25.8
Saskatchewan	(a)	6.9	9.4	9.3	8.0
	(b)	28.2	19.8	14.8	14.5
Manitoba	(a)	10.5	12.7	11.5	9.8
	(b)	32.7	25.0	19.7	18.8
Ontario	(a)	0.7	2.0	2.1	1.5
	(b)	10.9	23.7	27.5	25.3
Quebec	(a)	0.2	0.3	0.3	0.2
	(b)	1.9	3.3	3.5	2.7
Atlantic provinces	(a)	0.09	0.09	0.16	0.1
	(b)	0.3	0.4	0.6	0.5

*Single origin only

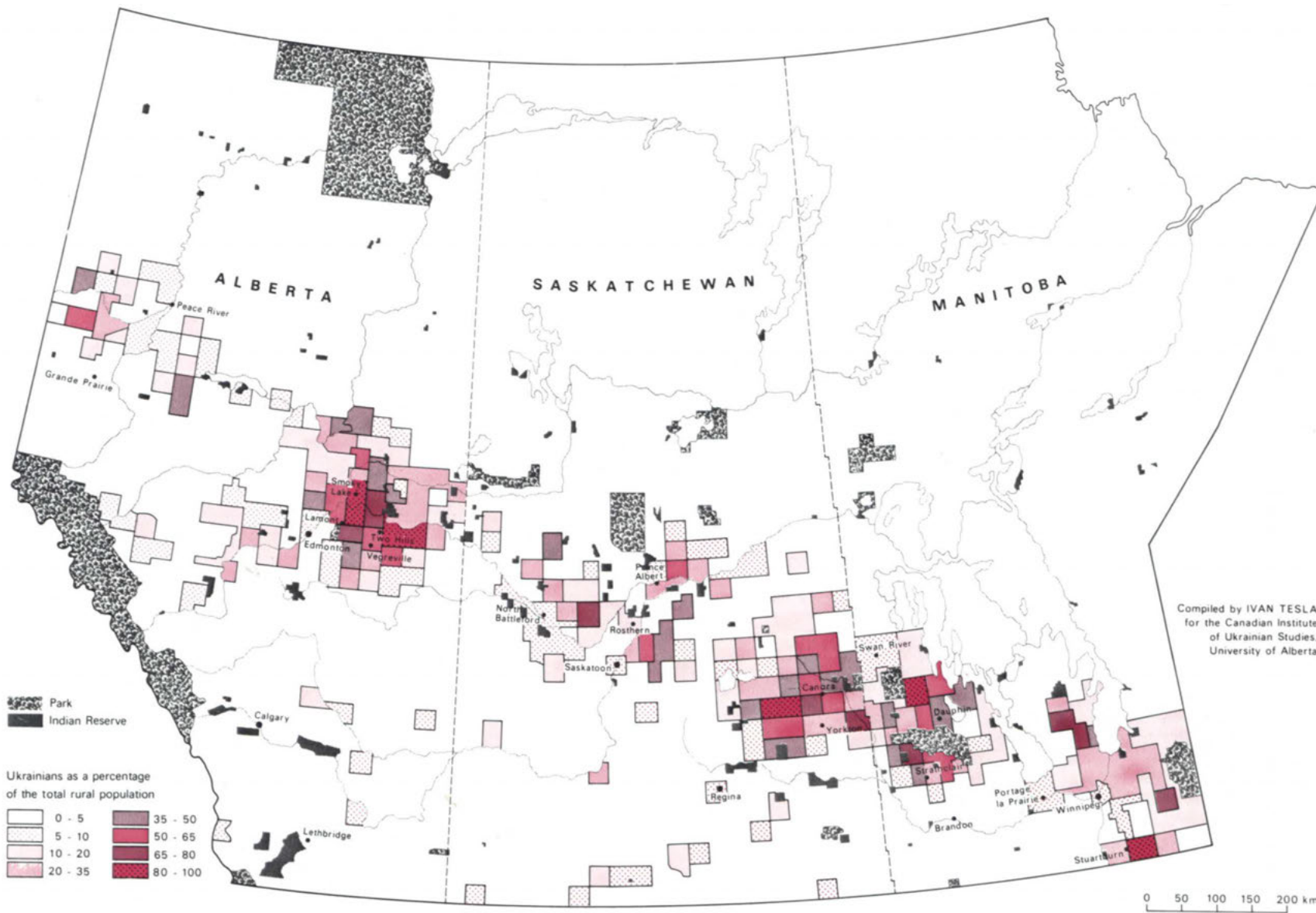
the Red Cross, and the Victory Loan campaigns, and approximately 10,000 men enlisted in the Canadian Expeditionary Force.

Socioeconomic development. Ukrainians initially homesteaded on unbroken land with limited capital, outdated agricultural technology, and no experience with large-scale North American farming. High wheat prices during the First World War brought prosperity, marked by the transition to ox- and horse-power and then to machines as farming became a business. Expansion based on wheat continued to the 1930s, when many farmers who had operated on credit or through mortgages were ruined by low grain prices. Many turned to more stable mixed farming, growing a variety of grains and keeping stock and dairy cattle. Since 1945 the Ukrainian blocs have undergone large-scale mechanization, farm consolidation, and rural depopulation. In 1971, 16,675 of the 23,459 farms with Ukrainian operators on the Prairies were between 240 and 1,119 acres (97.1-452.6 ha) in size.

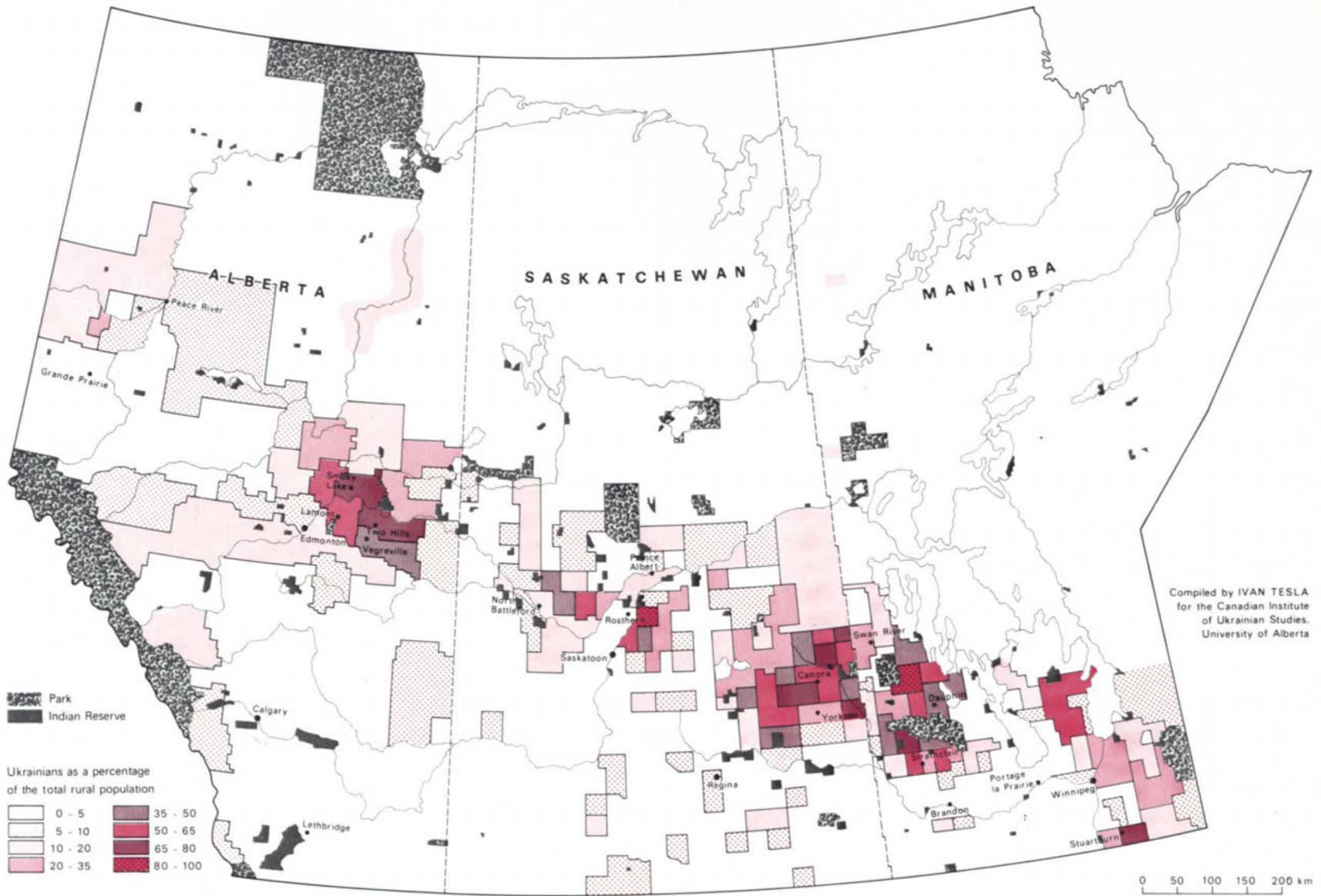
Early Ukrainian wage earners were either unskilled laborers in Canada's cities, members of railway gangs and lumbering crews, or miners in the Rocky Mountains, Northern Ontario, Quebec, or on Cape Breton Island. Women worked as domestics or in restaurants and hotels. Unsafe work conditions, low wages, exploitation, and discrimination made radicals of many Ukrainian workers, involving them in labor unrest and unionization, particularly during the 1930s when the unemployed faced public relief or (if unnaturalized) deportation.



Distribution of Ukrainian rural population in 1921



Distribution of Ukrainian rural population in 1941



Distribution of Ukrainian rural population in 1971

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Some urban Ukrainians before 1914 became small businessmen, general merchants, and shopkeepers, and catered to the immigrants' special needs through such establishments as Ukrainian bookstores and boarding-houses. While large-scale movement into the towns and villages of the rural bloc settlements was an interwar and postwar phenomenon, the earlier flour mills, general stores, and implement dealerships run by Ukrainians had laid the foundations. Hotels, bakeries, garages, and construction and transportation companies followed. Teaching was the first profession to attract Ukrainians in large numbers. Agricultural colleges also drew young men anxious to improve farming techniques.

Ukrainian co-operatives first appeared before the First World War. At its height the Ruthenian Farmers' Elevator Company (1917-30) operated eleven elevators in Manitoba and four in Saskatchewan. Ukrainian consumer co-operatives, which emerged in rural areas in the interwar years, profited from the experiences of interwar immigrants with similar enterprises in Western Ukraine. Alberta and Manitoba had nine consumer co-operatives each, and Saskatchewan had six. Unlike the co-operatives, Ukrainian credit unions expanded after 1945 because of their popularity among the third wave of immigrants. By the 1970s there were nearly 40, with a membership of approximately 49,000. The largest were the *Ukrainian (Toronto) Credit Union, the *Carpathia Co-operative Credit Union in Winnipeg, and *Buduchnist in Toronto. In the 1950s co-ordinating efforts created the Co-operative Community in Winnipeg and the Co-ordinating Committee of Ukrainian Credit Co-operatives in Toronto.

Between 1931 and 1971 the percentage of Ukrainians in agriculture dropped from 57.3 to 11.2; in the entire Canadian labor force the percentage decrease was from 28.7 to 5.6. In the same period the number of laborers or unskilled workers in the Ukrainian male labor force dropped from 23.9 to 3.5 percent. Participation in manufacturing, construction, and related occupations increased from 7.8 percent in 1931 to 27.7 percent in 1971, Ukrainians being overrepresented compared to Canadians as a whole. Participation in trade, sales, finance, administrative, and professional occupations increased. By 1971 the number of Ukrainians in medicine, law, and engineering had risen from 0.025 percent in 1931 to 0.23 percent (physicians and surgeons), 0.74 percent (professional engineers), and 0.13 percent (lawyers), but the proportion was still below that of the total Canadian work force in each category. Table 4 shows the distribution of Ukrainian Canadians in various occupations in 1971.

In 1970 the average income of Canadians over 15 years of age was \$5,033, compared to \$4,636 for Ukrainian Canadians; Ukrainian males earned less than Canadian males, but Ukrainian females earned more than the national average. The socioeconomic position of Ukrainians was lowest in the Prairie Provinces and progressively better in Ontario, British Columbia, and Quebec. In 1981, 15.3 percent of single-origin Ukrainian Canadians had attended university, which was slightly below the national level (15.9 percent).

Although the upward mobility of Ukrainian Canadians from peasant origins, rural status, and illiteracy has been impressive, as a group Ukrainians remain entrenched in the Canadian lower middle class.

Participation in Canadian political life. In 1908 I. Storo-

TABLE 4
Occupations of Ukrainian Canadians 15 years of age and over, 1971

	Male	Female	Total
All occupations	170,700	95,020	265,720
Managerial, administrative	6,555	1,300	7,850
Professional, technical	14,945	12,810	27,760
Natural sciences	6,090	510	6,600
Social sciences	1,025	615	1,640
Religion	330	35	365
Teaching	4,115	5,315	9,430
Medicine, health	2,045	5,850	7,895
Artistic, literary	1,340	485	1,830
Clerical	11,380	27,955	39,315
Sales	14,230	7,990	22,215
Service	15,375	18,800	34,180
Farming	22,400	8,545	30,945
Fishing, hunting	120	—	125
Forestry, logging	1,095	50	1,145
Mining	2,305	5	2,315
Processing occupations	8,230	1,905	10,140
Machining	6,885	295	7,175
Product fabrication	14,855	3,560	18,415
Construction trades	17,080	145	17,220
Transport	9,650	260	9,910
Materials handling	6,075	1,260	7,345
Other crafts	2,465	360	2,830
Occupations nes	4,630	485	5,110
Not stated	12,440	9,295	21,730

szuk was named reeve by the all-Ukrainian council in the municipality of Stuartburn, Manitoba, becoming the first Ukrainian to lead a local government. Where they were numerous, Ukrainians eventually dominated the elected and administrative sections of rural municipalities, school divisions, counties, town, and villages. T. Stefanyk, elected alderman in Winnipeg in 1912, was the first Ukrainian successful in urban politics. Since the Second World War such successes have been numerous. W. Hawrelak was elected mayor of Edmonton four times between 1951 and 1977, S. Juba was mayor of Winnipeg from 1956 to 1977, and L. Decore was elected mayor of Edmonton in 1983.

The first Ukrainian elected to a provincial legislature was A. Shandro, Liberal candidate for the predominantly Ukrainian riding of Whitford in the 1913 Alberta election. He was followed by T. Ferley, who became the Liberal member for Gimli, Manitoba, in 1915. By 1975, 77 Ukrainian candidates had been successful in Manitoba, 68 in Alberta, and 37 in Saskatchewan; Ontario and British Columbia, where Ukrainian candidates did not appear until the 1940s, had elected 15 and 1 respectively.

The first Ukrainian in the House of Commons in Ottawa was M. Luchkovich, who represented the Vegreville constituency for the United Farmers of Alberta (1926-35). By 1975, 62 Ukrainians had won federal seats - 25 in Alberta, 15 in Manitoba, 13 in Ontario, and 9 in Saskatchewan - the majority representing the Progressive Conservative party. Only after 1945 did Ukrainian candidates make noticeable progress in the Liberal and Conservative parties or outside the Ukrainian bloc settlements. Many early candidates represented Canadian protest parties. To date, candidates have been overwhelmingly from the first and second immigrations.

Cabinet posts have come to Ukrainian Canadians since the Second World War. Federally, M. Starr (Starchev-

sky) served as Conservative minister of labor (1958–63) under J. Diefenbaker; N. Cafik held the multiculturalism portfolio (1977–9) in P. Trudeau's Liberal administration; and R. Hnatyshyn (energy, mines, and resources; science and technology) and S. Paproski (fitness and amateur sports and multiculturalism) were ministers in the short-lived Conservative cabinet of J. Clark in 1979–80.

Ukrainians have been better represented provincially. In Alberta A. Holowach and A. Ludwig served as Social Credit ministers, and in the 1970s W. Diachuk, A. Hohol, J. Koziak, G. Topolnisky, P. Trynchy, and W. Yurko sat in P. Lougheed's Conservative cabinet. In Manitoba, Liberal premier D. Campbell appointed the first Ukrainian cabinet ministers, N. Bachynsky and M. Hryhorczuk, in the 1950s; S. Uskiw, B. Hanuschak, P. Burtiak, and W. Uruski served in E. Schreyer's New Democratic government (1969–77). Three Ukrainian cabinet ministers in Saskatchewan – A. Kuziak, J. Kowalchuk, and R. Romanow – represented the Co-operative Commonwealth Federation under T.C. Douglas (1952–64) or its successor, the New Democratic party, under A. Blakeney in the 1970s. Progressive Conservative J. Yaremko has been the sole Ukrainian cabinet minister in Ontario.

Five Canadians of Ukrainian origin have been summoned to the Senate of Canada: W. Wall (Wolokhatiuk) (Manitoba, 1955–62), J. Hnatyshyn (Saskatchewan, 1959–67), P. Yuzyk (Manitoba, 1963–), J. Ewasew (Quebec, 1976–8), and M. Bielish (Alberta, 1979–). S. Worobetz served as lieutenant governor of Saskatchewan from 1970 to 1976.

For many years Ukrainians supported the Liberal party, which was in power when they first arrived. Together with other Canadians from the lower socio-economic strata, Ukrainians have shown considerable support for Canadian protest parties, which emerged in the 1930s – the Social Credit party and the Co-operative Commonwealth Federation (subsequently the New Democratic party). During the Great Depression the Ukrainians, Jews, and Finns were the most prominent ethnic groups in the *Communist Party of Canada. In the late 1950s many Ukrainians turned to the Progressive Conservative party, approving J. Diefenbaker's anticommunism and his appointment of the first Ukrainian Canadian to the federal cabinet. Increasingly, the voting habits of Ukrainians reflect their economic class or region rather than any common ethnic pattern.

Religion. No Ukrainian Catholic or Orthodox priests accompanied the early Ukrainian immigrants to Canada. Among the denominations that moved to fill the spiritual vacuum were the Methodists and Presbyterians, the Independent Greek church, and the Russian Orthodox and Roman Catholic churches.

A unique religious experiment originated with a Russian Orthodox priest, S. Ustvol'sky. As the monk Seraphim, self-proclaimed bishop and metropolitan of the Orthodox Russian church for America, he arrived in Canada in 1903 and began to ordain priests. In 1904, alarmed by Seraphim's growing eccentricities, several priests, led by I. Bodrug, broke with him and formed the Ruthenian Independent Greek church. The new church retained the Eastern rite and liturgy but was supervised and financially supported by the Presbyterian church, with which Bodrug had contacts. At its height, the Independent Greek church claimed 60,000 adherents. It declined after 1907 when Presbyterian pressure forced

genuine Protestant reform; it became part of the Presbyterian church and then of the United church. Bodrug remained within the Ukrainian evangelical movement, working closely with the *Ukrainian Evangelical Alliance in North America (est 1922). In 1931, 1.6 percent of Ukrainian Canadians were United church adherents. By 1971 intermarriage and assimilation had increased the figure to 13.9 percent, the fourth-largest religious denomination among Ukrainian Canadians.

Bukovynian immigrants who appealed to the Orthodox church in Bukovyna for priests were directed to the Russian Orthodox mission in the United States. The Russian Orthodox missionaries who came were also popular among Galicians. They used a familiar form of worship, charged little, and gave the laity considerable local control. The Russian Orthodox Greek Catholic church declined sharply after 1917 when the Russian Holy Synod's financial support for missionary work ended and the traditional Ukrainian churches were re-established in Canada. Today the Russian Orthodox faith claims a few hundred Ukrainian-Canadian adherents. Parishes that recognize the patriarch of Moscow share a bishop with their American counterparts. A few Orthodox Ukrainians belong to the *Ukrainian Orthodox Church of America, with its seat in the United States.

A small number of Ukrainian Baptists (stundists) from the Russian Empire immigrated to Canada prior to 1917 to escape religious persecution. They were first associated with the Russian Stundists, but in 1921, under P. Kindrat, separate Ukrainian congregations were organized. In 1946 the Ukrainian Bible Institute opened in Saskatoon to train Ukrainian Baptist clergy and to publish religious literature. The Ukrainian Evangelical Baptist Alliance of Canada, strengthened by the third immigration, has approximately 25 congregations. Their members, together with those Ukrainians in other Baptist congregations, accounted for 1.4 percent of all Ukrainian Canadians in 1971. The Lutheran church, the Pentecostal Assembly, the Seventh-Day Adventists, and the Jehovah's Witnesses also have significant Ukrainian memberships but are marginal to the organized Ukrainian community. Publications and religious programming in Ukrainian acknowledge the Ukrainian components. Only a minority of Ukrainian Protestants form independent congregations.

The two major Ukrainian denominations in Canada have been the Ukrainian Catholic church and the Ukrainian Orthodox church, which were supported by 58.0 and 24.6 percent respectively of all Ukrainian Canadians in 1931. Despite strained relations between them, the two churches have been central in preserving the Ukrainian language, culture, and identity. Since the 1940s their strength has declined: in 1971 the Ukrainian Catholics constituted 32.1 percent and the Orthodox 20.1 percent of the Ukrainian-Canadian population.

The first Ukrainian Catholic immigrants were visited periodically by priests from Pennsylvania, including N. Dmytriv as early as 1897. Immigrants and itinerant priests came under the jurisdiction of the French-dominated Roman Catholic hierarchy in western Canada, which tried to absorb the Ukrainians. In view of Ukrainian opposition, the Roman Catholic church gradually accepted the idea of a separate Ukrainian Catholic hierarchy and worked to obtain clerical personnel.

Because the papal decree of 1894 imposed celibacy on

Ukrainian Catholic priests in North America, the secular clergy, who greatly outnumbered the regular clergy in Galicia, could not work in Canada. To fill the vacuum, French and Belgian missionaries, some of whom adopted the Eastern rite, served among the Ukrainians. They included the French Canadian Father J. Jean and the Belgian Redemptorist Father A. Delaere, who was based at Yorkton, Saskatchewan. Because of Delaere's work, an Eastern-rite branch of the Congregation of the Most Holy Redeemer was founded in Galicia in 1913 and later in Canada (see *Redemptorists). For approximately a generation the Roman Catholic church assisted its Ukrainian counterpart, particularly in the establishment of schools and newspapers. In 1902 the first Ukrainian monks, members of the *Basilian monastic order, and four nuns of the Sisters Servants of Mary Immaculate were sent to Canada by Metropolitan A. Sheptytsky. From Beaverlake (now Mundare) in Alberta they served a pastoral community scattered over hundreds of kilometers.

Sheptytsky toured the Ukrainian settlements in 1910, and in 1911 he successfully appealed to Rome for a Ukrainian Catholic bishop. In December 1912 N. Budka became the first bishop of the Ruthenian Greek Catholic church in Canada, incorporated by Canadian charter in 1913. He was not under the Roman Catholic hierarchy but directly responsible to the apostolic delegate in Canada. Concerned about restoring the church's customary dominance in Ukrainian life, Budka alienated many Ukrainians, particularly the rising influential intelligentsia, which led to the formation of the *Ukrainian Greek Orthodox church in 1918.

Despite the Orthodox inroads, the Ukrainian Catholic church expanded in the 1920s and by 1931 had 100 priests, 58 of them secular, serving 350 parishes (3 in British Columbia, 102 in Alberta, 108 in Saskatchewan, 110 in Manitoba, 21 in Ontario, 5 in Quebec, and 1 in Nova Scotia). Budka returned to Europe in 1927, to be succeeded in 1929 by V. Ladyka. In 1948 three exarchates were created: the eastern (Toronto) under Bishop I. Borecky, the western (Edmonton) under Bishop N. Savaryn, and the central (Winnipeg) under Ladyka, who was elevated to titular archbishop. In 1951 the Saskatchewan exarchate was carved out of the western exarchate, with A. Roborecky as bishop. In 1956 Pope Pius XII established the Ukrainian Catholic metropolitanate in Canada, elevating the four exarchates to eparchies with the central as the archeparchy. M. Hermaniuk became the first metropolitan. In 1974 the eparchy of New Westminster for British Columbia, under Bishop J. (I.) Chimy, was created from parts of the Edmonton eparchy. In 1984 B. Filevich succeeded A. Roborecky as bishop of the Saskatoon eparchy.

During the 1970s, in the 600 Ukrainian Catholic parishes and missions, the secular clergy greatly outnumbered their monastic counterparts. After the Second World War married priests in the third immigration were permitted by the Vatican to serve, although ordination of married men by Canadian Ukrainian Catholic bishops was generally forbidden. In 1970 the Basilians had 109 monks, including 51 regular priests. The order became a separate Canadian province in 1948 and has its seat in Winnipeg, its publishing house in Toronto, its seminary in Ottawa, and its rich library, archives, and museum in Mundare. The Ukrainian Redemptorist Mission in Canada, a separate province after 1961, had over 60 regular

TABLE 5
Religious affiliation of Ukrainian Canadians (percent), 1931-71

Denomination	1931	1941	1951	1961	1971
Ukrainian Catholic	58.0	50.0	41.7	33.3	32.1
Greek Orthodox	24.6	29.1	28.1	25.2	20.1
Roman Catholic	11.5	12.3	14.3	16.8	15.3
United church	1.6	3.0	7.1	12.6	13.9
Anglican	0.3	1.0	2.6	4.0	4.6
Presbyterian	0.8	1.0	1.2	1.2	1.3
Lutheran	0.5	0.6	0.9	1.4	1.8
Baptist	0.6	0.8	0.9	1.3	1.4
Other	2.1	2.2	3.2	4.2	9.4

priests in the 1970s. The provincial seat is in Winnipeg and St Vladimir's College (the Minor Seminary) for boys is in Roblin, Manitoba; the publishing house is in Yorkton. Until the 1970s the Eastern-rite Brothers of the Christian Schools operated St Joseph's College (est 1919) in Yorkton. A small number of Ukrainian *Studite monks, who came to Canada in 1951, live at Woodstock, Ontario. There are approximately 300 Ukrainian Catholic nuns in Canada. The Sisters Servants of Mary Immaculate have operated schools, orphanages, hospitals, and, more recently, senior-citizens' homes. Their private schools, under provincial regulations, include Sacred Heart Academy (est 1917) in Yorkton, Immaculate Heart School (est 1905 as the Ukrainian Catholic School of St Nicholas) in Winnipeg, and Mount Mary Immaculate Academy (1952-1970) in Ancaster, Ontario, which housed the novitiate after being moved from Mundare in 1946. Two minor orders are the *Sisters of St Joseph in the Saskatchewan eparchy and the Missionary Sisters of Christian Charity in the Toronto eparchy.

Since the 1930s the Ukrainian Catholic church has sponsored national men's, women's, and youth lay organizations with local branches, and a host of other associations, co-ordinated by a Ukrainian Catholic council in each eparchy and a conciliar superstructure, the All-Canadian Ukrainian Catholic Council - the whole assisted by an active press.

The rising intelligentsia (among them many bilingual teachers) who opposed Budka had been influenced by the anticlericalism of the *Ukrainian Radical party in Galicia. They condemned the episcopal incorporation of church property, the imposed celibacy, and the use of non-Ukrainian Latin-rite priests. In 1916 Ukrainians on the Prairies established in Saskatoon a non-denominational, non-partisan Ukrainian students' residence or bursa, the *Mohyla Ukrainian Institute, which they refused to incorporate with the bishop. The ensuing controversy peaked in 1918 when a group associated with the Mohyla Institute broke with Budka and created a Ukrainian Greek Orthodox Brotherhood to establish the Ukrainian Greek Orthodox Church of Canada. Rising national consciousness because of events in Ukraine favored an independent Ukrainian national church in Canada.

The Ukrainian Greek Orthodox church has followed the dogma and rites of Orthodoxy. Priests are married, church property belongs to the congregations, bishops are elected by a council of clergy and laymen, and congregations engage and discharge priests. Theological classes, begun in Saskatoon in 1919, graduated the first priests in 1920; in 1932 the theological seminary moved to

Winnipeg, and since 1946 it has been at *St Andrew's College. The new church attracted many Greek Catholics, Orthodox Bukovynians, and adherents of the Independent Greek and Russian Orthodox churches and by 1935 had 180 parishes and missions (53 in Alberta, 76 in Saskatchewan, 43 in Manitoba, 7 in Ontario, and 1 in Quebec).

For several decades the new church warded off charges of canonical unorthodoxy in its search for autocephaly and a suitable bishop. In 1919 it was taken under the spiritual wing of Metropolitan Germanos (Shegedi) of the Syrian Orthodox church in the United States. In 1924 Archbishop I. Teodorovych of the *Ukrainian Autocephalous Orthodox church in Ukraine and new head of the *Ukrainian Orthodox Church in the USA became bishop, but his efforts to be reconsecrated forced him to resign in 1947. Archbishop M. Skrypnyk, also of the Ukrainian Autocephalous Orthodox hierarchy, replaced him, but his role in Teodorovych's reconsecration and his overtures towards union with the American Ukrainian church led to his resignation in 1950. In 1951 the second extraordinary sobor voted to make the Ukrainian Greek Orthodox church truly autocephalous through a metropolitanate with three bishops. I. Ohienko was elected metropolitan, a position he held until his death in 1972, when he was succeeded by Archbishop M. (F.) Khoroshy, who was followed by Archbishop A. Metiuk in 1975.

Three Orthodox eparchies were created in 1951. The eastern eparchy (Toronto) was under Khoroshy until 1977 and then under Bishop M. Debryn. The western eparchy (Edmonton) took in Alberta and British Columbia and received its first bishop, A. Metiuk, in 1959. The central eparchy (Winnipeg) covered Saskatchewan and Manitoba. In 1963 it received an auxiliary bishop, B. Yakovkevych, with his see in Saskatoon; in 1975 he became head of the western eparchy and archbishop of Edmonton. Bishop W. Fedak replaced him as auxiliary bishop of Saskatoon and the central eparchy in 1978 and in 1981 was given temporary responsibility for the eastern eparchy following Debryn's death.

The Ukrainian Greek Orthodox church also sponsors national men's, women's, and youth lay organizations and maintains four institutes with educational facilities, as well as an active press. In 1958 it had 300 parishes and missions with 80 priests; during the 1970s, 100 priests served the same number of parishes.

The two traditional Ukrainian churches are losing ground with Ukrainian Canadians (see table 5), many estranged by intermarriage, loss of the Ukrainian language, and the adoption of middle-class values and ambitions. The Ukrainian Catholic church has tried to meet the crisis by allowing some parishes to adopt the Gregorian calendar and to use English for parts of the liturgy and sermon, but the Orthodox church has been less flexible. Both churches, still often led by European-born and European-educated clergy, face uncertain futures.

Education and cultural life. The first secular organizations were local reading halls (*chytalni*), *Prosvita societies, and *people's homes (*narodni domy* – community centers or national halls) based on Galician and Bukovynian models. By 1925 there were approximately 250 of these organizations across Canada. Although most had a specific religious or political orientation and were later often absorbed by national organizations, they offered

similar programs: concerts, plays, readings for the illiterate, and popular and scholarly lectures, all combining a lively interest in the homeland with instruction about life in Canada. The people's homes and related institutions peaked in the 1930s and declined after the Second World War.

Ridni shkoly, or part-time Ukrainian schools, existed from the early days of settlement and grew rapidly after the abolition of bilingual public schools. Interwar and post-Second World War immigrants provided new teachers and pupils. In 1958 there were 600 *ridni shkoly* (almost two-thirds in Ukrainian Catholic parishes), with 650 teachers and 18,000 pupils. Today they reach about 9,000 of an estimated 95,000 school-age children. In 1981, 510 teachers taught in 110 *ridni shkoly*, mainly in urban areas where the post-1945 immigration settled. Some cater to children who speak only English. Most operate at the elementary level, teaching Ukrainian language, culture, and history; the major cities also offer more advanced courses (*kursy ukrainoznavstva*). Too few professional teachers and resistance to a common curriculum and central co-ordination have created duplication and inconsistent quality. There have been various efforts to co-ordinate *ridni shkoly*, both within the different organizations and across partisan lines. In 1971 the Ukrainian Canadian Committee formed the Ukrainian National Educational Council of Canada to establish standards, but results have been meager.

Pioneer student residences or bursas emerged in cities and larger towns on the Prairies to provide a Ukrainian environment for rural students completing elementary school. They included the Ukrainska Bursa, which the Independent Greek church opened in Edmonton in 1912; the Adam Kotsko Bursa (1915–17) in Winnipeg; the Metropolitan Sheptytsky Bursa (1917–24) in neighboring St Boniface; the Catholic-supported Shevchenko Institute (1918–22) of the Narodnyi Dim Association in Edmonton; and the Shevchenko Institute (1917–19) in Vegreville, which merged with the Hrushevsky Institute (est 1918) in Edmonton. The latter, now the St John's Institute, and the Mohyla Ukrainian Institute (est 1916) in Saskatoon still exist; along with St Andrew's College (est 1946) in Winnipeg and St Vladimir's Institute (inc 1961) in Toronto, they are affiliated with the Ukrainian Orthodox church.

Early bursa students, determined to raise the people's educational level and national consciousness, were the community's first political and cultural leaders. Today the four Orthodox institutes still work closely with the community, but they are primarily student residences, often with a few non-Ukrainian and non-Orthodox members. St Andrew's College is an affiliate of the University of Manitoba and offers theology and other courses leading to the bachelor of arts degree. In 1981 its Centre for Ukrainian Canadian Studies became an integral part of the university. The Sheptytsky Institute in Saskatoon (est 1934 as the Markiian Shashkevych Bursa) serves primarily as a Ukrainian Catholic student residence at the University of Saskatchewan.

Because of conditions in Ukraine, Ukrainian Canadians have sought public support for their language and culture through a policy of multiculturalism. In the 1950s and 1960s governments on the Prairies accredited Ukrainian as an option, first in high school, then in the elementary grades. In 1971 Edmonton's Ukrainian Professional and Business Club got the Alberta government to amend the



The Ukrainian Cultural Heritage Village near Edmonton, Alberta, August 1980

School Act to permit bilingual instruction. By the fall of 1980 the Ukrainian-English program had reached the junior high school level in Edmonton and the elementary level in several smaller communities. Pressed by Ukrainians, Saskatchewan legislated similar instruction in 1974 and Manitoba in 1978. Ukrainian language and literature became university subjects after 1945 as Slavic studies departments were established on several Canadian campuses; courses in Ukrainian history, political science, and Ukrainians in Canada followed.

Civic and political organizations. The socialists were the first Ukrainian group with a national profile. In 1907 Ukrainian branches of the Socialist Party of Canada were formed, and by 1909 approximately 10 existed in centers where workers had reading clubs. The *Federation of Ukrainian Social Democrats in Canada (FUSD) was launched in Winnipeg in 1909 and the following year affiliated with the Social Democratic Party of Canada. Ukrainian socialists in Edmonton unsuccessfully challenged the FUSD and Winnipeg leadership in 1910–12, organizing the *Federation of Ukrainian Socialists as an autonomous body within the Socialist Party of Canada. In 1914 the FUSD was renamed the *Ukrainian Social Democratic party. By 1917 it had become Marxist, and in September 1918, when it was banned by the Canadian government, it was pro-Bolshevik, with 2,000 members.

War and revolution in Ukraine spurred Ukrainians in Canada to organize on behalf of their countrymen. In 1919 the Ukrainian Canadian Citizens' Committee, led by supporters of the new Ukrainian Greek Orthodox church, and a Catholic counterbody, the Ukrainian National Council, sought to help the new Ukrainian republic at the Paris Peace Conference. The Ukrainian Red Cross in Canada was organized to aid war victims in Ukraine, and in 1920 a Ukrainian Central Committee was established to co-ordinate collections for overseas relief. St Raphael's

Ukrainian Immigrants Welfare Association, which functioned for approximately a decade after its establishment in 1925, assisted interwar immigrants to Canada.

National organizations emerged in the interwar years. The left resurfaced in 1920, incorporating in 1924 as the *Ukrainian Labour-Farmer Temple Association (ULFTA); sections for women (est 1922) and youth (est 1926) followed. The ULFTA was the largest ethnic organization sympathetic to the Communist Party of Canada, and its educational and cultural attractions and economic program enjoyed wide support during the depression. The *Ukrainian Self-Reliance League, organized in 1927 by the Ukrainian Orthodox laity, encompassed the following organizations: the Ukrainian Self-Reliance Association, the *Ukrainian Women's Association of Canada (est 1926), the *Canadian Ukrainian Youth Association (est 1931), and the *Union of Ukrainian Community Centres of Canada, which united local Orthodox people's homes and Prosvita societies. The *Ukrainian Catholic Brotherhood of Canada was established in 1932 for Ukrainian Catholic laymen, followed in 1944 by the *Ukrainian Catholic Women's League and in 1939 by the *Ukrainian Catholic Youth.

Interwar immigrants introduced a number of new organizations. The paramilitary sporting Sitch (renamed the *Canadian Sitch Organization in 1928) was founded in 1924 with official support from the Ukrainian Catholic church. It declined with the appearance of the Ukrainian Catholic Brotherhood and in 1934 was reorganized without church backing as the *United Hetman Organization, a conservative monarchist movement that favored P. Skoropadsky as hetman of Ukraine. After the death of his son, D. Skoropadsky, in 1957 the movement, never too popular, rapidly declined. In 1928 the republican-inclined veterans of the Ukrainian independence struggle formed the *Ukrainian War Veterans' Association

(uwva). In 1932 it provided the base for the *Ukrainian National Federation, which espoused the militant nationalism of the *Organization of Ukrainian Nationalists. The *Ukrainian Women's Organization of Canada, initially associated with the uwva, affiliated with the Ukrainian National Federation in 1934, the same year that the *Ukrainian National Youth Federation was formed. In the late 1920s and early 1930s Ukrainian socialist revolutionary émigrés made a brief alliance with the Ukrainian National Home Association in Winnipeg. The institutions of the second immigration generally fared better in urban centers, where the new arrivals were more closely congregated, than in previously settled rural areas.

During the 1930s there was considerable friction between the Canadian-oriented Ukrainian Catholic Brotherhood and Ukrainian Self-Reliance League and such Ukraine-oriented organizations as the Ukrainian National Federation. In spite of rivalries, Ukrainian-Canadian organizations gave moral and financial assistance to Ukrainian émigré centers in Western Europe and to Ukrainian veterans, war orphans, and numerous causes in Poland and neighboring countries. In the 1930s Polish pacification in Western Ukraine and Stalinist terror in the Soviet Union were widely publicized. The ULFTA, which extolled the Soviet Ukrainian state and especially its cultural flowering in the 1920s, failed to question the purges, forced collectivization, and artificial famine of the 1930s. In 1935 an anti-Soviet faction under D. Lobai broke away and formed the Federation of Ukrainian Worker-Farmer Organizations (later the League of Ukrainian Organizations [1936–40] and then the *Ukrainian Workers' League). The ULFTA, banned in 1940, re-emerged as the Association of Canadian Ukrainians after the Soviet Union became Canada's wartime ally. Its successor, the *Association of United Ukrainian Canadians, was incorporated in 1946; but with the cold war, the anticommunism of the third immigration, and the decreasing social isolation and poverty of Ukrainian Canadians, it has never had the strength of its predecessor.

In 1940, to unite Ukrainian Canadians behind the war effort, the major non-Communist organizations formed an ad hoc body, the *Ukrainian Canadian Committee (ucc), by merging two smaller committees: the Representative Committee of Ukrainian Canadians (comprising the Ukrainian Catholic Brotherhood and the Ukrainian National Federation) and the Ukrainian Central Committee of Canada (comprising the Ukrainian Self-Reliance League, the United Hetman Organization, and the League of Ukrainian Organizations). The ucc encouraged military enlistment and participation in victory-loan campaigns, established the *Ukrainian Canadian Relief Fund to co-operate with the Red Cross in providing aid to Ukrainian refugees, and from 1945 to 1951 financially supported the *Central Ukrainian Relief Bureau in London, England.

The ucc was retained after the war as a permanent co-ordinating superstructure for all non-Communist organizations, which in 1982 number between 25 and 30. Six – the Ukrainian Self-Reliance League, Ukrainian National Federation, *Ukrainian Canadian Professional and Business Federation, Ukrainian Catholic Brotherhood, *Ukrainian Canadian Veterans' Association, and *Canadian League for Ukraine's Liberation – dominate. In 1944 the Ukrainian Canadian Women's Committee was formed to co-ordinate the major national women's organizations

and local unaffiliated groups, traditionally concerned with education, arts and crafts, museums, child-rearing, and language preservation.

The *Ukrainian Canadian Servicemen's Association became the Ukrainian Canadian Veterans' Association in 1945 and was accepted as a founding member of the ucc; its members belong to Ukrainian branches of the Royal Canadian Legion. The Ukrainian Canadian Relief Fund formed the nucleus of the postwar Ukrainian Canadian Social Welfare Service. In 1953 the *Ukrainian Canadian Students' Union (susx) superseded several smaller predecessors, although not all Ukrainian student clubs on university campuses joined. In the 1970s the Ukrainian Canadian Professional and Business Federation, formed in 1965 by several independent clubs, had a high political profile as a successful lobby.

Organizations introduced by the third wave of immigration have attracted few Ukrainian Canadians from the first two immigrations. The Canadian League for Ukraine's Liberation (est 1949), associated with the Bander faction of the Organization of Ukrainian Nationalists, is the largest; tied to it is the *Ukrainian Youth Association of Canada, the largest youth group in Canada today. The Ukrainian Youth Association *Plast (est 1948) is the Ukrainian equivalent of the boy scout-girl guide movement; the *Ukrainian Democratic Youth Association (est 1950) enrolls children of postwar immigrants primarily from central and eastern Ukraine. Youth groups generally transmit the principles of the elders as well as entertain. The Ukrainian National Democratic League was formed in 1952 by participants in the 1917–22 liberation struggle and post-1945 immigrants from central Ukraine. A number of veterans' organizations have appeared among the third wave of immigrants, and since 1964 their members have been able to join the *Ukrainian Canadian Veterans' Association. Two scholarly associations, the *Ukrainian Academy of Arts and Sciences (Winnipeg) and the *Shevchenko Scientific Society (Toronto), were established in 1948 and 1949 respectively. There are also professional organizations for doctors, lawyers, engineers, writers, and journalists, supported mainly by the third immigration.

Three Ukrainian mutual-benefit associations, incorporated under the Canada Insurance Companies Act, provide life insurance, funeral benefits, and other services. The oldest, the *Ukrainian Mutual Benefit Association of St Nicholas (est 1905), is Ukrainian Catholic. The independent Ukrainian Fraternal Society of Canada was formed in 1921. The *Workers' Benevolent Association, organized by the Ukrainian Labour-Farmer Temple Association in 1922, continues to serve supporters of the Association of United Ukrainian Canadians. The *Ukrainian National Association and the *Ukrainian Fraternal Association in the United States also serve Ukrainians in Canada.

The strength of the various national organizations has varied over time and in different parts of the country. Today only 10–15 percent of Ukrainian Canadians belong to the organized community. To attract members, some groups are downplaying their political-nationalist emphasis to display a more cultural and social profile.

The press. The oldest Ukrainian newspaper in Canada is the independent weekly **Kanadiis'kyi farmer*, launched in 1903 with Liberal party support. **Ukrains'kyi holos*, begun in 1910 by the bilingual teachers, was influential in

the birth of the Ukrainian Greek Orthodox church and became the unofficial organ of the Ukrainian Self-Reliance League. In October 1981 the two pioneer newspapers amalgamated.

By the 1920s Ukrainians had published 54 newspapers and periodicals, some lasting a few issues and others for several years. Another 150 appeared between 1921 and 1940, and approximately 350 under the stimulus of the third wave of immigration. Most have been local, non-professional publications; only a few have been large-scale enterprises with a national readership. Winnipeg has traditionally dominated publishing, Toronto and to a lesser extent Edmonton being the main challengers. Saskatoon, Mundare, and Yorkton have been the most significant smaller publishing centers.

The left-wing press began with **Chervonyi prapor* (1907–8), which was succeeded by **Robochyi narod* (1909–18), as the organ of the Federation of Ukrainian Social Democrats and the Ukrainian Social Democratic party. The Federation of Ukrainian Socialists published **Nova hromada* (1911–12). *Ukrains'ki robitnychi visti* (1919–37) was the official organ of the ULFTA until replaced by **Narodna hazeta* (1937–40). The ULFTA also published the newspaper **Farmers'ke zhyttia* (1925–40) and the magazines *Holos robitnytsi* (1923–4), **Robitnytsia* (1924–37), **Svit molodi* (1927–30), and *Boiova molod'* (1930–2). D. Lobai's splinter group sponsored the newspaper **Pravda* (1936–8) and *Vpered* (1938–40), and Ukrainian Trotskyists published the newspaper **Robitnychi visty* (1933–8). Two newspapers founded during the Second World War – **Ukrains'ke zhyttia* (1941–65) and **Ukrains'ke slovo* (1943–65) – served pro-Soviet Ukrainian-Canadian Communists and merged in 1965 to form *Zhyttia i slovo*, published in Toronto. Since 1947 the English-language *Ukrainian Canadian* has been published for Communist youth.

The Roman Catholic hierarchy funded the first Ukrainian Catholic newspaper, *Kanadiis'kyi rusyn* (1911–19); as **Kanadiis'kyi ukrainets'* (1919–31), it served as the principal organ of the Ukrainian Catholic church until 1927. In Edmonton *Zakhidni visty* (1928–31) was purchased by the Ukrainian Catholic church in 1929; in 1932 it became **Ukrains'ki visti*. Other major Ukrainian Catholic weeklies are the Toronto-based **Nasha meta*, begun in 1949 for eastern Canada, and **Postup*, begun in 1959 to serve the archeparchy of Winnipeg. The monthly **Svitlo* (since 1938) and *Beacon* (begun in 1966 as *Life Beacon* to promote the Ukrainian rite) are Basilian publications. The Redemptorists have published the monthly **Holos Spasytelia* since 1933 (formerly *Holos Izbavytelia*, 1923–8) and the theological quarterly **Lohos* since 1950. The Ukrainian Catholic Brotherhood has had two major publications: *Biuletyn' Bratstva ukrainsiv-katolykiv Kanady* (1933–7) and **Buduchnist' natsii* (1938–50). In 1946 *Youth – Iunatstvo* became the national organ of Ukrainian Catholic Youth, and in 1970 the Ukrainian Catholic Women's League began to publish the quarterly *Nasha doroha*.

The second Ukrainian newspaper in Canada was the Presbyterian-Independent Greek **Ranok* (1905–20). It merged with the Methodist *Kanadyiets'* (1912–16) to become **Kandiis'kyi ranok* (1920–61), subsidized for most of its existence by the United Church of Canada; in 1961 it became *Levanhel's'kyi ranok*, the organ of the Ukrainian Evangelical Alliance, which had its headquarters in the United States. In 1940 Ukrainians still within the Presbyterian church began the newspaper **Levanhel's'ka*

pravda, now a magazine published in Toronto by the Ukrainian Evangelical Alliance. One of several Ukrainian Baptist publications, *Khrystians'kyi vistnyk*, has appeared since 1942 as the organ of the Ukrainian Evangelical Baptist Alliance of Canada. The Seventh-Day Adventists, Pentecostals, and Jehovah's Witnesses have also published various Ukrainian-language periodicals.

The principal organ of the Ukrainian Orthodox church is the semimonthly newspaper **Visnyk* (formerly *Pravoslavnyi vistnyk*, 1924–7), published by the consistory since 1928. Other Orthodox publications have included *Ridna tserkva* (1935–40), published by V. Svystun during the religious controversy of the 1930s; *Tserkva i narod* (1949–51); and two theological monthlies edited by Metropolitan Ilarion, **Nasha kul'tura* (1951–3) and **Vira i kul'tura* (1953–67 and 1974–5). In addition to *Ukrains'kyi holos*, the Orthodox laity has the magazine **Promin'*, published monthly since 1960 by the Ukrainian Women's Association of Canada. *Sumkivets'*, the national quarterly of the Canadian Ukrainian Youth Association since 1967, expired in the late 1970s.

The first publication of the nascent hetmanite movement was *Probiti* (1924) followed by *Kanadiis'ka Sich* (1928–30), the official organ of Ukrainian monarchists in Canada. For most of its existence **Ukrains'kyi robitnyk* (1934–56) supported the United Hetman Organization, but its successor, *Vil'ne slovo*, became a nonpartisan weekly. Since the Second World War the monarchist viewpoint has been presented by **Nasha derzhava* (1952–5) and **Bat'kivshchyna* (1955–).

The newspaper **Novyi shliakh* became the organ of the Ukrainian National Federation in 1932. **Holos molodi* (1947–54), *MUN Beams* (1955–66), and *New Perspectives* (since 1971) have been publications of the Ukrainian National Youth Federation; **Zhinochyi svit* has been the monthly magazine of the Ukrainian Women's Organization of Canada since 1950.

By the Second World War the Ukrainian community had also published miscellaneous Russophile, children's, agricultural, home, special-interest, and other newspapers and periodicals. Satire and humor were at their richest in the interwar period, in P. *Krat's socialist *Kadylo* (1913–18), Ya. Maidanyk's **Vuiko* (1917–27) and *Vuiko Shtif* (1927–9), and S. *Doroshchuk's **Tochylo* (1930–47).

The largest newspaper launched by the third wave of immigration is **Homin Ukraïny* (1948–), which soon became the unofficial organ of the Canadian League for Ukraine's Liberation. It also publishes the English-language *Ukrainian Echo. Na varti* (1949–52) and **Krylati* (after 1963) have been the major publications of the Ukrainian Youth Association. **Moloda Ukraïna* has represented Ukrainian Democratic Youth since 1951. There have been three major Plast organs: **Iunak* and **Plastovyi shliakh* in the 1960s, and **Hotuis'*, transferred to Toronto from New York in the early 1970s.

Other émigré organizations, as well as educational, professional, and special-interest groups emerging after the Second World War, have produced many periodicals of national or local interest. They include *Student*, since 1968 the often provocative newspaper of the Ukrainian Canadian Student's Union; *Ukrainian Canadian Review*, published occasionally since 1966 by the Ukrainian Canadian Professional and Business Federation; **My i svit*, an émigré magazine that moved to Toronto from Paris in 1955; and **Novi dni*, a literary magazine published since

1950. The number of English-language periodicals is increasing.

Accurate circulation statistics are rarely available, but figures in 1969 for the six large weeklies were as follows: *Kanadiis'kyi farmer*, 16,000; *Ukrains'kyi holos*, 14,000; *Novyi shliakh*, 12,000; *Vil'ne slovo*, 9,500; *Ukrains'ki visti*, 9,500; and *Homin Ukrainy*, 9,000. Only one-fifth of Ukrainian Canadians read the Ukrainian-language press regularly. A primary function of an immigrant press, to interpret the new homeland, has largely disappeared, leaving the Ukrainian-Canadian press to report developments in Ukraine and in the immigrant community.

Ukrainian publishing houses have brought out a great many Ukrainian-language books, pamphlets, and annual calendar-almanacs, as well as a growing number of titles in English. Major book publishers since 1945 have included *Homin Ukrainy*, *Dobra Knyzhka*, *Yevshan-Zillia*, *Novi Dni*, the *Basilian Press*, and *Novyi Shliakh* in Toronto; the *Redemptorist Press* in Yorkton; *Ukrainian News Publishers* in Edmonton; and *Trident Press*, the *Ukrainian Greek Orthodox church*, the *Ukrainian Academy of Arts and Sciences*, and *Ivan Tyktor Publishers* in Winnipeg. The *Ukrainian Academy of Arts and Sciences*, the *Shevchenko Scientific Society*, and the *Ukrainian Canadian Research Foundation* have published scholarly monographs; since 1978 the *Canadian Institute of Ukrainian Studies* has been the most active academic publisher.

Theater. Amateur drama clubs flourished among the early Ukrainian immigrants, often in conjunction with the local *Prosvita* society, reading room, or people's home. Most performed traditional favorites, but they also staged plays that portrayed the immigrant Canadian experience. Between 1928 and 1934 there were two semiprofessional companies in Winnipeg, the *Prosvita Rusalka Theater* and the *UNF Travelling Stock Theater*. Local Ukrainian communities across Canada supported drama groups as well, but by the Second World War the popularity of these groups was declining.

Professional actors and experienced theater personnel among the third wave of immigrants, including M. Tahaiv, H. Maliieva-Tahaieva, L. Kempe, I. Kurochka-Armashovsky, and S. Telizhyn, revitalized Ukrainian theater, and Toronto replaced Winnipeg as the major center. *Zahrava* is one of the best known Ukrainian theater companies. A new departure in the 1970s saw the small-scale introduction of Ukrainian-Canadian subject matter into English-language plays written for the general stage.

Dance. Folk dances, declining as a form of spontaneous expression among descendants of the early settlers, were raised to an art form by V. Avramenko, whose 1927 Canadian tour gave rise to folk-dance schools in larger centers and to staged, choreographed performances. Instructors of the dance groups formed during the 1930s and 1940s (the majority associated with youth organizations) were largely Avramenko's disciples. Ukrainian professional dancers arriving in the 1950s established dance schools and ensembles in addition to performing themselves. Numerous groups emerged in the 1960s and 1970s, often with organizational ties but increasingly as independent societies. Among them were some large companies with junior and intermediate sections: the *Rusalka Dance Ensemble* (Winnipeg), *Chaika* (Hamilton, Ontario), the *Ukrainian Festival Dance Company* (Toronto), *Kalyna* (Toronto), the *Shumka Dancers* (Edmon-

ton), the *Ukrainian Cheremosh Society* (Edmonton), the *Poltava Dance Ensemble* (Regina), and the *Yevshan Ukrainian Folk Ballet Ensemble* (Saskatoon). Individuals active in instruction and direction since the Second World War include P. Marunczuk, J. Klun, P. Hladun, C. Kuc, T. Luchenko, and N. and L. Pavlychenko.

The spontaneous improvisations of the early immigrants were succeeded by dance repertoires shaped by Avramenko around a few set pieces. In the 1960s dance groups copied the colorful, large-scale, and conformist style of touring Soviet Ukrainian troupes. Some have undertaken serious training in addition to more varied repertoires and innovative choreography. In 1975 Soviet influence on Ukrainian dance in Canada became more direct with the introduction of dance seminars taught by Soviet Ukrainian choreographers; some smaller groups, and those affiliated with the *Association of United Ukrainian Canadians*, have come to draw on them. To date there has been limited experimentation with Ukrainian-Canadian themes.

Ukrainian dance grew during the 1960s and 1970s with national media exposure and government grants to subsidize tours by the larger companies, dance workshops, and seminars. In the 1970s approximately a hundred amateur troupes represented various age groups and skill levels. In addition to major, almost professional productions by large metropolitan companies, there are a number of annual regional festivals where Ukrainian dancers perform regularly: *Canada's National Ukrainian Festival* in Dauphin, Manitoba; the *Pysanka Festival* in Vegreville, Alberta; the *Vesna Festival* in Saskatoon; and *Toronto's multicultural Caravan*.

Music. The folk tradition is a rich source for Ukrainian music in Canada. Choral singing, introduced by the first immigrants, became a national art form with the creation of large, trained choirs after the 1922 Canadian tour of the *Ukrainian National Choir* from Europe under O. Koshyts. Among the leading interwar choirs were the *Boian Chorus* of the *Ukrainian National Home Association*, the *Bandurist Chorus* of the *SS Volodymyr and Olga Cathedral*, and the *Prosvita Choir* in Winnipeg; the choir of the *Ukrainian National Home* in Toronto; and the *Ukrainian National Federation* and *St Sophia* choirs in Montreal. In the 1930s Koshyts taught music history and theory and choral directing in Winnipeg. Conductors of the period included B. Kovalsky, Ya. Kozaruk, Ye. Turula, V. Bohonos, and P. Matsenko. With the third immigration came such professionals as I. Kovaliv, conductor of the *St Nicholas Church choir* and founder of the *Lysenko Musical Institute* in Toronto, N. Horodovenko of the *Ukraine choir* in Montreal, and L. Turkevych of the *Prometei choir* in Toronto. Since the Second World War noted amateur conductors have included W. Klymkiw and V. Kardash. The third immigration stimulated instrumental, solo, and chamber music, particularly in the larger cities where Ukrainian symphony concerts were held. With the major exception of classical Ukrainian musicologist P. Matsenko, the musical community has lacked qualified critics.

The 1930s and 1940s witnessed the appearance of professional musicians of Ukrainian descent raised in Canada, including Winnipeg's D. Grescoe (violinist). Of these Ukrainian musicians who immigrated to Canada, the opera singer M. Holynsky is probably best known. The more accomplished professional instrumentalists,

singers, and composers include G. Fiala (composer), L. and I. Zuk (pianists), Z. Lawryshyn (composer), S. Staryk (violinist), and A. Chornodolska and R. Roslak (classical vocalists). In 1974 Ukrainians sponsored performances by the Edmonton and Winnipeg symphony orchestras that featured Ukrainian composers and artists. Ukrainians in Toronto (1979) and Edmonton (1981) also staged the opera *Kupalo* under V. Kolesnyk, former director of the Kiev State Opera.

Beginning in the 1940s and 1950s a distinct Ukrainian-Canadian popular music began to evolve. Drawing on folk tradition and Canadian elements, it has acquired mass appeal through the long-playing record, radio, and television. In western Canada Ukrainian country music has been represented by such artists as Mickey and Bunny (Sklepowich); other popular singers have included A. Stecheson (Tony the Troubador), W. Koster, J. Karasevich, E. Evanko, and T. Shipowick. In the 1960s and 1970s popular bands like Dumka of Edmonton, the D Drifters Five of Winnipeg, and Rushnychok of Montreal provided another dimension to the new Ukrainian-Canadian music scene. The **tsymbaly*, **bandura*, and mandolin have been played in Canada since the early 1900s, although the popularity of mandolin and bandura choruses has fluctuated and *tsymbaly* have been most common on the Prairies.

Architecture, painting, graphic arts, and sculpture. Church architecture has evolved greatly since the erection of modest prairie pioneer structures by anonymous folk builders. The first architect to have widespread impact was the Oblate priest P. Ruh. Examples of his monumental elaborate style are St Josaphat's Catholic Cathedral in Edmonton and the Ukrainian Catholic church in Cook's Creek, Manitoba. Since the 1960s architect R. Zuk has skillfully integrated traditional Ukrainian and contemporary elements to design modern churches, such as the Holy Eucharist Church in Toronto and the Holy Family Church in Winnipeg, both Ukrainian Catholic. Other architects of Ukrainian churches include Yu. Kodak and V. Deneka.

Such Ukrainian folk arts as Easter egg ornamentation and embroidery remain productive forms of individual artistic expression. In danger of being lost in the early 1940s, they have been revived by Ukrainian Canadians of all generations. Wood carving has been largely confined to iconostasis, ciborium, and altar construction.

Several Canadian artists of Ukrainian descent have drawn on their ethnicity in the Canadian context; others (particularly immigrants) have relied more heavily on the Ukrainian artistic tradition in subject matter, style, or form. In the 1920s cartoonist Ya. Maidanyk satirized the Ukrainian immigrant community and interpreted Canadian society to his readers. W. Kurelek, whose pioneer prairie experience inspired many of his paintings, has been widely recognized by the Canadian artistic community. L. Mol (Molodozhanyan), the international-award-winning sculptor, has done several Ukrainian and Canadian pieces, but his work is wide-ranging. Emigré artists of the 1950s who have continued to produce in Canada include M. Levytsky (painting, graphics), I. Keivan (graphics, art criticism), and R. Koval (portraits, landscapes); other members of the group include L. Palii (graphics) and M. Bidniak, H. Novakivska, I. Bielsky, M. Styranka, O. Telizhyn, and P. Mahdenko (painting). Notable church painters have been Yu. Butsmaniuk and

W. Dobrolige. In 1956 émigré artists established the *Ukrainian Association of Creative Artists in Toronto. Artists of Ukrainian background active in the Canadian artistic community have included M. Kuczer, L. Klimec, R. Kost, P. Shostak, P. Kolesnyk, K. Kulyk, I. Hrytzak, L. Luhovy, K. Mamchure, I. Kordiyuk, I. Osadsa, V. Yurchuk, C. Kudryk, K. Aronetz, P. Diakiw, F. Tymoshenko, and L. Sarafinchan (painting); N. Husar and D. Proch (mixed media); R. Logush (silkscreen prints); A. Lysak (engraving, woodcuts); and E. Drahan-chuk (ceramics).

The first Ukrainian art gallery, My i Svit, was established in Toronto in 1958 by M. Koliankivsky, who later moved his collection to Niagara Falls, Ontario. Also exhibiting the work of Ukrainian-Canadian artists have been the *Ukrainian Cultural and Educational Centre in Winnipeg and the Ukrainian Canadian Art Foundation in Toronto.

Electronic arts (film, radio, television). Ukrainian filmmaking was poorly developed until B. Soluk, L. Orlyhora, and W. Wasik in the Toronto area became involved after the Second World War. Their productions, which have largely romanticized the Ukrainian past or have been anti-Soviet statements, have included *Chornomorti* (Black Sea People, 1952), *Hutsulka Ksenia* (Ksenia, the Hutsul Girl, 1956), *Lvivs'ki katakomby* (Lviv Catacombs, 1954), *Pisnia Mazepy* (Song of Mazepa, 1960), and the more recent productions by Wasik Films, *Zhorstoki svitanky* (Cruel Dawn, 1965), *Nikoly ne zabudu* (I Shall Never Forget, 1969), *Marichka* (1974), and *Zashumila verkhovyna* (Whispering Highlands, 1975). The National Film Board of Canada (NFB) has produced a number of films and shorts about Ukrainian Canadians, ranging from the early documentarylike *Ukrainian Winter Holidays* (1943) and *Ukrainian Dance* (1944) to *Kurelek: The Ukrainian Pioneers* (1974), R. Kroiter's *Strangers at the Door* (1977), H. Spak's *Wood Mountain Poems* (1979, featuring poet A. Suknaski) and H. Kuchmij's *Strongest Man in the World* (1980) and *Laughter in My Soul* (1983). *Reflections of the Past* (1974), an impressionistic view of the pioneer experience in Manitoba by S. Nowytski, was commissioned by the Ukrainian Cultural and Educational Centre in Winnipeg. While films about Ukrainians in Canada have tended to be 'success' oriented or to focus on folkloric and ethnographic elements, some have taken a more critical approach: the Canadian Broadcasting Corporation's (CBC) *Another Smith for Paradise* (1973); the NFB's *Teach Me to Dance* (1978, with script by M. Kostash); and '1927' (1978), a CBC television drama written by G. Ryga.

Although programs with Ukrainian-Canadian content increased on CBC television during the 1970s, the national network refused to introduce regular non-official-language programming. During the 1960s the CBC's musical variety show 'Juliette,' hosted by singer J. Sysak, periodically featured Ukrainian performers. Local Ukrainian television programs emerged in the 1970s with the advent of community cable television and multilingual stations. Private Ukrainian radio broadcasting had preceded both in the 1930s and consisted largely of entertainment programs sponsored by community organizations. Regular programs, sponsored either by Ukrainian groups or by advertisers, multiplied and diversified after the Second World War – most being religious or musical. Multilingual radio stations in the 1970s expanded the scope and potential of Ukrainian-language and Ukrainian-content

programming; CBC radio has also aired Ukrainian music, interviews, and feature stories. Since 1952 CBC radio's Voice of Canada, which became Radio Canada International in 1972, has beamed daily Ukrainian-language broadcasts into Soviet Ukraine.

Literature. Immigrant folk ballads at the turn of the century were the first form of literary expression among Ukrainians in Canada. Composed in the lively *kolomyjka* meter, they expressed nostalgia for the homeland or the hopes and trials of the new world. Among the folkloristic poets were D. Rarahovsky, P. Bozhyk, I. Zbura, S. Palamariuk, and T. Fedyk. Fedyk's collection of poems, *Pisni pro Kanadu i Avstriiu* (Songs about Canada and Austria, Winnipeg 1908), became a best-seller, reaching its sixth edition by 1926 and selling an estimated 50,000 copies. Poetry reflecting the national and social consciousness of its authors also appeared during the first three decades of the 20th century and included works by M. Gowda, P. Krat, V. Kudryk, S. Kovbel, and later writers H. Ewach, I. Danylchuk, and T. Pavlychenko. Ewach, Danylchuk, and Myroslav *Ichniansky (I. Kmeta), all lyricists, also wrote philosophic and esthetic poetry. M. Kumka and S. Doroshchuk were early humorists. Other interwar poets, who frequently chose Ukrainian-Canadian themes, were M. Adamovska, A. Pruska, J. Yasinchuk, T. Kroitor, I. Novosad, S. Savchuk, K. Novosad, P. Chaikivsky, and S. Semchuk. Interwar immigrant and lyricist M. Mandryka produced the first Ukrainian-Canadian émigré poetry of note; his works embraced romantic, philosophic, nostalgic, and patriotic themes.

Approximately 40 Ukrainian poets, writers, and literary scholars came to Canada after the Second World War. Their initiative gave rise to the writers' association *Slovo, which has published nine anthologies of prose and poetry by its members since 1971. Major poets among the third wave of immigrants have included B. Oleksandriv, V. Skorupsky, Y. Slavutych, and O. Zuiievsky. Two major English-language translations of Ukrainian poetry have been completed by C. Andrusyshen and W. Kirkconnell: *The Ukrainian Poets 1189-1962* (1963) and *The Poetical Works of Taras Shevchenko* (1964).

The first three decades of the 20th century also produced a number of playwrights. By 1942 approximately a hundred Ukrainian plays had been written and published in Canada; the majority were drama or melodrama, followed by satire and farce, and were set in Ukraine. Canadian-content plays dealt with the struggle for socio-economic betterment, romance, and social ills. Six dramatists dominated: M. Irchan (A. Babiuk), S. Kovbel, D. Hunkevych, O. Luhov (Ovrutsky-Schwabe), P. Ostapchuk (Pylypenko), and M. Petrivsky.

Early prose about the Ukrainian immigrants in Canada by N. Dmytriv, S. Chernetsky, and others also appeared in the pages of the American daily, *Svoboda*. Among the pioneer prose writers were M. Stechishin and A. Novak, whose realistic stories often portrayed the immigrant experience negatively; V. Kudryk, who wrote romantic works; P. Krat, whose prose dealt with socialist or contemporary Ukrainian political themes; and O. Hykawy, who wrote children's literature.

H. Ewach's novel *Holos zemli* (Voice of the Land, 1937) and O. Luhov's *Bezkhatsnyi* (Homeless, 1946) both depicted the settling of the land. The classic novel of the Ukrainian immigrant pioneer experience in rural western Canada in the early 20th century is the trilogy *Synyi zemli*

(Sons of the Soil, 1939-45) by I. Kiriak; it subsequently appeared in an abridged English translation. The major prose figure to come with the third immigration was U. Samchuk, whose Canadian output has included one novel dealing with Ukrainian-Canadian immigrant adjustment, *Na tverdii zemli* (On Firm Ground, 1967). Others have been I. Bodnarchuk, M. Keivan, and the satirists M. Koliiankivsky and O. Smotrych.

Among the few Ukrainian Canadians to describe the experiences of their group in English have been V. Lysenko (*Yellow Boots*, 1954), M. Lazechko-Haas (*The Street Where I Live*, 1976), and M.A. Seitz (*Shelterbelt*, 1979). Non-Ukrainians have seldom chosen Ukrainian-Canadian themes or major characters; those who have include Ralph Connor (C. Gordon) (*The Foreigner*, 1909), H. Kreisel (*The Broken Globe*, 1966), G. Roy (*Garden in the Wind*, 1977), and M. Atwood (*Life before Man*, 1979). Canadian writers of Ukrainian origin recognized by the Canadian literary establishment include playwright G. Ryga (*The Ecstasy of Rita Joe*, 1967; *Beyond the Crimson Morning*, 1979) and poet A. Suknaski (*Wood Mountain Poems*, 1976; *The Ghosts Call You Poor*, 1978), whose works do not necessarily reflect their ethnicity.

Scholarship. Ukrainian scholarship in Canada was rudimentary and sporadic before the 1950s. The two major figures were M. Mandryka, who founded the short-lived Ukrainian Canadian Association for Scholarly Research and taught at the Ukrainian National Home in Winnipeg, and D. Doroshenko, the Ukrainian historian who lectured at the Hrushevsky Institute in Edmonton in the late 1930s. Anglo-Canadians who published articles on Ukrainian history and literature and translated literary works included poetess F. Livesay, Presbyterian missionaries A. Hunter and P. Cundy, historian G.W. Simpson, and linguist W. Kirkconnell.

The arrival of Ukrainian émigré scholars, the increased interest in Eastern Europe because of the cold war, and the growing number of Ukrainian-Canadian university students facilitated the consolidation of a Ukrainian scholarly community in Canada after 1950. Scholars who researched privately included theologians M. Hermaniuk, V. Laba, and I. Vlasovsky; geographer I. Tesla; archeologist Ya. Pasternak; literary historian L. Biletsky; linguist and church historian I. Ohiienko; and D. Doroshenko, who taught at St Andrew's College. Ukrainian scholars who helped establish Ukrainian studies and Slavic departments at Canadian universities include Canadian-born C. Andrusyshen at the University of Saskatchewan (1945), philologist J.B. Rudnycky at the University of Manitoba (1949), historian V. Kaye-Kysilewsky and C. Bida (language and literature) at the University of Ottawa (1950), G. Luckyj (modern Ukrainian and Russian literature) at the University of Toronto (1954), and linguist O. Starchuk at the University of Alberta (1960). In 1979, 30 percent of approximately 275 professors of Ukrainian origin at Canadian universities were in the social sciences and humanities, the great majority in Slavic languages and literatures, followed by East European history and politics. In 1982 eight universities had programs with Ukrainian language and literature majors leading to a bachelor of arts degree; four offered master's degrees in Ukrainian language and literature; and three (Alberta, Ottawa, and Toronto) offered doctorates. The University of Manitoba offers a BA program in Ukrainian-Canadian heritage studies. In 1982-3, 12 universities

offered 102 half-courses (or their equivalent) in Ukrainian studies to 1,389 students. In the 1970s courses in folklore, history, political science, and methodology for teaching Ukrainian as a second language were introduced.

Membership in the Canadian branches of the Ukrainian Academy of Arts and Sciences, the Shevchenko Scientific Society, and smaller organizations has largely been confined to Ukrainians of the third immigration. Ukrainian scholars have been active in the Eastern Canadian Association of Slavic and East European Specialists and in the Canadian Association of Slavists (est 1954), within which they created a Conference on Ukrainian Studies in 1974. Academics interested in Ukrainian-Canadian studies helped form the Inter-University Committee on Canadian Slavs (est 1964), which became the Canadian Ethnic Studies Association in 1971. Efforts to co-ordinate Ukrainian studies within the university framework resulted in the establishment of the *Canadian Institute of Ukrainian Studies at the University of Alberta in 1976; it conducts and publishes its own research and promotes Ukrainian studies in North America and elsewhere. The *Canadian Foundation for Ukrainian Studies, founded in 1975, is working closely with the institute to publish a multi-volume English-language encyclopedia of Ukraine. In March 1979 an endowed chair of Ukrainian studies (history and political economy) was established at the University of Toronto; it is held by P.R. Magocsi.

Research in Ukrainian studies has been dominated by work in 19th- and early 20th-century literature (G. Luckyj); linguistics (I. Ohijenko), onomastics (J.B. Rudnycky), and lexicography (C. Andrusyshen) have been secondary. Research in history also emphasizes the 19th and early 20th centuries (I.L. Rudnytsky). Ukrainian political scientists have concentrated on Soviet politics, particularly nationalities and religious policies (J. Borys, B. Bociurkiw, P. Potichnyj). Scholarly periodicals include *Ukrainica Canadiana* (1954-72), an annual bibliography published by the Ukrainian Academy of Arts and Sciences; *Zbirnyk materialiv Naukovoho tovarystva im. Shevchenka*, published occasionally by the Shevchenko Scientific Society since 1954; and the semiannual *Journal of Ukrainian Studies*, published by the Canadian Institute of Ukrainian Studies since 1976.

Notable scholars in Ukrainian-Canadian studies have been the professional historians P. Yuzyk, B. Kazymyra, V. Kaye-Kysilewsky, and M. Lupul, and the private scholars M. Marunchak, O. Woycenko, and P. Krawchuk. Early Canadian sociologists examined Ukrainians for the problems they posed for Canadian society, but serious sociological research is more recent and is represented by W. Isajiw. In spite of a wealth of raw material Ukrainian-Canadian folkloric and ethnographic studies are in their infancy, being almost solely dominated by R. Klymasz. The recent surge of interest in ethnic origins has produced several popular and local Ukrainian-Canadian histories. As ethnic studies are accepted as part of Canadian studies proper, the examination of the Ukrainian-Canadian experience becomes increasingly critical and analytical.

Libraries, museums, and archives. The nuclei of Ukrainian libraries, museums, and archives were established early in the 20th century by religious orders and local Prosvita societies, reading rooms, and people's homes. Later, secular and religious organizations set up

their own institutions. Many disappeared or fell into disuse, but since the 1960s interest has been rekindled, particularly in museums, aided by federal and provincial multicultural grants.

The oldest and richest of the libraries, museums, and archives are those of the Basilian fathers in Mundare, Alberta. Both the library and museum (est 1957), with artifacts from Ukraine, Western Europe, and Canada, were largely created by J. Jean. Other surviving pioneer libraries are those at the Redemptorist Mission in Yorkton, the Ukrainian National Home in Toronto, and the Mohyla Ukrainian Institute in Saskatoon. Major library collections established later are those of the Ukrainian Cultural and Educational Centre (est 1944) with almost 40,000 items, the Ukrainian Academy of Arts and Sciences, and St Andrew's College in Winnipeg; the Ukrainian National Federation, Ukrainian People's Home, and St Vladimir Institute in Toronto; the Ukrainian Fraternal Society in Vancouver; and the Ivan Franko Museum (Winnipeg) and Taras Shevchenko Museum (Palermo, Ontario), both pro-Soviet institutions. University-level Ukrainian courses have spurred the development of Ukrainian collections on Canadian campuses; the best library collections are at the universities of Alberta and Toronto, followed by Manitoba, Ottawa, and Saskatchewan.

In the late 1920s and 1930s Ukrainian Canadians seriously began to preserve materials from their past. In 1941 the Ukrainian Women's Association of Canada opened the Ukrainian Arts and Crafts Museum in Saskatoon, now the Ukrainian Museum of Canada with branches in Edmonton, Winnipeg, and Toronto. In Winnipeg the Ukrainian Cultural and Educational Centre houses a major historical and ethnographical museum, with 8,500 artifacts, and an art gallery. The Ukrainian Canadian Archives and Museum of Alberta (est 1972) in Edmonton stresses pioneer artifacts from Alberta. Other predominantly folk arts and crafts museums include those of the Ukrainian Catholic Women's League in Edmonton, Saskatoon, and Toronto. The General M. Sadowsky Museum (originally the Military History Museum in Toronto, now operated by the Ukrainian Academy of Arts and Sciences in Winnipeg) features artifacts and documents from the independence struggle of 1917-21, and the St Volodymyr Ukrainian Catholic Centre (est 1967) in Winnipeg displays religious artifacts. By the late 1970s there were approximately 20 Ukrainian museums, the majority housing arts and crafts, in Canada.

Ukrainian exhibits and artifacts have become permanent features of several provincial government museums as well as of the Canadian Centre for Folk Culture Studies and the National Museum of Man in Ottawa. The most elaborate attempt to preserve and re-create the Ukrainian-Canadian past has been the erection near Edmonton, Alberta, of the Ukrainian Cultural Heritage Village, since 1975 a provincial government project. The display of pioneer artifacts in restored buildings is designed to portray Ukrainian life in rural Alberta before 1930.

Archives have received the least attention from community groups. Religious and secular organizational records, as well as personal papers, often remain in the hands of their owners and are closed to researchers. The best-organized and most accessible archival collections are at the Ukrainian Cultural and Educational Centre, which houses the papers of I. Bobersky, Ye. Konovalets, O.

Koshyts, and others. The Ukrainian Canadian Archives and Museum of Alberta and the Ukrainian Museum of Canada also collect archival materials, as do many other organizations that operate museums and libraries, but archival work is often secondary. Canadian provincial archives and the Public Archives of Canada (through the National Ethnic Archives) in Ottawa have begun to collect private papers (A. Zhuk, D. Dontsov, V. Kaye), photographs, organizational records, and sound recordings pertaining to Ukrainian Canadians.

Assimilation. Increasing intermarriage, the decline in traditional religion, low organizational membership, and Ukrainian-language loss are affecting the size and strength of the Ukrainian-Canadian community. As late as 1941, 92.1 percent of Ukrainian Canadians reported Ukrainian as their mother tongue (94.3 percent in the Prairie Provinces, 85.2 percent in Ontario, 88.0 percent in Quebec, 71.4 percent in British Columbia). Language loss accelerated over the next 30 years, however, and in 1981 only 55.1 percent of single-origin Ukrainian Canadians reported Ukrainian as their mother tongue. Ukrainians in Manitoba, Saskatchewan, Ontario, and Quebec were the least assimilated linguistically, with 58.9, 58.1, 60.8, and 73.5 percent respectively being native Ukrainian speakers; those in Alberta (49.8 percent) and British Columbia (42.3 percent) were the most assimilated. Almost all Canadians of Ukrainian origin who first learned a language other than Ukrainian have been assimilated into the English linguistic community. Accelerating assimilation since the Second World War, however, has been partially countered from the 1960s by growing interest among third- and fourth-generation Ukrainian Canadians in their heritage, particularly in the visual folk arts.

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Canadian Foundation for Ukrainian Studies. The Canadian Foundation for Ukrainian Studies was incorporated as the Canadian Institute of Ukrainian Studies Foundation in 1975 by the Ukrainian Canadian Professional and Business Federation; it was renamed in 1979. The foundation assists the development of Ukrainian studies in Canada by financing research, publications, scholarships, conferences, and other scholarly activities. Its main project is the publication of the four-volume English-language alphabetical *Encyclopedia of Ukraine*, prepared jointly by the University of Toronto project office of the Canadian Institute of Ukrainian Studies and the Shevchenko Scientific Society in Sarcelles, France. S. Frolick, W. Tarnopolsky, O. Rudzik, P. Savaryn, and J. Stashuk have served as presidents of the foundation, which is administered by a national board of directors.

Canadian Institute of Ukrainian Studies (CIUS). The Canadian Institute of Ukrainian Studies became a project of the Ukrainian Canadian Professional and Business Federation when the national executive was in Edmonton (1973–5). In July 1976 it was established at the University of Alberta in Edmonton as a publicly funded national institute with a project office at the University of Toronto. The CIUS promotes Ukrainian and Ukrainian-Canadian studies through research grants, publications, scholarships, seminars, and conferences; co-ordinates scholarly activity; and encourages Ukrainian-content programs at Canadian universities and English-Ukrainian bilingual classes in Canadian elementary schools. The CIUS houses the only Ukrainian language resource center in the Western world. Its main project is the four-volume English-language alphabetical *Encyclopedia of Ukraine*, prepared jointly with the Shevchenko Scientific Society in Sarcelles, France. The first director of CIUS has been M. Lupul; B. Bociurkiw, G. Luckyj, and I.L. Rudnytsky have served as associate directors.

Canadian League for Ukraine's Liberation (Liga vyzvolennia Ukrainy). A political organization formed in 1949 by the Bandera faction of the OUN. It has become the largest organization introduced into Canada by the third immigration. Among its founders were R. Malashchuk, V.

Production of canned goods in the Ukrainian SSR (in millions of standard cans)

Types	1940		1950		1960		1970		1978	
	Ukraine	% of USSR	Ukraine	% of USSR	Ukraine	% of USSR	Ukraine	% of USSR	Ukraine	% of USSR
TOTAL	339.2	30.3	297.9	19.4	1,159.7	23.8	2,642.4	24.8	3,995.4	24.7
Meat and meat-vegetable			8.7	2.7	86.9	13.0	145.4	17.8	184.8	18.5
Fish			9.7	4.8	63.8	8.8	107.0	7.7	253.0	8.7
Milk			0.9	1.1	133.3	28.6	315.1	28.5	333.9	24.7
Fruits and vegetables including:			278.6	29.7	875.7	29.2	2,074.6	25.6	3,177.1	26.7
Vegetables					358.0	33.9	939.3	35.9	1,278.0	38.3
Tomatoes					227.3	33.9	377.0	28.9	766.2	18.5
Fruits					192.3	20.0	299.8	19.6	238.4	18.1
Juices					98.1	31.5	458.5	24.2	894.5	28.4

Makar, M. Kravtsiv, M. Sosnovsky, V. Borodach, and P. Bashuk. The league supports the *Anti-Bolshevik Bloc of Nations. The Toronto weekly **Homin Ukraïny* is the organization's unofficial organ. In 1956 the league joined the Ukrainian Canadian Committee. In 1978 the league had 15 buildings and 48 branches, 34 of them in Ontario. Its presidents have been R. Malashchuk, V. Bezkhlibnyk, and T. Buiniak. A women's association and the Ukrainian Youth Association of Canada maintain close ties with the league.

Canadian Sitch Organization (CSO). A conservative political organization founded in 1924 in Toronto by V. Bosa as the Ukrainian Sporting Sitch Association of Canada, renamed the Canadian Sitch Organization in 1928. The CSO was close to the American Hetmanite organization based in Chicago. It was officially supported by the Ukrainian Catholic church and from 1928 to 1930 was served by the newspaper *Kanadiis'ka Sich*. Its most important members were V. Bosa, D. Elcheshen, M. Hetman, J. Esaiw, A. Zaharychuk, V. Dyky, and N. Danylchenko. In 1934 the CSO's 50 branches were reorganized, without official church support, as the *United Hetman Organization.

Canadian Ukrainian Youth Association (Soiuz ukrainskoi molodi Kanady). Since 1931 the Ukrainian Orthodox youth section of the *Ukrainian Self-Reliance League, with branches across Canada. H. Tyzyk and P. Yavorsky were pioneer organizers, and I. Danylchuk was an early leader. *Sumkiyets'* was its national quarterly from 1967 to the mid-1970s. Since the early 1970s it has conducted an annual cultural immersion camp, Selo, in various parts of Canada.

Candela (Icon Lamp). Church journal published monthly in Rumanian and Ukrainian in Chernivtsi from 1882 to 1916. The Ukrainian section was edited by S. Vorobkevych, T. Tyminsky, O. Manastyrsky, and Ye. Semaka. The journal published the minutes of meetings of the Bukovynian Orthodox Consistory.

Canning industry. A branch of the food industry that preserves fruit, vegetable, meat, seafood, and dairy

products primarily through hermetic sealing. Many of its enterprises service the *fruit-and-vegetable processing industry specifically, with facilities for drying, salting, pickling, and freezing vegetables and fruit. Ukraine provides a rich source of raw materials for the canning industry. Although it covers only 2.7 percent of the USSR's territory, Ukraine contains 31.2 percent of the land devoted to orchards and vineyards in the USSR (producing 20 percent of the USSR crop) and 30 percent of the land devoted to vegetable cultivation (producing 25.2 percent of the crop). Ukraine also produces 23.6 percent of the meat and 23.8 percent of the milk in the USSR. The canning industry developed in Ukraine in the second half of the 19th century, mostly in the south. In 1913 there were 25 semidomestic canning enterprises, which produced annually 16–18 million standard cans of vegetables and 15 million cans of meat, accounting for 40 percent of the canning production of the Russian Empire. The canning industry was concentrated in Kherson gubernia (which produced two-thirds of Ukraine's canned goods), Kiev gubernia, and Tavriia gubernia. The largest canning centers were Odessa and Symferopil, which together produced 90 percent of the empire's canned vegetables and fruit. After the revolution the small canning enterprises were abolished, the larger ones were modernized several times, and new plants were built in Kherson, Odessa, Cherkasy, Melitopil, and other places during the prewar five-year plans. By 1940 the number of canning plants had grown to 30, and they produced 339.2 million standard cans (30.3 percent of USSR production). After the war the canning industry reached its prewar level of production only in the 1950s. Besides reconstructing old plants and building new ones, the state set up new branches of the canning industry to produce canned milk, baby foods, and dietary foods, vitamins, etc. In 1980 3,488.3 million standard cans (24.7 percent of USSR production) were produced in the Ukrainian SSR. The canning industry accounts for 5 percent of the production of Ukraine's food industry (for more detail see the accompanying table). Most canning firms come under the control of the Ministry of the Food Industry, but some come under the Ministry of Local Industry or the Ministry of Trade or belong to the system of consumer co-operatives, state farms, or collective farms. The capacity of the canning

factories is inadequate, and, therefore, a large quantity of fruit and vegetables is lost because of spoilage in the fields and collection depots.

The canning factories are located near the sources of raw materials, and their distribution is, therefore, uneven. Almost 60 percent of the canneries are located in large cities. Fruit and vegetable canneries are usually found in Kherson, Odessa, and Crimea oblasts. Meat canneries are concentrated in Poltava, Vinnytsia, and Cherkasy oblasts. Fish canneries are located in the port cities of the Black and Azov seas (Kherson, Odessa, Kerch, Bilhorod-Dnistrovskiy), on the Dnieper River (in Kiev, Dnipropetrovske, and Zaporizhia), or on the Danube River (in Vylkove, Izmail, and Kiliia). The largest canning complex is in Kherson (built in 1966, superseding a complex built in 1932), followed by the complexes in Odessa (built in 1919), Nizhen (1927), Talne (1965), Izmail (1954), Zhdanov, Melitopol, Symferopil, and Mykolaiv.

The canning industry in the Kuban and Stavropol regions is well developed and accounts for 8.2 percent of USSR production. Vegetable and fruit canneries are located in Krasnodar, Sloviansk, Armavir, Georgievsk, Izobilnyi, and Cherkessk. Fish canneries are found in Novorosiiske on the Black Sea coast and in Yeiske and Oziv on the coast of the Sea of Azov. Research for the canning industry is done by the Ukrainian Scientific Research Institute of the Canning Industry in Odessa.

(For a bibliography see *Food industry.)

B. Wynar

Canon (from the Greek *ὁ κανών* [rule]; also called *kryloshany* or capitular). A higher priestly office in an eparchy. Often canons are members of a bishop's council and have important functions and privileges in solemn worship in a cathedral or church. There are active canons (at the bishop's residence) and titular ones without the rights and duties of canons. In the Ukrainian Catholic church the title of canon was introduced under the influence of the Roman Catholic church at the beginning of the 19th century.

The title is unknown in the Ukrainian Orthodox church, but the corresponding title *krylos* was introduced very early. Holders of the title (eg, the famous *krylos* of Halych) are known as *kryloshany*.

In recent history there have been very learned and distinguished canons in the Ukrainian Catholic church who have had considerable influence on the public life of the church and the nation. Candidates for the episcopate have commonly been elected from among their number.

Canon law (Greek: *κανών* [norm]). The set of laws regulating the internal order of the church. The oldest source of canon law in the postapostolic era is *Διδχήτων δώδεκα ἀποστόλων* (The Doctrine of the Twelve Apostles), dating from the 1st century AD. The body of church laws accepted in the Byzantine church (and state) was called the *Nomocanon*. One canonical collection, compiled by John the Scholastic, consisted of 50 titles (the first edition, AD 550, contained 85 canons of the Apostles, the canons of 10 synods, and 68 canons of St Basil; the second edition, AD 565, contained more canons of St Basil as well as those of other church fathers). The most famous *Nomocanon*, ca AD 883, consisted of 14 titles and is attributed to the patriarch Photius.

The Slavic translation of the *Nomocanon* (of 50 titles)

is called *Ustiuzhska Kormcha* or the *Nomocanon* of St Methodius (13th century); the translation of the *Nomocanon* (of 14 titles) is entitled *Efremovska Kormcha* (11th century). Another Slavic source is the *Kormchaia kniga* (The Rudder Book), composed by the Serbian archbishop Sava (ca 1199–1207) at Mt Athos. In 1260 it was transferred from Serbia through Bulgaria to Ukraine, where, in 1274, it was accepted as the official source for church law at the synod of Vladimir-on-the-Kliazma under the metropolitan of Kiev, Cyril III. *Kormchaia kniga* consisted of different Byzantine sources of canon law, later supplemented with some sources of Ukrainian origin, such as **Ruskaia Pravda* (Rus' Justice). Some other Ukrainian sources of canon law are *Mirylo pravednoie* (The Righteous Standard, 14th century, dealing with judicial procedure), the synopsis of canons of 1420, the *Nomocanon* of 226 chapters (several editions: Kiev 1620, 1624, 1629; Lviv 1646), and *Zinar* (a penitential collection from the 12th–14th century). These collections form the basis of the canon law of the Orthodox church, including the Ukrainian Orthodox church.

At the beginning of the 16th century a collection of canon laws known as *Corpus Iuris Canonici* was prepared in the Roman Catholic church. This collection expanded constantly but was never approved. The official codification of Catholic canon law began in 1904, and the new code, entitled *Codex Iuris Canonici* (Code of Canon Law), came into effect in 1918. The code is binding on the Roman Catholic church but affects the Eastern church only in certain relevant sections. Outside this code there is room for special laws adopted by the individual church provinces.

To compile a similar code of canon law for the Eastern church, in 1929 Pope Pius XI appointed a commission of cardinals, which consisted of two subcommissions: one to collect the sources of Eastern canon law, and the other to prepare a code of laws of the Eastern church. The consultant from the Ukrainian Catholic church to the codification subcommission was Rev D. Holovetsky, and to the editorial subcommission, Rev Y. Zaiachkivsky. The editorial subcommission planned to unify the laws of the scattered Eastern churches, to orientalize these laws (eg, a number of Eastern legal terms were introduced), and to reconcile the Eastern code with the code of canon law of the Western church. The code of canon law of the Eastern church was prepared in full, but in 1957 Pope Pius XII published only a few of its parts, including those relating to Eastern rites.

After the Second Vatican Council a new period of codification of canon law was begun. A pontifical commission for the revision of canon law for Eastern churches was established and included as the Ukrainian representatives Metropolitan M. Hermaniuk and Bishop M. Marusyn (now the commission's vice-president), as well as several other Ukrainians in the role of consultants.

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V. Laba, M. Voinar

Cantata. A composite vocal-instrumental work for choir, soloists, and orchestra, usually of a solemn or lyric-epic character. In Ukrainian music the model for the cantata was set by M. Lysenko with pieces such as 'Rejoice, Unwatered Field,' 'The Rapids Pound,' and 'In Eternal Memory of Kotliarevsky.' Other composers who wrote cantatas were K. Stetsenko ('On Sunday, Holy Sunday'), S. Liudkevych ('Caucasus,' 1902–13, 'Testament,' 1934), L. Revutsky ('The Kerchief,' 1923), M. Verykivsky ('October Cantata,' 1936), B. Liatoshytsky ('Ceremonial Cantata,' 1939), I. Shamo ('Duma about Three Winds'), A. Shtoharenko ('My Ukraine,' 1943), A. Rudnytsky ('Moses'), L. Kolodub ('Glory to the Fatherland'), R. Simovych ('Flower of Happiness and Freedom'), M. Skoryk ('Spring,' 'A Person'), A. Kos-Anatolsky ('It Passed Long Ago,' 1961), Ya. Tsehliar ('To the Immortal Kobzar'), V. Kyreiko ('In Memory of M.L. Kropyvnytsky'), and L. Dychko ('Red Guelder Rose'). The cantata became particularly popular in Soviet music as a medium for the glorification of the socialist epoch.

Cantus. A song of religious content that appeared in Ukraine at the turn of the 17th century and from there spread to Russia. The original structure of the cantus was a simple one based on three voices, frequently with parallel passages in the two higher voices; in time it became more complex. The influence of choral polyphonic music, the so-called *partesnyi spiv* (part singing) is evident in the old cantus. By the 18th century the cantus form took on more of a folk character, reflecting popular customs and domestic themes, including love lyrics, humorous songs, songs of greeting, and panegyrics. Cantus songs were composed and sung in the vernacular by music teachers, students of the Kievan Mohyla Academy, wandering cantors, lirnyks, and others. The cantus was an indispensable part of the *vertyp* puppet theater and other performances in brotherhood schools and the Kievan Mohyla Academy. Among authors of the cantus were H. Skovoroda, D. Tuptalo, and V. Trediakovsky. In recent times M. Leontovych, O. Koshyts, M. Haivoronsky, and others have arranged cantus. The influence of the cantus is detectable in the works of D. Bortniansky and others. Examples of lira cantus are presented in the collection *Lira ta її motyvy* (The Lira and Its Motifs, Kiev 1903).

Capercaillie (*Tetrao urogallus*; Ukrainian: *hlushets*, *hotur*, or *hlukhar zvychainyi*). A species of game bird of the grouse family (Tetraonidae), Galliformes order. The male capercaillie grows up to 110 cm in length and 6 kg in weight. In Ukraine this bird now lives only in the northern forest belt and the Carpathian Mountains; in the second half of the 18th century it could still be found in the forest-steppe between the Dnieper and the Don rivers. It is valued for its feathers and tasty meat; hence it has been intensely hunted.

Capital investment. Monetary resources used for constructing, expanding, and reconstructing plants, residential housing, schools, hospitals, and other buildings, communication and transport facilities, mining research and development, and stocks of goods.

Before the revolution most of the capital investment in Ukraine was made by private individuals and companies, such as joint-stock companies, manufacturers, merchants, and financiers. Foreign capital played an important role in Ukraine's industry. The government's involvement was relatively small; it partly financed railroad construction, schools, the postal network, and certain government projects. Under the Soviet regime capital investment has been strictly controlled by the state. Depending on the source of financing, capital investments are either centralized or non-centralized. The magnitude of centralized capital investment is determined by the state (see *Economic planning) and confirmed by legislation, and the capital is financed mostly out of the state's *budget, revenue, and amortization funds. Non-centralized capital investments are also determined by the state's economic plan or the plans of individual enterprises and are financed out of the national budget, the budgets of enterprises, collective farms, and other co-operative organizations, and the savings of the population; the latter is particularly true of the capital for private and co-operative housing construction.

The main sources of capital received and redistributed by the state budget of the USSR are: the turnover tax (see *Taxation), which is included in the price of consumer goods, as well as other taxes whose importance has decreased considerably in recent times; the profits of enterprises; *state loans; and the obligatory deliveries of farm products to the state at prices often below cost. The capital is financed through a bank network for long-term credit operations (see *Banking system). In accordance with the basic thrust of Soviet economic policy a large part of the capital is invested in industrial development, particularly in heavy industry; as a result, the needs of the population are neglected. This is reflected in the low standard of living.

In 1918–80 the total capital investment in the Ukrainian SSR was 334,780 million rubles or about 16 percent of the USSR investment. As can be seen from the accompanying table, the relative magnitude of investment in Ukraine has been declining steadily, particularly since the Eighth Five-Year Plan, and is out of proportion to Ukraine's population (18.8 percent of the USSR population) and to the *national income of Ukraine's economy. The highest percentage of the capital is invested in construction and equipment – 206.8 billion rubles or 62 percent of all capital investment in 1918–80. This percentage fell significantly in the Tenth Five-Year Plan to 53 percent (49.6 billion rubles), and in this period only 158 large industrial enterprises were built in Ukraine. In general, the highest proportion of investment capital has been directed into industry (36.9 percent in the Ninth Five-Year Plan, 38.6 percent in the Tenth). The proportion of capital invested in agriculture has increased (21.1 percent and 21.5 percent). Investment in housing has declined (13.4 percent and 13.1 percent, compared to 17.1 percent in the Seventh Five-Year Plan and 15.2 percent in the Eighth). The decrease has resulted in a significant decline in the standard of living and a chronic shortage of living space in Ukraine, particularly in the larger cities. The most important indicator of a rational capital investment policy is expenditure on fixed productive assets. In 1978, 120.1 billion rubles were spent for this purpose in the USSR economy, and 18.5 billion or 15.4 percent were spent in Ukraine's economy (73.3 billion or 61 percent were spent

Capital investment in the national economy of the Ukrainian SSR (relative prices, in millions of rubles)

	Total capital investment	Percentage Ukraine in USSR	Industry	Farming	Transport and communications	Housing construction
1918-28 (excepting last quarter of 1928)	834	18.9	139	20	81	559
First Five-Year Plan, 1929-32 and last quarter of 1928	1,577	17.9	693	137	289	261
Second Five-Year Plan, 1933-7	3,260	16.5	1,370	355	575	419
Third Five-Year Plan, 1938-mid-1941	2,959	14.5	1,043	293	447	484
1 July 1941-1 January 1946	2,482	12.1	1,117	142	381	492
Fourth Five-Year Plan, 1946-50	9,170	19.3	4,031	935	889	1,890
Fifth Five-Year Plan, 1951-5	14,838	16.5	6,170	2,304	1,195	2,903
Sixth Five-Year Plan, 1956-60	28,530	16.9	10,908	4,495	2,403	6,475
Seventh Five-Year Plan, 1961-5	41,355	16.9	15,837	6,985	4,832	7,074
Eighth Five-Year Plan, 1966-70	57,374	16.4	21,497	10,454	6,152	8,713
Ninth Five-Year Plan, 1971-5	78,518	15.9	28,989	16,593	8,740	10,896
Tenth Five-Year Plan, 1976-80	93,747	15.1	35,737	20,140	10,524	12,262

in the Russian SFSR's economy, although its population in 1978 was 42.6 percent of that of USSR). In 1970 the respective figure for the Russian SFSR was 58.6 percent and for Ukraine 16.6 percent; in 1975 it was 60.4 percent and 15.9 percent. Thus, basic investment in Ukraine is steadily declining, while in the Russian economy it is rising. This favoritism towards Russia at a considerable loss to Ukraine is a concrete example of the Soviet government's colonial approach to the distribution of investment capital.

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 Ye. Glovinsky, B. Wynar

Capital punishment. There was no punishment by death in the prestate period of Ukraine or in the customary law codified in **Ruskaia Pravda* and practiced in Kievan Rus' prior to Prince Volodymyr the Great. Volodymyr's introduction of capital punishment (along with Christianity and under pressure of his bishops) was short-lived. During the subsequent Lithuanian-Ruthenian period (14th-15th century) the death penalty was introduced into the criminal law of the country, mostly under the influence of the strict West European penal systems. Under the *Lithuanian Statutes (1529, 1566, 1588) the death penalty (state beheadings) became one of the principal forms of public punishment. In the Hetman state (17th-18th century) capital punishment existed for crimes against the head of state, society, religion, and morals, as well as for several crimes against private interests. Beheading and hanging, the latter being considered most shameful, were the common forms of execution. At the Zaporozhian Sich, where military order and discipline were of primary importance, the death

penalty was the punishment for violation of the Cossack order, treason, homicide, and homosexuality. Capital punishment was also in force on Ukrainian territory under Polish (later Austrian) and Russian domination in the 18th-20th century, as provided by the criminal laws of the respective countries.

During the period of Ukrainian statehood (1917-20) no attempt was made by the Ukrainian government to pass new criminal laws. However, the Constitution of the Ukrainian National Republic of 29 April 1918 contained, in article 14, the provision that 'no citizen of the Ukrainian National Republic nor any person on its territory shall be punished by death.' This was the only constitution of all the successor states of the former Russian and Austrian empires to abolish the death penalty.

In Polish-occupied Ukraine (1919-39) the criminal code of 1932 limited the use of capital punishment to crimes of high treason and assassination of the president. However, court-martial law, which was in force at various periods during this time, permitted the use of the death penalty without the above limitations, and, in fact, capital punishment was invoked against members of the Ukrainian resistance.

In the Ukrainian SSR capital punishment is firmly established, although theoretically it contradicts the Marxist understanding of crime. The Ukrainian criminal code (of 28 December 1960), based on the 'Principles of Criminal Legislation' of 1958, calls the death penalty 'an exceptional punitive measure [in use temporarily] until its complete abolition.' Three times in the past (1917, 1920, 1947) the death penalty was formally suspended to show 'genuine socialist humanism,' but each time it was re-introduced after a short time, allegedly as a necessary temporary measure. The 'Principles' of 1958 provided for capital punishment (by shooting) for treason, espionage, diversion, acts of terrorism, banditry, and premeditated murder; but very soon special decrees of the Supreme Soviet extended that penalty to several other crimes, such as theft of state property, currency speculation, and counterfeiting. The recent version of the criminal code mentions the death penalty 15 times for offenses by civilians and, additionally, 14 times for offenses by the military.

Capitalism. In the current sense of the term capitalism is a socioeconomic order with the following properties: (1) the means of production are owned mostly by private individuals or companies, which use them primarily for the owner's profit; (2) industrial production is concentrated mostly in large enterprises (factories, plants, etc), and the production process is to a large extent mechanized; (3) the division of labor, the money economy, and exchange by trade on an open market are highly developed; and (4) a large class of workers exists, and the urban population expands at the expense of the rural population.

In Russian-ruled Ukraine the capitalist system existed until 1917; in other parts of Ukraine it persisted until 1945. According to Soviet theory the period of capitalism in Russian-ruled Ukraine began with the abolition of serfdom in 1861. However, the origins of capitalism can already be detected at the end of the 17th and the beginning of the 18th century when industrial production of market goods began to develop on the large landed estates ('trade capitalism,' according to M. Yavorsky and V. Sukhyno-Khomenko). The *sugar industry can be considered the first true form of capitalist production in Ukraine. It originated in the 1820s and reached significant proportions by the middle of the century, employing almost half of the wage-earning industrial laborers. The development of the industry was marked by the growth in size of sugar refineries: in the early 1870s refineries with over 500 workers employed about 30 percent of the workers in the industry; by the beginning of the 20th century such refineries employed up to 60 percent of the workers. At first the owners of the refineries were large landowners; later they were joined by members of other social classes, mostly the merchant class, including Jews or enterprising individuals of Ukrainian peasant origin.

The development of *metallurgy and the *coal industry in the 1870s-1880s had a decisive impact on Ukraine's economy and on the growth of capitalism. In 1867 the Welshman J. Hughes formed the New Russia Anthracite, Iron, and Rail Production Company in Yuzivka (now Donetsk), and in 1871 the first steel and rail mill began to operate, producing a half million centners of rail a year. In 1880 a French mining company was established in the Kryvyi Rih ore region, and it built a pig-iron foundry. Subsequently, other large coal and iron-ore mining and smelting firms were formed. In 1887 the Russian Briansk Metallurgical Company built the Alexandrian plant in Katerynoslav (now Dnipropetrovske). In 1889 the South Dnieper mill was built with Belgian capital. In 1891 French capital financed the Donets Iron and Steel Company, which built the Druzhkivka mill. In 1895 the Russian-Belgian Company constructed the Petrovsky mill. In 1896 the Nykopol-Mariupol Mining and Metallurgical Company was established with American capital to mine manganese ore. A French joint-stock company known as the General Pig Iron, Iron, and Steel Production Company built the Makiivka mill in 1898. Between 1872 and 1900 in the anthracite industry alone 20 large joint-stock companies were formed, among them the Rutchenkove, Katerynoslav, and Nikitin companies. The growth in the mining of anthracite and iron ore and in the production of pig iron and steel is presented in the accompanying table (in millions of centners).

The size of the metallurgical works can be inferred from their production of pig iron in 1913 (in millions of cent-

Anthracite and iron-ore mining and iron and steel production, 1880-1913 (in million centners)

Year	Anthracite	Iron ore	Pig iron	Steel
1880	14	0.4	0.2	0.3
1890	30	3.8	2.2	1.4
1900	110	33	15	12
1913	252	69	31	23

ners): Petrovsky, 3.5; Yuzivka, 2.8; Donetsk-Yurivsky, 2.5; Makiivka, 2.3; Kramatorske, 1.7. Heavy industry in Ukraine developed mostly on the basis of foreign capital: foreign companies owned 80 percent of the blast furnaces, 90 percent of the coke-chemical firms, 80 percent of the ore mines in the Kryvyi Rih region, and 70 percent of the manganese mining. In relation to the output of the whole Russian Empire, Ukraine in 1913 produced 70.2 percent of the anthracite, 72.3 percent of the iron ore, 67.1 percent of the pig iron, and 57.2 percent of the iron and steel.

Of the other branches of heavy industry in Ukraine, machine building developed the most. This industry had a large market in the agricultural regions of southern Ukraine, where agriculture was being mechanized. In 1912 Ukraine produced 55 percent of the Russian Empire's farm machinery. The Elworthy factory in Yelysavethrad (now Kirovohrad) had the highest production and the largest number of employees in the empire. Transportation machine-building was also being developed in Ukraine: steam locomotives in Kharkiv (from 1896) and in Luhanske (Hartmann's factory, 1876); railway coaches in Katerynoslav, Kiev, and Mykolaiv; ships in Odessa, Kiev, and Mykolaiv. Prior to 1914, 41.3 percent of the empire's steam locomotives were built in Ukraine. Machine-building and metalworking plants were also established in Kramatorske, Horlivka, Yuzivka, Kadiivka, Kostiantynivka, and Luhanske. In general, however, manufacturing lagged far behind mining. There was hardly any machine-tool industry (in 1913 Ukraine produced only 3.7 percent of the empire's output), electric-machine building (first plant in 1914), or machine-equipment production in Ukraine. Except for the Luhanske munitions factory, established in 1795, and the Mykolaiv shipyard there was no arms industry in Ukraine.

Besides the sugar industry, liquor distilling, which was almost the oldest industry in Ukraine and accounted for 21 percent of the distilleries in the Russian Empire, and flour milling, which accounted for 32.3 percent of the empire's milling firms and 24.9 percent of the flour, developed rapidly in Ukraine. However, there was virtually no textile industry, and Ukraine was the main market for the textile manufacturers in the Russian and Polish industrial regions.

As in other capitalist countries, *cartels were formed in Ukraine at the end of the 19th and the beginning of the 20th century. In 1887 the *Syndicate of Sugar Manufacturers was organized. In 1902 the *Prodamet metallurgical products cartel was formed, encompassing 30 large metallurgical plants, of which 16 were in the Donbas. In 1904 a coal cartel, *Produgol, was organized, and in 1908 the *Prodarud ore cartel began to operate. This process of monopolization was concurrent with the growing concentration in certain manufacturing industries and the merging of industrial capital with bank capital (see

*Banking system). The cartels were more detrimental than salutary to Ukraine's economy, for they could not prevent *economic crises and contributed to the decline in the pace of industrial development.

Onesidedness was the peculiar feature of capitalism in Ukraine. Most of the developing industries produced raw materials: the mining industry before 1914 produced 70 percent of the empire's output, while the manufacturing industries accounted for only about 15 percent of the output. Owing to the colonial nature of capitalism in Ukraine, Ukraine exported raw materials and semimanufactured goods to the central regions of the empire and was compelled to buy back manufactured products. This state of affairs was primarily the result of a deliberate policy of the tsarist government, which promoted industrial development in the St Petersburg and Moscow regions. The government located munitions factories in the central regions, placed a low duty on anthracite imported from England to St Petersburg, and discriminated among firms in placing its orders or in providing credits. As a consequence of this centralist policy, almost all the head offices of the industrial joint-stock companies, banks, and insurance companies were located in St Petersburg or Moscow. This too had an influence on the distribution of industry. It must be admitted, however, that the government's tariff and railway policies promoted industrial development throughout the empire, including Ukraine. At the end of the 1870s and during the 1880s and 1890s the duties on pig iron, iron, and the products made of these metals rose sharply. Manufacturers of iron rails received government premiums. Companies obtaining concessions to build railroads had to promise to buy a certain proportion of the rails from manufacturers in the empire. A high duty on sugar and premiums on sugar exports stimulated the growth of the sugar industry.

In agriculture the development of capitalism, which was directly related to the emancipation of the serfs, was marked by the differentiation of land holdings; that is, by an increase in the number of small land holdings at the same time as the ruling class of wealthy landholders grew, by the emergence of a landless rural proletariat, and by the transfer of over one-third of the landowners' estates to the peasantry (see *Land tenure system). Ukraine's agrarian countryside remained relatively overpopulated, and there was a rise in peasant *emigration.

In 1913 Ukraine's economy was 48.2 percent industrial and 51.8 percent agricultural. Of the total production of market goods, industry produced 63.5 percent and agriculture 36.5 percent; 53.5 percent of industrial production consisted of industrial machines, machine tools, and equipment; 46.5 percent consisted of consumer goods. Between 1900 and 1913 the number of industrial workers doubled. In 1913 the urban population constituted 19.3 percent of the total population, while in 1851 it had been only 10 percent.

In Western Ukraine capitalism developed somewhat differently than in Russian-ruled Ukraine, because the emancipation of the serfs took place earlier (in 1848) and because natural conditions did not facilitate the growth of heavy industry. However, the Drohobych region oil fields gave rise to a petroleum industry, of which 85 percent was controlled by foreign capital, and the huge Carpathian forests favored the growth of the lumber and woodworking industries. In the food industry flour

milling and sugar refining, and to a minor extent liquor distilling, developed. In general, Galicia lagged far behind the other parts of the Austro-Hungarian Empire in industrial development. Its industrial firms were small, and industrial workers were few. The skilled urban trades were more developed and were mostly in Jewish hands. Agrarian overpopulation was more acute there than in Russian-ruled Ukraine and led to the emigration of many peasants to North and South America. Apart from the successful growth of the *co-operative movement in Galicia, there were no dramatic changes in the situation in the 1920s and 1930s. The main branch of industry – petroleum production – steadily shrank: 2,080,000 t were produced in 1909 compared to 370,000 t in 1938.

As capitalism developed in Ukraine, the number and importance of the workers, and particularly of the urban proletariat, increased (see *Working class). By the end of the 19th century there were close to three million industrial workers. They were recruited from among the impoverished peasants and urban artisans who left private workshops that could not compete with factories. At the same time the *trade union movement took shape, and confrontation between the capitalists and the workers in the form of *strikes and pressure on political parties and the government for economic and progressive social reform emerged.

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Ye. Glovinsky

Captain (*sotnyk*). Military officer in charge of a *company. In the UNR Army and the Ukrainian Galician Army this was the highest rank among the junior officers.

Cardinal. A high ecclesiastical office in the Catholic church, second only to that of pope; a member of the Sacred College of Cardinals. New cardinals are appointed by the pope in a secret consistory of cardinals. From the late 16th century the number of cardinals was limited to 70, but in the 1960s the limit was raised by Pope John XXIII to over 100. The College of Cardinals has, since the 11th century, elected the new pope in conclave; it also serves as the advisory body on matters of church administration and assists the pope. Cardinals are in charge of the various sections of the Curia, one of which is the *Congregation for Eastern Churches, which oversees the Ukrainian Catholic church and other Eastern Catholic churches. The following Ukrainian church leaders have been appointed cardinals: Metropolitan Isidore of Kiev, the metropolitans of Halych M. Levytsky and S. Sembratovych, and, in 1965, Archbishop Major Y. Slipy of Lviv.

Carmelites (Friars of Our Lady of Mount Carmel). A Roman Catholic ascetic order. The order was founded in Palestine in 1156 and transferred in about 1238 to Europe, where it became a mendicant order. In the 17th and 18th century there were Carmelite monasteries in many Ukrainian towns, including Bar, Berdychiv, Drohobych, Kamianets, and Peremyshl. In the first half of the 17th century the Carmelites exercised some influence on the Basilian order, which was manifested in the reforms of Metropolitan V. Rutsky.

Carnival (*miasnytsi*). The period between Epiphany and Lent traditionally devoted to revelry and dancing. Normally, weddings take place during this period. The carnival period ended in Ukraine with the *kolodka*, an ancient feast for older women, who treated each other with dumplings (*varenyky*). Later it became a feast for everyone (known in Western Ukraine as *zapusty*) to celebrate the end of the carnival season. The name *kolodka* derives from the word for a small log or stick; this was tied to a young man or girl who did not marry during the carnival.

Carols. The custom of caroling is highly developed and widely practiced in Ukraine. There are two kinds of carols: *koliadky* and *shchedrivky*. The *koliadky* are festive, ritual songs sung at Christmastime, while the *shchedrivky* are sung on New Year's Eve. Both types of carol have retained traces of their ancient origin, particularly to the cult of the sun and the ancestors, of nature worship, and of the faith in the magical power of words. The *koliadky* and *shchedrivky* depict scenes from farm life and express the desire for good harvests, prosperity, good fortune, and health. They are remarkable for their wealth of subject matter and motifs, which vary with the person who is addressed and praised in each carol. There are carols dedicated to the master of the house, the mistress of the house, the young bachelor, the girl, the daughter-in-

law, the son-in-law, and so on. The carols dedicated to the master deal with farm work: they glorify prosperity, the happiness of a well-off farmer, and his well-being. The songs for the young bachelor depict his strength, courage, and good looks. The carols for girls praise their unmatched beauty, wisdom, deep love, diligence, and respect for parents. The descriptions of prosperity, beauty, and wisdom are magical incantations intended to secure the described effects. The most important aspect of carols is their wish-fulfilling power.

By their age and content the carols can be divided into several groups: (1) the oldest carols, which deal with the creation of the universe in a pre-Christian, dualistic, mythological framework; (2) a later stratum describing life in the Princely era; (3) carols about daily life; and (4) recent *koliadky* and *shchedrivky*, which have a biblical theme—Christ's birth, the shepherds, the three wise men, Herod. The Kievan Mohyla Academy was famous for its new carols, which were composed in the 17th–18th century. Some carols were also composed by the monks of the *Pochaiv monastery in the 18th century. The process of Christianization embraced the whole content of the *koliadky* and *shchedrivky*. In some carols the ancient agricultural themes are fused with more recent religious themes, as in 'V poli, poli pluzhok ore ...' (In the Field the Plow Is Plowing).

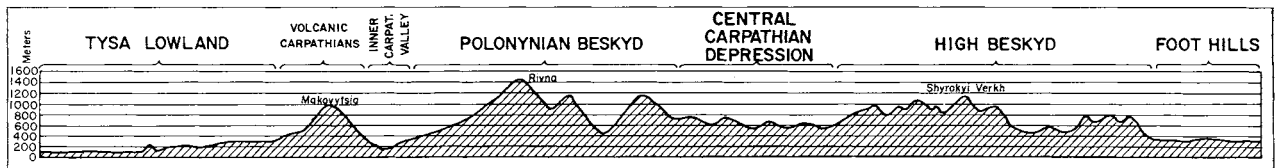
As poetry *koliadky* and *shchedrivky* are remarkable for their artistic quality. They are distinguished by their joyful spirit, festive air, and melodious tunes. Their poetic and musical quality has attracted the attention of the best poets, writers, playwrights, and composers, such as M. Lysenko, M. Leontovych, D. Sichynsky, O. Nyzhankivsky, and particularly K. Stetsenko, who arranged over 50 carols for choirs. The most popular and best-known carols are 'Oi, vydyt' Boh' (O, God Does See), 'Boh predvichnyi' (The Eternal God), 'Nova radist' stala' (A New Joy Has Come), 'Dobryi vechir tobi, pane-hospodariu' (Good Evening to You, Master), 'V poli, poli pluzhok ore' (In the Field the Plow Is Plowing), 'Nebo i zemlia' (Heaven and Earth), and 'U Yerusalyimi rano zadzvonyly' (In Jerusalem the Bells Rang in the Morning). M. Leontovych adapted a simple melody of an ancient Ukrainian *shchedrivka* to create a miniature for choir entitled 'Shchedryk' (Carol of the Bells). This song has now become part of the American repertoire of carols.

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P. Odarchenko

Carp (*Cyprinus carpio*; Ukrainian: *korop*). A valuable commercial freshwater fish, up to 1 m in length and 20 kg in weight (usually 1–3 kg). The carp is common in the rivers



CARPATHIAN MOUNTAINS IN PROFILE

of Ukraine, particularly in the lower Dniester and the Danube. It is also raised in ponds.

Carpathia Co-operative Credit Union. Formed in Winnipeg in 1940, the second-largest Ukrainian credit union in Canada in 1978 with 6,656 members and assets of over \$29 million. In 1956 it began publishing the bulletin *Samodopomoha*.

Carpathian Alliance (*Karpatskyi soiuз*). A civic-political organization of immigrants from Transcarpathia founded in 1948 in New York. The alliance has branches in the major cities of the United States. Groups of members of the alliance exist also in Western Europe and Australia. In 1951–2 the organization published the newspaper *Karpats'ka zornia*, of which 18 issues appeared, and books about Transcarpathia, mostly memoirs. The alliance has a relief fund. The following individuals have served as presidents of the alliance: I. Cheresnia, V. Shandor, I. Kardashynets, V. Komarynsky, and Yu. Kostiuk. Yu. Revai and A. Shtefan have been its honorary presidents.

Carpathian Mountains (*Karpaty*). Folded, young mountains of medium elevation, stretching in an arc about 1,500 km long (with a chord of almost 500 km) from the city of Bratislava in the northwest to the Iron Gate on the Danube in the southeast and covering an area of about 200,000 sq km. The Carpathians are part of the Alpine mountain system and border on the old Czech, Polish, and Ukrainian massifs and Dobrudja, being separated from them by a band of young depressions – along the Morava and Vistula rivers, the Sian and Dniester lowlands, the Subcarpathian Depression, and the Wallachian Depression. The Pannonian Basin, which cuts north into the mountains along the Tysa and Bodrog rivers and their tributaries, occupies the central part of the arc.

Orography. The Carpathian Mountains consist of three geologically distinct bands: the outer flysch, the central crystalline, and the inner volcanic. Only the flysch band is continuous, connecting the Carpathians into one whole. The crystalline band is interrupted in the middle for a distance of over 200 km. Thus, the Carpathians are divided into three parts: the Western Carpathians and the Southern Carpathians, both of which consist of three bands, and the Eastern Carpathians, which are only 100–120 km in width and consist only of the flysch and volcanic bands. The Western Carpathians are settled mostly by Slovaks and Poles (with Czechs, Hungarians, and Ukrainians at the fringes), the Eastern Carpathians are settled by Ukrainians, and the Southern Carpathians, by Rumanians. Sometimes the Carpathians are divided into two parts only: the Western and Eastern Carpathians are called the Northern or Slavic Carpathians, as distinguished from the Southern or Rumanian Carpathians.

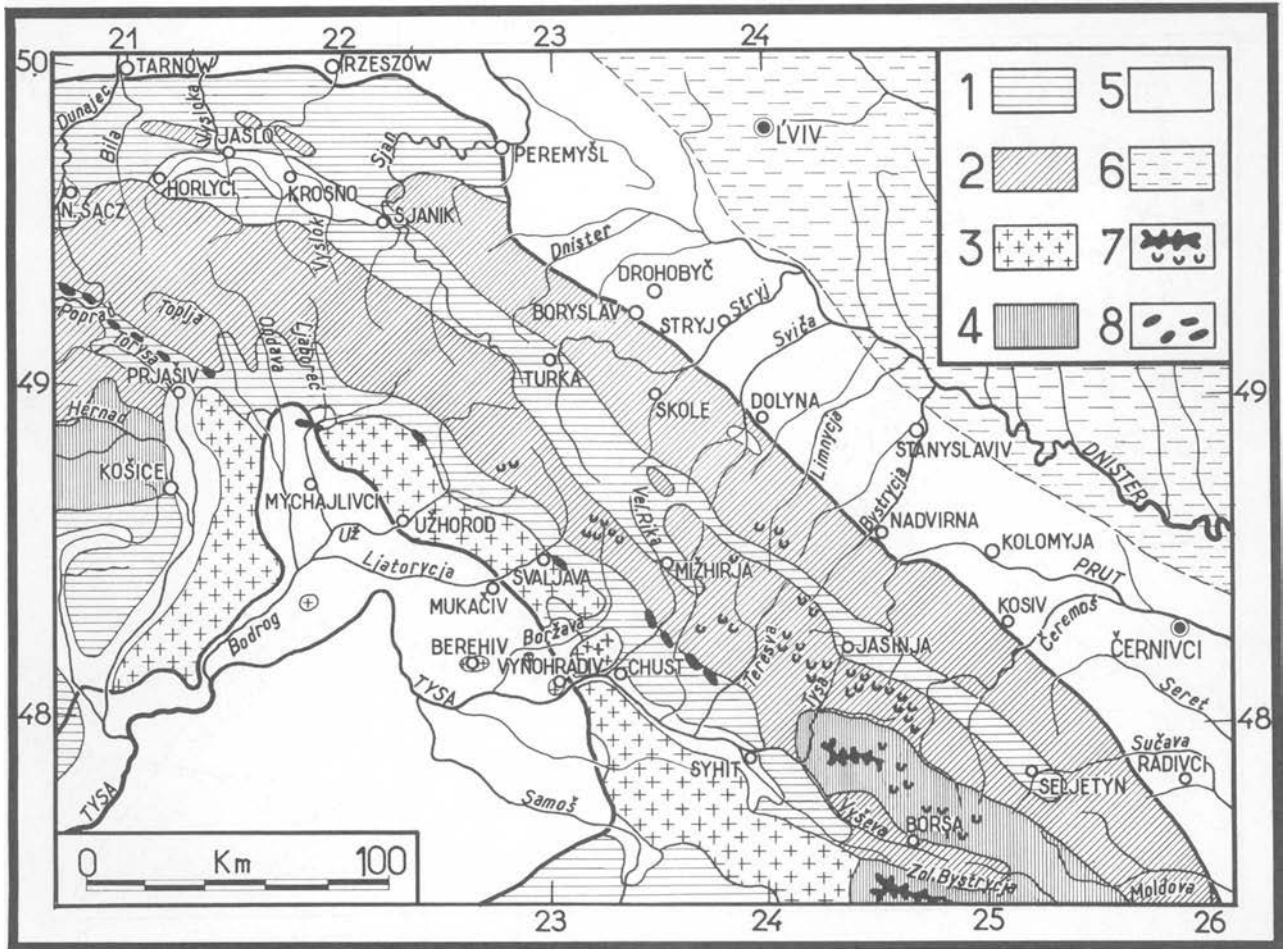
The Eastern Carpathians extend from the Biafa River, Tylych Pass, and Topl'a River in the west to the Tysa

River, Prislop Pass, and Suceava River in the southeast. Sometimes the western limit of the Eastern Carpathians is defined by the Oslava, Laborec, and Sian rivers. In Soviet texts the Moldavian Carpathians are included in the Eastern Carpathians, which extend as far south as the Predeal Pass. The Eastern Carpathians (excluding the *Low Beskyd) are known as the Forested or Ukrainian Carpathians. They consist of the flysch band (the *Beskyds) and the volcanic band (the *Volcanic Ukrainian Carpathians). In the southeast the Beskyds meet the crystalline *Maramureş–Bukovynian Upland. With the Low Beskyd the Eastern Carpathians cover an area of almost 40,000 sq km and, without it, an area of 32,000 sq km. Ukrainian ethnic territory in the Carpathians up to 1946 covered 24,000 sq km and had a population of 1.7 million. Today 22,500 sq km of the Carpathians, with a population of approximately 1.2 million, belong to the Ukrainian SSR.

The Carpathian Mountains, particularly Transcarpathia, are important to Ukraine from a geopolitical viewpoint. The Carpathian watershed defined for many centuries the political border of Ukraine, but not the ethnic border, since the mountain passes allowed Ukrainians to penetrate the southern slopes. Thus, the Carpathian region, along with the adjacent edge of the Transcarpathian Lowland, connects Ukraine with Hungary and Slovakia, which lie in the Pannonian Basin (for more detail see *Transcarpathia).

Geological structure. The Ukrainian Carpathian Mountains lie on the border of the East European Platform and the Mediterranean Geosynclinal Province. Their geological structure is the result of successive periods of sedimentation, orogenesis, and denudation. The basic pattern in the structure of the Ukrainian Carpathians is their distinct division into longitudinal structural-lithological zones. The mountains were principally formed in the Tertiary period and, therefore, Cretaceous and Lower Tertiary rock formations are most widespread in the Carpathians. The older Paleozoic and Precambrian rocks are quite rare and are found mostly in the Rakhiv Massif and the *Chyvychnyn Mountains, which are part of the Maramureş-Bukovynian Massif. Upper Cretaceous and Paleogene deposits appear in dislocated layers of flysch – interbedded sandstones, marls, and schists. Late Tertiary strata are common in Subcarpathia and Transcarpathia. Quarternary formations such as glacial deposits, alluvial deposits, and loess in the depressions are widespread.

The tectonic structure of the Ukrainian Carpathian Mountains is complex and is still being investigated by geologists. Generally, however, the structure is characterized by zonation and nappes. The Carpathian Mountains were formed during the Alpine orogeny in the Tertiary period. Prior to that, from the end of the Paleozoic to the Cretaceous period, mountains of the Hercynian orogeny (late Paleozoic era), known as the Protocarpathians, existed in their place. In the Creta-

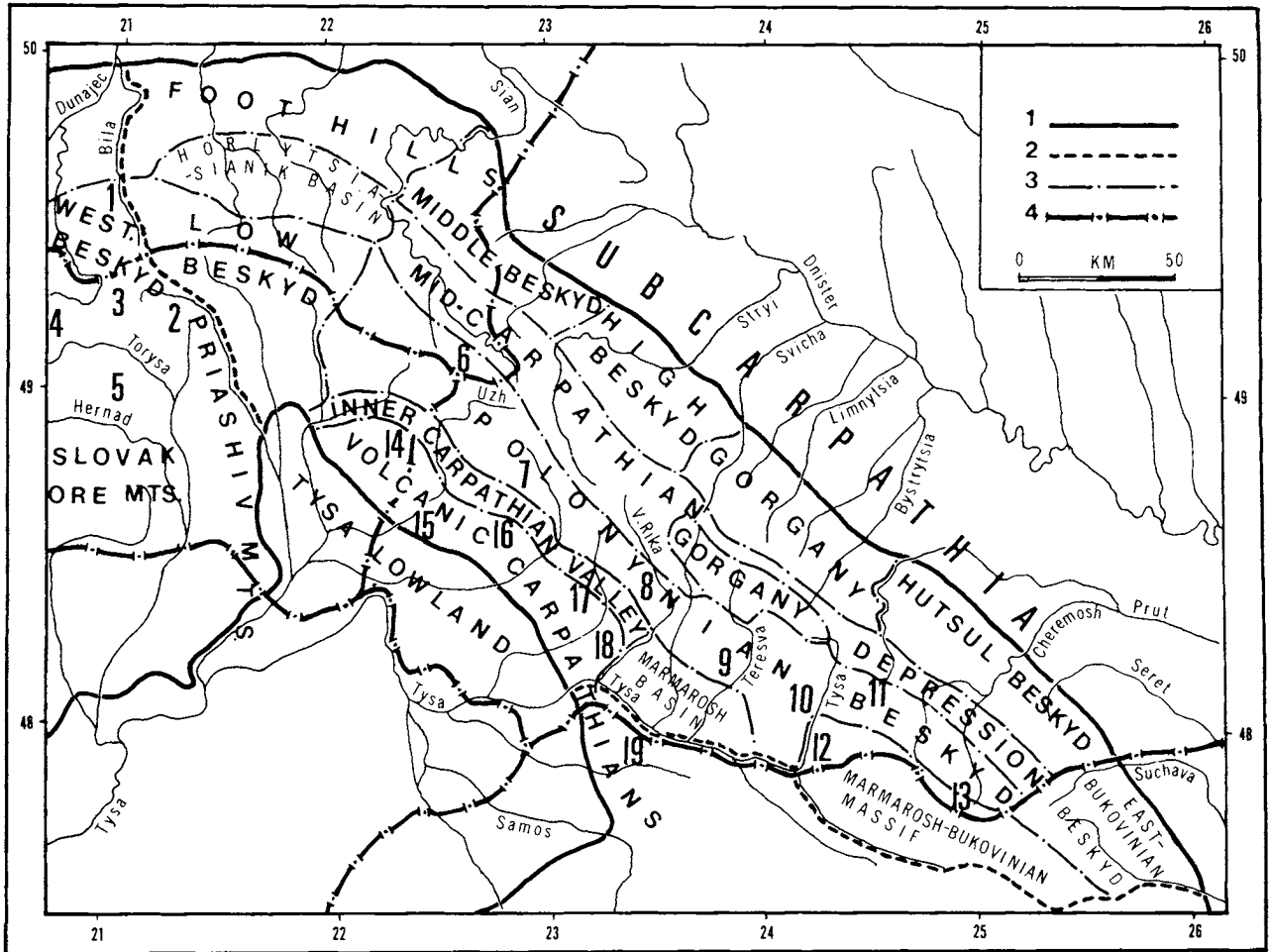


CARPATHIAN MOUNTAINS, MORPHOLOGY

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| <ul style="list-style-type: none"> 1. Foothills and low mountains 2. Middle-mountain, flysch landscape 3. Volcanic mountains 4. Crystalline massifs | <ul style="list-style-type: none"> 5. Foothill and middle-mountain depressions covered with Neogene and Quarternary deposits 6. Black Sea Upland 7. Alpine landscape and traces of glaciation 8. Klippen |
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ceous and Lower Tertiary periods the Protocarpathians were destroyed and were replaced by geosynclinal depressions filled with seawaters. The Rakhiv Massif and isolated cliffs (klippen) are remnants of the ancient mountains. In the geosynclines flysch was deposited to a depth of 5,000–7,000 m. In the Upper Tertiary period the present mountains rose at the site of the geosynclinal depressions. Their formation was accompanied by violent volcanic effusions. The contours of the Carpathians were formed in the first half of the Miocene epoch. In the middle of the period the Carpathians underwent partial peneplanation, which was interrupted by uplifting followed by peneplanation again. The present relief of the mountains is the result of the two peneplanations, which produced large, flat surfaces and terraces at several altitudes. During the Quarternary period there was some glaciation of the Carpathians in the Riss and Würm ages. Transverse dislocations, which cut across the structural zones and frequently provide a path for rivers, play an important role in the geological structure of the Ukrainian Carpathians.

Zonation is characteristic of the tectonic structure of the Ukrainian Carpathians. They consist of four longitudinal structural zones, which extend from the northwest to the southeast: (1) the outer or overthrust fold zone, 40 km wide, built of Cretaceous and Paleogene flysch (mostly sandstone) formed into anticlinal folds that were broken and thrust towards the southeast (at the edge of the Carpathians they often cover the Miocene strata of Subcarpathia); (2) the central synclinal zone, 30–40 km wide: at its surface intensely folded Upper Oligocene strata of soft, sand-clay sediment are most common; (3) the core of the inner anticlinal zone, consisting primarily of crystalline rock formations – crystalline schists, gneiss, quartzite, and crystalline limestones – and, to a lesser extent, of Triassic and Jurassic strata – limestones, sandstones, porphyrites, and conglomerates – which emerge to the surface only in the Maramureş-Bukovynian Upland; however, this basic core is often overthrust with flysch strata from the Cretaceous and Lower Paleogene periods, folded, frequently dissected, and in places



CARPATHIAN MOUNTAINS, DIVISIONS

1. Limits of the Carpathian Mountains
2. Limits of the Eastern and Western Carpathians
3. Limits of the various parts of the Carpathians
4. State borders

Numerals on the map

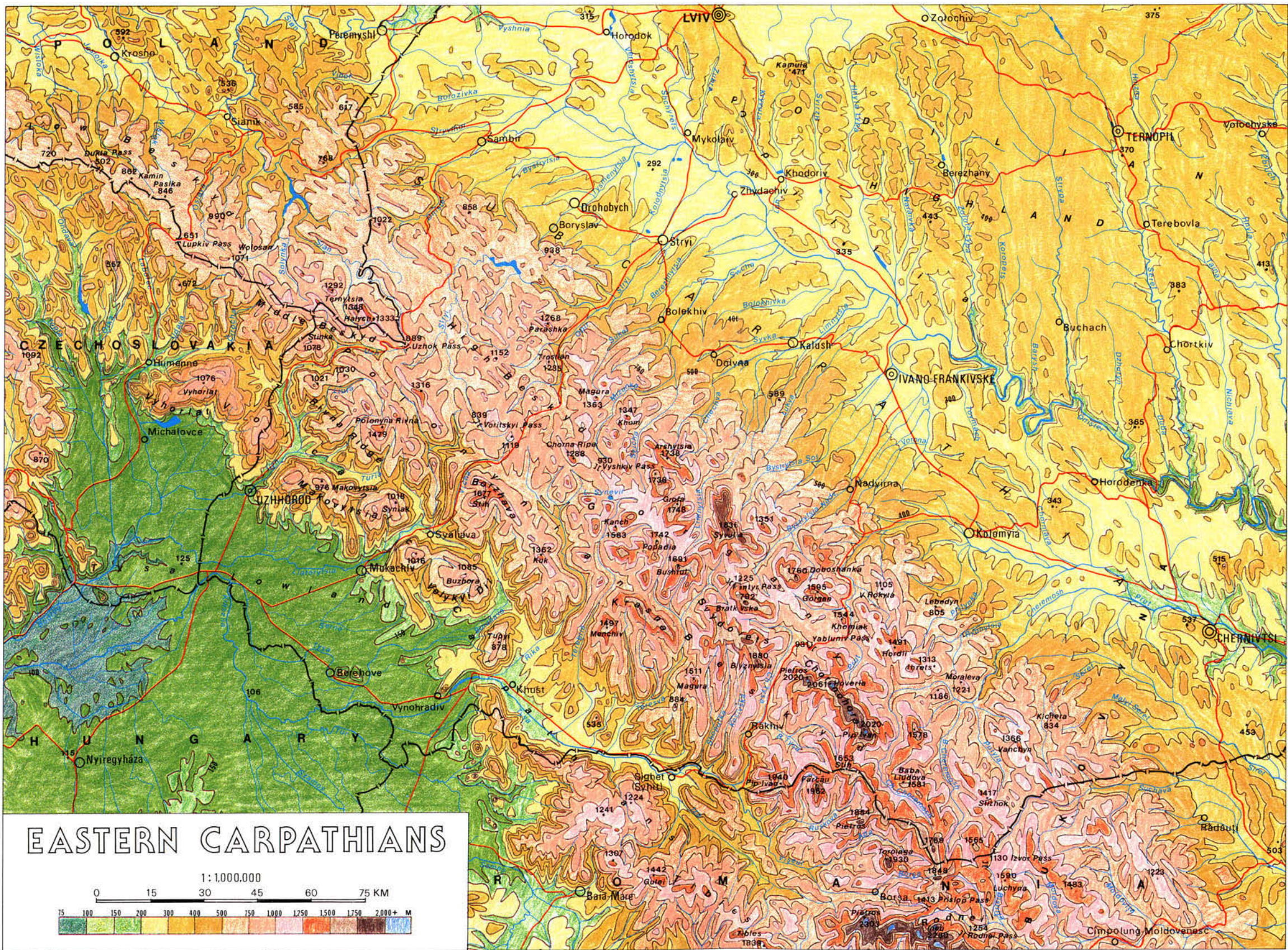
1. Yavoryna
2. Chervivski Mountains
3. Klippen strip
4. Spyska Magura
5. Levoča Mountains
6. Halych Ridge
7. Rivna mountain group
8. Borzhava mountain group
9. Krasna mountain group
10. Svydovets mountain group
11. Chornohora mountain group
12. Hutsul Alps
13. Chyvchyn Mountains
14. Vyhoriat mountain group
15. Makovytsia mountain group
16. Syniak peak
17. Velykyi Dil mountain group
18. Tupyi mountain group
19. Hutyn Mountains

pushed towards the north; (4) a zone of volcanic deposits – trachytes, andesites, rhyolites, and tuffs – separated from the rest of the Carpathians by the *Inner Carpathian Valley and the *Maramureş Basin, which are covered by horizontal layers from the Miocene period.

Landscape. The Ukrainian Carpathians are typical mountains of medium height with rock of low resistance. Gentle, broad, and little-dissected ridges and parallel valleys contrast with the deeply incised (up to 1,000 m) transverse valleys with steep slopes that are the result of the relief's rejuvenation. Only the highest parts of the Carpathians – mainly the *Hutsul Alps and *Chornohora

– display a high-mountain landscape owing to past glaciation. Rock fields appear only here and, more markedly, in the *Gorgany Mountains, but even the highest peaks of the Carpathians are covered with clays and continuous vegetation.

Despite a certain generally perceived uniformity of landscape, the Ukrainian Carpathians can be divided into a number of regions, based on different geological structure and altitude. These tend to form longitudinal belts stretching from the northwest to the southeast as is typical of all the Carpathians. The belts comprise (1) the high, outer flysch belt, separated by (2) the Middle-



EASTERN CARPATHIANS

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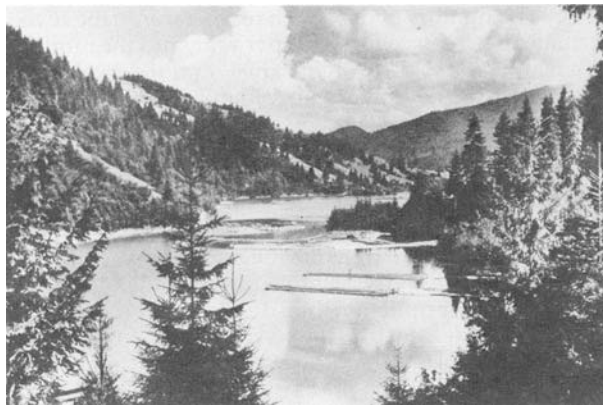
Carpathian Depression from (3) the inner, high flysch belt – the *Polonynian Beskyd, which is in turn separated by (4) the Inner Carpathian Valley from (5) the Volcanic Ukrainian Carpathians. In the southeast the Polonynian Beskyd borders on (6) the Maramureş-Bukovynian Upland. The landscape varies within each belt.

The outer high belt of the Beskyds, which corresponds to the outer anticline, rises steeply to 300–400 m above Subcarpathia. The lower parts of this belt have a well-developed lattice structure with a trellised drainage pattern: the longitudinal ridges, with steeper northeastern slopes and gentler southwestern slopes, are built of limestones and are separated by parallel wide valleys carved out of soft marls and clay. In the higher parts ridges forming a feathered pattern with transverse valleys predominate; clearly defined peaks, rock fields, and weak traces of glaciation are evident. Several groups can easily be distinguished in the outer Beskyds: (1) the lowest range – the *Middle Beskyd – which lies between the bend of the Sian River and the Turka-Boryslav line; (2) the *High Beskyd, which rises above the Middle Beskyd by 300–400 m and extends to the east of it as far as the Mizunka River (its peaks are Parashka, 1,271 m, and Magura, 1,368 m); (3) the Gorgany – the highest (Syvulia Peak, 1836 m) and most continuous part of the Outer Beskyds, which stretches to the Prut River; and (4) the lower *Hutsul Beskyd, sometimes known as the Pokutia-Bukovynian Carpathians (Hordyi Peak, 1,478 m), which stretches to the Suceava River in the east.

The Middle-Carpathian Depression is a basin of gently contoured, low-mountain topography with an elevation 200–600 m below that of the two high sandstone zones. The main Carpathian watershed runs along this belt on a line from the source of the Sian to the source of the Prut, as do the main mountain passes such as Uzhok (889 m), Veretskyi (839 m), and Yablonytskyi (931 m). The central part of the depression (25–30 km wide) borders on the Great Beskyd and is the most developed part.

The Polonynian Beskyd is the highest and most continuous part of the Eastern Carpathians. In the past it was the main watershed. Its broad and gentle tops are covered with meadows, the remnants of former peneplains, and provide a sharp contrast with the narrow valleys, which are almost 1,200 m deep. Postglacial cirques, some of them filled by lakes, appear on the mountain slopes. West of the Uzh River the ridges of the Polonynian Beskyd form a latticelike pattern and in a few places rise above 1,200 m. Farther east it consists of the high massifs Rivna (1,482 m), Borzhava (1,679 m), Krasna (1,568 m), Svydivets (1,883 m), and Hoverlia (2,061 m). Even farther to the east the Polonynian Beskyd narrows and splits into several longitudinal, broad ridges, which press closely to the Maramureş-Bukovynian Mountains. In eastern Bukovyna the flysch zone shrinks to 40 km in width, and the division between the flysch belts disappears, forming the East Bukovynian Beskyd.

The Maramureş-Bukovynian Upland is more picturesque than other parts of the Ukrainian Carpathians because of its varied geological structure, its deeply incised rivers, and landscapes resulting from former glaciation. This applies particularly to the Hutsul Alps (1,961 m). The lower Chyvchyn Mountains, which are built mostly of crystalline schists, and the Bukovynian part of the range have gentler outlines, which are not much different from those of flysch mountains.



Lake Synevyr in the Carpathian Mountains

The Inner Carpathian Valley (400–500 m deep and 1–6 km wide) runs between the Polonynian Beskyd and the Volcanic Carpathians. Its absolute elevation is 150–300 m; it can, however, reach 450 m in passes. Formed out of volcanic strata, the valley has gentle outlines and contains a series of terraces. Small longitudinal streams flow along it into the right-bank tributaries of the Tysa River. To the east the valley widens into the broad (30 km) Maramureş Basin, which lies flat along the Tysa River and becomes hilly farther from the river. The basin has an elevation of 200–600 m and is covered with thick layers from the Miocene period, with saline strata.

The last belt of the Ukrainian Carpathians consists of the Volcanic Ukrainian Carpathians, which rise steeply for 600–900 m above the Tysa Lowland and attain an elevation of 900–1,100 m. These mountains consist mainly of effusion centers joined by lava streams. The landscape is defined by massive, broad ridges, picturesque volcanic rings (the remains of craters), and cones. The transverse valleys, containing the tributaries of the Tysa, divide the Volcanic Carpathians into the following massifs: Vyhorlat, Makovytsia, Syniak, Velykyi Dil, Tupyi, and Hutyn mountains. A narrow band of gentle foothills stretches below this range.

West of the Liaborets, Oslava, and Sian rivers the Carpathians consist only of a low flysch belt, 30–40 km wide, on both sides of the main watershed. This is the Low Beskyd. It is preceded by low foothills 300–400 m in elevation, which broaden out in the north and encompass the large, flat Gorlice-Sianik Basin (a continuation of the Mid-Carpathian Depression). The highest peaks of the Low Beskyd hardly reach 1,000 m, and the passes lie at an elevation of 500–700 m (the Tylych [688 m], Duklia [502 m], and Lupkiv [651 m] passes).

Climate. The climate of the Carpathians is determined by the climate of the adjacent plateaus, the height of the mountains, and the relief. Seasonal variations (which also affect the Danube Lowland) in barometric pressure from the winter maximum to the summer minimum have an important influence. The mountains protect southern Transcarpathia from the flow of cold air from the north. However, warm air masses from the Mediterranean Sea and the Atlantic Ocean bring cyclones and heavy rainfall to the southern and western slopes. The July temperature varies with altitude from 20°C at the southern edge of the Carpathians and 18°C in the north to 6° on the highest peaks. The variation is smaller in winter – from –3° to

-10°C. The number of days with temperatures above 0°C fluctuates between 290 and 100 per year, and the number with temperatures above 10°C varies from 180 days in the south to 80–100 days at the upper limits of grain cultivation and to 50 days in the lower meadow belt. Annual precipitation varies from 600 to 1,600 mm and is usually 900–1,200 mm, depending on altitude and local conditions, such as the position of the slopes. The basins of the upper Teresva and Tereblia rivers receive the largest amount of precipitation, while the intermontane depressions are relatively dry. The southern slopes get 100–200 mm more precipitation than do the northern slopes at the same altitude. Most of the precipitation occurs in June and July; the least, in January and February. In general, almost two-thirds of the precipitation comes in the warm half of the year; hence summers are quite cloudy, and winters are sunny.

Generally, the summer temperature rises towards the southeast by 1–2°C as the climate becomes more continental and the mountains more massive. Like all mountain climates, the climate of the Carpathians is subject to many local variations: the weather of the northern slopes differs from that of the southern slopes, gentle Foehn winds visit some parts, and temperature inversions occur in wintertime when the air is warmer on the slopes than in the valleys, which are filled with heavier, cold air.

Rivers. The Carpathians are rich in rivers. The Dniester with its numerous tributaries (the Stryi, Svicha, Limnytsia, Bystrytsia, etc), the tributaries of the Danube-Tysa with its tributaries (the Teresva, Tereblia, Rika, Borzhava, Bodrog and its tributaries [the Liatorytsia, Uzh, Laborec], etc), the Prut (with the Cheremosh), and the Seret-Vistula's tributaries the Sian (with the Wistok), and the Wistoka, and others all originate in the mountains. The rivers are fed mostly by snow and rain. Flash floods are common in the spring and summer.

Soils. In the Carpathians the soils are determined by the type of parental mountain rock, elevation, and vegetation cover. The brown podzol forest soils are the most common, but they are not homogeneous. They vary from areas covered with beech woods to areas of fir-tree forests and are different still in deforested, farming areas (which have light-brown forest soils). The brown soils are acidic and of low fertility; hence, lime and mineral fertilizers are required for their improvement. The peat podzolic soils on the southern slopes of the Volcanic Carpathians are more fertile. Various meadow soils are found in the valleys. Above the timberline there are mountain podzol soils, mountain meadow soils, and peat soils, often containing madny rock fragments.

Flora. The vegetation of the Ukrainian Carpathians belongs to the Central European province. Except for that of the Low Beskyd, the flora here is much richer than in the Western Carpathians and includes many Balkan and Transylvanian species and a number of endemic forms. At one time all the Carpathians were covered with forest and topped with meadows and rock fields. Even today about one-half of the region is forested. All the mountain vegetation belts are represented in the Ukrainian Carpathians.

The lowest belt, up to an altitude of 500–600 m, consists of deciduous and mixed forests, which contain mostly oak and some hornbeam, maple, linden, elm, birch, and pine. In Transcarpathia, up to an altitude of 400 m, there are also some warm-climate species such as the chestnut and

walnut. This belt has been modified by humans more than any other, and today the forests form only small islands among the farmlands.

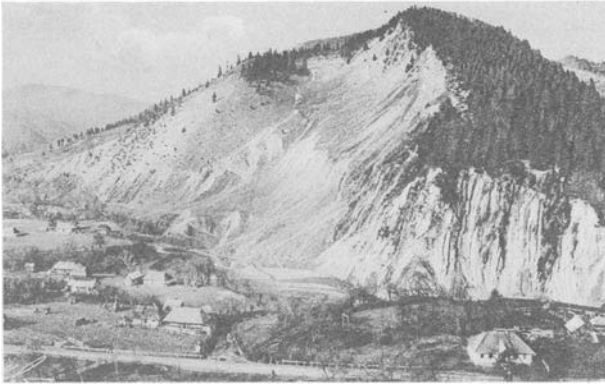
Above 500–600 m lies the belt of mountain forests. In Transcarpathia (apart from its northeastern and eastern parts) and in the upper Sian Basin beech forests occur exclusively; in other parts of the Ukrainian Carpathians mixed and coniferous forests predominate. Some oak is found at the lower levels of the beech forests, as well as maple, birch, and ash. The undergrowth includes elder, mezzereum, raspberry, currant, honeysuckle, and willow. Grass cover is rare. The upper limit of the beech forests is rather well defined, at 1,100–1,200 m. Above 1,000 m the beech trees are somewhat shorter.

Other mountain forests in the Carpathians form two belts: a lower, mixed belt, which reaches an altitude of 900–1,200 m and consists mostly of beech, spruce, and fir, with an undergrowth similar to that of the beech forests; and a higher, spruce belt, with an admixture of fir, pine, larch, cembra pine, and ash. The grasses are poorly developed. The upper limit of the forests is 1,450–1,600 m. This zone is a transitional belt, about 100 m wide, consisting of individual trees, brush, and meadow.

Above the forests runs a belt of highland pastures – meadows and brush with subalpine (up to 1,750–1,850 m) and alpine vegetation. The typical plants of the subalpine belt are mugho pine, green alder, rhododendron (*Rhododendron Kotschyi*), and dwarf juniper (*Juniperus nana*), which often form a large, hardly penetrable brush, particularly in the Gorgany and the Maramureş-Bukovynian Mountains.

Grasslands cover all the higher ridges except the Gorgany. In the beech-forest belt they completely cover the ridges above 1,100–1,200 m, while in the pine-forest belt their lower limit is 100–150 m higher and they are partly taken over by brush, mainly by dwarf pines. In the Gorgany meadows are rare. By lowering the upper boundary of the forests, humans have increased the area of grasslands, but excessive pasturing has reduced the variety of plant forms. The mountain meadows are overgrown with sedge (*Carex curvula*, *C. rupestris*), hard rush (*Juncus trifidus*), sheep fescue (*Festuca ovina*), and smallreed (*Calamagrostis*). Low-quality grasses such as matgrass (*Nardus stricta*) and tufted hairgrass (*Deschampsia caespitosa*) predominate to an altitude of 1,500–1,600 m, while such valuable grasses as common meadow grass (*Poa pratensis*) and white dutch clover (*Trifolium repens*) are rare. In general, the variety of plants growing in the meadows increases towards the east. The variety is greatest on chalky soils.

Fauna. The vertical zoning of the vegetation in the Carpathians is only feebly reflected in the distribution of animals. Some high-mountain species are restricted to the subalpine zone; for example, the alpine snow vole and the alpine shrew. Some taiga species – the capercaillie, hazel grouse, woodcock, black grouse, rare lynx, and others – live only in the mountain forest zone. Most of the fauna consists of species typical of the Central European forests, and they can be found in the higher and the lower regions of the Carpathians; these include the brown bear and wildcat (both rare now), red deer, roe deer, wolf, fox, forest marten, ermine, Carpathian squirrel, dormouse, mole, and bat. Among the common birds are the berkut eagle, hawk, owl, woodcock, black stork, rock pupit, and white-throated blackbird. Many of the birds visit the



The village of Kosiv in the Carpathian Mountains

Carpathians only in summer. There are quite a few species of amphibians and reptiles, particularly on the southern slopes, including the Carpathian newt, western bullfrog, spotted salamander, and smooth snake. Mink and otter reach the high regions by means of streams. The mountain streams contain trout, grayling, and Balkan barbel (*Barbus meridionalis*). The huchen (*Hucho hucho*) is endemic to the Cheremosh and Tysa rivers.

The *Carpathian Nature Reserve has been established to protect the original flora and fauna. Some parts of the Carpathians were protected earlier and formed reserves.

Population. All of the eastern Carpathians are Ukrainian ethnic territory except for the Low Beskyd, where, until 1946, Ukrainians occupied only a narrow strip on both sides of the watershed known as the Lemko region. Thereafter the Lemkos who lived in Poland were resettled, and only the Lemkos in Czechoslovakia were left in their homeland. The ethnic boundaries between the Ukrainians and other nationalities in the Carpathians are fairly distinct, except in the case of the Slovaks. The mountains did not attract foreigners; hence, non-Ukrainians are few. Until the beginning of the 1940s the Jews were the largest minority (10 percent), while the Slovaks, Hungarians, Rumanians, Czechs, Poles, and Germans together accounted for 12 percent of the population. Today less than 10 percent of the population is non-Ukrainian (see also *Bukovyna, *Galicia, *Transcarpathia, and the *Prešov region).

The Ukrainian highlanders are divided into several ethnographic groups: the Lemkos, in the Low Beskyd and the western part of the Middle Beskyd (almost all of them were resettled by the Polish authorities); the Boikos, up to the Solotvynska Bystrytsia River in the east; and the Hutsuls in the east. The central part of Transcarpathia is settled by the *Zahorians* (tramontanes) or *Dolynians* (lowlanders), who are related to the Boikos and speak a central Transcarpathian dialect. There are two forms of settlement and farming in the Carpathians, and they appear to be independent of the natural environment. The first is the Hutsul form; the second is practiced by all other highlanders. The Lemkos, Boikos, and *Zahorians* are basically agricultural people. They cleared the forests to obtain arable land and built their elongated villages in the valleys. Their settlements are at low altitudes. The basic occupation of the Hutsuls is animal husbandry. Their land is used for pastures and hayfields. Their homesteads are attached to their fields; hence, their settlements are scattered and extend to considerable altitudes.

The distribution of the population and farm lots depends mostly on natural conditions. The lower, gently sloped areas have been deforested and settled. The higher and steeper areas remain forested or covered with meadows. The longitudinal valleys and lower strips are settled; the higher strips are not. Transverse valleys are important communication links but are not heavily populated. The narrow edges on both sides of the Carpathians, the Inner Carpathian Valley, and the Maramureş Basin are densely populated. The Mid-Carpathian Depression, except for its central, elevated part; the Middle Beskyd, with its densely populated valleys and longitudinal forested ridges; and the Low Beskyd, with islands of forest (one-third of the area) and unpopulated land, are regions of moderate population density. About one-half of the area of the Ukrainian Carpathians is unpopulated. A large unsettled area extends from the Zolota Bystrytsia River in the southeast to the Opir and Velyka rivers in the northwest. The Volcanic Carpathians are also unsettled. (For more detail see the accompanying table and map, both based on 1920–30 data, which, except for those for the Lemko region, are still valid.)

Almost 30 percent of the population lives in towns that are located at the intersection of longitudinal and transverse highways. The largest towns are at the foot of mountain ranges or at some distance from them (Subcarpathia) and in the Maramureş Basin. There are only small towns in the mountains, the largest of them being Sianik and Turka. These towns are industrial, trade, and administration centers.

The upper boundary of permanent settlement coincides usually with the upper limit of grain growing. Both rise as the mountains become more massive, but they also depend on the form of settlement and farming. On the southern slopes of the Carpathians, where corn is grown, the boundary dips below 600 m. It rises above 1,000 m only in the Hutsul region.

Seasonal settlements exist at much higher altitudes. These are used only in the summer, when sheep and cattle are pastured in the remote mountain meadows. Herding is not practiced in the Low Beskyd, Middle Beskyd, or the Volcanic Carpathians. Only non-dairy cattle and horses are pastured in the meadows of the High Beskyd and Rivna. Herding is widely practiced in the Polonynian Beskyd, the Gorgany, and the Hutsul region:



Castle ruins in Urych, in the Carpathians

Land use and population in 1930

Region	Percentage of area used for				Population per sq km in 1930
	Farming	Pasture and hay	Forest	Other	
Western Beskyd	35	25	37	3	47
Low Beskyd	40	26	29	5	52
Middle Beskyd	47	16	32	5	76
High Beskyd	16	30	51	3	46
Polonynian Beskyd ¹	17	24	57	2	21
Mid-Carpathian Depression ²	44	27	26	3	67
Gorgany and central part of Polonynian Beskyd ³	4	24	70	2	24
Hutsul Beskyd and eastern part of Polonynian Beskyd ⁴	5	35	58	2	34
Maramureş-Bukovynian Upland	8	31	58	3	28
Ukrainian Volcanic Carpathians ⁵	17	23	58	2	54
Foothills of Volcanic Carpathians	43	29	24	4	114
Maramureş Basin	21	42	33	4	81
Total Ukrainian Carpathians	18	27	52	3	47

¹Only the western part

²Only the western part up to the Velyka River in the east

³Together with the adjacent part of the Middle Carpathian Depression

⁴Including the east-Bukovynian Beskyd

⁵Including the Inner Carpathian Valley

in the 1930s it involved about 5,000 herders, 9,000 horses, 55,000 head of cattle (including 8,000 cows), and 190,000 sheep and goats, which amounted to almost one-quarter of all cattle and two-thirds of all sheep in the Carpathians. The pasturing season lasts two and one-half to four and one-half months. It is extended even beyond this duration, especially in the Hutsul region, by the feeding of sheep in winter enclosures (*zymarky*) until the hay runs out.

Herding in the meadows was generally backward, particularly in Galicia and Bukovyna. Under the Soviet regime the old forms of pastoral life are disappearing. Pastoral artels exist today.

Economy. Economic activity in the Carpathians was determined by the natural environment, folk customs, tribal relations, and the economic policies of the governments that had control of the region. As in the past the economy today is based on farming, which is closely associated with animal husbandry, and on the forest industry. Compared to that of neighboring plateau re-



Mountain huts in the Carpathians

gions, the economy of the Carpathians is backward and quite primitive.

Agriculture plays a greater role in the economy of the Lemko and Boiko regions. Yet, even here the production is insufficient to feed the population. Much of the arable land is left fallow. In the Boiko region the more elevated fields are fertilized by means of sheep grazing. Traces of the tree-clearing system of farming can still be found. The main crops are potatoes and oats, which until the beginning of the 20th century was the main bread-baking grain. In the lower parts rye and wheat are grown, and corn is the main crop on the southern slopes. Much animal feed is produced. The trend is to grow more potatoes and feed and less oats. The fertility of the soil is low. In the 19th century animal husbandry specialized in raising non-dairy cattle in the Lemko and Boiko regions and dairy cattle in the Hutsul region, where sheep raising and horse breeding (of the famous Hutsul horse) were well developed. Since the second half of the 19th century these differences between the various regions of the Carpathians have diminished somewhat. As a result of the impoverishment of the peasantry, horse raising replaced ox raising, since the horse was useful in lumbering. Sheep raising declined in the western areas. In the 1950s the structure of animal husbandry in the Carpathians was as follows (proportion of the Ukrainian SSR production in parentheses): cattle, 80 percent (75.5 percent); hogs, 9 percent (18.8); sheep and goats, 11 percent (6.7). The per capita supply of domestic animals is somewhat higher here than in other parts of Ukraine.

The forest, which for centuries supplied the highlander with food (berries, mushrooms, animals), pasture, fuel, and materials and energy for small-scale industries, became the main source of exports and a very important economic factor in the second half of the 19th century. The exploitation of the Carpathian forests intensified at the end of the 19th century when a network of narrow-gauge railroads was built to transport lumber from remote



A water trough for floating logs down the mountain at the village of Hrebeniv near Stryi in the Carpathians

mountain areas. Because of inadequate protective measures, the forests have sometimes been excessively exploited, particularly under the Soviet regime. Although the Carpathian Mountains possess only 22 percent of Ukraine's forests, in the 1950s they yielded over 60 percent of the lumber produced in Soviet Ukraine. Today young forests and deforested areas constitute over 50 percent of the forest land, while mature forests account for scarcely 11 percent instead of the expected 25 percent. Reforestation measures are inadequate. In the Gorgany alone, 1,470 ha of rocky slope have appeared. Floods have increased, and the importance of the mountains as a source of moisture has declined.

Industry in the Carpathians is insignificant. The hydroelectric resources of the mountains are unused. The Tereblia-Rika power station (1956) is the only large hydroelectric station in the region. Larger hydroelectric plants can be found in Transcarpathia. In Galicia the woodworking industry is located at some distance from the mountains, in Subcarpathia. The largest woodworking complexes are located in Svaliava, Velykyi Bychkiv, Perechyn, and Skole. Salt is mined in Galicia at the foot of the mountains – in Dobromyl, Deliatyn, and Kosiv. In Transcarpathia a huge salt field is being developed at Solotvyna. The Carpathians are a source of valuable building materials: andesites, basalts, rhyolites, tufas, and marble in the Volcanic Carpathians and hard sandstone in other regions. The oil industry, located at the foot of the mountains, has a national importance. The main oil fields are Boryslav-Skhidnytsia, Dolyna (which is today the most important field), and Bytkiv. Rivne, Sloboda-Rungurska, and Kosmach have now lost their

former significance. Gas fields are found in Subcarpathia. Since the 19th century the iron industry, based on small deposits of mud ores, and coal have had a slight importance.

Because of the abundance of mineral springs, a healthy climate, and natural beauty, the Carpathians are the main resort and recreation area in Ukraine after the Crimea. Various mineral springs – carbonic acid, salt, iodine salt, bitter, and petroleum – occur. The most famous springs are in the Lemko area, which today lies beyond Ukrainian territories: in Krynytsia, Bardejov, Iwonicz, Rymanów, Wysowa, Zhegestiv, etc. At the foot of the mountains are found the Truskavets, Morshyn, Deliatyn, and Kosiv springs. Transcarpathia is rich in mineral springs, mostly in the Volcanic Carpathians. These include the Poliana, Kvasova, and Syniak springs, near Uzhhorod. Summer resorts are even more important. Before 1914 the Prut Valley was the main summer-resort area. In the interwar period vacationers visited all parts of the Carpathians. Under Soviet rule the resort area was limited again. The most popular resorts are located in the Prut Valley (Vorokhta, Yaremcha [including the former villages of Yamna and Dora], etc) and the Opir Valley. Smaller resorts are found in Transcarpathia.

Cottage industry has lost its importance except in the Hutsul area, which specializes in folk art. For a long time traveling craftsmen such as wire drawers were important. Traveling salesmen sold tar to the Lemkos and fruit and salt to the Boikos. Common workers found seasonal work on the farms during harvesttime and in the forests. Emigration, which began at the end of the 19th century, was vigorous. Generally, the economic resources of the Carpathians under all regimes (except for the Czechoslovakian to some extent) were poorly developed. The population was poor and could not find enough employment. The situation was aggravated by the fact that the main natural resources, the forest and oil industries, resorts, and trade were foreign-owned (mainly by Jews, Poles, Hungarians, and Czechs). The economic conditions in the mountains are still bad and have become worse with the destruction of the forests.



Timber rafts on the Cheremosh River

The communication lines in the Carpathians have run in two directions since ancient times: longitudinally and transversely. The longitudinal lines are of greater importance locally; the transverse have connected Ukraine with Hungary for centuries. The Austrian government developed these old routes to connect Galicia with the other



Opening of the dam on Brustvy Lake in the Carpathians

parts of the empire and built a number of railroads. From 1918 to 1945 these highways lost their importance, because the state border ran along the ridges of the Carpathians. However, when Transcarpathia was annexed to the Ukrainian SSR, these routes regained their importance. Since the Carpathians are narrow, the longitudinal railroad lines usually run parallel to the ridges: in the north, in Subcarpathia, there is the Peremyshl-Khyriv-Sambir-Stryi-Ivano-Frankivske-Chernivtsi line; the Michalovce-Chop-Vynohradiv line is in the south, in the Tysa Lowland and the Maramureş Basin. Both of the longitudinal lines are intersected by four transverse lines that run through the mountain passes: the Peremyshl-Michalovce, Sambir-Uzhhorod-Chop, Stryi-Mukachiv-Vuzlove, and Ivano-Frankivske-Syhit lines. The whole railway network was built before the First World War. Paved highways run the same way as the railroads. The important highways used for regular motor transportation are the Snina-Perechyn-Svaliava-Khust highway, which runs along the Inner Carpathian Valley and through the Duklia Pass, and the Nyzhni Vorota-Mizhhiria-Khust highway.

(For more detail on the population and economy of the Ukrainian Carpathians today see *Bukovyna, *Transcarpathia, *Hutsul region, *Lemkos, *Boikos, *Ivano-Frankivske oblast, *Lviv oblast, *Chernivtsi oblast.)

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Carpathian National Park (Karpatskyi pryrodnyi park). A park established in 1980 for the purpose of protecting the mountain environment, providing recreational facilities, and promoting tourism. It covers an area of 47,300 ha. The park is part of the *Chornohora massif, and a section belongs to the Carpathian Nature Reserve.

Carpathian Nature Reserve (Karpatskyi zapovidnyk). Created in 1968 to protect the environment, plants, and animals of the Ukrainian Carpathians (until then only game preserves existed). The reserve, with an area of 18,500 ha, is composed of three complexes. Two of them cover the *Chornohora range, which contains the highest peaks of the Carpathians – Hoverlia (2,061 m) and Pip Ivan (2,022 m) – and is covered with fir, spruce, and beech-spruce forests. The third, the Uhliia-Shyrekyi Luh complex, lies in Transcarpathia oblast on the southern slope of Mount Menchul (1,500 m) in a region of unique ancient beech forests. The deer, mountain goat, lynx, brown bear, and other species are protected at the reserve.

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Carpathian Sich (Karpatska Sich) (also the Carpathian Sich National Defense Organization). A paramilitary organization in Transcarpathian Ukraine in 1938–9, formed in November 1938 from units of the Ukrainian National Defence (organized in Uzhhorod by Ukrainian nationalists and headed by S. Rosokha). The leadership of the Carpathian Sich consisted of the command (commander, D. Klympush; deputy-commander, I. Roman) and the staff of officers. The organization's headquarters were in Khust, and there were 10 individual district commands with subordinate local sections, which conducted military and political training involving several thousand men. Five permanent garrisons conducted regular military training, and a number of the Sich soldiers served in the local police force and with the border guards. The Carpathian Sich adopted uniforms and ranks modeled on those of military formations in Ukraine between 1917 and 1920. It was also involved in cultural and educational work among the local population: its members organized the artistic group Letiucha Estrada and published the weekly **Nastup*, edited by S. Rosokha. The Sich held general and district conventions, the largest of which, consisting of several thousand participants, took place in Khust in February 1939.

A significant number of Galician Ukrainians (who entered illegally from Poland), together with emigrants from Dnieper Ukraine, joined the local Ukrainians as officers and soldiers in the permanent garrisons of the Carpathian Sich. After Carpatho-Ukraine's proclamation of independence, the Sich became its national army (Col S. Yefremov, commander; Col M. Kolodzinsky, chief of staff) and, in March 1939, mounted an armed resistance to the Hungarian invasion. At that time the strength of the Sich was about 2,000 men. Several hundred of them died in battles against the Czechs (13 March) and the Hungarians (14–18 March). Overwhelmed by the Hungarian army, the soldiers either retreated to Rumania and Slovakia or hid in the mountains. The Rumanians turned over many of the soldiers to the Hungarians, who in turn gave up many Galicians to the Poles and kept the remainder as prisoners. Illegal executions of prisoners were perpetrated. The struggle of the Carpathian Sich

against the Hungarians was the first armed conflict in central Europe to precede the Second World War. See also *Transcarpathia.

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Carpathian Ski Club (Karpatskyi leshchetarskyi kliub). Sports club founded in Lviv in 1924 for skiing enthusiasts. Besides a skiing section it also had a swimming section and a games section. The club had branches throughout Galicia. Its presidents were Z. Rusyn and V. Pankiv. The club was dissolved by the Soviets in 1939 but resumed its activities in 1941 under the Germans. It was revived abroad – in Munich in 1945, then in New York in 1955, and eventually in Toronto.

Carpatho-Ukraine (Karpatska Ukraina). The name of the autonomous Carpatho-Ukrainian state within Czechoslovakia in 1938–39. This name as well as the earlier name Subcarpathian Ruthenia (Pidkarpatska Rus') was in official use. It was the name adopted by constitutional law no. 1 of the Carpatho-Ukrainian Diet on 15 March 1939 for the Carpatho-Ukrainian republic. The name was used unofficially before 1938 to designate *Transcarpathia.

Carpini, Giovanni da Pian del, b 1182 in Umbria, Italy, d 1 August 1252. Italian Franciscan and traveler. In 1245–7 he headed the mission of Pope Innocent IV to the Mongols. On his way through Ukraine in 1245 and 1247 he received aid from princes Danylo and Vasylo Romanovych of Volhynia and served as an intermediary between them and the pope. He described his travels in *Liber Tartarorum*, which contains valuable information about Ukraine, particularly a description of Kiev.

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Carrot (*Daucus*; Ukrainian: *morkva*). Plant of the family Umbelliferae. In Ukraine the wild carrot (*Daucus carota*), a biennial plant with white flowers and an inedible root, is widespread. The garden carrot (*D. carota sativus*), an edible biennial plant, is cultivated for human consumption and animal feed. The most popular varieties in Ukraine are the Kharkiv Nantes, Skvyra Chantenay, and Chantenay 2461, which are cultivated as animal feed.

Cartel. An association of independent firms in the same or related branches of industry formed for the purpose of regulating production or sales through the allocation of raw materials, the dividing up of markets, the assigning of sales quotas, or the fixing of prices. Cartels have a monopolistic tendency (see *Monopoly): they restrict, but do not abolish, free competition. Members of a cartel retain their identity and financial independence. Cartels are characteristic of periods of industrial concentration. Another form of association, consisting of enterprises belonging to different branches of industry and even of financial institutions, is prevalent today. These integrated enterprises share planning and management; hence, they sacrifice some of their former autonomy. Combinations of financial and industrial firms known as

consortiums are organized for specific purposes. *Trusts, which come under one management, are the most integrated form of association. They exist in the USSR, but are distinct from the capitalist trusts in the West. International cartels are composed of enterprises or financial firms from various countries.

In prerevolutionary Russia the *syndicate, which was interested primarily in regulating sales, was the standard form of cartel. The production of the syndicate members was sold through a common marketing center. The syndicates in Russia were usually joint-stock associations of firms with a common statute capital and a single representative agency, which received purchase orders and distributed them according to quotas among the syndicate members. In the Russian Empire cartels arose at the end of the 19th century, and by 1917 there were 100 to 140 of them. The principal cartels were *Prodamet, *Produgol, *Prodarud, the Russian Steamshipping and Trade Company, the Union of Rail Manufacturers, the Union of Rail Fittings Manufacturers, the Urozhai syndicate of farm-machine builders in Ukraine, and the Syndicate of South Russian Starch Factories. Most of these cartels were under the control of foreign capital or of the largest imperial banks, which were also usually foreign-controlled. Individual price-fixing agreements (known as *puly* or *ringi*) among manufacturers were common. The Russian cartels did not develop into trusts: attempts to turn Prodamet into a steel trust on the German-American model did not succeed. The Russian government tried to curb the growth of cartels only when they encroached upon state interests; for example, it reacted against Produgol when the cartel tried to increase the price of coal to the state railways, against the *Syndicate of Sugar Manufacturers, and against the secret salt syndicate in Ukraine, which lowered prices to undercut the salt refineries in the Urals and thus reduced the government's income from excise taxes. In most cases, however, the Russian government permitted cartels to exist. The legislation against monopoly was limited to articles 913 and 1180 of the Code of Laws of the Russian Empire, which prohibited artificial price hikes on goods deemed primary necessities, but these articles were rarely invoked, particularly because of widespread corruption in government and judiciary circles.

Cartels in Ukraine often competed with cartels in Russian or Polish territory, and in the process the territorial interests of the Ukrainian enterprises became clearly defined. The government tried to defend the Russian cartels by manipulating freight tariffs on the state railways and by usually purchasing Russian products, but the policy proved a failure. The cartels in Ukraine, such as Urozhai, which after a fierce struggle captured markets as far away as Siberia, and Prodamet, extended their influence to markets throughout the empire.

During the revolution the cartels were nationalized, and during the NEP period the Soviet government organized state cartels, which usually operated on a territorial basis. The latter were abolished in 1929–30.

Before the First World War Galicia's petroleum industry was controlled by Austrian, British, American, and French concerns, and after the war, under Polish rule, it was controlled by British, American, and French cartels. A large part of interwar Poland's industry was controlled by cartels, and the Polish government was in debt to certain international cartels. In 1929 the Polish govern-

ment adopted legislation similar to the German legislation of 1923 limiting the activities of cartels.

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Cartography

Maps of Ukraine until the mid-17th century. One of the oldest maps of the ancient period is an outline of the Ukrainian coast of the Black Sea found in Mesopotamia on a Roman shield. Another map representing Ukraine is a traveler's map of the Roman Empire of the 4th century, which is known as *Tabula Peutingeriana*.

During the Middle Ages the territory of Ukraine was marked on the hand-drawn maps of the world prepared by the Arabic geographers Al-Istakhri of the 10th century and Al-Idrisi (1154, 1192). The former introduced the name Rus'.

In the 14th century Ukraine appeared in the portolano of 'Pisane' (1300), G. Laurenziano of Florence (1351), M. Sanuto's (1320) and P. Vesconte's (1311) maps of the world, and the Catalan atlas (*Mappemundi*) of 1375.

In the 15th century several maps of the world depicted Ukraine: the Catalan map of 1450, P. de Noha's map (ca 1414), and H. Germanus's map of 1489. The portolani of U. Freducci (1497), the 'Borgia map', (1457), and A. Benincaso (1476) gave some information about Ukraine. The 'Genoese' map of the Atlantic (1490) and M. Beheim's globe also included Ukraine.

In the 16th century new cartographical works appeared in which Ukrainian lands were represented: J. de la Cosa's portolano (ca 1500); G. Contarini's map of the world (1506); D. Ribero's map of the world (1527); B. Agnese's map of Muscovy (1525); S. Herberstein's map (1549); the 'Salviati planisphere' (1527); the maps of B. Sylvanus (1511), A. Dürer (1515, designed by S. Stabius), and S. Gutierrez; the portolano of V. Maggiolo (1512); a map of the Atlantic that included the Black Sea and the most detailed description of the Black and Azov seas along with southern Ukraine (Rusia) by the Greek cartographer G. Kalapoda (1552). Ukraine was depicted on the maps of P. Forlani (1565) and A. Pograbijs (1569).

Regional maps that included Ukrainian lands were published by the Polish historian B. Wapowski (ca 1475–1535). His maps of Poland and Lithuania encompassed Ukraine as far east as the Dnieper River and the Black Sea. Ukraine was also represented on M. Waldseemüller's map of the world, *Carta marina* (1516), and J. Ruysch's map of the world (1508). The eastern part of Ukraine was presented on the maps of A. Wied (1555, 1594) and the English traveler A. Jenkinson (1562). Western Ukraine was encompassed by W. Grodecki's map (1562), which was printed in A. Ortelius's atlas (1527, 1598), and central Ukraine by G. Mercator's (1512–94) map. Mercator also published maps of Europe and the world that covered all Ukraine. The Crimea and its adjacent lands were depicted on the map of the Ukrainian M. Bronovsky (1515). The Lviv region was mapped by A. Passarotti in 1607.

The first cartographers to produce maps based on topographic observation and measurement of Ukrainian territories were T. Makowski (ca 1575–1620) and G. le Vasseur de*Beauplan (ca 1600–73). Makowski prepared a comprehensive map of Lithuania, on a scale of 1:1,300,000,

which encompassed northern Ukraine. It was published in Amsterdam in 1613 by H. Gerritsz and appeared later in various atlases, most importantly those of K. Allard and N. Visscher. Makowski also prepared a map of the Dnieper, on a scale of 1:1,300,000, for some atlases.

The most important cartographical publication in the 17th century was Beauplan's map of Ukraine. His comprehensive map *Delineatio specialis et accurata Ucrainae* is a detailed representation of Ukraine on a scale of 1:452,000. It was engraved and published by W. Hondius (1597–1660) in Amsterdam in 1650–53 in 8 sheets and was reproduced in the atlases of J. Blaeu and N. Sanson. Beauplan's second map, *Delineatio generalis*, on a scale of 1:1,800,000, encompassed Ukraine from Red Rus' (Galicia) to the Black Sea. It was published in Danzig in 1651 and, under a French title, in Rouen in 1660. Later, it was frequently reproduced under the title *Typus generalis Ucrainae*. His third work was the map of the Dnieper River from Kiev to its mouth. It occupied three sheets in the multilingual *Grand Atlas* by J. Blaeu, two on a scale of 1:226,000 and one 1:452,000, and in a reduced form in the atlases of J. Jansson and M. Pitt. Beauplan established the name Ukraine, which appeared first on a map prepared for Charles IX of France in 1572 and then in Blaeu's atlas of 1613 and the atlas of the Hondius brothers of 1644 under the title *Typus generalis Ucrainae*.

Maps from the mid-17th century to 1917. More detailed maps of eastern Ukraine were made by J. Bruce and C. Cruys, two Dutchmen in the Russian service; they were published in Amsterdam. Bruce published a map of western and southern Russia in 1679, which, besides eastern Ukraine, included the Kiev and Bratslav regions on the Right Bank. Czuy's atlas of the Don contained 17 maps. K. Allard's map at the beginning of the 18th century encompassed all Ukraine. The eastern regions were depicted in the first Russian atlas, published by I. Kirilov in 1734, and in *Atlas rossiiskoi* (The Russian Atlas), edited by L. Eiler and published by the St Petersburg Academy of Sciences in 1745.

The first topographic surveys and mappings of Ukrainian lands were made during the reign of Hetman I. Mazepa (1687–1709) for administrative use of the Cossack regiments. (The surveys were later the responsibility of the Imperial College of Foreign Affairs.) On the basis of the data that were gathered several maps were prepared, including *Atlas Dnepra* (Atlas of the Dnieper), printed in 36 sheets in 1784; *General'naia karta Kievskoi gubernii* (A General Map of the Kiev Gubernia, 1774), which encompassed the lands of 10 regiments; and *Novorossia* (New Russia, 1779). The eastern parts of Ukraine were represented on the first Russian general map (1785), consisting of 8 sheets on the scale of 1:3,150,000, and in *Rossiiskii atlas* (The Russian Atlas, 1792, 1800), edited by A. Wilbrecht, which also included central Ukraine.

More accurate topographical surveys of Ukrainian territories based on triangulation were introduced at the end of the first half of the 18th century. Larger-scale maps were based on these surveys: G. Rizzi-Zannoni's *Carte de la Pologne* (on a scale of 1:692,000) in 24 sheets (1770–7), which encompassed all Ukrainian lands under Poland and the larger part of Russian-ruled Ukraine; an Austrian map of Galicia (on a scale of 1:178,000) in 21 sheets (1783); and a Russian general map of western Russia by K. Oppermann (on a scale of 1:840,000) in 114 sheets (1801–16), which encompassed the adjacent Austrian and Polish

lands. A. Maksymovych, a Ukrainian, prepared a general map of European Russia on a scale of 1:3,780,000 and published it in 5 sheets in 1816.

The southwestern territories that were annexed by Austria were mapped towards the end of the 18th century. In 1805 A. Heldensfeld's *Operationskarte beider Galizien ...* appeared in 34 sheets, on the scale of 1:172,800; it later became the basis of a map drawn to a scale of 1:200,000. In 1790 J. Liesganig published *Königsreich Galizien und Lodomerien* on the scale of 1:288,000. In 1779–83 Mieg prepared a manuscript map in 413 sheets, on the scale of 1:28,000, which later was used as the source for a map with a scale of 1:25,000.

During the 19th century and up to the First World War, Austria, Russia, and Germany published modern, detailed maps that were based on new surveying methods. The most important maps published by the Russian Military Topography Corps were Shubert's special maps of Russia in 60 sheets on the scale of 1:420,000 (1832–44), and a map of Eastern Europe on the same scale in the Gauss projection, edited by Gen I. Strilbytsky, which appeared in 158 sheets in 1864–71. The latter embraced all Ukrainian territories. The corps also published a topographic map of western Russia on the scale of 1:126,000 in the Bonne projection (1845–63). It was printed in 435 sheets, and relief was rendered by hachures. The corps' best topographic map was published in 1845–82 and 1907–17. It covered the western territories belonging to Russia starting from the Kiev-Odessa line on the scale of 1:84,000 using the Muefling projection. It was printed in two colors. Relief was marked by contours and measured in sazhen (1 sazhen = 2.13 meters). New methods of triangulation and new topographic data were used in its preparation. Like other maps this map was oriented on the Pulkovo meridian (30°19'42" east of Greenwich) and referred to the Paris or Ferro meridian (17°39'57" west of Greenwich). The most accurate maps published in Russia were the map encompassing the Crimea, Taman Peninsula, Donbas, and territories west of Kiev, published in 84 sheets in 1855 on the scale of 1:42,000, and the map of the western borderlands (western Volhynia, the Kholm region, and Podlachia) and the Crimea on the scale of 1:21,000.

In Austria-Hungary accurate maps of Galicia, Bukovyna, and Transcarpathia were prepared by the Military Geographic Institute: the map on the scale of 1:75,000, which was published in 1873–89 and supplemented and revised on the eve of the First World War, and the very accurate topographic map on the scale of 1:25,000, which was published in 1867–88, and to some extent served as the source of the former map. Both maps were monochromatic contour maps with hachures. Among other maps published in Austria-Hungary were the general maps of central Europe on the scales of 1:200,000 (1885) and 1:750,000. Both were four-color, hachure maps and covered the western part of Ukraine up to the Kiev-Odessa line. V. Kammersberg's map of Galicia, on the scale of 1:115,000, was published in 1855–63. In 1868 a statistical map of Galicia and Bukovyna appeared, with a scale of 1:576,000. All these maps were oriented on the Ferro meridian. A hypsometric map of the central Carpathians on the scale of 1:100,000 was also published under Austria. In 1885 K. Czoernig published an ethnographic map of Austria-Hungary on the scale of 1:2,500,000. The Polish Academy of Sciences published a geological atlas

of Galicia in Cracow in 1898–1906. Hungarian maps of Transcarpathia were published in 1884 on the scale of 1:360,000 and in 1869–81 (1:144,000). In 1919 Z. Bátky Kogutowicz published an ethnographic map of Hungary on the scale of 1:300,000, which included Transcarpathian Ukraine.

Ukrainian territories were represented on the following German maps: the northwestern territories on a map with a scale of 1:100,000; the western part on a map of central Europe with a scale of 1:300,000; and all Ukraine on a map of Europe with a scale of 1:800,000. The first of these was monochromatic; the last two were colored.

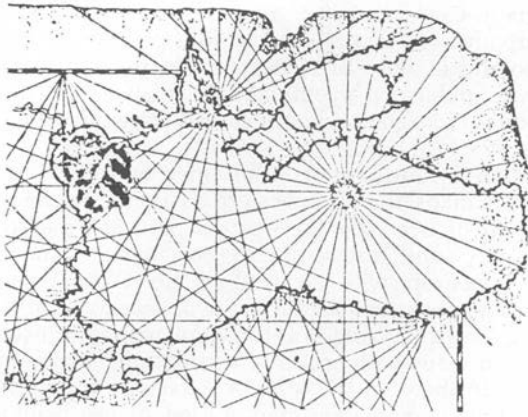
During the First World War the Germans reproduced the Russian maps with scales of 1:84,000 and 1:126,000 and reissued them on the scale of 1:100,000. They also published the first aviation map of Kiev in 1916, with a scale of 1:26,600.

Thematic cartography, which developed in the second half of the 19th century, extended cartography in many directions. The following important thematic maps dealing with Ukraine were published in Russia: V. Dokuchaev's map of soils for European Russia in 6 sheets on the scale of 1:2,500,000 (1900); a map of forests on the scale of 1:1,680,000 (1909); two geologic maps, one in 6 sheets with a scale of 1:2,520,000 (1900 and 1916) and one with a scale of 1:420,000 (1882–94); a military road map in 27 sheets on the scale of 1:1,050,000 (1864–1917); the ethnographic map by A. Rittich in 12 sheets on the scale of 1:1,680,000 (1875), which was republished in 1878 in a German edition on the scale of 1:1,370,000 by *Petermanns Geographische Mitteilungen*; and *Gornopromyshlennaiia karta evropeiskoi Rossii* (The Mining Industry Map of European Russia, 1903) on the scale of 1:2,250,000. In 1915 a hypsometric map of the Donets Ridge with a scale of 1:420,000 was published.

The first atlases of Ukrainian territories were the historical *Atlas Slobodsko-Ukrainskoi gubernii* (Atlas of Slobidska Ukraine Gubernia, Kharkiv, 1885), *Atlas Poltavskoi gubernii s uездami* (Atlas of Poltava Gubernia with Its Districts, Poltava 1895) by H. Kolominsky, and *Opisaniie Chernigovskoi gubernii* (A Description of Chernihiv Gubernia; 2 vols, 37 maps, Chernihiv 1898–9). The first ethnographic map of Ukraine was prepared by H. Velychko in 1896 on a scale of 1:3,700,000, and the first regional map of Transcarpathia was published by S. Tomashivsky in 1910 on the scale of 1:300,000. J. Buzek published a Polish denominational-linguistic map of Galicia on the scale of 1:432,000 in Lviv in 1909.

The Ukrainian state. In 1918 the department of cartography of the Chief Geodesic Administration in Kiev revised the Russian special map in 54 sheets on the scale of 1:420,000 and the map of Kiev and its suburbs in 6 sheets on the scale of 1:21,000, which showed contours and Ukrainian names; it also reprinted a Russian map on the scale of 1:1,050,000 (2nd edn, Vienna 1920) and a map by P. *Tutkovsky on the scale of 1:1,680,000. That year S. *Rudnytsky published the first physical wall map of Ukraine in Ukrainian with a scale of 1:1,000,000.

Between the world wars. During the civil war in Russia, the national revolutions, and the 1920s, the Russians revised the old maps of the Russian Empire. In 1924 work on new maps began. These maps were based on conic projections, referred to Greenwich as the principal meridian, and used metric units. They were prepared with the help of new photographic methods. The funda-



Portolan chart (1311) by P. Vesconte of the eastern Mediterranean region, including the Black and Azov seas. (Note remarkable outline.)



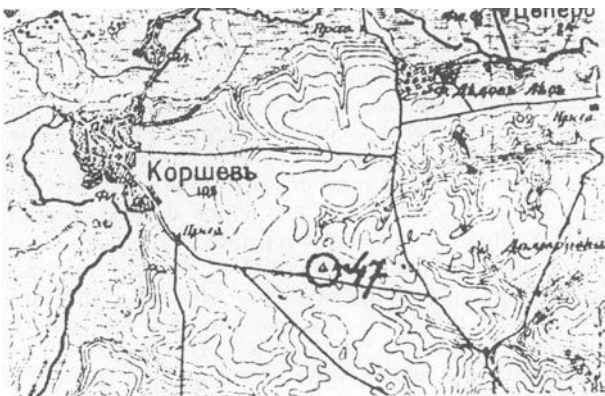
Roman road map, 4th century AD. (Note territory marked Roxolani Sarmate [Ukraine].)



Austrian map, scale 1:25,000



Russian map, scale 1:21,000



Russian map, scale 1:84,000*

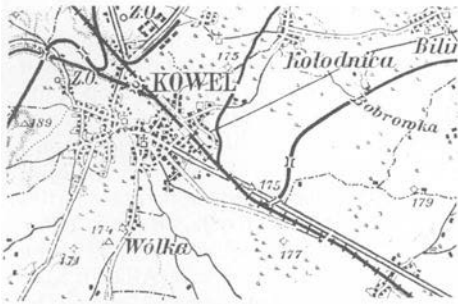


Polish map, scale 1:100,000



Soviet map, scale 1:100,000*

*Originals in color



Austrian map, scale 1:200,000



Soviet map, scale 1:200,000*



Soviet map, scale 1:50,000*



First German aviation map in the Second World War, 1:500,000 (1940)

mental topographic map with a scale of 1:100,000 covered, until 1941, the European part of the USSR up to the Volga River. It represented relief by contour lines, and objects made by humans, such as settlements and roads, were marked in detail. From it were compiled large-scale maps with scales of 1:25,000, 1:50,000; and 1:10,000. Maps with scales of 1:50,000 and 1:1,000,000 were used as aviation maps, and the latter was also used for economic and military planning, particularly during the Second World War.

Two hypsometric maps with a scale of 1:1,500,000 were published in the USSR in 1926 and 1929. They also covered the parts of Ukraine under Poland, Rumania, and Czechoslovakia. S. Rudnytsky published, in 1929, the first large hypsometric map of the Ukrainian SSR on a scale of 1:1,000,000.

In Soviet Ukraine the following thematic maps were published: a soil map on the scale of 1:1,000,000 by H. Makhiv in 1927; a geological map on the scale of 1:1,000,000 edited by P. Chervinsky in 1940; *Elektrifikatsiia Ukrainy* (The Electrification of Ukraine, 1920) on the scale of 1:2,100,000; a map of minerals on the scale of 1:1,050,000 in 1922; a map of the regions of sugar-beet cultivation on the scale of 1:1,700,000 in 1936; Yu. Kleopov and Ye. Lavrenko's map of vegetation on the scale of 1:1,000,000 in 1938; and detailed maps of the Donbas with scales of 1:200,000 and 1:8,400. At the same time the following atlases were published: *Atlas elektrifikatsii Ukrainy* (The Atlas of Ukraine's Electrification, Kharkiv 1922), *Energeticheskii atlas Ukrainy* (The Atlas of Ukraine's Energy Resources, Kharkiv 1921), *Statistiko-ekonomicheskii atlas Kryma* (The Statistical-Economic Atlas of the Crimea, Sym-

feropil 1922); *Klimatichnyi atlas Ukrainy* (The Climatic Atlas of Ukraine, Kiev 1927), and L. Klovany's *Atlas Ukrainy* (Atlas of Ukraine, Kiev 1928, 1929).

The Military Geographic Institute in Warsaw prepared maps encompassing Ukrainian territories on scales of 1:25,000; 1:100,000; and 1:300,000, as well as aviation maps on scales of 1:500,000 and 1:1,000,000. The eastern Carpathians were represented on the 1927 map on the scale of 1:200,000.

V. *Kubijovyč and M. *Kulytsky collaborated in preparing two physical maps of the ethnic territories of Ukraine, which were published in Lviv in 1935 (on the scale of 1:2,500,000) and in 1939 (on the scale of 1:1,500,000) and revised in 1942. An administrative map of Galicia, with a scale of 1:600,000, was published in 1939. Regional maps of the Galician voivodeships (on the scale of 1:500,000) appeared in 1940–3. Kulytsky published a map of the Ukrainian Catholic church in Galicia on the scale of 1:300,000 and a map of Lviv on the scale of 1:30,000 in 1935. The most important contribution to Ukrainian scholarship was *Atlas Ukrainy i sumezhnykh kraïv* (Atlas of Ukraine and the Neighboring Countries), which was edited by V. Kubijovyč and published in Ukrainian and English in Lviv in 1937. This was one of the few national atlases at the time. A part of this atlas was translated and published in Berlin under the title *Atlas der Ukraine und benachbarten Gebiete* (part 1, 1943).

Transcarpathian Ukraine was represented on Czechoslovakian maps with scales of 1:25,000, 1:75,000, 1:200,000, and 1:750,000, as well as on the maps of the national atlas of Czechoslovakia. S. Boháč's ethnographic map of 1937 on the scale of 1:500,000 showed the distribution of

Ukrainians in Czechoslovakia. Bukovyna, Bessarabia, and the Maramureş region were depicted on Rumanian maps with scales of 1:100,000 (1926–39); 1:200,000, 1:300,000, and 1:500,000.

During the Second World War the Germans revised the Polish maps on scales of 1:100,000 and 1:300,000 and the Russian maps with German nomenclature on scales of 1:100,000, 1:200,000, 1:300,000, 1:500,000, and 1:1,000,000. These maps were often supplemented with aerial data. In Kiev a German geobotanical map of Ukraine, on the scale of 1:1,000,000, was published in 1942 by Kleopov and Lavrenko. The German Auslandsinstitut in Stuttgart published two valuable ethnographic maps of Caucasia based on the censuses of 1926 and 1939.

After the Second World War. The Soviet Union published new maps based on aerial photography on scales of 1:25,000, 1:50,000, 1:100,000, 1:200,000, 1:300,000, 1:500,000, and 1:1,000,000, according to Krasovsky's ellipsoidal and the Gauss projection. *Gosudarstvennaia karta* (The State Map) on the scale of 1:1,000,000, published in 1940–5, served as the basis for other maps of the Soviet Union – geological, soil, and geobotanical. None of these maps are available to the public. The most precise hypsometric maps are those of the Carpathians and the Donbas, both on a scale of 1:600,000. The basic geological map of Ukraine today is the map on the scale of 1:200,000. Large parts of Ukraine are covered by the geological map on the scale of 1:50,000. Smaller areas are represented on maps on the scale of 1:25,000. There are even more precise maps of mining areas. Shelf maps on the scales of 1:100,000 and 1:250,000 are published. Special maps on the scale of 1:2,000 to 1:10,000 are based on local measurements. Sea maps are prepared with scales of 1:25,000 and 1:75,000 (port maps), 1:100,000 to 1:500,000 (navigational maps), and 1:1,000,000 and over (regional maps). Forest maps are prepared on a scale of 1:300,000. Soil maps have scales of 1:10,000 and 1:25,000, while regional maps have a scale of 1:200,000. Thematic maps (soil, geological, tectonic, climatic, ethnographic, etc) are published with a scale of 1:2,500,000 and 1:1,000,000. The Chief Administration of Geodesy and Cartography has published, among others, the following important atlases that pertain to Ukraine: an atlas of railroads (from 1962); an atlas of roads and highways (from 1961); A. Baronov's comprehensive atlas of the USSR (1962, 1969, 1982); Svinarenko's hypsometric *Atlas sssr* (Atlas of the USSR, 1954–5); *Atlas razvitiia khoziaistva i kul'tury sssr* (An Atlas of the Development of the Economy and Culture of the USSR, 1961); *Obrazovanie i razvitie sssr* (Formation and Development of the USSR, 1972); the large *Klimaticheskii atlas sssr* (Climatic Atlas of the USSR, 2 vols, 1960–2); *Atlas sel'skogo khoziaistva* (Atlas of Agriculture, 1960); *Atlas ugliakopleniia na territorii sssr* (Atlas of Coal Deposits on the Territories of the USSR, 1962). It has also published a monumental *Atlas mira* (World Atlas, 1954, 1967) in Russian and English.

The following maps have been published in the Ukrainian SSR: a map of soils on the scale of 1:750,000 (1972); tectonic maps on the scale of 1:750,000 (1959) and 1:1,000,000 (1962–78); V. Bondarchuk's map of the Carpathians on the scale of 1:1,000,000; a map of the Dnieper-Donets Lowland and Greater Kryvyi Rih on the scale of 1:500,000 (1971); a metallogenic map of the Carpathians on the scale of 1:1,000,000 (1973); a map of the Ukrainian Crystalline Shield; a hydrogeological map of Ukraine on the scale of 1:1,000,000 (1971); geographical-physical

maps with a scale of 1:750,000 (at first geographical survey maps with forests, then only administrative maps); a valuable ethnographic map by V. Naulko on the scale of 1:1,500,000, based on the census of 1959; and a map of the oblasts on the scale of 1:600,000. The following atlases have been published in Ukraine: *Atlas Ukrainskoi sssr i Moldavskoi sssr* (Atlas of the Ukrainian SSR and the Moldavian SSR, 1962); *Atlas sil's'koho hospodarstva URSS* (Atlas of Agriculture in the Ukrainian SSR, 1958); *Atlas paleoheohrafichnykh kart URSS* (Atlas of Paleogeographic Maps of the Ukrainian SSR, 1960); *Atlas Kyivs'koi oblasti* (Atlas of Kiev Oblast, 1962); the economic atlas *Nove na karti Ukrainy* (The New on Ukraine's Map, 1961); *Agroklimaticheskii atlas Ukrainskoi sssr* (Agroclimatic Atlas of the Ukrainian SSR, 1964); three climatic atlases, Leningrad 1964–8; and *Sil's'ko-hospodars'kyi atlas zakhidnykh oblastei URSS* (Agricultural Atlas of the Western Oblasts of the Ukrainian SSR, 1965). *Natsional'nyi atlas Ukrain'skoi rsr* (The National Atlas of the Ukrainian SSR) has been prepared in three volumes since 1963 but has not been published.

Ukrainians abroad have published the most detailed ethnographic map of interwar Galicia, on the scale of 1:250,000, prepared by V. Kubijovyč (Munich 1953). Kubijovyč and A. Zhukovsky also published a reference map of Ukraine in Ukrainian and English on the scale of 1:2,000,000 in 1978. A physical school map of Ukraine by R. Drazniowsky and L. Prokop (with a scale of 1:1,000,000) and a historical atlas of Ukraine (1981) edited by L. Wynar, I. Tesla, and Ye. Tiutko have been published in the United States.

In Ukraine there are two central map depositories: the Central Scientific Library of the Academy of Sciences in Kiev and its branch in Lviv and the Republican Historical Archive in Kiev, with maps from the 17th century to 1918.

Ukrainian geographic nomenclature is determined by the Chief Administration of Geodesy and Cartography and by the government in Moscow, which ignore the traditions of Ukrainian toponymy.

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 H. Kolodii

Casimir III the Great, b 30 April 1310, d 5 November 1370. Polish king from 1333, last of the Piast dynasty. Casimir began the expansion of Poland into Ukrainian territory (Red Rus'). Having made peace on his western border with Bohemia and the Teutonic Knights, Casimir obtained the support of Hungary and the neutrality of the Tatars. In 1340, following the death of Prince *Yurii II, Casimir invaded Galicia, taking Lviv and destroying its

fortifications. He was repelled by the boyars under the leadership of D. *Dedko, but, on Dedko's death in 1349, Casimir seized Galicia and western Volhynia, consolidating his rule in wars against Lithuania's Prince Lubart. Casimir distributed property and privileges in Galicia to Polish magnates, provided incentives to Polish merchants and German colonists, and granted cities and towns – especially Lviv – self-government on the German model. He supported Catholic missionary orders, particularly the Franciscans and Dominicans, though he did not persecute the Orthodox and agreed to reinstate the Halych metropolitanate.

Casimir IV Jagiellończyk, b 30 November 1427 in Cracow, d 7 June 1492. Son of *Władysław II Jagiełło and his fourth wife, the Ukrainian princess Sofiia Holshanska. Casimir became grand duke of Lithuania in 1440 and king of Poland in 1447. He adopted a centralist policy with regard to the Ukrainian lands and favored the Lithuanian Catholic nobles in the Grand Duchy of Lithuania. He abolished the principality of Volhynia in 1452 and the Kiev principality in 1470. In 1481 he uncovered a conspiracy of the Ukrainian princes led by *Mykhailo Olekvych and executed them. Other princes transferred their allegiance and their lands to Muscovy. During Casimir's reign the Tatars, now vassals of the Ottoman Empire, resumed their incursions, destroying Kiev in 1482. The major development in church affairs during Casimir's reign was the definitive separation of the Moscow metropolitanate from that of Kiev.

Castle courts (*zamkovi sudy*). Criminal courts in the Grand Duchy of Lithuania presided over by a single judge – by the vicegerent or the starosta in county cities and the voivode in provincial cities. Castle courts were introduced after the Bilske diet of 1564, when the lords, under the pressure of the gentry in general, renounced their judicial privileges. The castle courts had jurisdiction over the entire gentry, the burghers under the Magdeburg law, the lords' peasants in respect to serious criminal offenses, the burghers of small cities, and the peasants belonging to grand dukes in respect to all criminal matters. The castle courts corresponded to *city courts in Poland.

Castles. Fortified residences of rulers. Castles were first built in the Middle Ages as shelters from invaders. In Ukraine fortified towns were the precursors of castles. Usually the fortifications consisted of a wooden stockade, rarely of stone. Fortified towns were established by the princes in the 10th–12th century, particularly in the areas threatened by nomadic tribes and on the Polish frontier. (See also *Cities and towns.)

In the 13th century, after the decline of Kievan Rus' and the Tatar invasions, the focus of political and cultural life moved to the western Ukrainian territories. To defend and restore the Principality of Galicia-Volhynia, its rulers, particularly King Danylo, renovated and built numerous fortified towns and castles (Danyliv, Lviv, Kholm, Volodymyr, Lutske, Kremianets, etc), which under Tatar pressure they then had to demolish.

Castles became widespread at the end of the 14th century when Ukraine became part of the Lithuanian and Polish states. Lithuania intended to colonize the steppes as far as the Black Sea and undertook the struggle against

the Tatars, in which the castles played both a defensive and an offensive role. Either the state or individual magnates such as the Czartoryski or Ostrozky princes restored or built castles in strategically or economically important locations. To protect the Black Sea coast and the customs warehouses in the south, the grand duke Vytautas built an extensive system of castles (Karavul, Bilhorod, Chornohorod, Khadzhibei, etc) and installed in them nobles who were obligated to render military service. After Vytautas's death in 1430 the colonization movement diminished. The castles in the southern steppes were abandoned, and the defense line was moved north. Larger incursions by the Crimean Tatars, who found new support in the Turkish protectorate at the end of the 15th century, forced the Lithuanian state to restore the old castles and to build new ones. Wooden buildings were replaced by stone structures, and new types of weapons were introduced.

Castles were built not only on the exposed frontier along the Dnieper River (Kiev, Kaniv, and Cherkasy) and in Podilia (Bar, Mezhybizh, Chornokozyntsi, Sataniv, Zhvanets, Pyliava, Zinkiv, Liatyshiv, Yampil, Sutkivtsi, Bratslav, and Vinnytsia), but also in the interior – in Galicia and Volhynia. The Dniester line was guarded from the Turks by *Kamianets-Podilskyi, the strongest fortress in Poland and Ukraine. On the Turkish side stood *Khotyn.

Castles were built in inaccessible places – on steep hills (eg, Kremianets, Kiev, Lviv, Halych, and Chyhyryn), at river bends (eg, Dubno, Lutske, and Berezhany), on islands, or in marshes. Building materials consisted of wood (castles in Vinnytsia, Chornobyl, Putyvl, Ovruch, Zhytomyr, Zvenyhorod, Bratslav, and Cherkasy) and sometimes stone (Kremianets, Lviv, and Kholm).

Wooden castles were surrounded by a thick stockade covered with mud to protect it from fire. At the top of the stockade was a covered platform and firing holes. Towers built of beams stood at the corners of the stockade. Sometimes a water-filled moat surrounded the castle, and a drawbridge provided access to the gate. The stronghold or palace, which was often topped with a tall tower, was the center of the castle. It encompassed the prince's or magnate's residence, the guards' quarters, the prison, the cellars, and the well. Usually there was also a secret passage in the castle that led beyond the walls. On the castle grounds there was a church, and under the walls there were warehouses where the townsfolk who lived around the castle stored their goods during an enemy attack. Cossack castles were also usually built of wood with an emphasis on a more solid stronghold but weaker fortifications. The largest number of such castles appeared during the Khmelnytsky period.

Stone castles consisted of exterior walls, towers, and inner buildings. The old castles had a large number of towers – Kamianets had 11 and Yazlivets 8 – which were used as arsenals and warehouses. The towers were either square, as in Kholm, or circular, as in Kamianets. In the 16th–17th century pentagonal towers, as in Chortkiv, were introduced. The castle entrance was a double gate, usually within a tower. The other buildings were similar to those in wooden castles.

The ground plan of a castle was determined to some degree by the setting. But the older castles (eg, Kamianets-Podilskyi, Terebovlia, and Buchach) had an irregular plan, as did the fortified towns of the Princely era. Castles

in the form of a regular pentagon (Berezhany, Brody, Chortkiv, Sataniv, Zhvanets, and Kodak) appeared only in the 16th–17th century.

It was very costly to maintain castles in a battle-ready condition. The central government did not always provide the necessary funds, and the local magnates and population could not afford to support the troops and armaments. Hence, many castles in Right-Bank Ukraine in the 16th century were no more than temporary refuges for the population. The castles along the Dnieper were in a better condition and were continuously manned by 50–100 troops. Besides the garrison they also had irregular 'field' troops for reconnaissance duty. Each castle was provided with several cannons.

The architecture of the fortified towns of the Princely era has not been adequately researched. The wooden castles of the 14th–17th century were usually built by craftsmen who continued and developed the traditional forms of wooden fortification from the early Princely era. The large castle complex in Chornobyl was built by the master builder Zamorenko in 1548. The large castle on Kyselivka Hill in Kiev was built by I. Slushka in 1545. The castle in Oster was the work of master builder Shutkovsky.

Of the numerous stone castles usually only the ruins have been preserved (Lutske, Dubno, Ostrih, Mezhyrichia Ostrozke, Kremianets, Kamianets-Podilskyi, Uzhhorod, Mukachiv, and many others). It is possible to reconstruct from these remains a typical castle, which as early as the 16th century was predominantly of the Gothic style modified by an admixture of Renaissance forms. Such reconstructions were made of the castles in Lutske (reconstructed by Luka of Prešov in 1541), Ostrih, Dubno, Mezhyrichia, and Kamianets-Podilskyi (14th–16th century and rebuilt in the 17th–18th century).

During the Renaissance period (16th–17th century) grand residences were built by the magnates – the castles in Lisko (owned by the Kmita family), Krasychyn (Krasicki family), Berezhany (Sieniawski family), Ternopil (Tarnowski family), Olesko (Daniłowicz family), Zhovkva (Żółkiewski family), Stare Selo (Ostrozky family), etc. The remains of castles and fortified palaces built in the 17th century (rare samples of the West European baroque style) can be found in Pidhirtsi, Zbarazh, Brody, Zolochiv, Ivano-Frankivske, and other places.

Because of new military technology and the cessation of Tatar-Turkish incursions, castle building declined in the 18th century. Magnates began to build residential palaces instead.

Special mention must be made of the castles built by Genoese traders in the Crimea to protect their colonies in the mid-14th century. The best-preserved ruins of such castles are found in Sudak (1345–1414) and Teodosiia (1348). On the lower Dniester River Akkerman (now Bilhorod-Dnistrovskyi) and Bendery were built and later were taken by the Turks when they established control of the northern coast of the Black Sea. The Turks maintained the castles of Khotyn, Bendery, Akkerman, and Ochakiv and eventually built forts on the lower Dnieper River, of which Kazykermen was the most important.

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 V. Pavlovsky

Castor bean (*Ricinus communis*; Ukrainian: *rytsyna*). An oil plant cultivated in Ukraine since the 1920s. It is grown in the eastern steppe region, mostly in Zaporizhia oblast, and in the Kuban. Ukrainian territories produce almost 90 percent of the USSR's castor oil. The Ukrainian SSR devoted 52,200 ha to castor beans in 1940, 46,300 in 1950, 36,900 in 1960, and almost 80,000 in 1969. The main varieties grown in Ukraine are Kruhlyk 5 and synthetic Sanguineus.

Catacomb culture. Bronze Age culture that existed in the Ukrainian steppes from the late third millennium BC to the early second millennium BC and was a continuation of the *Pit-Grave culture. The Catacomb culture was analyzed by V. Gorodtsov after his excavations of kurhans in the Donets River Valley in the 1900s. Relicts of the culture are widespread in northern Left-Bank Ukraine and are also found in the Right Bank, the Azov coastal region, the Crimea, along the Don River, and in the Kalmyk steppes. The tribes of the Catacomb culture practiced herding and primitive subsistence farming and produced metal objects. During its existence the patriarchal system replaced the matriarchal order. The dead were usually buried in a crouched position in catacomb niches of burial pits and sprinkled with red ochre dye. Excavations of the graves revealed spherical clay pottery, flint knives, bronze implements, and silver ornaments. Major excavations took place in the 1950s at the Kuta burial mound, which is now inundated by the Kakhivka water reservoir on the Dnieper River. The tribes of the culture are known to have had cultural and trade relations with the peoples of northern Caucasia.

Catherine I, b 15 April 1684 in Marienburg, d 17 May 1727 in St Petersburg. Empress of Russia, 1725–7. Catherine, née Marta Skowrońska, was the daughter of a Lithuanian peasant. She succeeded her husband, Peter I, and continued his policies. She was largely dominated by A. *Menshikov, the effective head of government. Under Catherine I the *Little Russian Collegium was in charge of Ukrainian affairs.

Catherine II, b 5 May 1729 in Stettin, Prussia, d 17 November 1796 in St Petersburg. A member of the German Anhalt-Zerbst princely house; empress of Russia, 1762–96. The reign of Catherine II was marked by an extremely reactionary internal policy (the institution of a system of total serfdom, and the expansion of the rights and privileges of the Russian nobility) and by a highly successful imperialistic foreign policy (wars with Turkey, 1768–74 and 1787–91; the partitions of Poland). Cathe-

rine's policies towards the non-Russian nations and peoples of the empire were centralist, especially with respect to Ukraine. In 1764 the hetman office was abolished, and in the 1780s Ukraine's autonomy was wholly liquidated. In 1765 the regiments of Slobidska Ukraine were abolished, and in 1775 the Zaporozhian Sich was destroyed. In 1783 the Crimea and in the 1790s the territory between the Boh and Dniester rivers, as well as the entire Right Bank, were incorporated into the empire. In the cultural sphere, Catherine's reign was marked by further Russification in Ukraine. The rights and interests of the Ukrainian church were curtailed by the secularization of monastic estates in 1786. In Right-Bank Ukraine Catherine's government advanced a policy aimed at the annihilation of the Ukrainian Catholic church.

Catholic Action (Katolytska aktsiia). The laity's assistance in the apostolic work of the church hierarchy, channeled through Catholic organizations under the supervision of the church authorities. Catholic Action in Galicia grew to prominence in the 1930s. Its center was the General Institute of Catholic Action of the Greek Catholic province in Lviv, which consisted of the representatives of Catholic organizations such as the *Obnova Society of Ukrainian Catholic Students, the *Orly Catholic Association of Ukrainian Youth, and the *Skala educational association. The general church assistant from the Greek Catholic episcopate was first Bishop I. Buchko and then Bishop N. Budka. The president of the institute was M. Dzerovych, and its most active members were I. Babii, V. Hlibovytsky, and P. Isaiv. The institute published the quarterly *Katolyts'ka aktsiia* in 1934–9.

In Canada Catholic Action was founded in 1933 when the Catholic lay organizations the *Ukrainian Catholic Brotherhood, *Ukrainian Catholic Women's League, Ukrainian Catholic Youth, and Obnova were formed. Its publication was the monthly *Katolyts'ka aktsiia*. In the United States the Association of Ukrainian Catholic Students and Obnova have active branches, and women's organizations are active at the parish level. In Brazil the Institute of Women-Catechists has been active in educational and charity work since 1940.

In Germany Catholic Action was established in 1947, and in 1949 it encompassed all of Western Europe. Its publication is the weekly *Khrystyians'kyi holos*. The main organizations that belonged to Catholic Action were the Obnova Federation of Societies of Ukrainian Catholic Students and the Obnova Ukrainian Catholic Academic Alliance. The active leaders of Catholic Action in Western Europe were Ye. Pereima, M. Tomashivska, R. Danylyvych, and V. Yaniv.

Cattail (*Typha*; Ukrainian: *rohiz*). Perennial plant of the Typhaceae family that grows in marshes and along riverbanks. It has an extensive creeping rhizome and a rigid, round stem. In Ukraine there are five species of cattail, but the most prevalent are the common cattail (*T. latifolia*) and the narrow-leaved cattail (*T. angustifolia*). Their stems are up to 2.5 m high. Young stems can be eaten raw, and the roots can be roasted. The stems are used for thatch and fuel, the leaves for weaving baskets. The hairs can be used as filling and packing material and mixed with animal hair for making hats. Cattails are used in the paper and cellulose industries.

Cattle raising. Cattle have been the most important domestic animals in Ukrainian territories since the later Neolithic period. In the 15th century oxen were exported from Left-Bank Ukraine and Podilia to Western Europe and later Muscovy for their value as food and draft power. Later they were exported from southern Ukraine. In the second half of the 19th century, as the steppes came under cultivation, grazing land diminished. In the forest-steppe belt, with the exception of Western Ukraine, the three-field system prevailed. Hence, cattle numbers did not keep pace with population growth. From 1897 to 1912 the number of cattle even declined by 8 percent in central and eastern Ukraine. In 1912 there were over 10 million head of cattle in all Ukrainian territories. The Right Bank and the Left Bank had the lowest cattle density, while Polisia, with its extensive meadows and pastures, and Galicia, with its abundance of cultivated grasses, had the highest. Ukraine was deficient in cattle: 35.7 percent of the farms had no cows. At the same time the types of cattle changed: the number of cattle raised for meat and work declined as the ox was replaced by the horse, and the number of milking cattle increased. In spite of the contributions of the zemstvos, the breeding of cattle was generally neglected. The annual production of milk in agricultural regions was 600–1,000 kg per cow. Although the number of cattle declined, over 50 million rubles' worth of animal products was exported from Ukrainian gubernias per year, mainly to Poland.

In the first years of the First World War the cattle population increased from 6 million (1912) to 7.7 million (1916) in central and eastern Ukraine because the extent of fallow land increased. It declined during the revolution and rose again in the NEP period (9,928,000 in 1928), because the number of farms increased and each farmer wanted to own a cow. During the collectivization and the famine the cattle population fell drastically to 3.4 million in 1933. To correct this, the Soviet government devoted much effort to the development of animal husbandry on collective and state farms. Every collective farm set up an animal farm. State farms specializing in animal husbandry were organized. Much was done to improve the stock. But the most significant step was the government's compromise with the peasants that permitted them to keep a few privately owned head of cattle on private lots. This is clear from the fact that in 1938, when the cattle population in the Ukrainian SSR stood at 7.8 million, the vast majority of it was privately owned: 69 percent of the cattle belonged to collective farmers and other private persons (it went down to 63.6 percent in 1941, with 3.6 percent belonging to state farms and 30.9 percent to collective farms). In Western Ukraine there were no significant changes in cattle population.

In 1941 the number of head of cattle in the Ukrainian SSR was just under 11 million (13 million in all Ukrainian territories). During the war the number fell by a half, and it returned to what it had been in 1941 only in 1950. Generally, advances in animal husbandry were much more difficult than in other branches of agriculture; hence, this branch fell further and further behind the demand of the increasing urban population for animal products. As before, the amount of land devoted to animal husbandry was deficient, and the collective farms lacked any material incentive to improve animal husbandry. The resolutions of the plenums of the Central Committee of the CPSU (in September 1953 and January

TABLE 1
Cattle: beef and milk production

Year	Total cattle	Cows	Beef and veal (tonnes)	Milk (tonnes)
1916	9,132,000	4,116,000	600,000 (in 1913)	4,667,000 (in 1913)
1928	9,928,000	4,938,000		
1935	5,113,000	2,514,000		
1941	10,997,000	5,965,000	408,700 (in 1940)	7,114,000 (in 1940)
1946	8,275,000	4,312,000		4,813,000
1950	11,103,000	4,796,000	552,300	6,804,000
1955	11,674,000	5,727,000		9,670,000
1960	17,040,000	7,687,000	714,800	13,995,000
1965	19,777,000	8,559,000	793,300	16,629,000
1970	20,289,000	8,451,000	1,105,000	18,712,000
1978	24,924,000	9,143,000	1,603,000	22,480,000

1955, etc) and other Party and government resolutions attempted to overcome these defects. Through an increase in the amount of land devoted to fodder crops and corn, a firm basis was laid for cattle farming. The wholesale and retail prices of animal products were raised, and the old breeds of cattle were improved and new breeds introduced.

Table 1 shows how the cattle population increased. By 1966 it had reached 21.3 million and remained stable for some time. In the last few years it has increased, reaching 24,924,000 in 1978. There are 29 million head of cattle in all Ukrainian territories (22.1 percent of all of the cattle in the USSR). In 1978 cows numbered over 9 million (32.6 percent of the cattle total).

An index of the intensity of cattle farming is the number of cattle per 100 ha of agricultural land. In 1978 in the Ukrainian SSR the index was 51, compared to 23 in 1941 (in the USSR the 1978 index was 10.8). The index for cows was 18.7. Cattle farming is most intense in Galicia, Volhynia, and the forest-steppe of the Right Bank (55 to 67 per 100 ha); of medium intensity on the Left Bank and in the Kuban; and of lowest intensity on the southwestern steppe (38 per 100 ha). Table 2 shows the distribution of cattle by type of farm in Ukraine.

The growth in the cattle population occurred on the collective and state farms. The number of head raised on private plots has remained the same or declined in the last 10 years. The main reason is the lack of an adequate fodder supply for private owners. Thus, only half of the collective farmers now keep their own cows. The main

emphasis of collective and state farms is placed on both meat and milk production, while the private owners concentrate on milk production. In 1978 cows constituted 32.1 percent of the cattle owned by collective farms, 34.4 percent of the cattle owned by state farms, and 62.8 percent of privately owned cattle.

The production of meat and milk increased more rapidly than the cattle population because of more intensive farming methods. The Ukrainian SSR produced over 552,000 t of beef and veal in 1950 and 1,118,000 t in 1968, which constituted 21.4 percent of the total produced by the USSR. Ukraine produced 6,804,000 t of milk in 1950 and 22,480,000 t in 1978 (73.2 percent of the milk came from collective and state farms and 26.8 percent from private plots), which constituted 23.6 percent of the milk produced by the whole USSR. In 1977, 527 centners of milk were produced for every 100 ha of agricultural land in Ukraine (in 1940 it was 167 centners), while in 1977 the USSR average was 92 centners. The average production per cow was 2,496 kg in 1977 (1,688 in 1955), while the USSR average was 2,232 kg. The production of milk per 100 ha was highest in Western Ukraine and in the vicinity of large towns, where cattle farming consists mostly of dairying. In 1977 the production of milk per person in Ukraine was 453 kg, while the per person production of meat was 70 kg (in the USSR the figures were 365 kg and 57 kg respectively). In spite of the increase in meat production, it barely meets the demands of the urban population.

In recent years all cattle in Ukraine have been purebred. The proportion of purebred cattle has increased as follows: 62 percent in 1951, 96 percent in 1955, and 100 percent in 1966. The most popular milk-yielding and milk-meat-yielding breeds in Ukraine are the Red Steppe and Simmental (together constituting 80 percent of the cattle on collective and state farms), Red-Spotted, White-head, and Red-Polish.

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V. Kubijovyč

Caucasia. A large region between the Black Sea and the Caspian Sea on the border between Eastern Europe and Asia. It is traversed by the Caucasus Mountains, from which it derives its name. In the north Caucasia extends to the Kuma-Manych Depression and, in the south, to the

TABLE 2
Distribution of cattle by type of farm (in millions; percentage of all cattle in the Ukrainian SSR in parentheses)

Type of farm	1941	1955	1960	1965	1978	Cows 1978
Collective farms	3.4 (30.9)	5.8 (49.6)	10.8 (63.5)	12.3 (62.1)	15.6 (62.4)	5.0 (53.8)
State farms	0.4 (3.6)	0.6 (5)	1.6 (9.4)	2.9 (14.6)	4.7 (18.8)	1.6 (17.2)
Private plots	7.0 (63.6)	5.3 (45.3)	4.6 (27.1)	4.6 (23.2)	4.3 (17.2)	2.7 (29.0)
Total	11.0	11.7	17.0	19.8	25.0	9.3

Soviet-Turkish and Soviet-Iranian borders. The region covers an area of over 440,000 sq km and in 1959 had a population of 27 million. Its northwestern part is settled by Ukrainians.

Caucasia consists of three geographical zones: (1) the steep Caucasus Mountains, known also as the Great Caucasus Range; (2) the steppe lowlands of *Subcaucasia, which lies north of the mountains and is divided by the Stavropol Upland into the Kuban Lowland and the Terek-Kuma Lowland; and (3) the mountains of Transcaucasia (the Little Caucasus and the Southern Caucasian or Armenian Highland), which are south of the lowlands and are separated from them by the Rion Depression and the Kura Valley. The Caucasus mountain watershed divides Caucasia into two historical-political regions: (1) Transcaucasia, with an area of 190,000 sq km (encompassing Georgia, Azerbaijan, and Armenia) and a population of 14 million; and (2) Subcaucasia or northern Caucasia, with an area of 250,000 sq km belonging to the Russian SFSR (encompassing Krasnodar krai, Stavropol krai, Kabardino-Balkar ASSR, North Ossetian ASSR, Chechen-Ingush ASSR, and Dagestan ASSR) and a population of 13 million.

The history and the ethnic composition of Caucasia were determined by its location on the European-Asian frontier. Except for eastern Subcaucasia, with its arid steppes and lowlands of the Caspian littoral, this region was repeatedly crossed by migrating peoples from the East. The mountains served as an obstacle to the migrations and a refuge for many small indigenous peoples. No large and lasting independent states, except Georgia and Armenia, ever arose in Caucasia. The region was usually subject to the political and cultural domination of the neighboring peoples – the Scythians, Huns, Khazars, Persians, Greeks, Romans, Byzantines, Arabs, and Turks. The Mongol invasions of the 13th century and Mongol control of Subcaucasia had a great impact on the region. In the 15th century Caucasia became an object of contention between Iran and Ottoman Turkey. Christianity reached Transcaucasia in the 4th century and Subcaucasia (Taman) in the 6th. The Arabs introduced Islam, which by the 18th century was adopted by all the peoples of the region except the Georgians, Armenians, and, partly, the Ossetians. Russia began to expand into the region in the 18th century and by the beginning of the 19th century controlled most of it. In spite of resistance from the Caucasian peoples, the process of conquest was completed by the 1860s and led to an almost full Slavization of Subcaucasia, where, apart from Dagestan, indigenous peoples account for scarcely one-eighth of the population (see *Kuban). In Transcaucasia, however, the population consists mainly of Georgians (3.5 million), Azerbaijanians (over 4 million), and Armenians (2.5 million), with Russians and Ukrainians accounting for over 1 million, or one-tenth of the population.

After the 1917 revolution the independent states of Georgia, Azerbaijan, Armenia (which formed a short-lived federation), and the Republic of Caucasian Mountain Peoples arose in 1918. In 1920–1 these countries were occupied by the Bolsheviks. In 1922 the Transcaucasian SFSR was established, which was divided into three Soviet republics – Azerbaijan, Armenia, and Georgia – in 1936. In 1921–2 Subcaucasia was incorporated into the Gorskaiia ASSR as part of the Russian SFSR. Eventually it was divided into a number of autonomous republics and oblasts (see *Caucasian mountain peoples).

Ukrainian contacts with the peoples of Caucasia go back to the Princely era and were renewed in the 19th and particularly the 20th century. They have consisted mostly of contacts with the *Georgians and to a lesser extent with the *Armenians. Ukrainian deputies worked with Caucasian deputies in the Russian State Duma in the *Autonomists' Union. In 1917 representatives of the Caucasian peoples took part in a conference of the captive peoples of Russia, which was held in Kiev. The UNR established diplomatic ties with the independent Caucasian states in 1918. Their diplomatic missions abroad (particularly at the Paris Peace Conference) worked closely together to defend their independence. The Ukrainian and the Caucasian governments in exile continued their co-operation: in 1926 the UNR government established an alliance with the Caucasian confederation. The Ukrainian and Caucasian delegations worked closely together at the League of Nations in Geneva. From 1926 they co-operated in the *Promethean movement in Warsaw and Paris and, after the Second World War, in the *Anti-Bolshevik Bloc of Nations and the *Paris Bloc.

Under the Soviet regime Ukrainian-Caucasian contacts have taken place only in the cultural sphere.

V. Kubijovyč



Central mountain range of the Caucasus

Caucasian mountain peoples (Caucasian highlanders, north Caucasian peoples). A group of small nations that inhabit the Caucasus Mountains and the southern part of Subcaucasia in the vicinity of territories settled by Ukrainians and people of other nations. These mountain peoples are mostly the remnants of larger nations that were destroyed by the Mongol invasion and who were later pushed into the mountains by Russian and Ukrainian colonists. Russian attempts to subjugate them in the 18th and 19th centuries succeeded by the 1860s. From west to east the Caucasian mountain peoples include the following nationalities (the 1979 population throughout the USSR is added in parentheses): the Adygians (109,000) and the Kabardians (322,000) of the Cherkess group, the Balkars (66,000) and the Karachays (131,000) of the Turkic group, the Ossetes (542,000) of Iranian origin, the Chechens (756,000) and the Ingushes (186,000) of the Chechen group, and the Kumyks, Avars, Dargins, Lezgians, and numerous other smaller peoples in Dagestan (total population 1,657,000). Except for some of the Ossetes these mountain peoples are Sunni Moslems.

After the 1917 revolution the Caucasian mountain peoples proclaimed their own state on 11 May 1918, but it was crushed by A. Denikin's White forces and the Bolsheviks. In 1921–2 the Gorskaia ASSR was formed within the Russian SFSR, but it was divided eventually into a number of autonomous republics and oblasts. After the Second World War the Soviet regime resettled the Balkars, Karachays, Chechens, and Ingushes, and in 1944–5 it abolished their autonomous territories. In 1957 the former arrangements were restored. Today the following autonomous regions exist in Subcaucasia: the Kabardino-Balkar ASSR, North-Ossetian ASSR, Chechen-Ingush ASSR, and Dagestan ASSR, and the Adygey and Karachai-Cherkess autonomous oblasts.

Political émigrés of the Caucasian mountain peoples were active in Warsaw until 1939. Today they are active in Paris, Munich, and Istanbul and occasionally co-operate with certain Ukrainian émigré groups.



Bison in the Caucasian Nature Reserve

Caucasian Nature Reserve (Kavkazkyi zapovidnyk). With an area of 262,500 ha this is the largest preserve on the Ukrainian ethnic territories of the Kuban. It lies in the Krasnodar krai, in the western part of Caucasia, on the upper Bila Laba and Mala Laba rivers, at an altitude of 500–3,150 m. The preserve was created in 1920–4 as the High Mountain Landscape (Vysokohirskyy kraievyyd). It contains all the vegetative zones that are characteristic of Caucasia and over 3,000 flora species. The preserve is inhabited by such species as the wisent, deer, chamois, boar, goat, wildcat, and bear. The most interesting birds that live here are the Caucasian woodcock, black vulture, and mountain eagle.

Caucasus Mountains. See Caucasia.

Cavalry. Until the Second World War one kind of military force used on land. The cavalry's importance was diminished by the development of firearms and mechanized armaments. Large cavalry battles took place at the beginning of the First World War, but by the end of the war the cavalry had no important operational use. The cavalry, however, played an important role in the fighting in Eastern Europe in 1918–20. With time the cavalry ceased to be a separate armed service.

In the Princely era the Ukrainian army consisted

originally mostly of foot soldiers. A cavalry began to form, mainly under Volodymyr the Great and Yaroslav the Wise, in response to the invading hordes from the steppes. There were two kinds of cavalry: heavy and light. The heavily armed cavalry consisted of the prince's troops, who were armed with helmets, armor, shields, spears, and swords. The light cavalry consisted at first of hired steppe nomads. With time a light Rus' cavalry was organized and was armed with sabers, bows, and spears. Eventually the cavalry expanded to such an extent that it constituted the nucleus of the princely army.

In the Lithuanian-Polish armies the cavalry was the main armed force. It consisted mainly of heavy cavalry armed with lances, swords, and heavy armor. In the Cossack forces, however, the cavalry was of secondary importance; it consisted of light cavalry armed with spears, sabers, pistols, small rifles, and sometimes bows. It was organized into small units that, before battle, challenged the enemy to skirmishes. Rarely did it appear in large numbers, and when it did, it rode into battle in long rows. The cavalry played a more important role in the army of B. Khmelnytsky. Large cavalry units with some light artillery were often used in large raids against the Poles (eg, the raids of Col S. Morozenko and A. Zhdanovych). Under the Hetman state in the 17th–18th century there were regiments of volunteer cavalry (known as *kompaniitsi*) and mercenary units of Wallachian, Tatar, Serbian, or German (latter half of the 17th century) cavalry. Ukrainian mounted musketeer regiments served in the Russian army at the end of the 18th century.

The cavalry has had no important role in modern Ukrainian military formations or armies. A small cavalry unit was organized in 1914 under Lt R. Kaminsky's initiative in the Legion of the Ukrainian Sich Riflemen. Its functions were reconnaissance and communications. After 1917 the larger cavalry formations were the Cavalry Division of the Sich Riflemen and the following cavalry regiments: the Haidamaka Cavalry Regiment, the Serdiuk Lubni Regiment, the Black Zaporozhian Regiment, the Pereiaslav Regiment, the Ivan Mazepa Regiment, and the Otaman Ivan Sirko Regiment. These regiments were rather small—300–700 men—and decreased as recruitment failed to keep pace with losses.

During the campaign of 1919–20 cavalry companies were formed at brigade headquarters. In June 1919 the Cavalry Brigade of the Ukrainian Galician Army was also organized. It consisted of two regiments numbering at most 600 men altogether. It saw action only after the Zbruch crossing and the Kiev offensive. In 1920 the Separate Cavalry Division of the Army of the UNR was organized under Gen I. Omelianovych-Pavlenko. Furthermore, every division in 1920 had its own cavalry regiment. During the anti-Bolshevik partisan struggle almost every partisan detachment had a cavalry unit. The cavalry of the Army of the UNR was armed and equipped on the Russian pattern, while the cavalry of the Ukrainian Galician Army followed the Austrian pattern. Yet in the 1917–20 period Ukrainian cavalry forces were inadequate. The Ukrainian army encountered strong enemy cavalry troops in battle: G. Kotovsky's Bolshevik regiments and S. Budenny's Mounted Army, A. Denikin's Volunteer Army, and the Polish armed forces.

During the Second World War the Division Galizien

had only one cavalry company. The Ukrainian Insurgent Army had a few small cavalry units, which were used only for reconnaissance.

M. Kurakh

Caves, Kievan Monastery of the. See Kievan Cave Monastery.

Cecora, Battle of. During the Polish-Turkish War of 1620–1, which was started by Turkey in an attempt to annex Ukraine, a battle took place near the Moldavian village of Cecora, not far from the town of Iași on the Prut River. On 20 November 1620 the Turkish-Tatar army, numbering close to 40,000, surrounded the advancing Polish-Cossack army, numbering about 8,400, under the leadership of Crown Hetman S. Żółkiewski. The Polish-Cossack army retreated in disorder and was completely crushed. Żółkiewski died in battle, as did M. Khmelnytsky, the father of B. Khmelnytsky. B. Khmelnytsky was captured and spent the next two years as a Turkish prisoner. After the battle the Tatars ravaged a large part of Podolia and eastern Galicia.

Cedar of Lebanon (*Cedrus libani*; Ukrainian: *kedr*). An evergreen of the pine family. The tree attains a height of 25–40 m. Its wood is valued highly as building material. The cedar is cultivated in the Crimean Mountains as a decorative tree.

Čelakovský, František, b 7 March 1799 in Strakonice, Bohemia, d 5 August 1852 in Prague. Czech poet, philologist, and activist in the national renaissance. Čelakovský published the collection *Slovanské národní písně* (Slavic Folk Songs, 1822–7), which included Ukrainian songs. He translated into Czech works by L. Borovykovsky, A. Metlynsky, M. Kostomarov, and M. Shashkevych. Metlynsky included translations from the work of Čelakovský in his collection *Dumky i písní i shche deshcho* (Ballads and Songs and Still Other Things, 1839).

Celibacy. The unmarried state of clergy, known in both Eastern and Western Christianity. The practice of the Eastern churches, which trace their origin to the Byzantine church, was permanently codified by the Council of Trullo (692): priests, deacons, and subdeacons may continue a marriage entered into before ordination; men who have remarried cannot be ordained; and a priest or deacon cannot remarry after the death of his wife. The Council of Trullo also sanctioned the norms for a candidate to the episcopacy: he must be celibate, widowed, or, if married, must separate permanently from his wife.

This legislation was in force when Christianity was adopted in Ukraine. The pastoral clergy were married, while the bishops were chosen from among the monastic clergy, although it was not rare for widowers to be raised to the episcopacy after taking monastic vows. This is the canonical norm now in force in the Ukrainian Orthodox church.

When the Ukrainian and Belorussian hierarchy joined the Catholic church in the Union of *Berestia (1595), the bishops were aware of the possibility that Rome might impose celibacy on their clergy. Therefore, they sought express approval of a married priesthood. This they received in the bull *Magnus Dominus* from Pope Clement

viii: 'Priestly marriages remain intact with the exception of bigamous ones.'

The freedom to elect marriage before ordination remained uncontested in the Ukrainian Uniate church until the First World War. An attempt to enact mandatory celibacy at the Lviv local synod (1891), favored by the papal representative, failed. A conference of the three bishops of the Halych metropolitanate finally adopted celibacy. However, Metropolitan A. Sheptytsky, not wishing to challenge the statute of the Union of Berestia, understood this step as favoring optional celibacy. He reserved half of the places in the seminary for married candidates. Two other bishops (H. Khomyshyn and Y. Kotsylovsky) did not follow him in this measure and from 1924 refused to ordain married men. Three other eparchies (Mukachiv and Prešov in Czechoslovakia and Križevci in Yugoslavia) did not follow this practice of making celibacy mandatory.

The situation developed differently in the diaspora. In the United States, Canada, Brazil, and Argentina the Ukrainian Catholic community had its beginnings in the 1880s–1890s, when large groups of immigrants from Galicia and Transcarpathia settled there permanently. A circular letter of the Congregation for the Propagation of Faith of 1 October 1890, addressed to the Ukrainian bishops of Austria-Hungary, forbade married priests to minister among their compatriots in America. This measure was repeated several times, although it was not fully observed. The majority of priests who went to the United States were married men who took with them their wives and children. Most of those who went to Canada and Brazil were monks.

The opposition of Rome, at the insistence of the local hierarchy of the Latin rite, to married clergy led to a movement by many of the priests and faithful to join the Russian Orthodox church. The prohibition of a married clergy was omitted in the decree *Cum Episcopo* of 17 August 1914, which established separate Ukrainian Catholic jurisdiction in the United States. However, it was reinstated in 1929 and enforced with vigor. This led to a secession in the Ruthenian exarchate of Pittsburgh, when about 100,000 church members left to form an Orthodox eparchy under the patriarch of Constantinople.

With the new influx of Ukrainian immigrants from Western Europe after the Second World War, the Roman Curia consented to their being ministered by married priests from Ukraine. But this appeared to be an exceptional measure; the prohibition against ordaining married candidates or bringing them from Europe to the Ukrainians in the Americas and Australia was repeated several times in the 1970s. Still, married ordained priests in Europe, once they emigrate to the United States or Canada, are tolerated and are permitted to serve as priests. The Roman Curia also applies the rule on celibacy to Ukrainian Catholic communities in Western Europe and, more recently, in Poland. The Ukrainians in Galicia, Transcarpathia, Czechoslovakia, and Yugoslavia are not affected by this prohibition. The Ukrainian Catholic lay movement and the priests of the Society of St Andrew are advocating married priesthood in the diaspora, although without much success in the Vatican.

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Celtic coins. The coins produced by the Celts were mostly imitations of the silver tetradrachmas of Philip of Macedonia and the gold staters of Alexander the Great. They appeared in western Ukraine during the La Tène period. Hoards of Celtic coins were found in Skomorokhy in Sokal county, Mukachiv, and Rozavlia in the Marmarosh region. Celtic coins were unknown, however, in eastern and central Ukraine.

Celts. Tribes that inhabited, in the 6th–1st century BC, a large part of western and central Europe, mainly the territory of present-day France. Influenced strongly by the Greeks, the Celts had an advanced culture, which they spread throughout Europe during their migrations. The culture was brought to Ukraine by the Celtic tribes of the *Bastarnae and Skiri. The mass production of iron articles, mostly weapons and farm implements, the widespread use of pottery made on a potter's wheel, and fine ornamentation are characteristic of the Celtic culture. The main occupations of the Celts were mixed farming and trading, in which they used their own coins (see *Celtic coins).

Cement industry. Branch of the *building-materials industry that produces various types of cement. The raw materials from which cement is made – limestones, marls, chalk, and cement clays – are found mostly in the Donbas, where some of the largest deposits in the Soviet Union, and in fact in the whole world, are located near Amvrosiivka, in the Kharkiv region, and in Chernihiv, Lviv, Chernivtsi, and Rivne oblasts. It is in these regions that the cement industry has developed. The first cement plants in Ukraine were built in Amvrosiivka in the Donbas in 1896 (see *Amvrosiivka Cement Complex) and in Zdolbuniv in Volhynia in 1898. By 1913 there were 12 cement plants in Ukraine, most of which were small, and their total output was 269,000 t of cement (15 percent of the output of the Russian Empire). During the period of industrialization under the first five-year plans the cement industry grew by expansion of the existing plants and by construction of new plants in Dnipropetrovske, Yenakieve, and Kharkiv. By 1940 the Ukrainian SSR produced 1.2 million t of cement, or 20.7 percent of the USSR production. After their destruction in 1941–3 the cement plants were rebuilt, and by 1948 they had returned to their prewar level of production. Eventually, a string of new plants was built, including such plants as the cement-mining plant in Mykolaiv in Lviv oblast, the Balakliia plant in Kharkiv oblast, the Novoamvrosiivske plant, the Zdolbuniv plant, the Kryvyi Rih plant, and the Kamianets-Podilskyi plant. In 1978 the cement industry was represented by 15 enterprises, which produced 23.1 million t of cement, or 18.1 percent of the USSR total. Of this output 51.8 percent was portland cement, 44.8 percent was slag cement, and 3.3 percent consisted of other types of cement.

The present distribution of the cement industry necessitates extensive interoblast and interrepublican freight transportation. The average radius of transportation is 310 km in Soviet Ukraine and over 500 km in the southern regions of Ukraine. Cement is also brought into

some oblasts that have deposits of the raw materials for cement, for example, Voroshylovhrad, Sumy, and Kherison oblasts. Some of the high-quality portland cement, produced mostly at the Amvrosiivka complex, is exported from Ukraine, particularly to Rostov and Krasnodar, but also to the central RSFSR and Belorussia. High-quality quick-setting portland cement and slag cement is imported by Ukraine from other republics of the USSR. (For a bibliography, see *Building-materials industry.)

Censorship. Control by state and other institutions of public expression of ideas and opinions. As in other countries, church censorship preceded state censorship in Ukraine. On 5 November 1591 the council of Orthodox bishops meeting at Berestia decreed that 'bishops must inspect, sign, and stamp manuscripts before submitting them for printing.' The reason for this prior censorship was 'that nothing detrimental to God's church be published.' The Uniates behaved in the same way: article 27 of the Church Union of *Berestia of 1 June 1595 forbade printers to 'print anything without the knowledge and permission of their bishops' in order to prevent 'various heresies from spreading.' Sometimes the Polish authorities exercised postpublication censorship over Ukrainian publications. Thus, in 1647 the Lviv printer M. Slozka was summoned before the king's court for publishing the catechism of P. Mohyla in 1645. Muscovite church censorship disapproved of various Ukrainian books even before the Pereiaslav Treaty of 1654. In 1627 the *Katekhizis* (Catechesis) of S. Zyzyanii and the *levanheliie uchitel' note* (Didactic Gospel) of K. Stavrovetsky were burned in Moscow for 'heresies' contained in them, and books of Lithuanian imprint (ie, Ukrainian-Belorussian books) could not be brought into Muscovy. When the Ukrainian Orthodox church became subordinate to the Moscow patriarch in 1686, his censorship was extended to the Hetman state. In 1689 the Moscow patriarch Joachim ordered all new church books to be sent to him for approval before printing. In 1690 the Council of Moscow anathemized the works of P. Mohyla, I. Galiatovsky, L. Baranovych, A. Radyvylovsky, Ye. Slavynetsky, and others. In 1720 Peter I ordered the two presses in Hetman Ukraine – the press of the Kievan Cave Monastery and the press of the Holy Trinity–St Elijah Monastery in Chernihiv – not to print any books without prior censorship by the Spiritual Collegium, which replaced the Moscow patriarchate and in 1721 was given the name *Holy Synod. The purpose of this censorship was to suppress any religious heresy or deviation from the Great Russian books. In 1724 both presses were fined for disobeying this order.

At the end of the 18th century Russian authorities began to introduce secular censorship in Ukraine. The gubernial governments were given the responsibility of controlling publications. In 1804 Alexander I entrusted the task of censorship to the universities for a brief period. Nicholas I established a special censorship of Uniate publications in 1826. From 1828 local censorship committees, the Kiev and Odessa committees among others, were subordinated to the Main Censorship Administration in St Petersburg. The progress of secularization in the Russian Empire made possible the printing of Ukrainian literature, first in Russia and then, from the beginning of the 19th century, in Russian Ukraine. When the Ukrainian awakening became politicized in the 1840s,

the authorities began to use censorship to control Ukrainian literature: in 1847 T. Shevchenko's works were prohibited, particularly his *Kobzar*, the 1840 and 1844 editions of which came out with the censor's excisions.

The Russian government launched a new offensive against Ukrainian publications in 1863 with a circular from the minister of internal affairs, P. Valuev, which prohibited the printing of Ukrainian books with a religious content, Ukrainian school texts, and generally books for popular use. The church authorities prevented the publication of P. Morachevsky's Ukrainian translation of the Gospels. In 1865 publications entering Russia from abroad began to be censored. A special commission, chaired by the minister of internal affairs, was set up in 1875 to study the means of suppressing Ukrainophile activities. As a result of the commission's recommendations, Alexander II issued the *Ems Ukase* on 8 May 1876, forbidding the printing of books in Ukrainian, the publication of Ukrainian translations, theatrical performances, musical texts in Ukrainian, and the importation of Ukrainian books from abroad. Because Ukrainian was banned from the stage, Ukrainian songs had to be translated into Russian. The prohibition of Ukrainian texts in musical compositions was so absurd that M. Lysenko, with the support of the Kiev and Kharkiv governors general, succeeded in getting it lifted by 1881. At the same time Alexander III permitted Ukrainian dictionaries to be published and, under special conditions, Ukrainian plays to be staged. Grammar books, however, were not permitted to be published. In 1895 children's books in Ukrainian were banned. In 1901 subscribing to the Lviv journal *Literaturno-naukovyi vistnyk* was prohibited. The censors banished the name Ukraine and its derivatives and replaced them with Malorossia (Little Russia). They disapproved of such words as Sich and Cossack, eliminated neologisms that arose as the language developed, and even removed Ukrainianisms from Russian works. From 1895 to 1904, 70 percent of the manuscripts submitted to the censors were rejected. In some years (1866, 1877) not a single Ukrainian book was published in the Russian Empire. The ban on Ukrainian from 1863 forced writers in Russian Ukraine to publish in Galicia. It was easier to publish something in Ukrainian in Moscow than in Kiev, where the censorship was particularly severe: in 1894, 14 Ukrainian books were published in Moscow and only 8 in Kiev.

The Revolution of 1905 spontaneously abolished the restrictions on Ukrainian. The Imperial Academy of Sciences favored their abolition. Ukrainian publications began to be censored according to general standards, that is, on the basis of their content rather than their language. The legacy of Valuev and Alexander II did not die out, however; in 1906 a complete Ukrainian translation of the Scriptures and the importation of such translations were prohibited. Some newspapers were banned because of their contents: for example, *Khliborob* in Lubni in 1905, the Social Democratic *Borot'ba* in Kiev, *Vil'na Ukraïna* in St Petersburg, *Dobra porada* and *Zaporozhzhia* in Katerynoslav, *Narodna sprava* in Odessa, and *Slobozhanshchyna* in Kharkiv in 1906. The publication of T. Shevchenko's complete works was stopped in 1911, and Ukrainian newspapers could not be sent to village co-operatives. With the outbreak of the First World War strict restrictions were imposed on Ukrainian publications. Many publications were prohibited. The military censorship

that came into force was particularly severe in Russian-occupied Galicia.

Under Austrian rule Ukrainian publications were subjected to censorship not only from Austrian authorities but also from Ukrainian conservative circles, whose restrictions were more severe. This was the state of affairs up to the revolution of 1848. In 1834 Rev V. Levytsky, the censor of Ruthenian books, as they were called then, bowed to the demand of the Greek Catholic metropolitan M. Levytsky and prohibited the publication of *Zoria*, a collection of poems by the Ruthenian Triad, although Y. Kopitar, the Viennese censor, had approved it. This collection of poems appeared in Budapest under the title *Rusalka dnistrovaia* (The Dniester Water Nymph), but most of the copies printed were later confiscated in Galicia. The reason for its prohibition was the fact that its language was considered substandard, being too close to the vernacular. In 1838 Y. Lozynsky's Ruthenian grammar was banned for a similar reason (it was published in 1848). When a constitutional order was established in Austria in 1867, the old system of censorship was abolished, and the public prosecutor was given the power to impound suspected publications (particularly in Galicia). To avoid financial loss, the economically weaker publishers submitted manuscripts to the public prosecutor for prior inspection (known as prophylactic censorship). Polish censors sometimes used censorship blackmail against Ukrainian newspapers; for example, *Dilo* and *Hromads'kyi holos* were confiscated. At the beginning of the 20th century Austrian censorship took a much more liberal attitude towards Ukrainian publications.

The February Revolution in 1917 brought eastern Ukraine freedom of the press. Censorship was introduced only under Hetman P. Skoropadsky in 1918, because most of the press, both Ukrainian and Russian, was opposed to his government. Leftist papers were closed down, including *Borot'ba* and *Narodna volia* in Kiev; *Mysl'*, *Zemlia i volia*, and *Rabochaia bor'ba* in Odessa; *Mysl' naroda* and *Narodnie dilo* in Kharkiv; *Nash luch* in Katerynoslav; and *Dnipro* in Kherson. Under the Directory of the UNR the Sich Riflemen in Kiev first assumed censorship powers and closed down *Kievskaia mysl'* and some other Russian newspapers because of their anti-Ukrainian stand. These powers were then transferred to the Supreme Administration of the Press and Propaganda, which was directed by O. Nazaruk at the end of 1918 and the beginning of 1919. Nazaruk demanded that the Russian press print one-third of its material in Ukrainian. The Western Ukrainian National Republic had no separate agency responsible for censorship.

After the Polish occupation of Western Ukraine in 1919, Ukrainian publications came first under prepublication censorship, but in the 1930s this was changed to postpublication censorship. In 1924 the Ukrainian representative S. Khrutsky declared in the Warsaw Sejm that 'almost all issues of Ukrainian periodicals contain the eloquent heading "Second Printing after Confiscation."' In the 1930s it was forbidden to fill the confiscated spaces in newspapers with other material. Blank spaces stamped 'confiscated' served as a protest, contrary to the intention of Polish authorities. As under Austrian rule, censorship could be circumvented by reading the confiscated articles in the Sejm and reprinting them from the official stenographic record. In 1932–8, 11 editions of T. Shevchenko's works were prohibited by Polish censors. In general, the

ensorship of Ukrainian books was more liberal than that of Ukrainian periodicals.

In Bukovyna the Rumanian authorities suppressed from the very beginning (1918) the newspapers *Nova Bukovyna* and *Borba*. Ukrainian editors had to submit to the censors twice as much material as they intended to print, because half of it was usually rejected. Blank spaces were not permitted. In spite of prepublication censorship the police sometimes confiscated publications that had been approved.

In Transcarpathia under Czechoslovakian rule the press was censored after publication, while books were censored before publication. Several periodicals were closed down temporarily or permanently because of their oppositional or anti-Czech position. The Hungarians introduced prior censorship in 1939–44 for the press as well. Publications in literary Ukrainian and in phonetic orthography were prohibited.

In the Generalgouvernement (1939–45) German prepublication censorship of the Cracow press and books (restricting the number of titles to be published and copies to be printed) was very strict. Scholarly works were forbidden, and books on historical themes (particularly on the 1917–20 period) were limited. To facilitate control and censorship, the authorities granted the *Ukrainske Vydavnytstvo publishers in Cracow a publishing monopoly. In Galicia Ukrainian newspapers were published by a German semigovernmental publishing firm. Up to the German-Soviet war criticism of the Soviet Union was not allowed. The scanty Ukrainian press in the Reichskommissariat Ukraine and in Germany was usually under the direct control of the Germans. Almost no Ukrainian books appeared in Reichskommissariat Ukraine, but a few were published in Germany, where censorship was not as strict.

The Soviet government quickly restored censorship of the press, some of which was still privately owned or controlled by civic organizations. The Revolutionary Tribunal, established on 2 August 1918, decreed that to use the press against the Soviet regime was a crime. On 29 December 1918 military censorship was introduced, allegedly to protect military secrets. This agency constantly abused its authority. In 1922 the Main Administration for Literature and Publications (Glavlit) was established and served as a model for similar republican administrations, which were set up within the people's commissariats of education as censorship agencies. In the USSR there was also the Administration for the Protection of State Secrets in the Press. Besides the special Soviet institutions of censorship, the Party leadership exercises censorship in enforcing a single Party line. Even libraries are censored: their holdings are purged periodically, and certain books are destroyed or transferred to special sections (*spetsfondy*), to which admission is restricted. In contrast to tsarist censorship, Soviet censorship is directed not so much against the Ukrainian language as against specific subject matter: religious subjects, Cossack themes, and various persons, particularly national Communists. As a result of the sudden intensification of the anti-Ukrainian policy in 1933–4, a number of publication projects such as M. Hrushevsky's *Istoriia Ukraïny-Rusy* (The History of Ukraine-Rus') and *Istoriia literatury* (A History of Literature), the Soviet Ukrainian Encyclopedia, the Great Russian-Ukrainian Dictionary, and the Ukrainian Historical Dictionary were canceled.

In the Ukrainian SSR censorship was first exercised

by the Ukrainian Main Administration for Literature and Publications (Ukrholovlit), and since 1963 it has been exercised directly by the State Committee for Printing of the Council of Ministers of the USSR (not the Ukrainian SSR). As well, the Ideological Department of the Central Committee of the CPSU keeps an eye on the press. Other areas of Ukrainian culture are censored by the State Committee for Radio and Television, the State Committee for Cinematography, and the State Committee for the Arts. All these agencies are responsible to higher agencies in Moscow.

The function of censorship is not merely to prevent certain events and people from being mentioned, but also to distort the texts of Ukrainian classics. Excisions are often marked by three dots. Anti-Russian works by classic Ukrainian writers are banned (eg, Shevchenko's poem 'Iak by to ty, Bohdane piany!' [If Only You, Drunken Bohdan] and Lesia Ukrainka's play *Boiarynia* [The Boyar Woman]). Ukrainians who have fought against Moscow cannot be mentioned without being abused. Censorship criteria differ according to territory; for example, in 1944–5 when the Ukrainian Insurgent Army was active in Western Ukraine, *Radians'ka Ukraïna* and other Kiev papers had page-long inserts in issues distributed in Western Ukraine; these contained some material of local significance. Through *samvydav* and *samizdat* literature certain acts of censorship have become public knowledge. The Moscow *Chronicle of Current Events* has revealed, for example, that the Ukrainian films *Kievan Frescos* (1966) by S. Paradzhanov and *The Stone Cross* (1968) by L. Osyka have been banned.

The time a work spends at the censor's is indicated on the last page of a book or journal; it is the difference between the 'submitted for publication' date and the 'authorized for printing' date. The average term is two months for journals and from a few months to a year for books. Every work is subjected to 'self-censorship' before it is submitted to the censor: authors and editors use every precaution to avoid deviations from the Party line. One of the consequences of the suppression of free speech was the appearance of Ukrainian *samvydav* in the early 1960s.

In the Soviet bloc countries publications in Ukrainian on Ukrainian subjects come under prior censorship according to general standards and are liable to Soviet interference. Censorship in Yugoslavia is more lenient.

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Census. A direct, massive, statistical survey of the whole population of a given territory for the purpose of determining its size, composition (by sex, age, family ties,

descent, language, nationality, religion, social status, occupation, etc) and distribution on a given date. Governments began to conduct general censuses at the end of the 18th century, in Eastern Europe at the end of the 19th century, and in the Russian Empire in 1897. Usually, a census was taken every five or ten years. But partial censuses, which usually encompassed only taxpayers, were carried out more often. They were unpublished and provided little information about the population.

Cossack Ukraine and the Russian Empire. Some information about the size of the population in Ukraine and its social composition can be obtained from the tax registers of the Polish state, the Hetman state, and the Russian Empire. In the Hetman state censuses had a predominantly fiscal character, which was true of, for example, the so-called *perepysni knyhy* (census books) of 1666. In the 18th century censuses, known as *revizii*, were conducted quite frequently, but they were usually limited to certain localities, or to certain groups or estates of the population. The first general census of Hetman Ukraine was taken in 1723, and the second accurate census of the male population in 1763. In 1765–9 the so-called *Rumiantsev census of the male and female population of Hetman Ukraine was conducted, but it was never completed and tallied. The censuses of the Russian Empire are important sources for information about Ukrainian territories. There were 10 such surveys, of which the following were conducted in Ukraine (apart from Slobidska Ukraine, where they were begun earlier): 1782, 1795, 1811, 1815, 1833, 1850, 1857. They counted the population that was to pay taxes and presented the figures according to estate, urban or rural residence, and nationality (in the 18th century). In 1857, 1863, and 1885 three administrative-police surveys were conducted.

Before the 1897 census, censuses of various towns of central and eastern Ukraine were taken: in Yevpatoriia (1887), Zhytomyr (1873), Katerynoslav (1865, 1873), Kiev (1874), Mykolaiv (1875), Odessa (1873, 1879, 1892), Tahan-rih (1863, 1864), Kherson (1887), Yalta (1894). Except for the results of the Kiev census, which was conducted and published by the Southwestern Branch of the Imperial Russian Geographic Society, and the 1892 census of Kharkiv, which was published by O. Rusov, the results of these censuses were not published.

The only general census of the Russian Empire was the census of 9 February 1897, which was conducted by the Central Statistical Committee in St Petersburg. The questionnaires consisted of 14 questions, including a question on religion and language but not on nationality. The census had many shortcomings, among them an unclear classification of occupations and erroneous data on language in some outlying regions of Ukraine such as the Belorussian-Ukrainian borderland and the northern Chernihiv region. Only some of the results were published, and these were calculated only for large administrative units such as gubernias and counties. In spite of its defects the 1897 census remains the only authoritative source of data for 85 percent of the population in Ukrainian territories at the end of the 19th century. Its results for the whole empire (two volumes) and for individual gubernias were published. Some of its materials were later used in the 1920s by the Central Statistical Administration of the Ukrainian SSR.

Soviet Union. The first Soviet census, held on 28 August 1920, was of limited value, because it did not

embrace all of Ukraine and was conducted during a civil war. Many people refused to register or gave false information. Census materials were published by the Central Statistical Administration of the USSR in Moscow and the Central Statistical Administration in Kharkiv.

On 15 March 1923 a fairly accurate city census was held in the Soviet Union. The data for Ukraine were published by the Central Statistical Administration of the Ukrainian SSR in Kharkiv.

The first general census of the USSR was conducted on 17 December 1926. It was well prepared and conducted in an objective way. The questionnaire contained 14 questions, dealing with such areas as nationality, language, place of birth, occupation, literacy, and education, but there was no question about religion. Of all the censuses in central and eastern Ukraine, this census provided the most valuable data. Its data have been published extensively and studied thoroughly by the statistical administrations of the USSR and the Ukrainian SSR. The data on the native tongue and, to a smaller degree, on the nationality of the population in Ukrainian territories outside the Ukrainian SSR were somewhat vitiated by the misleading instructions and the method of carrying out the census. The number of Ukrainians by nationality and, even more so, by language was actually somewhat higher than that recorded.

The next USSR census was organized by the Central Administration for the Population-Economic Census in Moscow on 6 January 1937. According to the government itself, this census was carried out with flagrant violations of the principles of statistics and of government instructions. For this reason the Council of People's Commissars of the USSR repealed it on 25 September 1937 before its results were published. The real reason behind its repeal was the terrible population loss, owing to the *famine of 1933 and the terror, that the census revealed, particularly in Ukraine.

The subsequent census of 17 January 1939 was also kept from the public, except for the most general data. The official reason for this secrecy was the outbreak of war in 1941, but the actual reason was falsification. The government announced that the population of the USSR had grown by six million and the population of the Ukrainian SSR by two million in order to conceal the population loss in the 1930s, which would have been obvious had the specific results been published.

The first postwar census of the USSR, on 15 January 1959, dealt with 15 traits of the population. In contrast to the 1926 census the question on place of birth was omitted, probably to conceal the changes resulting from migration. The information about age, socio-occupational status, and family relations was relatively detailed. The results, summarized by the USSR Central Statistical Administration rather briefly in *Itogi vsesoiuznoi perepisi naseleniia 1959 g.* (Results of the All-Union Census of 1959, 15 vols, 1 vol per republic, 1962–3), are given only for large administrative units such as republics, krais, and oblasts. This makes any comparison with the results of the 1926 census very difficult. The 1959 census and the succeeding censuses provide no data on the national breakdown by occupation. The information on the nationality and native language of the population in the Ukrainian SSR is reliable. It is not reliable for Ukrainian ethnic territories outside the Ukrainian SSR and for Ukrainians scattered throughout the rest of the USSR.

The second most recent census took place on 15 January 1970. The questionnaire had 11 questions. Four supplementary questions on activities at the place of work and on matters pertinent to migration were to be answered only by 25 percent of the population. Unlike the 1959 census, this census examined the educational level of the population in detail. For the first time since 1926 information on the use of second languages of the peoples of the USSR was collected, although it contains a host of inaccuracies. The results were summarized by the Central Statistical Administration of the USSR in *Itogi vsesoiuznoi perepisi naseleniia SSSR 1970 g.* (Results of the All-Union Census of 1970, 7 vols). There are no separate volumes for the republics.

The most recent census was held on 17 January 1979. The questionnaire consisted of 16 questions – 11 for everyone and 5 for 25 percent of the population. The question on family relations that appeared in the 1970 census was changed, and a question about the number of children born to each mother was added.

Austria-Hungary. Censuses had been conducted in Austria since 1818 and in Hungary since 1850. Particularly accurate censuses were taken in 1857, 1869, 1880, 1890, 1900, and 1910 (the last four were taken on 31 December of the given years). The results were summarized and studied in the numerous publications of the Central Statistical Commission in Vienna and the Hungarian Statistical Agency in Budapest, as well as the regional statistical agencies of Galicia and Bukovyna. The data were presented according to counties and partly (since 1880) according to communities. The questionnaires did not deal with nationality but with the language used (*Umgangssprache*) and religion. The linguistic composition of the population was presented inaccurately, because Yiddish was not recognized as a separate language and Jews were classified with other linguistic groups, and because the census was often administered in a way that was unfair to Ukrainians. However, the results could be corrected on the basis of the data on religious faith.

Western Ukraine after 1918. In Poland, which included part of Western Ukraine, a census was held on 30 September 1921 and on 9 December 1931. The first census registered nationality; the second, native language. The results of the 1921 census were published and were broken down in greater detail than those of the 1931 census: nationality and religious faith were given by community, while in the 1931 census they were given only by county. In both censuses the nationality and language data for the population on Ukrainian territory were biased against Ukrainians. The data on religious affiliation were more accurate.

In Czechoslovakia censuses were conducted on 15 February 1921 and on 1 October 1930. They registered all the important features of the population, including nationality and religious faith. National relations in western Transcarpathia (eastern Slovakia) were misrepresented: the figures for Ukrainians were minimized in favor of the Slovaks.

In Rumania a census was taken on 19 December 1930, and the main results were published according to county and community. The national composition of the population was surveyed in two ways – by language and by ethnic origin. The figures for Ukrainians were minimized, to the advantage of the Rumanians.

After the Second World War countries that contain

border regions of Western Ukraine have conducted censuses: Poland in 1946, 1950, 1960, and 1970; Czechoslovakia in 1947, 1961, 1970, and 1976; and Rumania in 1948, 1956, 1966, 1970, and 1976. Religious affiliation is no longer registered in these countries. Nationality has been registered in Rumania and Czechoslovakia, but the figures for Ukrainians have been minimized. In Poland the censuses have not included sections on nationality and language.

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V. Kubijovyč

Central Rada (Tsentralna Rada). At first, an all-Ukrainian center that united political, community, cultural, and professional organizations; later, after the *All-Ukrainian National Congress (17–21 April 1917), the revolutionary parliament of Ukraine that directed the Ukrainian national movement and by its four *universals led Ukraine from autonomy to independence.

The Central Rada was founded in Kiev on 17 March 1917 on the initiative of the *Society of Ukrainian Progressives with the participation of other political parties. M. *Hrushevsky was chosen in absentia as the chairman of the Rada, with D. Antonovych and D. Doroshenko as his deputies. After the All-Ukrainian National Congress the Rada was composed of 150 members, elected from Ukrainian political parties, professional and cultural organizations, and delegates from the gubernias. At the congress a new presidium of the Rada was elected, with M. Hrushevsky as president and S. *Yefremov and V. *Vynnychenko as vice-presidents. To take care of current matters, the Rada chose an executive committee, later renamed the Little Rada, which consisted of members of the presidium, secretaries of the Rada, and two representatives from each political party. All important matters were first decided by meetings of the Little Rada; later the proposals drawn up were ratified by the plenum of the Central Rada. During its existence the Rada held nine plenary sessions.

Even before the proclamation of the First Universal, membership in the Rada was increased by 130 members delegated by the Second *All-Ukrainian Military Congress (23 June 1917) and 133 members of the Council of Peasant Deputies, elected at the First *All-Ukrainian Peasant Congress (15 June 1917). After the proclamation of Ukrainian autonomy (in the First Universal, 23 June 1917), the Rada chose the *General Secretariat – the autonomous government of Ukraine. Having won recognition by the Russian Provisional Government (proclaimed in the Second Universal, 16 July 1917), the Central Rada increased its membership by 100 representatives elected at the First *All-Ukrainian Workers' Congress (24–27 July 1917) and by representatives of the national



First General Secretariat of the Central Rada, 1917

minorities. By the end of July 1917 the Rada consisted of 822 deputies, who represented the following groups: the *All-Ukrainian Council of Peasants' Deputies (212), the *All-Ukrainian Council of Military Deputies (158), the *All-Ukrainian Council of Workers' Deputies (100), non-Ukrainian workers' and soldiers' councils (50), Ukrainian socialist parties (20), Russian socialist parties (40), Jewish socialist parties (35), Polish socialist parties (15), cities, towns, and gubernias (84), and professional, educational, economic, and community organizations and the national minorities – Moldavians, Germans, Tatars, Belorussians (108). Out of the 822 members, the 58 members of the Little Rada were chosen, with 18 of these representing the national minorities.

On 21–28 September 1917 the Central Rada held the *Congress of the Peoples of Russia in Kiev.

After the Bolshevik seizure of power in Russia, the Rada proclaimed the *Ukrainian National Republic (UNR), designating its territory and its federal relationship with Russia (Third Universal, 20 November 1917). At the same time the Rada passed a law on elections to the *Constituent Assembly of Ukraine, as well as several other laws (on the courts, the printing of UNR credit notes, etc). The Rada had the support of the majority of the population of Ukraine, as was shown in the election to the *All-Russian Constituent Assembly on 25 November 1917 (Ukrainian parties received 75 percent of the vote; the Bolsheviks, only 10 percent).

As early as the end of November 1917 the Bolsheviks were preparing to seize power in Ukraine. The Bolshevik government of Russia sent an ultimatum to Ukraine (17 December 1917), which the Rada rejected. The Bolshevik army then began its military campaign against Ukraine. The *All-Ukrainian Congress of Workers', Soldiers', and Peasants' Deputies, convoked in Kiev on 17 December 1917, proclaimed its complete confidence in and support for the Central Rada. The Bolshevik deputies left for Kharkiv, where, on 25 December, they established a rival government opposed to the Central Rada and the General Secretariat. At the same time the Rada sent a delegation to the peace negotiations with the Central Powers in Brest-Litovsk. At the height of the war with the Bolsheviks and in the midst of the peace negotiations, the Central Rada proclaimed the Fourth Universal (22 January 1918), which declared the UNR an independent and sovereign state; the General Secretariat was renamed the *Council of National Ministers. Following the declaration, the Central Rada passed a series of laws, establishing the eight-hour work day, land reform, and, during its stay in Zhytomyr and Sarny in Volhynia, laws on the

monetary system, a national coat of arms, citizenship in the UNR, and the administrative-territorial division of the territory of Ukraine. The most important legislative act of the Central Rada was the adoption of the *Constitution of the UNR (29 April 1918). The presiding officer of the parliament was simultaneously president of the UNR. M. Hrushevsky was elected the first president.

After the signing of the Peace Treaty of *Brest-Litovsk (9 February 1918), the German army took over the Ukrainian territory that had been occupied by the Bolsheviks, but conflict ensued between the Germans and the UNR because of German interference in the internal affairs of Ukraine. On 28 April an armed German detachment even broke into a meeting of the Central Rada and arrested two ministers of the UNR. On 29 April a coup took place with the support of the German army, and Gen P. *Skoropadsky was proclaimed hetman of the Ukrainian state. Hetman Skoropadsky dissolved the Central Rada and the Little Rada by an edict and revoked the laws that had been passed by them.

During its existence the Central Rada was headed by M. Hrushevsky. Its deputy-heads were S. Veselovsky, M. Shrah, A. Nikovsky, and F. Kryzhanivsky, and its secretaries were M. Yermiiv, M. Chechel, A. Postolovsky, M. Levchenko, and Ye. Onatsky. Its governments went through multiple changes under the leadership of V. Vynnychenko (28 June 1917–30 January 1918) and V. Holubovych (30 January 1918–29 April 1918).

The official publication of the Central Rada was *Visti z Ukrain'skoi Tsentral'noi Rady* (April–November 1917), while the official publication of the government of the UNR was **Visnyk Heneral'noho Sekretariatu*, which began publication in November 1917.

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A. Zhukovsky

Central Representation of the Ukrainian Emigration in Germany (Tsentralne Predstavnytstvo Ukrain'skoi Emigratsii v Nimechchyni; Zentralvertretung der ukrainischen Emigration in Deutschland, e.V.). Central Ukrainian civic institution in the Federal Republic of Germany, elected at the first convention of Ukrainian immigrants in Germany and Austria, which was held in Aschaffenburg in November 1945. The purpose of the institution was to represent and intercede on behalf of the Ukrainians with the occupying powers and later with the German government, as well as to co-operate with foreign charitable organizations and institutions, both Ukrainian and non-Ukrainian. The representation has a three-level structure (headquarters, regional centers, and local centers); its principal legislative body is the Supreme Council, and the executive body is the Supreme Admini-

stration. Initially the representation's activities extended to the American, French, and British zones of occupation, and subsequently to the whole of the Federal Republic of Germany.

At first the representation represented all Ukrainians – 177,000 persons in 1946; 29,000 in 1951. In 1953 it became a legally registered association with the German authorities. In 1956 it had 6,700 members; in 1980, 3,800. Until 1950 the representation was based in Augsburg; then its headquarters were moved to Munich, where they remain to this day. The occupation authorities did not recognize the representation, but tolerated its existence. In the British zone the Central Ukrainian Relief Committee, based in Blomberg and headed by S. Biliak and O. Yalovy, was given official recognition, as was the regional office of the Central Representation of the Ukrainian Emigration in Wangen in the French zone (headed by Ye. Mentsinsky, with Ya. Kalba in charge). The representation's presidents have been: V. Mudry (1945–9), I. Vovchuk (1949–50), Yu. Studynsky (1950–1 and 1957–61), V. Pliushch (1951–3), M. Dorozhynsky (1953–7), Ya. Bentsal (1961–4), and A. Melnyk (1964–present). The secretaries general have been: R. Ilnytsky, N. Hirniak, K. Hodovanets, Z. Pelensky, R. Hromnytsky, A. Melnyk, and V. Lenyk. By 1950 three conventions of delegates representing the Ukrainian immigrants had taken place, in Augsburg (1945 and 1949) and Regensburg-Dillingen (1947–8). Since the completion of resettlement there have been nine general sessions and delegates' conventions of the representation, as well as six general conventions of Ukrainians in West Germany: these have taken place in Stuttgart (1962), Munich (1965, 1970, 1975, 1980), and Königstein (1967).

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A. Figol

Central Republican Botanical Garden of the Academy of Sciences of the Ukrainian SSR (Tsentralnyi respublikanskyi botanichnyi sad AN URSR). The garden was established in 1936 and incorporated the garden of the *Institute of Botany of the Academy of Sciences of the Ukrainian SSR. In 1944 it became an independent scientific research institution under the present name. It is located in Kiev on the slopes of the Dnieper's right bank. During the war it was heavily damaged but was later restored and expanded. The garden has an area of 169 ha, with varying soil and orographic conditions. The institution has 13 departments, a herbarium, an orangery, and a library. Its collections contain about 13,000 species and varieties of plants from all the continents. The institution conducts research in such areas as introduction and acclimatization, selection, ecology, physiology, and the protection of plants. Many new varieties of decorative and agricultural plants have been developed there.

Central Ruthenian People's Council (Tsentralna Ruska Narodna Rada). A political organization of Transcarpathian Ukrainians, which was formed in 1919 from an association of local people's councils in Khust, Uzhhorod, and Prešov. Its first president was Rev A. *Voloshyn. On 8 May 1919 the council adopted a resolution on the autonomy of Transcarpathia and its union with Czechoslo-

vakia and sent a delegation to Prague. Eventually, the Russophile faction in the council left and formed a parallel Central Ruthenian People's Council. The original council functioned for the duration of the interwar Czechoslovak Republic as a coalition of non-Communist Ukrainian groups and individuals. In 1938 it was reorganized into the Central Ukrainian People's Council and played a key role in bringing about the autonomous state of *Carpatho-Ukraine. In January 1939 the functions of the council were assumed by the *Ukrainian National Alliance.

Central Scientific Library of the Academy of Sciences of the Ukrainian SSR (Tsentralna naukova biblioteka Akademii nauk URSR). The largest research library in Ukraine, with 18 divisions and 2 branches, and a research center for library science and bibliography. The library was established in 1918 at the same time as the Ukrainian Academy of Sciences in Kiev and was known at first as the National Library of the Ukrainian State. In 1919 it was renamed the National Library of Ukraine (Vsenarodna biblioteka Ukrainy) and affiliated with the All-Ukrainian Academy of Sciences. Publishers were required to provide the library, as the official Ukrainian depository, with copies of their publications. By 1940 the library contained five million holdings. During the Second World War it sustained some damage. In 1948 it was renamed the State Public Library of the Ukrainian SSR. In 1965 its present name was adopted.

By 1979 the library possessed more than 10 million items, including about 298,000 manuscripts, about 8,000 books of the 15th–18th century in Slavonic script (eg, S. Fiol's *Chasoslovets* [1491], F. Skoryna's *Bibliia ruska* [1517–19], I. Fedorovych's *Apostol* [1584], and the Ostrih Bible [1581]), 152,000 art works, 38,000 dissertations, 516 incunabula, and more than 117,000 annual runs of newspapers. The manuscript division contains such rarities as 'Kyivs'ki lystky' (Kiev Missal, 10th century), a fragment of the Slipchynskyi *Apostol* (12th century), the Orsha Gospel (13th century), the Peresopnytsia Gospel (1556–61), the edicts of B. Khmelnytsky, and manuscripts of T. Shevchenko's, I. Franko's, M. Kotsiubynsky's and A. Krymsky's works.

Holdings of the library that are considered to be ideologically subversive are kept in special repositories with restricted access. On 24 May 1964 many valuable old printed books, manuscripts, rare books, archives (of the Central Rada, B. Hrinchenko, *Kievskaiia starina*) and other materials in the library were destroyed in a fire, which was exposed as officially sanctioned arson in the samvydav pamphlet *V spravi Pohruzhal's'koho* (On the Pohruzhal'sky Case).

A. Zhukovsky

Central State Archive-Museum of Literature and Art of the Ukrainian SSR (Tsentralnyi derzhavnyi arkhiv-muzei literatury i mystetstva URSR). A major archive established in Kiev in 1967 for the preservation of documentary material on deceased Ukrainian cultural figures. Theoretically, the archive-museum is supposed to collect documentary material on Ukrainian culture from the earliest times, but in practice it confines itself to the Soviet period. A similar institution was established in Moscow in 1941; it houses archival material pertaining to some Ukrainian figures, including the film directors O. Dovzhenko and I. Savchenko.

Central State Historical Archive of the Ukrainian SSR (Tsentralnyi derzhavnyi istorychnyi arkhiv URSR). Established in Kiev in December 1943 with later branches in Kharkiv (in 1944; abolished in 1971) and in Lviv (in 1946; since 1958 a separate state archive). The archive in Kiev preserves documentary materials from the 16th century to 1917. It has published such collections of documents as *Ukraina pered vyzvol'noiu viinoiu 1648–1654 rr.* (Ukraine before the Liberation War of 1648–1654, 1946) and *Ukrains'kyi narod u Vitchyzniani viini 1812 roku* (The Ukrainian People in the Patriotic War of 1812, 1948) and co-published *Revoliutsiia 1905–1907 rr. na Ukraini* (The Revolution of 1905–1907 in Ukraine, 2 vols, 1955), *Haidamats'kyi rukh na Ukraini v xviii st.* (The Haidamaka Movement in Ukraine in the 18th Century, 1970), collections of documents on peasants' and workers' movements in Ukraine at the beginning of the 20th century, and a number of reference works such as descriptions of legal books, indexes, and catalogues. In 1971 *Kataloh kolektsii dokumentiv Kyivs'koi arkhеоhrafichnoi komisii 1869–1899* (The Catalogue of the Collection of Documents of the Kiev Archeographic Commission 1869–1899) was published by the Kiev archive. The Lviv archive is the major repository of archival materials on the history of Western Ukraine.

Central Statistical Administration of the Council of Ministers of the Ukrainian SSR (Tsentralne statystychnе upravlinnia pry Radi Ministriv URSR or TsSU URSR). Union-republican agency (since 1960) located in Kiev that is responsible for gathering and analyzing statistical data in Ukraine. The agency is subordinate to the Council of Ministers of the Ukrainian SSR and to the Central Statistical Administration of the Council of Ministers of the USSR (TsSU SSSR). Because data gathering and statistics are strictly centralized in the USSR and thus reflect the centralization of planning, the Ukrainian TsSU in practice merely carries out the tasks assigned to it by the TsSU SSSR in Moscow.

There are a number of subagencies within the TsSU of Ukraine: the Ukrainian Mechanical Computation Administration (Ukrmekhoblik), which is in charge of mechanizing computation in the national economy; the Computation Personnel Development Administration (UPK), which is responsible for training in the field; the Ukrainian branch of the state statistical publishing house; and a branch of the Scientific Research Institute for Designing Computing Centers and Systems of Economic Information of the TsSU SSSR, whose basic task is to perfect the methodology of statistical work. The oblast statistical agencies and the city statistical bureau of Kiev are directly subordinate to the TsSU URSR.

The TsSU URSR dates back to the end of 1920, when the Central Statistical Administration of Ukraine (TsSUU) was founded. In the 1920s, when the USSR still lacked a unified economic plan, the TsSUU enjoyed a significant degree of autonomy in planning statistical research and in publishing statistics. During 1924–5 the TsSUU was Ukrainized. Its main publications were *Statystyka Ukrainy* (209 issues, 1921–31); *Statystychna khronika* (152 issues, 1925–9); *Visnyk statystyky* (1928–30); an annual reference book, *Narodne hospodarstvo Ukrainy* (Ukraine's National Economy); and a statistical yearbook, *Ukraina* (Ukraine). Local statistical offices published their own statistical collections and bulletins.

In 1930 all Soviet statistical agencies were abolished as the five-year plans and a general planning system were introduced. Their functions were transferred to the State Planning Committee of the USSR and in 1931 were assigned to the committee's planning agencies – the Central Economic Survey Administration of the USSR and its republican counterpart in Ukraine, the Central Economic Survey Administration of the Ukrainian SSR (Upravlinnia narodno-hospodarskoho obliku URSR). During the Stalinist purges of the civil service in the 1930s many associates of the TsSUU perished. In 1931 the publication of statistical materials was stopped almost completely. Only four statistical reference works appeared in the 1930s, and their information was poor and often falsified.

In 1941 the TsSU SSSR was restored and placed under the jurisdiction of the State Planning Committee. In 1948 its jurisdiction was transferred to the Council of Ministers of the USSR. The restored Central Statistical Administration of the Ukrainian SSR was subordinated to the TsSU SSSR instead of the government of the Ukrainian SSR. Under the economic reforms initiated by N. Khrushchev in 1956 the TsSU URSR became more responsible to the government of Ukraine. In 1960 the agency became a Union-republican institution. The publication of statistical materials was resumed in 1957. Since 1959 the TsSU URSR has published a statistical yearbook, *Narodne hospodarstvo Ukrainy* (Ukraine's National Economy), brief reports of earlier data, and an insignificant number of statistical materials on agriculture, science, and culture. Oblasts sporadically publish their own statistical reports. The TsSU URSR does not have its own periodical, although in the 1960s efforts were made to begin such a publication. See also *Statistics.

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B. Krawchenko

Central Ukrainian Agricultural Co-operative Union.
 See Tsentral.

Central Ukrainian Relief Bureau (CURB). Relief agency established in London, England, in late 1945 on the initiative of the Ukrainian Canadian Servicemen's Association to assist Ukrainian refugees in Western Europe. It provided material relief, campaigned against forcible repatriation to the Soviet Union, and worked for the resettlement abroad of Ukrainian *displaced persons. CURB was sponsored and financially supported by the Ukrainian Canadian Committee (through the *Ukrainian Canadian Relief Fund) and the Ukrainian Congress Committee of America (through the *United Ukrainian American Relief Committee). It also represented Ukrainian relief committees in Great Britain, Belgium, France, Switzerland, Italy, Argentina, and Brazil. In 1946 the Ukrainian Information Service existed briefly as an adjunct to CURB, disseminating material on Ukraine and Ukrainian refugees in the non-Communist world. G. Panchuk was the first director of CURB, and S. Frolick was the first secretary general. Others closely associated with it were M. Lucyk, M. Kapusta, A. Crapleve, P. Smylski, J. Romanow, S. Davidovich, G. Luckyj, W. Byblow, A. Panchuk, and A. Yaremovich.

Central Union. See Tsentrosoiuz.

Central Union of Ukrainian Students (Tsentralnyi soiuз ukrainskoho studentstva or TseSUS). A central organization that has represented and co-ordinated the activities of Ukrainian students outside the Soviet Union since 1922. TseSUS was founded in Prague at the Third All-Ukrainian Student Congress (20 June–8 July 1922), which acted on the resolutions of previous student congresses. Over the years the TseSUS head office has been located in Prague, Vienna, Munich, Paris, and the United States.

1922–45. For the first 12 years the union headquarters were in Prague, which provided favorable conditions for its activities. From 1922 to 1939 TseSUS called 11 ordinary and 2 extraordinary congresses; most of these were held in Prague, but some were held in Poděbrady, Danzig, and Vienna. Membership in TseSUS was based largely on national student unions (early members included the Professional Organization of Ukrainian Students; the Committee of the Ukrainian Students of Bukovyna, later the Union of Ukrainian Student Organizations in Rumania; the Union of Ukrainian Student Organizations under Poland; the Union of Ukrainian Student Organizations in Germany and Danzig; and the Union of Subcarpathian Ukrainian Students), but almost all individual Ukrainian students' clubs abroad in Europe, America, and Asia (Harbin) were also represented.

The membership was highest at the beginning, with 4,650 students who belonged to 18 organizations in 1923. In 1924 new students' clubs in the United States and Canada joined TseSUS, but total membership fell to 3,364 students. Later the Union of Subcarpathian Ukrainian Students joined the central union. From the end of the 1920s until the outbreak of the Second World War the union's membership declined steadily. All ideological-political tendencies that found adherents among Ukrainians were represented in TseSUS, but at the beginning of the 1930s the nationalist tendency became dominant. Sovietophile students seceded from TseSUS in 1924 and founded the *Working Alliance of Progressive Students, which had, however, a brief existence.

In the fall of 1934 TseSUS moved its head office to Vienna because of the change in Czechoslovakia's foreign policy and its rapprochement with Poland and the Soviet Union. At the end of the 1920s and the beginning of the 1930s students' organizations underwent a structural change that resulted in a three-level structure (the central organization, national organizations, and local clubs). This simplified the work of the central executive, because the national unions assumed some of the organizational and cultural tasks, leaving TseSUS to set policy and provide general direction for the union's work.

TseSUS was active in the international forum, informing non-Ukrainians about the problems of Ukrainian students and about conditions in Ukraine in general under the different occupations. To maintain an effective relationship with non-Ukrainian organizations, TseSUS appointed representations in various countries. It participated in international student organizations, sent delegates to their conferences, collaborated with numerous national student unions, and published materials in foreign languages, and was accepted as a special member of the Confédération Internationale des Etudiants (CIE,

based in Brussels). (A Ukrainian representation had been admitted to the CIE back in 1921, before TseSUS was formed.) It was also a member of the aid organization the International Students' Service (ISS). Ukrainian students were represented by TseSUS at the All-Slavic Students' Congress in Prague in 1922 and at various international student sports meets and Olympics. V. Oreletsky, M. Mukhyn, S. Nyzhankivsky, L. Makarushka, Ya. Baranovsky, L. Huzar, and others were active in the area of international contacts. In 1933–9 TseSUS participated in the International Students' League (Internationale Studentenliga), an anti-Communist central organization of students in Central Europe.

Through its economic department TseSUS solicited funds from the Ukrainian public and international organizations to provide needy students with aid. In 1940 this function was transferred to the *Ukrainian Students' Aid Commission (KoDUS).

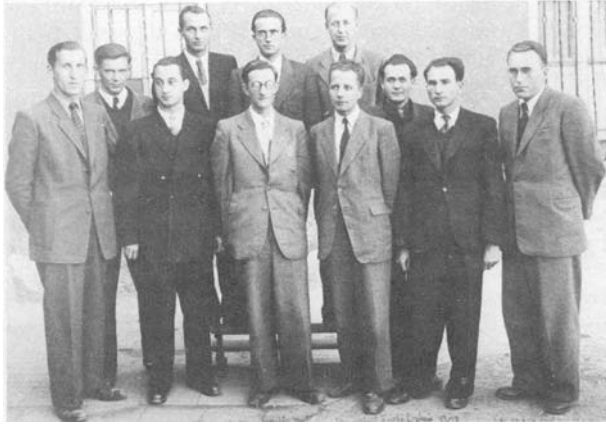
TseSUS published **Students'kyi visnyk* (1923–31) in Prague, followed by **Students'kyi shliakh* (1931–34) and **Students'kyi visnyk* (1935–9) in Lviv, as well as publications in foreign languages. I. Fediv, M. Masiukevych, O. Boikiv, V. Oreletsky, M. Mukhyn, V. Yaniv, and M. Prokop were closely associated with the student press.

When the German authorities began to restrict the union's freedom of action, it decided to transfer its head office to Rome in 1939, but the outbreak of war made the move impossible. In 1941 the Nationalist Organization of Ukrainian Students assumed the task of co-ordinating the work of Ukrainian student organizations in Germany.

The following individuals served as president of TseSUS: P. Gan (1922–3), I. Fediv (1923–4), M. Masiukevych (1924–5), V. Oreletsky (1925–6, 1927–33), S. Nyzhankivsky (1926–7), Ya. Baranovsky (1933–9), D. Ravych (1939–42), and K. Bilynsky (1942–7). At the 10th Congress of TseSUS in 1934 it was resolved that every president of the Union of Ukrainian Student Organizations under Poland would automatically be the first vice-president of TseSUS.

1945–67. After the end of the Second World War the Central Emigré Union of Ukrainian Students was established in Munich in December 1945, headed by P. Mirchuk. In March 1946 TseSUS resumed its work. The political rivalry between supporters of the Melnyk and Bandera factions of the OUN was thus manifested in the existence of two central unions and had a detrimental effect on student activities. After a fierce struggle between the two camps, the two central unions merged at the Fourth All-Student Congress in Munich on 30 June–2 July 1947. An important role in this reconciliation was played by the two union presidents, P. Melnyk and K. Bilynsky, and by V. Yaniv. With the conflict thus settled, TseSUS became active in various areas of student life.

The postwar period witnessed a great resurgence in organized student activity, reminiscent of that in the Prague period. The union represented 33 students' clubs in 10 countries with a total membership of 2,721 students (1947). As many students graduated and some emigrated to America, the number of members declined. TseSUS represented 1,950 students in 1948, 850 in 1950; and 574 in 1952. Outside of Europe the membership grew from 133 students in 1951 to 281 in 1953. Beginning in 1949, ideological and religious students' organizations such as Zarevo, the Ukrainian Students' Organization of Mi-



Executive of the Central Union of Ukrainian Students, 1947. Front row from left to right: B. Ciuciura, O. Horbach, B. Makarenko, V. Yaniv, R. Zalutsky, R. Borkovsky, M. Huta, M. Sosnovsky; back row: V. Matskiv, M. Antokhii, N. Smiak

khnovsky, Obnova, and the Alliance of Orthodox Students joined TseSUS.

Student periodicals of the postwar period included *Students'kyi shliakh*, the bulletin *Visnyk TseSUSu*, and the literary journal *Zveno* (ed V. Bilynsky-Krymsky). After the reconciliation of the two central unions, TseSUS published the journal *Students'kyi visnyk* (1948–9) and its official paper *Visti TseSUSu* (1947–56).

TseSUS again became active on the international stage. The CIE was replaced by the International Union of Students (IUS), which had its head office in Prague and was largely subject to Soviet influence. After 1948 Western national unions began to resign from the IUS, and alternative central student unions were established – the International Student Conference (ISC) in Edinburgh in 1952 (dissolved in 1969) and the World University Service in 1950, the successor of the prewar ISS. TseSUS established ties with these unions and sent its representatives to various international student conferences. In 1953 at the congress of the ISC in Copenhagen it was recognized as 'a representative student organization.' From 1947 B. Makarenko, I. Sukhovskyy, Z. Vynnytsky, and V. Mardak were active in the area of international contacts.

New forms of cultural-social work were introduced – the Student Ideological Congress in Munich in 1948, the Week of Higher Education in Munich in 1949, and, beginning in 1952, advanced summer courses in Ukrainian studies. The Ukrainian Students' Aid Commission continued to provide financial aid to needy students. The union's head office was located in Paris for a brief period (1952–4) and then was moved back to Munich.

As large numbers of Ukrainian students began to leave Europe in the 1950s, those remaining centered their activities in Louvain, Paris, Munich, London, Madrid, and Vienna. In 1952 the American division of the union's executive, with P. Stercho at the head, was established, and by the end of the 1950s the TseSUS head office had moved to the United States. At the same time national student organizations were founded: the Federation of Ukrainian Student Organizations of America (1953) in the United States, the Ukrainian Canadian Students' Union (1953) in Canada, the Central Office (Tsentralia) of

Ukrainian Students of Australia (1959) in Australia, the Union of Argentinian-Ukrainian Students (1963) in Argentina, and the Union of Ukrainian Student Associations in Europe (1963) in Europe. These unions assumed some of the tasks of the Central Union, and as the TseSUS executive became less active, its role was reduced to that of general spokesman for the Ukrainian student body. In the postwar period the union's presidents were R. Zalutsky (1947–9), B. Huk (1949–52), V. Markus (1952–3), K. Mytrovych (1953–4), P. Dorozhynsky (1954–8), and Ye. Hanovsky (1958–67).

1967–81. In 1967 TseSUS was reactivated, as a new generation of students, those born outside Ukraine, joined its ranks. World congresses of Ukrainian students were organized, to which national unions and international ideological associations sent their delegates. These congresses were held in New York in 1967, Montreal in 1970, Toronto in 1973 and 1977, and Philadelphia in 1976. TseSUS opened an office in Toronto in 1970 for a brief period. In 1971 TseSUS initiated a broad campaign in defense of Soviet Ukrainian dissidents. However, political and ideological rivalries, of the type that had plagued the union in the immediate postwar period, surfaced once more. Since 1977 TseSUS has been undergoing a leadership crisis and has become inactive. In this period it has been headed by B. Futei (1967–70), O. Romanyshyn (1970–3), A. Chornodolsky (1973–6), A. Chyrovsky (1976–7), and B. Harhai (1977–9). (See also *Students.)

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A. Zhukovskyy

Central Upland (Serednia vysochyna) (usually known as the Central Russian Upland and sometimes as the East European Central Upland). An extensive upland in the central part of Eastern Europe, stretching from the north and the northwest (from the Oka River and the line Kaluga-Riazan) towards the southeast to the Donets River, whose valley is sometimes designated as the Donets Lowland. In the east the upland borders on the Oka-Kama Lowland and in the west on the Dnieper Lowland. It is up to 1,000 km long and 500 km wide. The greater part of the upland lies within the borders of Russia. Only a small part of it lies on Ukrainian ethnic territory within the borders of the Ukrainian SSR (parts of Sumy, Kharkiv, and Voroshylovhrad oblasts) and within the Russian SFSR (the southern part of Belgorod and Voronezh oblasts and the edges of Kursk and Rostov oblasts). The Central Upland is an undulating plateau with an average elevation of 230–250 m (293 m at its highest point). The plateau is dissected to a depth of 100 and even 150 m by river valleys, ravines, and gullies. Basically, the upland is built of Precambrian deposits of the crystalline *Voronezh Massif, which in the southwest descends to the Dnieper-Donets Trough. Most of the

Voronezh Massif is covered with thin layers (up to 150 m) of sedimentary deposits of the Devonian, Jurassic, Cretaceous, and Paleogene periods. In the southeast along the Don between the cities of Bohuchar and Pavlovske the crystalline layers come to the surface. On all sides of the upland the Precambrian deposits descend far below the sedimentary layers. A small part of the upland in the northwest was covered with a glacier during the Dnieper glaciation. Today almost all of the upland is covered with loess and loessial loams. Rivers that arise in the Central Upland flow into the Black, Caspian, and Azov seas. The larger part of the upland belongs to the forest-steppe belt, but the southwestern part belongs to the belt of mixed forests and the southeastern part to the steppe belt.

The Ukrainian part of the Central Upland, consisting of the southwestern slope of the upland and its southwest branch and covering an area of about 80,000 sq km, corresponds to the southwestern slopes of the Voronezh Massif, which are covered with thick layers of chalk (particularly white chalk, which comes to the surface in exposed areas) and thin layers of Paleogene and Anthropogene deposits. All these layers are soft and subject to erosion. The upland is a gently sloping loess plain, denudated by erosion, that is densely dissected. Absolute elevations diminish in the southwestern direction, which defines the flow of the following rivers: the tributaries of the Dnieper – the Seim, Sula, Psol, Vorskla, etc – and of the Donets – the Uda, Nezhehol, Oskil, Aidar, Derkul, Kalytva, etc. The eastern part of the upland slopes towards the east to the Don River and is dissected by its tributaries – the Tykha Sosna, Chorna Kalytva, Osered, Tohuchivka, etc. The river valleys are usually wide (up to 6 km) and deep. As in the Poltava Plain the right-bank parts of the valleys are generally steep, complicated by slides and covered by forests or brush. They are dissected by short, deep, sharply incised ravines. The left-bank sides of the valleys are sloping and have three to four terraces, of which the lower are covered mostly with sand and the higher with loess. They are infrequently dissected by long ravines and shallow gullies with sloping sides. In general, the ravines and gullies in the upland are more prevalent than in other Ukrainian territories. Their density is 1–2 km per sq km, and the dissection that results from them reaches 10–30 percent of the area (it is highest in the southeastern part between the Oskil and Don rivers and the Khopor River). Deforestation of the upland and plowing of the steppes have contributed to the growth of the gullies and have brought about a catastrophic increase in the amount of non-arable land.

In the generally uniform landscape of the Central Upland the high right banks of rivers, built mostly of chalk layers, constitute the more picturesque regions. This is particularly true of the right bank of the Don, which is known as Donske Bilohiria (the Don White Highland, elevation 242 m), and the densely dissected Kalach Upland in the southeast. In the southwestern part of the Sumy region karst topographical features are common. Moraine and sandur plains are also found there. Generally, this part of the upland forms a transition to the northern part of the Dnieper Lowland and Left-Bank Polisia, which is sometimes known as Siverske Polisia. On the swampy terraces of rivers Aeolian forms are sometimes found.

The rivers of the upland, except for the Don and Donets, are small, and some of them dry out in the summer. Numerous lakes and marshes are found in the floodplains of the rivers.

The climate of the upland is the most continental in Ukraine, and the winters are the coldest. The average annual temperature is 6°C in the north and 8.5°C in the south; the average January temperature is –7°C in the southwest and –9.5°C in the northeast; and the average July temperature is 19°C in the northwest and 22°C in the southeast. The average difference in temperature between the coldest and warmest month increases from 26°C in the northwest to 29°C in the southeast. The average annual precipitation varies from 500 mm in the northwest to 400 mm in the southeast. Seventy-five percent of the precipitation comes in the summer months, when downpours are common. The winters are remarkably stable, and the summers are dry with frequent dry winds.

The soils and vegetation change from the north-northwest to the south-southeast. Podzolized soils, podzolized chernozems, and dark gray, gray, and light gray podzolized soils are prevalent north of the Seim River. In the forest belt soddy podzolic sandy soils are also found. In the rest of the forest-steppe the deep, low-humus chernozems are common. In the steppes the ordinary low-humus chernozems prevail. Meadow chernozems, sandy soils, and swampy soils are found in the river valleys.

Approximately half of the Central Upland lies in the forest-steppe and steppe belts. The rest lies in the forest belt. Today scarcely 6 percent of this belt is covered with forest. Most of the forests are mixed (pine, oak, birch); some are pine. A significant part of the upland consists of dry and flood meadows and swamps. In the forest-steppe belt forests occupy about 10 percent of the area, mostly in the northwest and the river valleys. Oak forests with an admixture of maple, ash, and linden are most common, while on the sandy river terraces pine forests with oak, alder, willow, etc prevail. Remnants of the grassy, colored, broadleaved steppe have survived only on the ravine slopes. The large Shypovyi Forest (32,000 ha) near Buturlynivka is partly under state protection. Yama Steppe in the southern Voronezh region (near Staryi Oskil) is a nature preserve. Forests cover 3 percent (mostly on the sandy terraces of the Donets) of the colored fescue-feather-grass steppe belt. Some of the steppe vegetation has survived on the steep slopes of gullies and ravines, on the small tracts of virgin steppe, and on reserves such as the *Striletskyi Steppe.

(For population and economy see *Slobidska Ukraine.)

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V. Kubijovyč

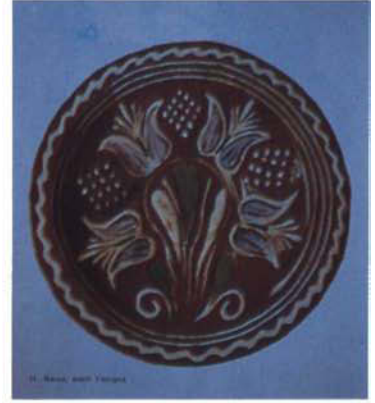
Ceramics. Objects made of natural *clays or clays mixed with mineral additives and fired to a hardened state. Ceramics are used for both technical and artistic purposes and can be grouped in a number of categories: electro-



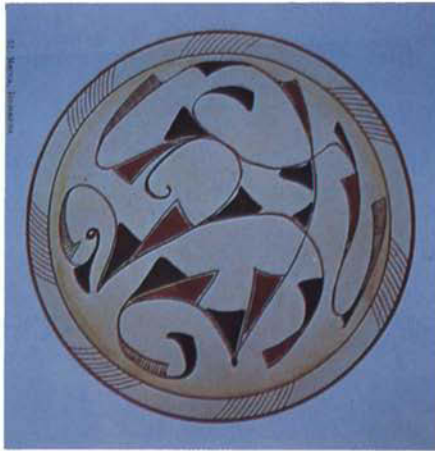
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CERAMICS 1) Bowl fragment with enamel ornament, 11th-century Kiev (at the Kiev State Museum). 2) Glazed tile from Chernihiv, 18th century (at the Poltava Museum). 3) Plate, Uzhhorod region. 4) Plate, Kiev region (nos 3 and 4 from V. Shcherbakivsky). 5) Hutsul glazed tile by O. Bakhmatiuk, late 19th century. 6) Ram by D. Holovko, Kiev. 7) Hutsul pottery, mid-20th century (at the Ukrainian Museum in New York). 8) Liquor kegs, Kiev region. 9) Toy whistles, Poltava.

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technical ceramics, terra-cotta (small clay objects), traditional pottery, and artistic ceramics (one of the decorative arts).

The ceramics made on the territory of Ukraine from the earliest times to the present reveal a highly developed artistic and technical culture, originality, and creativity. The development of ceramics has been facilitated by the existence of large deposits of various clays, particularly kaolin (china clay).

The history of Ukrainian ceramics begins in the Neolithic period, with the ceramics of the *Trypilian culture. Their high technical and artistic level equals that seen in artifacts of the Aegean culture. Also interesting are the ceramics made by various cults. The development of Ukrainian ceramics was also influenced by the ceramics of the Hellenic colonies on the Black Sea coast, beginning in the 8th and 7th century BC.

Ceramics of the so-called Slavic era, which began in the 2nd century AD, were more modest, and only in the Princely period (9th–13th century) did the production of ceramics achieve a high technical level and a variety of artistic forms, while growing into a large industry. Many forms of dishes were produced, as well as decorative, glazed tiles that were used for the floors of churches and palaces. The tiles of Halych in the 12th–13th century depicted griffons, peacocks, eagles, and doves in relief; they were cast with the use of carved wooden forms. Their characteristic feature is the joining of the Byzantine and Romanesque styles. After the Mongol period the potter's wheel was widely introduced, and its use finally supplanted the manual shaping of pottery. In the 14th and 15th century ceramic manufacturing declined, and a revival began both on the technical and artistic levels only with the appearance of trade guilds (at the end of the 15th century). In the 17th and 18th centuries the making of ceramics flourished in Ukraine. Ukrainian artists boldly transformed the lavish styles of the baroque and created an original decorative style with ornamental motifs and a tasteful harmony of colors. In addition to kitchenware and tableware, an architectural element – the stove – was developed. In the 18th century enameled tiles were produced in almost all ceramic-producing centers in Ukraine, particularly in the Chernihiv region, where small manufacturing factories were located in Chernihiv itself and in Tulyholove, Novhorod-Siverskyi, Hlukhiv, and Baturyn.

The technology of ceramics for construction purposes became highly developed in the 18th century: bricks, ridge tiles, ornamental slabs and tiles, attractive ceramic shields decorated with colored glazes, and fantastic rosettes symbolizing the sun were produced. At this time the manufacture of faience and porcelain developed in a number of centers, including Mezhyhiria near Kiev, Korets and Baranivka in Volhynia, Tomashiv (Tomaszów Lubelski) in the Kholm region, and Volokytno in the Chernihiv region. Hand-shaped and dried dishes were painted by potters (after a first firing in the kiln) with white, yellow, and brown clays or a combination of colors, which melted in the second firing. Green color was obtained from burnt copper filings, and various types of ochre provided different shades of red. Effective colored glazes were already being used in the Renaissance and baroque periods, and by the end of the 18th century potters were using so-called granular glazes – which included in the

glaze colored coarse granules of metal oxides that, in firing, melted with the glaze and gave a lustrous (opallike) blue, green, or violet shade to the objects (this method is still in use in the Kharkiv region). Some household pottery was covered with a light green lead glaze, which has been replaced today by various artistic enamel glazes. Ornamentation was scratched out on the surface of dried, unfired dishes with a stylus, and painting was usually done with a quill.

The forms of these ceramic dishes and pots bring to mind the anthropomorphism of Grecian vases, yet they display a specific originality. Their stylistic peculiarities were based on the local characteristics and traditions of folk art. Ukrainian artists, using the so-called ribbon technique on the potter's wheel, created various types of kitchenware and tableware: soup bowls, plates, cups, pots, mixing bowls, pitchers, jugs, small vessels, flasks, jugs in the form of wheels, and also candlesticks, candelabras, and terra-cotta lamps. In the 18th century an important center of ceramic manufacturing was the pottery village of the Zaporozhian Sich. It produced a rich variety of surprisingly skillfully made folk terra-cotta playthings, such as small whistles, and particularly figures of the animal world: cats, rams, cocks, etc. These small ceramic sculptures were often presented in a humorous fashion and are true masterpieces.

The ornamentation of Ukrainian ceramics is well thought out. The decorative elements used are similar to those that appear in other forms of folk art. Some of the oldest elements used are geometric motifs such as dots, straight lines, wavy lines, broken lines, crosses, meanders, and combinations of flat geometric figures such as squares, triangles, and circles – all logically connected with the form of the individual piece. The floral ornamentation and natural patterns taken from the immediate surroundings, stylized into decorative motifs, contain a surprisingly wide range of artistic interpretations, ranging from naturalistic strokes to fantastical depictions. The same applies to the artistic, ornamental rendering of the human figure and various animals.

The territorial distribution of ceramic production depended on the deposits of suitable kaolin clay. The first centers of ceramic manufacture in Ukraine were the village of Dybyntsi in the Kiev region, an ancient pottery center with the marvelous dynamism of the authentic Ukrainian baroque of the 18th century; the village of Vasylkiv, a rich center of ceramic ornamentation with a potters' artel, which later became a majolica factory famous for its production of souvenirs; and the village of Obukhiv.

The village of Holovkivka in the Cherkasy region is a well-known center, famous particularly for its individual style of decoration known as *fliandrivka* (a peculiarly Ukrainian technique of painting on unbaked clay). In the old Cossack town of Opishnia in the Poltava region, glazes were rarely used, but the pottery produced there was of very fine quality and decorated with geometric motifs. From the second half of the 19th century this creative decoration gave way to a form of *fliandrivka*, carefully executed with restraint and great artistic taste. Today Opishnia is a center producing ceramic toys and small ceramic sculptures. Well-known modern ceramics artists from Opishnia include O. Seliuchenko, N. Poshyvailo, and M. Didenko. One of the late 19th-century

masters of ceramic figurative sculpture in Opishnia was O. Nochovnyk. Great traditions continue to develop in the work of modern artists such as I. Bilyk, H. Koriachok, V. and P. Omelchenko, and T. and V. Demchenko.

Other important ceramics centers in the Poltava region are the cities of Zinkiv and Myrhorod. In the Chernihiv region Ichnia was renowned throughout the 19th century for its production of original decorative tiles with an almost total exclusion of the color red, but with a technically brilliant facility of design. In the Kharkiv region, ceramics produced in the villages of Nova Vodolaha and Tonivka were known for their brilliant colors, dominated by bright yellow, orange, and green, their balanced slender compositions, and the widespread application of ancient geometric elements. In the Vinnytsia region the ceramic guild in the city of Bar was famous as early as the 15th century. Besides ceramic ware for everyday use, a variety of terra-cotta human figurines and anthropomorphic vases were produced there.

Considerable originality and expert workmanship are revealed in the ware of a more folk character. In Transcarpathia the centers of ceramic production include Uzhhorod, the village of Vilkhivka (known for its decoration of ceramics by the Sgraffito technique, with convex objects appearing on a dark background), and Dubovenka. In the Ternopil region the centers include the village of Zalistsi; Tovste (renowned in the past for beautiful *fliandrivka* ware); and the city of Berezhany (known for pitchers, flasks, plates, and bowls that were mostly covered with a white glaze ornamented with fine *fliandrivka* bands). In the Lviv region the cities of Sokal, Yavoriv, Komarne, and Sambir and the village of Potelych are among the main ceramics centers; their ornamentation is unique in content as well as composition.

Ceramics production developed intensively in the Hutsul region and in Pokutia in such well-known centers as Kosiv, Pistyn, Kut, Halych, and Kolomyia. Kosiv and adjacent Pistyn, as early as the 18th century, were known for their painted bowls, sculptured tiles, and elegant candlesticks with ornamental and figurative scenes. Kosiv was also famous for its painted tile stoves with distinctly original forms. During the 19th century Kosiv craftsmen created over 400 tile stoves, some of which can still be seen today in the surrounding villages. (Most of them are now in museums.) Hutsul potters knew intuitively the rules of decorative art in relation to the character of the object for which the decoration was intended. Distinct contrasts of a few colors are characteristic of the pictures on dishes and hand-shaped objects: brown clay, dark-brown drawing, and free brushstrokes of green and golden glaze, which do not always coincide with the contours of the picture; this apparent carelessness or imperfection gives the decoration pictorial spontaneity and lightness. In figurative compositions the ceramists of Kosiv and Pistyn use great detail and uniform lines and colors. Today these centers produce mostly souvenirs, decorative plates, flower vases, pitchers, flowerpots, statuettes, flasks, casks, etc.

Among the most prominent Hutsul ceramists at the end of the 19th century were P. Baraniuk, O. Bakhmatiuk, and M. Koshchuk. The most prominent modern craftsmen include P. Lazarovych, I. Tabarkhaniuk, and the Voloshchuk, Koshak, Tsvilyk, and Tymiak families.

The development of ceramics was aided by trade schools. In Western Ukraine the first school was founded in 1874 in Kolomyia, while in Lviv, Uzhhorod, and Khust there were pottery departments in art schools. A native of Myrhorod, V. Trebushny, directed the ceramics workshop of the Cracow Academy of Arts from 1928 to 1939. In the Myrhorod school artists such as V. Krychevsky, O. Slastion, O. Biloskursky, H. Levynsky, and S. Lytvynenko were teachers. Today much work is being done to develop and introduce new ceramics materials – varied glazes, enamels, and pigments – at the experimental workshop of ceramic art of the Kiev Scientific Research Institute of Experimental Planning. Many artists have taken advantage of this research, including D. Holovko, whose works are of a decorative-monumental nature and form an effective integral part of both public and residential interiors.

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Cercle des Oukrainiens à Paris. See Circle of Ukrainians in Paris.

Chabanenko, Ivan [Čabanenko], b 17 December 1900 in Chyhyryn, d 1972 in Kiev. Play director and pedagogue. In 1930 he graduated from the Lysenko Music and Drama Institute in Kiev and in 1931 began to lecture at the institute. From 1935 to 1965 he worked as a lecturer and then professor (1961) at the Kiev Institute of Theatre Arts, where he served also as director (1937–45) and as rector (1961–5). In 1931–3 he worked as a play director at the Zankovetska Theater in Zaporizhia and the Young Workers' Theater in Kiev. He staged W. Shakespeare's *Othello* and L. Pervomaisky's *Nevidomi soldaty* (The Unknown Soldiers). He also wrote the play *Hore namuchyt', hore nauchyt'* (Misfortune Will Torment, Misfortune Will Teach, 1943).

Chabanivsky, Mykhailo [Čabaniv's'kyj] (pen name of M. Tsyba), b 18 September 1910 in the village of Lyhivka, Kharkiv gubernia, d 4 March 1973. Writer and journalist. Chabanivsky began to work as a journalist in 1930; during the Second World War he worked as a correspondent at the front. In 1931 he began to publish poetry and then

turned to prose. At the end of the 1950s he was an official critic of the *Shestydesiatnyky. Among his short novels and collections of stories are the following: *Svizha skyba* (The Fresh Furrow, 1949), *Pid zoriamy balkans'kymy* (Under Balkan Stars, 1951), *Stoiť iavir nad vodoiu* (The Maple Stands over the Water, 1959), *Doroha dodomu* (The Road Home, 1966), *Lebedyna saha* (Swan Saga, 1969), *Balkans'ka vesna* (Balkan Spring, I–III, 1954–60), and *Teche voda v synie more* (The Water Flows into the Blue Sea, 1961). His two collections of sketches, *Sadok vyshnevyyi kolo khaty* (The Cherry Orchard near the House, 1961) and *Oberihaimo ridnu pryrodu* (Let Us Protect Our Natural Environment, 1968), deal with the protection of the environment.

Chaco. Northeastern province of Argentina, covering 100,000 sq km and containing a population of 690,000 in 1980, including about 25,000 Ukrainians. The climate is subtropical. Most of the population is occupied in farming – raising cotton, sugarcane, corn, and sunflowers – and animal husbandry. Ukrainians, mostly from Volhynia and Polisia, began to settle in Chaco after the First World War. The Ukrainians live for the most part in the cities and suburbs: in Presidencia Roque Sáenz Peña, where there is a Ukrainian Catholic church and a monastery of the Sister Servants of Mary Immaculate; in Las Breñas, where the Ukrainian Orthodox church has a parish; in San Bernardo, where the Ukrainian community has organized the credit union Vidrozhennia; and in other cities.

Chaha River. A river in the Bessarabian Upland and the Black Sea Lowland, a left-bank tributary of the Kohyl'nyk River in Odessa oblast. Its length is 120 km, and its basin area is 1,270 sq km. The average width of the upper river is 6–8 m; of the lower, 20–30 m. The waters are used for irrigation.

Chahovets, Rostyslav [Čahovec'], b 21 September 1904 in Kiev. Biochemist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1957 and full member since 1967, son of Vsevolod *Chahovets. From 1932 to 1950 Chahovets lectured at the Kiev Medical Institute. Since 1933 he has been an associate of the Institute of Biochemistry of the Ukrainian academy of sciences. His works deal with the biochemistry of muscles, water exchange, the experimental basis of vitamin therapy, and the use of vitamins in animal husbandry. Some of his writings explore the philosophical problems of biology and the history of vitaminology.

Chahovets, Vasyl [Čahovec', Vasyl'], b 30 April 1873 at Patychys homestead near Zarudia in Poltava gubernia, d 19 May 1941. Physiologist, one of the founders of electrophysiology, full member of the Academy of Sciences of the Ukrainian SSR from 1939. A graduate of the St Petersburg Military Medical Academy (1897), Chahovets worked as an army physician until 1903, when he joined the teaching staff of the academy. He was appointed professor at Kharkiv University in 1909, at Kiev University in 1910, and at the Kiev Medical Institute in 1921. His works deal with the application of the theory of electrolytic dissociation to explain electrical processes in living organisms, the use of mathematical methods in biology, electro-anaesthesia, etc. He devoted much attention to the construction of electrophysiological instruments in Ukraine. The collected works of Chahovets and a mono-



Vasyl Chahovets

graph about him by D. Vorontsov were published in Kiev in 1957.

Chahovets, Vsevolod [Čahovec'], b 18 February 1877 in Starokostiantyniv in Volhynia, d 20 December 1950. Drama critic and scholar. After graduating from the historical-philological faculty of Kiev University in 1900, Chahovets worked in Kiev as a theater critic and publicist from 1901 to 1918. He wrote the play *Doïna*, the librettos to K. Dankevych's ballet *Lileia* (The Lily) and A. Svechnikov's ballet *Marusia Bohuslavka*, and a dramatization of N. Gogol's *Taras Bul'ba*. His memoirs are entitled *Z temriavyy mynuloho* (From the Darkness of the Past). He wrote studies of M. Lysenko, M. Zankovetska, I. Marianenko, P. Saksahansky, I. Patorzhynsky, O. Petrusenko, M. Solovtsov, and the Sadovsky Theater, and the book *Zhyttia i stsena* (Life and the Stage, 1956).

Chaika. Type of boat, 18–20 m in length, 3–3.5 m in width, and 3.5–4 m in depth, used by the Zaporozhian Cossacks. Its bottom was carved out of a single tree trunk, and the sides were built of planks. Reed bales were tied to the gunwales of the boat to protect it from enemy guns and from sinking. There were two helms, at the fore and aft, to avoid the need to turn the boat about. The *chaika* was also equipped with a mast and sail. The crew consisted of 50–60 men. The boat carried several small cannons. G. de Beauplan left a precise description of the *chaika*.

Chaika, Andronyk [Čajka], b 29 May 1881 in the village of Ruchky in Poltava gubernia, d 1968. Physician, urologist, major general of the medical service. He graduated from the Military Medical Academy in 1911. From 1928 to 1944 he was a professor at the Kiev Institute for the Upgrading of Physicians and from 1944 to 1962 a professor at the Kiev Medical Institute. Chaika's publications deal with general surgery, surgical treatment of adenoma and cancer of the prostate, tuberculosis of the urinary-sexual organs, and the etiopathogenesis of infections of the urinary system.

Chaika, Yakiv [Čajka, Jakiv], b 10 October 1918 in Brodsky, Lviv county, Galicia. Ceramicist, sculptor. Chaika studied at S. Lytvynenko's ceramics studio and graduated from the School of Industrial Arts in Lviv (1939). At first he did mostly ceramics (decorative vases, jugs, and figurines) and small sculptures (statuettes of terra-cotta). Since then he has specialized in portrait and decorative

sculpture. Chaika co-sculpted the I. Franko monuments in Lviv and Drohobych. Exhibits of his work were held in 1956 and 1969 in Lviv.

Chaika, Yevhen [Čajka, Jevhen], b 25 February 1902 in Rozbyshivka, Poltava gubernia. Pathologist and anatomist. Chaika graduated from the Kiev Medical Institute in 1927 and became a professor there in 1940. He is the author of works devoted to the study of reactive changes in connective tissue, brucellosis, Bright's disease, pancreatitis, blood diseases, and changes in the peripheral section of the nervous system caused by various illnesses.



Mykola Chaikivsky

Chaikivsky, Mykola [Čajkivs'kyj], b 2 January 1887 in Berezhany, Galicia, d 7 October 1970. Mathematician and pedagogue, full member of the Shevchenko Scientific Society. From 1914 to 1918 Chaikivsky worked with the Union for the Liberation of Ukraine in Freistadt, Germany. Subsequently he was a teacher in Galicia; in 1923 he became a professor at the Institute of People's Education in Odessa. He was persecuted in the 1930s but was later appointed a professor at pedagogical institutes in Kazakhstan and Lviv. Chaikivsky wrote the manual *Kvadratni rivniannia* (Quadratic Equations) and the school textbooks *Al'gebra* (Algebra) and *Tryhonometriia* (Trigonometry); he also compiled *Slovnyk ukrains'koi matematychnoi terminolohii* (Dictionary of Ukrainian Mathematical Terminology, 1924) and *Ukrains'ka matematychna naukova bibliohrafiia* (Ukrainian Scientific Mathematical Bibliography, 1931).

Chaikovsky, Andrii [Čaikovs'kyj, Andrii], b 15 May 1857 in Sambir, Galicia, d 2 June 1935 in Kolomyia. Writer, Galician civic and political leader, lawyer. Chaikovsky was a classmate of I. Franko. In 1883 he graduated from Lviv University, where he had been head of the student group *Druzhnyi Lykhvar*. He was active in organizing *Prosvita* societies (and later became an honorary member) and *Sich* and *Vidrodzhennia* societies in Berezhany, Sambir, Rohatyn, and Kolomyia. In 1924 he was elected president of the Society of Ukrainian Writers and Journalists. He belonged to the National Democratic party and then to the Ukrainian National Democratic Alliance. Chaikovsky was one of the organizers of the Ukrainian *Sich* Rifleman and in 1918–19 a county commissar of the Western Ukrainian National Republic in Sambir.

As a writer Chaikovsky published two sets of memoirs—

Spomyny z-pered desiaty lit (Memoirs from before Ten Years, 1894) and *Chorni riadky* (Black Lines, 1930); a number of collections of short stories – *Obraz honoru* (The Insult, 1895), *Khto vynen?* (Who Is to Blame?, 1920), *Krashche smert', nizh nevolia* (Better Death than Enslavement, 1920), *Ne dlia vsikh vesna zeleniie* (Spring Is Not Green for Everyone, 1920); and a number of novels depicting Galician life – *Oliun'ka* (1895), *V chuzhim hnizdi* (In Another's Nest, 1896), *Brazylits'kyi harazd* (Brazilian Prosperity, 1896), *Malolitnyi* (The Minor, 1919), and others. Chaikovsky's historical novels about the Cossacks were written in a romantic style and had an important influence on the national consciousness and outlook of young people; they include *Za sestroi* (In Search of My Sister, 1907), *Viddiachyvsia* (Avenged, 1913), *Kozats'ka pomsta* (Cossack Vengeance, 1919), *Na ukhodakh* (Escapees, 1925), *Oleksii Korniienko* (1924–9), *Do Slavy* (After Glory, 1929), *Polkovnyk Mykhailo Krychevs'kyi* (Colonel Mykhailo Krychevsky, 1935), and *Pered zryvom* (Before the Upheaval, 1937). In these novels and stories Chaikovsky idealized the Zaporozhian Cossacks and their belief in equality and condemned Russia for oppressing Ukraine. I. Franko and O. Makovei gave a favorable critique of Chaikovsky's work.

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Chaikovsky, Danylo [Čaikovs'kyj], b 19 March 1909 in Myshkiv, Zalishchyky county, Galicia, d 3 July 1972 in Philadelphia. Journalist and political activist of the *Bandera* faction of the OUN, political prisoner incarcerated in Polish prisons and German concentration camps. As an émigré in Germany Chaikovsky served as propaganda officer of the External Units of the OUN and edited *Ukrains'ka trybuna*. In 1948 he moved to France, where he edited *Ukrainets'-Chas* (1948–55). In 1955 he became editor of *Shliakh peremohy* in Munich. In 1967 he emigrated to the United States and worked on the editorial board of the daily *Ameryka*. Chaikovsky described his experiences in prison in *Khochu zhyty* (I Want to Live). He also published a collection of short stories, *Nashi dni* (Our Times).

Chalk. White, friable, and finely granular sedimentary rock, a form of limestone composed of calcium carbonate (calcite) (90–99 percent), remains of minute marine organisms such as Foraminifera, and clay minerals. Chalk is used in agriculture and in the paper, building, chemical, and cosmetics industries. The main areas with chalk deposits in Ukraine are the outlying areas of the Donets Basin (the Lysychanske and Slovianske regions, which provide chalk for the Donbas chemical industry), the northeastern region of the Dnieper-Donets Trough, and the parts of the Belgorod and Voronezh oblasts that are settled by Ukrainians. Smaller deposits are found in the western part of the Volhynian and Podilian uplands.

Chaly, Bohdan [Čalyj], b 24 June 1924 in Kiev. Writer for children and young people. Chaly has been a member of the editorial boards of the youth magazines *Molod'*

Ukrainy and Pioneriia and has served as editor in chief of *Barvinok*. He has been secretary of the Writers' Union of Ukraine. His works, which conform to official literary norms, include poetry, prose, plays, and a film scenario, *Zakon Antarktydy* (The Law of the Antarctic, 1963).

Chaly, Dmytro [Čalyj], b 2 July 1904 in the village of Arkhanhelske in the Donbas. Literary scholar, associate of the Institute of Literature at the Academy of Sciences of the Ukrainian SSR in Kiev. Chaly is the author of *Stanovlennia realizmu v ukrains'kii literaturi* (The Formation of Realism in Ukrainian Literature, 1956), a monograph on H. Kvitka-Osnovianenko (1962), and many other literary studies.

Chaly, Mykhailo [Čalyj, Myxajlo], b 1816 in Novhorod-Siverskyi, d 19 February 1907. Educator, scholar, friend of T. Shevchenko, and author of the first full biography of the poet, *Zhizn' i proizvedeniia Tarasa Shevchenko* (The Life and Works of Taras Shevchenko, 1882). Chaly was active in the Ukrainian Sunday-school movement. From 1882 he was one of the editors of *Kievskaia starina*.

Chaly, Sava [Čalyj], b in Komarhorod, Vinnytsia region, d 1741. Cossack colonel. After spending some time at the Zaporozhian Sich, Chaly served as captain of a private Cossack guard detachment on the estate of a Polish noble family, the Czetwertyńskis. In 1734 he joined a Haidamaka uprising led by Captain Verlan. After the uprising had been quelled, Chaly again went over to the Poles, serving the Potocki family of magnates as colonel of their private army. He was executed for treason by haidamakas from the detachment of H. Holy.

Chamber music. Vocal and instrumental music for small ensembles, intended for performance in small settings. In the 16th and 17th centuries the term 'chamber music' was used in reference to court music. Chamber music plays an important role in the creative efforts of Ukrainian composers. Among the earliest pieces of Ukrainian chamber music are M. Berezovsky's Sonata for Violin and Harpsichord and D. Bortniansky's piano quintet. Chamber music, primarily for string quartet and piano trio, is prominent among the works of 20th-century Ukrainian composers; for example, V. Kosenko's *Classical Trio*, V. Barvinsky's piano sextet, and B. Liatoshynsky's piano quintet. The most distinguished chamber music ensembles are the Leontovych Quintet, the Vuillaume String Quartet, the Ukrainian State Trio, and the Lysenko String Quartet.

Chancellor (*kantsler*). Head of the chancellery of the Grand Duchy of Lithuania, responsible for drafting most state documents on domestic and foreign policy. The chancellor was also in charge of foreign policy. There was an analogous office in the Polish Commonwealth.

Chapaieva [Čapajeva]. IV-16. Town smt (1976 pop 3,175) in Kehychivka raion, Kharkiv oblast. It has a sugar refinery and an asphalt-concrete plant.

Chapelsky, Ivan [Čapel's'kyj], b 1858 in Rybnyk, Drohobych county, Galicia, d 31 March 1918 in Lviv. Priest, catechist, civic figure. Chapelsky studied at Lviv University. He served as a village priest and later became

prefect at the Lviv Theological Seminary and catechist in Lviv schools. In 1895 he was appointed canon in the Lviv metropolitan consistory and priest of St George's Cathedral. For many years Chapelsky headed the Ridna Shkola Ukrainian pedagogical society. Under his direction the society grew from a few hundred to 10,000 members, the number of branches grew to 60, and many new schools and residences were established. In 1918 the Apostolic See appointed him its domestic prelate.

Chaplenko, Vasyi [Čaplenko], b 18 March 1900 in Ukraine. A graduate of the Dnipropetrovske Institute of People's Education, linguist, writer, and literary critic. After teaching at several institutions of higher learning in the USSR, Chaplenko emigrated in 1945 to Western Europe and later to the United States. He is the author of the novels *Pyvoriz* (The Itinerant Tutor, 1943), *Chornomortsi* (Black Sea Cossacks, 1948), *Liudy v tenetakh* (Ensnared People, 1951), *Zahybil' Peremitka* (The Fall of Peremitko, 1961), *Ioho taiemnytsia* (His Secret, 1975), and several collections of short stories. As a linguist Chaplenko's main contribution is in the area of the history of the Ukrainian standard language, summarized in his books *Ukrains'ka literaturna mova (xvii st.–1917 r.)* (The Ukrainian Literary Language [17th Century to 1917], 1955) and *Istoriia novoi ukrains'koi literaturnoi movy (xvii st.–1933 r.)* (History of the Modern Ukrainian Literary Language [17th Century to 1933], 1970). Chaplenko has also written on the Ukrainian elements in N. Gogol, the Ukrainian literary language, and the ethnogenesis of the Slavs.

Chapli burial ground. A site located near the village of Chapli on the left bank of the Dnieper in Dnipropetrovske oblast. Archeological study of it began in 1950. It was used a burial ground from the eighth millennium BC to the third millennium BC (from the Mesolithic period to the Bronze Age).

Chaplyne [Čaplyne]. V-17. Town smt (1977 pop 6,110) in Vasylykivka raion, Dnipropetrovske oblast. The town is a railroad junction and services the railway transport system.

Chaplynka [Čaplynka]. VII-14. Town smt (1970 pop 6,600), raion center in Kherson oblast located in the Black Sea Lowland. The town has a food industry, brick factory, and a tractor repair plant.

Chaplynka irrigation system. A system built in 1963–7 to supply water to about 19,000 ha of the dry Chaplynka raion in Kherson oblast.

Chardynin, Petr [Čardynin] (pen name of P. Krasavchikov), b 1873 in Cherdyn in Perm gubernia, Russia, d 14 August 1934. Film director. Chardynin graduated from the Music and Drama School of the Moscow Philharmonic Society. At first he acted in provincial Russian theaters; then from 1907, in films. In 1921–3 he was an émigré. On his return he worked in Ukraine. His best films were *Ukraziia* (1925), *Taras Shevchenko* (1926), *Taras Triasylo* (1927), and *Cherevychky* (Little Shoes, 1928), a dramatization of N. Gogol's work.

Charles X Gustav, b 8 November 1622 in Nyköping Castle, Sweden, d 13 February 1660 in Göteborg. King of

Sweden (1654–60); an ally of Hetman B. Khmelnytsky in the war against Poland. In 1655–6 Charles occupied most of the Polish Commonwealth and was recognized as king by the majority of the Polish nobles. A general Polish revolt against Charles developed, however, and he was forced to relinquish the throne. Charles agreed to the division of Poland among Sweden, Cossack Ukraine, and Transylvania. On 6 October 1657 a Swedish-Ukrainian alliance against Poland was formally concluded in Korsun with the Cossack senior officers in his name.

Charles XII, b 17 June 1682 in Stockholm, d 30 November 1718 in Fredrikshald, Norway. King of Sweden from 1697. In the Great Northern War (1700–21) against the coalition of Russia, Denmark, and Saxony (headed by the Polish king Augustus II), Charles conquered Denmark, occupied Poland, and forced Augustus to abdicate. In the course of the war with Russia Charles entered into negotiations with Hetman I. *Mazepa (initially through the mediation of the new Polish king Stanisław I Leszczyński, then directly), which were soon formalized in a Ukrainian-Swedish alliance. In the fall of 1708 Charles advanced into Ukraine, where in 1709 he suffered defeat by Russia in the decisive Battle of *Poltava. With the remainder of his army and his Ukrainian allies Charles found refuge in Turkish territory at Bender, Moldavia. After Mazepa's death Charles negotiated an alliance with Hetman P. *Orlyk and the Crimean Tatars and induced the Tatars, for a time, to engage in war with Russia (the Prut campaign).

Charnetsky, Mykola [Čarnec'kyj], b 14 December 1884 in Semakivtsi, Horodenka county, Galicia, d 2 April 1959 in Lviv. Religious leader of the Ukrainian Catholic church, from 1919 a member of the Redemptorist order, bishop. Charnetsky was ordained in 1909 and from 1910 to 1919 was a professor at the Stanyslaviv seminary. In 1926 he was appointed abbot of the Kostopil and Kovel monasteries in Volhynia. In 1931 he was appointed apostolic visitor for Byzantine-rite Catholics in Poland and was consecrated bishop of Kovel. Because of opposition from the Polish government Charnetsky lacked jurisdiction, yet he ministered to the Greek Catholics from Galicia who settled in Volhynia. In 1939 the Soviet authorities prohibited Charnetsky from living in Volhynia, and until 1945 he lived in Lviv. In 1945 he was arrested and exiled to Siberia for 10 years. From Siberia he returned to Lviv, where he died.

Charnetsky, Stepan [Čarnets'kyj], b 21 January 1881 in Shmankivtsi, Chortkiv county, Galicia, d 2 October 1944 in Lviv. Poet, feuilleton writer, theatrical producer and director, drama critic, and a member of the Moloda Muza writers' group. In 1913–14 he was in charge of the Ruska Besida theater in Lviv. He co-edited the daily (1916–18) and then the weekly (1922–5) **Ukraïns'ke slovo* and wrote feuilletons under the pseudonym Tyberii Horobets. He published several collections of poetry: *V hodyni sumerku* (In the Twilight Hour, 1908), *V hodyni zadumy* (In the Hour of Contemplation, 1917), *Sumni idem* (Unhappy We Go, 1920). His short stories and feuilletons appeared in several collections: *Dykvi vynohrad* (Wild Grapes, 1921), *Kvity i budiache* (Flowers and Thistles, 1922), *Z moioho zapysnyka* (From My Notebook, 1922), and the posthumous, abbreviated collection *Vybrane* (Selections, 1959).



Stepan Charnetsky

Charnetsky also translated Polish and German works and wrote *Narys istorii ukrains'koho teatru v Halychyni* (An Outline History of the Ukrainian Theater in Galicia, 1934).

Charnysh [Čarnyš]. Surname of a Cossack officer family of the Poltava region, well known from the 17th century. Fedir Charnysh, as well as his father, took part in the Chyhyryn campaigns of 1677–8. His son Ivan *Charnysh was colonel of Hadiache and general judge. The descendants of Ivan and his brother Tykhon constituted two branches of the family – the Hadiache branch and the Myrhorod branch. Ivan's great grandson Vasyl (1759–1822) was a member of the Poltava patriotic circle (at the end of the 18th century and in the first quarter of the 19th) and a freemason and served intermittently as marshal of the nobility of Poltava gubernia from 1801 to 1820. Petro, of the Myrhorod branch, was mayor of Poltava in 1777 and then, in 1793, a county marshal. He belonged to Prince O. Bezbordko's Ukrainian milieu. His and his brothers' descendants were zemstvo activists in the Poltava region in the 19th and 20th century.

Charnysh, Ivan [Čarnyš], b?, d 10 December 1728 in Moscow. A public figure of the Mazepa period from the Poltava region. From 1668 to 1708 he served (with interruptions) as military chancellor; he carried out Hetman I. Mazepa's diplomatic assignments in Moscow in 1699 and Constantinople in 1700 and acted as the hetman's resident at the court of Peter I in Hrodna in 1705. He took part in the Great Northern War as commander of the Hadiache Regiment. His participation in V. Kochubei's and I. Iskra's conspiracy led to his imprisonment, but turned out to be useful for his advancement under Hetman I. Skoropadsky. From 1709 to 1715 he was the colonel of Hadiache and from 1715 to 1725 the general judge of Left-Bank Ukraine. Charnysh accumulated a huge property by violent means. In 1723 he was summoned to St Petersburg with acting hetman P. Polubotok and was locked up in the Peter and Paul Fortress. After Peter I's death he was released.

Chas. One of the largest and most productive publishing houses in Kiev in 1908–20. Established and directed by V. Koroliv-Stary, M. Synytsky, and P. Petrushevsky, it had 250 members and over a million rubles in capital. Chas published school textbooks, selections from the classics of Ukrainian literature, popular low-priced books, which consisted of translations of foreign novels (most of them

illustrated by I. Buriachok), series of small publications (one of them devoted to T. Shevchenko), colored post-cards by A. Zhdakha, and the monthly **Knyhar* devoted to literary criticism and bibliography (1917–20). Chas had its own press and bookstore. The **Slovo* publishing house in Kiev continued (1922–6) the work of Chas.

Chas (Time). The only Ukrainian daily in Chernivtsi from 1 October 1928 to 26 June 1940. The first owner and editor was T. Hlynsky. From 1929 it was owned by a publishing association that had its own press, directed by I. Ivanytsky. From 1938 it was owned by a joint-stock company directed by E. Turushanko. The main editors were V. Mehydyniuk (1928), Yu. Serbyniuk (1929–32), and L. Kohut (1932–40). Other staff members included O. Mehydyniuk, S. Pihuliak, O. Nasykevych, V. Yakubovych, V. Kmitskevych, T. Bryndzan, A. Kyrlyiv, I. Karbulysky, O. Shevchukevych, and V. Huzar.

Chas published articles on Bukovynian current affairs and history, belles lettres, a women's section (edited by O. Huzar), and a weekly issue for farmers. It had a liberal democratic profile and supported the **Ukrainian National party* in elections to the Rumanian parliament. *Chas* engaged in heated polemics with the OUN in Bukovyna. It is an important source for the history of Bukovyna in the 1920s–1930s.

Chas (Time). A liberal nationalist weekly published in Fürth, Bavaria, from December 1945 to mid-1949; its chief editor was R. Ilnytsky, who was assisted by M. Koliankivsky and Z. Kuzelia. *Chas* had well-developed cultural, economic, and women's sections; leading émigré writers contributed to it. In 1949 *Chas* merged with the Paris newspaper *Ukrainets'* to form *Ukrainets'-Chas*, which was published until 1961.

Chashnyk. In Kievan Rus' a higher official of the princely administration. The *chashnyk* was in charge of beekeeping and the preparation of mead for the prince's court.

Chasiv Yar [Časiv Jar]. v-18, DB 1-3. City (1974 pop 23,000) in Donetsk oblast, subordinated to the Artemivske city soviet. It is the site of the largest plant of refractory products in Ukraine and one of the largest in the USSR. The plant exploits a large local field (2,000 ha) of high-quality fireclays and produces a great variety of refractory products. There is also a reinforced-concrete plant, a research institute, and a regional museum in the city.

Chasopys' pravnycha (Juridical Periodical). A professional legal journal published irregularly in Lviv beginning in 1889. The journal was founded by K. Levytsky (editor), Ye. Olesnytsky, and A. Horbachevsky. From 1893 it was published by the Legal Commission of the Historical-Philosophical Section of the Shevchenko Scientific Society. Ten issues were published. In 1900 the scope of the journal was broadened, and its title was changed to *Chasopys' pravnycha i ekonomichna*. The editor was S. Dnistriansky. By 1906 nine issues had been published; one issue was published in 1912. Contributors to the journal included I. Franko, M. Zobkiv, Yu. Zaiats, V. Starosolsky, V. Paneiko, P. Stebelsky, and M. Shukhevych. Articles in the journal dealt with the history

of Ukrainian law, legal terminology, and sociological questions.

Chasoslov. A liturgical book, used by cantors and singers, that contains the prayers of the daily church services. The name is derived from the word *chasy* (hours), which refers to the parts of the church liturgy. Besides the unchanging prayers, the *chasoslov* contains changing liturgical hymns or chants (troparia, kontakia), paschal services, necessary instructions on ritual, and other information. The *chasoslov* was the most popular liturgical book in old Ukraine and went through many editions. It was widely used in teaching pupils how to read, and many of its texts were memorized.

Chastii, Mykola [Častij], b 9 May 1905 in Valky, Kharkiv gubernia, d 18 November 1962 in Kiev. Singer, bass. Chastii was a soloist with the Kharkiv Opera and Ballet Theater in 1930–5, the Tbilisi Opera in 1935–41 and the Kiev Opera in 1944–58. His main roles were Karas in S. Hulak-Artemovskyy's *Zaporozhets' za Dunaïem* (Zaporozhian Cossack beyond the Danube), Vyborny and Taras in M. Lysenko's *Natalka Poltavka* (Natalka from Poltava) and *Taras Bul'ba*, Ivan Susanin in M. Glinka's opera of that name, and Tsynhal in Z. Paliashvili's *Dais*.

Chatyr-Dag. A plateaulike, calciferous massif (1,525 m high) in the major ridge of the Crimean Mountains. It is characterized by karstlike relief formations. The slopes of the massif are covered with beech, elm, and pine forests.



Yelysaveta Chavdar

Chavdar, Yelysaveta [Čavdar, Jelysaveta], b 23 February 1925 in Odessa. Singer, lyric and coloratura soprano. In 1948 Chavdar graduated from the Odessa Conservatory (class of O. Aslanova) and since then she has been a soloist with the Kiev Opera and Ballet Theater. Her main roles have included Maryltsia and Venus in M. Lysenko's *Taras Bulba* and *Aeneid* respectively, Yolan in H. Maiboroda's *Mylana*, Gilda and Violetta in G. Verdi's *Rigoletto* and *La Traviata*, Rosina in G. Rossini's *Barber of Seville*, and Lucia in G. Donizetti's *Lucia di Lammermoor*. Since 1949 she has appeared on stage in many European countries, Canada, China, and India. In 1951 she won first prize at the International Competition of Vocal Soloists in Berlin.

Chavdarov, Sava [Čavdarov], b 9 August 1892 in the village of Belshama, Bessarabia, d 20 September 1962. Ukrainian scholar, pedagogue, corresponding member of the Academy of Pedagogical Sciences of the Russian SFSR

from 1947. From 1929 to 1939 Chavdarov lectured in teachers' institutes in Kiev. From 1939 he was a professor at Kiev University, and from 1944 he also served there as chairman of the department of pedagogy. He was director of the Scientific Research Institute of Pedagogy of the Ukrainian SSR from 1944 to 1956. His works deal with such topics as approaches to educational work in the Soviet school system, influence on the students' world view, the history of pedagogical theory, the methodology of teaching Ukrainian, and T. Shevchenko's views on pedagogy.

Chebotariv, Mykola [Čebotariv], b 24 October 1884 in Poltava, d 4 February 1972 in Ulm, Germany. Military and political figure, a member of the Revolutionary Ukrainian party and the Ukrainian Social Democratic Workers' party in 1903–5. In 1917 Chebotariv was a member of the Ukrainian Military General Committee and of the Central Rada. Under the Directory he was a colonel in the Army of the UNR, the organizer and chief of counterespionage, then director of the political department of internal affairs, and, in 1920, chief of S. Petliura's bodyguard. He lived as an émigré in Warsaw and then in Germany.

Chebotarov, Dmytro [Čebotar'ov], b 17 September 1908 in Kiev. Specialist in internal medicine, geriatrics, and gerontology, corresponding member of the Academy of Medical Sciences of the USSR from 1961. After graduating from the Kiev Medical Institute in 1933, he worked at higher educational schools and research institutes in Kiev. In 1961 he was appointed director of the Institute of Gerontology of the Academy of Medical Sciences of the USSR. His works deal with illnesses of the stomach and intestinal tract, the state of internal organs during pregnancy, gerontology, and geriatrics. In 1963 he became president of the Association of Gerontologists and Geriatricians of the USSR.

Chechel, Dmytro [Čečel'], ?–1708. Cossack officer, member of an old family of Ukrainian gentry in the Bratslav region, official of Hetman I. Mazepa's administration (1689–96), colonel of a *serdiuk* (mercenary) regiment (1696–1708). In 1700–4 Chechel fought in the Great Northern War. When Mazepa went to join Charles XII against Peter I, he entrusted the defense of his capital, Baturyn, to Chechel. During A. Menshikov's siege of the city Chechel was wounded and captured by the Russians. He was executed by quartering in Hlukhiv.

Chechel, Mykola [Čečel'], 1891–? Political leader, an engineer by profession. Chechel was a member of the Central Committee of the Ukrainian Party of Socialist Revolutionaries (UPSR). He was also a member and secretary of the Central Rada and a member of its Little Rada. He worked with M. Hrushevsky. After emigrating to Vienna (1920–4), Chechel belonged to the external delegation of the UPSR and co-edited the journal *Boritiesia-poborete*. In 1924 he returned to Ukraine and worked in Kharkiv at the Ukrainian Scientific-Technological Society in 1927–31 and at the Ukrainian State Planning Committee (Derzhplan), doing research on the productive potential of Ukraine. He was arrested in the 1930s, and his subsequent fate is unknown.

Chechelnyk [Čečel'nyk]. v-10. Town smt (1963 pop 5,200), raion center in Vinnytsia oblast, situated on the

Savranka River in eastern Podilia. The town has a food industry, in particular a sugar refinery, established in 1875.

Chechet-Volyniak, Petro. See Volyniak, Petro.

Chechviansky, Vasyl [Čečvjans'kyj, Vasyl'] (pen name of V. Hubenko), b 23 February 1898 at the Chechva home-stead in Poltava gubernia, d 26 October 1938. Writer-humorist, brother of O. *Vyshnia. For many years Chechviansky was secretary of the editorial board of *Chervonyi perets'* and contributed his works to the journal. He was a member of the writers' organization Pluh and of the All-Ukrainian Association of Proletarian Writers. His works began to appear in the early 1920s. During his brief but prolific life he published the following collections of humorous sketches: in 1928, *Tsari pryrody* (The Tsars of Nature) and *Ekh, tovaryshi ...* (Bah, Comrades ...); in 1929, *Kadylo* (The Censer), *Mizh inshym* (By the Way), *Ozdorovlennia aparatu* (Reviving the Apparatus), *Oskudnienie* (Impoverishment), *Perelyvannia krovy* (Blood Transfusion), and *Faktor* (Factor); in 1930, *Ne vam kazhuchy* (Without Telling You), *Parodii* (Parodies), and *Respublikantsi* (Republicans); in 1933, *Neshchasni* (The Unfortunates); and in 1934, *Utyliu –put'ovku!* (A Pass to the Scrap!). Chechviansky was shot during the Yezhov terror and was rehabilitated in the 1950s. Two of his collections were published in 1959: *Vybrani humoresky* (Selected Humorous Sketches) and *M'iakyi kharakter* (A Softy).

Checkers (*shashky*). One of the oldest games, played with two sets of markers on a checkered board. The game originated in ancient Egypt. Archeological excavations of the *Cherniakhiv culture indicate that checkers was known on Ukrainian territory as early as the 3rd century AD. Soviet checkers players participate in international competitions. In 1958–9 and 1961 I. Kuperman, a player from Ukraine, won the world championship. In 1977 R. Leshchynsky won the European championship.

Cheka (VChK or Vserossiiskaia chrezvychainaia komissia po borbe s kontrevoliutsiei i sabotazhem [All-Russian Extraordinary Commission for Fighting Counterrevolution and Sabotage], popularly called ChK, Cheka, or *chrezvychaika*). Soviet security agency organized by F. Dzerzhinsky at the beginning of the revolution and confirmed by the decree of the RSFSR of 20 December 1917. Although formally it was responsible to the government, in reality the Cheka constituted a state within a state and acted independently. Whenever it could, it extended its operations into Ukraine, where it was formally established in December 1918 by decree of the Provisional Workers' and Peasants' Government of Ukraine as the All-Ukrainian Extraordinary Commission for Fighting Counterrevolution, Speculation, Sabotage, and Administrative Crimes in the Department of Internal Affairs. In 1919 it was headed by one of the chiefs of the Russian Cheka – M. Latsis. On 30 May 1919 the decree on the All-Ukrainian Extraordinary Commission for Fighting Counterrevolution, Espionage, and Banditry and on Local Extraordinary Commissions was adopted. In 1920 the Central Administration for the Extraordinary Commissions was created and was subordinated to the government of Ukraine. On 5 May 1920 F. Dzerzhinsky came to Ukraine

with 1,400 Russian Cheka agents and carried out a thorough purge of the Cheka apparat.

The Cheka justified its repressions and terror as the struggle 'against counterrevolution, espionage, and banditry,' but 'banditry' encompassed every activity of the government's political opponents. The Cheka carried out the policy of the so-called Red Terror with its mass killings, executions of hostages, coercion, and sadistic torture. It was notorious for its repressions in Ukraine in 1918–20, particularly in the cities during the retreat of the Red Army and during every new occupation. In 1920–2 the Cheka fought Ukrainian insurgents and terrorized the peasants. It destroyed the nationally conscious Ukrainian intelligentsia, particularly members of Ukrainian political parties. The atrocities that it carried out in Ukraine, under M. Latsis in Kiev, V. Yakovlev and M. Deich in Odessa, S. Saienko in Kharkiv, and Yu. Piatakov in the Donbas, were investigated by special commissions, which included civic leaders and foreigners, during A. Denikin's occupation of Ukraine in the second half of 1919. With the introduction of the New Economic Policy and positive contacts with the West, the Soviet government tried to dissociate itself from the politics of terror and reorganized the Cheka into the *GPU, which was succeeded by the OGPU, *NKVD, and *KGB. This, however, has changed little in the nature of the Soviet security machine.

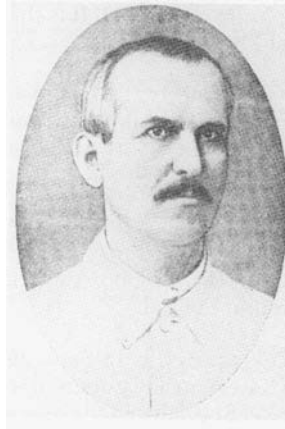
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Chekaniuk, Andrii [Čekanjuk, Andrij], b 29 October 1906 in Kamianka, Podilia gubernia. Soviet Party activist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1964. Chekaniuk graduated from one of the Communist institutions of higher education in 1937; from 1938 to 1943 he edited the newspaper *Komunist*, which later was published under the title **Radians'ka Ukraïna*. In 1946 Chekaniuk became director of the Higher Party School of the CC CPU and later served as the school's rector. His works on the history of the Party include *Torzhestvo lenins'koï natsional'noi polityky KPRS* (The Triumph of Leninist Nationality Policy of the CPSU, 1972).

Chekaniuk, Vilen [Čekanjuk], b 12 October 1932 in Zhmerynka, Vinnytsia oblast. Painter, son of A. *Chekaniuk. He graduated from the Kiev Art Institute in 1958. Among his paintings are the following: *Returning from Work* (1960), *Siberian Morning* (1963), *Whale Hunters* (1966), *For the Land* (1967), *Karmeliuk* (1969), and *Anti-aircraft Gunners, Vietnam* (1970–1).

Chekhivsky, Mykola [Čexivs'kyj], 1878–1938. Prominent member of the Ukrainian Autocephalous Orthodox church, brother of V. *Chekhivsky. In 1917–19 Chekhivsky was a colonel in the Army of the UNR. In 1921 he was ordained. He won distinction as a preacher and debater against antireligious propagandists. In 1927 he was arrested and exiled to Saratov, Russia. In 1930 he was sentenced at the show trial of the Union for the Liberation of Ukraine to three years in Yaroslavl Prison and was then exiled to Siberia, where he perished.



Volodymyr Chekhivsky

Chekhivsky, Volodymyr [Čexivs'kyj], b 19 July 1876 in the village of Horokhuvatka, Kiev gubernia, d ? Prominent civic, political, and church leader. A priest's son, Chekhivsky graduated from the Kiev Theological Academy in 1900. In 1901–5 he worked as the assistant inspector of the Kamianets-Podilskiy Theological Seminary. In 1906 he was elected to the first Russian State Duma. After a year's exile to Vologda gubernia he lived in Odessa (1907–17) and was active in the Ukrainian Hromade and the Prosvita society. In 1917 he became the editor of *Ukraïns'ke slovo*. He was a member of the Central Committee of the Ukrainian Social Democratic Workers' party, a member of the Central Rada, and in 1918 the chairman of the Ukrainian Military Revolutionary Committee, which planned the overthrow of Hetman P. Skoropadsky. From 26 December 1918 to 11 February 1919 he headed the Council of Ministers of the UNR and served as the minister of foreign affairs. In March 1919 he was one of the founders of the Committee for the Defense of the Republic in Kamianets-Podilskiy. At the same time he was a prominent figure in the *Ukrainian Autocephalous Orthodox church. It was under his leadership that the government of the UNR adopted the law on the autocephalous status of the Ukrainian Orthodox church on 1 January 1919. After the first church sobor (14–30 October 1921), he became a member of the *All-Ukrainian Orthodox Church Council and chairman of the Ideological Commission of the church. On 29 July 1929 Chekhivsky was arrested in connection with the show trial of the *Union for the Liberation of Ukraine and on 19 April 1930 he was sentenced to be shot. The sentence was commuted to 10 years of solitary confinement. He served his term in the political prisons of Kharkiv and Yaroslavl. In 1933 he was transferred to the prison on the Solovets Islands. After extending his sentence for another 20 years, in 1936 the authorities transferred him to the strict-regime camps of the Far East (correspondence forbidden). Nothing more is known of his fate. Chekhivsky wrote a book-length study of the Kievan metropolitan G. Banulesko-Bodoni (TKDA, 1904, nos 2, 3; 1905, no. 2). He is also the author of historical articles in the journal *Ukraïna*, theological articles in *Tserkva i zhyttia*, and the pamphlet *Za Tserkvu, Khrystovu hromadu, proty tsarstva t'my* (For the Church, the Community of Christ, against the Kingdom of Darkness, 1922).

A. Zhukovsky

Chekhove [Čexove] (to 1944: Autka). ix-15. Town smt (1963 pop 4,900) in Crimea oblast west of Yalta and

under the administration of the Yalta city soviet. It is the home of the Chekhov Memorial Museum.

Chekhovych, Konstantyn [Čexovyč], b 21 May 1896 in Khyryna, Peremyshl county, Galicia. A philologist and Slavist, lecturer at the Ukrainian Free University in Prague, and professor of Slavic philology at the Theological Academy in Lviv. Chekhovych wrote a study of O. Potebnia's philosophy (1931) and published **Slovo*, a journal of Slavic philology (Lviv, 1936–8). In 1945 he was arrested and spent eleven years in Soviet labor camps. Since 1956 Chekhovych has lived in Poland.

Chekmarov, Oleksander [Čekmar'ov], b 12 September 1902 in Velyka Znamianka, Katerynoslav gubernia, d 11 March 1975 in Dnipropetrovske. Specialist in the use of pressure in metal forging. Chekmarov was a full member of the Academy of Sciences of the Ukrainian SSR from 1948 and a member of the Academy of Sciences of the USSR from 1968. A graduate of the Dnipropetrovske Mining Institute (1927), he taught at the Dnipropetrovske Metallurgical Institute beginning in 1930 (from 1934 as full professor) and worked at the Scientific Research Institute of Ferrous Metallurgy in Dnipropetrovske from 1948 (as head of a department until 1970, and subsequently as a consultant). His scientific work concerns the theory of metal rolling, the improvement of metal-rolling equipment, and the development of new technology.

Chekunov, Anatolii [Čekunov, Anatolij], b 24 March 1932 in Kharkiv. Geologist-geophysicist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1973. Since 1961 Chekunov has worked in the Institute of Geophysics of the Academy of Sciences of the Ukrainian SSR and since 1976 has been its director. His publications deal with the structure and evolution of the earth's crust and the tectonic-geophysical structure of Ukraine.

Cheliad (collective noun; singular – *cheliadnyk*). In Rus' a designation for members of the dependent population, consisting of *khology* (male slaves), **zakupy* (slaves through loan defaults), dependent **smerds* (free peasants), and others. In the Cossack period and later *cheliad* was applied to the servants and other permanent members of a noble's household. In some regions of Ukraine the term was used to refer to young people attending a wedding.

Chełm. See Kholm.

Chelomei, Volodymyr [Čelomej], b 30 June 1914 in Siedlce, Poland. Mechanical engineer, specialist in the dynamics of stability in oscillating systems, since 1962 full member of the Academy of Sciences of the USSR. After graduating from the Kiev Polytechnical Institute in 1937, Chelomei worked in the institute. At the beginning of the Second World War he was transferred to Moscow and in 1952 was appointed professor at the Bauman Advanced Technical School. He specializes in the theory of nonlinear pneumatic and hydraulic servomechanisms and in the theory of oscillation of vibrating systems and has made a number of brilliant discoveries in these fields. Most of his publications are classified. In the prewar period he published a number of papers in Ukrainian. Since the 1950s he has participated in numerous rocket-

building projects in the USSR and has become one of the leading consultants on propulsion systems for various spacecraft, mostly for the military. After the death of M. Yanhel in 1971 Chelomei was put in charge of the entire Soviet space program.

Chemervivtsi [Čemerivci]. iv-7. Town smt (1970 pop 4,000), raion center in Khmelnytskyi oblast, situated on the Zhvanchyk River in eastern Podilia. The town has a food industry.

Chemerynsky, Orest [Čemeryns'kyj], b 1910 in Zolochiv, Galicia, d 1942 in Kiev. Political leader, publicist, editor. Chemerynsky was a member of the OUN in Galicia and eventually became a member of the organization's leadership (PUN) responsible for propaganda and the director of the Ukrainian Press Service in Berlin (1935–40). In 1941 he went to eastern Ukraine with the OUN Expeditionary Forces (Melnyk faction) and was appointed co-editor of *Ukrains'ke slovo* in Kiev. Chemerynsky wrote several works under the pseudonym Ya. Orshan: *De stoimo?* (Where Do We Stand? 1937), *Zakarpattia* (Transcarpathia, 1938), *Doba natsionalizmu* (The Age of Nationalism, 1938), and 'Der ukrainische politische Gedanke in den letzten hundert Jahren,' in *Ukrainischer Nationalismus* (1939). Chemerynsky was executed by the Germans together with his wife, D. Huzar, in Kiev.

Chemical industry. A heavy industry that produces minerals, fertilizers, plastics, synthetic fibers and textiles, organic and inorganic chemicals, herbicides, preservatives for the food industry, photographic and cinematographic film, synthetic rubber, cleaning fluids, disinfectants, and chemicals for military use. The basic branches of the chemical industry are the petrochemical industry, the carbochemical or coke industry, and industries specializing in the processing of other chemical resources (iodine, sulfur, bromine, etc). According to the Soviet system of classification, however, some branches of the chemical industry constitute separate industries. Among these are the petrochemical industry, the cellulose and paper industry, the coke-chemical industry, the pharmaceutical industry, and the newest branch – the micro-biological industry.

The products of the chemical industry are used in all areas of the national economy and daily life. There has been a particularly rapid increase in the use of chemical products from the middle of the present century because of the shortage of traditional forms of raw materials such as wool, leather, wood, furs, and even metals, and because of a large increase in population. Because of the advancement of the chemical sciences and the automation of chemical production, the chemical industry needs little labor but requires costly equipment.

Before 1917. Although the copper sulfate factory in Putyvl (est in 1743) was one of the first chemical plants in Ukraine, the development of the chemical industry in Ukraine starts with the rapid growth of gunpowder production in the 18th century. In 1764 the Russian senate feared a Cossack uprising and ordered all gunpowder factories in Ukraine to be disassembled. But in 1777 the factories were reopened, and by 1790–5 one factory in Shostka alone produced half of the Russian Empire's gunpowder. Small quantities of gunpowder were manufactured in other localities of Ukraine, includ-

ing Lviv. Saltpeter was also produced in Ukraine, but by the 19th century its production had ceased.

The production of lacquers and paints also forms one of the older branches of the chemical industry in Ukraine. Paints and enamels were made in Ukraine as early as the Kievan period (11th–12th century). At first raw minerals and plants were used in this production, and then (14th century) natural tars and bitumen. The first producers of paint in Ukraine were potters and monks (for example, paint was produced at St Michael's Monastery in Kiev). In the 14th–18th century home craftsmen made paints themselves. The first large lacquer-paint firms, however, were a factory in Odessa (built in 1856), one in Kharkiv (1857), one in Kiev (1860), and one in Poltava (1870). At the end of the 19th century a lacquer-paint factory was built in Lviv and another in Kharkiv. In 1910–14 the lacquer-paint industry was an exceptionally well-developed branch of the chemical industry in Ukraine.

As in other areas of the national economy of imperial Russia, foreign capital played an important role in the early stages of the development of the chemical industry in Ukraine. One of the first industrial chemical plants was the Schultz factory in the village of Ivanivka in Kharkiv gubernia. It was built in 1843 and was the first factory to produce sulfuric acid. Smaller plants were built in Kiev and Chernihiv.

Another older branch of the chemical industry was the *salt industry. Potash, however, began to be processed only in 1913–16, in Stebnyk and Kalush in Galicia. From 1922 to 1932 Stebnyk supplied the farms of Western Ukraine with potash fertilizers. The production of soda began in Ukraine towards the end of the 19th century (see *Soda industry). The *coke-chemical industry originated in the 1870s.

In the 1850s Lviv was the center for the production of matches. Its two factories produced three million boxes of matches annually in the 1910s. With time the Chernihiv area also became a producer of matches.

Rubber products began to be manufactured in Ukraine at the beginning of the 20th century. The first rubber plant was built in Kiev to supply military needs. In 1915 the Koksobenzol plant in the Donbas began to produce some chemical substances, and in 1916–17 a nitric acid plant was built in Yuzivka (now Donetsk) and at the soda plant in Slovianske. Chemical plants were also built in Odessa (superphosphate and lacquer-paint plants), Kostiantynivka, and Mariupil. A plant producing aniline dyes was established in Rubizhne at this time. All of these plants were later expanded and are still productive today. Some of them – the ones in Rubizhne and Donetsk – are among the largest plants in Ukraine.

The production of the chemical industry in Ukraine in 1913 was valued at over 20 million gold rubles and accounted for 10 percent of the production in imperial Russia. The breakdown of the 1913 production was as follows (in millions of tonnes): (1) primary chemicals: anthracite tar, 38.6; 25 percent ammoniac water, 16.1; (2) secondary products: ammonium sulfate, 13.5; heavy lubricants, 10.9; pitch, 12.6.

1917–41. The First World War and the civil war did much damage to the chemical plants in Ukraine. In 1921–7 the industry was revived. In November 1921 the Khemvuhillia trust was formed; in 1922 it was renamed Pivdenkhemtrest. Some of the chemical factories in Ukraine became part of the all-Union trust Fosfatot. In 1927–8

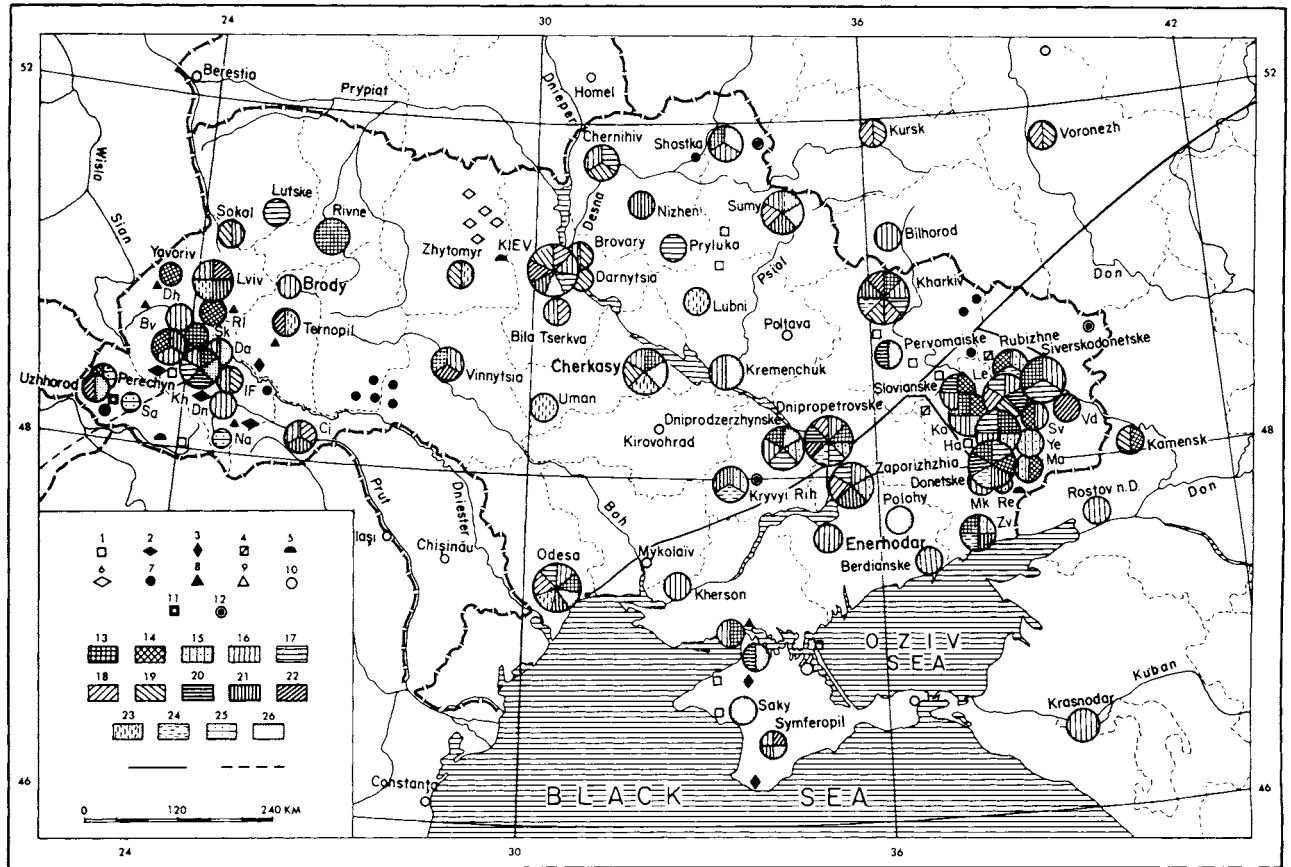
Ukraine produced 15.4 percent of the chemicals in the USSR. Its contribution was valued at 56.5 million gold rubles. In 1928 a chemical production committee (Komitet khemizatsii) was created at the Council of People's Commissars of the Ukrainian SSR. In that year chemical production in Ukraine reached the 1914 level. The First Five-Year Plan provided for an investment of 320–340 million rubles in the chemical industry of Soviet Ukraine. Emphasis was put on increasing the production of mineral fertilizer for agriculture and on beginning the production of chemicals for military purposes. A series of new plants was built: a superphosphate plant in Kostiantynivka, a celluloid film plant in Shostka, the Kharplastmas plastics plant in Kharkiv, and a plastics plant in Pryluka. Of the older plants, the ones in Donetsk, Odessa, and Vinnytsia were greatly expanded.

With greater centralization and the abolition of the system of the Supreme Economic Council in 1932, the chemical industry of Ukraine was brought under the control of the new all-Union Commissariat of Heavy Industry in Moscow. At the same time Ukrainian firms were subjected to the administration of all-Union organizations such as Soiuzkalii, Lakokraska, Rezynobiednannia, and Soiuzkhimplastmas. Among the new plants that were built at the time were the synthetic ammoniac and coke-gas production complex in Horlivka, the casein plastic plant in Dnipropetrovske, lacquer-paint factories in Dnipropetrovske and Huliai Pole, the ether factory in Kiev, the minium plant in Kryvyi Rih, and the first Ukrainian factory producing synthetic silk – Kievovolokno.

Of the projects proposed in the Third Five-Year Plan (1938–42), only the following plants were built: the nitrogen plant in Dnipropetrovske, a new soda plant in Slovianske, and the first departments of the Lysychanske chemicals complex. In 1940 the chemical industry in Ukraine produced (in thousands of tonnes): mineral fertilizers, 1,012; caustic soda, 78; sulfuric acid, 407; soda ash, 413; potassium fertilizers, 82; lacquers, 45; paints and dyes, 8; synthetic fiber, 1.6. In 1941 Soviet Ukraine had a near monopoly on the production of superphosphates in the USSR. In 1939 a special commissariat of the chemical industry was separated from the commissariat of heavy industry and was put in charge of the main Ukrainian plants producing primary chemicals. The rapid growth of the chemical industry in Ukraine is reflected in the growth of its capital funds, which were (in millions of rubles) 154 in 1928, 464 in 1932, and 1,270 in 1937.

Since 1944. The Second World War brought destruction again to the chemical industry in Ukraine. Its reconstruction took longer than the reconstruction of other branches of industry, because the technology of production, particularly of sulfuric acid, caustic soda, and potassium fertilizers, was modernized at the same time. The prewar level of production in these branches was attained again only in 1952–6. The production of the chemical industry is shown in table 1.

The chemical industry of Soviet Ukraine made only small advances until 1955, when the republic's planning agencies had a somewhat better opportunity to supervise its development. In 1955–70 many new, large chemical plants were built: plants of chemical reagents in Shostka and Cherkasy; a bromine plant in Perekop; a chemicals complex in Sumy; a chemical plant in Lviv; a sulfur chemical-mining complex in Rozdil; a paint factory in Donetsk;



CHEMICAL INDUSTRY

----- acetylene pipeline ——— ammonia pipeline

- 1. Rock salt
- 2. Potassium
- 3. Lime
- 4. Chalk
- 5. Limestone
- 6. Apatite
- 7. Phosphorus
- 8. Sulfur
- 9. Bromide
- 10. Iodine
- 11. Barite
- 12. Mineral dyes
- 13. Fertilizer industry
- 14. Mining-chemical industry

- 15. Coke-chemical industry
- 16. Petrochemical industry
- 17. Tar and plastics industry
- 18. Synthetic-rubber and rubber-products industry
- 19. Chemical and synthetic-fibers industry
- 20. Soda industry
- 21. Lacquer and paint industry
- 22. Consumer-chemicals industry
- 23. Pharmaceutical industry
- 24. Synthetic-dyes industry
- 25. Wood-chemicals industry
- 26. Other chemical industries

synthetic-fiber plants in Cherkasy, Chernihiv, and Sokal; a tire plant in Dnipropetrovske; a chemical-metallurgical plant in Kalush; a potash production complex in Stebnyk; and a sulfur plant in Yavoriv. At the same time new departments were added to existing chemicals complexes in the Donbas, primarily departments of plastics and composites. Chemical production in Ukraine increased from 10 percent of imperial production in 1913 to 21 percent of Soviet production in 1940 and to 23 percent in 1970. Ukraine's production of nitrate fertilizers reached 21 percent of USSR production; of sulfur, 64 percent; of

sulfuric acid, 18 percent; of synthetic dyes, 32 percent; of soda ash, 15 percent; of caustic soda, 12 percent; of plastics, 25 percent; of chemical pesticides, 12 percent; of consumer chemicals, 33 percent.

The importance of the chemical industry grew even more in the 1970-80 period, when new plants were built in Zhytomyr (synthetic fiber), Ivano-Frankivske (fine organic synthetics), Bila Tserkva (a tire complex), Rivne (nitrogenous fertilizers), and the Crimea (titanium dioxide).

Certain branches of the chemical industry in Ukraine are noticeably behind their counterparts in the West. The

TABLE 1
Production of the chemical industry in Ukraine (thousands of tonnes)

Product	1913	1928	1940	1945	1950	1960	1970	1979
Mineral fertilizers	36	57	1,012	136	1,536	3,853	11,541	19,547
Sulfuric acid	45	72	407	72	395	1,311	2,223	4,742
Soda ash (95%)	113	167	413	122	531	773	871	1,073
Caustic soda (92%)	36	39	77.6	8	41.4	104.4	217.7	397.9
Lacquers and paints	10	—	45	—	93	205	400	1,100
Chemical fibers	—	—	1.6	—	2.9	14.2	65.3	156.3
Chemical poisons for agriculture	—	—	—	—	—	7	34.6	84.4

automobile-tire plants were built late: the Dnipropetrovsk plant was built by British firms in 1956 and reached its production capacity only in 1965. The Bila Tserkva plant was built in 1969–75. By 1980 both plants were supposed to produce eight million tires per year. Vulcanizing plants for retreading tires and manufacturing rubber belts, pipes, and consumer goods were built in Ukraine only in the 1960s. Now there are eight factories producing synthetic leather and rubber footwear, of which the largest are in Chernivtsi, Lviv, Kiev, and Odessa. In 1971 they produced 12 million pairs of footwear. In Ukraine there are only three carbon dust plants – in Dashava, Kadiivka, and Kremenchuk – and in 1967 they produced 120,000 tonnes of carbon dust. The production of chemical fibers in Ukraine is given in table 2.

The production of synthetic fibers in Soviet Ukraine accounted for 19 percent of USSR production in 1979, and the production of synthetic thread, for 37 percent. The production of plastics, synthetic resins, and fiberglass is, on the whole, satisfactory in Ukraine. It is carried out by about 30 large factories, most of them built after 1950. In 1970, 14,400 tonnes of alkyd resins and 3,600 tonnes of organic silicon were produced.

Because of the wide use of sulfur in the western regions of Ukraine, the proportion of the basic raw materials for the production of sulfuric acid has changed (the 1975 percentages relative to all raw materials are given here with the figures for 1960 in parentheses): pyrites, 48.9 (66.9); elementary sulfur 37.1 (16.8); associated gases, 14.0 (16.3). There have also been great changes in the proportion of the basic materials in the production of nitrogen compounds: the proportion of natural gas increased from 49.3 percent in 1965 to 76.1 percent in 1975, while the proportion of coke gas declined from 50.7 to 23.9 percent in the same period.

One of the main branches of the chemical industry in Ukraine is the mineral-fertilizer industry. Figures for the production of mineral fertilizers are given in table 3.

The production of methyl alcohol, acetaldehyde, acetic acid, vinyl-acetates, nitrene, and various emulsions that

TABLE 2
Chemical-fiber production in Ukraine (thousands of tonnes)

	1950	1965	1970	1979
Total chemical fibers	2.9	44.0	65.3	156.3
Artificial fibers and thread	2.9	20.4	23.3	55.7
Synthetic fibers and thread	—	23.6	42.0	100.6

TABLE 3
Mineral-fertilizer production in Ukraine (thousands of tonnes)

	1965	1970	1975	1979
All fertilizers	7,312	11,541	18,265	19,547
Phosphorus	2,777	3,761	6,302	7,562
Nitrogen	3,905	6,810	10,840	11,145
Potassium	630	959	1,096	815
Boracic	—	11	27	25

are necessary for the manufacture of cloth substitutes (artificial leather, furs, materials for boat and automobile covers, etc) was also begun at this time. In the lacquer-and-paint branch of the industry departments were created to manufacture transparent lacquers for furniture. Almost half of the lacquer and paint output of Ukraine is exported.

Soviet Ukraine turned in the 1970s to the production of ecologically and hygienically safer and more effective herbicides (ethersulfonate, sodium trichloroacetate, celitum, and others), but a sizable proportion of the herbicides still consists of DDT and DNOK.

The contribution of Ukraine's chemical industry to the total chemical production of the USSR in 1965–70 was as follows (in percentages): mineral fertilizers, 21; sulfuric acid, 18; soda ash, 25; caustic soda, 12; synthetic dyes, 32; refined sulfur, 64; poisons, 12; consumer chemistry (plastics, fibers, etc), 33. In the 1960s primary chemicals dominated in Ukraine's chemical industry, but in the 1970s the proportion of secondary chemical products in the output of the industry rose sharply. The development of the chemical industry in Soviet Ukraine is held back by the need to restrict the production of those compounds and synthetic materials that are the byproducts of oil and coal processing. The threat of a future shortage of these raw materials is forcing the chemical industry to look for alternatives.

The chemical industry requires costly equipment and large sources of energy and raw materials. Its small workforce has a large proportion of highly qualified specialists. At the end of 1973 the chemical industry in Ukraine employed 19,170 specialists with a higher education and 36,000 workers with a secondary education (6.4 percent and 4.5 percent of the industrial workforce in Ukraine). In 1975–80 the value of the industry's production (at 1975 prices) in comparison to the value of Ukraine's total industrial production remained unchanged at 6.3 percent. Chemical products accounted for 2.4 percent of all industrial products for general consumption.

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S. Protsiuk

Chemical-products industry. A branch of the *chemical industry that produces synthetic products for washing and cleaning clothes, dishes, and furniture and that packages, in small quantities for retail sale, lacquers, paints, photographic materials, pesticides, etc. Chemical products for consumers were produced in a limited assortment before the 1930s by cottage industry and then by industrial co-operatives, which were abolished in 1956, and by local industry. The chemical-products industry developed into an independent branch of the chemical industry at the end of the 1960s, when it was organizationally unified under the Union of Consumer Chemicals (Soiuzpobutkhim) (1965). In this period existing plants in Odessa, Symferopil, and Uzhhorod were reconstructed, and new plants were built in Kiev, Donetske, and Dnipropetrovske. In 1978 chemical products accounted for 2.4 percent of the consumer goods produced in the Ukrainian SSR. In 1969 Ukraine's production of chemical products amounted to 26 percent of USSR production. Chemical products are manufactured not only by 16 specialized plants, but also by other branches of the chemical industry; the total of 60 plants producing chemical products includes the Azot complex in Siverskodonetske and the chemicals complexes in Cherkasy and Pervomaiske (pesticides), Vinnytsia (synthetic washing products), and Rubizhne (lacquers and paints). Plants under the Ministry of Local Industry are also producers of chemical products, the largest of them being the factory of chemical products in Chernivtsi. Some chemical products are imported into Ukraine from other regions of the USSR and from the East European countries.

Yu. Savchuk

Chemistry. Scientific discipline concerned with the physical and chemical properties of substances, their transformations, and the development and control of such transformations to attain specific goals.

Practical utilization of chemical knowledge was made in Ukraine long ago in connection with the production and use of metals, their alloys, enamel, gunpowder, etc.

A significant role in the development of chemical sciences in Ukraine was played by societies of natural scientists that existed in Kharkiv, Kiev, and Odessa. Since 1897 the mathematics – natural sciences – medicine division of the Shevchenko Scientific Society in Lviv and New York has published transactions that have included articles on chemistry and on Ukrainian chemical terminology.

The first scientific studies in chemistry were done at the beginning of the 19th century at Kharkiv University by V.

Karazin and F. Giese. From 1864 to 1887 N. Beketov investigated thermochemistry and the theory of solutions there; later on his students and co-workers studied reaction kinetics, adsorption, and topochemical and molecular polymorphism. Significant also were the studies of N. Izmailov in the area of acids/bases and electrolytes. Other renowned scientists at Kharkiv University were O. Danylevsky (physiological chemistry, 1886–92), V. Palladin (biochemistry, 1889–97), and A. Eltekov and K. Krasusky (organic chemistry). The first textbook of physiological chemistry, by A. Khodnev of Kharkiv University, was published in 1847.

At Kiev University in 1867–89 V. Kistiakovsky worked in the area of biochemistry, on the metabolism of carbohydrates, especially of glycogen. Important studies of molecular dissociation were conducted by M. Kaiander in 1879–84, and Ya. Mykhailenko investigated solution thermodynamics and A. Speransky the theory of solutions (1905–19). I. Borshchov worked from 1869 in colloidal chemistry. This area was extensively developed by A. Dumansky, who in 1912 began to teach the subject at Kiev University and subsequently published a monumental monograph, *Colloidal Solutions*. Noted organic chemists at Kiev University were P. Alekseev and N. Bunge, as well as the world-renowned S. Reformatsky, who discovered the synthesis of β -oxyacids by means of zinc-organic compounds.

At Odessa University during the later part of the 19th century and in the early part of the 20th century research in organic chemistry was carried out by P. Melikishvili and N. Zelinsky; in colloidal chemistry, by F. Shvedov; and in physical chemistry, by O. Sakhanov (electrochemistry of non-aqueous solutions), A. Rabinovich (conductivity anomalies), O. Frumkin (electrocapillary phenomena), and L. Pysarzhevsky (peroxides and peracids). During his 1913–34 stay in Dnipropetrovske, Pysarzhevsky established the Institute of Physical Chemistry, where, together with his co-workers, he created the scientific basis for electronic chemistry and catalysis.

At Lviv University in the 1850s and 1860s L. Pebal conducted studies in organic and analytical chemistry. From 1872 to 1910 B. Radziszewski researched various problems of general and pharmaceutical chemistry; of significance also was the work of S. Tolochko in physical chemistry and of V. Kemula and E. Linneman in organic chemistry.

A noted Ukrainian biochemist at Prague University was I. Horbachevsky, who in 1882 synthesized uric acid from carbamide and glycine.

After the revolution the level and development of chemical sciences in Ukraine were uneven. Most research was still conducted at the universities and polytechnical institutes, although the function of doing fundamental research was later taken over by the newly founded institutes of the Ukrainian Academy of Sciences. These were formed according to then-existing needs and possibilities; today they encompass the highest level of chemical research in Ukraine. They possess the best means for doing research, and they usually collaborate with the universities, polytechnical institutes, and other research centers, frequently co-ordinating their efforts on specific tasks.

The institutes of chemistry of the Academy of Sciences of the Ukrainian SSR represent branches into which modern chemistry is divided; in their research they

respond to the needs of the chemical industry, taking into account the characteristics of indigenous minerals and other types of natural resources found in Ukraine. Not all branches of chemistry have their own institutes. For instance, work in analytical chemistry is done at the institutes of physical and inorganic chemistry (theory and application of complexes, photometric analytical methods, polarography), although chairs of analytical chemistry exist at all nine universities, at four polytechnical institutes, and at some technical institutes.

The branch of chemistry and chemical technology at the Academy of Sciences consists of eight centers, six of them in Kiev: the Institute of General and Inorganic Chemistry; the Institute of Macromolecular Chemistry; the Institute of Physical Chemistry; the Institute of Physical-Organic Chemistry and Coal Chemistry in Donetsk; the Institute of Colloidal Chemistry and Hydrochemistry; the Institute of Organic Chemistry; the Institute of Gas; and the Physical-Chemical Institute (est 1977) in Odessa.

The Institute of Physical Chemistry was established in 1927 in Dnipropetrovske; since 1944 it has been located in Kiev. Its first director (after whom it is now named) was L. Pysarzhevsky. It consisted in 1967 of the following departments: heterogeneous catalysis – the mechanism and macrokinetics of industrial processes (V. Roiter, H. Kornichuk); hydrogenation – the relationship between structure and the surface condition of the hydrogenation catalysts, catalysts for various industrial processes, the electronic theory of catalysis (M. Rusov, V. Vlasenko); oxidative catalysis – the catalysts and mechanism of olefin oxidation, the theory of gas-phase chromatographic analysis (M. Rubanyk); liquid-phase catalysis – heterogeneous catalytic processes in the liquid phase, correlation of their specific features in the gaseous and liquid phases (Ya. Horokhovatsky); sorbent synthesis – the preparation and modification of sorbents based on silica, alumina, etc (I. Neimark); adsorption and ion exchange – electrochemical adsorption on carbon and on ion exchangers as a function of the surface layer; studies of colloids (D. Strazhesko); chemical structure and reactivity – isotope exchange, the structure-reactivity relationship, reaction mechanisms, as well as studies of quantum chemistry (O. Brodsky, I. Hraherov, B. Heller); photochemistry – studies of chlorophyll, photosynthesis, and photolytic reactions (B. Dain); radiation chemistry – modification of polymers by radiation (A. Kabakchi).

Outstanding scientists who have worked at the Institute of Physical Chemistry include I. Obreimov, A. Prykhotko, M. Vuks (spectroscopy), S. Urazovsky, O. Holyk (solid- and liquid-state physical chemistry), A. Mashovets, O. Afanasev (electrochemistry), V. Finkelstein (theory of electrolytes), and P. Budnykov (physical chemistry of silicates). From 1966 the institute had a branch of physical-organic and coal chemistry in Donetsk, where the mechanism and kinetics of organic reactions were studied (L. Lytvynenko, R. Kucher, S. Baranov). Since 1977 this branch has been a separate institute – the Institute of Physical-Organic Chemistry and Coal Chemistry – with a sector of petrochemistry in Kiev. The institute's director is L. Lytvynenko; the sector's director is V. Hutyria.

The Institute of General and Inorganic Chemistry was established in 1931 in Kiev. Until 1945 it was called the Institute of Chemistry. Its directors have been V. Plotnikov, V. Yavorsky, A. Kiprianov, A. Dumansky, Yu.

Delimarsky, and, since 1973, O. Horodysky. In 1965 the institute consisted of 6 departments, which encompassed 25 sections. The department of the chemistry of complex compounds (two sections) is concerned with the theory and practice of complex formation and research on sensitive analytical methods utilizing spectrometric, spectrophotometric, and polarographic methods (Ya. Fialkov, A. Babko, K. Yatsymyrsky). The department of electrochemistry (two sections) deals with the kinetics and thermodynamics of electrode processes in molten electrolytes, including new methods of studying electrochemical kinetics; polarography; electrometallurgy; studies on the corrosion of metallic alloys; the structure of electrolytes (Yu. Delimarsky, M. Hratsiansky, B. Markov). The department of colloidal chemistry (three sections) studies the electrical and rheological properties of dispersed metals; minerals and polyelectrolytes; and the stabilization of disperse systems and their practical application (A. Dumansky, F. Ovcharenko, O. Kurylenko, E. Natanson). The department of the physical chemistry of metallurgical processes (four sections) studies a number of problems connected with the manufacturing processes of non-ferrous and rare metals, particularly of those indigenous to Ukraine (I. Sheka, M. Fortunatov, V. Sazhyn, Ya. Horoshchenko). The department of the chemistry and technology of rare metals (seven sections) conducts research on ways to improve the processes of producing rare metals and their compounds (M. Poluektov, V. Nazarenko). The department of the chemistry and technology of water, with four sections in Vyshhorod, conducts research on the purification of drinking and industrial waters (L. Kulsky).

The Institute of Organic Chemistry was established in 1939, replacing the Institute of Chemical Technology of the Academy of Sciences of the Ukrainian SSR, and is now located in Kiev. The directors of the institute have been V. Yavorsky, A. Kiprianov, and, since 1960, O. Kirsanov. The main departments in the institute are those of the chemistry of organophosphorus compounds (O. Kirsanov), element-organic isocyanates (H. Derkach), organophosphorus complexing agents (N. Feshchenko), organophosphorus precipitants and non-flammable liquids (Ya. Vashchenko), the chemistry of herbicides (V. Cherka-sov), chemical intermediates (S. Solodushenkov), fluorine-containing intermediates and dyes (L. Yahupolsky), color and structure of organic compounds (A. Kiprianov), mechanisms of organic reactions (Ya. Shylov), synthetic physiologically active compounds (O. Svyshchuk), photosynthesis (O. Yasnykov), and the modeling of technologically important organic synthetic processes (R. Melnykov).

The Institute of Macromolecular Chemistry has existed in Kiev since 1958. Its first director was K. Kornev; since 1965 the director has been Yu. Lipatov. The main departments of this institute are polymer synthesis (K. Kornev), the physical chemistry of polymers (Yu. Lipatov), polymer physics (Yu. Yagorov), the kinetics and mechanism of polymerization (T. Lipatova), elastomers (T. Hryshchenko), three-dimensional polymers (S. Omelchenko), oligomeric compounds (Yu. Spirin), polymer modification (O. Kachan), and the technology of monomers and polymers (A. Shevliakov).

In the early 1960s the main thrust of research was in the areas of the synthesis of thermally stable polymers; the chemical, photochemical, and radiation-chemical modi-

fication of polymers; the synthesis of selective ion-exchange resins; and technological developments in the synthesis of monomers and polymers. Since 1965 the institute has been studying the causes for the specific physical and chemical properties of polyurethanes and investigating the relationship between the chemical structure of polyurethanes and their specific properties; working on the syntheses of new di- and tri-isocyanates and of oligomeric compounds; studying the mechanism and kinetics of the migrational polymerization and reactivity of the reactants; and establishing the basic relationships in the conversion of polyurethanes to valuable polymeric products: elastomers, synthetic fibers, etc. The subdivision of petrochemistry (V. Hutyria) is concerned with the chemistry of hydrocarbons and their chemical transformations.

The Institute of Gas was established in 1949 under the directorship of M. Dobrokhotov; since 1952 it has been directed by V. Kopytov. The main research areas of the institute are studies of chemical transformations of hydrocarbon gases, the utilization of combustible gases in industry, the automation of chemical conversion, and the combustion of gases.

The Institute of Colloidal Chemistry and Hydrochemistry replaced the section of the physical chemistry of dispersion systems and the section of hydrochemistry and hydrotechnology of the Institute of General and Inorganic Chemistry in 1968. Under the directorship first of F. Ovcharenko and later of O. Kurylenko and A. Pylypenko, the institute has been concerned with theoretical experimental studies in the area of colloidal chemistry, the physical chemistry of natural sorbents, colloidal metals, and water purification.

Some areas of chemistry are studied in non-chemistry institutes of the Academy of Sciences of the Ukrainian SSR. Thus, for instance, research concerned with the synthesis of borides, carbides, silicides, nitrides, and sulfides of certain rare and rare-earth elements is conducted at the Institute of Materials Science of the Academy of Sciences. Physical properties of polymers are studied at the Institute of Mechanics of the Academy of Sciences.

The founder of geochemistry was V. Vernadsky, who from 1919 studied the composition of various minerals and cataloged their abundance in the earth's crust. Today problems of geochemistry are investigated in the Institute of Geological Sciences, particularly the geochemistry of inert gases, scandium, and germanium.

Scientific papers in the area of chemistry are published in the following journals: *Ukrainskii khimicheskii zhurnal* (1948-), formerly *Ukrains'kyi khimichnyi zhurnal* (Kharkiv 1925-38), the bimonthly *Ukrainskii biokhimicheskii zhurnal* (1946-), the bimonthly *Teoreticheskaiia i eksperimental'naia khimiiia* (1965-), the bimonthly *Farmatsevtichnyi zhurnal* (1930-41 and 1959-), formerly *Farmatsevticheskii zhurnal* (1928-9), and *Visnyk Akademii nauk URSR* (1947-). The following publications have been discontinued: *Zapysky Instytutu khimii Akademii nauk URSR* (1934-48), *Naukovotekhnichniy visnyk* (Kharkiv 1926-36), and *Visti Instytutu fizychnoi khimii* (1936-47).

Publications in the area of chemistry also appear, albeit irregularly, in the scientific periodicals of the universities of Kiev, Kharkiv, and Dnipropetrovske and, from 1948, of Lviv, Chernivtsi, and Uzhhorod, as well as of the Kiev, Odessa, Kharkiv, and Lviv polytechnical institutes. (See also *Biochemistry.)

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S. Trofimenko

Chendei, Ivan [Čendej], b 20 May 1922 in Dubove, Transcarpathia. Writer. Chendei's first published work appeared in 1940. From 1945 to 1955 he was a member of the editorial board of the newspaper *Zakarpats'ka pravda*. He is a member of the Writers' Union of Ukraine; in the 1960s he was secretary of the Transcarpathia oblast section of the writers' union. He has written novels, sketches, stories, and film scripts, including the story collections *Chaiky letiat' na skhid* (The Seagulls Are Flying East, 1955), *Viter z polonyny* (Wind from the Mountain Pasture, 1958), *Chornoknyzhnyk* (The Sorcerer, 1961), *Teren tsvite* (The Blackthorn Is in Bloom, 1967), and *Teplyi doshch* (Warm Rain, 1979), and the novel *Ptakhly polyshaiut' hnidza* (The Birds Leave Their Nests, 1965). In the early 1970s he was criticized for idealizing the Transcarpathian past in his novel *Ivan*, and he was dismissed from positions of responsibility. He has also published translations from Hungarian.

Chepa, Adriian [Čepa, Adrijan], b ca 1760 in the Poltava region, d ca 1822. Amateur historian. From 1779 to 1789 Chepa served in the chancellery of the governor general of Left-Bank Ukraine, Count P. Rumiantsev-Zadunaisky, whose estates he later managed. A Ukrainian patriot and connoisseur of Ukrainian antiquity, Chepa amassed a great collection of historical documents and materials (used by D. Bantysh-Kamensky and Ya. Markovych in their works). His intention of publishing these materials was never carried out, and the entire collection (with some possible exceptions) was destroyed in a fire on his estate.

Chepiha-Zelenkevych, Yakiv [Čepiha-Zelenkevych, Jakiv], b 12 May 1875 in Marianivka, Kherson gubernia, d 22 August 1938. Pedagogue. From 1918 to 1928 Chepiha taught at institutions of higher education in Kiev; from 1928 he worked at the Scientific Research Institute of Pedagogy in Kharkiv. He wrote studies on pedagogy, especially on child rearing and job training, as well as primary school handbooks and manuals on the Ukrainian language and arithmetic.

Cherche [Čerče]. iv-5. Village (1970 pop 1,400) in Rohatyn raion, Ivano-Frankivske oblast, situated in the Opilia Upland. Cherche is a health resort, known for its therapeutic baths and muds. Its medicinal mineral waters - hydrogen sulfide, sulfate-hydrocarbonate-calcium, and calcium sulfate - and peat mud are helpful in treating disorders of the motor system and peripheral nervous system and gynecological diseases. The resort was developed in the 1930s by the association Zhyvets Cherche, headed by M. Panchyshyn.

Cherediiv, Volodymyr [Čeredijiv], 1885-1961. Agronomist. In 1918-19 Cherediiv served as agronomist of the



Ivan Chendei



Marko Cheremshyna

Podilia zemstvo, and he became the director of the Ministry of Economics of the UNR in 1919–20. As an émigré he was a founder of and professor at the Ukrainian Husbandry Academy in Poděbrady and a professor at the Ukrainian Pedagogical Institute in Prague.

Cherednychenko, Varvara [Čerednyženko], b 16 December 1896 in Kiev, d 22 April 1949. Writer and pedagogue. Cherednychenko graduated from the history and philosophy faculty of the Higher Women's Courses school in Kiev and, after the revolution, worked as a teacher in Poltava (1917–23). From 1928 to 1938 she lived in Ossetia and then returned to Kiev. Her work was first published in 1912, and she was a member of the Pluh writers' group. She published collections of short stories: *Z zhyttia ukrains'koho vchytel'stva* (From the Life of Ukrainian Teachers, 1919), *Vesela kompaniia* (Gay Company, 1928), *Vesnianyi drib'iazok* (Spring Children, 1929), *Zhuzhil'* (Carabus, 1930), and *Osetyns'ki opovidannia* (Ossetian Tales, 1931). She wrote a pedagogical book *Dytiacha khata* (The Child's Home, 1921).

Cheremosh River [Čeremoš]. Right-bank tributary of the Prut River that flows through the eastern Carpathians (Hutsul region) and Subcarpathia. It is 80 km long and has a basin area of 2,560 sq km. The river is formed by the confluence of the Chorny Cheremosh (87 km long with a basin of 856 sq km) and the Bilyi Cheremosh (61 km long with a basin of 606 sq km). The Chorny and Bilyi Cheremosh and the upper part of the Cheremosh proper are mountain streams flowing through a picturesque gorge in the *Hutsul Beskyd. Further downstream, in Subcarpathia, the Cheremosh flows through a broad valley. Its waters come from various sources, mostly from rain. The average water flow below the confluence of the Chorny and Bilyi Cheremosh is 26.6 cu m per second. The major towns on the rivers are Vyzhnytsia, Vashkivtsi, and Kuty on the Cheremosh, and Verkhovyna (formerly Zhabie) on the Chorny Cheremosh. The rivers are navigable by raft. The Bilyi Cheremosh and the Cheremosh form the boundary between Galicia and Bukovyna and for centuries defined the border between Poland and Moldavia (Turkey).

Cheremshyna, Marko [Čeremšyna] (pseudonym of Ivan Semaniuk), b 13 June 1874 in Kobaky, Kosiv county, Galicia, d 25 April 1927 in Sniatyn, Galicia. Writer. Cheremshyna completed a law degree at the University of

Vienna in 1906 and maintained a law practice in Sniatyn, where he was active in civic life. He began writing short stories as early as 1896 and published them in newspapers (*Bukovyna*) and journals (*Literaturno-naukovyi vistnyk*). On the basis of regional origin, Cheremshyna is often placed together with V. *Stefanyk and L. *Martovych in the 'Pokutia triad.' Yet Cheremshyna's stories are more like chronicles of local peasant life and lack the tension and force of Stefanyk's works, as well as the humor and satire of Martovych's. They reflect the dialectal traits of Pokutia and are marked by a rhythm and style reminiscent of folk laments (*holosinnia*) or of folk epics (*dumas). Two collections of his stories appeared during his lifetime: *Karby* (Notches, 1901) and *Selo vyhybaie* (The Village Is Dying Out, 1925). These have been followed posthumously by many selected and collected works, published in Galicia and in Soviet Ukraine, including his last collection *Verkhovyna* (Highlands, 1929). Cheremshyna was also known for his translations of short stories from German, Czech, and Hungarian. In 1949 the Cheremshyna memorial museum was founded in Sniatyn.

D.H. Struk

Cherepyna settlement. An early Slavic settlement of the 1st–4th century AD near the village of Cherepyna in Lviv oblast. The settlement belongs to the *Lypytsia and *Cherniakhiv cultures of the early Iron Age. The remains of semipit and pit dwellings, a large quantity of pottery, vessels, iron knives, bronze ornaments, and implements have been discovered at the site. In the 1950s–1960s the settlement was investigated by V. Baran.



Mykhailo Cheresnovsky

Cheresnovsky, Mykhailo [Čerešn'ovs'kyj, Myxajlo], b 5 March 1911 in the village of Stezhnytsia in the Lemko region. A sculptor of the neoclassical monumentalist school and a woodcarver. Cheresnovsky graduated from the School of Plastic Arts in Cracow in 1939. After the war he emigrated to Germany and then to the United States. He does decorative woodcarving (for example, the iconostasis of St John the Baptist Church in Hunter, New York), has sculpted busts of a number of prominent Ukrainians, including R. Shukhevych, S. Bandera, D. Dontsov, O. Olzhych, Y. Hirniak, V. Pereiaslavets, and R. Pryima-Bohachevska, and produced several monuments in bronze, such as the *Monument to the Heroes* at the resort of the Ukrainian Youth Association in Ellenville, New York, and the Lesia Ukrainka monuments in Cleveland, Toronto (1976), and at the Ukrainian resort in Kerhonkson, New York. Cheresnovsky's work is characterized by a classi-

cal simplicity and a monumental style. Since 1973 he has served as president of the Ukrainian Artists' Association in the USA.

Cherin, Hanna [Čerin'] (pen name of Hrybinska), b 29 April 1924 in Ukraine. Poet and prose writer. Cherin has lived in the United States since 1949. She is the author of collections of poetry – *Crescendo* (1949), *Chornozem* (Black Earth, 1962), *Travnevi mrii* (May Dreams, 1970) – of the novel in verse *Slova* (Words, 1980), and of stories for children. Several of her poems have been set to music.



Spyrydon Cherkasenko

Cherkasenko, Spyrydon [Čerkasenko], b 24 December 1876 in Novyi Buh, Kherson gubernia, d 8 February 1940 in Prague. Writer, dramatist, journalist, pedagogue. Beginning in 1895, he worked as a teacher, primarily in the Donbas (1899–1908). He wrote for the Kiev daily *Rada*, the journal *Svitlo*, and other magazines. In 1917–18 he worked for the UNR Ministry of Education, preparing readers and primers for Ukrainian schools. An émigré from 1919, he edited school textbooks in Vienna. From 1929 he lived near Prague. Cherkasenko, whose pseudonyms were Petro Stakh and Provintsial, made his literary debut as a poet in *Literaturno-naukovyi vistnyk* in 1904. He published story collections, including *Na shakhti* (In the Mine, 1909) and *Vony peremohly* (They Conquered, 1917). His lyric poetry appeared in three volumes of his *Tvory* (Works, 1920–2), published in Vienna. His most successful dramas were *Kazka staroho mlyna* (Tale of the Old Mill, 1914) and *Pro shcho tyrsa shelestilā* (What the Steppe Grass Murmured About, 1916). His work is imbued with the national aspirations of Ukraine's struggle for independence and is modernist – predominantly symbolist – in style.

Cherkas'ka pravda (Cherkasy Truth). A daily newspaper of the Communist Party of Ukraine and the oblast and city soviets in Cherkasy. The paper began publication under its current name in 1954, after Cherkasy oblast had been established.

Cherkaske [Čerkas'ke]. v-18, DB II-2. Town smt (1975 pop 4,900) in Slovianske raion, Donetske oblast. Its major industries are chalk and lime production and canning.

Cherkasky, Iryrnarkh [Čerkas'kyj, Iryrnarkh], 1869–? Historian of law, member of the *Commission for the Study of the History of Western-Ruthenian and Ukrainian Law, chairman of the Commission for Legal Terminology at the

All-Ukrainian Academy of Sciences, and co-editor of *Rosii's'ko-ukraïns'kyi slovnyk pravnychoi movy* (Russian-Ukrainian Dictionary of Legal Language, 1926). He directed the work on *Slovnyk ukraïns'koi iurydychnoi starovyny* (Dictionary of Ukrainian Juridical History), which was prohibited in the early 1930s. He is the author of a number of articles and books on the history of Ukrainian law, among them *Hromads'kyi (kopnyi) sud na Ukraïni-Rusi XVI–XVIII vv.* (The Community [Kopnyi] Court in Ukraine-Rus' in the 16th–18th Century, 1928), and articles on domanial courts and Hetman K. Rozumovsky's legal reforms. Cherkasky was arrested in 1934 and again in 1941. His ultimate fate is unknown.

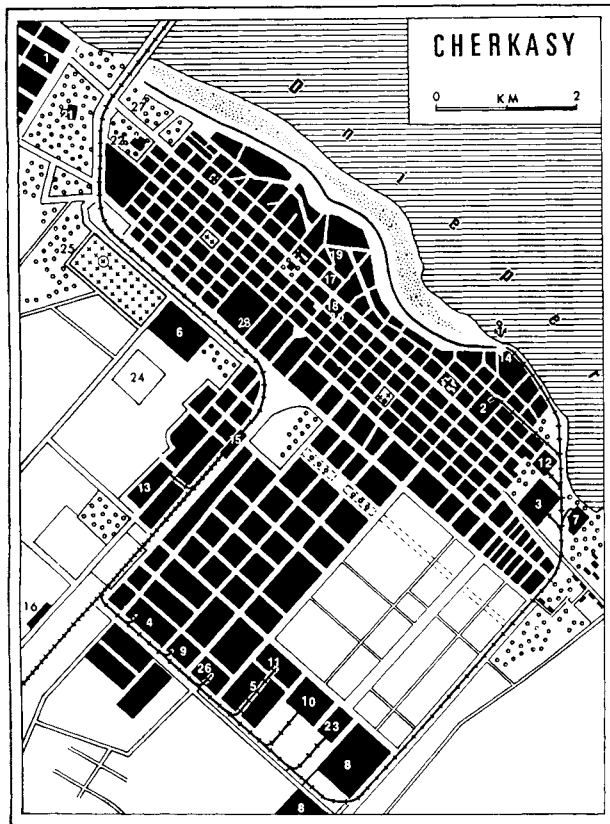
Cherkasky, Teofan [Čerkas'kyj], b 12 March 1892 in Rososha, Kiev gubernia. Political leader, economist, graduate of the Kiev Commercial Institute. Cherkasky was a member of the Ukrainian Party of Socialist Revolutionaries. In 1919 he served as minister of the national economy in the UNR government of B. Martos, and then as minister for the press and propaganda in the government of Isak Mazepa. He remained in Ukraine when the Soviets came to power and was eventually sentenced to 25 years in exile. His subsequent fate is unknown.

Cherkasy. The official name used in the laws and state documents of Muscovy in the second half of the 16th and the 17th century for Ukrainian Cossacks and for the Ukrainian population in general. Eventually the Russians substituted the term *malorossiiskie kazaki* (Little Russian Cossacks) for this name. There are two theories about the origin of the name *cherkasy*: (1) that it derived from the town of Cherkasy, in whose vicinity there were many Cossack settlements in the given period; (2) according to some Russian historians, that it derived from the Caucasian Cherkess peoples. The latter school of thought associates the Ukrainian Cossacks with the *Chorni Klobuky to support the theory that the Ukrainian Cossacks were not of Ukrainian origin.

Cherkasy [Čerkasy]. IV-13. A city (1983 pop 259,000) on the right bank of the Kremenchuk Reservoir, the capital of Cherkasy oblast, and a river port, with an airfield. Cherkasy was first mentioned in documents in 1394 as a fortified city in the Kievan appanage principality of the Grand Duchy of Lithuania. From the end of the 15th century Cherkasy was an important defense outpost against surprise attacks by the Tatars (in 1532 Cherkasy withstood a 30-day siege by the armies of the Crimean khan Seadet-Girei). In the early 16th century Cherkasy was the center of the Cherkasy *starostvo* (district). Among its administrators were E. Dashkevych and D. Vyshnevetsky. After the Union of Lublin in 1569 Cherkasy became part of



Cherkasy



1. Sosnivka resort
2. Machine-building plant
3. Chemical-reagents plant
4. Metal-constructs plant
5. Reinforced-concrete plant
6. Telegraph-equipment plant
7. Brick and block works
8. Azot Nitrogenous Fertilizers Plant
9. Artificial-silk-fabrics manufacturing complex
10. Artificial-fibers plant
11. Hygroscopic-cotton-fabrics plant
12. Sugar refinery
13. Meat-packing complex
14. Dnieper harbor
15. Railway station
16. Airport
17. Pedagogical institute
18. Cherkasy Music and Drama Theater
19. Planetarium
20. Regional museum
21. Oblast hospital
22. City hospital
23. Central heat plant
24. Military barracks
25. City cemetery (with V. Symonenko's grave marked)
26. Auto repair plant
27. City park
28. Tobacco factory

Poland. Most of its population was Cossack, and the city played an important role in the Cossack insurrections against Poland. From 1648 Cherkasy was one of the principal cities in the state of Hetman B. Khmelnytsky; it was a regimental city until 1686. After the Treaty of Andrusovo in 1667, Cherkasy again fell under Polish rule. In 1793 the city became part of the Russian Empire, and in 1797 it became a county center of Kiev gubernia. Industry developed in Cherkasy during the second half of the 19th century, especially after the construction of a railroad, a sugar factory (1854), and a tobacco factory (1878). The population grew from 29,600 in 1897 to 39,600 in 1910. Under Soviet rule, from 1923 to 1930, Cherkasy was the center of Cherkasy (from 1927, Shevchenko) okruha. In 1926 the city's population was 39,500, of which Ukrainians constituted 61.9 percent, Jews 27.6 percent, and Russians 8.6 percent. Industry, especially the food industry and light industry, was expanded during the First Five-Year Plan. The chemical industry was introduced in the late 1950s. In 1954 Cherkasy became the capital of Cherkasy oblast. This stimulated a rapid growth in population (51,600 in 1939; 85,000 in 1959 [Ukrainians – 70 percent, Russians – 22 percent, Jews – 6 percent]; 158,000 in 1970; and 229,000 in 1977).

Today Cherkasy is an important economic and cultural-educational center. The main branches of industry are: the chemical industry (a chemical complex [1964], a synthetic fibers and thread factory [1958], a chemical reagents plant); light industry (a silk complex [1965], factories producing knitted fabrics, clothing, hygroscopic cotton wool, and fine leather products); the machine-building industry (outfitting and equipment for the food

industry; an auto repair plant); the food industry (sugar refinery, dairy, brewery, canning factory [1936, today one of the largest in Ukraine], meat-packing plants); and the construction industry (reinforced-concrete products, silicate bricks, housing construction). There are other factories and plants (tobacco [1878], handicrafts, etc).

An important cultural and educational center, Cherkasy is the home of a pedagogical institute; of the General Technical Faculty of the Kiev Civil Engineering Institute; of various tekhnikumus specializing in electrification and agricultural construction, finances, Soviet trade, and co-operative management; of music, drama, and puppet theaters; of a philharmonic society, a planetarium, and a regional museum (est 1918). The oblast newspaper *Cherkas'ka pravda* is published here. The poet V. Symonenko lived and wrote in Cherkasy.

Cherkasy is a modern and well-planned city, developed according to several comprehensive plans, primarily those of V. Hest in 1826 and of the Kiev Dnipromisto construction firm in 1932, 1950, and 1962–5. The city has no major historical architectural monuments. Among the finer public buildings, erected between 1959 and 1971, are the House of Soviets, the railway station, the Music and Drama Theater, the Turyst Hotel, and the covered collective-farm market (1971).

The Sosnivka health resort for treating tuberculosis of the lungs and bones is situated south of Cherkasy in a pine forest on the Dnieper River.

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Cherkasy bentonite clay field. Located in Zvenyhorod raion, Cherkasy oblast; one of the largest such deposits in the USSR. The field contains some 10 billion t of bentonite clay at a depth of 10–40 m; its surface area is approximately 120 sq km. It was discovered in 1954 and has been mined since 1960.

Cherkasy oblast. Cherkasy oblast lies on both banks of the Dnieper in the forest-steppe belt of central Ukraine. It was formed on 7 January 1954. Its area is 20,900 sq km, and its population was 1,538,000 in 1982, of which 47 percent was urban. The oblast has 20 raions, 416 rural soviets, 15 cities, and 19 towns (smt).

Physical geography. The larger, right-bank part of Cherkasy oblast lies in the Dnieper Upland (maximum elevation, 270 m). This part is an undulating plateau dissected by river valleys, ravines, and gullies. The steep bank of the Dnieper, which rises to 150 m above the riverbed (forming the Kaniv Hills and the Moshnohirskyi Ridge), is picturesque. The left-bank part of the oblast (with an elevation of up to 150 m) is part of the Dnieper Lowland. The climate of the oblast is temperate-continental: the July temperature is 19.5°C, the January temperature –3.9°C, and the average annual temperature is 7.2°C. The temperature is above 10°C for 160–170 days of the year. The annual precipitation is 450–520 mm. The main river is the Dnieper, with the Kremenchuk and Kaniv reservoirs and the tributaries Desna, Vilshanka, and Tiasmyn on the right and the Supii on the left. On the right bank of the Dnieper the soils are mostly podzolized chernozems and moderate-humus chernozems. On the left bank the soils are light and moderate clayey, chernozem-meadow, and peat-bog soils. Forests cover 4.5 percent of the oblast's area.

In the past the right-bank part of Cherkasy oblast belonged to Right-Bank Ukraine and until 1793 was under Polish sovereignty, while the left-bank part belonged to the Hetman state. Under the Russian Empire three-quarters of the oblast belonged to Kiev gubernia, and one-quarter to Poltava gubernia.

Population. The average population density in 1978 was 73.9 people per sq km. It is highest in the areas bordering the Dnieper and lowest in Left-Bank Ukraine. The proportion of urban population is rising rapidly: it was 14.1 percent in 1940, 23.6 percent in 1960, 36.4 percent in 1970, and 44.8 percent in 1979. There is hardly any population growth: the population was 1,571,000 in 1940, 1,488,000 in 1960, 1,535,000 in 1970, and 1,544,000 in 1978. The natural population growth in 1975 was 2.1 percent (cf 5.1 percent for all of Ukraine). More population flows out of than into the oblast. The largest towns (according to 1978 figures) are Cherkasy (234,000), Uman (82,000), Smila (61,000), Zvenyhorodka, Zolotonosha, Kaniv, and Shpola. The ethnic composition of the population in 1979 (1959 figures in parentheses) was Ukrainians, 91.7 (94) percent; Russians, 6.8 (4.5) percent; and Jews, 0.7 (0.9) percent.

Economy. Cherkasy oblast is an agrarian-industrial region. It is a region of intensive farming with specialization in grain, sugar beets, and meat and dairy cattle. Industry is an important part of the oblast's economy and is based on the processing of local agricultural products.

After the war most enterprises were reconstructed, and some new branches of industry were established (equipment making, precision-instruments building, etc).

Industry. Cherkasy oblast is an important region for the food industry, which in 1970 accounted for 55.2 percent of the oblast's industrial production. The machine-building and metalworking industries are less important, producing only 13.5 percent of the oblast's industrial goods. The chemical industry and light industry are gaining in importance. Power to run industry comes from the Cherkasy Thermoelectric Station and to some extent from the thermoelectric stations of Uman, Talne, and Yurkivka and from the Kaniv Hydroelectric Station. The Chyhyryn Regional Power Plant, which will produce 4.8 million kW, is under construction. The lignite industry is concentrated in Zvenyhorodka, and the peat industry is centered in the Cherkasy area. Natural gas is brought in from Shebelynka, and the pipeline from Orenburg to the western border of the USSR runs through the oblast.

Sugar is the main product of the food industry. There are 24 sugar refineries, which are located mostly in the right-bank part of the oblast, in such places as Verkhnia, Shpola, and Zhashkiv. The milk industry is well developed. It has six plants, the largest being in Smila and Talne. Of the six meat-packing plants in the oblast the largest are in Cherkasy and Vatutine. There are also six distilleries, several breweries, and flour mills. The canning factory and tobacco plant in Cherkasy are the largest in Ukraine.

The machine-building and metalworking industries serve mostly the needs of the local food industry, light industry, and agriculture. Food-processing equipment is made in Cherkasy and Smila. Textile and chemical machinery is built in Kamianske. Commercial and food-service equipment is made in Monastyrshche; agricultural machines are built in Uman. Machine-repair and auto-repair plants are found in Cherkasy and Korsun-Shevchenkivskyi. Photographic equipment and telephone equipment are made in Cherkasy, while electronic measuring instruments are manufactured in Uman. At Zolotonosha railway cranes and transportation machinery are built. Light industry includes textile and clothing manufacturing (silk, cotton, knitwear, hemp-working) and shoemaking. The largest plants of this industry are in Cherkasy, where silk, knitwear, felt, and handicraft products are produced. There is a cotton plant in Stebelske. Shoes are made in Cherkasy and Uman. Synthetic-fiber plants and chemical plants are concentrated in Cherkasy. Uman has a vitamin plant, and Zolotonosha has an ether plant. The furniture plant in Cherkasy, metalworking plant in Zolotonosha, and willow-products factory in Korsun-Shevchenkivskyi are of less importance. The largest bentonite deposits (estimated at 10 billion t) in Ukraine, indeed in Europe, as well as gneiss, granite, and limestone, are the foundation of the building-materials industry. There are 11 reinforced-concrete plants, 6 rock-crushing plants, and 18 building-materials plants. Granite is quarried in the Uman, Horodyshche, and Zvenyhorodka raions. There is a refractory-clay plant in Vatutine, and a bentonite clay plant operates in Lysianka raion.

Agriculture. In 1976 there were 389 collective farms (457 in 1970) and 58 state farms (38 in 1970) in Cherkasy oblast. Arable land covers 70 percent of the area. Of this, 91 percent is cultivated land; 7 percent is hayfield and

pasture; and 2 percent is orchard, berry patch, etc. The total area seeded in 1976 was 1,320,700 ha, of which 609,000 ha (46.1 percent) was devoted to grain, 201,000 (15.2 percent) to industrial crops, 410,000 (31 percent) to fodder, and 96,000 (7.3 percent) to potatoes and vegetables. The principal grains are winter wheat (273,400 ha) and seed corn (54,400 ha). Millet, barley, legumes, and buckwheat are also grown. For industrial crops the largest area is given to the sugar beet (152,000 ha) and sunflower (36,600 ha). Orchards, berry patches, and vineyards take up 48,000 ha. The Korsun-Shevchenkivskyi and Horodyshche regions produce apples, pears, apricots, plums, and sweet and sour cherries. In 1970-5 the average grain yield was 30,400 centners per ha, and the winter wheat yield was 35,400 centners per ha (one of the highest in Ukraine). The productivity of sugar beets was 267 centners per ha, and of potatoes, 120 centners per ha.

Animal husbandry consists mainly of dairy- and beef-cattle farming and hog raising. Sheep, poultry, and rabbits are also raised. Cattle feed, consisting of cultivated grasses and the wastes of the food industry (particularly the sugar refining and distilling industries), is abundant. In 1975 there were 887,000 head of cattle (320,000 cows), 936,400 hogs, and 280,900 sheep and goats in the oblast. The main breed of cattle was the Simmenthal; of hog, the Large White and Myrhorod; of sheep, Precocious. In the Moshny region mink farming is developing.

Transportation. Apart from the subsidiary track there are 605 km of railroad track in the oblast. The main railway lines are those from Kiev to Dnipropetrovske, from Donetsk to Lviv, and from Moscow to Odessa. The main railway junctions are Shevchenkove, Cherkasy, Khrystyivka, and Tsvitkove. There are 6,500 km of motor highways, of which 4,700 km are hard surface. The main highways run from Kiev to Odessa, from Kiev to Dnipropetrovske, and from Uman to Lviv. River transportation plays an important role in the economy. Cherkasy has one of the largest river ports in Ukraine, as well as airline connections with the main cities of Ukraine.

Tourism is an important industry. The main tourist areas are the picturesque right bank of the Dnieper (particularly Kaniv with its Shevchenko monument) and the Kremenchuk Reservoir area.

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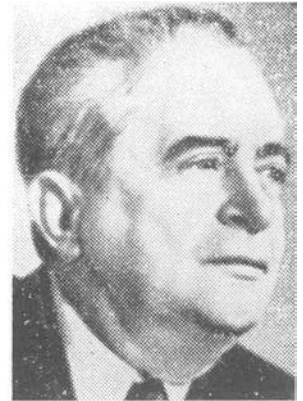
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 Yu. Savchuk

Cherkavsky, Mykhailo [Čerkavs'kyj, Myxajlo], b 7 November 1879, d 6 November 1929. Community figure in Volhynia, pedagogue, publicist. In 1918 he became director of the teachers' seminary in Derman, and he served as commissar of education during the UNR period in Volhynia. From 1922 to 1926 he was a member of the Polish senate and head of the Ukrainian parliamentary representation. He was one of the founders of the Ukrainian National Democratic Alliance and served as its vice-president. He was active in Volhynia's Ukrainian organizations, particularly those in Kremianets.

Cherkes, Oleksander [Čerkes], b 2 May 1894 in Kharkiv. Pharmacologist and toxicologist; full member of



Mykhailo Cherkavsky



Oleksander Cherkes

the Academy of Medical Sciences of the USSR from 1960. Cherkes graduated from Kharkiv University in 1917 and taught at the Kharkiv Medical Institute (1921-44; from 1930 as full professor) and from 1944 at the Kiev Medical Institute. His scientific studies were devoted to experimental pharmacology and toxicology. Together with his associates Cherkes developed and introduced the use of new hypotensive drugs, as well as an antidote for arsenic poisoning. Cherkes was the author of a number of textbooks and monographs.

Chern [Čern'] or **Chorne Misto** (Black City). An Old Ukrainian city, situated between the Prut and Dniester rivers. According to some experts, the ruins of Chern are located near the village of Alchedar (Rezina raion, Moldavian SSR) on the right bank of the Dniester; they are the ruins of a Tivertsian settlement of the 9th-11th century. According to others, the Chern ruins are in the village of Lenkivtsi, near Chernivtsi, on the left bank of the Prut River, and date from the 12th to the mid-13th century.

Chernai, Aleksandr [Černaj], b 19 April 1821 in St Petersburg, d 18 February 1898. Zoologist, professor at Kharkiv University (1848-73). In his works on the fauna of Kharkiv gubernia and the surrounding regions he in fact gave the first analysis of the mammals and birds of Ukraine as a whole. He also studied insect pests. Chernai headed the Society of Naturalists at Kharkiv University.

Chernenko, Oleksander [Černenko], 1864-1921. One of the founders of the co-operative movement in Ukraine, a teacher by profession. Chernenko organized credit and consumer co-operatives in the Kiev region and trained Ukrainian co-operative cadres, including the prominent co-operative leader Kh. Baranovskyy.

Chernetsky, Antin [Černećkyj], b 8 April 1887 in Berezhany, Galicia, d 15 February 1963 in Switzerland. Civic and political leader, trade unionist, noted member of the Ukrainian Social Democratic party (USDp), journalist. Chernetsky fought for the autonomy of Ukrainian workers in the Austrian central trade-union organizations. He set up separate Ukrainian sections with their own secretariat, which he headed, and organized Ukrainian railway workers. He was a member of the Ukrainian National Rada of the Western Ukrainian National Republic and its secretary of labor and social security. In 1924 he



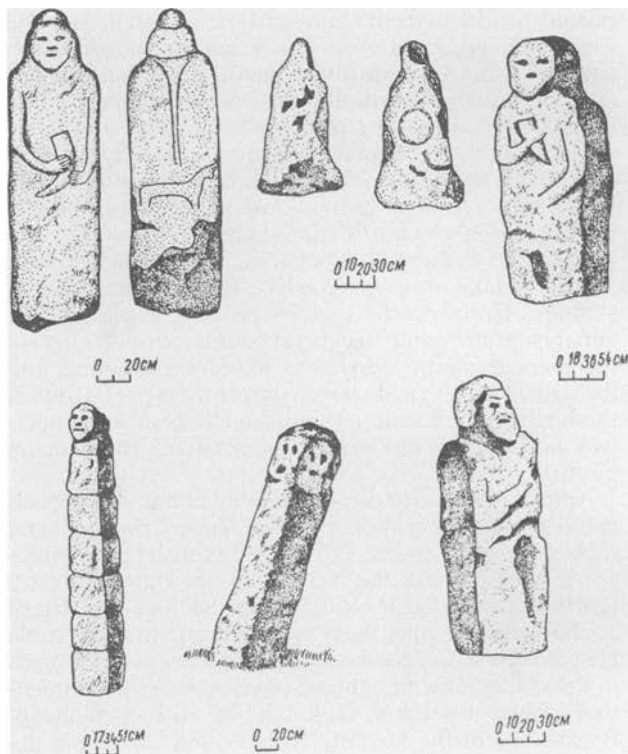
Antin Chernetsky

became the president of the Union of Ukrainian Private Employees, and in 1925–8 he served as director of the Pension Institute of Private Employees in Lviv. He edited and co-edited the periodicals of USSR: *Zemlia i volia* (1908), the weekly (1911) and daily (1919) *Vpered*, and *Profesiinyi visnyk* (1920–1). After emigrating to Germany and Switzerland, he wrote brochures on the history of the workers' and professionals' movement. In 1964 his *Spomyny z moho zhyttia* (Memoirs from My Life) was published.

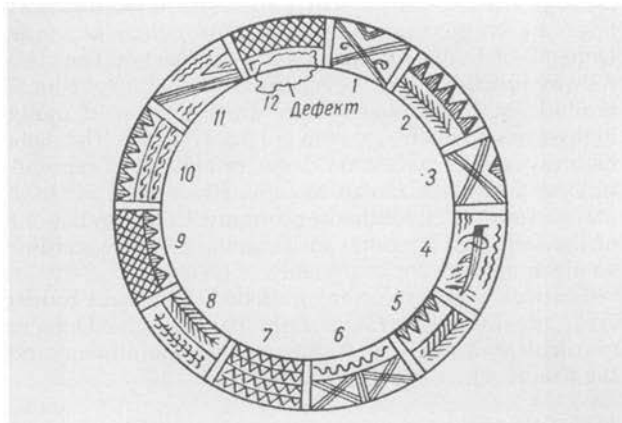
Cherniaev, Vasilii [Černjaev, Vasilij], b 1796 in Kalytva (now Nova Kalytva) in the Voronezh region, d 21 February 1871. Botanist. A graduate of Kharkiv University, Cherniaev worked as full professor at the institution from 1829 to 1859. In 1859 he published *Konspekt rastenii, dikorastushchikh i razvodimykh v okresnostiakh Khar'kova i v Ukraine* (Conspectus of Wild and Cultivated Plants in the Kharkiv Region and Ukraine). He collected a large herbarium of Ukrainian flora (now preserved at the Institute of Botany of the Academy of Sciences of the Ukrainian SSR), which contained over 1,700 plant species, including 17 that he first discovered. Cherniaev also studied mushrooms of the Kharkiv and neighboring gubernias.

Cherniakhiv [Černjxiv]. III-9. Town smt (1965 pop 9,000) in Polisia, a raion center in Zhytomyr oblast. The town has a food industry, brickyards, an asphalt factory, and a granite plant.

Cherniakhiv culture. An ancient culture of the 2nd–5th century AD, discovered in 1899 by V. Khvoika near the village of Cherniakhiv in the Kiev region. The culture was widespread in the forest-steppe on both banks of the Dnieper between the Don and the Dniester rivers and along the Boh River, as well as in southeastern Poland, Czechoslovakia, Hungary, Rumania, and Bulgaria. Monuments of the Cherniakhiv culture consist of moundless burial grounds and settlements. The settled tribes of the culture lived in large, unfortified settlements and engaged in farming and animal husbandry. They also practiced various trades – bronze working, iron working, jewelry making, and pottery making, which was usually executed by means of a potter's wheel. There was a well-developed trade with nearby Roman centers, from which the tribes imported amphoras, glass cups, and clay pottery. Roman coins were used in internal and external trade. Most scholars believe that the Cherniakhiv culture



1



2

THE CHERNIAKHIV CULTURE 1) Early Slavic pagan idols found at various sites in the middle Dniester Valley, 2nd–5th century (according to I. Vynokur, 1972). 2) Calendar on the rim of a vessel found in Lepesivka, Volhynia; the 12 panels correspond to the 12 months; the cycles of the sun, rain, and snow, as well as related agricultural activities, are symbolized (according to B. Rykov, 1962).

was the product of various ethnic tribes – the Dacians, Sarmatians, Germans, Scythians, and Antes – mentioned by ancient writers. The culture perished, probably during the invasion of the Huns at the end of the 4th century. Among the better-known monuments of the Cherniakhiv culture in Ukraine are the burial grounds at Cherniakhiv and the settlements at Zhukivtsi and Yahniatyn.

Cherniakhivsky, Oleksander [Černiakhivs'kyj], b 1 October 1869 in Mazepyntsi, Vasylkiv county, Kiev gubernia, d ? Husband of L. *Starytska-Cherniakhivska. Physician-histologist, civic leader, professor at Kiev University and then the Kiev Medical Institute, where for many years he was chairman of the department of histology. He did research in histology in Madrid and Berlin. In 1926 he founded a school of Ukrainian histologists. In his department he established a large collection of his own, unique, histological preparations. He wrote many scientific works on various problems of histology and a dictionary of medical terminology. He was chairman of the medical section of the All-Ukrainian Academy of Sciences in 1927 and a full member of the Shevchenko Scientific Society. During the trials of the *Union for the Liberation of Ukraine in 1930, he was sentenced to five years of strict solitary confinement. His consequent fate is unknown.

Cherniata (Chorniata), Ivan [Černjata (Čornjata)], birth and death dates unknown. Close associate of Hetman B. Khmelnytsky, participant in the campaigns against Poland, and general quartermaster of the Cossack Host in 1648–9. Cherniata was given diplomatic missions by Khmelnytsky. After the Treaty of Zboriv in 1649 he presided over the commission that drew up the 40,000-Cossack register (see *Registered Cossacks). After 1649 Cherniata is no longer mentioned in historical documents.

Cherniavshchenko, Demian [Černjavščenko, Dem'jan]. Zaporozhian Cossack and rebel leader. Cherniavshchenko took part in the *Koliivshchyna rebellion, serving in the detachments of M. Zalizniak, A. Zhurba, and M. Shvachka. In 1768 he conducted negotiations on behalf of the *Haidamakas with the Kiev governor general, F. Voeikov, concerning a joint campaign against the Poles. Treacherously arrested by Voeikov and sentenced to hard labor, Cherniavshchenko escaped to the Volga region, where he took part in the Pugachev rebellion of 1773–5. His fate is unknown.

Cherniavsky, Mykhailo [Černiavs'kyj, Myxajlo]. Engraver in wood in the Chernihiv region during the mid-18th century (1740–60). Cherniavsky produced engravings for ecclesiastical books published in Chernihiv, including *Ispovidaniie pravoslavnoi viry* (Confession of the Orthodox Faith, 1745), *Novyi Zavit* (New Testament, 1759), and *Psaltyr* (Psalter, 1763).

Cherniavsky, Mykola [Černjavs'kyj], b 3 January 1868 in the village of Torska Oleksiivka in Katerynoslav gubernia, d 28 November 1948 in Kherson. Writer, pedagogue, and zemstvo activist. A priest's son, Cherniavsky graduated from the Katerynoslav Theological Seminary. From 1889 he taught at the church school in Bakhmut. In 1901–3 he worked as a zemstvo statistician in Chernihiv and then moved to Kherson, where he worked in the gubernial zemstvo until 1919 and then returned to teaching. Cherniavsky's earliest poems are dated 1889. He published several collections of poetry, including *Pisni kokhannia* (Songs of Love, 1895), *Donets'ki sonety* (Donets Sonnets, 1898), and *Zori* (Stars, 1903). He frequently collaborated in publishing almanacs: *Dubove lystia* (Oak Leaves), *Z potoku zhyttia* (From the Stream of Life), and *Persha lastivka*



Mykola Cherniavsky

(The First Swallow). His work appeared in such journals as *Literaturno-naukovyi vistnyk*, *Pravda*, *Kievskaia starina*, and, in the Soviet period, in *Zhyttia i revoliutsiia*, *Chervoyni shliakh*, and *Zoria*. His lyrical poetry is thematically rich, but much of it consists of love poetry that was composed under the influence of T. Shevchenko and Ukrainian folklore. His historical poems are devoted to the Cossack era, particularly to B. Khmelnytsky's period. Cherniavsky was one of the masters of the sonnet in the pre-Soviet period: in *Donets'ki sonety* he described the daily life of the Donbas peasants and workers for the first time in Ukrainian poetry. He also wrote 80 short stories, 5 novellas, and memoirs. Although he welcomed Ukrainian independence, he did not work for its preservation. Under the Soviet regime Cherniavsky was not very active as a writer and in 1933 ceased to publish. Later he suffered political persecution, and his works were prohibited. He was rehabilitated after Stalin's death, but Soviet critics still accuse him of Ukrainian nationalism. The fullest edition of his works is *Tvory* (Works, 10 vols, 1927–31). After his rehabilitation, a few short collections were published: *Poezii* (Poetry, 1 vol, 1959) and *Tvory* (Works, 2 vols, 1966).

I. Koshelivets

Cherniavsky, Volodymyr [Černjavs'kyj], b 1893 in Odessa, d 13 November 1939. Communist party activist. Cherniavsky joined the Bolshevik party in 1911 and took part in the struggle against Ukrainian governments in Kiev from 1917 to 1920. He served as first secretary of oblast committees of the CP(B)U in Dnipropetrovske and Vinnytsia. From 1930 to 1937 he was a candidate member of the Politburo and secretary of the CC of the CP(B)U.

Chernigovskii listok (Chernihiv Newsletter). Russian-Ukrainian weekly newspaper published in Chernihiv from July 1861 to August 1863 (61 issues). The editor and publisher was L. *Hlibov. Besides literary works by P. Kulish, P. Kuzmenko, Mykola Verbytsky, L. Hlibov, O. Konysky, and S. Ovechko, the newspaper published articles on the Chernihiv region and other areas (concerning Sunday schools, school textbooks, cultural and literary life), valuable material on ethnography and folklore by S. Nis, P. Yefymenko, and M. Nomys, criticism and reviews (including Hlibov's theater criticism), and bibliographic articles. With the onset of an official policy of reaction (especially after the arrest of I. Andrushchenko, who wrote for *Chernigovskii listok*), the newspaper was forbidden to publish. From October 1862 until its closing, *Chernigovskii listok* was the only periodical in the Russian Empire that published Ukrainian-language material.



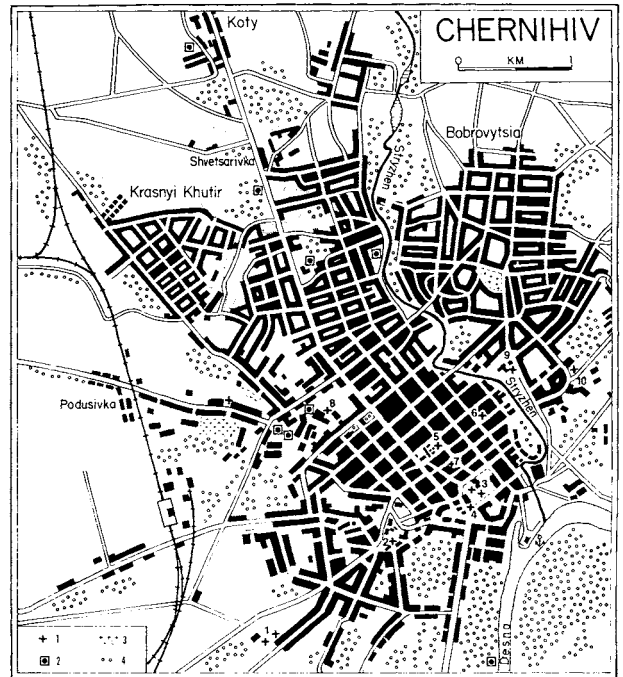
Chernihiv, general view of the city

Chernihiv [Černihiv]. 11-12. City (1983 pop 263,000) in the Dnieper Lowland situated on the high right bank of the Desna River, principal city of the *Chernihiv region and capital of *Chernihiv oblast, railway and highway junction, with a port on the river and an airport.

History. Traces of settlements from the Neolithic period and the Bronze Age have been found on the site of present-day Chernihiv. In historical times Chernihiv was a center of the *Siverianians. The city was incorporated into Kievan Rus' in the 9th century and became one of the most important and wealthiest cities of the realm. The first mention of Chernihiv in the chronicles occurred in 907. In the 11th-13th century Chernihiv was the capital of *Chernihiv principality, whose first ruler was Prince Mstyslav Volodymyrovych, the son of Volodymyr the Great. The old city was situated on an elevated terrace between the Desna and its tributary the Stryzhen. The city center consisted of the **ditynets*, which was encircled by the town proper, the suburbs, and a third section known as *Tretiak*, which was inhabited by merchants and artisans. Each part of the city had its own protective walls. The commercial section known as the *Podil* stretched along the river's edge. In the 12th century the area of the city was about 120 ha, excluding the *Podil*.

In 1239 the Tatars devastated Chernihiv. It fell under the control of Briansk principality in the second half of the 13th century and was incorporated into the Grand Duchy of Lithuania in the second half of the 14th century. In 1503 Chernihiv, along with the whole Chernihiv-Siverskyi land, came under Muscovy's rule. During this period the *ditynets* was fortified, and the suburbs were enlarged. The city was laid waste by the Tatars several times, particularly in 1482 and 1497. In accordance with the Truce of Deulino (1618), Chernihiv was transferred to the Polish Commonwealth and in 1635 became the principal city of *Chernihiv voivodeship. In 1623 Chernihiv was granted the Magdeburg law, and in 1648 it became part of the Cossack Hetman state and the capital of Chernihiv regiment.

After the abolition of the Cossack Hetman state Chernihiv became the capital of Chernihiv vicegerency (in 1781), of *Little Russia gubernia (in 1797), and of *Chernihiv gubernia (in 1802). At the time the city had 4,000 inhabitants. Its population increased to 12,000 by 1844, to 27,000 by 1897, and to 35,000 by 1913. During this time Chernihiv was an administrative, commercial, and manufacturing center with a small food industry; brick, candle, and soap factories; and other enterprises. The city

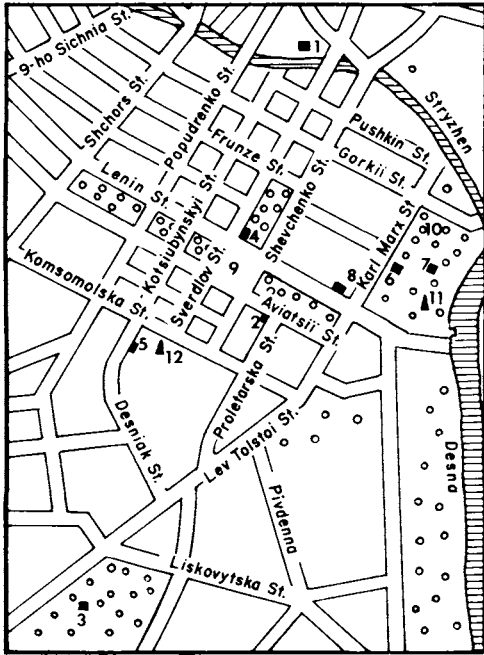


1. Churches: 1, Church of the Holy Trinity; 2, Cathedral of the Assumption of Yelets'kyi Monastery; 3, Cathedral of the Transfiguration and ss Borys and Hlib Cathedral; 4, Church of the Holy Protectress; 5, Church of Good Friday; 6, St Nicholas's Church; 7, Church of the Elevation of the Cross; 8, Church of the Resurrection; 9, ss Michael and Theodore's Church; 10, Church of the Ascension
2. Industrial enterprises
3. Cemeteries
4. Parks and wooded areas
- ↓ Port on the Desna

expanded towards the west and the northwest. After the revolution of February 1917 a Ukrainian administration was established in the city. In 1919 Chernihiv found itself in the territory contested by the UNR, the Red Army, and Gen A. Denikin, and by the end of that year Soviet authority was established in the city. It was the center of Chernihiv okruha from 1925 to 1932, when it became the capital of Chernihiv oblast. According to the 1926 census the population of the city of that time was 35,200, of whom 57 percent were Ukrainian, 20 percent Russian, and 10 percent Jewish. In the 1930s, as industry developed rapidly, the population increased to 69,000. During the German-Soviet war in 1941-4 Chernihiv suffered extensive damage.

After the war the city's industrial capacity reached its prewar level by the beginning of the 1950s, and the population grew rapidly; it was 90,000 in 1959, of which 69 percent was Ukrainian, 20 percent Russian, 8 percent Jewish, and 1 percent Polish; 159,000 in 1970; and 250,000 in 1980.

Economy. The main branches of industry located in Chernihiv are chemicals, food-processing, light industry, building materials, and woodworking. The major industrial enterprises include the Chernihiv Synthetic Fibers Plant (est 1959), the *Chernihiv Woolen Fabrics Manufacturing Complex (est 1963), the *Chernihiv Musical



CHERNIHIV, CITY CENTER

1. School attended by M. Kybalchych and P. Tychyna
2. The home where V. Samiilenko and M. Kotsiubynsky worked
3. Cemetery, with graves of O. Markovych, L. Hlibov, and M. Kotsiubynsky
4. Chernihiv Oblast Ukrainian Music and Drama Theater
5. M. Kotsiubynsky Memorial Museum
6. State Historical Museum
7. Historical Museum, Art Section
8. Symphony Hall
9. Kuibyshev Square
10. M. Kotsiubynsky Park
11. T. Shevchenko monument
12. M. Kotsiubynsky monument

Instruments Factory (est 1934), a primary wool-processing factory, a clothing factory, a footwear factory, a meat-packing plant, a dairy, a brewery, a confectionery factory, a macaroni factory, a dry-fruits processing plant, a reinforced-concrete plant, a mechanical-repair plant, and a woodworking plant.

Education and culture. Chernihiv is the home of many educational, academic-research, and cultural institutions, among them the Shevchenko Pedagogical Institute; a branch of the Kiev Polytechnical Institute; an evening mechanical-technological *tekhnikum*; a co-operatives *tekhnikum*; a commercial *tekhnikum*; a pedagogical and a musical school; branches of the All-Union Scientific Research Institute of Oil and Gas Exploration, the All-Union Scientific Research Institute of Machinery for the Manufacture of Synthetic Fibers, and the Ukrainian Scientific Research Institute of Agricultural Microbiology; two museums – a historical museum and the Kotsiubynsky Literary-Memorial Museum; a branch of the St Sophia Cathedral Museum; the Chernihiv Oblast Ukrainian Music and Drama Theater; and the oblast philharmonic orchestra.

Cultural history. Chernihiv has always played a prominent role in Ukraine's cultural life. Its cultural traditions date back to Kievan Rus', when the broad national scope of the Chernihiv dynasty's political activity secured favorable conditions for cultural development and promoted the culture of Chernihiv to an all-Ukrainian level, particularly in the areas of architecture and painting. The city's monumental structures of the 11th–12th century, especially its churches, were remarkable achievements of the age. In the first half of the 11th century the Cathedral of the *Transfiguration was erected at the center of the *ditynets*. The *SS Borys and Hlib Cathedral, the Dormition Cathedral of *Yeletsnyi Monastery, *St Elijah's Church, the Church of the Annunciation, and St Michael's Church, which has not survived, were built in the 12th century. The Church of *Good Friday, erected at the turn of the 13th century, was devastated in The Second World War and was later reconstructed. Chernihiv also made contributions to the development of Old Rus' literature. Hegumen *Danylo from Chernihiv wrote an account of his travels to the Holy Land at the turn of the 12th century. Although the Chernihiv Chronicle has been lost, fragments of this work have been preserved in later chronicle compilations.

The Tatar invasions and the destruction of Chernihiv in 1239 interrupted its cultural growth for many years. Chernihiv's location on the border between the warring Lithuanian-Polish and Muscovite states did not favor its cultural renaissance. The first signs of a cultural rebirth in Chernihiv appeared only in the 17th century. The Uniate archimandrite of the Yeletsnyi Monastery, K. Stavrovetzky (Trankvilion), the author of poems and theological works, set up the first printing press in Chernihiv in about 1646. The flourishing cultural life of the second half of the 17th century was connected with the work of the archbishop of Chernihiv, L. Baranovych, who in 1679 moved to Chernihiv the printing press he had founded in Novhorod-Siverskyi in 1675. The circle of writers and artists associated with Baranovych included I. Galiatovsky, the archimandrite of the Yeletsnyi Monastery; A. Radyvylovsky, the archdeacon of the Chernihiv eparchy; L. Tobolynsky, elder of the Trinity–St Elijah Monastery; the poet I. Velychkovsky; Ioan Maksymovych, the future archbishop of Chernihiv; the engravers I. Shchyrsky, L. Tarasevych, and N. Zubrytsky; and the architects A. Zörnrikau and J. Baptist. Owing to Baranovych's initiative and funds provided by the Hetman administration and Chernihiv's Cossack *starshyna*, the city's architectural monuments, and particularly the Trinity Cathedral (built in the 16th century), were renovated and reconstructed in the baroque style. Of particular significance was the founding in 1700 of *Chernihiv College, which became one of the main centers of learning in the Hetman state. In the first half of the 18th century the Chernihiv Chronicle and the Lyzohub Chronicle were written. Grand new churches such as the baroque St Catherine's Church (1715) and secular buildings such as the regimental chancellery known as Mazepa's building and the building of Ya. Lyzohub were erected.

In the second half of the 18th century Chernihiv preserved its importance as a great cultural center. During this period the principal cultural figures were O. Shadunsky, D. Pashchenko (the author of a monograph describing Chernihiv vicegerency, 1731), the general judge H. Myloradovych, the writer O. Lobysevych, and

the historian M. Markov. At the turn of the 19th century a circle of Ukrainian 'patriotic nobles' grew out of the cultural milieu of Chernihiv. Among its members were the Chernihiv gubernia marshal, A. Poletyka; the amateur historian A. Chepa; R. Markovych; and T. Kalynsky. They devoted themselves to history, collected historical documents and chronicles, and composed memoranda based on them about the history and rights of the Ukrainian gentry. These memoranda were known all over Left-Bank Ukraine. The purposes of the circle were to defend Ukraine's right of autonomy and to obtain for the Cossack estate rights enjoyed by the nobility.

From the middle of the 19th century cultural life in Chernihiv developed rapidly. In contrast to the earlier period, in which regional and nobility interests and aspirations were dominant, general national objectives came increasingly to the fore. The following scholars and writers worked in Chernihiv during this period: the historians O. Lazarevsky, Count H. Myloradovych, O. Khanenko, the brothers Mykola and Myrofan Konstanyovych, A. Verzylov, and P. Doroshenko; the ethnographers Opanas Markovych, O. Shyshatsky-Illich, and S. Nis; the writer L. Hlibov; and the statisticians O. Rusov, V. Vyrzar, P. Chervinsky, and O. Shlykevych. Some of these individuals belonged to the Chernihiv Hromada, one of the more radical *hromadas in Ukraine.

Towards the end of the 19th century intellectual life in Chernihiv expanded in scope and intensity. Its main centers were the Statistical Committee; the Gubernia Archival Commission, established in 1896 through the efforts of O. Lazarevsky and H. Myloradovych; and the Tarnovsky Museum, founded by V. Tarnovsky, Jr. Scholars, pedagogues, writers, and artists of the Chernihiv zemstvo, whose work and interests often extended beyond the boundaries of the Chernihiv region, were active in these institutions.

At the turn of the century the writers M. Kotsiubynsky, B. Hrinchenko, V. Samiilenko, M. Vorony, and M. Cherniavsky, the painter I. Rashevsky, and the historian V. Modzalevsky lived in Chernihiv. Young Ukrainians, most of them graduates of the Chernihiv gymnasium or seminary, gathered at the homes of these prominent artists or scholars. Some of these young people made important contributions to Ukraine's cultural and scholarly life after the revolution of 1917. The writers P. Tychyna, I. Kocherha, and V. Blakytny, the historians P. Savytsky, Ye. Onatsky, M. Petrovsky, Vasyl Dubrovsky, and V. Shuhaievsky, and the art scholar O. Hutsalo spent at least some years of their youth in Chernihiv. In 1911 the 14th Archeological Conference took place in Chernihiv. The city maintained its importance as a cultural center in the 1920s and the early 1930s. It was the home of such institutions as the *Chernihiv State Historical Museum (the greatly expanded former Tarnovsky Museum), a historical archives, a learned society, and an institute of people's education. The work of these institutions was closely connected with the work of the All-Ukrainian Academy of Sciences and particularly with the work of its historical section of the academy; the Archeological Committee; the central historical archives of Ukraine in Kiev and Kharkiv; and the Scientific Research Institute of Ukrainian Culture in Kharkiv. Their further development was curtailed by Soviet political repression in the 1930s and by the Second World War.

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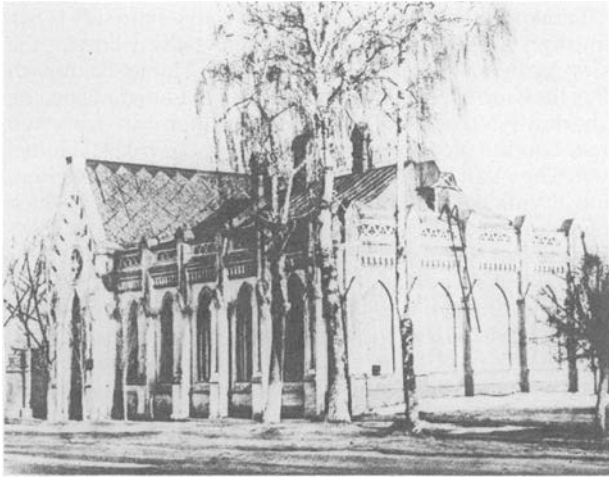
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Chernihiv College

Chernihiv College. One of the oldest secondary schools in Ukraine, the Chernihiv College was established in 1700 on the model of the *Kievan Mohyla Academy by the archbishop of Chernihiv, Ioan Maksymovych. It was generously supported by Hetman I. Mazepa. The college replaced the Slavonic-Latin school that had been moved to Chernihiv from Nizhen. It had a six-year program and provided a general education (no theology or philology classes). The students were mostly the sons of priests (in 1743-4, 78 out of 253 students) and Cossacks. In 1776 the college was reorganized into a theological seminary, which functioned until 1917.

Chernihiv gubernia. Administrative territorial unit in Left-Bank Ukraine created in 1802. Its center was the city of *Chernihiv. The gubernia was composed of 15 counties, 11 of which (Borzna, Hlukhiv, Horodnia, Kozelets, Konotip, Krolevets, Nizhen, Novhorod-Siverskyi, Oster, Sosnytsia, Chernihiv) lay within the boundaries of Ukrainian ethnic territory. The remaining four northern counties (Mglin, Novozybkov, Starodub, Surazh) were part of a mixed Ukrainian-Belorussian-Russian ethnic territory. Chernihiv gubernia covered 52,396 sq km and, according to the 1897 census, had a population of 2,298,000 (cf Ukrainian ethnic territory, which covered 38,324 sq km and had a population of 1,663,000). The 1914 population figure was 2,340,000, of which Ukrainians numbered 1,525,000. In 1919 the four northern counties were transferred to Homel gubernia and, in 1926, to Briansk gubernia, RSFSR. In 1925 the territory of Chernihiv gubernia became part of Hlukhiv, Konotip, Nizhen, and Chernihiv okruhas.



Chernihiv State Historical Museum

Chernihiv State Historical Museum. Established in 1925 by the merger of the Tarnovsky Museum of Antiquities, founded in 1897, the collection of the Archival Commission, and a number of other collections. The museum has two departments: the department of prerevolutionary history and the department of the history of Soviet society. It contains valuable archeological materials excavated at the sites of various cities of Kievan Rus', such as Kniazha Hora, Roden, Peplava, and Chernihiv. On display are clay pottery, tools of the skilled trades, farm implements, bone carvings, porcelain, carved crystal, church articles, arms (particularly the arms of B. Khmelnytsky, Ya. Ostrianyn, and S. Nalyvaiko), woven articles, old printed documents from the Kiev, Ostrih, and Pochaiv presses, universals issued by hetmans, icons, portraits, etc.

In the department of the history of Soviet society there are documents of the 1917–45 period, the October Revolution, the Second World War, and the partisan movement. There are also displays illustrating the development of industry and farming in the Chernihiv region and urban-development plans.

Chernihiv Musical Instruments Factory. Established in 1934, the factory produced stringed folk instruments until 1950. It then specialized in pianos and in 1955 began to produce the first small upright pianos in the Soviet Union. In 1970 the factory produced 26,300 pianos, 75,900 guitars, 16,500 balalaikas, and 1,500 banduras. The production figures for 1960 were 14,270 pianos, 33,200 guitars, 48,200 balalaikas, and 586 banduras.

Chernihiv oblast. Chernihiv oblast lies in the northern part of Left-Bank Ukraine. In the north the oblast borders on the Belorussian SSR and the Russian SFSR. For centuries the oblast's territory was part of the geographical-historical *Chernihiv region. Chernihiv oblast was established on 15 October 1932. Its area is 31,900 sq km. Its 1982 population was 1,472,000, of which 47 percent was urban. The oblast has 22 raions, 462 rural soviets, 15 cities, and 30 towns (smt).

Physical geography. Most of Chernihiv oblast lies within the *Dnieper Lowland. It is a somewhat swampy

plain, sloping from the northeast (200–220 m in elevation) to the southwest (120–150 m in elevation). The climate here is moderate-continental: the July temperature is 18.4° to 19.7°C, and the January temperature –6° to –8°C. Annual precipitation is 500–600 mm. The length of the growing season is 190–200 days. The Dnieper flows along the western boundary of Chernihiv oblast. The main river of the oblast is the *Desna, which flows from the northeast to the southwest. The left-bank tributaries of the Desna are the Seim, Doch, and Oster; its right-bank tributaries are the Ubid, Mena, Snov, and Bilous. There are mainly podzol sandy soils in the northern, Polisian part and chernozems in the southern part. Mixed forests of pine, oak, birch, hornbeam, aspen, alder, and poplar predominate in the northern part, while small oak forests predominate in the southern, forest-steppe part. Forests cover 20.1 percent of the oblast's territory.

In the past Chernihiv oblast was part of the Hetman state. Under the Russian Empire it constituted Chernihiv gubernia.

Population. The average population density is 47.3 persons per square kilometer. In the forest-steppe the density exceeds 50 persons per square kilometer. The proportion of urban population has risen rapidly in recent years: it was 15.3 percent in 1940, 23.6 percent in 1960, 34.6 percent in 1970, and 44.1 percent in 1978. During the Second World War the population declined considerably. Then, until the beginning of the 1960s, the population increased slowly and later declined again: it was 1,787,000 in 1940, 1,478,000 in 1950, 1,558,000 in 1960, 1,560,000 in 1970, and 1,501,000 in 1978. The natural population growth here is one of the lowest in Ukraine (in 1975 the rate was the lowest, at 0.9 percent). The balance of migration is constantly negative. The largest cities in 1980 were Chernihiv (pop, 242,000), Nizhen (pop 71,000), and Pryluka (pop 67,000). The ethnic composition of the population in 1979 (1959 figures in parentheses) was Ukrainians, 92.5 (94.5) percent; Russians, 5.8 (3.9) percent; and Jews, 0.7 (0.8) percent.

Economy. Chernihiv oblast is one of the industrial-agrarian regions of Ukraine. Industrial production accounted for 66.4 percent of the oblast's gross output in 1970. Most enterprises were built in the postwar years, and new branches of industry were established – petrochemicals, equipment building, textiles, machine building, fuel (55 percent of Ukraine's petroleum). Agriculture also plays an important role in the oblast's economy. It is varied and intensive, with an emphasis on grain, potatoes, meat, and dairy products.

Industry. In 1970 light industry accounted for 44.5 percent of industrial production, the food industry for 24.5 percent, the machine-building and metalworking industry for 9.4 percent, the chemical industry for 8.4 percent, the fuel industry for 5.3 percent, and the wood-working and paper industry for 3.2 percent. The energy to run the industry is derived from local peat deposits (the Zamhlai peat-brick plant), oil fields (at Hnidyntsi, Pryluka, Leliaky, and Monasteryshche), natural-gas fields (Bohdanivka and Milky), the Chernihiv Thermo-electric Station, the Kyvenerho power system, and coal from the Donets Basin.

The most developed branches of light industry are the textile, knitted-materials, garment, flax-and-hemp-manufacturing, and leather-goods branches. One of the largest

textile plants in Ukraine – the *Chernihiv Woolen Fabrics Manufacturing Complex – and a woolworking plant are located in Chernihiv. There are textile mills in Novhorod-Siverskyi and Oster; garment factories in Chernihiv, Pryluka, and Nizhen; a leather-goods factory, hosiery factory, and knitting and spinning mills in Pryluka; and a felt factory in Chernihiv. Eight flax-working plants, two hemp-working plants, and several shoe factories are found in Chernihiv, Pryluka, and Semenivka. The oblast is famous for its handicraft industries: kilim weaving and artistic embroidery.

In the food industry sugar refining, distilling, meat packing, butter and cheese making, flour milling, and canning are highly developed. Sugar refineries are located in Bobrovysia, Nosivka, Parafiivka, Lynivka, and Novyi Bykiv. Distilleries are found in the Borzna, Koriukivka, Horodnia, and Kozelets raions. Chernihiv and Nizhen have breweries. There are meat-packing plants in Chernihiv, Nizhen, Pryluka, Bakhmach, and Novhorod-Siverskyi. Butter and cheese factories are located in Ichnia and Bakhmach. In Nizhen there is a large canning factory and an oil-and-fat rendering plant.

The chemical industry has become very important in the oblast's economy. In Chernihiv there is a large synthetic-fibers plant, the Khimvolokno plant (built in 1957); in Pryluka there is a synthetic-resins plant; and in Nizhen there is a lacquer and paint factory. The machine-building and metalworking industries serve for the most part the needs of agriculture and the chemical industry. Agricultural machinery is built in Nizhen, Pryluka, and Makoshyne; firefighting equipment and construction machinery are manufactured in Pryluka; fishing equipment and chemical machinery are produced in Bakhmach. In Chernihiv auto parts are made at a branch of the Gorky auto works, and instruments are manufactured. In the woodworking and paper industry there are six furniture factories, the *Chernihiv Musical Instruments Factory, and an industrial paper and carton plant in Koriukivka. The building-materials industry produces reinforced-concrete structures, roofing materials, brick, etc.

Agriculture. In 1976 there were 503 collective farms (614 in 1970) and 57 state farms (40 in 1970). Sixty-eight percent of the oblast's area was devoted to agriculture. Of this, 72 percent was cultivated land, and 26 percent was pasture and meadow. The total land under cultivation in 1976 covered 1,587,100 ha; 44.8 percent (711,800 ha) of this land was devoted to grain, 6.3 percent (100,500 ha) to industrial crops, 12.2 percent (193,300 ha) to potatoes, 1.2 percent (19,400 ha) to fruit, particularly melons, and 35.4 percent (562,100 ha) to fodder crops. The main grains grown are winter wheat (243,300 ha), barley (194,600 ha), rye, and corn. In terms of industrial crops most of the land is devoted to flax (45,900 ha), barley (45,900 ha), sugar beets (41,800 ha), and tobacco. The oblast is Ukraine's largest producer of potatoes (2,943,000 t in 1975) and flax (28,900 t). In the period 1970–5 the average grain yield was 19.5 centners per ha. Winter-wheat yield was 23 centners per ha, sugar-beet yield was 244.2 centners per ha, and potato yield was 141.8 centners per ha.

In 1976 there were 1,305,500 head of cattle in Chernihiv oblast (of which 505,100 were cows), 847,600 hogs, and 245,500 sheep and goats. The predominant breed of cattle was Simmental; of hogs, Large White; of sheep, Perekos. Poultry farming, rabbit raising, apiculture, and fishing are expanding.

Transportation. The length of effective railroads is 892 km (1976). The oblast is crossed by such railway lines as the Kiev-Nizhen-Konotip-Moscow line, the Homel-Bakhmach line, the Kiev-Nizhen-Chernihiv-Homel-Leningrad line, the Chernihiv-Nizhen-Pryluka line, the Chernihiv-Korysten line, and the Novhorod-Siverskyi–Novozybkov–Homel line. The main railway junctions are Bakhmach, Nizhen, and Pryluka. There are 7,500 km of highway, of which 3,600 km are hard surfaced. The motor highways Kiev-Chernihiv-Leningrad, Kiev-Nizhen-Moscow, and Chernihiv-Pryluka-Cherkasy cut across the oblast. There is boat transportation on the Dnieper, Desna, and Sazh rivers, and on parts of the Snov and Seim. Chernihiv's port on the Desna is important. Chernihiv has airline communications with the larger cities of the USSR and with the distant raion centers of the oblast. The Dashava-Kiev-Moscow gas pipeline runs through the oblast.

Many tourists are attracted to the region of the Kiev Reservoir, the banks of the Desna, the *Trostanets Dendrological Park, and the cities of Chernihiv, Nizhen, and Novhorod-Siverskyi.

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Yu. Savchuk

Chernihiv principality. One of the largest and mightiest political entities of Kievan Rus' in the 11th–13th century. The principality was formed in the 10th century and retained some of its distinctiveness until the 16th century. Its basic territory consisted of the basins of the Desna and Seim rivers in Left-Bank Ukraine, which were settled by the *Siverianians and partly by the *Polianians in the south. Eventually the principality expanded to encompass the territory of the *Radimichians and some of the lands settled by the *Viatichians and *Drehovichians. Chernihiv was the capital of the principality, which included a number of towns and cities, such as Novhorod-Siverskyi, Starodub, Briansk, Putyvl, Kursk, Liubech, Hlukhiv, Chechersk, Kozelsk, Homel, and Vyr. Until the 12th century the domain and influence of the principality expanded far into the northeast (the Murom-Riazan land) and into the southeast (*Tmutorokan principality).

Until the 11th century Chernihiv principality was governed by local (tribal) elders and by vicegerents who were sent from Kiev to collect tribute, administer justice, and organize a defense against foreign enemies, particularly the nomadic hordes. In 1024–36 the principality was ruled by Prince Mstyslav Volodymyrovych, who came from Tmutorokan. After the reign of the Kievan grand prince Yaroslav the Wise, who unified the right-bank and left-bank territories of the Kievan state, the principality was inherited by his son Sviatoslav II, who founded the Chernihiv house of the Riuryk dynasty. The *Riurykids governed the principality until the 14th century by transferring power either from father to son (dynastic inheritance) or from older to younger members of the family. Kievan grand prince Volodymyr Monomakh ruled the principality for a time, but in accordance with the

decision of the *Liubech congress of princes (1097) the principality and its appanages went to Sviatoslav's sons, Oleh and Davyd Sviatoslavych, and their descendants, the Olhovychi. Although some of the appanages, particularly Novhorod-Siverskyi, developed into independent principalities, the authority of the Chernihiv prince as the head of the princely house and the supreme ruler was great enough to preserve for him the title 'grand prince.'

The power possessed by the Chernihiv princes, the unity of the house, and the wealth and ability of its leading members played an important role in the economic and cultural development of the principality in the 12th–mid-13th century. The policies of the Chernihiv princes were determined by the historical development of the principality and its economic and military importance and were characteristic of a great state. The Riurykids of Chernihiv always aspired to gain the great throne of Kiev and to hand it on to their descendants. The Chernihiv house ruled Kiev in the 11th–13th century during the reign of the grand princes Sviatoslav II (1073–6); his grandsons Vsevolod (1139–46) and Ihor (1146–7) Olhovych, the sons of Oleh Sviatoslavych; Iziaslav Davydovych (1157–61); Sviatoslav III Vsevolodovych (1176–94, with interruptions); Vsevolod Chernny (Sviatoslavych) (1206–12, with interruptions); and Mykhailo Vsevolodovych (1238–46). At the same time these princes or their relatives retained direct control of Chernihiv principality.

With the title, authority, and influence of the grand prince of Kiev and the resources of Chernihiv principality at their disposal, the Chernihiv princes conducted an ongoing expansionist policy. In the 11th–mid-12th century their foreign policy was focused mostly on the southeast – the Don and Lower Volga region (the former Khazar state), Caucasia, and Tmutorokan principality. This policy determined the relations between the Chernihiv princes and the *Cumans, who acted at various times either as allies of the princes in foreign undertakings and internal struggles or as opponents to their eastward expansion. One of the last attempts of the Chernihiv Riurykids at eastward expansion was Ihor Sviatoslavych's disastrous campaign of 1185, which is described in the epic *Slovo o polku Ihorevi* (The Tale of Ihor's Campaign). The Cuman barrier enabled Byzantium to consolidate its influence over the territory of Tmutorokan principality.

As the eastern ties of Chernihiv principality grew weaker, the attention of the princes turned westward towards the Belorussian territories of the Kievan realm. With the consent of the Polotsk princes Chernihiv assumed the role of guardian and even sovereign over *Polotsk principality. Towards the end of the 12th century the Chernihiv princes both held the Grand Principality of Kiev and enjoyed sovereignty over Polotsk principality. Thus, they were in a favorable position, after their attempts to consolidate their influence in Novgorod failed, to bid for control over all Ukrainian territories, including the Principality of *Galicia-Volhynia, and thus for the primacy of Chernihiv principality among the principalities of Rus'. The attempt of the Ihorevychi of Novhorod-Siverskyi to gain control of Galicia ended in failure and the violent death of the brothers in 1211. In 1229 Mykhailo Vsevolodovych of Chernihiv began a prolonged struggle with his brother-in-law Danylo Romanovych of Galicia for the Kievan and Galician thrones.

These ambitions were undermined by the Mongol-Tatar invasions. In 1223 the grand prince of Chernihiv, Mstyslav Sviatoslavych, died at the battle on the Kalka River. On 18 October 1239 Chernihiv was captured and plundered by the Tatars, and Prince Mstyslav Hlibovych died in battle. In 1245 Prince Rostyslav Mykhailovych, the Chernihiv pretender to the Galician throne, was decisively defeated at Peremyshl. In 1245 and 1246 Danylo Romanovych of Galicia suffered the humiliation of submitting to the Mongol khan's authority, while Mykhailo Vsevolodovych, who refused, suffered a martyr's death. Chernihiv principality was divided into a number of appanage principalities, which for a long time remained directly controlled by the Golden Horde.

The Grand Principality of Chernihiv ceased to exist, but Chernihiv principality, devastated and plundered by the Tatars, restricted in its rights, borders, and aspirations, survived with Briansk as the new capital. In the second half of the 13th century and at the beginning of the 14th century it was governed by princes of the Chernihiv house, beginning with Roman Mykhailovych of Briansk and Chernihiv (1263–85). Then it passed into the hands of the Riurykid princes of the House of Smolensk. In the second half of the 14th century Chernihiv principality became a vassal of the Grand Duchy of Lithuania and was ruled, as were all the northern Rus' principalities, by the Lithuanian princes of the Gediminas dynasty. During his reign as grand duke of Lithuania, Casimir IV of Poland granted Chernihiv principality to émigré princes of the Moscow Riurykids, in particular to Prince Ivan Andreevich of Mozhaisk. His son, Semen, submitted to Muscovy in 1500, and in 1515, during the rule of Semen's son, Vasily Semenovych, Chernihiv principality was annexed by Muscovy, which in 1523 also annexed Novhorod-Siverskyi principality, the last independent Ukrainian principality.

The state traditions of Chernihiv principality outlasted its historical existence by many centuries. They were reflected in the political projects of the Cossack Hetman state of the 17th–18th century (the so-called Kunakov Articles, 1649); in P. Ivanenko's Zaporozhian Cossack treaty with the Crimean Tatars in 1692, which mentions Chernihiv principality; in Hetman I. Mazepa's use of the title 'Prince of Chernihiv' in negotiations with Poland and Sweden in 1708; in the Russian tsars' use of the title 'Grand Prince of Chernihiv,' adopted after the Treaty of Pereiaslav (1654); and finally in the history of the Ukrainian national renaissance of the 19th–20th century and the founding of a new Ukrainian state in 1917.

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Chernihiv printing press. Founded ca 1675 by L. *Baranovych in Novhorod-Siverskyi and moved to Chernihiv in 1679. At the beginning of the 18th century it was the third-largest printing house, in terms of size and production, in Ukraine, after the Kiev and Lviv presses, and had its own paper factory. The press printed liturgical books, the polemical works of I. Galiatovsky, the poems of Ihnatii Maksymovych, the historical and theological works of D. Tuptalo, translations of works in Latin, etc. Among the famous engravers who worked at the Chernihiv printing press were Leontii Tarasevych, I. Shchyrsky, I. Strelbytsky, and N. Zubrytsky. In spite of prohibitions and threats from the Holy Synod, which demanded that all books be 'in agreement with Muscovite books,' the Chernihiv printing press maintained its independence until 1724 and printed books on various topics in Ukrainian, Polish, Latin, and Church Slavonic. The press began to decline in 1724 and was closed down in 1820.

Chernihiv region (Chernihivshchyna). A historical and geographical territory in northeastern Ukraine on the border with Russia and Belorussia. In the west the Chernihiv region borders on the Kiev region; in the east, on Slobidska Ukraine; in the northwest, on Belorussia; and in the north, on Russia (Briansk region). The precise boundaries of the Chernihiv region have changed over the centuries. The territory has an area of about 55,700 sq km. During the Princely era the Chernihiv region formed the nucleus of *Chernihiv principality, which also encompassed large territories in the north (Briansk region), the northeast (Kursk, Murom-Riazan lands), and the southeast (Tmutorokan principality). In 1239 the Chernihiv region was captured by the Tatars, in 1356 most of the region was annexed by the Grand Duchy of Lithuania, and in 1503 it came under the control of Muscovy. The Truce of Deulino (11 December 1618) transferred the region to Poland, and it became *Chernihiv voivodeship. In 1648 the Chernihiv region became part of the Hetman state and encompassed the Chernihiv, Starodub, and Nizhen regiments as well as parts of the Pereiaslav and Pryluka regiments. After the abolition of Ukraine's autonomy the Chernihiv region was divided into two vicegerencies in 1782 – the Chernihiv and Novhorod-Siverskyi vicegerencies – which survived until 1797 and then became part of the Little Russia gubernia (covering the territory of the Hetman state). In 1802 the gubernia was reorganized into two gubernias – *Chernihiv gubernia and Poltava gubernia (see *Poltava region) – which endured until 1917. In 1917–19 the Chernihiv region, including its northern part (the counties of Starodub, Mglin, Surazh, and Novozybkov), belonged to the UNR.

In 1919 the Chernihiv region was captured by the Soviets, and the four northern countries were transferred to Homel gubernia and then in 1926 to Briansk gubernia of the Russian SFSR. In 1925 Chernihiv gubernia was divided into okruhas, and in 1932 it was reorganized into *Chernihiv oblast. In 1939 the eastern part of the oblast was transferred to the new Sumy oblast, and a small southwestern part was transferred to left-bank Kiev oblast, while Chernihiv oblast acquired the Pryluka area.

In general the Chernihiv region is not rich in natural resources and has a moderate population density. Farming in this region has been less profitable than in other

regions of Ukraine. Hence there have been frequent migrations from the Chernihiv region to other territories, such as southern Ukraine and the Far East. From the historical, cultural, and ethno-linguistic viewpoint the Chernihiv region has always been an integral part of Ukraine and has often rivaled the Kiev region as the center of Ukrainian territory and the Ukrainian people.

Geography. The Chernihiv region encompasses the northern part of the *Dnieper Lowland, which is a somewhat swampy plain sloping from the northeast (elevation, 200–220 m) towards the southwest (elevation, 120–150 m). The climate is moderate-continental: the temperature in July is usually 18.4° to 19.7°C and in January –6.7° to –7.6°C. The annual precipitation is 500–600 mm. The growing season is 190–200 days. The Chernihiv region lies in the Desna Basin, which includes the left-bank tributaries of the Desna – the Oster, Doch, and Seim – and the right-bank tributaries – the Bilous, Snov, Mena, Ubid, and Sudost. The Dnieper and Sozh mark the western boundary of the Chernihiv region. The forests in the northern part of the region consist mostly of pine, oak, birch, hornbeam, and alder; in the southern, forest-steppe part small oak forests are predominant. Forests occupy one-fifth of the region's land area. The soils in the northern, Polisian part are sandy podzolic, and in the southern part, chernozems.

Population. The Chernihiv region has been inhabited from the earliest times. In the 8th century AD the *Siverians appeared in the region. Besides the native Ukrainian population, there were some Russians, mainly Russian Old Believers fleeing religious persecution, who established homesteads and settlements in the Chernihiv region in the 17th–18th century, mostly in Starodub, Novozybkov, Surazh, and Horodnia counties. Klyntsi became their cultural center. From the end of the 18th century there was also an exodus. It consisted of peasants, who fled from the Chernihiv region to the south (to the Katerynoslav region, Tavriia, the Kuban, and Caucasia) and to the east. In the brief period 1782–91, about 700,000 peasants emigrated from the Chernihiv and Novhorod-Siverskyi vicegerencies. Emigration continued at the end of the 19th and the beginning of the 20th century. Between 1893 and 1903, 11,300 peasants per year on the average left Chernihiv gubernia to resettle in remote regions of the Russian Empire, such as the Central Asian steppe, the Urals, Siberia, or the Far East. In 1906–12, 157,600 peasants emigrated to Siberia. Large numbers of peasants from the region – about 133,000 per year in 1893–7 – took up seasonal work in other parts of Ukraine such as Katerynoslav, Kherson, and Tavriia gubernias, the Donbas, and the Kryvyi Rih region. Thirty-five percent of the miners in Kryvyi Rih came from the Chernihiv region. In spite of emigration and migration, the population of the Chernihiv region (and later Chernihiv gubernia, which included most of the region) increased steadily from 964,500 in 1764 to 1,176,570 in 1782, to 1,374,746 in 1851, to 1,471,866 in 1858, to 2,321,900 in 1897, to 3,132,000 in 1914 (according to S. Rudnytsky). Natural population growth in 1897 was 17.8 percent. Yet the population density in Chernihiv gubernia (area, 52,400 sq km) was one of the lowest for the Ukrainian gubernias: 26.2 inhabitants per sq km in 1851, 44.3 in 1897, and 59.8 in 1914. Most of the population (91.1 percent) was peasant; only 207,390 people lived in cities (in 1897). There were 19 cities in the gubernia, the

largest being Chernihiv (27,000), Nizhen (32,000), Starodub (26,000), Konotip (23,800), Hlukhiv (17,600), Novsivka (15,500), Borzna (15,000), Novozybkov (15,000), Berezna (13,100), Krolovets (12,800), Klyntsi (12,000), and Ichnia (10,000). At the end of the 19th century Chernihiv gubernia was divided into 15 counties. In 1860 the gubernia's population consisted of the following social strata: enserfed peasants (38.8 percent), state peasants (44.5 percent including Cossacks, who accounted for 30.8 percent), burghers (9.4 percent), nobles (1.6 percent), clergy (0.9 percent), merchants (0.6 percent), and military and others (4.5 percent). Eighty-four percent of the population in 1897 were peasants, and 16 percent were of other social classes. In 1913, 308,720 of the 2,956,000 inhabitants were urban residents; of these, 79,700 were tradesmen and 18,100 were factory workers.

By national composition the population of the gubernia in 1897 was as follows: Ukrainians, 85 percent; Belorussians (who settled in Surazh county in the 17th century), 6 percent; Russians, 5 percent; and other nationalities, such as the Jews, Poles, and Germans (who had four colonies in Borzna county and two in Konotip county), 4 percent. S. Rudnytsky gave similar statistics for 1914: Ukrainians, 85.6 percent; Russians, 9.0 percent; Jews, 4.9 percent; Germans, 0.4 percent; and Poles, 0.1 percent. In terms of religious affiliation, 91.8 percent of the gubernia's population in 1897 was Orthodox; 0.9 percent, Edinovertsy; 0.9 percent, Old Believers; 0.2 percent, Protestants; 0.3 percent, Catholics; 5.0 percent, Jews; and 1 percent, other.

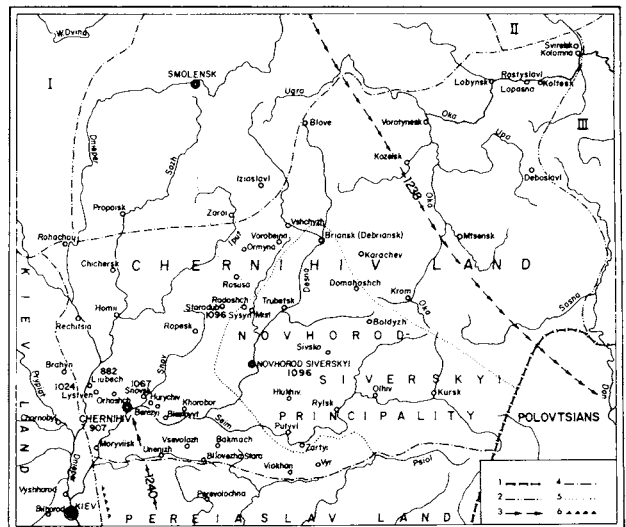
During the Soviet period changes occurred in the region's administrative division and in the national composition of its population. According to the 1926 census, the territory of former Chernihiv gubernia was inhabited by 2,906,000 people, of whom 73 percent were Ukrainians; 23.1 percent, Russians; 2.6 percent, Jews; and 1.2 percent, Belorussians. The population of the part of the Chernihiv region that belonged to the Ukrainian SSR (excluding the four counties of Klyntsi, Novozybkov, Starodub, and Pochep, where the population was 14.7 percent Ukrainian and 79.3 percent Russian) was 92.7 percent Ukrainian, 4.9 percent Russian, and 2.2 percent Jewish. The later official censuses recorded population statistics by oblast, and the boundaries of Chernihiv oblast did not coincide with the boundaries of Chernihiv gubernia or with those of the Chernihiv region. The total population of Chernihiv oblast has been steadily decreasing over the last 40 years: in 1940 it was 1,787,000; in 1959, 1,573,000; in 1970, 1,560,000; and in 1981, 1,483,000. This decline has coincided with urban growth and a population transfer from country to city: the rural population fell from 1,504,000 in 1940 to 796,000 in 1981, while the urban population rose from 282,000 to 686,000. Population density in the oblast is one of the lowest in Ukraine: 46.5 inhabitants per sq km. Since the 1960s Chernihiv oblast has had the lowest natural population growth of all Ukrainian oblasts: 0.9 per cent in 1976. According to the 1959 census the national composition of the population was: Ukrainians, 94.5 percent; Russians, 3.9 percent; and Jews, 0.8 percent. In 1970 the respective figures were 93.8, 4.7, and 0.7 percent. These data indicate that the national profile of the Chernihiv region, where Ukrainians account for a higher proportion of the population than in any other region of Ukraine, remains stable.

History. The Chernihiv region has been inhabited

since the middle Paleolithic period (Chulativ village near Novhorod-Siverskyi). The number of settlements increased in the Upper Paleolithic period (40,000–8,000 years ago), when temporary settlements were built on the Desna River (the sites *Pushkari and *Mizyn north and south of Novhorod-Siverskyi), at Novhorod-Siverskyi, and at Zhuravka on the Udai River. Neolithic relicts have been found in the vicinity of Kudlaivka and Sosnytsia on the Desna. The settlements at Yevmynka village and Morivske in Kozelets raion belong to the Trypilian culture. The remains of Scythian fortified settlements of the 5th century BC, which are known as the Yukhnove settlements, are found along the Desna near Novhorod-Siverskyi.

At the beginning of our era Slavic settlements appeared in the Chernihiv region at Tabaivka, Sosnytsia, and Petrivka. In the 7th–8th century the Siverianians settled on the Desna, Seim, and Sula rivers and made Chernihiv their center. In the 9th century the region became a part of Kievan Rus', and Chernihiv became an important political, cultural, and economic center in the new state (see *Chernihiv principality).

In the mid-14th century Algirdas, the grand duke of Lithuania, defeated the Tatars and gained control of the Chernihiv region. At first Lithuania respected the autonomy of the appanage principalities, leaving them in the hands of local princes. At the beginning of the 15th century, however, the small principalities were abolished, and administrators were appointed. In this period the Chernihiv region was plundered frequently by the Tatars. In the war of 1500–3 Lithuania lost the region to Muscovy. Poland obtained the territory by the Truce of



CHERNIHIV LAND,
11TH AND 12TH CENTURIES

1. Borders of the Kievan state
2. Eastern border of the Chernihiv land after the separation of Murom-Riazan principality
3. Mongol invasions
4. Borders of the Chernihiv land
5. Borders of Novhorod-Siverskyi principality
6. Defensive wall

Numerals associated with cities indicate the founding dates of the cities.

Deulino in 1618 and in 1635 formed Chernihiv voivodeship out of its northern part (Chernihiv, Novhorod-Siverskyi, Konotip, Putyvl, and Hlynsk), while attaching the southern part (Nizhen, Oster, and Baturyn) to Kiev voivodeship. The Polish administration exploited the local population, and the Polish nobility seized lands belonging to Ukrainian peasants or burghers. Hence the population of the region took part in the Cossack uprisings of P. Pavliuk (1637) and Ya. Ostrianyn (1638) against the Poles.

During B. Khmelnytsky's rebellion M. Nebaba was the chief of the insurgent detachments in the Chernihiv region. At the end of 1648 the Chernihiv, Starodub, Nizhen, and Pryluka regiments were formed and incorporated into the Hetman state. After the Treaty of Bila Tserkva (1651) the Polish nobles began to return to their estates under the protection of Polish troops. To escape Polish oppression, many peasants emigrated to Muscovy and settled mostly on the Tykha Sosna River, establishing the town of Ostrohozke. The Polish-Ukrainian reconciliation under Hetman I. Vyhovsky (Treaty of Hadiache) led to the Ukrainian-Russian war, in which the tsar's army was crushed at Konotip on 8 July 1659. The Treaty of Andrusovo, signed on 30 January 1667, divided Ukraine between Poland and Russia. The Chernihiv region, along with the rest of Left-Bank Ukraine, was annexed by Russia. The capitals of the Russian-ruled Hetman state were Baturyn (1669–1708 and 1750–64) and Hlukhiv (1708–50).

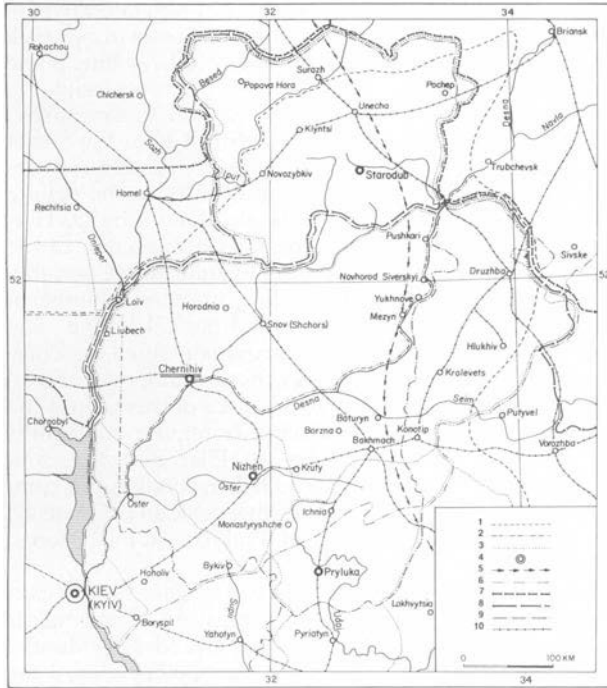
The region's proximity to Russia was convenient for trade; hence trade centers developed in the Chernihiv region. According to the census of 1666, among the important cities in the region were Nizhen, with 642 taxpaying households; Konotip, with 474; and Baturyn, with 365. Chernihiv and Nizhen obtained the privileges of Magdeburg law. In the 18th century the number of manufacturing enterprises in the Chernihiv region increased: in 1728 sailcloth began to be manufactured in Pochep, and in 1737 woolen cloth began to be produced in Riashky village near Pryluka (700 workers) and in Sheptaky village near Novhorod-Siverskyi. Flour milling developed rapidly: in the 18th century there were 2,759 windmills and 1,511 watermills in the Chernihiv region. Nizhen became the largest economic center of the region. Beginning in 1657, large fairs that attracted merchants from various cities in Ukraine and abroad were held in Nizhen. By the end of the 18th century the urban population had increased significantly: in 1786 Nizhen had a population of 11,000; Pryluka, 6,200; and Chernihiv, 3,900.

In the 17th–18th century the region played a leading cultural role in Left-Bank Ukraine, and indeed the whole of Ukraine. Such cultural and religious leaders as L. Baranovych, I. Galiatovsky, and Ioan Maksymovych lived and worked there. In 1700 Maksymovych founded *Chernihiv College on the model of the Kievan Mohyla Academy. The famous physician D. Samoilovych studied at this college in 1755–61. The general flag-bearer M. Khanenko pursued his political career in the Chernihiv region. In the mid-18th century parochial elementary schools were opened in the cities and villages: there were 215 of them in Nizhen regiment and 144 in Chernihiv regiment. Printing was an important factor in the growth of culture and education: in 1675 a printing press was established in Novhorod-Siverskyi and was later transferred to Chernihiv. The 16 monasteries and 4 convents in

the Chernihiv region played an important cultural as well as religious role in the 18th century. The most prominent ones were the Trinity–St Elijah Monastery and the Yeletskyi Monastery in Chernihiv, the Monastery of the Transfiguration in Novhorod-Siverskyi, the Monastery of the Annunciation in Nizhen, the Hustynia Monastery near Pryluka, and the monasteries in Liubech, Rykhyly, Domnytsia, and Makoshyne.

During the Hetman period and at the end of the 18th century architecture in the Chernihiv region attained a high degree of development. Monuments of the Princely era were restored, and new architectural ensembles were erected. In Chernihiv the Yeletskyi Monastery was restored and the Church of SS Peter and Paul was added to it, and the Trinity–St Elijah Monastery acquired the Cathedral of the Trinity (1679–95), the Church of the Presentation at the Temple, and the belfry. The most prominent secular buildings that appeared in Chernihiv were the regimental chancellery and the college (1700–2). In Nizhen the following churches were built: St Nicholas's Cathedral (1668), St Michael's Church (1714–31), the Cathedral of the Annunciation (1716), the Church of the Holy Protectress (1757), and the Cathedral of the Presentation at the Temple (1772). New churches and secular buildings, such as the Dormition Cathedral (1796), the Church of SS Peter and Paul, the student residence, and the triumphal arch, were built, and the Cathedral of the Transfiguration (1796) was rebuilt in Novhorod-Siverskyi. The complex of the Hustynia Monastery, particularly its Cathedral of the Trinity (1674), was an important architectural achievement. The two-story building of the regimental chancellery (1760) and the Cathedral of the Nativity of the Mother of God (1752–63), which were built by A. Kvasov and I. Hryhorovych-Barsky, as well as the many-storied belfry, have been preserved in Kozelets. The palace of K. Rozumovsky was built in Baturyn by A. Rinaldi and C. Cameron.

After the abolition of the Hetman state and the destruction of the Zaporozhian Sich, until the beginning of the 19th century the traditions of Cossack statehood and aspirations to autonomy were strongest in the Chernihiv region. The Ukrainian Cossack officers and the region's prominent families did not collaborate with the Russian authorities and did not assimilate into the Russian culture. On the contrary, they propagated I. Mazepa's and P. Polubotok's ideal of independence, informed foreigners about Ukraine's past, and published materials on history, literature, ethnography, and the Ukrainian church. The Ukrainian patriots who served as gubernial marshals of Chernihiv vicegerency – I. Horlenko (1782–5), A. Poletyka (1785–8), and V. Tarnovsky (1790–4) – encouraged this kind of work. A separate Cossack estate with its own rights and privileges survived in the Chernihiv region until 1917. The most active groups in the national movement were the *Novhorod-Siverskyi patriotic circle and the Chernihiv circle, which consisted of prominent cultural and political figures tied to the Chernihiv region by birth or career. Many Ukrainian autonomists were active at the end of the 18th century in the Chernihiv region: H. Dolynsky, P. Koropchevsky, A. Hudovych, I. Khalansky, F. Tumansky, A. Rachynsky, M. Myklashevsky, P. Koropchevsky, O. Lobysevych, A. Khudorba, P. Symonovsky, Bishop V. Shymatsky, Archimandrite M. Zhnachko-Yavorsky, Rev A. Pryhara, O. Shafonsky, and others.



CHERNIHIV REGION

Administrative Division from the Hetman State to the Present

1. Borders of the Hetman State according to the Treaty of Zboriv
2. Borders of the Hetman State according to the Treaty of Bila Tserkva
3. Borders of the regiments
4. Capitals of the regiments
5. Campaign of Charles XII (1708)
6. Borders of Chernihiv gubernia
7. Borders of the Ukrainian National Republic
8. Borders of the Ukrainian SSR
9. Borders of present oblasts
10. Railway lines

During Napoleon's invasion of Russia in 1812 the Ukrainian upper class did not side with him because of his pro-Polish orientation. Six Cossack cavalry regiments and eight infantry regiments of 25,000 soldiers were mobilized in Chernihiv gubernia and were supported by the local population.

In the 1820s some professors of the Nizhen Lyceum maintained ties with the *Little Russian Secret Society. Some Ukrainians from the Chernihiv region were also involved in the *Decembrist movement. In the first half of the 19th century there was an upsurge in education and cultural life in the region. At the beginning of the 19th century there were gymnasiums in Chernihiv and Novhorod-Siverskyi (est 1808). The latter was attended by such outstanding cultural figures as M. Maksymovych, K. Ushynsky, P. Kulish, and M. Kybalchych. In 1820 a gymnasium was also opened in Nizhen, which in 1832 became a lyceum and in 1875 the Historical-Philological Institute. Among its prominent graduates were such figures as N. Gogol, Ye. Hrebinka, V. Tarnovsky, and O. Lazarevsky. Important contributions to Ukrainian culture and scholarship were made by individuals born in

the Chernihiv region: for example, the composer M. Berezovsky, the sculptor I. Martos, and the Slavist O. Bodiansky.

In the first half of the 19th century the economy of the Chernihiv region underwent some changes. The land area devoted to industrial crops, particularly tobacco, hemp, and sugar beets, was increased. Up to 800,000 poods of tobacco and 10 million poods of sugar beets were harvested annually during the 1840s. In 1847 there were 25 sugar refineries in Chernihiv gubernia, and in 1866 there were as many as 66 refineries, producing 316,000 poods of sugar annually. The sugar industry employed 11,000 workers. A liquor industry also developed: in 1860 there were 336 distilling factories in the gubernia, including 91 whiskey distilleries and 52 breweries. Another important branch of industry in the Chernihiv region was woolen-cloth manufacturing. The first woolens factory was built in 1810 in Masheve near Novhorod-Siverskyi. By 1851 there were 13 such factories. In 1860 these factories employed 4,233 workers and produced over one million arshins of woolen cloth. Klyntsi was the industry's center, and it is still noted for its woolen cloth. In 1860 there were 62 leather-manufacturing enterprises in the region, of which the main ones were located in Sedniv, Semenivka, Dobrianka, and Starodub. There were also four glassworks, in Oleshnia, Stara Huta, and Bleshnia.

After the abolition of serfdom and the agrarian reforms in 1861, of the Chernihiv region's 3,805,000 desiatins of agricultural land, 1,889,000 desiatins belonged to the peasants, 1,625,000 desiatins were in private hands (of nobles and members of other estates), and 290,000 desiatins were held by the state and other owners (as of 1877). The reforms stimulated the expansion of industrial labor: 2,000 enterprises in the region employed about 30,000 workers. The principal branches of industry were sugar refining, with 12 plants (the largest being in Koriukivka), employing 30 percent of the gubernia's workers; liquor distilling (68 distilleries with 940 workers); textile manufacturing (for which Chernihiv was the most important region in Ukraine); match manufacturing, concentrated in Novozybkov; lumbering (12 sawmills); and hemp spinning (some small mills).

Beginning at the end of the 1860s, zemstvos were introduced to manage the economic, social, and educational affairs of the gubernia. In 1869 a zemstvo collection, *Chernigovskaia zemskaia nedelia*, began to be published in Chernihiv, and in 1913 it was turned into a newspaper. Among the region's zemstvo activists there were many individuals with liberal, Ukrainophile attitudes: O. Rusov, I. Shrah, F. Umanets, P. Doroshenko, M. Savytsky, O. Tyshchynsky, I. Petrunkevych, and others. The zemstvos of the Chernihiv region played an important cultural and political role in supporting the work of such prominent figures as M. Kotsiubynsky and B. Hrinchenko.

Education improved in the second half of the 19th century, and 50,700 children (of a total of 210,000) were enrolled in the gubernia's 604 schools by 1897. At the end of the 1850s Sunday schools were founded at existing public schools and gymnasiums: in Hlukhiv, Chernihiv, Nizhen, and Novhorod-Siverskyi. Day schools for girls were opened at county schools in Starodub, Horodnia, and Surazh. The Chernihiv Hromada (1861-3), founded by O. Tyshynsky, L. Hlibov, S. Nis, O. Markovych, D.

Lavrinenko, P. Borsuk, and others, published **Chernigovskii listok*, the only Ukrainian periodical in the entire Dnieper region. The journal was edited by Hlibov and had such contributors as O. Markovych, O. Lazarevsky, and O. Konysky. In the second half of the 19th century some natives of the Chernihiv region – the brothers I. and V. Debahorii-Mokriievych, D. Lyzohub, and M. Kybalchych – belonged to the Russian populists. The following Ukrainian writers lived and worked in the Chernihiv region: L. Hlibov, Marko Vovchok, P. Myrny, B. Hrinchenko (who in 1894–1902, while living in the region, published 50 Ukrainian books with a printing of 50,000), M. Kotsiubynsky, and V. Samiilenko. The Ukrainian historians O. Markovych, O. Khanenko, A. Verzylov, and O. Lazarevsky lived in the Chernihiv region and wrote many studies of the region, using its archival collections.

Such well-known painters as I. Repin, M. Samokysha, V. and K. Makovsky, I. Rashevsky, M. Vrubel, and L. Zhemchuzhnikov worked in the Chernihiv region. The famous actress and civic leader M. Zankovetska performed there. The noted bandura players O. Veresai, T. Parkhomenko, and A. Shut were born in the region.

In 1893–1917 the Ukrainian Hromada, consisting of I. Shrah, A. Verzylov, O. Tyshchynsky, V. Andriievsky, V. Samiilenko, B. Hrinchenko, M. Kotsiubynsky, O. and S. Rusov, and others, was active in Chernihiv. In 1905 the Prosvita society was established there. The Chernihiv Committee of the Revolutionary Ukrainian party (RUP), in which M. Porsh and M. Rusov were active and which had peasants' and workers' organizations in Chernihiv, Oster, Kozelets, Shostka, Chemer, and other towns, was established in 1902. During the revolutionary period of 1905–6 peasant strikes and unrest broke out in the Chernihiv region. The Chernihiv Committee of RUP issued proclamations to the workers and peasants, and the Chernihiv Ukrainian Hromada sent greetings to the Finnish diet, supporting the struggle for liberty. The Spilka in 1906 had local organizations in Nizhen, Ichnia, Konotip, and Bakhmach. I. Shrah was elected deputy of Chernihiv gubernia to the First State Duma.

At the beginning of the 20th century economic and social conditions in the Chernihiv region were difficult. The peasants, who accounted for 90 percent of the population, owned only 42 percent of the land. The other 58 percent of the land was in the hands of landowners with large or medium-sized holdings. In 1905 there were 267,300 small farms (about 73 percent of the farms) in the gubernia, and many peasants hired themselves out as farm laborers or migrated to distant regions in search of land. After the 1905–6 revolution the number of small factories increased, reaching 334 in 1913, with a work force of 28,000. About 80,000 tradesmen plied their trade in the cities and villages. Small landholders or landless peasants emigrated to Siberia. By the eve of the First World War the state of education had improved somewhat: 142,300 children, including 38,400 girls, attended the 1,746 schools in the gubernia in 1912. Yet 40 percent of the children received no schooling.

With the outbreak of the 1917 revolution the Chernihiv region became involved in Ukraine's political and national life. At the Ukrainian National Congress I. Shrah, H. Odynets, and M. Rubisov were elected deputies of Chernihiv gubernia to the Central Rada. During the Bolshevik invasion of Ukraine the Chernihiv region

became one of the first battlegrounds: on 29 January 1918 a decisive battle between Ukrainian and Soviet troops took place at Kruty on the Bakhmach-Kiev railway line. Some Bolshevik activists, such as Yu. Kotsiubynsky, B. Antonov-Ovsiienko, M. Podvoisky, and V. Prymakov, were natives of the Chernihiv region. Under the Soviet occupation the distinctive features of the different regions of Ukraine began to disappear. Yet, in the 1920s a commission for Left-Bank Ukraine, chaired by O. Hermaize, was formed within the historical section of the Ukrainian Academy of Sciences to study the Chernihiv and other regions. The commission published a number of works dealing with northern Left-Bank Ukraine. The All-Ukrainian Academy of Sciences maintained the Chernihiv Historical Archive under the direction of P. Fedorenko. Among the prominent figures of this period the following were from the Chernihiv region: the writers P. Tychyna, S. Vasylychenko, V. Ellan-Blakytyn, and I. Kocherha; the film director O. Dovzhenko; the composer and conductor H. Verovka; the musician L. Revutsky; the economist and statistician M. Ptukha; and the historian O. Ohloblyn.

During the Second World War the Chernihiv region suffered severe losses. Soviet partisan detachments under the leadership of O. Fedorov and M. Popudrenko were organized in the region. In October 1943 the Germans retreated from the region, which reverted to Soviet control. (For the history of the region after 1944 see *Chernihiv oblast.)

Church. The Chernihiv eparchy with Chernihiv as its see was established at the end of the 10th century after the Christianization of Rus'. During the Lithuanian-Polish period the eparchy declined and for a time was part of other eparchies, such as the Smolensk eparchy. The eparchy was renewed in 1622 under the leadership of Bishop I. Kopynsky and then of Bishop Z. Prokopovych, and flourished under the care of Bishop L. Baranovych, who in 1667 was appointed archbishop of Chernihiv and Novhorod-Siverskyi. In 1688 the Chernihiv eparchy was removed from the control of the Kiev metropolitanate and subordinated directly to the Moscow patriarch. St Fedosii Uhlytsky (1692–6) and I. Maksymovych (1697–1712) were noted Chernihiv hierarchs. Chernihiv College was eventually turned into a theological seminary. In 1861 Archbishop F. Gumilevsky began to publish the semimonthly *Chernigovskie eparkhial'nye vedomosti*. During the existence of the Ukrainian Autocephalous Orthodox church Yu. Mikhnovsky (1921–2), I. Pavlovsky (1922–6), and O. Chervinsky (1927–30) served as bishops of Chernihiv. After 1945 the Chernihiv eparchy of the Russian Orthodox church was revived.

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A. Zhukovskiy

Chernihiv voivodeship. Administrative-territorial unit in the Polish-Lithuanian Commonwealth, created in 1635. Its center was the city of *Chernihiv. The voivodeship was composed of Chernihiv, Novhorod, and Siverskyi counties. As a result of the Cossack-Polish War of 1648–54, Chernihiv voivodeship was abolished, and its territories became part of Chernihiv and Nizhen regiments.

Chernihiv Woolen Fabrics Manufacturing Complex (Chernihivskiy kamvolno-sukonnyi kombinat). One of the largest enterprises of the *textile industry in Ukraine. The complex began production in 1963. Its basic operations are wool carding and combing, wool spinning, weaving, and finishing. Its basic products are worsted yarn and thread, and woven woolen fabrics.

Chernihivka [Černihivka]. vi-17. Town smt (1980 pop 8,250), raion center in Zaporizhia oblast, situated on the banks of the Tokmak River. The major industry is food processing.

Chernivtsi [Černivci] (German: Czernowitz; Rumanian: Cernăuți). v-6. The historical capital and the political,



Chernivtsi, an engraving from 1845

cultural, and religious center of *Bukovyna and eventually of *Chernivtsi oblast. The city (1983 pop 232,000) lies on the border of Subcarpathia and on the boundary separating the Ukrainian and Rumanian ethnic territories. Situated on both banks of the Prut River, it covers the valley and surrounding hills and has an elevation ranging from 250 m at its highest point to 160 m in the Prut Valley. Chernivtsi is a highway and railway junction and has an airport.

History until 1774. Human settlements at the site of Chernivtsi date back to the Paleolithic period. Traces of the Trypillian culture and Bronze Age and Iron Age settlements have been discovered in the suburbs of the city. Archeological finds in the environs of Chernivtsi give evidence of a Slavic population in the 2nd–5th century AD. In the period of Kievan Rus' the area was inhabited by White Croats and Tivertsians (9th–11th century). The defensive fortifications of Chernivtsi were erected on the left bank of the Prut in the second half of the 12th century by the Halych prince Yaroslav Osmomysl. The fortress endured until the middle of the 13th century, when it was destroyed by the Tatars. The new town was built on the high right bank of the Prut. The ruins of the old fortress are still preserved.

In the middle of the 14th century Chernivtsi belonged to Moldavia and stood on its border with Poland. The trade route from Lviv to Suceava, which linked Western Europe with the countries of the south and the east, ran through Chernivtsi. The city collected an excise tax (*Chernovskoe myto*), and the earliest reference to Chernivtsi appears in a document of Prince Alexander of Moldavia of 1408 in connection with an excise treaty that he concluded with the merchants of Lviv. In 1488 Chernivtsi became the center of Chernivtsi county. During the Moldavian period the town enjoyed self-government based on Magdeburg law and as a 'free city' was directly subordinate to the prince. In the 15th–16th century Chernivtsi was a trade center with widely known international fairs on the left bank of the Prut. From the mid-16th century, however, the town began to decline economically because of continuous wars and sieges. The town was sacked during the Moldavian-Polish wars in 1497, 1509, and 1688; the Turkish wars in 1476 and 1714; and the Tatar wars in 1626, 1646, 1650, and 1672. In 1538 Chernivtsi came under Turkish control. The Cossacks, under T. Khmelnytsky, came to Chernivtsi in 1650 and 1653. I. Mazepa's troops spent the winter of 1709–10 there after the defeat at the Battle of Poltava. That winter



Chernivtsi Town Hall, built in 1845

Russian forces, in pursuit of Mazepa and the Swedes, entered the town for the first time, and Chernivtsi was pillaged by both Swedes and Russians. Russian troops entered Chernivtsi again in 1739 during the Russo-Turkish War, taking with them on their retreat a large number of the town's citizens. As the result of frequent wars and invasions, by the 18th century Chernivtsi had shrunk to a small settlement: in 1762 there were scarcely 200 wooden buildings. Its population of 1,200 consisted of boyars, merchants, moneylenders, and the poor, who revolted against social injustice and joined the ranks of the *opryshoks in the 17th–18th century.

1774–1918. During the Russo-Turkish War of 1768–74 Chernivtsi was occupied by Russian troops and then became part of Austria (1774–1918). From the beginning of Austrian rule Chernivtsi became the capital of Bukovyna – as the seat of the military administration at first (1774–86) and of the civil government afterwards. In 1786–1849 the town was the center of the Bukovynian district, a part of the crown land of Galicia, and from 1849 to 1918 it was the capital of the crown land of Bukovyna, receiving full municipal self-government on 8 March 1864. The town's transfer from the Turkish-Balkan to the Western European sphere of influence and its renewed administrative importance led to an increase in its population. By 1779 Chernivtsi had 3,200 inhabitants, and it continued to grow as a result of the influx of Germans (civil servants, teachers, and merchants), Rumanians, Ukrainians, Poles, and others. In 1783 craft guilds were established in the town, and by the end of the 18th century industry began to develop. At the beginning of the 19th century various public buildings were constructed: the gymnasium (1813–17), a number of churches, private four-to-five story buildings, as well as a public park in 1830. In 1832 a municipal council, headed by a burgomaster, was set up.

The revolutionary events of 1848 led to the abolition of serfdom, the establishment of Bukovyna as a crown land, and increasing political competition between the Ukrainian and Rumanian nationalities in Bukovyna. In the middle of the 19th century Chernivtsi experienced an upsurge in economic development: a brewery, steam mill, distillery, and tile factory were built. In 1850 a chamber of commerce was established, followed by a stock exchange in 1877. Development was stimulated by the introduction of telegraph communications in 1855, the construction of the Lviv-Chernivtsi railroad in 1866, the building of an electric power station in 1895, the establishment of an

electric streetcar system in 1897, and the introduction of a water-supply and a sewage disposal system in 1895–1912. Some important buildings that appeared in this period were the Orthodox cathedral, the residence of the Bukovynian metropolitan, the Armenian church, the Jesuit church, and the Jewish synagogue. At the beginning of the 20th century the city theater and the railway station were built. The center of the city acquired the appearance of a European city and was often referred to as 'Little Vienna.' In 1895 over 2,500 workers were employed in the factories of Chernivtsi. In 1910 there were 2,140 tradesmen and 1,400 merchants in the town. Chernivtsi was the seat of the Orthodox bishop and, from 1873, the metropolitan.

Until 1781 there was only one elementary school (a Rumanian one) in Chernivtsi. The Austrian authorities subsequently opened German schools, and by 1869 there were six schools with 26 teachers. The first classical gymnasium was set up in 1808, and the first non-classical secondary school (*realgymnasium*) in 1862. A teachers' seminary was established in 1870 and expanded in 1872 by the addition of a women's division. In the second half of the 19th century trade schools for agronomy, weaving, and handicrafts were organized. A higher theological school to educate candidates for the priesthood had been in existence since 1827. In 1875 *Chernivtsi University was founded. It had three faculties: philosophy, law, and Orthodox theology. The language of instruction was German, but chairs of Ukrainian language and literature and of practical theology and homiletics in Ukrainian were established from the very outset. The university attracted students from both Bukovyna and Galicia. In the secondary schools the language of instruction was German, but in 1851 Ukrainian was introduced as a subject; subsequently it was taught in the teachers' seminary. In 1896 the *Chernivtsi Ukrainian Gymnasium was established. By the end of the Austrian period there were four elementary schools in Chernivtsi using Ukrainian as the language of instruction.

The work of such writers as Yu. Fedkovych, S. Vorobkevych, and O. Kobylanska was closely connected with Chernivtsi. Ukrainian organizations began to appear in Chernivtsi in the second half of the 19th century: the association *Ruska Besida was founded in 1869, the *Ruska Rada society in 1870, and the student society *Soiuz in 1875. At first a Russophile tendency held sway in these organizations, but in 1884 the populists (*narodovtsi*; see *Populism, Galician) – Ye. Pihuliak, Omelian Popovych, S. Smal-Stotsky, and others – gained the upper hand. From then on the Ukrainian national movement developed rapidly. In 1884 the society *Ukrainskyi Narodnyi Dim* was founded, and its building became the center of Ukrainian community and cultural life. In 1887 the educational society *Ukrainska Shkola was founded, followed by two economic organizations – the savings and loan association *Ruska Kasa in 1896 and the central union of agricultural credit associations *Selianska Kasa in 1903 – the cultural and educational society *Mishchanska Chyhtalnia* in 1880, the Women's *Hromada* in 1906, the sports central *Sich Union* in 1904, the Fedkovych Bursa (students' residence) in 1896 (with its own building in 1906), the musical societies *Bukovynskyi Boian* in 1895 and *Mishchanskyi Khor* in 1901, and the Bukovynian People's Theater in 1897.

Until 1914 Chernivtsi was one of the more important



The People's Theater in Chernivtsi, built in 1905

Ukrainian publishing centers. Here were published the monthly *Bukovynskaia zoria* (1870–1); the daily **Bukovyna* (1885–1918); the monthly *Biblioteka dlia molodezhi, selian i mishchan* (1885–93); the children's book series **Kreitsarova biblioteka* (1902–8); *Pravoslavnyi kalendar* (1874–1918); *Haslo* (1902–3); the political journals *Narodnyi holos* (1909–15, 1921, 1923), *Narodna sprava* (1907–10), *Hromadianyn* (1909–11), and *Borba* (1908–14); and literary, student, and teachers' publications.

Chernivtsi was also an important political, cultural, educational, and publishing center for the Rumanians, Jews, Germans, and Poles. The German writer K.-E. Franzos popularized T. Shevchenko's poetry, and the historian-ethnographer R. Kaindl studied the history of Bukovyna, particularly that of the Hutsuls.

During the First World War Chernivtsi was thrice occupied by the Russians, in the periods 30 August–21 October 1914, 26 November 1914–18 February 1915, and 18 June 1916–2 August 1917. It was the policy of the occupational regime to persecute nationally conscious Ukrainians, and the situation improved somewhat only after the Russian Revolution of March 1917 when O. *Lototsky became governor of Bukovyna. After the Ukrainian Regional Committee of Bukovyna was formed on 25 October 1918, a large public assembly was convened in Chernivtsi on 3 November 1918, which approved Bukovyna's union with the Ukrainian state. On 6 November 1918 the Ukrainians took control of Chernivtsi and appointed Y. Bezpalko mayor. Five days later, however, Rumanian troops occupied the city, and on 28 November the Rumanian General Congress of Bukovyna proclaimed Bukovyna's union with Rumania.

1918–44. During the Rumanian period, Chernivtsi remained the administrative center of Bukovyna, and in spite of the persecution of Ukrainians by Rumanian authorities, continued to be the center of Ukrainian life. New organizations were founded alongside earlier ones: the Bukovynskyi Kobzar musical society, the Ukrainian Male Choir, the Ukrainian Theater, and the sport clubs Dovbush and Mazepa. The headquarters of the *Ukrainian National party were located in Chernivtsi. Ukrainian publications were severely reduced: the weeklies *Borot'ba*, *Ridnyi krai*, *Rada*, and *Samostiinist'*; the daily *Chas*; and the journals *Promin'* and *Samostiina dumka* did appear, but very few books were published. A new building of Chernivtsi University and the House of Culture were erected in this period.

In the 1930s Chernivtsi became an important economic center. In 1936, 155 large and 61 small firms were located in the city, among them 5 mills, 8 large bakeries, 6 distilleries, 7 meat-packing plants, 16 food-processing plants, 21 chemical plants, 18 metalworking plants, 51 textile factories, 6 furniture factories, and 7 printing shops.

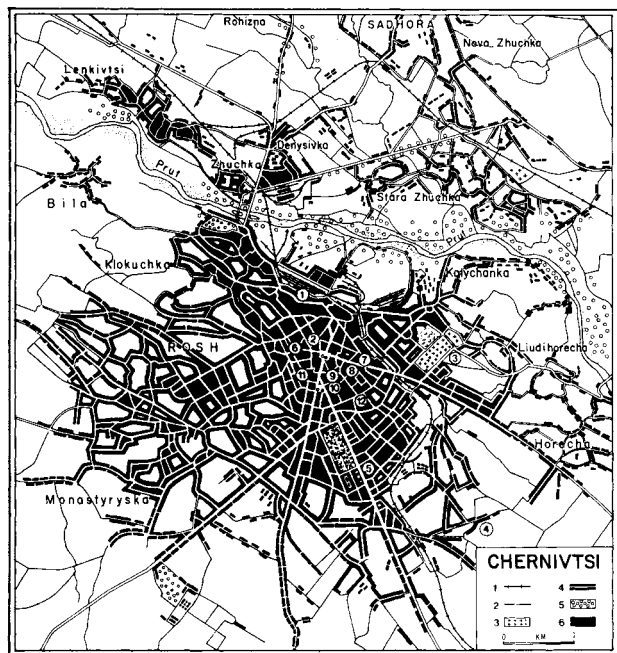
From June 1940 to July 1941 Chernivtsi was occupied by the USSR and then by Rumania. During the Second World War drastic changes occurred in the national composition of the city's population: in 1940 the Germans were repatriated to Germany, and some of the Rumanians returned to Rumania. The city was considerably damaged. Ukrainian civic and cultural life was completely disrupted, and many Ukrainian leaders were arrested.

After 1944. After Soviet troops occupied Chernivtsi for the second time, on 29 March 1944, the political order of 1940–1 was restored. Chernivtsi became the oblast capital. From 1956 the city began to be developed along the main arteries, and industrial sections were established in the north, central, and southern districts. In 1956 a natural-gas system was installed. The outlying town of Sadhora was incorporated into the city in 1965, which extended it to the left bank of the Prut. In 1971–3 a new railway bridge was constructed over the Prut River.

Chernivtsi possesses a labor force of about 70,000 workers and encompasses 60 percent of the oblast's industry. The major branches of industry are light industry, consisting of the textile complex Voskhod, the clothing complex Trembita, a hosiery complex, three knitting factories, two haberdashery factories, a shoe factory, and a glove factory; the food-processing industry, consisting of a sugar and alcohol plant, an oil and fats processing complex, a meat-packing plant, and a brewery; and the machine-building and metalworking industry, consisting of the light-machine plants Lehmarsh, Industriia, and Emalposud, an instruments plant, a metalworking plant, and a petroleum-machinery plant. The chemical industry encompasses a rubber-footwear plant and a consumer-chemicals plant. The electronic industry boasts the complex Elektromash. There is also a woodworking industry and a construction-materials industry. Street-cars have been replaced by trolley buses in the city's transportation system.

In 1970 there were 50 general-education schools, with 30,000 students, in Chernivtsi, including 12 secondary schools, 8 tekhnikums, 8 vocational schools, a music school, a teachers' college, and a medical school. The three institutions of higher learning – Chernivtsi University, with 10,000 students; the Medical Institute, established in 1944; and a branch of the Kiev Institute of Trade and Economy – had an enrollment of 15,000. Branches of institutes of the Academy of Sciences of the Ukrainian SSR are active in Chernivtsi; these include a branch of the Institute of Semiconductors, a branch of the Institute for Social and Economic Problems of Foreign Countries, and a branch of the Institute of History (specializing in the history of northern Bukovyna). The city is the home of the *Fedkovych Memorial Museum, the Kobylanska Memorial Museum, and a regional-history museum.

Population. Since 1775 the population of Chernivtsi has grown continuously (except between 1939 and 1941), as follows (in thousands): 1775–2.3; 1779–3.2; 1794–5.0; 1816–5.4; 1832–11.0; 1843–16.6; 1851–20.4; 1869–34.0; 1880–45.6; 1890–54.2; 1900–65.8; 1910–87.1; 1919–91.9;



- 1. Railways
- 2. Roads
- 3. Cemetery
- 4. Streets
- 5. Parks and wooded areas
- 6. Residential areas

Numerals on map

- 1. Railway station
- 2. Symphony hall
- 3. Radio station
- 7. St Nicholas's Church (Ukrainian Catholic, built in the 17th century)
- 8. Central offices of Ukrainian organizations under the Rumanian occupation
- 9. Cathedral
- 10. State Regional Museum
- 11. Chernivtsi Oblast Ukrainian Music and Drama Theater
- 12. O. Kobylianska Memorial Museum
- 4. Airport
- 5. Bus terminal
- 6. University

1930–112.4; 1941–78.8; 1959–152.3; 1970–187.0; and 1981–224.0. The increase in population was a result of an influx from the countryside and an even greater influx from Galicia, Moldavia, Austria, and Germany.

After 1775 the city acquired a cosmopolitan character with an ethnically heterogeneous population. Besides Ukrainians and Rumanians, Jews, Germans, Poles, and, in smaller numbers, Russians, Hungarians, and Arme-

nians inhabited the city. Until 1918, however, the German language, which was used by the Germans and Jews (together constituting 50 percent of the city's population) and partly also by other ethnic groups, was dominant. The city was the most easterly German cultural center and had the largest proportion of Germans among the major cities of Ukraine. The accompanying table presents the changes in the national composition of the city's population.

The 1941 census testified to the great changes that had taken place at the beginning of the war: the resettlement of Germans and of some Ukrainians, Poles, and Rumanians in Germany and Rumania, and the influx of Jews from the surrounding areas. During the Soviet period the Germans and Poles disappeared from the city, and the number of Rumanians and Jews declined, while the number of Ukrainians and Russians increased. Today Chernivtsi has the largest percentage of Jews among the cities of Ukraine.

The religious composition of the city's population in 1910 was as follows: Orthodox, 24 percent; Greek Catholic, 11 percent; Roman Catholic, 27 percent; Protestant, 5 percent; and Jewish, 33 percent.

Architectural monuments. The oldest church in Chernivtsi is St Nicholas's Church, built of wood in 1607 and restored in 1954. Prominent churches constructed in the 18th century include the stone baroque-style St George's Church in Horecha (1767); the wooden Church of the Trinity, built near the village of Mahala in 1774 and moved to Klokuchka in 1874; and the wooden Church of the Dormition in Kalichanka (1783). The city hall, with a 45-m tower, was constructed by A. Mykulych in 1843–7 and houses the city soviet today. Nineteenth-century church architecture is represented by the baroque-style Greek Catholic church (1825–30); the Orthodox cathedral, built in the Byzantine style by Röhl (1844–64); and the Church of St Paraskeviia, built by A. Pavlovsky in the Romanesque style (completed by 1862). The residence of the Bukovynian metropolitan is the most impressive building in Chernivtsi. It was designed and constructed by J. Hlavka in 1864–82 and combines Romanesque and Byzantine architectural forms with motifs of Ukrainian folk art. In 1956 the residential ensemble, with its 12-ha park, became part of Chernivtsi University. The complex of Chernivtsi University was built in 1874–5. The city theater was designed by F. Fellner and H. Helmer in the Viennese baroque style with elements of the modern in 1904–5; today it houses the *Chernivtsi Oblast Ukrainian Music and Drama Theater. The railway station was built in the modern style in 1898–1903. More recent prominent constructions dating from the 1930s include the new

Population of Chernivtsi by nationality

Year	Total population	% Ukrainians	% Rumanians	% Germans	% Jews	% Poles	% other
1857	21,600	16.2	22.2	35.3	21.7	3.7	0.8
1880	45,600	18.5	14.4	25.3	25.6	15.0	1.1
1900	65,800	19.8	14.3	19.6	32.8	13.1	0.4
1910	87,100	17.5	15.4	14.7	32.8	17.1	2.5
1919	91,900	10.4	13.8	15.9	47.4	11.8	0.7
1930	112,400	11.3	25.9	23.3	29.1	7.5	2.9
1941	78,800	10.2	23.6	2.6	58.1	4.5	1.0
1959	152,300	42.0	11.0	–	25.0	–	22.0

(Russians)



Chernivtsi University

building of Chernivtsi University, the House of Culture, and the present building of the Medical Institute.

The city has many parks and squares, such as the People's Garden (1830), which is now Kalinin Park of Culture and Rest; the Botanical Garden; Schiller Park; Shevchenko Park; a wooded park in Horecha; Bukovyna Stadium; Central Square; Austrian Square (now Soviet Square); and Theater Square.

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A. Zhukovsky

Chernivtsi oblast. Chernivtsi oblast lies in southwestern Ukraine, bordering on Rumania and Moldavia. It was formed on 7 August 1940 out of the northern parts of Bukovyna and Bessarabia. Its area is 8,100 sq km, and its population is 904,000 (1982), of which 38 percent is urban. The oblast has 10 raions, 207 rural soviets, 10 cities, and 9 towns (smt). Only 70 percent of the oblast's population is Ukrainian.

The oblast can be divided into the following regions according to economic and geographic conditions: the plateau region between the Prut and the Dniester, with its intensive agriculture and concentration of food-processing and building-materials plants; the city of Chernivtsi and the surrounding region, with well-developed machine-building, light, and chemical industries; the foothill regions (on the right bank of the Prut) with light industry and an agriculture based on grain, potatoes, flax, and cattle raising; and the mountain region, where lumber and woodworking industries and sheep raising are concentrated.

Physical geography. Chernivtsi oblast lies within three geographical regions: the southwestern, mountainous part is in the Carpathian Mountains (more precisely, the *Maramureş-Bukovynian Upland and the *Hutsul Beskyd, with a maximum elevation of 1,565 m); the middle part, consisting of the foothills, is in *Subcarpathia (maximum elevation 537 m); and the northern part, an undulating plateau, is in the *Pokutian-Bessarabian Upland (reaching an elevation of 515 m). The climate is moderate continental except in the Carpathians, where it is of the mountain type. The July temperature is 10°–18°C in the mountains, 17°–19°C in the foothills, and 19°–20°C on the plateau. The January temperatures are –6° to –10°, –5° to –6°, and –4° to –5° c respectively. The annual precipitation is 800–1,200 mm in the mountains, 650–800 mm in the foothills, and 500–650 mm on the plateau. In the mountains the growing season is 136–162 days; in the other parts it is 205–215 days. The main rivers in the oblast are the Dniester, Prut, and Seret. The soils in the foothills are mostly peat-podzolized soils, and in the mountains they are brown forest soils and peat-brown soils. The mountains and foothills lie in the forest belt (beech is dominant on the lower slopes, fir on the higher), and the plateau lies in the forest-steppe belt. Forests cover 31.4 percent of the oblast's area.

History. Until the 13th century the present Chernivtsi oblast formed part of Kievan Rus'. Then it belonged to the Principality of Galicia-Volhynia, and from the second half of the 14th century to Moldavia. In 1774 the western (Bukovynian) part of the territory was incorporated into Austria. The northeastern part belonged to Russia after 1812 and was called Bessarabia oblast (later gubernia). From 1919 the whole territory was controlled by Rumania. Since August 1940 it has belonged to the Ukrainian SSR.

Population. The average population density is 109.7 people per sq km (1978 figures). The density is highest (140–160) in the northwestern part, which is one of the most densely populated regions of Ukraine. The lowest density occurs in the mountains. The percentage of urban population has increased from 19.5 percent in 1940 to 27.3 percent in 1960, 34.6 percent in 1970, and 37.5 percent in 1978. The population has grown steadily: it was 820,000 in 1940, 782,000 in 1960, 845,000 in 1970, and 896,500 in 1979. The birthrate is quite high (7.3 percent per year). Out-migration slightly exceeds in-migration. The oblast has only one large city, Chernivtsi (pop 232,000 in 1983). The other cities, such as Khotyn and Storozhynets, have fewer than 15,000 inhabitants.

Because the Ukrainian-Rumanian border does not

coincide exactly with the ethnic boundary, a large proportion of the oblast's inhabitants are Rumanians. The ethnic composition of Chernivtsi oblast in 1979 (1959 figures in parentheses) was Ukrainians, 70.1 (66.9) percent; Rumanians, 19.6 (19.6) percent; Russians, 6.6 (6.6) percent; and Jews 3.0 (5.4) percent.

Economy. Chernivtsi oblast is an industrial-agrarian region. Industry, which is the leading branch of the economy, developed mainly after the war, when existing enterprises were reconstructed and new industries were established; these included machine building, metalworking, and equipment making. The main branches of agriculture are grain growing, industrial crops, and cattle feeding.

Industries of the oblast usually process imported metals and local agricultural products. The food industry is the main industry, accounting for 41 percent of industrial production in 1970. Light industry comes second (28.5 percent), followed by machine building and metalworking (11.7 percent), and lumber and woodworking (9 percent). Energy to run industry comes from oil brought in from Lviv and Ivano-Frankivske oblasts, coal from the Donbas and the Lviv-Volhynia Coal Basin, and natural gas piped in from Kosiv. The largest power station is the thermoelectric station in Chernivtsi.

The main branches of the food industry are sugar refining (concentrated in Chernivtsi, Kostryzhivka, Nelypivtsi, and Zarozhany), meat packing and dairy processing (Chernivtsi and Novosilka), oil and fat production (in Chernivtsi), distilling, and fruit processing. The largest enterprises in light industry are the textile plant Svitlanok and the hose, knitwear, and clothes factory Trembita, both in Chernivtsi. The oldest branch of industry is the lumber, woodworking, furniture, and veneer industry, with plants in Chernivtsi, Vyzhnytsia, Berehomet, Storozhynets, Khotyn, and Putyliv. Bukovynian furniture is renowned beyond Ukraine. The main enterprises of the machine-building and metalworking industries are located in Chernivtsi: a machine-building plant for the oil, chemical, and electric industries; Leh-mash (a light-industry plant); and a factory producing farm implements. The chemical industry is new (a chemical and a rubber footwear plant in Chernivtsi). Building materials such as brick, tiles, ceramic products, reinforced concrete, and wall materials are produced by plants in Chernivtsi, Kostryzhivka, Kelmentsi, Storozhynets, and Sokyriany. The Hutsul region is famous for its handicraft industries – wood carving, kilim weaving, and embroidery.

Agriculture. In Chernivtsi oblast the main branches of agriculture are grain and sugar-beet growing, dairying, and meat-livestock raising. In 1976 there were 151 collective farms (208 in 1970) and 33 state farms (2 in 1970) in the oblast. Farmland constituted 59 percent of the oblast's area in 1976. Seventy-three percent of this land was cultivated, 7 percent was hayfields, 14 percent was pasture; 351,900 ha were seeded in 1976. Of this, 147,300 ha (41.9 percent) were devoted to grains, 40,800 ha (11.6 percent) to industrial crops, 32,000 ha (9.1 percent) to potatoes and vegetables, and 126,300 ha (35.9 percent) to fodder. Among the grains, corn (47,700 ha) and winter wheat (45,800 ha) are predominant. The main industrial crops are sugar beet (35,800 ha), sunflower, and flax (particularly in the foothills). Fruit orchards in the Khotyn and Sokyriany regions produce apples, plums, pears, and

cherries. The area devoted to fruits, berries, and grapes is 33,100 ha. In 1970–5 the average grain yield was 28.3 centners per ha (the winter-wheat yield was 26.8), the sugar-beet yield was 333.8 (the highest in Ukraine), and the potato yield was 136.8. The leading branch of animal husbandry, which accounts for half of the agricultural income, is beef- and dairy-cattle raising. Hog farming and sheep farming (particularly in the mountain regions) are expanding. Poultry farming and apiculture are of less importance. In 1976 there were 448,700 head of cattle (of which 154,000 were cows), 266,200 hogs, and 169,800 sheep and goats.

Transportation. The oblast has 466 km of railway track. The following railway lines run through Chernivtsi: the Chernivtsi-Zhmerynka-Kiev line, the Chernivtsi-Chişinău-Odessa line, and the Lviv-Chernivtsi-Bucharest line. Chernivtsi is the main railway junction. There are 3,000 km of road, of which 2,800 km are hard surface (1976 figures). The Chernivtsi-Lviv, Chernivtsi-Kiev (through Ternopil), and Chernivtsi-Chişinău-Odessa highways run through the oblast. Air routes connect Chernivtsi with Kiev and the oblast capitals of Ukraine.

Tourism is an important industry in the Carpathians, along the Cheremosh River, and in Chernivtsi.

(See also *Bessarabia and *Bukovyna.)

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Chernivtsi Oblast Ukrainian Music and Drama Theater (Chernivetskyi oblasnyi ukrainskyi muzychno-dramatychnyi teatr im. O. Kobylanskoï). Formerly the Kharkiv State Theater of the Revolution, which had been founded in 1931 and transferred to Chernivtsi in 1940. From 1941 to 1944 the theater operated in northern Caucasia and in the Tatar and Mari ASSR. A part of the company's repertoire consists of plays based on Bukovynian life, such as dramatizations of O. Kobylanska's novels (*Zemlia* [Earth], *U nedilii rano zillia kopala* [On Sunday Morning She Gathered Herbs], *Vovchytisia* [She-Wolf]); L. Balkovenko and H. Mizium's historical drama *Lukiian Kobylitsia*; and Z. Prokopenko's *Vesnianyi potik* (Spring Stream). The director B. Borin, the stage designer O. Plaksii, and the actors V. Sokyрко, P. Stoliarenko-Muratov, P. Mykhnevych, H. Yanushevych, and K. Tsypa have been associated with the theater.

Chernivtsi Ukrainian Gymnasium (Ukrainska himnaziia v Chernivtsiakh). A secondary school in Chernivtsi, which was opened in 1896 and which offered courses in both Ukrainian and German. Under the Rumanian occupation it was steadily Rumanianized, beginning in 1920. By 1925 the Ukrainian language was taught only as a subject, and in 1927 it was abolished from the curriculum altogether. In 1918 the school became the Ukrainian State Gymnasium, but in 1922 the Rumanians changed the name to the Fourth Gymnasium, and in 1930 to Liceul Marele Voievod Mihai. Among the gymnasium's principals were K. Kozak, A. Artymovych, and P. Klym. Teachers at the gymnasium included M. Korduba, V.

Kmitsykevych, Yu. Kobylansky, A. Klym, and M. Ravliuk. In 1913 the gymnasium had an enrollment of 560 and a faculty of 34. After 1940 the gymnasium was transformed into a ten-year school.

Chernivtsi University (Chernivetskyi derzhavnyi universytet). The university was founded in 1875, succeeding the Higher Theological School, which had existed since 1827. Until 1918 it was known as Franz-Josefs Universität, with German as the language of instruction and separate departments of Ukrainian and Rumanian language and literature. From 1919 to 1940 it was the Universitatea Regele Carol I din Cernăuți, with instruction in Rumanian, and since 1940 it has borne its present name.

During the Austrian period Chernivtsi University had three faculties: Orthodox theology, law, and philosophy. The department of Ukrainian language and literature was in the faculty of philosophy and was chaired by K. Hankevych and O. Kaluzhniatsky (1875–6), H. Onyshkevych (1877–82), and S. Smal-Stotsky (1885–1918). The department of Slavic languages was headed by O. Kaluzhniatsky (1875–99) and Ye. Kozak (1899–1923). The department of practical theology was under the direction of D. Yeremiichuk-Yeremiiv (1899–1919).

In this period the university was attended not only by Bukovynians, but also by many Galician students, among whom were I. Franko, L. Martovych, and D. Lukiianovych. V. Milkovych defended a doctoral thesis on the history of Eastern Europe and eventually was appointed professor at the university (1895–1919). O. Kolessa received a doctorate in the Ukrainian language. The following rectors of the university were Ukrainians: K. Tomashchuk (1875–6), O. Kaluzhniatsky (1889–90), and Ye. Kozak (1907–8). Ukrainian students constituted, on the average, about 20–25 percent of students enrolled: 41 out of a total of 208 in 1875, and 303 out of a total of 1,198 in 1914. There were about as many Rumanians, with the majority of students being Jewish or German.

In 1918–40 Chernivtsi University was Rumanianized: the Ukrainian departments were dissolved, and the Ukrainian professors dismissed. The faculty of philosophy was split into the faculty of philosophy and literature and the faculty of natural science. For many years the university's rector was I. Nistor, who was hostile towards Ukrainians. In 1920 there were 239 Ukrainians in a student body of 1,671. In 1933 the body of 3,247 students consisted of 2,117 Rumanians, 679 Jews, 199 Germans, 155 Ukrainians, 57 Poles, and 40 of other nationalities.

In 1940 northern Bukovyna was annexed to the Ukrainian SSR, and Ukrainian became the language of instruction at Chernivtsi University. The university was reorganized at first into 7 faculties and by 1982 had grown to 10 faculties: history, philology, foreign languages, geography, biology, chemistry, physics, mathematics, oriental studies, and general engineering. The theological faculty was abolished. Evening-school, correspondence-school, and graduate-school programs were introduced. In 1982–3 there were close to 10,000 students enrolled at the university, 54 percent of whom were correspondence and evening students. The teaching faculty numbered about 500, including 26 full professors.

The university's main building is the previous residence of the metropolitan. There are a number of research institutions associated with the university: a botanical

garden (est 1877), a biological research base in Zhuchka, a physics laboratory for semiconductor and thermodynamic research, an experimental fish farm, seismological and meteorological stations, and four museums (of zoology, botany, geology, and the university's history). The library possesses about 1.7 million books. The university has published *Naukovi zapysky* (58 vols, as of 1967), monographs, textbooks, and many other works. In 1982 its rector was K. Chervinsky. Public efforts to rename the university in honor of Yu. Fedkovych, led by the literary scholar Ye. Kyryliuk, did not gain the consent of the authorities. In the 1970s a faculty- and student-exchange program was established between Chernivtsi University and the University of Saskatchewan in Canada.

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Chernobaiev, Mykola [Černobaiev], b 1797 in the Chernihiv region, d 7 March 1868. Physician. From 1820 Chernobaiev served in the military, becoming chief physician of Kiev Military Hospital in 1847. During the Crimean War (1853–6) he was in charge of the medical service of the Southern Army. Chernobaiev's works deal with the care and treatment of victims of plague epidemics, hemorrhoids, and other diseases common in the army. He was the first to describe cases of tularemia (in 1836).

Chernov, Leonid [Černov] (pen name of Maloshychenko), b 15 January 1899 in Oleksandriia, Kherson gubernia, d 13 January 1933 in Kharkiv. Writer. He traveled in the Far East and Siberia and in 1924 visited India, returning and settling down in Kharkiv in 1926. Chernov belonged to the writers' organization Avanhard. He published in the journals *Literaturnyi iarmarok* and *Prolitfront*. He wrote a book of travel sketches, *125 dniv pid tropikamy* (125 Days in the Tropics, 1928), and collections of short stories: *Sontse pid veslamy* (Sun under the Oars, 1929), *Stantsiia Znam'ianka* (Znamianka Station, 1930), and *Liudyna z inshoi planety* (A Person from Another Planet, 1931). He also published humorous stories, such as *Chudaky prykrashuiut' svit* (The Oddballs Make the World More Beautiful, 1929) and *Podarunok molodym kinematohrafistam* (A Gift to Young Cinematographers, 1930). A collection of his poetry, entitled *Na rozi bur* (On the Corner of Storms), was published posthumously in 1933.

Chernov, Leonid [Černov], b 18 June 1915 in Starobil'ske, Kharkiv gubernia. Painter and graphic artist. Chernov graduated in 1941 from the Kharkiv Institute of Arts, where he studied with M. Samokysha. His works include the landscapes *Blue Evening*, *Spring Morning*, and *Wind*; the portraits *Mother* and *Natalochka*; a series of color

autolithographs; watermarks; watercolors, such as *In the Carpathians* (1954) *Through Bulgaria* (1956) and *Through India* (1957); and book illustrations.

Chernov, Vasiliĭ [Černov, Vasilij], b 18 September 1852 near Tbilisi in Georgia, d 29 April 1912. Pediatrician. In 1889 Chernov became a professor at Kiev University, where he organized the first clinic for children's diseases. He was the author of works on the theory and practice of pediatrics, particularly studies of the absorption of fats, diseases of the digestive tract, and children's infections.

Chernozem (Ukrainian: *chornozem*). Soil that forms on a lime-rich loess substratum under the conditions of a moderate continental or continental, humid or dry climate and steppe vegetation. Soil bacteria decompose the organic remains of the steppe plants and produce new organic colloidal compounds, which are known as humus. Chernozem soil usually occurs as a thick layer (20–30 cm) of dark gray soil with a definite granular-lumpy structure and a high content (4–14 percent) of decomposed matter. It is soft and absorbs water and air well. These properties promote plant nourishment and bacterial development. The soil's fertility is high and can be increased by proper treatment, particularly by deep plowing.

Chernozem covers about 44 percent of the territory of Ukraine, but only 8.4 percent of the USSR as a whole and 6 percent of the world. Chernozem soils cover almost all of the forest-steppe belt, except in the western part of Ukraine, and the steppe belt. Various types of chernozem can be found in Ukraine, depending on climatic conditions, varieties of forest, and types of vegetation. Typical or deep chernozems, with 6–9 percent humus, a depth of 1.5–2 m, and the highest fertility, are prevalent in the forest-steppe belt. Ordinary chernozems, having a humus content of 6–8 percent and a depth of about 1 m, are widely found in the northern steppe. Southern chernozems are widespread in the southern steppe of Ukraine. They have the lowest humus content (4–6 percent) and a depth of 60–75 cm. The depth of carbonate occurrence is 0–30 cm. Their fertility is high if there is enough moisture.

Under proper tillage chernozems produce the highest possible yields of every type of agricultural crop. Their fertility is greatly increased by deep plowing and the addition of mineral fertilizers.

Chernukha, Valentyn [Černuxa], b 27 December 1929 in Kharkiv. Graphic artist. Chernukha graduated from Kharkiv Art School in 1951. He has produced series of lithographs on humorous subjects and illustrated such collections as *Suchasni ukraïns'ki baiky* (Contemporary Ukrainian Fables, 1962), M. Hodovanets's *Baiky* (Fables, 1963), and J. Korczak's *Matsiusevi pryhody* (The Adventures of Matsius, 1969). In collaboration with V. Vasyliiev and Yu. Severyn, he executed a monumental panel in the café Avanhard in Kharkiv (1964).

Chernysh, Oleksander [Černyš], b 25 July 1918 in Kholmy, Chernihiv gubernia. Archeologist; research associate of the archeology section of the Institute of Social Sciences of the Academy of Sciences of the Ukrainian SSR. Chernysh has studied a number of Paleolithic sites. His works devoted to the history of the inhabitants on Ukrainian and Moldavian territory during the Stone Age include *Volodymyrivs'ka paleolitychna stoianka* (The Volody-

myrivka Paleolithic Site, 1953), *Paleolitychna stoianka Molodove v* (The Paleolithic Site Molodove v, 1961), and 'Karta paleolitu URSR' (Map of the Paleolithic Era in the Ukrainian SSR) in *Naukovi zapysky Instytutu suspil'nykh nauk AN URSR* (vol 2, 1954), and many others.

Chernyshevsky, Nikolai [Černyševskij, Nikolaj], b 24 July 1828 in Saratov, Russia, d there 29 October 1889. Eminent Russian publicist and writer, ideologue of the revolutionary Russian intelligentsia. Chernyshevsky wrote for the journal *Otechestvennye zapiski* and later became the chief writer of the journal *Sovremennik*, the major organ of the revolutionary movement opposed to tsarist rule. Sentenced to penal servitude and exile for his participation in the underground organization Zemlia i Volia, Chernyshevsky spent the years 1864–83 in Siberia. He wrote studies in political economy, philosophy, and literary criticism. Chernyshevsky was a critic of capitalism and economic liberalism; his socioeconomic views were those of a utopian socialist. In philosophical outlook Chernyshevsky was a materialist, but he did not subscribe to Marxist dialectics. He strongly identified himself with the populists (see *Populism, Russian and Ukrainian) and with the Russian Westernizers, opposing the Slavophiles. In his literary criticism Chernyshevsky was a consistent realist. His novel *Chto delat'* (What Is to Be Done, 1863) became a programmatic work for the Russian revolutionary intelligentsia.

Chernyshevsky considered the political movements of the oppressed peoples to be a positive phenomenon. In his works he defended the right of Ukrainians to develop their own culture based on their native language. He gave favorable evaluations of the work of T. Shevchenko and other Ukrainian writers. In an article entitled 'Natsional'naia beztaktnost'' (National Tactlessness), Chernyshevsky sharply attacked the Lviv journal *Slovo* for its anti-Russian stance.

Chernyshevsky's work was popularized by I. Franko and M. Pavlyk, who translated *Chto delat'*. Soviet historiography, maintaining its thesis concerning the invariably 'beneficial influence of the Russian revolutionary democrats' on 19th-century Ukrainian figures, exaggerates Chernyshevsky's influence on a number of Ukrainian writers, including T. Shevchenko, P. Myrny, I. Franko, P. Hrabovsky, and Lesia Ukrainka. P. Tychna wrote his poem 'Chernyshevs'kyi i Shevchenko' (Chernyshevsky and Shevchenko) in this spirit.

Chernyshov, Borys [Černyšov], b 27 January 1888 at Yasenka stanytsia in the Kuban, d 31 August 1950. Geologist and paleontologist, professor at Dnipropetrovske, Leningrad, and (from 1939) Kiev universities, full member of the Academy of Sciences of the Ukrainian SSR from 1939. From 1939 to 1946 Chernyshov served as vice-president of the academy and as director of the academy's Institute of Geological Sciences. He conducted research in the Urals and the Donets Basin and wrote valuable studies on pelecypod, brachiopod, and crustacean fossils, especially in the Mesozoic and Paleozoic deposits of the Donets Basin.

Cherry, sour (*Cerasus vulgaris* or *Prunus cerasus*; Ukrainian: *vyshnia*). A tree or bush of the rose family that grows up to 7 m in height. The cherry is believed to have originated in Caucasia and the Balkans. Because of its

valuable, juicy fruit, which is consumed in large quantities whether fresh, dried, cooked, or preserved, the cherry tree is widespread throughout Ukraine. Cherries are also used to make wine and liquor, and dried cherries are exported. The best-known varieties of cherry in Ukraine are the Ukrainian Griotte, Ostheim Griotte, Lihel's Griotte, Early Shpanka, Ukrainka, Kaniv, and the Melitopol dessert cherry. Wild species grow in the steppe gullies: the mahaleb cherry (*Prunus mahaleb*), which is a bush or tree up to 8 m in height, and the ground cherry (*Cerasus fruticosa*), which is a bush up to 2 m in height.

Chersonese Taurica or **Chersonesus** (known as Kher-son in the Middle Ages and as Korsun in Slavic sources). Ancient Greek city and city state in the southwestern part of the Crimea, near present-day *Sevastopol. The city was established in 422–21 BC by Megarian Greek colonists from Heraclea Pontica, a city on the southern coast of the Black Sea. In ancient times the city of Chersonese was an important manufacturing and trade center as well as the political center of a city state that encompassed the southwestern coast of the Crimea. The city flourished in the 4th–2nd century BC. It had a democratic system of government and coined its own money. Its economy was based on viticulture, fishing, manufacturing, and trade (grain, cattle, fish) with other Greek cities, the Scythians, and the Taurians. In the 1st century BC Chersonese recognized the sovereignty of the Bosphoran prince Mithradates VI and, later, of Rome. At the end of the 4th century AD the city became part of the Byzantine Empire. In the 5th–11th century it was the largest city on the northern coast of the Black Sea and an important center of Byzantine culture. At the end of the 10th century Chersonese was captured and held briefly by the Kievan prince Volodymyr the Great. From that point on Byzantine cultural influences often entered Kievan Rus' through Chersonese. At the beginning of the 13th century, when Constantinople was captured by the Crusaders, Chersonese came under the protection of the Trabzon (Trebizond) Empire. In the second half of the century the city suffered a rapid decline as Genoa established a trade monopoly on the Black Sea. The Tatars sacked the city in 1299 and at the end of the 14th century, bringing about its depopulation.

The remaining ruins and the site of the former city were studied and excavated many times, beginning in 1827 (by K. Kostsiushko-Valiuzhnych) and systematically from 1876 (by R. Lener, K. Hrynevych, G. Belov, A. Yakobson, and others).

Chersonese covered an area of up to 40 ha. Excavations uncovered the remains of Greek, Roman, and Byzantine city walls, residential blocks with rectilinear streets, homes with rainwater reservoirs, workshops, over 50 Christian churches, palaces, a theater seating over 3,000 people, etc. The graves outside the city walls contained a rich inventory of ancient artifacts. (See also *Kherson Historical-Archeological Museum.)

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M. Labunka

Cherven towns. Group of towns and fortresses on Volhynian territory – Cherven, Volyn, Lutske, Suteiske, Yurody, etc – which were situated on the left bank of the Buh River on the border between Poland and Rus'. The area controlled by these towns was also known as the Cherven Land (Chervenska zemlia). Historians have offered many hypotheses and have argued for a long time about the extent of the territory and the political affiliation of the Cherven towns, which were united around the town of Cherven on the Huiva River. In 981 Prince Volodymyr the Great captured the Cherven towns from the Polish princes, but in 1018 the Polish prince Bolesław I the Brave won them back. In 1031 Yaroslav and Mstyslav Volodymyrovych finally annexed the towns. The towns played an important role in Kievan Rus' as trade links between Kiev and Byzantium (through Hungary) when the Black Sea route was severed by the Cumans. In the 11th–12th century the Cherven towns belonged partly to the Volhynian principality; in the 13th–14th century they belonged to the Principality of Galicia-Volhynia.

Chervinsky, Petro [Červins'kyj], b 1849 in Chernihiv, d 1931. Civic leader and zemstvo statistician. After graduating from the St Petersburg Institute of Agriculture, Chervinsky returned to the Chernihiv region. For his participation in Ukrainian civic life he was exiled to Kholmogory and lived there in 1870–5. After returning from exile, he worked as a statistician in the Chernihiv gubernia zemstvo (1876–90). Along with I. Shrah, F. Umanets, and other liberal civic activists he made an important contribution to the improvement of farming in the Chernihiv region. Chervinsky published many works on this subject. His best-known work dealt with the problems of communal life. He also helped to prepare a collection of materials on the evaluation of agricultural land, which was assembled by the Chernihiv statistical department of the gubernia zemstvo executive (1877–87, 15 vols). Under the Soviet regime Chervinsky lived mostly in Russia and worked for a long time at an agricultural research station near Viatka.

Chervona hazeta (Red Newspaper). Ukrainian newspaper published from 1926 to 1932 in Rostov-na-Donu by the North Caucasian Regional Committee of the CPSU, under the editorship of Chapal. For those readers with a low level of literacy, a special Ukrainian-language edition, entitled *Chervona hazeta dlia malopys'mennykh*, was published from 1931 to 1936.

Chervona Kalyna (Red Guelder Rose). A publishing co-operative founded in 1921 in Lviv by former members of the Ukrainian Sich Riflemen and the Ukrainian Galician Army for the purpose of collecting and publishing materials, documents, and memoirs about the Ukrainian struggle for independence (1917–21). The board of directors was chaired by S. Shukhevych, the president of the publishing house was O. Navrotsky, and the members of the executive were M. Matchak, P. Postoliuk, I. Tyktor, and L. Lepky. Its membership grew from 103 in 1921 to over 1,000 by 1939.

Chervona Kalyna published the annual *Istorychnyi*

kalendar-al'manakh Chervonoï Kalyny (1921–39, 18 issues, eds O. Navrotsky, L. Lepky, and, from 1937, I. Ivanets) and the monthly journal *Litopys Chervonoï Kalyny* (October 1929 to July–August 1939, eds V. Sofroniv-Levytsky and L. Lepky). Both periodicals were devoted to Ukrainian military history, in particular to the period 1914–21, and contained valuable bibliographies (contributed by K. Kupchanko, I. Shendryk, and others) and a wealth of photographs. Articles on the Princely era and the Cossack period also appeared, contributed by such authors as M. Andrusiak, Mykhailo Antonovych, M. Holubets, T. Kostruba, I. Krypiakevych, I. Losky, and V. Sichynsky. In a period of 18 years Chervona Kalyna published about 80 titles. Belles lettres on military themes included O. Babii's *Hutsul's'kyi kurin'* (The Hutsul Battalion), Ya. Vilshenko's *Zhyttia i pryhody Tsiapky Skoropada* (The Life and Adventures of Tsiapka Skoropad), F. Dudko's trilogy *V zahravi* (In the Red Glow), R. Kupchynsky's trilogy *Zametil'* (The Snowstorm), works by M. Brylinsky, B. Lepky, V. Sofroniv-Levytsky, V. Lopushansky, M. Matiiv-Melnyk, and Yu. Shkrumeliak, and the historical works of E. Borschak (*Mazepa, Hryhor Orlyk, and Napoleon i Ukraïna* [Napoleon and Ukraine]).

A large number of memoirs were also published, including those by M. Halahan, V. Petrov, S. Shukhevych, D. Doroshenko, I. Maksymchuk, and Ye. Chykalenko; K. Levytsky's *Velykyi zryv* (The Great Upheaval): H. Koch's *Dohovir z Denikinom* (The Treaty with Denikin); V. Yurchenko's *Shliakhamy na Solovky* (Along the Roads to the Solovets Islands) and *Peklo na zemli* (Hell on Earth); A. Krezub's *Partyzany* (The Partisans); and O. Stepaniv's *Na peredodni velykykh podii* (On the Eve of Momentous Events). Several historical monographs were published by Chervona Kalyna: *Beresteis'kyi myr* (The Peace Treaty of Brest-Litovsk) and *Zoloti vorota* (The Golden Gate), both edited by I. Kedryn-Rudnytsky; O. Dumin's *Istoriia Legionu uss, 1914–1918* (The History of the Legion of the Ukrainian Sich Riflemen, 1914–1918) and, under the pseudonym A. Krezub, *Narys istorii ukraïns'ko-pol's'koi viiny* (An Outline of the History of the Ukrainian-Polish War); and O. Kuzma's *Lystopadovi dni 1918 r.* (The November Days of 1918).

Two albums rich in photographic materials came out – *Ukraïns'ki Sichovi Stril'tsi, 1914–1920* (The Ukrainian Sich Riflemen, 1914–1920, ed B. Hnatevych) and *Pami'iaty vozhdia* (In Memory of the Leader, dedicated to Gen M. Tarnavsky, ed V. Lasovsky). The musical heritage of the Ukrainian soldiers was preserved in two published song collections – *Surma* (The Bugle) and *Velykyi spivanyk Chervonoï Kalyny* (The Great Songbook of Chervona Kalyna, ed Z. Lysko). The publications of Chervona Kalyna played an important role in fostering the traditions of the Ukrainian liberation struggle and the ideals of political independence among the public in Western Ukraine. After being closed by the Soviets in 1939 in Lviv, the publishing house was restored in New York in 1949 as a result of the efforts of P. Postoliuk, who served as its president until September 1978. The following individuals have served as chairmen of the board of directors in the United States: V. Galan, I. Porytko, and Ya. Rak. Kh. Navrotska, R. Danyiuk, V. Onyshkevych, S. Shuhan, O. Slupchynsky, R. Haietsky, and L. Pryshliak were members of the executive and active members of the enterprise. R. Kupchynsky, S. Ripetsky, L. Lutsiv, M. Ostroverkha, and I. Kedryn-Rudnytsky belonged to the edi-

torial committee. Chervona Kalyna had published 22 works in the United States by 1981, including O. Udovychenko's *Tretia Zalizna Dyviziia* (The Third Iron Division), V. Galan's *Bateriia smerty* (The Death Battery), M. Lozynsky's *Halychyna v rokakh 1918–1920* (Galicia in the Years 1918–1920), and second editions of O. Kuzma's *Lystopadovi dni*, E. Borschak's *Hryhor Orlyk*, and the album *Ukraïns'ki Sichovi Stril'tsi* (Ukrainian Sich Riflemen).

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I. Kedryn-Rudnytsky, O. Navrotsky

Chervona Rus' (Red Rus' or Red Ruthenia). The historical name of Galicia, which was used mostly by non-Ukrainian writers in the 16th–19th century, and never by the populace. Some historians and geographers of the 17th–18th century, such as S. Starowolski and J.B. Homann, applied this name to all Ukraine or to the part of it west of the Dnieper River. Most frequently, however, the term Red Rus' was used in documents to designate the former Galician principality, which in the 15th–18th century constituted the Rus' and Belz voivodeships. After 1772 Red Rus' was officially designated as Galicia and Lodomeria. The artificial term *Chervenska Rus'*, used in certain Polish and Russophile circles, was an attempt to associate Red Rus' with the *Cherven towns and stems from the tendentious hypothesis about the 'non-Ukrainian' character of these towns.

Chervone [Červone]. iv-9. Town smt (1964 pop 4,700) in Andrushivka raion, Zhytomyr oblast. The town has a food industry that produces sugar, alcohol, and cheese.

Chervone [Červone]. ii-15. Town smt (1970 pop 2,900) in Hlukhiv raion, Sumy oblast. Chervone has a sugar refinery and a distillery. Called Yesman until 1957, it was a raion center from 1923 to 1963.

Chervone pravo (Red Law). Biweekly legal journal published in Kharkiv by the People's Commissariat of Justice of the Ukrainian SSR in 1926–31. The first two issues bore the title *Chervonyi iuryst* (The Red Jurist). In 1931 it was merged with the journal *Visnyk radians'koï iustytzii* and began to appear under the title **Revoliutsiine pravo*. One hundred and fourteen issues were published.

Chervone selo (Red Village). Popular monthly published for Communist village activists. It appeared in Kharkiv from 1925 to 1933 as a publication of the All-Ukrainian Central Executive Committee. Special sections were printed in the languages of the national minorities: in German (*Das rote Dorf*), in Bulgarian (*Cherveno selo*), and in Yiddish. In 1933 *Chervone selo* merged with the newspaper *Komunist* (later **Radians'ka Ukraïna*).

Chervonenko, Stepan [Červonenko], b 16 September 1915 in Okip in Poltava gubernia. Soviet public figure and diplomat. He is a graduate of Kiev University and of Party schools in Kiev and Moscow and has lectured on Marxism-Leninism. In 1949 he worked in the cc of the CPU. He is a member of the cc of the CPSU and was a candidate to its Presidium (1957–9). He is also a deputy to the Supreme Soviet of the Ukrainian SSR and the Supreme

Soviet of the USSR. Since 1959 he has been in the diplomatic service as the USSR representative to China (until 1965), then to Czechoslovakia (1965–75), and until 1982 to France.

Chervonets. Common name for Polish, Lithuanian, Hungarian, and other gold coins (ducats, sequins), also known as *chervoni zoloti* (red gold coins), that were in circulation in Eastern Europe and Ukraine in the 17th–18th century. At the beginning of the 18th century the Russian government tried to replace these coins by introducing its own *chervonets*; later the two-ruble *chervonets* containing about four grams of gold was widely circulated. In 1922–47 the notes issued by the State Bank of the USSR in various denominations were called *chervintsi*. The *chervonets* of this period was valued at 7.74234 grams of gold and was equivalent to 10 new rubles. After the monetary reform of 1947 the *chervonets* was no longer used (see also *Currency and coins).

Chervoni kvity (Red Flowers). An illustrated children's biweekly published by the Central Committee of the Communist Youth League of Ukraine and the Office of Socialist Education of the People's Commissariat of Education of the Ukrainian SSR in Kharkiv (1923–31) and in Kiev (1930–1). In 1931 it merged with the magazine *Bil'shovy-cheniata* (1924–31) to form the new magazine **Pioneriia*.

Chervoniuk, Yevhen [Červonjuk, Jevhen], b 21 April 1924 in Brusyliv, now in Korostyshiv raion, Zhytomyr oblast. Operatic bass, graduate of Kiev Conservatory, student of I. Patorzhynsky (1950). In 1950 he was laureate of the International Vocal Competition in Prague. In 1950 he was appointed soloist of the Kiev Opera and Ballet Theater, and in 1952 he joined the Kharkiv Opera and Ballet Theater. Since 1960 he has been teaching at the Kharkiv Institute of Arts. Chervoniuk has given concerts in the countries of Eastern Europe, Canada, Israel, and elsewhere.

Chervonoarmiiske [Červonoarmijs'ke]. III-9. Town smt (1967 pop 3,700), raion center in Zhytomyr oblast. The town was established in the late 16th century and was called Pulyny until 1935. The town's industries are food processing and brick making; it also has a museum of history and ethnography.

Chervonoarmiiske [Červonoarmijs'ke]. III-6. City (1966 pop 5,500) in western Volhynia; raion center in Rivne oblast. It has a food industry. Established in the late 16th century, it was called Radziviliv until 1939. From the second half of the 19th century to 1914 Radziviliv was an important trade center; its proximity to the Russian-Austrian border allowed it to participate in the active trade between the two empires. The city's 1910 population was 14,600.

Chervonohrad [Červonohrad]. III-5. City (1983 pop 62,000) in Lviv oblast, located in the Buh Depression on the Buh River. The town was built in 1692 by the Polish magnate F.K. Potocki and was called Krystynopil until 1953. In 1736 Potocki built a palace and funded a Basilian monastery (including the baroque Church of St George). Until 1946 the town was a known religious center, attracting pilgrims by its miracle-working icon of the Mother of



New housing in Chervonohrad

God. In the 19th century the *Krystynopil Apostol* (see **Horodyshe Apostol*) and the famous chronicle of 1763–79, which was reprinted several times, were part of the town's valuable collection of historical monuments. After 1951 Chervonohrad became one of the centers of the recently established Lviv-Volhynia Coal Basin, and it grew rapidly. Its population increased from 3,000 in 1939 to 12,000 in 1959, 44,000 in 1970, and 53,000 in 1977. The city has a reinforced-concrete products plant, a wood-working plant, a dairy, a clothing and stocking factory, a branch of the Lviv Polytechnical Institute, and a mining tekhnikum.

Chervonohryhorivka [Červonohryhorivka]. VI-15. Town smt (1977 pop 8,125) on the Kakhivka Reservoir in Nykopol raion, Dnipropetrovske oblast. Its major industry is food processing. The town was established in the late 18th century and was formerly called Chernyshivka.

Chervonopartyzanske [Červonopartyzans'ke]. V-20, DB III-7. City (1976 pop 25,000) in Sverdlovsk raion, Voroshylovhrad oblast, founded in 1947. The city has coal mines and coal-processing plants, as well as a regional museum.

Chervonozavodske [Červonozavods'ke]. III-14. City (1970 pop 8,300) in Lohvytsia raion, Poltava oblast, situated on the Sula River. It was established in 1928 when a sugar-refining complex was built on the site; today food processing is still the main industry. The city also has a distillery and a food-processing tekhnikum.

Chervonyi Donets [Červonyj Donec']. IV-17. Town smt (1976 pop 7,000) in Balakliia raion, Kharkiv oblast. The town is located on the banks of the Donets River near the Shebelynka gas field.

Chervonyi Ekskavator (Red Excavator). A construction- and road-machine-building plant in Kiev, established in 1898 as a small sowing-machine plant. In 1975 it became the main plant of a large manufacturing association that includes excavator plants in other oblasts and republics. Since 1955 the plant has specialized in hydraulic excavators. It produces many-scooped excavators, concrete mixers, lifting machines, trailers, etc.

Chervonyi Khutir burial site. The burial ground, located near the Chervonyi Khutir suburb of Kiev, on the left bank of the Dnieper River, belongs to the late period of the *Trypillian culture, dating back to the end of the

3rd millennium BC. The site was excavated in 1950–1 by V. Danylenko and M. Makarevych, who discovered the remains of 260 cremations in urns and pits. Decorated pottery, weapons, ornaments, and implements were also found. The large quantity of arms (daggers, arrowheads, and spears) unearthed indicates that the region was inhabited by warlike herdsman.

Chervonyi perets' (Red Pepper). Semimonthly magazine of humor and satire published in Kharkiv in 1922 and then from 1927 to 1934 by **Visti VUTsVK*. It was edited by V. *Chechviansky. Contributors included O. Vyshnia, Yu. Vukhnal (I. Kovtun), Yu. Gedz (O. Yasny), Antosha Ko (A. Hak), B. Simantsiv, and K. Kotko (M. Liubchenko). Among the artists whose work appeared in the magazine were O. Khvostenko-Khvostov, O. Dovzhenko, A. Petrytsky, K. Ahnit-Sledzevsky, O. Koziurenko, and L. Kaplan. Besides political satire (invariably presented from the official Soviet viewpoint), *Chervonyi perets'* devoted considerable attention to the campaign against speculation, administrative incompetence, bureaucratization, deficiencies in food supply and transportation, and everyday difficulties. After most of its contributors fell victim to Stalinist repression, *Chervonyi perets'* ceased publication. It was revived in 1941 under the title *Perets'* and is now published in Kiev.

Chervonyi prapor (Red Flag). Semimonthly organ of the *Ukrainian Social Democratic party, published in Ternopil in 1906–7 under the editorship of Ya. Ostapchuk. From 1907 to 1914 the Chervonyi Prapor publishing house issued popular brochures under the editorship of M. Hankevych.

Chervony prapor (Red Flag). The first Ukrainian socialist newspaper in North America. It was published by the Ukrainian local of the Socialist Party of Canada (SPC) in Winnipeg, Manitoba, and appeared in 18 issues from 15 November 1907 to August 1908. P. Krat, V. Holovatsky, and M. Stechishin were its editors. As the vanguard of socialism among Ukrainian workers and farmers it stimulated the creation of Ukrainian branches of the SPC. It was succeeded by **Robochyi narod* (1909–18). *Chervony prapor* was the first periodical to use the term Ukrainian (spelled 'Ookrainian') in Canada.

Chervonyi shliakh (Red Pathway). Leading Ukrainian monthly journal in the 1920s. It was published from 1923 to 1936 in Kharkiv. The first editorial board consisted of O. Shumsky (editor), P. Tychyna, H. Hrynko, V. Blakytyn, S. Pylypenko, and M. Khvylovy and reflected an independent, although official, attitude. Later Hrynko became the editor in chief, and, still later, many personnel changes occurred during the purges of Ukrainian intellectuals. Among the contributors were the leading writers, critics, and scholars of the day, including many from abroad. The journal printed poetry, prose, criticism, and articles in the field of theater, drama, economics, and history. It also had a good book-review section.

Chess (*shakhy*). The game of chess was brought to Ukraine from the Near East by traders in the 9th century. Chess pieces discovered by archeologists in the Chorna Mohyla kurhan in Chernihiv are estimated to belong to the 10th century, while those found in Kiev and Vysh-

horod belong to the 11th–12th century. Numerous references to the game in medieval oral literature, and particularly in the *bylyny*, testify to the popularity of chess among the boyars and princes. Later the Orthodox church's prohibition of the game (similar to that of the Catholic church in the West) undermined its popularity. Yet chess was played at gentry manors in the 16th–17th century, and in the 18th century it spread among the intelligentsia. In Russia the so-called Russian school of chess playing emerged by the end of the 19th century, and imperial and international competitions were held.

Chess became very popular in Ukraine at the turn of the 20th century, when chess clubs were founded and individual tourneys for local championships were organized in many cities, such as Kiev, Kharkiv, Odessa, Yuzivka, and Mykolaiv. In 1924 the first competition for the chess championship of Ukraine was held in Kiev. It was won by Ya. Vilner of Odessa. Subsequent republican competitions were held almost every year, usually in Kiev but sometimes also in Kharkiv, Odessa, and Dnipropetrovske. The following players have been chess champions of the Ukrainian SSR: V. Rauzer, Y. Pohrebysky, M. Shumylin, A. Bannyk, I. Lypnytsky, O. Sokolsky, Yu. Geller, A. Khavin, L. Shtein, and Yu. Nikolaievsky. F. Bohatyrchuk attained the level of international master. In 1927 he shared first place at the USSR championship tournament and in 1938 captured second place. Yu. Boholiubov (1889–1952), who won several international competitions, in particular the tournament in Moscow in 1925 where he placed ahead of two world champions (E. Lasker and J. Capablanca), was a player of world rank. Boholiubov played A. Alekhine for the world championship in 1929 and 1934.

In the 1970s–1980s the following Ukrainian grand masters, who belong to the Soviet extra class of players, advanced to the level of world players: O. Biliavsky, Y. Dorfman, H. Kuzmyn, A. Mykhalchyshyn, S. Palatnyk, I. Platonov, O. Romanyshyn, V. Savon, and V. Tukmakov. Ukraine does not appear as an independent participant in the biannual international olympiads; Ukrainian chess masters participate in the competitions as members of the USSR team. At the beginning of the 1980s about one million chess players were registered in Ukraine.

Among Ukrainian chess players the following women deserve to be noted: L. Rudenko, who was the first women's world champion in 1950–3; grand master M. Litynska, who is considered to be one of the five best women players in the world; and the masters L. Semenova and L. Mulenko.

Several grand masters of world rank who are of Jewish origin were born in Ukraine: I. Boleslavsky, a noted theoretician and author of several important chess books; Yu. Geller; L. Shtein; and L. Albur, who now lives in the United States and is one of the top American chess players.

In Galicia Ukrainians began to play chess in an organized fashion only in the 1920s. In 1926 a chess club called Shakhovyi Konyk was founded in Lviv and was soon renamed the Society of Ukrainian Chess Players. Under the German occupation this club formed a section of the sports association Ukraina. Its membership consisted of the best Western Ukrainian chess players, and in the 1930s the society was one of the two best chess clubs in Lviv. The first competition for the Ukrainian championship of Lviv was held in 1928. Ten players took part, and S. Popel captured first place, O. Slobodian second, and

Ya. Onyshchuk third. The second competition was held in 1943 with 14 players participating. The first three places were captured by Popel, M. Turiansky, and M. Romanyshyn. Popel and E. Yaniv won the championship of Western Ukraine (Sianik, 1944), and that year Popel drew a match with F. Bohatyrychuk in Cracow.

In the diaspora Ukrainians began to organize chess clubs and competitions after 1945. M. Turiansky was one of the best players in Vienna in 1945–7. In France S. Popel won the championship of Paris three times – in 1951, 1953, and 1954. In Switzerland V. Bachynsky captured the championship of Geneva several times.

In Australia Ya. Shevchuk took first place several times in the competitions of New South Wales. F. Bohatyrychuk, I. Teodorovych, L. Turkevych, Ya. Onyshchuk, D. Kulyk, A. Yusyp, and R. Turkevych were well-known players in Canada. B. Nazarko, B. Stepanenko, and V. Dzera competed in the 1960s–1970s for the championships of Canada, Ontario, and Toronto.

Some Ukrainian players in the United States achieved high marks from the American Chess Federation and the rank of master or senior master. M. Turiansky took second place in the tournament of the Marshall Chess Club in New York in 1950, won the championship of Chicago in 1952 and 1953, and received the title of master. S. Popel moved from Paris to the United States in 1956 and won the championship of the midwestern states and the title of master. O. Popovych, a key player in the eastern states, attained the rank of senior master during the 1960s–1970s. B. Bachynsky, a senior master, has the highest ranking among Ukrainian chess players in the United States. A tournament for Ukrainian chess players from Canada and the United States held in Toronto in 1969 was won by the United States team.

The first Ukrainian chess club in the United States was organized in New York in 1949 under the name Shakhovyi Konyk. It had about 30 members. Eventually, almost every sports club that belonged to the Association of Ukrainian Sports Clubs in North America (USTsAK) had its own chess team; starting in 1966, these teams participated in annual tournaments for the individual championship of USTsAK. The following players won first place in these competitions: O. Popovych (1966–8, 1972), S. Popel (1969), S. Stoiko (1970), L. Blonarovych (1971, 1973), V. Dzera (1974, 1981, 1983), B. Bachynsky (1975–9), and M. Turiansky (1982).

Among Ukrainian contributors to chess literature, O. Selezniv (1888–1965) won recognition in the West for his studies, which were published in the chess journals of various countries and appeared in Berlin in a separate collection under the editorship of E. Lasker. Selezniv's collection *Sto shakhmatnykh etiudov* (100 Chess Moves) came out in Moscow in 1940. A. Hryn (problemist), T. Horhiev, and P. Bondarenko, the author of *Shakhovyi etiud na Ukraïni* (Chess Moves in Ukraine, Kiev 1966), have written on chess. Among Western Ukrainian writers on chess, O. Slobodian, Ye. Onyshchuk, and T. Kukych deserve to be mentioned.

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M. Turiansky

Chestakhivsky, Hryhorii [Āstaxivs'kyj, Hryhorij], b. 1820 in Kherson gubernia, d. 1893. Painter, close friend of T. Shevchenko. In 1861 he painted *T. Shevchenko's Grave at the Smolensk Cemetery*, *T. Shevchenko's Coffin in Transit*, and *A Peasant beside the Coffin of T. Shevchenko*. He left a memoir of Shevchenko as a student at the St Petersburg Academy of Art. At Chestakhivsky's initiative, a hill near Kaniv was chosen as Shevchenko's burial site.

Chevalier, Pierre, dates of birth and death unknown. French officer of the 17th century. In 1646 he commanded a detachment of Ukrainian Cossacks. He served in the French army from 1648 to 1654 and was secretary of the French embassy in Poland. Between 1653 and 1663 he wrote *Histoire de la guerre des Cosaques contre la Pologne. Avec un discours de leur origine, pays, mœurs, gouvernement et religion*, which was translated into English (1672) and Ukrainian (1960). Chevalier's work is a valuable source on the history and ethnography of Ukraine, particularly on the history of the Cossack-Polish War of 1648–54.

Chicago. City on the shore of Lake Michigan in the state of Illinois, second-largest city in the United States, and important industrial, commercial, and cultural center of the midwest. In 1980 the population of Chicago proper was 3,005,072 and of the metropolitan area, 7,102,328. Of metropolitan Chicago's inhabitants, 50,000–60,000 are of Ukrainian origin. Ukrainians began to settle in the city in the 1880s. The earliest settlers came from Transcarpathia, the later ones from Galicia. In 1892 V. *Simenovych, a physician, arrived in Chicago and began to organize the Ukrainian community. The first Greek Catholic parish – the parish of the Blessed Mother of God – was established in 1902; its congregation was predominantly Carpatho-Ruthenian.

The Ukrainian immigrants resided close to the meat-packing plants, the railway stations, and later the steel plants, in which most of them worked. Then they gradually moved north from the southern part of the city. For a long time West Town had the highest concentration of Ukrainians in Chicago, and in the 1980s it became officially known as 'Ukrainian Village.' Smaller numbers of Ukrainians lived in Burnside, West Pullman, Cicero, and Harvey. In the 1950s–1960s Ukrainians began to move into the western and northwestern suburbs, such as Oak Park, River Forest, Park Ridge, and Palatine. According to V. Simenovych's estimates there were 25,000–30,000 Ukrainians in Chicago in 1930. The wave of postwar immigrants from Western Europe added another 7,000–8,000 Ukrainians to Chicago's population. Natural population growth and the influx from other American cities brought the Ukrainian population of Chicago up to 60,000 by 1980. Yet only 25,000–30,000 Chicagoans are members of Ukrainian parishes and active in Ukrainian organizations. The socioeconomic profile of the Ukrainians has gradually become more diversified. By the 1930s there were over 100 small Ukrainian enterprises and businesses in Chicago, and after 1950 the number of Ukrainians in the professions and civil service increased rapidly. There are five to six large companies or factories owned by Ukrainians.

The parishes were the earliest centers of organized community life for the Ukrainians in Chicago. For a long time the main center of Ukrainian life was the Greek Catholic Church of St Nicholas, which was founded in

1905. Its present imposing edifice was erected in 1913–15 in the style of the Cossack baroque. In 1961 the church was elevated to a cathedral when Chicago became the seat of the Ukrainian Catholic Eparchy of St Nicholas, headed by bishops J. Gabro and (since 1981) I. Lotocky. There are six other Ukrainian Catholic parishes in Chicago. The Carpatho-Ruthenians have two Greek Catholic churches. There are five Ukrainian Orthodox churches and one Carpatho-Ruthenian Orthodox church in Chicago. The first Ukrainian Orthodox church – the Church of the Holy Trinity – was established in 1915 by former Greek Catholics as an ‘independent national church,’ and eventually it became the source of the Ukrainian Orthodox movement in the United States. In 1925–30 I. Teodorovch, the archbishop of the Ukrainian Orthodox church, resided at the Church of the Holy Trinity, and in 1922–6 the parish published the periodical *Dnipro*. In 1945 the church was moved to the present ‘Ukrainian Village’, its name was changed to St Volodymyr’s Church, and it was elevated to a cathedral. The bishops have been H. Shyprykevych, O. Novytsky, and C. Buggan. The Church of the Holy Protectress is the seat of the Ukrainian Autocephalous Orthodox church (Conciliar) and is under the care of Metropolitan H. Ohiichuk. A Ukrainian Baptist church has been in existence in Chicago since 1915. There is also a congregation of Ukrainian Pentecostals in the city.

The first known secular organization was the St Nicholas Brotherhood, which was founded by V. Simenovych and S. Yanovych. Rev. M. Strutynsky was an active community organizer who was responsible for founding the *Sich societies and the savings-and-loan association *Dnipro*. After the First World War the Sich societies, which adopted the program of the United Hetman Organization, were quite active. For a time Chicago was the American center for the Ukrainian monarchist movement. Its magazine *Sich was published there in 1924–34, and its prominent leaders, such as O. Shapoval, O. Nazaruk, O. Tarnavsky, S. Hrynevetsky, and M. Siemens-Simenovych, resided there. In 1930, under the influence of the OUN, S. Kuropas founded the *Organization for the Rebirth of Ukraine. Some Ukrainians came under the influence of leftist-socialist groups and founded the Union of Ukrainian Workers’ Organizations. On the occasion of the World’s Fair in Chicago in 1933 the founding congresses of the Ukrainian Youth League of North America and of the Ukrainian Professional Association were held in the city. In 1940 a broadly based organization – the League of American Ukrainians (led by I. Duzhansky for many years) – was established and became the local branch of the Ukrainian Congress Committee of America.

New immigrants arriving after the war developed a network of political, social, cultural, and professional organizations, which numbered about 120 by 1980. In 1981 the central office of Ukrainian National Aid was moved to Chicago. There are eight branches of the Ukrainian National Women’s League of America, several branches of the Organization for the Defense of Four Freedoms for Ukraine, and a number of veterans’ associations in the city. The central office of the Association of Ukrainian Cooperatives of America, the chief executive of the Ukrainian Veterinary Medical Association, and the executive of the Ukrainian Medical Association of North America are located in the city. The national executives of



The Ukrainian pavilion at the Century of Progress World Fair in Chicago, 1933

the Ukrainian Librarians’ Association, the Association of Ukrainian Businessmen and Professionals, and the Ukrainian Cossack Brotherhood also have their offices there. Several youth organizations are active in Chicago and own their own camping grounds in Wisconsin – Plast Ukrainian Youth Association has a campsite in Westfield, and the Ukrainian Youth Association of America has a campsite in Baraboo. Ukrainian sports associations flourished in Chicago as early as the 1930s. Since the 1950s the most active among them has been the Levy sports club.

Among the more important Ukrainian institutions in Chicago are the credit unions *Samopomich* (Selfreliance) and *Pevnist*; the Ukrainian bank *Tryzub*, which existed until 1970; the consumer co-operative *Samodopomoha*, which runs a summer resort on Round Lake and a Ukrainian senior citizens’ home in Chicago; the *Ukrainian Institute of Modern Art, which supports a permanent art gallery; and the Ukrainian National Museum, which houses a research library.

The first Ukrainian school was established in 1906 at St Nicholas’s Church, and by 1922 it had 300 students. In 1936 this school was expanded into a Ukrainian Catholic day school, which included the Ukrainian language in its school program. In the 1950s–1960s the Church of the Nativity of the Blessed Virgin Mary ran a day school. In 1980 there were five Saturday schools for Ukrainian studies, the largest of which was the school run by the association *Ridna Shkola*. In 1966 two-year pedagogical courses were established for teachers of Ukrainian studies; since 1978 they have been run by the Chicago branch of the Ukrainian Catholic University. The Slavic department at the University of Illinois (Chicago Circle) offers a program in Ukrainian language and literature.

A number of Ukrainian newspapers have been published in Chicago: *Ukraina* (1917–20, 1930–2, ed. V. Simenovych), the biweekly *Sich* (1924–34), the weekly *Nash stiah* (1934–41), the weekly, and then biweekly, *Ukrains’ke zhyttia* (1955–), the Catholic weekly *Nova zoria* (1965–), and the Catholic biweekly *Tserkovnyi visnyk* (1968–). Several important magazines and journals have also been published there: the monthly, and then bi-monthly, *Samostiina Ukraina* (1948–), the illustrated quarterly, *Ovyd* (1957–76), the quarterly *Ukrains’ke kozatstvo* (1964–80), the illustrated bimonthly *Ekraïn*, the Orthodox

bimonthly *Tserkva i zhyttia* (1957–), and the quarterly *Likars'kyi visnyk* (1961–).

In the 1950s–1960s the Nova Stsena theater and the choirs *Surma* (conducted by O. Pleshkevych and I. Trukhly) and later *Prometei* (conducted by R. Andrushkiv) were active in Chicago. There are a number of dance and music ensembles, mostly connected with youth organizations. The following Ukrainian writers and poets have lived or still live in Chicago: O. Babii, T. Kurpita, R. Zavadovych, H. Cherin, B. Rubchak, and Yu. Kolomyiets. The painters M. Harasovska-Dachyshyn and A. Kolomyiets and the sculptors K. Milonadis and M. Urban work in Chicago. Ukrainian musicians such as M. Malko (the conductor of the Chicago Symphony Orchestra), I. Bilohrud (a composer and pianist who conducts his own music school), and the singer I. Matsiuk-Hrytsai contribute to the musical life of the city.

Some Ukrainians are active in American politics: I. Himka and J. Kulas are leading members of the Democratic party, while I. Zadrozhny and M. Kuropas (President G. Ford's adviser on ethnic affairs) are active in the Republican party. B. Antonovych (Republican) and M. Kulas (Democrat) were elected in the 1970s and 1980s to the Illinois House of Representatives. R. Smook, a lawyer from Chicago, was the director of the European office of the United Ukrainian American Relief Committee.

The following events can be viewed as the highlights of Ukrainian life in Chicago: the delegating of K. Bilyk in 1919 to represent the American Ukrainians on the Ukrainian delegation to the Paris Peace Conference; Metropolitan A. Sheptytsky's visit to Chicago in 1921; Ukrainian participation in the 1933 Century of Progress Exposition, at which the Ukrainians had a separate pavilion, 'Ukraine,' and an exhibit of A. Archipenko's sculptures; the large demonstrations for Ukrainian independence staged in 1918 and 1933. In the 1960s Chicago was the center of bitter strife among Ukrainian Catholics over whether to adhere to the Julian or the Gregorian calendar of holy days, which led to the organization of the new parish of ss Volodymyr and Olha.

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D. Markus

Child-care institutions. State institutions for raising children who are orphans or wards of the state. They developed out of orphanages, which were first established by monasteries and from the 19th century to the 1917 revolution were mostly under the jurisdiction of the Department of Empress Maria's Institutions.

The first Ukrainian foster home was established in 1917 in Kiev for children from Galicia who had lost their parents in the war. In that year other child-care institutions were opened in the vicinity of Kiev and in other cities of Ukraine.

As soon as the Soviet regime was established in Ukraine, a large network of child-care institutions was set up to care for children who had been left homeless by the war and revolution. (See *Children, homeless.) Such

institutions appeared first in 1919, and by the end of 1921 there were 1,644 of them, supporting 98,890 children. Owing to the terror and collectivization, child homelessness remained a permanent feature of the Soviet system; hence, the number of child-care institutions, in spite of fluctuations, stayed high. In 1940 there were 553 institutions with 68,770 children. After the Second World War the number of homeless children increased again and so did the number of institutions. In 1950 there were 821 institutions with 99,940 children. The return to normal, peaceful life brought a decline in the number of institutions: in 1955, 621 institutions cared for 64,230 children; in 1960, 518 institutions cared for 56,600 children (the figures include institutions for blind, deaf-mute, and retarded children).

There are four types of child-care institutions: (1) preschool institutions for children aged three to seven; (2) institutions for school-age children between the ages of seven and sixteen; (3) mixed institutions for entire families of preschool and school-age children; and (4) special institutions for cripples, etc. Most of the institutions come under the Ministry of Education of the Ukrainian SSR. Some institutions are connected with certain enterprises and come under the appropriate government ministries, but agencies of public education are in charge of their wards' education. The program in preschool institutions coincides with the nursery and kindergarten program, and in school institutions, with the general curriculum. When a ward reaches the age of eighteen, the agencies of public education determine whether he/she should continue his/her studies or begin working.

In 1959 the Soviet authorities decided to change the institutions for school children gradually into boarding schools. Since 1963 there have been no statistics on child-care institutions in the Ukrainian SSR, but statistics for the USSR show almost a four-fold reduction in child-care institutions between 1958 and 1971.

Child labor laws. On 21 September 1921 the Council of People's Commissars of the Ukrainian SSR approved the Code of Laws Concerning the Work of Minors and Children. The code became ineffective in 1926, at which time some of its provisions were incorporated into the Labor Code of the Ukrainian SSR, which now regulates the work of minors. Many of the provisions have been superseded by later legislation of the USSR and the Ukrainian SSR.

Children, homeless. The number of homeless children in Ukraine reached alarming proportions in the 1920s as a result of the economic devastation, famine, and epidemics brought on by the First World War and the revolution. In 1922, according to official statistics, there were seven million homeless children in the USSR. A large proportion of them lived in Ukraine, which had been a theater of war and terror for four years and suffered from severe famine in 1921, when grain was confiscated and exported to Russia. According to official statistics, out of a total of 3,861,000 children, 1,734,000 suffered famine in the five southern gubernias of the Ukrainian SSR in 1922. Only 228,000 of these hungry children received organized aid.

With the revival of economic life in 1922 the problem of homelessness was not solved. *Child-care institutions, refectories, and hostels were established haphazardly at first. Later, a network of hostels and foster homes for

preschool and school-age children and handicapped children was set up. Child settlements were also organized. This network came under the jurisdiction of the People's Commissariat of Education and the public control of children's commissions that were members of the Central Committee for the Aid of the Children of the Ukrainian SSR. In 1925, according to official statistics, there were 788 institutions aiding 72,400 children in Ukraine. Fifty percent of the children were of peasant origin, and 71 percent were between the ages of eight and fourteen. Some orphans were entrusted to the care of peasant, artisan, and worker families. Many homeless children were also placed in colonies for delinquents run by the People's Commissariat of Education and the security police, such as the GRU labor colony near Kharkiv. Yet gangs of homeless, destitute children who survived by begging and stealing and turned into professional criminals or died of disease could still be found in the cities and towns of Ukraine. The forced collectivization and the anti-kulak drive of 1929–31, followed by the famine of 1932–3, swelled the ranks of homeless children. Thousands of peasant children perished, while the survivors became homeless. The Soviet authorities adopted severe measures against them: on 1 June 1935 the Central Committee of the All-Union Communist Party (Bolshevik) and the Council of People's Commissars of the USSR issued the decree On Liquidating Homelessness and Neglect among Children, and in 1941 the Supreme Soviet of the USSR passed a decree making 14-year-olds subject to criminal prosecution generally and 12-year-olds subject to prosecution on charges of theft, rape, assault, etc. At the end of the 1930s the number of homeless children appeared to decline, since many of them were imprisoned in labor colonies or concentration camps.

During the Second World War the number of orphans increased dramatically. The destruction of cities and villages, economic devastation, and famine caused a swift rise in the numbers of homeless children. After the war the network of foster homes was expanded to accommodate the orphans. In 1947 there were 702 institutions, caring for 109,340 children. Teenage orphans were put into labor-reserve schools and were ruthlessly exploited in industry. Deportation from Ukraine was widely practiced, and thus many of these youths lost touch with their country.

M. Hlobenko

Children's folklore. Oral literature created by adults for children, some of the folklore created for adults that has turned into oral poetry for children, and the oral poetry created by children. The characteristic feature of children's folklore is its clear educational purpose. The material in this field differs according to the ages of the children at which it is aimed. The basic genres of children's folklore are cradle songs, lullabies, humorous songs, nonsense stories, teasing jests, counting songs, song games, children's ritual songs of the annual cycle (carols, New Year's songs, spring songs), proverbs and sayings, riddles, and folk stories for children (particularly stories about animals).

Cradle songs are the first examples of children's folklore that children hear from their mothers. They are remarkable for their poetic beauty, tenderness, sincerity, vivid imagery, and playful language. In them one often comes across the image of the purring cat, the personifica-

tion of sleep and drowsiness, and the figures of various animals and birds. Lullabies and soothing songs have a pronounced rhythm and a wide range of sounds. They are often sung while the child is being fondled. Counting songs help the child memorize the number sequence.

A special place in children's folklore is occupied by folk stories. Each age group has its own stories. For the smallest children there are 'Kolobok' (The Ball), 'Ripka' (The Turnip), 'Ivasyk-Telesyk,' and 'Rukavychka' (The Mitten). For children of school age there are 'Kotyhoroshok' (Pea-roller) and many magic stories that end in the victory of good over evil. Children's folklore contains many ancient inventions, such as games ('We Sowed Millet,' 'Poppies Are Growing on the Hill,' and 'The Quail') and dance games ('The Sad Rabbit' and 'The Noise').

Children's folklore began to be published in the 1830s–1840s. Ukrainian poets such as Lesia Ukrainka, S. Rudansky, M. Shchokoliv, and O. Oles have written many poems on the model of popular cradle songs. Folk stories have inspired many prose works and literary adaptations of folk stories. They have had an important influence on such writers as Marko Vovchok, I. Franko, and M. Kotsiubynsky. (See also *Children's literature.)

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P. Odarchenko

Children's literature. Ukrainian literature for children follows the development of Ukrainian literature in general, sharing with it some authors and works as well as the general impediments in development (see *Ems Ukase). The earliest work common to both children's and adult literature is the *Azbuka* (ABC, 1574) published by the printer I. Fedorovych in Lviv. The first book wholly devoted to children was *Chytanka dlia malykh ditei do shkil'noho i domashn'oho upotrebleniia* (A Reader for Small Children for School and Home Use, Lviv 1850), compiled by M. Shashkevych. Other primers soon followed, notably in eastern Ukraine (P. Kulish's *Hramatka* [Grammar, St Petersburg 1857]; T. Shevchenko's *Bukvar* [Primer, St Petersburg 1860]; M. Hattsuk's *Ukrains'ka abetka* [Ukrainian Alphabet, 1861]).

The interest of the Ukrainian romantics in folklore led inadvertently to the growth in children's literature. Thus, L. Borovykovsky's *Baiky i prybauitky* (Fables and Sayings, Kiev 1852) and the first fables of L. Hlibov (which began to appear in 1853) laid the beginnings for entertaining as well as didactic children's literature (see *Fable.) Artistic prose written specifically for children, however, appeared only with the writings of Marko Vovchok, who may be called the founder of modern Ukrainian children's literature. Her *Opovidannia Marka Vovchka* (The Stories of Marko Vovchok, St Petersburg 1865) contained the first

real stories for children: 'Dev'iat' brativ i desiaty sestrytsia Halia' (Nine Brothers and a Tenth Sister Halia), 'Vedmid' (The Bear), 'Nevil'nychka' (The Slavegirl), and 'Karmeliuk.' However, her most famous work for children, *Marusia*, owing to the prohibition of publications in Ukrainian, appeared first in a Russian translation from Ukrainian (1871). It also appeared in a French translation edited by P.J. Stahl (*Maroussia, d'après la légende de Marko Wozzoh*, 1878) before it finally came out in the original Ukrainian (1905). The French redaction has enjoyed great popularity and countless editions. It is still recommended literature for children in France.

Some authors circumvented the restrictions on original Ukrainian literature by translating works from other literatures; these translations included M. Starytsky's *Kazky Andersena z korotkoiu ioho zhyttiepyssiu* (Fables of H.C. Andersen with a Short Biography, 1873), O. Pchilka's *Ukrains'kym ditiam* (For Ukrainian Children, 1882); and B. Hrinchenko's *Robinzon, opovidannia pro te, iak odyn cholovik po chuzhykh kraiakh mandruvav i iak vin sam na ostrovi sereď moria zhyv* (Robinson, the Story of How One Man Traveled in Foreign Lands and How He Lived Alone on an Island in the Middle of the Sea, 1891). Most eastern Ukrainian writers contributed their stories and works for children to publications in Western Ukraine, where a series of *children's magazines had been established. In Lviv children's literature came under the special care of the Ruthenian Pedagogical Society (see *Ridna Shkola society), which undertook the publication of Ukrainian children's books as a means of combating Polonization. Between 1884 and 1910 the society published about 150 books for children, some with illustrations. The society's most noted contribution to the development of children's literature, however, was the outstanding magazine **Dzvinok* (1890–1914). During its existence it had among its contributors the most noted Ukrainian writers and illustrators of the time (M. Kotsiubynsky, Lesia Ukrainka, B. Hrinchenko, V. Shchurat, I. Nechui-Lyvytsky, K. Hrynevychyeva, and others). The most important contributor was I. Franko; *Dzvinok* serialized several of his stories for children – 'Lys Mykyta' (Mykyta the Fox; nos 3–21, 1890), 'Abu Kasymovi kaptsi' (Abu Casim's Slippers, nos 1–23, 1895) – and published many of his individual animal stories, fables, and translations (in 1896–8). A notable first was also the appearance in *Dzvinok* of the first opera for children, *Koza Dereza* (Billy Goat's Bluff) by M. Lysenko.

Publication activity spread into eastern Ukraine with the relaxation of Russian censorship after the 1905 revolution. O. Lototsky's collection of stories *Vinok* (Wreath, 1905, 2d edn 1911) was issued by the newly established Nashym Ditiám publishing house in St Petersburg. Translations of children's books were published by Ya. Orenshtein in Kiev (1903–14). Some translations, as well as original works, were published by L. Kyselytsia in the series *Dytiacha Biblioteka* (Children's Library) in Chernivtsi (1909–14). The translations of H.C. Andersen's tales and Mark Twain's *Tom Sawyer* and *Huckleberry Finn* were issued by B. Hrinchenko's publishing house, Vik. The most notable children's authors at this time were A. Chaikovsky and A. Kashchenko, who both wrote Cossack adventure stories.

Children's literature continued to be written and published in the period between the two world wars. In Western Ukraine some 500 titles appeared during this

time. In Transcarpathia P. Kukuza published a magazine for children, *Pchilka* (The Bee, 1923–33), as well as a series, *Dytiacha Biblioteka*, of 88 titles (1923–38). The Svit Dytyny publishing house in Lviv (1919–40) produced about 200 titles as well as the magazine *Svit dytymy*. Among its most prominent authors were A. Lototsky and I. Lypa. Also of interest were the poetic stories and plays by O. Oles (*Solom'iany bychok* [The Straw Ox, 1927] and others) published by Chaika publishers in Prague.

In Soviet Ukraine children's literature took on a special significance as a means of educating future Communist cadres. The most prominent Soviet Ukrainian children's authors in the interwar years were A. Holovko, author of such stories as 'Chervona khustyna' (Red Kerchief, 1926); S. Vasylychenko, author of 'Aviatsiyni hurtok' (The Aviation Group, 1924); O. Kopylenko, author of novels of school life (*Desiatyklasnyky* [Tenth Graders, 1938]); and M. Trublaini. Also very popular were the translations from Russian of K. Chukovsky's works (*Likar Aibolyt* [Doctor Owlwithurts, 1926], *Vid dvoch do p'iaty* [From Two to Five, 1928], and others). Some excellent poetry for children was written by P. Tychyna. Of other writers who wrote for young children the most noted was N. Zabala (*Derev'iany bychok* [The Wooden Ox, 1935], *Kazka pro pivnyka ta kurochku i pro khytru lysychnu* [A Tale about the Rooster and the Hen and the Crafty Fox, 1936], and other books). Other authors of note were O. Ivananenko, M. Pryhara, V. Bychko, and I. Nekhoda. Currently the most prolific Soviet Ukrainian writer of children's literature is V. Nestaiko, who combines boys' adventures with some science fiction and humor (*Suputnyk 'Lira-3'* [Sputnik 'Lira-3,' 1960], *Pryhody Robinzona Kukuruza* [Adventures of Robinson Kukuruzo, 1964], *Taiemnytsia tr'okh nevidomykh* [The Secret of Three Strangers, 1970], etc).

The war years brought an interruption to the publishing of children's literature. The only exception was the *Ukrainske Vydavnytstvo* publishing house in Cracow, which published not only the journal *Mali druzi* but also some notable titles: a jubilee edition of I. Franko's *Lys Mykyta* (1941), illustrated by E. Kozak; R. Zavadovych's *Pryhody Gnomyka Romtomtomyka* (The Adventures of Gnome Romtomtomyk), and his poetic tale *Khloptsi z zelenoho boru* (The Boys from the Green Wood, 1943).

After the war activity in children's literature was resumed by the establishment of the *Association of Ukrainian Writers for Young People (OPDLM) in 1946 in Germany. The OPDLM has since spread to many Western countries and has established, under the direction of B. Hoshovsky, its publishing firm *Nashym Ditiám* in Toronto; it has more than 100 titles to its credit, among them: *Pryvit, Ukraïno, tobi* (Greetings to You, Ukraine, 1950), consisting of poems and stories illustrated by V. Tsymbal, O. Sudomora, and M. Mykhailevych; Marko Vovchok's *Sestra Melassia* (Sister Melassia), illustrated by J. Hnizdovsky; and N. Mudryk-Mryts's *Pryhody horishka* (Adventures of a Little Nut, 1970).

Prior to the arrival of the postwar emigration some Ukrainian books for children had appeared in Canada. The first was a Ukrainian-English dictionary compiled by I. Bodrug and M. Shcherbinin in 1905. In 1913 the first bilingual Ukrainian-English reader, *Manitoba-Ruthenian Reader*, appeared. Although few original books were written, children's needs were served by the establishment of several magazines (*Tsvitka*, Jersey City, NJ 1914–17; *Dzvinochok*, Winnipeg 1918). Nevertheless, prior



Children's magazines

to 1945 most books for children were imported from Ukraine.

Although OPDLM is the primary publisher of books for children, other Ukrainian associations (Plast, the Ukrainian National Women's League of America), publishing houses (Howerla, Knyhospilka), newspapers, and even individual authors (R. Zavadovych) publish children's books. In recent years some Ukrainian books for children have appeared also in English: K. Ushinsky's *How a Shirt Grew in the Field*, 1967; *Tusya and the Pot of Gold*, 1971; several books illustrated by Y. Surmach-Mills; the collections *Ukrainian Folk Tales*, 1964, illustrated by J. Hnizdovsky, and *The Flying Ship and Other Ukrainian Folk Tales*, 1975; M. Halun Bloch's *Bern, Son of Mikula*, 1972, illustrated by E. Kozak; and a prose adaptation of I. Franko's classic, *Fox Mykyta*, 1978, by B. Melnyk, illustrated by W. Kurelek).

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D.H. Struk

Children's magazines. The first children's magazine published in Ukraine was *Lastivka* in 1869, a weekly supplement to the journal *Uchytel'*, edited by M. Klemertovych. In 1875, starting with the 15th issue, *Lastivka* became an independent biweekly and was published until 1881. In 1881–3 I. Trembitsky published the semi-monthly **Priiatel' ditei* in Kolomyia. At the same time *Novost'* was published in Lviv by O. Shcherban (edited by H. Kupchanko); one time it issued a supplement also called *Priiatel' ditei*. All these journals of Russophile sympathies served the readership in Galicia for a period of over 10 years but failed to become firmly rooted.

The children's magazine **Dzvinok* (1890–1914) in Lviv marked a turning point and had a lasting influence on the development of children's periodicals. It was professionally edited in Galicia and included among its contributors writers from central and eastern Ukraine. It fulfilled its purpose well. A monthly supplement to *Misionar*, **Malyi misionarchyk*, was published and edited by the Basilian fathers in Zhovkva in 1903–14. It gave special attention to religious matters.

The only children's magazine in central and eastern Ukraine before the First World War was a monthly supplement to the paper *Ridnyi kraj*, entitled **Moloda Ukraïna*, published and edited by Olena Pchilka in Kiev in 1908–14. During Ukraine's independence a literary, illustrated, semimonthly, *Voloshky*, came out in Kiev from October 1917 to January 1918 under the editorship of N. Romanovych-Tkachenko and with the support of V. and K. Antonovych. In Kamianets-Podilskyi S. Rusova



Children's magazines

edited the short-lived *Ranok* (1919). It was illustrated by P. Kholodny, Sr, and others.

After the war the monthly **Svit dytyny* began to appear in Lviv. It was published and edited by M. Taranko and played an important educative role in Western Ukraine and in the diaspora. The religious and national traditions of *Malyi misionarchyk* were assumed in 1921–39 by **Nash pryiatel'*, which was published by the Marian Youth Society in Lviv and edited by the Basilian fathers. In 1931–9 the *Ukrainska Presa* publishers, owned by I. Tyktor, published **Dzvinochok*, a mass monthly aimed especially at peasant children. For a brief period children's magazines of a nationalist orientation appeared: the illustrated monthlies *Veselka*, published in 1933 by H. Hanuliak; *Iuni druzi*, published by *Ukrainska Rekliaama* publishers and edited by P. Polishchuk in 1933–4; *Orlenia*, published by *Desheva Knyzhka* publishers; and **Mali druzi* (1937–8), edited by B. Hoshovsky, which after a two-year interruption was published by *Ukrainske Vydavnytstvo* publishers in Cracow (1940–2) and Lviv (1942–4).

The Polish authorities prohibited the distribution of Galician children's magazines in Volhynia, Podlachia, and Polisia. This prompted the Orthodox metropolitanate in Warsaw to publish the magazine *Dytyna* in 1937–9 for these regions. Its editor was I. Korovytsky. In Rivne the *Ukrainska Shkola* educational society published **Sonechko* (1935–7). The magazines published in Volhynia during the Second World War included *Shkoliaryk*, edited by A. Kolomyiets, which appeared in Dubno (1941–2),

and *Orlenia*, issued in Rivne (1942–3). The children's press in Ukrainian territories under Polish rule was very important in instilling a national consciousness in Ukrainian children (something that the Polonized schools could not do).

In Chernivtsi, Bukovyna, the *Ruska Besida* society published a monthly book series, *Biblioteka dlia Molodozhy* (Library for Youth, 1885–95), and *Lastivka* (1894–6). The *Ukrainska Shkola* society published *Ukrains'ka lastivka* (1933–9).

In Uzhhorod, Transcarpathia, the Basilian monastic order published a monthly bulletin, *Svitlo* (1913–14 and 1916). Later **Vinochok dlia podkarpats'kykh ditochok* (1920–4) and *Dzvinochok* came out in Uzhhorod; both were edited by I. Pankevych. **Nash ridnyi kraj*, published in Tiachiv by O. Markush in 1922–39, was aimed at older children. **Pchilka*, a children's journal, was published and edited by P. Kukuza in Uzhhorod in 1923–32.

In Soviet Ukraine children's magazines have served and continue to serve Communist upbringing. The Central Bureau of the Communist Children's Movement published the following magazines: for younger children, the monthlies **Zhovtenia* (Kiev, 1928–41) and **Tuk-tuk* (Kharkiv 1929–35); for older children, **Chervoni kvity* (Kharkiv, 1923–31), which in 1931 was amalgamated with *Bil'shovycheniata* (1924–31), a magazine for peasant children, and in 1937 with the magazine *Vesela bryhada* (1931–7), forming a new magazine, **Pioneriia* (1931–41). This last magazine was revived in 1950 and is currently published in Kiev in Ukrainian and in Russian. In 1922 the Central

Committee of the Communist Youth League and the People's Commissariat of Education of the Ukrainian SSR began publishing *Lunyi spartak* for members of the Pioneer organization and schoolchildren. Since 1923 it has appeared in Russian under the title *Lunyi leninets* and briefly (1938–41) in Ukrainian under the title *Lunyi pioner*. In 1923 *Na zminu* began to appear in Kharkiv; in 1943 it was renamed *Zirka*.

**Barvinok*, an illustrated monthly for younger schoolchildren, has been published in Kiev in Ukrainian since 1945 and in Russian since 1950. A magazine for preschool children, **Maliatko*, has appeared since 1960. Both magazines are published by the Central Committee of the Communist Youth League. Magazines in specialized areas – art, technology, science, etc – are published only in Russian for all of the USSR.

The Ukrainians of Bačka, Yugoslavia, published the magazine **Nasha zahradka* (Ruski Krstur, 1937–40), edited by M. Kovach. Since 1945 *Pionerska zahradka* has appeared. Since 1956 *Svitanok* (entitled *Dytiache slovo* up to 1958) – a biweekly supplement for schoolchildren in the paper **Nashe slovo* – has appeared in Warsaw. In Prešov the biweekly **Veselka* has appeared since the 1950s.

Ukrainian émigrés published briefly in Regensburg, Germany, in 1945 *Shkoliar* and *Shkoliaryk*, two children's journals edited by L. Poltava. In Munich V. Orenchuk published *Vovcheniata* (1946), and in Neckarsulm L. Haievskva published *Sonechko* (1947). B. Hoshovsky issued *Mali druzi* in Augsburg (1948) and *Iuni druzi* in Munich (1947–8). In 1947 the almanac *Nashym ditiam* appeared in Munich. The Association of Ukrainians in Great Britain published the magazine *Iuni druzi* (1956–74).

Before the Second World War children's magazines in Canada and the United States were not successful. Several magazines appeared briefly in Winnipeg: in 1918 *Dzvinochok*; in 1924 *Ditochyi svit*, published by the Canadian-Ukrainian Publishing Association; in 1925–8 *Promin'*, published by S. Doroshchuk; and in 1931 *Iahidka*, published by M. Borysyk. After the Second World War the following children's magazines appeared in Canada: **Mii pryiate!* (1949–66), published by the Central Office of Ukrainian Catholics in Canada in Winnipeg and edited by Rev S. Izhyk; the monthly *Soniashnyk* (1956–61), published by P. Volyniak in Toronto; a children's page in the magazine *Zhinochyi svit* entitled 'Dytiachyi svit' and in *Ukrains'kyi holos* entitled 'Viddil dlia molodi,' both published in Winnipeg.

In the United States the first children's magazine was the illustrated quarterly *Zirka*, which began to appear in 1913 in New Britain, Connecticut, as a supplement to *Dushpastyr* and was edited by Rev M. Zalitch. The Ukrainian National Association published *Tsvitka* in Jersey City in 1914–17. After this, Ukrainians in the United States subscribed to children's magazines published in Galicia. Only in 1954 did the Ukrainian National Association resume publication of children's literature, first as a supplement to the daily **Svoboda* (1954–5), and from 1956 as a separate magazine, **Veselka*, which has been edited by B. Hoshovsky, R. Zavadovych, and V. Barahura. Since 1953 *Plast*, the Ukrainian scouting organization has published **Hotuis'*, a magazine for its youngest members, in New York. Since 1951 the woman's magazine **Nashe zhyttia* in Philadelphia has had a permanent children's page entitled 'Nashym maliatam' (For Our Little Ones).

B. Hoshovsky

Children's music. Music written for child performers or listeners. Children's operas were written by M. *Lysenko (especially the popular *Koza dereza* [Billy-Goat's Bluff]), K. Stetsenko, and others. There is a large body of Ukrainian piano music for children, including works by V. Kosenko, V. Barvinsky, N. Nyzhankivsky, and M. Fomenko. Children's music occupies a prominent place in the work of modern Ukrainian composers, including M. Dremliuha, H. Maiboroda, Yu. Rozhavska, G. Fiala, V. Ovcharenko, A. Filipenko, B. Filts, and I. Sonevytsky.

Chimy, Isidore (Jerome) [Xymij, Jeronim], b 12 March 1919 in Radway, Alberta. Religious leader. Chimy entered the Basilian monastic order in 1934 and was ordained into the Ukrainian Catholic priesthood in 1944. He was Basilian provincial superior of Canada (1958–61), secretary to the superior general in Rome, Italy (1961–3), a member of the General Curia (1963–74), and acting superior (1964–6). From 1966 to 1974 Chimy was rector of *St Josaphat's Ukrainian Pontifical College in Rome; he also belonged to the Sacred Congregation for Eastern Churches and Sacred Congregation for the Doctrine of the Faith. In 1974 Chimy was appointed and consecrated bishop of the Ukrainian Catholic church in Canada, Westminster eparchy, British Columbia.

China. Country in eastern and central Asia with a territory of 9,561,000 sq km and a population in 1982 of 1,008,175,288. In 1949 the Chinese Communists established the People's Republic of China, while the Chinese Nationalists, led by Chiang Kai-shek, retained control only over the island of Taiwan (Formosa).

It is difficult to trace the origin and development of Ukrainian-Chinese relations, which until recent times were only sporadic. At the end of the 17th century they were a part of Russian-Chinese relations (Ukrainian monks took part in Russian Orthodox missions to China, etc). Later, several Ukrainian travelers were acquainted with China: Yu. Tymkivsky, M. Bantysh-Kamensky, and Y. Voitsekhivsky, a physician who during his lifetime was honored by the Chinese with a monument (1829) for his contribution to the struggle against epidemics. After the revolution about 1,000 Chinese lived in Ukraine. In 1926 *Huangun-bao* (Chinese Workers' Newspaper) was published in Kiev. Systematic research on China was developed in the 1920s, mostly by the All-Ukrainian Scholarly Association of Oriental Studies (1926–30). When the association was abolished, Chinese studies died out in Ukraine; they were revived only after the Communists came to power in China. Beginning in 1949 cultural ties between Ukraine and China were cultivated as part of the Soviet policy on closer economic and cultural relations with China. In 1957 a secondary boarding school offering the Chinese language from the first year was established in Kiev, with an enrollment of 700 students. In 1958 specialization in the Chinese language was introduced at Lviv University.

In the 1950s over 100 Chinese delegations visited Ukraine. About 400 Chinese students studied at institutions of higher learning in Ukraine, and several thousand Chinese received training at Ukrainian enterprises. During this period the works of T. Shevchenko (beginning in 1934), I. Franko, V. Stefanyk, and other classics, as well as about 50 titles of contemporary Soviet writers such as O. Kornichuk, O. Honchar, A. Holovko, O. Dovzhenko,

and Yu. Zbanatsky were translated into Chinese. A comparable number of works were translated from Chinese into Ukrainian. Beginning in 1949, many Ukrainian engineers, writers, scholars, and actors visited China. A continuous exchange in theater and musical ensembles, dance groups, and art exhibits was instituted between Soviet Ukraine and China, while institutions of learning and libraries exchanged publications. The Ukrainian-Chinese Friendship Society was established in 1958 in Kiev as a branch of the all-Union society. In the 1960s cultural relations between Ukraine and China were discontinued.

There were no important economic ties between Ukraine and China in the pre-Soviet period. In 1925 the short-lived Ukrainian-Oriental Trade Chamber was set up, and it conducted trade, which never attained sizable proportions, with China. In 1926–7, for example, Ukraine's exports to China totaled only 2.8 million rubles. Ukraine's economic relations with China expanded rapidly after 1949. In the 1950s at least 35 percent of the Soviet Union's economic aid to China came from Ukraine. From 1950 to 1958 Ukraine contributed on the average 500 million rubles per year in aid to China (7 percent of China's annual capital investment). China imported automated machine shops, metallurgical equipment, coal-mining machines, electric motors, cars, tractors, farm machinery, pipes, ferrous metals, chemical fertilizer, etc, from Ukraine. In 1958 Ukraine provided the equipment for building about 100 industrial enterprises in China. Ukrainian plants and scientific institutes designed and constructed industrial plants in China. China paid the USSR for this aid in products, of which Ukraine received raw silk, ferroalloys, tea, canned goods, and textiles.

However, even after the break in relations between China and the USSR in the 1960s, interest in Ukraine did not completely disappear.

In 1972 the Beijing Shangwu publishing house published I. Dziuba's *Internationalism or Russification?* (Guo-ji-zhu-yi-hai-shi-e-luo-si hua?), translated by Xin Hua and Lin Han-da. In 1974 the highly respected San-Lian publishing house in Beijing released P. Shelest's *O Ukraine, Our Soviet Land* (Wuo-men-de-su-wei-ai-wu-ke-lan), translated by a collective of the Xian-Wing Cadre School of the Ministry of Culture.

Since the Great Proletarian Cultural Revolution and the reorganization of the universities and research institutes, the study of the Soviet Union and of the Soviet nationalities, including Ukrainians, has undergone considerable revival.

The Institute of Nationality Studies and the Institute of Soviet and East European Studies of the Chinese Academy of Social Sciences (CASS) are the two leading centers among several in China where Ukrainian problems are studied. On the university level the important centers, to mention just a few, are Heilongjiang University in Harbin, Beijing University and the Central School for Nationalities in Beijing, the University of Nanjing, and various centers in Shanghai.

Chinese information about Ukraine is still quite inadequate, however. For example, in a highly authoritative reference work, *Ci-Hai* (3 vols, Shanghai 1979), edited by Xia Zheng-nong, there are a total of 30 references pertaining to Ukraine. Of these, 16 are geographical in nature; 3 pertain to historical figures (the princes Ihor, Oleh, and Yaroslav the Wise); and the remainder include

T. Shevchenko, I. Franko, Lesia Ukrainka, M. Kotsiubynsky, O. Korniiuchuk, N. Gogol, V. Korolenko, H. Skovoroda, M. Tuhan-Baranovsky ('bourgeois economist'), T. Lysenko, and H. Kulishenko, a colonel of a Soviet volunteer unit who died fighting the Japanese in China in 1939. Nearly all the information comes from Soviet Russian sources.

In 1979 three Ukrainian scholars in the West – B. Bociurkiw, P. Potichnyj, and B. Lewytskyj – visited China as guests of the CASS. Since then a number of scholarly contacts have been established between various Ukrainian-studies centers in the West and Chinese institutions, with the aim of furthering the exchange of knowledge and publications about Ukraine.

Chinese scholars interested in Ukrainian problems include Ruan Xihu, author of 'The Ukrainian Nationality Problem' in *Shi-jie-min-zhu-wen-ti-chu-tan* (Brief Survey of World Nationality Problems, Beijing 1981); Guo Simian; Shen Yun at Heilongjiang University; and Chen Yi-yun, an editor of *Sociology Today*, a CASS journal. The journal *Shijie Wenxue* of the CASS Institute of Foreign Literature occasionally publishes translations of Ukrainian literature.

Ukrainians in China. Until the end of the 19th century only those Ukrainians who worked for various imperial Russian institutions on Chinese territory (diplomatic missions, postal service, steamship lines, trade missions, and the Peking church mission) lived in China. Many more Ukrainians settled in China when the Chinese Eastern (Manchurian) Railway was built by Russia in 1898 on Manchurian territory that belonged to China. Ukrainian colonies sprang up at stations and towns along the railway, particularly in Harbin, which became the Ukrainian center for all of northern Manchuria. Smaller Ukrainian communities appeared in central and southern Manchuria – in Mukden, Dairen, and Kirin – and in Shanghai, China.

On the eve of the revolution there were over 20,000 Ukrainian families in Manchuria, mostly families of employees of the Chinese Eastern Railway. These Ukrainians maintained close ties with Ukraine and with Ukrainians living in the Far East. Amateur and professional theater groups were organized, usually at railway workers' clubs (the first professional troupe was Myroslavsky's). A Ukrainian hromada was organized in Shanghai in 1906, and a Ukrainian club in Harbin and elsewhere. There was no Ukrainian press, but the official publication of the Chinese Eastern Railway – *Khabinskii vestnik* – contained much information about Ukrainians.

The Revolution of 1917 provided a stimulus to Ukrainian cultural life and led to the founding of various institutions and organizations, which were represented by the Manchurian District Council (Mandzhurska Okruzhna Rada). The council's chairman was I. Mozolevsky, and its members were P. Tverdovsky, S. Kukuruza, and M. Yurchenko. The Ukrainians in Manchuria participated in Ukrainian political life in the Far East, particularly in the Far Eastern Ukrainian congresses, and maintained close contact with Kiev. At the end of 1917 a Ukrainian military unit commanded by P. Tverdovsky was dispatched from Harbin to Ukraine, and in the fall of 1918 Tverdovsky returned to Harbin as the Ukrainian consul. A Ukrainian school, a gymnasium, a Ukrainian Orthodox parish, and a number of Ukrainian institutions that were housed in the building of the Ukrainian club

(the Ukrainian People's Home) were established in Harbin. A weekly newspaper, *Zasiv*, was published there (34 issues). Refugees from the Far East after the Bolshevik occupation enlarged the Ukrainian population in China.

In 1922–31 the flourishing Ukrainian community in Manchuria suffered a setback as a result of its loss of ties with the Far East and, more important, because of the hostile attitude adopted by the Chinese administration, which was influenced by Russian circles. The Ukrainian People's Home in Harbin was confiscated by the authorities, and the Ukrainian gymnasium and other institutions were abolished. At this time the Prosvita society in Harbin, which to survive operated under the auspices of the local branch of the YMCA, played an important cultural role. The weekly *Ukrains'ke zhyttia* was published in Harbin over a Japanese signature to avoid control by the Chinese administration.

Ukrainians met with fairer treatment in Manchoukuo, the buffer state set up by Japan in 1931, although the Japanese military mission meddled in the internal affairs of the Ukrainian community. Ukrainian organized life again became centered on the Ukrainian People's Home in Harbin, which housed a number of organizations, such as the Ukrainian National Hromada, the Union of Ukrainian Emigrants, Prosvita, the Union of Ukrainian Teachers, the Ukrainian Youth Association, and the Zelenyi Klyn Youth Association. In 1935 the Ukrainian National Colony was founded as an umbrella organization for all Ukrainians in Manchuria. When the Japanese dissolved all other Ukrainian organizations in 1937, the Ukrainian National Colony became the center of all Ukrainian life. In 1932–7 the weekly **Mandzhurs'kyi visnyk* was published under the editorship of I. Svit. In 1934 Ukrainian radio programs were established in Harbin and in 1942 in Shanghai as well. In the Prometheus club in Harbin Ukrainian representatives collaborated with the émigrés of other nations oppressed by Russia. When the Soviet army occupied Manchuria in 1945, most of the Ukrainians there were arrested and deported, and all Ukrainian organizations were outlawed.

On the territory of China proper in the 1920s–1940s Ukrainian organizations functioned in Shanghai, where a Ukrainian bureau for all of China was located for a time and the newspapers *Shankhais'ka hromada* and *Ukrains'kyi holos na Dalekomu Skhodi* were published; in Tientsin; in Tsingtao, where the newspaper *Na Dalekomu Skhodi* was published; in Hankow; and in other cities. Virtually all Ukrainians in China emigrated to the West by 1949, before the Communists came to power.

Accurate figures for the number of Ukrainians who lived in China are unavailable. It is estimated that in the 1930s there were about 30,000 Ukrainians living in China including Manchuria, half of them in Harbin.

L. Holubnycha, P. Potichnyj, I. Svit, Tsui Tsien-hua

Chirovsky, Nicholas [Čyrovsk'kyj, Mykola], b 5 August 1919 in Voynyliv, Kalush county, Galicia. Economist, pedagogue, and community leader in the United States. Chirovsky studied at the universities of Louvain (Belgium) and Graz (Austria) and the Ukrainian Free University in Munich. He is now a professor at Seton Hall University in Newark, New Jersey. Chirovsky has served as vice-president (1967–74) and secretary (1974–80) of the Shevchenko Scientific Society in the United States. He has published studies on the history of Ukraine and Russia,

as well as on the development of economic ideas. His major publications are *Old Ukraine* (Madison, NJ 1963), *An Introduction to Russian History* (New York 1967), *Ukraine and the European Turmoil, 1917–1919* (co-authored with M. Stakhiv and P. Stercho, 2 vols, New York–Scranton 1973), *Philosophy in Economic Thought* (co-authored with V. Mott, Madison, NJ 1972), and the first volume of a planned three-volume *Introduction to Ukrainian History* (New York 1981).

Chistovich, Ilarion [Čistovič], b 1828 in Kaluga gubernia, d 1893. Russian church historian, professor at St Petersburg Theological Academy. In many of his works Chistovich touched on the history of the Ukrainian church; for example, in *Arsenii Matsievich (1861–2), Neizdannyye propovedi S. Iavorskogo* (The Unpublished Sermons of S. Iavorsky, 1867), *Teofan Prokopovich i ego vremia* (T. Prokopovych and His Time, 1868), and *Ocherk istorii zapadno-russkoi Tserkvi* (An Outline History of the West Russian Church, 2 vols, 1882–4).

Chmelov, Serhii [Čmel'ov, Serhij], b October 1896 in Nova Vodolaha, Kharkiv gubernia, d 16 November 1941 in Kharkiv. Writer-humorist. He graduated from the faculty of law at Kharkiv University and worked as a public judge in the town of Valky in the Kharkiv region. His works began to appear in print in 1925. He was a member of Pluh. He published a number of collections of satire and humorous stories: *Horokhom ob stinu* (Like Throwing Peas against a Wall, 1929), *Pal'tsem u nebo* (A Finger Skyward, 1929), *A vy kazhete* (So You Say), *Kino-ideolohiia* (Cinema Ideology, 1930), *Vashi znaiomi* (Your Acquaintances, 1930), *Svyniacha sprava* (Dirty Business, 1931), *Mertvi dushi* (Dead Souls, 1931), *Sobi dorozhche* (More for Oneself, 1931), *Perekvalifikatsiia* (Requalification, 1933), *Navit' dyvno!* (Strange, Even!, 1934). His *Klapytk istorii* (A Piece of History) was published posthumously in 1961.



Ivan Chmola

Chmola, Ivan [Čmola], b 6 March 1892 in Solotvyna, Nadvirna county, Galicia, d? Military and pedagogical activist in Galicia. Before 1914 he was one of the founders of the **Plast* Ukrainian Youth Association and of the Sich Riflemen movement in Galicia. In 1914 he became an officer of the Ukrainian Sich Riflemen, and in 1917 a colonel and organizer of Sich Riflemen units in Kiev. In 1919 he commanded a battalion and then a regiment of Sich Riflemen. After the war he taught in gymnasiums in Yavoriv and

Drohobych and continued to organize and instruct Plast groups. For his activities in Plast he was arrested by the Polish authorities in 1930 and jailed for one and a half years. Upon his release he continued to work in the then-clandestine Plast movement up to the Second World War. In 1941 he was deported by the Soviets and disappeared without trace.

Choirs. The earliest choirs in Ukraine were found in monasteries and princely courts. In the 11th century choral singing was taught at the women's monastery school in Kiev. From the 16th century church brotherhoods organized choirs; the better-known of these were in Kiev, Lviv, and Lutske. The choir of the Kievan Mohyla Academy was particularly famous and had over 300 singers. At the end of the 19th and the beginning of the 20th century amateur choirs sprang up spontaneously all over Ukraine and became one of the forms of expression of the national awakening. The best choirs demonstrated the excellence of Ukrainian choral art abroad: the *Ukrainian Republican Kapelle, conducted by O. Koshyts, toured Western Europe and America in 1919–20, and the Kiev choir *Dumka, conducted by N. Horodovenko, performed in France, particularly in Paris in 1929. Amateur choirs are very popular in Ukraine and can be found in almost every village. Abroad, almost every larger center of Ukrainian émigrés supports a choir. The best professional Ukrainian choirs today are Dumka and the *Verovka State Choir in Kiev, *Trembita in Lviv, the *Transcarpathian Folk Choir in Uzhhorod, and the *Byzantine Choir in Utrecht in the Netherlands.

Chokratske Lake [Čokrats'ke]. A saltwater lake in the Kerch Peninsula of the Crimea, separated from the Sea of Azov by a broad sand strip. The lake is 3.5 km in length and 2.5 km in width; its area is 8.5 sq km. The sediment on the lake bottom has curative properties. Salt is produced from the lake.

Cholera. Common name for Asiatic cholera, an acute, bacterial, contagious infection of the small intestine, characterized by severe diarrhea and a rapid depletion of body fluids. Under favorable conditions it quickly assumes epidemic or even pandemic proportions. The bacillus causing the disease was identified by the German bacteriologist R. Koch in 1884 as *Vibrio cholerae*. Cholera spreads through contact with an infected person or by means of contaminated water and foods. Flies and roaches also contribute greatly to its spread. The incubation period lasts usually from 12 to 28 hours. During chronic epidemics almost two-thirds of the infected die within the first two days. Several methods are practiced now in combating the disease: hospitalization, isolation of suspected carriers and their contacts, vaccination, and even quarantine. Drugs such as an alkaline solution of sodium chloride to replenish body fluids and salt, antibiotics, sulfa drugs, vitamins, and glucose are administered. The disease is checked by sanitary control and disinfection of food and water supplies, fly control, and the like.

Cholera was little known in Europe before 1817. Only after the British colonization of India (1757–1817) and the growth of international ties did cholera begin to spread far beyond its original Asiatic habitat. In Europe, including the Russian Empire and Ukraine, it appeared in the

1820s. There were six major cholera epidemics in the Russian Empire. During the first epidemic (1817–23) the incidence of cholera in Ukraine was only sporadic and occurred only in 1823. During the second epidemic (1826–37) cholera spread into Ukraine in 1830, facilitated by the Russian-Turkish War, especially when the troops returned home. Cholera also appeared among the Russian soldiers sent to quell the Polish uprising (November 1830), and it reached its height in Ukraine in 1831. Exact figures are not available, but it is known that in the village of Podosakh in Berdychiv county, for example, eight persons died daily from cholera at this time.

The third epidemic (1846–61) reached the coasts of the Black Sea and the Sea of Azov in 1847, spreading first through Odessa and then the whole of Ukraine and Poland. The Russian army deployed in Galicia lost 7,400 men to cholera in 1849. In 1853–5, during the Crimean War, cholera was especially severe: the French army lost 11,200 of the 20,000 men who were contaminated with the disease; the English lost 4,500 out of 7,600 contaminated. The fourth epidemic (1863–75) spread in August 1865 from Constantinople into Odessa and in 1866 to almost all of Europe. The epidemic died down in Europe in 1869–70 but continued in Ukraine and Russia. The fifth epidemic (1881–95) reached Austria in 1885 and Hungary and Germany in 1886, from where it again returned to Galicia, central and eastern Ukraine, and Russia. In Galicia and Bukovyna 2,300 persons died from cholera in 1892–4. During these epidemics the mortality rate from the disease in Ukraine and other territories of the Russian Empire fluctuated between 36.8 percent and 44.9 percent of those infected.

The sixth epidemic (1902–26) spread through the Russian Empire and reached Ukraine in 1907. It peaked in 1910, infecting 230,000 and killing 11,000. In 1912 the epidemic diminished (there were only 9 incidents of contamination in Odessa and Astrakhan), but in 1913 a new upsurge occurred, especially in Podilia gubernia (1,600 contaminations). The epidemic waxed and waned during the First World War. It affected mainly the soldiers but also spread to the civilian population (in 1914 there were 7,700 contaminations among the military and 1,800 among the civilian population; in 1915, 11,400 soldiers and tens of thousands of civilians were infected). At the end of the war there was a great upsurge in the epidemic (owing to the movement of refugees, prisoners of war, and demobilized troops), which spread through all of Ukraine and central Russia. The mortality rate from cholera was exceptionally high – in Odessa it reached 55.8 percent of the infected in 1918, 47.2 percent in 1919, 65.0 percent in 1920, and 48.8 percent in 1921 – and was particularly high among the youngest and the oldest groups of the population. After the civil war and the introduction of NEP, an intensive campaign to combat cholera was begun, and by 1926 the disease was virtually eliminated from the whole territory of the USSR. Since that time cholera has officially been considered wiped out, although individual incidents (of the El-Tor strain) were recorded in Odessa in 1970.

H. Schultz

Chomiński, Józef, b 24 August 1906 in Ostriv, near Peremyshl. Musicologist of Ukrainian origin. Chomiński graduated from Lviv University in 1936 and in 1950 was appointed professor at Warsaw University. He has writ-

ten books and articles on the work of F. Chopin and K. Szymanowski, on the analysis of musical forms, on the history of harmony and counterpoint, and on the imitative technique of the polyphonists of the 13th–14th century. Chomiński was editor of the annual publication *Studia muzykologiczne* (1953–6) and in 1956 became the editor of the quarterly *Muzyka*.

Chop [Čop] (Hungarian: Czap). v-3. City (1969 pop 6,300, mostly Hungarian and Ukrainian) in Uzhhorod raion, Transcarpathia oblast, situated in the Tysa Lowland on the border between Hungary, Czechoslovakia, and Soviet Ukraine. Founded in the late 19th century, it is an important border railway junction and contains railway-servicing shops and a brick-and-tile factory. In 1944 Chop was the site of a month-long battle between German and Soviet troops.

Choral music. Music written for performance by choirs. In Ukraine the development of choral music is linked closely with the church. In the Eastern church choral singing is unaccompanied by musical instruments; hence, Ukrainian church choral music was and remains a cappella. Early choral music was monodic. Polyphony developed only in the 16th century. At the time a unique form of choral concerts known as *partesnyi* arose. The number of voices increased from the simple three and four to the more complicated eight, which were typical at the end of the 17th century. Some composers tried an even greater number and, in one case, even eighteen voices. The richness of the Ukrainian choral repertoire is evident from a preserved list of notes of the Lviv brotherhood, made in 1697, which contains 396 choral compositions, 151 of which are vocal concertos and 56, liturgies. In the second half of the 18th century there were several famous composers of church choral music: M. *Berezovsky, D. *Bortniansky, and A. *Vedel. Their works, which were choral music a cappella, called concerts, are remarkable for their cyclical structure of several movements and contrasting solo and choral parts. In their works the four-voice choir became the basic form.

The development of secular choral music in Ukraine began in the first half of the 19th century. M. *Lysenko made an enormous contribution, particularly in the area of original creativity. He is famous for his cantatas for choir and orchestra and his choral arrangements of folk songs. After Lysenko the most noted composers of choral music were M. *Leontovych, K. *Stetsenko, O. *Koshyts, S. *Liudkevych, and P. *Kozytsky. In the period 1920–60 choral music received relatively little attention from Ukrainian composers. Only among younger composers such as L. Dychko and I. Karabyts does choral music retain some of its former importance.

W. Wytwycky

Chorna Mohyla (Black Barrow). An Old Rus' 10th-century kurhan in Chernihiv. According to local beliefs it is the grave of Prince Chorny, the legendary founder of Chernihiv. The kurhan is 11 m high, 125 m in circumference, and surrounded by a trench 7 m wide. It was excavated by D. Samokvasov in 1872–3. A funeral pyre and the bones of at least two warriors and a slave girl, weapons and armor, tools, pots, ornaments, items of daily life, coins, etc. were discovered. In the upper part of the kurhan, at a height of 7 m, the remains of a funeral

banquet (helmets, shirts of mail, Byzantine coins, and an iron kettle with sheep bones) were found.

Chorna rada (black council). A Cossack council consisting not only of the *starshyna*, but also of a large number of common Cossacks. The term *chorna* is derived from *chern*, which was the officers' designation for the common Cossacks and the lower estates. The most famous *chorna rada* took place on 17–18 June 1663 near Nizhen, when thousands of common Cossacks, Zaporozhians, and 'non-Cossack volunteers' (peasants and poor townsmen) assembled to elect a new hetman for Left-Bank Ukraine. A large rift appeared between the interests of the officers and those of the commons (*chern*). The officers proposed the acting hetman, Ya. Somko, and the Nizhen colonel V. Zolotarenko as candidates. The commons proposed I. Briukhovetsky, the otaman of the Zaporozhian Sich, who promised to lower taxes. The tsar supported Briukhovetsky, counting on his help in increasing Russian influence in Ukraine. Swayed by Briukhovetsky's demagoguery, the commons elected him and eventually put Somko, Zolotarenko, and other officers to death.

Chorna Rus' (Black Rus'). Medieval name of northwestern Belorussia. From the 10th century AD it belonged to Kievan Rus'. In the 13th century the Principality of Galicia-Volhynia and the Grand Duchy of Lithuania fought over the territory, and in the 1240s Lithuania conquered it. From 1255 to 1258 it was ruled by the son of Danylo of Halych, Roman Danylovych, who was a vassal of the Lithuanian prince Mindaugas. In the 1270s Chorna Rus' was finally taken over by Lithuania.

Chorni Klobuky (Black Hats). The name that appears in Old Ukrainian chronicles for the Turkic tribes that at the end of the 11th century settled south of the Kiev and Pereiaslav principalities. The name is derived from the headdress of these tribes. In the 12th century some of the Chorni Klobuky changed to a settled form of life. The Rus' princes used them for the defense of their southern borders.

Chornobai [Čornobaj]. iv-13. Town smt (1970 pop 7,000) in the Dnieper Lowland; a raion center in Cherkasy oblast. Chornobai has a food industry and a regional museum. The town was first mentioned in the 1720s.

Chornobyl [Čornobyl']. ii-11. City (1971 pop 10,000), raion center in Kiev oblast, port on the Prypiat River in Kievan Polisia. Before 1917 Chornobyl was an autonomous (*zashtatne*) town in Radomyshl county with a population employed in agriculture and small trades. The city has experienced periods of decline: in 1897 it had 9,300 inhabitants, while in 1926 it had 9,000. The main industry is food processing, but the city also has a pig-iron foundry and a ship-repair base. Since 1972 a nuclear power plant has been located there. Chornobyl was first mentioned in 1193.

Chornock, Orestes [Čornok], b 1883 in Transcarpathia, d 17 February 1977 in Stratford, Connecticut. Churchman and metropolitan. A Greek Catholic priest who was opposed to the Latinization of the Eastern rite in the United States, Chornock, together with some of the Transcarpathian clergy, set up in the 1930s an inde-

pendent *American Carpatho-Russian Orthodox Greek Catholic Church, which came under the jurisdiction of the patriarch of Constantinople. Formerly the church's see was in Bridgetown, Connecticut; now it is in Johnstown, Pennsylvania. In 1939 Chornock was consecrated bishop and in 1965 he was promoted to metropolitan. At first Chornock was a Russophile, but eventually he drew closer to the Ukrainian community.

Chornodolska, Anna [Čornodol's'ka], b 21 April 1946 in Vienna, Austria. Soprano. A graduate of the Quebec Conservatory (1970) and McGill University, Chornodolska has sung in lieder, oratoria, opera, recital, and as a guest soloist with symphony and chamber orchestras. In addition to performing across Canada, she has appeared with the Orchestra Simfonica Nacional in Mexico City, in recital at Carnegie Hall in New York, and at the Centre Culturel Canadien in Paris and the Smithsonian Institution in Washington.



Chornohora, view of the Cheremosh Valley

Chornohora. The highest mountain group in the Ukrainian Carpathians, the eastern part of the *Polonynian Beskyd. Its main range extends for about 40 km from the Chorna Tysa River in the west to the Chorny Cheremosh River in the east. Chornohora is built of hard sandstone with strata of low-resistance schist. The major part of Chornohora forms the watershed between the Prut and the Tysa rivers. For many centuries this was also the boundary of the states to which Galicia and Transcarpathia belonged. The western part of Chornohora, containing the Petros Peak (2,020 m), lies in Transcarpathia in the basin of the Tysa. The two parts of Chornohora are separated by a deep pass (alt 1,550 m). The western part of Chornohora is heavily gouged (the relative height of Petros is 300 m). The eastern part is a massive, monotonous range with peaks over 1,900 m high – Hoverlia, 2,061 m; Shpytsi, 1,997 m; Tomnatyk, 2,018 m; Pip Ivan 2,026 m – and a minimum elevation of 1,750 m. Short ranges branch off from the main range. The slopes of Chornohora, which are dissected by narrow valleys 1,000 m or more in width, contrast with the almost level ranges, which are the remains of former peneplains. The landscape of Chornohora has been affected by glaciers more than has that of other parts of the Ukrainian Carpathians. In the Ice Age the boundary of permanent snow lay at an elevation of 1,300–1,400 m, and short glaciers formed at the sources of

streams. In the Prut Valley the glacier reached an elevation of 1,000 m and was 6.5 km long. Postglacial depressions, with steep, often rocky slopes and broad bottoms sometimes covered with lakes (mostly under Tomnatyk) or peat bogs, the uneven slope of the valleys with occasional waterfalls (on the Prut River, for example), and lateral and terminal moraines are some of the effects of former glaciation.

The slopes of Chornohora are covered with forests, which occupy 70 percent of the surface. Beech trees are found on the northern slopes in the lower forest belt up to 1,300 m, and spruce trees appear higher up (even up to 1,600 m). Beech are also common on the southern slopes and they constitute the upper boundary of the forests. Above the forest belt, up to 1,800 m, lies a belt of alder and juniper brush, and above it a belt of clear mountain meadow that reaches the peaks or ends sometimes at stone fields. There are many endemic species of flora.

The local population consists of the Hutsul ethnographic group, which inhabits the lowest parts of Chornohora: in Transcarpathia Yasinia lies in the Chorna Tysa Valley and Bohdan in the Bila Tysa Valley; in the north there are only the villages of Bystrytsia and Dzembronia. Arable land covers scarcely 0.5 percent of the surface area; forests, 70 percent; hayfields, 5 percent; meadows and pastures, 22 percent. To protect the soil and the villages from floods, small reservoirs were built after the First World War. In 1964 a preserve of 7,702 ha was created in the region; it now forms part of the *Carpathian Nature Reserve.

Herding is an important occupation in Chornohora, where the pasturing season lasts for five months. The main industry of the Ukrainian Carpathians is tourism. Its centers include Rakhiv, Yasinia, Vorokhta, Bystrets, and Zhabie (now Verkhovyna).

V. Kubijovyč

Chornomore (Black Sea). A student association in Chernivtsi (1913–40, with breaks between 1918 and 1923) that continued the traditions of the student association *Soiuz. Chornomore conducted cultural and educational activities and maintained a chorus; its members participated in other Ukrainian organizations in Bukovyna and provided the initiative in promoting Ukrainian publishing in Bukovyna. Chornomore co-operated with societies of the same name in Lviv, Cracow, Poznań, and Danzig. It had a women's section. The organization had 110 members in 1923 and 307 members in 1934. In 1923–36 Kuban, an association of secondary school students, was affiliated with Chornomore.

Chornomors'ka komuna (Black Sea Commune). Oblast newspaper, organ of the Odessa oblast and city committees of the CPU and of the oblast and city soviets of workers' deputies. The newspaper had its origins in several Communist periodicals that appeared in Odessa from 1917 to 1920 and in the newspaper of the Odessa Military-Revolutionary Committee and Executive Committee, *Izvestiia*, which began publication in 1920. In 1929 *Chornomors'ka komuna* acquired its current name and began to be published in Ukrainian. It was not published from 1941 to 1944. The newspaper is now published five times a week.

Chornomorska Sich (Black Sea Sich). Ukrainian sports association founded in 1924 in Newark, New Jersey. It

became particularly active after 1950 when new immigrants arrived. In 1970 its membership was 400. The association has soccer, basketball, tennis, ping-pong, swimming, and chess sections. Chornomorska Sich has won the championship of the Association of Ukrainian Sports Clubs in North America (USTsAK) several times, particularly in soccer. In 1959 its team won the Louis Cup of the National Professional Soccer League. Since 1969 the association has run a summer sports school for children and teenagers. It publishes a periodical, *Nash sport*, edited by O. Tvardovsky.

Chornomorske [Čornomors'ke] (formerly Ak-Mechet). VIII-13. Town smt (1974 pop 5,800), raion center in north-western Crimea oblast. It has a port, a resort for children, and a small-scale food industry. Scythian graves of the 4th–5th century BC have been found nearby (see *Ak-Mechet burial site).



Viacheslav Chornovil

Chornovil, Viacheslav [Čornovil, V'jačeslav], b 1 January 1938 in the Kiev region. Literary critic, journalist, dissident, member of the *Ukrainian Helsinki Group since 1979. In 1960 he graduated from Kiev University and began to work as an editor in the radio-television broadcasting system of the Ukrainian SSR and in the Komsomol press. In 1967 he prepared a collection of materials about 20 Ukrainian dissidents who were imprisoned for protesting against national oppression. The collection was entitled *Lykho z rozumu* (Woe from Wit) and circulated in samvydav. He has been imprisoned several times on the charge of 'anti-Soviet agitation and propaganda': in 1967–9, 1972–9, 1980–present. He served a long term in the strict-regime camps of Mordovia and a part of his term of exile (1979–80) in the Yakut ASSR before he was imprisoned for the third time on a false criminal charge. Besides *Lykho z rozumu*, which was published in Paris in 1967 and translated into English as *The Chornovil Papers* (Toronto 1968), he wrote *la nichoho u vas ne proshu* (I Ask Nothing of You, Toronto 1968). Chornovil is the author of a number of samvydav articles, including 'Retsydyv teroru chy pravosuddia' (Relapse into Terror or Justice, 1967) and 'Shcho i iak obstoiuie B. Stenchuk' (What B. Stenchuk Defends and How, 1969), and, in collaboration with B. Penson, the brochure *Budni mordovs'kykh taboriv* (Daily Life in the Mordovian Prison Camps, 1974; published in *Suchasnist'* in 1976). Chornovil's writings are

distinguished by their brilliant journalistic style. He has been awarded the British Tomalin Prize for journalism.

I. Koshelivets

Chornozem. See Chernozem.

Chornukhy [Čornuxy]. III-13. Town smt (1970 pop 2,700), raion center in Poltava oblast, situated on the Udai River. The renowned Ukrainian philosopher H. Skovoroda was born in Chornukhy, and a monument to him has been erected in the town. Chornukhy has existed since the 16th century.

Chornukhyne [Čornuxyne]. V-19, DB III-5. Town smt (1976 pop 11,485) in Pereval'ske raion, Voroshylovhrad oblast. Coal mining is the major industry. The town was founded in the second half of the 18th century.

Chorny, Hryhorii [Čornyj, Hryhorij], ?–1630. Hetman of the *registered Cossacks (1628–30). In 1628 Chorny joined M. *Doroshenko in a campaign against the Crimean Tatars. As a hetman he conducted a pro-Polish policy, putting down a revolt of the non-registered Cossacks. In 1630 during the rebellion led by T. Fedorovych Chorny was executed by the Cossacks.

Chorny, Mykhailo [Čornyj, Myxajlo], b 8 November 1911 in Bohodukhiv in Kharkiv gubernia. Filmmaker. Since 1932 Chorny has worked at the Kiev Artistic Film Studio, with an interruption in 1941–4 when he worked at the Ashkhabad film studio, Turkmen SSR. Among the films he has made are *V stepakh Ukraïny* (In the Steppes of Ukraine, 1952), *Komanda z nashoi vulytsi* (Squad from Our Street, 1953), *Lymerivna* (Saddler's Daughter, 1955), *Partyzans'ke polumia* (Partisan Flames, 1957), *Povist' nashykh dniv* (A Tale of Our Days, 1959), *Mertva petlia* (The Dead Noose, 1960), *Son* (The Dream, 1964), *Hadiuka* (The Snake, 1965), and *Tsyhan* (The Gypsy, 1966).

Chorny Lis culture. An archeological culture of the pre-Scythian period (10th–8th century BC) that flourished along the middle Dnieper River. The first monuments of this culture were discovered in the Chorny Lis forest of Kirovohrad oblast. The Chorny Lis fortified settlement near the village of Khyrivka and other similar settlements have been excavated by A. Terenozhkin. The remains of dugouts, burial sites with interred or cremated dead (in urns), bronze and some iron weapons and farm implements, pottery, and ornaments have been discovered. Crop growing was the main occupation of the population, but cattle, horse, and hog raising was also practiced. The people of the Chorny Lis culture were related to the people of the *Bilohrudivka, *Bondarykha and *Timber-Grave cultures.

Chorny Mochar (Black Marsh). Land-reclamation system in the Tysa Lowland on the territory of Berehove and Mukachiv raions of Transcarpathia oblast. It covers an area of 10,500 ha. Before the melioration projects at the end of the 19th century Chorny Mochar was marshland, which was inundated by floods each year. After 1946 the melioration work was accelerated, and the drained fields are cultivated today.

Chornyi Ostriv [Čornyj Ostriv]. iv-7. Town smt (1966 pop 5,500) in Khmelnytskyi raion, Khmelnytskyi oblast. The town lies on the Boh River in eastern Podilia. In the 14th century it was called Chornyi Horodok and belonged to Prince Liubart of Lutske. In 1556 it was granted Magdeburg law. The town had a fortified castle and played an important role in the Cossack wars. In 1919 it was the site of Ukrainian-Bolshevik battles. Chornyi Ostriv has a knitwear factory and a food-processing industry.

Chornyi Tashlyk River [Čornyj Tašlyk]. Stream in the Dnieper Upland, left-bank tributary of the Syniukha, 135 km in length with a basin area of 2,387 sq km. Its width is 7–10 m in the upper part and up to 23 m in the lower part. Water from the Chornyi Tashlyk is used for irrigation.



Chortkiv; the Ridna Shkola building

Chortkiv [Čortkiv]. iv-6. City (1974 pop 22,000) on the Seret River, raion center in Ternopil oblast, situated in the northern part of Galician Podilia. Chortkiv was founded in 1522 by Yu. Chortkivsky with the right of Magdeburg law. The town declined in the second half of the 17th century, during the Polish-Turkish wars. Under Austrian rule it was the center of the Chortkiv district; later it became a county center. On 8 June 1919 the Ukrainian Galician Army broke through the Polish front at Chortkiv and began the *Chortkiv offensive. In 1931 the town had 19,000 inhabitants, 22.8 percent of whom were Ukrainians (Greek Catholics), 46.4 percent Poles (Roman Catholics), and 30 percent Jews. Chortkiv is an administrative, commercial, and small-scale manufacturing center. Today it has some industry: food-processing, garment making, and railway maintenance. Among its architectural monuments are a fortress built in the 16th–17th century and wooden churches of the 17th and 18th centuries. There is also a historical museum.

Chortkiv offensive (also known as the June offensive). Military operation by the *Ukrainian Galician Army (UHA) against the Polish army from 7 to 28 June 1919, which resulted in the UHA's retreat to a triangle of land in southeastern Galicia bounded by the Zbruch and Dniester rivers and the Husiatyn-Ulashkivtsi-Tovste-Ustechko line. The goal of the operation was to throw back the Polish forces to the Zolota Lypa River in order to give the UHA, which numbered 19,000 combat-ready officers and men and 50 batteries, greater space to maneuver. The

offensive, which began on 7 June, initially yielded a tactical advantage: on 8 June the UHA took Chortkiv, defeated the Polish army, and forced it to retreat a distance of 150 km to the Holohory-Peremyshliany-Bukachivtsi line. The UHA successfully fought engagements at Yazlivets (10 June), Buchach (11 June), Pidhaitsi (14 June), Nyzhnyv (14 June), and heavy battles at Ternopil (14 June) and Berezhany (21 June), but a shortage of weapons and ammunition prevented it from consolidating these victories. On 28 June the Polish forces, armed with 38,600 bayonets, 2,100 sabers, 797 machine guns, and 207 cannons, broke through the Ukrainian front lines at Yanchyn and forced the UHA, armed with 24,000 bayonets, 400 sabers, 376 machine guns, and 144 cannons, to retreat to the Zbruch River and enter the territory of eastern Ukraine on 16 July. The Chortkiv offensive, waged with inadequate forces, could not yield strategic gains for the UHA. In addition, the Allied Council of Foreign Ministers' decision on the political status of Galicia (18 June 1919) allowed the Polish army to conduct operations as far as the Zbruch River (both sides were informed of this decision). Nonetheless, the UHA's victories displayed its value as a military force and gave proof of its high morale, later exhibited in battles against the Red Army in eastern Ukraine.

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L. Shankovsky

Chortomlyk. A large Scythian kurhan (20 m high and 350 m in diameter) from the end of the 4th century BC, situated 22 km from Nykopol in Dnipropetrovske oblast. The burial mound was excavated in 1862–3 by I. Zabelin, who discovered in it the burial remains of a Scythian king and queen, their guard or slaves, horse skeletons, and a wealth of gold and silver ornaments and arms. The most valuable find was a silver amphora with a depiction of Scythians taming wild horses. The art objects found in the kurhan are some of the finest examples of ancient Greek jewelry and are preserved at the Hermitage museum in Leningrad.

Chortomlyk Sich, also known as the Bazavluk Sich or Old Sich. The seat of the *Zaporozhian Sich from the end of the 16th century, located on Chortomlyk, or Bazavluk, Island at the junction of the Dnieper River and its tributaries the Chortomlyk, Pidpilna, and Skarban rivers (today near the village of Kapulivka, Nykopol raion, Dnipropetrovske oblast). The Sich was built in 1593 after the Tatars destroyed the *Tomakivka Sich. It stood until 25 May 1709, when it was destroyed by the Muscovite army as punishment for K. *Hordiienko's support of I. Mazepa's struggle for independence. After 1709 the Cossacks tried to re-establish the Sich at the Kamianka River, but because of Peter I's hostility they retreated to territory controlled by the Crimean Khanate, where they built the *Oleshky Sich in 1711.

Christian People's party (Khrystyiansko-narodna partiia). Populist political party in Transcarpathia, active from 1924 to 1938. It was the successor of the *Ruthenian

Agrarian party and collaborated with the Czech Catholic party of Monsignor J. Šramek. From 1925 to 1929 the party had one deputy (A. Voloshyn) in the Czechoslovak parliament. Other party leaders included M. and Yu. Bra-shchaiko, M. Dolynai, and Rev K. Fedelezh. The party weekly was *Svoboda* (1925–38).

Christian Social Movement. Political movement that bases its program of social and economic reform on Christian ethics and the main papal encyclicals dealing with social questions. In Galicia at the end of the 19th and the beginning of the 20th century the movement was represented by the moderate wing of the populists (see *Populism, Galician), the supporters of the *New Era, which was headed by O. Barvinsky and published the newspaper **Ruslan*. At first the movement was known as the Catholic Ruthenian People's Union (est in 1896); in 1911 it changed its name to the Christian Social party. This party had its representatives in the Austrian parliament and the Galician diet. It continued to operate under the interwar Polish regime. Its leading members were A. Vakhnianyn, K. Studynsky, and L. Lopatynsky. At the beginning of the 1930s a part of its active members joined the *Ukrainian National Democratic Alliance (UNDO), while others founded the *Ukrainian Catholic People's party, which published the newspaper *Nova zoria* in Stanyslaviv. Bishop H. Khomyshyn supported this party. The *Ukrainian Catholic Union, which did not participate in politics but concentrated on social and religious matters, was founded in 1931 in the Lviv archeparchy. Politically the union supported the UNDO.

In Transcarpathia the supporters of the Christian Social Movement formed the *Ruthenian Agrarian party in 1920 under the Czechoslovak Republic. In 1924 this party adopted the name *Christian People's party. After 1945 no Christian social party was revived abroad. The *Ukrainian Christian Movement, which was organized in 1955, continued instead the traditions of the Ukrainian Catholic Union. The program and principles of the Christian Social Movement were elaborated in the Catholic publications that came out in Galicia and abroad. *Catholic Action, under the leadership of the church hierarchy, operated independently of the Christian Social Movement. Some of the organizations within the Christian Social Movement that have been mentioned worked closely with the church hierarchy, and some were even dependent on it. For this reason they were accused of clericalism (ie, of church interference in politics) by leftist-socialist and rightist-nationalist circles.

V. Markus

Christianization of Ukraine. Because of the geographical location of Rus' close to the Black Sea and the Near East, Christianity was known on the present territory of Ukraine as early as the first century AD.

Origins. At first Christianity won converts among the Greek colonists who settled the northern coasts of the Black and Azov seas. The Primary Chronicle mentions *St Andrew's mission on the Black Sea coast at Synope and his blessing of present-day Kiev. There is no documentary evidence that the apostle Andrew visited the Kiev region, but it is almost certain that he was assigned Scythia (ie, the territory of present-day Ukraine) for his mission, as Eusebius of Caesarea wrote, basing himself on

Origen. From Synope Andrew was said to have traveled to Transcaucasia, the Black Sea, and Scythia (A. Kartashev). S. Golubinsky and S. Tomashivsky believe that the story of Andrew's mission to Ukraine was of later origin, but M. Chubaty argues that it is largely historically true.

According to traditional belief the popes *St Clement 1 (90–100) and St Martin (649–55) were exiled to the Crimea, which belongs to Ukraine today. The proximity of the Slav-settled lands to the Greek colonies on the Black Sea must have been an important factor in the spread of Christianity among the Slavic tribes.

More concrete data on the presence of Christianity on Ukrainian territories extend back to the 3rd century, when the Goths invaded these territories from the north. At first the Goths destroyed the Christian colonies and then conducted forays into Asia Minor, bringing back slaves from as far away as Cappadocia. These slaves acquainted the Goths with Christianity. The bishop of the Visigoths, Ulphilas, translated the Bible into Gothic, and this text, known as *Codex Argenteus*, is preserved today in Uppsala, Sweden. Theophilus, the bishop of the Goths, participated in the Council of Nicea in 325. Theophilus's successor was Bishop Unilo, who was consecrated by John Chrysostom and made his residence in Dora in the Crimea.

The invasion of the Huns in 375 interrupted the spread of Christianity on Ukrainian territories for a long time, although not all the Goths migrated west under pressure from the Huns, some staying behind in the southern Crimea. Archeological excavations show that there were churches on the Black Sea coast in the 4th–5th century. The oldest church articles discovered in Chersonese and Kerch date back to the 4th and 5th centuries.

After capturing Kiev in 860, the princes *Askold and Dyr are said to have embraced Christianity, and Patriarch Photius wrote in one of his letters that in about 864 he had sent a bishop to Rus'. It is uncertain, however, where the eparchy was established – whether in Kiev or in Tmutorokan. It is traditionally believed that St Nicholas's Church was built on Askold's grave, and this would indicate that the prince was a Christian. During the reign of Oleh the Seer the pagan reaction suppressed Christianity, but it did not disappear completely. There is evidence that during Ihor's rule St Elijah's Church existed in Kiev, and during the signing of the treaty of 944 with the Greeks some of Ihor's deputies took an oath on the Bible while others swore by the pagan deity Perun.

Christianity entered Ukraine from the West as well, specifically from Moravia, where *St Cyril and *St Methodius and their disciples worked as missionaries. Both 'Slavic apostles' visited the Crimea on their way to the Khazars and found the relics of Pope Clement 1. According to tradition Christianity spread from Moravia to Galicia and then to Volhynia, where (according to N. Polonska-Vasylenko) a bishop resided in Volodymyr before Prince Volodymyr the Great adopted Christianity. M. Chubaty contends that an eparchy was established in Peremyshl at that time.

After Ihor's death in 945 his wife, Princess *Olha, was baptized (most likely in Kiev in 955) before her voyage to Constantinople in 957. Presbyter Hryhorii, who is mentioned by Emperor Constantine VII Porphyrogenitus, was a member of her retinue. In 959 she sent a delegation to Emperor Otto 1 and in reply was sent a delegation from him headed by Bishop Adalbert. Olha's son Sviatoslav re-

mained a pagan, but his sons Yaropolk and Oleh were probably Christians. In 979 Pope Benedict VII sent emissaries to Yaropolk.

Christening under Volodymyr. At first Prince Volodymyr was the leader of the pagan movement in Kiev, but, having concluded that the new faith would strengthen the state and increase its prestige among his Christian neighbors, he adopted Christianity and christened all his people. Volodymyr himself was baptized in about 987, probably through the influence of his friend O. Tragvison (according to F. Dvornik) or his Christian wives and Princess Olha, his grandmother (according to N. Polonska). Furthermore, Volodymyr sought to establish family ties with the Byzantine court. Having helped the emperor crush the rebellion of Varda Foka, Volodymyr demanded the hand of the emperor's sister Anna, which he had been promised. When the emperor refused to carry out his promise, Volodymyr captured the Byzantine colony of Chersonese and forced the emperor to sign a peace treaty. In fulfillment of its terms Volodymyr ordered that all his people be baptized in 988–9. The christening was probably carried out either by priests (including Nastas) from Chersonese who knew the Slavic language or by priests from Tmutorokan (according to G. Vernadsky and M. Chubaty). It is also possible that priests were brought in from Bulgaria. The baptism of the Kiev residents is described dramatically in the Primary Chronicle. First Volodymyr ordered all the pagan images (statues), including the statue of Perun, to be destroyed. Some residents grieved over the old gods, but everyone obeyed the prince's order to accept baptism in the Dnieper River. Members of every estate and every age waded into the river while the priests conducted the liturgy and baptized them. According to the chronicle this event took place on 1 August (OS) or 14 August (NS), which is now a holy day in the Ukrainian church.

The population of Rus' along the main water routes was baptized gradually. The larger centers were converted first, followed by the outlying regions. The process did not always take place as smoothly as it had in Kiev. Most of the opposition came from the pagan priests (*volkhovy*), who had little influence in southern Rus' but in the north – in Novgorod, Suzdal, and Belozersk – incited the people to hostile acts against the Christian priests. For a long time the pagan religion, mostly its rites, was practiced alongside the Christian religion.

To normalize religious life in his country, Volodymyr issued a law assigning a tenth of the state's property to the church and recognizing various rights of the clergy. The first mention of a metropolitan for Rus' dates back to 1039, but there must have been an archbishop in charge of the Rus' church before then (according to F. Dvornik). The first-mentioned metropolitan of Rus' was the Greek Theopemptos (see *Kiev metropolitanate and *Church, history of).

With the adoption of Christianity, Christian writings and culture spread throughout Ukraine. Volodymyr established schools and built churches, first in Kiev and then in other cities. Priests from Chersonese (Korsun), who spoke the Slavic tongue, served as teachers. The liturgy was in Slavonic, and this made the religion less alien. The introduction of Christianity did not lead to Byzantium's political domination of Rus', but rather to new contacts between Rus' and its closer and more distant neighbors. Volodymyr attempted to secure for the

new church the same position in the structure of his state as it enjoyed within the Byzantine state. Christianity gave religious unity to Volodymyr's domain.

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Christmas (*Rizdvo*). The feast of Christ's birth was at first celebrated in the East on 6 January, together with the feast of *Epiphany. Later, in the mid-4th century, it was established by the Roman Catholic church as a separate feast and was celebrated on 25 December according to the Julian calendar. With the introduction of Christianity into Ukraine in the 10th century Christmas was fused with the local pagan celebrations of the sun's return or the commencement of the agricultural year. In some areas the pre-Christian name of the feast – *Koliada* – has been preserved. The most interesting part of Ukrainian Christmas is Christmas Eve (*Sviat-Vechir*) with its wealth of ritual and magical acts aimed at ensuring a good harvest and a life of plenty. Dead ancestors and family members are believed to participate in the eve's celebration and are personified by a sheaf of wheat called *did* or *didukh* (grandsire). A characteristic feature of Christmas is caroling (*koliaduvannia*), which expresses respect for the master of the house and his children and is sometimes accompanied by a puppet theater (*vertep*), an individual dressed up as a goat, and a handmade star. The religious festival lasts three days and involves Christmas liturgies (particularly on the first day), caroling, visiting, and entertaining relatives and acquaintances. The Christmas tree, which was adopted from Western Europe, is today an element of the New Year celebrations in Soviet Ukraine. The Christmas theme has an important place, more important than Easter, in Ukrainian painting, particularly church painting, and in poetry.

The 'holy supper' on Christmas Eve is a meal of 12 ritual meatless and milkless dishes. The order of the dishes and even the dishes themselves are not uniform everywhere, for every region adheres to its own tradition. In the Hutsul region, for example, the dishes were served in the following order: beans, fish, boiled potato dumplings (*pyrohy* or *varenyky*), cabbage rolls (*holubtsi*), *dzobavka* or *kutia* (cooked whole-wheat grains, honey, and ground poppy seeds), potatoes mashed with garlic, stewed fruit, *lohaza* (peas with oil or honey), plums with beans, *pyrohy* stuffed with poppy seeds, soup containing sauerkraut juice and groats (*rosivnytsia*), millet porridge, and boiled corn (*kokot*).

Although there were regional variations, the rituals of

Christmas followed a set pattern in former days. Except for the preparation of the 'holy supper,' all work was halted during the day, and the head of the household saw to it that everything was in order and that the entire family was at home. Towards the evening the head of the house went to the threshing floor to get a bundle of hay and a sheaf of rye, barley, or buckwheat; with a prayer he brought them into the house, spread the hay, and placed the sheaf of grain (the *didukh*) in the place of honor (under the icons). Hay or straw was strewn under and on top of the table, which the housewife then covered with a tablecloth. Garlic was placed at the four corners of the table while iron objects – an ax and a plowshare (or the plow itself) – and a yoke, a horse collar, or pieces of harness, were placed under the table. A pot of *kutia* was placed high up on the shelf in the corner of honor; the pot was topped with a loaf of bread (*knysh*) and a lighted candle.

The evening meal was accompanied by a special ceremony. When the *kutia* was served, the head of the house took the first spoonful, opened the window or went out into the yard, sometimes with an ax in his hand, and invited the 'frost to eat *kutia*.' On re-entering the house, he threw the first spoonful to the ceiling: an adhesion of many grains signified a rich harvest and augured a good swarming of bees. The head of the house then took some food from every dish and, placing it with some flour in a trough, carried it out to the cattle and gave it to them to eat. At the evening meal fortunes were told. After the meal three spoonfuls of each dish were placed on a separate plate for the souls of the dead relatives and spoons were left for them.

This 'holy supper' ritual and caroling are still observed, in a modified fashion, by Ukrainians in the diaspora. In Soviet Ukraine most Christmas rituals have disappeared.

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 P. Odarchenko

Chronicle of Current Events (*Khronika tekushchikh sobytii*). Russian-language samizdat publication, which was established in 1968. The *Chronicle* reports on political repressions throughout the USSR. It provides facts on national discrimination, lists labor camp conditions, and gives details on political trials. The *Chronicle* provided considerable information on Ukrainian political trials in the 1960s and 1970s; however, the fifth issue of **Ukrains'kyi visnyk* contained an editorial in which some criticism was leveled at the *Chronicle* for its 'all-Union' stance. The *Chronicle* was until recently published in English by **Amnesty International*. The managing editor of the Russian-language edition is P. Litvinov of Khronika Press in the United States. By 1982, 62 issues had been published.

Chronicles. The Ukrainian chronicles are the most remarkable monuments of historical literature produced in ancient Rus'. They were written as annual records or annals. Besides accounts of events they contain a variety of literary materials – stories, legends, biographies, and borrowings from Byzantine chronicles. According to

some scholars such as I. Sreznevsky and M. Tikhomirov, chronicle writing began in Kiev in the 10th century. The first compilation was made in 1037, followed by the Kievan Cave Compilation of 1073 and the Novgorod Compilation of 1079. The so-called Primary Chronicle or Kievan Cave Compilation of 1097 was based on these collections and became in its turn the source for *Povist' vremennykh lit* (Tale of Bygone Years, ca 1110), whose authorship is traditionally attributed to the monk *Nestor.

The Primary Chronicle begins with the biblical description of the Flood and the division of the earth among Noah's sons. Then it deals with the migrations of the Slavs, St Andrew the apostle, and the question of who first ruled Rus' (the story of Kyi, Shchek, and Khoryv, the calling of the Varangians, etc). The subsequent chronological account of events is interspersed with such legendary stories as that of Kozhemiaka (993) and the siege of Bilhorod by the Pechenegs (997). Nestor not only supplemented this chronicle, which ends with 1093, but extended it to 1110. He added information about the strife among the sons of Yaroslav the Wise, Cuman attacks on Kiev, assemblies of the princes, and the blinding of Vasylko. The second edition of the *Povist'* (1116) was completed by the abbot of the Vydubychi monastery, Sylvester, who among other materials added Volodymyr Monomakh's speech to the Dolobsk council of princes in 1103. It is probable that Monomakh's *Pouchenie ditiam* (Instruction for My Children) was added to the *Povist'* at the Vydubychi monastery. The third edition of the *Povist'* was completed at the Kievan Cave Monastery in about 1118.

Povist' vremennykh lit served as the basis for later chronicles composed in monasteries and princely courts in Kiev and other cities of Rus'. It was continued by the so-called *Kiev Chronicle of the 12th century. The Chernihiv, Pereiaslav, and Galician chronicles did not survive, but excerpts from them have been preserved in other chronicle collections.

The story of the blinding of Prince Vasylko of Terebovia, which was inserted into *Povist' vremennykh lit* as a model of the contemporary historical tale, testifies to the high standards of the Galician tradition of chronicling in the 11th–12th century. With the fall of Kiev and the shift of political power to the Principality of Galicia-Volhynia in the mid-13th century, chronicle writing became concentrated in these territories and produced the *Galician-Volhynian Chronicle, which was written at the end of the 1280s and is the main source for the history of this period. The chronicle consists of two main parts: the Galician part, written in Halych from 1201 to about 1262, and the Volhynian part, written probably in Volodymyr up to 1292. These parts went through at least five editions. The Galician-Volhynian Chronicle continues where the earlier chronicles – the *Povist'* and the Kiev Chronicle – leave off (1200) and presents in a chronological order (this order was introduced only in the later editions and is often a mere convention) the history of the principality from 1201 to 1292. The authors evaluate events from the standpoint of Rus' unity under the Galician prince and advocate a strong centralized government under the prince in opposition to the boyars. The chronicle extols Danylo Romanovych of Halych, who 'is without fault.' From 1264 to the end the chronicle dwells on the history of the Volhynian land and its relations with Lithuania and Poland. It contains highly polished literary stories (eg,

Yevshan Zillia) and military accounts imbued with patriotism that are reminiscent of the epic **Slovo o polku Ihorevi*.

In the 14th century a new period in chronicle writing began in which Rus'-wide collections were compiled. The **Laurentian Chronicle* (ca 1377), the **Hypatian Chronicle* (beginning of the 15th century), and many others from this period have come down to us in later redactions and were published in *Polnoe sobranie russkikh letopisei* (The Complete Collection of Russian Chronicles, 37 vols, 1841–1982).

The Rus' tradition was carried on by the chroniclers of the Lithuanian-Ruthenian state in the 14th–16th century. Most of the writing was done in Belorussia, which suffered least from Tatar invasions. For this reason the chronicles of this period are known as the Lithuanian or West Ruthenian chronicles. Of the 13 redactions that were published in volumes 16–17 of *Polnoe sobranie russkikh letopisei*, the more important ones for Ukrainian historiography are the **Suprasl Chronicle*, which was compiled in 1520 from various historical sources, the **Bykhovets Chronicle* (end of the 16th century), and the *Barkulabovo Chronicle*, which was composed in the village of Barkulabovo near Mahiliou at the end of the 16th and the beginning of the 17th century and provides information on the activity of church brotherhoods.

A large number of 17th–18th century chronicles have survived. One of the important monuments of this period is the *Hustynia Chronicle* (*Kronika*), which according to some scholars, such as A. Yershov, was written by Z. Kopystensky between 1623 and 1627. It has been preserved in the redaction of M. Losytsky, an elder of the Hustynia monastery. Besides excerpts from the old chronicles it contains a wealth of historical material on Ukraine's relations with Lithuania, Poland, the Tatar Khanate, and Turkey, on the Union of Lublin, and on the origin of the Cossacks. The account is brought up to 1597. A collection of chronicle stories by an anonymous writer, known as the *Chronicles of Volhynia and Ukraine*, belongs to this period and contains besides materials from old chronicles, the notes of B. **Balyka* on events at the end of the 16th and the beginning of the 17th century. Local chronicles from this period have a certain importance also: the *Khmelnik Chronicle* (found in Khmelnyk, Podilia), containing information on the events of 1636–50, is particularly important for the history of the origins of the Khmelnytsky period; the *Lviv Chronicle* (named after the place where it was found) describes events from 1498 (in more detail from 1630) to 1649 in the Kiev region, Podilia, and Galicia; and the *Mezhyhiria Chronicle* (found in Mezhyhiria monastery) deals with the events of 1393–1620 in the Kiev region and Volhynia.

The monastery chronicles belong to a separate group, which includes the *Hustynia Monastery Chronicle* (1600–41), the *Mezhyhiria Monastery Chronicle* (1608–1700), the *Dobromyl Chronicle* (1648–1700), the *Pidhirtsi Chronicle* (1659–1715), the *Mhar Chronicle* (1682–1775), and the *Sataniv Chronicle* (1770–93). These chronicles provide important materials on local history.

Although they are not chronicles in the strict sense of the word, the historical accounts of the Cossack wars in the 17th–18th century (hence the name *Cossack chronicles*) are particularly important. These include the **Samovydyets Chronicle*, the chronicles of H. **Hrabiianka* and S. **Velychko*, several short works of the 18th century (**Lyzohub Chronicle*, *Chernihiv Chronicle*, etc), and several at-

tempts at a pragmatic approach to history (see **Historiography*). The authors of these works followed the developments in neighboring countries and used a wide range of sources: legal documents, proclamations, documentary material, Polish chronicles, diaries of eye witnesses, and the writings of European scholars.

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O. Ohloblyn

Chrysostom, John. See Saint John Chrysostom.

Chteniia v Imperatorskom obshchestve istorii i drevnostei rossiiskikh (Lectures at the Imperial Society of Russian History and Antiquities). A periodical that published the papers of the Historical Society at Moscow University from 1846 to 1918 (with interruptions). In all 264 volumes of the journal, which contained materials on Russian history, were published. Its founder and first editor was O. **Bodiansky*, who edited 101 volumes in 1846–8 and 1858–77 and included in them many valuable source materials on Ukrainian history. D. Bantysh-Kamensky, M. Liubavsky, D. Bahalii, and others published in the journal. The following contributions on Ukrainian history are among those that appeared in the *Chteniia*: 'Istoriia Rusov' (History of the Rus' People, 1846), 'Letopis' Samo-vidtsa' (Chronicle of an Eyewitness, 1846), A. Rigelman's 'Letopisnoe povestvovanie o Maloi Rossii' (A Chronicle Account of Little Russia, 1847), P. Symonovsky's 'Kratkoe opisanie o kozatskom malorossiiskom narode ...' (A Brief Description of the Cossack Little Russian People ..., 1847), 'Kratkoe istoricheskoe opisanie o Maloi Rossii do 1765 goda' (A Brief Historical Description of Little Russia until 1765, 1848), 'Povest' o tom chto sluchilos' na Ukraine ... azh do smerti B. Khmel'nitskogo' (An Account of What Occurred in Ukraine ... up to the Death of B. Khmelnytsky, 1848), 'Pis'ma get'mana Mazepy' (The Letters of Hetman Mazepa, 1848), D. Zubrytsky's 'Nachalo Unii' (The Beginning of the Union, 1848), M. Khanenko's 'Diariush' (Diary, 1858–9), D. Bantysh-Kamensky's 'Istochniki malorossiiskoi istorii' (Sources of Little Russian History, 1858), Yu. Krachkovsky's 'Ocherki Uniatskoi Tserkvi' (Outline of the Uniate Church, 1871), 'Reiestra

vsego Voiska Zaporozhskogo v 1649 g.' (The Register of the Entire Zaporozhian Host in 1649, 1874), and Ya. Holovatsky's 'Narodnye pesni Galitskoi i Ugorskoi Rusi' (Folk Songs of Galician and Hungarian Ruthenia, 1878).

Chteniia v Istoricheskoi obshchestve Nestora-letopistsa (Lectures at the Historical Society of Nestor the Chronicler). Publication of the *Historical Society of Nestor the Chronicler in Kiev. Between 1879 and 1914, 24 volumes were published, containing material on Ukrainian history as well as on legal history, philology, archeology, historical geography, paleography, and numismatics. One of the society's most valuable publications was *Akty iz istorii zemlevladiiia v Malorossii* (Documents from the History of Land Tenure in Little Russia, 4 vols, 1890). The *Chteniia* published articles by such eminent professional historians of Ukraine as M. Vladimirsky-Budanov, I. Kamanin, O. Kistiakivsky, and O. Lazarevsky.

Chubar, Vlas [Čubar], b 22 February 1891 in Fedorivka, Katerynoslav gubernia, d 26 February 1939. An economic administrator and Communist party leader, Chubar was the first Ukrainian to be elected to the all-Union party Politburo. He attended the Oleksandrivske mechanical-technical school (1904–11) and joined the Bolshevik party in 1907. After 1911 Chubar worked in factories in Kramatorske, Mariupol, Moscow, and Petrograd. During the October Revolution he was appointed commissar of the chief artillery administration in Petrograd, then held a number of administrative positions in Russia.

Chubar's Ukrainian career spans the years 1919–34. He served as the chairman of the Organizational Bureau for the Reconstruction of the Industry of Ukraine, chairman of the Supreme Council of the National Economy of the Ukrainian SSR (1920–1), a member of the All-Ukrainian Revolutionary Committee, and, from December 1921, head of the Central Administration of the Coal Industry in the Donets Basin. In July 1923 Chubar was elected chairman of the Council of People's Commissars of the Ukrainian SSR, serving also as deputy chairman of the USSR Council of People's Commissars. In March 1920 Chubar was elected a full member of the Central Executive Committee (CEC) of the CP(B)U and was continuously re-elected to this position until January 1934. Chubar was also a member of the CP(B)U Politburo (1920–34). In August 1921 he was elected full member of the All-Union Party CEC, a status he maintained through to the 17th Party Congress (February 1934). Chubar also served as a candidate member of the All-Union CP Politburo from 1926 to 1935 and as a full member from February 1935. Around 1925 Chubar headed the committee for *Ukrainization and was unsuccessfully recommended by O. Shumsky for the position of first secretary of the CEC CP(B)U in place of L. Kaganovich. In 1934 Chubar was transferred to Moscow as deputy chairman of the USSR Council for Labor and Defense. Chubar was arrested in 1937 and subsequently either was shot or died a prisoner. He was rehabilitated in the 1960s.

As a Ukrainian administrator and Party leader, Chubar spoke out in defense of the economic interests of the republic. He emphasized the necessity of expanding activities on the local level. Reporting on industrialization to the 11th Congress of the CP(B)U in Kharkiv (5–15 June 1930), Chubar called for control by the Ukrainian government of Union enterprises on the territory of the republic. At the Third All-Ukrainian CP(B)U Conference in Khar-

kiv (6–9 July 1932) he and A. Shlikhter argued that the method and the pace of collectivization were unrealistic and the grain collection plan too ambitious. Yet, in 1926, Chubar, along with M. Skrypnyk, A. Khvyliia, and Ye. Hirchak, opposed the position of cultural independence taken by M. Khvylovy and O. Shumsky. Chubar feared that it would lead to the separation of the Ukrainian SSR from the USSR.

Y. Bilinsky



Vlas Chubar



Mykola Chubaty

Chubaty, Mykola [Čubatyj], b 11 December 1889 in Ternopil, d 10 July 1975 in Paramus, New Jersey. Historian of the Ukrainian church and Ukrainian law, Ukrainian civic and Catholic leader, pedagogue, and publicist. Chubaty was a full member of the Shevchenko Scientific Society from 1928 and the founder and first president of the American branch of the society. In 1939 he went to the United States to attend the Pax Romana congress and settled there. In 1909–18 Chubaty studied theology, history, and law at the universities of Lviv and Vienna and studied under M. Hrushevsky and O. Balzer. He served as professor of the Lviv (Underground) Ukrainian University (1920–3), the Greek Catholic Theological Seminary (later, Academy) (1927–39), the Ukrainian Free University, and the Ukrainian Catholic University in Rome (from 1963).

His principal works on the history of the Ukrainian church are 'Zakhidna Ukraïna i Rym u XIII v. u svoikh zmahanniakh do tserkovnoi unii' (Western Ukraine and Rome in the 13th Century in Their Striving for Church Union, *Zapysky NTS*, vols 123–4, 1917), 'Pro pravne stanovyshe tserkvy v Kozats'kii derzhavi' (The Legal Status of the Church in the Cossack State, *Bohosloviia*, vol 3, nos 1–2, 1925), *Istoriia uniinykh zmahan' v ukrains'kii tserkvi* (The History of the Aspirations for Union in the Ukrainian Church, 2 vols, 1937), and *Istoriia khrystyianstva na Rusy-Ukraïni* (The History of Christianity in Rus'-Ukraine; vol 1 to 1353; vol 2 to 1458; 1965, 1976). In these works Chubaty emphasized the importance of Christianity in Ukrainian territories prior to the reign of Prince Volodymyr the Great and defended the theory of the Tmutorokan origin of the Kiev hierarchy and the autonomous status of the Kiev metropolitanate. His works on the history of Ukrainian law include *Ohliad istorii ukrains'koho prava: Istoriia dzherel ta derzhavnogo prava* (A Survey of the History of Ukrainian Law: A History of Sources and State Law, 2 vols, 1921, 1922, 1947, 1976); 'Derzhavno-pravne

stanovyshche ukrains'kykh zemel' lytovs'koi derzhavy pid kinets' xiv st.' (The Political-Legal Status of the Ukrainian Lands in the Lithuanian State at the End of the 14th Century, *Zapysky NTSh*, vols 134-5 and 144-5, 1924), and 'Literatur der Ukrainischen Rechtsgeschichte in den Jahren 1919-1929,' *Przewodnik historyczno-prawny*, vols 2-4, 1930). In these works Chubaty formulated a scheme for the history of Ukrainian law. His general historical works include 'Kniazha Rus'-Ukraina ta vynyknennia tr'okh skhidn'o-slovians'kykh natsii' (Princely Rus'-Ukraine and the Emergence of Three East Slavic Nations, *Zapysky NTSh*, vol 178, 1964).

Chubaty's journalistic articles appeared in Galician papers and journals such as *Nova rada*, *Pravda*, *Dilo*, *Dzvony*, *Meta*, and American papers such as *Svoboda* and *Ameryka*. He was a co-founder of the *Ukrainian Congress Committee of America and the editor of its periodical the **Ukrainian Quarterly* (1944-57). As a Catholic activist he was president of a section of Pro Oriente of Pax Romana, participated in Pax Romana congresses, and co-founded the Obnova Society of Ukrainian Catholic Students. In the 1960s and 1970s he was active in the movement to establish a Ukrainian Catholic patriarchate.

His publications and activity at international congresses helped to inform the English-speaking world about Ukraine.

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Ya. Padokh

Chubynsky, Mykhailo [Čubyns'kyj, Myxajlo], 1871-? Criminal jurist, son of P. *Chubynsky, professor at Kharkiv University, representative of the sociological school of criminology. Chubynsky contributed to the journal *Ukrainskaia zhizn'*. Under the Hetman government in 1918 Chubynsky was minister of justice and later the president of the State Criminal Court. In 1920 he transferred his support to A. Denikin. After emigrating to Yugoslavia he worked as a professor in Belgrade and Subotica.



Pavlo Chubynsky

Chubynsky, Pavlo [Čubyns'kyj], b 27 January 1839 in Boryspil, d 26 January 1884 in Kiev. Ukrainian ethnographer and civic leader. Chubynsky graduated from the faculty of law at St Petersburg University. In 1869-70 he headed an ethnographic-statistical expedition to Ukraine,

Belorussia, and Moldavia and studied the daily life, customs, dialects, folklore, and folk beliefs of the people. In 1873-6 he directed the *Southwestern Branch of the Imperial Russian Geographic Society. His main works are 'Ocherk narodnykh iuridicheskikh obychaev i poniatii v Malorossii' (Sketch of Folk Juridical Customs and Concepts in Little Russia, in *Zapiski Imperatorskogo ruskogo geograficheskogo obshchestva*, 1869) and *Trudy etnograficheskostatisticheskoi ekspeditsii v Zapadno-russkii kraii* (Works of the Ethnographic-Statistical Expedition to the West-Russian Region, 7 vols, 1872-9). Volume 1 of *Trudy* deals with folk beliefs, superstitions, proverbs, riddles, and spells; volume 2 with folk tales and anecdotes; volume 3 with the folk calendar, spring songs, harvest songs, and carols; volume 4 with birth, baptism, wedding and funeral rites; volume 5 with folk songs; volume 6 with legal customs; and volume 7 with the various peoples that lived in Ukraine. For his valuable research Chubynsky was awarded a gold medal by the Russian Geographic Society in 1873, a gold medal at the International Exhibition in Paris in 1875, and the Uvarov Prize by the Russian Academy of Sciences in 1879. Chubynsky is also known for his poetry; he published a collection entitled *Sopilka* (The Reed Pipe, Kiev 1871) and wrote the words to 'Shche ne vmerla Ukraina' (Ukraine Has Not Yet Died), later the anthem of the UNR. A list of Chubynsky's works can be found in P. Yefymenko's 'Bibliograficheskii ukazatel' trudov P.P. Chubinskogo' (Bibliographic Guide to the Works of P.P. Chubynsky), *Kievskaiia starina* (May 1884).

P. Odarchenko

Chudniv [Čudniv]. III-9. Town smt (1970 pop 6,600), raion center in Zhytomyr oblast, situated on the Teteriv River in the northwestern section of the Dnieper Upland. Chudniv was first mentioned as a fortified town in 1471. In 1660 the Muscovite armies under Gen V. Sheremetiev capitulated to the Poles at Chudniv, a defeat that led to the signing of the Treaty of *Slobodyshche. In the 19th century Chudniv was an important center of agricultural trade (towards the end of the century it had a population of 10,500, of whom one-half were Jews). Today the town has a small food industry, a furniture factory, and a peat-processing enterprise.

Chudnovsky, Volf [Čudnovs'kyj, Vol'f], b 1908. Specialist on the vibration of pivot and frame systems, research associate of the Institute of Mechanics of the Academy of Sciences of the Ukrainian SSR. Chudnovsky collaborated with S. Serensen and A. Kovalenko in investigating the dynamic strength of parts for new aviation machines and turbines. In 1935-40 and during the thaw of 1957-62, Chudnovsky published his work in Ukrainian, developing the appropriate Ukrainian technical terminology. His principal work is *Metody rascheta kolebani i ustoičivosti sterzhnevnykh sistem* (Methods of Estimating the Vibration and Stability of Pivot Systems, 1952).

Chufut-Kaleh (Hebrew for *city*). One of the largest cave settlements in the Crimea, built by the descendants of the *Alans in the 5th-6th century AD. In 1299 the town was captured by the Tatars and was given the name Kyrk-Er. In the 14th century the *Karaites settled there and turned the town into a manufacturing and trade center. Under

the Crimean Khanate captured military leaders were imprisoned there. The name Chufut-Kaleh dates back to the 16th century. In the mid-19th century the Karaites moved to Bakhchesarai, and the town was abandoned and fell into ruin. In the older, western part, the town's wall and arched gate, numerous cave dwellings, the ruins of a mosque, a Tatar mausoleum (1437) and two Karaite temples have been preserved. A mint that produced silver Tatar coins was located in the eastern part. The town's ruins are now part of the *Bakhchesarai Historical and Archeological Museum.

Chuhmak River [Čuhmak]. Stream in the Dnieper Lowland, right-bank tributary of the Orzhytsia River (of the Dnieper Basin). It is 72 km long and has a basin area of 845 sq km.

Chuhuiv [Čuhujiv]. IV-17. City (1976 pop 29,000), raion center in Kharkiv oblast, located on the banks of the Donets River. Chuhuiv was known from 1627 as a frontier settlement. From the middle of the 17th century to 1765 it was a company town in the Kharkiv (Slobidskyi) regiment. In 1780 it was given the status of a city. From 1817 to 1857 Chuhuiv was the center of a district of military settlements. A revolt of military settlers of the Chuhuiv Regiment, known as the *Chuhuiv uprising, was ruthlessly crushed in 1819. From 1857 Chuhuiv was an autonomous (*zashitatne*) town in Zmiiv county in Kharkiv gubernia. In 1897 it had a population of 12,600, and in 1926, 14,400. The population was occupied in agriculture, crafts, and trade. Today it is an industrial city, producing heating equipment, precision equipment, research apparatus, building materials, reinforced concrete, furniture, food, and artistic embroidery. The painter I. Repin was born in Chuhuiv. Today his home is the Repin Memorial Museum. The city also has an art gallery.

Chuhuiv uprising. Armed revolt in 1819 by military settlers of the Chuhuiv Regiment in the Kharkiv region against the harsh working conditions and severe regulations in *military settlements, in which military service was combined with farm work, that were introduced in the Russian Empire in 1816. The uprising began on 9 July 1819 with a demand that military settlements be abolished. It was joined by peasants from neighboring villages and military settlers from Balakliia. In order to suppress the revolt the Russian government dispatched four infantry regiments and two artillery batteries under the command of the minister of war, Gen A. Arakcheev. After a month of fighting the uprising was crushed. Close to 2,000 rebels were arrested and cruelly punished: 20 died under the rod, and 400 were exiled to hard labor. In 1820 similar revolts occurred in southern Ukraine and involved about 200 villages.

Chuikevych [Čujkevych]. Name of a cossack officer family in the Hetman state, descended from the brothers Oleksander Chuikevych, town chancellor of Poltava (1666-89), and Vasyl *Chuikevych, general judge (1706-9). Oleksander's son Fedir *Chuikevych was a fellow of the standard (1735) and an eminent jurist. One of his descendants, Petro Chuikevych (1818-ca 1875), was a pedagogue and ethnographer who belonged to the *Cyril and Methodius Brotherhood. A son of Vasyl Chuikevych, Semen, was a leading member of the General Military

Chancellery (1728-30), judge of the Nizhen regiment (1730-4), and a member of the Codification Commission (1728-43) and the General Court (1744).

Chuikevych, Fedir [Čujkevych], b ? , d ca 1759, Jurist and Cossack political leader. In 1717 Chuikevych was the assistant secretary of the General Military Court. In 1750 he received the rank of fellow of the standard. In 1750-8 he privately completed a codification of the laws that were in force in the Hetman state and compiled the collection *Sud i rozprava* (Court and Trial), both of which he based on the *Lithuanian Statute. He made various proposals for the reform of the court system and its procedures. In 1760 Chuikevych's ideas were partially realized when the Hetman state was divided into 20 court districts.

Chuikevych, Vasyl [Čujkevych, Vasyl'], b in the Poltava region, d ? A courtier (*dvorianyn*) of hetmans I. Samoilovych and I. Mazepa, Chuikevych served as military chancellor (1689, 1697), keeper of the Hadiache castle, supervisor of the General Military Chancellery (1702), and second general judge (1706-9). He joined the Swedes along with Mazepa, but surrendered to the Russians at Poltava. He was exiled to Siberia, where he became a monk.

Chukarin, Viktor [Čukarin], b 9 November 1921 in Mariupol, Katerynoslav gubernia. Gymnast. Chukarin graduated from the Lviv Institute of Physical Culture in 1950 and in 1971 began to teach gymnastics at the institute. He won the championship of the USSR (1949-51, 1955), the world championship (1954), and the Olympic championship (1952 and 1956). He also received 13 gold medals in USSR competitions for his performance in various forms of gymnastics.

Chukhno, Anatolii [Čuxno, Anatolij], b 20 December 1926 in Baturyn, Chernihiv oblast. Economic theorist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1967. After graduating from the University of Kiev in 1951, Chukhno worked at the university, becoming head of the department of political economy in 1963. He has written some 80 studies on the laws governing the distribution of wealth, the stimulation of economic development, the efficiency of social production, and other theoretical questions of political economy.

Chukhrai, Hryhorii [Čuxraj, Hryhorij], b 23 May 1921 in Melitopol, Tavriia gubernia. Film director. Chukhrai graduated from the All-Union State Institute of Cinematography and worked as a film director at the Kiev Artistic Film Studio in 1953-5. There he produced the color film *Nazar Stodolia* and other films. In 1956 he transferred to the Moscow Film Studio (Mosfilm). Chukhrai's name became well known for the film *Ballada o soldate* (Ballad of a Soldier, 1959).

Chukovsky, Kornei [Čukovskij, Kornej], b 31 March 1882 in St Petersburg, d 28 October 1969 in Peredelkino near Moscow. Russian writer, translator, literary scholar, author of children's books. Chukovsky spent his early years with his mother, K. Kornichuk, in Odessa, where his first published work appeared. He published translations of Ukrainian poetry in the collection *Molodaia Ukraina* (Young Ukraine), compiled several Russian trans-

lations of T. Shevchenko's work, and wrote a study of Shevchenko (1911).

Chulaivsky, Yakiv [Čulajiv's'kyj, Jakiv], b 1889 in the Kiev region, d ? Appointed bishop of the Ukrainian Autocephalous Orthodox church for the Berdychiv okruha in 1923. As a member of the Presidium of the All-Ukrainian Orthodox Church Council from 1926, he was in charge of religious education. In 1931 he was arrested and exiled to Siberia, where he perished.

Chuma, Andrii [Čuma, Andrij], b 30 December 1927 in the village of Tsbany, Prešov region, Slovakia. Pedagogue. Chuma studied at the University of Bratislava and the Moscow Pedagogical Institute. He is a professor at Šafařík University in Prešov. His studies in the history of pedagogy include *Ukrains'ke shkil'nytstvo na Zakarpatti i shkidnii Slovachchyni* (Ukrainian Education in Transcarpathia and Eastern Slovakia, 1967) and *Komenský a ruska škola* (Comenius and the Ruthenian School, 1970). Chuma contributes to Ukrainian publications in the Prešov region, especially to the pedagogical supplement *Shkola i zhyttia* of the journal *Druzhno vpered*.

Chumachenko, Mykola [Čumačenko], b 1 May 1925 in Hladivka, Kherson oblast. Economist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1973. In 1961 Chumachenko became a professor at the Kiev Institute of National Economy, serving as its prorector from 1967 to 1970. Between 1971 and 1973 he was deputy director of the Institute of Economics of the Academy of Sciences of the Ukrainian SSR; since 1973 he has been director of the Institute of Industrial Economics of the Academy of Sciences in Donetsk. He has produced studies on industrial economics and management, such as *Statistiko-matematicheskie metody analiza v upravlenii proizvodstvom SShA* (Statistical-Mathematical Methods of Analysis in the Management of Production in the USA, 1973).

Chumak, Roman [Čumak], b 10 September 1918 in Ksaverivka, Kiev gubernia. Poet. Chumak graduated from Kiev University in 1950 and completed his graduate studies there in 1953. Since then he has occupied important posts in the publishing houses Molod and Dnipro, where he served as chief editor from 1954 and director from 1963 to 1966. His poetry began to appear in print in 1937. He wrote several collections of poetry: *Liryka* (Lyrics, 1955), *Liubliu iak spivaiut'* (I Love It When They Sing, 1958), *Holuby nad kalynoiu* (Doves above the Viburnum, 1960), *Troiandy v snihu* (Roses in the Snow, 1961), *Pisnia nezradlyoho lisu* (Song of the Unbetraying Forest, 1963), *Zakokhanymy ochyma* (With Loving Eyes, 1964). *Kraplyna chystoi liubovi* (A Drop of Pure Love, 1965). He has published a number of poetry collections for children; translations from Russian, Belorussian, Polish, English, etc; and the historical novel *Branne pole* (The Battlefield, 1969).

Chumak, Vasyl [Čumak, Vasyl'], b 7 July 1901 in Ichnia, Chernihiv gubernia, d 21 November 1919 in Kiev. Revolutionary and writer. Chumak became an active member of the *Borotbists. He was secretary of the editorial board of the journal *Mystetstvo* and an associate of the All-Ukrainian Literature Collegium of the People's Commissariat of Education. A talented writer of romantic-

revolutionary poetry, Chumak began to write in 1917. He was executed by A. Denikin's counterintelligence, and collections of his poetry were all published posthumously: *Zaspiv* (Prelude, 1920), *Revoliutsiia* (Revolution, 1920), and *Chervonyi zaspiv* (The Red Prelude, 1922, 1930, 1956). Despite the general acceptance in the 1920s of V. Koriak's thesis that Borotbist poets such as Chumak, V. Blakytyn, A. Zalyvchy, and H. Mykhailychenko were the 'first brave' founders of Ukrainian Soviet literature, Chumak's works were prohibited at the beginning of the 1930s. He was rehabilitated only in the mid-1950s.

Chumak songs. Folk songs about the life and adventures of the *chumaks. The themes of the songs are very diverse and deal with every aspect of the wagoners' daily life: their departure, the misery of their families, their nostalgia, the hardships of life on the road, the loss of oxen, Tatar attacks and robbers, illness and death, longing for a beloved, the hard life of a hired hand, momentary distractions, their return home, love and marriage, the longing of waiting wives. The conflict between familial feelings and the obligations of the trade is one of the frequent sources of drama in chumak lyrical poetry, which is permeated with a longing for good fortune. Some of the chumak songs, by their epic quality, are similar to the Ukrainian *dumas. The melodies of these songs are suited to the text: they depict the beauty of the steppe and the tragedy of illness and death on the road.

Some chumak songs originated at least five centuries ago. They belonged to the repertoire of the *kobzars and *lirnyks. Some of them were written down in the manuscript song books that appeared in the first half of the 18th century. They began to appear in print at the beginning of the 19th century. The first musical publication of chumak songs was done by M. Maksymovych in 1834, and the first systematic collection of chumak songs was published by I. Rudchenko in 1874. Arrangements of chumak songs were written by such composers as M. Lysenko, K. Stetsenko, Ya. Stepovy, O. Koshyts, M. Leontovych, F. Kolessa, and L. Revutsky.

Chumak songs had an important influence on Ukrainian culture. They were used by T. Shevchenko as models for such poems as 'Oi, ne piut'sia pyva' (O, Beer Is Not Being Drunk), 'U nedilen'ku ta ranesen'ko' (Early on Sunday Morning), and 'Nenache stepom chumaky' (As If Chumaks on the Steppe). Chumak themes are reflected in the prose of Marko Vovchok, I. Nechui-Levytsky, and P. Myrny; in the dramas of I. Karpenko-Kary (the play *Chumaky*); and in the poetry of Ya. Shchokoliv (eg, 'Chumat'ski mohyly' [Chumak Graves]). M. Kotsiubynsky's short story 'Na krylakh pisni' (On the Wings of a Song) expresses the thematic richness and beauty of chumak songs.

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P. Odarchenko

Chumaks. Wagoners and traders who were common in Ukraine from the 17th to the mid-19th century. They brought by wagon salt from the Crimea and salted and dried fish from the Black and Azov seas and the Don

River. The name *chumak* is derived from the term *chum*, which refers to a wooden container used by the chumaks for transporting salt and fish. According to another theory a *chum* was a measuring scoop used by the salt traders when they sold salt. The chumak vocation was common among all classes of the Ukrainian population, particularly among the Cossacks and well-to-do peasants. The difficulties and perils of travel compelled the chumaks to organize themselves into trains of 10–100 wagons for the duration of a trip. In this way they could defend themselves from attack by the Crimean Tatars and robbers. The life and customs of the wagoners are vividly depicted in the *chumak songs. From the 17th to the mid-19th century the chumaks controlled 50 percent of the salt trade in Ukraine. In the 1830s–1850s these wagoners imported about 41,000 tonnes of fish each year. They carried wheat, farm products, and manufactured articles south into the steppes, the Crimea, and Moldavia. With time the chumaks became the main carriers of bulk cargo. They played an important role in Ukraine's economy by promoting the development of internal and external trade. In the second half of the 19th century the wagoners' trade began to decline as railways were built and steppe pasturage for oxen shrank.

The chumaks' life is extensively reflected not only in Ukrainian folklore but also in literature by such authors as T. Shevchenko, Marko Vovchok, I. Karpenko-Kary, and M. Kotsiubynsky. Painters were also attracted by the subject: V. Shternberg painted *Chumak* in 1836; I. Aivazovsky, *Chumak Wagon Train* in 1885; K. Trutovsky, *Chumak* in 1855; A. Kuindzhi, *Chumak Highway* in 1875; V. Orlovsky, *A Chumak's Rest*; and S. Vasylykivsky, *The Chumak Romodan Road*.

P. Odarchenko

Chumer, Vasyl [Čumer, Vasył], b 5 February 1882 in Drohoiv, Peremyshl county, Galicia, d 2 August 1963 in Edmonton, Alberta. Chumer was a pioneer schoolteacher who arrived in Winnipeg in 1903 and became a member of the first class to enroll in the *Ruthenian Training School in 1905. He taught in Manitoba and Alberta (1907–13) and was an organizer and first secretary-treasurer of the Ukrainian Pioneers' Association of Alberta. He is the author of one of the first historical accounts of the Ukrainian settlers in Canada, *Spomyny pro perezhyvannia pershykh ukrains'kykh pereselentsiv v Kanadi* (Recollections about the Experiences of the First Ukrainian Settlers in Canada, 1942), which was published in English as *Recollections about the Life of the First Ukrainian Settlers in Canada* (1981).

Chupakhivka [Čupaxivka]. III-15. Town smt (1970 pop 4,100) in Okhtyrka raion, Sumy oblast. Chupakhivka has a sugar-refining complex. The town was founded in the early 18th century.

Chuprynka, Hrytsko [Čuprynka, Hryc'ko], b 15 November 1879 in Hoholiv, Chernihiv gubernia, d 28 August 1921. A modernist poet, Chuprynka took an active part in the Revolution of 1905. He contributed to **Ukrains'ka khata* and, during the 1917 Revolution, served in the *Khmelnysky Regiment. In 1919 he led a rebellion against the Bolsheviks in the district of Chernihiv. He was executed by the Cheka. Though a fine craftsman who espoused P. Verlaine's dictum that poetry is firstly music,



Hrytsko Chuprynka

Chuprynka was not averse to speaking out on social and patriotic themes in his poems. Most of his poetry has been published in a collected edition, *Tvory H. Chuprynky* (Prague 1926), edited by P. Bohatsky.

Chuprynka, Taras. See Shukhevych, Roman.

Churai, Marusia [Čuraj, Marusja]. Legendary Ukrainian singer who, according to legend, lived in Poltava in 1625–50 and composed a number of songs that are still sung, including 'Oï, ne khody, Hrytsiu' (Don't Go to Parties, Hryts), 'Kotylysia vozy z hory' (The Wagons Rolled Downhill), and 'Za svit vstaly kozachen'ky' (The Cossacks Awoke at Dawn). The theme of 'Don't Go to Parties, Hryts' has been used in about 10 Ukrainian novels, several plays, and poems. The best-known novel based on this theme is O. Kobylanska's *V nediliu rano zillia kopala* (On Sunday Morning She Dug Up Herbs). The song itself was translated into German and French at the beginning of the 19th century. A collection of Churai's songs, with a biographical sketch by L. Kaufman, was published under the title *Divchyna z lehendy – Marusia Churai* (The Girl out of a Legend – Marusia Churai, 1967, 1974). In 1979 L. Kostenko's 'historical novel in verse' entitled *Marusia Churai* was published in Kiev.

Church brotherhoods. See Brotherhoods.

Church endowment property. In the Lithuanian-Polish Commonwealth this property consisted of land donated to the Catholic church by the state or the gentry. In the Hetman state in the second half of the 17th century and in the 18th century this property consisted of land donated to Orthodox monasteries by the hetmans or the Russian tsars. In Left-Bank Ukraine the church's endowment property was secularized in 1786, while in Right-Bank Ukraine the Russian government confiscated it in 1741–4 by converting it into state-controlled 'clerical' property, the income of which was used to support the clergy.

Church, historiography of the Ukrainian. The historiography of the Ukrainian church originated in the Princely era. The important events in the history of the church were recorded in the oldest monuments of Ukrainian literature: *chronicles, biographies of prominent church leaders, and descriptions of churches and monasteries. These sources are rich in materials on church history because their authors were usually members of the clergy. Some of these monuments have been pre-

served in such chronicles as *Povist' vremennykh lit* (Tale of Bygone Years), the *Kiev Chronicle, the *Lviv Chronicle, and in other documents of the period.

This tradition of church history was continued in the Lithuanian-Polish period, particularly in the second half of the 16th century and the beginning of the 17th century, in the general and the church-monastery chronicles and in the collections and records of church activities, such as the synodicons (registries of the dead). A larger number of historical works appeared in the period of religious struggle and polemics after the Church Union of Berestia (1596), although most of them were of a political nature. The religious struggle, as well as the broad cultural activity of Metropolitan P. Mohyla and particularly of his Kiev Collegium (see *Kievan Mohyla Academy), gave rise to truly historical treatises, although most of them were marginal parts of theological or biographical works such as the Hustynia Chronicle, the notes of Mohyla, S. Kosov's Patericon, and the later writings of Bishop Ya. Susha.

For the most part the first scholarly works on the history of the church still had a polemical purpose and were produced on the Orthodox side by the circles associated with the Kievan academy and on the Catholic side by the scholars of the *Basilian monastic order. Among them are the works of Archbishop H. Konysky, M. Bantysh-Kamensky (*Istoricheskoe izvestie o vznikshoi v Pol'she Unii* [Historical Information about the Union Originating in Poland], 1805), and the Catholic metropolitan L. Kyshka. The first general history of the Ukrainian church was written by the Basilian I. Kulchynsky: *Specimen Ecclesiae Ruthenicae, ab Origine Susceptae Fidei ad Nostra Tempora* (Rome 1733–4).

In this period works on various topics and local problems of the Ukrainian church appeared: H. Stebel'sky, I. Oleshevsky, and K. Srochynsky wrote on the history of the Basilian order and the monasteries: M. Ryllo, K. Khodyevych, and Y. Bazylovych wrote about Prince T. Koriatovych's foundation for the Mukachiv monastery (4 vols, 1799–1804).

19th and early 20th century. Systematic scholarly works on the history of the church, particularly on the church monuments of Kiev and other historical centers and prominent figures in Ukraine, began to appear at the beginning of the 19th century. After 1819 the center for these studies was the *Kiev Theological Academy. The first works were written by the Kievan metropolitan E. Bolkhovitinov: *Opisanie Kievo-Sofiiskogo sobora i kievskoi ierarkhii* (A Description of the Kiev St Sophia Cathedral and the Kiev Hierarchy, 1825) and *Opisanie Kievo-Pecherskoi Lavry* (A Description of the Kievan Cave Monastery, 1826). A number of noted church historians were graduates of the Kiev Theological Academy, among them M. Bulgakov, the author of the monumental work *Istoriia Russkoi Tserkvi* (A History of the Russian Church, 12 vols, 1857–83), Bishop F. Humilevsky, Bishop G. Rozanov, and Archbishop Teodosii of Katerynoslav.

Besides the theological academy several new institutions of learning in Kiev published research on the history of the church, in particular the *Kiev Archeographic Commission, the *Historical Society of Nestor the Chronicler, the journal **Kievskaia starina*, and later the *Ukrainian Scientific Society in Kiev. They influenced other centers of learning – in Kharkiv (A. Lebedev, M. Stelletsky), Poltava, Chernihiv, Odessa – and provincial ar-

cheological church societies, archives, and museums, mainly in Volhynia (M. Teodorovych, A. Khoinsky, and O. Fotynsky) and Podilia (Yu. Sitsinsky).

In the 19th century a particularly large number of archival materials and documents in the history of the Ukrainian church were published. The more important collections of documents were **Akty, otnosiashchiesia k istorii Iuzhnoi i Zapadnoi Rossii* (15 vols, 1863–92); **Arkhiv Iugo-Zapadnoi Rossii* (Archive of Southwest Russia), series 1, 12 vols, 1859–1914); *Materialy dlia istorii zapadno-russkoi Tserkvi* (Materials for the History of the West Ruthenian Church, 3 vols, 1895), edited by S. Golubev; **Pamiatniki, izdannye Vremennoi Komissiei dlia razbora drevnikh aktov* (Monuments Published by the Temporary Commission for the Study of Ancient Acts, 4 vols, 1845–59); *Opisanie dokumentov arkhiva zapadno-russkikh uniatskikh metropolitov* (Description of the Documents in the Archive of the West Ruthenian Uniate Metropolitans, 2 vols, 1897). M. Petrov's five volumes, F. Titov's five volumes, and A. Tainer's and Ye. Shmurlo's collections of materials on the history of the Kievan Mohyla Academy in the 18th–19th century also deserve mention.

In this period the following important contributions to the history of the Ukrainian church were published: F. Ternovsky's *Ocherki iz istorii Kievskoi eparkhii v xviii st. ...* (Outline of the History of the Kiev Eparchy in the 18th Century, 1879); S. Ternovsky's *Issledovanie o podchinnii Kievskoi mitropolii Moskovskomu patriarkhatu* (Study of the Subordination of the Kiev Metropolitanate to the Moscow Patriarchate, 1872); I. Malyshevsky's *Kievskie tserkovnye sobory* (The Kievan Church Sobors, 1884) and *Zapadnaia Rus' v bor'be za svoiu veru i narodnost'* (Western Rus' in the Struggle for Its Faith and National Identity, 1894); S. Golubev's *Kievskii mitropolit Petr Mogila i ego spodvizhniki* (Kievan Metropolitan Petro Mohyla and His Associates, 2 vols, 1883 and 1898); V. Bidnov's *Pravoslavnaia Tserkov' v Pol'she i Litve* (The Orthodox Church in Poland and Lithuania, 1908); T. Titov's *Ruskaia Pravoslavnaia Tserkov' v pol'sko-litovskom gosudarstve v xvii–xviii vv. (1654–1795)* (The Ruthenian Orthodox Church in the Polish-Lithuanian State in the 17th–18th Century [1654–1795], 3 vols, 1905–16) and *Istoriia Kievo-Pecherskoi Lavry* (The History of the Kievan Cave Monastery, 2 vols, 1880); P. Lebedintsev's works on Kiev church monuments and monasteries; and T. Lebedintsev's work on M. Znachko-Yavorsky. The studies of the following scholars were published mostly in **Trudy Kievskoi Dukhovnoi Akademii*: M. Ohloblyn, S. Kryzhanovskiy, P. Orlovskiy, S. Kurhanovych, I. Rybolovskiy, I. Hraievskiy, M. Shpachynskiy, A. Bilhorodskiy, V. Chekhivskiy, A. Osynskiy, V. Ivanytsky, M. Mukhyn, and A. Krylovskiy.

Several scholars who worked outside Ukraine made important contributions to the history of the Ukrainian church: I. Chistovich wrote *Ocherk istorii zapadno-russkoi tserkvi* (An Outline of the History of the West Ruthenian Church, 2 vols, 1882–4) and *Ieofan Prokopovich i ego vremena* (Teofan Prokopovych and His Time, 1868); P. Zhukovich wrote *Seimovaia bor'ba pravoslavnogo zapadno-russkogo dvorianstva s tserkovnoi uniei (do 1609 g.)* (The Parliamentary Struggle of the Orthodox West Ruthenian Nobility against the Church Union [to 1609], 6 fascicles, 1901–10); and K. Kharlampovich authored *Malorossiiskoe vliianie na velikoruskuuiu tserkovnuuiu zhizn'* (The Little Russian Influence on Great Russian Church Life, 1914).

Many Ukrainian historians studied various aspects of

church history: M. Maksymovych wrote on the church in the Kiev and Pereiaslav regions; M. Kostomarov wrote on the causes and the nature of the union in Western Russia (1842); V. Antonovych produced *Ob Unii i sostoianii Pravoslavnoi Tserkvi s poloviny xvii do kontsa xviii v.* (On the Union and the State of the Orthodox Church from the Middle of the 17th to the End of the 18th Century, 1871); M. Ivanyshchyn discussed the origins of the union (1859); O. Levytsky wrote a monographic preface to vol 6, series 1, of *Arkhiv Iugo-Zapadnoi Rossii*, entitled 'Vnutrennee sostoianie zapadno-russkoi Tserkvi v pol'sko-litovskom gosudarstve v kontse xvi veka i Unii' (The Internal State of the West Ruthenian Church in the Polish-Lithuanian State at the End of the 16th Century and the [Church] Union, 1884), 'Iuzhnorusskie arkhieri v xvi-xvii v.' (South Russian Bishops in the 16th-17th Century, *Kievskaiia starina*, vol 1 [1882]), and 'Tserkovni spravy na Zaporozhu' (Church Affairs in Zaporizhia, *ZUNTK*, vol 9 [1912]); O. Lazarevsky traced the history of the clergy of the Hetman state; M. Vasylenko and M. Hrushevsky discussed church affairs, the latter in his *Istoriia relihiinoi dumky na Ukraïni* (The History of Religious Thought in Ukraine, 1925) and *Istoriia Ukraïny-Rusy* (The History of Ukraine-Rus', 10 vols, 1898-1937).

In this period a number of Russian historians dealt with the history of the Ukrainian church, usually in the context of the history of the Orthodox church in the Russian Empire; these included N. Karamzin, S. Sokolov, and V. Kliuchevsky, and the following church historians: A. Ornatsky, who produced *Istoriia rossiiskoi ierarkhii* (A History of the Russian Hierarchy, 6 vols, 1807-15); G. Karpov; V. Eingorn; I. Shliapkin, who wrote on Dmitrii of Rostov (1891); M. Priselkov, author of *Ocherki po tserkovno-politicheskoi istorii Kievskoi Rusi x-xii vv.* (Outlines of the Church-Political History of Kievan Rus' in the 10th-12th Century, 1913); and, most importantly, E. Golubinsky, the author of *Istoriia Russkoi Tserkvi* (A History of the Russian Church, 2 vols, 1880, 1911).

Western Ukraine up to 1917. The Ukrainian Catholic church in Galicia developed a distinct national identity. Historical studies of the church usually reflected this identity and consisted mostly of monographs and investigations of sources. The following scholars wrote on church history (mostly local): M. Harasevych, the author of *Annales Ecclesiae Ruthenae* (1862); D. Zubrytsky; T. Zakhariasevych; Ya. Holovatsky; M. Malynovsky, the author of *Die Kirchen- und Staats-Satzungen bezüglich des griechisch-katholischen Ritus der Ruthenen in Galizien* (1861); A. Dobriansky, who wrote on the bishops of Peremyshl; and, most important, A. Petrushevych, the author of *Svodnaia galitsko-russkaia letopis' 1500-1840* (The Composite Galician-Ruthenian Chronicle 1500-1840, 1872-4, and 1889) in six volumes, which focuses on various events in the history of the church in Galicia, and I. Sharanovych, who wrote about the Stauropogion Institute in Lviv. In 1878-80 Yu. Pelesh's large, two-volume work *Geschichte der Union der ruthenischen Kirche mit Rom von den ältesten Zeiten bis auf die Gegenwart* was published in Vienna. It presented the entire history of the Ukrainian church up to the Union of Berestia in 1596, as well as the history of the Ukrainian Catholic church until 1879. During this period one of the largest research and publishing centers for church history was the *Stauropogion Institute. Among other works this center published the monumental *Monumenta Confraternitatis Stauropigianae*

Leopoliensis (1518-1600) (2 vols, 1895-6), prepared by V. Milkovych. Many studies in church history appeared in *Zapysky Naukovoho tovarystva im. Shevchenka*, written by such scholars as O. Sushko, B. Buchynsky, I. Franko, K. Studynsky (on the history of polemical literature), and F. Sribny (on the history of the Lviv brotherhood).

In Transcarpathia the problems of the local church were studied by such scholars as M. Luchkai; O. Dukhnovych, the author of *Istoriia Priashevskoi eparkhii* (The History of the Prešov Eparchy, 1877; English translation, 1971); I. Dulyshkovych; Yu. Zhatkovych; and A. Hodynka, who in 1911 published 527 documents in the history of the Mukachiv eparchy from 1459 to 1715.

Several works on the history of the church in Bukovyna appeared in this period: S. Dashkevych's *Die Lage griechisch-orthodoxen Ruthenen in der Bukowiner Erzdiözese* (1891) and the studies of O. Manastyrsky, Ye. Kozak, and Ye. Pihuliak.

The more important Polish historians who devoted attention to the problems of the Ukrainian church or the problems of the Roman Catholic church in Ukrainian territories were A. Prochazka, W. Abraham, K. Stadnicki, M. Giżycki (Wofyniak), and E. Likowski, the author of *Unia brzeška* (The Union of Berestia, 1896), *Historia Unii Kościota Ruskiego z Kościołem Rzymskim* (A History of the Union of the Ruthenian Church with the Roman Catholic Church, 1875), and *Dzieje Kościota Unickiego na Litwie i Rusi w xviii i xix w.* (The History of the Uniate Church in Lithuania and Rus' in the 18th and 19th Centuries, 2 vols 1880).

Among West European specialists the following deserve to be mentioned: L.K. Goetz, the author of *Das Kiewer Höhlenkloster als Kulturzentrum des vormongolischen Russlands* (1904); J. Fiedler, who wrote on the Union of Berestia; P. Pierling, the author of *La Russie et le Saint-Siège* (5 vols, 1896-1912); and A. Guépin, who wrote on Y. Kuntsevych.

1917-45. Except for studies of church archeology, art, and estates, research and publication in church history ceased during this period in the Ukrainian SSR. The main centers for church history were the *Ukrainian Scientific Institute in Warsaw, the Faculty of Orthodox Theology at Warsaw University, and the Orthodox Theological Seminary in Kremianets. The more important works that were prepared mainly at these centers were O. Lototsky's *Ukraïns'ki dzherela tserkovnoho prava* (Ukrainian Sources of Church Law, 1931) and *Avtokefaliia* (Autocephaly, 2 vols, 1935-8); D. Doroshenko's *Pravoslavna Tserkva v mynulomu i suchasnomu zhytti Ukraïns'koho narodu* (The Orthodox Church in the Past and Present Life of the Ukrainian People, Berlin 1940); V. Zaikyn's articles and studies on the origins of Christianity in Ukraine and laity participation in church government and his *Z suchasnoi Ukraïns'koi tserkovnoi istoriohrafii* (From Contemporary Ukrainian Church Historiography, 1927); I. Ohienko's works on the church in the 17th-18th century; E. Sakovych's studies on the Orthodox church in Poland at the end of the 18th century and his *Kościół Prawosławny w Polsce w epoce Sejmu Wielkiego 1788-1792* (The Orthodox Church in Poland during the Period of the Great Sejm, 1788-1792, 1935), and the studies of A. Richynsky.

Ukrainian Catholic historiography developed freely during this time in Galicia and Transcarpathia at such research centers as the *Greek Catholic Theological Academy and the *Ukrainian Theological Scholarly Society

with its quarterly **Bohosloviia*, both in Lviv, around the journal *Zapysky Chyna sv. Vasyliia Velykoho* (**Analecta Ordinis S. Basilii Magni*) in Zhovkva and Lviv, and (to a lesser extent) at the Shevchenko Scientific Society.

Among the lay church historians who wrote at this time the following should be mentioned: S. Tomashivsky, the author of *Petro, pershyi uniiats'kyi mytropolyt Ukraïny-Rusy* (Petro, the First Uniate Metropolitan of Ukraine-Rus', 1928) and *'Vstup do istorii Tserkvy na Ukraïni'* (An Introduction to the History of the Church in Ukraine, *Zapysky Chyna sv. Vasyliia Velykoho*, 1932, nos 1–2); M. Chubaty, who wrote many studies and articles and the large work *Istoriia khrystyianstva na Rusi-Ukraïni* (The History of Christianity in Rus'-Ukraine, 2 vols, 1965 and 1976), which was completed only up to 1458; M. Andrusiak, who studied the 17th-century Galician church; I. Krypiakevych; M. Bordun; and A. Androkhovych. V. Sichynsky, V. Zalozetsky, M. Holubets, I. Svientsitsky, and L. Dragan published studies of Ukrainian church architecture and art.

Among clerical church historians the most noted ones were: I. Skruten, who specialized in the historiography and history of the Basilian order; T. Kostruba, the author of *Narys z tserkovnoi istorii Ukraïny x–xiii st.* (Essays on the Church History of Ukraine in the 10th–13th Century, 1939); R. Lukan, a specialist in the history of monasteries; A. Ishchak, who studied the struggle for union and autocephaly in the 13th–15th century; M. Karovets, the author of *Velyka reforma Chyna sv. Vasyliia Velykoho* (The Great Reform of the Order of St Basil the Great, 4 vols, 1933–8); T. Halushchynsky; P. Tabinsky; Bishop H. Lakota; and I. Rudovych. Special mention should be made of V. Lypynsky's historiographic work *Relihiia i Tserkva v istorii Ukraïny* (Religion and the Church in the History of Ukraine, 1925).

Local church history was studied in Transcarpathia by A. Hodynka, O. Petrov, Ye. Perfetsky, V. Hadzhega, and H. Kinakh. In Bukovyna Ye. Kozak and I. Pihuliak did research in church history.

1945–79. After the Second World War the main centers of Ukrainian Orthodox historiography were at first the **Theological Academy of the Ukrainian Autocephalous Orthodox Church in Munich* (where N. Polonska-Vasylenko lectured and did research in church history, O. Ohloblyn studied church historiography, and V. Hryshko and L. Okinshevych specialized in church law) and then the Scholarly Theological Institute, which eventually moved to the United States; the Ukrainian Scholarly Orthodox Society in Canada; and the publishing center of the Ukrainian Orthodox church in South Bound Brook, New Jersey. Besides the numerous articles and studies of Metropolitan Ilarion (I. Ohienko), several large works on the history of the Orthodox church were published: I. Vlasovsky's *Narys istorii Ukraïns'koi Pravoslavnoi Tserkvy* (An Outline History of the Ukrainian Orthodox Church, 4 vols, 1955–66); N. Polonska-Vasylenko's *Istorychni pidvalylyny UAPT's* (The Historical Foundations of the Ukrainian Autocephalous Orthodox Church, 1964); and A. Zhukovsky's *Petro Mohyla i pytannia iednosti tserkov* (Petro Mohyla and the Question of Church Unity, 1969).

Zapysky Chyna sv. Vasyliia Velykoho resumed publication under Rev A. Velyky's editorship in 1949, and its editorial office in Rome became the center for Ukrainian Catholic historiography. In the journal's first section, *Pratsi* (Transactions), 40 monographs were published; almost all of

them dealt with the history of the Ukrainian church. The second section, *Zapysky* (Notes), constitutes 10 large volumes. The third section, *Dokumenty* (Documents), constitutes 52 volumes of materials and documents from the Vatican archives. With the arrival of Archbishop Major Y. Slipy in Rome in 1963, the Ukrainian Theological Scholarly Society resumed its activities, and the **Ukrainian Catholic University* founded by Cardinal Slipy began to publish the society's works. Numerous monographs and historical articles appeared in the revived journal *Bohosloviia*. This center also produced 14 volumes of documents entitled **Monumenta Ucrainae Historica* (1964–77).

Among the Ukrainian Catholic clergy the more important historians are A. Velyky, the author of numerous articles and the nine-volume *Z litopysu khrystyians'koi Ukraïny* (From the Chronicle of Christian Ukraine, 1968–77); I. Nazarko, who wrote monographs on Volodymyr the Great and on the Catholic metropolitans of Kiev and Galicia; M. Vavryk, the author of articles on the history of the Basilian order and the monograph *Narys rozvytku i stanu Vasyliians'koho Chyna vprodovzh 17–20 storich* (An Outline of the Development and the State of the Basilian Order during the 17th–20th Century, 1978); I. Nahaievsky; M. Shegda; S. Semchuk; V. Boisak; I. Patrylo; M. Marusyn; I. Khoma; P. Pidruchny; Yu. Kubinii, A. Pekar, and A. Baran (the latter three specialists on the history of Transcarpathia); M. Voinar, an expert on the history of the Basilian order; M. Solovii, the author of a monograph on M. Smotrytsky; O. Kupranets; R. Holovatsky; A. Hlynya, the author of monographs on Metropolitan H. Yakhymovych and the suppression of the union in the Kholm region; I. Prashko, the author of a work on the Kiev metropolitanate in 1655–65; B. Balyk; D. Blazheiovsky; and B. Kurylas. Among lay historians the following deserve to be mentioned: W. Lencyk; B. Kazymyra; P. Isaiv; L. Sonevytsky; H. Luzhnytsky, the author of *Ukraïns'ka tserkva mizh Skhodom i Zakhodom* (The Ukrainian Church between the East and the West, 1954); and V. Yaniv, the editor of the collection *Relihiia v zhytti Ukraïns'koho narodu* (Religion in the Life of the Ukrainian people, 1966). The problems of the church in Soviet Ukraine after the Second World War have been studied by the Institute for the Study of the USSR in Munich (N. Teodorovych and others) and by such scholars as L. Sonevytsky, P. Hrytsak, I. Korovytsky, A. Zhukovsky, and particularly B. Bociurkiw and V. Markus.

Historical accounts of the evangelical movements and sects in Ukraine were written by M. Hrushevsky, V. Lypynsky, D. Olianchyn, and particularly H. Domashovets – the author of *Narys istorii Ukraïns'koi Ievanhelyts'koi Baptysts'koi Tserkvy* (An Outline History of the Ukrainian Evangelical Baptist Church, 1967) – and O. Dombrovsky – the author of *Narys istorii Ukraïns'koho ievanhel's'ko-reformovanoho rukhu* (An Outline History of the Ukrainian Evangelical Reformed Movement, 1979). Among Polish historians W. Zakrzewski, J. Szujski, J. Bukowski, S. Morawski, N. Lubowicz, K. Chodyncki, and S. Kot studied this subject. The history of church art is presented in the works of P. Kurinny, O. Povstenko, V. Karmazyn-Kakovsky, and S. Hordynsky.

Articles and materials on the Ukrainian church appeared in the following foreign publications: the Russian journals **Chteniia v Imperatorskom obshchestve istorii i drevnosti rossiiskikh* (Moscow), *Khristiianskoe chtenie* (St Petersburg),

and *Vestnik Iugo-Zapadnoi Rossii* (Kiev-Vilnius); and in the Polish journals *kwartalnik historyczny* (Lviv) and *Przewodnik naukowy i literacki* (Lviv). The Papal Institute of Oriental Studies in Rome gave much attention to the history of the Ukrainian church. Among its professors the following published on this subject: N. Baumgarten, who specialized in the origins of Christianity in Ukraine; G. Hofman and J. Krajcar, who wrote on the union; M. Lacko, who concentrated on Transcarpathia; and A. Ammann, the author of *Abriss der ostslawischen Kirchengeschichte* (1950).

Other foreign historians who made contributions to the history of the Ukrainian church were the Poles K. Lewicki, K. Chodynicki, A. Łapiński, J. Umiński, A. Deruga, W. Meysztowicz, T. Długosz, A. Petrani, L. Bienkowski, O. Halecki (the author of *From Florence to Brest, 1439–1596*, 1958), and A. Poppe; the Germans E. Winter, A. Ziegler, A. Korczok, J. Madey, and H. Koch; the Frenchmen B. Leib, A. Jobert, M. Jugie, F. Rupp, and N. Struve; the émigré Russians E. Shmurlo, M. Taube, V. Moshin, G. Ostrogorsky, A. Kartashev, and G. Fedotov; the Rumanians P. Panaitescu, N. Popescu, T. Ionesco, and E. Turdeanu; and the Czech F. Dvornik.

Relatively recently Soviet historians have begun to write on church history, including the history of the Ukrainian church: B. Ramm published *Papstvo i Rus' v x–xv vv.* (The Papacy and Rus' in the 10th–15th Century, 1959) and Ya. Shchapov published *Kniazheskie ustavy i tserkov' v drevnei Rusi xi–xiv vv.* (Princely Statutes and the Church in Ancient Rus' of the 11th–14th Centuries, 1972).

A general survey of Ukrainian church historiography can be found in O. Ohloblyn's article 'Ukrains'ka tserkovna istoriografiiia,' *Ukrains'kyi istoryk*, 1969, no. 4. A detailed survey of the bibliography on the history of the Ukrainian church is presented in Rev I. Patrylo's 'Dzherela i bibliografiiia istorii Ukrain's'koï Tserkvy,' *Zapysky ChSVV*, 8–9 (repr separately, Rome 1975). A supplement and continuation of the survey appeared in *Zapysky ChSVV* (Rome 1979).

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O. Ohloblyn, I. Patrylo

Church, history of the Ukrainian

Beginnings. Christianity had already penetrated some regions adjacent to the Black Sea known in antiquity as Scythia by the late first century. St Andrew, brother of St Peter, is said to have preached the message of Jesus Christ there. The western part of Scythia belonged to the Roman Empire, while the eastern part was an independent

Hellenistic kingdom. During the vehement persecutions within the Roman Empire from the time of Nero, the Black Sea region became the place of exile of many Christians sentenced by Roman courts. Pope *St Clement I (88–97) was exiled to Chersonese in the Crimea where he is said to have died a martyr. His remains were brought later to Rome by the Apostle of the Slavs, St Cyril, and in 989 Pope John xv sent his skull to the prince of Kiev, *Volodymyr the Great, after the latter embraced the Christian faith. It is likely that Christianity spread at a very early date from the Hellenistic colonies to the neighboring Slavic tribes in the southern parts of today's Ukraine. The Hellenistic settlements on the Black Sea vanished during the migration of nations, but the new invaders themselves adopted the Christian faith in the form of either Arianism (the Visigoths) or Eastern (Byzantine) Christianity (the Ostrogoths). The latter had a metropolitan see at Dorus in the northern Crimea that played an important role in converting the people living in the Azov Sea region. The first Rus' eparchy was created by the patriarch of Constantinople, probably at *Tmutorokan on the Taman Peninsula, some time during the 9th century. This eparchy does not appear in the hierarchical lists before the 10th century. After the decline of the Khazars, the prince of Kiev, Sviatoslav the Conqueror, annexed the Tmutorokan principality (khaganate) to his realm in 965, and from 970 until the 12th century the eparchs of Tmutorokan were styling themselves archbishops. After the conversion of Rus' proper and the capture of Korsun (Chersonese), they may have, in fact, become the proto-hierarchs of the Rus' church. In Nestor's chronicle, *Povist' vremennykh lit* (Tale of Bygone Years), the see of Tmutorokan is called 'kafolikani ikkllisia' (catholicate church). This suggests that the archbishops of Tmutorokan may have considered themselves autonomous, largely independent of Constantinople.

The liturgical language of the Tmutorokan eparchy was Greek, but Greek was later replaced by Slavonic, the liturgical language that came from Bulgaria and was adopted in all the Slavic churches. The latter represented a current that originated from the missionary work of ss Cyril and Methodius, the apostles of the Slavs, and their disciples. The Slavic rite used by these missionaries held an intermediate position between the Roman (Latin) rite and the Byzantine rite. This current also reached parts of Poland and western Rus' and gave rise to the dioceses of Cracow and Peremyshl. It is known that during the reign of Mieszko in Poland, who had received baptism in the Latin rite from Bohemia, there were priests who were married and used the Slavic-rite liturgy. Thus, 100 years before the official baptism of Rus' in 989 (according to tradition in 988), parts of Rus'-Ukraine, including Tmutorokan Rus' and Peremyshl, were already Christian. Christianity was not entirely absent in Kievan Rus' even before that decisive event. Princess *Olha (945–64), who governed the Kievan state until her son Sviatoslav came of age, was baptized by Patriarch Theophylactos at Constantinople in 954 or 955. Her wish to Christianize the people of Rus', after unsuccessful negotiations with Constantinople, led her to approach the German Emperor, Otto I, to ask for missionaries. However, the mission of Bishop Adalbert was frustrated by a strong pagan reaction that broke out under Sviatoslav. Olha's grandson, Yaropolk, whom she had educated, wanted to realize her intentions, and again envoys were sent to the west. But

the missionaries sent by Pope Benedict VII could do very little, as Kiev was in the hands of Prince Volodymyr, another of Olha's grandsons, who had been brought up by his pagan uncle, Dobrynia. Volodymyr did not embrace the Christian religion until somewhat later, in 986 or 987. Having supported the Byzantine emperor in his wars, he was duly rewarded; he married the emperor's sister, Anna, in Korsun in 989. On his return to Kiev, he declared Rus' a Christian country. From then on he used all means to Christianize his realm. Yet the process of Christianization met strong opposition, and sporadic pagan reaction was felt even 100 years later. (See *Christianization of Ukraine).

Little is known about the beginnings of the church hierarchy in the Kievan realm. The first hierarch residing in the capital was a Greek, Metropolitan Theopemptos, who was sent by the ecumenical patriarch Alexandros Studites in 1037 as a result of an agreement between the Byzantine emperor and Prince Yaroslav the Wise. There are three different theories on the rise of the hierarchy in Rus'. Many historians assume that it originated in Byzantium-Constantinople or in the west; the Russian historian M. Priselkov suggests that the Rus' hierarchy, like the liturgical language, originated in Bulgaria (in the Patriarchate of Ohrid). Other scholars suggest that Volodymyr relied on the already existing eparchies of Tmutorokan in the south and Peremyshl in the west. The following eparchies existed during his lifetime in Rus', which comprised Ukrainian, Belorussian, and Russian lands: Kiev, Novgorod, Chernihiv, Volodymyr-Volynskiy, Peremyshl, and, probably, Turiv.

Shortly after Volodymyr's death (1015) he and his grandmother, Olha, came to be venerated as saints or 'equals of the apostles' in Rus'. However, the Byzantine church recognized this veneration only two centuries later. The struggle for the Kievan throne among Volodymyr's sons interrupted the ecclesiastical and missionary development in Rus', and the Greek metropolitan's jurisdiction ended abruptly six years after his arrival in the capital because of the war between Rus' and Byzantium. This war (1043-6) interrupted the political as well as the ecclesiastical relations between the two states. In 1051 Yaroslav the Wise (1019-54) convoked a synod of bishops and installed *Ilarion as metropolitan without having asked for the consent of the ecumenical patriarch. Ilarion governed the Rus' church until about 1065. The number of eparchies was also augmented at that time: Pereiaslav, Yuriiv, and Bilhorod (near Kiev) were added; the latter two were parts of the Kiev eparchy, and their hierarchs were assistant bishops to the metropolitan.

With the introduction of Christianity, Rus' culture, architecture, and education flourished, fostered by the Greek clergy, artists, and artisans accompanying Volodymyr's Greek wife, Anna. *St Anthony of the Caves, founder of the Kievan Cave Monastery, had experienced monastic life at Mt Athos. As well, some native hierarchs such as Ilarion, who eventually became metropolitan (1031-65?), and Luka Zhydiata of Novgorod, excelled in erudition.

Under Constantinople. Around 1069, Byzantium sent another Greek metropolitan, Georgios, to head the Rus' church. But because he would not recognize the sanctity of the local martyrs, Georgios was forced to return to Byzantium some four years later. It was only in 1080 that the metropolitan see was again filled by a Greek, Ioannes

II, whose successor, Ioannes III, occupied the Kiev see for only one year. During the seven-year vacancy that followed, Yefrem, the bishop of Pereiaslav, governed the metropolity. Yefrem was a native boyar who had become a monk of the Kievan Cave Monastery, which had been reformed by its third abbot, *St Theodosius, according to the rules of St Theodore Studite which changed it from the eremitic to the cenobitic way of life. Under Yefrem the feast of the transference of the relics of St Nicholas of Myra was introduced in Rus'. Yefrem was succeeded by Nicholas (1097-1103), during whose rule the Rostov eparchy came into being. Here the missionaries Leontii and Isaiah, monks of the Kievan Cave Monastery, were martyred.

The three Greek metropolitans of Kiev - Nicephorus (1103-21), Nicetas (1122-6), and Michael II (1130-45) - spread polemical writings and incited feelings of hostility against the Western church. They also tried to impose Greek hierarchs on the other established eparchies and were partly successful, especially in the northern part of the Kievan metropolity. A serious conflict between Michael and Prince Vsevolod Olhovych forced the metropolitan to leave Rus'. Vsevolod's successor on the Kievan throne, Iziaslav II Mstyslavych, summoned a synod of the hierarchy in 1147. Presided over by Bishop Onufrii of Chernihiv, the synod elected Klym Smoliatych, an erudite monk of the Zarub monastery, as metropolitan. During his enthronement Smoliatych was blessed with the relics of Pope St Clement. Under him monastic life underwent a considerable revival. He governed the Rus' church until about 1154 and subsequently headed the Volodymyr-Volynskiy eparchy. He probably died before the devastation of Kiev in 1169 by the prince of Suzdal and Vladimir, Andrei Bogoliubskii.

Though Rome and Constantinople had had no ecclesiastical communion with each other from 1054, relations between state and church in Rus' on the one hand and Rome on the other were maintained. Pope Gregory VII granted Prince Iziaslav royal status. The latter sent a pallium for the tomb of St Adalbert-Wojciech in Gniezno, Poland. In the 12th century Rus' princes and boyars contributed financially to the construction of the churches of St Jacob and St Gertrude at Regensburg, Bavaria. Only after 1204, when the Crusaders devastated Constantinople and its sanctuaries, did relations with the West worsen; Greek hierarchs coming from Nicea disseminated anti-Latin sentiments. Greek metropolitans remained in continuous succession until the Mongol capture of Kiev in 1240.

After the Mongol invasion Prince Mykhail Vsevolodovych of Chernihiv became prince of Kiev and installed P. *Akerovych as metropolitan (1242-6). Akerovych attended the Ecumenical Council of Lyons in 1245. In the mid-13th century Prince *Danylo Romanovych of Halych became the ruler of Rus'. In 1245 he asked Pope Innocent IV for help against the Tatars and for royal status. In his reply in the same year the pope addressed him as 'king.' Danylo, his nobles, and the clergy were prepared to acknowledge the pope as the head of the church. However, the union with Rome by Danylo and his brother, Vasylo, who resided at Volodymyr-Volynskiy, was politically motivated. After his coronation in 1253, when the expected assistance against the Tatars did not materialize, Danylo broke off relations with Rome. Having appointed *Cyril II as metropolitan of Kiev, Danylo

sent him to the ecumenical patriarch for consecration. The patriarch obliged on two conditions: the metropolitan was not to reside in the Principality of Galicia-Volhynia and was to foster good relations with the Tatars, who were the enemies of the Latin empire at Constantinople. Keeping this promise, the metropolitan resided either at Kiev, Pereiaslav, or Vladimir on the Kliazma. A zealous pastor, Cyril summoned a synod at Vladimir in 1274, which adopted a number of ecclesiastical reforms. He also succeeded in getting important privileges for the church from the Golden Horde, which permitted him to create an eparchy in their capital, Sarai.

When his successor, the Greek metropolitan Maximos (1283–1305), transferred the metropolitan's residence from Kiev to Vladimir, the Principality of Galicia-Volhynia reacted strongly and demanded a separate metropolity from Constantinople. Patriarch Athanasios consented to this demand, and Niphont became the first metropolitan of Halych in 1302. After Niphont's death in 1305, the prince of Galicia-Volhynia, Yuri Lvovych, sent the hegumen of Ratna Monastery, Petro, to Constantinople for episcopal consecration. Since Maximos died at that time, the patriarch and his synod appointed Petro as the sole metropolitan of Kiev and Halych (1308–26), under the condition that he would reside in the north. Petro transferred his residence to Moscow, retaining, however, the title of metropolitan of Kiev, Halych, and all Rus'. Thus, he laid the foundations for a new independent ecclesiastical development in the Moscow principality. In the end the Kievan metropolity was divided by the patriarch. A separate metropolitan had to be appointed not only for Halych but also for Lithuania (from 1317). Despite the efforts of the Greek metropolitan of Kiev, Theognost (1328–53), who succeeded Petro, to suppress the rival metropolitan sees and to unite them with the see of Kiev at Moscow, the disintegration could not be stopped. Metropolitan Theodore of Halych (1337–47) acquired power even in the eparchies of the Kiev and Chernihiv regions.

In the mid-14th century the Principality of Galicia-Volhynia collapsed and the metropolity of Halych ceased to exist. Theognost, the Kiev metropolitan residing in Moscow, himself appointed Aleksei (1354–78), with the consent of the ruler, as his successor. However, the Lithuanian grand prince Algirdas, supported by the princes of Tver, sent his candidate, Roman, to Constantinople, denying Aleksei any jurisdiction in his realm. To satisfy the rules of canon law, the patriarch ordained Aleksei metropolitan of 'Kiev and all Rus'' and Roman metropolitan of 'Lithuania and Volhynia.' In 1356 the Lithuanian metropolitan, by decision of the Holy Synod in Constantinople, was to exercise jurisdiction over the eparchies of Polatsk and Turiv, Volodymyr, Lutske, Kholm, Halych, and Peremyshl. The metropolitan also considered Tver as his suffragan see, though officially it belonged to the Moscow metropolity 'of Kiev.' After Roman's death in 1361 Aleksei tried to prevent the appointment of his successor, but in 1371 Algirdas demanded from the patriarch the ordination of a metropolitan with jurisdiction over Kiev, Smolensk, Tver, Little Rus' (Halych, Kholm, Volodymyr, Lutske, Turiv, and Peremyshl), Novosel, and Nizhnii Novgorod. In the same year the Polish king, Casimir III, demanded from Patriarch Philotheos the re-establishment of Halych as a metropolity with Bishop Antonii as its titular head. The patriarch had to give in.

In the letter of appointment, however, Antonii was given jurisdiction only over the eparchies of Volodymyr, Peremyshl, and Kholm as suffragan sees, all of which were under Polish rule.

In 1373 the patriarch sent the monk *Cyprian, a native of Serbia, to investigate the situation in Rus'. He succeeded in being ordained as metropolitan of 'Kiev and all Rus'' and took up his residence in Moscow in 1389. He managed to unite the Lithuanian and Halych metropolities to his see. After Metropolitan Antonii's death in 1391 the efforts of the Polish-Lithuanian king Jagiello to establish Bishop Ivan of Lutske as metropolitan of Halych failed. Metropolitan Cyprian succeeded in obtaining from Constantinople the abolition of this metropolity in 1401. Only a vicar remained in Halych to administer the ecclesiastical property. In 1406 the eparchy of Halych itself was dissolved for the next 130 years. Later laymen, appointed by the Latin-rite archbishop of Lviv, functioned as administrators, which brought the major part of the Orthodox church's property into the possession of the Latin archdiocese.

After having failed in his efforts to establish Bishop Teodosii of Polatsk as metropolitan of Kiev, Grand Duke Vytautas of Lithuania was prepared to accept Photios, Cyprian's successor in Moscow (1408–31), if the latter visited the Western eparchies more frequently. But the bishops complained that the metropolitan would then take away the church treasures to Moscow. Because of this, the ruler convoked the bishops to Navahrudak in 1414 for the election of a new metropolitan. The metropolitan-elect, Hryhorii Tsamblak (a Bulgarian), was, however, refused consecration by Constantinople. Eventually, he was ordained in 1415 by the bishops of Polatsk, Smolensk, Lutske, Chernihiv, Volodymyr, Turiv, Peremyshl, and Kholm, who invoked as precedent the 1147 election of Klym Smoliatysh. Tsamblak's excommunication, Constantinople's reply to this act, was simply ignored in Rus'. In 1418 Metropolitan Hryhorii attended the ecumenical council at Constance, where he expressed his desire for the ecclesiastical communion between the Eastern and Western churches. But on his return he died (1419). Now Vytautas and Photios became reconciled. After the latter's death – Vytautas had died one year before – in 1431, Grand Prince Svidrigailo's candidate, Bishop Herasym of Smolensk, ascended the metropolitan's throne, but in 1435 he was accused of high treason and burned at the stake. His successor was again a Greek, *Isidore (1437–58), one of the most erudite and enlightened men of his time. He took part in the council of Ferrara-Florence as a member of the Orthodox delegation. Like his patriarch, Joseph II, Isidore was in favor of restoring ecclesiastical communion between the East and West and signed the act establishing the Church Union of *Florence. After the council in 1439, he left Florence, as legate of Pope Eugenius IV, for Rus', Lithuania, Livonia, and Poland. He met with opposition both from the Polish Catholic hierarchy and from those in power in Moscow. Imprisoned in Moscow in 1441, Isidore was able, however, to escape and eventually return to Kiev. He returned to Rome and, in 1458, resigned as metropolitan of Kiev and all Rus'.

By order of Grand Prince Vasili of Moscow, Bishop Iona of Riazan was appointed metropolitan in 1448 without the consent of the patriarch of Constantinople. Because of the Union of Florence this was now considered schismatic. The Moscow church thus declared its

autocephaly, which was recognized by Constantinople only in 1589. Iona's successor, Feodosii, assumed the title of metropolitan of Moscow and all Rus'.

In the Polish-Lithuanian Kingdom Hryhorii *Bolharyn became metropolitan of Kiev and all Rus' in 1458. He was consecrated by the fugitive patriarch, Gregory IV Mammias of Constantinople, in Rome, receiving jurisdiction over the eparchies of Briansk, Kholm, Halych, Lutske, Peremyshl, Polatsk, Turiv, Smolensk, and Volodymyr. His efforts to bring Moscow under his see failed. After his death in 1472 the see was headed by metropolitans Mysail (1475–80), Symeon (1480–8), Iona I Hlezna (1492–4), Makarii I (1495–7), Y. *Bolharynovych (1498–1501), and Iona II (1502–7). The latter was succeeded by Metropolitan Yosyf II Soltan (1507–21), a zealous pastor who convoked the Synod of Vilnius in 1509, one of the most important events in Ukrainian-Belorussian church history. From the time of Yosyf III (1522–34) the Kievan metropolitans opposed union with Rome; Yosyf III was succeeded by Makarii II (1534–56), Sylvester Belkevych (1556–67), Iona III Protasovych (1568–77), and Illia Kucha (1577–9). Beginning in 1522 the metropolitans were simply appointed by the Polish kings; some of them, like some bishops, were raised to the episcopal rank without any ecclesiastical vocation. During their time Protestantism also influenced parts of Rus'. As a reaction against the double threat from Roman Catholicism and Protestantism, religious *brotherhoods came into existence, the first of which was established at the Dormition Church in Lviv. The brotherhoods of Lviv, Kiev, and Lutske, as well as the rich monasteries of Vilnius, Slutsk, and Krekhiv, were granted by Patriarch Jeremiah II of Constantinople during his visit to Rus' the right of stauropegion, which made them independent of the local hierarchy. Relations between the brotherhoods and Metropolitan O. *Divochka (1579–89) worsened. Through the influence of the brotherhoods M. *Rahoza, archimandrite of the Minsk Monastery, became metropolitan of Kiev and all Rus' in 1588. Under him the Church Union of *Berestia, which split the Orthodox church and created the Uniate church in Ukraine, took place in 1596.

The divided church in Ukraine. Many factors contributed to the Union of Berestia: spiritual decay; the little interest Patriarch Jeremiah took in the welfare of the Kievan metropolity; the simoniac practices of his alleged representative, Archbishop Dionysios; the pressure of both the Latin church and Protestantism; and last, but not least, the appointment of Bishop K. *Terletsy of Lutske as patriarchal exarch to control the metropolitan. A union with Rome, it was hoped, would offer the Kievan metropolity more protection from the interference of both the Latin and the Muscovite churches as well as from the Polish authorities. Bishop H. *Balaban of Lviv, who later joined the antiunion camp, was the first to enter into negotiations with the Latin archbishop of Lviv. Bishop Balaban was also hoping to get rid of the local brotherhood. He won the support of several other bishops, including those of Lutske and Volodymyr, who eventually became the leaders of the church union movement. Opposition to the union was led by Prince V.K. *Ostrozky, whose influence led Bishop Balaban to withdraw from the Uniate camp. Initially the prince was not an adversary of a union, but he wished to have certain conditions fulfilled. Metropolitan Rahoza joined the other bishops only in 1595 when the act was signed. At a

synod held at Berestia on 12 June 1595, bishops I. *Potii and Terletsy were elected as delegates of the hierarchy to realize the union in Rome. Pope Clement VIII proclaimed the ecclesiastical communion on 23 December 1595, guaranteeing the Rus' church retention of the Byzantine rite and the rights of the metropolitans, including the royal privileges they had obtained in the Orthodox church. In October 1596 the union was proclaimed at a synod in Berestia. All the bishops, except those of Lviv and Peremyshl, and representatives of monastic and eparchial clergy took part in this synod.

The antiunionists assembled at another synod under the leadership of Prince Ostrozky and bishops Balaban and Z. *Kopystensky; present were members of the nobility, a good number of hegumens and other clergy, and the representatives of the patriarchates of Constantinople and Alexandria, Nicephoros and Kyrillos. They appealed to King Sigismund III, declaring the synod headed by the metropolitan to be illegal. The king supported the union, but he was eventually unable to fulfill his promises regarding the equal status of the Uniate church and the Latin-rite church, owing to opposition from within the Polish hierarchy to his 'Message to the Ruthenian Nation' on 15 December 1596. These events split the Kiev metropolity into two. Searching for allies, the Orthodox formed an alliance with the Protestants at Vilnius in 1599. The latter were headed by Prince A. Radziwill. In their struggle with the Catholics the Lithuanian court, where the Protestants had a majority, played an important role. After Metropolitan Rahoza's death in 1599, Bishop I. Potii succeeded him as Uniate metropolitan of Kiev, while retaining his old eparchy. Under him the struggle with the Protestant-Orthodox alliance continued. Prince Ostrozky remained the leader of the Orthodox until his death in 1608. Despite all the opposition and the negative attitude or indifference of the Latin Catholics, the efforts of Metropolitan Potii did not remain without success. When he died in 1614, however, the union was not yet fully realized in the eparchies of Peremyshl and Lviv and in some parts of Belorussia.

Potii's successor was Y.V. Rutsky, the titular bishop of Halych and a convert from Calvinism. Rutsky devoted himself to giving monastic life a new organization and the clergy a good spiritual and theological foundation. He obtained a decree from Pope Urban VIII in 1634, prohibiting the reception of Uniate faithful into the Latin church, which, however, was ignored by both the Polish king and the Roman Catholic clergy. Indeed, only one year earlier the Polish primate Bembecki had demanded the abolition of the union from the pope.

The Ukrainian Cossacks opposed union with Rome. Under Hetman P. Sahaidachny they succeeded in having a new Orthodox hierarchy consecrated at Kiev in 1620 by Patriarch Theophanes of Jerusalem on his return from Moscow. At that time there was but one Orthodox bishop in Ukraine: Ye. Tysarovsky of Lviv. Now the Orthodox received a new metropolitan of Kiev, Y. *Boretsky (1620–31), and several eparchs: M. *Smotrytsky of Polatsk, who later converted to Catholicism, I. *Kopynsky of Peremyshl, Y. Kurtsevych-Koriatovych of Volodymyr, I. Boryskovych of Lutske, and P. Ipolytovych of Kholm. Though the king did not recognize the new hierarchy, Metropolitan Boretsky and Archbishop Smotrytsky were eager to revive Orthodox life in Kiev and other centers of Ukraine. In the intensifying Uniate-Orthodox conflict,

both sides suffered losses; in 1623 the Uniate archbishop Y. Kuntsevych of Polatsk was murdered. In this complex atmosphere the Orthodox turned to Moscow for support, while the Uniates sought the support of the Polish authorities. But since Metropolitan I. Kopynsky (1631–2) had not obtained royal installation, he was deposed and confined to the Kievan Cave Monastery in 1633. Archimandrite P. *Mohyla of the same monastery was raised to the dignity of Orthodox metropolitan of Kiev (1633–47). Under Mohyla the Ukrainian Orthodox church experienced an institutional and spiritual renaissance. Mohyla paid special attention to the development of education and theological scholarship, the revival of monasticism, and the restoration of churches. He died in 1647 leaving behind a flourishing Orthodox church, including the famous Kievan academy bearing his name, schools, printing presses, and hospitals.

In an atmosphere of mutual distrust and struggle between the Orthodox and the Uniates, the more enlightened in the divided nation began to think of reconciliation under a proposed Ukrainian-Belorussian Uniate Kiev patriarchate. The first attempts at this took place in 1623, when negotiations with the Orthodox were begun by Metropolitan Rutsky. The idea of a patriarchate was revived after Archbishop M. Smotrytsky secretly joined the Catholic church in 1627. Together with newly elected Archimandrite P. Mohyla, he prepared a synod of the Orthodox hierarchy to be held at Kiev in the same year. Another synod of bishops met in 1628, but the proposed joint Uniate-Orthodox synod at Lviv in the following year proved a failure. Negotiations for the unification of Ukrainian churches continued under Rutsky's successors, R. *Korsak (1637–40) and A. *Seliava (1640–55).

The Hetman state under B. Khmelnytsky partially dissolved the Uniate church. Through the Treaty of *Zboriv (1649), the Orthodox church obtained a series of privileges in Poland and a good part of the properties held by the Uniate church. Metropolitan Seliava died deprived of all his properties in 1655. The Treaty of *Bila Tserkva annulled certain parts of the Treaty of Zboriv, but the situation did not change essentially. Under Cossack rule the Orthodox church, headed by Metropolitan S. *Kosiv (1647–57), continued to flourish. However, after the Treaty of Pereiaslav in 1654, the tsar and the patriarchate of Moscow intensified their efforts to subordinate the Kievan metropolity to Moscow, despite strong opposition from the Ukrainian hierarchy and clergy. The Russian-Polish war brought large parts of Belorussia and Lithuania under Moscow's control and caused the death of many Eastern and Latin Catholics. For about 10 years the Uniate metropolitan see remained vacant. The Treaty of Hadiache (1658) provided that Orthodoxy should be the predominant religion in the voivodships of Kiev, Bratslav, and Chernihiv. But in 1659, during new tensions between Russia and Poland, Hetman I. Vyhovsky was overthrown while the Cossacks sided with Moscow. The Treaty of Andrusovo (1667) between Muscovy and Poland, followed by the so-called Eternal Peace (1686), spelled an end to the independence and unity of the Hetman state. The Starodub, Chernihiv, and other territories in Left-Bank Ukraine went to Muscovy; the rest remained in the Polish Kingdom. Metropolitan Y. Neliubovych-Tukalsky (1663–75) and his successor A. Vynnytsky (until 1679) remained in the Polish part. Soon, however, the Kievan metropolity came under the control of the Moscow patriarchate.

The Ukrainian Orthodox church under Russian rule. Contrary to canon law the Moscow patriarchate installed 'guardians' of the Kiev metropolity, bishops L. *Baranovych of Chernihiv and M. *Fylymonovych of Mstislau. In 1685 the tsar ordered the election of a new metropolitan, and Hetman I. Samoilovych convened an electoral synod in Kiev. The bishop of Lutske, Prince H. Sviatopolk-Chetvertynsky, was elected metropolitan (1685–90) and was subsequently confirmed at Moscow. Part of the the Ukrainian clergy protested at Constantinople, but Patriarch Dionysios, under pressure from the Turkish government and from Moscow, from where he used to get subsidies, simply transferred the jurisdiction of the Kiev metropolity to the Moscow patriarchate.

Though the Cossack state continued to exist formally and the Ukrainian church, according to the tsar's charter, was supposed to enjoy wide autonomy, both were far from being autonomous. Before long all the suffragan eparchies of the Kiev metropolity, including the restored Pereiaslav eparchy (1700), came under the direct jurisdiction of Moscow; even the leading Kievan monasteries were exempted from the metropolitan's jurisdiction when they were granted stauropegion rights from Moscow.

Under Hetman I. Mazepa (1678–1709) there was some hope for the restoration of religious rights. Because they were well educated, Ukrainian bishops even received higher ecclesiastical offices in Russia, but the failure of Mazepa's campaign to liberate Ukraine had dire consequences on any real political or religious autonomy in Ukraine. On the tsar's orders Mazepa was anathematized by the Russian church (the Ukrainian hierarchs were forced to take part in this act). In 1721 Peter I abolished the Moscow patriarchate and replaced it with the *Holy Synod, presided over by the tsar's representative, the *ober-prokuror*. Three archbishops of Ukrainian descent, T. Yanovsky of Novgorod, S. Yavorsky of Riazan, and T. Prokopovych of Pskov, were appointed to the synod several years after the death of Metropolitan Y. Krovovsky (1708–18). V. Vonatovych (1722–30) was appointed archbishop of Kiev by the tsar, thus abolishing the Kievan tradition of electing metropolitans. Vonatovych was succeeded by R. *Zaborovsky (1731–47), who in 1743 was given back the title of metropolitan of Kiev and Halych. His successors were T. Shcherbatsky (1748–57), the first Kievan metropolitan to be transferred to the Moscow see; A. Mohyliansky (1757–70); and H. Kremianetsky (1770–83), during whose time the Holy Synod even usurped the appointment of the superiors of the monasteries. Monastic property was secularized when S. Myslavsky occupied the Kievan see (1783–96). Russian replaced Latin as the language of instruction at the Kievan academy. Ye. Malytsky (1796–9) was the last Ukrainian to be appointed metropolitan of Kiev. His successor was H. Banulesco-Bodoni (1799–1803), a Moldavian. All subsequent Kievan metropolitans appointed by the tsars were Russian. Among them, Metropolitan E. *Bolkhovitinov (1822–37) distinguished himself as a learned man who made important contributions to culture, education, and research, especially at the *Kiev Theological Academy, which replaced in 1819 the *Kievan Mohyla Academy closed two years earlier.

The Kiev Theological Academy as well as the ten eparchial theological seminaries became essentially Russian schools. The Ukrainian redaction of the church Slavonic language was replaced by the Russian. Russian

came to predominate in sermons, which traditionally had been more frequent in Ukraine than in Russia. The Russian liturgical prescriptions were also to be observed in the ecclesiastical rites, and even the external appearance of the Russian clergy was adopted. The Ukrainian architectural styles (Cossack baroque or rococo) were prohibited in 1800, and churches and chapels had to be built according to the Russian style. The Russification of the church, directed against Ukrainian spiritual and cultural identity, met with some success among the clergy in Ukraine. By the early 20th century many of them had become members of Russian extreme-right political organizations, and the Pochaiv Monastery in Volhynia, under Archimandrite V. Maksymenko, was transformed into a major center of Russian nationalist propaganda.

Nevertheless, many Ukrainian traits survived in the church. The local traditions proved strong: for example, the blessing of special foods at Christmas and Easter, the blessing of houses with holy water, carolling during the Christmas season, praying over graves, religious processions, etc. The hereditary rural-parish system (from father to son or son-in-law) was also an important obstacle to complete Russification. The Ukrainian influence penetrated from priests' families into the theological seminaries, where a good number of prominent political and cultural figures of the Ukrainian national revival in the 19th century were educated. Tsarist prohibitions of publications in Ukrainian (1863 and 1876) delayed for many years the appearance of the Ukrainian translation of the Bible (by P. Kulish and I. Puliui); it was published in Vienna only in 1903. Within the Russian Empire it was only in 1906, after the Revolution of 1905, that the Gospels were published in Ukrainian, translated by P. Morachevsky and edited by Bishop P. Levytsky (who, while occupying the Podilia see, permitted his clergy to preach and teach in Ukrainian). Bishop A. Hudko of Kremianets himself preached in Ukrainian villages. Archbishop O. Dorodnytsyn translated prayer books. In the Russian State Duma the Ukrainian faction included several clergymen. Such leading Ukrainian political figures as S. Petliura, V. Prokopovych, V. Chekhivsky, and O. Lototsky were priests' sons.

The Uniate church in the 17th–19th century under Poland and Russia. During the second half of the 17th century the Polish government subjected the Uniate church to growing discrimination. After Metropolitan A. Seliava's death in 1655, no successor was appointed for 10 years. It was only in 1666 that Bishop Ya. Susha of Kholm secured Rome's confirmation of the new Uniate metropolitan, the exiled archbishop of Polatsk and administrator of the metropoly, H. Kolenda. The metropolitan also became the protoarchimandrite of the Basilian monasteries. After the Treaty of Andrusovo, the Polish king, Jan II Casimir Vasa, approved again the previous privileges of the Eastern Catholics. His successors, Michał Wiśniowiecki and Jan III Sobieski, also supported the Uniate church.

In 1680 Sobieski convoked representatives of the Uniate and Orthodox churches to Lublin ('colloquium lublinense') to achieve an understanding between the two churches, but the meeting failed to overcome their differences. In spite of the rights and privileges granted to the Orthodox in Right-Bank Ukraine by the Eternal Peace concluded between Poland and Muscovy, the Uniate church grew in strength. In 1681 the archimandrites of the Univ, Ovruch, and Melets monasteries accepted the

union, followed by the Peremyshl eparchy (under Bishop I. Vynnytsky) in 1692, the Lviv eparchy (under Bishop Y. Shumliansky) in 1700, and the Lutske eparchy (under Bishop D. Zhabokrytsky) in 1702. In 1708 the *Lviv Dormition Brotherhood and in 1712 the Pochaiv Monastery joined the Union. Metropolitan Kolenda was succeeded by Archbishop K. Zhokhovsky of Polatsk (1674–93) and Bishop L. Sliubych-Zalensky (1694–1708), while the metropolitans of Kiev retained their former eparchies. In 1708 Bishop Yu. Vynnytsky of Peremyshl became the new Uniate metropolitan. He was succeeded by Bishop L. *Kyshka of Berestia (1714–28), who convened the important Synod of *Zamostia in 1720, which for many years to come shaped the organization, rituals, and orientation of the Uniate church, bringing it closer to Roman Catholicism. The Uniate metropoly now had nine eparchies, seven of them in Ukraine. The synod had the aim of raising the religious and moral life in the metropoly. Certain elements of Latinization were introduced into the Eastern rite, which further alienated the two Ukrainian-Belorusian churches. Latinization was accompanied by Polonization, especially among the upper strata of the clergy. Consequently, the Uniate church lost most of its adherents among the nobility; in addition, the more Polonized the upper clergy became, the more the higher and lower clergy became alienated from one another. Metropolitan Atanasii *Sheptytsky (1729–46), the bishop of Lviv, continued the reforms of the synod. The *Basilian monastic order experienced a revival and helped give the eparchial clergy a thorough clerical formation. From 1748 to 1762 Archbishop F. Hrebnytsky of Polatsk was the metropolitan. His successors in the metropolitan's office were Bishop P. Volodkovych (1762–78) of Volodymyr and Bishop L. Sheptytsky of Lviv (1778–9).

The Orthodox eparchy of Mahiliou, Mstislau, and Orsha, the only one in the Polish Commonwealth, was under the protection of Russia, and Empress Catherine II demanded, through her envoy in Warsaw, the restitution of all former Orthodox churches. The pressure from Russia became even stronger after Metropolitan Sheptytsky's death. From 1764 Poland was ruled by Catherine's minion, S.A. Poniatowski (1764–98), under whom the partitions of Poland took place. The first partition (1772) split the territory of the Uniate metropoly among Poland, Russia, and Austria. Before long, after the third partition (1795), only the southern parts of the metropoly remained outside the Russian Empire. After Metropolitan Sheptytsky's death, the Polish king appointed Archbishop Ya. Smogozhevsky of Polatsk metropolitan (1780–8). During the subsequent three-year vacancy of the see of Polatsk, Empress Catherine attempted to make the eparchy Orthodox by imposing Orthodox priests on 800 Catholic parishes. Pope Pius VI protested against this measure. In her efforts Catherine found an ally in the Roman Catholic bishop S. B. Siestrzencewicz, whom she raised to the rank of archbishop of Mahiliou in 1782. Rome finally succeeded in getting H. Lisovsky installed as archbishop of Polatsk in 1783.

In 1785 the Orthodox archbishop of Minsk and Chernihiv, V. Sadkovsky, was made the superior of the mission for 'converting the Uniates.' The military commanders were ordered to give the archbishop all assistance in achieving his task. With their help, Sadkovsky was successful in suppressing many parishes. At Polatsk, Minsk, Lutske, and Mahiliou, the Russian government

appointed Orthodox bishops. Only in the southern parts adjoining Galicia did the 'mission' meet with resistance. After the third partition of Poland Catherine suppressed all the Uniate eparchies with the exception of Polatsk. Metropolitan T. Rostotsky (1788–1805) was ordered to abstain from any act of jurisdiction and to transfer his residence to St Petersburg. The remaining bishops received a pension and were sent to central Russia; only Bishop P. Vazhynsky of Kholm escaped to Lviv, where he resided until Catherine's death in 1796. Catherine's successors, Paul I (1796–1801) and Alexander I (1801–25), embarked on a more tolerant and lenient policy towards the Uniates. Already in 1798 a part of the Uniate hierarchy was restored (in the eparchies of Berestia and Lutske), and many of those exiled to Siberia were allowed to return home. Alexander I appointed H. Lisovsky (1806–9) and, later, H. Kokhanovych (1809–14) metropolitan, but refused to acknowledge for them the title 'of Kiev' (they each bore the title 'metropolitan of the Uniate church in Russia'). Rome viewed these developments with suspicion and refused to grant either of these metropolitans formal recognition; nevertheless, it tolerated the newly improved situation. The metropolitans, especially Lisovsky, desired to bring changes to their church by purging it of Latin influences and recovering those who had been converted to Roman Catholicism. However, their short terms as metropolitans did not allow for much progress along these lines. After the death of Metropolitan Kokhanovych in 1814 his position was not filled for three years. Only in 1817 did Alexander I appoint Y. Bulhak (1817–38) as his successor. Two years later, in 1819, Rome confirmed Bulhak as the delegate of the Apostolic See, but refused to grant him the title of metropolitan.

The Uniate church in the Russian Empire was placed under the jurisdiction of the Roman Catholic Ecclesiastical Collegium, created in 1801 as a special governmental department. In 1804 a separate department under Lisovsky was created within this collegium for the affairs of the Uniates. The Uniates were also allowed to organize one theological seminary, in Vilnius. By 1825 the Ukrainian-Belorussian Uniate church was composed of one metropoly and four eparchies.

The reign of Nicholas I (1825–55) once again witnessed the harsh attitude of the Russian state against the Uniates. Nicholas had already restricted the activities and rights of the Basilians in 1827. In the next year he separated the Uniate department from the Roman Catholic collegium and, at the same time, abolished two eparchies – Lutske and Berestia. In 1829 Y. Symashko, assessor of the Uniate department, became a bishop and was given the task of purging the rite of Latin influences. Nicholas's plans were to abolish the Uniate church altogether, and he found a good pretext to do so when a number of Uniate priests and monks were accused of participating in the Polish insurrection of 1830–1. In 1832 the authorities dissolved the Basilian monastic order. A few years later, in 1835, a special committee was established for the conversion of the Uniates to Orthodoxy. In 1837 the Uniates were placed directly under the *Oberprokurator* of the Russian Holy Synod. The death of Metropolitan Bulhak, in 1838, signalled the beginning of the end for the Uniate church. Bishop Y. Symashko and two of his vicars, V. Luzhynsky and A. Zubko, joined the Orthodox church. On 12 February 1839, a large celebration of reunification was held in Polatsk: the Union of

Berestia (1596) was declared null and void, and the accession of the Uniates to the Russian Orthodox church was proclaimed. Nearly a third of the clergy refused to adopt Orthodoxy and were exiled to Siberia or the interior of Russia. The subsequent protests of Pope Gregory XVI and the metropolitan of Halych, M. Levysky (1816–58), against this 'reunification' went totally unheeded. Thus, close to two million Uniates, both Ukrainians and Belorussians, were brought into the fold of the Orthodox church.

The Uniate church in the Russian Empire now remained only in the regions of Kholm and Podlachia (up to 1831 they were part of the Congress Kingdom of Poland). After 1839 the sole Uniate eparchy in the Russian Empire remained at Kholm. Here the Latinization and Polonization of the church and clergy had gone further than in other regions. Thus, the Russian government had to move slowly. The last Uniate bishop of Kholm was M. Kuzemsky (1868–71). He was finally removed from his see, and the administration of the eparchy was placed in the hands of a priest, M. Popel. Under Popel the eparchy was subordinated to the Orthodox metropolitan of Warsaw in 1875. Popel himself became a vicar bishop of the Warsaw see, with the title of bishop of Lublin. A significant portion of those who became Orthodox did so in name only. Thus, when the Act of Religious Toleration was issued in 1905, a sizable number of these left Orthodoxy and joined the fold of the Roman Catholic church, since they were not allowed to return to the Eastern rite.

The Ukrainian Greek Catholic church under Austria. After the first partition of Poland (1772), the Ukrainian Uniates, or Greek Catholics, in Galicia, with their two eparchies, Lviv-Halych and Peremyshl-Sambir-Sianik, found themselves under Austrian rule. Under Austria the state of the church improved considerably, for it was granted equal status with the Roman Catholic church. One of the first major consequences of this new situation was the establishment of a Greek Catholic theological seminary, known as the *Barbareum, in Vienna by Empress Maria Theresa in 1775 to raise the educational standards of the clergy. This seminary existed for nearly a decade before being closed in 1784. It was replaced by the *Greek Catholic Theological Seminary in Lviv, established in 1783. This school served the educational needs of the two eparchies in Galicia and even accepted some students from outside of Austrian territory. In 1784 Lviv University was opened (with instruction in Latin), and the *Studium Ruthenum, where instruction took place in the vernacular, was attached to it in 1784. These institutions produced an enlightened cadre of clergy for both the religious and the national-cultural life of the Ukrainians in Galicia.

After the three partitions of Poland, the Ukrainian Uniate metropoly was divided between Russia and Austria. The administration of the eparchies in Austria became difficult because the metropolitans resided on Russian territory. Subsequently, with the death of Metropolitan T. Rostotsky in 1805, the office was not restored at all. Efforts at establishing an ecclesiastical province with the metropolitan's see in Lviv, on Austrian territory, had been made since the first partition of Poland, but did not meet with success. After the third partition an attempt was made again, but it was fulfilled only after the death of T. Rostotsky, who himself was opposed to the idea. Thus, in 1806 Emperor Francis I approved, and in 1807 Pope Pius

vii sanctioned, the establishment of the Ukrainian Uniate metropoly of Halych with rights and privileges similar to those of the Kiev metropoly (the papal bull *In Universalis Ecclesiae Regimine*, dated 17 April 1807). The first metropolitan of Halych-Lviv was A. Anhelovych (1807–14), formerly the bishop of Peremyshl and a leading proponent of the establishment of this see.

The equality of the Ukrainian (Ruthenian) Uniate or Greek Catholic church with the Roman Catholic church in Austria was officially established by imperial decrees in 1813 and 1816. However, the powers granted to the Halych metropolitans in 1807 were later (in the second half of the 19th century) significantly curtailed and restricted. In 1855 Austria signed a concordat with the Holy See and afterwards, by the resolution of 1874, the Austrian monarch received the prerogative to nominate metropolitans, bishops, and canons (members of the eparchial chapters), as well as to divide or establish eparchies. Under Austrian rule the Ruthenian Greek Catholic church, as it became known at that time, became the national church of Galicia's Ukrainians, and the clergy played a seminal role in Galician life. The Ukrainians experienced a religious and national renaissance, in which education played a prominent part. The foremost religious leaders in this rebirth were M. *Levytsky, I. *Snihursky, and I. *Mohylnytsky. In fact, Levytsky succeeded Anhelovych as metropolitan and held this post for over four decades (1816–58). In 1856, just before his death, Levytsky was made a cardinal by Pope Pius IX, the first such distinction in the 260-year history of the Uniate church.

The Ukrainian Uniate hierarchy and clergy were known for their conservatism and devotion to the rite and traditions. Yet, they remained for the most part aristocratic in their manners and often spoke Polish at home. In the 1820s and 1830s however, a new generation of clergy started to emerge, and these played an important role in the national and political awakening of the Ukrainians in Galicia. They began publishing in the vernacular (see *Ruthenian Triad), organizing politically (see *Supreme Ruthenian Council, est 1848), initiating learned organizations (see *Congress of Ruthenian Scholars), and establishing the so-called enlightenment societies (see *Halysko-Ruska Matytsia). Austria's decision to hand over the administration of Eastern Galicia to the Poles in the 1850s greatly disappointed and frustrated the Ukrainians. Hence, many, including the hierarchy, began to lean towards the Russophile movement (see *Russo-philés).

The Ukrainian Greek Catholic hierarchy wanted to purify their rite of Latin influences and was vehemently opposed to the conversion of Ukrainian Catholics to the Latin rite. This brought to the forefront the conflict between the Ukrainians and the Poles and their respective churches. Under the capable leadership of Metropolitan S. *Lytvynovych (1863–69) an understanding was reached in 1863 in the 'Concordia', whereby the change in rite was prohibited (except by papal approval) under the threat of severe penalties. This document was ratified by both the pope and the Austrian emperor and was promulgated in all the eparchies by the bishops of both the Eastern and Latin rites. The 'Concordia' was observed for the most part until the 1920s, when the Polish authorities came to encourage and support open conversions to the Latin rite.

The Russophile movement continued to grow in the second half of the 19th century, coming more and more under Russia's influence. The transfer of the Kholm eparchy to the Orthodox faith in 1875, and the acceptance of Orthodoxy by the well-known Galician priest I. *Nau-movych and his entire village, contributed to the growth of the movement. Indirectly, it also led to the resignation of Metropolitan Y. *Sembratovych (1870–82), who was under great pressure from Emperor Francis Joseph. The new metropolitan, S. *Sembratovych (1885–98), adopted a strong pro-Ukrainian platform and had the support of the majority of the clergy, who adhered to the Galician populist movement. The clergy continued to play an important role in the national rebirth of Galicia, even though political leadership was now in the hands of the secular intelligentsia. However, Sembratovych's support of the *New Era, an attempted agreement with the Poles, resulted in the church's loss of both popular support and political influence.

At the end of the 19th century several new developments in the internal life of the church took place. In 1882 the Jesuits, on the orders of Pope Leo XIII, began the reform of the declining Basilian monastic order. Their action proved to be beneficial to the Basilians and rejuvenated their internal life; however, it also introduced various Latin influences. The newly reformed order later aided the Basilian order of nuns (responsible for secondary education) to carry through their own reform. The Basilians were also entrusted with directing the newly founded Congregation of *Sister Servants of Mary Immaculate (founded in 1892 by Rev K. Siletsky). In 1891 Metropolitan Sembratovych convoked in Lviv a synod of the Ukrainian Greek Catholic church to clarify various questions pertaining to the Eastern rite. Two important trends emerged at the synod: the conservative 'Easterners,' on the one hand, wanted to purge the church of all Latin influences; the 'reformists,' on the other hand, wished to draw the church nearer to the Latin rite. Although neither position triumphed, the church was nevertheless brought closer to the Latin rite. The synod's decisions applied initially only to the church in Galicia, but later were also adopted in Transcarpathia and by the Ukrainian immigrants in North America. In 1885 the creation of the new see of Stanyslaviv raised to three the total number of eparchies in the Halych metropoly. The first bishop of Stanyslaviv was the well-known theologian and church historian Yu. *Pelesh. Towards the end of his career (1895), S. Sembratovych was made a cardinal – the second such honor to be bestowed on the Galician church. After two years under Metropolitan Yu. Sas-Kuilovsky (1899–1900), the Ukrainian Greek Catholic church was entrusted to Count Andrei *Sheptytsky (1900–44). His activities during four and a half decades extended into many areas, which were neither exclusively ecclesiastical nor limited only to Galicia.

The Ukrainian Catholic church in the 20th century. Metropolitan Sheptytsky was the most ardent defender of the Eastern tradition and rite of his church. He was also greatly preoccupied with the development of theology and the education of the clergy. Under his guidance the Lviv theological seminary was reorganized, and with his aid seminaries were opened in Stanyslaviv (1906) and Peremyshl (1907). The most talented students were sent abroad for graduate studies. In 1904 Sheptytsky established the contemplative Eastern monastic order of St

Theodore Studite (see *Studite monks) and in 1913 he introduced the *Redemptorist order, a section of which had adopted the Eastern rite for its missionary activities in the same year. Sheptytsky also worked on behalf of women's monasticism; he promoted the reorganization of the Basilian order of nuns and the Sisters Servants of Mary Immaculate, as well as the establishment of several new orders: Sisters of St Joseph (1896), Sisters Myronosytsi (1910), Sisters of St Josaphat (1911), and the Studite order of nuns (1921).

Sheptytsky was concerned with the problem of the union of churches. As such, he organized and initiated the so-called *Velehrad congresses, the first held in 1907, which brought together the leading ecclesiastical figures of the various Slavic peoples. As the senior hierarch of the Ukrainian Catholic church, Sheptytsky established good contacts with the bishops of Transcarpathia (the eparchies of *Mukachiv and *Prešov) and *Križevci (ministering to Ukrainian-Ruthenian settlers in what is today northern and western Yugoslavia). Likewise, he was greatly concerned with the fate of the Ukrainian immigrants in Canada and the United States. In 1919, he himself visited the Ukrainian communities in both of these countries and was instrumental in having Rome appoint Ukrainian bishops for them.

Sheptytsky was also a generous benefactor of various cultural, educational, humanitarian, and economic institutions. He especially patronized the arts and, in 1905, founded the National Museum of Ukrainian Art in Lviv. As a member of the Austrian House of Lords (Herrenhaus) and the Galician Diet, he often defended vigorously the political rights of the Ukrainian people. In September 1914, with the Russian invasion of Galicia, Sheptytsky was arrested and exiled to the Russian interior. While returning from exile in 1917, he presided over the birth of the Russian Uniate church at a synod in Petrograd and appointed a convert Studite, L. Fedorov (1879–1935), as its exarch.

Sheptytsky and his clergy participated actively in political affairs during the existence of the independent Ukrainian state (1918–20), especially the Western Ukrainian National Republic. After the First World War, the fall of the Austro-Hungarian Empire, and the failure of the Ukrainian struggle for independence, Western Ukraine was annexed by Poland. The centuries-long hostilities between the Poles and Ukrainians continued to erupt throughout the interwar period. Sheptytsky's travels to Western Europe and, subsequently, to the scattered Ukrainian immigrant communities in the early 1920s gave him many opportunities to speak out on behalf of the Ukrainian cause and in defence of his church's rights. Although the concordat of 10 February 1925 between the Holy See and Poland guaranteed the Ukrainian Greek Catholics equal rights with the Roman Catholics, the Warsaw government intensified its political, educational, and economic discrimination against the Uniates, seeking to divide and weaken the Greek Catholic church.

Between the two world wars two main currents of thought persisted within the church. The first, the traditionalist 'Easterners,' who desired to strengthen the Byzantine rite, were centered around the Lviv archeparchy. They enjoyed the support of Metropolitan Sheptytsky himself, of his auxiliary, I. Buchko, and of the Studite monks. The leading organs of this current were the

quarterly **Bohosloviia* (est 1923), the monthlies **Nyva* (1904), and **Dzvony* (1931), and the weekly **Meta* (1931). The other current, the modernizing 'Westerners,' wanted to bring the Ukrainian Catholic church somewhat closer to Roman Catholicism. Its chief spokesmen were the bishops H. *Khomyshyn and Y. *Kotsylovsky and the Basilian monks. This current published the weeklies **Nova zoria* (1926) and **Ukrains'kyi Beskyd* (1928), the quarterly **Dobryi pastyr* (1931), and the Basilian scholarly journal **Analecta OSBM* (1924). This current especially favored compulsory celibacy for the clergy.

Metropolitan Sheptytsky was committed to higher education for the Ukrainian clergy and was instrumental in having a graduate department established at the Lviv Greek Catholic Theological Seminary in 1920. At this time Lviv University was completely Polonized. Subsequently, in 1928, the Lviv seminary was elevated in status and became the Greek Catholic Theological Academy, with Y. *Slipy as the first rector. There were also seminaries in Peremyshl and Stanyslaviv, as well as a number of monastic schools. Branches of the *Catholic Action were organized in the 1930s for the lay apostolate. Other organizations, especially youth associations such as *Obnova*, *Orly*, and *Skala*, also spread throughout Galicia. In 1923 the Theological Scholarly Society was founded in Lviv; it published *Bohosloviia*. The theological academy published its own transactions, entitled *Pratsi*, and the Studite order organized the Studite Scholarly Society. In 1931 Sheptytsky founded the *Ukrainian Catholic Union with the object of assuring a proper place for the Catholic faith in Ukrainian public life.

The concordat of 1925 confined the Ukrainian Catholic church to Galicia. As a result, various problems arose for those territories outside it. In Bukovyna, annexed by Rumania, the local Ukrainian Catholic parishes were reorganized as a separate vicariate of the Rumanian Catholic diocese of Maramureş. The missionary activities in Volhynia were entrusted by the Vatican to the Byzantine-Slavic 'neo-Uniate' clergy. Only in 1931 was an apostolic visitator for Volhynia named in the person of M. Charnetsky, a Ukrainian Redemptorist. However, the cause of reunification in predominantly Orthodox Volhynia never attracted much support.

The Soviet occupation of Western Ukraine in September 1939 was followed by the abolition or state takeover of the longstanding church institutions, including schools, seminaries, monasteries, and publishing houses, as well as the confiscation of all of the church's properties and lands. During this period the church suffered greatly but remained steadfast under the leadership of Metropolitan Sheptytsky. In May 1940 the metropolitan even convoked an archeparchial synod to deepen and strengthen the faith of church members and leaders in the new and trying circumstances. In the meantime, the Moscow patriarchate imposed its jurisdiction over the Orthodox church in Volhynia, and by April 1941 it had already consecrated an Orthodox bishop, P. Rudyk, for the Lviv see to prepare the Ukrainian Catholics for an eventual 'reunification' with the Russian Orthodox church.

The German occupation of Galicia in 1941 and the incorporation of it into the German Generalgouvernement brought a temporary respite for the Ukrainian Catholic church. At the same time the church's activities were restricted by the circumstances of war. The second Soviet occupation of Galicia in mid-1944 was not immediately

followed by the persecution of the church, because Soviet efforts were concentrated on defeating the Germans and combating the popular Ukrainian resistance (the Ukrainian Insurgent Army and the Organization of Ukrainian Nationalists). During this difficult period the church lost its spiritual father when on 1 November 1944 Metropolitan Sheptytsky died. The leadership of the church now fell on the shoulders of Y. Slipy, who had been secretly consecrated on 22 December 1939 as an archbishop coadjutor with the right of succession.

Almost from the very beginning of the Soviet occupation measures aimed at liquidating the Ukrainian Catholic church were imposed. An anti-Uniate campaign began in the Soviet media on 5 April 1945, and on 11 April 1945 the entire Ukrainian Catholic hierarchy was imprisoned and exiled. Along with Metropolitan Slipy, the KGB arrested his auxiliary, N. Budka, as well as Bishop M. Charnetsky; in Stanyslaviv, Bishop H. Khomyshyn and his auxiliary bishop, I. Liatshevsky, were imprisoned. In June Msgr P. Verhun, apostolic visitor for Ukrainian Catholics in Germany, was arrested. In June 1946, the Polish Communist authorities arrested and extradited to the Soviet Union Bishop Y. Kotsylovsky of Peremyshl and his auxiliary, H. Lakota. They were sentenced to long prison terms by closed military tribunals in the same year. All those arrested died in prison except for Archbishop Slipy. In early 1963, as a result of the efforts of Pope John XXIII, Slipy was released; he currently resides in the Vatican. He was recognized by the pope as archbishop-major of the Ukrainian Catholic church, and in 1965 the Roman Catholic church bestowed on him the rank of cardinal.

As mass arrests of leading Ukrainian clergy were carried out throughout Galicia, the Soviet authorities sponsored, in late May 1945, the so-called Initiating Committee for the Reunification of the Greek Catholic Church with the Russian Orthodox Church. This group was headed by three former Ukrainian Catholic priests – H. Kostelnyk, a leading advocate of the ‘Eastern’ tendency within the church; A. Pelvetsky; and M. Melnyk – and was promptly recognized by the government as the sole administrative organ of the Ukrainian Catholic church. In February 1946 members of the committee were secretly accepted into the Russian Orthodox church in Kiev and Pelvetsky and Melnyk were ordained as Orthodox bishops for Stanyslaviv and Drohobych respectively. Earlier, in 1945, the Moscow patriarchate appointed its own Orthodox bishop for Lviv, M. Oksiiuk. Soon after the committee convened a sobor in Lviv on 8–10 March 1946 and proclaimed an end to the Union of Berestia (1596) and the ‘reunification’ of the Greek Catholics with the Russian Orthodox church. The entire campaign was planned and guided by the Soviet authorities, the security police being entrusted with the task of coercing the Uniate clergy to join the Russian Orthodox church. Both the Vatican and the Ukrainian Catholic church in the West refused to recognize this forcible reunification and consider it to be uncanonical and illegal. The Soviet authorities consider this sobor and its decisions binding on all Ukrainian Catholics in the USSR to this day. The protests of Ukrainian clerics and the two encyclicals of Pope Pius XII (1946 and 1952) in the defense of the Ukrainian Catholic church have gone unheeded. The Ukrainian Catholic church was thus forced underground, where it continues to exist, despite ongoing persecution by the Soviet authorities.

(For the history of the Ukrainian Catholic church in Hungary [prior to 1919] and in Czechoslovakia [1919–39 and after 1945], see *Mukachiv and *Prešov eparchies. For church history in the diaspora, see *Ukrainian Catholic church.)

The Ukrainian Orthodox church in the 20th century. The rebirth of the Ukrainian state in 1917–18 witnessed a national movement within the Orthodox church in Ukraine. In December 1917 the *All-Ukrainian Orthodox Church Council, headed by Archbishop O. *Dorodnytsyn and Rev O. Marychiv, took place. This council soon challenged the newly restored Moscow patriarchate by demanding Ukrainianization, an independent (autocephalous) status, and the restoration of the traditional conciliar administration (*sobornopravnist*). Faced with the threat of a split in the church, Patriarch Tikhon granted the council permission to convoke the first *All-Ukrainian Church Sobor with the participation and veto power of the eparchial bishops of Ukraine. The sobor was convened in Kiev in January 1918 and was reconvened under the Hetman government in June 1918. The earlier session of the sobor had to adjourn before arriving at any decisions because of the Soviet Russian invasion. The later summer and fall sessions were dominated by pro-Russian elements in the church (led by the recently appointed Kievan metropolitan A. Khrapovytsky), which denied voting rights to nearly all pro-Ukrainian delegates. On 9 July 1918, the sobor adopted a statute for the Provisional Supreme Administration of the Orthodox church in Ukraine. Patriarch Tikhon quickly approved this statute, which provided for the permanent canonical subordination of the church in Ukraine to the Russian patriarchate, but with a considerable degree of internal autonomy. Thus, the electoral privileges of the Ukrainian church were to be restored, yet the patriarch was ‘to confirm and bless’ those elected hierarchs. The church in Ukraine was to be governed by a triennial Ukrainian church sobor and was to be administered between sobors by the Holy Synod of Ukrainian Bishops and the Supreme Church Council, all under the authority of the metropolitan of Kiev and Halych. However, the decisions of the All-Russian sobors and the directives of the Moscow patriarch were to be considered binding and obligatory for the church in Ukraine as well. The Ukrainian church leaders rejected this statute and continued to press for the church’s independence. They were aided by the change in the political situation in Ukraine after the Directory of the UNR overthrew the Hetman government and, in December 1918, had Metropolitan Khrapovytsky removed. On 1 January 1919, the Directory issued the Law on the Supreme Authority of the Ukrainian Church, which provided for the church’s complete *autocephaly. The implementation of this decree was, however, impeded by the second Bolshevik invasion (February–August 1919) and the continued opposition of the majority of the bishops. During the Bolshevik occupation the All-Ukrainian Orthodox Church Council was reconstituted. It began organizing Ukrainianized parishes and registering them under the new Soviet regulations on religious associations, which brought the council into an escalating confrontation with the episcopate. Finally, on 5 May 1920, in response to the suspension of the clergy of the Ukrainian parishes by the Kiev auxiliary bishop Nazarii, the council proclaimed the Ukrainian Orthodox church to be autocephalous.

The struggle for the control of the church in Ukraine divided the latter into two distinct camps: the pro-Russian, headed by the bishops and higher clergy and supported by the Moscow patriarchate, and the pro-Ukrainian, led by the lower clergy and laymen and deeply entrenched in the Ukrainian national movement. While the first derived its strength from the episcopal hierarchy, canonical continuity, and traditionally conservative beliefs, the second appealed to the nationally conscious population by the use of the vernacular Ukrainian and an emphasis on the distinctive features, traditions, and rites of the Ukrainian church. In 1922 another orientation entered this struggle, the so-called *Living church, later replaced by the more moderate *Renovationist church. Supported by the regime, these offshoots of the reform movement in the Russian church cut into the patriarchal following in Ukraine rather than into the Autocephalous church.

The Second All-Ukrainian Orthodox Church Council, having severed relations with the Moscow patriarchate, sought to secure a canonical bishop for the *Ukrainian Autocephalous Orthodox church (UAOC). It found such a hierarch in the person of P. Levytsky, bishop of Poltava, but by spring 1921, as a result of pressures from Moscow, Levytsky refused to collaborate any further. The council failed to find another bishop who would be willing to serve the Ukrainian church or one who would consecrate a hierarchy for the church. Thus, the council decided to take the fateful decision and to create its own episcopate. The First All-Ukrainian Sobor of the UAOC was convened in Kiev on 14–30 October 1921. The sobor took the bold step of creating its own hierarchy by consecrating a bishop 'according to the ancient practice of the Alexandrian church.' On 23 October 1921 the archpriest V. *Lypkivsky, the leading spiritual head of the movement, was consecrated metropolitan of Kiev and all Ukraine. Then, with sobor members, Lypkivsky consecrated Archpriest N. Sharaievsky as the second hierarch of the church. Later, in October 1921, the two consecrated four more bishops for the church.

The action of the sobor and the departure from established canonical practice caused a great deal of confusion and alienated a number of followers. In addition, the refusal of other Orthodox churches to acknowledge the new Ukrainian hierarchy virtually isolated it. However, the UAOC found a ready following among the Ukrainian peasantry and intelligentsia and soon spread rapidly. By early 1924 the church had some 30 bishops and 1,500 priests and deacons serving 1,100 parishes. It also started to establish its roots in the Ukrainian communities in Western Europe, Canada, and the United States. Meanwhile, the Soviet authorities began to impose increasingly more severe restrictions on the church and even attempted to split it by supporting certain dissenting factions, such as the so-called Active Church of Christ (Diialno-Khrystova Tserkva). When such groups failed to gain control of the church, the Soviet authorities resorted to direct repressive measures. Thus, in the summer of 1926 Lypkivsky and a number of church leaders were arrested. At the Second All-Ukrainian Sobor of the UAOC in October 1927, the authorities requested and received the official dismissal of Lypkivsky. Elected in his place was M. *Boretsky, who administered the church during a brief period of toleration. In 1929 all this came to an end when the Soviet regime undertook

massive repressive measures to stamp out all traces of this church. The church was accused of collaborating with an underground organization, the *Union for the Liberation of Ukraine. Consequently, in January 1930 an extraordinary sobor was held; it formally dissolved the Ukrainian Autocephalous Orthodox church as such. The leaders of the church, Metropolitan Boretsky and its ideologue V. *Chekhivsky, were imprisoned and exiled. The remnants of the church, some 300 parishes, were allowed to reconstitute themselves as the Ukrainian Orthodox church under the bishop of Kharkiv, Metropolitan I. Pavlovsky. However, this body was closely watched by the Soviet regime, and by 1936 it was totally suppressed.

The Russian Orthodox Patriarchal church remained the largest church in Ukraine, although the Ukrainian church had seriously challenged its hold on the villages and deprived it of support among the Ukrainian intelligentsia. Most of the support for the Russian church came from the clergy (especially those in the monasteries), the Russian minority in Ukraine, and the conservative elements of the Ukrainian population. Since it had lost its metropolitan, A. Khrapovitsky, and many of its bishops, the Moscow patriarchate in 1921 named Metropolitan M. Yermakov as its first exarch for Ukraine. When the Soviet government openly supported the so-called Renovationist church in the 1920s, a large number of bishops and clergy defected from the Patriarchal church; those who would not join them were arrested and deported. In 1925 a group of Ukrainian bishops from the Patriarchal and Renovationist churches formed, under the leadership of T. Buldovsky, still another ecclesiastical jurisdiction in Ukraine, known as the Conciliar-Episcopal church (Soborno-iepyskopska Tserkva). Although it attacked both the Autocephalous and the Patriarchal churches, it called for a truly canonic, independent Ukrainian Orthodox church. However, it did not attract a large following and disappeared in the antireligious terror of the mid-1930s. The Patriarchal church in Ukraine was administered until 1920 by the exarch Yermakov, who was succeeded by K. Diakov. The 1930s witnessed a new wave of repression against the church and led to its almost total destruction. Thus, when the Germans invaded Ukraine in 1941, only a handful of the patriarchate's parishes existed in eastern Ukraine, with not a single bishop.

Another ecclesiastical jurisdiction in Ukraine during the 1920s and 1930s was that of the Renovationist church, known officially as the All-Ukrainian Union of Religious Congregations of the Orthodox Autocephalous Synodal church. Supported by the Soviet authorities, this body was headed by Metropolitan P. Pegov. It was assigned numerous churches by the authorities and initially had numerous clergymen join it, mostly under duress. But the Renovationists were repudiated by the Orthodox church, and when the patriarchate and the Soviet regime reached a *modus vivendi* in 1927, this religious formation declined rapidly, most of its clerics returning to the Patriarchal church. By the end of the 1930s, this group had become extinct.

After the First World War and the Polish occupation of the western regions of Ukraine and Belorussia, the eastern part of the new Polish state included a sizable number of Orthodox believers, including some two and a half million Ukrainians. The Russian influence was also very strong here, as a result of the extensive Russification of these territories prior to the war. In its initial few years

of postwar existence, the Polish state was quite hostile to the Orthodox. However, the anti-Russian orientation of the Ukrainians and Belorussians coincided with the policies of the Polish state. Thus, a Ukrainian by birth, Metropolitan Yu. Yaroshevsky, became the head of the Orthodox church in Poland. In 1922, Yaroshevsky convened a sobor of bishops which adopted the Provisional Rules of Church-State Relations. Being opposed to dependence on Moscow, Yaroshevsky strove to attain a status of autocephaly for his church. In 1923, however, as a result of internal tensions, he was assassinated.

Yaroshevsky was succeeded by D. *Valedinsky. On becoming metropolitan, Valedinsky was faced with the arduous task of defending the rights of the Orthodox ethnic minorities that the Polish state wanted assimilated. Valedinsky met the Polish authorities halfway, but continuously demanded his church's independence in ecclesiastical matters. He continued the efforts of his predecessor to secure autocephaly, and in 1924 the patriarch of Constantinople finally issued him the *Tomos* granting the Orthodox church in Poland canonical independence of the Moscow patriarchate. This was the first major step in the reordering of church life; however, the next step – the calling of a church sobor – was never realized because of the procrastination of the secular authorities. In 1938 the Polish government promulgated two decrees (Internal Statutes of the Polish Autocephalous Orthodox Church, and the Presidential Decree on the Relations of the State to the Polish Orthodox Church) that made the church dependent on the state. The state appropriated for itself the power of sanctioning all ecclesiastical appointments. It demanded the introduction of Polish as the official language in the church and imposed other restrictions on the church.

The Orthodox church in Poland was composed of five eparchies (Warsaw-Kholm, Volhynia, Vilnius, Hrodna, and Polisia) with two theological seminaries, in Vilnius and Kremianets, a theological lyceum in Warsaw, and an Orthodox theological faculty at Warsaw University. The exact number of parishes is not known, especially owing to the confiscation and destruction of churches that was initiated at the end of the 1920s and continued throughout the 1930s. The Polish government tried to Polish the church in various ways, but was only partially successful. However, efforts at converting the Orthodox to Roman Catholicism made no headway whatsoever.

The Orthodox church on the Ukrainian ethnic territories of Poland was able to maintain the specific characteristics of Ukrainian Christianity. The vernacular came into use in some churches as early as 1921, and many liturgical books were translated into Ukrainian. The hierarchs were mostly Ukrainians and were well disposed to Ukrainian influences. In Volhynia and the Kholm region there were many prominent Ukrainians, who eventually evolved into an important and influential group of lay church leaders. Several publications appeared, such as *Tserkva i narid* (1935–8), *Dukhovnyi siiiach* (1927–31), *Za sobornist'* (1932–5), and *Shliakh* (1937–9). Although the Russophile traditions of the Orthodox church were still felt at the central administrative level and its Polishization was officially fostered, the Ukrainian element grew steadily and gained more and more popular support.

The Second World War created new havoc in the life of the church in Ukraine. With the Soviet occupation of

Western Ukraine, the Patriarchal church undertook to extend its jurisdiction over Volhynia and, at the same time, prepared for the conversion of the Ukrainian Catholics in adjacent Galicia. The subsequent German occupation of Ukraine led to a spontaneous revival in church life. However, it soon became marred by jurisdictional disputes, two ecclesiastical entities battling for supremacy. The first, the Autonomous Orthodox church in Ukraine, was headed by Archbishop O. Hromadsky, who assumed the titles of metropolitan and exarch. Hromadsky formally affirmed the church's canonical dependence on the Moscow patriarchate but in practice considered it to be suspended, as long as the patriarchate was subject to the Soviet authorities. The basis of Hromadsky's position was rooted in the 1918 statute that granted the Ukrainian church a certain degree of autonomy. His church appealed to conservative and Russophile elements and soon spread from Volhynia to central and eastern Ukraine, where it attracted conservative Russian and Russified clergy and believers. The second body, the Ukrainian Autocephalous Orthodox church, developed in early 1942 under the spiritual authority of Metropolitan D. Valedinsky of Warsaw. This group was headed by Bishop P. *Sikorsky, who also assumed the title of metropolitan. It disclaimed the 1921 ecclesiastical reforms of the Autocephalous church of Metropolitan Lypkivsky, but made accommodations for the surviving clergy and faithful from this church. The wartime Autocephalous church attracted the more nationally conscious faithful and readily welcomed the revival of the Ukrainian language and national traditions in the life of the church.

In October 1942, an unsuccessful attempt was made to unite both of these groups under one jurisdiction. German policy in occupied Ukraine clearly favored the continued division and internal strife within the Orthodox church and aimed at the total subordination of individual bishops to the local German authorities. With the German retreat in 1943–4, several Autonomous church bishops and all but one autocephalous church bishop sought exile in the West. They were followed by a fair number of their clergy and faithful. The territories taken over by the Soviet Union were incorporated into the Moscow patriarchate, and the various churches in Ukraine were either absorbed or annihilated. Consequently, an autocephalous or independent Ukrainian Orthodox church exists now only outside the Soviet bloc.

The Orthodox church in German-occupied Poland (ie, on the territory of the German Generalgouvernement) remained autocephalous and continued to be headed by Metropolitan Valedinsky. The Kholm-Podlachia eparchy was placed under the authority of the newly elevated archbishop I. *Ohiienko, a well-known Ukrainian scholar; the Cracow-Lemko region eparchy was administered by Bishop P. Vydibida-Rudenko. In 1942 the synod of bishops adopted certain internal statutes that were later acknowledged by the German authorities as well. The statutes spoke very clearly about the prevailing Ukrainian spirit in the church. The further growth of the church was, however, impeded with the withdrawal of the Germans and subsequent chaotic developments. Both Archbishop Ohiienko and Bishop Vydibida-Rudenko sought refuge in the West.

After the Second World War the leadership of the Orthodox church in Poland remained in the hands of Metropolitan Valedinsky. However, he was soon forced

out of office by Communist authorities and spent his last years in a monastery. The two remaining bishops of the church began to cultivate favorable relations with the Moscow patriarchate and in 1948 received acknowledgment of autocephaly for their church. But it was only in 1951 that the Orthodox church in Poland received from the Moscow patriarchate a ruling hierarch in the person of M. Oksiuk, hitherto archbishop of Lviv. He was succeeded by T. Shreter, S. Rudyk, and, from 1970, Metropolitan V. Doroshkevych. The number of Ukrainian Orthodox in the Polish People's Republic is now greatly reduced as a result of the transfer of population to the USSR after the Second World War and the incorporation of former Polish territories into the Ukrainian SSR. The Orthodox church in Poland counted in 1970 some 460,000 faithful, the greater part of whom were Ukrainians. In 1970 this church was composed of four eparchies, 216 parishes, and 216 priests, including 25 inactive ones. It has a monastery in Jabłoczn (St Onufrii) and a convent (ss Martha and Maria) in Grabarka. The official church language is Polish, Church Slavonic (in the Russian redaction) being used for liturgical purposes only. The official publications of the church are *Tserkovnyi vestnik* (in Russian) and *Wiadomości Polskiego Autokefalicznego Kościoła Prawosławnego* (in Polish). An annual almanac, *Kalendar*, is published in Ukrainian. The church has a theological seminary in Warsaw with a section (classes) at St Onufrii's Monastery. For higher studies, there exists an Orthodox section at the Christian Theological Academy in Warsaw.

After the German retreat in 1943–4, the Moscow patriarchate re-established its jurisdiction over the Orthodox church in Ukraine. In 1944 the Kievan see was filled by a Russian, I. Sokolov, who was succeeded in 1964 by another Russian, Y. Leliukhin. Since 1966 the metropolitan of Kiev and Halych and exarch of Ukraine has been F. *Denysenko, a Ukrainian. Since the Second World War the Moscow patriarchate has enjoyed a period of toleration from the Soviet regime which allows it to maintain parishes and monasteries that were reopened during the German occupation. It has established jurisdiction over the Ukrainian Orthodox population in Bukovyna and Transcarpathia as well as over the parishes of the suppressed Ukrainian Catholic church in Galicia and Transcarpathia. By the early 1950s the Ukrainian exarchate embraced some 8,000 churches with close to 6,800 priests, organized in 18 eparchies (corresponding to the oblasts of the Ukrainian SSR), three seminaries (Kiev, Odessa, and Lutske), and 38 monasteries and convents. The Ukrainian exarchate accounted for more than half of the churches and monasteries in the Soviet Union, which were most heavily concentrated in Western Ukraine. With its pre-eminent status, the Ukrainian exarchate has been allowed a certain degree of autonomy within the confines of the Moscow patriarchate.

The position of the church has progressively deteriorated since Stalin's death. The imposition of increasingly severe legal and administrative restrictions and the commitment of massive resources to antireligious campaigns (see *Antireligious propaganda) have greatly undermined the status of the church in Ukraine. In the Ukrainian SSR an antireligious journal, *Voiovnnychi ateist*, began publication in 1960 (it was renamed *Liudyna i sviit* in 1965). Soviet mass media have also contributed to the new offensive against the church, as has the compulsory

teaching of atheism in the schools. The establishment of 'museums,' 'houses,' and 'corners' of atheism has greatly aided Soviet antireligious policy. In the course of Khrushchev's antireligious campaign (1958–64), some 3,500 Orthodox churches, 29 of 38 monasteries and convents, and two of the three seminaries, those of Kiev and Lutske, were closed by the authorities. The Odessa seminary remains the only and grossly inadequate theological school in Ukraine. Political surveillance and administrative control over the Orthodox church were entrusted to the governmental Council for the Affairs of the Russian Orthodox Church in 1943. It was merged in 1965–6 with the Council for the Affairs of Religious Cults (established in 1944 for non-Orthodox groups) and renamed the *Council on Religious Affairs. An all-Union agency, the council has its equivalent at the republican level (Ukrainian SSR) and commissioners at the oblast levels.

The episcopate of the Ukrainian exarchate of the Russian Orthodox church has become, since the 1950s, predominantly Ukrainian, but the Ukrainian language remains banned from liturgical use. Outside of the forcibly 'converted' former Uniate eparchies in Western Ukraine, the church has been used as a vehicle for Russification, especially in the larger cities. The Ukrainian exarchate publishes a monthly journal in Ukrainian called **Pravoslavnyi visnyk*, which has appeared from 1946 to 1962 and again from 1968 to the present. According to official sources, the Ukrainian exarchate comprised 4,500 churches in 1976 (some 65 percent of the 'registered' Orthodox churches in the USSR), of which 60 percent are located in the western oblasts. In 1974 the two surviving monasteries and seven convents had 45 monks and 755 nuns; there were 118 students at the Odessa seminary in 1974–5, and many Ukrainian candidates for priesthood were enrolled at the Leningrad and Moscow (Zagorsk) theological schools. Brezhnev's era (1964–82) was characterized by steady (though less violent than under Khrushchev) pressure on the Orthodox church (and all other denominations), aimed at reducing the number of churches and priests through attrition and withdrawal of permits (registrations) for both. Their numbers have slowly declined while the ranks of believers have increased. The severely restricted and state-controlled position of the church in Ukraine has been reflected in the new Statute on Religious Associations in the Ukrainian SSR adopted on 1 November 1976.

(For the history of the Ukrainian Orthodox churches in the diaspora see *Ukrainian Orthodox church, *Ukrainian Orthodox Church in the USA, *Ukrainian Orthodox Church of America, *Ukrainian Greek Orthodox Church in Canada, and *Ukrainian Autocephalous Orthodox church.)

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Church holidays. Days set aside by the church for celebrating various events from the life of Christ, the Virgin Mary, and the saints. The main holidays are known as *praznyky*, from the Church Slavonic *praznyk* (day free from labor), and the faithful are obliged to desist from work on such days. For each holiday the church has a special service (*chynoposlidovannia*), which is described in the book of rules for church services – the *tyikon*. The most important holiday in the Ukrainian churches is *Easter (Resurrection of Christ). Next is *Christmas (25 December), followed by *Epiphany (6 January), Christ's presentation at the Temple (2 February), Annunciation (25 March), Christ's entrance into Jerusalem (Palm Sunday), Ascension (40 days after Easter), Pentecost or Sunday of the Trinity, Transfiguration (6 August), Dormition of the Virgin Mary (15 August), Nativity of the Virgin Mary (8 September), Elevation of the Cross (14 September), and Presentation of the Virgin Mary at the Temple (21 November). Easter Sunday does not have a set date, but changes every year to fall on the first Sunday after the full moon that occurs on or right after the spring equinox. In the Byzantine-rite church a slightly different calculation is followed, resulting in Easter coinciding or falling one, four, or five weeks later. The dates of the other movable feasts depend on the date of Easter. The Ukrainian Catholic church has a special movable feast, the Feast of the Holy Eucharist (second Sunday after Pentecost). Individual parishes celebrate feasts in honor of the saint or event to which the local church is dedicated. In the Ukrainian Catholic church the Feast of the Immaculate Conception (9 December) is a major holiday. There are also holidays connected with local saints or with historical events, such as the feasts of Prince Volodymyr (15 July) and of St Mary the Protectress (1 October). In Ukraine the feasts are celebrated according to the Julian (old style) calendar. Some Ukrainian communities abroad, however, now celebrate according to the Gregorian (new style) calendar.

Church holidays sometimes coincide with folk feasts;

thus, the winter cycle of feasts coincides with Christmas-Epiphany and the spring cycle with Easter (see *Folk calendar and *Folk customs and rites).

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Church music. Religious music existed in Ukraine before the official adoption of Christianity, in the form of plain-song (*obychnyi spiv*) or *musica practica*. With the conversion to Christianity in 988, the Byzantine chant was imported together with Byzantine ritual (partially through the mediation of Bulgaria). The distinguishing feature of Ukrainian church music was its exclusively vocal nature. The original liturgical chants were sung in unison and based on one line of melody. In time the tonal classification became based on the octet system *vosmyholossia*, which was a division of the church chants into eight melodic types or formulas.

Through the ages this system assimilated Ukrainian folk-song themes, and the melodies were restructured and adapted to Ukrainian forms and styles. An original Ukrainian church music first emerged in the 11th century at the Kievan Cave Monastery, where the so-called Kievan Cave chant was evolved from a merging of the old Kievan and the old *znamennyi* chants. Conforming to church practice, a method of musical notation called the *znamennyi* notation was developed, consisting of symbols (neumes) written without the staff. In the 12th and 13th centuries the *znamennyi* notation was also used to record three-part chants. From the mid-16th to the end of the 17th century a contrapuntal or polyphonic singing (vocal music with simultaneous but melodically independent parts or voices) was developed in Ukraine. This development was accommodated by a new and more precise system of notation employing the staff, called the Kievan notation. Polyphonic music was cultivated primarily by church brotherhood choirs. The choral concerto in one movement, composed for non-liturgical texts, became a very popular form. The composers of polyphonic music were, among others, M. *Dyletsky (the author of a handbook on the theory of music written in 1677) and A. *Rachynsky. Several outstanding Ukrainian composers of liturgical music, including M. *Berezovsky, A. *Vedel, and D. *Bortniansky, emerged during the latter half of the 18th century. The predominant form of their compositions was the cyclical choral concerto. Important editions of the liturgical chants 'Irmoloi' (Lviv 1707) and 'Bohohlasnyk' (Pochaiv 1790) have been preserved from the 18th century. A separate branch of sacred music includes *kanty* (chants) and psalms, religious songs that have become saturated with elements of Ukrainian folk music. These pieces are generally composed for three parts. Church music was further developed primarily by Galician composers, including M. *Verbytsky, I. *Lavrivsky, and S. *Vorobkevych. Twentieth-century composers of sacred music are K. *Stetsenko, M. *Leontovych, O. *Koshyts, M. *Haivoronsky, and others.

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Church peasants (*tserkovni seliany*). A dependent group of peasants who belonged to and worked in monasteries or the homes of the higher clergy (bishops and patriarchs). Church estates and church-dependent peasants were known as early as the Princely era and during the Lithuanian-Polish period. The number of church peasants in Ukraine increased significantly under the Russian Empire. A large number of church peasants belonged to the Kievan Cave Monastery, the Hustynia Monastery, the Transfiguration Monastery in Novhorod-Siverskyi, and other monasteries. By 1768, 61 monasteries in Left-Bank Ukraine owned about 160,000 church peasants. In 1786–8 the imperial government secularized the possessions of these monasteries and transferred control over their lands and serfs to the Collegium of the Economy (see *Economic peasants). After 1793 the same thing happened to the church peasants in Right-Bank Ukraine. In most cases the position of the church peasants and their labor obligations were similar to those of the serfs belonging to gentry landowners.

Church people (*tserkovni liudy*). Individuals who until the end of the 18th century were under the church's or, more precisely, the bishop's jurisdiction. Besides the clergy, the church people included the servants and families of the clergy and all those who worked for the church or lived under the church's protection in its charitable institutions (declassés [*izhoi*], bankrupt merchants, freed slaves, *church peasants, etc).

Church register (*metrychna*, or *metrykalna, knyha*). Record of civil acts such as births, marriages, and deaths. For centuries the register was kept by church officials, but later civic or state agencies took over the function. An excerpt from the register was popularly known as the *metryka*, and officially as the 'certificate of birth and baptism' (or of marriage and death). In Ukraine registers were kept from the 17th century. Church sobors such as the Orthodox sobor of Kiev in 1646 and the Uniate Sobor of Zamostia in 1720 ordered priests to keep an accurate register. Bishop I. Shumliansky furnished models of registry records in *Metryka, albo reiestr na poradu tserkovy sviatoi i snadneishoi informatsie dukhovnym, svietskym ...* (Registry [or Register] for the Welfare of the Holy Church and for Better Information for Clergy, Laity ... , 1686–7). Only the church kept a register in Ukraine under the Russian Empire (beginning in the 18th century), under the Austrian Empire, and, later, under Poland. In Transcarpathia under Czechoslovakia and in Bukovyna under Rumania the church register was merely a supplement to the state register. In the Ukrainian SSR the church is separated from the state, and the church register is not recognized by the state.

At first the church register was written in the Ukrainian redaction of Church Slavonic, then, under Russia, in Russian. In Galicia, by the end of the 18th century Church Slavonic and Latin were used, and in this century, Ukrainian. In Bukovyna the register was kept in Church Slavonic and then in German.

In the diaspora the Ukrainian churches keep registers, but these are for unofficial, internal, church statistics. Only if other documents are lacking are these registers accepted as evidence by state authorities.

Church rite. The external manifestation of faith and worship. The term is used to refer to (1) the canonical rite of the church (see *Canon law) and (2) a distinctive liturgical form (eg, the Eastern and the Western rite). The term acquired the latter meaning in the Western church after the Second Vatican Council.

Although Rus' received the Christian faith from Byzantium, where the liturgical ritual was precisely defined, some departures from Byzantine norms appeared, particularly in the **Trebnyk* (Euchologion) and *Chynovnyk* (Service Book) as a result of the influence of local Ukrainian customs. These departures are discernible as early as the second half of the 11th century. Among them were the prince's presence during the chirotony (consecration of a bishop) and the declaration of the clergy's deputies that the priests approved the consecration of the elected bishop. There was also a difference on fasting: if an important feast fell on a Wednesday or Friday, the Kievan church, contrary to Byzantine practice, suspended the fast. The local population assimilated only those elements of the church rite that were in harmony with its traditions and adapted the Christian themes to its world view. Besides the liturgical models adopted from Byzantium, Rus' produced its own original texts of services to individual saints, hymns (acathisti), etc. Church singing, which is a part of the church rite, developed independently in the Ukrainian church.

Attempts were made in the Kievan Orthodox church – for example, under Metropolitan H. Tsamblak – to sort out the wealth of customs and rituals, but it was not until the mid-17th century that Metropolitan P. *Mohyla succeeded in standardizing the liturgical books with their distinctive ritual. In his polemical work *Lithos* (The Stone, 1644) Mohyla emphasized that it was not rite but dogma that divided the churches. The church rites (liturgy, calendar, etc) were discussed at length in the religious polemics of the 17th century. The church sobors of 1596, 1629, and 1636 expressed concern for the preservation of local peculiarities in the church rite. The Orthodox sobor that met in Kiev in 1640 devoted its attention to the church rite and approved certain practices that did not exist in other Orthodox churches but were consistent with the practices of the Uniate church. Hence, the *Trebnyk* of 1646 and **Sluzhebnyk* (Missal) of 1639 retained a number of church customs that were practiced at the time and were found in earlier church books such as the *Trebnyk* of 1606, the *Sluzhebnyk* of 1604, and the hand-copied euchologia of the 16th–17th century (now lost). The *Trebnyk* of 1646 contains 20 rituals that are not mentioned in other books and that were derived from local rites. Altogether it contains 37 local Ukrainian ceremonies, whose inclusion caused consternation in Moscow. Yet, some local church practices, such as prayers over those who had pronounced a curse on themselves, processions around the church from east to west, the priest's following rather than preceding the coffin at a burial procession, and communion with holy water for unconscious individuals (found in the *Trebnyk* of 1606), were omitted from this book.

The peculiarities of the Ukrainian church rite began to disappear at the end of the 17th century, following the submission of the Ukrainian Orthodox church to the patriarchate of Moscow. Ukrainian customs were suppressed not only because of the centralizing tendencies of the Russian church, but also because of its confusion

of rite with dogma. Because ritual was given the same weight as dogma, Moscow condemned baptism by the pouring of water, the ordination of several priests during the same liturgy, the celebration of the Proskomide (the Rite of Preparation) with five consecrated wafers, the use of the vernacular in some ceremonies and sermons, and many other practices peculiar to the Kievan church. The authorities in Moscow watched for any peculiarities 'in words and services' (as with the Kiev *Sluzhebnyk* of 1692) and issued prohibitions (1721) against distinctive church practices and the use of a 'different dialect' in the liturgical language. For this reason the old rites of the Ukrainian Orthodox church, which were suppressed in the Russian Empire and then in the Soviet Union, survived until the Second World War only in Western Ukraine, which was located outside the jurisdiction of the Russian synod or patriarch. The old rites were partly preserved also in the Ukrainian-Belorussian Catholic church, which absorbed many practices of the Roman Catholic church and yet retained its distinctiveness. The *Ukrainian Autocephalous Orthodox church (UAOC), which was revived in 1919–21, introduced the vernacular into the liturgy and tried to restore and develop the traditional peculiarities of the Ukrainian church rite in singing, preaching, lay participation in the church, and so on. This process was halted with the suppression of the UAOC in the Soviet Union. Since 1943 the Soviet government has shown some favoritism towards the Russian Orthodox church in Ukraine; hence, Ukrainian church rites are cultivated only outside the USSR. The work of the *Mohyla Society in the interwar period in Lutske and Warsaw was interrupted by the war; it has continued in the Ukrainian Orthodox church in the diaspora, but no uniformity of the church rite has been achieved.

The traditional Ukrainian church rites continue to be practiced in the churches of the UAOC abroad: the priest reads the Gospel facing the congregation, the sermon follows the reading of the Gospel, the royal doors are kept mostly open, the eucharistic prayers are read aloud, before the Credo the congregation is addressed with the words 'Christ is among us,' the feast of St Mary the Protectress (1 October) is solemnly kept (it is not recognized by some non-Ukrainian Orthodox churches), flowers are blessed on the feast of the Maccabean Martyrs on 1 August, and so on.

When the Ukrainian church entered into union with the Roman Catholic church in 1596, it reserved the right to keep the Eastern church rite, and this right was guaranteed by Pope Clement VIII in the Church Union of *Berestia. At first the Uniate priests used the old liturgical books, but with time innovations and borrowings from the Latin rite began to appear in the liturgical books of the Uniate church. The bishops began to send candidates for ordination to Roman Catholic seminaries, where these future priests became accustomed to Latin-rite practices. Priests who came from Polonized Ukrainian nobility became champions of the Latinization of Ukrainian rites. Gradually, the so-called silent or read liturgy was introduced, hands were folded in the Western manner, communion was accepted in the kneeling position, altar bells and sometimes organs were introduced, the iconostasis was removed, and the altars were placed against the walls. Such innovations were more prevalent in the northern Uniate eparchies (Lithuania and Belorussia) and

the Kiev metropolitanate than in Galicia, Volhynia, and Transcarpathia.

The Uniate Synod of Zamostia in 1720 devoted some attention to innovations in the church rite and approved only four of them – prayers for the pope in the liturgy, the addition of 'filioque' to the Credo, and the elimination of the sponge and the so-called *zeon* (pouring of warm water into the consecrated wine) during the liturgy – although it did not prohibit others. Opponents of the Latinization of the church rite planned to summon a provincial council in the second half of the 18th century to explore this issue. At the end of the 18th century H. Lisovsky, the archbishop of Polatsk and a proponent of the ancient practices, took an interest in liturgical reform, but political events and the persecution of the Uniate church made such reform impossible. In the first half of the 19th century the Russian government encouraged liturgical reform in the Uniate church of I. Semashko (1839) in the spirit of Russian Orthodoxy. The suppression of the Uniate church in the Kholm region and Podlachia in 1875 began with the changing of the church rite.

In Galicia the church rite was Latinized to a lesser extent than in the Kholm region. In the works of the *Lviv Synod of 1891 there is an evident striving to return to the old church rites based on Greek examples. This intention is apparent in the *Sluzhebnyk* of 1906. After the First World War the Ukrainian church hierarchy tried at several councils to agree on a uniform church rite. The Intereparchial Liturgical Commission in Lviv worked towards this goal in 1930–5. There were two camps in the Ukrainian Greek Catholic church: the 'Easterners,' who favored a conservative position on rites, and the proponents of changes under the influence of the Latin rite. The Liturgical Commission was established in Rome and headed by Cardinal E. Tisserant, the secretary of the Congregation for Eastern Churches. Its task was to produce a normative edition of the liturgical books. So far 10 books have been published, among them the liturgies of John Chrysostom, Basil the Great, and the Presanctified Host, as well as the code of liturgical rules. This code – *Ordo celebrationis*, published in 1944 – encompasses the principal rules of the church rite of the Eastern Catholics of the Byzantine-Slavonic rite. The commission based its work on Ukrainian texts of the pre-Union period and generally standardized church practices according to the spirit of the Eastern rite.

In the mid-1960s the episcopal conferences and councils of the Ukrainian Catholic church turned their attention to restoring the traditional Ukrainian rites and making them uniform. The Intereparchial Liturgical Commission resumed its work. The archbishop major of the Ukrainian Catholic church in Rome, Y. Slipy, is supervising the publication of liturgical books. In 1966 the hierarchy permitted the Ukrainian vernacular and partly the language of the country of residence to be used in church services. By 1980 Ukrainian translations of the liturgy, the Gospels, the Acts and the Epistles, the *Eucho-logion*, and the *Archieratikon* (episcopal service book) have appeared.

Since the 18th century the rites of the Orthodox church in Ukraine have been unified with those of the Russian Orthodox church. Only the movement for an autocephalous Ukrainian church brought about a Ukrainianization of the church rite, a tendency to abandon Russian synod-alism, and a search for pre-1685 Kievan forms. Because of

inexperience, insufficient research, and a lack of unified leadership the churches of the UAOC do not have a uniform rite. The new direction in which the church rite of the Ukrainian Catholic church is developing brings it closer to the rite of the Orthodox church and particularly to the Kievan tradition.

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Church Slavonic. The oldest literary language of the Slavs, which originated in 863 when the Moravian prince Rastislav requested that the Byzantine emperor Michael III send missionaries to Moravia to educate the local clergy. The choice fell on the brothers Constantine (see *St Cyril) and Methodius (see *St Methodius), who were born in Thessaloniki and knew the Slavic language in its local Macedonian variant. As part of his missionary work Cyril created an alphabet (later named the Glagolitic alphabet) and, probably after his arrival in Moravia, began to translate liturgical texts. The basis of the literary language developed by Cyril in the course of his work as a translator was the Macedonian dialect, with which he was most familiar. However, in his attempts to make the language intelligible to the local populace, Cyril incorporated Moravian elements into it. After Cyril's death in 869, his work was continued by Methodius. After the latter's death in 885, the students and followers of the holy brothers were expelled from Moravia, and many of them settled in Macedonia and Bulgaria. In Macedonia St Clement (d 916) and St Naum (d 910) cultivated the Church Slavonic language. Since the Moravian elements were unnecessary in this new environment, the majority of them were removed, and a Macedonian recension of Church Slavonic came to replace the Moravian version. In Bulgaria, where a powerful Byzantine influence prevailed, the Glagolitic writing system and the Moravian elements in the language were especially unwelcome.

During the reign of Simeon, about 893, a new alphabet – *Cyrillic – was developed; it was based on the Greek alphabet but incorporated elements of the Glagolitic. The language was supplemented by Bulgarian elements. Thus arose the third, Bulgarian recension of Church Slavonic. There existed also the Serbian, Croatian, and, for a short time, Czech recensions.

Few original Church Slavonic texts have been preserved. Apart from some small fragments, the Moravian recension is represented by the so-called Kiev Fragments; the Macedonian recension by the Zographensis, Assemanius, and Marianus Gospels (the latter containing elements of the Serbian redaction), the Euchologium of Sinai, and the Clozianus collection of sermons; the Bulgarian recension by Sava's Book (Gospel), the Suprasliensis collection of the lives of saints and others, and the Enina Acts and Epistles. All of these texts date from the 11th century, except the Kiev Fragments, which were possibly written near the end of the 10th century (unless they are later forgeries, as suggested by J. Hamm). After the 11th century, Church Slavonic evolved differently in the various Slavic countries; these variants are not considered to belong to Old Church Slavonic.

Church Slavonic was never a spoken language. It transcended tribal and national barriers and was intended for liturgical and related genres. With the Christianization of Ukraine, Church Slavonic was adopted as the church and literary language. Texts representative of each of the original recensions were known and copied in Ukraine (eg, the Moravian [or Czech] is represented in the *Besidy* [Discourses] on the Gospel of Gregory the Great, the Serbian by the Gospel of Rheims), but it was ultimately the Bulgarian recension that gained acceptance (as it did in Belorussia and Russia as well). Initially these texts were simply copied verbatim, but gradually they were altered by a series of local features. The earliest and most significant of these were: (1) the third-person endings of verbs in *тъ* (in Church Slavonic, *-тъ*); (2) the ending of the instrumental singular of masculine and neuter nouns, *-ѣмь* and *ѣмь* (Church Slavonic, *-омь* and *-емь*); (3) the avoidance of nasal vowels; (4) the replacement of *žd* (from the Common Slavic **dj*) by *ž*. Other local features were less strictly adhered to; hence, some of the parallel variants came to acquire stylistic overtones. Such local features included spellings of the type *вѣрхъ* (*verx* [top]; Church Slavonic – *врѣхъ*); pleophony; the use of *č* instead of *št* (from the Common Slavic **tj*); the use of *ě* rather than the Church Slavonic nasal *ę* in the genitive singular endings of soft-declension feminine nouns (also in the nominative/accusative plural of feminine nouns of the soft declension and the accusative plural of masculine nouns of the soft declension: *zeml'ě* [earth], *kon'ě* [horse]; Church Slavonic, *zeml'ę*, *kon'ę*); disyllabic endings in the adjectival declension instead of the Church Slavonic trisyllabic endings (*novogo* [new]; Church Slavonic, *novaego*); and peculiarities of syntax and vocabulary. Thus, Church Slavonic, based on the Bulgarian recension in the process of its partial adaptation, became the oldest literary language of Ukraine (as well as, with certain modifications, the literary language of all Rus') and was also used in original works written in Ukraine, such as 'Slovo o zakoni i blahodati' (Sermon on the Law and Grace) by Metropolitan Ilarion.

(On the further development of Church Slavonic in Ukraine, see *Standard Ukrainian.)

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G.Y. Shevelov

Church-Archeological Society (Tserkovno-arkheologicheskoe obshchestvo). Society founded in 1872 at the Kiev Theological Academy to preserve, and publish reproductions of historical monuments such as sculptures, paintings, books, documents, charters, and valuable manuscripts found in the academy's museum and library. In 1898 the society had a collection of about 30,000 items. It published annual reports as well as scholarly papers in *Trudy Kievskoi dukhovnoi akademii* and *Kievskie eparkhial'nye vedomosti*. The society dissolved in 1919 after transferring its old printed books and manuscripts to the National Library of Ukraine and its museum holdings to the Museum of Literature and Books.

Churches of Ukraine, structures of the. The church of Ukraine (Orthodox and Catholic) belongs to the family of the Byzantine-rite churches. It is identical with the original church of Rus', or Ruthenian church. While the Orthodox church keeps only to the doctrines of the first seven ecumenical councils, the Ukrainian Catholic church (for a long time called 'Uniate,' and later 'Greek Catholic,' as formulated in the Austrian decree of 28 July 1774) professes the doctrine taught by the Catholic church, with Rome as its primatial see.

The first liturgical language of the Ukrainian church as a whole has been *Church Slavonic, based on one of the southern Slavic languages, ancient Macedonian-Bulgarian, originally easily understood by the laypeople of Rus'. In the 16th century the Scripture was partly translated into the vernacular (eg, the Peresopnytsia Gospel of 1556–61, the Apostle of Krekhiv); in the 17th century certain liturgical texts and prayers were also published in the vernacular. However, when Ukraine was forcibly incorporated into the Russian Empire, the Ukrainian pronunciation of Church Slavonic was given up in favor of the Russian (in the 18th–20th century); thus understanding became difficult. The Ukrainian churches outside the Russian Empire kept the traditional pronunciation. After the 1917 revolution the Ukrainian Autocephalous Orthodox church and Ukrainian Orthodox churches outside the USSR introduced modern Ukrainian into their liturgies without, however, completely abandoning Church Slavonic with the Ukrainian pronunciation. After the Second Vatican Council (1962–5) the Ukrainian Catholic church also started publishing liturgical books in modern Ukrainian and now uses them along with some still in Church Slavonic.

Sermons in Ukraine have always been more frequent than in Russia and other Orthodox lands. A rich homiletic literature as well as theoretical books such as I. *Galiatovsky's *Nauka, albo sposob zlozhenia kazania* (Instruction in or Method of Composing Sermons, 1659) serve as proof of this phenomenon. The following are examples of other particularities of the Ukrainian church: the pro-comedy is done with five (not seven) prosphoras; the royal gates of the iconostasis remain open for most of the liturgy; the Gospel is read facing the people; sermons are delivered immediately after the Gospel; baptism can be administered by immersion and by infusion, as it was done in the 17th century; during the matrimonial rites bridegroom and bride recite a special oath. There are also particularities in the ordination of deacons and priests. In the Mineas (monthly Sanctorals) the Ukrainian saints are especially honored. The Ukrainian Autocephalous Orthodox church reintroduced such particularities as reading the Gospel facing the people and audible reciting of the Anaphora, which were not permitted in the Russian church. Ukraine also has particularities in the liturgical chant, including popular singing during the liturgy, as well as in church architecture (eg, three-domed churches); these have survived outside the Soviet bloc.

Despite the efforts of the ecumenical patriarchate to keep the church strictly dependent on Constantinople, the church of Rus' succeeded in developing an increasing autonomy. From the beginning of the 16th century the Polish kings confirmed the hierarchs in Rus' who had been duly elected by the local hierarchy, and the ties with Constantinople became merely nominal. Following the political union of the Cossack state with Muscovy in the mid-17th century, the Moscow patriarchate succeeded in annexing the Orthodox church of Rus'-Ukraine in 1686. In 1919 the Ukrainian National Republic ended the Orthodox church's dependence on Moscow and proclaimed a Ukrainian autocephalous church. The Orthodox in Western Ukraine renewed their allegiance to Constantinople in 1791, and in 1924 the Orthodox church in Poland received autocephaly from the ecumenical patriarch despite the protests of the Moscow patriarchate.

The Catholic branch of the Ukrainian church was established by the Church Union of *Berestia in 1596. The Roman pontiffs granted the metropolitan of Kiev, Halych, and all Rus' extensive autonomy, which later was accorded through the re-established metropolity of Halych (1807), with the archeparchy of Lviv as its center. For political reasons neither the eparchy of Mukachiv in Transcarpathia nor the eparchy of Krizevci (in present-day Yugoslavia – both under Hungarian rule at the time) was included in the metropolity.

With the Byzantine rite, Byzantine ecclesiastical law found its way into Rus'-Ukraine's churches, where it was soon translated. The most famous collection of church legislation is the **Kormchaia kniga* (Nomocanon), composed by the Serbian archbishop Sava in about 1207. This collection greatly influenced the legal decisions of the synods held in Rus', of which those of Vladimir (1274), Vilnius (1509), and Berestia (1596) are the most famous.

The legal sources for the law of the Ukrainian Catholic church also include papal bulls and decrees, decisions of the synods of Zamostia (1720) and Lviv (1891), legal prescriptions contained in the rules of the Basilian

monastic order, and finally, the Oriental Code, partly published under Pope Pius XII. A new Oriental Code is now being prepared, which will be obligatory for all of the churches of the Eastern tradition in communion with Rome (see *Canon law).

Institutions of authority. The highest ecclesiastical authority of the church of Rus' has always been the metropolitan major, whose authority by far surpassed that of an 'ordinary' metropolitan ruling over an ecclesiastical province within a local church. This authority was acknowledged by Rome in 1963 when it recognized the primate of the Ukrainian Catholic church, Y. *Slipy, as archbishop major. The metropolitans of Kiev presided over the election of bishops, convoked synods, visited the suffragan eparchies, represented the church vis-à-vis the state, and performed other functions. Under Polish rule the candidates were elected by an electoral body composed of bishops, representatives of the clergy, the hetman, and Cossack officers. The appointment was confirmed by the king, who also presented the candidate to the patriarch of Constantinople for confirmation of consecration. When the church was subordinated to the Moscow patriarchate, the metropolitan of Kiev, after 1721, retained only the title 'Metropolitan of Kiev and Halych,' while all his authority devolved on the patriarchate. This is also true in the present-day Ukrainian exarchate of the Moscow patriarchate.

In the Ukrainian Uniate church the metropolitan of Kiev was elected by the bishops and, after the reform of the *Basilian monastic order, the protoarchimandrite of the order. The appointment was executed by the king, who also asked for confirmation by the pope. In 1838 the Kiev Uniate metropolity was abolished. In the 19th century the Austrian emperors curtailed the right of the hierarchy to elect bishops, in agreement with the Roman Curia. According to the Polish concordat of 1925, Rome was to appoint directly the metropolitan and other hierarchs with the consent of the president of the Polish republic. In 1946 the Soviet authorities forcibly suppressed the Ukrainian Greek Catholic church in Galicia, and in 1949 in Transcarpathia. Released from the USSR in 1963 after lengthy imprisonment and exile, the present archbishop major resides in Rome and is denied immediate jurisdiction over the Ukrainian Catholics residing abroad. In 1980, however, Pope John Paul II authorized the archbishop major to convene both electoral and legislative synods of bishops in the diaspora, but reserved the right to approve the agenda. In terms of synodal rule the rights of the Ukrainian church are now similar to those of other patriarchal churches, especially with regard to matters concerning the selection of its hierarchy (eg, the election of candidates for bishops, from among which the pope appoints bishops). In the last decades the bishops for the Ukrainian diaspora have been directly selected by the Roman Sacred Congregation for the Oriental Churches, which has major jurisdiction over all the non-patriarchal churches of the Eastern rite in communion with Rome.

The eparchial bishops were originally elected by the hierarchs and ordained by the metropolitan with the ruler's consent. Later, representatives of the laity also took part in the elections. In the 14th century the bishops elected three candidates, one of whom received the episcopal consecration by the metropolitan. The secular authorities played a large role in this regard. In the Ukrainian Catholic church the metropolitan and his

fellow bishops chose the new hierarchs, but in recent times, as mentioned above, this procedure has not been observed.

The title 'archbishop' is, in both Ukrainian churches, an honorary distinction, though sometimes the term is also used to designate a metropolitan.

The metropoly of Kiev has known the institution of vicar or auxiliary bishop since the 11th century, but originally the vicars were the neighboring eparchial bishops. Later vicar or curial bishops were given the title 'the second see of the metropolitan' or 'the respective eparchial bishop,' because they were supposed to succeed the metropolitan in office. Simple auxiliary bishops are a more recent institution, an influence of the Latin church. The same is true with regard to episcopal titles outside the metropoly. In some countries where the Ukrainian Catholic faithful are not so numerous, there is no eparchy proper. There is sometimes a quasi-eparchial organization in the form of an apostolic exarchate under the leadership of a bishop who has jurisdiction over the faithful in the name of the Roman pontiff (ie, as his vicar).

Eparchies. The traditional eparchies of the metropoly of Kiev and all Rus', including Belorussian territory, were: (1) Volodymyr and Berestia; (2) Lutske and Ostrih; (3) Kholm and Belz; (4) Lviv and Kamianets; (5) Pere-myshl, Sianik, and Sambir; (6) Polatsk, Vitsebsk, and Mahiliou (archeparchy); (7) Smolensk, Mstislau, and Orsha; (8) Turiv and Pynske. Later, other sees were added.

The eparchies were governed by bishops, who were assisted by distinguished priests residing in the episcopal city and belonging to the cathedral clergy. This body was known as the *krylos* and its members as *kryloshany*. All major decisions were handled by bishops in agreement with the *krylos*. In the Ukrainian Orthodox church the *krylos* system functioned until it was replaced by the consistory system when the church in the Hetman state came under the rule of the Russian *Holy Synod established by Peter I. In accordance with his Ecclesiastical Regulations of 1721, church life in the Russian Empire was strictly controlled by the state. In 1841 the consistory was given a lay secretary, who was immediately responsible to the *ober-prokuror*, the tsar's representative in the Holy Synod.

In the Ukrainian Catholic church in the Austro-Hungarian monarchy the *krylos* developed into the capitular chapter, whose members continued to be called *kryloshany* or *kanoniky* (*canons). They were to be celibate or widowed; married canons could be appointed only with special dispensation from Rome. The title of *kryloshany* is now conferred upon distinguished priests as a purely honorific designation.

Clergy. The supervision of the parish clergy in the different districts of an eparchy was the responsibility of elected protopresbyters known in the Orthodox church as *protopopy*. Their duties passed later to the *blahochynni* or *dekany* (deacons), elected by the clergy at their regular conferences and approved by the bishop (in the Ukrainian Catholic church, nominated by bishops only). In previous times deacons and church elders (*starosty*) also attended these conferences. The functions of the church elders have now passed largely to parish councils, which, after the Second Vatican Council, have also been established in the Catholic church as a whole, although they

have not yet been fully implemented among Ukrainian Catholics.

Members of the eparchial clergy, also called 'the white clergy,' were normally married. Married candidates were admitted, however, only if married prior to their ordination as deacons. A second marriage of a deacon or a priest was never permitted. Although they received small allowances from the church or the state, the priests lived mostly from farming on church land. Thus they were not particularly mobile, and often a parish passed from father to son or to son-in-law. Many Ukrainian national and educational leaders have come from priestly families. In the Ukrainian Catholic church the synod of Lviv (1891) left the choice of celibacy or married life to the individual candidates for priesthood. From the 1920s the bishops of Peremyshl and Stanyslaviv no longer accepted married men as candidates for the priesthood. The metropolitan of Halych, however, remained faithful to the original tradition of his church. Rome prescribed *celibacy for all the Eastern Catholic priests ministering to the faithful in the Americas and Australia.

Monasticism. In Ukraine monasticism is as old as Christianity itself. After an ascetic period it became cenobitic, based on the rule of St Basil the Great. In 1702 St Theodosius of the Caves introduced a rule based on the Studite Typicon in the Kievan Cave Monastery. Monasteries were led by hegumens (abbots), large ones by archimandrites (archabbots). The religious superiors were originally under the authority of an eparchial bishop, but later some were given the right of stauropegion, placing them directly under the authority of the patriarch or the Holy Synod (eg, the Kievan Cave and Pochaiv monasteries). Filial monasteries, dependent on larger monasteries, were called *skyty*. The role of the monasteries as centers of culture, education, and piety began to decline after the Russian Holy Synod began to interfere in their internal affairs.

In the Ukrainian Catholic church Metropolitan Y.V. *Rutsky centralized the monasteries as a congregation under the exclusive jurisdiction of the metropolitan. After the synod of Zamostia (1720) the monasteries of the eparchies of Peremyshl, Lviv, and Lutske, which had accepted the church union later, formed a similar congregation. In 1743 both the congregations united as the *Basilian monastic order. The two congregations became provinces of the order, whose major superior was called a protoarchimandrite. The superiors of the subdivisions or provinces were called protohegumens. Only a few larger monasteries remained independent with an archimandrite (elected for life) or a hegumen (elected for four years) of their own. After the partition of Poland the order was dissolved in Russia. It survived only in Galicia, where a reform was carried out in 1882 with the help of the Jesuits. The order was transformed into a Jesuit-type congregation. The protoarchimandrite and his administration now reside in Rome. The order is exempted from the jurisdiction of the Ukrainian hierarchy. At present the Basilians have a monastery and three religious houses in Poland; they are also active in Yugoslavia, England, and the Americas. The *Studite monks, restored by Metropolitan A. Sheptytsky and centered at Univ, now have two monasteries – in Castelgandolfo, Italy, and in Woodstock, Canada. The Western Franciscan order and the congregations of the *Redemptorists and of the *Salesians

of Don Bosco now have Eastern branches with Ukrainian members.

Nuns, whose first convent was that of St Irene in Kiev (1037), developed an intensive religious life in Ukraine. As a result of the massive Soviet closing of monastic institutions in Ukraine, there are now only eight Orthodox nunneries in Ukraine. Since the Second World War all of the once-numerous Ukrainian Catholic communities of nuns have been suppressed by the Soviets. Their tradition is continued abroad by the Ukraine Catholic *Basilian order of nuns, which has its general curia in Rome. The Ukrainian Catholic church has several other female religious congregations of the Western type, some of which existed earlier in Galicia: the *Sisters Servants of Mary Immaculate, working in different countries of the emigration and in Poland and having their general curia in Rome; the Sisters of St Joseph; the Sisters of St Josaphat and the Holy Family; the Sisters of Charity of St Vincent de Paul; and the Missionary sisters and the Catechetist sisters, established in the principal countries to which Ukrainians have immigrated.

Laity. The lay element in the church was active in Rus' very early. The princes and the nobility also took a keen interest in ecclesiastical matters. Lay associations arose in the form of *brotherhoods as early as the late 15th and early 16th century (in Lviv, Kiev, Lutske, etc). These brotherhoods took care of the youth, founded homes for the aged and sick (hospitals), maintained schools and printing presses, and so on. They soon became very influential, often to the displeasure of the hierarchs. This situation caused discord in the church. The metropolitan of the Orthodox church, P. Mohyla (1633–47), succeeded in providing canonical solutions for most of the controversial issues. Under Russian rule the activities of the brotherhoods were restricted by the Holy Synod to the local parish level; they have now largely ceased. There were also sisterhoods, which, however, did not become involved in church politics. Their preoccupations resembled to a large extent those of the present-day parochial lay organizations devoted to the embellishment of the church, the production of liturgical vestments, charity work, and so on.

The influence of laypeople increased considerably after 1917, in particular within the Ukrainian Autocephalous Orthodox church, which in 1921 adopted a conciliar structure at all levels of the church. Suppressed by the Soviets, the councils were revived during the Second World War; the most important of these were the *All-Ukrainian Orthodox Church Council in Kiev, the Rivne Church Council in Volhynia, and the Kholm Church Council. The church councils still play an important role in the Ukrainian Orthodox church in the countries of Ukrainian emigration today. The Ukrainian Catholic church also has societies for laypeople, but their participation in strictly ecclesiastical matters is more restricted.

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J. Madey

Church-state separation. A pattern of church-state relations characterized – as in the United States, where it was first constitutionally entrenched – by the disestablishment of a former state church, equalization of the legal status of all religious organizations, and abolition of a religious test for holding public office; also – as in France, since 1905 – involving the secularization of the state, public functions, and the educational system, and requiring for its operation an ideologically 'neutral,' liberal, democratic, political system.

Formally adopted by Lenin and the Bolsheviks before 1917, this principle has since been given a one-sided application in Soviet law and administrative practice to facilitate the Communist party's antireligious measures. When the Russian Orthodox church was disestablished by the Soviet Russian 5 February 1918 decree 'On the Separation of Church from the State and School from the Church,' all religious organizations were expropriated and deprived of the rights of juridical persons. Under the decree and subsequent Soviet enactments, the state assumed ownership of the nationalized houses of worship and their contents and the legally unrestricted authority to grant, withdraw, or deny legalization to individual religious groups, 'registration' of local congregations (of at least 20 faithful) and clergy, approval of congregations' executive and audit committees, leases for houses of worship to recognized congregations, permission for theological schools and religious publications, and so on. Private religious instruction of minors (except by parents) was made a criminal offense and, by constitutional amendment in 1929, churches lost the 'right to [conduct] religious propaganda.' Thenceforth, Soviet constitutions recognized only 'freedom of worship and antireligious propaganda,' with the Soviet state dropping the pretense of neutrality in matters of religion and mobilizing its resources, including the educational system, for antireligious propaganda.

In Ukraine church-state separation was first introduced on 22 January 1919 by a decree of the Bolshevik Provisional Workers'-Peasants' Government in Kharkiv entitled 'On the Separation of Church from the State and School from the Church,' which, with one omission (subsequently corrected), followed the Soviet Russian model, as did the constitutions of the Ukrainian SSR of 1919 (art 23), 1937 (art 104), and 1978 (art 50). Various legislative acts and administrative instructions regulating

religious activities were codified in the 1927 Administrative Code of the Ukrainian SSR (chap x: 'Regulations on Cults') and were subsequently given a more restrictive interpretation by the instruction of the Secretariat of the Presidium of the All-Ukrainian Central Executive Committee of 23 June 1932 ('On the Procedure for Organization, Activity, Reporting, and Liquidation of Religious Congregations and the System of the Registration by Administrative Organs of the Membership of Religious Congregations and Servants of the Cult').

J. Stalin's wartime concessions to 'loyal' religious groups were exemplified by the Statute on the Russian Orthodox church adopted at the church's 1945 local sobor and by an unpublished resolution of the USSR Council of People's Commissars of 22 August 1945 restoring (with important exceptions) to the Russian Orthodox church the rights of juridical persons. However, since 1958, some of these concessions have been withdrawn or severely restricted by published and unpublished government instructions and decrees, including 1966 amendments to the 1960 Criminal Code of the Ukrainian SSR. Most, if not all, of these measures were incorporated into the new Statute on Religious Associations in the Ukrainian SSR adopted on 1 November 1977 by the Presidium of the Supreme Soviet of the Ukrainian SSR, which replaced chapter x of the administrative code. (See also *Antireligious propaganda and *Council on Religious Affairs.)

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B.R. Bociurkiw

Churgovych, Ivan [Čurgovyč], b 26 January 1791 in Novoselytsia, Transcarpathia, d 2 October 1862 in Uzhhorod. Greek Catholic priest, pedagogue. Churgovych studied at the University of Budapest. He served as vicar general of the Mukachiv eparchy (1828–37) and as director of the gymnasium and teachers' seminary in Uzhhorod. Churgovych had a considerable input into the reorganization of the school system and the training of teachers in Transcarpathia. He published pedagogical articles in the Hungarian press and articles on popular themes in the Ukrainian press.

Chutove [Čutove]. 1v-16. Town smt (1970 pop 7,700), a raion center in Poltava oblast. The town was founded in the 18th century.

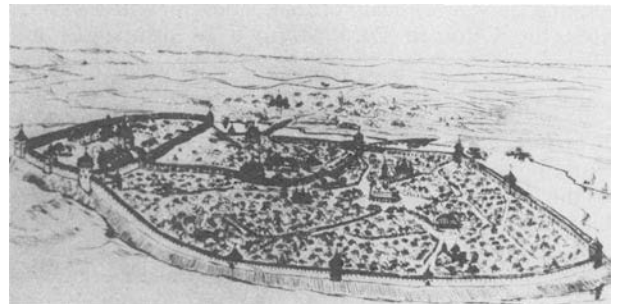
Chychkan, Leonyd [Čyčkan], b 21 August 1911 in Krasnodar. Painter. In 1941 he became a lecturer and in 1971 a professor at the Kiev State Art Institute. His works include Carpathian landscapes, still lifes, portraits, and genre paintings, primarily of the life of the Hutsuls.

Chychorsky, Rostyslav [Čyčors'kyj], b 1871 in Khereson gubernia, d 19 September 1927. Actor. He began to act professionally in 1898 as a member of P. Saksahansky's troupe. In 1918 he worked in the State National Theater in Kiev and in 1922 in the M. Zankovetska Theater in Kiev. He was known for his portrayals of

comic or cunning characters, such as Roman in *Stotysiach* (A Hundred Thousand) and Demyd in *Suieta* (Vanity) by I. Karpenko-Kary and Hordii in *Doky sontse ziide ...* (By the Time the Sun Rises ...) or Skubko in *Po revizii* (After the Inspection) by M. Kropyvnytsky.

Chychykliia River [Čyčyklia]. Small river in the Black Sea Lowland, right-bank tributary of the Boh, 156 km in length and with a basin area of 2,120 sq km. Snow is the river's main source of water, the spring run-off constituting 75 percent of the annual discharge. The river is dry for seven or eight months of the year.

Chyhyryn, Vitalii [Čyhyryn, Vitalij], b 4 May 1908 in Borovytsia, Kiev gubernia, d 12 January 1941. Writer, journalist, member of *Vaplite. He spent his last years in internal exile. His works include the short story collections *Fragmenty doby* (Fragments of an Era, 1932) and *Povisti pro khoroshu divchynu* (Stories about a Beautiful Girl, 1934) and the novel *Kviten'* (April, 1937).



Chyhyryn, from a 17th-century engraving (according to H. Lohvyn)

Chyhyryn [Čyhyryn]. 1v-13. City (1971 pop 10,600) in the Dnieper Highland, a raion center in Cherkasy oblast. Chyhyryn was a fortified winter station of the Cossacks in the first half of the 16th century. In the second half it was the center of Chyhyryn county. In 1592 the town came under Magdeburg law and began to grow. In 1638–47 the head of Chyhyryn county was B. Khmelnytsky. In 1648 Chyhyryn became the residence of Hetman B. Khmelnytsky, a regimental center, and the capital of the Hetman state. After the capital was moved to Baturyn and Chyhyryn was sacked by the Turks in 1678, the town declined. Khmelnytsky's palace, the town hall, and the Church of the Savior, which were built in the second quarter of the 17th century, have not survived. The ruins of the fortifications can still be found on Bohdan Hill. Beginning in 1797, Chyhyryn was a county town in Kiev gubernia. The Monastery of the Trinity was built near Chyhyryn in 1627, at first housing only monks and then, beginning in 1735, nuns. The monastery was closed down by Soviet authorities. Chyhyryn has some small industry, including a food industry, a leather-haberdashery factory, a furniture factory, and an arts and crafts factory. It has a regional historical museum. In 1843 and 1845 T. Shevchenko visited the town and dedicated some poems and paintings to it.

Chyhyryn campaigns, 1677–8. The last attempts of the Ottoman Porte to conquer Ukraine. The campaigns

followed on the conquest of Podilia in 1672. The Porte's plan in 1677 was to capture the strategic town of Chyhyryn on the Right Bank and to install Yu. *Khmelnysky as its vassal, with the titles of Hetman of the Zaporozhian Host and Prince of Sarmatia (Ukraine). The first offensive began in the summer of 1677; a large Turkish army of 100,000–120,000 men under the leadership of Ibrahim Pasha besieged Chyhyryn, which was defended by Hetman I. Samoilovych with 20,000–25,000 Cossacks and by the Russian voivode G. Romodanovsky with 32,000 Russian troops. Because of the town's strong fortifications and the determination of the Cossack and Russian forces, the Turks had to withdraw. In the summer of 1678 they tried once again to capture Chyhyryn, converging on the town with almost 200,000 troops, led by Kara-Mustafa. Although the Cossack-Russian forces had been increased to 120,000, they were not able to hold the town, and after a month of hard fighting the Turks took Chyhyryn, which was by then reduced to rubble. Weakened by the fighting and frequent attacks by I. Sirko, the Turks soon also abandoned Chyhyryn. After signing the Peace Treaty of *Bakhchesarai with Russia in 1681 the Ottoman Porte stopped its campaigns into Ukraine.

Chykalenko, Levko [Čykalenko], b 3 March 1888 in Pereshory in Kherson gubernia, d 7 March 1965 in New York. Political and civic leader, archeologist, full member of the Shevchenko Scientific Society from 1932 and the Ukrainian Free Academy of Arts and Sciences from 1945; son of Ye. Chykalenko. He studied with F. Vovk and collected archeological and ethnographical materials with him. He was an active member of the Ukrainian Social Democratic Workers' party and a member and secretary of the Ukrainian Central Rada and the Little Rada. In 1920 he emigrated to Poland, then Prague, France, Germany, and, in 1948, the United States. He wrote works on Paleolithic ornaments and Trypilian ceramics.



Yevhen Chykalenko

Chykalenko, Yevhen [Čykalenko, Jevhen], b 9 December 1861 in Pereshory in Kherson gubernia, d 20 June 1929 in Prague. Prominent civic leader and publicist, patron of Ukrainian culture, publisher, agronomist, landowner descended from a wealthy family of the Kherson region. Chykalenko studied at the University of Kharkiv in the department of natural sciences and was active in the Ukrainian students' hromada and in the radical Draho-manov circle (headed by V. Malovany). He was arrested in 1884 for belonging to the circle and spent five years

under police surveillance in Pereshory. While managing the family estates, Chykalenko wrote and published a practical guide to farming entitled *Rozmovy pro sel'ske khoziaistvo* (Conversations on Farming). The work was published in Odessa in 1897 and then in St Petersburg, with a printing of half a million. It consisted of five volumes, amounting to a popular agricultural encyclopedia. In 1894 Chykalenko moved to Odessa, and then in 1900 to Kiev, where he became active in Ukrainian public life. He supported many cultural projects: he financed the publication of M. Kamarov's *Russko-ukrainskii slovar'* (The Russian-Ukrainian Dictionary, Lviv 1893–8); he helped the journal *Kievskaiia starina* by offering a prize of 100 rubles for the best history of Ukraine and by providing honorariums for Ukrainian literary works that were printed in the journal; he organized the D. Mordovets Fund of the Shevchenko Scientific Society in Lviv to aid Ukrainian writers; he financed the weekly paper of the Revolutionary Ukrainian party, **Selianyn*, in Lviv; he encouraged young people from central Ukraine to study in Lviv and was the principal supporter of the Academic Home in Lviv (his endowment was 25,000 rubles). Chykalenko was an active member of the Old Hromada (from 1900), the General Ukrainian Non-Partisan Democratic Organization, the Ukrainian Democratic party (from 1904), and the Ukrainian Democratic Radical party (from 1905). He was one of the founders of the *Society of Ukrainian Progressives and its actual, but unofficial, chairman.

Chykalenko's greatest contribution to the national awakening was his funding (with the help of V. Symyrenko and L. Zhebunov) of the only Ukrainian dailies in central Ukraine – **Hromads'ka dumka* (1906) and **Rada* (1906–14). During the First World War he sought refuge from the Russian police in Finland, Petrograd, and Moscow. With the outbreak of the revolution he returned to Kiev, but did not participate in political events because of his conservative views. In January 1919 he went to Galicia, where he was interned by the Poles. From 1920 he lived in Rabenstein, Austria. In 1925 he became chairman of the Terminological Commission of the Ukrainian Husbandry Academy in Poděbrady, Czechoslovakia.

Chykalenko was the author of *Spohady* (Memoirs, 3 vols, Lviv 1925–6) and *Shchodennyk, 1907–1917* (Diary, 1907–1917, Lviv 1931), both rich in material on the history of the Ukrainian movement in the 19th and at the beginning of the 20th century.

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the university library in the incunabula department. She discovered one of the two known copies of the first edition of *Prenosticon* by Yu. Drohobych.

Chylihider River [Čylihider]. Left-bank tributary of the Kohylnyk that flows through the Black Sea Lowland. The Chylihider is 57 km in length and has a basin area of 334 sq km. The average width in the middle stretch is 5 m. In the summer the stream becomes very shallow and even dries up.

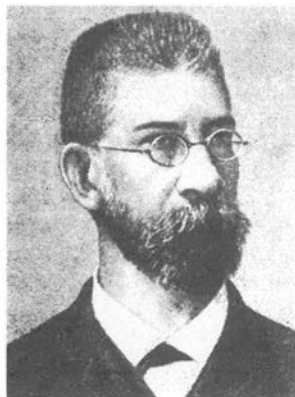
Chynadiieve [Čynadijeve]. v-3. Town smt (1981 pop 6,700) in Mukachiv raion, Transcarpathia oblast. The town lies on the slopes of the Volcanic Carpathian Mountains in the valley of the Liatorytsia River. Artifacts from the Neolithic period and the Bronze Age have been discovered there. In the medieval period it was the seat of a principality. Its main industry is woodworking, and until 1950 it had a match factory. A castle and church from the 14th–15th century have been preserved. The Syniak and Karpaty sanatoriums are located near the town.

Chyrko, Pylyp [Čyrko], b 3 July 1859 in Kiev, d 21 March 1928 in Chernihiv. Painter. Chyrko graduated from the St Petersburg Academy of Arts in 1892. His first works (eg, *Shooting Lessons*) were influenced by academicism. Beginning in 1898, his works were displayed at exhibitions of the *Peredvizhniki. He produced genre paintings (eg, *Mother and Daughter*, *The Porter*), historical paintings (eg, *Mazepa's Death at Bendery*), and landscapes (eg, *Series of Ukrainian Landscapes*). Chyrko's works, which were preserved at the Chernihiv Museum, were destroyed during the Second World War.

Chyrsky, Mykola [Čyrs'kyj], b 1903 in Kamianets-Podilskyi, d there in 1942. Poet and dramatist. While serving in the Army of the UNR, Chyrsky crossed the Zbruch River and was interned in Kalisz, Poland. From 1922 he lived as an émigré, at first in Poděbrady and later in Prague and Uzhhorod. Chyrsky was a member of the Organization of Ukrainian Nationalists, and his work reflected the weltanschauung of the journal *Visnyk. His only collection of poetry, *Emal'* (Enamel), appeared in Prague in 1941. He also wrote several dramas: *Otaman Pisnia*, *P'ianyid reid* (Drunken Raid), and *Andrii Korybut*.



Mykola Chyrsky



Mykola Chyrvynsky

Chyrvynsky, Mykola [Čyrvyns'kyj], b 10 May 1848 in Chernihiv, d 5 January 1920. Zootechnician, one of the founders of zootechny in the Russian Empire. From 1879 to 1894 Chyrvynsky worked at the Petrine Academy of Agriculture and Forestry in Moscow. From 1898 to 1919 he was a professor at the Kiev Polytechnical Institute (serving as its first elective rector from 1905 to 1916), where he organized a department of animal husbandry. His major research studies concern the feeding, growth, and development of livestock; sheep breeding; and wool and lambskin. His selected works were published in two volumes in Moscow in 1949–51.

Chyrvynsky, Volodymyr [Čyrvyns'kyj], b 27 September 1883 in Moscow, d 28 February 1942. Geologist, graduate of Kiev University (1907), then lecturer (1911) and professor at Kiev University and other postsecondary schools in Kiev; associate of the Ukrainian Geological Committee and the Institute of Geological Sciences of the Academy of Sciences of the Ukrainian SSR. Chyrvynsky did research in crystallography, mineralogy, and Ukraine's mineral resources. In the last area he published *Fosforyty Ukrainy* (Ukraine's Phosphorites, 1918) and *Holovni korysni kopalyny Ukrainy v zv'iazku z ii heolohichnoiu mynuvshynoju* (Ukraine's Principal Mineral Resources in Relation to Its Geological Past, 1919). He was particularly interested in lignite resources and published *Materialy k poznaniuu burougol'nykh mestorozhdenii USSR* (Materials on the Identification of Lignite Fields in the Ukrainian SSR, nos 2–3, 1939). He also compiled *Geologicheskii putevoditel' po Kiievu* (Geological Guide to Kiev, 1926).

Chyshko, Oles [Čyško, Oles'], b 20 June 1895 in the village of Dvorichnyi Kut near Kharkiv, d 4 December 1976 in Leningrad. Composer and lyrical tenor. Chyshko is a graduate of the Kharkiv Conservatory (1918), the Kharkiv Music and Drama Institute (1924), and the Leningrad Conservatory (1938), where he later lectured. In 1925 he began his professional career as a soloist with the Kharkiv, Kiev, and Odessa operas, moving to Leningrad in 1931 to perform at the Philharmonia, the Academic Ensemble, and the Little Opera Theater. He wrote the operas *Iablunevyi polon* (Apple Blossom Captivity, 1931), *Bronenosets' Pot'omkin* (Battleship *Potemkin*, 1937; 2d edn 1955), *Don'ka Kaspiia* (Daughter of Kaspia, 1942), and others. For symphony orchestras he composed *Ukrains'ka siuita na temy narodnykh pisen'* (The Ukrainian Suite on Folk-Song Themes, 1944), two overtures, a rhapsody, and music to *Nazar Stodolia* by T. Shevchenko. He composed solo music for about 50 works by Shevchenko, I. Franko, Lesia Ukrainka, P. Tychna, and other writers, and arranged about 75 folk songs.

Chystiakov, Borys [Čystjakov], b 23 June 1904 in St Petersburg. Opera conductor. After graduating from the Kiev Conservatory in 1937 Chystiakov became conductor at the Kiev Opera and Ballet Theater. The following Ukrainian operas and ballets form part of his repertoire: *Utoplenu* (The Drowned Girl) and *Natalka Poltavka* (Natalka from Poltava) by M. Lysenko, *Lisova pisnia* (The Forest Song) by M. Skorulsky, *Lileia* (The Lily) by K. Dankevych, *Marusia Bohuslavka* (Marusia from Bohuslav) by A. Svechnikov, and *Tini zabutykh predkiv* (Shadows of Forgotten Ancestors) by V. Kyreiko.



Valentyna Chystiakova

Chystiakova, Valentyna [Čystjakova], b 18 April 1900 in St Petersburg. Dramatic actress, accomplished in various styles and trained in the school of her husband, L. *Kurbas, and his company. Chystiakova began her stage career with the theater *Molodyi Teatr in Kiev in 1918 and later joined the short-lived Shevchenko Theater and the Kiev Drama Theater companies, performing in Bila Tserkva and Uman (1920–2). In 1922–3 Chystiakova was a member of the *Berezil Theater and, from 1934 to 1959, of the Kharkiv Ukrainian Drama Theater. She became a lecturer at the Kharkiv Institute of Arts in 1959. Chystiakova's acting range was quite broad, from the melodramatic to the deeply psychological. Among her finer depictions were the roles of Oksana in *Haidamaky* (based on T. Shevchenko's poem), the multimillionaire's daughter in G. Kaiser's *Gas*, Isabella in P. Mérimée's *Jacquérie*, Liubunia in M. Kulish's *Narodnyi Malakhii* (The People's Malakhii), Odarka in M. Kropyvnytsky's *Dai sertsiu voliu* (Give the Heart Freedom), Kateryna in A. Ostrovsky's *Groza* (Storm), Lady Milford in F. Schiller's *Kabale und Liebe*, and especially the leading role in a dramatization of H. de Balzac's *Eugénie Grandet*. Chystiakova also appeared in films. Her dramatic career was documented by I. Kyselov in *Razom z zhyttiam* (Together with Life, Kiev 1972).

Chyvchyn Mountains. Range in the southeastern part of the Ukrainian Carpathians, the central part of the *Maramureş-Bukovynian Upland. The range stretches for about 50 km from the northwest (Stih Peak, 1,653 m) to the southeast (Hnitiassa Peak, 1,769 m), between the valley of the Chorny Cheremosh in the northeast and the valley of the Vişeu in the southwest, and forms the boundary between Ukraine and Rumania. The mountains consist of crystalline schists and sandstones. The range is gently contoured and massive. Its highest peak is the basalt Kopula Chyvchyna (1,769 m). Small limestone cliffs are sometimes evident on the slopes. The mountains are uninhabited and covered with coniferous trees and meadows.

Chyzh, Yaroslav [Čyž, Jaroslav], b 17 February 1894 in Dubliany near Lviv, d 13 December 1958 in Elmhurst, Illinois. Military and civic leader. Chyzh was one of the organizers of the Sich Riflemen and in 1919 served as a political officer on the staff of its Siege Corps. For a time he edited the journal *Strilets'ka dumka*. In 1921 he became a member of the leadership of the Ukrainian Military Organization. He emigrated to Prague and graduated in 1922 from the philosophy faculty of Prague University.

In the United States he edited for a time the paper **Narodna volia*. In 1942 he became a member of the Common Council for American Unity and in 1952 a co-editor of its press and information bureau. He acted as adviser to the American government on ethnic affairs. In 1956 he was one of the organizers and then the executive director of the Committee of the President's People-to-People Program.

Chyzenko, Ivan [Čyženko], b 27 March 1916 in the village of Kozyn, Kiev gubernia. Scientist specializing in electrotechnology, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1972, professor at the Kiev Polytechnical Institute. Chyzenko proposed, studied, and introduced into industrial production compensating transformers of electrical current.

Chyzhevsky, Dmytro [Čyževs'kyj] (Čiževskij, Čiževsky, Tschyževskij), b 23 March 1894 in Oleksandriia, Kherson gubernia, d 18 April 1977 in Heidelberg, Germany. Prominent Slavist, leading authority on Ukrainian literature and intellectual history. Chyzhevsky studied at the universities of St Petersburg (1911–13) and Kiev, from which he graduated in 1919. His first interest was philosophy, and his teachers were N. Lossky, V. Zinkivsky (Zenkovsky), and H. Chelpanov. Gradually he became an avid student of philology and literature. During the 1917 revolution he was involved in politics. In 1921 he left for Germany, where he became a student of K. Jaspers, E. Husserl, and M. Heidegger. Chyzhevsky's doctoral thesis on G. Hegel in Russia was published in 1934. He began his teaching career in 1924 at the Ukrainian Higher Pedagogical Institute in Prague, where he was also a lecturer of the Ukrainian Free University. From 1932 to 1945 he taught Slavic linguistics and literatures at the University of Halle and from 1945 to 1951, at Marburg University. In 1951–6 he taught as a visiting lecturer at Harvard University, and then returned to Germany to become a professor at Heidelberg and, from 1968 on, at Cologne as well. He was a member of numerous scholarly societies and academies and held several honorary degrees.

In his multifaceted scholarly activity Chyzhevsky showed great erudition and originality. His contribution to scholarship embraces literary history and criticism, philology, esthetics, and philosophy. He was equally at ease in Russian, Ukrainian, Slovak, Czech, Polish, and German fields and produced seminal studies of the literary baroque, Slavic comparative literature, and the general Slavic *Geistesgeschichte*. Among his publications are *Logika* (Logic, 1924), *Dostoevskij Studien* (1931), *Gegel' v Rossii* (Hegel in Russia, 1939), *Štúrova filozofia žiotoa* (Štúr's Philosophy of Life, 1941), *Geschichte der altrussischen Literatur: Kiever Epoche* (1948; English trans, 1960), *Outline of Comparative Slavic Literatures* (1952), *On Romanticism in Slavic Literatures* (1957), *Das heilige Russland* (1959), *History of Russian Literature from the Eleventh Century to the End of the Baroque* (1960), *Russland zwischen Ost und West* (1961), *Russische Literaturgeschichte des 19 Jahrhunderts* (1964), and *Comparative History of Slavic Literatures* (1971). He made signal contributions to the study of J. Comenius and N. Gogol.

His scholarly endeavors in Ukrainian studies were prodigious. He was the author of *Filosofia na Ukraïni* (Philosophy in Ukraine, 1926), *Narysy z istorii filosofii na*

Ukraini (Essays on the History of Philosophy in Ukraine, 1931), *Ukrains'kyi literaturnyi barok* (The Ukrainian Literary Baroque, 3 vols, 1941, 1944), *Istoriia ukrains'koi literatury vid pochatkiv do doby realizmu* (History of Ukrainian Literature from the Beginnings until the Era of Realism, 1956), *Skovoroda: Dichter, Denker, Mystiker* (1974), *A History of Ukrainian Literature* (1975), and hundreds of scholarly articles. Two festschrifts in his honor appeared, in 1954 and 1966.

G.S.N. Luckyj



Dmytro Chyzhevsky



Pavlo Chyzhevsky

Chyzhevsky, Pavlo [Čyževs'kyj], b 1860 in Poltava, d 1925 in Geneva. Civic and political leader. Chyzhevsky studied physics at Kiev University and in Switzerland. While still a student he was exiled to Siberia for his political activities. He was active in the zemstvos and was a member of the Ukrainian Democratic Radical party and the *Society of Ukrainian Progressives. He was elected to the first and second state dumas and was a key member of the Ukrainian caucus. Chyzhevsky represented Poltava gubernia at the Ukrainian Central Rada and served as a member of the Central Committee of the *Ukrainian Party of Socialists-Federalists. In 1918 he was appointed chairman of the Ukrainian trade delegation to Switzerland. He also served as chief of the External Office of the Ukrainian Party of Socialists-Federalists in Vienna and as a member of the UNR government in exile in Tarnów, Poland (1920).

Chyzhovych, Eugene [Čyžovyč, Jevhen], b 27 January 1935 in Liutovyska near Stryi Sambir in Galicia. Sportsman, instructor in physical education. Chyzhovych played on several Ukrainian soccer teams in the United States and Canada. In 1973 he was appointed trainer of the United States Olympic soccer team. In 1967 he and his brother Volodymyr received the trainer-of-the-year award of the American Professional Soccer League as the best trainers in New Jersey. Chyzhovych has done much to popularize soccer in the United States.

Cimmerians. Oldest settlers of southern Ukraine, mentioned by Homer (ca 8th century BC) and by Herodotus in his *History* (5th century BC). Their origin is unknown. In linguistic terms, on the evidence of the recorded names of their leaders – Tygdamme (in Herodotus, Lygdamis) and his son Sandakhsatra – they are considered Iranians. According to Herodotus, the Cimmerians were driven

from the steppes by the Scythians in the 7th century BC: some of them settled on the southern shore of the Black Sea (in the Crimea they were known as Taurians), while others waged a campaign in Asia Minor, taking Sardis, the capital of Lydia, in 652 BC. This marked the Cimmerians' apex of power: subsequently they declined and became extinct. Although their culture has been little studied as yet, some scholars believe that the numerous settlements and burial mounds in southern Ukraine dating from the late second and early first millenniums BC are archeological remains of the Cimmerian age.

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Cinema. See Film.

Circle of Ukrainian Women (Kruzhok ukrainok). Known as the Circle of Ukrainian Girls until 1905, the circle was founded in Lviv to serve the needs of young women for self-education. The circle worked towards the establishment of high schools for females. It published K. Malyska's book *Pro zhinochyi rukh* (About the Women's Movement, Lviv 1904) and a women's newspaper, **Meta*, in 1908. Its first head was N. Budzynovska, followed by D. Shukhevych-Starosolska, S. Danylevych, I. Sichynska, M. Nehrebetska, and O. Ozarkevych. In 1909 the circle merged with the *Club of Ruthenian Women to form the *Women's Hromada.

Circle of Ukrainians in Paris (Cercle des Oukrainiens à Paris or Ukrainska hromada v Paryzhi). First Ukrainian organization in Paris, established in 1908 by political émigrés who had left the Russian Empire after the revolution of 1905 and by students from Galicia. By 1910 the organization had 120 members, maintained a choir, had organized Ukrainian language courses, and had published informational brochures on Ukraine. Among its leading members were Ya. Fedorchuk, M. Parashchuk, V. Vynnychenko, Oleksander Kovalenko, E. Batchinsky, M. Rudnytsky, and M. Boichuk. With the outbreak of war in 1914 the circle ceased its activity.

Ciscarpathia. See Subcarpathia.

Ciscausia. See Subcaucasia.

Cities and towns. In Ukraine cities were closed settlements with special rights and a sizable population occupied mainly in the skilled crafts, industry, trade, transportation, administration, the professions, and various cultural and civic activities. In some small towns the population consisted of farmers. The emergence of cities was conditioned on the one hand by advanced agriculture, the separation of the crafts and industry from agriculture, and the development of trade, and on the other by defensive, administrative, and cultural needs. The city is an economic, cultural, and administrative center for the surrounding region.

The criteria by which a settlement is classified as a city change; hence, any comparison of the number of cities or of their populations in various periods and in various countries is only tentative. Furthermore, statistical data, particularly for the distant past, are incidental and frequently unreliable.

Ancient period. The largest Trypilian settlement, at *Volodymyrivka, can be considered the prototype of the city in Ukraine. The oldest true cities on what are now Ukrainian territories were the *ancient states on the northern Black Sea coast established by the Greeks in the 7th–5th century BC. Surrounded by local tribes, these colonies traded with them and gradually became large manufacturing and commercial centers. The most important Greek cities were: Olbia, at the mouth of the Boh River; Tyras, at the mouth of the Dniester River; Phanagoria, on the Taman Peninsula; Tanais, at the mouth of the Don River; Chersonese Taurica, Theodosia (Teodosiia), and Panticapaeum in the Crimea. The largest of them became democratic city states.

The cities on the Kerch Strait belonged to the Bosporan Kingdom from the 5th century BC. In the 1st century BC and AD the Greek cities on the Black Sea came under Roman rule. The population of the cities consisted not only of Greek colonists but also of enterprising local natives – Scythians, Taurians, Sarmatians, and Thracians. The urban cultures and tribal cultures influenced each other. Another city, Neapolis, the capital of the Scythian Kingdom in the Crimea, was established in the 3rd century BC and was inhabited mostly by Scythians and Greeks. The large Scythian fortified settlements (eg Bilske) can be considered precursors of the city.

Various trades flourished in the ancient cities: metallurgy, jewelry making, stone cutting, pottery, weaving, tanning, fishing, and winemaking. Wheat, fish, furs, honey, wax, hides, and also slaves were exported by them to Greece, Asia Minor, and Egypt. In return the cities imported luxury items, weapons, cloth, fine ceramics, wine, oil, etc.

The cities were built on a parallel plan, with the agora, or market, at the center, and were bounded by a wall, sometimes as high as 12 m, defense towers, and well-fortified gates (for details see *Olbia and *Chersonese Taurica). The buildings were constructed of stone and brick, and the streets were paved. The Greek colonies were important centers of culture and art.

From the 3rd century AD these ancient cities began to decline, and they were finally destroyed by the invading Huns in the 4th century. New cities eventually arose on some of the ruins. Chersonese (Korsun), for example, was rebuilt in the 5th century. It preserved the ancient traditions and was an important influence on the formation of Old Ukrainian culture.

Princely era. During the Princely era cities developed from strongholds (*horod, hrad*), which were situated for easy defense and surrounded by walls, stockades, and moats. Such strongholds are known to have existed already in the 6th century AD. They were built by the Antes and with time became the focuses of tribal organization. Although most of them were small, a few of them that were particularly well situated (at river crossings, mountain passes, etc) became trade centers and attracted a larger population, which settled near (*pryhoroddia*) and under (*pidhoroddia*) the fortresses and engaged in trade and manufacturing.

According to the Rus' chronicles, Kievan Rus' had 24 cities in the 9th–10th century. The main cities on Ukrainian territory were Kiev, Chernihiv, Pereiaslav, Pere-myshl, Cherven, Vyshhorod, Bilhorod, Iskorosten, Vru-chyi, Liubech, Turiv, and Peresichen. In the 11th century 64 more cities arose in Rus', of which the following were

located in Ukraine: Berestia, Belz, Volodymyr-Volynskiy, Buzke, Pynske, Pryluka, Dorohobuzh, Iziaslav, Lutske, Terebovlia, Starodub, Novhorod-Siverskyi, and Kursk. One hundred and thirty-four new cities were mentioned in the 12th century. Among them the following were in Ukraine: Halych, Dorohychyn, Peresopnytsia, Putyvl, Rylysk, Hlukhiv, Oster, Kaniv, and Korsun. In the 13th century 47 new cities appeared. Of these Kholm, Lviv, Kremianets, Kamianets, Kolomyia, Bakota, Sosnytsia, and others were in Ukraine. The total number of known cities in Kievan Rus' between the 9th and 13th century was about 300.

The distribution of cities on what are now Ukrainian territories was uneven. Most of the cities were located along the middle Dnieper River, especially around Kiev, in Volhynia, and in Galicia. In Transcarpathia the first cities developed around citadels (Uzhhorod, Mukachiv, Khust) or grew out of German colonies (Bardejov, Berehove). Most of the cities were small in area and population. The citadel of Kiev covered no more than 100 ha under Volodymyr the Great and Yaroslav the Wise. With the town outside the walls Kiev covered some 500 ha. In Chernihiv the citadel had an area of 15–16 ha, and the city had up to 100 ha. The corresponding figures for Pereiaslav are 8.5 and 50; for Halych, about 50 and 200. The exact city populations are unknown. At its height Kiev (and Novgorod Velikii) had 50,000–100,000 inhabitants (London, the largest city in Western Europe in the 14th century, had a population of 40,000). Chernihiv and Pereiaslav were smaller in population. Many cities had less than 1,000 inhabitants. Up to the Mongol-Tatar invasion in the 13th century the number and size of cities were constantly increasing.

Old Ukrainian cities consisted of two parts. The center (**ditynets* or higher city) was a citadel built on elevated ground. It was protected by natural formations (rivers, ravines, etc) and fortified with walls and moats. The princely court, the episcopal residence, one or more churches, and military quarters were located there. The second, larger part consisted of the town outside the walls (*pidhoroddia, pryhoroddia, okolnyi hrad, posad*), which in Kiev, Chernihiv, and other cities was called *podil* (lower town). This part was inhabited mostly by craftsmen, traders, and merchants. With time it too became fortified. The outer city was divided into various *kintsi* (ends) or trades districts: the tanners lived near the river, the potters near clay pits. The districts acquired their names from the tradesmen who lived there – for example, Kozhumiaky (Tanners' District) and Honchari (Potters' District) in Kiev – and sometimes from the ethnic origin of their inhabitants. The streets of the city usually converged at the center or at the market place. Their layout was sometimes determined by natural conditions or by the defensive works. Because the walls limited the available space within a city, the buildings were close together and the streets were narrow. Residential buildings were built of wood, while princely and episcopal palaces, churches, and monasteries were usually built of stone. Monasteries often had their own fortifications.

The manufacturing *crafts and trade formed the economic base of the city in the Princely era. The crafts in the 11th–12th century were highly developed and numbered more than 60. Trade was well regulated: every city had a special area set aside for trading – the market (*torh, torzhok, torzhyshe, bazar*). At the beginning of the 11th

century Kiev, which was a center of east-west trade, had eight marketplaces, where traders from various Rus' cities met foreign merchants. Some foreign merchants (*hosti*) had their own districts and churches in Ukrainian cities.

The population of the smaller cities was socially little differentiated and did not differ basically from the population of the countryside. A burgher estate began to take shape only in the larger cities. Its leading members were merchants who engaged in foreign trade with the *hosti* and often also belonged to the boyar estate. Below these 'better people' (*luchchi liudy*) were the common people (*chern, chorni liudy*), consisting of ordinary merchants and artisans, farmers, and servants (*cheliad*) to the princes, boyars, and church hierarchs. The social divisions of the time were quite fluid. The city government was run by the princes or by their officers: the chiliarch (**tysiatskyi*), the voivode in the Galician-Volhynian state, and the magistrate (*sotskyi*). Some administrative and judicial functions were carried out by a princely servant called the **tyvun*. In the larger cities the **viche* – a general assembly of all freemen to decide particularly important matters – was a democratic institution. Certain foreign communities in the cities enjoyed self-government. From the 13th century Armenians, Jews, and Germans had self-government in the Galician-Volhynian state in accordance with *Magdeburg law. Merchants and tradesmen could sometimes form trade associations that enjoyed a certain autonomy. The beginnings of such trade *guilds and brotherhoods date back to the Princely era.

In this period the cities played an important cultural role. As centers of political and religious life, they promoted education, literacy, scholarship, literature, and art. The first schools and libraries were founded at princely courts and urban monasteries. The building of palaces, churches, and fortifications stimulated the development of architecture, painting, sculpture, and various applied arts. In economic and cultural development the cities of Kievan Rus' rivaled the most advanced world cities of the time.

The Tatar-Mongol invasion of 1239–41 put an end to city growth. Most of the cities in central and eastern Ukraine, including Kiev, were heavily damaged, and some were completely destroyed. Volhynian and Galician cities also lay in ruins, yet, with a few exceptions, all of them were quickly rebuilt and refortified. New cities – Kholm and Lviv – were even built. The larger cities in Western Ukraine patterned their external form and internal life on Western European models, beginning in the 13th century.

Mid-14th to mid-17th century. After the Tatar invasion only the cities of the Principality of Galicia-Volhynia continued to develop. The larger ones formed juridically and economically autonomous entities and retained this status under Polish (Galicia, western Podilia) and Lithuanian (Volhynia and eastern Podilia) rule.

In contrast, the cities of central and eastern Ukraine remained in a state of decline during the 120 years of Tatar domination and began to develop again only in the second half of the 14th century, when they came under Lithuanian rule. The defense and colonization of borderlands, which were open to Tatar incursions, stimulated the growth of existing cities and the founding of new ones. Most of these were administrative-defensive outposts with a basically agrarian population and a low

concentration of manufacture and commerce. They consisted of a castle-fortress surrounded by a town of artisans and traders or by peasant settlements a little farther off. Under the grand duke Vytautas these fortified cities reached the coast of the Black Sea. After his death in 1430, the defense line retreated north into the northern forest-steppe belt. Many *castles were built in already existing cities in Galicia, Volhynia, and Transcarpathia.

The population of the cities quickly and steadily increased under the protection of the castles. The colonization of Podilia and Right-Bank Ukraine was interrupted at the end of the 15th century by Crimean Tatar incursions, particularly by Mengli Girei's sacking of Kiev in 1482. Ukrainian cities began to recover from this blow only in the second half of the 16th century. By that time they were part of the Polish Commonwealth. Owing to a new colonization process spurred by the Polish authorities and magnates, many ruined and deserted castles and cities were rebuilt, and new ones were founded. This process was intensified in the first half of the 17th century: in the Kiev and Bratslav voivodeships alone about 300 new cities and towns appeared. The restoration and growth of cities was also influenced by the expanding political power of the Cossacks. It was under their protection and care that Kiev revived and resumed its role as a national religious, cultural, and economic center. Similarly, many other cities developed from insignificant settlements or even villages into Cossack administrative and military centers (Chyhyryn, Bila Tserkva, Khvastiv, Terekhtemyriv, etc).

In the mid-17th century there were in Ukraine about 1,000 cities or towns. In Western Ukraine there were about 440; in eastern Ukraine about 530, of which 385 (mostly towns) were in the Kiev voivodeship. The larger cities, which were located on Polish crown lands, enjoyed Magdeburg law and various privileges. The smaller towns, located on lands belonging to the gentry, differed from villages only in that their inhabitants paid taxes or payments in kind instead of performing *corvée* for the lord. True cities – by their physical and economic structure – were found mostly in Volhynia and Galicia, regions that were threatened less by Tatar attacks and were intersected by the main trade routes from the West to the Black Sea and the Near East. Internal trade – mainly the exchange of farm products from the village for manufactured goods from the town – took place at local markets, while foreign trade took place at annual and semiannual *fairs, which drew merchants from various Western and Eastern countries. The larger cities had the right of staple (*sklad*), according to which merchants visiting a given city were obliged to stay for a certain period and to offer their merchandise for sale to the local merchants.

At this time Lviv was the largest city and the main commercial and manufacturing center in Ukraine (30,000 inhabitants in the mid-17th century), followed by Kiev (15,000) and Kamianets-Podilskyi (over 10,000). The other important cities were Peremyshl, Stryi, Sianik, and Yaroslav in Galicia; Lutske, Volodymyr, Kremianets, and Ostrih in Volhynia; Zamostia, Kholm, and Krasnostav in the Kholm region; Berestia in Podlachia; Pynske in Polisia; Bar, Bratslav, and Vinnysia in Podilia and the Bratslav region; Zhytomyr, Ovruch, and Bila Tserkva in the Kiev region; and Chernihiv, Starodub, Novhorod-Siverskyi, and Pereiaslav in Left-Bank Ukraine.

The national and religious composition of the urban

population was somewhat different from that of the Princely era. Even in the Galician-Volhynian state there was an influx of foreigners – mainly Germans, Armenians, Poles, and Jews – into the cities of Western Ukraine. Under Polish rule Italians also arrived. In the 16th century most of the Germans and Armenians became Polonized; thus, the cities of Western Ukraine acquired a mixed Ukrainian-Polish-Jewish character, with the Polish element usually predominating. The urban population in central and eastern Ukraine remained mostly Ukrainian.

In appearance the larger Western Ukrainian cities were similar to Polish, German, and Czech cities. Lviv, Pere-myshl, Kamianets, Zamostia, and other cities had a rectangular plan and were surrounded with high, thick walls, towers, and gates. At the center of the city stood the *ratusha* (city hall) in a rectangular marketplace, on which the regularly spaced streets converged. The streets were narrow. The buildings were very close together; they were built of stone or brick, were two to three stories high, and had three windows per story. Many buildings were built in the Renaissance style (see *Lviv). Outside the city walls there was a suburb (lower town).

In central and eastern Ukraine the cities were not as compact, the streets did not form a regular network, and the buildings were usually made of wood. The cities were usually located near castles and often had their own fortifications (see *Kiev), which in Left-Bank Ukraine consisted usually of earthworks and stockades. In appearance most of the smaller cities and towns differed little from villages.

Important changes in the legal status of cities occurred in this period. In the Princely era the city was closely associated with the village. In the 14th–15th century it separated itself from the village both economically and legally, as a result of the introduction of Magdeburg law. The cities thus became self-governing and had their own administration and courts. The burgher estate became distinct, and trade guilds were founded. Only the larger cities had full Magdeburg law. The rest of the cities and towns were subject to their lords (*didychi*) or to the **derzhavets* (viceroy), although a few did have self-government. In contrast to Western Europe, the rights of cities within the Polish Commonwealth, particularly in Ukraine and Belorussia, were limited, and the Magdeburg law was somewhat modified. The king, voivode, or **starosta* (county head) appointed the top officials in certain cities and intervened in municipal affairs. Burghers of various faiths and nationalities came under different jurisdictions. Finally, the cities were not represented at the Sejm or dietines, while the gentry (*szlachta*) constantly reduced the cities' rights, particularly their economic rights, thus bringing about their decline.

In Transcarpathia the larger crown cities, such as Uzhhorod and Mukachiv, lost their privileges as 'free,' ie, self-governing, cities in the 14th century. Later some of their privileges continued to be respected, although the cities themselves were controlled for a time by magnates. Their organization approximated that of cities governed by Magdeburg law.

The urban population was divided into three basic social groups: the patricians – the wealthy *burghers with political power; the middle burghers; and the poor townspeople or plebeians. Ukrainians usually constituted the last two groups. The inhabitants of the suburbs did not have the same rights as the burghers, and their manufac-

turing and trade activity was restricted. The peasants of villages near the cities, who were subject to both the gentry and the patricians, and the servants and indentured artisans of the gentry and clergy formed a separate group. This social differentiation was characteristic of the larger cities; the smaller towns had a more homogeneous population, consisting mainly of traders and artisans, who were subject to the 'town hall law' (*ratushne pravo*), and peasants, most of whom were indentured. A significant proportion of the urban population consisted of the secular and monastic clergy, which was independent of both the city government and the royal officials. Cathedrals and monasteries had their own lands and subjects, who were occupied in farming, manufacturing, and trading. Jews had their own self-government outside the jurisdiction of Magdeburg law and formed a distinct urban group. Armenians had a certain measure of self-rule within the framework of the city administration.

Besides social distinctions there were also religious and national distinctions among the townsfolk. In some cities only Roman Catholics could enjoy Magdeburg rights; hence, Ukrainians had limited access to municipal government and were often confined to a small section of the town. They suffered discrimination in the guilds and were restricted in their manufacturing and commercial activities. They were not allowed to build churches, etc. The discrimination was worst in Lviv, but even in the smaller towns, where Ukrainians were the majority, the Poles controlled the municipal government. Ukrainian burghers had to wage a struggle against both social and religious and national oppression. Consequently, they organized themselves in *brotherhoods. Owing to their activity at a time when the Ukrainian upper estates became Polonized, the burghers assumed leadership in Ukrainian national life and, particularly in the 16th century, became the champions of Ukrainian religious, political, and cultural rights. They also gave a new direction to the Ukrainian Cossacks on the steppe frontier, strengthening them with active, intellectually more sophisticated elements and drawing them into a common national-political struggle.

The cities in Ukraine played an important cultural role in this period. They were the centers of literary life, education (brotherhood schools), book scribing, and later printing and publishing (Lviv, Ostrih, Lutske, Kiev). City architecture attained a high level of development and stimulated the advancement of painting and the applied arts. The cities, particularly in Western Ukraine, also became important centers of Polish and Jewish culture.

Mid-17th to the end of the 18th century. In this period the development of cities in Ukraine was influenced by the political, social, and economic changes that the *Cossack-Polish War of 1648–54 brought about. The division of Ukraine into a Russian and Polish sphere of influence in 1667 and, finally, in 1686 accounts for the different historical fates of the cities in Right-Bank and Western Ukraine and those in Left-Bank Ukraine.

In the middle of the 17th century the cities of Western and Right-Bank Ukraine went into a decline. This was a result of the drop in trade with the Near East and of changing trade routes, as well as of continual wars and the restrictive administrative and economic policies of the Polish gentry and magnates. Consequently, the cities and their inhabitants became impoverished; trade disappeared, and the guilds disintegrated under competition

from unorganized tradesmen (court tradesmen and the so-called *partachi* – literally ‘bunglers’). At the same time the Jewish population in the cities increased and became active in money lending and estate management. The Jews gained control of most of the manufacturing, trade, and money-lending enterprises. As the cities declined, their population diminished: the population of Lviv, for example, fell from 30,000 in the mid-17th century to 20,000 in the mid-18th century.

The cities of Western Ukraine and to some extent of Right-Bank Ukraine underwent further Polonization, particularly in the 18th century. The Ukrainian burghers became less active, and the brotherhoods limited their activities to church affairs. The center of Ukrainian cultural life shifted to the Hetman state, which attracted many creative people from Western Ukraine. Architecture remained generally in a state of stagnation, although several outstanding buildings, such as St George’s Cathedral in Lviv and the city hall in Buchach, were constructed.

The cities of the Hetman state developed in a very different way. After the Polish administration and part of the gentry had been suppressed, the Cossacks joined the burghers as the most influential estate in city life. The larger cities with their patricians, who were quite advanced economically and culturally, were particularly important in the Hetman state. These cities had Magdeburg law while the smaller cities and towns had only partial self-government (*ratushne pravo*). Manufacturing and trade were not well developed in the smaller cities and towns, and most of their inhabitants were peasants. In the second half of the 17th century there were about 90 cities and towns in the Hetman state. According to the 1764 census (excluding Poltava regiment and four companies of Myrhorod regiment), there were 117 cities and towns. Most of them had been established in the first half of the 17th century as the Left Bank was colonized, and some – mainly on the southern frontier – were established later. The main cities of the Hetman state in the 17th–18th century were: Kiev, Baturyn, and Hlukhiv (the hetmans’ capitals); Starodub, Nizhen, Chernihiv, Pereiaslav, Pryluka, Lubni, Poltava, Myrhorod, Kozelets, and Hadiach (regimental centers); Novhorod-Siverskyi, Oster, Pohar, Mglin, Pochep, and Krolevets (company centers). Accurate figures on the populations of these cities do not exist. Generally, they were small. Even Kiev had only 2,450 residences (or about 15,000 inhabitants) in the middle of the 18th century. In 1781 Nizhen had 1,623 residences; Hlukhiv, 1,085, and Starodub, 863.

By nationality the population of the Hetman state was almost exclusively Ukrainian. The Poles had completely disappeared, and very few Jews remained. However, in their place Russians appeared, particularly in Kiev and other commercial and administrative centers and in the northern areas of the Hetman state (the so-called *razkolnik* settlements in Starodub and Chernihiv regiments). A small number of Belorussians lived in the northern cities. In Nizhen, Pereiaslav, and Kiev there were sizable Greek colonies, as well as small numbers of Wallachians, Balkan Slavs, and, from the middle of the 18th century, Georgians.

Compared to the period before 1648, the social structure of the city population changed substantially. Besides the burghers, who were divided as before into the patricians, middle burghers, and plebeians, the urban population now included the Cossacks and the Cossack *starshyna*. Most of the *starshyna* were engaged in trade

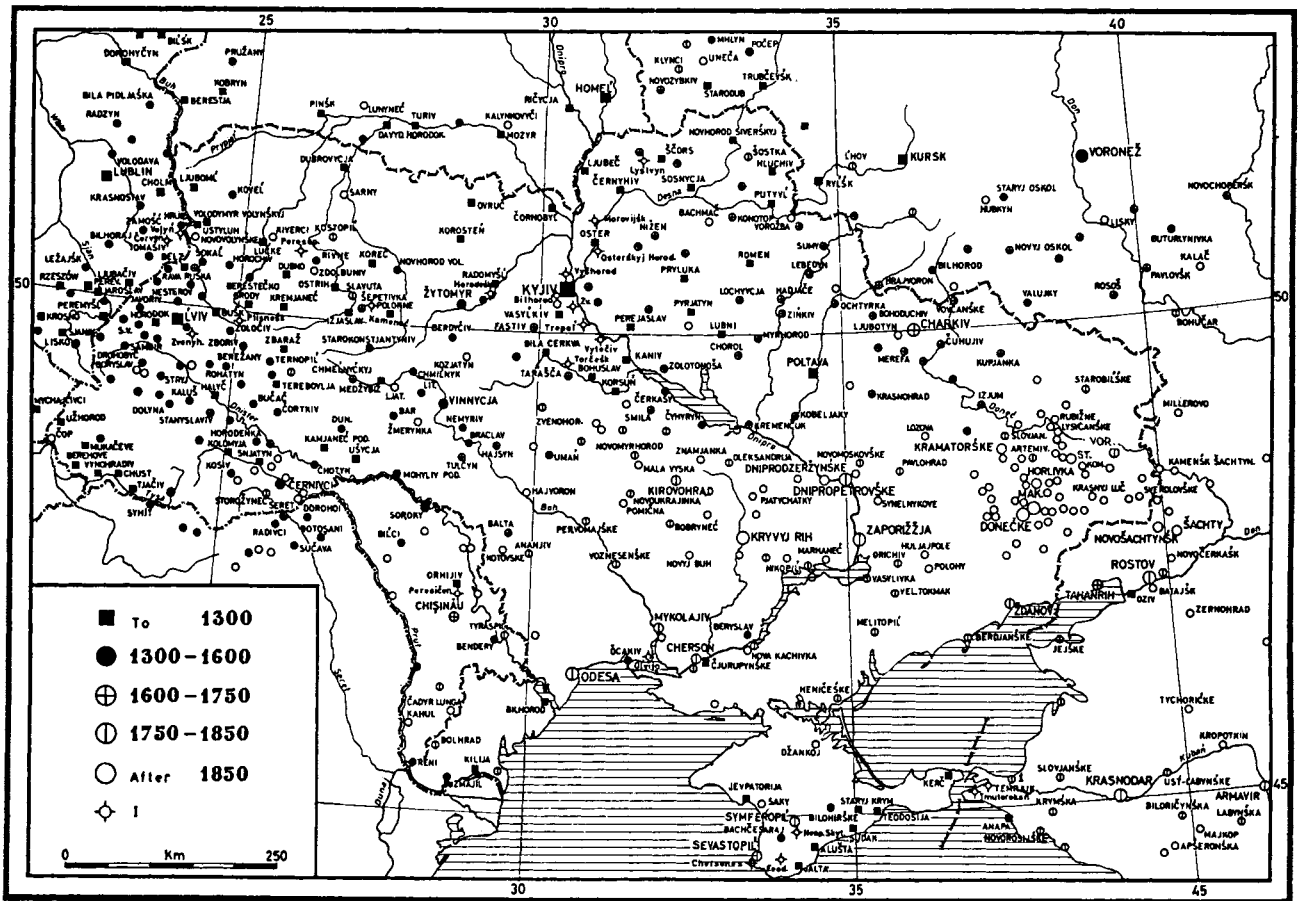
and manufacturing in addition to agriculture and enjoyed greater freedom in these fields than did the burghers. As before, the secular and monastic clergy and various groups indentured to the *starshyna* and monasteries lived in the cities. Many military personnel were stationed in Kiev and the larger cities of Left-Bank Ukraine.

Generally the burghers retained their former rights, although the Cossack *starshyna* tried to limit them. Only a few hetmans, such as B. Khmelnytsky, I. Mazepa, and D. Apostol, guaranteed the cities their former privileges or granted them new privileges. In addition, Muscovy’s centralist policies restricted city self-government. From 1654 Russian voivodes and military garrisons were stationed in Kiev and several larger cities. In the large cities offices that were once elective gradually became the prerogative of the Cossack *starshyna* or of individuals appointed by the Russian government (eg, in Kiev in the middle of the 18th century). Often non-Ukrainians – Russian officers or administrators – held these offices. The smaller towns were often granted to members of the Cossack *starshyna* by the hetman or the tsar.

After the abolition of the Hetmanate in 1764, the gradual elimination of self-government in the Left-Bank cities began. The large Ukrainian cities came under the Russian urban statute (*gorodskoe polozhenie*) of 1785, by which two councils (*dumy*) – a general council and a six-member council – were established. These councils, which were fully subordinated to the governor and the gubernia’s financial board (*kazennaia palata*), decided all the important questions of city government. The **magistrat* (city administration) retained only judicial authority over the city inhabitants and supervision of the guilds.

Most of the cities and towns in the Hetman state had a heterogeneous economy consisting of industry, trade, and agriculture. In the first half of the 18th century the first manufacturing industries appeared in certain cities such as Kiev and Nizhen. The centralist policies of the Russian government were aimed at subordinating the trade of the Ukrainian cities to the interests of the Russian government and market. This was evident in the advantages that Russian merchants received in Ukraine. Nevertheless, a prosperous Ukrainian merchant class emerged in the larger cities. Organized into merchant groups (*kramarski sotni*) and guilds (from the second half of the 18th century), it faced growing competition from Russian merchants (particularly in Kiev) and sometimes from Greek and other foreign merchants.

From the mid-17th century to the end of the 18th century the cities of the Hetman state attained a high level of cultural development. With its numerous monasteries and churches, the metropolitan’s residence, the printing press of the Kievan Cave Monastery, and the Kievan Mohyla Academy, Kiev became the cultural center of all Ukraine, particularly during the rule of Hetman I. Mazepa. The other important cultural centers were Chernihiv and Novhorod-Siverskyi, where L. Baranovych wrote and published his works; Pereiaslav, which, like Chernihiv, had a collegium; and the hetman capitals of Baturyn and Hlukhiv. Ukrainian architecture particularly flourished, as churches, city halls, etc, were constructed in the Cossack baroque style. Learning and education were highly advanced; literature and the arts developed. Their main centers were Kiev, Chernihiv, Pereiaslav, and, at the end of the 18th century, Novhorod-Siverskyi and Poltava.



CITIES, FOUNDING DATES

ARTEMIV.	Artemivske
DUN.	Dunaivtsi
Feod.	Teodosiia
HRUB.	Hrubeshiv
KAD.	Kadiivka (now Stakhanov)
KOM.	Komunarske
LIT.	Lityn
LJAT.	Liatchiv
MAK.	Makiivka
MOHYLIV POD.	Mohyliv-Podilskyi
Neap. Skyt.	Neapolis

Osters'kyi Horod.	Osterskyi Horodok (now Oster)
Peresop.	Peresopnytsia
PEREV.	Peresvorsk (Przeworsk)
SLOVJAN.	Slovianske
S.V.	Sudova Vyshnia
VEL. TOKMAK	Velykyi Tokmak (now Tokmak)
Vor.	Voroshylvhrad
Zv.	Zvenyhorod
ZVENOHOR.	Zvenyhorodka
Zvenyh.	Zvenyhorod

1. Phanagoria

From the middle of the 17th century cities began to arise in Slobidska Ukraine as Ukrainian migrants from the Dnieper region began settling there. These cities were fortified military settlements in which – mainly in the regimental centers – craftsmen and traders began to settle. They grew rapidly only in the 18th century. In the 1770s there were as many as 8 cities and 44 towns in Slobidska Ukraine, not counting the territory of Ostrohozke regiment. In 1773 the main regimental cities had the following populations: Okhtyrka, 11,000 (in 1732–4,700); Kharkiv, 10,100 (3,700); Sumy 9,800 (3,800); Ostrohozke, 9,100; Izium, 4,600 (1,600). As in the Hetman state, most of the urban population in Slobidska Ukraine consisted of Cossacks, and the main occupation was farming. The economy of these cities was similar to that of cities in the Hetman state.

Late 18th century to 1860. After Russia's annexation and colonization of southern Ukraine, many new cities were founded there in the second half of the 18th century and at the beginning of the 19th. The earliest cities started out as forts defending the southern frontier of the Russian Empire – Yelysavethrad, Novomyrhorod, Oleksandriia, Oleksandriivske, Pavlohrad, and Katerynodar in the Kuban – or the Black Sea coast – Kherson, Mykolaiv, and Tahanrih. Soon after, the commercial port of Odessa, the military port of Sevastopol, and the administrative center of Symferopil were built. In the second half of the 18th century and at the beginning of the 19th, 22 new cities were founded in the steppe region of Ukraine (excluding the Crimea). Only 4 cities built earlier by the Turks or Tatars remained.

Russian colonial policies slowly changed the nature of

the cities of central and eastern Ukraine. Their legal status and administrative structure became more and more like those of other cities in the empire. In 1835 the Magdeburg law of Kiev, which had been renewed in 1802, was abolished. Self-government in other cities was limited to the community's economy and the basic professional concerns of the burghers. In Right-Bank Ukraine relics of the Polish urban order survived here and there; eg, the privately owned cities in Volhynia and Podilia, which lasted to the 20th century. In the south, particularly on the coast, the cities preserved for a long time a cosmopolitan character, owing to the transit trade, exemption from tariffs, and primarily the multinational composition of the population (Odessa). The local Russian administration acquired increasingly more power over the cities.

Social relations also changed, particularly in the larger cities. The Ukrainian and non-Ukrainian nobility (Polish on the Right Bank and partly Russian in the south) became bound to the cities by its various interests – occupational, economic, commercial, cultural, and educational – and by its increasing residency there, including permanent residency. Government officials on the Right Bank, who were mostly Russian and partly Polish, the military, the clergy, who were increasingly Russian or Russified, and, finally, the intelligentsia gradually altered the social and national character of the cities. The influx of Russian burghers, particularly merchants of the first and second guilds, forced out the Ukrainian patricians and then the rest of the Ukrainian burghers from their traditional economic position and confined them to the suburbs. As a result, the larger cities of central and eastern Ukraine became Russified. The Ukrainian burghers retained their predominance and national character only in the small county cities and towns, where they were active not only in local commerce and the crafts, but also in farming. In Right-Bank Ukraine trade and the crafts remained mostly in the hands of Jews, as before. In southern Ukraine, particularly in port cities, the important commercial and manufacturing companies were controlled not only by Jews, but also by Armenians, Greeks, and West Europeans, the latter being involved particularly in international trade.

At the time of the Austrian annexation (1772–4), the cities of Western Ukraine were in a state of decay. With the exception of the free city of Lviv, the cities and towns of Galicia belonged mostly to magnates or were administered by starostas (county heads). The tradespeople and merchants had to pay the lord rent, while the inhabitants of the suburbs had to perform *corvée*. Annexation by Austria brought far-reaching changes, particularly in the social and legal spheres. The earliest Austrian laws freed the urban population from personal indenture and established the urban centers as separate administrative units. The Austrian administration assumed responsibility for urban affairs, which led to a stricter observance of legal norms, particularly with regard to the Ukrainian population. In the economic sphere the construction of paved highways connecting Lviv with Vienna and with other large cities of Galicia and Bukovyna stimulated trade. In addition to the main city of Galicia, Lviv, Brody was also granted, in 1779, the rights of a free trade city. Its Jewish community controlled the entire transit trade between Austria and Russia and between Ukraine and Western Europe. Trade in Peremyshl and Yaroslav increased. The Podilian cities and towns of Ternopil, Ushakovtsi, and

Buchach became trade centers known for their annual fairs; their industry, however, did not advance beyond the manufacturing trades.

From the political point of view, the Austrian annexation of Galicia and the tension between the Austrian government and the Poles in the first half of the 19th century resulted in decreased influence of the Polish administration and hence a weakening of the Polonization drive in the cities. The influx of German officials, merchants, and military and the introduction of German as the official language gave the large Galician and Bukovynian cities, particularly Lviv, Chernivtsi, and Brody, a German appearance. The Austrian annexation also had a cultural significance. The changes that followed from it strengthened the Ukrainian elements in Lviv, Peremyshl, and Chernivtsi. The sees of Ukrainian bishops became the centers of Ukrainian cultural life.

On Ukrainian territories ruled by Russia, settlements considered urban were those in which most of the inhabitants belonged to the burgher estate and had the right to engage in trade and manufacturing. They were divided into cities (*goroda*) – gubernial and county (*uezd*) cities, non-county (*bezuezdnye*) towns, towns with full municipal rights, but without the state bureaucracy (*zashitatnye*), and into small towns (*mestechka*). In the 1860s there were 113 cities and towns and 547 small towns in central and eastern Ukraine (excluding the Crimea and western Volhynia). There were no small towns in Slobidska Ukraine and in the southeastern steppe. Of a population of 12,802,000, only 1,394,000 (10.9 percent) lived in the cities, and 1,340,000 (10.5 percent) lived in small towns. At this time there were 109 cities and towns in Galicia, with 505,000 inhabitants, or 17.6 percent of the total population.

Of the 850 cities and towns on all Ukrainian territories in 1858, only 62 had over 10,000 inhabitants. Only 18 had over 20,000 inhabitants, and only 5 had over 50,000: Odessa (114,000), Kiev (71,000), Lviv (70,000), Berdychiv (54,000), and Kharkiv (50,000). The more important cities were located at the junctures of water and land routes and depended mostly on trade. The largest cities had factories. Most cities were also important administrative, cultural, and educational centers. The towns differed little from villages in this respect, and many of their inhabitants were occupied in farming.

1860–1914. The abolition of serfdom and the subsequent influx of peasants into the cities, the construction of railroads beginning in the 1860s, the expansion of industry in the last decade of the 19th century, and the accumulation of capital account for the rapid growth of cities towards the end of the 19th century. The cities that had good transportation facilities expanded particularly rapidly. New cities sprang up in mining and industrial regions such as the Donets Basin, the Dnieper Industrial Region, and the Drohobych-Boryslav Industrial Region. Cities that were not served by the railways declined. The changes in urban size and population of central and eastern Ukraine are shown in table 1.

In 1858 the urban population constituted 10.9 percent of the total population; in 1897, 11.6 percent; and in 1910, 19.3 percent, of which 6.6 percent lived in 4 cities with populations over 100,000. The most rapid development occurred in the large, newly founded cities of the Donets Basin and the Dnieper Industrial Region. In 1858–97 the population of central and eastern Ukraine increased by 85

percent, the population of cities by 120 percent, and the population of large cities by 140 percent. But the competition between industrial manufacture and the crafts and cottage industry, and between large trading companies and small merchants, led to the decline of the towns. Their population increased by only 72 percent in 1858–97. Many of them were merely villages from an economic standpoint, while many cities were not legally recognized as cities; eg, Yuzivka (now Donetsk) with a population of 48,000 (in 1910) and Kamianske (now Dniprodzerzhynske) with a population of 35,000 (in 1910).

The population influx into the cities, particularly into the new industrial centers, came not so much from the overpopulated Ukrainian villages as from ethnically Russian territories. New urban residents had to have a passport issued at their place of origin and a residence permit from the police. The authorities gave preference to immigrants from Russia, because they were artisans, and hindered the influx of Ukrainian peasants, particularly into the cities of southern Ukraine. The Russian population in the cities of Ukraine was augmented by imported administrative personnel. In the new cities of southern and southeastern Ukraine Russian workers predominated from the beginning, and Ukrainian workers were gradually Russified. The rate of Russification of the proletariat in Ukraine was also greatly influenced by the activities of Russian political parties and labor unions, which appeared in Ukraine much earlier than did Ukrainian organizations. Only a small Ukrainian intelligentsia put up resistance to the Russification policies of the tsarist government and the Russian church and civic organizations in the larger cities. In the smaller cities and towns the local Ukrainian element predominated. In spite of censorship and police persecution the Ukrainian intelligentsia formed semilegal and clandestine educational, scholarly, co-operative, and, later, political groups and published newspapers. But Ukrainian influence in the cities really increased only at the beginning of the 20th century with the general growth of Ukrainian national consciousness and the involvement of Ukrainian political parties in the labor movement. Still, the industrial cities of Ukraine remained thoroughly Russified until the end of the 1920s.

The urbanization of Western Ukraine was less intensive. While the population of Galicia increased in 1869–1910 by 55 percent, the urban population increased by 81 percent (the population of Lviv by 137 percent and of other cities and towns by 71 percent). This rate of urban growth was the result of a conflict of interest between the cities and the landowners, who had control of the

region's administration, and of the economic policies of the Austrian government, which hindered the industrialization of Galicia and Bukovyna. The only cities that grew were the two provincial capitals, Lviv and Chernivtsi, such railway junctions as Stanyslaviv and Stryi, and the cities of the petroleum basin, Drohobych and Boryslav. These cities attracted Ukrainian peasants and even greater numbers of Poles from western Galicia.

In the second half of the 19th century Polish domination over the Ukrainians was reinforced by the bureaucracy, which the Austrian government turned over to the Poles. Nevertheless, Ukrainian national consciousness had reawakened, and the Ukrainian element in the cities of Galicia and Bukovyna gained strength under the more liberal conditions of Austrian rule. The West Ukrainian cities and towns became the centers of Ukrainian political and cultural life. By the end of the 19th century Lviv had become the center of Ukrainian national life for all Ukraine. Other important centers were Chernivtsi, Pere-myshl, Stanyslaviv, Kolomyia, Ternopil, Stryi, Berezhany, and, in Transcarpathia, Uzhhorod and Prešov to some extent.

The cities were not planned and developed in step with their expansion. Even in the large cities only the central district was densely built over and regulated. At the beginning of this century barely 23 percent of the buildings in the cities of central and eastern Ukraine were constructed of stone (42 percent in cities with populations over 100,000); 33 percent of the buildings did not have fire-resistant roofs; 90 percent of the buildings were one- or two-story (73 percent in cities with populations over 100,000). Conditions were slightly better in Galicia.

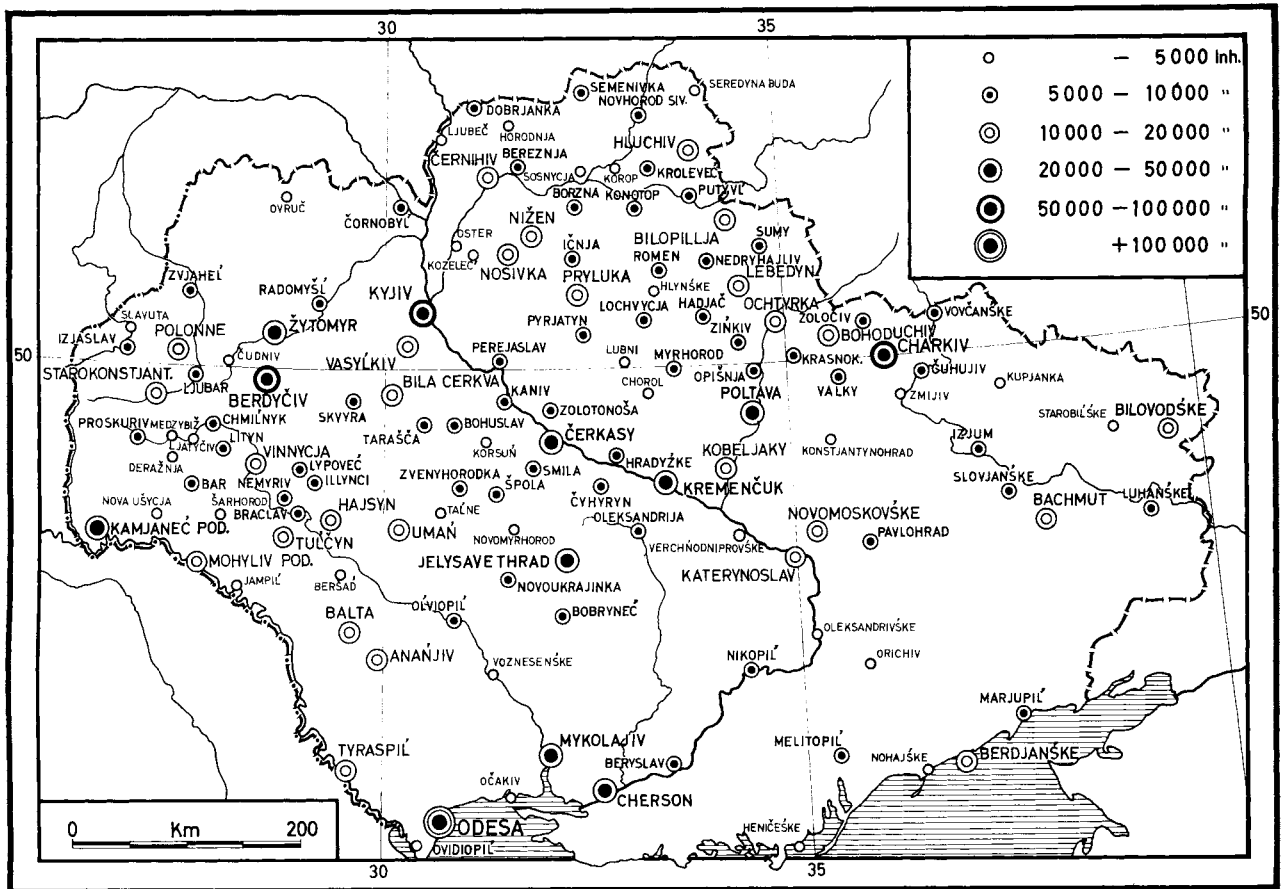
Most cities had a mixed economy. The major industrial cities were Katerynoslav, Kharkiv, the cities in the Donets Basin, and Boryslav in Galicia.

1914–40. During the First World War the cities of central and eastern Ukraine, particularly the large ones, expanded, owing to the influx of refugees and the evacuation of factories from Poland and the Baltic region to eastern Ukraine. During the revolution and Ukrainian statehood (1917–18) many Ukrainian peasants and townfolk migrated to the cities and some formerly alienated urban strata became nationally conscious. This facilitated the Ukrainianization of various institutions, the organization of new economic enterprises, and the expansion of co-operatives and cultural societies. But this process was interrupted by the Bolshevik invasion of Ukraine and the urban famine of 1920–1. In these years the population in the cities fell by a quarter.

Beginning in 1923, the urban population increased

TABLE 1
Urban size and population, central and eastern Ukraine, 1858 and 1910

Cities and towns (by population)	1858		1910	
	Number of cities and towns	Total population	Number of cities and towns	Total population
up to 20,000	101	701,000	76	1,067,000
20,000–50,000	8	227,000	28	870,000
50,000–100,000	3	174,000	9	626,000
over 100,000	1	114,000	5	1,172,000
Total	113	1,216,000	118	3,735,000



CITY POPULATIONS

KAMJANEC' POD. Kamenets-Podilskyi
 KRASNOK. Krasnokutske
 MOHYLIV POD. Mohyliv-Podilskyi

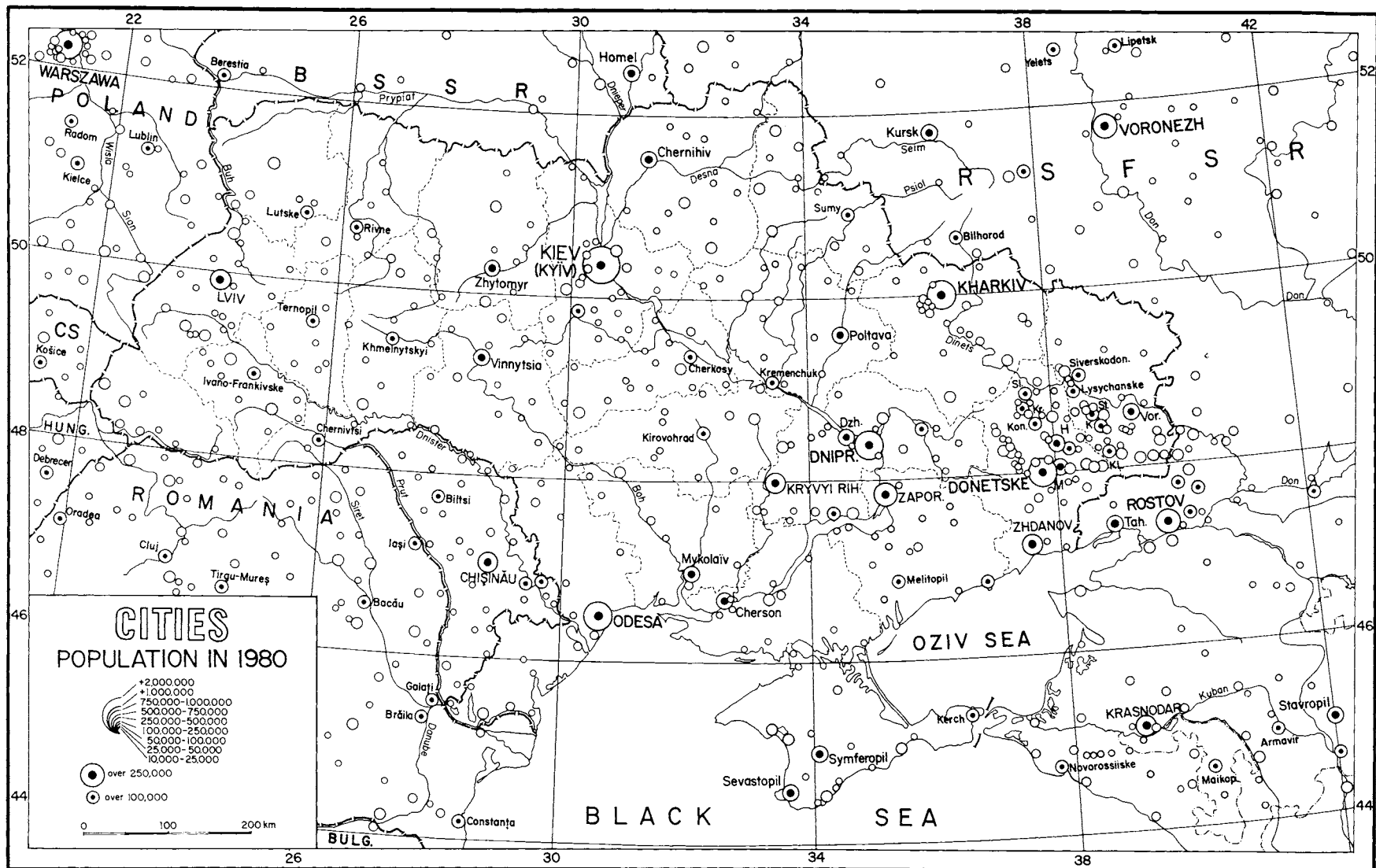
NOVHOROD SIV. Novhorod-Siverskyi
 STAROKONSTJANT. Starokostiantyniv

again, to reach the prewar level by 1926. In the early 1920s a reclassification of the cities and towns of the Ukrainian SSR was made for economic purposes. Besides the city the category of town (*selyshche miskoho typu* or *smt*) was introduced. Towns were divided into two kinds: official towns, which had the same rights as cities, and unofficial towns, which were governed by rural soviets. From April 1924 a city was defined as a settlement with a minimum of 10,000 inhabitants, and a town as one with a minimum of 3,000 inhabitants, most of whom were not occupied in agriculture. As a result almost 40 percent of the cities lost their city status, while many towns and villages acquired it. In 1926 the Ukrainian SSR in its pre-1939 boundaries had 80 cities, 96 official towns, and 226 unofficial towns/smt. With the growth of industrialization their numbers increased steadily: in 1940 there were 179 cities and 397 towns/smt, containing 36.2 percent of the country's population within the pre-1939 boundaries, and 33.4 percent within the present boundaries.

At the end of the 1920s and during the 1930s there was a massive influx of Ukrainians into the larger cities as a result of the collectivization drive and the famine of 1932-3, as well as the recruitment of peasants into industry and the enrollment of young men and women in institutions of higher learning. Between 1924 and the

early 1930s the government enforced a policy of *Ukrainization in the cities: ie, Ukrainian was introduced not only in education, culture, the press, etc, but also in government, the service industry, and the economy. By the end of this period even the cities of the Donets Basin and southern Ukraine had acquired to some extent a Ukrainian character: signs, billboards, posters, and street names were in Ukrainian. Ukrainian was widely used in the street and in the office. However, the non-Ukrainian urban population resisted Ukrainization, which was eventually discontinued, *Russification being reinstated by Moscow.

After the completion of collectivization and the consequent decline of the village, the city became the only center of Ukrainian national, cultural, and political life. In the 1930s the Ukrainians attained a numerical majority even in most of the southern industrial cities. They comprised over two-thirds of the labor force (over one-half of the technical and administrative personnel). Although the Soviet authorities tried to regulate the flow of people into the cities by means of police and housing permits, the demand for labor in the rapidly growing industries made government control difficult. Even kulaks (former rich peasants) who had fled from the villages sometimes managed to establish themselves in the cities.



Abbreviations

BULG.	Bulgaria	H	Horlivka	Kon.	Kostiantynivka	St.	Stakhanov
CS	Czechoslovakia	HUNG.	Hungary	Kr.	Kramatorske	Tah.	Tahanrih
DNIPR.	Dnipropetrovske	K	Komunarske	M	Makiivka	Vor.	Voroshylivhrad
Dzh.	Dniprodzerzhynske	KL	Krasnyi Luch	Sl.	Slovianske	Zapor.	Zaporizhia

The cities of Western Ukraine did not undergo significant changes in this period. In 1921 they contained 18.5 percent of the population, and in 1931, 18.4 percent. But the Ukrainian element, which flowed into the cities from the villages of Galicia and Transcarpathia, gradually increased in strength. The social structure of the Ukrainian urban population also changed. Under Austrian rule Ukrainians had relatively easy access to government institutions and tended to take advantage of this. Under Polish or Rumanian rule this became virtually impossible, but the ranks of Ukrainian industrial workers, artisans, small entrepreneurs, co-operative workers, and professionals expanded. In spite of the obstacles created by a hostile administration and urban society, a Ukrainian 'third estate' thus took shape and acquired strength.

After 1940. In 1941–5 many cities of the Ukrainian SSR were devastated, and their population declined to 30–40 percent of the 1940 level. During the war the Germans destroyed 711 cities and towns. The large cities – Kiev, Kharkiv, Dnipropetrovske, Kremenchuk, Poltava, Donetsk, Ternopil – were particularly affected. The urban population regained its prewar level in the early 1950s and since then has constantly increased, reaching 30.5 million in 1979 (an estimated 35 million on all Ukrainian ethnic territories). In the postwar period the national composition of the urban population changed radically as a result of the mass destruction of the Jews by the Germans during the war, the forced emigration of Poles after the war, the continuing influx of Ukrainian peasants into the cities, and the even greater influx of Russians, particularly in 1945–50, when the economy was being rebuilt. Owing to the Stalinist terror, the large emigration of Ukrainians during the war, and the huge losses of human life, there was a shortage of Ukrainian technical and administrative personnel and skilled labor. A particularly large number of Russians moved to the cities of Western Ukraine to replace the Jewish, Polish, and German artisans and workers in the industries requiring highly developed technical skills (eg, the petroleum industry).

This migration of Russians to Ukraine's cities was in part politically motivated. This is evident from the fact that many demobilized Russian officers and other war veterans were given jobs mostly at the middle administrative level. They proceeded to bring their families to Ukraine, particularly to the larger cities of Western Ukraine, which had not suffered as much destruction during the war.

Even after 1950 there was a certain shortage of indigenous skilled personnel, particularly since the government recruited many Ukrainians to work outside Ukraine. Migrants from Russia and other Soviet republics continued to settle permanently in the cities. In 1959–70 about one million Russians – engineers, scholars, scientists, functionaries, and pensioners – came to work or retire in Ukraine.

At the same time Ukrainians from the villages and small towns have continued to move to the cities in increasing numbers. The demand for labor in the cities is so great that government attempts at controlling the migration have been only partially successful. Competition for housing, services, and better jobs continues to be keen in the cities; but in contrast to the situation before the war, Ukrainians are now competing mainly against Russians and other Ukrainians rather than against Jews and Poles. Although

Ukrainians constitute a larger proportion of the urban population than before the war, the cities have become more Russified, owing to the strong Russian minority and to government policy. Most secondary schools and almost all postsecondary schools use Russian as the language of instruction. Russian prevails in all urban cultural and public institutions, government agencies, and on the streets of the city centers (except in the Western Ukrainian cities).

Distribution of urban population. The population growth of the cities and towns of the Ukrainian SSR is presented in table 2. In 1979 there were approximately 35 million urban dwellers (57 percent of the population) in all the Ukrainian ethnic territories. For the sake of comparison, one might note that the urban population constitutes 69 percent of the total population of the RSFSR, 55 percent in the Belorussian SSR, 39 percent in the Moldavian SSR, 70 percent in the Estonian SSR, 75 percent in France, and 90 percent in West Germany.

In 1982 there were 417 cities and 908 towns (smt) in the Ukrainian SSR; in 1959 there were 332 and 744 respectively. Two cities (Kiev and Sevastopol) are independent of oblast administration and 137 are independent of raion administration. There are 479 raion centers. Twenty-one cities were subdivided into 121 city raions.

The number of municipalities is tentative, however, because the criteria defining a city or town (smt) have changed. Since 1956 a municipality has been considered a city if it has a population over 10,000. A town (smt) must have a population of not less than 2,000, of which over 60 percent is not employed in agriculture. Exceptions, how-

TABLE 2
Urban population growth in the Ukrainian SSR

Year	Population (in millions)	Percentage of total population
1897	4.4	16.0
1913	6.8	19.4
1926	7.5	19.8
1940	13.6	33.6
1945	8.0	27.0
1956	15.9	39.2
1959	19.1	45.6
1964	22.5	50.4
1970	25.7	54.5
1979	30.5	61.3
1983	32.3	64.0

TABLE 3
Municipalities in Ukraine by number and size, 1939–70

Population size of municipality	Number of cities and towns (smt)			Inhabitants (in millions)		
	1939	1959	1970	1939	1959	1970
up to 10,000	620	775	762	4.0	2.8	3.7
10,000–20,000		161	203		3.2	2.8
20,000–50,000		72	91		2.2	2.8
50,000–100,000	21	31	38	1.5	2.3	2.5
100,000–500,000	16	19	33	3.1	4.3	6.3
500,000–1,000,000	4	4	6	2.8	3.0	4.5
over 1,000,000	–	1	2	–	1.1	2.9
Total	733	1,082	1,142	13.6	19.5	25.7

ever, do exist. The criteria in other parts of the USSR differ from those in Ukraine.

The size of municipalities in Ukraine and their total population in 1939, 1959, and 1979 are shown in table 3.

In 1926 only 5.5 percent of the entire population of the Ukrainian SSR and only 28 percent of the urban population lived in cities of over 100,000 inhabitants; in 1940 the figures were 14.5 percent and 44 percent; in 1959, 20 percent and 44 percent; and in 1979, 34 percent and 56 percent. An increasing proportion of the total population lives in cities with populations over 100,000. This is reflected in table 4.

The population growth of Ukraine's largest cities is represented in table 5. In fact, the larger cities have considerably more inhabitants than the figures indicate, for many neighboring municipalities (satellite cities) have merged with the larger cities to constitute one cultural and economic whole.

Commuting blue-collar and white-collar workers are an important part of the urban structure of Ukraine's large cities. Owing to the shortage of housing in the cities, the number of commuters from neighboring areas is constantly increasing, as in evident in table 6.

Counting the satellites, there are several large, supra-regional urban clusters in the Ukrainian SSR: three with populations of over 2 million each, three with populations of 1-2 million, five with populations of 0.5-1 million, and a number of smaller ones. Most of them are located in the industrial regions such as the Donets Basin and the Dnieper Industrial Region, while others have grown up around large cities like Kiev and Kharkiv. The larger urban clusters in 1979 were Kiev with 3.9 million inhabitants; Kharkiv with 2.1 million; Donetsk-Makiivka with 2.1 million; Dnipropetrovske-Dniprodzerzhynske with 1.9 million; Odessa with 1.3 million; Zaporizhia with 1

TABLE 4
Growth of cities with populations over 100,000, 1860-1979

Year	Number of cities	Total population (in millions)
1860	1	0.1
1897	5	1.1
1926	7	2.1
1939	20	5.9
1959	25	8.6
1979	46	17.1

TABLE 5
Population growth of major cities in Ukraine (in thousands)

City	1860	1897	1926	1939	1959	1979	1983
Kiev	55	248	514	846	1,106	2,137	2,355
Kharkiv	50	174	417	833	953	1,444	1,519
Dnipropetrovske	19	113	233	501	690	1,066	1,128
Odessa	113	404	421	604	664	1,046	1,097
Donetske	-	28	166	462	708	1,021	1,055
Zaporizhia	4	19	56	289	449	781	835
Lviv	70	160	310	340	411	667	711
Kryvyi Rih	-	15	31	198	408	650	674
Zhdanov	6	31	41	222	284	503	516
Voroshylivhrad	9	21	72	213	275	463	485
Mykolaiv	32	92	105	167	251	440	474

TABLE 6
Increase in commuters to Ukrainian cities, 1960-75

City	Numbers of commuters		
	1960	1970	1975
Kiev	-	198,500	205,800
Kharkiv	82,000	148,600	157,000
Lviv	45,000	51,000	95,500
Odessa	20,000	35,000	62,700
Chernivtsi	17,400	33,500	46,800

million; Kryvyi Rih, Stakhanov-Komunarske, and Horlivka-Yenakiieve with 900,000 each; Kramatorske-Kostiantynivka with 800,000; and Lviv with 750,000.

Until the end of the 19th century the cities were generally distributed throughout Ukraine according to regional population density. The more important ones were conveniently located near the borders of various geographic regions. For this reason, until 1914 the Black Sea littoral region had the largest urban population and Odessa was the largest city. Today the distribution of the urban population is uneven: in the Donets Basin 93 percent of the population is urban; in the Dnieper Industrial Region, 84 percent; and in Kryvyi Rih, almost 90 percent. The lowest percentage of urban population is found in the western part of the forest-steppe: Ternopil oblast with 31.3 percent.

The 1970 census gives us some idea of the economic structure of Ukraine's cities. In 1970 most of the urban inhabitants - 60 percent - were employed in industry, construction, transportation, and communications; 4.2 percent in agriculture; 8.3 percent in trade and the food industry; 21.5 percent in non-manufacturing branches; and 6 percent in other fields. Although the figures are not strictly comparable, in 1926 32.5 percent of the urban population was engaged in industry, construction, transportation, and communications; 17 percent, in agriculture; and 7.4 percent, in trade and the food industry.

Ethnic composition. Ukrainian cities have long had an ethnically mixed population, although Ukrainians were in a majority until the 19th century. From the 13th century increasing numbers of Armenians and Germans settled in the cities of Ukraine; from the 14th century, Jews and Poles; and from the end of the 18th, Russians. The strength of the dominant nationalities - the Poles and the Russians - in the Ukrainian cities increased further through the assimilation of Ukrainians. For this reason,

TABLE 7
Ethnic composition of the urban population of the Ukrainian SSR, 1926–70

Nationality	1970 population	Percentage		
		1970	1959	1926
Ukrainians	16,164,000	63.0	61.5	41.3
Russians	7,712,000	30.0	29.9	22.2
Jews	764,000	2.9	4.2	24.4
Poles	163,000	0.6	0.9	6.5
Others	886,000	3.5	3.5	5.6
Total	25,689,000	100	100	100

TABLE 8
Ethnic composition of urban population according to language used

	1970 population	Percentage	
		1970	1959
Ukrainian	13,607,000	53.0	53.1
Russian	11,537,000	44.9	44.3
Yiddish	98,000	0.4	0.6
Polish	29,000	0.1	0.1
Other	424,000	1.6	1.9

until 1940 the cities in Western Ukraine had a mixed Polish-Jewish-Ukrainian character; in Right-Bank Ukraine and in the western steppe, a Russian-Jewish-Ukrainian-Polish character; in Left-Bank Ukraine, the eastern steppe, and in the Kuban, a Ukrainian-Russian character; in Bukovyna, a Jewish-German-Ukrainian-Rumanian character; and in Transcarpathia, a Jewish-Hungarian-Ukrainian (in the 1920s–30s, also Czech) character. The large cities in particular had a non-Ukrainian character. It should be noted that most Jews and many Ukrainians used Polish or Russian, the language of the dominant nationalities. The Ukrainians had much less economic power than cultural influence in the cities.

The ethnic composition of the urban population in the Ukrainian SSR according to the censuses of 1970, 1959, and 1926 is shown in table 7.

In 1970, 45.8 percent of all Ukrainians lived in the cities of Ukraine; in 1959 the figure was 36.8 percent; and in 1926, only 10 percent. Of all Russians in Ukraine in 1970, 84.5 percent lived in the cities; in 1959, 81 percent, and in 1926, 46 percent.

The ethnic composition of Ukraine's urban population according to the language most often used is somewhat different (see table 8). According to the 1970 census 13,308,000 (82.8 percent) of the 16,164,000 urban Ukrainians in Ukraine gave Ukrainian as their mother tongue; 1,454,000 (9.0 percent) said they could speak Ukrainian; and 1,332,000 (8.2 percent) said they did not know Ukrainian. Of Ukraine's urban population 77.2 percent spoke Russian and 62.2 percent spoke Ukrainian.

Although the proportion of Ukrainians in the cities has risen since the Second World War, their Ukrainian character has not been clearly manifested, and recently, in 1972–80, it has been sharply altered. The Party and the government take advantage of urban processes to Russify Ukraine. This is apparent from the fact that of 3,017,000

Ukrainians in Ukraine who gave Russian as their mother tongue in 1970, 2,771,000 were urban residents.

Mixed ethnic marriages are one of the main factors in the increase of Russification in the cities. In 1927, 18.6 percent of the marriages in Ukraine were mixed; in 1969 the figure rose to 35.3 percent. In 1960, 323 of every 1,000 children in Ukrainian cities came from mixed marriages. The Russification of Ukraine's cities is most strongly manifested in the sharp decrease in the number of Ukrainian schools in the cities and in the external features of the cities. Until 1972 names of streets and institutions, as well as store signs, were usually in Ukrainian. In 1975–8 all these names were transcribed into Russian; in exceptional cases bilingual signs appeared.

In Western Ukraine, Ukrainians constitute the largest percentage of the urban population and Russians the smallest, whereas before 1939 Ukrainians constituted barely one-third of the urban population. In 1970, for example, in Ternopil oblast Ukrainians accounted for 88.5 percent, and Russians for 9.8 percent, of the urban population.

The most Russified cities are in the Crimea, where Russians constitute 72.9 percent of the population; in the Donets Basin, where in Donetsk oblast Ukrainians constitute 50 percent and Russians 44.1 percent of the urban population; and in the Dnieper Industrial Region.

In table 9 Kiev and Lviv serve as an illustration of the changes in ethnic composition that the Ukrainian cities have undergone. The composition of Kiev by language differs somewhat: in 1970, 50.7 percent of its residents gave Ukrainian as their mother tongue, and 47.5 percent gave Russian; 65 percent spoke Ukrainian, and 63.4 percent spoke Russian. In Kharkiv, according to the 1959 census, there were 452,500 Ukrainians by nationality (48.4 percent of the population); 291,600 were Ukrainians by language (31.2 percent). There were 377,100 Russians by nationality (40.3 percent) and 628,000 Russians by language (67.2 percent).

City planning and appearance. The appearance of a city is influenced mainly by its relief, history, and economy. The natural relief determines the city's plan, particularly its street network. Among the best-situated cities are those on the steep, perpendicular banks of rivers (Kiev), in depressions (Kamianets-Podil'skiy), on hills (Lviv), on the southern Crimean and Black Sea–Caucasian coast, or in the foothills of the Carpathians and the Caucasus.

The historical past has left little trace on the appearance of Ukrainian cities, for most of them arose in modern times, while the old cities were destroyed in wars. Of the larger cities only the old city of Lviv (14th–16th century)

TABLE 9
Ethnic composition of Lviv and Kiev (percent)

	Kiev			Lviv*	
	1926	1959	1970	1931	1959
Ukrainians	42.1	60.1	64.8	16.3	60.0
Russians	24.1	23.0	22.9	–	27.0
Jews	27.2	13.9	9.3	31.9	6.0
Poles	2.7	0.8	0.6	50.0	4.0
Other	3.9	2.2	2.4	1.8	3.0

*Figures are approximate.

has been preserved almost intact. Old sections have survived in such smaller cities as Kamianets-Podilskyi, Zamostia, and Zhovkva (now Nesterov). In other cities, including Kiev, only individual architectural monuments, mostly churches, remain from the past.

The cities of the former Hetman state (17th century), Slobidska Ukraine, the steppe region, and the Kuban (18th–19th century) were built mostly on a rectilinear plan. Their buildings are in one style, which was prescribed by the tsar's decree of 1768. The same is true of the newer sections of old cities, which were built in the latter half of the 19th century and at the beginning of the 20th. In all the large cities there was a marked contrast between the densely built-up central sections (covering 60–80 percent of the area), which have a modern appearance, and the neglected outskirts. Small towns usually differed little from villages in appearance, although they almost invariably had a central marketplace. The most neglected settlements were the workers' towns in the Donets and Kryvyi Rih basins. The Tatar towns of the Crimea were quite different in appearance from other cities in Ukraine.

During the First World War and the revolution the construction of new cities came to a halt. Then, until 1940, the housing industry could not keep up with the growth of the urban population, particularly in the Donets Basin and the Dnieper Industrial Region. In 1917 there was 7.1 sq m of living space per person in the city; by 1941 this had dropped to 4.5 sq m, even though the legal minimum established in 1939 was 8.6 sq m. City planning was inadequate. Many cities, particularly in the Donets Basin and the Dnieper Industrial Region, were developed in an unplanned way (see *Housing).

After the wartime destruction of the cities in 1941–4, housing regained its prewar level only in 1951. By 1978 the total amount of living space in Ukraine's cities and towns had increased to 13.2 sq m per person. Nevertheless, this figure was still below the legal minimum of 13.6 sq m. In Kiev 17 sq m per person were available (7.8 sq m in 1956), and in the oblast centers, 12.6 sq m (the corresponding figures for Moscow and the United States were 15.1 sq m and 16 sq m). Soviet figures include not only the area of private dwellings but all 'usable' space; therefore the figures do not reflect the true housing situation.

City development has improved since the war. Many cities – Sevastopol, Odessa, Kiev, Kharkiv, Poltava, Chernihiv, Ternopil – have been rebuilt according to new plans. New residential districts called microraiions (*mikroraiony*) have been built according to standard plans, with convenient layouts and abundant greenery. The quality of building materials has improved, and the buildings have a better appearance. In 1976, 62 percent of all urban housing was public.

In the older cities or the old sections of cities the main buildings are churches, former noble and burgher residences, markets, banks, theaters, and schools, built usually in the prevailing style of the period. In the newer cities or sections the main buildings are Party and government offices, public recreation facilities, cinemas, stores, hotels, schools, and institutions.

Political and cultural role. Although the cities of Ukraine had non-Ukrainian majorities and the Poles and Russians restricted Ukrainian life, the cities played an important role in Ukrainian political and cultural life from the mid-19th century. They were the centers of political movements, parties, and activities that also influenced

the surrounding towns and villages. The main cities of the historical regions – Kiev, Kharkiv, Lviv, Chernivtsi, Uzhhorod, Poltava, Chernihiv, Katerynoslav, Odessa, Katerynodar, Nizhen, Yelysavethrad, Lutske, Kholm, and Peremyshl – and the capitals of the states that ruled Ukraine served as primary catalysts in political and cultural life. In 1917–20 several large cities (Kiev, Lviv, Stanyslaviv, Kamianets-Podilskyi) were centers of Ukrainian statehood, while the smaller cities served as centers of local government.

Kharkiv, Kiev, Odessa, and Lviv and their universities have been important centers of learning since the 19th century. More recently, Chernivtsi, Dnipropetrovske, Uzhhorod, and Donetsk have also become university cities. Dozens of other cities have various higher educational institutions and research institutes. In the late 19th century Lviv became the home of the *Shevchenko Scientific Society. In 1907 the Ukrainian Scientific Society, and in 1918 the Ukrainian Academy of Sciences, were established in Kiev.

Today almost every large city has an institution of higher education. In 1977 there were 143 such institutions in 44 cities, with a total enrollment of 856,700 students. The most important academic centers are Kiev, Kharkiv, Odessa, Lviv, Dnipropetrovske, and Donetsk; in 1977 they had 60 percent of Ukraine's educational institutions and 50 percent of the students.

The cities have played an important role in the development of Ukrainian literature, theater, publishing, and art. Today there are 78 professional theaters (6 of them opera and ballet theaters), 44 theater and musical-comedy companies, and 28 children's and youth theaters in the major cities. There are also 157 museums (56 of them regional museums), 34 historical museums, and 6 literature and scholarship museums. The cities of Right-Bank Ukraine (Kiev, Kremianets, Zhytomyr) were once important centers of Polish and Jewish culture. Lviv was an important center of Polish culture, science, and education until 1939.

Urban economy. Water supply is an important factor in city growth. Most cities depend on artesian wells, but they also use rivers, reservoirs, ponds, and underground springs. In 1978, 60 percent of urban dwellings used gas for heating. In 1978, 2 cities – Kiev and Kharkiv – had subways, 25 cities had trolley-car lines, 38 had trolley-bus lines, and 390 had bus lines. Taxi services were available in 457 cities and towns. Telephone facilities remain inadequate: in 1977 there was an average of one telephone for every 12 people in Ukraine. (See *Urban economy, *Urban transit.)

Environmental pollution is a major problem in urban areas. In Kryvyi Rih and Voroshylovhrad, for example, the pollution index is often 10 times greater than the permissible level. Since 1975 steps have been taken to alleviate this problem. Much has been done to make the cities greener by increasing the amount of parkland, particularly in the industrial regions. In 1970–3 there were 540,000 ha of urban parkland.

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(See also bibliographies in entries on individual cities.)

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Citizenship. In its modern sense, which became established after the French Revolution, the term means membership in a given state. Formerly members of various social categories were subjects of monarchs, as well as dependents of feudal lords (see *Feudalism and *Serfdom). Citizenship implies special obligations and rights for individuals in relation to the state that aliens or stateless persons lack. Under Russia and Austria-Hungary, Ukrainians were subjects of the tsar and kaiser respectively.

In the Ukrainian National Republic citizenship was first regulated by the law of 2–4 March 1918 passed by the Central Rada. Anyone who was born in Ukraine and resided there permanently was eligible for citizenship. The government could also grant citizenship to anyone who was not born in Ukraine but who had resided in Ukraine for at least three years. The UNR did not recognize dual citizenship. Under the Hetman government citizenship was regulated by the law of 2 July 1918: all citizens of the Russian Empire who lived in Ukraine and desired to be citizens of Ukraine could obtain citizenship. The Directory of the UNR reinstated the law of the Central Rada. Citizenship in the Western Province of the UNR was defined by the law of 8 April 1919: any

person who belonged to one of the communities (*hromady*) of the Western Province at the time of the law's proclamation was a citizen. Anyone who did not wish to be a citizen had to submit a petition to this effect and was then considered an alien.

Ukrainians in territories annexed by Poland, Czechoslovakia, and Rumania became citizens of these states on the basis of international agreements (the treaties of *Riga, *Saint-Germain, and Sèvres). The Ukrainians of eastern Galicia were not recognized according to international law as Polish citizens until 15 March 1923. In spite of this situation the Polish government made the same demands on them as on all its citizens (performance of military service, obligation to vote in elections). Some Ukrainians who were active in public life but who lived outside Poland after 1923 and failed to meet other requirements of the law (eg, by severing communications with the government for five years or by anti-Polish activity) were denied citizenship.

From 1919 to 1923 there was a specific Soviet Ukrainian citizenship, defined by the legislation of the Ukrainian SSR. All former citizens of the Ukrainian state or subjects of the Russian Empire who lived on Ukrainian territory were recognized as citizens of the Ukrainian SSR, unless they refused Soviet Ukrainian citizenship (decree of the Council of People's Commissars of 11 March 1919). Only those who were not of Ukrainian descent and who could become citizens of other states could refuse. Soviet Ukrainian citizenship was governed by the principle *jus soli* ('right of the soil'), while Soviet Russian citizenship was governed by the principle of *jus sanguinis* ('right of blood'). Children who were born in the Ukrainian SSR of alien parents were recognized as Ukrainian citizens, unless within a year after attaining maturity they declared that they were assuming their parents' citizenship (decree of 28 March 1922). Ukrainian citizenship could be obtained through *naturalization (decree on aliens of 28 March 1922) or through *option, according to agreements between Ukraine and the Baltic countries and Poland. Anyone who spent over five years abroad without a Soviet passport, served voluntarily in a 'counter-revolutionary army,' left the country without permission of the Soviet government (*émigrés*), or failed to make use of his right of option lost his/her citizenship.

When the USSR was formed, dual citizenship was introduced: an all-Union and a republican citizenship. Every citizen of the Ukrainian SSR is a citizen of the USSR. The adoption and loss of Soviet Ukrainian citizenship was governed later by the Administrative Code of the Ukrainian SSR of 1927 (sec 7, arts 231–46). In Ukraine only those who are not Soviet citizens are aliens. Since 1931 only Union citizenship has been recognized abroad (formerly Ukrainian citizenship was also marked on passports), and republic citizenship has only an internal use. Eventually the USSR law of 19 August 1938 established a single Union citizenship: the citizens of one republic automatically enjoyed equal rights in other republics. The renunciation or loss of Soviet citizenship comes under the exclusive jurisdiction of the Supreme Soviet of the USSR. Until 1938 all residents of the Soviet Union who could not prove that they were citizens of another country were considered to be Soviet citizens. The new law introduced the category of stateless person and made the adoption of Soviet citizenship no longer automatic, but a regulated process. On naturalization one

acquires not only an all-Union citizenship, but also a republican citizenship, which is conferred by the Supreme Soviet of the republic. The residents of annexed territories have received Soviet citizenship collectively, eg, those of Bessarabia and Bukovyna were made Soviet citizens by the decree of the Presidium of the Supreme Soviet of the USSR of 8 March 1941.

On 1 December 1978 the Supreme Soviet of the USSR adopted new citizenship legislation, which came into force on 1 July 1979. This legislation does not greatly alter the law of 1938; it merely restates its principles and adds some details. The principle of a single Soviet citizenship is asserted, and republican citizenship is interpreted as a designation of residency. Today the Ukrainian SSR does not have its own legislation on citizenship. Anyone who was a Soviet citizen on 1 December 1978 or has since become a citizen in accordance with the new law is recognized as a citizen of the USSR. Permanent residency abroad does not negate Soviet citizenship. One cannot unilaterally renounce Soviet citizenship. The USSR does not recognize dual citizenship, hence the naturalization of Soviet citizens in other countries is invalid from the Soviet viewpoint. The children of Soviet citizens, regardless of their birthplace, are held to be Soviet citizens. Only children born outside the Soviet Union who have one non-Soviet parent do not automatically become Soviet citizens, but need the consent of both parents. In general the law restricts the child's possibilities of becoming a citizen of a different country; for example, to those circumstances in which the parents renounce their Soviet citizenship or the child is adopted. Basically the Soviet law on citizenship emphasizes two principles – 'the right of the land' and the 'right of blood' – and places state interests above individual interests. It restricts and even completely negates the freedom to choose one's citizenship.

Applications for Soviet citizenship and revocations of citizenship are decided by the Presidium of the Supreme Soviet of the USSR, although theoretically the law gives the republican presidiums the authority to rule on such matters. Requests to annul one's Soviet citizenship are also ruled on by the Presidium of the Supreme Soviet, and the law erects various obstacles.

In the 1970s many Ukrainian dissidents and political prisoners renounced their Soviet citizenship, but their declarations had no effect. Yet the Soviet government arbitrarily revoked the citizenship of some dissidents – P. Hryhorenko, L. Pliushch, V. Moroz, G. Vins, etc – after it provided them with exit visas. In accordance with the latest law the Soviet government claims that thousands of Ukrainians in the West who are stateless or naturalized citizens or who were born abroad are Soviet citizens. This law has upset Ukrainians outside Ukraine and has led to protests.

The governments of some Western countries in which many former Soviet citizens have become naturalized have declared that they do not recognize certain provisions of the 1978 Soviet citizenship law.

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V. Markus

City court (*grodskyi sud, starostynskyi sud*). Name of the lowest state courts dealing with serious crimes in medieval Poland. In 1434 city courts were introduced in Ukrainian territories under Polish rule. For peasants, Jews, Armenians, and certain categories of burghers the city courts served as courts of appeal. Gradually they replaced the *land (nobility) courts. The county *starosta* (administrator) presided over the court and was assisted by the county secretary, who kept a register not only of the court's decisions but also of contracts and declarations of private individuals, thus giving them legal force. City courts were called *castle courts in the Grand Duchy of Lithuania.

City school (*horodske uchylshche*). A six-year elementary school established in the Russian Empire in 1872. Replacing the *county and *parochial schools, city schools taught the children of small merchants, tradesmen, and government employees. Their program did not prepare pupils to continue their education at gymnasiums or technical schools. The teachers were trained at special institutes (the first institute of this kind in Ukraine was opened in Hlukhiv in 1874). In 1912 the city schools were replaced by *upper elementary schools.

Ciuciura, Theodore [Cjucjura, Teodor], b 10 January 1919 in Kubaky, Kosiv county, Galicia. Political scientist, full member of the Shevchenko Scientific Society. Ciuciura studied law and public administration at the universities of Lviv and Munich and at Columbia University (PHD, 1953) in New York. Since 1962 he has been a professor of political science at St Mary's University in Halifax, Canada. He is the author of *Lenin's Idea of a Multinational Commonwealth* (1963) and of articles on Ukraine's role in the formation of the USSR, on Ukrainian deputies in the Austrian parliament and the Bukovynian and Galician diets, and on Soviet dissent and law.

Civic organizations. Public associations organized for certain more or less permanent goals (political, economic, cultural, religious, athletic, etc) which are defined in their statutes. Civic organizations spread rapidly through Europe and the Western Hemisphere in the 19th century as a result of decreasing state control over society and the evolution of pluralistic democracy.

The characteristic feature of Ukrainian civic organizations before the revolution of 1917 was their national aspect. Their purpose was to nurture a Ukrainian cultural, economic, and political life that would be independent of the state and of other nationalities and to resist the denationalizing policies of the state. In Ukrainian territories under Austria, Poland, Rumania, and Czechoslovakia the ex post facto system of establishing associations was in force. In Russia prior permission from the government was usually required.

After the revolution a distinction was made between civic organizations whose purpose was to make a profit and those with other purposes. In the Ukrainian SSR, organizations of the first type were governed by the Civil Code of 1922. With time they became a part of the state economic complex. *Trade unions and co-operative organizations, including the *Committees of Poor Peasants, had a special status. Their activities conformed to the policies of the Party. The trade unions in the Ukrainian SSR were formally registered in all-Union organizations,

while co-operative organizations came under gubernial co-operative committees of the gubernial executive committees. If a co-operative association's activities extended to two or more gubernias, then the association came under the Main Co-operative Committee of the Council of People's Commissars. All other civic organizations came under what was called the concession system, which meant that before a civic organization could be formed registration was necessary.

Interdepartmental commissions for the registration of societies and associations and the Central Commission of the NKVD registered organizations. The Central Commission consisted of representatives of the NKVD, the People's Commissariat of Justice, and the Southern Bureau of the Central Council of Trade Unions. The 1 February 1922 resolution of the All-Ukrainian Central Executive Committee and a corresponding instruction of the NKVD and the People's Commissariat of Justice of the Ukrainian SSR prescribed in detail the procedures for the registration and monitoring of associations. No civic organization whose activity contradicted the constitution and Soviet law was registered. Organizations whose purpose 'contradicted the principles of the Constitution and the Declaration of the Rights of the Working People' and which 'incited inter-national discord and hostility' were particularly prohibited. These articles were included in 1926 in the Administrative Code of the Ukrainian SSR (chapter 9 - 'On the Regulations for the Organization and Functioning of Associations, Unions, Clubs, Conferences, and Assemblies'; chap 10 - 'On the Regulations Governing Cults'). They effectively placed a ban on any organizations defending the national interests of the Ukrainian people.

During the First Five-Year Plan, the Central Committee (CC) of the CPSU unified the civic organizations. The CC resolution and similar resolutions of the federated republics 'On the Confirmation of the Decision about Voluntary Organizations and Associations' emphasized the participation of civic organizations in the building of socialism in the USSR.

These aims could be realized only if these organizations were led by the Party. This principle was firmly established by art 126 of the Constitution of the USSR of 1936. Organizations that do not come under the direction of the Party (eg, religious communities) are not considered to be civic organizations in the USSR. Thus, the Party has a monopoly on creating civic organizations and on supervising them. These associations are not voluntary in the sense of being freely organized and autonomous in their activities. The position of the Party as a civic organization of a higher type was confirmed by the 1978 Constitution of the USSR: 'The Communist Party of the Soviet Union is the leading and directing force of Soviet society, the nucleus of its political system, its state and civic organizations' (art 6). A special position in the system of civic organizations is held by the so-called mass organizations: professional trade unions, co-operative organizations (collective farms), and the Communist Youth League. Furthermore, there are all kinds of cultural, technical, and sports clubs, and other associations. The principles of democratic centralism and Party leadership are normative for all of them. The Party exercises its leadership over civic organizations through what are called Party groups, that is, through an active nucleus of Party members who belong to a given organization. They are responsible for

the political correctness of the organization's activities and for selecting the governing bodies of a given organization.

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A. Bilynsky

Civil Code of the Ukrainian SSR (Tsyvilnyi kodeks URSR). Systematic source of civil law in Soviet Ukraine, which regulates property and non-property relations between individuals. The first civil code was enacted by the All-Ukrainian Central Executive Committee on 16 December 1922 (effective 1 February 1923) and followed the principles of the Civil Code of the RSFSR of 1922. The civil code now in force was enacted by the Supreme Soviet of the Ukrainian SSR on 18 July 1963 (effective 1 January 1964, with later amendments). Pursuant to the provisions of the USSR constitution, the Civil Code of the Ukrainian SSR was based fundamentally on the 'Foundations of Civil Legislation of the USSR and the Constituent Republics,' enacted by the Supreme Soviet of the USSR on 8 December 1961. The civil code has 8 sections, divided into 42 chapters that contain 572 articles altogether. Section I states the objectives of the code and the legal status of citizens and juridical persons; it also deals with contracts, limitation of actions, and so on. Section II covers property rights (state property, co-operative and collective-farm property, public and private property) and their protection. Section III deals with the right, guarantee, and types of obligations. Section IV takes up authors' rights. Section V deals with rights to discoveries, section VI with rights to inventions, section VII with inheritance, and section VIII with the status and legal rights of foreign citizens and stateless persons, and with the application of foreign laws and international covenants. (See also *Civil law.)

Yu. Starosolsky

Civil law. In Kievan Rus' custom was the basic source of civil law. The provisions of civil law were compiled in the 11th and 12th century in **Ruskaia Pravda* (Rus' Law), but some were contained in other sources as well (administrative, ecclesiastical, etc).

Property laws regarding movables, including horses, slaves, etc, were based on actual possession; land ownership was not clearly defined, but some property rights were mentioned (eg, possession of bees' nests gave the owner certain rights to lands that were called 'honey lands'). Civil obligations could arise only between persons unrestricted in their legal capacity; sales and purchases, loans, leases, and mortgages were mentioned as contracts. The basic institution of *family law was marriage, which in the pre-Christian period was performed by stealing of the bride, purchase, or 'home-bringing.' Polygamy was practiced for some time, even after monogamy was introduced by the church. Divorce took the form of a decree by an ecclesiastical or secular court, or a special bill served on the wife by the husband. *Inheritance law was already operative, only family members being entitled to the estate, both by testament and by operation of the law.

During the Lithuanian-Ruthenian period old custom-

any laws, especially those specified in *Ruskaia Pravda*, remained in force, but new laws, primarily those of the *Lithuanian Statute, were also introduced. The scope of property rights, especially with regard to real property, was broadened. The laws were clearer in regard to the legal capacity of the different social categories of people, there being a set of civil rights peculiar to each estate. There was only a gradual acceptance of the nobles' property-inheritance rights. The dominant form was landholding under a contract or grant. Peasants initially enjoyed full property rights to the land they tilled but were later deprived of those rights by the third Lithuanian Statute (1588). Mortgage, fiduciary, and 'pignus' forms of pledge were in effect. The development of mortgage law provided more protection for the debtor.

In the area of obligations, contracts of sale and purchase could be concluded by people of all social estates. After the restrictions of 1588 the peasants could alienate the land they tilled only with the consent of their masters. Loans, leases, and barter became legal practices. Marriage became both a contract and a sacrament. Monogamy replaced polygamy almost completely, the latter being punishable by death. Divorces and annulments were within the jurisdiction of the church courts. All children born out of wedlock (eg, children of concubine slaves) were considered illegitimate. Custody was regulated by law. Inheritance law became more complex; the testator was free to select a beneficiary for chattels and real property that had been personally acquired, but property inherited from parents could not be freely bequeathed with disregard for other family members.

During the period of the Hetman state civil law was regulated by custom, the Lithuanian Statute, the *Code of Laws of 1743, and, in certain areas, by *Magdeburg law. In the field of property rights, in addition to the rights of the nobility, the newly formed Cossack estate retained permanent property rights over their landholdings, with unlimited right of alienation. Peasants on the Cossack land-holdings enjoyed their rights to the land throughout the second half of the 17th century. Peasants of the so-called free military estates, who had to perform certain duties for the state, enjoyed the right to dispose of their real property for a much longer time. Most provisions of the Lithuanian Statute concerning family and inheritance law remained unchanged.

On the territory of the Hetman state under Russian domination, the Lithuanian Statute and other sources of law were later abolished, and Russian laws were introduced in the process of Russification. They remained in force until they were replaced by Soviet laws after the First World War.

In Western Ukraine, Polish laws (along with some German and canon laws, etc) were introduced in the 14th century and remained in force until the partition of Poland in 1772. Civil laws in the Ukrainian territories under Austria (the first Austrian Civil Code of 1811) were modern and relatively progressive, and they remained in effect until they were partially replaced by the successor states after the First World War.

The Supreme Soviet of the USSR adopted the 'Fundamental Principles of Civil Legislation for All Constituent Republics' on 8 December 1961. The Supreme Soviet of the Ukrainian SSR adopted the present *Civil Code of the Ukrainian SSR on 18 July 1963. Since the civil code incorporates the Union 'fundamentals,' it can hardly be

regarded a free creation of the Soviet Ukrainian government.

The code regulates relations between persons and legal entities. It grants legal rights and privileges to all citizens of the USSR and full legal responsibility to persons over 18 years of age. Because of the Soviet social and economic system, the civil code deals extensively with legal entities. Most of them are state organizations through which the state enters into civil relations. The legal capacity of such entities (enterprises, collective farms, co-operatives, and mass organizations) is determined by law and by the organizations' charters. The code specifies four types of property: state property, co-operative property, property of mass (public) organizations, and personal property. The first three constitute 'socialist property.' State property includes the land, natural resources, water, forests, industrial plants, mines, electric-power stations, means of transportation and communication, banks, and state-administered housing projects. It can be assigned for perpetual use to co-operatives, mass organizations, and, sometimes, to private persons. Only certain types of property can be sold to citizens, by special legislation. Private property of citizens is recognized by the code. It is considered as 'derivative' from socialist property, and the right to exercise ownership is limited. Only property that 'serves to satisfy their material and cultural needs' (including earnings and savings) can be owned by citizens; it cannot be used for purposes of 'exploitation' of other people. The code limits personal ownership to one house or apartment and to a specified living area (60 sq m per family).

Legal relations that arise between private persons do not differ in substance from those in non-Communist countries. Legal relations between socialist organizations (eg, state enterprises or collective farms) arise from acts of economic planning, which usually obligate these organizations to conclude pertinent contracts. The contractual autonomy of such organizations is restricted to secondary details (see *Contract).

The civil code provides for the protection of the rights of authors, discoverers, and inventors but grants the state the right to utilize an invention for a determined fee. Inheritance is permitted in regard to private property. Citizens may bequeath their property to any person or legal entity. The law entitles two groups of heirs in case of intestate succession: (1) children, spouses, and parents and (2) brothers and sisters. However, regardless of any provision in a will, minor and incapacitated descendants retain the right to a certain portion of the estate.

Provisions concerning the family are contained in the separate Code Concerning Marriage and Family of the Ukrainian SSR of 20 June 1969. The objective of the code is the strengthening of the Soviet family on the basis of the 'principles of Soviet morality'; it postulates 'Communist upbringing' of children as the obligation of the family. Parents may be deprived of their parental rights if they fail to fulfill their child-rearing obligations.

The equality of both spouses is assured in all respects. Marriage (registration by the civil registrar's office) is the basis of family rights and obligations. A marriage can be terminated by annulment or by divorce through a people's court. The code establishes the rights and duties of parents and children. Children born out of wedlock, with paternity established by joint parental application or court decision, have the rights and duties of legitimate

children. Adoption is permitted and regulated by the code.

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Yu. Starosolsky

Civil procedure. In Kievan Rus' the rules of court procedure were included in the material law. The process had, by that time, achieved a public character; the trial was open and oral. As a rule, court action was initiated by the injured party, but sometimes it was effected on the basis of mutual agreement of both parties. The decision was rendered on the evidence presented at the trial.

During the Lithuanian-Ruthenian period court procedure became increasingly public. It aimed at 'establishing justice.' The trial, during which evidence was evaluated, was open, but the verdict was reached at a closed session of the court. An appeal was admissible to a higher court.

In the Hetman state, under Russian influence, the procedure became more formal, mainly because the judicial and administrative functions were united in the hands of the Cossack *starshyna*. The Zaporozhian Sich, however, retained a procedure that was more liberal and democratic, less formalistic, and more public; often the Cossacks themselves participated in the execution of sentences.

On the Ukrainian territory that came under Russian domination, the traditions of the civil procedure according to the *Lithuanian Statute were soon replaced by strict Russian laws. The new Code of Civil Procedure of 1864 was based on French models and included the 'dispositive power' of the plaintiff to file or withdraw a suit and an open trial and free evaluation of evidence. Procedural (formal) law was separated from material law.

Austrian laws were introduced after Austria annexed the Western Ukrainian provinces in 1772. Court procedure developed under the influence of West European ideas, as expressed in the Code of 1895. It was based on the principles of an open and oral trial and the 'dispositive power' of the plaintiff and provided for three court instances with the right of appeal to the court of a higher instance and revision by the supreme court.

During the period of Ukrainian independence (1917-20) the procedural rules of former occupying countries - Russia and Austria - continued in force, with necessary amendments. In Western Ukraine, again under Polish domination (1919-39), the rules of civil procedure of Russia and Austria remained in force until 1930, when a new code, based on modern European principles, was enacted.

In the Ukrainian sssr the laws of the Russian sfsr were imposed as models, beginning with the Russian Decree on Courts of 24 November 1917, which declared void former tsarist laws. Accordingly, the decree of the People's Secretariat of the Ukrainian sssr of 17 January 1918 on 'people's courts' and the decree of the Council of People's Commissars of the Ukrainian sssr of 14 February 1919 on 'People's courts and revolutionary tribunals' laid the foundation for the new court procedures. They were

followed by the civil procedure codes of 1924 and 1929. The present code was enacted by the Supreme Soviet of the Ukrainian sssr on 18 July 1963, in compliance with the Principles of Civil Procedure of the ussr and the Constituent Republics that had been approved by the Supreme Soviet of the ussr in 1961.

The code regulates court procedure in cases arising from civil, family, labor, or collective-farm relations. It contains such items as general provisions, parties to the litigation, procedure in the court of the first instance, procedure in the courts of appeal, execution of court decisions, and international procedural questions. The code provides that the *people's court has general, initial jurisdiction but allows higher courts to take over the proceedings in every case. It also stresses the public interest in civil cases, assuming that a violation of private rights also violates state interest. Therefore, although the plaintiff has the 'dispositive power' to file a court suit or to withdraw it at will, the public prosecutor, acting for the state, has the power, if he/she feels that the interest of the state warrants it, to submit a civil case between private parties to the court, to enter as a third party into a civil suit at any stage, and even to 'protest' a technically final judgment. The court also has the right to adjudicate the claims of the parties independently. The decision of the court may be protested or appealed. A higher court, by an action called 'cassation,' may annul, reverse, or modify the decision of a lower court. (See also *Court system.)

Yu. Starosolsky

Civil Procedure Code of the Ukrainian SSR (Tsyvilnyi protsesualnyi kodeks uksr). A systematic source of the laws of civil procedure in Soviet Ukraine. The first civil procedure code was enacted by the All-Ukrainian Central Executive Committee on 30 July 1924 (effective 31 October 1924). A revised code took force on 1 December 1929. The present code was enacted by the Supreme Soviet of the Ukrainian sssr on 18 July 1963 (effective 1 January 1964). Pursuant to the provisions of the ussr constitution, the Ukrainian code is based on the Principles of Civil Procedure of the ussr and the Constituent Republics enacted by the Supreme Soviet of the ussr on 8 December 1961. The code contains six parts, with 428 articles. Part I deals with the objectives of the code, basic principles of the process, jurisdiction, composition, and mechanisms of the civil court, evidence and its evaluation, summonses, etc. Part II deals with the rights and duties of participants in a trial. Part III regulates the trial procedure in the first instance. Part IV covers the court of appeal, cassation, and supervision. Part V deals with the execution of court decisions, and part VI, the litigation rights of foreign citizens and organizations, members of diplomatic corps, and stateless persons. (See *Civil procedure.)

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Civil rights. Liberties granted by a state to its inhabitants that usually are guaranteed by the constitution. Before the revolution civil rights on Ukrainian territories were defined by the legislation of those foreign states that ruled Ukraine. In the Russian Empire civil rights were

very limited. In Austria-Hungary after 1848, and particularly from 1861, the principal individual and political freedoms were recognized, but the principles of universality and equality were not fully implemented.

The *Constitution of the UNR, adopted on 29 April 1918, guaranteed the following individual freedoms: inviolability of the person and his/her home (excluding sentenced criminals), privacy of correspondence, and freedom of residency. It also guaranteed the following political rights: the right to direct and indirect participation in elections, freedom of speech, freedom of the press, freedom of conscience, freedom of assembly, and the right to strike. All UNR citizens over 20 years of age, regardless of sex, enjoyed these rights fully, while all residents of the UNR possessed most of these rights. The temporary constitution of the Hetman government preserved in essence the individual and political freedoms, adding to them a guarantee of private property. The government permitted political opposition. Under the Directory of the UNR the basic civil liberties were secure in spite of the state of war. The same was true in the Western Province of the UNR.

Civil rights are formally established in the *Constitution of the Ukrainian SSR. At first only the 'toiling elements' possessed these rights, but since 1936 all citizens have done so. The fundamental rights of a citizen include the right to work, leisure, education, and old-age security; inviolability of the person and his/her home; and the political rights of free speech, press, association, and demonstration. However, all these rights, which were set forth in the 1937 Constitution of the Ukrainian SSR (arts 98–109), have usually had only a theoretical and propagandistic value.

The new constitutions of the USSR (1977) and of the Ukrainian SSR (1978) deal with civil rights at greater length and in more detail (part II, 'The State and the Individual,' chaps 5–6, arts 31–67, of the Ukrainian constitution). The two constitutions are identical on this subject. Prompted by international declarations and treaties to which the USSR and the Ukrainian SSR are signatories and by the CPSU program of 1961, the framers of the new constitutions have added certain rights that did not appear in the previous constitutions: the right to living quarters, participation in government and community affairs, enjoyment of culture, privacy of correspondence, legal defense, grievances against officials, proposals to and criticism of the government, the raising of a family, freedom of scientific and scholarly research, and artistic creativity. The article on the right to health protection has been supplemented. Freedom of conscience is interpreted as freedom of religious worship and is treated on a par with the right to disseminate atheistic propaganda, while excluding the right to engage in religious propaganda (art 50).

Political rights such as freedom of speech, the press, association, and assembly (art 48) are poorly articulated and dismissed with generalities. The enjoyment of civil rights and liberties is subordinated to 'the higher interests of society and the state, the rights of other citizens ...,' that is, these rights exist on paper but are not enjoyed in practice.

The new constitution sets forth the duties of the citizen as well as his/her rights: the duty to work, to protect socialist property, to defend the interests of the Soviet state, to serve in the armed forces, to promote 'friendship

among nations,' to inculcate Soviet patriotism in children, and to protect the environment and historical monuments.

The discrepancy between Soviet theory and practice has prompted many Soviet citizens, including Ukrainians, to struggle for the full implementation of the civil rights declared in the constitution and in international accords. Although this movement has attracted much attention outside the Soviet Union, it has not protected its members from being severely persecuted by the Soviet government. (See *Dissident movement.)

V. Markus

Clan (*rid*). A prehistoric and early historic social grouping that claimed descent from a common ancestor. A clan received new blood through exogamous marriages, occasional adoptions, and the liberation of slaves. According to some scholars clans were originally headed by women – the founders of the line (matriarchy) – although the real leaders were elected chiefs, usually the closest relatives of the founders. When the functions of the clan became more complex, men became heads of clans (patriarchy). A clan settled in one locality and held property and land in common. Together the clan supported its members by cultivating the land, raising livestock, hunting animals, and fishing. Most of the tools and implements were manufactured in the closed circle of the clan. Besides economic functions the clan also performed certain social functions, such as providing protection to its members against strangers and maintaining harmony among the members. Growth in clan size and economic changes brought about the gradual separation of families from the clan without, however, the severance of all links with it. The sites that have been uncovered by archeologists could accommodate only single families, but the number of sites on the territory of a clan increased greatly. Exogamous marriage demanded close co-operation among several clans that were linked with each other by family ties. Neighboring clans that were connected not only by blood ties but also by a common language or dialect, religious cult, and work formed tribes.

There is no doubt about the existence of clans in Ukraine in prehistoric times, but there is very little information about clans in the early historic period of Ukraine. The Primary Chronicle, describing the distribution of Ukrainian tribes, states: 'The Polonians lived apart and governed their clans, for thus far they were brethren, and each one lived with his clan on his own lands, ruling over his clan.'

Archeologists believe that the fortified settlement of Monastyryshche (8th–10th century) near Romen, which contained 20–25 clay huts for 70–80 individuals, is an example of a patriarchal settlement. Historians are divided into two groups on the question of clans in Kievan Rus': one claims that the clans continued to play a role as a social and economic entity in the early history of Ukraine, while the other (the larger group) asserts that by then clans were extinct. The term *rid* was applied to the extended family, which included the father, mother, children, and their closest relatives.

Certain characteristics of the clan as an association of several related families with common property and one ruling elder survived in the homesteads (*dvoryshcha*) of the 14th–16th century (and of the early 20th century in the Boiko region), which consisted of 40–50 individuals who were related either by blood or by adoption.

The traditions of clan solidarity are evident in Ukrainian folk customs, particularly in marriage customs; for example, the negotiations between the marriage brokers representing the two families, the participation of close and distant relatives and even of the neighbors or the whole village (the clan) in the wedding, the obligatory division of the wedding bread (*korovai*) among the wedding guests, and the delivery of the bread to absent members of the family. The importance, honor, and reputation of the *clan* (family in the broadest sense) are often emphasized in folk songs and proverbs ('Anyone who renounces his clan shall be renounced by it,' etc).

The concept of clan was used in the past in a wide sense. The phrase 'from the Rus' clan,' which was used in the treaties of Oleh and Ihor and appears in the chronicles, designated the Kievan state. The saying 'the Cossack clan shall never die out' referred not only to the Cossack estate but to the Ukrainian nation of the Cossack period. In recent times the term *rid* has been used usually to refer to the immediate family – parents, children, brothers, and sisters. But the term has been used to refer to distant relatives as well, and even to a tribal or national grouping.

B. Kravtsiv, M. Zhdan

Clarke, Edward Daniel, b 5 June 1769, in Willingdon, Sussex, England, d 9 March 1822 in London. English mineralogist, collector, and traveler; professor at Cambridge University. In his book *Travels in Russia, Tartary and Turkey* (1839), Clarke described his travels in Eastern Europe and the Near East, especially his stay in eastern and southern Ukraine. He presented interesting data on the life of the peasantry, as well as on the Black Sea and Kuban Cossacks.

Class. A stratum of people in a given society with approximately the same economic, legal, political, and cultural status. The concept of class is a modern sociological concept that is applied to various groups of the population in today's highly complex social structure. There are different sociological theories and definitions of class. Non-Marxist sociologists and political scientists point to historical, cultural, ethno-religious, legal, vocational, and other aspects of social differentiation besides the important economic (property, income, economic function) and political (role and aspirations) aspects. *Estates have been replaced by classes as the basic social groupings.

In Europe modern classes arose towards the end of the 18th century, and their development was greatly accelerated by the French and industrial revolutions. The capitalist system, as distinct from *feudalism, absolutism, and mercantilism, was built on the class system (see *Capitalism). According to Marxist theory, the concepts of class and class struggle are indispensable for an understanding of history and for the conducting of an effective political struggle: the class struggle is the moving force of history, and the working class (proletariat) is the only revolutionary agent capable of creating a new political system – the dictatorship of the proletariat – and a new egalitarian, classless, society free of individual exploitation. Class membership, according to Marxism, is defined by one's relation to the means of production. Classes emerged with the social division of labor, private ownership, and exchange of commodities, when one

group began to appropriate the labor of others. The primitive communal society was classless. In Marx's words, 'the history of all societies until now has been the history of class struggle' (*Communist Manifesto*). (See also *Marxism.)

In Ukraine the development of classes came late because of the endurance of the estate system. Vestiges of the estate order remained in the Russian Empire, including Russian-ruled Ukraine, until the 1917 Revolution. Yet, a class structure with an upper class (*nobility, landowners, capitalists), middle class (*burghers, *merchants, tradesmen, and civil servants), *peasants (rich, middle, and landless) and *working class (skilled and unskilled) emerged in the Russian Empire in the mid-19th century. As the ranks of industrial workers increased and after the serfs were emancipated, the political role of the masses grew. Gradually the majority of the population increased its demands to encompass the political rights and economic advantages enjoyed by the minority. Both the 1905 and the 1917 revolutions in Russia aimed at changing class relations and the social structure.

The Ukrainian revolution of 1917–20 had not only a national-political, but also a class-social, nature. While the peasantry played an important role in it, the Ukrainian working class played a lesser role. The *intelligentsia, a new social group that was the most active force in the national revolution, tried to subdue class conflicts and to eliminate economic differences between the classes (the UNR's progressive labor legislation, agrarian reforms, etc.). Certain leaders of the Ukrainian national movement (eg, M. Hrushevsky) and the majority of politically active Ukrainians of every class held the view that the Ukrainian nation was 'bourgeois-free.' During the period of the revolution and Ukrainian independence the national struggle against Russia and other foreign powers, as well as the existence of privileged non-Ukrainian classes, added to the complexity of class relations in Ukraine. Hence, even the objective contradictions in class interests were often subordinated to national interests and the goal of an independent state in the course of the struggle. Class conflict was greatest in the cities and industrial regions, where the workers were the most revolutionary force. The majority of workers and of the non-Ukrainian urban middle class supported the champions of a foreign power – the Russian Bolsheviks or the Russian Whites. Consequently class conflict and social unrest in Ukraine during 1917–20 also had a national dimension, which manifested itself in the struggle of the Ukrainian peasantry against the mostly non-Ukrainian landowners and of the Ukrainian national movement, which had its base in the peasantry, against the cities, which were dominated by a middle class and workers who were non-Ukrainian.

Several Ukrainian parties of this period had a class character: the *Ukrainian Party of Socialist Revolutionaries was a peasants' party, the *Ukrainian Social Democratic Workers' party defended the interests of the workers, and the *Ukrainian Democratic Agrarian party represented the landowners and rich farmers. However, the leading role in these parties was played by a nationally conscious intelligentsia of varied class origin. The parties of the national minorities were also usually class-based, but they also did not relinquish their national character. The Ukrainian parties in Western Ukraine in 1918–20 and then under Polish rule were only partly class-based: the *Ukrainian Social Democratic party

claimed to represent the small Ukrainian working class, while the *Ukrainian Radical party represented mostly the peasantry. The most powerful legal party – the *Ukrainian National Democratic Alliance (UNDO) – and later the influential underground *Organization of Ukrainian Nationalists (OUN) recruited their members and supporters from various classes. In the 1930s the OUN advocated M. Stsiborsky's doctrine of 'natiocracy' (*natsiokratia*) to counteract conflicting class interests and antagonisms.

V. *Lypynsky attempted to integrate the traditional concept of social estates with the modern concept of class. In his view classes were natural population strata tied to the economic-productive and political-defensive interests of the nation, while the traditional groups – the nobility, landowners, manufacturers, and merchants (who did not have to be ethnic Ukrainians but only residents of Ukraine) along with the farmers, the largest Ukrainian class – had the best-developed political instinct and the highest moral authority for state building. He considered that power in the Ukrainian state must be rooted in this 'national aristocracy.' The political system based on this elite would be a 'classocracy' (*kliasokratia*, a term coined by M. Kochubei) in the form of a hereditary monarchy. For Lypynsky the intelligentsia could either be a part of the productive classes or be a *déclassé* group and hence unable to create a state. Under the cover of liberalism and democracy the intelligentsia only sowed disorder in state affairs. The working class, according to Lypynsky, could play a constructive role in political life, but having been demoralized under the influence of the socialist intelligentsia and being ethnically the least Ukrainian class, it could not at that point make a positive contribution to the building of the Ukrainian state.

Ukrainian Marxists have contributed little that is original to the study of classes in Ukraine: the social democrats (M. Porsh, V. Levynsky) and the Ukrainian national Communists (V. Shakhrai, S. Mazlakh) emphasized the foreign character of the ruling classes and, while admitting that the peasantry was the source and principal agent of the national movement, evaluated positively the role played by the Ukrainian intelligentsia and petite bourgeoisie in the struggle for national independence. This position was contradicted by the Bolshevik interpretation of class and national relations in Ukraine. In practice and theory the Bolsheviks stressed the role of the working class. The peasants, for example, did not receive fair representation in the soviets.

In the 1920s certain Russian Bolsheviks in Ukraine (D. Lebed for example) proposed the class-based theory of the 'struggle between two cultures' – the Ukrainian (peasant) culture and the Russian (proletarian and urban) culture – and predicted the inevitable victory of the latter, which would also solve the Ukrainian national question. When Ukrainian national Communists opposed this theory, the Communist party seemingly backed away from it. Yet, the Soviet policy of the 'rapprochement of nations' and the creation of a 'Soviet people' that has been promulgated since the 1960s is in fact an extension of this theory.

The goal of government policy in the USSR and in other Communist countries is the creation of a classless society through the dictatorship of the proletariat (the liquidation of 'exploiting classes') and 'Communist construction' (the voluntaristic creation of all the preconditions – economic,

institutional, legal, and ideological – for the disappearance of class differences). Although the existence of a classless society in the USSR and a number of other socialist countries has already been proclaimed, a stratified social system continues to exist there. The main social groups are the workers, the collective farmers, and a transitional group, the 'working intelligentsia.' According to Communist doctrine these groups are no longer classes in the traditional sense, because the means of production are socialized and exploitation and class antagonisms no longer exist. Social differences are determined by the way of life (urban or rural), which is becoming more uniform, and by the means of production (industry, agriculture, intellectual work). The 1961 CPSU program asserted that the USSR has entered the last phase of so-called advanced Communist construction, during which class differences will completely disappear and a fully classless society will emerge. But in reality Soviet society is not classless or free of exploitation, even by Marx's criteria. New political and economic elites (the Party and economic apparatus, military leadership, police, and technocracy) have arisen and constitute unique classes with distinct group interests and even a tendency to the hereditary transfer of privilege and advantage. Since the 1950s the critics of the Communist system as it exists, including Western Marxist revisionists, have debated and expanded M. Djilas's concept of a 'new class' under communism. The struggle between the ruling class and various disenfranchised and economically exploited groups continues in the USSR, and its more open forms are suppressed by the Party leadership and the police machine.

Until the end of the 1950s a large measure of social mobility helped to diminish class differences in the USSR. The working class grew constantly at the expense of the peasantry, and large numbers of young people from both of these classes entered the nominal third class of the 'working intelligentsia.' Consequently the cultural differences and lifestyles that sharply distinguished the traditional classes in the past are gradually disappearing. However, the new working class and intelligentsia often perpetuate elements of the peasant culture. In spite of this, an urban and white-collar culture has formed, and its features have become increasingly discernible. In the last decade there has been a general reduction in social mobility. Soviet society has actually acquired a stabilized, mature class structure, often based along national lines, in which the collective farmers occupy the lowest cultural and economic rung and the 'new class' of the Party and bureaucratic elite occupy the highest rung. At the same time alienation, which according to Marx is the principal shortcoming of class society, has arisen in the USSR.

In Soviet society the classes do not have their own organized representation. The CPSU and the mass organizations under its control (trade unions, collective-farm congresses, and professional-intellectual associations) are supposed to function as 'transmission belts,' but in reality they represent their constituency in name only. The situation is quite different in the Western democracies, where the trade unions and farm, business, and professional associations are powerful defenders of the class interests of their respective groups, as was the agricultural *co-operative movement in Ukraine in the past.

Ukrainians abroad, especially in countries with large

Ukrainian communities, are differentiated by class. In Canada and the United States the social differences among Ukrainians correspond more or less to those that prevail in the dominant society. Class status is generally defined by income, occupation, education, and life style (area of residence, values, attitudes, social life), and, for Ukrainians, by the degree of integration with the society at large. In general, 2 to 3 percent of the Ukrainians in North America belong to the upper middle class, about 33 percent to the middle class, and the majority to the lower class. In societies with a high degree of social mobility and flexibility Ukrainian immigrants and their descendants, particularly the second and third generation, usually progress on the social ladder by means of education, occupational change, and accumulation of property.

(For information on relations among and within social groups and classes and on occupational and property distribution, and for statistical data and sociological analysis, see *Social stratification.)

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V. Markus

Classical studies. With the introduction of Christianity from Byzantium, Ukraine became exposed to some extent to the cultural influence of ancient Greece. Translations of the Greek fathers of the church, chronicles, and excerpts from ancient philosophers that are scattered in collections such as the *Pchela*, show that the Greek language and culture were known in Ukraine. *Povist' vremennykh lit* (Tale of Bygone Years) asserts that in 1037 Yaroslav the Wise translated Greek writing into Slavic. It may be assumed that at the time certain elements of classical philology were studied in some monasteries. Latin was probably studied too. This is indicated by the well-known epistle in Latin from Prince Iziaslav Yaroslavych (1024–78) to Pope Gregory VII and by numerous Latin epistles from the popes to Ukrainian princes and bishops. Latin was used more widely in the Principality of Galicia-

Volhynia (on coins, in diplomacy, etc) than in Kievan Rus'.

When Ukraine became a part of the Polish-Lithuanian state, a strong Latin current entered Ukrainian culture. Latin became the language of government, scholarship, education, and poetry, first in Galicia and from the 17th century in other regions as well. Consequently, interest in Roman literature and classical culture in general increased.

Western humanism, the religious polemics of the 16th century, and the studies of Ukrainian scholars at Western universities encouraged the study of ancient culture and the classical languages. Classical philology and philosophy, rhetoric, and poetics were important subjects of study at the Ostrih Academy (est 1577), brotherhood schools, and the Kievan Mohyla College (est 1632). In some of these schools Latin was the language of instruction. Arsenii of Ellason, who published a Greek-Church Slavonic grammar, **Adelphotes*, in 1591, taught at the school of the Lviv Dormition Brotherhood. These schools trained not only future theologians, but also secular leaders. The works of Plato, Aristotle, Cicero, St Augustine, and, from the end of the 17th century, of Erasmus were familiar to collegium students.

Classical philology attained a high level at the *Kievan Mohyla Academy in the 17th–18th century: problems of classical philosophy and Greek and Roman literature were researched by Diakovsky, and classical poetics and metrics were researched by T. Prokopovych, H. Slomynsky, and M. Dovhalevsky. In 1632 *Eucharisterion*, a collection of poetry imitative of classical models, was dedicated to Metropolitan P. Mohyla. Classical themes were used in the sermons of A. Radyvylovsky and I. Galiatovsky, among others. S. Charnkovsky (Charnetsky), the author of a text in rhetoric, was an expert on classical culture and Latin. D. Tuptalo, founder of the Latin college in Rostov and author of *Basni ellinskii* (a collection of Greek myths) and of the first Slavic-Ruthenian translation of Ovid's *Metamorphoses* with a commentary, was an authority on classical philology. T. Prokopovych made an important contribution to classical education in Ukraine. After studying Latin theology and classical philology in Rome, he returned to Kiev in 1704 and thoroughly revised the Latin curriculum at the academy by introducing Western methods (among them, the direct imitation of such classical poets as Catullus, Ovid, and Horace). He provided models of the new methods in his *Lucubrations*, particularly in the poem 'Elegia Alexii,' which is an imitation of Ovid's 'Tristia.' In the 18th century H. Kozytsky taught Latin at the Kievan Academy (in 1758 he became professor of classical and West European literatures in St Petersburg).

The centralist policies of Catherine II and her heirs were detrimental to the development of classical philology in Ukraine. Nevertheless, the discipline retained its position in the Kievan Academy, Kharkiv University (est 1805), the Kremianets Lyceum (est 1819), and Kiev University (est 1834). Some Ukrainian scholars (H. Kozytsky, R. Tymkovsky, M. Novosadsky, F. *Zelenohorsky) taught classical studies in Russian schools, and most Ukrainian classical philologists published their works only in Russian (or Latin). The *Odessa Society of History and Antiquities (1839–1922) investigated the ancient states on the northern Black Sea coast (Z. Arkas, V. Modestov, S. Dlozhevsky, and others). Studies in classical philol-

ogy were basically directed towards narrow specialization in Greek epigraphy and partly towards the history of the Greek language. Some research was done on the history of Greek literature (A. Derevytsky, F. Myshchenko), Roman literature (V. Modestov, M. Sumtsov, S. Roslavsky-Petrovsky), classical philosophy (P. Linytsky, O. Novytsky), classical archeology and art (A. Dobiash, D. Yavornytsky), and ancient history (Yu. Kulakovsky, O. Pereiaslavsky). The popularity of classical philology in Russian Ukraine can be attributed to the fact that Latin and Greek were taught in gymnasiums and seminary schools.

In Western Ukraine – Galicia and Bukovyna – the centers of classical philology were the universities of Lviv and Chernivtsi. Although the related disciplines were highly developed in the Austro-Hungarian Empire and both classical languages were taught and used in gymnasiums, social conditions and Polish influence did not allow Ukrainian classical philology to develop. Publications on ancient culture began to appear only with the foundation of the Shevchenko Scientific Society. In 1906–14 a commission of classical philology directed by F. Kolessa and O. Makarushka existed at the Shevchenko Scientific Society; its members included A. Artymovych, Ya. Hordynsky, I. Demianchuk, V. Dyky, R. İlevych, S. Karkhut, A. Kmitykevych, Yu. Kobylansky, I. Kokorudz, I. Kopach, P. Mostovych, M. Posatsky, S. Rozdolsky, M. Sabat, H. and R. Tsehlynsky, and V. Shchurat. I. Franko's articles and translations of Greek lyric poetry and drama were an important contribution to classical philology.

After the First World War the development of Ukrainian classical philology declined. In the Ukrainian SSR it ceased to exist as a humanistic discipline. The teaching of classical languages was abolished and was resumed only in 1936 at a few universities for purely utilitarian purposes (in medicine and pharmacology) and partly for the needs of those studying ancient history and law. A few Ukrainian classical philologists (eg, A. Kotsevalov) at the Academy of Sciences of the Ukrainian SSR did research on the Greek and Roman relics on the Black Sea coast. Classical literature was assigned to institutes dealing with world literature. O. Biletsky published some works on ancient literature. In Western Ukraine classical philology served the needs of education (tests, popular articles, translations). Besides several older philologists, M. Bilyk, V. Stetsiuk, S. Dombrovsky, and M. Sonevytsky worked in the field of classical philology.

After the Second World War, the department of classical philology of the University of Lviv continued to function and in 1962 began to publish *Zbirnyk robıt aspirantiv romano-hermans'koї i klasychnoї filolohii* (Collection of Graduate Student Papers on Romance, Germanic, and Classical Philology) and *Visnyk: Serii romano-hermans'koї i klasychnoї filolohii* (Herald: Romance, Germanic, and Classical Philology Series). Since 1959 it has been publishing *Pytannia klasychnoї filolohii* (Questions of Classical Philology). The authorities put a stop to any attempts to re-establish departments or even chairs of classical philology at other universities (Kiev, Kharkiv, Odessa, Uzhhorod).

Some classical philologists who emigrated worked at the Ukrainian Free University in Prague (A. Artymovych, F. Sliusarenko), and then in Munich (A. Kotsevalov, V. Stetsiuk).

V. Stetsiuk

Classicism

Literature. In its broad sense the term refers to any kind of imitation of classical poetry; in its narrow sense, to a literary movement that arose in opposition to the *baroque and worked out its own poetic norms, which included clarity of expression, the striving for ideal beauty, and strict adherence to certain rules or the imitation of certain models.

Classicism appeared in Ukraine in the mid-18th century. Its main examples are the travesties or parodies of N. Boileau and classical models. Although they are recognized by classicist poetics, travesties are considered to belong to a 'low' genre. During this period of national decline some Ukrainian classicists – I. Bohdanovych, V. Kapnist, V. Narizhny, and V. Ruban – wrote exclusively in Russian. Some elements of classicism can be found in the school plays and school poetry of the 17th century and in T. Prokopovych's tragicomedy *Vladimir* (1705). After the versed travesties of the 18th century came the travesties by I. Kotliarevsky, P. Hulak-Artemovskyy, P. Biletsky-Nosenko ('Horpynyda'), K. Dumytrashko ('Zhabomyshodrakivka'), V. Dovhovych, Ya. Kukharenko ('Kharko'), and others. Poetry in a serious vein was written by P. Hulak-Artemovskyy and K. Puzyrna ('Oda' [Ode], 'Malorossiiskii krest'ianin' [Little Russian Peasant]), as well as by early Ukrainian writers of fables. I. Kotliarevsky, V. Hohol, and H. Kvitka-Osnovianenko wrote plays. The highest achievement of Ukrainian classicism is the prose of Kvitka. The influence of Ukrainian classicism beyond Ukraine was insignificant and limited to the use of Ukrainian themes. Only Kotliarevsky's *Eneida* (The Aeneid) served as a model for the uncompleted Belorussian *Eneida* of V. Dunin-Martynovych.

Art. In art classicism refers to a certain style, connected with classical culture and works of art, whose simplicity and severity of form contrast with the decorativeness of the baroque. Classicism came to Ukraine from central and southern Europe in the mid-18th century. Its influence was felt first in Western Ukraine, where it manifested itself mainly in the architecture of palaces and villas; eg, the palace of the Ossolińskis in Lviv (now the Library of the Academy of Sciences of the Ukrainian SSR), built in 1827 by the Swiss architect P. Nobile; the palace in Vyshnivets in the Ternopil region, built in 1730–40; and the metropolitan's residence in Horodok near Lviv, built in 1740. Later these kinds of buildings were built in central and eastern Ukraine by Italian, French, English, and German architects. One of the older monuments of palatial-villa architecture is the ensemble of buildings on the estates of A. Shydlovsky in the village of Merchyk in the Kharkiv region. It was built in 1776–8 by P. Yaroslavsky. The largest number of the finest examples of architectural classicism have been preserved in the Chernihiv region: the palace of Count P. Zavadovsky in Lialychi designed by G. Quarenghi in 1794–5; the villa in Khotyn, from the end of the 18th century; the villas in Stilne (built in 1797–9) and Ponurivka (built in 1804); the building of M. Myklashevsky in Nyzhnie (second half of the 18th century), V. Darahan's residence in Kozelets; the palaces of a patron of classicism, Hetman K. Rozumovsky, in Pochep (built in 1796 by O. Yanovsky using designs by De La Motte) and in Baturyn (built in 1799–1803 according to the design of C. Cameron); and the palatial complex of Count P. Rumiantsev-Zadunaisky in the village of Kachanivka, built at the end of the 18th and beginning of the



Church in Velykyi Bobryk, near Sumy, a fine example of classicism in architecture, 1808

19th century. The classicist style was also embodied in numerous manor houses, churches, and town buildings throughout Ukraine. The most typical buildings of the 19th century in this style are the palaces in the village of Murovani Kurylivtsi (1805); the buildings of the Sofiivka Park near Uman (1796–1805); the palaces in Samchyky in Podilia; P. Galagan's palace in Sokyryntsi, designed by P. Dubrovsky in 1829; the buildings on the estates of the Kochubei family in the village of Dykanka in the Poltava region; the church rotunda on Askoldova Mohyla in Kiev, designed by A. Melensky in 1809–10 and destroyed by the Soviets; the Transfiguration Cathedral in Bolhrad in Odessa oblast, built in 1833–8; the Bezborodko Nizhen Lyceum, designed by L. Rusca in 1824; the university building in Kiev, designed by V. Beretti in 1837–42; the new building of the Kievan Academy, designed by A. Melensky in 1822–5; and the cathedral in Sevastopil, built in 1843. In these buildings classicism was often combined with the *Empire style, which was closely related to it.

In sculpture classicism was represented by I. Martos and M. Kozlovsky, who worked in St Petersburg and Moscow and were the leading artists and teachers at the end of the 18th century, and by K. Klymchenko, who worked in Rome. Ukrainian classicist painters had an important influence on the development of Russian painting; among these painters were A. Losenko, who founded the historical school at the Russian Academy of Arts; D. Levytsky, who was the leading portraitist of his time; and Levytsky's student V. Borovykovsky, who painted icons and portraits. All of them worked in St Petersburg. The masters of decorative painting, which was very typical of the period and was widely used in the palaces in Ukraine, were H. Stetsenko, Yu. Kozakevych, I. Kosarevsky, and the painter-serf M. Dykov. V. Tropinin (a Russian who spent many years in Podilia), M. Terensky of Peremyshl, and L. Dolynsky and I. Luchynsky of Lviv were realist painters of the classicist school. Classicism is reflected in the engravings of H. Srebrenytsky, M. Kozlovsky, and V. Borovykovsky and in the autolithographs of I. Shchedrovsky, P. Boklevsky, K. Trutovsky, M. Mykeshyn, and others. In general, the works of the classicists are devoid of national traits. Classicism survived in Ukraine until the middle of the 19th century, when it turned into academism.

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Clays. A group of sedimentary minerals consisting of kaolin and other hydrous silicates of alumina. Clay particles are up to 0.01 mm in size and are produced by the decomposition of various mineral rocks under the action of the atmosphere and other weathering agents.

Clays are plastic and usually impure, containing admixtures of sand and limestone. The color of the clay depends on the constituents. Clays are very common and have been used by humans since ancient times. They are important materials in building, metallurgy, ceramics, and farming (as constituents of the soil).

Various kinds of clay are common in Ukraine. Besides the ordinary clays, some special clays are widely found in Ukraine. *Kaolin is the result of the decomposition of mineral rocks that are rich in alumina. This pure, white clay is used to manufacture porcelain and faience. Kaolin is quite common in the crystalline belt. Pottery clay, which is plastic and yellowish red or grayish green in color, is found throughout Ukraine and is used in making earthenware. Brick clay is less plastic because of a high admixture of sand. This clay is common throughout Ukraine and is used in building cottages (*lipianky*) and in brick making. Clinker clay is used in road building and is found even in those regions (Dnieper Lowland) that lack building stone. Refractory clays are particularly valuable and are found mostly in the Donets Basin, where the demand for them is greatest. The largest deposits of refractory clays in the Donets Basin are at Chasiv Yar and Abramivka. In the Dnieper Industrial Region refractory clays are found at Piatykhatky and Polohy. Other important deposits are located at Katerynivka in Kirovohrad oblast and Ovruch in Kievan Polisia.

Clement I, Pope. See Saint Clement I.

Clergy. In pre-Christian Ukraine pagan priests (*zhretsi*) probably did not constitute a separate social class. As in Greece, the head of the extended family performed the religious functions. From earliest times in the Christian church the clergy has constituted a group sharply differentiated from the laity by being initiated into the service of God through the sacrament of ordination (laying on of hands). This remains so today in the Ukrainian Orthodox and Catholic churches. In other denominations, which do not believe in the sacred nature of ordination, the clergy is not as sharply differentiated from the laity, and passage from one state to the other is easy.

In the Ukrainian Orthodox and Catholic churches, the clergy is divided into the lower (deacons, priests) and higher (the hierarchy or episcopate) clergy and into the secular (white) and regular (black) clergy. The secular clergy lives 'in the world,' among the people, and fulfills its spiritual functions among them in their religious communities. The regular clergy, having renounced the

world, lives in monasteries and devotes itself to prayer (the contemplative orders) or to prayer and works of Christian charity (schools, shelters, hospitals, and the like); it rarely has charge of parishes. The Ukrainian Orthodox and Catholic secular clergy (but not the hierarchy), in accordance with the canons of the Eastern church, have the right to marry, which the Latin clergy has not had since the 4th century. The difference accounts for the special societal and community position of the Ukrainian clergy and its closer ties with the people. Celibacy was introduced in Galicia after 1920 in the Stanyslaviv and Peremyshl eparchies. Candidates for the Ukrainian Catholic priesthood in the diaspora are now also obliged by the Vatican Curia to take the vow of celibacy. The Ukrainian clergy traditionally wear special black clothing (the cassock). At one time members of the Orthodox clergy also had long hair and beards; this old custom was sometimes followed by Catholic priests.

After the Christianization of Ukraine, the first members of the lower clergy came from the Greek Black Sea colonies and from Bulgaria, while the higher clergy came mostly from Greece. The social and legal position of the clergy in Ukraine was based formally on that of the clergy in the Byzantine church. As in Byzantium, the Ukrainian clergy could marry; therefore, there was a close bond with the people. But in Ukraine there was no subordination of clergy to the state (caesaropapism) as there was in the Byzantine church. Nor did the opposite extreme prevail, ie, dependence of the secular power on the religious (papocaesarism), as it sometimes did in the West.

The legal position of the clergy in Kievan Rus' derived from the self-government of the church. The clergy constituted a social class with its own courts, whose jurisdiction extended not only to the priests, but also to groups associated with the church, known as *church people (deacons, precentors, sextons, women who made the communion bread, and their families). Church property was exempt from state taxes. The church and the clergy in Kievan Rus' received a *tithe from the prince's revenue. Sometimes persons of higher clerical rank, because of their education, had an influence on matters of state. The bishops and the metropolitan took part in the prince's councils sometimes directing the proceedings.

A special characteristic of the clergy in Kievan Rus' was its patriotism, as evidenced by the literary works of the clergy. Metropolitan Ilarion in his 'Sermon on the Law and Grace and a Eulogy to Our Khagan Volodymyr' of the mid-11th century speaks proudly of his homeland as one of the most famous in the world. The hegumen Danylo lighted an image lamp for the princes and his homeland at the Holy Sepulcher in Jerusalem. In the chronicles, which were written mostly by clerics, there is constant concern for 'the land of Rus'' and warnings against seditionaries, 'the destroyers of the land of Rus'.' In Kievan Rus' the clergy was almost the sole disseminator of education, as in Western Europe at that time. Clerics established schools and libraries. The regular clergy, especially the monks of the Kievan Cave Monastery, were active in education.

Under Tatar rule the status of the clergy did not change fundamentally, for the Tatars were quite tolerant of different faiths. The only limitation they imposed was that the Ukrainians sever all ties with the West. But the leading role of the clergy changed for other reasons. Kiev, with the Cave monastery and other centers of Ukrainian

spiritual and cultural life, was almost totally destroyed; and therefore the standard of clerical education suffered. As a result the clergy's influence on the Ukrainian masses diminished. The transfer of the metropolitanate from Kiev to Muscovy further weakened the role of the Ukrainian clergy in society. This decline became evident in the Principality of Galicia-Volhynia, where literature and education ceased to be the exclusive preserve of the clergy.

The status of the Ukrainian clergy declined significantly during the Polish-Lithuanian period, first in the lands under Polish rule and then in the Lithuanian-Ruthenian state. Under Poland, and especially in Galicia, the Ukrainian clergy was merely tolerated, for all the estate privileges were reserved for the Roman Catholic clergy as representatives of the interests of the foreign power on Ukrainian soil. The Ukrainian clergy was forced to seek the aid and support of its own community and those nobles, burghers, and peasants who were still adherents of the Ukrainian church. Thus, it lost the independence it had enjoyed previously; it became dependent on the nobility, which had the right of *patronage, and on the burghers, who were organized in *brotherhoods. This dependence led to difficulties while dependence on Catholic foreigners became intolerable, especially when the estates of Ukrainian nobles were transferred increasingly into Polish hands. Beginning in the 16th century, the power of the landowners (usually Poles or Polonized Ukrainians) over the peasants and the clergy began to increase. Theoretically, even under foreign domination, the Ukrainian clergy preserved its right to self-government and retained certain other privileges, but in reality these were limited, and eventually they were greatly reduced. The Western rule of patronage, that is, the power of the king to designate bishops and archimandrites, began to be applied to the higher clergy. The selection was usually influenced by the local nobles. Unfavorable political circumstances, as well as the decline of Byzantium, which had been an important cultural influence, led to a sharp decline in the level of education among the clergy.

The Church Union of *Berestia in 1596, which gave rise to the Ukrainian Catholic church, formally improved the position of the Uniate clergy, although in fact neither the Uniate hierarchy nor the rank-and-file Uniate clergy had rights equal to those of Polish Roman Catholic clergy until the fall of the Polish Commonwealth.

The educational level of the Uniate clergy was markedly improved through studies abroad in the Catholic higher schools of Western Europe and the founding of Uniate colleges, modeled on Jesuit schools, by the Basilian monks. The Uniate metropolitans and bishops, from the time of I. Potii to the partitions of Poland, fought for the rights that had been promised them by the Polish kings and never implemented; for example, they had been promised senate seats on par with the Roman Catholic bishops, but the metropolitan obtained this right only in the Constitution of 1791.

An improvement in the education of Orthodox clergy, owing to the establishment of such Orthodox schools as the Ostrih Academy, the Lviv Dormition Brotherhood School, and the Kiev Epiphany Brotherhood School (later the Kievan Mohyla College, and then the Kievan Mohyla Academy), was also noticeable. The importance of the Orthodox clergy increased in the Hetman state,

where, the clergy benefited from state protection and completely regained its former estate privileges (eg, the right to an autonomous church court). Lands belonging to monasteries and churches and clerical estates were exempted from military and other obligations that were imposed on Cossack and peasant-owned land. An important feature of clerical life under Cossack rule was the election of secular clergy to the lower church offices, which had previously been hereditary. A number of agreements between priests and parishioners testify to a certain dependence of the clergy on the congregation. The Ukrainian clergy in the Cossack period was not a closed estate: Cossack officers, rank-and-file Cossacks, burghers, and peasants entered the clergy, although priesthood remained a tradition in certain families. Former members of the general officer staff (R. Rakushka, M. Vuiakhevych) and children of the Cossack *starshyna* became clerics. The clergy of noble or Cossack-officer origin kept their estates and disposed of them freely. The clergy in the Hetman state of the 17th and 18th century played an important role in the political and cultural life of the nation. During the 17th century the Ukrainian Orthodox clergy produced many scholars, writers, and cultural figures. The subordination of the Ukrainian Orthodox church to the Moscow patriarchate in 1686 somewhat weakened the role and significance of the Ukrainian clergy.

Beginning in the second half of the 18th century, the legal position of the Ukrainian clergy was significantly reduced from what it had been under the Hetman state, to that of the Russian clergy. Various taxes were imposed on the secular clergy; limits were placed on the prerogatives of clerical courts; the custom of selection of the priest by the church community was abolished; the priest became more dependent on the hereditary gentry; and so forth. At the same time the Russian government and the *Holy Synod of the Russian church tried to Russify the Ukrainian clergy, but they were more successful among the higher clergy than among the lower. The latter remained, on the whole, Ukrainian well into the 19th century.

Under Polish rule the Ukrainian Catholic clergy had to wage a constant battle with the Roman Catholic clergy, which sought a preferential status for itself. Metropolitan and bishops usually came from the ranks of the Basilian monastic order, which had been reorganized in 1617 by Metropolitan V. Rutsky. The Basilians and the higher Ukrainian Catholic clergy, trained in Rome or in other Catholic universities and colleges, received the best theological education, but at the same time became increasingly Polonized. Many non-Ukrainians (Belorussians, Lithuanians, Poles) entered their ranks. The numerous Basilian colleges had a primarily Polish character; many of their students (often a majority) were descendants of the local Polish or Polonized nobility. The growth of Polish influence in the monastic orders and hierarchy of the Ukrainian Catholic church deepened the rift between the lower (secular) clergy on the one hand and the higher and monastic clergy on the other. The former was Ukrainian and democratic in spirit; the latter, Polonized and aristocratic. This was a significant shortcoming of the Ukrainian Catholic clergy and one of the reasons for the weakness of the Ukrainian Catholic church during its persecution by Russia after the fall of Poland (in 1772, 1839, 1875).

In the Austro-Hungarian Empire, to which Galicia,

Bukovyna, and Transcarpathia were annexed, the Ukrainian Catholic (and in Bukovyna, Orthodox) clergy had equal rights with the Roman Catholic clergy, and the government looked after the education of the clergy (see *Barbareum, *Studium Ruthenum). By the mid-19th century the Ukrainian clergy was as well educated as the Roman Catholic and began to play a leading role in the life of Western Ukrainians. The restored *Halych metropolitanate (1808) assumed a prominent position in Ukrainian national life. The Lviv *Greek Catholic Theological Seminary and Lviv University educated the higher echelons of the intelligentsia, which at first was clerical and later secular. Progressive Western influences reached Galicia through Vienna and were quickly assimilated by the Ukrainian clergy, which assumed a leading role not only in religious life, but also in cultural, educational, and community life (M. Shashkevych, M. Ustyianovych, O. Ohonovsky, M. Verbytsky, V. Matiuk, O. Nyzhankivsky). During the second half of the 19th century in Galicia, the position of the clergy as the sole intelligentsia was weakened because of the growth of the secular intelligentsia, which consisted mostly of young people of clerical or peasant origin who had been encouraged by local priests to attain higher education. Hence, a particularly close bond developed between the Western Ukrainian clergy and the masses. Many political figures, including members of the Galician diet and the Austro-Hungarian parliament (S. Kachala, I. Ozarkevych, T. Voinarovskyy-Stolobut, S. Onyshkevych, O. Stefanovych), of the Polish Sejm (L. Kunytsky) and senate (R. Lobodych), and of the Czechoslovak parliament (A. Voloshyn, later the president of the Carpatho-Ukrainian government) were priests or came from Catholic clerical families. In Galicia priests established their own vocational organizations (the *Society of St Andrew in Lviv and the Society of Celibate Priests in Stanyslaviv).

In Transcarpathia a general Magyarization of the Ukrainian clergy, with its consequent alienation from the people, began after 1867. Nevertheless, the major cultural leaders in 19th- and early 20th-century Transcarpathia were, almost without exception, priests, who were called *narodni budyteli* (national awakers) (O. Dukhnovych, O. Pavlovych, A. Kralytsky).

With the establishment of a theology faculty at Chernivtsi University in 1875, the educational level of the Ukrainian Orthodox clergy improved significantly, and its most gifted representatives participated in the religious, cultural, and political renaissance of Bukovyna (S. Vorobkevych, M. Halip, T. Tyminsky, Ye. Kozak, D. Yermiiv, T. Drachynsky, K. Bryndzan, S. Smereka).

Under Russian rule the status of the Ukrainian clergy changed considerably in the 19th century. The higher clergy and the upper monastic stratum became almost exclusively Russian and hence foreign to the Ukrainian masses. Under their authority, the lower clergy also gradually became Russified. The typical Ukrainian village priest, however, did not disappear and still existed at the time of the revolution. Many leading figures in the Ukrainian cultural and national renaissance came from families of the lower Orthodox clergy. Several members of the Russian State Duma were elected from the ranks of the Ukrainian Orthodox priesthood (A. Hrynevych, V. Solukha, K. Volkov, O. Trehubov). Clergymen also took part in the struggle for Ukrainian independence (V. Lypkivsky, M. Chekhivsky, P. Sikorsky).

The Soviet regime in Ukraine, as in the whole of the USSR, put the clergy into a difficult and in many ways extralegal position. The clergy was not only dispossessed of property, denied government stipends, and burdened with heavy taxes, but it was also deprived of fundamental civil rights such as the right to vote (hence the designation *lyshentsi*, the deprived). Children of clergymen were denied the right to higher education and to employment in the civil service. Religious education was forbidden. The authorities also began persecuting individual priests, starting with members of the hierarchy. In the early 1930s the majority of the clergy and particularly the nationally active individuals, such as the members of the Ukrainian Autocephalous Orthodox church, were physically destroyed. The terror forced many priests to abandon their vocation or to conceal their identity. A partial change in the USSR's policy on religion during the Second World War did not alter the extralegal status of the clergy of the Ukrainian Autocephalous Orthodox church and the Ukrainian Catholic church. Only the Russian Orthodox church and some other denominations exist within the law.

In the period between the two world wars the Polish government in Western Ukraine was hostile to both the Ukrainian Orthodox and the Ukrainian Catholic clergy. Many priests suffered government persecution. The clergy of the Ukrainian Catholic church was protected by the terms of a concordat with the Vatican and enjoyed somewhat better treatment.

Outside Ukraine the Ukrainian clergy is a leading organizing force in Ukrainian community and cultural life, particularly in education. However, second- and third-generation Ukrainian priests, especially Catholic priests, are attempting to introduce the dominant language of the given country (the United States, Canada, and Brazil) into the church and are coming into conflict with clergymen who have arrived more recently. In the early 1970s a part of the Ukrainian Catholic clergy re-established the Society of St Andrew and the journal *Nyva*. The Ukrainian clergy enjoy the same legal status as other clergy in their respective countries of residence; in Germany, for example, clergymen receive a government salary. (See also *Theological education.)

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M. Chubatyi

Cleveland. City (1981 pop 575,000; Metropolitan Cleveland pop 1.6 million) located on the shore of Lake Erie in the state of Ohio in the United States. After the 1860s, 40 percent of its immigrant residents were Slavs. There are about 60,000 Ukrainians in Greater Cleveland, half of them from Transcarpathia. There are a number of Ukrainian parishes in the city: five Catholic, three Orthodox, one Baptist, and ten Carpatho-Ruthenian Byzantine-rite parishes. Some Ukrainians belong to Russian Orthodox parishes. In the 1960s most Ukrainians moved from the city to its suburbs, mainly to Parma, which in 1969 became the seat of the Byzantine-Ruthenian Catholic eparchy under Bishop E. Myhalyk. In 1984 the Ukrainian Catholic eparchy of St Josaphat was established there. The new bishop is R. Moskal.



Cleveland; St Josaphat's Cathedral in Parma (1983)

Ukrainian immigrants, mostly from Transcarpathia and the Lemko region, began to settle in Cleveland in the 1880s. In 1892 the first Greek Catholic parish – St John's – was established. In 1902 the first national organization – the Brotherhood of ss Peter and Paul – was founded. For a long time Ukrainian civic and cultural life in Cleveland was organized around the Church of ss Peter and Paul, which was built in 1910, and the National Home, which was established in 1920. The first Ukrainian Orthodox parish was St Volodymyr's Church, established in 1924. Ukrainian socialists were active before and after the First World War, and in 1915 the Ukrainian Federation of Socialist Parties of America was set up in Cleveland. Some of the socialists eventually adopted a Sovietophile position and joined the Workers' Home. In the 1930s in Cleveland there were about 40 Ukrainian organizations, which had been members of Ukrainian United Organizations since 1928. A leading Ukrainian figure was the lawyer O. Malytsky (Miles). In 1940 the Ukrainian Culture Garden was established in Rockefeller Park; it contained the busts of Volodymyr the Great, T. Shevchenko, and I. Franko, sculpted by A. Archipenko, and of Lesia

Ukrainka, sculpted by M. Cheresnovsky. The Carpatho-Ruthenian community also erected a monument to O. Dukhnovych.

There were about 70 Ukrainian organizations in Cleveland after the Second World War and about 44 in 1980. Today the most active organizations are the Plast Ukrainian Youth Association and the Ukrainian Youth Association (both of which have summer resorts near Cleveland), the *Ukrainian Museum and Archive, the Dnipro Choir (conducted by E. Sadovsky), the Kashtan folk-dance school, the Self-Reliance Credit Union (founded by M. Khronoviat), the Organization for the Defense of Four Freedoms for Ukraine, the Ukrainian National Women's League of America, the Zoloty Khrest organization, the Lviv Sports Club, veterans' organizations, and professional associations of physicians, engineers, and businessmen. The Lemkos were organized in the Lemko Union and had their own Lemko Home. The Carpatho-Ruthenians were grouped mainly around their churches, and Rev J. Hanulia was a prominent leader among them.

Since 1947 a regular Ukrainian Catholic school with an enrollment of 250–760 pupils has been operating in Cleveland and, later, Parma. There is also a Ukrainian Saturday school with 220–370 pupils, and an Orthodox Ukrainian Saturday school with 60 pupils. Several Ukrainian periodicals have been published in Cleveland, including *Robitnyk* (1911–17, with interruptions) and *Lemko* (1930–5). The Byzantine-Ruthenian eparchy publishes the biweekly *Horizons* in English. The most prominent members of the Ukrainian community in Cleveland have been P. and V. Voliansky, I. Popovych, Rev D. Gresko, V. Radzykevych, M. Zhdan, I. Stavnychy, I. Kashubynska, O. Novytsky, M. Pap, B. Futey, H. Kytasty, L. Bachynsky, D. Szmagala, and A. and J. Bilinski.

S. Kikta

Climate. Ukraine lies in the central part of the northern temperate zone at a great distance from the Atlantic Ocean and close to the large continent of Asia. Hence, Ukraine has a moderate continental climate. The characteristic features of the climate are four distinct seasons, annual snowfall, predominance of summer precipitation over winter precipitation, and a long and mild autumn. Such conditions are favorable to farming, particularly to the cultivation of field crops. The mountains of Ukraine – the Carpathian and Crimean mountains – have a different (mountain) climate, and the southern coast of the Crimea belongs to the Mediterranean climatic zone.

Continentalism. This is the second important feature of Ukraine's climate. It is manifested mainly in the distribution of the air temperature and humidity. In summer the

air temperature increases towards the east because of the influence of hot and dry air masses from the desert steppes of central and southwestern Asia. In winter the Asian continent is in the grip of a cold and dry anticyclone, which extends to all of central and a part of western Ukraine and brings cold, dry weather. The continental nature of Ukraine's climate can be represented in terms of average figures over a number of years for mean yearly temperature, January and July temperatures, temperature amplitude, absolute humidity, and total annual precipitation for Lviv, Kiev, and Kharkiv, which have almost the same latitude but differ in longitude (see the accompanying table).

Climatic factors. Among the basic climatic factors that must be considered are solar radiation, atmospheric circulation, and the relief of the underlying terrain. The amount of solar heat that reaches the earth's surface in Ukraine is highest on the southern coast of the Crimea. The multiannual mean there is 125–127 kcal per sq cm, but it decreases to 95–97 kcal per sq cm towards the north and the northeast. The average annual occurrence of sunlight reaches over 2,500 hours in the south and gradually diminishes towards the north and the northeast to 1,600 hours and less. Most of the solar radiation arrives in the warm half of the year, the maximum coming in June and July (17 kcal per 8 sq cm or more each month). The lowest amount of radiation comes in winter, when the sunlight hours are fewest and the highest percentage of solar heat is reflected from the earth's surface by the snow cover.

Various air masses, which differ in their origin and physical properties, sweep over Ukraine; these include polar and tropical masses of sea air, originating over the Atlantic Ocean (low pressure center near Iceland and high pressure center near the Azores); polar and tropical continental masses, which are always dry, hot in summer and cold in winter; and dry and freezing arctic masses from the polar region. The interaction of the various air masses produces cyclones and anticyclones. The cyclones, which are centers of low pressure and humid, relatively warm air, bring with them cloudy, rainy weather in summer and mild spells and snowy weather in winter. The anticyclones bring hot, dry weather in summer and cold, dry weather in winter. The arctic air masses, which are common in winter, appear as extensive anticyclones, carrying cold, dry weather. A special type of winter cyclone comes from the Atlantic Ocean along the Mediterranean Sea to the Black Sea and brings to the southern Crimea most of its annual precipitation. In Ukraine there are 120–130 days of cyclones and 235–245 days of anticyclones during the year.

Terrain. The underlying terrain has an important influence on the weather and hence on the climate. In winter almost all of Ukrainian territory is covered with snow, which cools the air over it. In summer the ground heats up the air lying above it. Rivers and marshland raise the temperature of the air in winter and lower it in summer. Forests slow down the melting of the snow in springtime and the runoff of rainwater, thus preserving air humidity, diminishing the threat of flooding, protecting the soil from leaching, and averting conditions that lead to dust storms and dry winds.

The relief of the land surface is particularly important in determining the climate. As is generally known, temperature falls and precipitation rises as altitude increases. Relief affects the direction and velocity of winds. The

	Lviv	Kiev	Kharkiv
Latitude	49°56'	50°27'	50°00'
Longitude	24°21'	30°30'	36°14'
Average temperature (°C):			
Annual	7.5°	7.0°	6.6°
January	-4.1°	-5.9°	-7.4°
July	18.3°	19.3°	20.3°
Amplitude	22.4°	25.2°	27.7°
Absolute humidity (g/cu m)	9.0	8.7	8.4
Annual precipitation (mm)	645	622	522

mountains constitute climatic boundaries and are themselves regions of special mountain climates.

The basic meteorological elements are air temperature, precipitation, humidity, wind, and cloud cover.

Temperature. The highest average temperature for the year occurs on the southern coast of the Crimea and in the south: it is 13.0°C in Yalta and 10.0°C in Kherson. The lowest annual average temperature is found in the northeast and the north: it is close to 5°C. The isotherms run generally parallel to the equator and slope gently towards the southeast. The mountains form low-temperature islands.

In January all Ukrainian territories with the exception of the southern coast of the Crimea experience below-freezing temperatures. The lowest values occur in the mountain regions and the northeast. The western parts of Ukraine are influenced by the warm air masses of the Atlantic Ocean. In the east, however, the isotherms run in a southeasterly direction.

In summer above-freezing temperatures prevail in all Ukrainian territory, the highest values occurring in the southeast and the lowest in the northeast and the mountains. In the flat parts of Ukraine the isotherms run from the southwest to the northeast.

The mean air temperatures for the year or any month can differ markedly from the average temperatures. The absolute maximum temperatures in July can reach 36°–39°C in Ukraine, lower in the mountains and higher in the southeast. The absolute minimum temperatures reach –14°C on the southern coast of the Crimea and –42°C and lower in the northeast. During the year, on the average there are 230–360 days with an average daily temperature above 0°C, 190–200 days with a temperature above 5°C, and 150–200 days with a temperature above 10°C. The length of the frost-free period varies from 150 to 240 days. On the southern coast of the Crimea it reaches 270 days.

Precipitation. For most of Ukraine precipitation exceeds 500 mm per year; this amount is conducive to agriculture. The highest precipitation occurs in the high mountain regions (over 1,500 mm in the Carpathians and 1,000 mm in the Crimean Mountains) and in the western and northwestern regions. The total annual precipitation diminishes towards the southeast to 300 mm on the Black Sea coast and in the northern Crimea. The summer months get most of the precipitation, the maximum coming in June or July. Precipitation is lowest in winter, with a minimum in January or February. The southern coast of the Crimea, which belongs to the subtropical climatic belt, has winter rainfall and is an exception to the rule. Evaporation consumes the reserves of moisture. In most of the forest-steppe belt the quantity of evaporated water equals the amount of precipitation. In the steppe belt the quantity of evaporated moisture exceeds the amount of precipitation, and this results in a dry climate. Only in the mountains and in the west is the loss of water to evaporation less than the precipitation. Variations in the total annual precipitation and in the monthly distribution of precipitation can be quite large. Sudden jumps in precipitation may cause floods and the expansion of marshland. In contrast, a sharp diminution of precipitation leads to drought and creates conditions that are favorable to dry winds and dust storms.

A winter snow cover is typical of Ukraine's climate. The cover appears in mid-November in the north and the northeast and somewhat earlier in the higher parts of the

mountain ranges. In the south a snow cover is established at the end of December or the beginning of January. There is no stable snow cover on the southern coast of the Crimea. The snow cover begins to disappear at the beginning of March in the south and a month later in the northeast. Mountain valleys retain their snow until May and even longer. During the winter warm air masses from the sea produce thaws and melt the snow cover. The cover is deepest in February: 70–80 cm in the Carpathians, about 40 cm in the Crimean Mountains, 20–30 cm in Polisia, and 5–10 cm in the steppe belt. The snow cover protects winter cultures from freezing. The melting snow is the main source of water for the rivers of the steppe belt and plays an important role in agriculture.

Throughout Ukraine the absolute humidity is highest in summer – 15–17 g/cu m in July – and lowest in winter – 4–5 g/cu m in January. The relative humidity is highest in winter and lowest on sunny summer days.

Winds. The direction and velocity of the wind are dependent on the distribution of barometric pressure. In winter the Asiatic anticyclone sends a high-pressure flank westward, which meets the subtropical high-pressure belt of the Atlantic over the Carpathian Mountains, the Alps, and the Pyrenees. The high-pressure axis (A. Voeikov's Axis) runs through Ukraine towards the southwest and divides Ukraine into a northwest section, in which west and northwest winds prevail, and a south and southeast section, in which east and northeast winds prevail. The highest wind velocities are recorded in winter: the mean velocity is 6–7 m/s, and in the mountains velocities of 50 m/s are reached. In summer the differences between centers of barometric pressure are small, hence the velocity of the winds is lower: the mean velocity is about 3.5 m/s. The direction of the wind is changeable. On the sea coast a breeze can be observed in summer. Other wind phenomena that occur are dry winds, dust storms, storms, mountain-valley winds, etc.

Climatic regions. According to W. Köppen's classification of climates, which is based on the average temperature and precipitation, Ukraine can be divided into four climatic provinces: (1) cold, snow-forest climate (Dfb), (2) steppe climate (Bs), (3) Mediterranean climate (Cs), and (4) mountain meadow climate (ETH).

The cold, snow-forest climate can be assigned to the western and northern part of Ukraine up to the line Chişnău-Kremenchuk-Poltava-Kharkiv-Voronezh. Its characteristic features are a temperature of –3°C or lower for at least one month, a temperature of 10–22°C for the four warmest months, and precipitation distributed over all the months but highest in summer. These climatic conditions favor the growth of forest plants.

The steppe climate covers an area from the southern boundary of the forest climate to the coasts of the Black and Caspian seas. The average annual rainfall is moderate – 500–250 mm – but inadequate for forest vegetation. There are sharp variations in precipitation. Evaporation loss is great and increases towards the south. Droughts and dry winds are frequent occurrences. The vegetation consists mostly of grasses and steppe herbs. Small woods and forests occur in the floodplains of the Dnieper River and other large rivers, in river valleys, and in gullies. Because of its fertile chernozem soils, the steppe belt is intensively farmed.

The wide transitional belt between the forest climate and the steppe climate is known as the forest-steppe belt.

The Mediterranean climate is limited in Ukraine to the southern coast of the Crimea. The characteristic features of this climate are hot and dry summers, mild and rainy winters, and a large quantity of solar radiation. The vegetation here is Mediterranean.

The climate of the Carpathian and Crimean mountains encompasses great differences, which arise from altitude and exposure. Generally, as the altitude increases, the air temperature falls, at the rate of 0.6°C per 100 m, and the amount of precipitation increases, as does the absolute humidity. The wind direction and velocity are to a large extent influenced by the relief. Two climatic zones can be distinguished in the mountains: the forest zone, which has a mean temperature of over 10°C for at least one month of the year and provides conditions for the growth of forest vegetation, and the higher zone, with lower temperatures, in which trees no longer grow and meadows replace forests. The border between these two zones lies at 1,600 m in the Carpathians.

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I. Tesla

Climatology and meteorology. Two closely related sciences of the earth's atmosphere. Meteorology is a part of geophysics and deals with the physical state of the atmosphere as well as atmospheric events and processes. The physical state of the atmosphere (the weather) at any moment can be described by means of a number of meteorological elements: solar radiation, atmospheric pressure, temperature, humidity, cloudiness, precipitation, wind, etc. Changeability is the most characteristic trait of the weather. To monitor meteorological changes, a network of meteorological stations has been set up. As a result of precise instruments, radiotheodolites, artificial earth satellites, and computers, the whole atmosphere up to an altitude of 1,000 km is accessible to meteorological observation today.

Climatology is the study of the average long-range weather patterns or the climates of various regions of the earth and their influence on the development of living things and the activities of humans. This science builds on the results of meteorology. General and regional climatology is a part of geography. Applied climatology forms a part of various practical sciences; there is, for example, agricultural climatology, medical climatology, aeronautical climatology, railway climatology, and construction climatology. The climate of small areas of the earth's surface is studied as microclimatology; the climate of past

ages, as paleoclimatology; and the climate of the elevated layers of the atmosphere, as aeroclimatology.

The first meteorological stations in Ukraine were established at the beginning of the 19th century. They were organized by meteorology amateurs and by the mid-century numbered twenty. These stations were poorly equipped, conducted observations in an unsystematic manner, and did not maintain communications among themselves. Meteorological stations with continuous and systematic observations were first organized in the middle of the century as a result of the influence of the Main Physical Observatory (now the Geophysical Observatory) in St Petersburg, which was founded in 1849. The meteorological observatories of the universities of Kiev (1855), Odessa (1866), and Kharkiv (1892) made important contributions to meteorological and climatological research in Ukraine. By the 1880s meteorological networks were established. The first network in Ukraine was organized by G. Bliznin in the Yelysavethrad region, and in 1886 it was integrated with the network known as the Southwestern Russian Network, which was organized by O. Klosovsky and had its central office in Odessa. In 1892 P. Brounov organized the Dnieper Meteorological Network, which covered the forest and forest-steppe belts of Ukraine. Meteorological services on Ukrainian territories that were part of Austria-Hungary were supervised by the meteorological office in Vienna. There were also meteorological observatories at Lviv Polytechnic and Chernivtsi University.

The first works on the climatology and meteorology of Ukraine were written by V. *Karazyn in the first half of the 19th century. Among other questions, he dealt with the influence of forests on climate. Others wrote climatological sketches of various regions: V. Petrovsky, of the Odessa region (1844); I. Leonov, of the Katerynoslav region (1848); K. Bunytsky, of the Berdianske region (1848); M. Markevych, of the Poltava region; F. Bazynier, of the Kiev region (1853); etc. The first survey of the climate of all Ukrainian territories was provided by K. Vesolovsky in his *O klimate Rossii* (On the Climate of Russia, 1857). A similar survey appeared in A. Voeikov's *Klimaty zemnogo shara, v osobennosti Rossii* (The Climates of the Earth and Particularly of Russia, 1884).

The steady growth of meteorological and climatological research began only after the Southwestern and the Dnieper networks had been organized and specialized publications such as *Trudy meteorologicheskoi seti iugo-zapada Rossii*, edited by V. Klosovsky, and *Trudy Pridneprovskoi meteorologicheskoi i sel'sko-khoziaistvennoi seti*, edited by P. Brounov, had begun to appear. At the beginning of the 20th century gubernia zemstvo meteorological networks were set up and were integrated with existing networks.

Besides the scientists already mentioned, the better-known specialists on Ukraine's climate in the second half of the 19th century and at the beginning of the 20th century included O. Baranovsky, V. Bauman, L. Berg, V. Vlasov, K. Horsky, I. Hranovsky, M. Danylevsky, P. Ivanov, S. Lavrentev, V. Morozov, M. Panchenko, M. Sydorenko, and B. Sreznevsky. Their work was published in the publications mentioned above and in gubernial journals, the *Zapiski* of Odessa, Kiev, and Kharkiv universities, *Zapiski obshchestva sel'skogo khoziaistva luzhnoi Rossii*, naturalist and geographic journals, and the *Zapiski* of the St Petersburg Academy of Sciences. Of the specialists on the climate of Ukrainian lands within

the Austro-Hungarian Empire the best known were J. Hann, S. Romer, V. Gorchynsky, and S. Rudnytsky.

After the First World War the local meteorological networks were integrated into one republican network under the control of the Ukrainian Meteorological Service of the Ukrainian SSR (UKRMET), which was established in 1921. The number of meteorological stations increased. UKRMET conducted a vigorous research and publication program. Yet it was disbanded in 1929 on orders from Moscow and was replaced by the Hydrometeorological Committee and then in 1931 by the Hydrometeorological Institute of the Ukrainian SSR. In 1936 the Administration of the Hydrometeorological Service of the Ukrainian SSR was set up and subordinated to the Administration of the Hydrometeorological Service at the Council of Ministers of the USSR.

Western Ukraine in the 1920s–1930s was served by the Polish State Hydrological-Meteorological Institute in Warsaw and by similar institutes in Czechoslovakia and Rumania. The Institute of Geophysics and Meteorology at Lviv University, which was directed by H. Arctowski, was an important research center.

Between the two world wars meteorological and climatological research grew rapidly in Soviet Ukraine. A number of surveys of Ukraine's climate appeared: S. Rudnytsky, H. Tanfiliev, and A. Kaminsky's *Klimaticheskie oblasti Vostochnoi Evropy* (Climatic Regions of Eastern Europe, 1924), I. Vysotsky's *Makroklimatychni skhemy Ukraïny* (Macroclimatic Schemes of Ukraine, 1922), I. Teslia's chapter in V. Kubiiovych's *Heohrafiia Ukraïny i sumezhnykh kraïv* (A Geography of Ukraine and Neighboring Countries, 1938), M. Huk's *Klimatychnyi atlas URSR* (The Climatic Atlas of the Ukrainian SSR, UKRMET 1927), a series of climatic charts by I. Teslia in V. Kubiiovych's *Atlas Ukraïny* (Atlas of Ukraine), and the works of A. Hryhoriev, V. Lebedev, A. Ohiiievsky, I. Polovko, I. Seletsky, O. Yasinska, and others. The latter works were published separately and in such periodicals as *Visnyk meteorolohii i hidrolohii*, *Visti Instytutu vodnoho hospodarstva Ukraïny*, *Pohoda i zhyttia*, the collections of the Academy of Sciences of the Ukrainian SSR, university periodicals, *Zapysky NTSh*, and *Zhurnal po sel'skoho-zhoziaistvennoi meteorologii*. Most of the publications were in Ukrainian.

After the Second World War most of Western Ukraine and the Crimea were annexed by the Ukrainian SSR, and the territory covered by the Administration of the Hydrometeorological Service of the Ukrainian SSR expanded correspondingly. In 1961 the meteorological network consisted of 231 first-class stations, about 800 rainfall-measuring posts, and over 2,000 collective-farm and state-farm agrometeorological posts. In the last decades various branches of meteorology have developed. Research in the field is published in *Trudy Ukraïnskogo nauchno-issledovatel'skogo gidrometeorologicheskogo instituta*, which is published in Russian by the Chief Administration of the Hydrometeorological Service at the Council of Ministers of the USSR (over 160 volumes by 1977). The main areas of research are agricultural meteorology, synoptic meteorology, weather forecasting, the distribution of precipitation and the river flow-off, and the prevention of drought, dry winds, and other threats to agriculture. Meteorological and climatological research was one of the most important undertakings at

the Ukrainian Academy of Agricultural Sciences, which functioned in 1956–62.

The meteorology and climatology of Ukraine are investigated at separate institutes and university departments, polytechnical schools, the Academy of Sciences of the Ukrainian SSR, the Ukrainian Scientific Research Institute of Medical Climatology and Climatotherapy in Yalta (established in 1965), agricultural schools, research farms, etc. One of the important achievements of Ukrainian climatology is *Agroklimaticheskii atlas Ukraïnskoi SSR* (Agroclimatological Atlas of the Ukrainian SSR, 1964). Some other important contributions to the field are the climatic maps in *Atlas Ukraïns'koi i Moldavs'koi SSR* (Atlas of the Ukrainian and Moldavian SSR, 1962), I. Buchinsky's *Klimat Ukraïny* (The Climate of Ukraine, 1960), *Agroklimaticheskie usloviia Ukraïnskoi SSR* (Agroclimatic Conditions in the Ukrainian SSR, 1952) by V. Popov, and chapters on Ukraine's climate in general surveys of the climate of the Soviet Union by B. Alisov (1956) and A. Lebedev (1958), and in geography, hydrography, and agronomy textbooks. In the second half of this century the following scientists have made important contributions to the research on the climate of Ukraine: M. Andriianov, V. Babychenko, L. Bohatyr, A. Borisov, I. Buchynsky, M. Volevakha, M. Havrylenko, M. Huk, M. Hoisa, P. Dmytrenko, O. Konstantinov, I. Koshelenko, O. Krychak, V. Ohiiievsky, R. Oliinyk, I. Polovyna, I. Polovko, I. Ponomarenko, L. Prokh, V. Romanenko, M. Sosidko, O. Tkachenko, M. Chuhai, and O. Shakhnovych. In regional climatology the climate of the steppe belt has been investigated by A. Babych, P. Bogdanov, H. Votselka, I. Hrytsenko, H. Dubynsky, V. Zaichenko, I. Ivanov, V. Muchnyk, V. Navrotska, and L. Sakaly. Specialists on the climate of the forest steppe are B. Davidov, V. Lapshin, Yu. Morozov, R. Pankiv, H. Prykhodko, I. Popov, and M. Shcherban. The climate of Polisia has been studied by M. Danylevsky, A. Mahomedov, and V. Popov. O. Antonov, A. Lazarenko, V. Melnychuk, D. Myshutin, and O. Tokmakov published important works on the climate of the Carpathians. A. Baranov, B. Dokarevych, V. Zemliakov, P. Lokhvytsky, and Yu. Sudakevych published research on the climate of the Crimea. With a few exceptions these works appeared not in Ukrainian but in Russian. A host of Ukrainian meteorologists and climatologists publish their work in Russian journals.

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I. Tesla

Clinic. (Ukrainian: *ambulatoriia*). Medical institution providing medical care to the infirm, either on the premises of the clinic or at home. The clinic dispenses only the simpler forms of medical service, and in this way it

differs from the more specialized *polyclinic. Clinics appeared in Ukraine in the 18th century. Their numbers increased sharply after 1864, when zemstvos began to provide medical care (see *Zemstvo medicine), but remained low (1,907 in 1926). In 1939 there were 2,070 urban out-patient institutions, 2,856 village clinics, and 5,289 surgical-obstetrical posts in the Ukrainian SSR (not including Western Ukraine). There were 7,700 out-patient (clinical and polyclinical) institutions in 1946, 6,300 in 1965, 6,417 in 1970, 5,870 in 1975, and 5,856 in 1978.

Today the clinics have a wide range of tasks to perform. Besides curing the sick, they provide sanitary-prophylactic, health-education, and epidemiological services (immunization, etc). Besides urban and rural clinics there are also closed clinics serving the workers of various enterprises. In 1947 most of the clinics in Soviet Ukraine belonged to hospitals. Today there are three types of independent clinics: clinics associated with hospitals, clinics with three to four physicians, and rural clinics. The rural clinics are usually poorly equipped, and many of them are staffed only with paramedical staff – *feldshers and midwives.

H. Schultz

Clothing industry. Until the 19th century, the clothing industry in Ukraine was a cottage or a small-shop industry. Then tailoring shops became quite specialized and widespread in the Kiev, Chernihiv, Poltava, and other regions, particularly in the large cities. Clothing factories were established only in the second half of the 1920s. In 1913 the registered clothing industry constituted 2 percent of light industry and in 1928, 25 percent. With the introduction of industrialization and collectivization the clothing cottage industry disappeared from the villages, and the small shops in the cities were gradually replaced with larger clothing factories. By 1940, 11 large clothing firms had been established, the largest being the Gorky plant in Kiev and the Teniakov plant in Kharkiv. That year larger firms accounted for 85 percent of the clothing industry's production and 37.8 percent of the total production of Ukraine's light industry.

Before the Second World War the clothing industry, like the other branches of light industry, was underdeveloped. Almost all the machinery had to be imported from Russia, for there were only two large sewing-machine plants in Ukraine: the Poltava Mechanical Plant for Knitting Machinery and the Special Sewing-Machine Plant (Spetsshveimash) in Kiev. After the war, particularly in the 1960s, the clothing industry was modernized: about 20 large factories were built, and about 50 were reconstructed. Now there are about 120 clothing factories in Ukraine, which are organized under 17 manufacturing complexes. The largest factory, Ukraina, is in Kiev, and smaller factories are located in Kharkiv, Dnipropetrovske, Odessa, Donetske, Lviv, and other cities. Most of the clothing firms come under the jurisdiction of the Ministry of Light Industry, while the smaller factories come under the Ministry of Local Industry and the Ministry of Consumer Services.

The geographical distribution of the clothing industry leaves much to be desired: it is concentrated in Kiev and Kiev oblast (1977 production – 371.7 million rubles), Donetske oblast (355.8 million rubles), Lviv oblast (321 million rubles), Dnipropetrovske oblast (319 million rubles),

and Kharkiv oblast (302.7 million rubles). In 1981 the total value of the clothing production in Ukraine was 47,803 million rubles, or 20.1 percent of the USSR production. This production included 13.9 million coats, 13.1 million suits, and 27 million pairs of trousers. However, it failed to meet the needs of Ukraine's population. Most of the clothing production consists of low-quality goods. Better-quality clothes are imported into Ukraine from Russia, Czechoslovakia, East Germany, and Poland. The development of the clothing industry is hindered by the bureaucratic structure of the wholesale trade, which accounts for frequent delays in the introduction of new designs and the usual indifference to the needs of the local population. Although Ukraine has six modeling houses – in Kiev (where the magazine *Krasa i moda* is published), Lviv, Donetske, Dnipropetrovske, Kharkiv, and Odessa – as well as the Ukrainian Scientific Research Institute of the Clothing Industry in Kiev, the production profile and the production planning are largely determined by the Central Scientific Research Institute of the Clothing Industry in Moscow. The needs of the population are met to some extent by private tailoring shops, which produce custom-made clothes of a better quality and at a higher price than the factory-produced clothes. Such shops, however, are strictly illegal in the USSR.

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B. Wynar

Club of Ruthenian Women (Klub rusynok). A cultural-educational and charitable organization of women in Lviv founded in 1893. As a result of the club's initiative the *Trud women's co-operative, the Domestic Servants' Aid Society, and the *Ukrainska Zakhoronka nursery school society were organized. The club's first president was H. Shukhevych, and its leading members were M. Biletska, O. Barvinska, M. Hrushevska, O. Luchakovska, V. Kotsovska, O. Hnatiuk, Z. Maikovska, and O. Rozdolska. In 1909 the club merged with the *Circle of Ukrainian Women to form the association *Women's Hromada.

Coal industry. Branch of the *fuel industry engaged in the exploration for and extraction of coal, coal enrichment, and the briquetting of anthracite and lignite coal. In Ukraine the coal industry is one of the leading branches of industry. Although the importance of other fuels has increased, coal remains the principal fuel, accounting for 94.1 percent of the fuel production in 1940, 94 percent in 1950, 71.4 percent in 1965, 61.1 percent in 1970, and 61.2 percent in 1975.

Most of the coal mined in Ukraine comes from the *Donets Basin. The *Lviv-Volhynia Coal Basin and the *Dnieper Lignite Coal Basin began to be developed only in the mid-1950s and produce only 13 percent of Ukraine's coal. The Donets Anthracite Coal Basin was discovered in the first half of the 18th century, but its large-scale commercial exploitation began only in 1876. The coal

industry grew slowly until 1900; thereafter it grew at an accelerating rate as the metallurgical and coke industries developed in southern Ukraine: by 1913 the basin's output was 22.8 million t (78.2 percent of the output of the Russian Empire), and by 1916 its output was about 29 million t. Thus the Donets Basin became the main source of coal for the Russian Empire. The growth in coal production for Ukraine is presented in table 1.

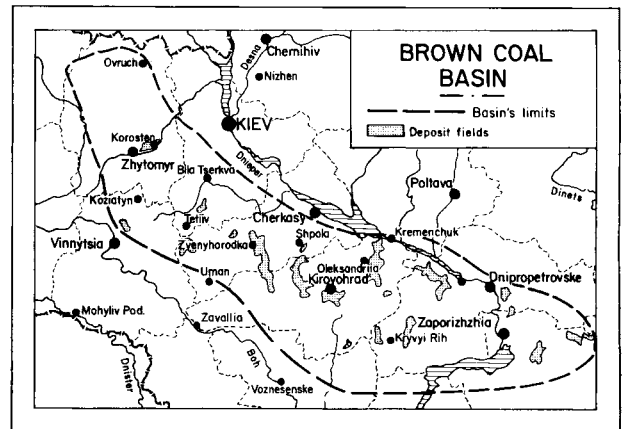
In 1870–1917 the coal industry in Ukraine was managed and financed by Russian, Belgian, French, German, and British industrial firms and concerns. In 1904 the coal-mining companies in Ukraine formed the *Produgol syndicate, which controlled the industry until 1917. It set coal prices for all of the empire: 59 kopecks per centner in 1907–8, 69 kopecks in 1912–3, and 88 kopecks in 1914. The railways were the principal buyers of coal at the time: in 1911 they consumed 3 million t, or about 30 percent of the coal output. The level of mining technology, working conditions, and work safety was low: machines were crude, there was no electrical wiring or lighting, mine ventilation was poor, haulage inside the mines was done manually, and accidents and coal-gas explosions occurred frequently. However, similar conditions prevailed at the time in the mines of Western Europe.

The revolution and civil war devastated the coal industry in Ukraine. The coal output in 1920 was only 14 percent of the 1916 output. The coal industry of the Donbas was rebuilt slowly, because there was a shortage of capital, specialists, and even labor. The 1916 level of production was attained only in 1929–30. In 1920 the average miner's wage was low; in 1925 it ranked 11th on the wage scale, but by 1932 it ranked 4th. During the Second and Third Five-Year plans the Donbas coal fields were exploited recklessly at an accelerated rate: in 1940 annual production was over 80 million t, owing to improvements in technology (extraction machinery, mechanization of auxiliary work, although 33 percent of the loading in 1937–40 was still manual), and to the excessive quotas imposed on the workers (Stakanovism).

The Donbas coal industry suffered another severe blow during the Second World War: in 1941–2 coal production fell to a few million t; in March–August 1943 production was only 1 million t; and in 1944 it rose to only 16.3 million t. After the war the work of rebuilding the industry was

TABLE 1
Coal output of Ukraine
(in millions of tonnes)

Year	Amount of coal produced
1880	1.3
1890	2.8
1900	10.8
1916	28.7
1920	4.1
1930	30.5
1940	83.8
1945	30.3
1950	78.0
1955	126.0
1960	172.1
1965	194.3
1970	207.1
1975	215.7
1980	197.1



COAL DEPOSITS

difficult, for a large number of mines (822) were flooded, and their surface installations were completely destroyed. A huge number of unqualified rural workers (including many women) and large detachments of German prisoners of war were used on construction projects in 1944–50. The work of reconstruction took place under difficult living and working conditions, and labor turnover was high. Consequently, productivity, even in 1950, barely reached 84 percent of the level in 1940.

The prewar production level of coal was attained in 1951, and then only after the labor force expanded considerably and mechanization was introduced. The industry's condition improved only in the 1960–80 period, when outdated methods were replaced by modern extraction machinery and technology, the machine-building industry began to manufacture improved cutting machines and machines for automated underground transport, and miners were provided with better living conditions (new dwellings, settlement parks), improved water supply (the Dnieper-Donbas Canal), air-pollution control, and noise control. There was a general trend towards a reduction in the number of mines: from 306 mines in 1940, 401 in 1950, and 503 in 1960 to 483 in 1965, 389 in 1970, and 348 in 1978. In 1975–80 only 13 new mines were opened in the Donbas. In the same period the limits of rational economic exploitation of the Donbas coal resources were reached, and in 1976 coal production peaked at 218.2 million t. Although Ukraine's output of coal rose steadily, its share of the USSR output declined gradually from the 1920s as new coal basins outside Ukraine were brought into production. In 1913 Ukraine produced 86.8 percent of the Russian Empire's coal; in 1932, 70.4 percent of the USSR's coal; in 1940, 55.8 percent; in 1950, 29.9 percent; in 1970, 40 percent; in 1973, 32 percent; and in 1978, 21.9 percent. Ukraine's coal production amounts to 6.6 percent of world production.

Because coal production fell at the same time as technology improved, the number of workers decreased, from 800,000 in 1932 to 531,000 in 1970 (including 427,000 miners). Miners' productivity increased fivefold during this period, with the largest gain coming in 1960–70: from 13 t of coal extracted per worker per month in 1914 to 21.8 t in 1950, 29.7 t in 1960, 40.2 t in 1970, and 45.8 t in 1973. Coal extraction has become increasingly expensive, because new seams must be sought at greater depths (70 percent of industrial-quality coal lies at a depth of 800–1,000 m).

The administration and management of the coal industry have changed over the years. After the revolution and nationalization, the coal industry was overseen until 1932 by the Union agency known as the Supreme Council of National Economy, and then until 1939 by the People's Commissariat (later Ministry) of the Coal Industry of the USSR. In 1954 the ministry became a Union-republican ministry, and a separate Ukrainian ministry of the coal industry was established in Staline (now Donetsk). After N. Khrushchev's reorganization of industry and construction in 1957, the central ministry in Moscow was abolished, and the coal-mining enterprises in Ukraine were subordinated directly to the regional economic councils (of Luhanske, Donetsk, and Lviv) and indirectly to the Ministry of the Coal Industry of the Ukrainian SSR as the central administrative body. Yet, the state planning committees of the Ukrainian SSR and the USSR remained, as before, in charge of planning for the coal industry. In 1965 the system of regional economic councils was abolished, and the coal industry was again placed under the jurisdiction of Ukraine's Ministry of the Coal Industry, which acts in accord with the Union Ministry of the Coal Industry in Moscow. The system of management is a complex one and depends on regular agreements between the ministry in Ukraine (Donetsk) and Moscow on production goals.

The local organization and administration of coal mines were also subject to frequent changes. For a long time they were organized into trusts (32), and then into industrial complexes (15 in the 1970s). Today an important role in the administration of the coal industry is played by the computation center of the Ministry of the Coal Industry of the Ukrainian SSR. The newest trend is the reorganization of the industrial complexes into large production associations (*obiednannia*) with a centralized system of financial management and credit.

The total geological reserves of coal in the Donbas are estimated at 231 billion t, and of lignite, at 7 billion t. At the beginning of 1975 the industrial (categories A, B, and C) reserves of high-quality coal in the Donbas were 48,223 million t; in the Lviv-Volhynia Basin, 752.3 million t; and in the Dnieper Basin, 2,462.6 million t of lignite. The quantity of coal produced in these basins is given in table 2.

TABLE 2
Coal output of Ukraine's coal basins (in millions of tonnes)

	1960	1970	1976
Donbas	156.2	183.8	191.4
Lviv-Volhynia Coal Basin	3.9	12.3	15.0
Dnieper Lignite Coal Basin	11.6	10.9	11.7

TABLE 3
Ukraine's coal export (in millions of tonnes)

	1913	1928	1932	1937	1956	1958
Total export	7.3	8.1	17.5	26.4	47.0	61.0
Export to other USSR republics	7.2	8.1	15.7	25.0	41.6	55.4
Export abroad	0.1	0.5	1.8	1.4	5.4	5.6
Percentage of export to output	31.0	31.0	45.0	28.5	37.0	39.7

Sixty-five percent of Donbas coal is gas coke and long-burning coal, 16 percent is anthracite, and 15 percent is low-grade coal. Coking coal is one of the most important exports of Ukraine (see table 3).

Before the First World War Ukraine exported coal only to other parts of the Russian Empire (mostly to the Moscow Industrial Region), competing with Polish and British coal exports to the Baltic region and the St Petersburg Industrial Region, and earned, in 1913, 50 million rubles for the coal (7 percent of Ukraine's export earnings). In the 1920s Donbas coal was used by the whole European part of the USSR, particularly by the two Russian industrial regions of Moscow and Leningrad. This was also true in the 1930s, although the Moscow Coal Basin had been developed in the meantime. In 1934 Soviet Ukraine's export of coal and coke was worth 140 million prewar rubles and accounted for 19.4 percent of Ukraine's export earnings. After the Second World War Ukraine ceased to export coal to northern Russia and reduced its exports to northwestern Russia as the Moscow Coal Basin became more fully developed and the Pechora Coal Basin was brought into production. In the mid-1970s Ukrainian coal was exported to the Russian SFSR, particularly to the Central Industrial Region, the Volga region (by the new Volga-Don Canal), and the Central Chernozem Region, which together received 33.7 percent of Ukraine's coal exports. At the same time Moldavia bought 13.8 percent, and Belorussia 6.7 percent, of Ukraine's exported coal.

Ukraine exports hard coal (particularly anthracite) beyond the USSR, mostly to the Soviet bloc countries – Hungary, East Germany, and Rumania – which receive 10 percent of the exported coal, but also to Austria, Italy, Yugoslavia, France, and Finland. Donbas coke accounts for a substantial part of Ukraine's coal export abroad: the quantity of exported coke increased from 0.35 million t in 1950 to 1.6 million t in 1955 and 1.9 million t in 1956. About 50 percent of the coke export went to East Germany, and 25 percent to Hungary and Rumania.

As for the consumption of hard coal in Ukraine itself, about 50 percent of the production is used in the Donbas; the rest goes to the Dnieper Industrial Region and other regions of Ukraine. The Lviv-Volhynia Basin meets the demands of Western Ukraine and exports coal to Belorussia.

Because of its large coal exports, the consumption of coal in Ukraine's economy is low in comparison to other fuels and is disproportional to its production of coal. In 1965–75 the proportion of coal consumption to total fuel consumption fell from 34 to 24 percent, while natural-gas consumption rose from 24 to 34 percent, and consumption of mazut refined in Ukraine rose from about 4 percent in 1965 to about 6 percent in 1978.

To maintain coal production at the level of 200 million t per annum, Ukraine's coal industry has introduced a number of technological and economic measures, the most important being the concentration and enrichment of the extracted coal at modern enrichment plants and the removal of sulfur pollutants from the products of carbonization. About 50 million t of rock wastes are brought to the surface annually in the Donbas; these occupy large sections of valuable land, as do slag and ash heaps. Ukraine lags far behind West European countries in utilizing rock wastes and slag, but this is to be rectified in the 1980s–1990s, when further improvements in extraction technology and new scientific research on the tectonics of coal seams and ventilating methods are planned.

Scientific research for the coal industry is conducted by several institutions in Ukraine: the Institute of Geotechnical Mechanics of the Academy of Sciences of the Ukrainian SSR in Dnipropetrovsk; the Institute of Geology and the Geochemistry of Combustible Minerals of the Academy of Sciences in Lviv; the Institute of Mining Mechanics of the USSR Ministry of the Coal Industry (established in 1951) in Donetsk; and the Scientific Research, Design-and-Construction, and Planning Institute of the Coal Industry of the USSR Ministry of the Coal Industry in Kiev, established in 1959 as a successor to the Ukrainian State Institute for Planning Mines. The Coal Institute of the Donbas (VUHI) in Kharkiv conducted research in 1927–41; it was then renamed the All-Union Institute of the Coal Industry and moved to Moscow. In its place the Donetsk Coal Scientific Research Institute (DonVUHI) was created in 1946 with a limited research program. There are also a number of smaller, highly specialized institutes in Ukraine: the Institute for the Experimental Mechanization of Coal Mines in Donetsk, the Institute of Miners' Work Safety in Makiivka, and, in Voroshylovhrad, the Institute for the Problems of Coal Enrichment and the Institute for the Problems of Hydraulic Coal Extraction. The Russian-language journal *Ugol' Ukrainy* is devoted to the problems of coal mining.

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Coat of arms. A visual symbol designed according to the rules of heraldry that belongs to a state, city, or family and is passed on from generation to generation. Coats of arms are depicted on flags, seals, weapons, buildings, etc. The coats of arms belonging to noble houses evolved from

earlier family signs at the beginning of the 11th century; their development coincided with the growth of feudalism. It is known that Volodymyr the Great and his descendants had coats of arms showing tridents and bidents, the coat of arms of Mstyslav the Great had a representation of Archangel Michael, and the Halych princes in the 14th century used the lion. In the Lithuanian-Polish period many noble families had coats of arms. The state confirmed or bestowed coats of arms, usually along with new titles. The attributes of a complete coat of arms include the following: shield, helmet, tent, crown, crest, shieldbearers, mantle, and motto. The main parts of a coat of arms are the shield and the image on it, which constitute the emblem. During the baroque period coats of arms became very elaborate. A great number of Cossack *starshyna* families of the Hetman state had their own coats of arms and used them on seals. At the end of the 18th century Catherine II recognized the privileges and the coats of arms of the Ukrainian nobility. Maria Theresa did the same for the noble families of Western Ukraine. (See also *Heraldry.)

Coats of arms of cities and territories. The oldest coat of arms in Rus' was the trident. Lviv's and Halych's coat of arms, dating back to the 14th century, consisted of a yellow heraldic lion rampant on an azure background. The coat of arms of the Zaporozhian Host, which was known from the 16th century, depicted an armed Cossack. This later became the coat of arms of Slobidska Ukraine, and a variant of it was adopted by the Don Cossacks in the 18th century as their coat of arms. Other coats of arms with a long history are those of Volhynia (a silver cross on a red background), Podilia (a golden sun with 16 rays and a golden cross on an azure background), and the Kiev region (Archangel Michael with a fiery sword and a silver shield on an azure background). In the Lithuanian-Polish, Polish-Cossack, and Hetman periods the larger cities in Ukraine had their own coats of arms, which were used on official seals. The city coats of arms that were granted in the 18th–19th century by the Russian government are interesting mostly for their political symbolism: their emblems depict the tsars' solicitude for Ukraine or the bond between Ukraine and Russia. Poltava's coat of arms, for example, consisted of a golden shield with a black triangular monument entwined by a golden snake (symbolizing Hetman I. Mazepa), a pair of crossed red swords above (symbolizing the battle of Poltava), and two green pennants with the monograms of Peter I (symbolizing Peter's victory). Chernihiv's coat of arms depicted, on a silver background, a black crowned eagle holding a long golden cross in the claws of its left foot. Katerynoslav's coat of arms consisted of an azure shield containing the golden monogram of Catherine II and the date '1787,' with nine six-point stars surrounding the letters. Kharkiv's coat of arms consisted of a silver shield with a black horse's head and a golden six-point star. Kherson's coat of arms had a silver cross and three Russian crowns on the sides and below, against an azure background. The Kuban's coat of arms consisted of a green shield containing a golden wall with two turrets and above them a mace between two Cossack standards surmounted by an eagle. Behind the shield were four azure flags with the monograms of the Russian tsars from Catherine II to Alexander II.

The coat of arms of Transcarpathia – a bear and yellow and blue strips on the left side of the shield – was officially

adopted in 1920 and became part of the great coat of arms of Czechoslovakia. In 1939 the Diet of Carpatho-Ukraine sanctioned this coat of arms after adding the trident to it.

State coat of arms. The oldest coat of arms of Ukraine, that of the land of Prince Volodymyr the Great and his dynasty, is the trident, which was undoubtedly used as early as the 10th century. The coat of arms of the Halych princes – the lion – is known to have been used as early as 1316. The Hetman state had a coat of arms depicting an armed Cossack with a musket.

After the proclamation of the UNR, the Central Rada passed a law on 22 March 1918 adopting the Great State Emblem and the Minor State Emblem as the symbols of the sovereign and united Ukrainian state. Both consisted of the trident, which remained the national emblem under the Hetman government in 1918. On 13 November 1918 the Ukrainian National Rada of the Western Ukrainian National Republic adopted the yellow lion on an azure background as its coat of arms. When the union with the Ukrainian National Republic was proclaimed on 22 January 1919, the trident became the state emblem in Western Ukraine as well.

The constitution of the Ukrainian SSR defines a somewhat modified version of the coat of arms of the Russian SFSR as the coat of arms of the Ukrainian SSR. It consists of a golden sickle and hammer against a red background with sun rays, which is encircled by a garland of wheat sheaves and topped with a five-point star. At the foot of this composition is the inscription 'Ukrainian SSR' flanked by the motto 'Proletarians of All Countries Unite' in Ukrainian and Russian. This coat of arms was last confirmed on 21 November 1949. In it there are no traditional Ukrainian elements.

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Code of Laws of 1743. Collection of prevailing Ukrainian laws in the Hetman state, codified under the title *Prava, po kotorym suditsia malorossiiskii narod* (Laws by Which the Little Russian People Are Judged). The Russian government never ratified the code of laws, and hence it remained only a proposal, although it became the basic source of operative laws in Ukraine in the 17th–18th century. The initiative to compile a code of laws came from the Russian government, which, in art 20 of *Reshitel'nye punkty* (Final Clauses, 1728), the Russian-imposed constitution for Ukraine, suggested that a collection of working laws in Ukraine be translated into the Russian language. This was affirmed by the edict of 1734, which widened the task of codification, suggesting certain corrections to existing norms and the compilation of new legal rules 'for the benefit of the Little Russian people.'

The compilation of a code of laws was assigned to a committee, created by Hetman D. *Apostol in 1728 and composed of representatives of the higher clergy (three persons), the Cossack *starshyna* (eight), and municipal administrators (two). Over a period of 15 years the composition of the committee was changed and augmented. The committee members were highly educated and came from various strata of society. Many were lawyers,

some of them with foreign legal degrees. The committee was headed by V. *Stefanovych (1728–34), General Judge I. Borozna (1734–5), General Quartermaster Ya. Lyzohub (1735–41), and General Flag-bearer M. Khanenko (1741–3).

The work of codification was completed in 1743, and in 1744 the project was sent to the Russian senate. The proposed code was not ratified and was returned for amendments and changes. For this purpose a new committee was formed in Hlukhiv. Its task was never completed, partly because of the attitude of the Russian government, but also partly because of the opposition of the conservative part of the Cossack *starshyna* and notable military fellows, who were afraid that the changes proposed in the code would limit the privileges that had been granted to them by the *Lithuanian Statute.

The code of laws prepared by the committee in the period 1728–43 was an original, systematized collection of prevailing legal norms in the Hetman state. The main sources of the code were the Lithuanian Statute (in the Polish edition of 1648) and the compilation of the *Magdeburg and Chełmno laws, prepared in the 16th century by M. Jaskier, P. Szczerbic, and B. Groicki. In addition, hetman manifestos, Cossack court practice, and Ukrainian *customary law were drawn on. In cases where no relevant law existed in the code, the code prescribed the use of other 'Christian' laws (law of analogy), court precedents, and customary law. The creative work of the committee consisted of the selection of quotes from written sources, their partial modification, and the incorporation of amendments to them.

The code was divided into 30 sections, 531 articles, and 1,716 points, which encompassed a wide range of legal norms of state, administrative, civil, commercial, criminal, and procedural law. Civil law was the most recent addition; the principles of Roman law, borrowed from German and Polish compilations, were reflected there. The prescriptions of criminal law did not differ significantly from those in the already antiquated Lithuanian Statute and collections of German laws. Hence, the code reflected the severity of ancient law, moderated only by the right of the court to reduce prescribed punishment 'according to circumstances of the case' and 'the severity of the crime.'

The code of laws was first published by O. *Kistiakovsky together with his monograph in *Kievskie universitetskie izvestiia* (1875–8) and then separately in 1879. In the 1930s M. Misiats found one of three original copies and was able to make certain revisions to the published text. The only remaining copy of the code of laws is now kept in Leningrad.

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Coke-chemical industry. An important branch of industry that distills bituminous coal into coke and a number of byproducts, such as coal gas, ammonium sulfate, benzol, naphthalene, and cresols.

The first coke ovens in Ukraine were built in Yuzivka in the Donets Basin, where the first blast furnace using mineral fuel (coke) in Ukraine went into operation in 1872. At the beginning of the 20th century coke became the commonly accepted fuel for blast-furnace smelting; by 1913, 75 percent of the cast iron produced in Ukraine was smelted by means of coke. The early coke ovens were usually built near mines. Before the revolution only about one-third of the coke ovens were associated with metallurgical plants. Technically, the coke industry before the revolution was quite backward. In 1913 Ukraine accounted for over 90 percent of the total production of coke in the Russian Empire.

In 1921-8 the coke industry, which had been devastated in 1917-20, was completely restored, and some new plants were added. During the prewar five-year plans, new, fast-working byproduct ovens, which were heated with blast-furnace gas and captured all chemical products, began to be built. The proportion of the total coke production that came from the byproduct ovens grew from 17 percent in 1929 to 73 percent in 1940. In 1913 only 29.4 percent of the coke was produced in ovens that retained the chemical byproducts of coking, while in 1940, 96 percent of the coke was produced in such ovens. The technology of production improved considerably, the coking period diminished considerably, production became more concentrated, and the average annual productivity of a single oven doubled between 1913 and 1940. Today much attention is devoted to utilizing the chemical byproducts of coking (150 substances, accounting for about 6 percent of the output of the coke industry). Coke plants today co-operate primarily with metallurgical plants (in 1940, 73 percent of the coke was produced in such plants), and hence tend to be located in metals-producing regions such as the Donets Basin, the Dnieper region, and the Azov region. Large new industrial complexes that combine coke and metals production with the production of chemicals and synthetic products are being built.

The degree of concentration in the coke industry has increased significantly (19 large plants in 1979), and the average production per plant has grown rapidly from 2 million t per year in 1960 to 2.8 million t in 1979. The growth of the coke industry in Soviet Ukraine is shown in the following production figures (in millions of tonnes): 4.3 in 1913, 4.0 in 1928, 7.3 in 1932, 15.7 in 1940, 15.0 in 1950, 28.7 in 1955, 30.1 in 1960, 36.3 in 1968, and 42.1 in 1979.

The largest coke and coke-chemical plants in the Donets Basin are located in Avdiivka, Horlivka, Makiivka, Rutchenkove, Yenakieve, Kramatorske, Donetske, and Voroshylovske. The other important centers of the coke industry are Dniprodzerzhynske, Zaporizhia, Kryvyi Rih, and Kharkiv. As the coke industry expanded into the eastern regions of the USSR in the postwar period, the relative importance of Ukraine's coke production fell from 74.5 percent of the USSR production in 1940 to 54.7

percent in 1959 and 48 percent in 1979. Ukraine is the largest producer of coke in the Soviet Union and the second largest (after Germany) in Europe. Some of Ukraine's coke is exported beyond its borders, particularly to the foundries of the Russian SFSR. The problems of the coke industry are studied by the Ukrainian Scientific Research Institute of Coal Chemistry and the Dnieper Coke Institute (Dniprokoks) in Kharkiv.

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B. Wynar

Collective contract. A form of agreement between a union committee and the management of an enterprise that defines their mutual obligations in fulfilling planned tasks. The management undertakes to fulfill certain specified conditions for the workers and staff, while the latter agree to fulfill their obligations by a given deadline, for which they are to receive certain premiums and other rewards. Collective contracts in the USSR are actually arranged by the Party organization within each enterprise; thus almost no real decision-making power is left to the workers. The proposed agreement is discussed pro forma by the general assembly of the workers and staff, approved, and signed. The Party then monitors the fulfillment of the contracts.

Collective farm (Ukrainian: *kolektyvne hospodarstvo* or *kolhosp*; Russian: *kolektivnoe khoziaistvo* or *kolkhoz*). Since 1930 the type of farm that has dominated farming in the Ukrainian SSR. Collective farms were introduced by force during *collectivization and have existed side by side with *state farms (*radhospny*). Collective farms were called agricultural *artels for some time. Apart from the land, which belongs to the state, members of the collective farms own their principal means of production in common, and these cannot be divided among the members of the collective. Labor on the farms is collective, but the income is divided, either in kind or in money, among the members. This practice distinguishes the collective farms from other forms of shared farming such as the *commune, *association for the joint cultivation of land, and state farm. Legally the collective farms are autonomous economic enterprises that function on the basis of their own statutes within a framework of administrative-legal and contractual relations with the state, other enterprises, and their own members.

In the Ukrainian SSR collective farms were introduced in 1928-33. Collectivization was achieved by the abolition of privately owned farms and the intervention of political and police agencies. By 1939 there were 27,377 collective farms, the average farm having 1,285 ha at its disposal. Despite intensive collectivization in Western Ukraine at the end of the 1940s, the total number of collective farms fell to 23,653 owing to the merger of smaller farms. In the late 1940s many collective farms had very small areas of arable land: for example, 800 farms had less than 100 ha per farm, and almost 3,000 had less than 300 ha per farm. The policy of amalgamating collective farms, introduced

in 1950, further reduced the number of farms to 13,192 by 1958. At that time an average collective farm had 2,660 ha of land and 289 households. In 1938, after a decade of collective farming, 79.1 percent of the land in Ukraine was used by the collective farms. By 1958, 86.1 percent of the arable land was under their control. The land at the disposal of the farms was gradually reduced as the number of state farms and their farmland were increased: the number of state farms increased from 929 in 1940 to 2,104 in 1979. Starting in the 1960s, some of the lands belonging to collective farms were transferred to inter-farm enterprises and associations, which increased in number from 488 in 1965 to 1,537 in 1979. In 1980 the area of the tilled land and farming facilities at the disposal of collective farms in Ukraine amounted to only 70 percent of the total tilled land and facilities in the Ukrainian SSR. About 26 percent of the farming facilities were in the hands of state farms and the state.

During the 1960s–1970s the number of collective farms continued to decrease gradually, but at a slower rate than before. There were 9,553 collective farms in Ukraine in 1965, 9,141 in 1970, 7,603 in 1975, 7,016 in 1980, and 7,157 in 1982. For the average collective farm, however, the land under seed increased rapidly. By 1979 it reached 3,400 ha, while the number of households on the average collective farm had reached 655. In 1979 the average collective farm owned 2,278 head of livestock, of which 719 were cows; 1,516 hogs; and 922 sheep and goats.

The main purpose of the collective farms in the Soviet economic system is to provide the state with the maximum cost-free capital for developing heavy industry, arming the military, and maintaining the bureaucracy. Taking into account the demand for agricultural products inside the country and abroad, the government assigns maximal delivery quotas and minimal delivery prices, which it regards as expenses that must be minimized. The government then sells the products delivered by the collective farms at the highest prices, thus reaping a huge profit (see *Agricultural procurement). High selling prices are determined by the necessity to absorb the purchasing power of consumers and to adjust the demand to the available quantity of farm products. The profits of this operation are appropriated by the state treasury through the turnover tax. These profits are to a large extent absolute rents that the state exacts from the collective farms.

Until 1956 the collective farms did not keep records of their costs and labor losses. Government data in 1957 showed for the first time that many collective farms operated at a deficit. According to the data, the average production cost of one centner of pork was 1,185 rubles, while the state paid the farms only 425 rubles for obligatory deliveries and 880 rubles per centner for non-obligatory deliveries. The production cost of one centner of milk was 142 rubles; the state paid 55 and 135 rubles per centner. One thousand eggs cost 780 rubles in capital and labor; the state paid only 200 rubles for them. This kind of exploitation obstructed the development of collective farms and undermined any incentive to work. In September 1953 the Plenum of the Central Committee (CC) of the CPSU for the first time gave some recognition to these facts, and certain reforms were introduced. On 30 June 1958 delivery prices were raised, all forms of deliveries were consolidated into one, and the collective farms were ordered to change gradually to a sounder economic basis.

Typical indices of an average collective farm in Ukraine

	1940	1958	1979
Households	141	421	655
Able workers	242	571	628
Seeded land (hectares)	784	1,970	3,400
Head of livestock	122	674	2,278

From 1960 to 1980 the delivery prices of farm products were raised several times, but the prices on most products were always lower in Ukraine than they were in the Russian SFSR or in the Soviet Union generally. From 1970 to 1980 these prices rose 2 percent per year, while the state prices for industrial products rose 5 percent per year.

Until 1955 all the particulars of collective-farm economic life were planned centrally in Moscow. The USSR government set the same norms of production, forms of labor organization and compensation, and norms and deadlines for sowing and harvesting for all collective farms. It even issued instructions on the spacing of plants. Without permission of the raion land department members of a collective farm could neither plow, sow, nor reap. The collective farms had to conform to standards and instructions that were often pointless or unsuited to local conditions. They were given some economic autonomy only on 9 March 1955.

With time this 'autonomy' expanded somewhat, and all farming enterprises were supposed to have changed to a profit basis and to have received greater independence. In 1981, however, all the main parameters of the collective farms, including the area to be seeded, were still determined by the republican agencies, which in turn still had to conform to the agricultural policies of the central government in Moscow.

Collective farms were first permitted to own tractors in 1956. This reform, however, was made fully effective only by the law of 1 August 1958, which almost abolished the system of *machine tractor stations (MTS). During 1958, 94 percent of the collective farms purchased their tractors and other machinery from the MTS. The farms purchased equipment and fertilizer through the state enterprise known from 1961 as *Silhosptekhnika*. Eventually, it was changed to a Union-republican agency known as the State Committee for Farm Supplies. The collective farms now have the right to purchase farm machinery and fuel from the state directly.

The 6 March 1956 resolution of the CC of the CPSU granted the collective farms the right to introduce amendments to the artel statute. Until then a uniform 'model statute' was binding on all collective farms. Since then the general meeting of each collective farm can set the production norms, organizational forms, wages, and minimum number of obligatory workdays. But this new form of collective-farm democracy is quite limited, for the Party cell of the farm (consisting of 18 members on the average, including the farm chairman and other supervisors) plays a decisive role in the farm's life and follows the instructions of the raion Party committee.

The collective farm's work force is divided into brigades. Each brigade has a certain amount of land, buildings, equipment, and animals at its disposal for at least a year. The purpose of organizing labor in this way is to develop specialization and expertise among the farmers.

The brigades devoted to gardening and to tilled crops are divided further into squads (*lanky*).

Until 1966 every form of farm work had its production norm, which was based on a certain assigned number of conventional units called *workdays (*trudodni*). There were close to 2,000 forms of work and norms, all of which were assigned a value in terms of workdays. The lightest forms of work were valued at 0.5 of a workday, while the hardest or most skilled work was valued at 2.5 workdays. By fulfilling the norm, farm members got a certain number of workdays to their credit. At the end of the year, after the collective farm had fulfilled its obligations to the state, its remaining income was divided by the total number of fulfilled workdays to obtain the remuneration per workday. Each farmer then received a share of the farm's income according to the number of workdays he had earned during the year.

The income of collective-farm members consisted of two main parts: (1) wages paid in money and products, and (2) income derived from their *private plots. The first was supposed to constitute 75 percent and the second 25 percent of their incomes. In reality the first never accounted for more than 50 percent of their incomes. In 1934–7 the wages for a workday were 33–75 kopecks and 1–3.5 kg of grain. With time monetary wages increased, while wages in kind decreased. The farmers were hard hit by the drop in their share of the products, for they used grain for food and animal feed.

At the end of the 1950s farm labor gradually began to be recompensed solely in monetary wages, and in 1966 the system of workdays was finally abolished. The wages of collective farmers rose significantly, yet they remained lower than the wages on state farms. The incomes of collective farms increased from 1,818 million rubles in 1966 to 4,335 million rubles in 1975 and to 5,500 million rubles in 1979. Divided among all the working members of collective farms, these funds provided an average monthly wage of 96 rubles in 1975 and 81 rubles in 1979. Thus, in the last few years there has been a drop in individual earnings rather than an increase.

As late as 1952 the workday of a collective farmer was worth only 0.85 rubles on the average. In 1960 the value rose to 1.19 rubles. In 1970, according to official data, the value of the workday in products and money rose to 3.58 rubles. At the same time the proportion of payment in kind decreased to 25 percent of the farm income in 1965 and to 8 percent in 1975.

Lacking a sufficient incentive to work on the collective farms, farm members have tried to devote as much labor as possible to cultivating their private plots, which the government had allowed the peasants to keep in order to increase the availability of food products and satisfy the peasants' traditional need for private ownership and because it realized that its delivery quotas were too high and that the farmers were left too little. To force the members to give more of their labor to their collective farms, in 1939 the government introduced an obligatory minimal standard of workdays – 60–100 per person. In 1942 this standard was increased to 100–150 workdays, and today in some collective farms it amounts to 200–250 workdays per year. Many collective farms, however, do not fulfill the minimal standard.

In 1956 the collective farms were allowed to set up their own co-operative industries in the countryside. By 1958 69 percent of the collective farms were members of raion

interfarm building co-operatives, which were based on shares and which owned 300 brickyards, 500 carpentry shops, and 116 co-operative electric stations. This change has increased the productive capacity of the collective farms and created opportunities for higher incomes for the collective farmers. The state requires that the collective farms build their own schools, hospitals, etc at their own expense. In 1953–8, for example, the collective farms in the Ukrainian SSR built, on their own, 720 village schools, 125 hospitals, 800 bathhouses, and 1,800 clubhouses. The collective farms also reforest land, build irrigation systems, and construct new roads at their own expense.

In general, there is much less investment in rural development than in urban development. Hence, the *living standard on the collective farms is much lower than that of urban workers or the urban population in general. The average Ukrainian village in the 1970s–1980s has poor housing, inadequate medical services, poor roads, and insufficient public facilities.

Since the end of the 1960s collective farms have been allowed to enter jointly with state farms and industrial enterprises into what are known as 'agrarian-industrial complexes,' or associations for processing raw agricultural and animal products (fruit canneries, dairy and cheese operations, meat plants, etc). They may also form 'state-and-collective-farm enterprises' for building rural electric stations, creating irrigation systems, repairing farm equipment and machinery, etc. The collective farms maintain their separate identities and enter these associations to utilize their human and material resources more economically. The ideological purpose of these innovations is to integrate the collective farms and their property more closely with the state.

Legal status and collective-farm legislation. According to the Model Collective-Farm Statute of 1969, 'the collective farm is a co-operative organization of peasants who join together voluntarily to conduct large-scale socialist agricultural production on the basis of social means of production and collective labor.' The statutes of 1930 and 1935 defined the collective farm in the same way. They emphasized the 'voluntary' nature of the association and thus contradicted the historical facts of forced collectivization. The model statutes stress that the land held by the collective farms, like all land in the USSR, is owned by the state and is granted to the farms for their use indefinitely. For this reason the land cannot be bought, sold, or rented. The state decides such questions as the amalgamation of collective farms, their transformation into state farms, and the allocation of land for the private use of peasants.

During the collectivization drive the property of the collective farms was usually acquired by the socialization of private peasant farms. A part of this property was assigned to the common reserves of the collective farm, and a part was defined as the collective-farm member's share, which would be returned to him if he left the collective farm. Thus, only a portion of the peasant property – the common reserves – was expropriated during collectivization. The peasants retained ownership of the part that went into the shares until 1969, when the third Model Statute dropped any reference to shares and thus retroactively expropriated all the peasants' land.

The property of the collective farm – machines, equipment, livestock, etc – does not belong to all the members

of the farm but to the collective 'juridical person.' Like state property, collective farm property is socialist (not private). It differs from state property in that the latter figures in the state budget, which is the basis for economic planning, while the budget of each collective farm is not included in the state budget. The state plans define only the total agricultural production that the collective farms must deliver to the state. A small part of the collective-farm lands is distributed among the peasants for 'the private use' of each *collective-farm household.

Legally the collective-farm agencies have the right to manage the property and the financial resources of the farms. The property of collective farms is divided into various funds, of which the main ones are the basic fund and the turnover fund. There is also a seed fund and a feed fund. These funds are managed according to the state and production-financial plan of the collective farm. In this respect the collective farms barely differ from state enterprises, particularly state farms. Although collective farms are not formally state enterprises, they are subject to the principle of 'state control of agriculture.' There is a whole system of state bodies for managing agriculture. The executive committees of raion and rural soviets are involved directly in agricultural management. The executive committees of the raion soviets in particular approve the planned purchases of farm production and oversee their fulfillment, provide the collective farms with modern technology, and attempt to improve the material-technical base of farming. They also exercise a number of control functions over the collective farms. There is no sphere reserved by law for the collective farms in which the state cannot interfere.

Formally, the general meeting of the membership is responsible for affairs on the collective farm; between meetings the executive of the collective farm manages the farm. The general meeting approves the farm's statute; elects a chairman, the executive, and the auditing committee; approves the wage scale; etc. In reality all these decisions are made by the appropriate Party and state agencies. The elections, particularly, are controlled by the Party apparat.

The various branches of farming at a collective farm are supervised by specialists – agronomists, economists, zootechnicians, engineers, veterinarians, bookkeepers, etc. Formally, they are appointed by the farm's executive, but in reality they are sent by the executive committee of the raion soviet. The collective farm receives from the raion executive committee the projected quotas of farm products that are to be delivered to the state, and on this basis the farm's management draws up the so-called production-financial plan. The plan is formally approved by the general meeting and sent to the raion executive committee 'for examination.' Any changes made by the executive committee are binding on the collective farm.

In 1958 a unitary system of deliveries to the state at fixed prices, varying by zones, was introduced. The prices became stable in the sense that with normal harvests they do not change. At the same time the prices fluctuate; that is, they are adjusted depending on conditions during the year and during harvests. The delivery plans are approved by the USSR Council of Ministers and distributed among the republics. In exceptional circumstances they can be set by the Council of Ministers of the Ukrainian SSR, and the central agencies in Moscow must be advised of this. The government of the Ukrainian SSR

determines the deadlines by which the delivery plans must be fulfilled. The prices are approved by the USSR Council of Ministers for the entire Soviet Union; on this basis the Council of Ministers of the Ukrainian SSR sets the purchase prices by zone, variety, and delivery season. Thus the delivery organizations sign what are known as contractual agreements with the collective farms. These agreements are a more flexible form of obligatory delivery. Higher prices are provided for products sold to the state over and above the contracted deliveries. Any surplus may be sold at *collective-farm markets.

Labor discipline is obligatory at collective farms. Penalties such as redoing a poorly done job without pay, warning, censure, censure at a general meeting (formerly a fine of up to five workdays), transfer to a lower job, and finally expulsion from the collective farm are meted out by the executive for careless handling of common property, absenteeism, poor work, and other infringements of the farm regime.

Until 1964 collective-farm members had no social security. The law of 15 July 1964 introduced old-age and disability pensions and welfare for families that had lost their breadwinner. This was one step towards raising the economic status of the collective farmer to the level of the industrial worker.

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Collective-farm household. Under Soviet law a family work group that belongs to a collective farm and takes part in its agricultural activities. At the same time the family cultivates its own *private plot, which it owns together with its cottage, private possessions, cattle, poultry, and farm implements. At the end of the 1960s, a household could own 1 cow, 1 heifer, 1 sow with a litter, up to 5 sheep and goats, up to 20 beehives, and an unrestricted number of rabbits and poultry. The income earned by the members of the household at the collective farm also belongs to the household. On the death of a member the question of inheritance does not arise, because the household is the joint owner of any property it possesses. There can be a division of property when a member leaves a household or when a household splits into two or more households. Such a division is governed by collective-farm law. Disputes are settled by the courts.

A household receives for its use a cottage plot of 0.25–0.5 ha. The size is dependent on the number of members in the household and on their fulfillment of their

labor obligations to the collective farm, as well as on the amount of land available for private plots. The nature and extent of the household's property is defined by the Civil Code of the Ukrainian SSR (1970, arts 120-7) and the Model Collective-Farm Statute of 1969, while practical decisions are made by the executive of the collective farm or the farm's general meeting. The republic's Council of Ministers has the right to introduce certain modifications within the general framework of the law.

The collective-farm household pays a farm tax proportional to its income. In the past higher taxes were imposed on a household that failed to fulfill the minimal norm of *workdays (*trudodni*). Until 1958 the household had to deliver a certain quota of farm goods at a low official price to the state. These obligatory deliveries were eventually abolished. The peasants now have the right to sell the products of their private plots on the free market, known as the *collective-farm market.

After 1965 certain burdens were removed from the collective-farm households. The obligation of every member of the household to work on the collective farm was abolished, for example. There are what are known as mixed collective-farm households, in which some members are employed by state enterprises instead of by collective farms.

A. Bilynsky

Collective-farm market. A form of free, small-scale trade conducted by the peasants and collective farms outside Soviet state and co-operative commercial networks. The prices of the products produced and sold there by the peasants and farms are determined not by the state, but by supply and demand, including the availability or lack of these products on the state-controlled market. Prices on the collective-farm market are understandably higher, but the quality of the goods is also higher. The peasants sell mostly agricultural products produced on their *private plots. The collective farms offer for sale the surplus left after they have fulfilled their compulsory deliveries to the state in order to increase their profits: over 22 percent of the income of Ukraine's collective farms in 1968 was obtained in this way. The main participants in the collective-farm market, however, are the peasants, who derive a substantial amount of their income from the sale of their privately produced products.

The Soviet authorities permitted the collective-farm market to operate as early as the beginning of collectivization (1931-2), after the private market of the NEP period had been abolished and the state-run system proved incapable of providing the population with basic agricultural products. This was a concession to private enterprise and, at the same time, an admission of the state system's inability to supply the population with food and to satisfy its needs. The main function of the collective-farm market thus became one of supplying the cities with such basic necessities as dairy products, meat, poultry, eggs, vegetables, and fruit.

Trading on the collective-farm market was legalized by a resolution of the Central Committee of the CPSU and the Council of Ministers of the USSR on 23 October 1953. The Model Collective-Farm Statute of 1969 permitted collective farms to take part. Since that time the market has been a major part (56 percent in 1968) of the Ukrainian peasants' and collective farms' trade, the rest of which consists of commission trading by co-operatives on behalf of the

peasants and farms and direct purchases by co-operatives (21 percent) and of trade among the collective farms (23 percent).

Collective-farm market trade plays an insignificant role in the USSR's general purchase and sale of goods, however: in 1968 it accounted for only 3 percent of the trade in the USSR and 4.2 percent of the trade in Ukraine. In general, sales of food products at collective-farm markets accounted for 6.8 percent of such sales in the USSR and 15.3 percent in Ukraine.

Collective-farm markets are conducted at designated sites on collective farms and elsewhere. In 1968 there were 2,220 such marketplaces in Ukraine. The larger ones, such as the Kiev central market, the Volodymyrskyi market in Kiev, and the Donetske central market, are large and modern and are known as covered markets. The markets in other cities and towns are usually open-air markets situated in squares and have very simple facilities. The larger markets are open every day; the smaller ones are open once or twice weekly.

The economic activity of the collective-farm market is supervised by Ukraine's Ministry of Trade through its oblast and city agencies. Sellers must purchase a vendor's license and pay a fee for the use of the market facilities. The collective-farm market is viewed by specialists on the Soviet economy as a part of the so-called second economy that operates outside the state plan and direct state control and as a unique remnant of capitalism. See also *Trade.

V. Markus

Collectivization. In Soviet terminology the transformation of agriculture from private-capitalist to collective-socialist production. The idea of collectivization has long been familiar in socialist co-operative movements, and Marxists have inserted it into their program. According to F. Engels, the process of collectivization must be completely voluntary and gradual. The Communists in Russia adopted a program of collectivization only after the October Revolution. In the USSR the long-term aim of collectivization was to set up large, state-owned, mechanized farms managed by experts and utilizing the newest inventions of science and technology. The short-term aim was to establish a form of collective farming that would provide the state with the maximum production of agricultural goods at a minimum level of peasant consumption.

Before the collectivization drive at the end of the 1920s the prevailing view was that this transformation was to take place voluntarily. Basically, three types of collective farms were set up: (1) *associations for the joint cultivation of land (*tsosiz*), without socialized means of production; (2) agricultural *artels, which were co-operatives with socialized means of production but with privately owned farms; and (3) *communes, in which all the means of production were socialized, the land was worked collectively, and consumption and way of life were communal. These types of associations were voluntary, that is, the admission of members was based on a civil-law contract that provided for voluntary withdrawal. The peasants preferred the first form of collective farming because it guaranteed that the means of production would remain privately owned.

The first collective farms, which were communes consisting mostly of workers, appeared in the Ukrainian SSR

as early as 1919. In February 1921 the first congress of farm collectives took place in Odessa. The decree of the All-Ukrainian Central Executive Committee of 9 August 1922 encouraged voluntary collectivization by various incentives. V. Lenin's 'co-operative plan' provided for a gradual collectivization through the development of all the forms of co-operative association, particularly of co-operative machine associations, which would give the peasants an economic incentive to work their land jointly. Ukrainian agrarian co-operative organizers such as I. Klymenko, M. Odynets, and O. Trylisky contributed to the theory of voluntary collectivization, mainly in the form of the *tsoz* rather than of the *artel*.

There were 193 voluntary collective farms in 1921 and 9,734 in 1928, embracing 2.5 percent of all farms and 2.9 percent of the land. According to the first version of the First Five-Year Plan for the Ukrainian SSR, 12 percent of all arable land was to be collectivized by 1932. The final version of the plan, which was approved in April 1929, projected 25 percent of the land to be collectivized. In November 1929, however, all these plans were set aside, and forced collectivization was begun.

The All-Union Communist Party (Bolshevik) (CP(B)) introduced forced collectivization because there was not enough capital to fulfill the First Five-Year Plan of rapid industrialization. Additional capital could be secured only by increasing exports of farm products, and so large quantities of them had to be purchased at low prices. However, the peasants did not want to surrender their grain to the state at ridiculously low prices. Furthermore, the Great Depression caused the price of grain on the world market to fall. The Soviet government also wanted to deprive the peasants of their own means of production and to draw excess labor from the countryside into the cities.

Forced collectivization was approved by a resolution of the Plenum of the Central Committee (CC) of the All-Union CP(B) on 17 February 1929, which stated: 'Ukraine should in the shortest period provide models of the organization of a large nationalized economy.' The plenum decided to start the building of the Kharkiv Tractor Plant and a combine plant in Zaporizhia. Accordingly, the November Plenum of the CC of the CP(B)U and the government of the Ukrainian SSR decided on 25 December 1929 to collectivize up to 21.6 percent of the land by October 1930. But the resolution of the CC of the All-Union CP(B) adopted on 5 January 1930 ordered the collectivization drive to be speeded up and to be completed in the main grain-growing regions in one to two years and 'the kulaks as a class to be liquidated,' on the assumption that they would be the leaders of the resistance to collectivization. To fulfill the plan, the CP(B)U sent its cadres into the countryside, increasing their number from 38,500 in 1930 to 112,000 in 1932. It also sent urban industrial workers (10,500 in 1930), who were appointed chairmen of collective farms and rural soviets, and 19,400 urban workers and functionaries on temporary assignment to the villages. As the head of the Soviet Ukrainian government, V. Chubar, stated, the collectivization of the middle stratum of peasants was conducted according to the principle 'join the collective farm or else off to the Solovki' (ie, exile). Peasants were forced to join collective farms under duress. Economic pressure was also used: individual farmers had to deliver 300–400 poods (5–6.5 t) of grain to the state in 1930, while collective-farm members

Rate of agricultural collectivization in the Ukrainian SSR, 1928–35 (percentages)

Date	Farms	Land
1 October 1928	3.4	3.8
1 October 1929	8.6	8.9
10 March 1930	65.0	70.0
1 July 1930	30.4	39.7
1 April 1931	55.4	61.9
20 January 1932	70.0	73.5
1 June 1933	69.5	86.1
1 June 1934	78.0	90.6
1 October 1935	91.3	98.0

were exempted from this. The collective-farm members paid a monetary tax of 5–7 percent of their income, while all other peasants were taxed at 7–70 percent.

The rate of collectivization was greatly accelerated. By 10 March 1930, 65 percent of farms and 70 percent of draft animals were collectivized. In many cases everything, including chickens and houseware, was socialized. The use of force provoked uprisings among the peasants, particularly the so-called women's revolts (*babski bunty*). Stalin retreated a step and on 2 March 1930 published an article in *Pravda* entitled 'Dizziness from Success,' in which he ordered an end to forced collectivization. As a result, on 15 March 1930 the CC of the All-Union CP(B) permitted the peasants to resign from the collective farms and to reclaim their property. In Ukraine almost half of the peasants immediately left the collective farms (see the accompanying table), and by 1 February 1930 only 30 percent of peasant farms remained collectivized. When it became clear that without coercion the collective farms would disintegrate and the peasants would return to individual farming, forced collectivization was reintroduced.

At first the government of the Ukrainian SSR resisted the decisions coming from Moscow about an accelerated, forced collectivization, but in November 1930 it agreed to collectivize 70 percent of the land by the spring of 1931. The December Plenum of the CC of the All-Union CP(B) raised the goal to 80 percent and resolved that during 1932 collectivization would have to be completed. Thus, a second collectivization drive was begun in the winter of 1930–1. By 2 August 1931 the CC of the All-Union CP(B) noted that in Ukraine collectivization was reaching completion. The extent of resistance among the Ukrainian peasants can be seen in the official statistics: during 1931 alone arson was reported on 24.7 percent of the new collective farms, poisoning of cattle on 3.8 percent, destruction of machinery on 9.6 percent, and assault on Party activists on 44 percent. Revolts and uprisings broke out in many villages. This resistance did not come from the *kulaks, most of whom had been crushed in 1930. The level of resistance is apparent also in the mass slaughter of cattle, intended to keep them from the collective farms. Between 1928 and 1932 the number of cattle in Soviet Ukraine fell from 8.6 million to 4.8 million head.

In 1930 Moscow raised the quota for grain deliveries in Ukraine by 115 percent above the 1926–7 quota. Of the 23.1 million t harvest, 7.7 million t were taken by the state. The same quota was applied to the 1931 harvest, although the collectivization reduced the yield because the collective farms were poorly run and the peasants were unable

and unwilling to work collectively. According to official data, the 1931 harvest was 18.3 million t, yet 30–40 percent of it was lost in the harvesting process. Of the actual harvest in 1931 of 11–13 million t, the government succeeded in exacting 7 million t. As a result, an average of only 112 kg of grain per person was left to the Ukrainian peasants to consume, and in the spring of 1932 *famine broke out in Ukraine. In spite of the famine and the poor harvest in 1932 of 13.4–14.7 million t, with losses this time of 40–50 percent during harvesting, Moscow imposed a quota of 6.6 million t. It managed to exact only about 5 million t. As M. Skrypnyk stated, 'there was nothing to take; everything had been swept away already as with a broom.' As a consequence, the average peasant in Ukraine was left only 83 kg of grain to live on, and the famine was even more severe in 1933. At the same time there was almost no famine in Russia, for the delivery quotas there were considerably lower than in Ukraine. The figures prove that Ukraine was intentionally exploited: its harvest amounted to 27 percent of the USSR harvest, while its delivery quotas amounted to 38 percent.

To prevent the starving peasants from taking grain belonging to collective farms, on 7 August 1932 the government of the USSR issued the law 'On the Protection of Socialist Property,' which permitted capital punishment for this kind of crime. Since in 1932 the collectivization drive did not progress and the collective farms were in a pitiful condition, on 3 January 1933 the USSR government published the decree 'On Strengthening the Collective Farms,' which permitted authorities to confiscate all the property of the peasants who refused to join collective farms and to exile the peasants to Siberia. At the same time political departments were set up at *machine tractor stations (MTS) and were given full administrative authority in the villages. These departments were staffed mostly by Chekists and used terror to complete the collectivization drive. The collective farms improved somewhat only when farming began to be rapidly mechanized, beginning in 1933. As late as 1932, 76.2 percent of the energy used for farming in Soviet Ukraine consisted of animal power.

The greatest pressure to collectivize within the USSR took place in Ukraine, the Don region, and the Kuban. In the Russian SFSR collectivization progressed at a slower rate than in Ukraine: 7.4 percent of the peasant farms were collectivized in Russia by 1 October 1929, 59.3 percent by 1 March 1930, 23.4 percent by 1 May 1930, 59.3 percent by 1 July 1932, and 92.6 percent by 1 October 1937.

Because of collectivization, after 1935 the state could buy at bargain prices or seize over 50 percent of the collective-farm production of Ukraine, which it then resold at higher prices in the cities, to the peasants themselves, and abroad. The free capital obtained in this way was used to develop heavy industry (see *Agricultural procurement and *Collective farm). Because of the collectivization, capital investment in the Soviet Union in 1932 was 5.2 times as high as it had been in 1928. The collectivization also provided industry with a huge labor pool: workers were recruited in a planned way on the collective farms, like military conscripts.

In Western Ukraine collectivization began after the first Soviet occupation in the summer of 1940. By the beginning of 1941 only 3.1 percent of peasant farms were collectivized. By 1 June 1941 as many as 13 percent were. A new, postwar collectivization drive began in the fall of

1948, and the last drive took place in the spring of 1950 as is evident from the statistics: 9.6 percent of farms were collectivized by 1 January 1948, 49 percent by 1 January 1949, and 92.7 percent by 1 July 1950. The Soviets applied the same methods here as they had used in central and eastern Ukraine to force the peasants into the collective farms. Political departments, for example, were set up at machine tractor stations and were staffed with armed MVD agents. During the collectivization in Western Ukraine, and particularly in Subcarpathia, the *Ukrainian Insurgent Army put up a stiff resistance to collectivization. Soviet agents were assassinated, farm buildings were burned down, cattle were slaughtered, and operations were sabotaged. In retaliation large numbers of peasants were deported to Siberia and Central Asia. Most of the collective farms in Western Ukraine remained poor and run-down for a long time.

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College (*kolegiiia*). A secondary and sometimes post-secondary school of the 17th–18th century in Ukraine, organized after the pattern of the college in Western Europe. The first colleges in Ukraine were established by the *Jesuits (the first in Yaroslav in 1574) and at the time enjoyed the reputation of having the highest standards in the country. In 1632 P. Mohyla founded in Kiev the first Orthodox college, patterned after the Jesuit schools, which became the *Kievan Mohyla Academy in 1700–1. Other Orthodox colleges soon followed: on the Right Bank a branch of the Kievan college in Vinnytsia, moved in 1639 to Hoshcha in Volhynia, and on the Left Bank *Chernihiv College (1700), *Kharkiv College (1734), and

*Pereiaslav College (1738), sometimes also called seminaries. All of these schools were organized on the same pattern as the Kiev college and had a similar curriculum with eight subjects: *fara*, *infima*, grammar, syntax, poetics, rhetoric, philosophy, and theology, although some schools, such as the ones in Chernihiv and Pereiaslav, did not have the last two subjects. Besides these scholastic disciplines, languages such as French, German, and Greek, mathematics (including the fundamentals of physics and astronomy), painting, and singing were also taught to a varying extent in different periods. The language of instruction was Latin. The colleges were accessible to all classes of the population and played an important role in the spreading of education and knowledge in Ukraine. In the second half of the 18th century, when Catherine II confiscated the lands of the monasteries, on which the schools of the Left Bank depended for support, the colleges gradually lost their importance.

In Right-Bank Ukraine, besides Jesuit and Piarist colleges, there were also quite a few Uniate colleges run by the Basilian monastic order, particularly in the 18th century.

*Galagan College, a private Ukrainian gymnasium in Kiev, used the traditional term in its name. Church-run educational institutions have also been called colleges; for example, *St Andrew's College in Winnipeg and *St Josaphat's Ukrainian Pontifical College in Rome.

Collegio di San Giosafat. See Saint Josaphat's Ukrainian Pontifical College in Rome.

Colonel (*polkovnyk*). In the Cossack period a colonel was the commanding officer of a regiment (see *Regimental system). In recent times a colonel has been an officer of the sixth or seventh rank commanding a regiment or brigade or serving as a higher staff officer. (See *Military ranks.)

Comecon. See Council for Mutual Economic Assistance.

Comedy. Usually a humorous, and often satiric, dramatic work. Poets of the Ukrainian baroque defined comedy as a play with a happy ending, involving characters who lack 'greatness' and who speak in the vernacular. Comedy originated in Ukraine with the baroque **intermediia*, but its development in the form of a complete dramatic work began only with the national revival of the 19th century, in the works of I. Kotliarevsky. Kotliarevsky initiated the development of the musical comedy (*Moskal'-charivnyk* [The Soldier-Sorcerer]), as a result of which comedies were sometimes referred to as 'operettas.' This genre was continued by H. Kvitka-Osnovianenko (*Svatannia na Honcharivtsi* [The Marriage Engagement in Honcharivka] and *Shel'menko-denshchyyk* [Shel'menko the Orderly]). In Galicia S. Vorobkevych wrote comic operettas dealing with peasant life. The elements of satire and social comment became more pronounced in comedy during the latter half of the 19th century with the appearance of such plays as M. Sarytsky's *Iak kovbasa ta charka* (Sausage and Drink) and M. Kropyvnytsky's witty satire on rural administrations *Po revizii* (After the Inspection) and humorous operetta satirizing the bourgeoisie *Poshlyly's' u durni* (They Made Fools of Themselves). Ukrainian 19th- and early-20th-century comedy achieved its highest expression in the

works of I. Tobilevych (Karpenko-Kary). In plays such as *Rozumnyi i duren'* (The Wise Man and the Fool), *Sto tysiach* (A Hundred Thousand), *Khaziain* (The Master), and *Martyn Borulia* he exposed the shortcomings of his society with a scathing, yet humorous, satire. The most outstanding comedy writer of the early Soviet period was M. Kulish, who attacked Russian great-power chauvinism with merciless satire in *Myna Mazailo* and other works. Also popular in the early Soviet period were O. Vyshnia's dramatization of N. Gogol's story *Vii*, his parody of the opera *Zaporozhets' za Dunaiem* (Zaporozhian Cossack beyond the Danube), and Yu. Mokriiev's satire on the degeneration of party members into philistinism *Viddai partkvytok* (Return Your Party Card). Playwrights officially supported by the regime, such as I. Mykytenko and O. Korniiichuk adhered to the line of praise for Party politics, restricting their criticism to isolated imperfections. After the mid-1930s, however, this officially sanctioned type of comedy came to prevail; it was continued after the Second World War in the works of V. Mynko (*Ne nazyvaiuchy pryzvysch* [Without Naming Names], *Na khutori bilia Dykan'ky* [On the Farmstead near Dykanka], *Solovei u militsii* [A Nightingale in the Militia], etc), Yu. Mokriiev (*Sava i ioho slava* [Sava and His Glory], *Veseli zaruchynny* [Happy Engagement], etc), P. Zahrebelny (*Khto za? Khto proty?* [Who's for? Who's against?]), and other writers. Recently one of the most popular comic playwrights has been O. Kolomyiets (*Faraomy* [Pharaohs]). The artistic quality of the comedic genre has, on the whole, visibly deteriorated since the mid-1960s as a consequence of increased repressions. (For a bibliography, see *Drama.)

I. Koshelivets

Comintern. See Communist International.

Comité Central des Organisations Ukrainiennes en France. See Ukrainian Central Civic Committee in France.

Comité Ukrainien de Secours en Belgique. See Ukrainian Relief Committee in Belgium.

Commissar or Commissioner (*komisar*). Official delegated with special authority to execute a duty or office as an agent or representative of a superior body, usually the state. In the Polish Commonwealth the name denoted a special deputy charged with specific missions. When in 1638 Poland abolished the Cossacks' right to self-government, a Polish commissioner was appointed to command the reduced number of Cossacks. In some countries the term is used for an official assigned by the government to act temporarily in place of an elected body. Under the Ukrainian Central Rada such agents governed counties and gubernias of the Ukrainian National Republic (see *Gubernial commissioners).

In Soviet usage the title of commissar has been associated with a number of administrative and military functions. Military commissars were appointed by the Communist party and the Soviet government to direct political propaganda and ensure Party loyalty in military units. Often the commissar's role was more important than that of a regular military commander. The office of military commissar was abolished in 1942, but political officials without the title of commissar remained in the army. From

1919 to 1946 government ministers in the Ukrainian SSR, as in the rest of the Soviet Union, were known as people's commissars, and the ministries they headed were called people's commissariats (see *Council of People's Commissars).

V. Markus

Commission for the Study of the History of Western-Ruthenian and Ukrainian Law at the All-Ukrainian Academy of Sciences (Komisiia dlia vyuchuvannia istorii zakhidno-ruskoho ta ukrainskoho prava VUAN). Commission established in 1919 in the socio-economic division of the Academy of Sciences. It became active in 1920 after M. Vasylenko was elected its chairman and editor of the commission's publications. Its secretaries were V. Novytsky, S. Ivanytsky-Vasylenko, L. Okinshevych, and V. Hryshko. Among its members were Y. Malynovsky, M. Slabchenko, V. Barvinsky, I. Kamanin, O. Dobrov, and M. Maksymenko. The commission published seven volumes of *Pratsi* (1925–30), which included longer studies – L. Okinshevych's 'Tsentral'ni ustanovy Ukraïny-Het'manshchyny XVII–XVIII st.' (The Central Institutions of Hetman Ukraine in the 17th–18th Century) and I. Cherkasky's 'Hromads'kyi (kopnyi) sud na Ukraini-Rusi XVI–XVIII vv.' (Community Courts in Ukraine-Rus' in the 16th–18th Century) – and *Materialy do istorii ukrains'koho prava* (Materials on the History of Ukrainian Law, 1929) by M. Vasylenko. The preparation of *Slovyk ukrains'koi iurydychnoi starovyny* (Dictionary of Ukrainian Juridical Antiquity), which was begun in 1919 under the direction of I. Cherkasky, was suspended in the 1930s, and the large collection of materials perished. The commission was abolished in 1933 during the reorganization of the Academy of Sciences, which succeeded the Stalinist purge of its members.

Ya. Padokh

Commission for the Study of Ukraine's Customary Law (Komisiia dlia vyuchuvannia zvychaievoho prava Ukrainy). Center in the 1920s in the socioeconomic division of the All-Ukrainian Academy of Sciences that conducted research on Ukrainian customary law. The commission was chaired by academician O. Levytsky, and from 1926 by academician Y. Malynovsky. Under Malynovsky the commission was divided into two sections: one on private law (headed by A. Kryster) and one on public law (headed by Y. Malynovsky). The works of the commission's associates were published in three volumes of *Pratsi Komisii* ... in 1925, 1928 (ed A. Kryster), and 1928 (ed Y. Malynovsky). The Stalinist purge of the Academy of Sciences in the early 1930s put an end to the commission's work.

Commission for Youth Camps and Excursions (Komisiia vykhovnykh osel i mandrivok molodi, popularly known as KVOMM). One of the conspiratorial forms under which the Ukrainian youth association *Plast continued to operate after it was prohibited by the Polish authorities in 1933. It was renewed in the diaspora in countries where the law made it impossible to set up a Plast organization that would be independent of the country's scouting organization. The commission was established in the United Kingdom, for example, in 1949.

Committee for State Security. See КГБ.

Committee for the Defense of the Revolution (Kraiovyi komitet dlia okhorony revoliutsii). A committee formed on 7 November 1917 by the Ukrainian *Central Rada to defend the gains of the revolution against a possible reaction arising out of the outbreak of civil war in Russia. The committee consisted of representatives of Ukrainian and non-Ukrainian parties, including the Bolsheviks, who soon withdrew after the Central Rada condemned the Bolshevik uprising. The committee directed the struggle against the Russian command of the Kiev Military District, which defended the interests of the Kerensky regime. With the help of the committee and the First Ukrainian Regiment for the Defense of the Revolution, which was organized by the Third *All-Ukrainian Military Congress, the Central Rada took complete control of Kiev in mid-November 1917. The Committee for the Defense of the Revolution was dissolved at its own request by the Central Rada on 10 November 1917.

Committee for the Relief of the Population of Southern Russia Suffering from Military Actions (Komitet dlia okazaniia pomoshchi naseleniiu Yuga Rossii, postradavshemu ot voennykh deistvii, also known as the Relief Association for the Population of Southern Russia [Obshchestvo pomoshchi naseleniiu Yuga Rossii]). A Ukrainian relief society organized in Kiev and active throughout Ukraine, and to some extent throughout the Russian Empire, in 1914–18. It was recognized by the government in May 1915. The society provided aid to war refugees, as well as to those Ukrainians forcibly deported from Galicia and Bukovyna by the Russian authorities and to Ukrainian soldiers who had served in the Austrian army and had been captured by the Russians. The committee was headed by V. Ihnatovych, the vice-president was D. Doroshenko, and the secretary was M. Ishumina. Among its more active members were L. Starytska-Cherniakhivska, L. Shulhyna, N. Doroshenko, and N. Ishchuk-Shulhyna.

Committee of Poor Peasants (Komitet nezamozhnykh selian or Komnezam). Name of peasant organizations established by the Soviet government in Ukraine to consolidate its power in the countryside. The Komnezams were organized on the model of the Committees of the Poor (Komitety bednoty) that functioned in Russia from June 1918 to January 1919 and were then abolished, because the Party thereafter pursued a relatively peaceful policy in the countryside. Because grain deliveries in Ukraine were of decisive importance for Soviet Russia, the Komnezams were created by the law of the All-Ukrainian Central Executive Committee of 9 May 1920. The law empowered the Komnezams to collect compulsory deliveries of food to the state (*prodrozkladka*), to divest the kulaks (rich peasants), and to keep 25 percent of the collected grain and food for the use of the 'poor peasants.' The Komnezams were also used to fight anti-communist insurgents; sometimes they usurped the powers of the rural soviets, but this practice was stopped in 1925.

At first the Komnezams had 791,000 members, of whom 60 percent were landless peasants or farm laborers and the rest were poor and middle peasants. By the end of 1920 the Komnezams had confiscated 379,320 ha from the rich peasants and distributed them among their members. The advantages enjoyed by members led to a

rapid increase in membership, so that in 1921 there were 1,357,000 members in about 10,800 Komnezams. Yet, only 31 percent of the truly impoverished peasants belonged to the Komnezams. In contrast, in 1923 only 9.1 percent of Komnezam members were still landless, while 10.1 percent of the members owned 10 ha or more. Hence, purges of the membership were introduced, and in 1924 only 582,900 members were left.

Under a more liberal Soviet agrarian policy in 1923–7 the Komnezams were used to organize peasant mutual-aid associations, direct co-operatives, and so on. With the introduction of forced *collectivization, the Komnezams were revitalized. It again became advantageous to belong to them, and their membership increased from 600,000 at the beginning of 1929 to 1.6 million in April 1930. By 1 February 1930, 60 percent of the 'poor' peasants were already collectivized. Then the Bolshevik party began to demand that Komnezam members set an example and be the first to join the new collective farms. When it became apparent that the members were very reluctant to give up their recently acquired land and possessions to the collective farms, the Komnezams were abolished at the beginning of 1931.

While they existed, the Committees of Poor Peasants held seven all-Ukrainian congresses. At the first congress in 1920, H. Petrovsky was elected head of the Central Commission of Poor Peasants.

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Common peasants (*pospolyti seliany*). General name for the majority of the peasants in the Hetman state and in Slobidska Ukraine in the 17th and 18th century. The name 'common' (*pospolyti*) also referred initially to the inhabitants of cities and towns. The common peasants were classified, according to the owners whose lands they tilled and the relations and obligations imposed on them by the owners or the local administration, into (1) peasants in the free military settlements (under the jurisdiction of the Hetman state); (2) town peasants (*ratushni seliany*, under the local company or municipal administration); (3) *rank peasants (living on lands awarded to Cossack officers for military service); (4) monastery peasants; and (5) common peasants on the private estates of the Cossack *starshyna*. In 1730 over half of the common peasants belonged to the last two categories. The obligations of the common peasants were various (monetary taxes and taxes in kind, land cultivation, conveyance, and the like) and increased in time. One group of the common peasants, the landless peasants (*pidsusidky*), worked as hired labor. The enserfment of the common peasants occurred towards the end of the 18th century (see *Serfdom).

Common Russian (also called Common Eastern Slavic). The name of the hypothetical uniform language of the Eastern Slavs, which presumably arose after the disinte-

gration of Common Slavic and which itself later disintegrated to form three new languages: Ukrainian, Russian, and Belorussian. The concept of Common Russian is typical of the neogrammarian school of linguistics, with its view of linguistic development as a 'genealogical tree,' symbolizing the gradual disintegration of larger languages into smaller ones, and with its concomitant underestimation of the opposite linguistic processes, the integration and hybridization of languages. Chronologically, Common Russian is considered by some to have existed from the 7th or 8th century to the 13th or 14th century (O. Sobolevsky, V. Jagić, F. Filin, et al) and by others only to the 10th or 11th century (O. Potebnia, A. Krymsky, and, in part, L. Bulakhovsky). The theory of Common Russian is based on the fact that several morphological and important phonetic changes took place identically in all the East Slavic languages prior to the appearance of the first written texts (ie, to the mid-11th century). These changes included the following: (1) the ending -ě developed in the accusative plural of *jo* stems and in the genitive singular and nominative/accusative plural of *ja* stems (also in the West Slavic as opposed to the South Slavic -e); (2) the ending -ьмь, -ьмь developed in the instrumental singular of masculine and neuter nouns (also in the West Slavic as opposed to the South Slavic -омь, -емь); (3) pleophony, with the splitting of *CaC* into *CoC* and *CeC*, depending on pitch (*molóty* [to grind], but *véleten'* [giant]). *C* here represents any consonant; (4) *CiC* became *CьC* (*volk/vovk* [wolf]); (5) **tj* became *č* (*krutyty*; *kručū* [to turn; I turn]); (6) **jea* became *o* (*ozero* [lake]); (7) the change of nasal vowels into *u*, *a* (*dub* [oak], *v'jaz* [elm tree]).

Attempts to refute the theory of Common Russian by the derivation of contemporary East Slavic languages directly from Common Slavic (O. Ohonovsky, S. Smal-Stotsky et al) were not generally accepted. Nevertheless, further study of the history of Ukrainian and other East Slavic languages revealed the artificiality of the Common Russian theory, which stressed similar phenomena, but ignored differences peculiar to the dialects of the Eastern Slavs of that period. The first attempt to explain these discrepancies fully was made by A. Shakhmatov, who accepted Common Russian as existing only for a short period – the 7th–8th century – and who posited its subsequent disintegration into three dialectal groups (the northern, from which he derived the northern Russian dialects; the southern, which gave rise to Ukrainian; and the southeastern, from which he derived the south Russian and Belorussian dialects); its new integration in the 11th and 12th century under the unifying influence of the Kievan state; and its definitive disintegration starting in the 13th century. T. Lehr-Spławiński and N. Trubetskoi described the prehistoric peculiarities of the northern East Slavic dialects. Now it is possible to speak of four original East Slavic dialectal groups, which can conditionally be called the Galicia-Podilia, Kiev-Polisia, Polatsk-Riazan, and Novgorod-Suzdal groups. The most characteristic features of the Galicia-Podilia group were as follows: the raising of the vowels *e* and *o* before a syllable with a weak jer, the shift from **dj* to *dž*, and probably the dispalatalization of consonants before *e*. The main characteristics of the Kiev-Polisia group were the diphthongal pronunciation of *ě*, the beginnings of the diphthongization of *e* and *o* under accent before a syllable with a weak jer, the dispalatalization of *r'*, the preservation of *k*-in

words of the type *kvit* (flower), and, dialectally, the shift from *e* to *i* in the unaccented position. The Polatsk-Riazan group was characterized mainly by *akan'e*, the change of *ě* into *e*, and the splitting of *ea* into *o* and *e* under accent, depending on the palatalization/non-palatalization of the following consonant. The characteristics of the Novgorod-Suzdal group include, dialectally, *cokan'e* and the shift from *ě* to *i*, the second pleophony, the transition of jers into *o* and *e* before *j*. The Ukrainian language arose from the crossing of the first two groups, Belorussian from that of parts of the second and third groups, and Russian from the crossing of parts of the third and fourth groups.

Set against the dialectal fragmentation of the vernacular of Kievan Rus' was the determination of all the educated members of the Byzantine rite to share a standardized literary language. *Church Slavonic was that literary language; imported mainly from Bulgaria, it was subject to adaptations to local speech habits in varying degrees, depending on the extent of a particular writer's mastery of the imported, bookish language. This language cannot be referred to as Common Russian.

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G.Y. Shevelov

Common Slavic. Language that developed from Common Indo-European and that, in its disintegration, gave rise to the historically attested Slavic languages. Common Slavic has not been preserved in notation; its structure and history have been reconstructed by means of the comparative method. The differentiation of Common Slavic from Indo-European began about 2000 BC with the following changes: (1) the loss of aspiration in voiced consonants; (2) the loss of labialization in velar consonants; (3) the loss of syllabicity in resonants (χ , λ became *ir* ~ *ur*, *il* ~ *ul*); (4) the appearance of *x* from *s* after *i*, *u*, *r*, *k*; (5) the loss of palato-velars (k^h , g^h became *s*, *z*); (6) the coalescence of *o* and *a*; (7) the development of phonemic pitch in long vowels. The Baltic and Indo-Iranian languages shared some of these changes with Common Slavic. During the early Christian era Common Slavic, which had a highly developed system of phonemic oppositions in vowels, underwent a number of simplifications of its consonant clusters, lost word-final consonants, and developed prothetic consonants before word-initial vowels. As a result of these changes as well as the monophthongization of diphthongs, by about the 6th century AD Common Slavic was a language characterized by a predominance of open syllables. With the further process of reciprocal assimilation of vowels and consonants within the syllable, there took place (1) three palatalizations of velar consonants before (and, partly, after) front vowels (5th–9th century), which caused the inventory of Common Slavic consonants to increase, and (2) two delabializations of labialized vowels (7th–9th century).

Nothing is known of the dialectal differentiations of

Common Slavic prior to the 6th century AD. If such dialectal peculiarities did exist, they were probably lost during the great migrations of the Slavs, who, starting in the 5th and 6th century, gradually came to occupy the expanses of the Balkan peninsula, central Europe, and central and northern Russia. Many linguistic changes, which did not affect the Common Slavic language as a whole and were therefore of a dialectal nature, can be reconstructed for the period beginning in the 6th or 7th century. The isoglosses of this period run in various directions, sometimes crossing each other, and coincide neither with the boundaries of the three traditionally accepted groups of the Slavic languages (West, East, South), nor even with the boundaries of later Slavic languages. This is the period of the disintegration of Common Slavic, but prior to the formation of the historically attested individual Slavic languages. Certain parallels exist among the linguistic changes of this period and those of later periods in various parts of the territory of the Slavic peoples (eg, jers were lost in all parts, although that loss took place in various areas at different times during the 9th–13th century and had more or less divergent consequences). But the general trend in the 8th–12th century led rather to the accumulation of linguistic differences and thus to the gradual formation, in the long run, of structurally highly differentiated languages. Several of these languages reinstated, on a new foundation, the system of pitch oppositions in vowels and the predominance of open syllables that characterized Common Slavic (eg Serbo-Croatian); others lost the pitch oppositions in vowels, limited the role of open syllables, and developed the opposition in the palatalization of consonants (eg Russian, Polish). (See *Common Russian for more on the differentiation and, specifically, on the formation of the Ukrainian language.)

In morphology, Common Slavic inherited from Common Indo-European a rich and diversified inflection of nouns and verbs. The Common Slavic nominal and pronominal declensions yielded to many partial changes (stemming primarily from phonetic changes of the late period of Common Slavic) but survived as a system up to the historic period and into our time in all of the Slavic languages except Macedonian and Bulgarian. Yet even in late Common Slavic the transition had progressed from a nominal declension based on stems to one based on gender and on nominative case endings. The compound declension (which combined nominal and pronominal endings) became characteristic of adjectives; it was also formed in the late period of Common Slavic. However, verb conjugation underwent a fundamental restructuring, possibly still in the early period of Common Slavic. The Indo-European imperfect, perfect, and future were lost, as were the imperative and the optative (which was transformed into the new imperative), and forms of the middle voice. A new infinitive was developed. During the late Common Slavic period, the new imperfect and perfect arose, the formation of a new future tense had begun, and verbal aspects were developing rapidly.

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Commune. One of the forms of collective farming in which, in contrast to agricultural artels (see *Artel, *Collective farm), all means of production, including domestic work, are socialized, all labor is collective, and all income is distributed according to need. The Communist and early Bolshevik ideology and program stressed such forms of communal life as common meals in refectories, residence in dormitories, collective services (laundries, etc), collective upbringing of children in kindergartens, and so on.

The program of the CPSU from the very beginning provided for the formation of communes. In the Ukrainian SSR the first communes were established in 1919 on the estates of former landowners and monasteries. Their membership consisted of Red partisans, urban workers who had fled the cities to escape famine, and some hired laborers. There were 404 communes in Ukraine in 1919, 316 in 1925, and 412 in 1929 (2.9 percent of all collective farms). The size of these communal farms was small – 49 ha on the average. The state provided them with machines and did not tax them. In the 1930s the communes were given the status of agricultural artels.

Communications. The principal means of communication in Ukraine – mail, telegraph, telephone, radio, and television – are under the control of the All-Union Ministry of Communications in Moscow and, since 1955, of the Union-Republican Ministry of Communications in Kiev.

Postal services in Ukraine date back to the Princely period (when there were postal stations, with mail delivery by horses). In the Hetman state there were special Cossacks on the general and regimental staffs assigned to mail delivery. About 1750 the postal services came under government control. Since the end of the 19th century railroads have been extensively used for carrying mail. In the last few decades air transportation has also played a part. The growth of postal services can be seen from table 1 (percentage of USSR figures in parentheses). Thus, there was 1 post office per 415 sq km area and 25,000 persons in 1913, 1 per 72 sq km and 4,900 persons (in the USSR as a whole – 440 sq km and 3,800 persons) in 1940, 1 per 52 sq km and 3,880 persons (USSR – 300 sq km and 1,600 persons) in 1965, and 1 per 3.9 sq km and 2,800 persons (USSR – 179 sq km and 2,900 persons) in 1979. The annual average number of letters and parcels mailed was 8 per person (4 in the USSR) in 1913, 13 (14) in 1940, and 23 (23)

TABLE 1
Growth of postal services

	1913*	1928	1940	1960	1979
Number of communication centers (thousands)	1.4	2.6	8.4	9.7	16.5 (18.3)
Letters and parcels sent (millions)	270.5	170.1	530.5	803.2	1,769.7 (18.7)
Periodicals sent (millions)	105.8	84.0	1,264.5	3,031.8	8,863.9 (20.7)

*Excluding the Crimea

TABLE 2
Growth of telephone and telegraph communications

	1913*	1928	1940	1960	1979
Telegrams sent					
In millions	9.2	4.5	23.3	36.4	80.4
Per 100 persons	26	11	58	84	160.8
Number of long-distance calls					
In millions	–	3.7	19.1	31.2	274
Per 100 persons	–	9	44	73	550

*Excluding the Crimea

in 1965. The average is quite low compared with that of Western Europe and the United States.

Telegraph service dates back to the 1840s (in Galicia) and the 1850s (central and eastern Ukraine). A telegraph connection between Lviv and Vienna was established in 1846 and between Kiev and St Petersburg in 1855 (later between Kiev and Moscow). Telephone communication started in the 1880s. The first local telephone lines were installed in Odessa (1882), Lviv (1884), Kiev (1886), and Kharkiv (1888). Long-distance lines were not established until 1912 (Kharkiv-Moscow). Table 2 shows the development of telephone and telegraph communications in the Ukrainian SSR.

The number of telephones in the Ukrainian SSR increased from 187,400 in 1940 to 3,477,400 in 1979. Now all of the telephones are automatic, but in 1940 only one-third of them were automatic. In 1979 there was 1 telephone per 14.1 individuals in the Ukrainian SSR, compared to 1 telephone per 11.9 individuals in the USSR.

Communications specialists are trained at the Odessa Electrotechnical Institute of Communications and by tekhnikum specialists specializing in the field. (See also *Radio, *Television.)

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Communism. According to the generally accepted definition, communism is a classless and stateless socio-political system involving collective ownership of the means of production and consumer goods. An early form of this order can be found in the primitive clan system. Communism is also the name of the ideology and the movement that aims to bring about such an order in the future. Certain communist ideas can be found in ancient

Greek philosophers, early Christianity, medieval sects and peasant rebellions, and utopian literature. The term communism was first used by the French utopian thinker E. Cabet in 1840. The Communist League, which existed from 1847 to 1852, was the first communist political organization. K. Marx and F. Engels composed the Communist Manifesto for the league in 1848. Then, until 1917 there were no organizations bearing the name communist, and the term almost fell out of use. In 1918 the term acquired a particular meaning when the *Russian Social Democratic Workers' Party (Bolshevik) adopted the name Russian Communist Party (Bolshevik). Then, in 1919 the *Communist International (Comintern) was set up. From that time communism became a separate political movement, distinct from socialism. Its aim is to overthrow capitalism by violent, revolutionary means and to establish the dictatorship of the proletariat, which would bring about a Communist order. Since 1918 Communist parties have been founded in other countries. By 1980 there were 99 Communist parties around the world, with a membership of 75 million. Outside of the USSR, Eastern Europe, and the People's Republic of China there are eight million Party members.

Communist ideas were found among Russian political organizations in Ukraine: in the populist Kiev Commune (1873), cells of *Zemlia i Volia, *Narodnaia Volia (1876–85), the *South Russian Workers' Union (Odessa, 1875; Kiev, 1880), and the Marxist *Union of Struggle for the Liberation of the Working Class (Kiev and Katerynoslav, 1897). The Communist Manifesto appeared in Ukraine in the 1880s in Russian translation. In the 1890s students' and workers' circles in Kiev, Katerynoslav, Odessa, and Kharkiv studied Marxist literature. In the 1900s much Communist literature was published in Ukraine, particularly in Odessa. The communist utopias of Atlantikus (K. Balodis), A. Bogdanov, and others were very popular. Only the utopian-moralizing and science-fictional aspects of the communist ideology entered Ukrainian literature: in P. Myrny's *Son* (The Dream, 1905) and later V. Vynnychenko's *Soniashna mashyna* (The Solar Machine, 1928). Academic Marxism in Ukraine (M. Ziber) was not communist.

A spontaneous, Ukrainian-organized communist movement hardly ever existed. The *Communist Party of Ukraine (CPU) originated as a Russian organization, and it remains anti-Ukrainian in tendency to this day. The *Borotbists, the *Ukrainian Communist party (Ukapist), Vynnychenko's émigré Ukrainian Communist party, and other groups were not consistently Ukrainian Marxist-Communist organizations, but rather attempts to adapt to the Russian Bolshevik regime in Ukraine and to continue the struggle for independence under new circumstances. The Ukrainian national oppositions in the CPU, headed by V. Shakhrai, O. Shumsky, M. Khylovy, and M. Skrypnyk, were more spontaneous, yet they too were mainly reactions to Moscow's policy. The basic conviction of the Ukrainian national Communists was that communism could be realized only in a national form, that in order to win the Ukrainian masses for communism their national aspirations had to be satisfied. This meant that communism in Ukraine should take the form of a Ukrainian communist state supporting the Ukrainian language and culture, books, schools, etc, and not an alien, strange, and hostile Russian form imposed on the masses. To make

communism more palatable for the Ukrainian people, the Ukrainian Communists demanded greater autonomy for the Ukrainian SSR, *Ukrainization, and other measures. Moscow regarded these demands as symptoms of 'nationalism' and destroyed all Ukrainian national Communists during the 1930s. Although Ukrainian national Communism had no influence abroad, its ideas were identical with those defended by the national Communist movements in such countries as Yugoslavia, Poland, and Hungary in recent times.

In the early 1920s Communist organizations were established in Galicia – the *Communist Party of Western Ukraine – and in Transcarpathia – the *Communist Party of Transcarpathian Ukraine. *Sel-Rob and other organizations in Western Ukraine were Sovietophile, but not consistently Marxist. The same can be said of the 'progressives' among Ukrainian immigrants to the United States and Canada, of whom only a small fraction belong to a Communist party.

Communism as a blueprint of the future socioeconomic order is one of the key ideas of the *Communist Party of the Soviet Union (CPSU) and the CPU. At first the CPSU tried to put into effect so-called War Communism, in 1918–21, but had to renounce it and adopt the *New Economic Policy (NEP). With the introduction of the *five-year plans, the abolition of private capital and the market, the centralization of planning, *collectivization, and the institutionalization of what is in fact forced labor, the CPSU declared that all these measures established socialism and paved the way for communism. But all these pseudo-theories are merely adaptations to the internal political situation. Not only the deadlines for the building of communism, but even the main features of communism are changed to suit the current conditions: as J. Stalin introduced the terror, he asserted, contrary to Marx, that the role of the state would increase, not diminish, in the process of realizing communism. After Stalin's death this thesis was rejected in theory, but it continues to hold in practice. According to the latest promises, the era of communism is to begin in the 1980s (new program of the CPSU). Concrete results are more noticeable today in the growth of Soviet military might than they are in the building of communism.

In foreign relations the most important development is the schism between Soviet and Chinese communism, which occurred at the beginning of the 1960s.

On the national question both Marx and the CPSU predict that all nations, cultures, and languages will merge and disappear, although Marx thought that this would be a long, worldwide process, while Stalin, as the spokesman of Russian chauvinism, held that under communism all the nations of the Soviet Union should be submerged in the Russian nation and their languages replaced by Russian. After some hesitation in 1956–8 owing to the political situation, most Communist theoreticians and particularly the Russians continue to assert that with the coming of communism Russian culture and language should prevail throughout the USSR. At the beginning of the 1970s these theoreticians won the acceptance of the concept of the 'Soviet people' as a normative one. The Soviet people is defined as a new, supranational, historical society of individuals. The *nationality policy of the CPSU is directed towards achieving this end. (See also *Marxism, *Leninism, *Socialism.)

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Yearbook on International Communist Affairs (Stanford 1966–80)
 V. Holubnychy

Communist International (Comintern), known also as the Third International. International association of Communist parties around the world, which was formed in Moscow in 1919. At first the Comintern regarded itself as the world Communist party, responsible for bringing about a world revolution. From 1921 the member parties were regarded as sections of the Comintern, and the Russian party became the dominant section. Moscow was always the seat of the Comintern. Under J. Stalin the Comintern with all its sections became an instrument of Soviet foreign policy and espionage. This led to prolonged crises and various oppositions within the Comintern, which Stalin crushed by using terror, even outside the Soviet Union. The Comintern was headed consecutively by G. Zinoviev, N. Bukharin, G. Dimitrov, and D. Manuilsky. It held seven world congresses. To allay the fears of the Western Allies, Stalin disbanded the Comintern in 1943. The Cominform, or the Information Bureau of Communist Parties, functioned in 1947–55, but it consisted only of the European Communist parties and was never as important as the Comintern.

In spite of the fact that it belonged to the Russian Communist Party (Bolshevik) (РСР(В)), the Communist Party (Bolshevik) of Ukraine (СР(В)У) always formed a separate section of the Comintern, having at first three votes and then only one. The first manifesto of the Comintern was signed on behalf of the СР(В)У by M. *Skrypnyk in 1919. In 1921 O. Shumsky sat on the executive committee of the Comintern. The СР(В)У was represented at congresses of the Comintern by S. Hopper, F. Kon, M. Popov, and others. In 1920 the Galician Communists formed a separate section in the Comintern. In 1919–20 the *Borotbists demanded that they be admitted to the Comintern as an independent Ukrainian party, but the РСР(В) saw to it that the demand was rejected.

In 1919–21 Ukrainian political problems were often debated in the Comintern. The Fifth Congress in 1924 declared that the Ukrainian problem was of international significance and that its solution in the Ukrainian SSR would determine the attitude of the peoples of Eastern and Southern Europe to the Soviet Union. In 1925 the Comintern approved the dissolution of the *Ukrainian Communist party (УКР) and justified this by saying that the Ukrainian SSR was an independent Soviet state and consequently there was no need to demand its independence as the UKP did. In 1927–9 the Comintern heatedly debated the 'nationalist deviations' of Shumskyism-Khvylovyism (see O. *Shumsky and M. *Khvylovy) and Moscow's *nationality policy in Ukraine. The *Communist Party of Western Ukraine (КРЗУ) accused the СР(В)У before the Comintern of persecuting Ukrainian Communists, but under Russian pressure the Comintern condemned the КРЗУ. M. Skrypnyk's case and the famine in Ukraine were raised at the Thirteenth Plenum in 1933 and at the Seventh Congress in 1935.

The СР(В)У did not belong independently to the Cominform. Only in 1956–8 were representatives of the СР(В)У again included in official delegations of the CPSU to some international Communist conferences.

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Communist party education. Component of the ideological-educational work of the CPSU. It has a dual purpose: (1) to train leaders professionally for all levels of the Party and government apparatus, and (2) to raise the level of ideological-political consciousness among Party members and non-Party activists. The latter aim is pursued by means of a system of political self-education, mass-education discussion circles on current political questions, seminars on the history of the CPSU or on Marxism-Leninism, raion night schools, 'universities of Marxism-Leninism,' and so on. Non-Party members are encouraged to participate in these groups, particularly if they are involved in the fields of education and culture. An emphasis is placed on organized forms of Communist education, such as discussion groups and seminars. Self-education groups are supervised by lecturers from primary organizations' 'cabinets of political education.'

The system for training political cadres has undergone many changes since its inception after the Bolshevik revolution. In 1920 the Ukrainian Central Party School was established in Kharkiv. In the following year it was renamed the Higher Party School of the Central Committee (CC) of the СР(В)У and in 1922, the Artem Communist University. This school trained Party apparatchiks, propagandists, and lecturers on politics. After collectivization the university was turned into the Higher Communist Agricultural School in 1932 to train leading cadres for the raions, collective farms, state farms and other Party-government institutions. In 1939 this school became a republican two-year Party school. To train Party and government cadres at lower levels, mostly at the raion level, government-Party schools of a lower and an intermediate type were introduced in Ukraine in the 1920s. By 1927 there were 47 such institutions, with an enrollment of 5,160. In 1936 they were turned into oblast agricultural schools for training leading cadres for collective and state farms and machine tractor stations. In 1921 a chair of Marxism was established in Kharkiv as a research institu-

tion in the field of ideological-political education. In the following year it became the Ukrainian Institute of Marxism, and in 1924 the Ukrainian Institute of Marxism-Leninism. Its departments eventually became independent institutes and in 1931 were organized into the *All-Ukrainian Association of Marxist-Leninist Scientific Research Institutes (VUAMLIN). Because almost all of its staff members (Ye. Hirchak, S. Semkovsky, P. Demchuk, V. Yurynets, and many others) were arrested during P. Postyshev's rule in Kharkiv and because it had emphasized the nationality question (a special chair under M. Skrypnyk was devoted to it), the association was dissolved soon after it had been transferred to Kiev in 1934. It was replaced by the institutes of history, philosophy, and economics of the Academy of Sciences of the Ukrainian SSR.

Since the Second World War the Higher Party School of the Central Committee of the Communist Party of Ukraine, which was formed in 1949 out of the republican two-year Party school, has been the highest institution of Party education in Soviet Ukraine. It has a four-year curriculum designed to prepare cadres for Party, government, newspaper, and similar posts at the republic and oblast levels. In 1956 oblast government-Party schools at a secondary school level were reopened to prepare leading cadres for the raions, state farms, and collective farms, as well as propagandists at the lower level.

Since 1964-5 the main forms of Party education at the lowest level have been (1) elementary political schools and schools teaching the foundations of Marxism-Leninism, with a program of 64 hours of classes per year; and (2) universities of Marxism-Leninism, which follow the program of the Higher Party School and include departments for Party executive personnel that help Party committees organize ongoing political courses for economic cadres and middle-level functionaries. Since February 1967 permanent monthly courses for retraining leading Party and state cadres have existed in a number of cities. In 1967-8, 2,440,000 persons, of whom 1,730,000 (70.9 percent) were Party members or candidate members, were involved in the system of Party education. Between 1946 and 1967, 6,456 individuals graduated from the Higher Party School, and 17,229 from two-year and three-year oblast schools, while 282 candidates from Ukraine graduated from the Academy of Social Sciences of the CC of the CPSU and 277 from the Higher Party School of the CC of the CPSU. Another 6,430 graduated through correspondence courses.

Ideological education is not restricted to Party schools; it is also part of the system of scientific-research and educational institutions that includes the Academy of Sciences of the Ukrainian SSR, whose institutes of history, philosophy, and economics are more propagandistic than scholarly in nature; the universities, where Party history and Marxism-Leninism are taught in all departments; and secondary schools, in which courses on the constitutions of the USSR and the Ukrainian SSR and social studies are compulsory.

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I. Bakalo

Communist Party of Canada. The Communist Party of Canada (CPC) was founded in 1921, with Ukrainians M. *Popovich, J. Boychuk, and J. Navis (I. Navizivsky) participating. By the early 1930s Ukrainians were the largest group in the CPC after the Finns, forming approximately one-third of the membership. Most also belonged to the pro-Communist *Ukrainian Labour-Farmer Temple Association (ULFTA). CPC control was exercised through sections within the party until 1925 and through direct party representation in organizations like the ULFTA until 1935. Between 1928 and 1931 Ukrainian and other CPC leaders clashed over Ukrainian reluctance to accept the intensification of the class struggle. During the 1920s the CPC's failure to question the 1933 famine and Stalinist purges in Soviet Ukraine led to the defection of Ukrainians under D. Lobay. Since 1945 Ukrainian membership in the CPC has decreased, although liaison between the CPC and the *Association of United Ukrainian Canadians (AUUC), which succeeded the ULFTA, has been maintained by such key AUUC functionaries in the CPC as Boychuk, Navis, J. Weir, P. Krawchuk, and P. Prokop. In 1967 the CPC, at AUUC insistence, sent a delegation to investigate Russification in Ukraine; its critical report was withdrawn under Soviet pressure, over the objections of Ukrainian-Canadian Communist leaders. The 1968 invasion of Czechoslovakia, officially supported by the CPC, and restricted travel in Soviet Ukraine have further alienated Ukrainians from the CPC, which continues to maintain a pro-Soviet position.

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V. Markus

Communist Party of Eastern Galicia. See Communist Party of Western Ukraine.

Communist Party of the Soviet Union or CPSU. Russian totalitarian political organization that has held power in Russia since 1917 and in the USSR, including Ukraine (see *Communist Party of Ukraine), since 1922. Formally, the Party embraces Marxism and Leninism as its ideology.

The CPSU is an offspring of the revolutionary circles of the 19th-century Russian intelligentsia and bourgeoisie, which were supported by the urban proletariat. It arose out of the split in the *Russian Social Democratic Workers' party (RSDRP) into Bolsheviks and Mensheviks in 1903. In 1912 it began to shape itself into a separate party under the name Russian Social Democratic Workers' Party (Bolshevik), but it assumed its final form only during the revolutionary events of 1917. At its sixth congress in July 1917 the Party set itself the goal of taking over the government, and it achieved this with the

*October Revolution. At the time the Party had only 115,000 members. Its leaders included V. *Lenin, L. *Trotsky, G. *Zinoviev, L. Kamenev, N. Bukharin, A. Rykov, and J. *Stalin. In March 1918 its name was changed to the Russian Communist Party (Bolshevik) or RCP(B).

During 1918–22 the RCP(B) carried out a radical social revolution in Russia and nationalized the property of Russian and foreign capitalists. By fanning and manipulating the revolutionary mood of the peasantry and workers, the Party preserved its dictatorship during the civil war against White Russian forces. Having achieved victory in Russia, the RCP(B) then intervened militarily in the affairs of non-Russian national states that had established themselves during the revolution, including Ukraine, and tried to annex them by force to the Russian Soviet Federated Socialist Republic (RSFSR). In 1918–20 the RCP(B) tried to introduce a form of Communist society and economy known as *War Communism, but this effort ended in an economic crisis and revolts against the Soviet government. In March 1921 Lenin conceded that this policy was wrong and introduced the *New Economic Policy (NEP). On the nationality question the Party proclaimed Lenin's slogan 'self-determination up to and including separation' but in practice defended a unitary Russian state. Only in the course of subjugating the national republics that had broken away from Russia in 1917–18 did the RCP(B) recognize the federal form of the Soviet state, in order to get these republics to merge with the RSFSR while preserving a certain autonomy. The idea of merging was opposed by the national republics and their Communist leaders, and in 1922 Lenin agreed to a compromise – the republics were to be preserved, and their national cadres and cultures were to develop within the framework of the USSR.

During 1922–7, that is, during Lenin's illness and after his death, a bitter struggle developed in the Party between Stalin's and Trotsky's factions. Stalin, who became secretary general of the Party in 1922, took a conservative line, while the Trotskyists demanded a revolutionary line in foreign affairs and rapid industrialization and collectivization at home ('permanent revolution'). They also demanded democracy and freedom of speech within the Party and criticized Stalin for bureaucratizing the Party and leading the revolution astray. Stalin was supported by the Party apparatus, which he had created. Having expelled the Trotskyists from the Party, Stalin adopted part of their program and took a course towards the left. A revolution in Europe seemed out of the question; hence, Stalin decided to build 'socialism in one country' by carrying out a rapid industrialization and militarization and then spreading revolution to other countries by force of arms.

Rapid industrialization was accompanied by the elimination of the NEP and the forced *collectivization of agriculture. This was opposed by a faction on the right led by N. Bukharin. The struggle in the Party went on from 1928 to 1930 and ended with Stalin's victory. In April 1929 the All-Union Communist Party (Bolshevik) (VKP[B]) adopted the First *Five-Year Plan and, in November of that year, a resolution on collectivization. In 1930 Stalin announced that the USSR had entered the period of socialism; in 1934, that socialism had already been established; and in 1937, that a classless society had been achieved in the USSR. Although there was no longer

any organized opposition within the Party, in 1934 Stalin began to arrest his former opponents and in 1936–8 unleashed the Yezhov terror against the Party and the people at large. In these years 900,000 members were expelled from the Communist party and arrested. This was 47 percent of the Party's total membership in 1935, including 71 percent of the Central Committee membership. All the surviving leaders of the October Revolution – Zinoviev, Bukharin, Rykov, and others – were sentenced to death at three show trials in Moscow.

During these purges the composition of the VKP(B) changed drastically. Instead of committed Communists and revolutionaries, as in Lenin's time, the Party members were mostly careerists without political convictions, obedient servants of Stalin's dictatorship. The Party magnified the cult of Stalin to the dimensions of idolatry and carried out his slightest whim. The Russians, whose national interests coincided with Stalin's centralism, constituted the absolute majority in the new bureaucracy. Soon these changes were reflected in the official Party ideology: Communist slogans became muted, and their place was taken by explicit Russian nationalist propaganda. This fact was clearly evident during the German-Soviet war of 1941–5. After the war Russian chauvinism was fostered, particularly by A. *Zhdanov, and became one of the main instruments of Party policy. The degeneration of Stalin's regime before his death in 1953 was manifested in such events as secret conspiracies and anti-Semitic campaigns (1949–53). The Party's foreign policy led to a break with the Yugoslavian Communists in 1948, the cold war, and the arms race.

After Stalin's death the leadership of the CPSU – the name adopted in 1952 – consisted of men who had been selected and trained by Stalin. They formed a 'collective leadership,' which lasted only four months. In the summer of 1953 L. Beria was arrested and later that year was executed. G. Malenkov fell in 1955, followed by G. Zhukov, V. Molotov, L. Kaganovich, and others in 1957. In 1956 the 20th Party Congress condemned in moderate terms the cult of Stalin's personality and the Yezhov terror, but did not touch the major part of Stalin's legacy. In 1953 N. *Khrushchev assumed the Party leadership and brought into power new people with no established reputations or political convictions. Stalin's terror and the totalitarian system did not permit new ideologues or independent leaders to develop within the Party.

Khrushchev's failures in foreign policy and internal affairs, mainly in the economic sector, and the disorganization brought about by his separation of local and oblast Party agencies into industrial and agricultural committees, led to his downfall in October 1964. He was replaced by L. *Brezhnev, who unified the divided CPSU and to some extent applied the principles of so-called collective leadership. The state apparatus was headed by A. Kosygin until 25 October 1980, while M. Suslov, a Russian nationalist and Stalinist, was in charge of ideology, including the nationality question. In 1977, with the change of the USSR constitution, Brezhnev became chairman of the Presidium of the Supreme Soviet of the USSR, that is, the president of the state. Brezhnev succeeded in combining a flexible foreign policy of détente with the growth of Soviet military might, a conservative internal policy, and strict control over the police agencies. Brezhnev died in late 1982 and was succeeded by Yu. *Andropov, who assumed all of Brezhnev's functions,

including chairmanship of the Presidium of the Supreme Soviet. No special changes in ideology and political strategy of the CPSU were introduced by Andropov.

Since the 1960s several Ukrainians have had some influence in the apparatus of the Central Committee of the CPSU: V. Titov, secretary of the CC CPSU and president of the Organization Committee of the CC (1962–5); M. *Pidhorny, secretary of the CC CPSU (1963–5); P. *Shelest, member of the Politburo of the CC CPSU (1964–73); and V. *Shcherbytsky, member of the Politburo of the CC CPSU since 1971.

According to its program the CPSU is committed to the building of communism and to its expansion around the world. But the present leadership interprets the building of communism not as social transformation, but as technological and economic development (eg, the industrialization of Siberia). Democratic freedoms are unnecessary and even detrimental to forced and rapid economic growth. Hence, in spite of the reforms that were introduced after Stalin's death, the general Stalinist system and program are still in force in the USSR. The national and social interests of the ruling Russian bureaucracy continue to coincide with the program of 'building communism.'

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Communist Party of Transcarpathian Ukraine (Komunistychna partiia Zakarpatskoi Ukrainy). Party formed in March 1920 in Uzhhorod out of extreme-left socialist groups and known at first as the International Socialist Party of Subcarpathian Ruthenia. In 1921 it became a provincial organization of the Communist Party of Czechoslovakia. In its composition the party was multinational; Hungarians and Jews were the majority in the leadership, but with time more and more Ukrainians assumed a leading role. Until 1925 the party had no clear policy on the nationality question: some of its publications aimed at the Ukrainian population were printed in Russian or in an artificial local dialect. In the 1925 and 1935 elections to the Czechoslovakian parliament and senate, the party received the largest number of votes (20–30 percent) of any of the many competing parties. Among its main Ukrainian leaders were the parliamentary deputies and senators I. Mondok, I. Lakota, M. Sydoriak, I. Bodnar, P. Fushchych, K. Reshchuk, and O. Borkaniuk. The party belonged to the Comintern through the Communist Party of Czechoslovakia, and the party's delegates often spoke at the Comintern plenums and congresses in Moscow. The party co-operated closely with the leadership of the CP(B)U in Kharkiv.

The party's official press consisted of the newspapers *Karpats'ka pravda* (1923–38) and the Hungarian-language *Munkás újság* (The Workers' Paper). In the fall of 1938 the party was dissolved along with other parties by the Czechoslovakian central government, but it continued to work underground during the Hungarian occupation until 1944. When Soviet troops arrived, the party was formally restored on 19 November 1944 and conducted a campaign for the unification of Transcarpathia with the Ukrainian SSR. On 15 December 1945 the party was

admitted to the CP(B)U as an oblast organization. In 1944–5 the party's first secretary was I. Turianytsia.

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Communist Party of Ukraine or CPU (Komunistychna partiia Ukrainy). Known until 1952 as the Communist Party (Bolshevik) of Ukraine, or CP(B)U, the CPU is a part of the *Communist Party of the Soviet Union (CPSU), which embraces the Communists of the Ukrainian SSR and controls all aspects of society. The CPU accepts *Marxism as its ideology and, according to its political program, claims to be building communism in Ukraine.

The CP(B)U arose through the association of local groups of the Russian Social Democratic Workers' Party (Bolshevik) (RSDRP(B)) in Ukraine. When it came to power, the Party was joined by small groups of the *Borotbists and *Ukrainian Communist party members as well as Jewish left-wing socialists. The founders and first leaders of the CP(B)U were predominantly Russian or Jewish members of the intelligentsia. The rank and file consisted of Russian and nationally indifferent Ukrainian workers in large industrial cities. At the time of its founding in 1918 no more than 7 percent of the Party's membership considered itself Ukrainian. The Ukrainian policy of the CP(B)U was defined at its founding conference as follows: 'The Conference of the CP(B)U considers the task of our party in Ukraine to be: to struggle for the revolutionary union of Ukraine with Russia on the principles of proletarian centralism within the boundaries of the RSFSR.'

The Bolsheviks in Ukraine separated themselves from the Mensheviks and formed their own organizations only in 1917. In the summer of 1917 the Central Committee (CC) of the RSDRP(B) brought the Bolsheviks in Ukraine under two territorial organizations: the regional organization of southwest Ukraine, with a central office in Kiev, and a provincial organization of the Donets-Kryvyi Rih Basin, with offices in Kharkiv and Katerynoslav. The Kiev Bolsheviks, influenced by Ukrainian national Communists, had a greater respect for the Ukrainian national revolution and voted against preparations for the October Revolution, considering it unrealistic under the prevailing conditions in Ukraine. The Bolshevik groups from Kharkiv, however, favored the seizure of power by the soviets. At the Party conferences held in July and December of 1917 V. Zatonsky, V. Shakhrai, and Yu. Lapchynsky demanded that the Bolshevik organizations throughout Ukraine be merged into one Ukrainian Communist party, which would participate in the Ukrainian national revolution in order to gain control of it. The CC of the RSDRP(B) and the Kharkiv-Katerynoslav organizations, however, underestimated the importance and strength of the national renaissance in Ukraine and tried to separate themselves from Ukraine by creating the 'independent' *Donets-Kryvyi Rih Soviet Republic in Ukraine's industrial region. Only in 1918, when events forced the Bolsheviks to recognize the existence of the

Ukrainian National Republic and then to begin military operations against it and to set up their own government in Kharkiv to challenge the authority of the Central Rada, did the Bolsheviks agree to form a single Communist Party of Ukraine. At the Party conference in Tahanrih on 20 April 1918 M. Skrypnyk, with the support of the Kiev Bolsheviks, overcame the opposition of the Russian delegates and forced through a resolution setting up the CP(B)U as an independent party with no organizational subordination to the Russian Communist Party (Bolshevik) (RCP(B)).

However, the first congress of the CP(B)U, which took place in Moscow on 5–12 July 1918, revoked the resolution of Tahanrih and declared that the CP(B)U was an integral part of the RCP(B) and was subject to its central committee. There was a fierce struggle over revolutionary tactics in Ukraine between the Kiev and Kharkiv-Katerynoslav groups at this and the two subsequent congresses. After each unsuccessful attempt of the CP(B)U to gain the support of the Ukrainian people, particularly in 1919 and 1920, a Ukrainian national opposition (led by V. Shakhrai, Yu. Lapchynsky, and later the former Borotbists) sprang up in the Party, demanding its separation from the RCP(B). But Moscow and the Russian majority in the CP(B)U consistently suppressed each opposition group, treating it as a manifestation of Ukrainian nationalism.

The CP(B)U came to power in Ukraine only through the support of the RSFSR occupation army and had to move its

headquarters to Moscow several times. It became firmly established only after the final occupation of Ukraine by the Bolsheviks. The Party was not very large or popular (see table 1). Only 19 percent of its membership in 1926 was Ukrainian, even after the left wing of the Ukrainian Social Democratic Workers' Party (Independent) and the Borotbists (Ukrainians constituted 52 percent of the industrial proletariat at the time) had joined the Party. Politically the CP(B)U was sectarian, and its socioeconomic policies encountered popular resistance from the very beginning. In introducing *War Communism in Ukraine, the Party did not want to distribute the landowners' estates among the peasantry; instead it tried to turn them forcibly into state farms and communes. Along with the government requisitioning of farm products, this policy sparked peasant revolts. In 1920 a workers' opposition emerged in the CP(B)U which, with the help of workers' strikes, took over the leadership of the Party at the fourth congress and revoked the economic policy of War Communism. This faction was suppressed by administrative means by the Central Committee of the RCP(B).

The power of the CP(B)U became firmly established in Ukraine only during the NEP period, and particularly after the Borotbists and Ukrainian Communist party had joined the Party. A struggle over *nationality policy continued in the Party throughout the 1920s. When, in 1922–3, J. Stalin and the CC of the RCP(B) renewed their proposal to abolish the Ukrainian SSR and the other Union republics and to incorporate them as autonomous repub-

TABLE 1
Congresses of the CP(B)U and CPU

No.	Date	Number of members and candidates (in 1,000s)	Percentage of Ukrainians	First secretary of CC during congress
1	5–12 July 1918	4.4	7 ¹	Y. Piatakov
2	17–22 Oct 1918	5.0	– ³	F. Artem
3	1–6 March 1919	16.4	– ³	E. Kvirring
4	16–13 March 1920	33.5	– ³	S. Kosior
5	17–20 Nov 1920	42.0	19	V. Molotov
6	9–13 Dec 1921	68.1	22	D. Manuilsky
7	4–10 Apr 1923	54.8	24	E. Kvirring
8	12–16 May 1924	105.0	33	E. Kvirring
9	6–12 Dec 1925	167.6	40	L. Kaganovich
10	20–29 Nov 1927	203.6	52	L. Kaganovich
11	5–15 June 1930	270.1	53	S. Kosior
12	18–23 Jan 1934	469.8 ²	60 ²	S. Kosior
13	27 May–3 June 1937	– ³	– ³	S. Kosior
14	13–18 July 1938	306.5	– ³	N. Khrushchev
15	13–17 May 1940	636.9	63	N. Khrushchev
16	25–28 Jan 1949	684.3	– ³	N. Khrushchev
17	23–30 Sept 1952	777.8	58 ¹	L. Melnikov
18	23–26 March 1954	833.8	– ³	O. Kyrychenko
19	17–21 Jan 1956	895.4	– ³	O. Kyrychenko
20	16–19 Jan 1959	1,282.5	60	M. Pidhorny
21	16–19 Feb 1960	1,388.5	– ³	M. Pidhorny
22	27–30 Sept 1961	1,580.2	– ³	M. Pidhorny
23	15–18 March 1966	2,122.8 ⁴ or 1,961.4 ⁵	– ³	P. Shelest
24	17–20 March 1971	2,534.6 ⁴ or 2,378.8 ⁵	– ³	P. Shelest
25	10–13 Feb 1976	2,625.8	– ³	V. Shcherbytsky

¹Calculated

²In October 1933

³Unpublished

⁴Figures presented by Shelest at the congress

⁵Figures from *Ezhedodnik Bolshoi sovetskoi entsiklopedii*

lics into the RSFSR, the Politbureau of the CC of the CP(B)U rejected the proposal, and the Ukrainian delegates in Moscow, led by M. Skrypnyk, H. Hrynko, and O. Shumsky and supported by the national Communists of other republics and by V. Lenin, overcame the Russian chauvinists in the Party. They saved the Ukrainian SSR, although they had to accept a compromise in the form of the USSR as a federated state.

A more serious conflict in the CP(B)U arose over *Ukrainization. The non-Ukrainian majority in the Party, led by E. Kvirning and D. Lebed, stubbornly opposed both the promotion of Ukrainian personnel to the Party's and republic's leadership and the propagation of the Ukrainian language and culture. This pro-Russian wing was sharply attacked by the national opposition in the Party, led by O. Shumsky and M. Khvylovy and widely supported by the Ukrainian intelligentsia and young people as well as by M. Skrypnyk. Faced with this united front, the CC of the All-Union Communist Party (Bolshevik) (VCP(B)) recalled Kvirning from Ukraine. But in 1925 it replaced him at the head of the CP(B)U with L. Kaganovich and instructed Kaganovich not to stop Ukrainization, but to divide the Ukrainian national Communists and suppress them. Kaganovich fulfilled his assignment. Skrypnyk and some of the Ukrainian Communists were forced to take a stand against Shumsky and Khvylovy, who, distrusting the Russian chauvinist bureaucracy, issued the call 'away from Moscow.' During 1926-8, 36,300 members, or 12.5 percent of the membership, were expelled from the CP(B)U. The *Communist Party of Western Ukraine supported the Shumskyists. At the same time the CP(B)U conducted a struggle against the Trotskyist opposition within its ranks.

After his victory over Trotsky and Bukharin, Stalin established his dictatorship over the Party and government. Political power was strictly centralized in the USSR, and both the Party and society became bureaucratized. Stalin's centralization found a natural ally in Russian chauvinism and its champion - the Russian bureaucracy. Local national autonomy was seen as a hindrance; hence, in 1933-4 Stalin abruptly changed the nationality policy of the VCP(B). He condemned 'local nationalism' as the principal enemy of centralism and ordered that Ukrainization be stopped. During this period the forced collectivization of the peasantry and the elimination of the kulaks were carried out, accompanied by *famine. The CP(B)U went through a severe crisis during these changes of policy: in the first phase of collectivization and the anti-kulak campaign in 1929-30, 26,700 members were expelled, and some of them were arrested. During the famine of 1932-3, 51,000 more members were expelled. The demands of Skrypnyk and some of the other leaders of the CP(B)U that obligatory grain delivery quotas be lowered and the famine stopped were regarded by Stalin as placing the interests of the Ukrainian peasantry above the interests of socialism, and Skrypnyk's followers were accused of nationalism. Immediately after this, Ukrainization was halted, and its promoters, as well as numerous Ukrainian writers and cultural figures, were killed. An additional 27,500 members were expelled from the CP(B)U. During the whole crisis 46 percent of the CP(B)U's membership was expelled and persecuted, including 49 percent of the members of its central committee.

The campaign of terror was directed by the second secretary of the CC of CP(B)U, P. Postyshev, who was sent

from Moscow in January 1933 with a large number of Russians to replace the purged officials and to take over the Party and government machine in Ukraine. Postyshev eliminated every Ukrainian Communist who at any time had been a Borotbist, Ukapist, Shumskyist, Skrypnykist, Trotskyist, or any other oppositionist. Almost the whole generation of revolutionaries that had created the CP(B)U and established Soviet power in Ukraine was destroyed. Although new members were admitted to the Party in 1934 and the proportion of Ukrainians increased to 60 percent, the new members were careerists who blindly accepted every change of policy. Twenty percent of the CP(B)U's members were apparatchiks, that is, employees of the Party, while the proportion of workers decreased from 58.5 percent in 1921 to 41.1 percent in 1933. The Party's new statutes of 1934 transformed it into an economic-administrative institution that began to control all sectors of society. The CP(B)U enforced a monolithic discipline among its members by means of privileges and fear.

In 1936-8 the completely loyal CP(B)U underwent another great purge. Considering war with Germany and Japan to be inevitable, Stalin decided to uproot well in advance all 'potential double-dealers' who could become 'traitors.' In 1936, 45,000 members of the CP(B)U were expelled and arrested. In 1937-8, when N. Yezhov headed the NKVD, another 162,000 members, or over 50 percent of the Party's total membership, were purged. In the course of this campaign even P. Postyshev and S. Kosior (first secretary of the CC of the CP(B)U in 1930-37) turned against Stalin and were executed. In the second half of 1937 almost all the members of the CC CP(B)U and the government of the Ukrainian SSR were shot. In 1938 N. *Khrushchev, with a large group of Russian Communists, came from Moscow to take over the leadership of the CP(B)U. He also promoted hitherto-unknown Ukrainian Party functionaries of the raion level to important positions in the Party and the government.

In the 1930s the CP(B)U finally lost all contact with the Ukrainian people. The lack of popular support became apparent during the German-Soviet war, when the Party could neither organize a strong underground in the German-occupied territories nor bring the popular-resistance movement under its leadership. Almost all Party members either fled east or were mobilized into the army. Not more than 1 percent of the CP(B)U membership remained in Ukraine, and most of these members fought with the Soviet partisans in Polisia, not in the underground.

After the war, as a result of its powerful administrative machine, based primarily on the secret police, the CP(B)U quickly consolidated its authority in Ukraine and organized the reconstruction of the economy. But politically and ideologically it remained a lifeless body: no programmatic, theoretical, or international-political problems were discussed at its congresses any longer. There was no opposition in the Party. The mild purges of 1946 and 1949-52, in which 3 percent of the members were expelled from the party for inactivity, disloyalty during the war, or manifestations of Ukrainian 'nationalism' or Jewish 'cosmopolitanism,' did not disrupt the general routine. The only ideological problem that has perturbed the CP(B)U since the war is 'Ukrainian bourgeois nationalism.' In accordance with the directives of A. Zhdanov and L. Kaganovich, the CP(B)U became a manifest champion of

Russian chauvinism: praising everything Russian, it cultivated an inferiority complex among Ukrainians, systematically hampered and destroyed Ukrainian culture, and permitted extensive Russification of Ukrainian education. The *Russification policy and chauvinist propaganda reached their greatest intensity during the secretariat of L. Melnikov in 1950–3. Stalin's death and, particularly, Khrushchev's criticism of Stalin at the 20th Congress of the CPSU, followed by the defeat of the opposition led by V. Molotov, L. Kaganovich, G. Malenkov, and G. Zhukov in 1956–8, ended in the condemnation of Stalinism, but not of Russian chauvinism. The Communist Party of Ukraine continued to be a force hostile to the Ukrainian people. The fact that only a little more than 2 percent of Ukraine's population belonged to the Party testifies to its unpopularity. In 1956, for every 1,000 inhabitants of Ukraine, only 22 were Communists (38 in the RSFSR).

By the end of 1958 the CPU had 1,095,520 members and candidates. Of these, 60.3 percent were Ukrainian, 28.2 percent Russian, and 11.5 percent of other nationality. Twenty-five percent of the members had joined the Party before the war, 33 percent during the war and 42 percent after the war. According to age, 17.6 percent of the members were 30 or under, 36.9 percent were 31–40, 28.2 percent were 41–50, and 17.3 percent were over 50. Women constituted 17.5 percent of the membership. Forty percent of the members had completed secondary and higher education (in 1940 only 19 percent had done so). Twenty-nine percent of the members were employed in industry, construction, and transportation, 19 percent in agriculture, and 52 percent in administrative or academic work. (The respective figures for 1949 were 35 percent, 19 percent, and 46 percent.) The Party consisted of 52,983 local cells, attached to various plants, institutions, organizations, villages, and towns.

In the 1960s and early 1970s, when M. *Pidhorny (Podgorny) and P. *Shelest were first secretaries of the CPU, some elements of the Party adopted a position on the nationality question that diverged somewhat from extreme Russian chauvinism. At the same time cautious attempts were made to increase the Party's membership. In January 1959 only 5.05 percent of the population in Ukraine over 20 years of age belonged to the CPU, compared to the 6.6 percent of the Soviet population that belonged to the CPSU and 7.81 percent of the RSFSR

population. Pidhorny and Shelest tried to expand the Party rapidly. Between the 20th congress in 1959 and the 24th congress in 1971 the CPU grew from 1,282,500 to 2,534,600 members and candidates, an increase of 97.6 percent. At the same time the CPSU grew by only 43 percent.

With the general increase in membership the proportion of Ukrainians in the CPU increased also (see table 2). In spite of these results, the number of members and candidates, even in 1971, remained disproportionately small. To some extent the continued weakness of the CPU is attributable to its weakness in the western oblasts of Ukraine. The reduced, but by no means eliminated, underrepresentation of Ukrainians in the CPU also reflects the privileged position of the Russians in Ukraine. Furthermore, the position of Ukrainians in the CPSU is relatively weak: in 1967 only 4.9 percent of all Ukrainians (residing in or outside Ukraine) were members of the CPSU, compared to 6.4 percent of Georgians, 6.1 percent of Russians, 5.6 percent of Armenians, and 4.7 percent of Belorussians.

P. Shelest tried to defend the economic interests of the Ukrainian SSR, particularly its coal and other heavy industries. Some steps were also taken to improve national-cultural conditions in Ukraine. In August 1965, with the approval of the Party leadership, plans were drawn up to partly de-Russify the institutions of higher learning, which are under the Ministry of Higher Education of the Ukrainian SSR. But the plans were never implemented, owing to 'parental protest.' Instead, in August and September 1965, on orders from the Kremlin, the first wave of arrests swept Ukraine. To protest this persecution of nationally conscious Ukrainian intellectuals, I. Dziuba addressed a memorandum to Shelest – a book-length manuscript entitled *Internatsionalizm chy rusyfikatsiia?* (Internationalism or Russification?). In November 1966 Shelest spoke at the Fifth Congress of the Writers' Union of Ukraine and promised Party support for those who cultivated 'our beloved wonderful Ukrainian language.' In March 1968 F. Ovcharenko, who was relatively sympathetic to the needs of the Ukrainian intellectuals, was appointed secretary for ideology at the CC of the CPU. Shelest's book *Ukraino nasha radians'ka* (Our Soviet Ukraine) appeared in 1970. In it the development of the Ukrainian SSR into a mighty European state is presented in the spirit of Leninist nationality policy.

TABLE 2
Nationality of members and candidate members of the CPU

	1958	1965		1968		1971		1978
	%	no.	%	no.	%	no.	%	%
Ukrainians	60.3	1,174,518	64.2	1,391,682	65.1	1,557,378	65.5	65.8
Russians	28.2	492,046	26.9	569,131	26.6	634,245	26.7	27.3
Jews	– ¹	97,421	5.3	99,940	4.7	99,979	4.2	– ¹
Belorussians	– ¹	23,692	1.3	27,382	1.3	30,042	1.3	– ¹
Poles	– ¹	7,571	0.4	8,969	0.4	9,952	0.4	– ¹
Bulgarians	– ¹	4,972	0.3	6,552	0.3	7,578	0.3	– ¹
Moldavians	– ¹	4,708	0.2	5,662	0.3	6,470	0.3	– ¹
Armenians	– ¹	– ¹	– ¹	– ¹	– ¹	3,143	0.1	– ¹
Hungarians	– ¹	1,598	0.1	2,064	0.1	2,468	0.1	– ¹
Other	11.5	23,112	1.3	27,418	1.2	27,534	1.1	6.9

¹Unpublished

The book extols the Cossack period of Ukrainian history, approves of the Ukrainization policy of the 1920s, and avoids excessive praise of the Russians.

This development of the CPU was cut short by the CPSU Politburo, which in May 1972 removed Shelest from office and appointed L. Brezhnev's protégé, V. *Shcherbytsky, first secretary of the CPU. Earlier, in January 1972, another wave of arrests aimed at Ukrainian intellectuals had begun. In October 1972 F. Ovcharenko was replaced by V. Malanchuk, who in 1979 was replaced by O. Kapto.

Shcherbytsky's appointment signaled an intensification of the Party's anti-Ukrainian policy. The Party purge of 1973-5, connected with the renewal of membership documents, affected the CPU (4.6 percent of the members were expelled) more than the CPSU (2.9 to 3.2 percent of its members were expelled).

At the 25th Congress of the CPU in 1976, Shcherbytsky gave his main speech in Russian, an unprecedented step since Stalin's death. At this congress I. Sokolov, a Russian, was elected second secretary in charge of cadres of the CC of the CPU. Again, this was the first time since 1953 that a non-Ukrainian had been given such an important post in the Party machine.

On 1 January 1978 the CPU had 2,749,268 members and candidates. By nationality 65.8 percent of the members were Ukrainians, 27.3 percent were Russians, and 6.9 percent were of other nationalities. The number of Ukrainians in the Party remains disproportionately small: according to the census of 17 January 1979, Ukrainians constitute 73.6 percent, Russians 21.1 percent, and others 5.3 percent of the republic's population. The number of Ukrainians in the CPSU is also relatively small: in 1976 only 9 percent of Ukrainians over 20 years of age were members of the CPSU, compared to 12.8 percent of Georgians, 12.3 percent of Azerbaidzhanians, 12.2 percent of Kazakhs, 11.4 percent of Russians, and 9.6 percent of Belorussians.

Five percent of CPU members in 1978 had joined the Party before the war, 10 percent during the war, and 85 percent after the war (16 percent in 1946-57, 38 percent in 1958-67, and 31 percent in 1968-77). By age the statistics were as follows: members 30 years and younger, 15.5 percent; 31-40, 26.3 percent; 41-50, 26.1 percent; and over 50, 32.1 percent. Women accounted for 22.9 percent of the members. Of the members, 74.5 percent had completed secondary or higher education (26.7 percent had a higher education). In terms of occupation, 43.2 percent of the members and candidates were workers, 16.2 percent were peasants belonging to collective farms, and 40.6 percent were functionaries, etc. The members were employed in the following branches of the economy: 41.9 percent in industry, construction, and transportation; 16.2 percent in agriculture; and 41.9 percent in other areas.

The members of the CPU belong to 64,500 primary organizations, which exist at various plants, institutions, organizations, and localities. The primary Party organizations elect delegates to raion Party conferences, which in turn elect delegates to oblast conferences; these then elect delegates directly to the all-Union congresses of the CPSU and to the republican congresses of the CPU. The local organizations at each level are directed by Party committees headed by secretaries. The republican congress of the CPU elects the CC of the CPU every five years. The permanent agencies of the CC and

the top governing agencies of the CPU are: on political policy, the Politburo of the CC of the CPU (called the Presidium in 1953-66), which consists of 7-11 members; and, on organizational matters, the Secretariat of the CC of the CPU, consisting of 3-6 members. The entire Party machine is headed by the first secretary of the CC of the CPU.

On 1 January 1982 the Politburo of the CC CPU consisted of the following members: V. Fedorchuk, I. Herasymov, B. Kachura, O. Liashko, I. Mozhovy, V. Shcherbytsky, I. Sokolov, V. Solohub, O. Tytarenko, H. Vashchenko, and O. Vatchenko. Its candidate members were V. Dobryk, Ye. Kachalovsky, O. Kapto, Yu. Kolomyiets, Ya. Pohrebniak, and Yu. Yelchenko. The secretaries of the CC CPU were V. Shcherbytsky (first secretary), I. Sokolov (second secretary), O. Kapto (for ideology), I. Mozhovy, Ya. Pohrebniak, and O. Tytarenko. Following his temporary appointment as head of the All-Union KGB in May 1982 (in December 1982 he was transferred from the KGB to become USSR minister of internal affairs) V. Fedorchuk resigned from the CPU Politburo. Following Sokolov's death (1 October 1982), on 22 October 1982 D. Tytarenko was promoted to the important post of second (or personnel) secretary of the CC CPU. Once again an ethnic Ukrainian took over that key position. Tytarenko's old post of industrial secretary of the CC CPU was taken over by B. Kachura, until then first secretary of the Donetsk Oblast Committee. (Kachura's successor, V. Mironov, has become a prime candidate for eventual election to full membership in the CC CPU Politburo.) Yu. Yelchenko was promoted to member of the Politburo, and S. Mukha was elected a candidate member.

Finally, it would appear that with the possible exception of Fedorchuk and Shcherbytsky, leaders of the CPU have not contributed substantially to Yu. *Andropov's or K. Chernenko's accession to power as general secretary of the CPSU on 12 November 1982 and 13 February 1984 respectively - quite a difference from the important role that CPU leaders played in the accession of N. Khrushchev (1953) and L. Brezhnev (1964).

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Y. Bilinsky, V. Holubnychy

Communist Party of Western Ukraine (Komunistychna partiia Zakhidnoi Ukrainy or KPZU). Party formed at a conference of a group of *Borotbists (K. Savrych, M. Krystovy, and M. Yalovy) in Stanyslaviv (now Ivano-Frankivske) in February 1919 as the Communist Party of Eastern Galicia. In August 1920 the Soviet Galician Republic was proclaimed in the Ternopil region, which was under Soviet occupation. The head of the *Galician Revolutionary Committee, V. Zatonsky, restored the Party, but it ceased to exist when the Red Army withdrew from Galicia.

A different group of leaders succeeded, in the second half of 1920, in permanently consolidating Ukrainian pro-Communist groups in Galicia into a new Communist Party of Eastern Galicia (KPSH). This party operated illegally. Its organizers and leaders included O. Krilyk (pseud, Vasylykiv), R. Kuzma (pseud, Turiansky), K. Savrych (pseud, Maksymovych), R. Rozdolsky (pseud, Prokopovych), M. Tesliuk, P. Kraikivsky, V. Korbutiak, L. Rozenberg (pseud, Lvivsky), Chorny, V. Kopach, S. Rudyk, F. Bei, and P. Lyshega. Before the war most of these men belonged to the left wing of socialist youth groups known as *drahomaniivky*. In the spring of 1918 this wing formed the International Revolutionary Social Democratic Youth. In 1923-4 the active cadres of the KPSH (by then known as the KPZU) expanded, absorbing some former members of the *Ukrainian Social Democratic party. S. Volynets, a close associate of D. Paliiv from 1933, held a high post in the KPZU after the dissolution of the USDP.

The leadership of the new party received the support of

some of the leaders of the CP(B)U, such as M. Skrypnyk and O. Shumsky, but was opposed by others (V. Zatonsky). While the KPSH was being formed, Polish Communists such as S. Królikowski and C. Grosserowa were organizing their own party of the same name in eastern Galicia. The two parties were nationally distinct. The first attempts to join these organizations did not succeed because of ideological differences, primarily on the question of Ukraine's independence and on the extent of the Galician party's autonomy and subordination to the Communist Workers' Party of Poland (KPRP, from 1925 the Communist Party of Poland [CPR]). They also disagreed on boycotting parliamentary elections (a policy advocated by the *Vasylykiivtsi*, who were named after their leader's pseudonym) and on supporting the guerrilla activity and sabotage that were endorsed by most Ukrainian parties. The *Vasylykiivtsi* questioned the necessity of adopting common goals for the revolutionary struggle in all the territories of Poland. The pro-KPRP tendency obtained majority support in Volhynia, even among Ukrainians. The two branches of the party were joined together at the Second Congress of the KPRP in the fall of 1923. Control of the party was handed over to the *Vasylykiivtsi*, and the organizations in Volhynia and Podlachia were brought under their leadership. The party was then named the KPZU. It was given extensive autonomous status within the KPRP because of its connections with the CP(B)U. This autonomy was strengthened by the party's agreement in 1924-5 with the policy of the All-Union Communist Party (Bolshevik) and the Comintern at a time when the CPR twice openly criticized that policy.

The KPZU published various periodicals in Ukrainian: **Nasha pravda* (1923-35), the party's principal theoretical organ; *Svitlo* (1925-28), a weekly for the peasantry; **Kul'tura* (1923-31); **Profesiini visti* (1926-8); **Zemlia i volia* (1925-9); and others.

In 1926 the KPZU formed a legal party – the Ukrainian Peasants' and Workers' Socialist Alliance, or *Sel-Rob – which in 1927 won most of the Ukrainian vote in the local elections in Volhynia.

In regard to the nationality question, the KPZU advocated the incorporation of Western Ukraine into the Ukrainian SSR. The party rejected the demand of the CPR and the Comintern that it limit itself to the requirement of self-determination by the local population, claiming that such a requirement was not comprehensible to the Ukrainian masses. Apart from this, the main goal of the party until 1933, as of all sections of the Communist movement in Poland, was to carry out the revolution and to establish the dictatorship of the proletariat. Later, most of its effort was directed to overthrowing the Polish government, which was considered to be fascist.

At the end of 1927 the CC of the KPZU came to the defense of the opposition in the CP(B)U led by O. Shumsky, the people's commissar of education in Soviet Ukraine. This led to a heated factional struggle and a split within the party into a majority faction known as the *Vasylykiivtsi* or Shumskyists and a minority faction that defended the Stalinist line of the CP(B)U. In the 1928 elections to the Sejm the majority faction defeated its competitor, but after an alternative candidates' list was drawn up, the executive of the Comintern expelled the majority from the Comintern on 18 February 1928 and henceforth opposed it strenuously. In October 1928, after

clarifying its oppositionist platform, the majority faction abolished itself, but its leaders continued their political activities and, until the end of 1929, published *Informatsiynyi biuletyn*, in which they defended the position of the majority faction. In 1930 the oppositionists were forced to engage in self-criticism, and in 1931–2 most of them went to the USSR, where, after a few months or years, they were arrested and perished.

After the suppression of the Shumskyst crisis, power in the KPZU passed into the hands of those who in 1920–3 were opponents of the *Vasylkivtsi*. The most important among them were H. Ivanenko (pseud, Baraba) and M. Zaiachkivsky (pseud, Kosar). M. Postolovsky (pseud, Valter), V. Furer (pseud, Roman), and several others who were implanted by the CP(B)U also belonged to the CC of the KPZU. The party's autonomy was greatly reduced.

From 1929 the influence of the party among the Ukrainian population in Western Ukraine diminished increasingly, but its influence in Jewish and Polish circles grew. On the nationality question the party returned to the slogan of self-determination for the population of Western Ukraine. In the mid-1930s the party supported as a transitional solution the position of the Polish Socialist party that the territory be given national autonomy.

In 1933 Ivanenko and Zaiachkivsky, together with many other leaders and members of the KPZU, experienced political repression in the USSR. They were accused of collaborating with the Polish police or of belonging to the anti-communist *Ukrainian Military Organization. After that, Soviet repression of the KPZU did not cease, although it did not have a mass character. It was repeated on a similar scale in 1936–7. After 1933 the leadership of the party changed frequently. The last notable leader of the party was P. Zalesky (pseud, A. Tsuvinsky), who until 1928 was the editor of *Komsomol's'ka pravda*, a newspaper in Kharkiv.

In 1938 the executive of the Comintern dissolved the KPZU and the CPP. In 1956 both parties were rehabilitated, but the *Vasylkivtsi* were rehabilitated only in 1963.

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Communist Youth Association (Komunistychna yunatska spilka or KYuS). Left Socialist Revolutionary and Borotbist youth organization. It functioned from January 1919 to July 1920 and had a membership of about 8,000 people, mostly in Left-Bank Ukraine. Proposing a Soviet but independent Ukraine, it competed successfully with Bolshevik youth organizations. In 1920 it underwent a split: some of its members joined the Bolsheviks, and the rest joined the Ukrainian Communist party organization – the Ukrainian Communist Youth Association. (See also *Communist Youth League of Ukraine and *Borotbists.)

Communist Youth League of Ukraine (Leninska komunistychna spilka molodi Ukrainy or Komsomol [LKSMU]). According to its statute and program, the league is 'a mass, non-Party organization' of young people that serves as a 'reserve' and auxiliary to the *Communist Party of Ukraine (CPU) and the *Communist Party of the Soviet Union (CPSU). All its work is conducted under the leadership of the Communist party. The Komsomol is an integral part of the All-Union Communist Youth League (VLKSM), with the status of a provincial organization, but with its own conferences and central committee.

Following the example of Petrograd and Moscow, the Kiev Socialist Union of Young Workers established the Third International under the leadership of S. Malchikov and M. Ratmansky on 22 October 1917. Not only Bolsheviks, but also Mensheviks, Socialist Revolutionaries, and other groups, belonged to this organization. In Kharkiv the Association of Proletarian Youth of the Bolshevik party set up the Third International in November 1917. Similar Communist youth organizations were founded in other cities. Socialist student unions, which had Communist leanings but embraced members of many parties, were organized separately. Altogether these organizations had a membership of about 1,500 at the beginning of 1918, although they were not united among themselves.

In Russia the Communist Youth League was founded at the First Congress of Young Workers' and Farmers' Unions in Moscow on 29 October 1918. This date is accepted as the beginning of the VLKSM, which until 1926 was known as the Russian Communist Youth League (RKSM). The Ukrainian league was not directly linked with the Russian league until 1919, although it imitated it. The problem of unifying the Communist youth organizations in Ukraine arose only in 1919, when the Bolsheviks were faced with strong competition from the *Borotbists. When the Ukrainian Communist Party (of Borotbists) was founded at the beginning of 1919, a fairly large *Communist Youth Association was organized by young, left Socialist Revolutionaries, mainly in Left-Bank Ukraine. This association immediately became a strong competitor of the Komsomol. For this reason the Bolsheviks decided to unify their youth organizations in Ukraine quickly.

On 26 June 1919 the Communist League of Young Workers of Ukraine (KSRMU) was founded at its first congress in Kiev. The congress represented about 8,000

members and decided that the Ukrainian league was to be a provincial branch of the РКСМ. Being extremely dogmatic, the congress also announced that the КСРМУ would admit only young workers to its membership. The Second Congress of the КСРМУ took place in Kharkiv on 11 May 1920. It represented 19,080 members, 75 percent of whom lived in the Kharkiv region and the Donbas. Two problems were raised at the congress: what policy to adopt towards students and what attitude to take towards the Ukrainian national movement. It was decided to open the league to students. A nationalistic Ukrainian opposition, the so-called Federalists, headed by M. Okulyk, formed at the congress. It proposed that the Communist Youth League of Ukraine leave the РКСМ and enter the Communist Youth International directly as an independent organization. The congress had a Russian majority and rejected this proposal.

In the meantime the Communist Party (Bolshevik) (СР(Б)У) forced the Borotbists to dissolve their party and join the СР(Б)У. In July 1920 the Communist Youth Association dissolved itself, and most of its members joined the Komsomol, where they formed an alliance with the Federalists. The other members of the association and some Borotbists did not join the Bolsheviks but, with the co-operation of the *Independent Social Democratic Youth Association, which was active mostly in Right-Bank Ukraine, founded the new *Ukrainian Communist Youth Association which was also known as Communist Youth. The association competed with the Komsomol until 1925, when it was forced to merge with the league. In 1920 the Communist organizations of Jewish youth – Yevkomol, Jugendbund, and the Jewish Young Workers' Organization – also merged with the league.

After the league's second congress, a serious split developed within it. Two opposition groups formed: first, a workers' opposition, based on syndicalist principles and headed by V. Dunaievsky, which demanded that students, peasants, and other non-proletarians be barred from membership in the league; and second, the Ukrainian national Federalists, who were greatly strengthened by the influx of former members of the Communist Youth Association and demanded that the league be independent of the Russian league. In contrast to what happened in the СР(Б)У, the two groups quickly came to an understanding and stood united under the name Ukrainian Opposition at the Third Congress of the Russian Communist Youth League in Moscow in 1920. In their platform they demanded that national Communist youth organizations be independent of the Russian Communist Youth League, that the league as a whole be independent of the Party, that the league remain a working-class organization, and that non-Party collectives of young workers at their plants and young peasants in their villages be permitted to organize themselves freely and have the right to participate in managing enterprises. V. Lenin himself spoke against the Ukrainian Opposition at the congress; nevertheless, it continued its struggle for two more years. It issued bulletins and leaflets and stirred up discussion throughout the league. At the Third Congress of the Komsomol in May 1921 the Ukrainian Opposition put up a strong struggle but was defeated by the Party apparatus, which controlled the congress.

After the third congress the conflict became so bitter that the Komsomol decided to suppress the Ukrainian Opposition. During this time young peasants' unions

were springing up spontaneously in the villages; the Ukrainian Communist Youth Association, with which the Ukrainian Opposition in the league began to establish contacts, played a leading role in these peasant unions. For this reason the Komsomol was purged at the beginning of 1922, and 17 percent of its members were expelled. Steps were then taken to gain control of the young peasants. During the НЕР period the league, which in 1924 adopted the name Leninist Communist Youth League of Ukraine (ЛКСМУ), became a privileged caste similar to the СР(Б)У. Membership in it conferred various advantages: without its recommendation access to higher education or good jobs was out of the question. Starting with the fourth congress in 1923, there was no longer any organized militant opposition in the Komsomol.

After the discussions of 1920–1, the activities of the league were directed into other channels by the Party. In 1920–3 its members (*komsomoltsi*) were active in the struggle with various Ukrainian partisans. Then the league furnished volunteers to the *Red Cossacks and undertook to help the Black Sea Fleet. During 1924–7 the members of the league were encouraged to stage antireligious demonstrations and to vandalize and close down churches. Then, when the Party's policy took a turn towards the left in 1927–9, the *komsomoltsi* were used to confiscate grain from the kulaks. At the beginning of the *collectivization drive and the campaign against the kulaks in 1930, there were close to 120,000 Komsomol members in the countryside.

The Ukrainization of the ЛКСМУ, that is, the rise in the proportion of Ukrainian membership, occurred much faster than that of the СР(Б)У or of the government bureaucracy. In 1925 Ukrainians accounted for 58.7 percent of the league's membership, but by the beginning of 1932 they accounted for 72 percent. The young people absorbed the Ukrainian language and culture with ease and eagerness. In 1931, at the Ninth Congress of the All-Union Lenin Communist Youth League in Moscow, O. Boichenko, the secretary of the Central Committee of the ЛКСМУ, even made the demand that members of his organization be under no compulsion to learn the Russian language. The ideas of M. Khvylovy were widely known and popular among the *komsomoltsi*.

During the famine of 1933 and the struggle against the Skrypnyk faction in the СР(Б)У, membership in the ЛКСМУ dropped suddenly, from 1,148,000 in 1932 to 449,000 in 1934. Those who remained members were purged, and many were repressed. The leading cadres were exiled or executed for their resistance to the famine and their national-Communist deviations. Thereafter the league became an instrument of the Party machine and was used mainly to attain production goals, that is, to recruit young people for building industrial projects inside and outside of Ukraine, as well as to Russify young Ukrainians.

On the eve of the Second World War, the ЛКСМУ numbered 1.3 million members. At least half of them stayed willingly behind when the Soviets retreated. The Soviet partisan groups in Polisia attracted only 25,000 *komsomoltsi* and after three years of fighting received only 5,000 young recruits. Having witnessed German atrocities, many league members spontaneously organized underground groups in the principal cities of Ukraine and fought actively against the Germans. Many *komsomoltsi* also collaborated with or even joined one

of the two factions of the Organization of Ukrainian Nationalists during the German occupation.

After the war the LKSMU became nothing but an economic organization, in which the ideological commitment and political awareness of its members were measured by their economic productivity. Thus, in 1954–5, the LKSMU sent 80,000 members to cultivate the virgin lands of Kazakhstan and western Siberia. In 1956–7, 120,000 members were sent to develop new mines in the Donbas. In 1957, 44,000 members were assigned to raise animals on collective farms. In 1958, 10,000 young Ukrainians were employed in the building of the Donets–Donbas Canal. Starting in 1974, thousands of league members worked on the Baikal-Amur Railroad (BAM).

By 1 January 1956 the LKSMU had 2,891,077 members, that is, 15.9 percent of the membership of the All-Union Communist Youth League. These members were organized into 66,758 primary organizations at factories and schools. Of the league's members, 500,000 worked in the countryside, 700,000 worked in industry, 1.1 million studied in schools, and the rest served either in the armed forces or in the bureaucracy.

In the 1920s admission to the league was open to those between the ages of 14 and 23. In the 1930s the age requirement was raised to those between 15 and 26 years. In the 1940s it was limited to those between 14 and 26, and today members must be between 15 and 28 years. Party members can also be members of the league, but they must hold positions of leadership. Congresses of the LKSMU are held every four years. Between congresses the work of the league is directed by the central committee and the secretariat. The *Pioneer Organization of Ukraine for schoolchildren 9–14 years of age, which has a membership of 3 million or close to 60 percent of schoolchildren, comes under the supervision of the league. In 1959 the LKSMU published 16 newspapers and magazines for youth and schoolchildren, 12 of which were in Ukrainian. The principal daily newspaper of the LKSMU is *Molod' Ukrainy*.

In June 1979 the league's membership was close to 6.5 million, organized in 70,000 primary organizations. The first secretary of its central committee was A. Kornienko.

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Community court (*kopnyi sud*). Name of public, rural-community courts in the Ukrainian and Belorussian territories of the Grand Duchy of Lithuania, which continued to operate until the 18th century. The community courts developed out of the ancient district (**verv*) courts. They were recognized by the state, and their

powers were defined by the *Lithuanian Statute; particularly in regard to questions involving land boundaries and damages to crops or forests. In grave criminal cases the community courts functioned in a procedural-investigative capacity. The entire community gathered in an assembly (*kopa*) at the place of the trial (*kopyshche*), but the judging was done by elected 'righteous men' (*dobri liudy*). One community court served several villages. The *kopa* could be called by the plaintiff or the accused (who wished to be cleared), and also by the elders of the community – to discover, for example, the identity of a wrongdoer for whom the entire community had to bear responsibility. The decisions of the community courts (fines, punishment, execution) could be appealed to the *city courts or to other suitable state courts. After the Union of Lublin (1569) the Polish government was hostile to the community courts because they were an expression of peasant self-government. In the Hetman state the community courts lost their importance, because community representatives were incorporated into the appropriate institutions of the official legal system. A modified form of community courts existed in Volhynia and Podilia until the 20th century.

The community courts were the most interesting institution of Ukrainian *customary law. They have been studied by M. Ivanyshev, O. Yefymenko, R. Liashchenko, I. Cherkasky, A. Yakovliv, and others.

V. Markus

Company (*sotnia*). A military and administrative-territorial unit. In the Princely era a company was a military unit of the people's militia (**opolchennia*) that at first numbered 100 men. In the 16th century companies of *registered Cossacks appeared as subunits of Cossack regiments. In the Cossack register of 1649 the companies were named after their locality or their captain.

In the Hetman state of the 17th–18th century and in Slobidska Ukraine a company was an administrative-territorial, judicial, and military entity within a regiment (see *Regimental system). Companies were named after the city or town in which their headquarters were located. Each company was divided into *kurini*. The number of companies in a regiment was not uniform (ranging from 7 to 20) or fixed. In the 18th century some companies, particularly regimental companies, were divided into two, three, and even four (in the Nizhen Regiment) companies, which were numbered accordingly. The military strength of a company consisted of several dozen to a few hundred men (usually 200–250, and fewer in Slobidska Ukraine). A company was commanded by a *captain (see *Company system), who was subordinate to the regimental authorities. Companies connected with the hetman's capital (Baturyn, Hlukhiv) or with the hetman's estates were directly subordinate to the hetman. There were also companies in volunteer and *serdiuk (mercenary) regiments, but they had a strictly military function.

In recent times companies have been strictly military units. As such they existed in the Cossack armies (Kuban, Don, etc) of the Russian Empire and in the Cossack formations in 1918–20, where they corresponded to squadrons and squads of the regular army. In the UNR army they were divided into 2–3 *choty* (platoons), called *cheti* in the Ukrainian Galician Army. They were also units in the Ukrainian Insurgent Army and the Division Galizien.

Company system. In the Cossack Hetman state and in Slobidska Ukraine the company (*sotnia*) administration consisted of the captain (*sotnyk*) and the company officers, including the town (*horodovyi*) or company otaman, secretary (*pysar*), aide-de-camp (*osavul*), and flag-bearer (*khорunzhyi*). The captain was the company's commander in chief and carried out in its territory military, administrative, fiscal, and judicial functions similar to those performed by the colonel in the *regiment's territory, including keeping peace and public order in the company. He was the head of the company court, which looked into civil and minor criminal matters involving Cossacks and sometimes even the civilian population in the company's territory (then representatives of the appropriate estate would be included in the court). In matters of great importance the captain was responsible to the colonel and the regimental administration and sometimes directly to the hetman. Originally the captain was elected by a company council and confirmed by a higher, regimental or hetman, government. But from I. Mazepa's hetmancy the captain was usually appointed by the colonel or the hetman himself (from 1715 he was selected from a list of three candidates proposed by the company officers) or, during an interregnum, by the General Military Chancery. After Mazepa's defeat at the Battle of Poltava in 1709, captains were often appointed by the tsar's government or by the higher Russian administration in Hetman Ukraine; sometimes the appointees were from outside the company or were foreigners (Wallachians, Serbs, etc) in order to weaken the Cossack *starshyna* (officer class). After the Hetmanate was abolished in 1764, captains were appointed by the *Little Russian Collegium (actually by its president, Count P. Rumiantsev).

Captains sometimes stayed in office for decades or for life and were succeeded usually by their sons or more remote offspring. Thus, the captain's office became a hereditary one, and captain 'dynasties' sprang up (analogous to colonel dynasties): for example, the Zabilas of Borzna Company (1652–1783), the Rubetses of Topal Company (1669–1782), the Mandrykas of Kobysycha Company (1672–1781), the Shramchenkos of Olyshivka Company (1680–1773), the Storozhenkos of Ichnia Company (1687–1752), the Seletskys of Divytsia Company (1694–1767), and the Rodziankas of Khorol Company (1701–67).

The town or company otaman was the captain's lieutenant and assisted the captain in running the company chancery, supervised the police, and acted as the captain's assistant during campaigns. The company secretary supervised the company chancery. The company aide-de-camp and flag-bearer had their specific military and administrative functions. The company officers were usually appointed by the colonel.

The company system in Hetman Ukraine was abolished by the Russian government in the early 1780s, and in Slobidska Ukraine, in 1765.

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Compulsory universal education. Education of all children within a given age bracket in general-education schools. In the Ukrainian lands of the Russian Empire, as in the empire's other territories, there was no compulsory

universal education. At the urging of the zemstvos and community organizations and in connection with the Duma's adoption of a bill on compulsory universal education (1907), the school system was enlarged, but as late as 1915 almost half the school-aged Ukrainian children in the Russian Empire were not enrolled in schools. With the Revolution of 1917 the Ukrainian government prepared a law on compulsory universal education, but wartime conditions prevented its application.

In the Ukrainian SSR compulsory universal education was introduced by resolution on 30 July 1924 for children aged 8 to 11; nevertheless, in 1927, 17 percent of school-aged children were not enrolled. In 1930–1 a requirement of seven years' compulsory education was introduced. The law of 17 April 1959 'On the Strengthening of the Bond between School and Life and on the Further Development of the System of Public Education' introduced compulsory universal education for children aged 7 to 15–16 within an eight-year program known as incomplete secondary education.

In Galicia and Bukovyna the Austrian government introduced compulsory universal education at the end of the 18th century, but in 1812 the program was deferred. It was reintroduced by law in 1868, 1869, and 1883; the program was to be six to seven years in length. But these requirements were not strictly observed, and in 1912–13 a large percentage of school-aged children were still not enrolled: in Galicia, some 20 percent; in Bukovyna, 3 percent (65 percent in 1882). Conditions were worse in Transcarpathia, where, in spite of a law on compulsory universal education (1868), some 40 percent of Ukrainian children were not enrolled as late as 1910.

In Western Ukraine, during the period of Polish occupation (1920–39), a seven-year program of compulsory general education was introduced (for the first time in the northwestern Ukrainian territories), but it came into effect gradually: in 1937–8, 10 percent of Ukrainian children in Galicia were not enrolled; in the northwestern Ukrainian territories the figure stood at 25 percent. In Transcarpathia, beginning in 1930, compulsory general education was extended to eight years, and, owing to the expansion of the school system, all school-aged children were enrolled. In Ukrainian lands under Rumanian rule there was a seven-year program of compulsory universal education.

Comrades' court (*tovaryskyyi sud*). Judicial organ of an association or organization, whose purpose is the settling of internal disputes among the members. Comrades' courts were introduced by the Soviet government as a form of 'citizen participation in self-government.' On 14 November 1919 the government of the Russian SFSR published the first decree 'On Workers' Disciplinary Courts,' but soon these courts ceased to function, as justice became the exclusive province of the state courts. When in the 1950s–1960s 'socialist democracy' and the 'people's state' became popular concepts, the comrades' courts were revived as elected civil bodies. On 2 March 1959 the Soviet government decided together with the Communist party to set up the comrades' courts and empowered the republican legislatures to regulate them. The Presidium of the Supreme Soviet of the Ukrainian SSR enacted the first Regulation on Comrades' Courts on 15 August 1961 and a new regulation on 23 March 1977.

Comrades' courts exist at various collectives – plants,

institutions, collective farms, schools, building-management committees, rural centers, etc. At a general meeting of the collective five to twelve people are elected to serve for two years in the comrades' court. The court can function with a minimum of three members present, and the members of the collective are free to participate in its sessions by posing questions. The courts have the power to rule in disputes over property valued at up to 50 rubles, work discipline, small losses affecting the collective inventory, disturbances of the public order, hooliganism, petty theft, speculation, etc. Proceedings may be initiated voluntarily by any side, the management of an enterprise or institution, the militia, the prosecutor's office, or the courts. The comrades' courts pronounce public condemnations (censure), compel the guilty party to compensate the victim and to pay a penalty up to a certain limit, and recommend administrative measures or criminal prosecution. These courts report to the general meeting of their collectives, and the general meeting may recall the court members before their term is up. The court members do not get paid for their service, which they provide from a sense of public duty (*hromadske navantazhennia*). The comrades' courts do not belong to the state's system of justice, hence there is no appeal of their decision. The law enforcement agencies, however, can be compelled to carry out the decisions of the comrades' courts.

In 1977 the Supreme Soviet of the Ukrainian SSR adopted the 'Regulation on Citizens' Councils on the Work of Comrades' Courts.' In accordance with this decision, citizens' councils were set up by city and raion Party executive committees to assist and to oversee the work of the comrades' courts, particularly to instruct the court members in legal matters. The citizens' councils can oppose the decisions of the comrades' courts before the appropriate executive committees.

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V. Markus

Concentration camps. Confinement centers for civilians, in peacetime or wartime, who are regarded by government authorities to be politically unreliable or undesirable. Along with deprivation of freedom, the concentration camp regime usually includes some form of forced labor.

The first concentration camp in which Ukrainians were incarcerated was the Austrian internment camp in *Talerhof during the First World War, where almost 7,000 Ukrainians accused of Russophilism were confined. As a result of unhygienic conditions and contagious diseases, a large percentage of them died. A much greater number of Ukrainians, 70,000 – 100,000, were interned in Polish concentration camps at *Strzalkowo, Brest, *Wadowice, and Dabie in 1919–20 after the occupation of Galicia. They included former soldiers of the *Ukrainian Galician Army and thousands of civilians accused or suspected of disloyalty. Unsanitary conditions in the camps, poor nourishment, and diseases such as typhus and dysentery caused the death of a large number of internees.

The spread of totalitarian ideas in Poland in the 1930s led to the establishment of a concentration camp in *Bereza Kartuzka (1934–9). According to the decree of 18 June 1934 issued by the president of Poland, the admini-

stration could incarcerate in this camp individuals who 'by their activity or behavior gave grounds for suspicion that they endangered public safety, peace, and order.' Ukrainians who were suspected of belonging to the *Organization of Ukrainian Nationalists (OUN) constituted almost 65 percent of the prisoners. A large number of Ukrainians were sent to Bereza Kartuzka when the Polish-German war broke out in 1939 (4,500 of 7,000 prisoners).

After the Hungarian occupation of Transcarpathia in 1939, several hundred Ukrainian activists and members of the *Carpathian Sich were interned in Hungarian concentration camps in Kryva, near Khust, and Varjú-Lapos, near Nyíregyháza.

Under the Nazi regime in Germany, concentration camps were set up according to the 1933 decree On the Security of the Reich. The camps were under the jurisdiction of the Chief Security Administration of the Reich, headed by H. *Himmler, and contained individuals accused of criminal acts as well as political opponents of Nazism. During the Second World War the concentration camps in Germany were greatly expanded and used not only as isolation centers, but also as centers of slave labor and mass extermination, particularly of Jews. Among the larger concentration camps that confined Ukrainians were Dachau, Buchenwald, Oranienburg, Sachsenhausen, Gross-Rosen, Flossenbürg, Oświęcim (Auschwitz) and Majdanek (both in Poland), Mauthausen (Austria), and Terezín (Czechoslovakia). Smaller concentration camps were found in Ukraine, including Kiev.

Ukrainians were generally sent to German concentration camps for political reasons. Almost all of these were known or suspected OUN members (almost 2,000 people). They were arrested in two waves: in the early fall of 1941 and in mid-January 1944. Workers from central and eastern Ukraine who had been deported to Germany as slave laborers (**Ostarbeiter*) and had attempted to escape were also incarcerated (close to 14,500 in Auschwitz alone). Hundreds of thousands of Ukrainian soldiers of the Soviet army died in German prisoner-of-war camps.

Concentration camps in the USSR are officially known as 'corrective-labor camps' (*ispravitelno-trudovye lageria* or IRL). At the beginning of the revolution Soviet jurisprudence considered retributive punishment for political and criminal misdeeds to be distinct from corrective punishment. The program of the Bolshevik party permitted the substitution of forced labor in corrective-training establishments for the usual deprivation of freedom by imprisonment. This theory was expressed in the corrective-labor code of the Russian SFSR and other Soviet republics. A system of forced-labor camps was introduced by the decrees of the All-Russian Central Executive Committee issued on 15 April 1919 and 17 May 1919. Such camps were to be set up in every gubernia. For more dangerous political prisoners, however, a separate system of labor camps was created on the *Solovets Islands in 1920. In accordance with the decree of 26 September 1919, higher state, police, and church officials of tsarist Russia, landowners, nobles, and others were to be sent to the Solovets camps. In 1920–3 the Ukrainians who were incarcerated in these camps consisted mostly of insurgents, particularly the followers of N. *Makhno. During this time concentration camps were also set up on the Pechora River, where lumbering was the main form of labor, and in Siberia, where gold mining was important. From 1924–5

priests of the Ukrainian Autocephalous Orthodox church, *Nepmen, and later *kulaks were sent to these camps.

From 1928 to 1934 a huge network of concentration camps was established. The idea of reforming prisoners was replaced by the economic aim of exploiting their labor. The White Sea–Baltic Canal, the hydroelectric stations on the Svir and Niva rivers in Karelia, the railroad lines Kotlas-Ukhta, Baikal-Amur, etc, were all built by prison labor. The Soviet government did not try to conceal the existence of the forced-labor camps and emphasized that they were a means of re-educating 'non-working' and 'hostile class' elements through work. Yet, from the mid-1920s prison statistics ceased to be published. In Ukraine the period 1928–34 coincided with the first great wave of *terror, the anti-kulak campaign, the *collectivization drive, and the man-made *famine. Of the over one million victims sent to concentration camps from Ukraine about 70 percent were kulaks, but there were also many intellectuals, writers, and former members of Ukrainian national parties and opposition groups in the Communist Party of Ukraine. The kulaks were usually confined in special concentration camps known as *spetsposeleniia* (special settlements). In these new or long-established villages located in the north, in Siberia, or in Central Asia, the deported peasants were settled together with released inmates of corrective-labor camps who were prohibited from returning home. Although inhabitants of the special settlements lived under the constant surveillance of the *NKVD and were forbidden to leave their settlements, they were not actually imprisoned behind barbed wire and could decide how to make their living.

As early as 1930 the Statute for Corrective-Labor Camps was introduced, and three years later a new Corrective-Labor Code of the RSFSR was adopted, which recognized the camps and the so-called labor colonies as the basic form of imprisonment for petty criminals. Because most concentration camps at the time were located within the Russian republic, they were directly affected by the new code. On 10 June 1934 the infamous GULAG, ie, the Chief Administration of the Corrective-Labor Camps and Labor Settlements, was established within the NKVD. This office was responsible for all the concentration camps except a few local camps that came under the jurisdiction of the People's Commissariat of Justice. Within the GULAG system there were several large territorial administrations, each with 10–20 departments. Each department was responsible for several camps. Before the German-Soviet War the more notorious departments and clusters of concentration camps were Belbaltlag (White Sea–Baltic), Karlag (Karaganda), Dalstroi (Kolyma), Temnikov camps (Saransk-Potma in the Mordovian ASSR), and Svirstroi (near Leningrad).

The GULAG completed the transformation of concentration camps into economic enterprises using slave labor. According to data published by the International Labor Organization and the Economic and Social Council of the UN, 14 percent of the industrial output of the USSR, or 6.8 billion rubles' worth of production, was produced by forced labor in 1941. These figures include 12 percent of the lumber production, 5 percent of the coal, 2 percent of the oil, 40 percent of the chromium ore, and 77 percent of the gold production of the USSR. Before the war the GULAG's concentration camps held about 10–12 million

prisoners, that is, almost 30 percent of the USSR labor force employed in non-agricultural work.

Most of the prisoners in Soviet concentration camps were political prisoners. During the second wave of terror, in 1936–8, about one million Ukrainian political prisoners, mostly intellectuals or technical or administrative staff, found themselves in the concentration camps. Other prisoners included workers and collective farmers sentenced for petty theft and accidents involving machinery, almost all members of religious sects, foreigners, people with relatives outside the Soviet Union, and finally, speculators, bandits, and hooligans. When Soviet troops occupied Western Ukraine, Western Belorussia, and the Baltic countries, the concentration camps received an influx of nationally conscious elements from these territories. During and after the Second World War individuals sent to concentration camps were generally accused of such crimes as anti-Soviet agitation, praise of bourgeois society, collaboration with the Germans, and participation in or ties with anti-Soviet underground organizations and movements. Many foreigners, mostly war prisoners and former Communists captured by the Soviets, found themselves in concentration camps. A large number of Ukrainian Catholic clergy were imprisoned.

The severity of the camp regime varied in different periods. In the 1930s camp conditions were made particularly difficult by the lawlessness and arbitrariness of the administrative personnel, which consisted of a large number of convicted criminals. Occurrences of brutality, cruelty, and sadism were frequent. Additional hardship was deliberately imposed by the incarceration of political prisoners with common criminals, who terrorized and exploited the intellectuals. In various years, particularly in 1937, 1938, and 1941, the NKVD is known to have ordered politically dangerous prisoners to be executed. During the waves of executions a large number of prominent Ukrainian cultural and political figures who had been sent to concentration camps in the early 1930s were shot.

Production norms, which determined a prisoner's food rations and other supplies, were always high in the concentration camps and beyond the strength of many prisoners. Prisoners were given a diet intended to do no more than sustain their power to work. Most had the right to correspond with their families and to receive parcels. However, the regime was much more severe in the special isolation camps that contained the most dangerous 'criminals.' The extreme climate, lack of the most elementary medical care, and hard labor resulted in a high rate of illness and mortality.

In 1948 all prisoners were reclassified. Special camps with a particularly strict regime were created for those prisoners who had been convicted of participation in or ties with anti-Soviet organizations or undergrounds, espionage, and the most violent criminal acts. On completion of their prison terms these convicts were settled in remote areas and forbidden to return to their families. The special labor camps were under the supervision of the Ministry of State Security (MGB), which had an officer in every camp. The strict regime of the special camps often degenerated into arbitrary rule. Deprived of any legal means of protest and self-defense against the lawlessness of the administration and guards, the prisoners resorted to labor strikes. These strikes were ruthlessly suppressed

by all the means at the administration's disposal, including tanks and machine guns. In 1953 the large uprisings that took place in Vorkuta and Norilsk resulted in many dead and wounded. In 1954 several hundred prisoners, including many women, were killed during the uprising in Kingir, Kazakhstan. These protest actions were led mainly by Ukrainians, who were joined by members of other persecuted nationalities. The special camps contained about 1.5 million prisoners, and all the concentration camps contained over 10 million. Ukrainians constituted the largest group in the prison population, the second-largest was composed of all other non-Russian nationalities, and the third of Russians. Beginning in 1954, the regime of the special camps was tempered, and prisoners were required only to report for work. At the same time the official designation for the prisoners was changed from 'enemies of the people' to the 'temporarily isolated.'

The concentration-camp districts that had large numbers of Ukrainians in 1945-54 (with the special camps in parentheses) included Vorkuta (Rechlag), Inta-Abez (Minlag), Ukhta, Saransk-Potma (Dublag), Omsk (Kamyshlag), Karaganda (Peschlag), Kingir-Dzhezkazgan (Step-lag, later annexed to Peschlag), Taishet (Ozerlag), Norilsk (Gorlag), and Kolyma (Bereg-lag). Furthermore, the great expanses of Asia and northern Russia were settled by deportees from Ukraine. Most of the concentration camps mentioned were located in the northern part of the Soviet Union, within the polar or subpolar zone. Until 1954 concentration camps were also found in the Ukrainian SSR, mainly in the Donbas and the industrial regions of Dnipropetrovske and Kirovohrad. Their inmates were mostly war prisoners.

After J. Stalin's death there was a radical change in the camp system. At the 20th Congress of the CPSU in 1956 Stalin's thesis that the class struggle would intensify as the USSR approached socialism was rejected, and the thesis that socialism had been achieved in the USSR and that bourgeois relics and hostility to socialism had faded from the popular mind was adopted. As a result, the GULAG system and many concentration camps were 'officially' abolished. Prisoners who had less than five years to serve were freed, although many of the released had to remain in the north. The prison terms of some others were shortened.

The forced-labor camps, however, continue to exist and are now administered by the Ministry of Internal Affairs (MVD). Since the early 1960s the number of political prisoners confined in them has been constantly increasing with the rise of the *dissident movement, which advocates the upholding of basic human rights, the defense of non-Russian cultures, and freedom of religion.

There are four types of camp regime regulating the conditions of imprisonment: the ordinary, intensified, strict, and special (in order of increasing severity). Each entails a progressive reduction in prisoners' rights to visits, correspondence, food rations, etc, and determines the type and amount of labor required. 'Special regime' prisoners are kept in cells.

According to Amnesty International, there are over 330 prisons and labor colonies known to have confined political prisoners in recent years. More than 180 of these are in the RSFSR, 60 are in Ukraine, and the remaining are distributed in other republics. The highest concentration of political prisoners can be found in the Mordovian

complex (particularly the Dubrovlag subcomplex) in the Mordovian ASSR and in the Perm complex in Perm oblast. Of the approximately 1 million persons imprisoned in the USSR (other sources suggest as many as 2.5 million), about 1 percent are political prisoners. The majority of this minimum figure of 10,000 are confined in concentration camps, and a significant number of them are Ukrainian.

(See also *Exile, *Penitentiary system, *Forced labor.)

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Concordat. An agreement with the force of international law, between the Catholic church, represented by the Holy See, and the state on matters of mutual concern, for example, the status of the church as a legal entity, hierarchical organization, appointment of bishops and other clerics, church property, material support of clergy, and religious marriage and education. Internal matters of the church are excluded from regulation by concordat. A limited form of concordat (not covering essential matters) is known as a *modus vivendi*.

The practice of concluding concordats dates from the 12th century. Beginning in the 16th century, Polish kings concluded a number of agreements with the papacy: these only partially involved the Ukrainian Catholic (Uniate) church; later, however, the concordats were gradually extended to the Ukrainian church as well. Between 1866 and 1878 a concordat was in force in the Russian Empire, but it concerned only Latin-rite Catholics. According to its terms, a new diocese was established in Kherson. Under Austria the Ukrainian church, subject to the concordat of 1855, enjoyed equal rights with the Latin-rite

church. In the Second Polish Republic (1919–39) the concordat of 1925 was in force; it was invoked by the Ukrainian hierarchy in asserting its rights vis-à-vis the government. Nevertheless, according to the terms of the concordat, Ukrainian Catholics in Volhynia were exempted from the jurisdiction of the Ukrainian hierarchy. The *modus vivendi* of 1927 with Czechoslovakia treated the position of Ukrainian Catholics in that country. A similar agreement concluded between the Holy See and Rumania (1927) and a concordat with Yugoslavia (1935) pertained to the legal situation of small Ukrainian communities in those states.

After 1945 the Communist states of Eastern Europe denounced existing concordats, although they unilaterally tolerated some internal church autonomy (with frequent and flagrant violations). Only in the 1960s did Yugoslavia, Hungary, and Poland proceed to normalize local church relations with the Holy See. The Soviet government has never established relations with the Catholic church on the basis of concordat. In principle, the contracting parties to a concordat are the state and the Holy See, not local churches. According to the Oriental code *Cleri Sanctitati*, the Holy See may authorize local Eastern churches to enter into agreements with civil authorities, subject to its approval.

V. Laba

Confectionery industry. Branch of the food-processing industry that manufactures a wide assortment of mostly sugar products, such as chocolate, candy, halva, caramel, and marmalade. In Ukraine confectionery manufacturing developed in the second half of the 19th century as the sugar industry expanded. Before the 1917 revolution the confectionery industry was scattered among all the larger cities of Ukraine and consisted mostly of small, semi-cottage enterprises. Forty-eight larger confectionery firms, accounting for 85 percent of production, were located in the Kharkiv and Kherson gubernias. Some large firms were located in Odessa, Kiev, and Lviv. In 1913 the industry in Ukraine produced 13,200 tonnes of various confectioneries, which amounted to 10.6 percent of the production in the Russian Empire. According to the wholesale value of its production (27 million rubles or 2.9 percent of total food-production value), the confectionery industry held fifth place among the branches of the food-processing industry.

The confectionery industry grew rapidly during the interwar period, usually through the reconstruction of existing firms. In 1940, 191,800 tonnes of confectioneries (24.3 percent of Union production) were produced in the Ukrainian SSR. The production of confectioneries in proportion to the output of the food industry increased by 7.5 percent during this period. After declining in 1941–5, the confectionery industry resumed its prewar level of production only in 1950. Since then the industry has grown steadily by means of modernization and concentration: there were 30 confectionery factories and 500 shops in 1940 and 26 and 200 respectively in 1978. The confectionery industry manufactures over 70 percent of confectioneries in the Ukrainian SSR; the rest is produced by other branches of industry, particularly by the canning industry, baking industry, and local industry. In 1978 the output of the confectionery industry amounted to 779,400 tonnes (27 percent of Union production). In 1978 it produced 15.7 kg per capita, while in 1940 it had

produced only 4.6 kg. Over 1,500 brands of confectionery are produced. Of the production, 50.6 percent consists of sugar products (47.9 percent in 1960, 51.3 percent in 1970), of which hard and soft candy constitute 49.9 percent (45.8 percent in 1960 and 49 percent in 1970). Chocolate products account for 0.7 percent (1.1 percent and 2.3 percent) of the industry's production. Grain products amount to 28 percent (31 percent and 28.2 percent), of which 7.4 percent (6.8 percent and 7.6 percent) consists of gingerbread and ship biscuits. Biscuits and baked products account for 16.1 percent (21.7 percent and 15.8 percent), cakes and cookies for 4.5 percent (2.5 percent and 3.8 percent), and other products for 21.4 percent. The decline in the production of chocolate products was the result of a rise in the world prices of cacao beans, cocoa, and coffee. Some of Ukraine's confectionery is exported to the other republics of the Soviet Union and abroad.

Small firms of the confectionery industry can be found in most regions of Ukraine. Forty-five percent of the production comes from Kharkiv, Kiev, Lviv, Donetsk, and Odessa oblasts. The largest confectionery factories are the Karl Marx Factory in Kiev, the Zhovten Factory in Kharkiv, the Svitoch Factory in Lviv, and other factories in Odessa, Voroshylovhrad, Donetsk, and Vinnytsia. Research in this branch of manufacturing is carried on by the Ukrainian Scientific Research Institute of the Food Industry in Kiev and the All-Union Scientific Research Institute of the Confectionery Industry in Moscow.

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B. Wynar

Conference of Ambassadors. An executive body of the Allied Powers in 1920–31 that oversaw the fulfillment of the peace treaties after the First World War. The conference consisted of the ambassadors of Great Britain, the United States, Italy, Japan, and, later, Belgium, and was chaired by J. Cambon. On 15 March 1923 the conference approved Poland's annexation of Galicia with a provision of certain territorial autonomy for the latter. At the same time the conference recognized the Polish-Soviet border set forth in the Peace Treaty of *Riga. Although Galicia's Ukrainians protested the decision, it remained irreversible. As a result, the government of the *Western Ukrainian National Republic was forced to dissolve itself in Vienna.

Confiscation. Forced and uncompensated seizure of property by the state resulting from a court decision. Confiscation has long been practiced and appears in almost all criminal codes as a primary or, more frequently, as a supplementary punishment.

In the Princely era confiscation was called *banishment and seizure (*potok i rozhrableniie*) and was usually associated with capital punishment or exile. The confiscated property was used to cover damages and to enrich the princes' treasuries. In the Grand Duchy of Lithuania confiscation had a similar function, except that it was sometimes associated with the punishment of deprivation

of honor. In the Hetman state confiscation usually accompanied capital punishment or deprivation of honor.

In the Ukrainian SSR, according to the criminal code, full or partial confiscation of property can be a punishment in itself or a supplementary punishment (the usual practice) and is associated with military, economic, administrative, or state crimes. Creditors' claims are settled by the state from the confiscated property of the convicted party. The state's appropriation of objects that have a physical connection with a crime – weapons, printing facilities, manuscripts, etc – differs from confiscation in nature and purpose. This power of appropriation is often exercised by the Soviet courts and administration.

There is a distinction between judicial confiscation and 'revolutionary' confiscation based on decrees or administrative decisions. The latter was widely applied by the Bolsheviks after they came to power. State appropriation of property, including land, with compensation differs from confiscation (see *Expropriation).

Confiscation is also used by the state to prevent the publication of certain books or materials in the press (see *Censorship).

V. Markus

Congregation for Eastern Churches (full name: Sacred Congregation for Eastern-Rite Catholic Churches). The branch of the Roman Curia responsible for the Eastern churches. Until 1862 these churches were under the jurisdiction of the Congregation for the Propagation of the Faith, established in 1622; they later came under the jurisdiction of a separate section of this congregation created by Pope Pius IX. In 1917 Pope Benedict XV made the Congregation for Eastern Churches an independent body, still under papal control. Its secretary was one of the curial cardinals: from 1936 to 1959 the post was held by Cardinal E. Tisserand. In 1967 Pope Paul VI made the congregation completely independent under the authority of a cardinal-prefect. The congregation's powers are defined in canon 195 of the apostolic letter of 11 June 1957, which proclaimed the existence of the Eastern church as a legal entity. The congregation is empowered to permit individuals to transfer from one rite to another; it is also authorized to publish books for the Eastern churches. The Ukrainian Catholic church is under the congregation's jurisdiction. Since the 1970s there have been strivings within the Ukrainian Catholic church to obtain independence of the congregation and to create a patriarchate with a synod of bishops empowered to make episcopal nominations and to create new ecclesiastical entities. Since 1980 the head of the congregation has been the Polish cardinal W. Rubin; its secretary is Archbishop M. Marusyn.

Congress Kingdom of Poland (Polish: Kongresówka; Russian: Tsarstvo Polskoe). Semiautonomous state established by the Congress of Vienna in 1815 out of the Grand Duchy of Warsaw and tied to the Russian Empire by a political and dynastic union (the Russian tsar was also the king of Poland). After the Polish rebellions of 1830–1 and 1863–4 Russia abolished any vestiges of the kingdom's autonomy, introduced Russification, and in 1888 renamed it the Vistula Land. Its area covered 123,000 sq km. It had a population in 1910 of 12 million. The kingdom was divided into 10 gubernias and encompassed the Kholm region and Podlachia, which constituted the eastern parts

of the gubernias of Lublin and Siedlce and were settled mostly by Ukrainians. In 1912 these regions became part of a separate *Kholm gubernia.

Congress of National Minorities. Annual conferences of the political representatives of national minorities in various European countries (except the Soviet Union), numbering about 40 million people, that were convened from 1925 to 1938 in Geneva, Berne, Berlin, or Vienna by an institution known as the Congress of Organized National Groups in the European States, popularly known as the Congress of Minorities or the Congress of Nationalities. The purpose of the congresses was to obtain better international protection for national minorities and to defend such minorities against the injustices of ruling nationalities. The Ukrainian national group in Rumania took part in the congresses from 1927 and was represented by V. Zalozetsky and other delegates. Ukrainians in Poland sent delegates to the congresses from 1928. One of the delegates – either V. Levytsky or Z. Pelensky – usually belonged to the presidium of the congress. The Ukrainian delegates presented the difficulties encountered by the Ukrainian populations under the ruling regimes: in 1931 at the congress in Geneva the Polish pacification policy in Galicia was discussed, in 1932 in Vienna the processing of minorities' claims by the League of Nations was criticized, and in 1933 in Berlin the famine in Soviet Ukraine was raised by M. Rudnytska.

Congress of Ruthenian Scholars (Sobor uchenykh ruskykh i liubytelei narodnoho prosvishcheniia). The first educational conference in Galicia, convened by the *Supreme Ruthenian Council through the initiative of M. Ustyianovych and I. Borysykevych. The congress took place in Lviv on 19–26 October 1848 with 99 participants conducting discussions in nine sections. They worked out a broad program for organizing Ukrainian scholarly research and public education (including the publication of general-education school handbooks), agreed to set up the Society for Public Education, and discussed the question of the Ukrainian literary language. The congress had no immediate practical effects.

Congress of the Peoples of Russia. A congress of subjugated peoples of the Russian Empire that was convened in Kiev on 21–28 September 1917 by the Ukrainian *Central Rada. Representatives of the Belorussian, Buriat, Georgian, Estonian, Jewish, Lithuanian, Latvian, Crimean Tatar, Moldavian, Don Cossack, and Cossack peoples participated in the congress. The Russian Provisional Government sent M. Slavinsky as its representative. The congress demanded that the future Russian republic be organized on the principle of a federation of nations. The Council of Peoples was elected, and M. Hrushevsky, the honorary president of the congress, was selected as its president. The council was to be located in Kiev. A new journal, *Svobodnyi soiuz*, was established, but revolutionary events prevented the Council of Peoples from implementing its program.

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Conservation. See Environmental protection.

Conservatism. Conservatism as an ideology and political trend did not appear in Ukraine until the 19th century, but conservative attitudes – firm adherence to traditional forms of community life and respect for established authority – were evident from earliest times. They contributed to the preservation of a Ukrainian identity after the Union of Lublin (1569) had placed the country under Polish rule and exposed it to strong Polonizing pressure. An elemental conservatism was the driving force behind the defense of the ‘old faith,’ Orthodoxy, against Protestant, Roman Catholic, and Uniate challenges. This led to a revival of the Orthodox church and a strengthening of the traditions of Kievan Rus’ among Ukrainian ecclesiastical and secular elites in the first half of the 17th century.

The Khmelnytsky revolution (1648) derived its strength from popular grievances, but Hetman B. Khmelnytsky enlisted the services of numerous noblemen and followed a basically conservative social policy. Departing from the frontier democracy of the Zaporozhian Sich, he gave his rule an authoritarian, monarchical character and tried to make the hetman’s office hereditary. Such attempts were repeated by several later hetmans (I. Samoilovych, I. Mazepa, K. Rozumovsky).

The Cossack Hetman state of the second half of the 17th and the 18th century evolved into a hierarchical system of estates, and the Cossack *starshyna* (officer) stratum crystallized into a new landed aristocracy. The political thinking of that class combined a liberal tendency towards representative institutions with a conservative historical legitimism. Declaring the Pereiaslav Treaty (1654) a constitutional charter, the Cossack elite defended on that platform the autonomous status of the country against Muscovite encroachments and their own corporate ‘rights and liberties.’ The Russian government, however, was able to capitalize on the spontaneous conservatism of the Cossack and peasant masses and their reverence for the tsar’s monarchical charisma. This facilitated Ukraine’s absorption into a centralized Russian Empire.

19th century. Aspirations for the restoration of the autonomous Cossack state survived in the circles of the Left-Bank nobility until the middle of the 19th century. Some steps in that direction were undertaken in connection with Napoleon’s invasion in 1812 and the Polish uprising of 1830–1. The ideology of Ukrainian historical legitimism and state rights was eloquently formulated in the influential **Istoriia Rusov* (History of the Rus’ People) an anonymous treatise written in about 1800 and widely circulated from the 1820s. Similar ideas existed also among segments of the Right-Bank Polish-Ukrainian nobility.

The modern Ukrainian national movement, which originated in the 1840s with the **Cyril and Methodius Brotherhood*, was from the outset motivated by a radical democratic-populist philosophy. **Populism* became the dominant outlook of the Ukrainian intelligentsia in the second half of the 19th century; it increasingly assumed a socialist character. Having adopted an ethnic concept of nationality, the Ukrainian intelligentsia had no use for historical legitimism. A vocal, though isolated, contemporary critic of populist ideology was P. **Kulish*, a former Cyrillo-Methodian turned conservative. He pointed to the destructiveness of elemental popular revolts and stressed the importance of elitist cultural values.

The weakness of Ukrainian conservatism resulted from

conditions under tsarist **autocracy*, which polarized society between the extremes of reaction and revolution, while depriving moderate elements of channels of independent political action. Consequently, Ukrainian conservatives could express themselves only in non-political ways. Civic-minded landowners and industrialists sponsored cultural and educational institutions (museums, libraries, private schools, scholarly journals, etc) or worked in the *zemstvo* self-government. Ukrainian culture owes much to these efforts, although, because of tsarist proscriptions, they had to take place mostly in a Russian linguistic garb. Representative conservative personalities of the second half of the century are H. Galagan, V. Tarnovsky, and H. Myloradovych. In the next generation came F. Umanets, V. Horlenko, the brothers A. and M. Storozhenko, and P. Doroshenko. The future hetman P. Skoropadsky also originated from this milieu.

Members of the Ukrainian upper classes easily assimilated into the tsarist establishment, taking up careers in the imperial army and civil service without necessarily losing awareness of their ethnic origin and a sense of Ukrainian territorial patriotism (eg, General M. Dragomirov). This Russified Ukrainian conservatism at times degenerated into a reactionary pan-Russian chauvinism. Examples include M. Yuzefovich (the instigator of the anti-Ukrainian **Ems Ukase*, 1876), the circle around the Kievan daily **Kievlianin* (editors: D. Pikhno and V. Shulgin), and, after the 1905 revolution, the Club of Russian Nationalists in Kiev, the **Union of the Russian People*, and other reactionary organizations of the **Black Hundreds* operating in Ukraine.

A spokesman for a distinctly national Ukrainian conservatism during the last pre-First World War years was V. **Lypynsky*. In contrast to populists and socialists, whose tendency was to restrict Ukrainian nationality to the common people, he advocated the formation of a socially diversified, all-class, national community as a precondition of political independence. Lypynsky’s objective was the reintegration of the elites into Ukrainian national life; under his inspiration a group of ‘Roman Catholic Ukrainians’ came into existence among the Polonized Right-Bank nobility.

In Galicia the Greek Catholic (Uniate) church was the central institution of Ukrainian life, and until well into the second half of the century the clergy was the only educated class. Ukrainian priests were family men, different from the celibate Latin-rite Catholic clergy; in their lifestyle they resembled a lesser gentry. During the 1848 revolution clergymen made up the leadership of the emerging Ukrainian (Ruthenian) nationality and its political representative, the **Supreme Ruthenian Council*. The council followed a conservative, pro-Habsburg policy, opposed Hungarian and Polish insurgents, and called for the formation of a separate Ruthenian crown land within the Austrian Empire.

The conservative, mostly clerical, circle that dominated the Galician scene from 1848 through the 1870s was known as the **Old Ruthenians* or *sviatouirtsi* (the ‘St George’s Coterie,’ after the Greek Catholic cathedral in Lviv). The circle included M. Kuzemsky, M. Malynovsky, B. Didytsky, and A. Petrushevych. Identifying nationality with religious denomination, they emphasized the Eastern form of Christianity, which visibly demarcated Ukrainians from the Roman Catholic Poles. Out of regard for traditional Church Slavonic, they scorned efforts to

introduce the vernacular as the literary language. Their attitude towards the peasantry can be described as benevolent paternalism, and they showed little understanding of social problems and the need for popular political participation. In their struggle against the Poles, the Old Ruthenians leaned on the Austro-German centralists. This policy collapsed when Vienna turned over the control of Galicia's administration to the Polish aristocracy in 1867. Feeling betrayed by Austria, some prominent Old Ruthenians (I. Naumovych, Ya. Holovatsky, and others) reoriented themselves towards Russia. The transformation of conservative Old Ruthenians into reactionary Russophiles brought about the stagnation and disintegration of their party. By the 1880s the leadership of Galician Ukrainian society had passed to the rival populist, or Ukrainophile, trend. The Galician populists (see *Populism, Galician), however, remained moderate, adhering to strictly non-revolutionary, legal methods. A strong moderating factor was the continued influence of the Uniate church. As the ranks of the populists were swelled by the influx of former Old Ruthenians, they assumed a more conservative and clerical hue. The leading personalities among them were S. Kachala, Yu. Lavrivsky, D. Taniachkevych, the brothers V. and O. Barvinsky, O. Ohonovsky, A. Vakhnianyn, and Yu. Romanchuk. By their grass-roots educational and organizational work the populists laid the foundations of modern Ukrainian nationalism in Galicia. But their conformism and 'respectability' made them unacceptable to the younger generation, who in 1890 founded the *Ukrainian Radical party, with a socialist and anticlerical program.

In 1890 the conservative populists entered into an agreement with Galicia's ruling Polish aristocracy. This so-called *New Era lapsed after a few years, but it led to the establishment of O. Barvinsky's conservative *Christian Social movement, which never enjoyed a wide appeal because of its collaboration with the Austro-Polish regime. The *National Democratic party, a new political force (from 1899), was a coalition whose spectrum extended from near-socialists to conservatives. United on a platform of nationalism and progressive political and social reforms, they insisted on 'organic work' and parliamentary methods, professed loyalty to the Habsburg monarchy, and maintained cordial relations with the Uniate church hierarchy.

Ukrainian conservatism since 1917. The mainstream of the 1917–21 revolution in central and eastern Ukraine was leftist and socialist, but right-wing forces also asserted themselves during that period. In May 1917, in Lubni, Poltava gubernia, M. Boiarsky, S. Shemet, and L. Klymov founded the *Ukrainian Democratic Agrarian party, whose program, drafted by V. Lypynsky, was based on the principles of national independence and private land ownership. A similar tendency found expression in the movement of *Free Cossacks, a paramilitary organization for the defense of public order. At the congress in Chyhyryn, 16–20 October 1917, the Free Cossacks elected General P. Skoropadsky as commander (otaman).

After the Brest-Litovsk peace treaty the presence of German and Austro-Hungarian military units in Ukraine offered an opportunity to elements dissatisfied with the Central Rada's radical social, especially agrarian, policies. With German backing the Congress of Landowners, on 29 April 1918, proclaimed Skoropadsky hetman; the name

of the country was changed from Ukrainian National Republic to Ukrainian State. The 1918 *Hetman government, which appealed to the tradition of the 17th–18th century Cossack state, represented the conservative strand in Ukraine's struggle for independence. It had the support of the proprietary classes and of conservative and moderate political groups. Its position, however, remained precarious, owing to Bolshevik subversion, the boycott by Ukrainian socialist parties, and the pressure of Russian and Russophile circles that wished to use Ukraine as a cornerstone for the rebuilding of an imperial Russia. In November–December 1918, after the defeat of the Central Powers, the government was overthrown by a popular uprising, and the Ukrainian National Republic was restored.

The *Western Ukrainian National Republic, established on 1 November 1918 in formerly Austrian eastern Galicia, possessed a coalition government in which the National Democrats played the leading role. It avoided extreme social experiments and maintained a high level of law and order, which under the circumstances gave it a comparatively conservative color.

During the interwar era Ukrainian conservatism could exist overtly only among Ukrainians outside the USSR. Skoropadsky's émigré supporters (V. Lypynsky, D. Doroshenko, O. Skoropys-Yoltukhovsky, M. Kochubei) founded in Vienna, in 1920, the *Ukrainian Union of Agrarians-Statists, later renamed the Ukrainian Union of Hetmanites-Statists. The leader and ideologist of the movement was V. Lypynsky. In his theoretical writings he advocated a hereditary hetmanate with a corporate constitution ('labor monarchy'); his conservative conception was opposed equally to liberal democratic republicanism and to fascist-type dictatorship. Through his brilliant historical works Lypynsky initiated the 'statist school' in Ukrainian historiography, whose adherents included S. Tomashivsky, D. Doroshenko, V. Kuchabsky, I. Krypiakkevych, and T. Kostruba; its impact could be felt also among Soviet Ukrainian historians. A group of conservative émigré scholars was associated with the Ukrainian Scientific Institute in Berlin.

In the 1920s the hetmanite movement spread to Ukrainian communities in North America (the *Sich associations in the United States and Canada), and it had supporters and sympathizers among conservative and clerical circles in Western Ukraine (eg, O. Nazaruk's newspaper, *Nova zoria*). However, the rift between Lypynsky and Skoropadsky in 1930 caused a serious setback. By the 1930s the hetmanite movement had been overtaken by the more dynamic integral-nationalist movement, and the 'turn to the right' among non-Soviet Ukrainians was diverted from conservative into nationalist-authoritarian channels (see *Organization of Ukrainian Nationalists).

Since the Second World War monarchist (hetmanite) organizations have played only a marginal role in the political life of the Ukrainian diaspora. Their decline has been hastened by the extinction of the Skoropadsky line. The *Lypynsky East European Research Institute in Philadelphia continues to serve as a conservative studies and publication center. Some conservative traits, partly derived from Lypynsky's theoretical legacy, are to be found in the thinking of democratic émigré groups. In recent years a return to traditionalist, conservative values has been noticeable in the writings of certain Soviet Ukrainian dissidents (eg, V. Moroz).

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I.L. Rudnytsky

Consistory. Collegiate institution of the church hierarchy. In the Catholic church there is the papal consistory, which consists of cardinals and pronounces on important matters of faith, rite, and church organization. There are also eparchial consistories, which help bishops govern their eparchies and consist of canons, advisers, archivists, supervisors, and chancellors. Every Ukrainian Catholic eparchy has a consistory. In the Orthodox church the bishops' consistory is an advisory and auxiliary body of the church administration under an archbishop. Consistories were introduced in the Russian Orthodox church in 1744 and were known as spiritual consistories. The principal officer in them was the consistory secretary, who was responsible to the head procurator of the synod. In the Ukrainian Orthodox church there were consistories at the eparchial level, and after the Second World War such consistories were established in the Ukrainian Autocephalous Orthodox church. In some eparchies abroad (in Canada, for example) they have a decisive voice in the administration of the eparchy. Each consistory has its own court, which looks into affairs involving priests and sometimes into lay affairs such as marriages.

Constantine VII Porphyrogenitus, 905–59. Byzantine emperor and writer. During Constantine's reign there was strong interaction between the Kievan and Byzantine states; for example, Prince Ihor led campaigns against Byzantium in 941 and 944 and signed a treaty with it in 944, while Princess Olha accepted baptism from Byzantium. The works written by Constantine (*De administrando imperio*) or edited by him (*De thematibus*, *De ceremoniis*) contain much material on the history and geography of Kievan Rus'.

Constituent Assembly of Ukraine (Ukrainski Ustanovchi Zbory). Elected legislative body of the Ukrainian people that had the task of establishing a new political system and confirming the constitution of the Ukrainian state after the February revolution. The difficulties that the Ukrainian *Central Rada encountered in reaching an understanding with the Russian Provisional Government, whose centralist and chauvinist policies opposed Ukraine's full autonomy, gave rise to the idea of a Ukrainian constituent assembly in Ukrainian political circles. In its First Universal the Central Rada had already proclaimed that only the People's Ukrainian Assembly (diet) had the right to approve all laws that would determine the political and social order in Ukraine. During its sixth session the Central Rada recognized on 18–22 August 1917 that 'only the people of Ukraine can resolve the question of the political order in Ukraine and Ukraine's relation to Russia' and, hence, that it was imperative to convene a Ukrainian constituent assembly. At this session the groundwork was laid for an electoral system to the constituent assembly and for the convening of that assembly.

The Central Rada's decision to convene a constituent assembly provoked a sharp reaction against the Rada among Russian centralists, particularly among the Kadets (see *Constitutional Democratic party), who in protest resigned from the Central Rada. Then, at the end of September, the Russian Social Democratic Workers' party (Mensheviks), the Russian Socialist Revolutionaries, and the Jewish Bund protested against the convening of the constituent assembly, because they viewed this step as an attempt to separate Ukraine from Russia. In the light of this reaction from the national minorities the Little Rada adopted a compromise position that attempted to reconcile the principle of Ukrainian self-determination through the Ukrainian constituent assembly with the principle of the unity of the Russian federated republic, which was to be confirmed by the *All-Russian Constituent Assembly. This compromise made possible the election of a commission to design the laws governing the Constituent Assembly of Ukraine. In spite of this the Provisional Government on 30 October 1917 declared that it was ready to take the Central Rada and the General Secretariat to court for 'separatism' in connection with their intention to convene a constituent assembly. In the meantime the Bolsheviks seized power, and on 12 October 1917 the Central Rada passed the fundamental laws on elections to the Constituent Assembly of Ukraine and instructed the Little Rada to confirm the law and to conduct elections.

The Third Universal designated 9 January 1918 as election day and 22 January as the opening day of the constituent assembly. It also pointed out that until the assembly was convened, the power to legislate belonged to the Central Rada. The law on the Constituent Assembly of Ukraine was ratified on 29 November 1917. Its deputies were to be elected by a universal, equal, direct, and secret vote, according to the principle of proportional representation. Individuals of both sexes over 20 years of age had the right to vote and to be elected. Three hundred and one members were to be elected (1 per 100,000 constituents). The electoral commission was headed by M. Moroz.

The regions not occupied by the Bolsheviks in Ukraine elected 171 out of the 301 deputies, and according to the Ukrainian lists over 70 percent of the votes were cast for

Ukrainian parties. For this reason the Central Rada decided not to delay matters of great importance, such as the proclamation of Ukraine's independence, until the Constituent Assembly of Ukraine met, and in the Fourth Universal on 22 January 1918 it proclaimed that it would govern until the assembly convened and that the elections were to continue. Subsequent events, however, made it impossible to carry out these plans, and the Constituent Assembly of Ukraine never did meet.

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 A. Zhukovsky

Constitution. Basic laws prescribing the structure of the state and the mutual relations between citizens and the state. The first constitutional document in Ukrainian history was the Constitution of *Bendery, adopted in 1710 by the émigré followers of Hetman I. Mazepa.

The Ukrainian state that arose in 1917–20 had several constitutions. The structure of the Ukrainian National Republic (UNR) was defined by several legislative acts – the universals and laws of the Ukrainian Central Rada – before the Central Rada adopted the comprehensive document the *Constitution of the Ukrainian National Republic on 29 April 1918. The constitution, however, could not be implemented because of Hetman P. Skoropadsky's coup.

The constitution of Skoropadsky's Hetman government can be found in the hetman's edict (*hramota*) and in the Law on the Provisional State Structure of Ukraine. Under the Directory the constitutional acts of the UNR consisted of separate declarations and laws – eg, the Law on the Form of State Rule, which was adopted by the Labor Congress on 28 January 1918. The proposed text of the Fundamental State Law on the Structure of the Ukrainian State, drawn up in May 1920 by the All-Ukrainian National Council in Kamianets-Podilskyi, and the project of the federated structure of the UNR worked out by O. *Eikhelman in 1921 are of great significance for Ukrainian political-juridical thought. In the Western Ukrainian National Republic a series of legislative acts constitutes the contents of the constitution.

In the Ukrainian SSR four constitutions (see *Constitution of the Ukrainian SSR) have been adopted (1919, 1929, 1937, 1978). They were inspired by or were closely modeled on the Constitution of the Russian SFSR and then of the USSR.

The Constitution of the Czechoslovak Republic of 1920 contained articles on the autonomy of Transcarpathia (Subcarpathian Ruthenia). Constitutional law no. 328 granted wide autonomy to Carpatho-Ukraine in 1938–9. The Constitution of the Carpatho-Ukrainian Republic, which declared its independence on 15 March 1939, is law no 1. of the Carpatho-Ukrainian Diet.

V. Markus

Constitution of the Ukrainian National Republic. Fundamental law of the UNR, adopted on 29 April 1918. It

was influenced to a large extent by previous legislative acts of the Ukrainian *Central Rada and had an important impact on future legislation and the government structure of the UNR. Before its adoption the universals of the Central Rada and certain laws – the law of 8 December 1917 on legislative procedure, the law on elections to the Constituent Assembly of Ukraine, the law of 22 December 1917 on the Ukrainian State Bank and the Main Treasury of the UNR, the laws of 15 and 30 December 1917 on the judicial system, the law of 21 January 1918 on national and personal autonomy, the law of 1 March 1918 on the emblem of the republic, the law of 2–4 March 1918 on citizenship, etc – had the force of a constitution.

Most of these acts were collected in the constitution, which was prepared by a special commission and adopted by the Central Rada at its last session on 29 April 1918, the day of Hetman P. Skoropadsky's coup. The constitution had 83 articles and eight sections.

The constitution asserted that the UNR was a 'sovereign, independent, and free state,' in which the people of Ukraine held sovereign power and exercised it through the National Assembly (*Vsenarodni Zbory*). The constitution did not specify the borders of Ukraine, but pointed out that its territory was indivisible. The citizens of the republic, regardless of sex or nationality, were guaranteed basic civil and political rights. The supreme legislative authority in the republic was to be the National Assembly, which would issue laws and form the higher agencies of the government and judiciary. The constitution set down the procedures of election to the National Assembly, the structure of the assembly, legislative process, and the powers of the highest government authorities. The chairman (president) of the National Assembly was to represent the republic externally. The *Council of National Ministers of the UNR was to be the highest administrative authority in the republic. It was to be named by the chairman of the National Assembly in consultation with the council of the Assembly Elders (*Rada Starshyn Zboriv*) and confirmed by the National Assembly. The Council of National Ministers was to be responsible to the assembly, which had the right to express non-confidence in the council or in particular ministers. The supreme agency of the judiciary was to be the General Court of the UNR, which would consist of a college of judges elected for five years by the National Assembly. The constitution affirmed the independence of the judiciary from the executive and legislative powers. The law of the Central Rada on the national autonomy of national minorities in Ukraine formed a separate section in the constitution. At the end of the constitution were provisions for the temporary suspension of civil rights in times of emergency.

The constitution left a number of important constitutional questions to be solved by future legislation. Proposals for constitutional changes were to be decided by the usual legislative process, with the provision that they had to be adopted by three-fifths of the deputies present and by the new National Assembly after the next election.

In general, the constitution asserted the principle of parliamentary democracy, with the legislative power outweighing the executive power. It favored decentralization and self-government and dealt with the problem of national minorities in a liberal manner.

The Constitution of the UNR turned out to have merely a moral-political significance, for Skoropadsky's coup on

the day of its adoption prevented it from being implemented. Skoropadsky's declaration of his assumption of power and the proclamation on 29 April 1918 of a temporary structure of Ukraine abolished the constitution of the UNR. However, some of its provisions inspired the legislation of the UNR under the Directory.

M. Stakhiv

Constitution of the Ukrainian Soviet Socialist Republic. Basic law of the Ukrainian Soviet state. The first constitution of the Ukrainian SSR was adopted on 14 March 1919 by the Third All-Ukrainian Congress of Workers', Peasants', and Soldiers' Deputies. The congress met in Kiev during the second Bolshevik campaign against the UNR. The Constitution of the Ukrainian SSR was modeled on the Constitution of the Russian SFSR, adopted on 10 July 1918, which was to define 'the dictatorship of the proletariat' in legal terms. According to this constitution, the soviets of workers', peasants', and soldiers' deputies in towns and villages were to be the principal government bodies. The All-Ukrainian Congress of Soviets was the highest governing authority, and the *All-Ukrainian Central Executive Committee was its inter-sessional legislative-administrative agency. The *Council of People's Commissars of the Ukrainian SSR was selected by the All-Ukrainian Central Executive Committee and constituted the administrative branch of the government. In the larger territorial units (gubernias, counties, rural districts) the administrative agencies were executive councils elected at conferences of the soviets within the given units.

There were different categories of voters, with unequal representation, in the soviets and their congresses. Proportionally, the workers had the most representatives (town soviets sent one representative per 100 voters, while other classes of 'working people' sent one per 300). Under this system of unequal and indirect (to the higher levels of the Soviet system) elections, the representatives of the overwhelming majority of the Ukrainian population – the peasantry – constituted a minority in the ruling bodies of the Soviet government. Furthermore, the so-called non-working classes were deprived of the right to vote. (See *Elections.)

The constitution formally guaranteed the 'working people' civil rights and freedoms, but the authorities were in control of the practical implementation of these rights and freedoms. The constitution did not formally establish a one-party regime, but all political parties except the CP(B)U were liquidated by 1924. The state system was based on the principle of democratic centralism, that is, the complete subordination of lower bodies to higher ones. In spite of having broad formal powers, local soviets were not self-governing bodies, for they were subordinated directly to higher executive committees and congresses of soviets.

The Constitution of the Ukrainian SSR of 1919 did not define Ukraine's relationship to the Russian SFSR. This was formulated in separate laws enacted by both states. On 1 June 1919 a resolution of the All-Ukrainian Central Executive Committee established a military and economic alliance between the two Soviet republics. On 30 December 1920 these ties were formulated in the so-called workers'-peasants' treaty between the Russian SFSR and the Ukrainian SSR. On 30 December 1922 the USSR was created, which finally united the 'sovereign' Soviet re-

publics into one 'federal state.' The Constitution of the USSR, which was confirmed on 31 January 1924, consisted formally of a declaration on the formation of the USSR and a treaty of union which defined the new relations between the Soviet republics as ones based on the principle of 'federalism. This agreement and later Ukrainian-USSR constitutions confirm the right of the Ukrainian SSR to secede from the Union, but under the present political system this right has only a theoretical significance. The 1924 constitution merged the following political and economic spheres: foreign relations, trade, the armed forces, roads, postal and telegraph services. To administer these areas, all-Union agencies were formed. In various other spheres the Union agencies were empowered to set general policies, but the republican agencies (called Directive People's Commissariats) were responsible for their execution. Only some spheres (internal matters, agriculture, education, justice, social security, health care) were under the autonomous prerogatives of the republics. But even in these areas the Union agencies retained the right to set 'general principles' of legislation and administration.

In 1925 a new version of the constitution of the Ukrainian SSR was adopted. It made some changes in connection with Ukraine's membership in the USSR. On 15 May 1929 the Ninth All-Ukrainian Congress of Soviets adopted the second constitution of the Ukrainian SSR, which in form and content was more like the constitutions of other Soviet republics.

On 10 January 1937 a new constitution, based on the constitution of the USSR of December 1936, was adopted by the Extraordinary Congress of Soviets of the Ukrainian SSR. The main features of the 1937 constitution are as follows: (1) it defines the foundations of a 'socialist' social order; (2) it introduces direct general elections of all soviets through an equal and secret vote; (3) the soviets are the organs of authority at every level. The highest legislative body is the *Supreme Soviet. The oblast, raion, town, and village governing bodies are the soviets of working people's deputies, which elect their respective executive committees to run the administration. The constitution theoretically guarantees broad civil rights, but at the same time legitimizes a one-party system (art 106).

Since 1937 the text of the constitution has undergone many changes, mainly to reflect changes in the text of the USSR constitution. These changes have to do primarily with such matters as the structure of state agencies, the number and names of the ministries (no longer called people's commissariats after 1946), local government agencies, and the administrative-territorial division. Amendments introduced on 1 February 1944 and after 1953 are more important. In 1944 the Ukrainian SSR was granted the right to establish direct relations with foreign countries and to maintain its own armed forces. The first right has been implemented to a limited extent (eg, through membership in the UN). The second remains unrealized. After Stalin's death, the powers of the government of the Ukraine SSR were increased in the process of full decentralization. In May 1957 most of the industrial ministries were abolished, and from 1960 the Ukrainian Council of the National Economy and the State Planning Committee of the Ukrainian SSR ran industry, but under the control of the State Planning Committee of the USSR and the USSR Council of Ministers. The practical management of industry was in the hands of regional economic councils.

After 1962 and Khrushchev's fall, the former, centralized system was reinstated.

The basic principles of the state and social order remained unchanged. They are elaborated in the constitution of the USSR and are incorporated almost verbatim into the constitution of the Ukrainian SSR. According to art 20 of the USSR constitution, a law of the Ukrainian SSR that conflicts with the laws of the USSR cannot be valid.

The Supreme Soviet can change or supplement the constitution with a two-thirds-majority vote (art 127). In practice, changes are introduced by the Presidium of the Supreme Soviet, and the Supreme Soviet merely confirms them.

The constitution since 1978. The present constitution of the Ukrainian SSR was adopted by the Seventh Extraordinary Session of the Supreme Soviet of the Ukrainian SSR, which convened on 20 April 1978. It is drafted in accordance with the USSR constitution of 7 October 1977. This constitution was prepared by a special commission headed by the first secretary of the CPU, V. Shcherbytsky. The new constitution basically retains the former political, economic, social, and ideological principles and the former state structure of the USSR and Ukrainian SSR. It differs merely in its more precise formulation of certain resolutions and in its broader ideological-programmatic additions, based on the 1961 program of the CPSU. The structural and institutional changes are insignificant.

Whereas the preamble of the constitution of the USSR declares that 'for the first time in history a socialist society has been created,' the preamble to the constitution of the Ukrainian SSR emphasizes that in the USSR 'for the first time in history the nationalities question has been solved.' Both documents speak of a 'new historical community – the Soviet people,' of which the people of the Ukrainian SSR consider themselves an inseparable part. The constitution describes the Ukrainian SSR as 'a socialist people's state, which expresses the will and interests of workers, peasants, and the intelligentsia, and of the republic's working people of every nationality' (art 1), in contrast to the 1937 statement 'the Ukrainian SSR is a socialist state of workers and peasants.'

As a Union republic the Ukrainian SSR is called 'a sovereign Soviet national state' (art 68), while the USSR is 'one, federal, multinational state.' Unitary Union citizenship is consistently stressed. Ukrainian citizenship no longer exists; it has been reduced to the designation of residency.

The Ukrainian SSR retains 'the right of free secession from the USSR' (art 69), and yet the state structure and government powers resemble those of a unitary state ruled consistently according to the principle of democratic centralism. At the same time, the principle of socialist democracy (increased citizen participation, initiative from below, etc) is emphasized more than before.

The chapter on basic civil rights, freedoms, and obligations of Soviet Ukrainian citizens is greatly enlarged. Political and other rights are guaranteed in accordance with the interests of the people ... [and] the goals of building communism.' Most of the human rights mentioned in the Universal Declaration and in international agreements are listed here. A citizen's obligations are enumerated as well (see *Civil rights).

According to the 1978 constitution of the Ukrainian SSR, the republic's Supreme Soviet is elected for five years and consists of 650 delegates. Local soviets are elected every

two-and-a-half years. The distinction between Union-republican ministries and republican ministries is retained, but the ministries are no longer listed: changes in government structure are left to ordinary legislation. The Presidium of the Council of Ministers, a smaller body of the Council of Ministers of the Ukrainian SSR that existed before without being mentioned in the constitution, is now defined. The government agencies of the Ukrainian SSR are fully subordinated to the government of the USSR. Articles on the participation of the Ukrainian SSR in the formation of the state agencies of the USSR are lacking, although such articles can be found in the USSR constitution. The 1978 constitution does not mention Ukraine's right to its own military formations.

As an official language of the Ukrainian SSR, Ukrainian is relegated to a subordinate status by a number of articles: the right to education (art 43) provides merely for 'the opportunity for instruction in one's native language' (the 1937 constitution required 'school instruction in one's native language'); legal proceedings in the Ukrainian SSR are conducted in Ukrainian or in the language of the majority in a given locality (art 157) (the previous constitution stated that legal proceedings in the Ukrainian SSR were to be conducted in Ukrainian, although non-Ukrainians had the right to use their own language [art 90]).

The chapters on state planning (chap 16), the people's deputy (chap 11), and the four introductory chapters are new. A number of constitutional provisions leave the detailed regulation of various matters to special legislation. The 1978 constitution has 171 articles, divided into 10 chapters. The 1937 constitution had 127 articles. In general the new constitution is more clearly formulated. It has codified some changes that were previously put into practice and introduced many ideological and programmatic statements. Yet, this constitution is merely a declarative document that cannot be interpreted in isolation from the whole system or from the unwritten but practiced constitution, according to which the Party is in control (art 6 describes the CPSU as 'the leading and directing force in Soviet society, the nucleus of its political system,' without saying a word about the CPU).

The final articles of the constitution deal with the emblem, flag, anthem, and capital of the Ukrainian SSR, as well as the procedures for constitutional amendments. The Supreme Soviet of the Ukrainian SSR has the power to change or amend the constitution by a two-thirds-majority vote.

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Konstitutsiia (Osnovnyi zakon) URSR (Kiev 1978)

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Constitution of the Western Ukrainian National Republic. Principal legislative acts of the Western Ukrainian National Republic (later known as the Western Oblast of the Ukrainian National Republic), which defined its political and legal structure. The most important act among them was the Provisional Fundamental Law on the State Independence of the Ukrainian Lands Formerly in the Austro-Hungarian Monarchy, which was issued on 13 November 1918. This law consisted of five articles: the new state was to be called the Western

Ukrainian National Republic; its borders were to coincide with 'the total Ukrainian ethnic region within the former Austro-Hungarian Monarchy; the entire people was sovereign; it was to manifest its will through representatives elected by universal, equal, direct, secret, and proportional vote; and prior to the election of the constituent assembly, political authority in the republic was to reside in the *Ukrainian National Rada and the *State Secretariat, which was responsible to it.

Other acts that supplemented the constitution of the republic included the law of 16 November 1918 on the temporary administration and organization of the courts, the act of 3 January 1919 on the union of the Western Ukrainian National Republic and the UNR, the act of 4 January 1919 on the board (*vydil*) of the Ukrainian National Rada, the act of 15 February on the official language, the act of 8 April on civil rights and duties, the act of 16 April on the diet of the republic, and the act of 9 June on the transfer of all military and civil authority to 'a fully empowered dictator.'

According to these constitutional laws, the supreme authority in the republic belonged to the Ukrainian National Rada, which had primarily a legislative function. Its board, which was chaired by the president of the Rada, acted as the republic's external representative and carried out some of the more important functions of the head of state (confirming and promulgating laws, appointing members of the State Secretariat, etc). Executive power lay in the hands of the State Secretariat, which consisted of various departments and was responsible to the Rada. The judiciary was independent, and the supreme court was the Highest State Court.

The constitution reflected a typical law-governed state (*Rechtstaat*). The structure of the government agencies was in some respects similar to that of the UNR in its first period (the Ukrainian Central Rada and Little Rada, the General Secretariat).

Certain proposals on the political and legal status of the republic's territory that were drawn up later by international and Ukrainian authorities had a constitutional nature. The proposal for an agreement between the Supreme Council of the Allied powers and Poland on the autonomy of Galicia was drawn up in Paris on 20 November 1919, but was rejected by Poland. The 'Foundations of the Structure of the Galician State' was prepared by the government of the republic's dictator and presented to the League of Nations. Professor S. Dnistriansky, a noted jurist, prepared a private draft of a constitution of the Western Ukrainian National Republic in 1921.

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Constitutional Democratic party (Konstitutsiino-demokraticheskaia partiia or Partiia narodnoi svobody). Russian liberal party founded in October 1905 whose members were popularly known as the Kadets. The Kadets took part in all the Russian state dumas and held 35 percent of the seats in the First Duma. On the nationality question, the party recognized the right of the non-Russian peoples to develop their national cultures, but was opposed to the reconstruction of Russia on the principle of autonomy or federalism. The party's leader, P. Miliukov, in 1914 spoke in the Duma against the government's prohibition of the celebration of T. Shevchenko's anniversary. Ukrainians active in the Kadet

party included M. Vasylenko, D. Hryhorovych-Barsky, B. Butenko, F. Shtaingel, Yu. Sokolovsky, I. Shrah, N. Mohyliansky, I. Luchyttsky, and A. Rzhpetsky. The party played an important role in the Russian Provisional Government of 1917. At that time it proposed that Russia become a democratic republic. Yet most Kadets opposed the Central Rada's demands for autonomy. Several former Kadets were in the cabinet of the Hetman government in 1918 (M. Vasylenko, A. Rzhpetsky, Yu. Sokolovsky, S. Hutnyk, B. Butenko, O. Kistiakovsky).

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Construction and road-building machinery industry.

Industry that produces equipment and machines for industrial, residential, and road construction and the production of building materials; a branch of the heavy-machine-building industry. This branch manufactures a wide range of products - 150 in the USSR and 60 in the Ukrainian SSR. Its most important products are excavators, attachable graders, asphalt mixers, bulldozers, cranes, tractor scrapers, and pipe-laying machines. The manufacturing of construction and road-building machinery (building cranes, concrete mixers) developed in Ukraine in the second half of the 1920s, and there were many small-machine-building plants, particularly in the Kharkiv, Kiev, and Donets Basin regions. Before the war Ukraine accounted for 20 percent of the USSR output in this branch of machine building. As the construction industry became more mechanized after the war the manufacturing of construction and road-building machinery grew rapidly and became concentrated in larger plants. Today about 25 plants specialize in this type of machinery, including such plants as Chervonyi Ekskavator in Kiev, the road-machinery plants in Kiev, Kremenchuk, Berdianske, and Kharkiv, the heavy-crane plant in Odessa, and the Dormashyna plant in Mykolaiv. In spite of important gains much of the construction work, particularly on roads, is still based on manual labor (in the West 90 percent of construction work is mechanized).

Production of the principal types of construction and road-building machinery (in number of machines)

	1940	1960	1970	1980
Excavators	17	3,053	7,741	9,874
Bulldozers	100	-	16,202	23,975
Graders (attachable)	365	2,075	4,463	-
Tractor scrapers	209	1,819	5,760	8,016

In 1980 Ukraine produced about 30 percent of the construction and road-building machinery that was built in the Soviet Union. This included 23.5 percent of the excavators, 52.7 percent of the bulldozers, and 70.3 percent of the tractor scrapers. (For a bibliography see *Heavy-machine-building industry.)

B. Wynar

Construction industry. Important branch of the economy that involves the construction of new and the maintenance of existing buildings and permanent structures such as highways, bridges, canals, and water-supply systems. Civil engineering deals with the techni-

cal aspects of designing and constructing various kinds of buildings and structures. *Architecture is closely related to construction and occupies a position halfway between civil engineering and art. Structures can be classified according to the materials used into wooden, stone, concrete, reinforced-concrete, steel, block structures, and so on. According to use, permanent structures can be divided into residential and public buildings (including houses, apartment buildings, government buildings, school buildings, community buildings), rural buildings (houses, barns, community buildings in villages), industrial buildings (factories, plants, electric stations), hydro-technical structures (hydroelectric stations, dams, locks, canals, reservoirs, irrigation systems, drainage systems, fish ponds), and transport structures (railroads, highways, airports, pipelines, bridges, tunnels). This article deals mostly with residential and industrial construction as well as with urban development.

Today industrial methods are used extensively in construction operations: the work is organized according to the assembly-line principle and is highly mechanized. The production cycle in the construction industry lasts from a few months to a few years. Work is carried out by construction and assembly organizations that have at their command cadres of qualified workers and the support of design and research institutions.

History

Early period. Construction is closely tied to the development of civilization and has a long history. The oldest remains of dwellings found in Ukraine date back to the late Paleolithic period. These remains of huts built about 15,000 years ago and consisting of large mammoth bones covered with hides were discovered in the village of Mizyn on the Desna in the Chernihiv region. In Neolithic times huts were dug deeply into the ground and were covered with a peaked roof of hides or bark. At the time of the *Trypilian culture at the beginning of the 3rd millennium BC settlements were built on hills or on riverbanks, mostly in Right-Bank Ukraine. The houses were rectangular and quite large (about 120 sq m) and were constructed of wood covered with a thick layer of clay.

In southern Ukraine defensive walls were built of stone or clay. Wooden structures were known too, remnants of which were found near the village of Mykhailivka in Kherson oblast.

In the Bronze and Iron ages and the Scythian period high earthworks and barrows, fortified settlements, and open farm settlements with dwellings made of branches and clay (middle Dnieper region, 5th century BC) were constructed.

Beginning in the 7th century BC high stone walls, residential buildings, and temples were built in the ancient states on the northern coast of the Black Sea such as Chersonese Taurica, Tyras, Olbia, and Panticapeum. The building techniques of the ancient Greeks and then of the Romans and Byzantines later influenced construction in Ukrainian territories.

From the first half of the medieval period until the 10th century fortresses and fortified settlements were built of wood on elevated ground and were encircled with earthen walls and moats. Two-story dwellings in which the lower story was used for storage were built in a circle and formed part of the fortifications. The settlements beyond

the walls were inhabited by peasants, who lived in clay huts, and later by crafts people and merchants.

Princely period. Beginning in the second half of the 10th century stone construction developed in Kievan Rus' under the influence of Byzantine building techniques. Churches, princely palaces, and boyars' villas were built of brick interlaid with cut stone. The arch was extensively applied. In Kievan Rus', construction reached its peak of development in the 11th–12th century, when the following were built: the *Transfiguration Cathedral in Chernihiv (1036); in Kiev, the *St Sophia Cathedral (1037), Dormition Cathedral of the Kievan Cave Monastery (1073–8), *St Michael's Golden-Domed Monastery (1108), and the Transfiguration church in the Berestiv district (1113–25); and the *Good Friday Church in Chernihiv (end of the 12th century). In contrast to these architectural monuments, the houses of artisans, burghers, and peasants remained primitive; they were built of wood in the forest regions and of clay in the steppe regions.

The typical city in the Princely era (Kiev, Chernihiv, Lviv, Kamianets-Podilskyi, etc) developed on a radial plan around a nucleus consisting of a fortified citadel.

13th–16th century. In the 13th century the Mongols devastated cities and villages in Ukraine, which, given the political and economic decline of the 14th–15th century, could not be rebuilt immediately. In the 13th–16th century castle building developed rapidly: in Western Ukraine stone castles appeared in Lutske, Kremianets, Khotyn, Kamianets-Podilskyi, and other cities (see *Castles). In the 15th century a fortress was built in Bilhorod-Dnistrovskyi, and a number of fortified monasteries (Monastery of the Holy Trinity in Mezhyrichia) and churches were constructed. In Lviv, where a builders' guild was formed, the *Korniakt building (1571–80), the *Dormition Church (1547–59), and other buildings were constructed.

17th–20th century. In the first half of the 17th century castles and fortresses (Kodak, Bar, Brody, Kremenchuk) continued to be built in Right-Bank Ukraine. The French engineer G. de *Beauplan distinguished himself in this field. In the mid-17th century the construction trades flourished in Left-Bank Ukraine: in Chernihiv, Lyzohub's villa and the refectory of the Holy Trinity Monastery were built; in Novhorod-Siverskyi, a collegium; in Kharkiv, the Cathedral of the Holy Protectress; and in Kiev, the refectory of Vydubychi Monastery, the All Saints' Church above the Economic Gate of the Kievan Cave Monastery, and St Nicholas's Cathedral.

The vigorous urban construction in the 17th and at the beginning of the 18th century in Ukraine utilized Western architectural styles, such as the *Renaissance style (the building of the Kievan Academy, 1703–40) and the *baroque style (the metropolitan's residence in Kiev). The Ukrainian baroque became the dominant style in this period and was used in many prominent buildings such as churches, monasteries, belfries, military chanceries, and officers' villas. The residences of Cossack officers and the clergy were spacious, built of wood or brick, and decorated with galleries and carved doors, window frames, and ceilings.

At the end of the 18th and the beginning of the 19th century the cities began to grow rapidly. The production of building materials such as brick, plaster, and roofing

tiles expanded, and the techniques of construction improved. The influence of *classicism and its variant, the *Empire style, was apparent in the urban buildings of the period – churches, city halls, and large, private residences such as Prince V. Kochubei's palace in Dykanka in Poltava gubernia. At the end of the 18th century regulations of the Russian government began to play an important role in city planning. Their impact was particularly apparent in the new towns of Slobidska Ukraine, such as Sumy and Kharkiv, and those of southern Ukraine, such as Odessa, Katerynoslav, Mykolaiv, Kherson, and Mariupil, with their rectilinear street networks, distinctive main streets, and central squares. Military centers such as Chuhuiv, Yelysavethrad, and Tulchyn were built on a uniform plan and had similar barracks. In appearance these new towns were quite different from the towns in Hetman Ukraine or in Western Ukraine.

In the second half of the 19th century industrial and transport construction developed rapidly in the Donets Basin and the Kryvyi Rih region. Mining and metallurgical plants were built in Yuzivka, Makiivka, Mariupil, and Katerynoslav, and primitive, ugly, workers' settlements sprang up around the plants. In the provincial centers, where manufacturing developed at the turn of the 20th century, commercial buildings such as offices of stock companies, banks, and large stores, as well as tall residential buildings, government buildings, and railway stations, sprang up. New building materials were used in constructing these large buildings: cement, reinforced concrete (eg, in the lighthouse in Mykolaiv, built in 1904, the funicular in Kiev), and steel. New building methods were introduced. As the large cities expanded, their unity of design was violated: the modern appearance of some of their districts contrasted sharply with the disorderly state of the suburbs, which either were similar to small towns, with low buildings covered with tin or tile roofs and no sewage systems, or were industrial districts with large new plants and pitiful workers' houses. This contrast became particularly obvious in the largest cities of Ukraine before the First World War. The seaports, such as Odessa (the largest Ukrainian city in the mid-19th century), Kherson, Mykolaiv, Mariupil, and Sevastopol, grew rapidly.

The centuries-old, traditional form of construction was preserved in Ukrainian villages until recent times (see *Folk architecture). While the main features of residential housing remained the same, each region of Ukraine had its distinctive characteristics, depending on the building materials locally available and the physical nature of the locality. In the steppe regions houses were built of dried, unfired brick made of clay mixed with straw and chaff; in the forest-steppe regions they were built of wood or wattle covered with mud; and in the forest regions they were built mostly of lumber. In 1924, 50 percent of the houses surveyed in Ukraine were built of wood, 33 percent of clay, and 6 percent of stone. The construction of the roof, porch, and oven and the floor plan of houses and villas differed somewhat from region to region while retaining some common basic features. Before the First World War housing was built without planning and co-ordination; hence, there were sharp contrasts between one section of a city and another. Construction labor was manual.

1914–1928. During the war and the revolution construction came to a halt, and many buildings, particularly residential ones, were destroyed. Under the Soviet regime the larger buildings were placed under the control of housing co-operatives and then in 1937 they were transferred to the jurisdiction of the departments of communal housing at the city soviets. In the NEP period residential housing began to be constructed through residential-building co-operatives in Soviet Ukraine. Wherever technically feasible, two or three stories were added to old buildings. Most of the Soviet government's attention was devoted, however, to two showcase projects – the electrification plan of the State Commission for the Electrification of Russia (GOELRO) and industrial construction. To realize these projects state construction firms – Ukrderzhbud and Indubud – were created, and they used industrial methods of construction. In spite of these efforts, in the first decade of the Soviet period (1918–28) scarcely 800 million rubles' worth of construction was done in the Ukrainian SSR. Subsequently, the five-year plans marked the stages of construction planning.

First three five-year plans. Under the First Five-Year Plan (1929–32), which provided for 1.4 billion rubles' worth of construction, the emphasis was placed on industrial projects. About 400 large plants were built or reconstructed, including the *Dnieper Hydroelectric Station in Zaporizhia (the largest in Europe at the time), which was built by the Dniprobud firm; the Kharkiv Tractor Plant, which was built of reinforced concrete; and the Horlivka Mining-Machinery Plant. Government buildings such as the Building of State Industry in Kharkiv (1925–9) and the railway station in Kiev (1928–33), both built of monolithic reinforced concrete, and various buildings of culture, clubs, and schools in industrial regions were constructed. Yet, residential construction constantly lagged behind, even in the cities of the Donets Basin and the Kryvyi Rih region, which underwent rapid development in the 1920s–1930s, and in Kharkiv (where large blocks were used in construction for the first time in 1930), Dnipropetrovske, Mariupil, Staline, Zaporizhia, and Kramatorske, not to mention Odessa and Kiev, which fell behind in their development and retained their pre-1917 appearance.

During the Second Five-Year Plan (1933–7) construction doubled and reached a value of 2.8 billion rubles. Large industrial complexes were built – the Novokramatorskyi Machine-Building Plant in Kramatorske (1929–34), the Azovstal Metallurgical Plant in Zhdanov (1930–3), Zaporizhstal Metallurgical Plant in Zaporizhia (1930–5), and the Kryvyi Rih Metallurgical Plant (1931–9). Building trusts were organized to construct industrial projects: machine constructing (Mashynobud), mine constructing (Shakhtobud), coke-chemical plant construction (Koksokhimmontazh), construction of local industry (Ukrbudmistsevprom), civil engineering (Ukrtsyvilbud), and residential building (Pivdenzhytlobud).

During the Third Five-Year Plan (1938–41) the Soviet government, in preparing for war, continued the former policy that gave priority to the construction of heavy industry. The plan assigned 2.5 billion rubles for construction, and from 1929 to 1941 about 2,000 large industrial plants were built in Soviet Ukraine. In spite of various government and Party resolutions to improve and

lower the costs of construction, the quantity and quality of construction, particularly in residential housing, remained inadequate. In the 1920s–1930s industrial cities such as Staline, Zaporizhia, Makiivka, Kostiantynivka, Kramatorske, Dniprodzerzhynske, and Horlivka expanded. During this time a number of large buildings were erected in Kiev: the building of the Council of Ministers of the Ukrainian SSR (architects: I. Fomin and A. Abrosimov) and the building of the Supreme Soviet in 1939 (architect: V. Zabolotny). Sports stadiums were built in Kiev, Kharkiv, Odessa, Dnipropetrovske, Staline, Sevastopil, Kramatorske, and other cities.

Second World War. The German-Soviet War (1941–4) caused widespread destruction in Ukraine. According to the estimates of the United Nations Relief and Rehabilitation Administration, the Germans either completely devastated or damaged severely 714 cities, 28,000 villages, and over two million buildings, leaving about 10 million people homeless. According to official Soviet data, over 38 million sq m of living area, or about 50 percent of the residential fund, were destroyed. The heaviest losses were sustained by Kiev, Kharkiv, Dnipropetrovske, Odessa, Chernihiv, Zaporizhia, Staline, Poltava, Kremenchuk, Ternopil, Lozova, Kramatorske, and Romodan. The total loss was estimated to amount to 100 billion dollars.

Reconstruction began in 1943–4. It was tightly controlled by the government, and priority was given to industrial and agricultural projects. All able civilians were mobilized for construction work on the so-called days of rest.

Fourth and fifth five-year plans. During the fourth (1946–50) and fifth five-year plans (1951–5) many war-damaged plants were rebuilt: the large metallurgical plants in Zaporizhia, Mariupil, Dnipropetrovske, Donetsk, Nykopol, and Luhanske; the machine-building plants in Kharkiv, Kiev (Darnytsia silk industry), Horlivka, and Kramatorske; and the Dnieper Hydroelectric Station in Zaporizhia (1947). The Dashava-Kiev natural-gas pipeline was put into operation (1948), and the *Kakhivka Hydroelectric Station and Reservoir were built (1950–5). Attention turned to the war-devastated cities. In Kiev, Khreshchatyk Boulevard was rebuilt in 1948–53: a 1,500 m length of the street was widened to 75 m, new buildings were decorated with ceramic tiles displaying Ukrainian designs, and the restored complex of Kiev University enclosed over one million cubic meters of space. In 1951–7 the Exhibition of the Achievements of the National Economy of the Ukrainian SSR, which consists of a complex of pavilions spread over 337 ha in Kiev, was built. The Paton Bridge, built in 1953, a wholly welded structure 1,543 m in length, connects Darnytsia with the capital of Ukraine. Theaters were built in Donetsk, Vinnytsia, Luhanske, Kryvyi Rih, and other cities. In Kharkiv a complex of buildings on Dzerzhinsky Square was reconstructed, and the complex of the university, with an 18-story central building, was put up on the site of the Projects Building, which had burned down in 1941. Many department stores, hospitals, schools, houses, and the building of the city soviet were built in Kharkiv. Because of a shortage of skilled labor and good-quality materials, residential buildings in the cities were usually limited to a few stories. In Dnipropetrovske not only was the main street and the Karl Marx Boulevard reconstructed, but a new housing



A construction site in Donetsk

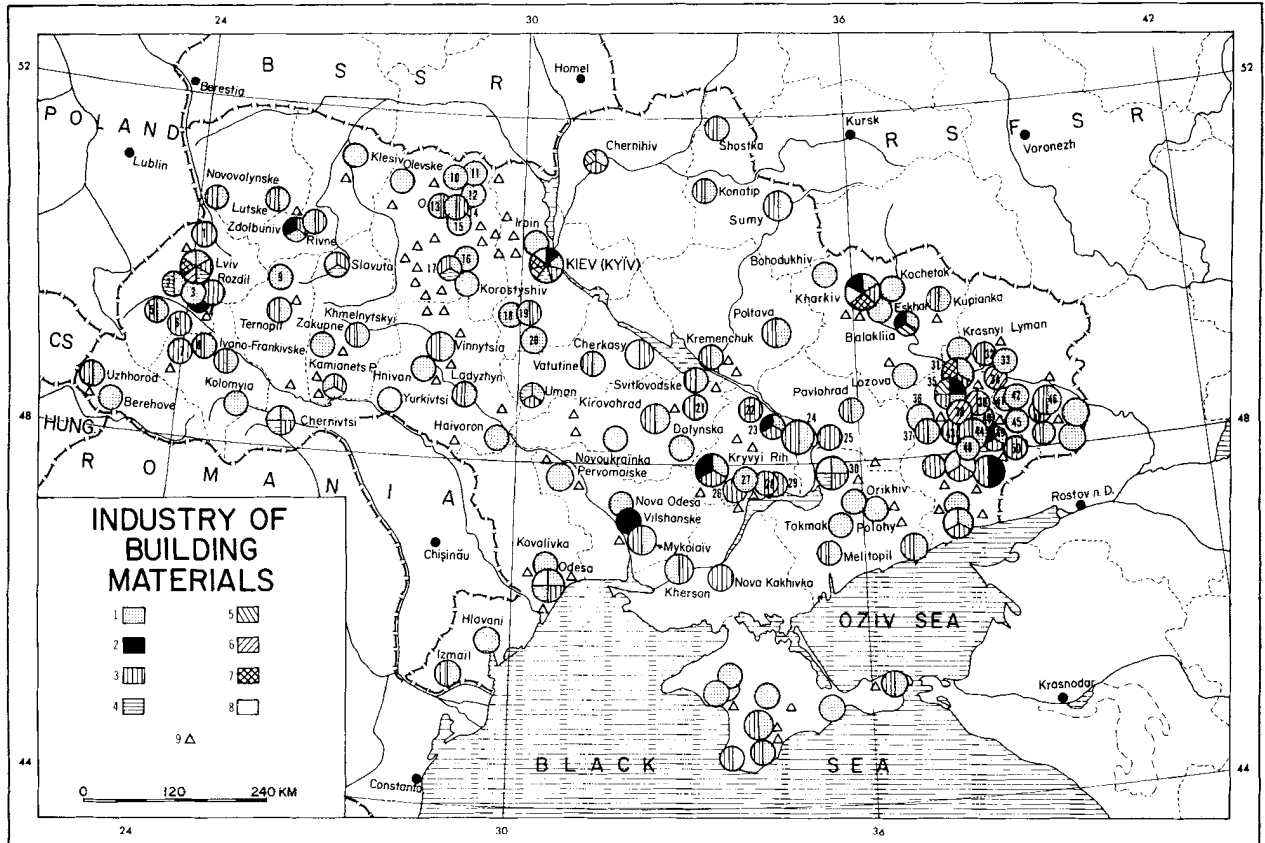
development known as Budivelnik, with one-story houses decorated with designs based on folk motifs, was built. Residential and public buildings were erected in Zaporizhia, particularly along Lenin Boulevard; in Donetsk, particularly at the city center with its 10-story Ukraina hotel; in Luhanske, Odessa, Mykolaiv, Kherson, Ternopil (almost completely reconstructed in 1953–5, mostly with three- and four-story buildings); and in Lviv, where a central square and a park of recreation and culture with a 5,000-seat theater were also developed. The railway stations in Kharkiv (1952, the largest in Ukraine and containing 105,000 cu m), Dnipropetrovske (1951, 165 m in length), Odessa (1952), Donetsk, Poltava, Vinnytsia, Chernihiv, Sumy, and a number of other cities were either restored or built.

According to official sources, in the first decade after the war (1946–55) about 4,600 large industrial enterprises were put into operation and 3,000 schools, 4,000 clubs and theaters, 2,000 hospitals, and 5,000 children's institutions were built. New cities sprang up – Nova Kakhivka, Prydniprovsk, Siverskodonetske, Chervonohrad, Novovolynske, Kremhes, etc. The value of the construction done in this period amounted to 17.5 billion rubles.

When the war-ruined cities had been rebuilt and the construction institutions reorganized, the period of normal planning began for the construction industry.

Sixth to tenth five-year plans. During the last five-year plans, from the sixth to the tenth (1956–80), important changes took place in certain branches of construction. The total value of construction in the Ukrainian SSR during this time came to about 188 billion rubles.

In industrial construction top priority was placed on heavy industry, which obtained over half of all capital investment. New metallurgical plants were built in Dnipropetrovske (the Petrovsky Plant), Kryvyi Rih, Yenakieve, and other cities. Blast furnaces, including the largest furnace in the world (the Kryvyi Rih No. 9), and rolling mills, at the Zhdanov (Azovstal) and the Kryvyi Rih steel plants, were introduced. Many large coal shafts were opened up in the Donets Basin and the Lviv-Volhynian Basin. Iron-ore enrichment complexes such as the Dnieper, Inhulets, and Northern plants and the Southern-Syvash Magnesium Plant were constructed. Machine building continued to expand, new centers opening up in Kramatorske, Dnipropetrovske, Zhdanov, Zaporizhia, Sumy, Horlivka, Kremenchuk, Poltava, Vinnytsia, Bila Tserkva, Zhytomyr, Lubni, Lviv, Chernivtsi,



CONSTRUCTION AND BUILDING-MATERIALS INDUSTRIES

1. Manufacture of binding, insulating, facing, and wall materials
2. Cement industry
3. Manufacture of concrete and reinforced-concrete structures and parts
4. Manufacture of covering materials
5. Manufacture of asbestos-cement products and slate
6. Silicate-glass industry
7. Manufacture of building ceramics and faience
8. Other branches
9. Deposits of raw materials for the construction industry
(glass sand, lime, clay, slate, gypsum, marl, bitumen, resins, rock, sandstones, marble)

Cities marked by numerals

- | | | | |
|-----------------|-----------------------|--------------------|-------------------------|
| 1. Chervonohrad | 18. Skvyra | 35. Kramatorske | 52. Sverdlovske |
| 2. Pustomyty | 19. Bila Tserkva | 36. Dobropilia | 53. Kurakhivka |
| 3. Shchyrets | 20. Zhashkiv | 37. Krasnoarmiiske | 54. Donetske |
| 4. Mykolaiv | 21. Oleksandriia | 38. Kostiantynivka | 55. Amvrosiivka |
| 5. Drohobych | 22. Vilnohirske | 39. Druzhkivka | 56. Kalchyk |
| 6. Stryi | 23. Dniprodzerzhynske | 40. Artemivske | 57. Zhdanov |
| 7. Dolyna | 24. Dnipropetrovske | 41. Pervomaiske | 58. Berdianske |
| 8. Kalush | 25. Prydniprovsk | 42. Stakhanov | 59. Mamaiski Kamenolomy |
| 9. Kremianets | 26. Pidstepne | 43. Avdiivka | 60. Yevpatoriia |
| 10. Norynske | 27. Tokivske | 44. Horlivka | 61. Saky |
| 11. Tovkachi | 28. Nykopol | 45. Myronivka | 62. Oktiabrsk |
| 12. Ihnatpil | 29. Marganets | 46. Voroshylovhrad | 63. Symferopil |
| 13. Omelianivka | 30. Zaporizhia | 47. Brianka | 64. Sevastopil |
| 14. Korosten | 31. Slovianske | 48. Makiivka | 65. Yalta |
| 15. Nova Borova | 32. Rubizhne | 49. Yenakiieve | 66. Teodosiia |
| 16. Holovyne | 33. Siverskodonetske | 50. Krasnyi Luch | 67. Kerch |
| 17. Zhytomyr | 34. Lysychanske | 51. Krasnodon | |

Lutske, and many other cities. Beginning in 1956 long-distance pipelines were laid to carry natural gas from the Shebelynka gas fields. The chemical industry grew, with new plants appearing in Cherkasy and Sumy. The petroleum-refining and petrochemical industry gained new plants in Kremenchuk, Lysychanske, and Zaporizhia. The nitrogen-fertilizer plant in Rivne, the synthetic-fibers production complex in Chernihiv, the tire plant in Dnipropetrovske, and the rubber- and asbestos-products plant in Bila Tserkva went into operation. A number of light-industry plants were opened, including a textile plant in Donetsk, a woolen-cloth mill in Sumy, and a knitting factory in Dnipropetrovske. In all these buildings the construction of roofing and insulation was improved. Besides reinforced concrete, welded metal structures began to be used in industrial construction.

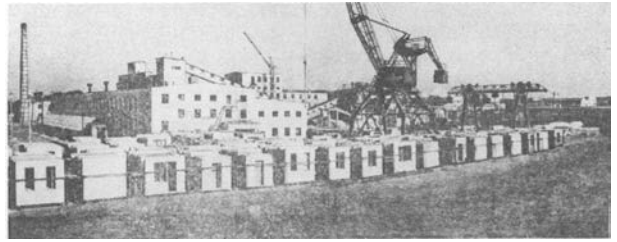
In the electric-power industry large thermal-power stations (including some of the largest in the world) were built, including the Dnieper (1955), Dobrotvir (1955), Sloviansk (1957), Voroshylovhrad (1957), Starobesheve (1958), Zmiiv (1960), Kryvyi Rih (1965), Burshtyn (1969), Zaporizhia (1972), Vuhlehrske (1975), and Trypillia stations. During the most recent five-year plan (1976–80) nuclear-power stations such as the Chornobyl, Rivne, and Southern Ukrainian stations were opened; these produce about five million kilowatts or half Ukraine's electric power.

Contemporary construction

Hydrotechnological construction. This branch of construction has increased greatly in Ukraine. Some of the largest dams, reservoirs, and hydroelectric stations have been built on the Dnieper River – in Kakhivka (1950–6), Kremenchuk (1954–60), Dniprodzerzhynske (1956–64), Kiev (1960–6), and Kaniv (1963–75). In 1961–9 the Northern Crimean Canal (402.6 km) was completed, and several water-supplying canals, such as the Donets-Donbas (132 km), the Dnieper-Donbas (125 km), and the Dnieper-Kryvyi Rih (41.6 km) canals, were built. The area of irrigated land expanded by 650,000 ha with the construction of the Inhulets, Krasnoznamianka, Tatarbunary, and Bortnychi irrigation systems. At the same time 920,000 ha of land were drained. In the postwar period (1946–80) a total of 2,130,000 ha were brought under irrigation, and 2,680,000 ha in Ukraine were drained.

Residential construction. Beginning in 1957, when the government adopted the decree 'On the Development of Residential Construction in the USSR,' the housing situation improved somewhat. The development of large residential complexes and microregions, which contain cultural and recreational buildings, cinemas, schools, government buildings, stores, commercial buildings, and sports facilities, was introduced at the time. The following residential districts appeared: in Kiev – Pershotravnevyi, Minskyi, Obolonskyi, Rusanivskyi, Voskresenskyi, Vidradnyi, and Livoberezhnyi, with high-rise (five- to sixteen-story) apartment buildings; in Kharkiv – Pavlove Pole; in Dnipropetrovske – Vuzivskyi and Novomoskovskyi; in Donetsk – Korovskiy and Donetsk Chermushky. In the microraiions of Zaporizhia, Odessa, Khereson, Mykolaiv, Zhdanov, Voroshylovhrad, and Lviv the streets, squares, and city districts have been completely built up as a result of the new system of construction.

On-site assembly of precast reinforced-concrete parts has made it possible to construct larger buildings at faster rates. Large building units, such as panels and blocks, are



A prefabricated-concrete plant in Kiev

prepared in factories and are then merely assembled at the site. In 1968 there were 36 industrial complexes and plants producing large-panel housing in Ukraine. Together they accounted for about 2.5 million sq m of new living space per year. Large prefabricated panels are used in about 50 percent of the new apartment buildings and 30 percent of the industrial projects.

To increase the output of reinforced concrete, the production of cement had to be increased: by 1978, 23.1 million tonnes of cement, compared to 1.2 million tonnes in 1940, were produced in Ukraine. Besides reinforced concrete and brick, slag concrete and silicate blocks and plastics are used as building materials.

The repetitive application of typical designs simplifies the planning of apartments and makes it possible to increase the housing fund rapidly. In 1956–80, 467 million sq m of living space, 15,175 schools with space for 5.5 million pupils, 13,800 clubs and cultural facilities, and hospitals with a total of 268,000 beds were constructed in Ukraine.

The more important urban buildings and structures in Ukraine are the Sports Center (1958–60), the Dnipro Hotel, the subway stations, the Center for Pioneers and Schoolchildren (1965), the Square of Glory, and the building of the Economics Institute of the State Planning Commission of the Ukrainian SSR (1967) in Kiev; the Ukraina concert and film theater (1963) in Kharkiv; the Tarasova Hora Hotel (1961) in Kaniv; the new campus of the Polytechnical Institute in Lviv; the building of the city soviet (1964) in Donetsk; the theaters in Cherkasy and Zhytomyr; and the air terminals in Boryspil, Odessa, Zaporizhia, Voroshylovhrad, and many other cities.

In the last 60 years about 250 new cities have been built in Ukraine, while many other cities have become industrial centers. When the cities were restored, new streets and squares were designed, and new residential sections with parks and greenery were built. Many old enterprises were moved beyond the limits of the residential sections.

The construction of new towns (smt) and workers' settlements is an important part of the new construction in Ukraine. They encircle industrial plants and railway junctions in many localities of the Donets Basin, Dnipropetrovske oblast, Zaporizhia oblast, and in many other industrial regions. In 1982 there were 908 towns and about 100 workers' settlements in Ukraine. They resemble the microraiions of the cities. Even in the industrial regions the construction industry lags far behind the demand for housing.

Rural construction. Official Soviet sources admit the 'considerable backwardness of rural construction' and offer various reasons for it: the dispersion of construction organizations, the inadequate entrepreneurial approaches to construction, and even inadequate technical equip-

ment. The severe housing shortage on the collective and state farms exposes the contrast in Soviet practice between display projects and the real rural-housing situation. After the Second World War millions of peasants lived in mud huts, and still today many peasants live in deplorable conditions. The new display houses of one or two stories with two to four rooms are similar to single-family workers' houses. A few villages have sewage systems. The Model Collective-Farm Statute of 1969 defined the size of the plot assigned to the collective-farm homestead (0.25–0.70 ha), while at state farms each family receives 0.40 ha. The private plot encompasses the family house, farm buildings, orchard, flower garden, vegetable garden, small farmyard, and so on. The official policy is to replace private houses and plots with communal housing. There is a close resemblance between the buildings of the collective farms and the state farms. In 1975, according to official information, 96 percent of new rural construction in Ukraine was based on typical designs. The typical designs of various buildings and the preassembled reinforced-concrete structures that are altering the appearance of the Ukrainian village are prepared by the State Design and Scientific Research Institute for Rural Construction of the Ukrainian SSR. In the 1970s display models of farm buildings were put up in a number of villages – in Kodaky in Kiev oblast, Koshmanivtsi in Poltava oblast, and Korobky in Kherson oblast. According to official statistics, a total of 69 million sq m of living space was built in the villages in 1959–70. At the same time many facilities for animals and farm production were constructed on collective and state farms. It should be pointed out that the farm and residential buildings are poorly designed and constructed.

Transport construction. Transport construction in Ukraine is completely controlled by the Ministry of Transport Construction of the USSR in Moscow. Ukraine's transportation facilities lag behind the facilities of other European countries, and little has changed in this respect during the last five-year plans. In the last 40 years the public railway system has received only 2,400 km of new track and 6,900 km of electrified track. Track used by industrial enterprises has expanded more rapidly – by 5,300 km in 1965–80. The highway system of Ukraine has grown by 104,400 km, and new highways, such as the Kiev-Odessa, Kiev-Kalinovka-Moscow, Kiev-Poltava-Kharkiv-Rostov, and Symferopil-Yalta highways, have been constructed. A number of reinforced-concrete and metal bridges have been put up, including the Paton Bridge (1,543 m), the pedestrian Park Bridge (400 m), the Metro Bridge (700 m), the Moscow Bridge (816 m), and the Rusanivka Bridge (350 m) in Kiev and a number of bridges across the Dnieper in Dnipropetrovske. Navigable waterways increased by 1,500 km from 1940 to 1980. New port facilities have been built in Odessa, Illichivske, Sevastopol, and Yalta on the Black Sea. A number of airports have been constructed, the largest of which is in Boryspil near Kiev (1965). Oil and gas pipelines have been laid; in 1980 they carried 102 million tonnes of oil and petroleum products. In the area of municipal development and transportation an intercity mountain trolleybus line has been set up between Symferopil, Alushta, and Yalta. In 1960 a subway system (26.2 km by 1981) was opened in Kiev and in 1975 in Kharkiv (17.3 km). In the last 40 years trolleybus systems covering 3,100 km have been introduced in 35 cities.

Reinforced concrete is widely used in transport construction and prestressed reinforced concrete is used in bridge building. Mobile reinforced-concrete and asphalt plants are employed in road building.

Organization of the construction industry. In the USSR the construction industry is under the jurisdiction of the State Committee for Construction (Gosstroj) at the USSR Council of Ministers and the Ministry of Construction. Corresponding republican agencies exist in Ukraine – the State Committee for Construction (Derzhbud USSR) and the Ministry of Construction of the Ukrainian SSR (est 1963) – but their role is limited to carrying out directives of the all-Union ministries. In 1967 some specialized branches of construction were given their own Union-republican ministries: the construction of heavy-industry plants, industrial construction, assembly and special construction work, rural construction, amelioration of water and water management, and the manufacture of building materials. Analogous ministries were set up in Ukraine to implement the policies of the all-Union ministries and Gosstroj in Ukraine.

The problems that beset the construction industry are described in a series of decisions passed by the CPSU Central Committee and the USSR Council of Ministers: On the Development of Production of Assembled Reinforced-Concrete Structures and Details for Construction (1954), On the Measures to Further Industrialize, Improve the Quality of, and Reduce the Costs of Construction (1955), On Eliminating Excesses in Designing and Construction (promoting the development of typical designs, 1955), On the Development of Residential Construction in the USSR (1957), On the Further Development of Co-operative Residential Construction (1964), On the Measures to Improve the Quality of Residential-Civil Construction (1969), and On Putting Rural Construction in Order (1968). The CPSU and the Council of Ministers of the Ukrainian SSR also issued resolutions in this area: On the Measures for Implementing the Planned Reconstruction of Villages in the Ukrainian SSR (1964) and On the Measures to Improve the Quality of Residential-Civil Construction (1977). Yet, the situation in construction could not be significantly improved because of extreme centralization, formalism, and bureaucratization and the lack of individual initiative.

Design and research organizations that concentrate on improving the techniques and economics of production play an important role in the development of the construction industry. Among them are such institutes as the Southern Scientific Research Institute of Industrial Construction, the State Institute of City Planning for the Ukrainian SSR (Dipromist, est 1945), the State Institute for Designing Civil and Industrial Buildings (Diprotsvilprombud) in Kiev, the Ukrainian Institute of City Planning and Construction (Ukrmiskbudproiekt) in Kharkiv, the Kiev Building-Design Institute (Kievproiekt), the Kharkiv Building-Design Institute (Kharkivproiekt), and the Donetsk Building-Design Institute (Donetskproiekt). The development of collective farms and state farms is supervised by the Ukrainian State Chief Design and Scientific Research Institute of the Ministry of Agriculture of the Ukrainian SSR and the Ukrainian State Scientific Research and Design Institute of Civil and Rural Construction (Ukrndiprotsvilsilbud) of the State Committee for Construction of the Ukrainian SSR. In the area of transport construction the branches of the Chief Insti-

tute of Transportation Design (Holovtransproiekt) in Kiev and Kharkiv and the Scientific Research Institute of Building Production of the State Committee for Construction in Kiev and its branch in Dnipropetrovske are responsible for design.

Training and studies in construction. Until 1914 specialists in the field of construction were educated in Ukraine at the Kiev and Odessa polytechnical institutes, the Kharkiv Technological Institute, and the Lviv Polytechnic. Ukrainians also studied construction at higher institutions of learning in St Petersburg, Vienna, Prague, and Danzig. In the 1920s the system of technical education was reorganized in Soviet Ukraine, and technical secondary schools (tekhnikums) and institutes were introduced. Today the following institutes prepare specialists in the various branches of construction: the Polytechnical Institute, the Institute of Civil Engineering, and the Institute of Automobile Highways in Kiev; the Polytechnical Institute, the Institute of Civil Engineering, the Institute of Communal-Building Engineers, the Ukrainian Correspondence Polytechnical Institute, the Institute of Motorways, and the Institute for Mechanizing and Electrifying Agriculture (which has a faculty of agricultural construction) in Kharkiv; the Institute of Civil Engineering, the Institute of Railway-Transport Engineers, and the Mining Institute (which has a shaft-building faculty in Dnipropetrovske; the Polytechnical Institute in Donetsk; the Polytechnical Institute and the Institute of Civil Engineering in Odessa; the Polytechnical Institute and the Institute of Forest Technology in Lviv; the Polytechnical Institute, which has a faculty of civil engineering, in Vinnytsia; the Industrial Institute, with a construction faculty, in Zaporizhia; the Mining and Metallurgical Institute, with a construction faculty, in Komunarske; the Institute of Civil Engineering in Makiivka; the Institute of Civil Engineering in Poltava; the Institute of Water Management, which has a construction faculty, in Rivne; the Agricultural Institute, with a construction faculty, in Voroshylovhrad; the Mining Institute, with a construction faculty, in Kryvyi Rih; and 12 other agricultural institutes, some of which have construction faculties.

Before 1917 S. Tymoshenko, O. Dynnyk, and K. Symynsky distinguished themselves in the field of construction research, publishing works on the resistance of materials, construction mechanics, the theory of vibration, and vibrational strength. Ye. *Paton specialized in the theory of bridge building. In 1919 the Institute of Technical Mechanics was established at the Ukrainian Academy of Sciences, and in 1929 it was renamed the Institute of Construction Mechanics and then in 1959 the Institute of Mechanics of the Academy of Sciences of the Ukrainian SSR. Eventually, other institutes were set up in Kiev: of Problems of Materials Science, of Electric Welding, for Problems of the Strength of Materials, and of Hydro-mechanics. The Academy of Architecture of the Ukrainian SSR (est 1945) was an independent institution. From 1956 to 1964 it existed as the *Academy of Construction and Architecture of the Ukrainian SSR.

There are also a number of specialized scientific research institutes, such as the Institute of Building Production of the State Committee for Construction of the Ukrainian SSR (est 1957 in Kiev), which studies the technology and organization of industrial and civil construction, the complex mechanization of construction processes, and the scientific organization of work in

construction; the Kiev Department of the All-Union Scientific Research Institute of New Materials; the Institute of Typical and Experimental Design of Residential and Public Buildings; and the Ukrainian Roads and Transport Institute of the Ministry of Automobile Transport and Highways of the Ukrainian SSR. Some scientific research in the field of construction is carried on at the teaching institutes of civil engineering mentioned above. Ukrainian scholars have made important contributions to the various branches of construction: Ya. Stoliarov, I. Ulytsky, I. Kyriienko did research on reinforced concrete; F. Beliankin, M. Afanasev, S. Serensen, M. Kornoukhov, B. Horbunov, V. Yatsenko, V. Chudnovsky, and O. Strelbytska have developed the branch of construction mechanics; M. Budnykov, O. Harmash, and O. Nerovetsky have contributed to the industrialization of and the application of assembly-line methods to construction; M. Lavrentiev, Yu. Sukhomel, P. Slipchenko, and P. Neporozhnyi did research in hydromechanics and the construction of hydrotechnical structures; O. Byrulia, O. Frolov, M. Volkov, and B. Horbunov developed new types of bridges, railway tracks, and road surfaces in the field of transport construction.

The following periodicals specialize in construction problems: *Budivnychi materialy i konstruktzii*; *Arkhitektura i budivnytstvo* (1953-6), which was renamed *Budivnytstvo i arkhitektura* (1957-9) and then *Stroitel'stvo i arkhitektura*; *Promyshlennoe stroitel'stvo i inzhenernye sooruzheniia*; *Sil's'ke budivnytstvo*; and *Mis'ke gospodarstvo Ukrainy*.

Conclusion. To sum up the development of the construction industry during the Soviet period (1918-80), of the 335 billion rubles invested in the economy of the Ukrainian SSR, 207 billion, according to official statistics, was allocated for construction and assembly work. In this period 656 million sq m of living space were provided, and 26,460 schools were built. Construction became increasingly mechanized. In 1980 the construction industry in Ukraine made use of 14,427 excavators, 3,180 scrapers, 13,600 bulldozers, 22,520 mobile cranes (including 5,767 tower cranes), and 11,218 motorized cranes. Three hundred and ninety-five state construction-assembly trusts and 3,436 organizations (1,576 general construction organizations and 1,860 specialized construction firms) operated in Ukraine in 1980. In general, about 10 percent of all workers and office staff are employed in the construction industry in Ukraine, which accounts for about 10 percent of the gross national product (in 1976 the respective figures were 10.3 percent of the labor force and 9.4 percent of the gross national product).

In 1967 the construction industry in Ukraine employed 1,360,000 people, including 118,000 engineers and technicians. In 1980 the construction organizations employed 325,000 tradespeople, of whom 120,000 had a higher education and 205,000 had a secondary education.

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Constructivism. Artistic movement based on the principle of functionalism and favoring mostly simple geometric forms. In architecture constructivism emphasizes the structure itself and the building materials (reinforced concrete, metals, glass) and avoids decoration. In Ukraine constructivism was popular after 1920 and manifested itself in a series of factorylike buildings: the Building of State Industry and the Projects Building (1925-9, designed by S. Kravets and S. Serafimov), the Post Office (1927-9, by A. Mordvinov), and the Railwaymen's Club in Kharkiv; the Palace of Culture in Kadiivka; the Palace of Labor in Dnipropetrovske, the Dnieper Hydroelectric Station, and so on. After the war a number of buildings in the constructivist style were built, mostly in Kiev: the Dnipro Hotel (1960), the Sports Palace (1960), the Boryspil airport (1965), and the complex of apartment buildings on Rusanivka Island (1963-6); Tarasova Hora Hotel in Kaniv (1961), the Shevchenko Theater of Music and Drama in Cherkasy (1965); the Ukraina Cinema and Concert Hall in Kharkiv (1963); the Suputnyk Theater in Dnipropetrovske (1963); and a large number of palaces of culture throughout Ukraine.

In painting, constructivism uses abstract combinations of lines, objects, and colored planes. The first constructivist artists in Ukraine were A. Archipenko, K. Malevich, A. Ekster, and M. Andriienko-Nechytailo. The influence of constructivism and cubism is evident in I. Kavaleridze's monuments to F. Artem (1923-4 in Artemivske and 1927 in Sviatohorske) and to T. Shevchenko (1926 in Poltava). Constructivism was adopted most widely in stage design. In the 1920s and at the beginning of the 1930s it was the dominant style in the theaters of Ukraine. Its main exponent was V. Meller and his students - D. Vlasiuk, M. Symashkevych, and others - at the maquette workshop of the *Berezil theater. Other prominent stage designers who worked in this style were M. Matkovych, M. Miuller, and Yu. Pavlovych at the Odessa Ukrainian Drama Theater; B. Kosariv, at the Kharkiv Chervonozavodskyyi Theater; H. Tsapok at the Franko Theater in Kiev; and A. Petrytsky, O. Khvostenko-Khvostov, and I. Kurochka-Armashevsky at the opera theaters of Kiev, Kharkiv, and Odessa. Constructivists took an architect-

tural approach to graphics and used various scripts. V. Krychevsky, P. Kovzhun, V. Yermilov, H. Tsapok, V. Tatlin, L. Khyzhynsky, and O. Sakhnovska were among those known for their graphics.

In literature, elements of constructivism can be found in the poetry of the early Ye. Malaniuk and M. Bazhan, O. Vlyzko, G. Shkurupii, and other authors of the *Nova Heneratsiia futurist group. Another literary group, organized by V. Polishchuk, *Avangard (1928-30), proclaimed the ideas of constructivism, dynamism, 'machinism,' and 'spiralism.'

In music, constructivism was manifest in the works of B. Liatoshynsky, B. Yanovsky, A. Rudnytsky, M. Verykivsky (in part), and others. In 1932 constructivism was declared in the Ukrainian SSR to be 'nationalistic' and harmful. Yet, because of its purely technical approach and skillful use of building materials, constructivism survived and developed in Soviet architecture, particularly after the cult of J. Stalin and the pseudoclassical style of architecture encouraged by him came under criticism.

S. Hordynsky

Consular service. Institution of international law based on international custom, treaties (consular, trade, etc), and the legislation of the exchanging states. Present consular law is based primarily on the 1963 Vienna Convention.

In the period of the Hetman state, consular services were performed by diplomatic embassies and delegations. Before the First World War foreign consulates in Russian-ruled Ukraine were located in Kiev, Odessa, Kharkiv, and Kherson; in Austrian Ukraine they were located in Lviv and Chernivtsi (both cities also had Russian consulates, which among other duties carried on Russophile propaganda).

In 1917-18 foreign consulates in Ukraine played a political role: they were the first to establish relations with the Ukrainian government. This was done, for example, by the British consul general in Odessa, J.P. Bagge, who later became a diplomatic representative to the government of the UNR. Most of the consulates in the Russian Empire continued to function under the various Ukrainian governments. After the Peace Treaty of *Brest-Litovsk (1918) the Central Powers opened consulates in Ukraine, while the consulates of the Entente states were closed down. Neutral countries represented the interests of the Entente countries in Ukraine.

Under the Hetman government (April-December 1918), when Ukraine's foreign relations were more or less normal, the following countries had consulates in Ukraine: Austria-Hungary in Kiev and Odessa (consulates general); Azerbaidzhan in Kiev; Belorussia in Kiev and Odessa; Bulgaria in Kiev; Denmark in Kiev; Estonia in Kiev; Finland in Kiev and Odessa; Georgia in Kiev (consulate general), Kharkiv, and Odessa; Germany in Kiev (consulate general), Kharkiv, Odessa, Katerynoslav, and Mykolaiv; Greece in Kiev and Odessa; Italy in Kiev (consulate general) and Odessa; Latvia in Kiev; Lithuania in Kiev; Norway in Kiev; Persia in Kiev (consulate general) and Odessa; Poland in Kiev and Odessa; Rumania in Kiev and Odessa (consulates general); Russia (RSFSR) in Kiev (consulate general), Kharkiv, Odessa, and Poltava; Spain in Kiev and Odessa (vice-consulate); Sweden in Kiev; Switzerland in Kiev; and Turkey in Kiev (consulate general) and Odessa.

The Ukrainian governments initially sent diplomatic missions to other countries and assigned them consular duties. Under the Hetman government a separate consular section was organized at the Ministry of Foreign Affairs, and special consular courses were set up in Kiev. Special agreements on consular relations were signed with the RSFSR (the preliminary peace treaty of 12 June 1918), Kuban (16 November 1918), Georgia (5 December 1918), and the Central Powers (Peace Treaty of Brest-Litovsk). In 1918–19 Ukrainian consulates, which were quite distinct from diplomatic missions, were maintained in Azerbaidzhan, Belorussia, Armenia, Georgia (Consul General Lisniak in Tbilisi; consulates in Batumi, Sukhumi, and Gagra), Denmark, the Don (Consul V. Mishchenko), Kuban (Consul Gen P. Poniatenko), Latvia, Lithuania, Germany (in Berlin, Munich [V. Orenchuk], and Danzig), Poland, Rumania (in Iași and Galați), Finland (Consul P. Slyvenko), Hungary, Czechoslovakia, Switzerland (Consul Ye. Sokovykh in Zurich and O. Bilinsky in Geneva), and Sweden (Consul General D. Antonovych).

Because of the large number of Ukrainian citizens in Soviet Russia, many Ukrainian consulates were established there shortly after the signing of the preliminary peace treaty (law of 4 July 1918). Consulates general were opened in Moscow (O. Kryvtsov) and Petrograd (S. Veselovsky). Consulates and consular agencies were set up in Alekseevsk (Svobodnyi), Arkhangelsk, Astrakhan, Blagoveshchensk, Chita, Kazan, Khabarovsk, Kursk, Nikolsk-Ussuriisk, Novo-Nikolaevsk (Novosibirsk), Omsk, Penza, Petropavlovsk, Rybinsk, Samara, Saratov, Tashkent, Tobolsk, Tomsk, Tsaritsyn, Tula, Vladivostok, and Voronezh. Consuls were usually appointed from among the leaders of local Ukrainian communities. The basic task of the consulates was to repatriate Ukrainian citizens and to organize Ukrainian cultural life. Sometimes they organized Ukrainian military units. On 24 December 1918 the Council of People's Commissars of the RSFSR ordered all Ukrainian consulates in Russia closed. The Ukrainian government ordered Russian consuls to leave Ukraine.

Under the Directory of the UNR embassies and diplomatic missions took over the consular functions, except where consulates still existed from the earlier period. The Western Ukrainian National Republic did not develop a consular system. In 1920 it maintained briefly a consulate in Uzhhorod (Consul General H. Stefaniv), where members of the Ukrainian Galician Army were staying at the time.

The Ukrainian SSR did not have a functioning consular service. On 19 March 1919, after the second Soviet occupation of Kiev, the government of the Ukrainian SSR expelled all foreign consuls from the capital. It justified this step by pointing out that their countries did not recognize the Ukrainian SSR and did not permit Soviet Ukrainian consulates to open on their territories. After the Peace Treaty of Riga had been concluded and diplomatic relations with certain non-Soviet countries had been established, consular services were provided by some Soviet Ukrainian missions (in Poland, Czechoslovakia, Germany, Austria) or by RSFSR missions. Treaties between the Ukrainian SSR and the Baltic countries, Turkey, Austria, and Czechoslovakia (1920–2) contain articles on consular exchange or, in some cases, undertakings to conclude consular treaties later. Nothing came

of these undertakings. With the formation of the USSR all foreign services of the Ukrainian SSR were abolished.

In the 1930s the following countries had consulates in the Ukrainian SSR: Germany, in Kiev, Kharkiv, and Odessa; Italy, in Kharkiv and Odessa; Poland, in Kharkiv and Kiev; Turkey, in Odessa; Japan, in Odessa; and Czechoslovakia, in Kiev. Beginning in 1935 the government of the USSR closed down these consulates as it purged itself of opposition elements, accusing them of collaborating with foreign diplomats. After 1937 only the Polish and Czechoslovakian consulates in Kiev remained. Ukrainians were employed at lower levels in the consular service of the USSR, particularly in countries in which the Ukrainian SSR had some interest because of their Ukrainian minorities. In the 1920s I. Kulyk was Soviet consul to Canada and Yu. Lapchynsky was Soviet consul to Poland (stationed in Lviv).

Ukrainian territories under Poland, Rumania, and Czechoslovakia had foreign consulates in Lviv (14), Chernivtsi, and Uzhhorod. While the Carpatho-Ukrainian state was autonomous (1938–9), there was a Polish consulate in Sevliush and a German consulate general and a Rumanian consulate in Khust.

According to the 1944 constitutional amendments in the USSR and the Ukrainian SSR, the latter has the right to enter into direct relations with foreign countries and to exchange diplomatic and consular representatives with them (art 15-b of the Ukrainian constitution). Yet, to this day, Ukraine has not been allowed to organize its own consular service, which in the USSR remains centralized. In the 1950s and 1960s the East European countries (Poland, Czechoslovakia, Hungary, the German Democratic Republic, Bulgaria, and Yugoslavia) opened consulates in Ukraine. From 1975 to 1980 an American consulate functioned in Kiev.

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V. Markus

Contact Committee (Kontaknyi komitet). Committee that functioned in Lviv in 1937–9 to co-ordinate Ukrainian political activities under Poland on principal issues and to oppose the tactics of the *Ukrainian National Democratic Alliance (UNDO). The following were members of the committee: from the opposition in UNDO (the group known as Dilo), D. Levytsky and V. Kuzmowych; from the *Front of National Unity, D. Paliiv and S. Volynets; from the Ukrainian Socialist Radical party (USR, formerly *Ukrainian Radical party), M. Stakhiv and I. Kostiuik; from the *Union of Ukrainian Women (later *Druzhyna Kniahyni Olhy), M. Rudnytska and O. Fedak-Sheparovych; from the *Ukrainian Social Democratic party, V. Starosolsky; and from the Catholic group Nova Zoria, O. Nazaruk. The committee's activities were not public, yet its decisions were acted upon by all the organizations that were represented on it.

Contract. Principal source for contract law, a part of *civil law. A two-party or multiparty contract is a legal act based on the concordance of all parties; it establishes or changes their rights and obligations towards each other.

In the law of ancient Rus', contract was an important institution in customary law, and its conclusion involved a number of formal and symbolic acts. In the **Ruskaia Pravda*, contract, which was known as *riad* (settlement), was not associated with only one form. It was most often a verbal act. In old Rus' law there existed contracts of buying and selling, borrowing, rent, and deposit. Under the *Lithuanian Statute, contracts concerning the buying, selling, and exchange of immovables, as well as loans exceeding a certain amount, had to be drawn up in writing. The statute also normalized contracts of rent, deposit, gifts, and guaranty and included joint obligation, which attested to the more complex conditions of socioeconomic life. In the civil law of the Hetman state, and principally in the *Code of Laws of 1743, contract was referred to as *zapys* (written document), and most cases demanded written contracts. The conditions necessary for a contract to be binding were the manifestation of free will, the agreement of the contract with law and popular custom, the moral nature of the object of contract, and the legal accountability of the persons involved. The following types of contract were included in the code: pledge, guaranty, loan, deposit, purchase and sale, lease, grant, and redemption.

Under Russian and Austrian rule the norms of contractual law constituted part of the civil law that had been codified at the beginning of the 19th century under the influence of the Napoleonic Code and strongly emphasized the principle of freedom to enter into contract. These contract laws were still in force in the UNR and the Western Ukrainian National Republic from 1917 to 1920.

In the Ukrainian SSR, the postulates of contract law are set down in the Civil Code of 1922 (arts 130-398). Contracts of rental, purchase and sale, exchange, loan, undertaking to supply, guaranty, bestowal, grant, commission, insurance, and association are normalized in this code. The sections of the *Civil Code of the Ukrainian SSR regarding contract as an institution of civil law still had a relatively great deal in common with the law of non-Soviet states; however, their application became progressively more limited owing to the extension of government control over the social and economic sectors and to the planned character of the economy.

The function of contract changed with the introduction of a wholly planned economy in the Ukrainian SSR. In legal relations between private individuals, contract retained its old meaning, although the number of types of contract decreased. In the private sector at present, freedom of contract exists in principle (for contracts of purchase and sale, conveyance, exchange, bestowal, rental of domicile, rental of goods, etc).

Contracts of undertaking, in which one party obligates itself to carry out a certain task on the request of the second party (the parties may be private citizens, legal persons, or institutions), are regulated by chapter 28 of the Civil Code of the Ukrainian SSR. There are various types of contracts of undertaking, for example, for capital construction, housing, research, and construction work. These are regulated in detail by the standard regulations

(*typovi polozhennia*) for drawing up commercial contracts and by the decrees of the Council of Ministers of the USSR.

In place of contracts of association there exists a contract of joint action between socialist enterprises and, to a limited extent, between private persons. However, such a contract is not one between legal persons. There also exists a contract pertaining to an employee's material responsibility, which is drawn up in writing between the enterprise and the employee.

In the socialist sector freedom of contract does not exist. Enterprises and organizations must draw up contracts according to the plan of, and on the basis of instructions from, the responsible state institutions (ministries, material and technical-supply agencies). The instructions define the parties and the main terms of the contract, so that the parties are left to stipulate only the secondary conditions (eg, delivery date, type of packaging). The planned division of the means of production is effected by means of the plan and orders from above in the socialist sector, and the contract serves here as a means of controlling both parties. The drawing up of planned contracts takes place at designated times during the contracted period.

The major contract of the planned economy is the one for the delivery of goods. It is drawn up and carried out according to the Regulations for Goods' Delivery ratified by the Council of Ministers of the USSR and the Special Conditions of Goods' Delivery, established for various types of production by the Council of Ministers of the USSR and in certain necessary cases by the Council of Ministers of the Ukrainian SSR. Penalties for contraventions of goods'-delivery contracts include fines for breach of contract (monetary fines and imprisonment) and compensation for non-fulfillment of obligations by the contracted party (Civil Code of the Ukrainian SSR, 1964, art 253). Contractual disputes are resolved by state arbitration. The contracting parties are bound by contractual discipline, whose contravention (through, for example, expiration of term or non-fulfillment of contract) is punishable by stipulated contractual sanctions.

Other types of planned contracts include those regarding agricultural production drawn up between state supply organizations and collective farms or state farms. The state's purchase of agricultural products is based on these contracts.

In the labor law of the Ukrainian SSR there exist collective contracts, that is, agreements between trade-union organizations and the administrations of enterprises, by means of which the parties establish their mutual obligations in fulfilling state plans. Individual labor contracts have no particular significance, because all workers' rights and obligations are defined in the Code of Labor Laws and the 'rules of internal labor management' that exist in every enterprise (see *Labor law).

In the branch of copyright law, there are contracts between authors and the state publishing institutions, which are drawn up according to the model contracts ratified by the Council of Ministers of the Ukrainian SSR or, on its authority, by the appropriate departments and the 'creative associations' (see *Copyright law).

In the post-Stalin period voluntary insurance contracts (personal and property) were introduced. The form and conditions of these contracts are defined by the instructions of the Ministry of Finance of the USSR. These contracts differ little, in essence, from their counterparts in the free-market system (see *Insurance).

Regulations for drawing up all contracts are found in the 1964 Civil Code of the Ukrainian SSR (arts 153–60).

A. Bilynsky, V. Markus

Contract fair (*konkraktovyi yarmarok*). Annual fair at which wholesale purchase contracts for manufactured and agricultural products, real-estate sale and lease contracts, and other commercial contracts were made. Contract fairs were introduced at the end of the 15th century in Ukraine and were particularly popular among the nobility and the wealthy burghers and merchants in the cities and towns of Ukraine and Poland. The fairs lasted several weeks during the winter season. The Lviv fair, which was discontinued at the beginning of the 19th century, was the best-known contract fair in the 17th century. In 1774 a contract fair was introduced in Dubno, Volhynia; in 1797 it was transferred to Kiev and merged with the existing Kiev fair. The *Kiev contract fair took place every year in the second half of February and the beginning of March (known as the Candlemas [*Stritenskyi*] Fair). Held at first in the city hall, from 1801 it was held in a hall built especially for this purpose by the architect A. Melensky in the Podil district. Eventually the contract fairs became ordinary fairs, which continued to function in Ukraine until 1927, when they were banned by the Soviet authorities.

Cooperage. Manufacture of wooden buckets, basins, barrels, and so on. For many centuries this was one of the better known trades in Ukraine. Products of this trade were found in ancient Slavic graves, and references to the trade are found in the literature of the Princely era. In the 16th–17th century the cooper's products were sold at markets, and coopers' guilds were organized in the cities in that period. In Ukraine the cooper's craft was known for the wide selection and distinctive character of its products and for its own terminology of an ancient origin. The trade was widely practiced in regions that were rich in timber – in Polisia, Volhynia, and Galicia, particularly in Subcarpathia and the Hutsul region; in the Chernihiv region; in the Radomyshl region; in some districts of the Poltava region; and in northern Slobidska Ukraine. In addition, coopers in villages throughout Ukraine served the needs of the population. Today coopers work mostly in artels belonging to manufacturing co-operatives.

Co-operative movement. Co-operative associations are based on the idea of economic co-operation and mutualism. By participating in a co-operative enterprise the members seek either to minimize their costs or to maximize their profits. The main features of co-operative associations are an unrestricted number of members, voluntary membership, equality of rights and obligations, and the election of officers. A co-operative attempts to gain for its enterprise lower interest rates on capital, a fair price for goods and services, and adequate wages. Some co-operatives try to improve the cultural life or the moral and civic virtues of their members. Advocates of the co-operative movement believe that it is capable of gradually overcoming the negative aspects of the present Western socioeconomic system. The Bolsheviks opposed in principle the co-operative movement because, according to them, it distracted the workers from the direct class struggle. Yet, when V. Lenin assumed power, he proposed a co-operative plan by which the state would

draw the small farmers, merchants, and entrepreneurs into the building of socialism. Under Soviet rule the state and the Party control the co-operatives; hence they lack the essential features that characterize co-operatives in the Western world.

The co-operative movement in Western Europe emerged in response to the needs of industrial workers. The Ukrainian co-operative movement, however, emerged in the late 1860s in response to the socioeconomic needs of the recently emancipated peasants and the petty artisans and laborers in the towns. The Ukrainians attributed greater importance to the movement than did most nations. Under the political conditions of the time, it served as a means of social and economic self-defense and became an integral part of the struggle for national independence. The self-governing economic associations not only strengthened the people's economic power and taught the masses civic responsibility, but also trained large numbers of civic leaders, who played a prominent role in the period of Ukrainian statehood.

Because of different political and legal conditions, the co-operatives developed differently in central and eastern Ukraine, in Western Ukraine, and under the Soviet regime.

Central and eastern Ukraine. Until 1917 the co-operative movement in this part of Ukraine was closely tied to the movement in Russia. It began in the 1860s: the first consumer co-operative was established by M. *Ballin in Kharkiv in 1866. The first credit co-operative appeared in Hadiache in 1869, and the second was founded by H. *Galagan in Sokyryntsi in Poltava gubernia in 1871. Up to the 1890s development was slow because of insufficient awareness of the potential of co-operatives among the population and the organizers, the government's hostile attitude to co-operatives, and the lack of co-operative legislation. Thus, the existing co-operatives were weak and often short-lived. In 1880 there were barely 130 co-operatives in Ukraine. By 1895 there were 290; most were credit unions (savings and loan associations), and some (50) were consumer co-operatives. The rural intelligentsia usually helped in founding such unions. Later the *zemstvos (particularly their agronomists) were for a long time the main proponents and instructors of co-operatives. After 1904 co-operatives were supported by state inspectors of co-operative credit, zemstvo instructors, and small credit banks.

The movement grew more rapidly in the 1890s, owing to a general upsurge in civic life and the enactment of co-operative legislation. The statute on consumer associations issued in 1897 gave local governors (instead of the central government) the power to confirm the statutes of co-operatives. The law on small credit unions of 1 June 1895 (amended in 1904 and 1910) regulated the organization of credit co-operatives. After 1905 the movement developed even more freely. At the time Poltava, Kiev, and Podilia gubernias had more consumer co-operatives than any other gubernias in the Russian Empire. From then on national aspirations, particularly the demand for independent co-operative associations, became increasingly marked in the co-operative movement in Ukraine.

The first co-operative associations in Ukraine were the Union of Credit Co-operatives in Berdianske (1901) and the unions of consumer co-operatives in Kiev (1908) and Vinnytsia (1910). In 1913 the consumer associations were

dissolved, and Ukrainian co-operatives had to join the Moscow Union of Consumer Societies. Through its efforts, the Consumer Society of Southern Russia was established in Kharkiv to carry out imperial centralist policies. The struggle of the Ukrainian co-operatives for their own movement was evident at the all-Russian co-operative congresses: at the first congress, held in Moscow in 1898, Ukrainian delegates agreed to co-operate among themselves in organizing a co-operative movement in Ukraine; at the second congress, held in Kiev in 1913, which also included Western Ukrainian participants, the delegates raised the question of their right to organize their own associations of co-operatives.

In 1913 Kiev was the center of the Ukrainian co-operative movement. It was the seat of the *Nasha Kooperatsiia society, which was the ideological focus of the Ukrainian movement, and the publishing capital of the Ukrainian co-operative press. The following figures show how the movement expanded: there were 450 co-operatives of all types in 1900; 820 in 1905; 2,100 in 1910, and 6,510 in 1914, of which 3,022 were consumer co-operatives (half of them rural, half urban) and 2,477 were credit and savings and loan unions. The most prominent leaders of the movement were V. *Domanytsky, O. *Yurkevych, Kh. *Baranovsky, B. *Martos, P. *Pozharsky, J. *Wołoszynowski, and M. *Stasiuk. Agricultural co-operatives (whether farm unions [1,020 in 1915] or farm associations [150]) and manufacturing co-operatives (founded first by M. *Levytsky at the end of the 19th century as farming artels, which in time became artisan and trades *guilds) were less important. Although Ukrainian co-operatives did not succeed in establishing one national independent organization before the revolution, they were, along with the zemstvos, an important factor in the economic life of Ukraine. Members of the intelligentsia that founded the co-operatives – M. Levytsky, V. Domanytsky, O. Yurkevych, F. Chernenko, and others – trained co-operative leaders and published the first popular brochures on co-operatives. In 1910 courses on co-operative management, many of which were organized by B. Martos, began to be offered.

During the First World War, even before 1917, the co-operatives expanded their activities. This was particularly true of the consumer co-operatives (owing to food shortages) and manufacturing co-operatives (owing to military requirements). With the outbreak of the revolution, the Ukrainian co-operatives began to withdraw from the Russian associations and to form their own. This process coincided with Ukraine's gradual political separation from Russia. The co-operative legislation adopted by the Russian Provisional Government on 20 March 1917 (after a 10-year struggle for its adoption) facilitated the growth of the co-operative movement.

The leaders of the Ukrainian movement wanted to use the co-operative structure as the foundation of the national economy of the new Ukrainian state, which lacked capital. Many Ukrainian political leaders emerged from the ranks of the co-operative movements: half of the members of the *General Secretariat of the Central Rada had once been active in the co-operatives. The three all-Ukrainian co-operative congresses – in May and August 1917 and the largest in May 1918 – determined the structural forms of the movement and set up the *Ukrainian Central Co-operative Committee (Kooptsentr) as the central organization for all of Ukraine's co-

operatives. In spite of the war, thousands of different co-operatives appeared: there were 9,200 in 1917 (up from 6,860 in 1915) and 22,300 in 1920. Individual co-operatives joined the numerous new co-operative unions, which numbered 253 by the end of 1918 (compared to a dozen or so before the war). Of these 120 were consumer unions, 43 were credit unions, 7 were farm unions, 41 were mixed unions, and 42 were other unions. The densest network of unions was in Kharkiv and Podilia gubernias, where most were small and localized. Poltava gubernia, in contrast, had a well-developed network of co-operatives, but only a few unions. At the beginning of 1920 there were 22,000 co-operatives of various types and about 270 unions.

There was hardly a locality without a co-operative. The co-operative movement had six million members, and almost 60 percent of the population participated in consumer co-operatives. Besides local and regional co-operatives, there were six all-Ukrainian central specialized co-operative organizations: the *Dniprosoiuz central union of consumer co-operatives (council chairman: B. Martos, executive president: D. Koliukh); the *Ukrainbank central union of credit unions (executive president: Kh. Baranovsky); the *Tsentral union of agricultural co-operatives (council chairman: K. Matsiievych; executive president: V. Koval); the *Trudosoiuz union of manufacturing co-operatives; the *Strakhsoiuz union of insurance co-operatives; and the *Knyhospilka union of publishing co-operatives. The latter three were established too late to develop fully. Besides these principal types of co-operatives, other, smaller national central organizations emerged (eg, the building co-operative union Oselia and the cinema co-operative union Ukrainfilm). The entire system was headed by the ideological and organizational center, the Ukrainian Central Co-operative Committee (council chairman: M. *Tuhan-Baranovsky, executive president: B. Martos). In 1919 three all-Ukrainian unions – Ukrainbank, Dniprosoiuz, and Tsentral – formed the Alliance of Central Ukrainian Co-operative Unions to represent Ukrainian co-operatives abroad and to engage in foreign trade. The idea was only partly successful.

Co-operative education developed rapidly. Co-operative schools were set up: the three-year school of the Soiuzbank in Kiev, known as the School of the Fiftieth Anniversary of Ukrainian Co-operatives; the one-year school of the Dniprosoiuz in Kiev, known as the Domanytsky School; the one-year Domanytsky School in Zvenyhorod; and so on. Co-operative courses of various types and levels were run almost constantly by county unions. Courses on co-operatives were given at the Kiev Commercial Institute, the Kiev Administration Institute, and Kiev University. The Kooptsentr had a special department for co-operative education and training; in 1919 it established the first advanced co-operative school in the world – the Tuhan-Baranovsky Co-operative Institute, which was reopened in the NEP period as the Chubar Co-operative Institute.

Co-operatives under the Soviets. In the period of War Communism all co-operatives were transformed into consumer communes or unified consumer societies (*yedyni spozhyvchi tovarystva* or *yesto*), which were under the authority of the People's Commissariat of Food Supplies and the quartermaster units of the Red Army. These communes distributed food, primarily in the cities. Membership was compulsory for all workers and public

employees until 1924, but all offices were elective, as in regular co-operatives. In certain villages the old Ukrainian co-operatives continued to function.

From 1924 on during the NEP period, co-operatives developed rapidly. In many respects they were similar to the former co-operatives, with elected offices, voluntary membership, competition in the free market, and free enterprise, but at the same time they were instruments of the Party and the state. In the villages the co-operatives became the main economic intermediary between the state and the peasant farmers. The latter could obtain manufactured goods and credits from the state only through them. In the cities the co-operatives became the privileged competitors of private manufacturing and trading enterprises. The state supported the co-operatives, especially in their competition with the kulaks and the nepmen. The co-operatives were the first to receive credits, orders, and supplies from the state and on more favorable terms than did the Nepmen or kulaks. Through subsidies the state helped keep the prices of goods sold by co-operatives below market value. The justification for such policies was Lenin's co-operative plan, which stated that 'co-operatives are the road to socialism.' These policies were in force until 1927-30.

In 1925 the consumer co-operatives (organized under the *All-Ukrainian Association of Consumer Co-operative Organizations [Vukoopspilka]) were separated from the credit and agricultural co-operatives and became the main, and then the sole, distribution outlets in the countryside for the manufactured goods of state-owned enterprises. The credit unions organized under the Ukrainbank developed considerably, especially in the villages. They provided loans for the purchase of farm implements and equipment, cattle, and housing and also funded various storage and marketing operations. The farm co-operatives organized under the *Sil'skyi Hospodar central agricultural co-operative union and certain specialized associations, such as Plodospilka (fruit growers, vintagers, and apiarists), Buriakspilka (sugar-beet growers), Ukrkoopstakh (poultry farmers), and Dobrobut (meat and dairy cattle farmers), ran their own marketing and processing enterprises. The manufacturing co-operatives of craftspeople received official encouragement beginning only in April 1925. Until then craftspeople had been regarded as nepmen and non-workers. From then on they were encouraged to join co-operatives and were given preference in providing goods to state-owned enterprises. A new type of cooperative - the housing-construction co-operative - was put in charge of confiscated buildings in the cities (see *Housing). The insurance co-operatives were organized under Strakhsoiuz. The central cooperative associations together set up the large Knyhospilka and the smaller *Rukh, *Siaivo, and other publishing co-operatives.

In 1928 the number of first-level co-operatives reached 41,734 (in 1924 it was 4,725), of which 9,423 were consumer co-operatives, 24,450 were agricultural co-operatives, 4,296 were cottage-industry co-operatives, and 2,417 were housing co-operatives. In addition, the Ukrainbank represented almost 5,800 credit unions. The following changes occurred in the structure of retail trade in the Ukrainian SSR: in 1925-6, 47 percent of the trade was under private control, 39 percent under co-operative control, and 14 percent under state control; in 1928-9, only 18 percent was under private control, while 74

percent was under co-operative control and 8 percent was under state control. In 1929, over 60 percent of the peasantry belonged to one type of co-operative or another. In the NEP period co-operatives had their own periodicals, propagated the idea of co-operation, and conducted a number of co-operative schools. The Chubar Co-operative Institute functioned in Kiev. Many former co-operative activists returned to the movement and occupied most of the leading positions in it. For this reason the co-operative movement in the Ukrainian SSR was one of the most important sources of national consciousness and was crushed because of its 'nationalism' during the terror of the 1930s. The prominent co-operative leaders of the period were D. Koliukh, F. Kryzhanovsky, M. Botvynovsky, V. Hanchel, P. Vysochansky, and D. Tokarevsky.

In 1927 the activities of co-operatives began to be restricted. The co-operatives were increasingly subordinated to state planning and to the People's Commissariat of Trade. Their competition with state enterprises was restricted. Yet the co-operatives in the countryside continued to receive support. All peasants were even pressed to join them, for the government hoped in this way to exact compulsory delivery quotas from them more efficiently. The First Five-Year Plan set various quotas for the co-operatives. In 1930 the government began to set prices on goods manufactured or sold by co-operatives. The right to procure supplies independently fell into abeyance, as co-operatives could not purchase anything outside of the state plan. Similarly, co-operative credit was included in the state financial plan. Furthermore, the co-operatives were heavily taxed: a profits tax and a gross-sales tax, the latter greatly exceeding the tax on state enterprises, were imposed. After 1936 only 20 percent of the profits could be distributed among members. After collectivization the agricultural co-operatives were transformed into a system of collective farms and machine tractor stations. From 1932 on, the specialized co-operative associations began to disappear, and in 1937 the housing co-operatives were abolished.

The decline of the co-operatives is evident from the fact that their share of the retail trade dropped from 86 percent in 1930 to 42 percent in 1934 and 29 percent in 1940. At the same time private enterprise collapsed completely, and state enterprise expanded. In the countryside the consumer co-operatives became agencies of the state's trade monopoly. The peasants were forced to obtain manufactured goods only from the co-operatives in exchange for their produce, which was priced very low. This system, with some improvements permitting peasants to buy goods in the cities, is still in force. Most villages still have co-operatives, not state stores.

In 1941-4 the Vukoopspilka was restored in the German-occupied territories, while in Soviet-held territories co-operatives declined. It was only the 9 November 1946 decree of the USSR government that again provided a stimulus to the development of consumer and manufacturing co-operatives. It permitted the purchase of raw materials and manufactured goods without ration cards, but at 'commercial' prices. Co-operatives organized by invalids received preferential treatment. However, after the monetary reform of 1947 the co-operatives were again strictly subordinated to state planning, and they declined again in the cities. In 1956 the manufacturing co-operatives were abolished, except for the co-operatives of

invalids and handicrafts co-operatives. However, the rights of rural consumer co-operatives were expanded. These co-operatives helped the peasants by transporting and selling their private produce in the cities, but thus also limited the initiative and movement of the individual collective farmer.

The consumer co-operatives in the Ukrainian SSR are now organized as follows: the lowest units are the village consumer societies, whose members hold shares (a minimum share costs 50 rubles). These local societies form raion consumer associations, which in turn form oblast associations and then the republican association *Ukoopspilka, which is subordinated to the all-Union association (Tsentrosoiuz) in Moscow. The Ukoopspilka network numbered 56,498 stores in 1956, of which 3,055 dealt in agricultural products, and controlled 31.3 percent of the retail trade. Its membership was close to 10 million in 1959. All offices in the co-operatives are elective, but are under Party control. In 1960 manufacturing co-operatives were abolished, leaving only consumer and housing co-operatives.

Co-operatives in Western Ukraine. The origins of the Ukrainian co-operative movement in Galicia in the 1870s were connected with the efforts mainly of the clergy to alleviate misery among the peasants by organizing self-help fraternal loan associations, community warehouses, and other enterprises in parishes and communities. From 1891 on the *Prosvita society was more successful in organizing stores and loan associations. But only the co-operatives that were founded under the 1873 Austrian law on commercial-trade associations proved to be truly viable. The *Narodna Torhovlia consumer co-operative, which was established in 1883 in Lviv by V. Nahirny, was the first of these co-operatives. After amending its charter in 1907, it became a central association of consumer co-operatives of the Rochdale type. Credit unions developed more rapidly, particularly after T. *Kormosh established a model co-operative called Vira in Peremyshl. In 1898 the first association of credit co-operatives – the Provincial Credit Union (see *Tsentrobank) – was organized. It became the principal financial institution of the co-operative movement, as well as its highest organizational center. From 1904 the Provincial Audit Union (see *Audit Union of Ukrainian Co-operatives) was the auditing center of the Ukrainian co-operative movement in Galicia. It developed into the leading organizational and ideological center of the movement.

Agricultural co-operatives began to be organized in 1904, starting with dairy co-operatives founded by Rev O. Nyzhankivsky and others in the Stryi region. They formed an association in 1907 known as *Maslosoiuz. In 1889 the Farming and Trading Association was founded in Peremyshl, and in 1911 it merged with the trade syndicate of the *Silskyi Hospodar association to form the Provincial Union of Farming and Trading Associations, which in 1924 was renamed *Tsentrosoiuz. By 1914 the union had helped to found almost 30 agricultural trade associations in Galicia. The *Dnister fire-insurance association, established in 1897, attained a membership of 250,000 by 1914. The *people's homes were co-operatives of a mixed type. The Educational Economic Congress, organized by the Prosvita society in 1909 in Lviv, holds an important place in the history of the co-operative movement. Representatives of co-operatives from all parts of Ukraine (except Transcarpathia) attended the congress

and adopted a set of common ideological and organizational principles for co-ordinated action. In 1914 the Provincial Audit Union represented 609 co-operatives, 60.9 percent of which were credit unions. In addition, 106 co-operatives belonged to the Russophile Audit Union of Ruthenian Co-operatives in Lviv, and about 400 small credit unions of the Raiffeisen type were supported by the executive branch of the Galician provincial diet.

During this period the *Raiffeisen credit co-operatives developed in Bukovyna. In 1903 about 150 peasant unions came together to form the association *Selianska Kasa. Its leaders were S. Smal-Stotsky and L. Kohut. The co-operative movement in Transcarpathia was weak because a nationally conscious intelligentsia was lacking. The credit co-operatives set up by E. Egan were part of the Hungarian co-operative movement.

During the First World War and until 1920 the Galician co-operative movement declined; it began to recover only in 1921 after the adoption of the Polish co-operative law in 1920. The co-operative movement developed more vigorously after the Provincial Committee for the Organization of Co-operatives was formed in 1922. Its purpose was to rebuild Galicia's economy with the help of co-operatives. Owing to its initiative, county committees were organized, and these later gave rise to county unions of co-operatives. The Provincial Audit Union, which in 1928 adopted the name Audit Union of Ukrainian Co-operatives (RSUK) and was headed by Yu. Pavlykovsky and O. Lutsky, expanded its activity into Volhynia and Polisia. By 1925 it represented 1,029 co-operatives, or almost twice as many as before the war. But financially it was far weaker than before: in 1912 its working capital amounted to 56.5 million zlotys, while in 1925 it was 9.2 million zlotys. By 1934 the union represented 3,193 co-operatives, but a new Polish law adopted that year increased government control over the co-operatives and restricted the union to the three Galician voivodeships, forcing 430 co-operatives in the northwest and the Lemko region to join Polish associations. In 1939 RSUK represented 3,455 co-operatives with a membership of 643,000.

The interwar Ukrainian co-operative movement in Galicia consisted of the same types of organizations as before 1914, but now the dominant co-operatives were agricultural, not credit, unions. In 1939 there were 2,360 agricultural co-operatives out of a total of 3,455 co-operatives (ie, 69 percent), organized into 27 county and district unions, which belonged to the central union Tsentrosoiuz. The dairy co-operatives formed 143 regional dairies, all of which belonged to Maslosoiuz. The network of credit unions, headed by Tsentrobank, included 115 larger city Ukrainbanks, 573 smaller rural banks of the Raiffeisen type, and other co-operatives. The Narodna Torhovlia association had 18 branches and 27 warehouses serving 194 urban consumer co-operatives. There were over 39 co-operatives of other types – manufacturing, health, building, and so on. In 1937–8 the assets of all the co-operatives amounted to 22.9 million zlotys, and the annual turnover was 159 million zlotys. The co-operatives sold 6.8 million zlotys' worth of their own products.

About 250 Ukrainian co-operatives in Galicia belonged to the Ruthenian Audit Union in Lviv, and about 600 co-operatives in the northwest and in the western part of the Lemko region belonged to Polish unions. Co-operatives in Volhynia belonged to unions that had head offices in Warsaw and to the regional union Hurt. In 1937

the two Ukrainian audit unions embraced 3,516 co-operatives, or 25.4 percent of all co-operatives in Poland, with 661,000 members, or 22 percent of all members in Poland (while the Ukrainian population of the three east Galician voivodeships in which the two unions operated constituted only 11 percent of the population of Poland). Thus, co-operative membership was proportionally twice as high among Ukrainians as among the population at large. The importance of Ukrainian co-operatives was great, despite the fact that they were much poorer than the Polish co-operatives. In spite of obstacles created by the Polish authorities, such as the pacification policy of 1930 and the restrictions placed on the RSUK in 1934, the Ukrainian co-operatives did much between the wars to alleviate poverty in the overpopulated countryside and to increase the economic power of the Ukrainian population.

The Narodna Torhovia association provided training for co-operative organizers in Galicia as early as the end of the 19th century. Later the Provincial Audit Union and the RSUK, as well as other central and county unions, organized short courses and correspondence schools. The Commercial School of the Prosvita society, founded in Lviv in 1911, trained co-operative workers and in 1920 was reorganized into the *Ridna Shkola commercial gymnasium. A lower co-operative school was established in Yavoriv, and a school for higher co-operative institutions – the three-year Co-operative Lyceum – was established in Lviv in 1938 by the RSUK. Co-operative education was part of the program of the Prosvita and Ridna Shkola societies. The annual 'co-operative holiday' on September 30 was used to promote co-operatives.

During the first Soviet occupation of Western Ukraine, the authorities dissolved the RSUK and the credit co-operatives. They nationalized the urban consumer co-operatives, but left the reorganized rural consumer co-operatives intact and introduced compulsory industrial co-operatives under Soviet management. The county unions were transformed into raion consumer associations and oblast consumer associations. Together the latter formed part of Ukoopspilka. In the German-occupied western regions of Galicia, which belonged to the Generalgouvernement, there were about 1,000 co-operatives (there had been only 160 before the war), which were organized in 10 county unions and one district union in Sianik. The audit departments of these unions were in Lublin and Cracow. After the Soviet withdrawal the RSUK resumed operations throughout Galicia and represented 4,624 co-operatives. But Ukrainian co-operatives were greatly hampered by the German authorities, who shut down many industrial enterprises and subordinated the co-operatives to various German economic agencies, requiring them to procure agricultural products for the government. After the second Soviet occupation the co-operative system in Galicia came to resemble that of the rest of Soviet Ukraine.

In Bukovyna Ukrainian co-operatives disappeared under the Rumanian occupation, but they flourished in Transcarpathia. In the 1930s the central Provincial Co-operative (Fraternal) Union in Uzhhorod represented over 400 co-operatives, most of which were Ukrainian. The co-operative movement in Transcarpathia gradually acquired a Ukrainian character.

Ukrainian co-operative leaders who found themselves

in Germany and Austria after the war organized small consumer and manufacturing co-operatives in the displaced persons camps. These were represented by the Unia association in Munich. In North America the first Ukrainian co-operative was Kalyna, founded by V. Topolnytsky in Winnipeg in 1930. The first *credit union was established in Saskatoon in 1939 and was named Nova Hromada. By the end of 1977 there were 83 Ukrainian co-operatives (credit unions) outside Ukraine: 39 in Canada, 30 in the United States, 7 in Australia, 3 in Argentina, and 4 in England. Their total membership was 94,670, and their annual turnover was \$291.4 million. These co-operatives belong to the World Council of Ukrainian Credit Unions.

From 1919 until the Second World War, Ukrainian co-operative associations were members of the International Co-operative Alliance, and Ukrainian representatives took part in international co-operative congresses. S. Borodaievsky and B. Martos were members of the International Institute for Co-operative Studies. The Union of Ukrainian Women belonged to the International Co-operative Guild. Today the co-operatives of the USSR are represented in the International Co-operative Alliance by the Moscow-based Tsentrosoiuz. (See also *Co-operative press and *Co-operative studies.)

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 V. Holubnychy, I. Vytanovych

Co-operative press. Periodical publications devoted to questions of the co-operative movement. These questions were always discussed in the general press and to some extent in agronomic journals. Special co-operative periodicals appeared only when the co-operative movement had greatly expanded.

In Russian-ruled Ukraine the first information about co-operatives appeared in an article by M. Ziber in *Kievskii telegraf* in 1868. As the co-operative movement grew rapidly in the 1890s, its problems were frequently discussed in the publications of provincial economic associations, particularly in *Khutorianin*, which was published by the Poltava Agricultural Society in 1895–1917. After the revolution of 1905 the Ukrainian press published articles on co-operatives; for example the monthly **Slovo* had a special section on co-operatives entitled 'Hurto' (Together). The agricultural press (*Rillia*, *Khliborob*, *Svitova zirnytsia*) and the zemstvo press (*Kievskaiia zemskaiia gazeta*) devoted much space to the movement. The first specialized co-operative periodicals appeared at this time in Russian: *Splotshchyna* and *Nashe delo* in Kiev and *Iuzhnyi kooperator* in Odessa. The newspapers of the Kiev association of credit unions (*Muraveinik-komashnia*), of the Kuban association (*Soiuz*), and of the Kharkiv association (*Potrebitel'*) were bilingual. Only in 1913 did a Ukrainian co-operative journal appear; this was *Nasha kooperatsiia*, which was published by an association of the same name in 1913–14.

With the outbreak of the revolution in 1917 and the rapid growth of Ukrainian co-operatives, the prewar **Muraveinik-komashnia* was Ukrainianized, and a number of new periodicals appeared. The central associations of various types of co-operatives published their own magazines: the **Dniprosoiuz* consumer association published **Kooperatyvna zoria* (1918–20); the **Sil'skyi Hospodar* agricultural association published *Sil's'kyi hospodar* (1918); the publishing association **Knyhospilka* published *Hromada*; the **Ukrainian Central Co-operative Committee* published *Ukraïns'ka kooperatsiia* (1918) and *Biuleten'* (1918). In addition, co-operative newspapers appeared in several gubernial and county towns. Altogether over 20 Ukrainian co-operative newspapers were published in Ukraine in 1918–20, including several bilingual ones.

Under the Soviet regime the co-operative press was revived in the NEP period. There were about 15 periodical publications, issued mostly by the central agencies of the various branches. The **All-Ukrainian Association of Consumer Cooperative Organizations* published the bi-weekly **Kooperatyvne budivnystvo* (1921–35); *Sil'skyi Hospodar* published *Kooperatyvne selo* (1922–8), which, together with the journal *Radianskyi kredyt*, gave rise to the bi-weekly *Kooperatyvna hromada* (1928–30); *Knyhospilka* published **Nova hromada* (1923–31); and the industrial association published *Visnyk promyslovoi ta promyslovo-kredytovoi kooperatsii Ukraïny* (1927–30), later renamed *Kooperatyvna fabryka* (1930). Regional and raion associations published their own magazines and bulletins. When the Soviets liquidated the co-operatives, the co-operative press in Soviet Ukraine ceased to exist.

In Western Ukraine, in Galicia and Bukovyna, for a long time information about co-operatives appeared only in the general economic press. It was only in 1904 that the Provincial Audit Union in Lviv began to publish the monthly **Ekonomist*, which contained much material on co-operatives. In 1909–14 it also published a popular monthly for members of co-operatives, *Samopomich*. The department for agricultural co-operatives of the Provincial Executive in Lviv published *Chasopys dlia spilok ril'nychykh* (1904–21) for the Ukrainian units of the so-called Stefczyk banks. The dairy co-operatives published *Hospodar i promyslovet's'* (1909–11).

After the war, by 1921, the co-operative press of Galicia revived. The monthly **Hospodars'ko-kooperatyvnyi chasopys* (1921–44) was published by the Audit Union of Ukrainian Co-operatives. The union also published **Kooperatyvna respublika* (1928–39), which was dedicated to the theoretical problems of the movement and to general economic problems, and the popular journal **Kooperatyvna rodyna* (1934–9). Journals dealing with particular branches of the movement were **Kooperatyvne molocharstvo* (1926–39), published by Maslosoiuz, and *Kredytova kooperatsiia* (1928–39), published by Tsentrobank. The Audit Union of Ruthenian Co-operatives published *Kooperatyvnyi visnyk* in Lviv. *Visnyk Povitovoho soiuzu kooperatyv* (1930) was published in Stanyslaviv, and the monthly *Torhivlia i promysl* (1929) came out in Kolomyia. The Polish authorities suppressed attempts to publish co-operative periodicals in Volhynia: *Zoria krashchoho* (Kremianets 1922) and *Supruha* (Zdolbuniv 1924).

In Germany the émigré Alliance of Ukrainian Co-operators published *Hospodars'ko-kooperatyvne zhyttia* (Augsburg 1947–8). In Canada the paper *Novyi shliakh*, published in Winnipeg, had a page devoted to co-operatives. *Nash kontakt* (Detroit 1954–9) was the periodical of the Ukrainian credit-union movement in North America. In 1959 the magazine merged with *Nash svit* in New York; since 1978 this publication has been published by the head office of the Self-reliance Association in America. The Ukrainian Co-operative Council of Canada publishes the journal *Koordinator* in Toronto, and the Council of Ukrainian Co-operatives in Australia published *Kooperatyvne slovo* in Melbourne. The Ukrainian Credit Union in Rochester, New York, published briefly the trimonthly *Kooperatyvna dumka*, and the Credit Union of northern Winnipeg has its own bulletin. From 1950 to 1959 the New York journal *Novyi svit* published materials on the co-operative movement.

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A. Zhuk

Co-operative studies. The first Ukrainian works of a statistical-descriptive and then of a historical nature on the co-operative movement dealt with consumer co-operatives: M. Ziber wrote the monograph *Potrebitel'nye*

obshchestva (Consumer Societies, 1869) and studies of the theoretical foundations and the history of co-operatives, and M. Ballin published *Pervaia pamiatnaia knizhka potrebitel'nykh obshchestv* (The First Commemorative Book of Consumer Societies, 1870). The first study of credit unions was P. Chubynsky's monograph about the savings-and-loan association founded by H. Galagan in Sokyryntsi in 1871, which was published in *Zapiski* of the Southwestern Branch of the Imperial Russian Geographic Society. After a long interval the works of two theoreticians and practical organizers of co-operatives appeared: V. Domanytsky's brochures *Tovarys'ki kramnytsi* (Society Stores, 1904) and *Pro sil's'ku kooperatsiiu* (On Rural Co-operatives, 1906) and O. Yurkevych's brochures. The history of credit unions was presented in S. Borodaievsky's *Credit populaire en Russie* (1900), V. Kosynsky's *Ukrains'ka kooperatsiia* (Ukrainian Co-operation, 1918), and the works of H. *Kryvchenko and others. F. Shcherbyna's *Iuzhno-russkie arteli* (South Russian Artels, 1880) dealt with manufacturing co-operatives in the Ukrainian labor tradition, and M. Levytsky (founder of the first agricultural artels) discussed productive co-operatives in *Pro khliborob's'ki spilky* (On Agricultural Associations, 1919).

During Ukrainian independence research on co-operatives developed rapidly and emphasized the peculiarities of the Ukrainian co-operative movement. In 1917 the *Ukrainian Central Co-operative Committee was established in Kiev to pursue such research. Such famous Ukrainian economists as M. Tuhan-Baranovsky, K. Vobly, K. Matsiievych, B. Martos, and V. Sadovsky belonged to the committee. After 1920 similar research was conducted by the co-operative section of the Society of Ukrainian Economists in the All-Ukrainian Academy of Sciences, by the Chair of Co-operative Studies at the Kiev Co-operative Institute, which published five volumes of *Pratsi* in 1927–30, and by central associations, which published a wide range of periodicals (see *Co-operative press). By the end of the 1920s, when the Ukrainian co-operatives lost their autonomy, research on co-operatives almost ceased in Soviet Ukraine. Only practical handbooks and popular literature on co-operatives were published.

In Western Ukraine prior to the First World War research on the co-operative movement was conducted by the Provincial Audit Union, which published the journal **Economist*. In the 1920s and 1930s such research was pursued by the Society of Ukrainian Co-operators in Lviv and by the Economic, Sociological, and Statistical Commission of the Shevchenko Scientific Society. Émigré scholars of the Economics and Co-operative Department of the Ukrainian Husbandry Academy and of the Society of Ukrainian Co-operators in Poděbrady studied the subject of co-operation. Since the Second World War the subject has been studied at Ukrainian institutions of higher education and at the economics commissions of the Shevchenko Scientific Society and the Ukrainian Academy of Arts and Sciences.

The most eminent Ukrainian theoretician of the co-operative movement was M. *Tuhan-Baranovsky, who worked out the theoretical foundations of the concept of a co-operative enterprise and the classification of its branches in such works as *Sotsial'nye osnovy kooperatsii* (The Social Foundations of Co-operation, 1915, translated into many languages), *Kooperatsiia, ii pryroda ta meta* (Co-operation: Its Nature and Aim, 1918), and *Produktsiini pidprijemstva kooperatyv z tochky pohliadu kooperatyvnoi teorii*

(Producer Co-operative Enterprises from the Viewpoint of Co-operative Theory, 1919). S. Borodaievsky was a historian and theoretician of the co-operative movement, particularly of the credit-union movement. He published such works as *Kooperatsiia sredi slavian* (Co-operatives among the Slavs, 1921), *Istoriia kooperativnogo kredita* (A History of Co-operative Credit, 1923), and *Istoriia kooperatsii* (A History of the Co-operative Movement, 1925). K. Vobly gave much attention to the subject and published *Budivnycha kooperatsiia ta finansuvannia ii* (Building Co-operatives and Their Financing, 1919), *Kooperatyvnyi kramobih Ukraïny 1923–24 – 1926–27* (Co-operative Trade in Ukraine from 1923–4 to 1926–7, 1927), and *Studii do metodyky kooperatyvnoi statystyky* (Studies on the Methodology of Co-operative Statistics). B. Martos wrote studies on the classification of co-operatives, the limits to the growth of consumer co-operatives, and other theoretical and organizational topics. In Galicia the leading organizers – A. Zhuk, Yu. Pavlykovsky, K. Kobersky, and O. Lutsky – wrote studies of the ideology and history of the Ukrainian co-operative movement. P. Pozharsky, V. Vysochansky, and E. Deshko wrote lengthier historical outlines of the movement. I. Vytanovych and A. Kachor specialized in the history of co-operatives in Western Ukraine.

Among the investigators of particular branches of the co-operative movement the following should be mentioned: I. Ivasiuk and Kh. Baranovsky on credit unions; O. Mytsiuk, V. Domanytsky, Ye. Khraplyvy, and I. Batiuk on agricultural co-operatives; I. Petrushevych, A. Serbynenko, and D. Pisiachevsky on consumer co-operatives; I. Feshchenko-Chopivsky on manufacturing co-operatives; L. Bobyr-Bukhanovsky on co-operative financing; K. Mykhailiuk, A. Palii, and A. Mudryk on dairy co-operatives. In addition, V. Sadovsky, H. Kryvchenko, S. Ostapenko, P. Kovanko, V. Kosynsky, I. Zamsha, and others gave some attention to the co-operative movement in their writings.

I. Vytanovych

Copper ores. Mineral compounds that contain copper in concentrations that can be profitably extracted. In Ukraine copper ores are found in the northwestern part of the Donets Basin and the Slovianske-Artemivske Depression (in the sandstone layers and partly in the dolomite layers of the Permian age). Smaller deposits of copper ores are found in the Azov Upland, in the Kryvyi Rih region, in the basalt region of Volhynia (Yanova Valley), and in Galician Podilia along the Dniester River. All these deposits were exploited in the past – in the Donets Basin even as late as the 1870s (see *Metallurgy) – but today they have no commercial value.

Copyright law. The body of laws that protects an author's rights to control or benefit from his scholarly, literary, or artistic work. Copyright law is part of the civil code. Austrian copyright law was enforced in the Ukrainian lands ruled by Austria from the beginning of the 19th century. The first copyright laws were introduced in Russia in 1828 and were codified only in 1911.

In the Ukrainian SSR the author's rights were defined by the decrees of the All-Ukrainian Central Executive Committee and the Council of People's Commissars adopted on 6 February 1929. These decrees were based on the Foundations of the USSR Copyright Law. Today

copyright law is incorporated in the Civil Code of the Ukrainian SSR of 1963 (part IV). Until 1973 copyright law in the USSR was territorially restricted: works from abroad published in the USSR did not come under its protection nor did the works of Soviet authors published abroad. On 25 May 1973 the USSR adopted the Geneva Copyright Convention. Today an all-Union copyright agency oversees the publication of foreign books in the USSR and of Soviet books abroad. A branch of this agency functions in Ukraine.

At first glance Soviet copyright law seems very similar to that of non-socialist countries, although the term of protection is much shorter in the USSR. At the end of the term the work becomes state property. The author's copyrights are in force during his/her lifetime and for 25 years after his/her death, during which time they are controlled by the author's heirs. But there are important differences, which arise from the differences in the sociopolitical system. According to the Civil Code of the Ukrainian SSR, the author has the right to reproduce and distribute his/her work by any permissible means, the right to inviolability of the work, and the right to recompense. The author's royalties are determined by the norms issued by the Council of Ministers of the Ukrainian SSR in 1963, 1967, and 1968. These norms govern the contract between the author and the institution that will use his work.

According to the official ideology, works of literature, music, painting, and scholarship must promote the advancement of Communist society. Copyright law thus becomes a means of controlling and guiding creative work. The state (or state agency), which has a monopoly on publishing, is the publisher and user. For this reason the author's right to publish is very restricted. Only those works that agree with the official Party line are published. The state may force the author or his/her heirs to sell publication rights or control over a work's use. It can also declare any work to be state property when the term of protection runs out.

Writers', artists', architects', musicians', journalists', and filmmakers' unions, which are state-controlled organizations, protect the interests of authors. They mediate in authors' agreements with publishers, exercise control over royalties, and so on. In the USSR there is a standardized publication contract for every kind of creative work. Patent rights are in some respects similar to copyrights.

A. Bilynsky

Cormorant (*Phalacrocorax*; Ukrainian: *balkan*). Water bird of the family Phalacrocoracidae (order Pelecaniformes). The most common species in Ukraine is the great cormorant (*P. carbo*), which grows up to 80 cm in length and 2–3 kg in weight. Its wingspread is 1.4 m on the average. The bird lives on fish and nests on the coasts of the Black and Azov seas. Two other species of this genus are less common: the long-beaked shag (*P. aristotelis*) and the little cormorant (*P. pygmaeus*).

Corn (*Zea mays*; Ukrainian: *kukurudza*). Hybrid annual of the cereal family and one of the most important seed and feed plants in the world. In Ukraine corn is third in importance after wheat and barley. A kernel of corn contains 59–67 percent starch, 11–14 percent raw protein, and 4–8 percent fat. Corn is ground into flour and grits

and is used to manufacture oil and sugar. The starch and liquor industries use large quantities of corn. Corn flour is unsuitable for bread baking, but is consumed in the form of corn meal (particularly in Pokutia and Transcarpathia) or is mixed (up to 25 percent) with wheat flour. Corn on the cob is eaten freshly cooked. Certain varieties of corn are grown as feed, and young plants are used as green feed or as silage. Corn is valued for its high yield of seed and silageable mass. The plant requires warmth and moisture during the flowering period, but it can tolerate lack of moisture in the first half of the summer. The best soils for it are well-fertilized sandy soils and clayey chernozems. In a rotational system corn is planted after winter cultures, spring wheat, legumes, or potatoes. In the southern regions corn is grown on fallow land after the main harvest. Corn is a good predecessor for winter and spring wheat. Of all the varieties of corn, *Z. m. indurata* is the most common in Ukraine.

Corn began to be grown as early as the 17th century in Moldavia and the Crimea. In the 18th and 19th centuries its cultivation spread into the forest-steppe belt and the northern steppe belt. Before the revolution the main corn-growing areas were Pokutia, Bessarabia, and the adjacent parts of Podilia and Transcarpathia, where corn was the principal grain and the basic staple in the local diet. In the steppe (particularly the northern part) and in the southern part of the forest-steppe, 5–15 percent of the grain-growing land was devoted to corn. Prior to the revolution most of the corn was used for feeding people, but some was used as animal feed, mostly for hogs. The stalks were used for fuel. From 1881 to 1913 the amount of land devoted to corn doubled. By 1913, 855,000 ha within the present boundaries of the Ukrainian SSR were devoted to corn.

After the revolution the land area sown with corn increased greatly, particularly in the steppe belt. Corn growing became part of crop rotation, and corn partly replaced barley as fodder. In 1929, 2,300,000 ha were devoted to corn. In 1955 the January plenum of the Central Committee of the CPSU approved plans to increase the amount of land devoted to corn, improve the yield of corn, and use corn as the basis of the feed industry. These led to radical changes in the production of corn: there was an increase in mechanization and agrotechnology in corn growing, new seeding methods and improved seed were introduced, and corn growing was extended to regions where the plant does not mature or is used only as green pasturage (Polisia). Within these plans Ukraine was assigned a leading role. Grain farming in Ukraine became dominated by corn growing; this in turn led to an overwhelming emphasis on animal husbandry in Ukraine's agriculture. The land area devoted to corn in Soviet Ukraine increased from 2,300,000 ha in 1954 to 3,543,000 in 1955. (Table 1 shows the expansion of corn growing in the Ukrainian SSR.) But by the second half of the 1950s the 'corn fever' had died down, in terms of both the area devoted to corn seed (from 3,543,000 ha in 1955 to 3,037,000 ha in 1960) and the land devoted to silage and green feed (7,479,000 ha in 1960 and 4,375,000 ha in 1965). Tables 1 and 2 show changes in corn growing from 1913. The gross yield of corn seed in 1979 was as follows (in millions of tonnes): Ukrainian SSR, 4.0; USSR, 9.0; world, 396. The corresponding yield in centners per hectare was 32.2, 35.2, and 30.8.

Half of the area devoted to corn in the Ukrainian SSR is

TABLE 1
Corn production in Ukraine

	Thousands of hectares sown	% of all grainfields
1913	853	3.5
1928	2,303	11.5
1940	1,560	7.3
1950	2,757	13.8
1955	3,543	17.3
1960	3,037	22.1
1970	2,262	14.6
1980	1,498	9.1

TABLE 2
Area devoted to corn (in thousands of hectares)

	Seed	Silage and green feed	% of tilled land
1913	853	—	3.1
1940	1,560	—	5.0
1950	2,757	—	9.0
1960	3,037	7,479	31.1
1970	2,162	4,465	20.5
1979	1,416	3,813	12.6

in the northern and central steppes, one-third is in the forest-steppe, and 12 percent is in the southern steppe. Thirty-five hybrids and two varieties of corn are grown in Soviet Ukraine. Scientific research on the selection and cultivation of corn is conducted at the All-Union Scientific Research Institute for Corn in Dnipropetrovsk.

V. Kubijovyč

Corrective-Labor Code (*Vypravno-trudovi kodeks*). Body of legal norms that define the forms, methods, means, and regime of activities of Soviet corrective-labor institutions. The first corrective-labor code of the Ukrainian SSR was adopted in 1925 and was almost a literal translation of the 1924 code of the Russian SFSR. A new code, which introduced the 'corrective-labor camp' as the principal institution of re-education, was adopted in the Russian SFSR in 1933. Beginning with the period of collectivization, forced-labor camps, which supplied state enterprises with cheap labor, were set up throughout the country. Their operation was regulated by various secret decrees of the People's Commissariat (NKVD), and later Ministry (MVD), of Internal Affairs, and came under the supervision of the Chief Administration of Corrective-Labor Camps (GULAG). In 1971 the new corrective-labor code, which is based on the Foundations of the Corrective-Labor Legislation of the USSR and the Union Republics of 1969 and is very similar to the Russian SFSR code, was introduced in Ukraine. It defines the various forms of criminal punishment – deprivation of freedom, internal exile, banishment abroad, corrective labor without deprivation of freedom – and how they are to be fulfilled. The term 'corrective-labor colony' replaces the term 'camp.' There are four types of colonies, with regimes of different severity. Convicted persons are sentenced to one type or another depending on the seriousness of their crime, their past record, and so on. There are separate colonies for political prisoners and juveniles. (See also *Concentration camps.)

Correspondence courses. In the Ukrainian SSR correspondence courses are a way of attaining a secondary school diploma or of upgrading one's qualifications 'without withdrawing from the production process.' Before 1917 there were only a few correspondence schools in Russian-ruled Ukraine, and they were of little importance. In Western Ukraine correspondence courses were not widely available prior to its incorporation into the Ukrainian SSR. This form of extramural education developed rapidly in Soviet Ukraine in the second half of the 1920s, particularly in the area of pedagogical training. There was a shortage of teachers at the time because of the Ukrainization of education and the expansion of the school system on the one hand, and the inadequacy and instability of the system of intermediate and higher pedagogical education on the other. The All-Ukrainian Correspondence Institute of People's Education (vzino) was founded in the second half of the 1920s at the People's Commissariat of Education in Kharkiv and became the central agency responsible for correspondence courses. Later it was renamed the All-Ukrainian Institute for Upgrading the Qualifications of Pedagogues (virkp). At the beginning of the 1930s the institute was abolished, and its functions were transferred to a department of the People's Commissariat of Education. In the few years of its existence the institute developed a network of correspondence departments at intermediate and higher pedagogical schools and published a number of valuable methodological manuals and textbooks, such as L. Bulakhovsky's *Osnovy movoznavstva* (The Foundations of Linguistics) and O. Biletsky's *Ukrains'ka literatura* (Ukrainian Literature). In 1927 the network encompassed 17,000 students. In 1929 the organization of technical and medical correspondence courses was begun.

In the 1930s the entire school system was reorganized. The People's Commissariat of Education remained in charge of only elementary, secondary, and pedagogical education. All other specialized education was placed under the appropriate people's commissariats. Correspondence courses were reorganized along the same lines. Correspondence departments were set up at all universities, pedagogical institutes, and technical secondary schools, as well as at trade schools and secondary schools. Technical correspondence courses underwent a particularly great expansion in 1954–7, when correspondence departments were opened at technical institutes. In 1958 the Correspondence Polytechnical Institute was opened in Kharkiv, with 9,000 students enrolled in eight departments. By 1962–3 enrollment was over 11,000. In 1951–55, 22.4 percent (45,400) of all graduates of institutions of higher learning and 7 percent (27,700) of tekhnikum graduates obtained their diplomas through correspondence courses. The number of post-secondary graduates of correspondence courses continued to grow, increasing from 22,700 in 1960 to 26,600 in 1965 and 45,500 in 1970, then falling to 39,900 in 1975 and rising again to 41,200 in 1979. On the average, correspondence students constitute about 30 percent of the graduates of institutions of higher learning. The number of tekhnikum correspondence graduates was 18,900 in 1960, 44,200 in 1965, 60,900 in 1970, 64,400 in 1975, and 68,600 in 1979, again constituting about 30 percent of all tekhnikum graduates. Although correspondence-school degrees are generally of a lower standard than regular degrees, the government supports them for two reasons: first, they

provide education cheaply and, secondly, they allow for a steady supply of young people for low-skilled and low-paid jobs. For example, secondary school graduates are urged to take jobs in industry and on collective farms and are promised the opportunity of advancement through correspondence courses. Students of general secondary schools are also encouraged to work and to enroll in correspondence courses after grade seven. To this end correspondence departments are set up at secondary schools, and correspondence schools are established. By 1978 there were 502 correspondence schools with 566,000 students (58.9 percent of those who were studying while working) enrolled.

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I. Koshelivets

Corvée. See Serfdom.

Cossack encampment (*tabir*). Military tactic peculiar to the Ukrainian Cossacks in the 16th-17th century. The Cossack army marched under the protection of the encampment, that is, with five to six trains of supply wagons on each side of the marching column. On approaching the enemy the encampment would come to a halt, and the wagons would form a rectangle linked together by chains. The rectangle would be reinforced with a stockade and trench. This served as a base from which the Cossacks launched various operations - cannon bombardments, skirmishes, and infantry or cavalry attacks. The enemy usually tried to break into the encampment.

In the Princely era the armies of the princes used encampments for protection against the Cuman horsemen in the steppes. The tactic was used frequently in the Cossack wars: in 1596 H. Loboda used an encampment of five rows at Bila Tserkva, and in 1637 P. Pavliuk marched in an encampment of six trains. In 1628 the Zaporozhian Cossacks marched across the Crimea from Perekop to Bakhchesarai and back under the protection of an encampment. During the Cossack-Polish War the Cossack encampment played an important role in the battles of Starokostiantyniv (1649, 1651), Pyliavtsi (1648), Berestechko (1651), Loiv (1649), Bila Tserkva (1651), and Okhmativ (1655). At the end of the 17th century advances in artillery rendered the Cossack encampment obsolete.

Cossack helper (*pidpomichnyk*). Name of members of the poorer Cossacks, who constituted the majority of the Cossack estate in the 18th-century Hetman state. Too poor to own their own arms and equipment and therefore to perform military service, most Cossack helpers performed auxiliary tasks for the Cossack army such as providing supplies or cultivating the land of the *elect Cossacks when they were away fighting. They were obliged to equip and support one man for each two or three Cossack-helper households in time of war. In extreme emergencies (defense of the country) they were all pressed into military service as foot soldiers. In 1734-6 the Russian Governing Council of the Hetman Office made the final division of the Cossack estate into the elect Cossacks and Cossack helpers. Thereafter the status and privileges of the helpers differed little from those of the

common peasants. In 1764 there were about 200,000 Cossack helpers in Left-Bank Ukraine. With the official introduction of serfdom by the Russian government in 1783, the Cossack helpers were demoted to the status of *state peasants.

Cossack-Polish War (1648-57). The conflict began in 1648 as a typical Cossack uprising but quickly turned into a war of the Ukrainian populace, particularly the Cossacks and peasants, against the Polish Commonwealth. Hetman B. *Khmelnysky assumed leadership of the Ukrainian forces. The war can be divided into six phases.

January-November 1648. In this period a series of brilliant Cossack victories aroused the whole Ukrainian people and won wide support for Khmelnysky. What was strictly a Cossack rebellion became transformed into a mass movement against the Polish nobility.

On 21 January 1648 Khmelnysky led a small unit of registered and Zaporozhian Cossacks in an attack on the Polish garrison on Bazavluk Lake (on the Dnieper River) and overpowered it. This freed the Zaporozhian Sich from Polish control and won the Zaporozhian Cossacks over to Khmelnysky's side. He was elected hetman. The subsequent months were spent in preparations for a larger rebellion. Proclamations were sent out urging the Cossacks, peasants, and burghers to rise against the nobility. Khmelnysky concluded an important treaty with Turkey and the Crimean khan Islam Girei III, obtaining the aid of a 40,000-strong Tatar army under Tuhai Bey's leadership.

The Polish government sent an army of 30,000 men in April 1648 to suppress the uprising in Ukraine. The Polish commanders expected little opposition and made a serious tactical blunder by dividing their forces. About 10,000 rebels surrounded the Polish advance guard of 6,000 men, led by S. Potocki, Hetman M. Potocki's son, at *Zhovti Vody and destroyed it on 16 May 1648. Khmelnysky and the Tatar army met the main Polish force, commanded by Grand Hetman M. Potocki and Field Hetman M. Kalinowski, near Korsun and crushed it on 26 May 1648. The two Polish commanders were captured by the Tatars.

After these victories fighting between Cossack-peasant detachments and Polish troops flared up throughout Ukraine. In the summer of 1648 the detachment of Colonel M. *Kryvonis engaged in several bloody battles with the Polish nobility's force, led by Prince J. Wiśniowiecki. During this fighting the population suffered terrible losses. The Polish troops systematically killed all Cossacks and peasants, including women, children, and the old people who fell into their hands, while the rebels treated the nobles, Catholic clergy, and Jews, many of whom took the side of the Polish nobles, in a similar fashion.

At the end of the summer the Polish government sent another well-equipped army of 32,000 Poles and 8,000 German mercenaries against the Cossacks. The army's command, consisting of A. Koniecpolski, M. Ostroroh, and Prince D. Zaslowski, was weak and inexperienced. Wiśniowiecki, who wanted to be the commander in chief of the Polish forces, did not have adequate communications with the advancing Polish army. Confident of victory, the Polish commanders let Khmelnysky assume a very convenient position near *Pyliavtsi. During the battle that took place there on 23 September 1648, the

rebels, numbering about 80,000, completely crushed the Polish army. Khmelnytsky's army of about 100,000 men marched into Western Ukraine and in early November besieged Lviv. Several Cossack detachments advanced west into territories settled mostly by Poles or Belorussians, and antinoble and anti-Polish revolts also broke out there. At the request of the Ukrainian burghers Khmelnytsky lifted the siege of Lviv and besieged Zamostia, where the remnants of Wiśniowiecki's army had sought refuge. With the election in November of a new Polish king – Jan II Casimir, whose candidacy was supported by Khmelnytsky – the Ukrainian army returned to the Dnieper region and on 2 January 1649 triumphantly entered Kiev.

April–August 1649. Khmelnytsky decided to separate completely Ukraine from Poland, but although he continued to triumph on the battlefield, he could not overpower the enemy. Mobilizing all the forces of the Polish Commonwealth, Jan Casimir began the offensive against Khmelnytsky in April 1649. The main Polish force under the command of the king himself departed from Volhynia, while the Lithuanian army, commanded by the Lithuanian hetman, Prince J. Radziwill, marched on Kiev. On 10 July Khmelnytsky and Islam Girei surrounded a part of the king's forces in Zbarazh. When Jan Casimir with his army of 25,000 men went to the aid of the besieged troops, Khmelnytsky led a surprise attack on 15 July and encircled the king at *Zboriv. In the meantime, during June and July, the Lithuanian army almost reached Kiev, but the Cossack-peasant raids in the rear forced the Lithuanians to retreat. A decisive and final victory over the Poles appeared to be within Khmelnytsky's grasp. But at this critical moment Islam Girei, who was bribed by the Poles and disturbed by the rapid growth of the Ukrainian forces, withdrew his troops, which forced Khmelnytsky to negotiate with the Poles. On 28 August 1649 Khmelnytsky concluded the Treaty of *Zboriv with the Polish delegation headed by J. Ossoliński. The treaty did not really satisfy either side.

August 1650–September 1651. International factors began to play a more important role in the Ukrainian-Polish conflict. The Cossacks experienced their first defeats and were forced to retreat from the positions they had won previously.

In the summer of 1650 both sides tried to isolate each other by diplomatic means. Polish diplomats warned Moscow about the Cossack threat and succeeded in gaining the support of V. Lupul, the hospodar of Moldavia. Khmelnytsky strengthened his ties with the Crimean Tatars and the Ottoman Porte. To undermine Polish influence in Moldavia, Khmelnytsky sent a large Cossack-Tatar army there in August 1650 and forced Lupul to sign a treaty and to promise to give his daughter Rozanda in marriage to Khmelnytsky's son Tymish.

While the Cossacks were busy in Moldavia, a Polish army of 50,000 men attacked the Bratslav region on 20 February 1651. A major battle took place in June near the town of *Berestechko in Volhynia. The Polish army, which included about 20,000 German mercenaries who were veterans of the Thirty Years' War, faced the Ukrainian-Tatar forces. The Cossacks were betrayed once again by the Tatars and were defeated. On 10 July they retreated under difficult conditions to Bila Tserkva. At the beginning of August the Lithuanian army occupied and ravaged Kiev. In spite of these setbacks Khmelnytsky mobilized a force of 50,000 men and on 24–25 September 1651

engaged the enemy in battle near Bila Tserkva. The fighting was fierce but inconclusive. Drained of strength, both sides began negotiations, which led to a treaty unfavorable to Khmelnytsky – the Treaty of *Bila Tserkva – on 28 September.

Soon after the signing of the treaty Polish troops and nobles began to return to Ukraine and to restore the former order. Part of the population of Right-Bank Ukraine, threatened by the return of their former oppressors, began to abandon its villages and migrated east to Left-Bank and Slobidska Ukraine.

Spring 1652–winter 1653. Although the Cossacks scored several victories against the Poles, signs of fatigue and discouragement appeared, and Khmelnytsky began to rely increasingly on foreign help. In 1651–2 he strengthened his ties with the Tatars and the Porte. He focused his attention on Moldavia, hoping that Tymish's marriage with Rozanda would solidify the alliance of Ukraine with Moldavia and indirectly with Turkey and the Crimean Khanate. In the spring of 1652 Khmelnytsky sent Tymish with a large Cossack-Tatar army to Moldavia. On 2 June the army encountered a Polish force of 30,000 men at *Batih, and Khmelnytsky, who came to his son's aid, scored a brilliant victory. In August 1652 Tymish married Rozanda, but in the spring of 1653 the Moldavian boyars, supported by Wallachia and Transylvania, revolted against Lupul and the Cossacks, and Tymish died defending Suceava. His death on 15 September 1653 put an end to Khmelnytsky's Moldavian orientation.

In the meantime war again broke out in Ukraine. A large Polish army of 80,000 men invaded Podilia and was encircled at Zhvanets by the combined forces of the Cossacks and Tatars at the beginning of December 1653. At a critical moment the Tatars once again concluded an agreement with the Poles, forcing Khmelnytsky to make peace with the Poles on 5 December on the basis of the conditions of the Treaty of Zboriv of 1649. This latest act of Tatar treachery convinced Khmelnytsky to change his foreign policy.

Khmelnytsky had maintained diplomatic relations with Muscovy almost from the beginning of the rebellion, but Tsar Aleksei Mikhailovich refused to support the uprising, for this would lead to war with Poland. The Polish defeats and the danger of Khmelnytsky's acceptance of the Porte's suzerainty, however, persuaded Moscow to resume negotiations with the hetman in 1653. These negotiations culminated in the *Pereiaslav Treaty in January–March 1654, according to which Ukraine recognized the protectorate of the Russian tsar while maintaining its complete autonomy and received Russian military and political aid against Poland.

Summer 1654–autumn 1655. In this period the united Ukrainian and Muscovite forces took the offensive against Poland and scored significant victories. Major battles took place in Right-Bank Ukraine, Belorussia, and Western Ukraine. In the summer of 1654 the Muscovite army and 20,000 Cossacks, led by I. Zolotarenko, invaded Belorussia and captured Smolensk. Continuing the campaign in 1655, they took Vilnius in July. During the Belorussian campaigns a tension arose between the allies over the question of which side should control the captured territories – the Zaporozhian Host or Moscow. In the meantime the Poles invaded the Bratslav region in the fall of 1654 and on 20 January 1655 laid siege to Uman. Khmelnytsky and the Russian commander, V. Shere-

metev, led a joint army of 70,000 men against the enemy and fought a hard but inconclusive battle near *Okhmativ on 29 January 1655. In the spring the Ukrainian-Muscovite forces invaded Western Ukraine, and by the end of September they besieged Lviv. In October, however, when Poland's new allies, the Tatars, arrived with reinforcements, the Cossacks and Russians retreated east.

Autumn 1656–summer 1657. Khmelnytsky became increasingly disappointed with the Russians, and he began to look for other allies against Poland. In the summer of 1655 the Swedish king, Charles x Gustavus, took advantage of Poland's war with the Cossacks and Russians to seize the northern part of Poland and Lithuania. Moscow became perturbed at the growth of Swedish power. Hence, on 24 October 1656 it signed the Vilnius Peace Treaty with Poland and then jointly with Poland declared war on Sweden.

The Ukrainian government, whose representatives were excluded from the negotiations, was very indignant over the peace treaty. Hence, in October 1656, in spite of Russian protests, Khmelnytsky entered into a broad coalition with Sweden, Transylvania, Brandenburg, Moldavia, and Wallachia. The coalition had as its purpose the partition of Poland. In joining the coalition, the hetman was interested mainly in capturing the Western Ukrainian territories and uniting them with Ukraine.

The interests of the coalition members diverged, however. Furthermore, Poland obtained diplomatic and military support from Austria, Muscovy, and the Crimea. In spite of this a Ukrainian-Transylvanian army of 30,000 Hungarians and 20,000 Cossacks under the command of Prince George II Rákóczi and Colonel A. Zhdanovych invaded Poland in January 1657 and occupied Galicia and a large part of Poland, including Cracow and Warsaw. But the oppression of the local population by the Hungarians and the intrigues hatched by Muscovite agents among the Cossacks diminished the army's fighting capacity. Rákóczi was forced to retreat eastward before the Polish offensive. Towards the end of July 1657 he was encircled by the Poles and Tatars at Medzhybizh and was forced to sign the Treaty of Chornyi Ostriv on 22 July. Zhdanovych tried to hold the anti-Polish front but did not succeed. This catastrophe hastened the death of Khmelnytsky, which occurred on 6 August 1657. This marked the end of the Cossack-Polish War.

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Cossack regiments. See Regiments.

Cossack *starshyna*, or simply *starshyna* (officers). General title applied to persons holding positions of authority in the Ukrainian Cossack *regiments and in the administration of the *Hetman state (1648–1781). The

starshyna was divided into the *General Officer Staff and regimental and company staffs.

A regimental *starshyna* consisted of a *colonel, an *oboznyi (quartermaster, artillery commander), a judge, a chancellor, an *osavul (aide-de-camp, the colonel's closest aide), and a *khорunzhyi* (flag-bearer, protector of the regimental banner). A company staff consisted of a *captain, company or town otaman (lieutenant), a scribe, an *osavul*, and a flag-bearer.

Often the term 'Cossack *starshyna*' was applied to the entire social elite of the Hetman state, including the *notable military fellows, who did not hold government or military posts.

Cossacks. The name *Cossack* (Ukrainian: *kozak*) is derived from the Turkic *kazak* (free man), meaning anyone who could not find his appropriate place in society and went into the steppes, where he acknowledged no authority. In European sources the term first appears in a dictionary of the Cuman language in the mid-13th century. It is also found in Byzantine sources and in the instructions issued by Italian cities to their colonies on the Black Sea coast, where it is applied to armed men who were engaged in military service in frontier regions and protected trade caravans traveling the steppe routes. By the end of the 15th century the name acquired a wider sense and was applied to those Ukrainians who went into the steppes to practice various trades and engage in hunting, fishing, beekeeping, the collection of salt and saltpeter, and so on.

The history of the Ukrainian Cossacks has three distinct aspects: their struggle against the Tatars and the Turks in the steppe and on the Black Sea; their participation in the struggle of the Ukrainian people against socioeconomic and national-religious oppression by the Polish magnates; and their role in the building of an autonomous Ukrainian state. The important political role played by the Ukrainian Cossacks in the history of their nation distinguishes them from the Russian Cossacks.

First period (1550–1648). In the mid-16th century the Cossack structure *Zaporizhia was created in the process of the steppe settlers' struggle against Tatar raids. The Tatar raids forced the army of the Grand Duchy of Lithuania to build fortresses in the southern region of Ukraine (in Kaniv, Cherkasy, Vinnytsia, Khmilnyk, Bratslav, Bar, and elsewhere). A second category of Cossacks, known as town (*horodovi*) Cossacks, was formed for the defense of the towns. They were organized by the local officials (in Cherkasy by O. Dashkevych and S. Polozovych; in Khmilnyk by P. Liantskoronsky; in Bar by B. Pretvykh) as well as S. Zborovskyy, Prince D. *Vyshnevetsky (Baida), Prince B. Ruzhynsky, and others. These leaders, together with the town and Zaporozhian Cossacks, went far into the steppes in pursuit of the Tatars in order to rescue captives or to attack Tatar and Turkish coastal towns. In time the Cossacks acquired military strength and experience as well as prestige in their own society and fame throughout Europe, which at that time was resisting the Turkish onslaught.

Another important factor in the growth of the Ukrainian Cossacks was the socioeconomic changes taking place in the Polish-Lithuanian Commonwealth in the 16th century. Because of the favorable conditions for selling grain in Western Europe, the Polish nobility introduced the manorial system of agriculture (see *Filvarok). This substantially worsened the lot of the peasantry: their land

allotments were decreased, their freedom of movement was limited, and corvée was expanded. The nobility and the Polish government attempted to impose Catholicism and Polonization on the Ukrainian population. The basic form of opposition by the peasants, and to some extent by the burghers, was flight. The fugitive peasants and townspeople fled to the sparsely populated steppe, established settlements, received, for a specified period (up to 30 years), the right to a tax-exempt settlement (**sloboda*), and called themselves free men – Cossacks. But legal ownership of the expanses of land in the Dnieper region was obtained from the Polish kings by the nobility, who created large latifundia and tried to impose feudal dependency on the local population – both peasants and Cossacks. By the end of the 16th and beginning of the 17th century this pressure of the magnates and nobility led to bloody conflicts in which the Cossacks fought against the Polish landowners and the Polish government: the uprisings of K. *Kosynsky (1591–3), S. *Nalyvaiko (1594–6), H. *Loboda (1596), M. *Zhmailo (1625), T. *Fedorovych (1630), I. *Sulyma (1635), P. *Pavliuk and D. *Hunia (1637), and Ya. *Ostrianyn and K. *Skydan (1638), all of them brutally suppressed by the Poles.

The growth of Cossackdom posed a dilemma for the Polish government: on the one hand the Cossacks were necessary for the defense of the steppe frontier; on the other hand they presented a threat to the magnates and the nobles, who governed the Polish-Lithuanian Commonwealth. The government tried to regulate and control 'the Cossack problem' by the establishment of a register, at first small, for up to 300 persons; later, under the pressure of events, this was increased to 6,000 and then 8,000 persons. Instead of allowing elected leaders, it appointed a government 'elder' and colonels. But the war of the Polish Commonwealth against Muscovy, Sweden, and Turkey forced the government to make concessions to the Cossacks. In 1578 King Stefan Batory granted them certain rights and freedoms. Gradually, the Cossacks began to conduct their own external policy independent of the government and frequently contrary to its interests (for example, they took part in Moldavian affairs and arranged a treaty with Emperor Rudolf II in the 1590s). The Cossacks became particularly strong in the first quarter of the 17th century, when Hetman P. *Sahaidachny not only spread their fame through his successful campaigns against the Tatars and the Turks and his aid to the Polish army at Moscow in 1618 and at Khotyn in 1621, but also tied Cossack interests to the Ukrainian struggle against Poland, reviving the traditions of the Kievan Rus' state.

Second period (1648–1775). The suppression of the Cossack uprisings of the 1630s curtailed the development of the Cossack movement. The Cossack register was significantly decreased; the *registered Cossacks were isolated from the ones who were excluded from the register and from the Zaporozhian Host. The offensive of the Polish Commonwealth against the Cossacks, together with intensified socioeconomic and national-religious oppression of the other classes of Ukrainian society, resulted in the *Cossack-Polish War led by Hetman B. Khmelnytsky and the consequent establishment of the *Hetman state. Parallel to these developments, the Zaporozhian Host existed autonomously on the territory of the *Zaporozhian Sich.

From 1654, when Ukraine recognized the authority of the Muscovite tsar (see *Pereiaslav Treaty), the principal

political problem of the Cossacks, and particularly their leaders, became the defense of the autonomous rights of Ukraine from the encroachment of Russian centralism. The hetmans I. *Vyhovsky, P. *Doroshenko, and I. *Mazepa tried to solve this problem by trying to separate Ukraine from Russia. After their failures later hetmans, such as I. *Skoropadsky, P. *Polubotok, and D. *Apostol, although they did not advocate an open break with Russia, stubbornly defended the autonomy of Ukraine. At the same time significant socioeconomic changes were taking place among the Cossacks. In 1725 the Cossacks in Left-Bank Ukraine numbered 55,000–65,000; in addition, there were 8,000–10,000 Zaporozhian Cossacks, and 23,000 Cossacks in *Slobidska Ukraine, which was part of the Russian state. Only about 50 percent of all Cossacks could afford to bear arms. In the first half of the 18th century the Cossacks and their families made up over 40 percent of the total population of Left-Bank Ukraine.

In the 18th century the socioeconomic differentiation among the Cossacks became more pronounced. Taking the privileged position of the Polish gentry as their model, the *Cossack *starshyna* (officers) (about 1,000 families) were successful in changing their status from an elected to a hereditary one. They expropriated land from the common Cossacks and increasingly exploited the peasants. The common Cossacks were divided into two categories: the richer *elect Cossacks, who could perform military service, and the poorer *Cossack helpers, who could not afford arms or military equipment. In time a large number of Cossack helpers were reduced to the status of peasants. In 1764 the elect Cossacks and their families numbered 176,886; the Cossack helpers and their families numbered 198,295.

In Slobidska Ukraine the Cossacks enjoyed wide autonomy within the Russian state. In Right-Bank Ukraine, which until the end of the 18th century remained under Polish rule, Cossack mercenary units existed. Their center was in Dymmer (Kiev region) until the 1680s and then in Nemyriv (Bratslav region). The hetmans and colonels were appointed by the Polish government. The need to secure its border from Turkish-Tatar invasions forced the government to organize on a territorial basis. Cossack bands came from Left-Bank Ukraine and the Zaporozhian Sich and settled in the Kiev and Bratslav regions beginning in the 1680s. With the permission of the Polish government Cossack regiments were formed in Korsun, Bohuslav, Fastiv, and Bratslav under the command of Cossack colonels, headed by an acting hetman, Col S. Samus from Bohuslav. But the actual head of the Right-Bank Cossacks was S. *Palii, colonel of Fastiv and Bila Tserkva; he led the Right-Bank Cossacks in their fight against Polish rule and oppression by the nobility and for the unification of Right-Bank and Left-Bank Ukraine under the rule of Hetman I. Mazepa (the uprising of 1702). This unification was realized in 1704. This new Cossack movement in Right-Bank Ukraine lasted until 1714, when it was wiped out jointly by the Polish and Russian governments. The few remaining Cossacks were resettled in Left-Bank Ukraine. But Cossack traditions lasted in Right-Bank Ukraine throughout most of the 18th century (see *Haidamaka uprisings). In 1790 the Polish Sejm decided to establish two Cossack regiments, but this resolution was never implemented.

Third period (1775–1917). The third period in the history of the Ukrainian Cossacks began with the de-

struction of the Zaporozhian Sich (1775) and the abolition of the Hetmanate (1780s). The abolition of the Cossack system evoked discontent among the Ukrainian populace, both from the officers, who had lost their political authority and feared they would also lose their rights as nobility (only a part of the Cossack *starshyna* were granted the rights of the Russian nobility), as well as from the common Cossacks, who, after the decree of 3 May 1783 on the enserfment of commoners, faced the threat of losing their privileges as an estate and even the possibility of enserfment. As a result there were numerous *starshyna* protests (eg, the 'Oda na rabstvo' [Ode on Slavery] of V. Kapnist in 1782 and his mission to Berlin to receive Prussian aid in 1791) on the one hand, and a number of Cossack-peasant disturbances, which sometimes took on dimensions that threatened the existing order (eg, the Turbair uprising in 1789–93), on the other. Against this background various petitions and projects in support of the restitution of the Cossacks appeared (eg, Kapnist's project of 1788). Sometimes they were successful with the Russian authorities; for example, a little Russian Muskeeter corps in Kiev was organized out of former Cossacks by General A. Levanidov in 1796, and rifleman regiments were created on the basis of former Cossack regiments and headed by former Cossack officers. Similar attempts occurred later as well, particularly when the Russian Empire was threatened (war with Turkey and France, uprisings in Poland, etc). In 1812, during the war with Napoleon, Senator M. Myklashevsky put together a project to restore Cossack regiments in Left-Bank Ukraine. This project was supported by V. Kapnist and D. Troshchynsky and was partially realized (with the formation of Cossack regiments, local militia, etc). It influenced the Cossack project of Prince M. Reprnin and I. Kapnist (the son of V. Kapnist) during the Polish uprising of 1830–1 and later projects (eg, during the Crimean War of 1853–6).

Although these projects were only partially realized and short-lived, they nevertheless had an influence on the preservation of the Cossacks as a distinct social class in the Chernihiv and Poltava regions. The Cossack estate survived there until the revolution of 1917 and retained its lawful rights and privileges, excluding those connected with military service. There were, however, some Cossack units, formed on the basis of the Zaporozhian Cossacks, that had a military character. These included the following: the *Danubian Sich on Turkish territory (1775–1828); the Cossacks in the *Banat region of the Austrian Empire (1785–1812); the *Boh Cossack Army, formed in 1784, which received land between the Dniester and the Boh rivers and was relocated in 1792 in the Kuban as the *Black Sea Cossacks, and in 1861, after its unification with the so-called *Frontier Army, was renamed the *Kuban Cossack Host; and the *Azov Cossack Host, formed out of parts of the Danubian host, which in 1828 went over to the Russian side, was settled on the Azov coast, and in 1865 was partially resettled in the Kuban. The Kuban host was the only formation of Ukrainian Cossacks that still existed in 1917 and had partial and very limited autonomy (see also *Kuban).

Certain Ukrainian noble families retained their national Cossack traditions, and many of their members took part in the Ukrainian independence movement and rebirth in the 20th century. Many members of the new Ukrainian intelligentsia were descendents of the Cossacks. The influence of Cossack traditions was evident in the Ukrai-

nian war for independence in 1917–20, particularly in the formation of the *Free Cossacks and regular army units, and in the establishment of the *Hetman government in 1918. But Hetman P. *Skoropadsky's attempt to revive the Cossack estate was not successful.

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Cottage industry. Industry that developed out of home or domestic industry when the surplus production that remained after the producer's needs had been met was sold on the open market. Cottage industry differs from manufacture by the skilled trades in that the latter produce directly to order. For the peasantry cottage industry is a supplementary occupation to the basic work of farming. The producer in cottage industry is the owner of the enterprise, and the closest co-workers consist of the family members. Production takes place mostly in winter, when the peasants have a lot of free time.

In Ukraine cottage industry originated a long time ago. By the end of the 1920s it was widely practiced in the poor, overpopulated regions where factory manufacturing was insufficiently developed and where cheap raw materials were available. Thus, it was widespread in the forest belt, the Carpathians, and Subcarpathia. Cottage industry was less common in the forest-steppe belt and least common in the steppe belt and Subcaucasia, where the winters were short and there was no agrarian overpopulation. As the population density increased, more and more peasants stopped farming and turned to cottage industry to support themselves. In Poltava gubernia, for example, 58 percent of the peasants made a living in cottage industries. Usually the peasants sold their manufactured products directly at local markets and fairs, but sometimes they transported them to distant markets. Sometimes they sold their wares through middlemen and became dependent on them or even lost their independence completely and sank to the level of ordinary workers, differing from other workers only in that they worked at home.

In Ukraine cottage industries were found in various branches of manufacturing – from the production of

ordinary goods for the peasants to the production of artistic artifacts for the more prosperous part of the urban population. Ukraine's cottage industry can be divided into the following branches: woodworking, pottery, spinning and weaving, leathermaking, and metalworking.

The cottage woodworking industry was concentrated in the forested regions of Ukraine – in northern Ukraine and the Carpathian Mountains – and was less common in the forest-steppe belt. Forest labor such as the collecting of tar and resin and the cutting and sawing of timber was widespread only in Polisia and the Carpathians. The carpentry and woodworking trade produced mostly simple furniture and chests and was practiced most widely in the Poltava and Hutsul regions. Artistic woodwork was done in both of these regions as well. Cooperage was common everywhere but was particularly important in the forest regions. Wagons and wheels were built mainly in Kiev gubernia (Chyhyryn, Tarashcha, and Radomyshl), Poltava gubernia (Zinkiv, Lubni, and Hadiache), and Kharkiv gubernia (Sumy and Okhtyrka). Basket weaving was most common in the Chernihiv, Kiev, Poltava, and Kharkiv regions. The baskets and reed furniture made in Sosnytsia, Chernihiv gubernia, were widely sold throughout Ukraine. Pottery making was widely practiced throughout Ukraine (see *Ceramics).

The most important cottage industry was weaving, which produced thick, strong cloth, woolens, tablecloths, towels, kerchiefs, linen sheets, kilims, bedspreads, multicolored linen cloth, and decorative folk towels. This cottage industry was most developed in Poltava, Kiev, Chernihiv, and Kharkiv gubernias. In Galicia the Hutsul region was famous for its woven products. Ukrainian *embroidery is a special cottage industry (see also *Kilim weaving).

Leather making or tanning was widely practiced mainly in Kiev gubernia (Vasylkiv, Berdychiv, Radomyshl), Chernihiv gubernia (Baryshivka, etc), Poltava gubernia (Zinkiv, Novi Sanzhary, Tsarychanka, and especially Reshetylivka, which was known for its lambskins), Kharkiv gubernia (Okhtyrka, Valky, Nova Vodolaha, Zmiiv), and Galicia (Tysmenytsia, Kutly). Shoemaking and bootmaking usually developed in the leather-producing areas, mostly in Left-Bank Ukraine (see *Footwear industry).

Metalworking as a cottage industry was limited to blacksmithing and locksmithing. These were common throughout Ukraine but were particularly developed in the Kharkiv region (Bilovodske) and Chernihiv and Poltava gubernias. Blacksmiths produced iron-reinforced wagons, plows, harrows, hoes, sickles, and other farm implements (see *Blacksmithing).

The importance of the cottage industries before the revolution is indicated by the fact that in 1911–12 they employed 400,000 people in the nine ukrainian gubernias within the Russian Empire and produced annually 144 million rubles' worth of goods, accounting for slightly more than 10 percent of the total industrial production and 25 percent of the peasant demand for manufactured goods. Because factory manufacturing was not well developed, the cottage industries remained competitive. The government, and particularly the zemstvos, encouraged the development of the cottage industries by providing subsidies, credit, instructors, and so on.

In the first few years following the revolution the cottage industries assumed an even greater importance than before the war, because the productivity of the

factories had declined. In the mid-1920s the cottage industries accounted for about 20 percent of all manufactured goods and met 40 percent of the peasants' demand. As of 1 October 1928 there were 820,000 peasants and tradespeople employed in the cottage industries in Soviet Ukraine, and only 22.3 percent of them were in co-operatives. According to some rough estimates their production was worth 310 million rubles. Forced collectivization, a shortage of raw materials, and, most of all, exorbitant taxes brought about the decline of the cottage industries. By 1933 there were only 48,000 peasants and tradespeople employed in cottage industries in Soviet Ukraine. The Soviet authorities forced them to join co-operatives controlled by the government. Co-operative workers pay an income tax at the same rate as do workers and public employees (1.5–13 percent of their income; in 1960–5 the tax on incomes up to 100 rubles per month was canceled and that on incomes up to 200 rubles per month was reduced). Employees in cottage industries who do not belong to co-operatives must pay a much higher income tax – from 4 to 81 percent.

Some products of the cottage industries, such as ceramics, kilims, embroidery, and wood carvings, are of a high artistic standard and sometimes share common features with folk art.

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Ye. Glovinsky, V. Kubijovyč

Cotton (*Gossypium*, Ukrainian: *bavovna*). Cultivated in Ukraine from the mid-1920s to the mid-1950s. The cotton that was cultivated was a mountain variety of poor quality (*G. hirsatum*). Ukraine is the northern limit of cotton cultivation. At the beginning of the 1920s cotton was planted on some farms in the steppes. In the next few years it spread to some state farms in the south (particularly on the Black Sea coast), the Crimea, and the Kuban. Although climatic conditions in Ukraine are unsuitable for growing cotton, the Soviet government required it to be grown not only for the textile industry, but also for the manufacture of explosives (in cold or rainy years the unripened crop could be used only for that purpose). In 1940 the area devoted to cotton was 282,000 ha in the Ukrainian SSR (including the Crimea) and 400,000 ha in Ukrainian ethnic territories (20 percent of the area devoted to cotton in all of the USSR). But the yield was small; for example, it was 5 centners per ha in 1937, 5.9 in 1938, and only 2.2 in 1940. Research stations obtained yields of 14 centners per ha. Ukraine's annual production of cotton varied from 800,000 to 2,000,000 centners (5–10 percent of Soviet production). The government planned to increase the area devoted to cotton to 500,000 ha, but in the mid-1950s the experiment in growing cotton in Ukraine and the Kuban came to a halt. As a result, all the capital that had been invested in it was lost.

Beginning in 1930 cotton research in Ukraine was carried out by the Ukrainian Cotton Research Station, which in 1949 was renamed the Ukrainian Scientific Research Institute of Cotton Growing and Irrigation Farming of the Ministry of Agriculture of the Ukrainian SSR.

V. Kubijovyč

Cotton industry. One of the basic branches of the textile industry, producing cotton thread and cloth as well as industrial thread, cord, and so on. Because of the economic policy of the tsarist government, the industry hardly existed in Ukraine before 1917. It developed to some extent in the 1930s as a result of the experimental cultivation of cotton in southern Ukraine and the Kuban. In the interwar period there were 11 cotton mills in Ukraine. The largest mills were the spinning factory in Poltava, the textile factory in Kiev, and the cotton mills in Stebliv, Korostyshiv, and Radomyshl, which together produced 13.3 million meters of cloth (0.03 percent of the USSR production) and 12,200 tonnes of cotton thread (0.1 percent of the USSR total). The cotton industry's output increased somewhat in the 1960s, when the Kherson Cotton Mill was built (accounting for 60 percent of the cotton-cloth output of Ukraine) and new spinning mills were set up in Kiev, Lviv, and Chernivtsi. In the 1970s a cotton mill was built in Ternopil, and several spinning mills were built in Chernihiv, Lviv, Kiev, and other cities. At the same time production was partly modernized by introducing improved looms and assembly lines for processing cloth.

In spite of these measures the cotton industry in Ukraine remains one of the most backward branches of the textile industry. In the second half of the 1970s it produced about 450 million meters of cloth (5.5 percent of the USSR production). In 1970 it produced 94,400 tonnes of cotton thread (6.5 percent of the USSR production), and in 1981, 139,900 tonnes (7.6 percent).

The scientific and technical problems of the cotton industry are investigated by the Central Scientific Research Laboratory of the Kherson Cotton Mill and the Ukrainian Scientific Research Institute of the Textile Industry. (For a bibliography, see *Textile industry.)

B. Wynar

Council for Mutual Economic Assistance or Comecon (Rada ekonomichnoi vzaïmodopomohy). International organization of socialist countries established in 1949 for the purpose of economic co-operation, integration, and a common market in the Soviet bloc. The following countries are members of Comecon: the USSR, East Germany, Czechoslovakia, Poland, Hungary, Rumania, Bulgaria, Mongolia (since 1962), and Cuba (since 1972). Yugoslavia co-operates to some extent with Comecon, while Albania resigned from the organization in 1961. According to the charter of Comecon, each member country has the right to disagree with the decisions of the rest of the members. Trade among the members is regulated by bilateral agreements, because Comecon does not have a common currency or uniform prices. The internal economic plans of the member countries are co-ordinated; scientific and technical information is exchanged; and in 1971 a common investment bank was established. About one-third of Ukraine's foreign trade consists of trade with Comecon countries outside the USSR. Ukraine's exports to these countries (particularly to East Germany, Czechoslovakia, and Poland) exceeded imports from them by 42.5 percent in 1965. Ukraine also serves as the main market for Comecon exports to the USSR. In the early 1970s Czechoslovakia was investing its capital in the development of mines in the Kryvyi Rih region, while Bulgaria was investing in the expansion of the Zhdanov Metallurgical Plant. Despite the extensive integration of

Ukraine's economy with the economy of Eastern Europe, the Ukrainian SSR is not an independent member of Comecon.

V. Holubnychy

Council for the Study of the Productive Resources of the Ukrainian SSR (Rada po vyvchenniu produktyvnykh syl USSR). Formed in 1934 to replace the Commission for the Study of the Productive Resources of Ukraine of the All-Ukrainian Academy of Sciences. Before the Second World War the council studied economic planning, economic regionalization, and Ukraine's natural resources, thus encouraging the growth of geological exploration, mostly in the ore, coal, and petroleum regions of Ukraine. Much attention was given to the problem of the Greater Donbas and Greater Dnieper regions and the development of heavy industry. Several irrigation projects were drawn up, and the profile of local construction-material resources was to some extent researched. The first president of the council was O. *Shlikhter, who, with others, was used by the Stalinist authorities to help destroy the economic institutions of the All-Ukrainian Academy of Sciences (see *Economic studies). To avoid political persecution some academicians and research associates of the All-Ukrainian Academy of Sciences such as K. Vobly, M. Ptukha, H. Kryvchenko, M. Svitalsky, and O. Fomin conducted research for the council. But in spite of Shlikhter's patronage the council only escaped persecution temporarily. In 1936-8 many of the council's researchers were arrested; others were transferred to the State Planning Committee and other institutions; and the council's work came to a halt.

The council resumed work only in 1947. P. Pohrebniak, P. Pershin, M. Palamarchuk, and, since 1972, O. Alymov have directed the council. The task of the new council was to plan the development and utilization of the natural resources of the individual economic regions of the Ukrainian SSR, particularly the Kiev, Kharkiv, Lviv, and Ivano-Frankivske economic-administrative regions. It continued to study the potential for irrigation farming in southern Ukraine and devoted considerable attention to the utilization of energy resources, construction-material deposits, and so on. In 1959 the council became a scientific research institution on the same level as the institutes of the Academy of Sciences of the Ukrainian SSR. In 1963 it was recognized as the principal scientific institution and scientific-methodological center of the State Planning Committee of the Ukrainian SSR for studying the distribution and the development of Ukraine's productive resources. In 1966 the council was transferred again from the jurisdiction of the State Planning Committee to the Academy of Sciences of the Ukrainian SSR and was assigned the additional task of investigating the long-range development of Ukraine's economy.

In 1980 the council had 15 departments and 120 research associates. The more important specialists associated with the council are S. Bukhalo (the location of the coal industry), M. Palamarchuk (economic geography and economic regionalization), L. Koretsky (economic geography), P. Kovshul (ore resources), V. Onikiienko (labor resources), H. Yakusha (energy resources), O. Alymov and F. Zastavny (industrial regionalization), V. Kalchenko (electrification), I. Lukinov (agriculture), and P. Bahrii (mathematical modeling). The council has pro-

duced a number of projects for the economic development of Ukraine in 1970–80 and 1980–90 that take into account forecasts for economic resource development to the year 2000. Since 1965 the council has published irregularly the collection *Rozmishchennia produktyvnykh syl URSR* (The Distribution of Productive Resources in the Ukrainian SSR).

B. Wynar

Council of Conferences of Mining Industrialists of Southern Russia (Sovet sez dov gornopromyshlennikov yuga Rossii). Permanent executive agency of representative organizations, syndicates, and institutions of the coal and metallurgical industries of Ukraine. The council was established at the First Conference of Coal Industrialists in Tahanrih in 1874 through the initiative of O. Auerbakh, O. Sheierman, P. Gorlov, I. Ilovaisky, and other proprietors of large mines in the Donets Basin. The council's head office was located in Kharkiv. Its most active members were O. Alchevsky, Ya. Yasiukovych, F. Yenakiiev, and H. Kolberg. According to its charter the council's main function was to help and advise the Russian government in estimating and planning the production and sale of coal and metals three years in advance to railway companies, military installations, towns, and foreign buyers. Hence, besides industrialists, representatives of government, railways, zemstvos, and scientific and technical associations, as well as the consumers of coal and metals, had a right to participate in the conferences and to sit on the council. In time, as a result of the influence of foreign (French, Belgian, and German) capital, the council turned into an instrument of Ukrainian territorial *monopolies.

The council's representatives defended the interests of foreign and Ukrainian capital before the Russian government. In the 1870s–1880s the council advocated protective *tariffs on imported coal and metals; these tariffs were opposed by the Moscow Association of Factory Owners and Manufacturers, who preferred to import British coal via the Baltic Sea. The 'Kharkiv parliament,' as the council was called by the reactionary Moscow press, got its way because the government wanted to develop the industry of the empire. At the beginning of the 1900s the council encouraged the formation of Ukrainian territorial cartels such as *Produgol and *Prodamet and under their leadership began a struggle for influence over the government and control of the market against a similar organization – the Council of Conferences of the Mining Industrialists of the Urals. Eventually it emerged victorious again. The Kharkiv Committee for Railway Transportation of Mining and Factory Freight, which demanded preferential railway tariffs for Ukraine, co-operated closely with the council. The council gained almost complete control over the empire-wide Council of Conferences of the Representatives of Industry and Trade, which was organized in Moscow in 1906 and represented over 100 different syndicates and cartels, by securing the election of its president, N. Avdakov, to the presidency of the council in Moscow. During the council's sharpest conflicts with the Russian government, in 1903–12, the idea of seceding from Russia and establishing a 'Black Sea Republic' with its capital in Kharkiv or Odessa was aired in the council and at the conferences of its members. In 1917 the council criticized the Provisional Government for its concessions to the labor and social movements, and in 1918 it co-

operated through *Protofis with the Hetman government of Ukraine. The council was formally abolished by the Bolsheviks in January 1918, but in the first years of the New Economic Policy the Council of Conferences of Ukraine's Industry, Trade, and Transport was established, incorporating much of the earlier council's administrative and technical personnel. In a short while the new council was abolished as well.

In 1900–5 N. Avdakov presided over the council; he was followed by N. von Ditmar (1905–18). In 1897 a statistical office was established by the council, and it published a large number of books and other scientific material on Ukraine's heavy industry and markets. The council published a newspaper, *Gornozavodskoi listok* (1888–1909); a journal, *Gornozavodskoe delo* (1910–); and the annual *Trudy* of the mining industrialists' conferences. These publications contain a rich store of primary source material for the history of capitalism in Ukraine. The council's archives have not been preserved.

V. Holubnychy

Council of Labor and Defense (Sovet truda i oborony or STO). Agency of the Council of People's Commissars of the Russian SFSR in 1918–22 and then of the USSR in 1923–37. In the Ukrainian SSR the STO was called the Economic Council (EKOSO) in 1921–3 and then the Ukrainian Economic Council (UEN) up to 1937. The council had the powers of an interdepartmental commission and formed a kind of 'inner cabinet' in the Council of People's Commissars. Its decisions were binding for all Union and republican military and economic institutions. The Ukrainian councils were subordinate both to the STO and to the Ukrainian Council of People's Commissars. A representative of the UEN belonged to the STO. The chairman of the Council of People's Commissars presided over the STO and the UEN. The STO had among its members the people's commissars of defense, military industry, highways, and finances. Later, the Commissar of Heavy Industry and the chairmen of the State Planning Committee and the State Bank were added to its membership. Deputies of these Union commissars sat on the UEN. Among the functions of the STO, EKOSO, and UEN were the approval of annual and quarterly economic and financial plans (particularly military ones) and the general supervision of the work of the Higher Economic Council and of the regional economic councils. In 1937, as a result of government centralization, the UEN was abolished, and the STO was turned into an 'economic council' of the Council of People's Commissars of the USSR.

Council of Lords (Pany-rada). Institution of the central government of the Grand Duchy of Lithuania in the period preceding the Union of Lublin (1569). The council evolved from the grand duke's boyar councils and the council of Vilnius administrators of the grand duchy. Until the end of the 15th century the council based itself on customary law. The privileges bestowed on it in the charters of 1492 and 1506 made the council a permanent, legally entrenched institution. At first the council consisted of the most prominent and influential feudal lords – the *paniata* and *kniiazhata* and several representatives of the central government. As it evolved the number of members without office decreased while the number of government and Roman Catholic church representatives increased.

The council had wide powers in foreign, internal, administrative, legislative, judiciary (it could try members of the privileged estates), and financial matters. At the same time the council was an advisory body that the grand duke consulted in making the most important decisions of state. In the 16th century the council became a kind of upper chamber of the General Diet (Valnyi Soim) representing the ruling estates.

Council of Ministers of the Ukrainian SSR (Rada Ministriv URSR). Agency of state and economic administration in the Ukrainian SSR, succeeding in 1946 the *Council of People's Commissars. The Council of Ministers is formally elected by the Supreme Soviet of the Ukrainian SSR and consists of a chairman, deputy chairmen, ministers, and heads of central governing agencies. The council may include the heads of other agencies and organizations in Ukraine. The Presidium of the Council of Ministers, which is a non-sessional body of the Council of Ministers, consisting of a chairman and deputy chairmen, decides questions of state administration and economic policy. At the recommendation of the chairman of the Council of Ministers other members of the government may be included in the presidium. The Council of Ministers is accountable to and reports to the Supreme Soviet of the Ukrainian SSR. Between sessions it is responsible to the Presidium of the Supreme Soviet.

Since the Supreme Soviet of the Ukrainian SSR and its presidium are the highest representative bodies of the Ukrainian SSR and do not report to corresponding Union bodies, it may be thought that they are the government of a truly sovereign republic that is independent of the Council of Ministers of the USSR. But this is not true for several reasons: (1) The Council of Ministers of the Ukrainian SSR can deal only with those matters that are under the jurisdiction of the Ukrainian SSR. (2) USSR laws are equally valid in all the republics of the Union. In the case of conflict between a Union and a republic law, the Union law is overriding. (3) On questions referred to the USSR Council of Ministers, the council may suspend the decisions and orders of the republic councils of ministers. (4) Industries of a Union status that are located in Ukraine are directed by Union ministries and state committees; Union-republican ministries and state committees direct certain branches of industry in Ukraine assigned to them. These branches are subordinate to the Ukrainian Council of Ministers as well as to the appropriate Union-republican ministry and the USSR state committee. In this field the orders of the USSR ministries and state committees are binding on the agencies of the Ukrainian SSR. Only the republic ministries, such as the Ministry of Highways, of Transport, of Consumer Services, of Public Housing, of Communal Economy, of Local Industry, of Social Security, and of the Fuel Industry, are responsible exclusively to the Council of Ministers of the Ukrainian SSR. (5) The chairman of the Council of Ministers of the Ukrainian SSR belongs, as a representative of the republican government, to the Council of Ministers of the USSR; hence, all the decisions of the latter body are for him/her immediately binding. (6) According to art 6 of the Constitution of the Ukrainian SSR (1978), the CPSU is the leading and guiding force behind all government agencies. It defines the general direction of social development and Soviet domestic and foreign policy. The appropriate Party agencies are in charge of personnel administration for the

Council of Ministers and so the council is actually accountable to these agencies.

The Council of Ministers of the Ukrainian SSR functions on the basis of USSR law, which requires it to fulfill the decisions of the Supreme Soviet of the USSR and its presidium. For this purpose it issues resolutions and decrees and monitors their implementation (Constitution of the Ukrainian SSR, art 120). At the same time it issues resolutions and decrees on the basis of and for the enforcement of the laws of the Ukrainian SSR. The division of powers between the USSR and the Ukrainian SSR is decisive and is formally effected through the classification of ministries into Union, Union-republic, and republic ministries.

Until 1965 all-Union ministries and agencies had their representatives in Ukraine. They sat on the Council of Ministers of the Ukrainian SSR, and their activities in Ukraine were co-ordinated by the council. The council in turn has permanent representation on the USSR Council of Ministers in order to maintain constant communication between the governments of the USSR and the Ukrainian SSR.

The powers of the Council of Ministers of the Ukrainian SSR have changed with the policies of the USSR government. They were greatest in 1957–62 when economic administration by region was introduced. Later the powers of the council were greatly reduced, particularly in 1965, with the return to economic administration by branch. The most recent economic reforms, in 1979, broadened the powers of the council in certain areas: (1) It prepares outlines of the five-year and one-year plans and the budgets of those branches of the economy that are under republic control. (2) Guided by Union agencies, it prepares outlines of the plans and budgets of Union-republic ministries and state committees. (3) It presents proposals for the plans of all-Union associations, industries, and organizations located in Ukraine to the State Planning Committee of the USSR and the ministries and departments of the USSR. The basic indices of these associations, industries, and organizations are included in the five-year and one-year plans of the Ukrainian SSR.

The Council of Ministers of the Ukrainian SSR supervises the implementation of the plans by all the ministries and departments of the Ukrainian SSR, by their subordinate enterprises and oblast executive committees, and, finally, by the lower executive committees.

The Council of Ministers has the power to reverse the decisions and orders of the executive committees of oblast and city soviets, the ministries and departments of the Ukrainian SSR, and their subordinate agencies.

In theory the Council of Ministers of the Ukrainian SSR is a collegial body in which important questions are decided by a majority vote. Yet most matters are decided by the Presidium of the Council of Ministers, because ministers are hardly qualified to judge issues outside their fields. An agency of the USSR government known as the Office for the Affairs of the Council of Ministers of the Ukrainian SSR (Kerivnytstvo spravamy RM URSR) prepares the questions that are to be considered by the council.

The following have been chairmen of the Council of Ministers of the Ukrainian SSR: N. Khrushchev (1946–7), D. Korotchenko (1947–54), N. Kalchenko (1954–61), V. Shcherbytsky (1961–3 and 1965–72), I. Kazanets (1963–5), O. Liashko (since 1972).

Nothing is published on the inner discussions of the

council. The resolutions and decrees of the Council of Ministers of the Ukrainian SSR are published in *Zbirnyk postanov i rozporiadzhen' uriadu URSR* (The Collection of Decisions and Decrees of the Government of the Ukrainian SSR), which comes out in Ukrainian and Russian.

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A. Bilynsky, B. Levytsky

Council of National Ministers of the Ukrainian National Republic

(Rada Narodnykh Ministriv UNR). The executive branch of the Ukrainian National Republic, previously called the *General Secretariat of the Central Rada. The council existed from 22 January 1918 (it was established by the Fourth Universal) to Hetman P. *Skoropadsky's coup d'état (29 April 1918), and during the government of the *Directory of the UNR. The council's composition was determined by agreement among the major parties and was confirmed by the Central Rada. The head of the Central Rada proposed a list of cabinet members, having insured majority support for the list in the Central Rada.

In January 1918 the ministers in the council were the prime minister and minister of domestic affairs V. Vynnychenko (Ukrainian Social Democratic Workers' party [USDRP]); his deputies I. Kraskovsky (Ukrainian Party of Socialists-Federalists [UPSF]), O. Karpynsky, and L. Abramovych; the minister of foreign affairs O. Shulhyn (UPSF); the minister of defense and labor M. Porsh (USDRP) and his deputy O. Zhukovsky (Ukrainian Party of Socialist Revolutionaries [UPSR]); the minister of justice M. Tkachenko (USDRP); the minister of food supplies M. Kovalevsky (UPSR); the minister of communications V. Yeshchenko (independent); the minister of postal and telegraph services M. Shapoval (UPSR); the minister of marine affairs D. Antonovych (USDRP); the deputy finance minister V. Mazurenko (USDRP); the minister of education I. Steshenko (independent social democrat) and his deputy, P. Kholodny (UPSF); the minister of trade and industry V. Holubovych (UPSR); the minister of Russian affairs D. Odynets (Russian National Socialist party); the minister of Jewish affairs M. Zilberfarb (United Jewish Socialist party); the minister of Polish affairs M. Mickiewicz (Polish Democratic Centrist party); the state controller O. Zolotarov (Jewish Bund); and the state secretary I. Mirny (independent).

This cabinet was formed by the coalition of the USDRP, UPSR, UPSF, and the national minorities. A crisis in the USDRP and the UPSR on the issue of non-confidence in Vynnychenko's government led to Vynnychenko's resignation and the dissolution of the cabinet on 30 January 1918. A new council was composed of the opposition elements in the same parties. The new ministers were the prime minister and minister of foreign affairs V. Holubovych, the minister of defense A. Nemolovsky (UPSR), the minister of domestic affairs P. Khrystiuk (UPSR), the

minister of finance S. Perepelytsia (UPSR sympathizer), the minister of communications Ye. Sokovych (UPSR sympathizer), the minister of food supplies M. Kovalevsky, the minister of education N. Hryhoriiv (UPSR), the minister of agriculture A. Ternychenko (UPSR sympathizer), the minister of justice M. Tkachenko, the minister of marine affairs D. Antonovych, and the minister of postal and telegraph services H. Sydorenko (independent).

In February 1918 Holubovych reshuffled his cabinet in response to the Treaty of Brest-Litovsk and the temporary occupation of Kiev. The new ministers were the minister of foreign affairs M. Liubynsky (UPSR), the minister of defense O. Zhukovsky, the minister of domestic affairs M. Tkachenko, the minister of land affairs M. Kovalevsky, the minister of justice S. Shelukhyn (UPSF), the minister of finance P. Klymovych (independent), the minister of postal and telegraph services H. Sydorenko, the minister of education V. Prokopovych (UPSF), the minister of communications Ye. Sokovych, the minister of labor L. Mykhailiv (USDRP), the minister of trade and industry I. Feshchenko-Chopivsky (UPSF), the minister of food supplies S. Koliukh (independent), the state controller O. Lototsky (UPSF), and the state secretary P. Khrystiuk. Just before Hetman Skoropadsky's coup, members of the UPSF resigned from the council.

According to the Constitution of the UNR, adopted on 29 April 1918, the Council of National Ministers was to be the supreme executive power of the republic. It was to be formed by the president of the National Assembly, in consultation with the Council of Elders, and confirmed by the assembly. Members of the council were responsible, individually and collectively, to the assembly. The executive branch of the state under Hetman Skoropadsky was known as the Council of Ministers (see *Hetman government).

The Council of National Ministers was re-established under the Directory. The selection and functioning of the council was to conform, in principle, to the Constitution of the Central Rada. The *Labor Congress defined the temporary constitutional status of the council, recognizing it as the executive power of the UNR. The ministers in the council were to be selected by the Directory and were responsible to it when the congress was not in session. The Directory was the supreme legislative power and had supervisory authority over the council. One of the responsibilities of the council was to prepare legislative proposals. In practice, there were frequent conflicts over prerogatives between the two bodies, for the Directory often interfered in political and even administrative affairs.

On 26 December 1918 a new Council of National Ministers was formed. The ministers included the prime minister and minister of foreign affairs V. Chekhivsky (USDRP); the minister of domestic affairs O. Mytsiuk (UPSR); the minister of land affairs M. Shapoval; the minister of postal and telegraph services I. Shtefan (UPSR); the minister of finance V. Mazurenko; the minister of trade and industry S. Ostapenko (UPSR); the minister of food supplies B. Martos (USDRP); the minister of defense Gen O. Osetsky, succeeded by Gen O. Hrekov; the minister of marine affairs M. Bilynsky; the minister of communications P. Pylypchuk (National Republican party [NRP]); the minister of education P. Kholodny, succeeded by I. Ohienko (UPSF); the minister of religious

denominations I. Lypa (Ukrainian Party of Socialists-Independentists [UPSI]); the minister of justice S. Shelukhyn; the minister of arts D. Antonovych; the minister of national health B. Matiushenko (USDRP); the minister of labor L. Mykhailiv; the minister of Jewish affairs A. Revutsky (Poalei-Zion); the state secretary I. Snizhko, succeeded by M. Korchynsky (UPSF); the state controller L. Symoniv (URSI); and the minister of press and propaganda O. Nazaruk (UPSR).

The government consisted of a broad coalition of national parties that had formed the *Ukrainian National Union and had supported the overthrow of the hetman government. Socialist parties were the dominant force. On 13 February 1919 a new council, without USDRP and UPSR members, was formed in Vinnytsia to pave the way for talks between the Directory and Entente representatives about anti-Bolshevik military support. The ministers included the prime minister S. Ostapenko (former UPSR member), the minister of foreign affairs K. Matsiievych (UPSF), the minister of domestic affairs H. Chyzhevsky (NRP), the minister of defense O. Shapoval (UPSI), the minister of marine affairs M. Bilynsky, the minister of national economy I. Feshchenko-Chopivsky, the minister of finance M. Kryvetsky (UPSI), the minister of land affairs Ye. Arkhynpenko (NRP), the minister of education I. Ohiienko, the minister of religious affairs I. Lypa, the minister of justice D. Markovych, the minister of national health O. Korchak-Chepurkivsky, the minister of communications P. Pylypchuk, the minister of press and information O. Nazaruk, the state secretary M. Korchynsky, and the state controller L. Symoniv. This government consisted of more right-wing and non-partisan professional elements than had previous governments. At the same time Vynnychenko resigned from the Directory, and S. Petliura, who had left the USDRP, became its head.

The unsuccessful talks with the Entente undermined confidence in Ostapenko's government among the leftist majority. When the talks collapsed, a new council, consisting of the USDRP, UPSR, and Western Ukrainian Social Democratic party (USDP) members, was formed in Rivne on 9 April 1919. The new ministers were the prime minister and finance minister B. Martos; the deputy prime minister and justice minister A. Livytsky (USDRP); the minister of foreign affairs V. Temnytsky (USDP); the minister of domestic affairs I. Mazepa (USDRP); the minister of defense H. Syrotenko (UPSR), succeeded by Gen V. Petriv; the minister of highways M. Shadlun (USDRP); the minister of labor Y. Bezpalko (Bukovynian USDP); the minister of national health M. Bilous (Galician USDP), succeeded by D. Odryna (UPSR); the minister of land affairs M. Kovalevsky; the minister of national economy T. Cherkasky (UPSR); the minister of postal and telegraph services I. Palyvoda (UPSR); the minister of education A. Krushelnytsky (Galician Radical party), succeeded by N. Hryhoriiv; the minister of religious affairs M. Myrovych; the minister of Jewish affairs P. Krasny (Poalei-Zion); and the state secretary I. Lyzanivsky (UPSR).

In late August 1919 the council was reorganized under the leadership of I. Mazepa, with the following ministerial changes: in charge of national economy, M. Shadlun; of press and propaganda, T. Cherkasky; of communications, S. Tymoshenko (USDRP); of religious affairs, I. Ohiienko; and of defence (from November 1919), Gen V. Salsky.

Mazepa's government was dissolved after the signing of the Treaty of Warsaw with Poland. On 26 May 1920 a new council was formed. The ministers were the prime minister, V. Prokopovych; the deputy prime minister and minister of justice A. Livytsky, the minister of foreign affairs A. Nikovsky (UPSF), the minister of domestic affairs O. Salikovsky (UPSF), the minister of land affairs I. Mazepa, the minister of defense V. Salsky, the minister of national economy Ye. Arkhynpenko, the minister of finance Kh. Baranovsky (independent), the minister of communications S. Tymoshenko, the minister of education P. Kholodny, the minister of religious affairs I. Ohiienko, the minister of postal and telegraph services I. Kosenko, the minister of health S. Stempowski (Polish minority), and the state secretary V. Onikhimovsky. This was the last government that functioned on Ukrainian territory. The representation of the various parties in it was balanced. It consisted mostly of right-wing social democrats, members of the UPSF, and independents.

At the beginning of 1921 the government of the UNR went into exile. The Council of National Ministers was headed by V. Prokopovych, P. Pylypchuk, and A. Livytsky. After Livytsky became head of the Directory in exile (1926), the cabinet was headed, with few changes until 1939, by Prokopovych. The members of the Government of the UNR in exile lived in the principal émigré centers: Warsaw, Prague, and Paris. (For a bibliography, see *Ukrainian National Republic.)

V. Markus, M. Stakhiv, A. Zhukovsky

Council of Officers (Rada starshyn). One of the agencies of the central government in the Hetman state (1648–1764), which functioned alongside the hetman and the *General Military Council, particularly under hetmans I. Samoilovych and I. Mazepa. The powers of the Council of Officers and the General Military Council were not clearly divided, and the first often acted for the second. Besides dealing with the most important legislative, administrative, and judicial problems, the Council of Officers was especially concerned with state finances. It convened regularly to advise the hetman's *General Officer Staff. Its assemblies were usually held at the hetman's residence during Christmas and Easter holidays. Sometimes delegations of regimental officers and even notable military fellows participated in the assemblies. The Council of Officers can be viewed as a unique estate parliament.

Council of People's Commissars (Rada Narodnykh Komisariv or Radnarkom; Russian: Sovet Narodnykh Komissarov or Sovnarkom). Supreme executive and administrative body in the USSR and the Ukrainian SSR until 1946. It was first established as the government of the Russian SFSR under V. Lenin's leadership by the Second All-Russian Congress of Soviets in November 1917. In 1923 the Sovnarkom of the USSR became the Union government responsible to the Central Executive Committee and its presidium. It consisted of Union (amalgamated) commissariats and federated commissariats (the latter functioned also in the republican Sovnarkoms). The structure of the Sovnarkom of the USSR changed continually as the government became increasingly centralized, particularly after 1934, when the functions of the All-Union and the Union-republican commissariats were defined. The Sovnarkom was headed by Lenin

(1917–24), A. Rykov (1924–30), V. Molotov (1930–41), and J. Stalin (1941–6). In 1946 it was renamed the Council of Ministers of the USSR.

In Ukraine the first Soviet government called itself the *People's Secretariat in imitation of the government (General Secretariat) of the UNR. The second Soviet government, formed on 30 November 1918, was known as the *Provisional Workers' and Peasants' Government of Ukraine. It used this name until January 1919, when it adopted, after the Russian model, the name Council of People's Commissars of Ukraine (Radnarkom). For a short time in 1919–20 the Radnarkom was abolished, and its functions were carried out by the *All-Ukrainian Revolutionary Committee. According to article 16 of the 1919 Constitution of the Ukrainian SSR, the Radnarkom had the right to examine all legislative and administrative matters, but it could rule only on those matters that were delegated to it by the *All-Ukrainian Central Executive Committee. The constitution did not prescribe the number of people's commissars or define their functions. A number of government executive branches in Ukraine were directed by the appropriate people's commissariats of the Russian SFSR (eg, defense, foreign trade, postal and telegraph services, transportation), which had been granted jurisdiction by special treaties between Ukraine and Russia in 1919–21. The Russian commissars in charge of such areas were represented by deputies in the people's commissariats of Ukraine.

After the formation of the USSR in 1923, the jurisdiction of the central agencies of the Soviet Union was limited somewhat: the Sovnarkom of the USSR received from the Central Executive Committee of the USSR legislative authority only over the more important government matters.

The Radnarkom consisted of the people's commissars of Ukraine, their deputies in the government of Ukraine, the deputy of the State Political Administration (GPU) of the USSR, and other members who were designated by the Central Executive Committee. In accordance with the 1924 Constitution of the USSR, Ukraine had eleven commissariats, five of which had the same name as their all-Union counterparts: finance, labor, workers'-peasants' inspection, supplies (later called internal trade), and the *Higher Economic Council. The other six commissariats – justice, internal affairs, education, social security, land affairs, and public health – were independent. In addition, the Radnarkom included five deputies of the Union (amalgamated) commissariats: foreign affairs, military and naval affairs, foreign trade, roads and highways, and postal and telegraph services. These deputies, according to the decision of the Central Executive Committee of the USSR, functioned in an advisory capacity but also had the right to cast a decisive vote.

The 1936 constitution retained this division of powers in principle, but introduced new names for the commissariats. The Union commissariats directed their designated branches of administration throughout the USSR directly or through subordinate agencies; the Union-republican commissariats directed their corresponding branches, based on registers of enterprises or institutions, through republican commissariats of the same name; and the republican commissariats were responsible only to the councils of people's commissars in their own republics. Besides the commissariats, state committees

and central administrations such as the State Planning Committee and the Chief Administration of Workers' Recruitment and Resettlement belonged to the Radnarkom. After the reform of the economic administration in 1932–4, the number of USSR people's commissariats increased. In accordance with the official theory the Council of People's Commissars became the highest administrative body, carrying out within its jurisdiction and under the leadership of the Party the duties of the government of the Soviet state.

Formally, the chairman and the members of the Radnarkom were appointed by the All-Ukrainian Central Executive Committee and, starting in 1937, by the *Supreme Soviet of the Ukrainian SSR, to which the Radnarkom reported and was responsible. In reality, decision making belonged to the Moscow leadership of the Communist party and the Central Committee of the CP(B)U. The Radnarkom functioned under their control. The council's decisions took the form of decrees and decisions according to the Soviet constitution of 1924 and of decisions and ordinances according to the 1936 constitution.

The chairmen of the Radnarkom from 1919 to 1946 were Kh. Rakovsky (1919–23), V. Chubar (1923–34), P. Liubchenko (1934–7), M. Bondarenko (1937), D. Korotchenko (1938–9), L. Korniets (1939–44), and N. Khrushchev (1944–6).

In 1946 the Radnarkom was renamed the *Council of Ministers of the Ukrainian SSR, and the people's commissariats became ministries.

A. Bilynsky

Council of the Republic (Rada Respubliky). Parliament in exile of the Ukrainian National Republic established by the UNR law of 9 January 1921. Before the creation of the council, the UNR law of 12 November 1920 anticipated the creation of the State National Council (Derzhavna Narodnia Rada), but this body was never convened owing to the evacuation of the UNR government to Poland. The Council of the Republic met in Tarnów, Poland, in February 1921 as the 'provisional supreme organ of the people's government, which has the right of full authority.' It consisted of 67 deputies, representing various political parties, professional and cultural organizations, and zemstvos. At the end of March the council issued a universal to the Ukrainian nation. The council ceased functioning in August 1921 after several organizations resigned. The council was headed by I. *Feshchenko-Chopivsky.

Council on Religious Affairs (Rada v spravakh relihii pry Radi Ministriv SRSR). Government agency for the implementation of Soviet religious policy, attached to the Council of Ministers of the USSR and established in 1965 from the merger of two previous agencies – the Council on the Affairs of the Russian Orthodox Church (est 1943) and the Council on the Affairs of Religious Cults (est 1944). The Council on Religious Affairs consists of a chairman, deputy chairmen, members, and, ex officio, the council plenipotentiaries for Union republics. It is composed of departments in charge of individual denominations and general administrative offices. Plenipotentiaries appointed by the council in republics and oblasts are attached to the councils of ministers and oblast executive committees.

The functions of the Council on Religious Affairs include enforcing legislation and administrative rules concerning religion, monitoring their implementation, collecting information about the activities of religious organizations, drafting new measures for approval by the government, and assisting churches and religious organizations in their government-sponsored international contacts. The council decides on registration or de-registration of religious congregations and clergy and on the opening or closing of houses of worship. It controls theological seminaries (eg, the curriculum and admissions) and the ordination of clergy, has a power of veto over the election of congregation officers, and has an influence on the selection of church hierarchy.

In the Ukrainian SSR supervision over religions was entrusted in 1920–1 to the People's Commissariat of Justice (where it was a separate agency of government headed by I. Sukhopliuev). In the mid-1920s this function was transferred to the NKVD, which instituted an interdepartmental commission (made up of representatives of the NKVD, as well as of the commissariats of justice and education). In the 1930s supervision over religious organizations was exercised through the secretariat of the Presidium of the All-Ukrainian Executive Committee (after 1936, of the Supreme Soviet of the Ukrainian SSR). From 1944 there were two republican plenipotentiaries of the two newly established all-Union agencies, for the Russian Orthodox church and for other religious cults. The two offices merged in December 1965 into one republican plenipotentiary's office of the Council on Religious Affairs. In 1974 this office was transformed into a Council on Religious Affairs for the Ukrainian SSR, with K. Lytvyn as its head. The Ukrainian council had 125 officials in 1975, 34 of them in the central office in Kiev. Assisting the Council on Religious Affairs are oblast plenipotentiaries and administrative commissions for the raion soviets. The council's apparatus is known to work closely with the KGB.

Those parts of the 1927 Administrative Code of the Ukrainian SSR concerning religious organizations were replaced on 1 November 1976 by a decree of the Presidium of the Supreme Soviet of the Ukrainian SSR entitled Statute on Religious Associations in the Ukrainian SSR. It reproduces the changes introduced on 23 June 1975 in the RSFSR law on religious associations, incorporating some published and unpublished decrees and instructions on religion adopted since the Second World War.

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B.R. Bociurkiw

County (Ukrainian: *povit*; Russian: *uezd*; Polish: *powiat*). Administrative-territorial entity introduced in Ukrainian territories in the second half of the 14th century, first in the territories under Poland and then in the territories under the Grand Duchy of Lithuania. In the second half of the 16th century the county system became the basis of the administrative-territorial system in all Ukrainian lands within the Polish Commonwealth. The county was not only an administrative but also a judicial territorial unit. The county was administered by the **starosta*. In 1772

there were 27 counties and lands (*zemli*) in the Ukrainian territories that belonged to the Polish Commonwealth.

In the Hetman state the county system was introduced in the 1760s (while the **regimental* and **company* systems were preserved) in connection with the judicial reforms of Hetman K. Rozumovsky. In 1782 counties became administrative and financial entities there as well. The county system was introduced to Slobidska Ukraine and southern Ukraine somewhat later (after 1775) and to Right-Bank Ukraine in the 1790s. The administrative and police authority in the counties was in the hands of the **ispraunik*. The county assemblies of the nobility and the **marshals* of the nobility elected by them were institutions of estate self-government. County zemstvo assemblies and county zemstvo executives (see **Zemstvo*) were the basis of zemstvo self-government. In 1913 there were 126 counties in Ukrainian territories belonging to the Russian Empire, 99 of which were in the territories that eventually formed the Ukrainian SSR.

In Galicia and Bukovyna under Austrian rule the counties were under the jurisdiction of county heads. County self-government was realized through county councils and county departments, which were headed by county marshals. In 1914 there were 59 counties in Galicia, 34 in Transcarpathia, and 10 in Bukovyna.

The county system was retained by the UNR. In Western Ukrainian territories under Poland, Czechoslovakia, and Rumania it was preserved until 1939. In the Ukrainian territories within the USSR, however, the county and gubernia system was replaced in 1924–5 (and in the Voronezh and Kursk regions in 1929) by the raion and okruha (later oblast) system (see **Administrative-territorial division*).

County school (*povitove uchylshche*). A two-year elementary superior school established in 1804 in the county and gubernia centers of the Russian Empire, including Ukraine, to prepare students from various social estates for admission to gymnasiums. County schools were supervised by gymnasium directors. In 1828 the connection between the county schools and the gymnasiums was abolished, and the schools were transformed into three-year elementary schools for the children of merchants, tradesmen, and other townfolk. In 1872 the county schools were reorganized into **city schools*.

Court functionaries. Stewards and servants in a prince's court. In Kievan Rus' the most important servitor was the *dvorskyi* or **ohnyshchanyin*, the prince's personal attendant, who managed the entire princely household and estates and supervised the court servitors and servants. His functions were similar to those of the medieval palatines or majordomos of Western Europe.

In general, all of the servitors in the princely courts of the 10th–14th century were called **court people* (*dvirski liudy*) and were categorized according to their functions, for example, **tyvun* or *tiun* (prince's steward and, later, state and judicial administrator), **ditskyi* (executive agent, junior member of the princely retinue or **druzhyina*), **otrok* (member of the retinue of a still lower grade, also with administrative functions), *kliuchnyk* (literally, 'keeper of the keys': housekeeper), *stolnyk* (originally, table servant at festive court dinners; later, high-ranking administrative officer), *chashnyk* (cupbearer). Some of these servitors gained competence as public officers of

the prince, and their functions began to extend even into judicial affairs.

In the Grand Duchy of Lithuania the personal servitors of the prince were called *dvirski*. Among them were *dvirskiyi marshalok* (court marshal; he headed the court servitors), *pidkantsler* (head of the court administrative office), *dvirskiyi pidskarbi* (court treasurer), *dvirskiyi khorunzhyi* (court standard-bearer), and *dvirskiyi hetman* (court military commander). All of these served as deputies to government or *zemski* (state) officials, whose titles and positions were parallel to their own: *marshal (*marshalok zemskiyi*), *chancellor (*kantsler zemskiyi*), *treasurer (*pidskarbi zemskiyi*), *grand hetman (*hetman zemskiyi*, meaning 'supreme military commander'). Court officials substituted for state officials during their absence. There were also court servants: *pidchashyi* (court attendant in charge of beverages), *mechnyk* (sword-bearer or sheriff), *kukhmistr* (court chef; later, an officer of the court), *stolnyk* (servant at table), *pokladnyk* (one in charge of stores and supplies), *koniushyi* (senior equerry, master of stables), *sokolnyk* (court falconer). Court functionaries were usually selected from the nobility.

Court people (*dvirski liudy*). Servant staff of a prince's court in the 10th–14th century. The staff consisted of stewards, young warriors, pages, butlers, waiters, drink pourers, and so on. Later, under Russia, court people were simply household servants of the landed gentry. They were often transferred by their masters to work in shops and factories. Most of them had a status similar to that of the serfs. In 1861 these domestic serfs were emancipated but were not granted plots of land.

Court system. In Kievan Rus' the courts already had a partly public character. Five types of courts existed: (1) the prince's court, headed by the prince or his representative (**tyvun*), in the principality's capital city or at county sessions, which was a court of the highest rank; (2) the town assembly court or **viche*, which dealt initially with a variety of cases, but which later was assigned to the most serious ones; (3) the community or people's court, presided over by elected elders ('men of justice'), with general jurisdiction, which was the oldest form of court and was based on *customary law; (4) private boyar courts, which had the right to decide on the cases of their subjects; and (5) ecclesiastical courts, which had jurisdiction over *church people and in cases that involved crimes against the faith, adultery, and so on.

During the Lithuanian-Ruthenian period, on the territories under Lithuanian domination, the old court system remained in force for some time (the grand duke having jurisdiction over his vassal appanage princes). Later (after 1386), the court system changed under Polish and Western influence, and four types of courts came into effect: (1) the state courts – provincial courts for free citizens and central (mostly appellate) courts; (2) *city courts in certain privileged cities; (3) *community courts (called *kopni sudy*) based on Rus' customary law; and (4) domanial courts, for nobles in their disputes with their subjects or tenants on their latifundia. In the Ukrainian provinces under Polish domination the Polish court system was introduced early, with the king's vicegerent (*starosta*) having supreme judicial power in a province, followed by city courts (based mainly on *Magdeburg law), local community (village) courts, and domanial

courts (for more serious local cases and appeals stemming from the community courts).

In the Hetman state (1648–1764), village courts for non-Cossack villagers, company courts for Cossacks on the territory of a military company, and regimental courts on the regimental territory were in operation (with every higher court having appellate jurisdiction over the lower one). City, domanial, and ecclesiastical courts were also in existence. All of the above courts were called 'provincial.' There was another group of courts, the central courts, which included the *General Military Court, the Court of the General Military Chancellery, and the Hetman's Court (of the Chief Magistrate), with technically unlimited judicial powers. Hetman K. Rozumovsky's reform of 1760, which was based on the Lithuanian Statute, changed the Cossack courts into *land, city (regimental), and chamberlain courts (see **pidkomorskiy* court); the reformed General Military Court remained the supreme court in the system. The courts of the Zaporozhian Sich had a different system, based on the military organization of that territory. The lower courts were those of the kurin otaman and the palanka colonel; higher courts were those of the military judge, of the *kish otaman, and of the *Sich Council. The kish otaman was considered chief magistrate, and had the power of final decision during wartime. In peacetime his decision could be appealed to the Sich Council, in which all Cossacks could participate.

The Russian court system was introduced on the Ukrainian territories under Russian occupation in 1782. It was based on the existing social estates, and had separate land, city, and provincial courts for the nobility, clergy, burghers, and peasants. After serfdom was introduced, the landed gentry had jurisdiction over their serfs. This system was later replaced (in 1864) by courts of general jurisdiction, rural district (*volost*) courts, and courts of appeal. Locally elected justices of the peace had jurisdiction over minor matters. An independent judiciary and trial by jury were introduced. Prosecutors (in criminal cases, under the minister of justice as the chief prosecutor) were attached to the courts.

In the Western Ukrainian provinces annexed later by Austria (Galicia, 1772; Bukovyna, 1774), the Austrian system was initially introduced. The revolution of 1848 stimulated reforms towards a modern, more liberal court system, which included county (*povit*) courts for minor civil and criminal matters, district (*okruha*) courts for more serious civil and criminal cases and as courts of appeal on decisions of the county courts, and one court of appeal, in Lviv. The Supreme Court in Vienna was the highest appellate court. Trial by jury was introduced for serious crimes, especially political ones. Prosecutors were attached to district courts and the court of appeal. Judges were appointed by the emperor for life. This system was in effect to the end of the Austro-Hungarian Empire (1918).

During the period of Ukrainian statehood (1917–20), the Central Rada undertook important measures to organize an independent court system, while maintaining some of the former judicial institutions. On 17 December 1917 the *General Court was created to serve as the highest judicial body. It consisted of criminal, civil, and administrative divisions. Hetman P. Skoropadsky's government (1918) reorganized the court system again by creating, on 8 July 1918, the *State Senate as the highest court, and criminal, civil, and administrative general courts. In

addition, three regional appellate chambers (Kiev, Kharkiv, Odessa) were established. This system was modeled on the previous Russian court system. Under the Directory the Central Rada's system was reintroduced. In the Western Ukrainian National Republic an independent judiciary, with the supreme court in Lviv, was provided for by the law of 21 November 1918.

Under the interwar Polish regime in Western Ukraine, Polish laws established (by the decree of 6 February 1928) a modern court system, with county and district courts, courts of appeal, and the supreme court in Warsaw. Trial by jury was in effect until 1928; it was then abolished and replaced by lay judges.

Under Soviet rule various decrees of the Russian SFSR, beginning with the first Decree on Courts of 24 November 1917, replaced the tsarist system with a new system. After the occupation of Ukraine these decrees were put into force and were later substantially copied in Soviet Ukrainian legislation. The new Soviet system consisted of 'people's courts and *revolutionary tribunals, the latter being given the task of trying 'counterrevolutionary crimes.' For the purpose of 'fighting the counterrevolution,' the *Cheka, a non-judicial security agency using terror as its principal weapon, was also established, and the Cheka *troika* (collegium of three) became an extrajudicial, repressive body. Two later decrees of the Ukrainian SSR (1922 and 1925) brought about further changes in the court system, each based on the Soviet Russian model.

On 25 December 1958 the Foundations of Legislation Concerning the Judiciary of the USSR and the Constituent Republics were enacted by the Supreme Soviet of the USSR. The Ukrainian Law Concerning the Judiciary was approved by the Supreme Soviet of the Ukrainian SSR on 30 June 1960. Under this law the court system consists of raion people's courts, oblast courts, and the Supreme Court of the Ukrainian SSR. Raion (municipal if in a city) people's courts constitute the lowest and basic courts, with jurisdiction over most simple civil and criminal cases. *Oblast courts deal in the first instance with specified civil and criminal cases (eg, divorces, first-degree murder, high treason) and also act as courts of appeal against decisions of the people's courts. The *Supreme Court of the Ukrainian SSR acts primarily as a court of appeal against the decisions of the oblast courts, but also has jurisdiction over certain civil and criminal cases of exceptional importance. It also hears protests against lower court judgments made by the procurators general of the Ukrainian SSR and the USSR and reviews the decisions of the lower courts. The Supreme Court of the USSR has supervisory jurisdiction over the decisions of all republican courts, including Ukraine's supreme court.

Under the provisions of the law, judges of the people's courts are elected directly for five years, but only from among candidates submitted by the Communist party or Party-controlled civic organizations; judges of the oblast courts and of the supreme court of the republic are elected for five years by the respective oblast soviets or the Supreme Soviet. All judges are 'accountable to their constituents,' have to report to them, and can be recalled if their decisions fail 'to agree with the policies of the Party and the government.' This makes questionable the provision that the judges are, in their decisions, 'independent and subject only to the law': their understanding and interpretation of the law must be based on 'socialist consciousness of the law' as formulated by the Party and

must be compatible with its policies. By the same procedures, 'people's assessors' (lay judges) are elected to sit with professional judges in people's and oblast courts.

Soviet law provides for an open court; in practice, however, the majority of criminal cases, especially those of a political character, are tried behind closed doors. Other rights granted by law to defendants, such as the right to a defense counsel and the right to use the native language in court, are equally restricted in practice.

Certain civil or even criminal cases can be adjudicated by agencies other than the courts. Disputes between state or co-operative institutions and between enterprises are decided by government *arbitration; within enterprises, housing projects, collective farms, and so on, so-called *comrades' courts decide on disputes between members and even punish them for minor violations of the law. Most characteristic, however, is the practice based on the act of 5 November 1934 (never repealed) of the USSR that granted the NKVD (now KGB) the right, through 'special boards,' to apply to persons deemed socially and politically dangerous such punitive measures as exile, banishment (from capital and large cities, or industrial centers), and confinement in 'correctional' labor camps without any of the safeguards of the judicial system.

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Yu. Starosolsky

Covenant of Brotherhoods (Zhoda bratstv). Fraternal mutual-aid organization established in Olyphant, Pennsylvania, in 1914. In 1938, when the organization had approximately 500 members in 29 branches, it merged with the *Ukrainian National Association. Its last president was Yu. Khyliak.

Crab (Brachyura; Ukrainian: *krab*). Suborder of crustaceans of the order Decapoda, about 15 species of which can be found in the Black Sea and the Sea of Azov. Canned crabmeat is an important commercial product in Ukraine.

Cracow (Polish: Kraków). One of the largest (1980 pop 800,000) and oldest cities of Poland, located in southwestern Poland on the Vistula River. It is an important cultural center. In the 11th-13th century Cracow was one of the two principal cities of Poland (Gniezno was the other). From 1320 to 1609 it was the capital of Poland and one of the largest cities of Central Europe.

In the Princely era Cracow's ties with Ukraine were

irregular and mostly commercial: an important trade route from Kiev to Prague and southern Germany ran through the city. Relations with Ukraine became closer in the second half of the 14th century when Cracow became the capital of Poland, which encompassed a part of Ukrainian territory. Under the Jagiello dynasty Ukrainians served at the royal court, and Ukrainian students studied at Cracow University (beginning in 1364). One of the university's professors was Yu. *Drohobych (from 1488), and the first printed Ukrainian book appeared in Cracow from the press of Schweipolt Viol in 1491. At the end of the 18th century a Greek Catholic parish was established in Cracow, and in 1808 the parish was given the Church of St Norbert. The Ukrainian colony grew in the second half of the 19th century, when Cracow was under Austrian rule. By the 1910s there were about 1,500 Ukrainians in Cracow, and in the 1930s about 2,000, some of whom were Polonized. Students and soldiers were transitory elements. The Ukrainians of Cracow were organized around the church and the Prosvita society, founded in 1894. Ukrainian students, numbering 60 in 1888, 200 in 1911, 100 in 1924, and 500 in 1930, belonged to the Ukrainian Students' Hromada (1924–39). In the 19th century the following Ukrainians lectured at the university in the department of the theology: F. Kudrevych, L. Lavrysevych, and O. Cherliunchakevych, all of whom were also Greek Catholic parish priests. In the period between the two world wars there were several Ukrainian professors at Cracow University: B. Lepky, who held the Chair of Ukrainian literature, I. Zilynsky, who held the Chair of Ukrainian language, S. Tomashivsky (history), V. Kubi-jovyč (geography), and Yu. Paneiko (law). I. Feshchenko-Chopivsky taught at the Mining Academy.

In 1939–41 Cracow was an important center for Ukrainian émigrés who had fled from Galicia after the Soviet occupation. There were over 3,000 Ukrainians in the city at the time. Because Cracow became the residence of the German governor general after the Nazi occupation of Poland, the *Ukrainian Central Committee (the official central representative of Ukrainian organizations in the Generalgouvernement) and the *Ukrainske Vydavnytstvo publishers were located in Cracow in 1940–4. After the war the tiny Ukrainian colony in Cracow became inactive. The Greek Catholic church was confiscated by the Polish authorities in 1947 and handed over to the Polish church. From the late 1950s Ukrainian Catholics in Cracow were once again permitted to have a chapel, which is located at the Augustine Monastery of St Catherine. The *Ukrainian Social and Cultural Society is also active there and supports the popular musical ensemble Karpaty.

A number of Ukrainian historical monuments can be found in the Czartoryski Museum (among them, a manuscript of the Lavryshiv Gospel and charters from the 14th–15th century), the Czapski Museum, the library of the Polish Academy of Sciences, the Jagellonian Library, the treasury of the Wawel Cathedral, and other places. The iconostasis of the church of St Norbert was designed by J. Mateiko and carved by his students. About 300 soldiers of the Ukrainian Galician Army who died at the Dąbie internment camp are buried at Rakowiecki Cemetery. Cracow and Kiev are sister cities.

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D. Horniatkevych

Crafts. Small-scale manufacture by means of primitive tools of common articles of daily use, farm implements, construction tools, buildings, home furnishings, and, in past centuries, arms as well. With the decline of the barter economy crafts became separated from home manufacture, which served the needs of the producer and his/her neighbors, and became increasingly specialized. Crafts production was concentrated mostly in the cities and towns in the form of small enterprises. Usually products were made to order; sometimes they were made for the market. There was hardly any division of labor in the craft shops, except for partial help from family members, journeymen, or apprentices. The craftsman was the owner of the shop and the means of production. Alone or with a journeyman he was an independent producer capable of manufacturing the product from beginning to end. His craft was his basic occupation and means of livelihood. As technology developed, the trades required, besides natural skill and practical experience, increasingly specialized training. At the peak of their development the craftsmen formed a relatively closed social group of the burgher estate with a distinct way of life and civil status and special rights and duties, which were defined by the *guilds. In these respects crafts differ from *cottage industries, which are usually only supplementary occupations undertaken, for example, during a season free of farm work. Crafts also differ from industrial manufacture, which has a greater division of labor, a profit motive, and means of production not owned by the producers, and makes greater use of technical devices and natural energy forces such as wind and water. Yet, in the industrial age, in addition to manual labor (including the use of hand and foot machines), more sophisticated devices such as electrical machines have also been used in the manufacture of crafts.

Crafts were widely practiced in Ukraine from the earliest times, but for many centuries they were not divorced from other forms of work. Crafts were highly developed in the Hellenic city states on the northern coast of the Black Sea. At the beginning of the 1st millennium AD crafts began to be separated from farming, and there were two basic branches of craft manufacture – iron making and pottery. In the Princely era the urban crafts differed from the rural crafts in their more complex production process and the higher quality of their product. In the large cities there were close to 60 distinct crafts: specialized branches of metallurgy, blacksmithing, arms manufacturing, pottery, carpentry, weaving, tailoring, furriery, tanning, linen and wool cloth making, bone and stone carving, glassmaking, and the production of certain food products such as beverages. Crafts specializing in ornamental products such as clothes, church and palace decorations, icons, and jewelry were highly developed. By social rank the craftsmen of Kievan Rus' were

divided into free rural tradesmen; bondsmen (slaves) on the estates of princes, boyars, or monasteries; and free city craftsmen, who constituted the largest group. Most practitioners of a craft lived in one district or on one street of a city, and district or street names such as Swordmakers, Tanners, and Potters still testify to this fact. To protect their interests, the city tradesmen organized associations, which later developed into guilds. They were usually known as companies (*druzhyny*) and were headed by an elder (*starosta*). In some crafts, for example, in jewelry making, the craftsmen of the Kievan period were trained mainly on Greek models. The Romanovych princes invited master craftsmen from the West – from Germany, Bohemia, Poland – to settle in the cities of the Galician-Volhynian state and granted them special privileges. Many products were also imported from other countries, particularly from the Near East and Byzantium.

The Mongol-Tatar invasions caused the crafts to decline. Some crafts disappeared altogether, while others suffered a deterioration in technique and in the quality of the product. The ties of the city craftsmen with the market were weakened. The earliest revival of the crafts occurred in the Galician-Volhynian state, where in the second half of the 14th century and the first half of the 15th century guilds appeared in the towns and cities governed by *Magdeburg law. The guilds grew rapidly, so that by the end of the 16th and the beginning of the 17th century the craftsmen in almost all the larger cities of Ukraine were organized into guilds. The task of the guilds was to regulate the economic activities of the master craftsmen (production, quality, and prices) and to protect their members from the powerful magnates and the government and from the competition of rural craftsmen, who were moving into the cities. The guilds united tailors, shoemakers, furriers, barbers, tanners, saddlers, blacksmiths, locksmiths, iron-foundry masters, carpenters, coopers, turners, butchers, brewers, bakers, brick-makers, stonecutters, and, of the newer trades, glove-makers, belt-makers, Russian-leather-makers, fine-leather shoemakers, saber-makers, gunsmiths, clock-makers, printers, engravers, and so on.

The largest crafts center was Lviv, where by the second half of the 15th century there were already over 50 crafts and by the first half of the 17th century, 133 crafts. By the end of the 16th century there were 27 guilds there and in the first half of the 17th century 33 guilds, with a membership of about 2,000 craftsmen. The average shop employed four craftsmen – a master, two journeymen, and an apprentice. Kiev was the second-largest crafts center, with 20 trades in the 16th century. Lutske, Kamianets-Podilskyi, Peremyshl, and Yaroslav were smaller centers. The master craftsmen and the wealthier craftsmen who were not guild members belonged to the middle stratum of the burgher class, while the journeymen, apprentices, and most of the craftsmen outside the guilds (known as *partachi* ['bunglers']) belonged to the poor folk (*bidnota*). Most of the wealthy masters were Poles, Germans, or Armenians. Few Ukrainians belonged to the guilds in Western Ukraine, because certain guilds did not admit them or did not promote them to masters and prohibited Ukrainian apprentices from becoming journeymen. In Lviv, for example, although Ukrainians worked in about 50 crafts, they could belong to only 9 guilds, and even there they encountered many obstacles.

Often the city governments prohibited Ukrainians from residing and working in their trades outside of certain districts assigned to them; for example, beyond Ruska Street or in the suburbs. To defend their rights, Ukrainian craftsmen and other Ukrainian burghers organized into *brotherhoods. In general, the rights of craftsmen were limited in cities not governed by Magdeburg law.

In the second half of the 17th century the crafts declined in Western Ukraine and in Right-Bank Ukraine together with the cities and the burgher class. Non-guild craftsmen increased in number; for example, by the mid-17th century about 40 percent of the craftsmen in Lviv were 'bunglers,' and serf craftsmen from the countryside were given work at castles and at gentry manors in the cities and in the suburbs. Competition from Jewish craftsmen and the importation of products from Western Europe also undermined the established crafts system. The crafts were in a healthier state in Kiev and Left-Bank Ukraine, particularly in Poltava, Chernihiv, Novhorod-Siverskyi, Starodub, and Nizhen. They were common among the Cossacks and in the villages.

The guild law of the Russian Empire was extended in 1785 to Left-Bank Ukraine and in 1840 to Right-Bank Ukraine. In accordance with the law of 1852 crafts councils were formed in cities and towns. A craftsman who did not possess a master's license and was not registered in a guild could not direct a craft enterprise, hire workers, or hang out his shingle. According to data in 1858, 77,700 craftsmen belonged to guilds in the nine Ukrainian gubernias. Of these, 32,500 were masters, 28,400 journeymen, and 16,800 apprentices. Other data placed the number of craftsmen in the cities at about 100,000. According to the Austrian census of 1773 there were 44,000 craftsmen in all of Galicia, including the western (Polish) part. Of these, 17,900 were weavers, 2,800 blacksmiths, 1,800 furriers, 5,500 shoemakers, 2,800 tailors, 1,400 coopers, 1,200 potters, and 1,000 wheelwrights. Of these, 16,000 craftsmen were Jewish. By 1837 there were 45,000 craftsmen in Galicia who paid income tax.

In the first half of the 19th century the crafts in central and eastern Ukraine and in Galicia experienced the negative effect of government fiscal policy. In the second half of the 19th century the development of factory manufacture and capitalism and the building of railways, which facilitated the transportation of factory products (usually from outside Ukraine), had an even greater negative impact on the crafts. The guilds lost their importance, and in 1900 the Russian government began taking steps to abolish the remnants of the guild system. Crafts also declined owing to the poor education of most craftsmen and their indebtedness to usurers. The 1870s–1890s were a period of crisis for crafts. A large proportion of the city crafts could not withstand the competition of factory production and died out. Cottage industry survived more successfully. Government agencies, such as the Cottage Industry Committee (est 1888) and particularly the *zemstvos*, came to the aid of artisans and especially of the cottage-industry workers. They provided instructors, supplied certain kinds of raw materials from state enterprises, opened craft and cottage-industry training shops, and organized local and international exhibitions of cottage products at which Ukraine's products were well represented. The Chief Administration of Land Tillage and Agriculture promoted the sale of craft

and cottage products to such purchasers as the departments of the army and navy, supplied cottage workshops with sample looms, motors, and other equipment at no cost or on credit, and published artistic albums of samples of cottage products. The attempts at organizing cottage co-operatives, which by 1913 numbered 18 in the nine Ukrainian gubernias, met with some success.

In Galicia and Bukovyna the government did not provide any special support to crafts. The crafts chambers at the provincial administrations in Lviv and Chernivtsi gathered statistical data, organized craft exhibits, and maintained the Manufacturing Museum in Lviv. Ukrainian craftsmen received help from the brotherhoods in Lviv (from 1872) and then in other cities of Galicia. The *Zoria crafts association, founded by V. Nahirny in 1881, the building association founded by I. Levynsky in Lviv, and the seamstress association *Trud were particularly involved in helping young rural artisans to establish themselves in the cities. The development of Ukrainian crafts in the cities of Western Ukraine and to a lesser degree in central and eastern Ukraine was hampered by non-Ukrainian control of the crafts and by the reluctance of most children of well-off Ukrainian craftspeople to pursue their parents' trade.

Before the First World War, according to the data of the Russian Ministry of Trade and Industry, there were 700,000 cottage-industry workers and craftsmen in the nine Ukrainian gubernias. Of these, 358,000 were cottage-industry workers; 57,000, independent craftsmen; 105,000, unsurveyed cottage-industry workers and craftsmen; 135,000, workers of the food cottage industry; and 45,000, members of various non-market crafts. The cottage-industry workers usually lived in the country, the craftsmen in the cities. At the beginning of the 20th century in all of Galicia there were about 85,000 small craft enterprises, which employed about 130,000 people. Despite the partial decline of the crafts in Ukraine at the turn of the 20th century, the crafts and cottage industries remained the basic sources of consumer and food products until 1914. More workers were employed in the crafts and cottage industries than in large-scale manufacturing.

At the beginning of the 1920s the importance of crafts rose in Soviet Ukraine because of the devastation suffered by factory manufacture. By 1928 the number of craftsmen and cottage-industry workers in the Ukrainian SSR had increased to 820,000; 179,000 worked in cottage-industry co-operatives. At the time 620,000 workers were employed in large-scale manufacturing. However, the production of the crafts and cottage industries constituted only 15 percent of the total production. Eventually, as all enterprises were nationalized and factory production developed, the crafts slumped. The crafts and cottage industries were almost completely reorganized into manufacturing co-operatives, and by 1939 there were barely 57,700 independent craftsmen and cottage workers. In Western Ukraine before its absorption into the Ukrainian SSR conditions remained similar to those prior to 1914, and the number of craftsmen remained the same (around 90,000).

With the abolition of the manufacturing co-operatives in 1960 the crafts and cottage industries were brought under the state system of local industry. Since 1966 new varieties of production have been brought under local industry, and craft and cottage manufacturing, although not regulated by the government, have not disappeared. The products of these crafts are sold at markets, particu-

larly in rural areas, and continue to satisfy the demand of the local population for furnishings, clothing, and shoes. Official statistics provide no data on the number of craftspeople and cottage-industry workers in Ukraine, but the number is no doubt substantial.

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I. Vytanovych

Crane, common (*Grus grus*; Ukrainian: *zhuravel*). Nesting migratory bird of the family Gruidae (order Gruiformes). The male averages 1.2 m in length; the female is smaller. Its weight is 4-7 kg. Its wingspread is 2.3 m on the average. The crane lives in lake, marsh, and river areas. In Ukraine the crane is widespread in the forest belt and less common in the forest-steppe belt. Isolated colonies of cranes are found in the region of Syvash Lake. The crane migrates in August or September from Ukraine and returns in March or April.

Crath, Paul. See Krat, Pavlo.

Crayfish (*Astacus*; Ukrainian: *rak richkovyi*). Member of the Astacidae family of the order Decapoda, usually 6-15 cm in length, but sometimes reaching 80 cm. Three species of crayfish are found in Ukraine: the European crayfish (*Astacus astacus*), which is common in small streams and lakes on the right banks of the Dniester, Prut, and Teteriv rivers; the fat-clawed crayfish (*A. pachypus*), which is found in the Dnieper-Boh Liman; and the narrow-clawed crayfish (*A. leptodactylus*), which is found in all freshwater and saltwater reservoirs and has the greatest commercial value of all the crayfish in Ukraine.

Credit. Temporary grant of money or other goods by a creditor to a borrower, usually for a certain recompense (interest). Credit can be extended by individuals, banks (see *Banking system), or governments (see *State loans). Under the Russian and Austro-Hungarian empires the Ukrainian peasants were exploited by unscrupulous private creditors who loaned money or grain in times of hardship (crop failure or just before harvest) at very high interest rates. Ukrainian co-operatives helped the peasants in the struggle against such usury. After the Bolsheviks came to power, the credit system was nationalized. But until 1930 economic organizations obtained credit on the same basis as before: mutual credit was extended on the basis of special credit notes (*vekseli*), which could be exchanged at banks. In 1930-1 exchange credit was abolished and replaced by the system of direct

Credit extended to the economic sector of the Ukrainian SSR

	Short-term credit	Long-term credit
1950	2.093	0.202
% of USSR	12.0	10.0
1960	6.334	0.611
% of USSR	14.8	16.0
1970	17.850	3.360
% of USSR	17.0	15.0
1980	38.692	13.266
% of USSR	14.8	16.0

bank credit, which also helps the government to monitor the fulfillment of its economic plan. In 1969 the collective farms began receiving direct bank credit.

The postwar development of credit operations has been regulated by various laws; the most important are the 21 August 1954 law on the role and task of the USSR State Bank and the 7 April 1959 law on the reorganization of the banking system for long-term deposits. Today credit is centralized in two institutions: the State Bank of the USSR (which advances short-term credits to the national economic sector) and the Union Bank for Financing Capital Investment (Budbank), both of which have branch offices in Ukraine. The accompanying table shows the credit that has been extended to the economic sector of the Ukrainian SSR (in millions of rubles). The data in the table show that the credit Ukraine receives, particularly in the form of short-term loans, is significantly lower than its economic potential in the Soviet economy.

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Credit union. Voluntary, co-operative organization that provides its members with short-term loans out of the co-operative's accumulated savings. Individual credit co-operatives appeared in Ukraine in the second half of the 19th century: the first society of this kind was organized in 1869 by T. Galagan in Hadiache. At the end of the 19th century *Raiffeisen credit co-operatives spread from Germany to Ukrainian territories under Russia and Austria. Generally, credit unions or savings and loan associations were the first co-operatives in Ukraine: by 1895 there were about 240 of them. Their development was encouraged by the *zemstvos and by the Russian law of 1 June 1895 on the organization of small-scale credit. As the number of credit unions in Ukraine increased, local associations of credit unions arose: the first association was founded in Berdianske in 1901. By 1914 there were about 2,500 savings and loan and credit societies in Russian-ruled Ukraine. Credit unions played a conspicuous role in improving and modernizing agriculture. After the February Revolution the Russian Provisional Government adopted on 20 March 1917 a progressive law on co-operatives, including credit unions. An extensive network of credit unions developed, and by 1919 as many as 43 national associations were formed. To co-ordinate them a central co-operative association – the *Ukrainbank

(president Kh. Baranovsky) – was set up. While trying to control credit policy, the Soviet authorities tolerated a degree of autonomy and accepted the Ukrainian character of the credit unions. The Ukrainbank, its branches, and the local credit unions continued during the NEP period to provide the peasants with loans for purchasing farming equipment and livestock and for house building. In 1928 the Ukrainbank represented about 5,800 credit co-operatives. At the beginning of the 1930s the credit unions were dissolved, as the government sought control over credit operations; they were never restored in the form of voluntary co-operative organizations.

In Galicia the origins of the Ukrainian credit co-operative movement date back to 1894 when the Vira co-operative bank was established in Peremyshl. By 1898 the Regional Credit Association (*Tsentrobank) was founded in Lviv. In 1914 the *Audit Union of Ukrainian Co-operatives represented 340 credit unions, which constituted 61 percent of the co-operative societies belonging to the union. Furthermore, about 400 smaller credit organizations of the Raiffeisen type were supported by the Galician provincial administration. In Bukovyna there were about 150 village banks by 1903; they were represented by the *Seliaska Kasa central bank union. In Transcarpathia the few credit organizations that existed in Ukrainian villages and towns did not have their own association.

In the interwar period the Ukrainian credit-union movement grew rapidly in Western Ukraine under the Polish regime: there were 573 small village banks (mostly of the Raiffeisen type) and credit co-operatives and 115 branches of the Ukrainbank and their central association the Tsentrobank. In Transcarpathia the Commercial Union of Agricultural Co-operatives represented 174 credit unions by the 1930s. In 1940 attempts were made to revive the credit-union movement in the Generalgouvernement and, by 1941, 61 credit unions were active, including 27 in the Lemko and Sian regions and 34 in the Kholm and Podlachia regions. The credit co-operative movement encountered serious difficulties in German-occupied Galicia: the German authorities severely restricted the activities of the Tsentrobank and the 71 branches of the Ukrainbank. In 1943 there were only 114 credit unions in the whole Generalgouvernement. The Soviet occupation of Western Ukraine in 1939–40 and 1944–5 marked the end of the credit co-operative movement there.

The first Ukrainian credit unions among immigrants outside Ukraine appeared in Canada at the end of the 1930s: the Nova Hromada Credit Union was organized in Saskatoon in 1939 and the Carpathia Credit Union was established in Winnipeg in 1940. New credit unions arose in the 1950s; some developed out of earlier consumer co-operatives. Most of the Ukrainian credit unions are affiliated with community organizations or parishes. In 1956 there were 56 Ukrainian credit unions in Canada: 32 of them in the Prairie provinces (21 in Manitoba, 6 in Saskatchewan, and 5 in Alberta) and 24 in eastern Canada (21 in Ontario and 3 in Quebec). Their total membership was about 25,000. Two credit-union associations were formed in the 1950s: the Kooperatyvna Hromada association in Winnipeg (president V. Topolnytsky) and the Co-ordinating Committee of Ukrainian Credit Co-operatives in Toronto.

In the United States the first Ukrainian credit unions were founded by the postwar immigrants in the 1950s. By

1961 there were 15 credit unions and by 1981 there were 34. The credit unions in the United States and Canada belong to a general central organization, the Credit Union National Association (CUNA), which has a common insurance company for group insurance on savings and loans. After the Second World War Ukrainian credit unions also developed in Australia and Argentina.

Ukrainian co-operative credit unions, along with five or six producer, consumer, and publishing unions, belong to the World Council of Ukrainian Credit Unions (est 1973). By the end of 1981 there were 36 Ukrainian credit unions in Canada, 34 in the United States, 7 in Australia, and 5 in Argentina. Their total membership was 122,000 and total assets were 495 million dollars. According to membership and assets the largest credit unions are the *Ukrainian (Toronto) Credit Union; the *Carpathia Co-operative Credit Union in Winnipeg; the *Buduchnist Credit Union in Toronto; the *Self-Reliance Co-operative Credit Union in Chicago, New York, and Detroit; the Dnister Credit Union in Melbourne, Australia; the Karpaty Credit Union in Sydney, Australia; and the Vidrodzhennia and Fortuna credit unions in Argentina.

The Ukrainian credit unions donate some of their profits to Ukrainian religious, charitable, and educational causes.

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Creed. Formal statement of religious belief or doctrine; a confession of faith. Among several ancient creeds, the Niceno-Constantinopolitan Creed (adopted 381) is the version accepted by most Christians today. The creed has been used in public and private prayers and read or sung during the liturgy since the 5th century. A popular text of the creed was published by I. Fedorovych in his *Azbuka* (Alphabet, 1574) and by T. Shevchenko in his *Bukvar* (Primer, 1861). A reference to the procession of the Holy Spirit from the Father and also the Son (*Filioque* as this was known in the Western church) received the most varied interpretation in the Eastern and Western churches and was one of the reasons for their schism in 1054. Ukrainian polemical writings of the 16th–17th century devoted particular attention to this question. The Orthodox church does not accept the phrase 'and the Son,' while the Ukrainian Catholic church accepted this added phrase at the Synod of *Zamostia in 1720.

Crime. In the Princely era crime was called *obyda* (offense). The economic system, which consisted of farming and hunting and employed slave labor, determined the forms of crime. Theft (*tiatba*), including poaching, which was the most common crime against property, was also considered the most serious crime. Attempts against life or health were also common. Social differences basically had no bearing on the classification of the crime as long as the victim was free or half-free (an indentured laborer), but if he was a slave then an attempt on his life was considered to be an attack on property. An offense against the honor or liberty of a free man was considered to be a serious crime. Crimes against the public good included crimes against religion – black magic

(*zeleinytstvo*), witchcraft (*volkhuvannia*), idolatry, and heresy – particularly after the acceptance of Christianity. The family and marriage were protected by law, and offenses against family members, particularly bigamy and adultery, were treated as infringements of the public good. Immoral acts were treated in the same way. In the Princely era such crimes against the state as conspiring with the enemy, disturbing the public peace, disobeying the courts, and abusing one's office were recognized, and even princes could be called to account for committing them. Treason against the state and lese majesty, however, were not yet recognized as crimes.

In the Lithuanian-Ruthenian period most of the Ukrainian legal tradition was preserved, hence the concept of crime remained the same. However, the new political structure, the development in socioeconomic relations, and particularly the new inequality of the social estates gave rise to new forms of crime. Crimes against property became more differentiated: besides theft and other old forms, disturbing a person's peaceful enjoyment of his land or home, fraud, and the receiving of stolen goods were recognized as crimes. Treason and lese majesty against the grand duke or his relatives were admitted as crimes.

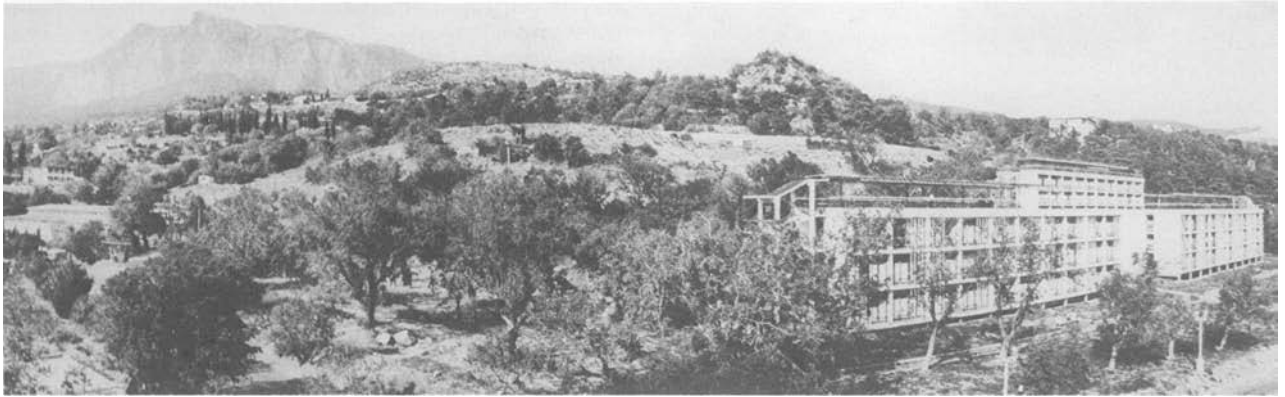
In the Hetman state the old laws and the Lithuanian Statute were preserved. Generally speaking, no new criminal legislation appeared. New forms of crime were defined only at the Zaporozhian Sich with its unique military system and way of life. Besides insubordination, such crimes as sodomy (*bezcholvichchia*), which consisted of homosexuality and bestiality, theft from a fellow Cossack, murder of a Cossack, and receiving of stolen goods were recognized.

In modern times the concept of crime among the Ukrainian people was shaped by new socioeconomic relations, the legislation of the Russian and Austrian empires, and the relatively normal operation of the criminal courts for several generations. Certain old, traditional concepts of crime were preserved, however; for example, in some areas the people considered horse stealing one of the most serious crimes, as it had been in the Princely era. In the 19th and even early 20th century horse thieves were occasionally lynched.

The Soviet occupation of Ukraine after the First World War brought about radical changes in political, economic, and social life. These changes led to new manifestations of crime: hooliganism among homeless juveniles and even cannibalism during the famine of the 1930s. At the same time new legislation defined old forms of crime in a new way. Thus, the range of state crimes was expanded greatly.

At the end of the 19th century and during the first decade of the 20th there were 42 criminal convictions per year on Ukrainian ethnic territories for every 100,000 people. The Odessa court district, because of its varied population and port towns, had the highest crime rate: 65 convictions per 100,000 people per year. It was followed by the Kiev district with 59, the Chernihiv district with 33, and the Mohyliv district with 32. In comparison, the crime rate in eastern Galicia was 90. Of the 15 crown lands of the Austro-Hungarian Empire, eastern Galicia was 14th on the crime scale.

The most common crimes were crimes against property – theft, burglary, appropriation, fraud, and so on. In central and eastern Ukraine the average conviction rate



The Crimean southern shore; a view towards the Crimean Mountains

for these crimes was 17 per 100,000 people per year, while in Galicia it was 48. The rate for bodily injury was 10 and 22 respectively; for homicide (murder and manslaughter), 2–2.3 in both regions; and for immoral crimes, 4 and 1.5.

After the First World War the crime rate increased on Ukrainian territories as it did in many other countries. In the mid-1930s there were 170 criminal convictions per 100,000 inhabitants in eastern Galicia (185 for Poland as a whole). Most of the crimes were crimes against property, among which theft had the highest frequency. Crimes against the individual came second; superficial bodily injury was the most frequent crime.

Soviet sources do not provide precise data on the prevalence of crime, but tentative information on specific types of crime published in 1935 shows that crimes against the regime and government which are commonly called political, had the highest frequency: 31.6 percent and 30.2 percent of all criminal convictions. Crimes against property were in third place, accounting for 28.7 percent of convictions. Bodily injury accounted for 0.9 percent, homicide for 0.5 percent, and immoral crimes for 0.2 percent.

Ukrainians abroad are noted for their relatively low crime rate. The most common crimes among them are bodily injury and disturbing the public peace under the influence of alcohol. See also *Criminal law.

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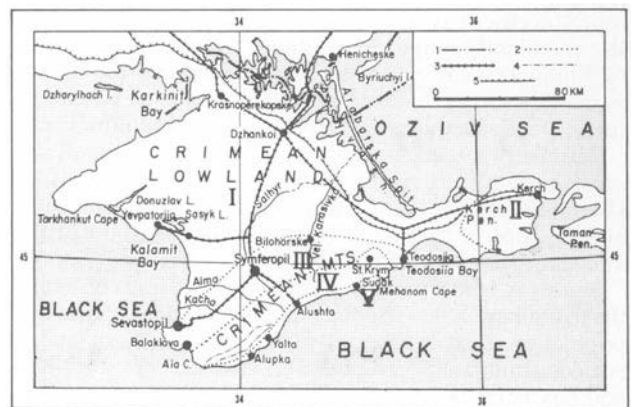
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Yu. Starosolsky

Crimea (Ukrainian: Krym; Greek: Taurica, Chersonese). The most southerly part of Ukraine, the Crimea is an irregular quadrangular peninsula situated between the Black Sea (in the west and south) and the Sea of Azov (in the east). It has a breadth of 200 km north to south, a

maximum length of 320 km east to west, and an area of 27,000 sq km. It is connected to the mainland by the narrow, 7 km Perekop Isthmus, which is flanked by Karkinitzka Bay in the west and Syvash Lake in the east. In the east the Crimea is separated from the Kuban (the Taman Peninsula) by the Kerch Strait.

The Crimea consists of two very different parts – the semiarid, treeless steppe of the *Crimean Lowland in the north and the *Crimean Mountains in the south. The Crimean steppe, with its continental climate and steppe soils and vegetation, is a continuation of the Ukrainian steppe and together with the Kerch Peninsula occupies four-fifths of the Crimea's territory. The Crimean Mountains consist of a narrow range of foothills and a low mountain chain covered with forests and high pastures. Below the mountains in the south is a narrow (2–12 km) coastal lowland – the *Crimean southern shore – with a Mediterranean climate and vegetation.



CRIMEA

1. Boundaries of Crimea oblast
 2. Boundaries of natural regions
 3. Railway lines
 4. Highways
 5. Boundaries of the Crimean Game Preserve
- I. Crimean Lowland
 - II. Kerch Peninsula
 - III. Crimean foothills
 - IV. Crimean Mountains
 - V. Crimean Southern Shore



The Crimea; the road to Ai-Petri

The Crimea owes its importance largely to its convenient location on the borders of Ukraine, Caucasia, and the two seas that connect it with the mouths of large rivers, such as the Dnieper, Dniester, Don, Danube, and Kuban, with other countries on the Black Sea, and with the Mediterranean Sea. As a result of these factors, the Crimea's protrusion into the sea, and its good natural harbors, the peninsula constitutes an outpost that controls the Black Sea, particularly its northern part. For this reason, in the past the Crimea was often dominated politically and culturally by southern states and peoples and was influenced by the states that controlled the Ukrainian mainland. These forces struggled for centuries for control over the Crimea. The peninsula itself was too small to take advantage of its favorable location and organize a strong, independent state. Usually it was the object of contention between large states. The Crimea was rarely politically unified and never ethnically uniform, for its northern part was closely tied to the peoples on the mainland, while its southern part was colonized by Mediterranean peoples. The descendants of various nomadic peoples that roamed the Ukrainian steppes over the centuries found refuge in the Crimean Mountains.

Because of its geographical location, the Crimea has the most ancient and richest history of all the regions of Ukraine. Control of the Crimea gives Ukraine today ready and safe access to the Black and Azov seas, the Kuban, and Caucasia, as well as a secure southern border.

Since 1954 the Crimea has constituted Crimea oblast of the Ukrainian SSR. The area is 27,000 sq km; and the population is 2,247,000, of which 1,545,000 is urban and 702,000 rural (1982). The oblast is divided into 15 raions and has 15 cities, 55 towns (smt), and 231 rural soviets.

History until the 20th century. The earliest known settlements in the Crimea date back to the Lower Paleolithic Age, about 100,000 years ago. They belonged to the Neanderthal man. Many Neanderthal relics have been uncovered in caves such as the Kiik-Koba cave. In the Bronze Age (2,000–800 BC) an Indo-European population appeared in the Crimea and engaged in herding and farming. The earliest historical population in the Crimea was the *Cimmerians, of Iranian descent, who came in the first centuries of the first millennium BC. They were forced out to Asia Minor by the *Scythians in the 7th century BC. Cimmerian remnants settled in the mountains until the end of the ancient period and were called *Taurians. In

the 7th century BC the *Greeks appeared on the Crimean coast and a century later began to found colonies. The most successful colonies were *Chersonese Taurica, *Panticapaeum, and Theodosia (see *Teodosiia). From the 5th century BC until the 4th century AD the *Bosporan Kingdom, with Panticapaeum as capital, controlled the eastern Crimea. In the 3rd–2nd century BC the remnants of the Scythians, who were forced from the steppes by the Sarmatians, had their own kingdom in the Crimean steppe, with its capital at *Neapolis, now the city of Symferopil. The kingdom collapsed in the 2nd century BC under the pressure of Chersonese and the Alans. Remnants of the Alans survived in the Crimea until the 10th century in the vicinity of Fula (Chufut-Kale). In the second half of the 1st century BC the Bosporan Kingdom became a vassal state of the *Romans, who controlled all of the Crimean coast and had garrisons in the larger towns and a fleet in Chersonese. With interruptions, Roman domination of the Crimea continued to the end of the 4th century AD. Thus, in the first centuries AD the Crimea belonged to three states: the Bosporan Kingdom, the republic of Chersonese, and the Scythian state. In the 3rd century AD the Goths invaded the Crimea, and in the 5th century they were forced from the steppes into the mountains by the Huns. A Gothic principality survived there until the 15th century.

The Huns destroyed the Scythian and Bosporan states and caused the downfall of the Crimea. Panticapaeum declined. At the end of the 5th century the Crimean coast came under the rule of Byzantium. A century later most of the Crimea was captured by the *Khazars. Byzantium re-established its rule over all of the Crimea only at the end of the 9th century. At that time the southwestern part of the peninsula was the most populated region. Chersonese, the largest city of the Crimea, and several small feudal principalities were situated here. Another important city was Sugdaea (now *Sudak) on the southeastern coast.

The influx of Slavs into the Crimea began probably in the 4th century and intensified in the 6th century. In the 6th–10th century Greco-Byzantine Crimea, particularly Chersonese, played an important role in the spread of Christianity, which was established in the Crimea in the 3rd–4th century, and of higher culture to neighboring Ukraine, Khazaria, and northern Caucasia. For a time the Crimea mediated between Rus' and Byzantium. The Kievan princes Ihor and Sviatoslav I the Conqueror, whose realm bordered on the Crimea in the south and east, tried to gain control over it. Volodymyr I the Great captured Chersonese in 988. In the 10th–12th century the eastern part of the Crimea belonged to the principality of *Tmutorokan, which was part of the Kievan state. Kiev's hold over the Crimea was loosened by the invasions of the Pechenegs and Cumans, who even controlled a part of the Crimea for a period. Vigorous trade between the Crimea and Kiev, which included the export of Crimean salt, followed two routes: the ancient route along the Dnieper and the Black Sea, and a newer route from the lower Dnieper via the steppe and the Perekop Isthmus.

When the Crusaders took Constantinople, Byzantium lost its influence in the Crimea. In the mid-13th century Venetian and, more importantly, Genoese trade colonies were established in the Crimea. The leading colony was Kafa-Theodosia; other important colonies were Chemballo-Balaklava, Sugdaea-Sudak, and Yevpatoria. Cher-

sonese declined completely in this period. In the 13th century Jewish traders appeared in the Crimea, and in the 14th century, with the fall of the Armenian state, many Armenians appeared. From the mid-13th century the Crimea, except for the Italian colonies, which remained self-governing for a long time, was seized by the Tatars of the Golden Horde. The geographical position of the Crimea favored the resistance of the *Crimean Tatars – led by Nogai (1290–1301), Mamai (1362–82), Edigei (beginning of the 15th century) – to the central authority in Sarai. This contributed to the disintegration of the Golden Horde and the formation in the Crimea in 1449 of a separate state known as the *Crimean Khanate, under the leadership of the Girei dynasty, which held power until 1783. Besides the Crimea the khanate controlled the lower Dnieper, the Azov steppe, and the upper Kuban.

In the second half of the 15th century *Bakhchesarai became the capital of the Crimean Khanate and the seat of the mufti, the head of the Moslem clergy. In 1474 Turkey captured the Italian colonies in the southern Crimea, and in 1478 the Crimean Khanate recognized the supremacy of the Ottoman Empire. The Crimean Tatars came under the cultural influence of the Turks and adopted their alphabet and literature. The Bilhorod, Edissan, Edichkul, and Dzhambuluk hordes, which lived in the steppes along the Black Sea, were the vassals of the Crimean khan.

The Crimean Tatars practiced animal husbandry, agriculture, orcharding, and artisanry. They also invaded neighboring lands, particularly Ukraine, plundering and inflicting heavy losses on them. Having signed a treaty with Muscovy's Ivan III and having secured the support of Turkey, the Crimean Tatars sacked Kiev in 1482. Tatar forces invaded Podilia, the Kiev region, Volhynia, Galicia, and the Chernihiv region almost annually, destroying the towns and villages and seizing inhabitants, whom they later sold at slave markets. In the 16th century the Ukrainian *Cossacks came to the defense of the population, and by the beginning of the 17th century they took the offensive against the Tatars. Under Hetman P. Sahaidachny the Cossacks sacked Perekop and Kafa (1616). Eventually peace was established, and on 24 December 1624 the Tatar khan concluded an alliance against Turkey with Hetman M. Doroshenko. The Cossacks helped Khan Shagin-Girei to destroy the Turkish fleet. In the end, however, the Turkish faction won the upper hand, and after Doroshenko's death near Bakhchesarai in 1628 his Cossacks were forced to retreat from the Crimea.

In 1648 Hetman B. Khmelnytsky concluded an alliance with the Crimean khan Islam-Girei III (1644–54), and the Tatar army helped Khmelnytsky defeat the Poles at Korsun (1648) and Zboriv (1649). To prevent Khmelnytsky's complete victory and the rise of a strong Ukrainian Cossack state, the Crimean khan forced Khmelnytsky to accept peace with Poland after the battle of Zboriv and the siege of *Zhvanets (1653) and betrayed him at the battle of *Berestechko (1651). The Tatars also plundered Ukraine and took many people into captivity (*yasyr*) on their return home. This forced Khmelnytsky to change allies and to sign the Treaty of Pereiaslav (1654) with Muscovy. Hetman I. Vyhovsky renewed the alliance with the Crimean khan, and the Tatars took part in the battle of Konotip (1659). Hetman P. Doroshenko had good relations with the Crimea, while the Zaporozhian Cossacks, under the leadership of I. Sirko, pursued for the most



The Crimea; the Golden Beach Sanatorium

part a policy of hostility towards the Tatars. Tatar aggression in Right-Bank Ukraine during the period 1660–80 ruled out any possibility of Ukrainian-Tatar co-operation. In the Peace Treaty of *Bakhchesarai (1681) the Tatars were forced to make concessions to Muscovy.

After the Eternal Peacy Treaty of 1686 between Poland and Muscovy, Ukrainian and Crimean interests again began to converge. An influential pro-Crimean orientation, supported by hetmans I. Samoilovych and, at first, I. Mazepa arose, in spite of the fact that the hetman forces had to take part in Muscovy's Crimean campaigns of 1687 and 1689. The Cossack leaders V. Kochubei and P. Ivanenko (Petryk) pursued a friendly policy towards the Crimea and Turkey. In 1692 Ivanenko concluded an alliance against Muscovy and Poland with the Crimean khan, who recognized him as the hetman of Ukraine. But the khan's plans did not succeed, and Ivanenko had to settle for the role of 'hetman' in khanate-controlled Ukraine. In putting together a coalition against Muscovy, Hetman P. Orlyk concluded an alliance with the Crimean khan in 1711 but did not receive the help he expected; instead, the Tatars plundered Right-Bank Ukraine and Slobidska Ukraine in 1711–14. This was the last attempt at Ukrainian-Tatar co-operation.

In the 18th century the Cossacks helped Russia wrest control of the Black Sea coast from Turkey and the Crimea. The 'alliance of eternal friendship,' signed by Russia and the Crimean khanate in Karasubazar in 1772, and Turkey's recognition of Crimean independence in the Peace Treaty of *Küçük Kaynarca in 1774 were diplomatic victories in Russia's strategy leading to the annexation of the Crimea in 1783.

During the 18th century the Hetman state and the Zaporozhian Sich had economic links with the Crimea. Ukraine imported Crimean products such as fish, salt, vegetables, textiles, and manufactured articles and exported to the Crimea grain, manufactured articles, and other goods. Trade with Turkey also flowed through the Crimea.

In the Russian Empire the Crimea became a part of the territory of *New Russia and then, in 1802, of *Tavriia gubernia. Russia immediately took advantage of the Crimea's strategic importance and built the port and fortress of Sevastopol, which became the home base of the Black Sea Fleet.



Vineyards in the Crimea

Religious and economic repression of the Tatars, during which they were forced to forfeit most of their lands to Russian landlords, caused a mass migration to Turkey, particularly in the first years of Russian rule and after the Crimean War. At the same time Ukrainian and Russian peasants, as well as German, Bulgarian, and other colonists, flowed into the Crimea, particularly into the steppe region. From the 1870s Russians moved increasingly into the towns and resorts, so that by the beginning of the 20th century the Crimea was an ethnically mixed land inhabited by Russians, Ukrainians, and Tatars.

1917–18. With the outbreak of the revolution in 1917, four political tendencies competed in the Crimea: the Russian, favoring the Crimea's continued allegiance to Russia; the Crimean Tatar, aspiring to Crimean autonomy and eventual sovereignty; the Ukrainian (which was fairly weak), advocating the Crimea's incorporation into Ukraine; and, after the October Revolution, the Bolshevik tendency. The Ukrainian Central Rada did not treat the Crimea as part of Ukraine in its Third Universal. In January 1918 the Bolsheviks occupied the Crimea; in April they were forced out of northern Crimea by Ukrainian forces commanded by Col P. Bolbochan. On 25 April 1918 Bolbochan took Symferopol and Bakhchesarai, but the German Command forced him to abandon these towns. This led to the loss of the Black Sea Fleet in Sevastopol, which had already raised the Ukrainian flag on its ships. With German support General S. Sulkevych (a Lithuanian Tatar) formed a government in which there was strong anti-Ukrainian sentiment. This provoked the Ukrainian government to declare a tariff war against the Crimea. The Crimean government was forced to negotiate in Kiev in September 1918 and to adopt a preliminary treaty by which the Crimea was to become an autonomous part of Ukraine, with its own diet, territorial army, and administration as well as a permanent state secretary in the Ukrainian Council of Ministers. The treaty was never put into effect, because as soon as the Germans retreated the Crimea fell into the hands of right-wing Russian forces, which were supported by the Allied expeditionary forces. In April 1919 the Crimea was briefly occupied by the Bolsheviks, who were forced out by Gen A. Denikin in June. In 1920 the Crimea served as Gen P. Wrangel's main base.

In November 1920 the Soviet armies occupied the Crimea for the third time. On 18 October 1921 the Cri-

mean autonomous republic was proclaimed. It was made part of the RSFSR, rather than the Ukrainian SSR, although the Crimea shared no border with Russia.

In the 1920s the Tatars were allowed to foster their culture in the Crimean ASSR. But in the 1930s a policy of Russification was introduced, and the Tatars were persecuted. The Ukrainian language had no standing in the Crimea, and there were no Ukrainian schools. During the Second World War the Crimea was occupied by the Germans for two and one-half years. After the war the Soviets deported the Tatar population for 'treason and collaboration with the Germans.' On 30 June 1945 the Crimean ASSR was abolished, and the region was turned into an ordinary oblast of the RSFSR. The deported Tatars were replaced partly by Ukrainians, from the western regions that remained in Poland, and partly by Russians, mostly from central Russia. By decree of the Presidium of the Supreme Soviet of the USSR the Crimea was transferred from the RSFSR to the Ukrainian SSR on 19 February 1954. The decree of 28 April 1956 forbade the Tatars to return to the Crimea. This prohibition is still in effect, although the decree of 5 September 1960 exonerated the Crimean Tatars from collaboration with the Germans.

Population. At the end of Tatar rule in 1775, the population of the Crimea was 250,000; of this most was Tatar and one-eighth was Greek. A few years before their annexation of the Crimea in 1783, the Russians resettled almost all of the Greeks (close to 30,000) from the Crimea to the Mariupol region; the Armenians were also resettled, in the Nakhichevan area of the lower Don region near Rostov. A mass emigration of the Tatars to Turkey ensued. The population of the Crimea thus fell to 158,000 in 1800, despite the immigration of Ukrainian and Russian settlers. At the beginning of the 19th century the Russian government encouraged German, Bulgarian, and other colonists to settle and cultivate the uninhabited lands of steppe Ukraine and the Crimea, particularly the north. A part of the Greeks in the Mariupol region also returned to the Crimea. Consequently, the population increased to 319,000 by 1855. But by 1865 it had fallen to 194,000 because of the Crimean War and a second mass emigration of the Tatars. A railway constructed in 1875 and the development of resorts attracted Ukrainian farmers into the steppes and Russians into the cities. By 1897 the population had grown to 545,000 and by 1913 to 729,000. Population changes in the interwar period were influenced by two famines, in 1921 and 1932–3, and the industrialization of the 1930s. In 1940 the population was 1,127,000. The population growth in the Crimea was much greater than in other parts of Ukraine: from 1897 to 1940 the population of Ukraine increased by 30 percent, while that of the Crimea increased by 107 percent. The Crimea always had the highest percentage of urban population. Table 1 gives the population of the Crimea in various years (in thousands).

TABLE 1

Year	Total	Urban	Rural	% urban
1897	545	227	318	41.7
1926	711	330	381	46.4
1940	1,127	586	541	52.0
1959	1,202	785	417	65.3
1970	1,814	1,147	667	63.2
1982	2,247	1,545	702	68.7

TABLE 2
Ethnic composition of population, 1926

Nationality	Population	
	in 1,000s	%
Ukrainian	77.4	10.8
Russian	301.4	42.2
Tatar	179.2	25.1
German	43.6	6.1
Jewish	39.9	5.6
Greek	16.0	2.3
Bulgarian	11.4	1.6
Armenian	10.7	1.5
Other	34.2	4.8
Total	713.8	100

The ethnic composition of the Crimea was quite varied until 1940. The population according to the 1926 census is shown in table 2. The number of Tatars declined continuously in absolute and relative terms: in 1775 there were estimated to be 200,000 Tatars, constituting 80 percent of the population; in 1897 there were 194,000 or 35.5 percent; in 1926 there were 179,000 or 25.1 percent. In 1926 the Tatars lived mostly in the villages and constituted a majority only in the south (42.4 percent). The Germans lived mostly in the villages of the Crimean steppe (90 percent). The Bulgarians inhabited the south-east and Bilohirske raion. The Greeks and Armenians lived in the towns of the south. The Jews, Krymchaks (Tatar-speaking Jews), and Karaites resided in towns, mostly in Symferopil. Later the number of Jews increased greatly, because in 1927 the Soviet authorities began to settle them in the steppe areas. In 1936 the number of new Jewish settlers there reached 24,000, and a Jewish national raion – Larindorf – was established. Ukrainians and Russians constituted together 379,000 or 53 percent of the population. But official statistics do not provide reliable figures for the number of each nationality. There were most likely 180,000–200,000 Ukrainians (mostly in northern Crimea) and 180,000–200,000 Russians (mostly in the towns).

The Second World War completely altered the ethnic composition of the population. There was also a general decline in the population. Many Germans and a part of the Greeks had emigrated before the war. The Nazis eradicated most of the Jews, and the Soviet authorities deported the Tatars in 1946. After the war a large influx of Ukrainians and Russians ensued. In 1956 the Crimea's population reached its prewar level. By 1959 almost two-thirds of the population (65.3 percent) was urban. The population is not evenly distributed: the foothills and the coast are populated most densely, while the moun-

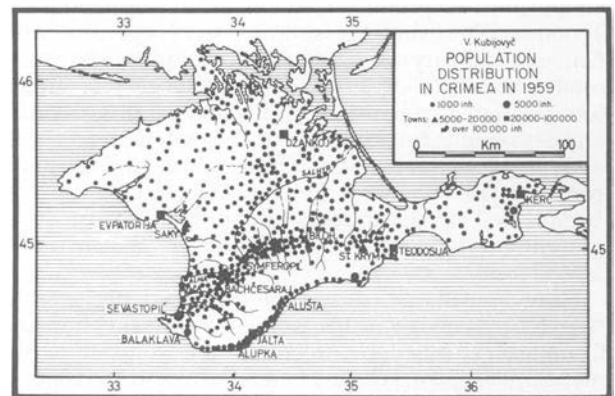
TABLE 3
Ethnic composition of population, 1959 and 1970

	1959		1970	
	in 1,000s	%	in 1,000s	%
Ukrainian	267.7	22.3	480.7	26.5
Russian	858.3	71.4	1,212.5	66.8
Belorussian	21.7	1.8	39.7	2.2
Jewish	26.4	2.2	25.6	1.4
Other	27.4	2.3	55.0	3.1



The Crimean Mountains

tains and steppes are sparsely populated. In 1983 there were three cities with populations exceeding 100,000: Symferopil with 324,000 people, Sevastopol with 328,000, and Kerch with 163,000. Of the remaining twelve cities, three – Yevpatoriia, Teodosiia, and Yalta – had 50,000 to 100,000 inhabitants. Almost three-quarters of the urban population lives in towns and cities situated on two important physiographic lines: the southern coast and the steppe-mountain borderline. Kerch is a distinct region of urban concentration.



The ethnic composition of the Crimea according to the 1959 and 1970 census is shown in table 3. In 1970, 49 percent of the Ukrainians in the Crimea were urban and 51 percent, rural; 68.5 percent of the Russians were urban and 31.5 percent, rural. The urban Ukrainians constituted 21.1 percent of the population, while the rural Ukrainians constituted 36.7 percent (Russians constituted 72.9 and 57.7 percent respectively). In 1979, of 436,797 people who indicated they were fluent in Ukrainian, only 290,743 considered Ukrainian their mother tongue; 258,873 Ukrainians indicated Russian as their mother tongue.

Economy. Before Russia annexed the Crimea, the Tatars led a seminomadic existence on the steppes, engaging in herding and extensive farming, and, in the southern Crimea, in orcharding, vegetable farming, and cottage industries. Under Russian rule the economy of the Crimea at first declined because of the emigration of Tatars and Greeks; later it improved owing to the colonization of the steppes, the development of viticulture and tobacco growing in the south, and the eventual

completion of a railroad to Sevastopol. In the northern Crimea the steppes were put to the plow, and grain growing replaced animal husbandry. The proximity of good harbors facilitated grain export. In the south the intensive cultivation of crops that were in high demand in central Russia and the resort industry rapidly gained in importance. (At the beginning of the 1910s almost 150,000 tourists per year visited the Crimea.) Various branches of the food and salt industry, shipbuilding at Sevastopol, and later iron-ore mining in Kerch accounted for most of the industrial production. During the Soviet period industry has expanded rapidly: while in 1913 it accounted for 45 percent of the region's production, by 1940 it had reached 80 percent. Intensive farming expanded greatly, as did the number of resorts.

Industry. Food production is the Crimea's main industry, accounting for 44 percent of industrial production. It is followed by iron-ore mining, metallurgy, and machine building (27 percent of production). Less important are the chemical industry, the building-materials industry, and light industry.

The oldest and the basic industry of the Crimea, the food industry, processes locally grown produce. Wine-making is particularly important, accounting for over 20 percent of the Crimea's production. In 1968, 362 million liters of vinous material were produced. Dessert wines made by the firms of Masandra and Zolota Balka, which are located near Yalta, Alushta, Sevastopol, Sudak, and other cities, are sold throughout the USSR and the world. Grape juice is produced by plants in Sevastopol and Teodosiia. The fish-processing industry (13 percent of the Crimea's industry) is highly developed in Kerch, Sevastopol, Yalta, and Yevpatoriia. Fruit and vegetable canneries are located in Symferopil, Bakhchesarai, Dzhankoi, and Sevastopol. Tobacco is cured in Symferopil and Yalta and processed in Teodosiia. The essential-oils industry is concentrated in Symferopil, Bakhchesarai, Alushta, Sudak, and Nyzhnohirskiy and produces close to 40 percent of the USSR's rose oil and 50 percent of its lavender oil.

Heavy metallurgy is based on the rich deposits of the *Kerch Iron-Ore Basin. The Komysh-Burunskiy Iron-Ore Complex extracts local iron ore and ships it to the metallurgical plants of the Donets Basin and the Dnieper industrial region. The machine-building and metalworking industries are less important; they produce equipment for the food industry (Symferopil), tractor attachments (Dzhankoi), farming-machinery parts (Symferopil), electronic equipment, and parts for making and repairing ships (Kerch and Sevastopol). The chemical industry is based on the various large salt reserves of the Syvash and other lakes. Chemical-bromate plants are found in Saky and Perekop. Plastics and consumer-chemicals plants are located in Symferopil. The construction-materials industry is based on abundant local resources; it produces reinforced-steel products, cement, and bricks.

The energy to run industry is provided by the regional thermoelectric stations (DRES) near Symferopil, Sevastopol, and Kerch. In the 1960s natural gas began to be tapped in the western and northern Crimea (where there are resources of 14 billion cu m) and gas pipelines running from Hlibivka and Dzhankoi through Symferopil to Sevastopol have been laid.

Agriculture. There are three agricultural regions in the Crimea: the steppe region with its grain growing and



In the Crimean Mountains

animal husbandry; the southern coast and foothills with their fruit growing, grape growing, and tobacco farming; and the mountains with their forests and summer pastures. Arable land covers 56.2 percent of the Crimea's area. Pastures, hayfields, and grazing land cover 23.4 percent; forests and brush cover 16 percent; and vineyards and orchards cover 7.9 percent. The total area under cultivation was 1,179,000 ha in 1978 (1,144,000 ha in 1959 and 804,000 ha in 1913). Of this area 540,100 ha are devoted to grains (650,000 ha in 1959 and 700,000 ha in 1913); 93,300 ha to industrial crops; 41,100 ha (39,000 ha in 1959 and 12,000 ha in 1913) to vegetables and melons; and 504,100 ha (62,000 ha in 1959 and 19,000 ha in 1913) to feed.

Winter wheat is the main grain, with an area of 325,400 ha in 1970 (309,000 ha in 1959 and 439,000 ha in 1913), followed by barley with 130,000 ha (70,000 ha in 1959 and 224,000 ha in 1913) and seed corn with 49,000 ha (195,000 ha in 1959 and 4,000 ha in 1913). The most common industrial crops are sunflowers, essential-oil plants, and tobacco. Cotton growing, which was greatly expanded in the 1930s (57,100 ha in 1937), was completely abandoned after the war. The better sorts of tobacco, such as Diubek, which are grown mostly on the southern coast, are known throughout the USSR. The main essential-oil plants cultivated are the rose, lavender, and salvia. The Crimea is the main area of grape growing in Ukraine. The land area devoted to it has increased from 12,000 ha in 1940 to 22,400 in 1956, 90,250 in 1959, and 87,400 in 1979. Orchards and berry fields covered 74,600 ha in 1979 (15,500 in 1959). Various varieties of grape are grown for consumption or winemaking, mainly for making dessert and table wines. The grape crop in 1979 was 212,500 tonnes. The finer varieties of apple, pear, cherry, apricot, peach, walnut, and other fruits are grown. Of the subtropical plants the olive, fig, persimon, laurel berry, pistachio, and almond are common. Over 300,000 ha in the Crimea have been under irrigation since the construction of a series of reservoirs and the North Crimean Canal.

Animal husbandry. Animals are raised for milk and meat. In 1973 livestock production included (1916 figures in parentheses) 651,200 (210,800) cattle, including 225,400 (77,700) cows; 404,700 (83,600) hogs; and 953,100 (710,000) sheep.

Transport. In 1980 the Crimea had 644 km of railroad and 6,500 km of paved highways. The oldest (1875) and most important railway line is the Sevastopol-Zaporizhia-Kharkiv-Moscow line. A second railroad was built just

before the Second World War, connecting the Crimea through Perekop with Kherson. The main railway terminals are Dzhankoi and Symferopil. The first mountain trolley-bus line in the USSR (1961) connects Symferopil and Yalta. The main seaports are Kerch, Teodosiia, Yalta, Sevastopol, and Yevpatoriia. The Crimea has airline communications with the main cities of Ukraine and the rest of the Soviet Union.

Resorts and tourism. The Crimea is the main resort and tourist area of Ukraine and one of the main health-resort areas in the entire USSR, owing to its mild climate, the curative powers of the sea, salt lakes, and curative muds, and its natural beauty. The principal resort region is the Crimean southern shore, particularly west of Alushta. On the western coast lie the children's resort of Yevpatoriia and the mudbaths of Saky. In 1972 there were 105 sanatoriums and 24 rest homes, with accommodation for a total of 46,000 patients, in the Crimea. In the summer about 80,000 people are visiting the Crimea at any one time, and in the winter about 45,000. Over the entire year about four million people make use of these rest facilities.

In general the Crimea is important to Ukraine and to some extent the entire USSR as a region producing a surplus of iron ore and metals, valuable plant cultures (fruit, grapes, tobacco, spring vegetables, flowers), wines, fish, and canned goods, and as a resort and tourist region.

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Crimean Astrophysical Observatory. Scientific research institution of the Academy of Sciences of the USSR. The original observatory, first founded in 1908 in Simeiz as the southern branch of the Pulkovo Observatory, was totally destroyed in the Second World War. In 1945 the Crimean Astrophysical Observatory was reinstated as an institution of the Academy of Sciences of the USSR. The 2.6 m telescope in Naukove, completed in 1960, is the largest reflector in Europe. The Naukove observatory also has two smaller reflectors (122 cm and 64 cm), a 50 cm telescope with a mirror, and a 40 cm double astrograph.

The branch in Simeiz has a 70 cm reflector. The Crimean Astrophysical Observatory is noted for its research in solar physics, stellar atmospheres, and interstellar space.

Crimean Game Preserve (Krymske zapovidno-my-slyvske hospodarstvo). Established in 1957, absorbing the former Crimean Preserve, which has existed since 1923. The preserve is located in the central and highest part of the Crimean Mountains at an elevation of 400–1,545 m and includes the peaks of Roman-Kosh (1,545 m) and Chatyr-Dag (1,525 m). Its area is 33,345 ha. The sources of most of the Crimean rivers – the Alma, Kosa, Mavlia, Kacha, and others – are found within the preserve's boundaries. Thirty percent of the preserve's area is covered with forest. The vertical vegetation belts that are characteristic of the northern slopes of the Crimean Mountains are represented in the Crimean Game Preserve: the belt of oak forests at 400–500 m, and beech forests at 600–1,300 m. On the southern slopes the Crimean pine and beech predominate in the extensive forests at 1,000–1,200 m. The yew, birch, and other trees are relicts of the Tertiary period. The principal animals that come under the protection of the preserve are the Crimean buck, roebuck, moufflon (acclimatized since 1920), fox, rock marten, and squirrel. Among the protected birds are the griffon vulture, eagle, and white-headed vulture.

Crimean Khanate. Tatar state in the Crimean Peninsula, bordering on the southern steppe of Ukraine and on the Kuban region. From the beginning of the 13th century it was ruled by the *Golden Horde; after its demise, beginning with the mid-15th century, the khanate was an independent state ruled by the Girei dynasty. In 1478 it became a vassal state of Turkey, and from 1774 it was under the protection of Russia, which finally occupied it in 1783. (For more detail see *Crimean Tatars and *Crimea.)

Crimean Lowland. Part of the *Black Sea Lowland in southern Ukraine, the Crimean Lowland lies in the northern Crimea between the Perekop Isthmus in the north and the foothills of the *Crimean Mountains (which are located a bit north of the line Bakhchesarai-Symferopil-Teodosiia) in the south. The lowland constitutes about four-fifths of the area of the Crimean Peninsula. Geologically, the lowland is a part of the *Black Sea Depression. Its base consists of Upper Cretaceous and Paleogene layers, and its surface of Neogene and Quaternary layers. The northeastern part of the lowland, which is adjacent to Syvash Lake, is the lowest and flattest part. The Tarkhakut Peninsula forms a higher (up to 178 m), undulating plain, with a steep shoreline 30–40 m high. This is a slightly elevated anticline. The northeastern part of the *Kerch Peninsula presents a different landscape. This is a hilly region up to 190 m in elevation, consisting of ridges separated by valleys and depressions. It is built of limestone and soft clayey soils of the Tertiary period, which were folded in the Neogene. There are lakes, extensive stretches of solonets soils, and numerous muddy volcanos among the hills and along the coast.

The climate of the Crimean Lowland is similar to the climate of the steppes, except that it is somewhat warmer because the lowland is farther south. Winters are mild (the mean January temperature varies from 1°C in the southwest to –2°C in the northeast) with frequent, violent

winds but little snowfall. Summers are hot (the July temperature fluctuates between 22.5°C and 24°C). Annual rainfall is 270–400 mm, and most of the rain comes in summer. The rainfall increases towards the south. Thus, the lowland is an area of drought. Its rivers are small and often dry up in summer. The largest river is the Salhyr (232 km). The Tarkhakut and Kerch peninsulas have no rivers at all. Artesian wells are the main source of irrigation water. The distribution of soils and plants is dependent on the amount of moisture. In the north-eastern part, which is the driest part, salinized chestnut soils and solonets soils with a salified-wormwood flora are common. The northern part is covered with chestnut soils and a feather-grass or fescue–feather-grass steppe. The southern part (and the central to some extent), which gets the most moisture, contains low-humus southern chernozem with a varied fescue–feather-grass steppe. About 60 percent of the primordial steppe has been put under cultivation and up to 30 percent is used for pasture.

V. Kubijovč

Crimean Mountains. Young, folded mountains of the Alpine mountain system located in the southern part of the *Crimea. Including the foothills, they cover one-fifth of the peninsula's area. They extend for about 150 km from Sevastopol to Teodosiia and are 40–50 km in width. The Crimean Mountains consist of three long, parallel ranges, separated by valleys. They descend gradually towards the north and fall sharply towards the south. The first two ranges starting from the north constitute the foothills; the third range, called the Yaila (the name is sometimes applied to the Crimean Mountains as a whole), constitutes the mountains proper. Between the steep southern slope of the mountains and the Black Sea lies a hilly coastal strip, the *Crimean southern shore.

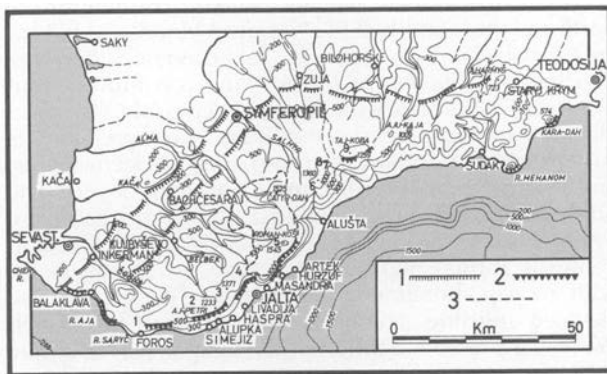
Geology. The Crimean Mountains are a large, integral, anticlinal platform whose southern wing sinks into the sea. The uplifting and folding occurred as early as the Jurassic period. At the end of the Lower Cretaceous period the anticline appeared, but the main orogenic

processes occurred only in the Miocene and Pliocene periods, when the lower part of the anticline broke off. The uplifting lasted into the Quaternary period, while the southern part of the mountains continued to subside. Besides longitudinal depressions, a series of latitudinal depressions appeared, and there was volcanic activity, particularly on the south side. Earthquakes still occur (the last violent one was in 1927), which indicates that tectonic movements have not ceased. The mountains are built mainly of sedimentary deposits of sea origin: sand-clayey schist, conglomerates, and sandstones and limestones of the Permian-Triassic and Jurassic periods. The hard Jurassic limestones are particularly common. The lower layers are built of Cretaceous and Tertiary layers, slightly inclined towards the north. The sedimentary layers are dissected by volcanic deposits.

Landscape. The relief of the Crimean Mountains is the result of complex interactions between the internal and external processes of the Tertiary and Quaternary periods. Repeated upliftings and subsidings caused active erosion to alternate with peneplanation.

The lower two ranges are longitudinal monoclines of the northern wing of the Crimean anticline. They have gentle northern slopes and steep southern slopes (cuestas), which appear wherever hard deposits break through the surface. The outer range reaches up to 342 m and is built of Neogene limestone and lime sandstone with an inside core of Upper Cretaceous and Lower Paleogene limestone (550–750 m) lying on soft chalk marl. The cuestas face insular, tablelike mountains, which indicate the former extension of the cuestas now retreating northward under the influence of denudation. Both ranges are dissected by latitudinal passes, often in the form of canyons. Between the ranges lies a wide (3–4 km) valley, traversed by the Sevastopol–Symferopol railroad and highway. A second longitudinal valley stretches southward from the middle range and merges with the first range in the east.

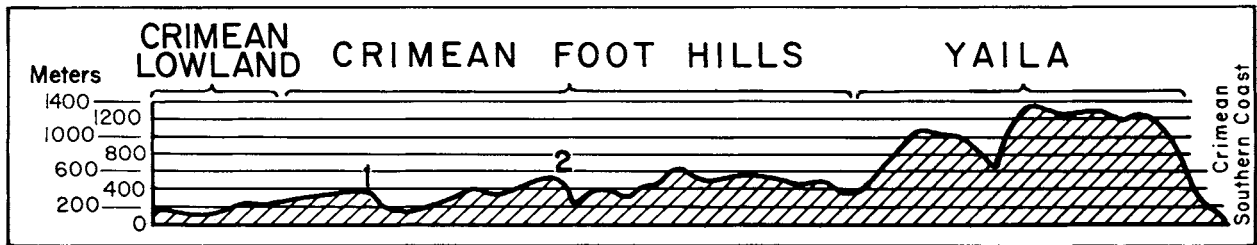
Beyond the second longitudinal valley the highest range, the Yaila, rises gradually. It is the axis of the anticline and consists of hard, Jurassic limestone. The top of the range forms a large, high plateau, which drops suddenly several hundred meters to the southern shore. In the west this range is quite unbroken and is divided into the *Ai-Petri Yaila (1,320 m), Yalta Yaila (1,406 m), Nikita Yaila (Demir-Kap peak, 1,504 m), and Babuhan Yaila (which has the highest peak, *Roman-Kosh, 1,545 m). Farther east the Yaila breaks up into more or less isolated, tablelike massifs: the *Chatyr-Dag (Eklizi-Burun peak, 1,525 m), Demerdzhi Yaila (1,237 m), Tyrke, Dolgorukii Yaila, and the circular Karabi Yaila (1,259 m). In the eastern part the tablelike massifs disappear; Aharmysh Mountain (723 m) is their last member. The mountains divide into many ridges and peaks, dissected by erosion, and decline below 1,000 m in altitude. The Yaila, particularly the western part, is peculiar because of its karst features of a Mediterranean variety: karroo fields in areas lacking topsoil; various closed forms of different sizes (funnellike sinkholes, gullies, depressions, etc); precipices where the snow lies year round; subterranean caves with stalactites and stalagmites, of which the best known are Byndash-Koba and Suuk-Koba in the vicinity of Chatyr-Dag. The surface of the Yaila is waterless, because precipitation penetrates the limestone layers and collects on the schists of the Middle Jurassic period, forming



1. Cuesta
2. Bluffs
3. Boundaries of the Crimean Game Preserve

Numerals on map

1. Baidarska Valley
2. Ai-Petri Yaila
3. Yalta Yaila
4. Nikita Yaila
5. Babuhan Yaila
6. Demerdzhi Yaila
7. Tyrke
8. Dolgorukii Yaila
9. Karabi Yaila



CRIMEAN MOUNTAINS

subterranean lakes and rivers. The slopes of the Yaila are dissected by deep canyons.

In the west the Crimean Mountains descend directly into the sea. East of Foros the mountains recede from the sea for a few kilometers and create a narrow, sheltered shore.

Climate and soils. The mountains' climate is distinguished from the climate of the surrounding regions by its lower temperatures, high precipitation, strong winds, and microclimatic variation depending on elevation, relief, exposure, and so on. At 1,200 m the average July temperature is 15.7°C, the average January temperature is -4.2°C, and the average annual temperature is 5.7°C. In the west the annual precipitation is 1,000–1,200 mm; in the east, 510–700 mm. The soils are brown forest soils. At the highest elevation mountain-meadow subalpine soils are found, while on the southern slopes subtropical red soils are found. The foothills have a moderate continental climate – the average January temperature in Symferopil is -1°C, the average July temperature is 22°C, and the average annual temperature is 10°C – with an annual precipitation of 437 mm.

The soils are varied: low-humus southern chernozem, peat-carbonate, brown, and chestnut. The rivers are short and of irregular incline. They are fed by precipitation and subterranean waters. On the northern slopes we find the sources of the Chorna, Belbek, Kacha, Alma, Salhyr, and other rivers, and on the southern slopes, the Uchansu, Derekoika, Avunda, and others.

Flora. The mountain flora on the northern slopes differs from that on the southern coast, which has a Mediterranean climate. The following vegetation belts are found on the northern slopes: (1) in the foothills, the forest-steppe dotted with clusters of low oak, hornbeam, and other tree and brush species; (2) up to 600–700 m, oak forests with pilous oak at the lower elevations and rock oak at the higher; (3) up to 1,300 m, beech forests with an admixture of hornbeam, linden, maple, ash, yew, and, at the upper limit, crooked pine (*Pinus hamata*) and Crimean pine (*Pinus pallasiana*). The southern slopes of the Crimean Mountains up to 300 m and sometimes up to 500 m are covered with Mediterranean evergreen vegetation; at 800–900 m there are forests of Crimean pine and oak (*Quercus petraea*, *Q. calcarea*); and at 1,200–1,300 m there are beech forests (*Fagus taurica*) with an admixture of Crimean and crooked pine, hornbeam, maple, and so on. The most common tree in the Crimean Mountains is the oak, which covers more than half of the wooded area. The forests offer important protection against erosion and conserve water well.

The summit of the Crimean Mountains, the Yaila, is a forestless, karst, rocky plateau, covered with mountain meadows and juniper brush. For centuries the Yaila

provided summer pasturage for the sheep of the Tatars, and the vegetation has become impoverished. Today pasturage is restricted.

Both lower ranges of the Crimean Mountains are deforested and under cultivation. The lower, longitudinal valley is heavily populated and intensively cultivated. The upper longitudinal valley is covered mostly with forest, and its mountains are completely covered with forest and meadows.

Fauna. The Crimean Mountains and the coast belong to the Mediterranean zoogeographical subprovince and are distinctive in lacking many common forest species and in possessing Balkan, Near Eastern, Mediterranean, and endemic species. The mountain-forest fauna is richest on the northern slopes of the Yaila, particularly in the forests of the *Crimean Game Preserve, which contains the Crimean red deer (endemic subspecies), the Crimean chamois, forest marten, fox, rock marten, mole, and other species. Bird species include hawks, owls, jays, tomfits, mountainous yellowhammers, blackbirds, stonechats, and several Mediterranean birds. The amphibians are represented by leopard boas and smooth snakes. Few fish species are found here. Some species of animals – mouflon, squirrel, and so on – have been acclimatized at the preserve. Among the reptiles found on the southern coast are the endemic Crimean gecko, and such lizards as the rock lizard. Characteristic invertebrates include the cicada, praying mantis, scolopendra, Crimean scorpion, and Crimean black beetle. Many Mediterranean species of mollusk are common. Of the Diptera mosquitoes are most common. The original flora and fauna of the Crimea are preserved best at the Crimean Game Preserve.

(For population, economy, and bibliography, see *Crimea.)

V. Kubijovyč, E. Zharsky

Crimean southern shore (also known as the Crimean Riviera). Narrow (2–12 km) strip of land in the southern Crimea lying between the slope of the Crimean Mountains and the Black Sea. It stretches for about 150 km from Foros eastward to Kara-Dag, covering an area of about 600 sq km. Sheltered from north winds, the southern shore of the Crimea has a Mediterranean climate and flora. Its agriculture is subtropical. Because of its natural beauty and healthy climate, this area is heavily populated and famous for its health resorts and tourism.

The relief of the southern shore of the Crimea consists mainly of forms produced by the Taurian flysch formation of the Triassic period: low-resistance clay schist, limestone, conglomerates. The landscape is undulating, with gentle hills, shallow valleys, and a series of three to five terraces. In some places high chalk escarpments (called *khaosy*) and slides of clay sloping towards the sea add

variety to the relief. Volcanic forms are also characteristic of the southern shore. Among them are laccoliths (*Aiu-Dag, Cape Plaka, Kastel Mountain) that are the remains of extinct volcanoes (*Kara-Dag massif).

The southern shore of the Crimea lacks large bays suitable for harbors. Its appearance is influenced by the composition of the mountain rock strata: for example, the low-resistance schist is much more susceptible to abrasive activity than limestone or volcanic deposits, which usually form promontories such as Cape Fiolent, Aiu-Dag, and Kara-Dag. There are numerous cliffs and caves above and below water. Because of its incline, the shore is easily washed away by the sea, and wide beaches cannot develop. The beaches are no wider than 50 m and are often rocky.

The temperatures on the southern shore of the Crimea are, on the average, 3°C higher than on the northern slopes of the mountains. Summers are hot: for four months the temperature exceeds 20°C and it reaches 24.5°C in July. No rain falls in the summer, but the heat is reduced by breezes. Autumns are long, warm, and dry. Winters are moderate: the average January temperature is 4°C. Cold north winds, which can reduce the temperature to -15°C, are infrequent. The average annual temperature is 13°C. The annual rainfall is 400–550 mm, most of it coming in winter. This part of the Crimea gets 2,000–2,500 hours of sunlight per year (50–58 percent of possible sun hours; Yalta gets 76 percent). The swimming season lasts from May to October, the best months being August and September. This description applies to the western part of the coast. The coast east of Alushta is less adequately protected from the north winds and has a more continental climate.

A great variety of plants (about 1,500 species) are found on the southern shore of the Crimea. They are closely related to Mediterranean species. Among them are the pubescent oak (*Quercus pubescens*), juniper (*Juniperus excelsa*), wild pistachio (*Pistacia mutica*), the evergreen strawberry tree (*Arbutus andrachne*), sumac (*Rhus ponticus*), rockrose (*Cistus tauricus*), and ivy. Decorative trees are very prominent: cypress, cedar, evergreen oak, eucalyptus, certain species of palm, laurel, myrtle, and magnolia. Orchards (apple, pear, cherry, almond, apricot, peach, olive), vineyards, and plantations of tobacco and essential-oil crops (especially roses) are important economically. The flora of the eastern part of the coast is closer to steppe flora and is less varied. The oak-pine belt and the beech belt lie above the evergreen belt. The fauna of the Crimean shore also differs from the fauna of the rest of Ukraine (see *Crimean Mountains).

The southern shore of the Crimea has been famous since 1870 for its resorts and sanatoriums for respiratory ailments. The population growth on the western part of the coast is shown in the accompanying table.

Population growth on the western Crimean coast

	Total population	Population of Yalta	Tatar population (%)
1880	10,000	3,000	80
1897	23,000	13,000	39
1926	53,000	29,000	29
1959	110,000	40,000	–
1970	150,000	62,000	–

Visitors greatly outnumber residents: at the beginning of the 1880s about 8,000 people visited Yalta each year; in 1910, 50,000 came to Yalta; and today over 500,000 visit the Crimean coast. Yalta is the main resort area. Other important areas are Simeiz, Alupka, Masandra, Miskhor, Livadiia, Hurzuf, and Alushta. All are located on the coast within a 60 km strip and they are tending to merge. Except for Alushta, they come under the jurisdiction of the Yalta city soviet. A paved highway runs along the coast, and there is a regular bus service. Two main highways run north through the mountains: one to Sevastopol, and the other to Symferopil. The eastern part of the southern shore of the Crimea is less important. It has a population of 20,000. Its main resorts are Sudak and Planerske.

V. Kubijovyč

Crimean Tatars. Turkic-speaking nation that inhabited the Crimea until 1946, when it was deported en masse by the Soviet government. The Crimean Tatars are Sunni Moslems. In 1926 they numbered 179,000 and were divided into two groups: the northern (or steppe) Tatars and the southern Tatars. The steppe Tatars (125,000 in 1926) lived in the northern part of the Crimea and in the adjacent mountain foothills. Their language belongs to the Kipchak group of the Turkic languages, and they are descendants of the Mongol-Tatar invaders of the Crimea intermixed with other Turkic steppe peoples. The Tatars, who inhabit the southern part of the peninsula, including the Crimean Mountains, are descendants (54,000 in 1926) of Tatars intermixed with various other former inhabitants of the southern Crimea – Greeks, Goths, Khazars, Italians, and Slavs. Their language belongs to the Turkish group of the Turkic languages. Since the 1950s the Crimean Tatars have organized numerous mass campaigns for the right to return to their ancestral homeland from the Soviet interior, where they were forcibly resettled during the Second World War. These attempts have been only marginally successful and have been met repeatedly by opposition from the Soviet authorities. In 1979 there were 15,078 Tatars in Crimea oblast. (See also *Tatars.)

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Crimean War (1853–6). War between Turkey and its allies – Britain, France, and Sardinia-Piedmont – against Russia, which was attempting to extend its empire and influence in the Near East and to destroy the Ottoman Empire. In particular, Russia asserted its protectorate over the Danubian principalities of Moldavia, Wallachia, Bulgaria, and Serbia and reserved the right to occupy Istanbul and the Black Sea straits. In June 1853 Russia occupied Moldavia and Wallachia. In October fighting broke out in Transcaucasia, and on 30 November the Turkish fleet suffered a defeat at Sinop. In January 1854 British and French fleets entered the Black Sea. When Russian troops crossed the Danube in the spring, the allies declared war. They were supported politically by other European countries. This forced the Russian army to retreat beyond the Prut River. The allies blockaded the Russian ports and in September disembarked in the Crimea, where they defeated the Russian army at Bala-

klava (25 October) and Inkerman (5 November). The danger that Bessarabia and southern, and even Right-Bank, Ukraine might be occupied, as well as the loss of Sevastopol on 2 September 1855, greatly alarmed Russian government circles.

The war did much damage to Ukraine's economy, for Ukraine served not only as a close rear but also in part as the theater of action. The consequent opposition to the war among Ukrainian landowners and commercial circles and growing peasant unrest, particularly the movement known as the *Kiev Cossacks in 1855, assumed dangerous proportions. The Russian government became particularly fearful of Ukrainian aspirations to freedom, which found support in the West as shown by the Prussian plans to dismember the Russian Empire (the *Wochenblatt* party of Bethmann-Hollweg; memorandum from the Prussian ambassador to London, C. von Bunsen, to King Friedrich Wilhelm IV in 1854), as well as by the sentiments prevailing at that time in Britain, in France (C. Barrault-Rouillon's comments on the danger of Russian expansionism and his hopes for a new Mazepa in Ukraine supported by Europe; P. Mérimée's *Les cosaques de l'Ukraine et leurs derniers atamans*), and in Polish émigré circles (Prince A. Czartoryski's plans and M. Czajkowski's [Sadyk-Pasha's] projects).

After Austria threatened to join the allies, Russia was compelled to sign the Paris Peace Treaty on 30 March 1856 and to surrender southern Bessarabia and the mouth of the Danube, as well as the right to keep a navy on the Black Sea.

The military and moral defeat suffered by Russia and the revolutionary events in Ukraine had a direct bearing on the abolition of serfdom in 1861 and the emergence of a Ukrainian political movement for emancipation.

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L. Wynar

Criminal Code of the Ukrainian SSR (Kryminalnyi kodeks URSR). Systematic source of criminal law in Soviet Ukraine. The first criminal code was enacted by the All-Ukrainian Central Executive Committee on 23 August 1922 (effective 15 September 1922); a revised criminal code became effective 8 June 1927 and was also temporarily applied in the Moldavian ASSR. The present criminal code was enacted by the Supreme Soviet of the Ukrainian SSR on 28 December 1960 (effective 1 April 1961) with later amendments. Pursuant to the provisions of the Constitution of the USSR, the criminal code was based substantially on the Foundations of Criminal Legislation of the USSR and Its Constituent Republics, enacted by the Supreme Soviet of the USSR on 25 December 1958. The criminal code is divided into two sections: the general section (arts 1–55) and the special section (arts 56–308). The first contains general principles, such as the objectives of the code, its legislative basis, the basis of criminal responsibility, territorial and temporal limitations, the concept of crime and forms of liability (intention, negligence, conspiracy, etc), and objectives and forms of punishment and

other measures and the conditions of their application. The special section contains definitions of specific crimes in pertinent groups, such as crimes against the state, which dominate the list (treason, espionage, terrorism, subversion, sabotage, etc); 'crimes against socialist property,' second in importance; crimes against life, health, liberty, and personal dignity; crimes against the political and labor rights of citizens; and crimes against personal property. Altogether, there are 11 such groups, with military crimes concluding the list. (See also *Criminal law.)

Yu. Starosolsky

Criminal law. In Kievan Rus' criminal law was based primarily on *customary law as recorded in the 11th and 12th century in **Ruskaia Pravda* (Rus' Justice). Crime was called *obyda* (offense) and originally had a private character; later it was considered public, however, since it constituted a 'breach of the peace.' Crimes against the public interest (sorcery, adultery, etc) were tried under ecclesiastical laws. Vengeance, state-controlled from an early date, was the oldest form of punishment, but was later replaced by recompense, supplemented by public punishment (*banishment and seizure, **vyra*, fines). The death penalty was introduced by Volodymyr the Great for a short period (under the influence of the Byzantine clergy), but was soon abolished and replaced by monetary fines.

In the Lithuanian-Ruthenian period the customary law of the *Ruskaia Pravda* remained in effect along with new official legal sources, in particular the *Lithuanian Statute. Criminal law became public. Guilt (criminal intent) was recognized as the basis of criminal liability. New categories of crimes of lese majesty and crimes against the state (treason, rebellion, assassination, conspiracy), religion, and family were introduced. Penalties became public, and there was wide application of the death penalty, even for adultery. Imprisonment also became effective as a penalty (its use was, however, limited).

During the period of the Hetman state (1648–1764), the old customary laws, the *Ruskaia Pravda*, and the Lithuanian Statute initially remained the principal sources of criminal law. Later, despite opposition from the Cossack *starshyna*, the Russian government ordered the publication of a new legal code entitled 'Laws by Which the Little Russian People Are Judged' (see *Code of Laws of 1743). The new criminal code was progressive in that it provided a better definition of individual crimes and outlined a wider scope of conditions for criminal liability. Punishment was both public (most frequently capital punishment, torture, and imprisonment) and private (intended both to correct a wrong and to punish).

In the Ukrainian lands that came under Polish domination (Galicia, 14th century; Right-Bank Ukraine, 16th century) and remained so until the partition of Poland, Polish criminal law was introduced gradually, but the basic ideas of the *Ruskaia Pravda* and the Lithuanian Statute remained in effect for centuries.

In Ukraine under Russia, the criminal provisions of the *Ruskaia Pravda* and the Lithuanian Statute remained in effect until replaced in 1840 by the Code of Laws of the Russian Empire. The final criminal code of 1903 (only partially enforced) showed some progress under the

influence of Western European laws, but retained certain typically Russian provisions, such as the principle of analogy or such punishments as exile with forced labor, deportation, and forcible resettlement in Siberia and other remote parts of the empire.

In Ukraine under Austria the criminal laws of the empire were introduced immediately. The code of 1852, a relatively modern one based on the ideas of the classical school of criminal law, remained in force until the fall of the empire in 1918.

The short-lived Ukrainian state of 1917–20 did not produce a new criminal code; the codes of the former empires, Russia and Austria, remained in force with certain logical changes in application.

After the First World War and the fall of the independent Ukrainian state and until the Second World War Ukrainian lands were under the domination of the USSR (central and eastern Ukraine), Poland (Galicia and the northwestern territories), Rumania (Bukovyna and Besarabia), and Czechoslovakia (Transcarpathia). In each of these regions the criminal laws of the respective occupying regimes were in force.

Criminal law in the Ukrainian SSR. Under the Constitution of the USSR the fundamentals of criminal legislation for all Soviet republics must be enacted by the Supreme Soviet of the USSR and subsequently accepted by the republics. Accordingly, the *Criminal Code of the Ukrainian SSR was enacted by the Supreme Soviet of the Ukrainian SSR on 28 December 1960, on the basis of the Foundations of Criminal Legislation of the USSR and Its Constituent Republics, approved by the Supreme Soviet of the USSR on 25 December 1958, and went into effect on 1 April 1961. The code (in sections 3 and 7) establishes the concept of crime as a 'socially dangerous act ... as defined by criminal law.' Thus, the law recognizes the 'material concept of crime,' firmly established in Soviet tradition, but limits its scope to acts specified by the law as crimes. Thus, the present code accepts the principle of 'no crime and no punishment without law,' as it is generally accepted by the codes of the Western world. Technically it rejects the traditional Soviet concept of crime as 'every socially dangerous act' regardless of whether or not it is specified by law (analogy).

The code also provides that punishment of criminals can be imposed only by courts (art 3). This principle of formal legality, however, is questionable in view of the widespread practice in the USSR of prosecuting and penalizing 'socially dangerous' people outside of the courts (eg, by the KGB) for actions not specified in the criminal code. (An act of 5 November 1934 giving the NKVD punitive powers was not superseded by the newer legislation.)

Criminal responsibility is based on guilt (*vyna*), a term not hitherto known in Soviet criminal law, which takes the forms of intent and negligence. The formal requirement of guilt as the condition of criminal responsibility, however, has not abolished the traditional concept of the 'social danger' of the perpetrator as the basis for the treatment he/she receives. The code (art 50) provides that if the court finds the perpetrator 'no longer socially dangerous,' he/she should be relieved of criminal responsibility.

Punishment, according to article 22 of the code, not only constitutes retribution for the crime, but also aims at rehabilitating the criminal. It asserts that punishment is

not aimed at inflicting physical suffering or offending human dignity. This provision loses its credibility, however, in light of the actual punitive practices of the Soviet system, such as 'corrective-labor' camps and harsh prisons, fabricated charges, long and often repeated sentences, exile to remote (Siberian) parts of the USSR, so-called therapy in psychiatric prisons (applied mostly to political opponents of the regime), and the absence of any official denial of V. Lenin's statement that criminal law, as an instrument of coercion, 'ought not to abolish terror.' Capital punishment, though it is referred to as an exceptional measure (art 24), is called for in nine kinds of crimes against the state, in several kinds of crimes against socialist property, and in military crimes. Prison and correctional camps, however, remain the most frequently applied penalties.

A special part of the code (arts 56–308), in accordance with ideas of 'social danger,' puts 'crimes against the state' (26 forms) at the head of the list, followed by crimes 'against socialist property'; military crimes conclude the list.

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Yu. Starosolsky

Criminal procedure. In Kievan Rus' the rules of criminal procedure were included in the material law. The process had a public character, and, as a rule, the procedure was started by the injured party. For more serious crimes, however, public accusation was soon introduced. The trial, which was public and oral, was often preceded by a preliminary investigation.

The Lithuanian-Ruthenian period marked further development of the criminal process towards publicity; cases of official initiation of a criminal action became more frequent. Preliminary investigation was usually the basis for the trial. 'Doing justice' was mentioned as the task of the court action. The trial was public but the sentence was considered at a closed session. In certain criminal cases a procedure called 'scrutiny' was practiced; it was similar to the inquisition in Western Europe, though not as strict. Witnesses were interrogated at the site of the crime in the absence of the accused. The minutes of such inquiry served as the principal evidence on which the decision was based. In Galicia, then under Poland, the traditional court procedure was replaced (after 1434) by Polish laws.

During the period of the Hetman state, under Russian influence the procedure became more formalistic and

complicated, mainly because the judicial and administrative functions were united in the hands of the Cossack *starshyna*. The Zaporozhian Sich, however, retained a more liberal, democratic, and less-formalistic procedure. It was public as a principle; often the Cossacks themselves participated in the execution of punishments.

On the Ukrainian territories that came under Russian domination the procedural traditions of the *Lithuanian Statute were soon (1723) replaced by strict Russian laws. A typical inquisitorial practice was introduced, with the functions of investigation, accusation, and sentencing united in the hands of the same court organ and with torture used as a means of extracting evidence. The inquisitorial process was abolished in 1864; open and oral trial, as well as the jury, were introduced on the Western pattern. Soon, however, these liberal features were abolished (1887) or restricted.

In Western Ukraine, under Austria from the partition of Poland in 1772, criminal procedure underwent progressively modernizing reforms, which culminated in the Code of Criminal Procedure of 1873. The functions of accusation, trial, and sentencing were strictly separated, with a state attorney acting as the prosecuting agent; the trial was open, oral, direct, and aimed at establishing material truth; a jury gave verdicts in more serious criminal cases.

During Ukrainian independence (1917–20) no reforms of criminal procedure were undertaken: the rules of the former empires, Russia and Austria-Hungary, remained in effect, with necessary practical amendments.

In Western Ukraine, again under Polish domination (1919–39), the rules of criminal procedure of Austria and Russia were in effect until 1928, after which the new Polish Code of Criminal Procedure was enacted. It was based on a strict separation of the functions of accusation (in the hands of the prosecutor) and sentencing (by an independent court) and on an open and oral trial that sought to establish material truth. Trial by jury was in effect until it was abolished in 1938.

In the Ukrainian SSR the present criminal procedure is the result of 40 years of progressive development, which started when former tsarist Russian laws were declared void by the Communist government. The Decree on Courts was enacted in 1917 by the Council of People's Commissars of the Russian SFSR and made a mandatory model for Ukraine. Accordingly, the Ukrainian Decree on the People's Courts of 4 January 1918 and On the People's Courts and Revolutionary Tribunals of 14 February 1919 laid the foundation for the new court procedures. These decrees were followed by the codes of criminal procedure of 1922 and 1927. The code that is now in force was enacted by the Supreme Soviet of the Ukrainian SSR on 8 December 1961, in compliance with the Foundations of Criminal Procedure of the USSR and the Constituent Republics of 25 December 1958. Allegedly, the code is based on 'socialist democratic principles.' Some theoretically progressive and liberal provisions are in fact included in the code; they are in contrast, however, with the prevailing practice of the Soviet administration of criminal justice. Thus, the code (as well as the constitution) states that the court should be the only agency entrusted with the trial of criminal cases. Yet the power granted in 1934 to the 'special boards' of the NKVD (now MVD) to apply punitive measures to 'socially dangerous' persons has never been repealed; also, certain other agen-

cies (eg, the *comrades' courts) are given some punitive powers.

The code provides for an 'open court,' but most of the cases that are political in nature are being tried behind closed doors. The trial should be conducted in the Ukrainian language, but, in practice, the Russian language is used more often. The accused is guaranteed the right to counsel, but not during the preliminary investigation, when he/she is interrogated by organs of the militia, state security, and other agencies, and when, as practice shows, most 'confessions' are obtained. The Western idea that a person is presumed innocent until proven guilty is foreign to the code: it is regarded as an 'obsolete dogma of bourgeois law.' Neither the institution of habeas corpus nor any other legal measure for obtaining relief from illegal detention is provided by the code. The prosecutor, who represents Party policy in court, is not only the sole master of the preliminary investigation, but is, in fact, granted a dominant role during the trial. He/she orders the preliminary arrest and can extend it up to nine months. The code allows appeals to a higher court against the decisions of a lower court.

Yu. Starosolsky

Criminal Procedure Code of the Ukrainian SSR (*Kryminalno-protsesualnyi kodeks URSR*). Systematic source of the laws of criminal procedure in Soviet Ukraine. The first criminal procedure code was enacted by the All-Ukrainian Central Executive Committee on 13 September 1922 (effective 20 September 1922); a revised code became effective on 15 September 1927, reflecting the all-Union Foundations of Criminal Procedure of 31 October 1924. The present code was enacted by the Supreme Soviet of the Ukrainian SSR on 28 December 1960 (effective 1 April 1961), with later amendments. According to the provisions of the Constitution of the USSR, the Criminal Procedure Code of the Ukrainian SSR was based on the Foundations of Criminal Procedure of the USSR and Its Constituent Republics, enacted by the Supreme Soviet of the USSR on 25 December 1958. The code (with amendments) consists of 8 sections, 36 chapters, and 447 articles. Section 1 contains general provisions, such as the objective of the procedure, jurisdiction, rights and duties of the participants in the procedure (accused, defenders, prosecutors, plaintiffs and their representatives, etc), principles of criminal trial (administration of justice only by court, open court, independence of judges, evidence and its evaluation, etc); section 2 deals with preliminary investigation; section 3, with trial before a court of the first instance; section 4, with procedure before courts of appeal and cassation; section 5, with execution of decisions; section 6, with application of compulsory medical measures; section 7, with special procedure in cases of hooliganism; section 8, with procedure against juvenile delinquents.

Yu. Starosolsky

Croatia (*Hrvatska*). Country in the northwestern part of the Balkan Peninsula, which in 1946 became one of the constituent republics of the Socialist Federal Republic of Yugoslavia. Its area is 56,500 sq km, and its 1976 population was 4,500,000. Most of Croatia's population consists of Croats (80 percent); the remainder are Serbs (14 percent), Slovenes, Italians, Hungarians, and others. There are about 10,000 Ukrainians in Croatia, constituting 0.2 percent of its population. The Croatian population

in Yugoslavia is 4,400,000, and the total number of Croats in the world is 6,000,000, including émigrés in the United States, Canada, South America, Australia, Austria, and Hungary. The capital city of Croatia is Zagreb.

History. Since the 6th–7th century AD Croatia has been settled by Slavic tribes – the ancestors of the Croats and Serbs – which, according to some sources, migrated there from present-day southern Poland and western Ukraine between the Buh and the Dniester. In the 8th–9th century the Croats were conquered by the Franks, but in the 9th century they formed a separate principality and in 925 set up a kingdom under the rule of King Tomislav. The Croats adopted Christianity and the Latin alphabet from Rome and thus set themselves clearly apart from the Serbs, who shared the same Serbo-Croatian language but embraced Byzantine Christianity and used the Cyrillic alphabet. From 1102 to 1526 Croatia maintained a personal union with Hungary, in which it preserved its autonomy and a separate diet while recognizing the rule of Hungarian kings. The coastal part of Croatia (Dalmatia) was usually ruled by Venice. In the 16th–17th century the Ottoman Empire controlled most of Croatia, while the rest remained under the rule of the Hapsburgs. During the Hungarian rebellion against Austria (1848–9) the Croats took the Austrian side and declared their autonomy. In 1867 Croatia was again united with Hungary, which began to Magyarize the Croats. The national-cultural renaissance of Croatia began in the 19th century in the framework of the Illyrian movement, which advocated the unity of the southern Slavs. On 29 October 1918 the popular assembly in Zagreb declared Croatia's independence, and eventually Croatia joined the Serbian-Croatian-Slovenian Kingdom, which in 1929 was renamed Yugoslavia.

Croatia preserved its autonomy within the framework of the Yugoslavian state. In 1941–5 the Independent Croatian State under the leadership of A. Pavelić and the Ustaša party allied itself with Germany and Italy. In 1943–5 Croatia was the battleground of fierce fighting between the Serbs and the Croats, the Communists and the anti-Communists. With the support of the USSR and the Allies J. Broz-Tito, the partisan leader, defeated the occupation forces of the Axis powers and their Croatian allies. Croatia was again made a part of a federal Yugoslavia, ruled by a Communist regime.

Ukrainian-Croatian relations. Since the countries are not adjacent, relations between Ukraine and Croatia have been minimal and restricted for the most part to cultural ties. At the beginning of the 17th century the poet F. Gundulić in his *Osman* praised the courage of the Cossacks led by P. Sahaidachny in the Battle of Khotyn. The famous Russophile and Pan-Slavist J. Križanić (1613–83) left an account of his travels from Lviv to Moscow through Nizhen and advocated the union of Ukraine and Russia in his 'Speech to the Cherkasy [Ukrainians].' The Uniate missionary M. *Terletsky, who later became the bishop of Kholm, was active for a brief period among the Orthodox believers in Croatia. In the period of romanticism and national revival the Croats were fascinated by Cossack themes in literature: N. Gogol and the Polish writers of the Ukrainian school were translated into Croatian. The Croats also took an interest in Ukrainian literature written in the vernacular. A. Šenoa and A. Harambašić (*Pjesničke pripovijesti*, 1889) translated T. Shevchenko, Harambašić and V. Laboš translated Marko

Vovchok, and S. Sušnik and N. Andrić translated Yu. Fedkovych. V. Kovačević and Č. Bragal (Works on Shevchenko) wrote about Ukrainian literature, while F. Rački wrote on Ukrainian folklore. The noted Croatian music specialist F. Kuhač wrote a favorable review of M. Lysenko's collection in 1875. In the 20th century V. Žganec arranged Bačka-Ruthenian folk songs, which were published in his *Pjesme jugoslavenskih Rusina* (Songs of the Yugoslav Ruthenians, 1946). M. Krleža wrote the play *Galicija* (Galicia), dealing with the First World War. The historian I. Esih translated the epic **Slovo o polku Ihorevi* and wrote an article on the Lviv society *Prosvita. Some Croatian scholars were full members of the Shevchenko Scientific Society; for example, the philologists V. *Jagić, T. Maretić, and M. Rešetar; the historian of culture D. Šurmin; the mathematician V. Varičak; and the paleontologist D. Gorjanović-Kramberger.

There were some ties between the Ukrainians and Croats in Vienna and Budapest, mostly among students. Greek Catholic priests were sent from Transcarpathia, and in the 20th century from Galicia as well, to minister to the spiritual needs of Ukrainian settlers in Croatia and of Croatian Greek Catholics. Two of these priests, H. Palkovych and Yu. Drohobetsky, later served as bishops. In 1919 the government of the Western Ukrainian National Republic established a diplomatic mission in Zagreb. After 1920 a small group of political émigrés from Ukraine tried to popularize the idea of Ukrainian independence and Ukrainian culture among the Croats. After the Second World War some Ukrainian and Croatian political leaders abroad maintained ties with each other, particularly through the Anti-Bolshevik Bloc of Nations.

Because of cooling relations between the Soviet Union and Yugoslavia after 1948, the cultural ties between Soviet Ukraine and Croatia became insignificant. Since 1966 lecturers from Ukraine have taught courses in the Ukrainian language at the chair of Russian philology at Zagreb University. A Koval and A. Menac collaborated in compiling a Ukrainian-Serbo-Croatian and Serbo-Croatian-Ukrainian dictionary. The Ukrainian SSR has participated in fairs and industrial exhibitions in Zagreb. Kiev and Zagreb universities have maintained an exchange program. In 1979 Days of Ukrainian Culture were held in Croatia, and in 1980 Days of Croatian Culture were held in Ukraine; these featured theatrical performances, art exhibits, films, and concerts. In Soviet Ukraine the works of I. Andrić, M. Krleža, V. Deželić, and others have been translated into Ukrainian, while in Croatia those of I. Franko, V. Stefanyk, U. Samchuk, O. Honchar, and others have been translated into Croatian.

Ukrainians in Croatia. Ukrainians from Transcarpathia and *Bačka began to settle in the western part of *Srem as early as the end of the 18th century. In the 19th century individual Ukrainians from Galicia lived in Zagreb and other cities of Croatia. After 1945 some Ukrainians from *Bosnia settled in Croatia. Ukrainian communities and Greek Catholic parishes can be found in the following towns and villages: Petrovci, Mikloševci, Vukovar, Osijek, Slavonski Brod, Kanjiza, Sibirj, Lipovljani, and Rajevo Selo. They belong to the Bosnian-Slavonian vicariate of the *Križevci eparchy. There are almost 8,000 Greek Catholic Croats; they are under the same church jurisdiction as the Ukrainian Catholics. In the interwar period young people from Galicia studied in Zagreb. The Prosvita society and the student organizations Proboiem and

Dnipro were also active there. The newspaper **Dumka* was published. During the Ustaša period a Ukrainian delegation headed by V. Voitanivsky and possessing quasiconsular status was established on the basis of an agreement between the Melnyk faction of the OUN and the government of A. Pavelić. The Ukrainian Legion, consisting of Ukrainian settlers and immigrants, was organized within the Croatian army and was to be sent to the Soviet front. But on German orders it was used to fight Tito's partisans in Bosnia and Serbian Chetniks. Because of this the leaders and soldiers of the legion as well as the Ukrainian group in Croatia suffered severe reprisals from the Communist regime after 1944: Ukrainian organizations were disbanded, and many Ukrainian activists were executed or imprisoned, while some fled to the West. Only at the end of the 1960s were the Ukrainians in Croatia allowed to set up their own organizations. In 1968 the **Union of Ruthenians and Ukrainians of Croatia* was formed. The journal *Nova dumka* has been published in Vukovar since 1971. Art and drama groups have resumed their activities in the villages and towns.

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Crop cultivation. Basic branch of agriculture, producing grain crops, industrial crops, feed crops, and vegetable-melon crops. Crop growing provides food for the population, raw materials for the food industry and light industry, and feed for farm animals. Cultivated crops account for about 65 percent of gross agricultural production and for 88 percent of gross plant production in Ukraine. For the history and present state of crop cultivation see **Agriculture*.

In 1950 arable land, which is the basis of crop cultivation, amounted to 34,512,000 ha, or 57 percent of the land area of the Ukrainian SSR. At that time 33,512,000 ha or 97.5 percent of the arable land, was under seed. Until 1913, because of the prevalence of the three-field system, about 80 percent of the arable land in central and eastern Ukraine and in the Kuban was under seed, while in Western Ukraine, where crop rotation was widely practiced, almost 95 percent was under seed. Within the present boundaries of the Ukrainian SSR the land under seed amounted to 27,952,000 ha (81 percent of the arable land) up to 1940, to 33,336,000 ha (97 percent) in 1940, and to 34,462,000 ha (close to 100 percent) in 1964 as a result of N. Khrushchev's agrarian policy.

Even greater changes took place in the structure of agriculture in Ukraine: feed crops increased rapidly; industrial crops and potatoes also increased, although not as rapidly, while grain crops decreased. Among grain crops, land planted with the most valuable crops, such as winter wheat and feed corn, has increased at the expense of land planted with low-yield grains, such as rye, barley, and oats. The changes in the structure of crop cultivation are presented in table 1. Since the second half of the 1930s

TABLE 1
Types of crops in Ukraine (in percentages)

	1913	1940	1950	1960	1969	1980
Grain crops	88.4	68.2	65.4	40.9	47.9	49.1
winter wheat	11.0	20.2	17.6	11.0	21.0	23.8
corn	3.1	5.0	9.0	9.1	8.0	4.5
spring barley	20.8	12.7	9.0	7.2	7.1	9.8
Industrial crops	3.2	8.6	9.4	10.7	12.0	12.1
sugar beets	2.0	2.6	2.7	4.3	5.1	5.3
sunflowers	0.3	2.3	2.9	4.5	5.1	5.0
Potatoes, vegetables, melons	5.0	9.0	8.1	8.4	7.8	7.0
Feed crops	3.4	14.2	17.1	40.0	32.3	31.8

and particularly since 1950, great efforts have been made in Ukraine to restructure crop cultivation and especially to increase productivity. **Agricultural technology*, **selection*, *experiment stations*, as well as **agricultural education* and **agricultural periodicals*, have contributed to the development of crop cultivation.

**Crop rotation* is fully applied in crop cultivation in Ukraine. Land-amelioration projects are being carried out: by 1980, 2,014,000 ha were under **irrigation* (only 934,000 ha were irrigated in 1970), and 2,539,000 ha had been drained (1,594,000 ha in 1970) (see **Drainage of land*). **Soil erosion* is being halted. Sowing and agricultural technology have improved, and a number of new plant varieties and hybrids have been bred. Eighty-five to 95 percent of agricultural crops are grown from quality seed. Chemical means are used to control pests, plant diseases, and weeds. Mineral fertilizer has been the most important factor in increasing crop yields. The use of fertilizers has increased from 163.6 kg/ha in 1965 to 486.1 kg/ha in 1980 (including 262.0 kg of nitrogen fertilizer, 132.1 kg of phosphate fertilizer, 18.5 kg of phosphorus powder, and 73.1 kg of potassium fertilizer). As a result of these efforts the productivity and the gross harvest of agricultural crops have increased, as is evident in tables 2 and 3.

TABLE 2
Productivity (in centners/ha)

Crop	1913	Annual average		
		1961-5	1966-70	1976-80
Grain crops	9.4	17.5	21.4	26.1
winter wheat	11.8	18.4	23.6	30.1
corn	10.2	24	27.6	29
Sugar beets	167	199	266	300
Sunflowers	9.3	13.8	16.4	14.4
Potatoes	79	88	100	120

TABLE 3
Gross harvest (in thousands of tonnes)

Crop	1913	Annual average	
		1961-5	1976-80
Grain crops	23,157	29,348	43,151
winter wheat	3,645	11,777	21,908
corn	870	8,034	23,766
Sugar beets	9,337	34,130	53,891
Sunflowers	71	2,287	2,422
Potatoes	8,546	18,446	20,541

Agricultural productivity in Ukraine is higher than in the USSR as a whole or in the Russian SFSR. Although in 1976–80 Ukraine accounted for only 16 percent of the land under seed in the USSR, it produced 24.9 percent of the grain crops (including 21.7 percent of all wheat, 42.8 percent of all corn), 59 percent of the sugar beets, 48.9 percent of the sunflowers, and 30 percent of the potatoes harvested in the USSR. In wheat production Ukraine is second in Europe (after the Russian SFSR) and fifth in the world, and in sugar-beet production it is first in the world. (For a bibliography see *Agriculture.)

V. Kubijovyč

Crop rotation. Intensive form of agriculture consisting of the scientifically planned rotation of crops over several years on the same tract of land. Changes of crop are accompanied by suitable tillage and the use of fertilizer. The purpose of crop rotation is to improve systematically the yield rate, that is, to obtain the highest output per unit of land at the lowest expenditure of labor and capital.

Crop rotation has been practiced in Europe since the 17th century. In the 19th century it was prevalent in Western and Central Europe. Prior to 1914 the system was practiced on Ukrainian territories only in Western Ukraine. It spread there at the same time as the cultivation of potatoes, feed crops, and sugar beets. At the time Right-Bank Ukraine made only a start at conversion from the three-field system to crop rotation. Now the crop-rotation system is used throughout Ukrainian territories. One or more crop rotations are practiced, depending on natural conditions, such as the soil and climate, and on economic conditions. Crop rotation is classified according to its purpose into field rotation and special rotation (near the farm, melon field, soil conservation, etc). In Ukraine the seven-to-nine-time field-rotation type is most prevalent. Mainly crops of the hoe-cultivation variety form part of this type of rotation. In the steppes the field-rotation system alternates the planting of grain crops with hoe crops or grain crops with twice-hoed crops; therefore the grain yields are very high. Eighty-four percent of the steppe land under field rotation is under grain crops, while feed crops cover 12 percent and soil-conservation crops cover 2.3 percent. In the forest-steppe belt, grain is usually rotated with sugar beets and they cover 85.5 percent of the land under crop rotation; feed crops cover 7.5 percent; soil-conservation crops, 3.2 percent; pasture crops, 1.2 percent; garden crops, 1.1 percent; and other crops, 1.5 percent. In the forest belt, grain is usually rotated with potatoes or with flax (in the latter case, the grain is rye and is rotated with potatoes), and lupine. Such crops cover 85.5 percent of the land under crop rotation in the forest belt; 5.9 percent is devoted to feed crops, 1.8 percent to pasture crops, 1.5 percent to soil-conservation crops, 0.8 percent to garden crops, and 1.5 percent to other crops. In the Carpathian Mountains various types of crop rotation are practiced, depending on the soil, the elevation, and the steepness of the slopes.

Crow (*Corvus*; Ukrainian: *vorona* or *gava*). Bird of the family Corvidae that is very common in Ukraine. It grows up to 50 cm in length. Two species are seen in Ukraine: the hooded crow (*C. c. cornix*) and, in the western regions, the carrion crow (*C. corone*).

Crown. Monetary unit of certain European states, in particular of Austria-Hungary (from 1892), where it equalled 100 hellers, and subsequently of Austria (*Krone*) and Hungary (*korona*), until 1925, and of Czechoslovakia, where the *koruna* is still used today.

Crown land. Administrative-territorial unit of the Austro-Hungarian Empire, determined by historical rather than ethnic considerations. A crown land enjoyed internal autonomy and had its own appointed and elected political-administrative agencies: a vicegerent, a diet, and an executive. The Ukrainian lands under Austria were part of the Kingdom of Galicia and Lodomeria from 1774 to 1849 and then of the Crown Land of Galicia or the new crown land – the Duchy of Bukovyna. Galicia included both Ukrainian and Polish ethnic territories, while Bukovyna included both Ukrainian and Rumanian ethnic territories. For this reason the Ukrainians of Galicia demanded as early as 1848 that the crown land be divided into separate Ukrainian and Polish lands and that a separate crown land consisting of the Ukrainian part of Galicia, Bukovyna, and Transcarpathia be established. Under Polish influence the Austrian government refused to implement this plan. Only in 1918 did the Austrian government, in a supplement to the Peace Treaty of Brest-Litovsk, promise the Ukrainian National Republic to create a separate crown land consisting of Ukrainian Galicia and Bukovyna, but it soon annulled this treaty.

Crucian carp (*Carassius*; Ukrainian: *karas*). Genus of freshwater commercial fish of the family Cyprinidae. It attains a length of up to 50 cm and a weight of up to 2 kg, but the usual weight when caught is 0.2–0.5 kg. The fish lives mostly in stagnant waters and ponds. Two species of the Crucian carp are common in Ukraine: the golden crucian carp (*C. carassius*) and the silver crucian carp (*C. auratus gibelio*).

Csopey, László [Čopej, Vasył'], b 1 October 1856, d 23 June 1934. Ukrainian Transcarpathian educator who taught in Budapest. Csopey compiled textbooks for Transcarpathian schools, as well as *Rusko-madiarskyi slovar* (Ukrainian-Hungarian Dictionary, 1883), which included many local words. He also published a study on Hungarianisms in Ukrainian (*Magyar szók a Rutén nyelvben* [Magyar Words in the Ruthenian Language, 1881]).

Cubism. Artistic movement that regarded painting not as a depiction of nature, but as a free play of forms subject to loosely treated laws of geometry. Cubism reduced all forms to their primary state – sphere, cone, cylinder, and cube – and at the same time introduced new materials into art, often combinations of paint, wood, metal, glass, wire, and so on.

M. *Boichuk and his school were closely related to the cubist movement as early as the mid-1910s. A. *Archi-penko is considered to be the first cubist sculptor in world art. The following Ukrainian artists made use of the innovations introduced by cubism: V. Yermilov, V. Meller, O. Bohomazov, M. Andriienko, O. Hryshchenko, and P. Kovzhun. They often combined the cubist style with *constructivism.

Cucumber (*Cucumis sativus*; Ukrainian: *ohirok*). Annual garden plant of the gourd family (Cucurbitaceae). Valued

for its pleasant taste and vitamin content, the cucumber may be consumed fresh or pickled. In Ukraine 22 percent of vegetable cropland is devoted to the cucumber, which ranks third behind cabbage and tomatoes in seeded area. Cucumbers are grown mostly near large cities. The most common varieties in Ukraine are the Nizhen 12 (80 percent of the area seeded to cucumbers), Nizhen Local, Crimean, Don 175, and the fast-ripening Success 221, Early Ukrainian, First Satellite, and Rocket.

Cultural Association of Ukrainian Workers (Kulturna spilka ukrainskykh trudiashchykh or ksut). Civic cultural and educational organization of the Ukrainian minority in Czechoslovakia, founded in 1951 to replace the *Ukrainian People's Council of the Prešov Region and called until 1954 the Union of Ukrainian Workers. The association, whose head office is in Prešov, operates only in eastern Slovakia and does not serve the Ukrainians scattered throughout Bohemia. ksut is controlled by the Communist party and is a member of the National Front. Its network includes five district organizations, one city (Košice) organization, and over 260 local branches at schools, enterprises, or villages. Its membership was about 20,000 in 1976. ksut conducts artistic and educational activities on a mass scale and sponsors about 190 amateur cultural circles. It holds public lectures, annual song and dance festivals in Svydnyk, choir festivals in Kamienka, and drama and recitation festivals in Medzilaborce. The *Ukrainian National Theater, the *Duklia Ukrainian Folk Ensemble (song and dance), and the Ukrainian section of the Slovak Writers' Union closely co-operate with the association. ksut publishes the weekly newspaper **Nove zhyttia*, the monthly magazine **Druzhno vpered*, the bimonthly journal **Duklia*, and *Naukovi zapysky* (Scholarly Papers, 9 vols by 1982). Two political purges (1954, 1968–9) to root out 'bourgeois nationalists' have greatly affected the association. The following individuals have served as presidents of ksut: P. Babei, V. Kapishovsky, V. Kopchak, I. Prokipchak, and F. Kovach.

V. Markus

Cultural exchange. Cultural exchange between the Ukrainian SSR and other countries was first co-ordinated in Moscow by the Foreign Aid Commission of the Central Executive Committee of the USSR. The commission organized tours, exhibits, book exchanges, photo services, propaganda literature, and so on. In 1925 it was replaced by the All-Union Society for Cultural Relations Abroad. A year later a branch of the society was set up in Kharkiv under the name All-Ukrainian Society for Cultural Relations Abroad. It had seven sections: education, industry, agriculture, literature and art, foreign-language study, medicine, and student exchanges. The society also had branches in Kiev and Odessa. It published and sent abroad *Khronika v URSR* (Events in the Ukrainian SSR) and other materials in various languages. In 1930 the All-Ukrainian Society had 147 correspondents. Until 1933 Ukrainian writers, artists, film directors, scientists, and musicians traveled abroad (eg, the Dumka Choir went to France in 1929). In 1930 the International Congress of Revolutionary Writers took place in Kharkiv and was attended by A. Koestler, L. Aragon, E. Triolet, and others. With the suppression of Ukrainian culture in

Ukraine in 1933, contacts with foreign countries almost ceased.

Cultural exchange revived briefly in 1945–6 when the USSR was formally an ally of the United States and other Western countries. The Ukrainian Society for Cultural Relations Abroad resumed exchanging books: in 1945 it sent 860 books abroad (compared to 7,245 in 1930) and received 1,796; in 1946 it sent out 1,060 and received 9,669. When this exchange was resumed after the Cold War, the number of books continued to be modest (1,200 in 1966). The number increased later, however. The libraries of the Ukrainian SSR are also involved in exchanges with foreign libraries (115 in 1965). In 1964 the Ukrknyhoeksport book export firm was set up, and in 1974 it sold books in 90 foreign countries.

In 1958 the All-Union Society for Cultural Relations Abroad became the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries. The Ukrainian society was renamed the Ukrainian Society for Friendship and Cultural Relations with Foreign Countries. At first the Ukrainian society embraced 6 friendship societies in the Ukrainian SSR, which had exchanges only with countries of the Soviet bloc. In 1973 there were 14 societies, 4 of which had exchanges with non-Communist countries – Canada, France, Italy, and Austria. The Ukrainian society created 13 sections: social, pedagogical, medical, scientific, agricultural, architectural, legal, cinematographic, artistic, dramatic, musical, literary, and children's art. Later (1965–9) a war veteran's section, a women's section, and an Esperanto commission were added. In 1973 the Ukrainian society had branches in Donetsk, Transcarpathia, Zaporizhia, Lviv, Crimea, Odessa, Kharkiv, and Kherson oblasts. Together with the Writers' Union of Ukraine the society has published the periodical **Vsesvit* since 1958; a bulletin, *Po Sovetskoï Ukraine*, since 1968; and *Informatsiyni lyst*. The society functions nominally under the supervision of the Foreign Affairs Commission of the Supreme Soviet of the Ukrainian SSR, but is in fact controlled by the Union of Soviet Friendship Societies in Moscow.

The Ukrainian society co-ordinates cultural exchanges between various cities and oblasts of Ukraine and corresponding entities abroad and sends out and receives literature, films, exhibits, records, and so on. It welcomes delegations (in co-operation with Intourist), usually from Communist countries; in 1959–60, for example, only 326 of the 1,600 delegations received came from non-Communist countries. Together with the Academy of Sciences of the Ukrainian SSR, the society organizes scientific tours abroad. In 1965 the society had contacts with 112 countries.

Since the end of the 1950s foreign-relations departments have existed in the Ministry of Education, the Ministry of Higher and Secondary Specialized Education, the Ministry of Culture, the Academy of Sciences of the Ukrainian SSR, the Republican Council of Trade Unions, and other cultural institutions. Schools of higher education established relations with similar foreign institutions only in 1965; two years later they had relations with 35 foreign institutions. In 1967–8 over 4,500 foreigners from outside the USSR (2,072 from Communist countries) studied in the Ukrainian SSR.

Since the end of the 1960s the *Znannia society has participated in cultural exchange and organized exchanges of lecturers. The Composers' Union of the Ukrainian SSR co-operates with the Ukrainian society in

organizing concerts for foreign musicians in Ukraine. Certain museums in Kiev have direct contacts with museums abroad, for example, in London, Venice, and Plovdiv, Bulgaria. Tours of Ukrainian performers abroad (eg, the Verovka State Choir, P. Virsky's State Dance Ensemble, individual singers, musicians, and drama groups) are arranged by the Ministry of Culture of the Ukrainian SSR.

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B. Struminsky

Cumans (also known as Kipchaks in the East, Kuns or Comani in the West, and Polovtsi in Ukraine). Turkic nomadic tribes racially related to the *Pechenegs. At the turn of the 10th century the Cumans inhabited the southern part of Central Asia as far east as the upper Irtysh River. After forcing out the *Torks, the Cumans migrated in the mid-11th century through the Black Sea steppes as far as the lower Danube River. In Eastern sources this territory was known as Dasht-i-Kipchak (the Cuman Steppe), while in Rus' sources only its western part was called the Land of the Polovtsi. The western Cuman tribes were in constant contact with Rus', Byzantium, Hungary, and Bulgaria.

According to the chronicles, the first encounter between Rus' and the Cumans took place in 1055 and resulted in a peace agreement. In 1061, however, the Cumans invaded the Pereiaslav principality and devastated it. In 1068, at the Alta River the Cumans crushed the combined forces of the three sons of Yaroslav the Wise – Iziaslav, Sviatoslav, and Vsevolod. From then on the Cumans repeatedly invaded Ukraine, devastated the land, and took captives whom they either kept as slaves or sold at slave markets in the south. The principalities of Pereiaslav, Novhorod-Siverskyi, and Chernihiv were the most exposed regions. The Cumans inflicted the gravest losses on Ukraine at the end of the 11th century under the leadership of Khan *Boniak, who was represented as a sorcerer in the Rus' folklore of the time. The divided Ukrainian princes could not organize a common defense against the invader. Some of them, for example, Oleh Sviatoslavych of Chernihiv, even sought aid from the Cumans in their internal squabbles. Only *Volodymyr Monomakh, who at first ruled Pereiaslav and then Kiev, began to organize a common Rus' coalition against the Cumans. As a result of an agreement reached at the *Dolobskoe council of princes, several joint campaigns into the Cuman steppes took place, in 1103, 1109, and 1111. The nomads were defeated and pushed back to the Volga and Subcaucasia. After the death of Monomakh's son Mstyslav (1132), who had successfully continued the policies of his father, the Cumans again became a threat to the Rus' principalities, although not as severe a threat as before. The Cuman encampments again moved up to the borders of the principalities, and Cuman incursions reached a peak in the 1180s under the leadership of Khan *Konchak. The Ukrainian princes responded with joint campaigns in 1184–94. Although the separate action of Prince Ihor Sviatoslavych in 1185, which is described in the epic

**Slovo o polku Ihorevi*, was a setback, the general outcome of the campaigns was favorable to the princes. Prince Roman Mstyslavych scored decisive victories over the Cumans in 1202 and 1204, which permitted Ukrainian colonization to expand about 100 km southward.

During the century and a half that the Cumans harassed Ukraine they did not form a state or even a common alliance of tribes. The basic unit of their society was the family, which consisted of blood relatives. Related families formed clans, which lived together in movable settlements called 'Cuman towers' by Rus' chroniclers. The tribes were larger social units that were led by khans. Each tribe had its own name, and their names – Tokso-bychi, Burchevychi, Yeltunovychi, Yetebychi, etc – are often mentioned in the Ukrainian chronicles. The various tribes were also distinguished by the territory they controlled. Thus, the seashore Cumans lived in the steppes between the mouths of the Dnieper and the Dniester; the coastal Cumans, on the coast of the Sea of Azov; the Dnieper Cumans, on both banks of the bend in the Dnieper Valley; and the Don Cumans, in the Don Valley.

Animal husbandry was the main occupation of the Cumans. They raised horses, sheep, goats, camels, and cattle. In summer they moved north with their herds; in winter, south. A few of the Cumans also engaged in farming and trading and led a semisettled life. The main exports of the Cumans were animals, particularly horses, and animal products. The Cumans also played the role of middlemen in the trade between Byzantium and the East, which passed through the Cuman-controlled ports of Surozh, Oziv, and Saksyn. Several land routes between Europe and the Near East ran through Cuman territories: the Zaloznyi Kiev-Azov route, the Solianyï Kiev-Crimea route, and the Greek route. Cuman towns – Sharukan, Suhrov, and Balin – appeared in the Donets Basin; they were inhabited, however, by other peoples besides the Cumans. Crafts were poorly developed among the Cumans and served only daily needs. Primitive stone figures called *stone babas, which are found throughout southern Ukraine, were closely connected with the Cuman religious cult of shamanism. Like other Turkic tribes, the Cumans tolerated all religions; hence, Islam and Christianity spread quickly among them. As a result of their proximity to the Rus' principalities, the Cuman khans and prominent families began to Slavicize their names, for example, Yaroslav Tomzakovych, Hlib Tyrievych, Yurii Konchakovych, and Danylo Kobiakovych. Ukrainian princely families were often connected by marriage with Cuman khans, and this tended to dampen political conflicts. Sometimes the princes and khans waged joint campaigns; for example, in 1221 they attacked the trading town of Sudak on the Black Sea, which was held by the Seljuk Turks and which interfered with Rus'-Cuman trade.

Mongol forces led by the warlords Subutai and Jebe crossed the Caucasus in pursuit of Muhammad II, the shah of Khorezm, and defeated the Cumans in Subcaucasia in 1220. The Cuman khans Danylo Kobiakovych and Yurii Konchakovych fell in battle, while the others, led by *Kotian (Mstyslav the Daring's father-in-law), obtained aid from the Rus' princes. The Rus'-Cuman forces were defeated, however, by the Mongols at the Kalka River in 1223. During the second Mongol invasion of Eastern Europe in 1237 the Cumans were defeated again. Most of them surrendered to the Mongols, while the others

followed Khan Kotian to Hungary and Bulgaria, where they mingled with the local population. The Mongols became masters of the steppes of Ukraine. Although the Cumans were crushed, their cultural heritage passed on to the Mongols. The Mongol upper circles, being a minority, adopted from the Cumans much of their language, traits, and customs, and the two peoples finally became assimilated through intermarriage. In the second half of the 13th and the first half of the 14th century the Cumans, together with the Mongols, adopted Islam.

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M. Zhdan

Curator. Person appointed as a guardian of a certain field of activity. In tsarist Russia and in Poland supervisors of school districts were known as curators. In tsarist-ruled Ukraine there were three such districts – the Kiev, Kharkiv, and Odessa districts – each encompassing more than one gubernia. In the 1920s and 1930s Western Ukraine under Poland had two school districts – Lviv and Volhynia.

Curial electoral system. In the curial electoral system the electorate is divided into groups (curiae) according to socioeconomic status, education, profession, or national-religious affiliation. Usually the purpose of this system is to restrict electoral power to certain strata of the population. In Austria-Hungary the deputies to the provincial *diets of Galicia and Bukovyna and to the Hungarian parliament (and the Austrian house of representatives until 1907), as well as officials to local governing bodies, were elected by the curial system. The Ukrainian citizens of Austria-Hungary were treated unfairly under this system, and they demanded that a national curia be introduced. A national curia was established only in Bukovyna in 1911. In the Russian Empire representatives to municipal bodies and, from 1905, to the State Duma were elected by the curial system. Elections to the political-administrative bodies of the Ukrainian sssr until 1936 were also curial in nature (see *Elections). According to the electoral law of the Western Ukrainian National Republic, adopted on 14 April 1919, national curiae (Ukrainian, Polish, Jewish, and German) were to elect representatives to the diet. In this way the national minorities were to be guaranteed fair representation.

V. Markus

Curitiba. City in Brazil, capital of the southern state of Paraná. Its population in 1980 was over one million, including 13,750 Ukrainians. Ukrainian cultural and social life in Curitiba dates back to 1902, when a Ukrainian

Catholic parish and Prosvita society were established. Today the Agricultural Educational Union (est 1922) and the *Society of Friends of Ukrainian Culture (est 1947) are still active. In 1972 Curitiba became the seat of the St. John Ukrainian Catholic eparchy. There are two Ukrainian Catholic parishes and eight churches as well as a major seminary in the city. The Ukrainian Orthodox church was organized there in 1930 and has two parishes and two churches. A Ukrainian Baptist congregation was organized in 1950 and has its own church.

Currency and coins. State-controlled medium of exchange and a measure of value as well as a means of paying for services. Before 1917 Russian imperial currency was in use in Russian-ruled Ukraine. After S. Witte's reforms of 1899 this currency consisted of gold, and its basic unit was the *ruble (*karbovanets* in Ukrainian), which contained 0.7742 g of pure gold. In Western Ukraine under Austria-Hungary the monetary unit from 1892 was the Austrian krone, which contained 0.38875 g of pure gold. In the period of Ukrainian independence in 1917–20 Ukrainian money was issued (see below). In the Soviet period the Russian ruble has again been the basic monetary unit in Ukraine. Because of the excessive printing of bank notes at the beginning of the 1920s the Soviet ruble became almost valueless: at its lowest point 1 gold ruble was worth 5,457,000,000 Soviet rubles (*sovznaki*).

The monetary reform of 1922–4 introduced a new unit – the *chervonets*, which was based on gold (equivalent to 7.74234 grams). Until 1924 two currencies were used – *sovznaki* and *chervontsi*. Then the *sovznaki* were abolished, and a new currency was finally adopted, with 1 *chervonets* being worth 10 new rubles. Bank notes of 10 rubles and up, state treasury notes of 1, 3, and 5 rubles, and petty silver and copper coins were issued. Contrary to what most Soviet economic writings assert, the implementation of the first three five-year plans brought about inflation; it was concealed, however, by state-set prices and foreign-exchange rates. The Second World War led to an overt inflation. In December 1947 the currency was revalued, 1 unit of the new currency being worth 10 units of the old. Money that had been deposited in savings accounts or tied up in state loans was exchanged at various rates, from a 1:1 rate for deposits up to 3,000 rubles to a 5:1 rate for certain issues of government bonds. The peasants, who had saved up sizable sums of money during the war, were hardest hit by this reform. On 28 February 1950 a new monetary reform affected only the international exchange rate of the ruble. Until then the value of the ruble was defined by the American dollar and stood at 5.30 rubles per dollar. The reform tied the ruble to the gold standard and raised the gold content of the ruble from 0.16767 to 0.222168 g, which was equivalent to 25 American cents. This change in the ruble's exchange rate affected the Soviet bloc countries in Europe in a mainly negative way. The last monetary reform in the Soviet Union took place on 1 January 1961. The gold content of the new ruble was raised to 0.987412 g, and the new ruble was exchanged for 10 old ones. In 1973 a ruble was worth 1.33 American dollars.

Coins in Ukraine. The oldest coins found in eastern Ukraine are those of the Hellenic colonies on the northern coast of the Black Sea such as Tyras, Olbia, Chersonese Taurica, and Panticapeum and the coins of the Bosporan

Kingdom. Coins of cities in Asia Minor and on the western coast of the Black Sea have also been found. The coins date from the 6th century BC to the 4th century AD. Except for the coins of cities along the coast of Asia Minor from the period of the Pontic king Mithradates VI Eupator, such coins are rarely found, and when they are, it is usually near the coast of the Black Sea.

In contrast, Roman silver coins – the denarii of the second half of the 1st century AD and particularly of the 2nd century – have been found in great numbers throughout Ukraine, particularly along the Dnieper and the Dniester rivers. Over 1,000 discoveries of hoards or individual coins on Ukrainian territories have been registered. Altogether, close to 30,000 examples of coins have been reported, but this is only a small part of what has been found. The denarii were in circulation there during the 2nd–5th century. Discoveries of later Roman coins of the 3rd–5th century in eastern Ukraine are exceptionally rare.

In the 6th–7th century a small number of Byzantine silver coins known as hexagrams and bronze folles (1 follis = 40 nummi), as well as smaller denominations, appeared in Ukraine, probably in connection with the commercial activities of the Antes.

In the 9th and 10th centuries and until 1015 the silver coins known as dirhems flowed in large numbers from the Islamic countries of Asia, North Africa, and Spain into eastern and central Europe up to the Elbe River. Many of these coins circulated in the forest and forest-steppe belts of Ukraine. They have been discovered within hoards and separately. Dirhems remained in circulation until the mid-11th century and were used mainly as weight standards. At the same time a small number of Byzantine silver *miliarenses* and even fewer West European denarii were in circulation.

After adopting the Christian faith, the grand prince of Kiev, Volodymyr the Great (980–1015), minted his own gold coins, known as *zlato*, and silver coins, known as *srebro*. At the same time his son Yaroslav of Novgorod, his nephew Sviatoslav of Turiv, and other princes coined their own coins, but only of silver. Research on the oldest coins of Kievan Rus' has shown that they were minted not later than 1020. The purpose of the coining was probably political rather than commercial: to manifest, according to the ancient norms of Byzantine law, the sovereignty of the new Christian state and its component parts. This also explains the very limited number of the coins, particularly of Volodymyr's *zlato* and certain kinds of *srebro*.

Along with the imported Arab dirhem, local money was also used. From the names of some of the local units that are mentioned in various written sources of Kievan Rus' – *kuna* (marten), *veverytsa* (squirrel), *veksha* (squirrel) – the exchange units were apparently furs of such animals as the marten and squirrel. Other denominations of the exchange system, known as *nogata* and *rezana*, are not named directly after animals and can be interpreted in two ways – as names of furs or of metal coins. The more accepted view is that *nogata* in the 9th, 10th, and part of the 11th century referred to the Arab dirhem or half-dirhem, while *rezana* was a half or even less of a dirhem. All the denominations of the local monetary system were interchangeable with the **hryvnia* (*grivna*) at the following rate: 1 *hryvnia* = 20 *nogaty* or 25 *kuny* or 50 *rezany* (or

100 *veverytsi* (*vekshi*). In the 12th century 1 *hryvnia* was worth 50 *kuny*.

Although the question of the nature of the local currency has not been fully solved, it is very probable that at least from the second half of the 11th century to the mid-14th century all local denominations were furs or hides, for absolutely no metal coins in Ukraine except for the heavy *hryvni* are mentioned in the written sources of the time. The accounts of a number of foreign writers testify to the fur-hide basis of the local currency. The Persian scholar Ahmad at-Tüst (Najīb Hamadānī, according to the latest data) wrote in his work *'Ajā'ibu'l-makhlūqāt va gharā'ibu'l-maujūdāt* (The Wonders of Creatures and the Curiosities of Things, 1160): '... and the Rus' people have money of fur, the furs of [gray] squirrels, not dirhems, and skins without fur with the front and hind paws and claws.'

In the 12th–13th century *hryvni* were introduced, probably to provide a more permanent and secure currency at least for important financial transactions. These silver-alloy coins came in various shapes and sizes. There were the so-called Kiev, Chernihiv, and sticklike Novgorod *hryvni*.

In the 14th century coining was resumed in certain parts of Ukraine by foreign governments. In Galicia Casimir III (1333–70) and his successors – Louis I of Hungary (1370–82) and Władysław II Jagiełło (1386–1434), as well as Louis's viceroy in Galicia, Władysław of Opole (1372–8) – coined the silver *kwartnik* with the Galician emblem and the inscription 'moneta Ruscie' and the copper coins called *pulo* in Lviv. Władysław II Jagiełło also produced in Lviv the silver half-grosz with the full or abbreviated inscription 'moneta Lemburgensis.'

When the eastern Ukrainian territories were annexed by the Lithuanian Grand Duchy in the early 1360s, Prince Volodymyr (1362–94), son of Algirdas, and an unidentified prince minted their own silver coins in the Kiev appanage principality. The coins bear their emblems and names – Volodymyrovo (of Volodymyr) and Romienino (of Roman). The annexation by Lithuania opened Ukraine to the influx of Czech money – *Grossi Pragenses*, which at the time were the main currency of Lithuania. In Ukraine they were known as *hroshi shyroki* (broad coins). The coins of Emperor Charles IV (1346–78) and Wenceslas IV (1378–1419), made of silver, 600–650 pro mille and weighing 2.6–2.7 g, have been found throughout Ukraine, most frequently in Right-Bank Ukraine. The Czech coins were in circulation in Ukraine in the 14th–15th century.

Various other silver coins were also used in Ukraine: for example, early Polish and Lithuanian coins, the coins of Volodymyr, son of Algirdas, Genoese-Tatar aspers from Kaffa in the Crimea, dirhems of the Golden Horde, and the Crimean *akcheh*. Most of these have been found in hoards containing the Czech coins. The dirhems of the Golden Horde have also been discovered in separate hoards.

In the 15th–16th century, besides a certain quantity of Czech money and other foreign coins, Polish and Lithuanian coinage was in circulation. From the Union of Lublin in 1569 these two types of coins were equal in value (prior to the union the Polish coins were worth four-fifths of the Lithuanian coins), but differed sometimes in appearance. These were mostly half-groszy and to some extent the other denominations: *szóstaki* (six-grosz pieces), *trojaki*

(three-grosz pieces), groszy, *trzeciaki* (3 denar pieces), and denars. The coinage of certain towns in Prussia that were subject to the Polish-Lithuanian state – Elbląg, Gdańsk, Toruń, Wschowa, Poznań, and the Baltic cities – also circulated in Ukraine.

The rapid development of coinage under King Sigismund III (1587–1632) and the great influx of gold ducats and silver talers from central and western Europe into Poland were reflected to a significant degree in the circulation of money in Ukraine. Many Polish and foreign coins appeared in earlier and new denominations; for example, *orty*, which were equivalent to 16–18 groszy and were known in Ukrainian as *vruty*, *urty*, or *verty*; and in 1614–27 *półtoraki*, which were worth 1.5 groszy and were known as *chekhy* in Ukraine. In spite of their small value the *chekhy* played a very important role in internal trade in Ukraine, particularly in 1621–7, and remained in circulation for over a century, until Polish currency was finally displaced by Russian currency in Ukraine.

Important financial transactions were conducted in gold ducats, which were called *chervoni zoloti* (red gold coins) in Ukraine and came mostly from Venice (sequins), Hungary, and the United Provinces of the Netherlands; or in various high-quality silver talers, mostly from the Spanish Netherlands or from the Dutch Republic.

In the second half of the 17th century the Polish-Lithuanian coinages of Jan II Casimir (1648–68), Michał Wiśniowiecki (1669–73), and Jan III Sobieski (1674–96) were added to Sigismund's coins, which continued to circulate in Ukraine. Under Władysław IV only talers, and even then comparatively few of them, had been coined. Among the new coins the main ones were silver coins: low-quality gold coins (*złotówki*), which were issued in 1663–6 with an official value of 30 groszy and were called *tynfy* or *tymfy*; and copper shillings (*solidy*), which were known as *boratynki* and were issued in 1659–66. Because of their low market value, which differed sharply from the official exchange rate, the last two coins brought much confusion wherever they were introduced.

At this time Muscovite money was flowing into Left-Bank Ukraine in increasing quantities: the silver kopecks issued by tsars Mikhail Fedorovich (1613–45), Aleksei Mikhailovich (1645–76), and their successors, and the copper kopecks issued by Aleksei Mikhailovich in 1660–3. The latter were rejected by the population because of their market worthlessness. They were quickly withdrawn from circulation in Russia and Ukraine. The Ukrainian population also disliked the silver kopecks, although they had the same high-quality silver as the west European talers, because they were too small and lacked multiple denominations. The Muscovite government in 1686–7 issued *chekhy* minted in Sevsk in an attempt to partly replace the kopecks and the old Polish *chekhy*, but this attempt did not succeed because of the low quality of the new coins. The government had to withdraw the new coins from circulation and restore the circulation of the old Sigismund *chekhy*.

At the beginning of the 18th century Tsar Peter I carried out a radical reform of the Russian monetary system, modeling it on the West European systems, and decided to replace with his new money all the Polish-Lithuanian and foreign coins in Ukraine. S. Velychko in his chronicle says of Peter: 'After the battle of Poltava against the Swedes, he withdrew from all Little Russia and destroyed

the ancient Polish coins ... only a memory of the talers and ducats remained; and in their place he flooded Little Russia with his copper and silver petty and hard coins with fine ornamentation.' Other sources and discovered hoards of coins indicate, however, that Polish-Lithuanian and certain foreign coins circulated in Ukraine alongside the new Russian coins at least into the 1730s and sometimes even later. Only at the beginning of the 19th century were foreign coins completely replaced in Ukraine by Russian coins. Yet, certain names of the old coins, such as *zlotyi* (*zlot*) or *shah*, were applied to the Russian coins (1 *zlot* = 15 kopecks, 1 *shah* = 0.5 kopeck) and were preserved in certain localities of Ukraine until the revolution of 1917.

The Ukrainian state of 1917–20 did not mint any coins because of the difficult circumstances of the time. The Ukrainian SSR shares a common coinage with the other republics of the Soviet Union.

Currency of the Ukrainian state. In the independent Ukrainian state in 1917–20 a paper currency with the state emblems and Ukrainian inscriptions was issued. The various notes were designed by Yu. Narbut, V. Krychevsky, O. Krasovsky, I. Mozalevsky, A. Prykhodko, B. Romanovsky, and A. Sereda. The main units were the *karbovanets* and *hryvnia*: 1 *karbovanets* = 2 *hryvni*, 1 *hryvnia* = 100 *shahy*. The value of this new *karbovanets* was equivalent to 0.767 g of pure gold. On 1 January 1918 the Central Rada approved the first state credit note of 100 *karbovantsi*, which appeared in circulation on 6 January. Its dimensions were 167 mm × 103 mm, and the inscription was in four languages: Ukrainian on the face side and Russian, Polish, and Yiddish on the reverse side. *Karbovanets* notes of the following denominations were issued: 10, 25, 50, 100, 250, and 1,000.

The law passed by the Central Rada on 1 March 1918 made the *hryvnia* the main monetary unit. State credit notes of 2, 10, 100, 500, 1,000, and 2,000 *hryvni*, an exchange note of the UNR State Treasury worth 5 *hryvni*, and 3.6 percent bonds of the State Treasury worth 50, 100, 200, and 1,000 *hryvni* were issued. All the denominations of the *hryvnia* except the five-*hryvnia* note, which was printed in Stanyslaviv, were printed at the state printing house in Berlin. The quality of the materials selected and the careful technical work made counterfeiting difficult. Small change – the *shah* – was printed on carton with the same plates used for postage stamps. On the reverse side of the *shah* was the inscription 'equivalent to metal coinage.' *Shahy* of various denominations – 10, 20, 30, 40, and 50 – were in circulation.

Of the money printed by the Ukrainian government, only the 25, 50, and 100 *karbovanets* notes of the first edition and the *shah* of all denominations had no watermarks.

The shortage of small change and other circumstances led to the appearance of various city notes with different names: bonds, checks, exchange notes, exchange tokens, and so on. The cities of Volhynia in particular had their own currency – Kremianets had exchange notes worth 1, 3, and 5 *karbovantsi*; Dubno, checks worth 10 *karbovantsi*; Lutske, exchange tokens worth 20 *hryvni*; Zhytomyr, exchange notes worth 1, 3, and 5 *karbovantsi*. In Galicia, Brody had tokens worth 1, 2, 5, 10, and 20 *hryvni*; Zolochiv had coins worth 5 and 10 *hryvni*; Ternopil had bonds worth 2, 10, 20, and 50 *hryvni*; Zbarazh had



1



2

Ukrainian currency, designed by H. Narbut: 1) Central Rada issue of 1917; 2) Central Rada issue of 1918

bonds worth 1, 5, and 10 hryvni; and Sokal had bonds worth 1 hryvnia. Various kinds of money were also printed or stamped by various insurgent groups.

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Ye. Glovinsky, V. Shuhaievsky

Curzon Line. Conventional designation of a line running through Hrodna, Yalivka, Nemyriv, Brest, Dorohusk, Ustyluh, east of Hrubeshiv, through Kryliv, west of Peremyshl, to the Carpathians, which was to constitute the eastern border of Poland, including Poland's border with Ukraine. The Curzon Line was first designated as Poland's eastern border by the Allied Supreme Council on 8 December 1919. In July 1920, during the Soviet advance on Warsaw, the same line was proposed by the British foreign secretary, G. Curzon (hence the name 'Curzon Line'), as the border between Poland and Soviet Russia. The Peace Treaty of Riga between Poland and the Soviet republics (1921) gave Poland some 135,000 sq km of territory east of the Curzon Line. On 23 August 1939 the Curzon Line was accepted (with corrections in favor of the USSR) as the German-Soviet boundary in the pact between Germany and the USSR. Finally, the Curzon Line was accepted as the Polish-Soviet boundary at the Yalta Conference (February 1945), this time with corrections in favor of Poland. It was later confirmed by a treaty between the USSR and Poland, signed in Moscow on 16 August 1945. In 1951, by mutual agreement between Poland and the USSR, further frontier adjustments were made.

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V. Markus

Customary law (also known as the unwritten law). Norms of conduct that are practiced in society because they have been accepted for a long time and are regarded as obligatory. Customary law, some of whose norms and institutions predate written law, is the oldest legal system. As the legislative activity of the state developed, the role and extension of customary law diminished. Yet, customary law continues to exist alongside written law as a supplementary source of legal order. At one time customary law had an influence on the codification of law. Common law, which was originally based on customary law as it was formulated in judicial pronouncements, is the law of the land only in countries that have English law. As part of the national culture, customary law is permeated with the beliefs and attitudes of a given people and is the product of popular ethics of justice.

Customary law in Ukraine dates back to prehistoric times. In the Princely era legal relations were governed by customary law, which was eventually codified in **Ruskaia Pravda* (Rus' Justice). The decrees issued by the princes explicated customary law rather than creating new law. With the demise of Kievan Rus' Ukrainian customary law continued to operate even under the Tatars, who did not interfere in the internal affairs of their conquered territories, and then under Polish hegemony. For a time Poland recognized Ukrainian customary law as Rus' law.

The norms of Ukrainian customary law were also preserved under Lithuanian rule and were codified in the **Lithuanian Statute*, which to a large extent, particularly in respect to civil, criminal, and procedural norms, was based on ancient Ukrainian customary law. The principle governing the legislative authority of the Grand Duchy of Lithuania was that old traditions should not be tampered with and innovations should not be introduced. Lithuanian land statutes and protective charters guaranteed the validity of the old customary law in certain Ukrainian territories or for certain groups of the population, while writs of privilege restricted the application of customary law. In spite of providing detailed regulations for various legal relations, the Lithuanian Statute acknowledged the auxiliary role of customary law: if a specific law was lacking, then a judgment was based on ancient custom. During the Lithuanian-Ruthenian period the **community courts* were a judicial institution based on customary law. They continued to operate in the Cossack period, but their importance gradually diminished.

The law of the Hetman state recognized legal custom. The **Code of Laws of 1743* included many norms of customary law and introduced the principle of the auxiliary value of customary law: if the written law lacked new prescriptions, then the judgment was to be based on 'ancient, good custom.'

The legal systems that operated in Ukrainian territories in the 19th and 20th centuries prior to the Soviet period recognized the auxiliary function of customary law. The Russian civil code of 1864 provided for the application of customary law in questions of inheritance, family relations, or land if the code lacked the relevant laws. But the norms of customary law manifested themselves in the popular sense of right and wrong and in the typical institutions and legal relations governed by tradition and custom (communal use of pastures and forests, certain labor relations, inheritance and marriage arrangements, etc) more than in the state courts. The authority and

acceptance of these norms, as well as the sanctions, were based on public opinion.

Soviet law does not recognize customary law, not even as an auxiliary factor. However, the principles of Ukrainian customary law continue to manifest themselves in the popular consciousness, and various legal customs continue to be applied in certain legal situations, but without state support. At the beginning of the Soviet period efforts were made to recognize the auxiliary role of customary law in certain civil and property relations. Today, however, it is treated as a historical category.

Ukrainian customary law is vividly reflected in the folklore (proverbs) and in the folkways. It has been reflected more than the written law has been in certain symbolic acts and rituals (placing an elected prince on the throne, sprinkling an elected otaman with ashes, breaking the handshake in concluding an agreement, etc).

In Ukraine customary law has had regional variations, but has retained the same basic values and legal principles. Customary law became an object of study in the 19th century. The following Ukrainian scholars were among those who devoted attention to it: P. Chubynsky, the author of *Ocherk narodnykh iuridicheskikh obychaev i poniatii po grazhdanskomu pravu v Malorossii* (An Outline of Popular Juridical Customs and Concepts of Civil Law in Little Russia, 1869); P. Yefymenko; O. Levytsky; O. Yefymenko; and F. Shcherbyna.

In the 1920s a special **Commission for the Study of Ukraine's Customary Law* was formed at the All-Ukrainian Academy of Sciences in Kiev and published *Pratsi Komisii* (Transactions of the Commission, 3 issues – 1925, 1928, and 1928) under the editorship of A. Kryster and Y. Malynovsky. The two editors and the following did research on customary law: S. Borysenok, O. Dobrov, Ye. Yezersky, V. Kaminsky, M. Tovstolis, I. Cherkasky, and B. Yazlovsky. Y. Malynovsky raised the question of the emergence and investigation of 'revolutionary Soviet' customary law.

Less attention was devoted to customary law by scholars in Western Ukraine and in the diaspora. Most of the research in this field was done by V. Okhrymovych, R. Lashchenko, A. Yakovliv, and O. Mytsiuk. Much valuable material is scattered among general ethnographic publications. In the 1930s the Soviet authorities proscribed customary law as a subject of research.

V. Markus

Customs duty. See Tariffs.

Cybernetics (from the Greek κυβερνητική τέχνη [the skill to govern]). Science of systems control by means of information transfer among elements of a given system. N. Wiener's *Cybernetics: or, Control and Communication in the Animal and the Machine* (1948) introduced and popularized the term. Today cybernetics is understood as a science of systems that either by themselves (automatons) or under human control execute certain definite imposed tasks. Cybernetics deals with three main types of systems. (1) Technical cybernetics deals with the determinate systems of technical devices for automatic control. In this field computers are of particular importance. (2) Biological and medical cybernetics studies the laws of communication in plant and animal organisms and particularly in humans. (3) Sociotechnical cybernetics concentrates on

human organizations, that is, on systems of which human beings are the basic elements. In this area great strides have been made in the application of the knowledge and technology of cybernetics to economics.

In the Soviet Union cybernetics was at first rejected as a 'bourgeois invention,' but since the late 1940s it has become one of the most serious fields of research and technology because of its potential applicability in economic planning. By its very nature, the Soviet centralized economic system was suited to the mathematization of research methods and the search for precise methods of control. The rapidity of mathematical calculations by computers drew the attention of Soviet planners, who were faced with the task of automating the calculations necessary for planning. From that point no resources were spared in the Soviet Union in solving the theoretical and technical-practical problems of cybernetics.

The Academy of Sciences of the Ukrainian SSR became the center for the development of cybernetics in Ukraine, and Kiev became the center of theoretical cybernetics for the USSR. The earliest research was done in 1947 at the Institute of Electrotechnology (the Laboratory of Modeling and Computer Technology, headed by S. Lebedev) and at the Institute of Physics (Department of Memory Elements of Computers, headed by O. Kharkevych). In 1957 all this research was centralized in the Computing Center of the Academy of Sciences, headed by V. *Hlushkov, which in 1962 was transformed into the *Institute of Cybernetics. As early as 1945 V. Diachenko organized a laboratory of electrical modeling and computing technology at Kiev University. In 1955 it became the computing center of the university. In 1948–51 a research group under S. Lebedev constructed the first electronic computer (МЕОМ) in the USSR. V. Hlushkov made an important contribution to the theory of digital automata, the theory of self-organizing systems, and many other areas of the theory and application of cybernetics.

Among the researchers of theoretical cybernetics are B. Hniedenko, L. Kaluzhin, V. Koroliuk, and K. Yushchenko. They invented an algorithm language for calculations. To improve the automated system of economic planning and control, a state network of computing centers was established. A special algorithm language, ALGEX, based on the international language ALGOL-60, was developed for this network by a group of scientists headed by V. Hlushkov. O. Ivakhnenko, O. Kukhtenko, M. Kryzhanivsky, S. Lebedev, and others developed the theory of automatic regulation and its application to the control of manufacturing processes. In the Kiev Institute of Civil Airlines, the Dnipropetrovske Institute of Civil Engineering, and the Institute of Railway Transport Engineering the methods of electromodeling were applied to the problems of building mechanics and the theory of elasticity. Research on the application of cybernetics in the process of learning (the so-called teaching machines) is conducted at the Kiev Institute of Civil Engineering and the Lviv Polytechnical Institute as well as in other institutions of higher learning. Research in cybernetics is carried on in Ukraine by such scholars as M. Amosov (biological and medical cybernetics), V. Hladun (mathematical linguistics), V. Kovalevsky (reading automata), V. Mykhalevych (selection of optimal solutions by the method of sequential analysis of variables), H. Pukhov (theory of quasianalog modeling devices), and P. Filchakov (theory of electrodynamic analogs, integrators of

various construction). The Institute of Cybernetics in Kiev published *Entsyklopediia kibernetiky* (Encyclopedia of Cybernetics, 2 vols, 1973), the first of its kind in the world. The chief editor was V. Hlushkov.

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A. Figol

Cybernetics, Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of Cybernetics of the Academy of Sciences of the Ukrainian SSR.

Cycling. The sport of cycling developed in Ukraine in the 1890s when the first cycling clubs were organized in Kiev, Kharkiv, Sevastopol, and Katerynoslav. In the 1900s similar clubs appeared in Odessa and Symferopil. Yu. Malkevych from Kiev, who in 1900 bicycled from Kiev to North Africa, became a well-known figure in bicycle touring. The origins of cycling in Galicia also date back to the prewar period.

In 1927 an all-Ukrainian cycling tournament for men and women was held in Kharkiv with Odessa taking first place and Kharkiv second place. In 1937 a long-distance bicycle race through Ukraine was organized. In 1935 five bicyclists from Ukraine completed the Odessa to Vladivostok tour. In 1936 the Ukraine sports club of Lviv won the long-distance bicycle race through Galicia. Since the Second World War men's and women's bicycling competitions for the championship of the Ukrainian SSR are staged annually and consist of three kinds of races: velodrome, track, and cross-country. Amateur and professional bicyclists compete separately. Annual cycling meets are held for students of higher educational institutions and for rural youth. In 1896 cycling was admitted to the Olympic Games. The USSR participates in Olympic and European cycling competitions. Soviet cycling teams included the following Ukrainian bicyclists: V. Semenets, L. Kolumbet, I. Tselovalnikov, and A. Chukanov. The Kiev bicycle track (called the cyclodrome) was established in 1913 and was renovated in 1978–80. Bicycle touring is popular in Ukraine.

Cypress (*Cupressus*; Ukrainian: *kyparys*). Genus of evergreen conifers that grow in a warm-temperate climate. Many species are ornamental. In Ukraine the cypress is common on the Black Sea coast of the Crimea and Caucasia. The most widespread species is the Italian cypress (*C. sempervirens*), which attains a height of 30 m and a diameter of 50–60 cm. Its wood is used in furniture building. Cultivated varieties are pyramidal in shape.

Cyprian, ?–1406. Metropolitan of Kiev, probably of Bulgarian origin. He lived for some time at Mount Athos. In 1376 he was ordained as a bishop in Constantinople at the behest of the Lithuanian grand duke Algirdas. Because this ordination was not recognized by Moscow, he became the metropolitan of 'all Rus' only in 1389. He resided in Muscovy, although he visited Kiev and other Ukrainian eparchies. Cyprian left a few small liturgical works, translations of liturgical books, and three epistles, which explain pastoral practice and contain valuable information about church life in the 14th–15th century.

Cyril (Constantine), St. See St Cyril.

Cyril II [Kyrylo], ?–1281. Kievan metropolitan (1243–81) born in Galicia. Prior to his election to the metropolitanate Cyril was Bishop of Kholm. Refusing to live in Kiev, which was devastated by the Tatars, Cyril moved to Vladimir on the Kliazma but did not transfer the metropolitan cathedral there. He was buried in the Cathedral of St Sophia in Kiev. Cyril is taken to be the author of *Pravila o blagochinii zhizni i bogosluzheniia* (Rules of Piety in Life and Worship), adopted in 1274 at the bishop's council in Vladimir, which dealt with abuses in the church.



The Cyril and Methodius Brotherhood, a painting by O. Kurylas

Cyril and Methodius Brotherhood (Kyrylo-metodiivske bratstvo). Secret society established in December 1845–January 1846 in Kiev at the initiative of M. Kostomarov. The aim of the society was to transform the social order according to the Christian principles of justice, freedom, equality, and brotherhood. It proposed a series of reforms: (1) abolition of serfdom and equality of rights for all estates, (2) equal opportunity for all Slavic nations to develop their national language and culture, (3) education for the broad masses of the people, and (4) unification of all Slavs in the spirit of the Slavophilism of the time in a federated state in which Ukraine would play a leading role. Kiev was to be the capital of the federation and the seat of the all-Slavic diet. Among others, the following individuals belonged to the brotherhood: M. Kostomarov, M. Hulak, V. Bilozersky, O. Navrotsky, D. Pylchukiv, O. Petrov, P. Kulish, O. Markovych, Yu. Andruzky, I. Posiada, M. Savych, and T. Shevchenko. Since the brotherhood never reached an organizational stage requiring a clear criterion of membership, its composition cannot be determined exactly. For a long time the membership in the society of Shevchenko and Kulish was questioned, but research finally confirmed that they were members. There is but one testimony on the general size of the society – D. Pylchukiv's as noted down by O. Konytsky – and it gives the figure of about 100 members.

The basic documents in which the ideas and program of the society are formulated are *Knyhy bytiia ukrains'koho narodu* (Books of the Genesis of the Ukrainian People) and *Ustav Slov'ians'koho Tovarystva sv Kyryla i Metodiia. Holovni idei* (The Statute of the Slavic Society of ss Cyril and Methodius: Its Main Ideas), both written by M. Kostomarov, and an explanatory memorandum to the statute

written by V. Bilozersky. These documents and the society's activities were deeply influenced not only by the ideas of the Ukrainian renaissance of the first half of the 19th century, particularly by **Istoriia Rusov* (History of the Rus' People), but also by European romanticism, especially the ideas of P. Šafárik and J. Kollar and A. Mickiewicz's *Księgi narodu polskiego i pielgrzymstwa polskiego* (Books of the Polish People and the Polish Pilgrimage). The *Decembrist movement and contemporary Pan-Slavism also had some influence on the society's outlook.

The organizational looseness of the society permitted members who shared the same aims to differ markedly on the means of realizing them. M. Kostomarov, V. Bilozersky, and others stood for liberal moderate reform, while Shevchenko came out with revolutionary slogans. Somewhere between these two poles stood M. Hulak and O. Navrotsky. Before the society could become fully active, it was denounced by O. Petrov, and its members were arrested in March 1847. After a police investigation held in St Petersburg, the arrested members were punished without trial by exile or imprisonment. The relatively mild punishment meted out to the society's members (Shevchenko and Kulish were punished for crimes other than membership in the society), considering the antidespotic character of the society, can be explained, on the one hand, by the government's desire to conceal from the public any antigovernment tendencies and, on the other, by its reluctance to antagonize the Slavic movement in the West, which had ties through some of its representatives with members of the brotherhood. In spite of its brief existence the society made some impact on its contemporaries, as is evident from the propagation of anti-Russian proclamations during the detention of its members, and had an even more important influence on the development of the Ukrainian movement later on. Hence, Soviet historians (H. Serhiienko, F. Yastrebov, P. Zaionchkovskiy) partly acknowledge the 'progressive nature' (the struggle against despotism and national subjugation) of the society, but also underline its 'bourgeois' character (the absence of class conflict and its nationalist tendencies). The ss Cyril and Methodius Brotherhood received much attention in the later publications of its members and then in the works of O. Konytsky, S. Yefremov, D. Bahalii, M. Hrushevsky, M. Vozniak, P. Zaitsev, and many others.

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I. Koshelivets

Cyril of Turiv (Kyrylo Turivskyy), b ca 1130–40 in Turiv, d ca 1182. Bishop of Turiv, writer, brilliant preacher (about 10 sermons have been preserved), author of about 30 prayers, 3 moralistic stories, and 2 canons. Cyril's sermons are original renditions of the works of St John Chrysostom and of other Greek sources, mostly devoted to Christology. Cyril of Turiv was a master of oratorical techniques (dialogue, lament, exhortation, etc) and frequently resorted to poetic descriptions (eg, his well-known description of spring). He showed an inclination towards a symbolical interpretation of the Bible. Cyril's sermons were influential beyond Ukraine and were published in various sermonaries. His strict and ascetic prayers are used to this day. The theme of one of his stories, about the blind man and the lame man, is common in Ukrainian folklore, and the theme of another story was taken from the medieval tale 'Barlaam and Josaphat.'

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Cyrillic alphabet. Slavic system based on the Greek majuscule script (*ustav*, uncial letters). The Balkan Slavs may initially have used the Greek alphabet for the occasional notation of a Slavic name or an individual word. When, after their expulsion from Moravia in 885, the disciples of ss Cyril and Methodius settled in Bulgaria, they had recourse to the Greek alphabet as a replacement for the *Glagolitic alphabet developed by *St Cyril. The Greek alphabet was adapted to Slavic and supplemented by letters from the Glagolitic that rendered phonemes lacking in the Greek language. The original center of the Cyrillic alphabet was probably Preslav, Bulgaria. This synthesis of Greek and Glagolitic was named the Cyrillic alphabet in honor of the creator of the first Slavic alphabet. The original Cyrillic alphabet had 36 to 38 letters (the sounds *u* and *y* were rendered by the diphthongs *ou* and *yl*), some of which were used only, or primarily, in the writing of Greek words (*θ*, *ω*, *ψ*, *ξ*, *ν*). Most of the letters also had a numerical value (see chart). With the expansion of eastern Christianity, the Cyrillic alphabet spread from Bulgaria to other Slavic lands. The Cyrillic alphabet (with certain modifications, the most radical of which was the introduction of the *Hrazhdanka script) is still used today in the Ukrainian, Russian, Belorussian, Bulgarian, Macedonian, and Serbian writing systems. Modern Ukrainian Cyrillic has eliminated the letters *ѣ*, *Ѡ*, *ѡ*, *Ѣ*, *Ѥ*, *Ѧ*, *Ѩ*, *Ѭ*, *Ѯ*, *Ѱ*, *Ѳ*, *Ѵ*, *Ѷ* from the original alphabet; introduced the new letters *я*, *е*, *г* (M. Smotrytsky), *і* (P. Rudchenko, Ye. Zhelekhivsky); and changed the sound value of the letters *г* (= *h*, not *g*), *є* (= *je*, not *e*), *и* (= *y*, not *i*), *щ* (= *šč*, not *št*), *ь* (= soft sign, not the short front vowel).

Glagolitic alphabet	Numerical value	Original Cyrillic alphabet	Numerical value	Transcription	International trans-literation
Ⲁ	1	А	1	a	a
Ⲃ	2	Б	—	б	b
Ⲅ	3	В	2	в	v
Ⲇ	4	Г	3	г	g
Ⲉ	5	Д	4	д	d
Ⲋ	6	Е	5	е	e
Ⲍ	7	Ж	—	ж	z
Ⲏ	8	З	—	дз	dz
Ⲑ	9	И	7	з	z
Ⲓ	10	І	10	і	i
Ⲕ	20	Н	8	и	i
Ⲗ	30	—	—	—	—
Ⲙ	40	К	20	к	k
Ⲛ	50	Л	30	л	l
Ⲝ	60	М	40	м	m
Ⲟ	70	Н	50	н	n
Ⲡ	80	О	70	о	o
Ⲣ	90	П	80	п	p
Ⲥ	100	Р	100	р	r
ⲧ	200	С	200	с	s
ⲩ	300	Т	300	т	t
ⲫ	400	У	400	у	u
ⲭ	500	Ф	500	ф	f
ⲱ	—	Ѡ	9	грец. Ѡ	Greek Ѡ
ⲳ	600	Х	600	х	x
ⲵ	700	У	800	о	o
ⲷ	800?	Ѱ	—	шт	št
ⲹ	900	Ц	900	ц	c
ⲻ	1,000	Ц	—	ч	č
ⲽ	—	Ш	—	ш	š
ⲿ	—	Ъ	—	ъ	''
ⲻ	—	Ѡ	—	бл. до и	close to y
ⲻ	—	Ѣ	—	ь	'
ⲻ	800?	Ѥ	—	е, еа	e, ea
ⲻ	—	Ю	—	ю	ju
ⲻ	—	Я	—	я	ja
ⲻ	—	Ѧ	—	е	e
ⲻ	—	Δ	900	ѣ	č*
ⲻ	—	Ж	—	ѡ	o*
ⲻ	—	А	—	јѣ	je*
ⲻ	—	Ѧ	—	јѡ	jo*
ⲻ	—	Ѣ	60	кѣ	ks
ⲻ	—	Ѱ	700	пѣ	ps
ⲻ	—	У	400	грец. υ	Greek υ

*Nasalized vowels

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G.Y. Shevelov

Czacki, Tadeusz, b 28 August 1765 in Porytske, Volhynia, d 8 February 1813 in Dubno. A notable Polish

educator, economist, historian, and jurist. In 1803 he became the school visitor of Volhynia, Podilia, and Kiev gubernias, and in 1805 he founded the *Kremianets Lyceum. Among his works are *O litowskich i polskich prawach ... i o statucie dla Litwy* (On Lithuanian and Polish Rights ... and on the Lithuanian Statute, 1800–1), *Czy prawo rzymskie było zasadą praw litewskich i polskich?* (Was Roman Law the Basis of Lithuanian and Polish Laws?, 1809) and articles on the Karaites, Jews, the name Ukraine, and the origin of the Cossacks.

Czajkowski, Michał (also known as Sadyk-Pasha), b 19 September 1804 in Halchyn, Volhynia, d 18 January 1886 in Borky, Ukraine. Polish writer, political émigré. Czajkowski was a representative of the Ukrainian school in Polish literature. He participated in the Polish rebellion of 1830–1 and after its defeat emigrated to France and then in 1841 to Constantinople. In 1850 he began to work for the Turkish government, converted to Islam, and during the Crimean War organized Cossack troops on the Turkish side. In 1873 he received an amnesty from the Russian government and returned to Ukraine. Czajkowski wrote romantic novels on Cossack themes, including *Powieści Kozackie* (Cossack Tales, 1837), *Wernyhora* (1838), *Kirdżali* (1839), *Owrućanin* (The Man from Ovruch, 1841), and *Ukrainki* (Ukrainian Women, 1841). These novels were quite popular and were translated into many European languages.

Czarniecki, Stefan, b 1599 in Czarnca, Poland, d 16 February 1665 in Sokolivka, Galicia. Prominent Polish 17th-century military leader, Ruthenian voivode from 1657, crown hetman in 1665. From 1648 Czarniecki participated in battles against B. Khmelnytsky's Ukrainian Cossack forces. In the battle at Zhovti Vody he was captured first by the Tatars and then by the Cossacks. After being freed, he fought as a colonel at Zboriv (1649), Berestechko (1651), and Batih (1652). In 1653 he was defeated in Podilia by the Cossacks under I. Bohun. But in 1654–6, during the *Cossack-Polish War, he took part, along with the Tatars, in the razing of the Bratslav region. In 1655–8 he led the Polish forces against the invading Swedes and Transylvanian Prince George II Rákóczi. In 1661–4 he took part in Poland's war with Muscovy. In 1664–5 he laid waste to the Kiev region (he went so far as to order the exhumation of B. Khmelnytsky, and his troops annihilated the population of the town of Stavysheche).

Czarnocki, Adam. See Dołęga-Chodakowski, Zorian.

Czartoryski (Ukrainian: Chartoriiskyy [Čartorijs'kyj]). Name of a Lithuanian-Ukrainian princely family that in 1433 received the title of Princes of the Holy Roman Empire. The family's founder, Vasyl, governed Chartoriiske in Volhynia from 1393. His sons Ivan, Oleksander, and Mykhailo held high posts in the Grand Duchy of Lithuania. Mykhailo (d ca 1489) was the vicegerent of the Bratslav region from 1463 and engaged in battles with the Tatars. After the Union of Lublin in 1569, which was supported by the Czartoryski family, its members received influential positions in the Polish government and expanded their estates in Volhynia. During the Cossack-Polish War Mykhailo Czartoryski (1621–92) fought against the Cossacks. The family became especially powerful in

the Polish Kingdom of the 18th century, particularly during the reigns of Augustus III and Stanislaus Augustus Poniatowski, whose mother was Princess Konstanca Czartoryska. Her brother, Prince Michał Fryderyk (1696–1775), became the grand chancellor of Lithuania in 1752. His younger brother, Prince Aleksander August, the Ruthenian voivode, inherited the immense estates of the Sieniawski family through his marriage with that family's last heir, Maria Zofia Sieniawska. Their grandson, Prince Adam Jerzy *Czartoryski (1770–1861), was the most renowned member of the Czartoryski family. A personal friend of Tsar Alexander I, he served as the Russian minister of foreign affairs in 1804–6 and was Alexander's chief adviser at the Congress of Vienna. As a senator of the Polish Congress Kingdom, he became one of the leaders of the Polish insurrection of 1830–1 and headed the 'national government' of Poland. After the rebellion was crushed, he played a leading role among the Polish émigrés in France.

At the end of the 18th century Joseph Klemens, a Czartoryski prince and Lithuanian chamberlain, developed large manufacturing enterprises on his Volhynian and Podilian estates that produced woolen and linen cloth, leather goods, porcelain and faience (in Korets and Horodysheche), and belts (in Medzhybizh).

Czartoryski, Adam Jerzy, b 14 January 1770 in Warsaw, d 15 July 1861 in Montfermeil, France. Prince, Polish political leader. Czartoryski was a trusted adviser of Tsar Alexander I and was Russia's foreign minister in 1804–6. During the Polish insurrection of 1830–1 he presided over the temporary insurgent government and tried to restore Poland within its old boundaries. As an émigré in France he headed the conservative-aristocratic Polish camp. Czartoryski tried to attract Ukrainians to his anti-Russian operations, particularly during the Crimean War, and was helped to do so by F. Duchński and M. Czajkowski. According to his plans a Cossack state federated with Poland was to be set up in Dnieper Ukraine, but Galicia was to remain part of Poland. *Trzeci Maj*, a magazine published by Czartoryski, contained information about Ukraine.

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Czechoslovak Brigade. Brigade formed in 1942 in the USSR out of Czechoslovakian émigrés and refugees to fight the Germans. At first it constituted a separate battalion, then the Czechoslovak Brigade, and finally the Czechoslovak Army Corps. It was under the command of General L. *Svoboda. In 1943 the brigade was stationed for some time in Sokoliv, near Kharkiv. Seventy to 80 percent of the force consisted of Transcarpathian Ukrainians who fled from Hungarian occupational forces in 1940–1 to the Soviet Union. In 1944–5 the brigade was reinforced with Transcarpathian recruits. The brigade saw action in various battles with the Germans in Ukraine – at Kiev, Bila Tserkva, Zhashkiv. It suffered heavy casualties in the fighting for the *Duklia Pass.

Czechoslovakia (Československo). The Czechoslovak Socialist Republic (ČSSR) is a federative republic in central

Europe consisting of the Czech Socialist Republic and the Slovak Socialist Republic. Its territory covers 127,875 sq km. In 1983 its population was 15,420,000. Prague is the capital of the republic.

History of Czechoslovak-Ukrainian relations. The Czechoslovak Republic established its independence on 28 October 1918 as a result of Austria-Hungary's defeat in the First World War and the Czech and Slovak liberation movements. The main creators of the republic were T. Masaryk, E. Beneš, and Gen M. Štefánik. The Czech and Slovak troops, organized in Ukraine in 1917 from prisoners of war and the Czechoslovak National Council in Kiev, were essential parts of the movement. T. Masaryk stayed in Kiev for a time and maintained ties with the Ukrainian Central Rada. The Czechoslovak political leadership and army proclaimed a friendly neutrality in Ukraine's struggle against the Russian Provisional Government and the Bolsheviks. When the Central Rada concluded the Peace Treaty of Brest-Litovsk, the Czechoslovak army retreated eastward into Russia and Siberia before the advancing German and Austrian armies.

In 1919 the government of the Directory of the UNR established unofficial diplomatic relations with the Czechoslovak Republic. M. Slavynsky was the Ukrainian representative in Prague. The government of the Western Ukrainian National Republic (ZUNR) was also represented in Prague from the end of 1918 by a separate diplomatic mission, which was headed at first by S. Smal-Stotsky and then by Ye. Levytsky. In 1921 the Czechoslovak Republic gave de facto recognition to the Ukrainian SSR, which was represented in Prague by M. Levytsky. In 1921–2 a Czechoslovak trade and diplomatic mission was stationed in Kharkiv.

The attitude of the Czechoslovak government to the Ukrainian state depended on the attitude of the Entente and the Paris Peace Conference and on the situation on the Russian-Ukrainian front. There were two competing tendencies in Czechoslovak political circles – a conservative, pro-Russian tendency, represented by K. Kramář, J. Štrifbný, J. Dürich, and others, and a pro-Ukrainian tendency, represented by Masaryk's group, which at first included Beneš, J. Necas, P. Macha, A. Němec, and others. The latter tendency was particularly evident in the government's attitude to the ZUNR and in its refusal to recognize Polish claims to Galicia. The Czechoslovak government maintained friendly relations with the government of the ZUNR and signed a trade treaty with it, providing for the importing of oil from the Boryslav fields to Czechoslovakia and the export of manufactured goods and arms to Ukraine. Czechoslovak missions were stationed in Stanyslaviv and Sambir. Czechoslovakia supported by diplomatic means the demand for eastern Galicia's national self-determination. Prague's interest in Ukraine and Russia was based not only on Czechoslovakia's traditional Slavophilism, but also on economic interest, in particular on prospects for trade and capital investment in the East. For security reasons Czechoslovakia was interested first in a common border with Ukraine or Russia and then in forming a bloc of countries to counterbalance Austria and Hungary. Thus arose the concept of the Little Entente, to which Transcarpathia's incorporation in Czechoslovakia was essential as a bridge between Czechoslovakia and Rumania. In spite of their pro-Western policy and hostility towards the Soviet regime, the leaders of Czechoslovakia tried to normalize

relations with the USSR and in 1935 signed a non-aggression and mutual-assistance pact with Moscow.

Relations with the USSR did not prevent the Czechs from treating Ukrainian émigrés generously. Ukrainians found in Czechoslovakia the most liberal conditions and the fullest opportunities for their activities. In the inter-war period the main centers of Ukrainian émigré cultural, academic, and political life developed there (see *Prague and *Bohemia).

The first Czechoslovak Republic (1919–38) was a multinational state with all the attendant minority problems. Besides Czechs and Slovaks the country included Germans (23 percent of the population), Hungarians (5.6 percent), Poles (0.6 percent), and Transcarpathian Ukrainians (3.8 percent). The Transcarpathian Ukrainians joined the republic as a result of an agreement between T. Masaryk and the representatives of Transcarpathian immigrants in the United States and of a decision of the Ruthenian Central Council in Uzhhorod on 9 May 1919. This step received international sanction in the Treaty of Saint-Germain of 10 September 1919, which guaranteed Transcarpathia the status of an autonomous region within the Czechoslovak republic. (For Czechoslovak policies in this region see *Transcarpathia.) Prague had many problems with its minorities, particularly with the Germans and Hungarians, for whom Germany and Hungary demanded concessions. The Slovaks too were unhappy about their lack of territorial and political autonomy.

In the fall of 1938 Hitler, with Hungary's and Poland's support, created an international crisis over Czechoslovakia. The Munich Conference of 30 September 1938 handed the German Reich those districts of Bohemia and Moravia that were settled by Germans. Under Polish pressure the Czechoslovak government ceded Těšín (Cieszyn). Finally, the Vienna Award of 2 November 1938 transferred the southern regions of Slovakia and Carpatho-Ukraine, which were predominantly Hungarian, to Hungary.

The second republic, headed by President E. Hácha, lasted to the middle of March 1939 as a quasifederative state in which Slovakia and Carpatho-Ukraine (by the law of 22 November 1938) enjoyed a wide autonomy. On 15 March 1939 Bohemia and Moravia were occupied by the Germans and became a 'protectorate,' while Slovakia and Carpatho-Ukraine declared their independence. The latter was quickly occupied by the Hungarians. In 1940 a Czechoslovak government in exile, headed by E. Beneš, was formed in London. It soon received recognition from the Allied countries. In this government the interests of Transcarpathia's Ukrainians were represented by P. Tsi-bere and I. Petrushchak. In 1943 General L. Svoboda organized the *Czechoslovak Brigade in the USSR to fight the Germans. Many Transcarpathians belonged to this brigade.

In 1944–5 the territory of Czechoslovakia was liberated from the Germans and Hungarians by Soviet troops and partly by the Western Allies. Slovak independence came to an end. The third republic was established. From November 1944 to February 1945 a delegation of the Czechoslovak government chaired by the minister F. Němec resided in Khust and provisionally administered the five eastern districts of Transcarpathia. The local Communist administration of the People's Council of Transcarpathian Ukraine, which was set up under the

aegeis of Soviet army authorities, interfered with the delegation's functioning. Finally, Czechoslovakia ceded former Subcarpathian Ruthenia to the USSR in a treaty signed on 29 June 1945, and the territory was annexed to the Ukrainian SSR.

As a result of the treaty and the forced deportation of the German minority, the multinational character of Czechoslovakia changed. Slovakia obtained a broad autonomy, which was again gradually reduced. The Ukrainian population fell to 180,000 (1.4 percent of the total population, in comparison with 3.8 percent before the war). The Ukrainian, Polish, and Hungarian minorities enjoyed certain cultural rights. (For Ukrainians in Czechoslovakia after 1945 see *Prešov region.)

In February 1948 the Communist party staged a coup d'état with Soviet aid, and Czechoslovakia became a 'people's democracy' with a one-party regime and an integral part of the Soviet bloc. In 1967–8 the regime began to be reformed and democratized under A. Dubček. The country was restructured into a federation of Czechs and Slovaks. Ukrainian representatives sat on both legislative bodies and in the Slovak National Assembly.

In August 1968 the armed forces of the USSR and other Warsaw Pact nations invaded Czechoslovakia and put an end to the experiment of 'democratic socialism.' Fearing the influence of the 'Prague spring' in Ukraine, the leading Soviet Ukrainian members of the Politburo and the government, such as M. Pidhorny, P. Shelest, V. Shcherbytsky, and the Soviet ambassador to Czechoslovakia, S. Chervonenko, played a key role in the Kremlin's decision on military intervention. Czechoslovakia is still under Soviet occupation, but the passive resistance of the people and particularly the intellectuals continues. Pro-Soviet and Stalinist elements remain in power in Prague and Bratislava. Among them, a prominent role is played by V. *Bilak, a member of the Politburo of the Communist Party of Czechoslovakia, who is of Ukrainian descent. The party's secretary general is the Slovak G. Husak, who became president of the republic in 1975, replacing L. Svoboda. In the 1970s Czechoslovakia became one of the most-integrated and closely controlled states of the Soviet bloc.

Economic relations. Economic relations between Soviet Ukraine and Czechoslovakia are determined by their proximity, their membership in the Comecon, and the structure and resources of their economies, which to a large extent are complementary. In 1966 Czechoslovakia was the second-largest importer of Ukrainian goods. Ukrainian-Czechoslovak trade in 1967 exceeded 550 million rubles. Ukraine exported to Czechoslovakia iron ore (3,657,000 t or 72 percent of Czechoslovakia's imports in 1958, 6,953,000 t or 75 percent in 1964), manganese (34 percent), pig iron (72 percent), and rolled steel (75 percent). Ukraine also provides Czechoslovakia with food products – grain, meat, butter, and salt. In 1967 the Brotherhood pipeline, which delivers natural gas from Dashava in Western Ukraine to Czechoslovakia, was opened. Ukraine supplies Czechoslovakia with electricity through the Peace transmission line. Soviet Ukraine took part in equipping the huge east Slovak metallurgical complex in Košice. Czechoslovakia on its part has helped Ukraine to modernize its mines and transport systems. Czechoslovak machinery was used to a large extent in the conversion to electric trains. A wide-gauge railway line was built between Chop and Košice to improve the

transportation of goods from Ukraine. Ukraine imports precision machine instruments, refrigerators, cables, chemical and pharmaceutical products, furniture, and some food products from Czechoslovakia.

Economic relations and co-operation between Ukraine and Czechoslovakia are conducted according to general Soviet economic policy and are directed by Union agencies, often without consideration for Ukraine's economic interest. Cultural relations between the two countries are to some extent dependent on republican agencies (a branch of the Czechoslovak-Soviet Friendship Society) and on interblast and interinstitutional efforts at co-operation (eg, between the universities of Kiev and Bratislava). Sometimes 'days of Ukrainian culture' are staged in Czechoslovakia and 'days of Czechoslovak culture' in Ukraine. There is a consulate general of the Czechoslovak Socialist Republic in Kiev, but Soviet Ukraine has no representation in Czechoslovakia.

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V. Markus

Czechowicz, Józef, b 15 March 1903 in Lublin, Poland, d 9 September 1939 in Lublin. Polish poet, modernist. Besides composing original, mostly philosophical and pessimistic, poetry, Czechowicz translated the works of foreign poets into Polish, including the Ukrainian poets T. Shevchenko and P. Tychna and other Soviet and émigré poets. He also translated works of Ukrainian prose writers V. Stefanyk and M. Kotsiubynsky. His translations were usually published in *Biuletyn polsko-ukraiński* and in the newspaper *Zet*. His translations of Ukrainian poetry were published in the book *Wiersze* (Poems, Lublin 1963).

Czechs. A West Slavic people related closely to the Lusatian Sorbs and Slovaks. The Czechs are now settled mostly in the Czech Socialist Republic. In 1977 there were 9,612,000 Czechs in Czechoslovakia, constituting 64 percent of its population. Of these, 9,440,000 lived in the Czech republic. Czechs can also be found in Austria (10,000), the United States (450,000), Canada (60,000), and in smaller concentrations in Germany, France, and Yugoslavia. In 1960 there were 15,000 Czechs in the Ukrainian SSR; about 70 percent of them gave Czech as their mother language, while 23 percent gave Ukrainian. These are the remnants of a larger Czech minority on Ukrainian territory in the past. Altogether there are about 10,500,000 Czechs around the world today.

Czechs in Ukraine. Economic, military, and cultural ties between *Bohemia and Ukraine account for small Czech settlements in Rus' as early as the 13th century. The Polish chronicler J. Długosz (1415–80) noted that,

during a famine in Bohemia in 1281–2, some Czech families moved to the Halych principality. During the reign of George II Boleslav, Czech immigrants were members of his retinue and of the local nobility. G. Chodko, the son of Jeromiř, was an adviser to the prince, while Chodko Otek was the palatine of Lutske.

Under Volodyslav of Opole (Władysław Opolczyk) traders, craftsmen, and some nobles emigrated to Ukraine. Some of the Roman Catholic clergy and even bishops on Rus' territories were Czechs. Later, Czech mercenaries served in the Polish army, mostly as guards on the Polish-Moldavian border along the Dniester River. J. Černin commanded an expedition to Moldavia in 1509. In Ukraine and Lithuania the Czechs were known as artillerymen in Polish companies and castles.

Individual Czechs settled in Peremyshl, Kolomyia, and Kholm, but mostly in Lviv, which in the 15th century attracted colonists from Czech and German lands because of its economic importance. In this period there were several surnames among the burghers of Lviv that indicated their place of origin (eg, those having the names Chekh, Chesky, and others). One of these burghers, N. Bohemus, built a chapel in honor of ss Vitus, Václav, and Procopius. In the 15th century Albert Czech Tuchampsky (Albertus dictus Czech de Tuczamp) was mayor of Lviv. During the religious wars in Bohemia and particularly after the Battle of Bilá Hora (1620) some members of the Unity of Brethren sought refuge in Western Ukraine. One of the leading Brethren, J. Brosius, settled with his followers in Volodava, Podlachia, in the 1630s. In 1634 a conference of the Unity of Brethren communities in Poland and Lithuania took place there with the participation of J. Comenius.

Czechs played a role in the history of the Ukrainian Cossacks. According to one hypothesis proposed by F. Palacký and V. Antonovych, the Czech prince Frederick (Bedřich) of Ostrih was one of the organizers of the movement. This hypothesis was rejected by M. Kostomarov. Czech influences are evident in the terminology used by the Cossacks, the organization of Cossack encampments, and their military tactics. Among Cossack officers, the Orlyk family, of which Hetman P. Orlyk was a member, was of Czech origin. General J.B. Weisbach served under Peter I and took part in the battle of Poltava. In 1735 he was appointed governor of Kiev. The tsar endowed him with large estates, which had belonged formerly to I. Mazepa and his officers. Weisbach set up various enterprises, particularly a textile industry.

In the 18th–19th century Czech musicians with their kapellen (*hudby*) toured the towns of Ukraine and were widely known. J. Prač, A. Jedlička, and J. Landvara were best known among them. Czech merchants and craftsmen visited Ukraine, and Czechs served as Austrian civil servants in Galicia and Bukovyna. Czech brewers were widely reputed.

In the 1860s whole colonies of Czech farmers began to settle in Ukraine, mostly in Volhynia. In Rivne a special commission for Czech resettlement was set up. After the abolition of serfdom the Czechs could purchase landowners' estates on favorable terms, particularly in the counties of Dubno, Lutske, Ostrih, Zhytomyr, and Volodymyr in Volhynia gubernia, but also in the Kherson, Tavriia, and Kuban regions. The following villages were the principal settlements of the Czechs: Liudhardivka (1863) in Volhynia, Chekhivka in Podilia, Tabir, Bo-

hemka, Parevych in the Crimea, and Chekhohrad near Melitopil. In 1870 the Russian government permitted the Czechs to become Russian subjects. They were registered as peasants, came under the local administration, and could set up their own rural districts (*volosti*) or join existing ones. Four Czech districts were formed: Rivne, Dubno, Lutske, and Kupychiv. The other Czech settlements belonged to Ukrainian districts. Altogether there were about 130 Czech settlements, and by the beginning of the 20th century the Czech population in Ukraine reached 65,000. Almost all of the Volhynian Czechs converted to the Orthodox faith. The first Czech publications were religious and included *Český pravoslavný kalendář* of 1888, published first in Kiev by F. Jareš, a teacher at Galagan College, and then in Zhytomyr. Some of the Czechs retained their Protestant faith (eg, the Czech Brethren).

For a long time the Czech settlements retained their distinctive character while adopting some of the forms of the Ukrainian milieu. In the towns the immigrants became assimilated more rapidly. Because of their progressive farming methods and skills, the Czechs prospered. They had their own schools, press, associations, and co-operatives. They imported farm machinery from Bohemia, and their farming methods and technology were imitated by their Ukrainian neighbors.

In Kiev the newspaper *Ruský čech* was edited by V. Vondrák in 1906–8, followed by *Čechoslovan*, edited by V. Švihovský and V. Charvát in 1911–14 and 1916–18, which advocated the liberation of Bohemia and Slovakia from Austria-Hungary. In August 1914 the local Czechs in Kiev set up the military organization Česká Družina, which became the base for the later Czechoslovak legion in Ukraine and Russia. These military organizations were joined by Czech and Slovak prisoners of war who had served in the Austro-Hungarian army and who by the end of 1917 numbered over 200,000. *Československý denník* and *Československý vojak* appeared briefly in Kiev. The Czechoslovak National Council, headed by B. Čermák, had its seat there and maintained friendly relations with the Ukrainian Central Rada. (For Czech-Ukrainian political ties, see *Czechoslovakia.)

In the UNR the rights of the Czech minority were guaranteed by a law on national and personal autonomy. In February–March 1918 only a small number of Ukrainian Czechs retreated eastward with the Czechoslovak legion. At the conclusion of the Peace Treaty of Riga about 20,000 Czechs found themselves in Poland. In the 1920s there were 12 Czech rural soviets in Soviet Ukraine. In 1926 there were 17,500 Czechs in the Ukrainian SSR and the Crimean ASSR. They had their own elementary schools.

During the Second World War the so-called Volhynian Czechs supported the effort to form Czechoslovak military units and in 1944 volunteered for the Czechoslovak Brigade. In accordance with the Czechoslovak-Soviet treaty of 1945, many Czechs returned to their ancestral homeland. Only slightly over 10,000 Czechs stayed behind, mostly in Zhytomyr oblast.

Another Czech group that lived among Ukrainians was the community in Transcarpathia in 1919–39. Its members were civil servants who were assigned to serve there in the administrative agencies, schools, transport system, and military. Some merchants and industrialists settled there also. A few hundred farmers moved to southern Transcarpathia in connection with the agrarian reforms in

some of the villages there. The number of Czechs in Transcarpathia increased to 30,000. Their above-average education, professional training, and status as representatives of the 'governing nation' assured them of a privileged position. There were special blocks (called colonies) inhabited mostly by Czechs in the towns. A Czech educational system was set up. In 1935 there were 3 Czech gymnasiums, 1 teachers' college, 23 junior high schools, and 182 elementary schools. As a rule, the Czechs did not learn Ukrainian and did not assimilate. On the contrary, they promoted the Czechoslovakization of the region. The Czech press flourished with such newspapers as *Podkarpatské hlasy* (an independent semi-weekly, 1925–38), *Hlas východu* (Social-Democrat weekly, 1928–33), and *Karpato-ukrajinská svoboda* and *Přehled z Karpatské Ukrajiny* (both weeklies, 1939). Under the autonomous Carpatho-Ukrainian state the number of Czechs living in the region diminished somewhat. They were represented in the diet by M. Drbal. During the Hungarian occupation all Czechs left Transcarpathia.

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V. Markus

Czeczot, Jan, b 17 July 1797 in Maliushychy, Belorussia, d 23 August 1847 in Druskenniki, Poland. Polish and Belorussian poet and folklore specialist, friend of A. Mickiewicz. Czeczot (Belorussian: Chachot) was one of the founders of the student society known as the Society of Philomaths and was exiled to Russia. He collected Belorussian and about 100 Ukrainian folk songs, which he published in six volumes entitled *Piosnki wieśniacze z nad Niemna, Dniepra i Dniestra* (Village Songs from the Neman, Dnieper, and Dniester Regions, 1837–46).

Czernin (von und zu Chudenitz), Ottokar, b 26 September 1872 in Dymokury in present-day Czechoslovakia, d 4 April 1932 in Vienna. Austrian count, political leader, and diplomat. In 1916–18 Czernin was the minister of foreign affairs for Austria-Hungary. He headed the Austro-Hungarian delegation at the peace negotiations in Brest-Litovsk and on 9 February 1918 signed the Peace Treaty of Brest-Litovsk with Ukraine, including a secret agreement on the crown lands of Galicia and Bukovyna. His concessions to Ukraine on the Kholm region and the crown lands provoked protests from the Poles in Austria and undermined his position as the minister of foreign affairs. In April 1918 he resigned. Czernin signed the peace treaty with Ukraine only because of the food crisis in Austria. He coined the term 'Brotfrieden' (Bread Peace) for the Treaty of Brest-Litovsk.

Czeszek, Sebastian, b ? in Cracow, d ca 1612. Sculptor. From 1573 Czeszek lived and worked in Lviv, where he was a member and officer of the painters' guild. He sculpted grave monuments in the style of the late Renaissance; one of these, the monument on the grave of K. Romułtowa (1573), has been preserved at the Roman Catholic church in Drohobych.

Czołowski-Sas, Aleksander, b 27 February 1865 in Bakonchytsi, near Peremyshl, d 17 July 1944 in Lviv. Polish historian of Ukrainian origin. In 1891 he became the director of the city archives of Lviv, and in 1906–39 he served as director of the city museums. He was a specialist in the history of Lviv. He published *Pomniki dziejowe Lwowa* (The Historical Monuments of Lviv, 4 vols, 1891–1921). He wrote a number of works on the architectural monuments of the cities of the principality of Galicia-Volhynia and on the Polish wars with Turkey and Moldavia, for example, *Bitwa pod Obertynem* (The Battle of Obertyn, 1890).

Czumer, William. See Chumer, Vasyl.

D

Dąbkowski, Przemysław, b 23 February 1877 in Lviv, d there 18 December 1950. Polish historian of law, professor at Lviv University under Polish and Soviet rule, full member of the Shevchenko Scientific Society. Dąbkowski wrote a number of works on the history of Polish private law and Lithuanian-Ruthenian law, of which the most important are *Prawo prywatne polskie* (Polish Private Law, 2 vols, 1910–11) and *Dobra rodowe i nabyte w prawie litewskim* (Hereditary and Acquired Property in Lithuanian Law, 1916).

Dairy industry. A branch of the food industry that processes milk and produces various milk products, such as butter, cheese, sour cream, and concentrated canned milk. Before the First World War the manufacture of dairy products in Ukraine was mostly a cottage industry. In 1913 there were only 16 dairy plants in central and eastern Ukraine; their output was 2,975 tonnes of butter (3 percent of the butter production of the Russian Empire).

In the early Soviet period, particularly under NEP, co-operatives and private enterprises played an important role in the development of the dairy industry. When the five-year plans were introduced, dairy co-operatives in the Ukrainian SSR declined, and private dairies were abolished. The small dairy firms were replaced by large plants. By 1940 there were 483 state plants manufacturing butter, cheese, or canned dairy products; 44 of them were large dairy complexes. Butter making was the most highly developed branch of the industry and accounted for 14.4 percent of USSR butter production. The least-developed branch was cheese making.

In Western Ukraine during the interwar period co-operatives played an important role in the dairy industry (see *Maslosoiuz).

After the Second World War the dairy industry in Soviet Ukraine was rebuilt, and its productive capacity was considerably increased. Beginning in the 1960s, the organization of the industry became more concentrated (the average milk output of an enterprise increased from 7,500 tonnes in the 1950s to 25,000 tonnes in the 1970s), and the production process became increasingly automated. By the end of the 1970s there were about 500 dairy enterprises in Ukraine, including 300 butter- and cheese-

making plants, 170 milk-processing plants, and 13 dairy canning plants. The industry produced 6,200 brands of dairy products, among them 60 products from whole milk and 70 natural and processed cheeses. The largest dairy plants, with a capacity of 120–200 tonnes of production from whole milk per day, are in Donetske, Dnipropetrovske, Kiev, and Symferopil. The Slovianske and Zaporizhia butter-making complexes account for about 20 percent of the butter output in Ukraine. The largest cheese-making plants are in Krasni Okny in Odessa oblast, Kovel in Volhynia oblast, and Chortkiv in Ternopil oblast. The growth of the dairy industry is shown in the accompanying table.

The dairy industry is distributed almost throughout Ukraine, but butter making is most developed in the steppe region and Polisia; the plants producing whole-milk products and processed cheese are located mostly in large industrial cities, and natural-cheese plants are found mostly in the steppe region and the Carpathian Mountains. The dairy industry is studied in Kiev at the Ukrainian Scientific Research Institute of the Meat and Dairy Industry and the Ukrainian State Planning Institute of the Meat and Dairy Industry. The dairy industry ranks third in production (14 percent in 1979) among the branches of the food industry in Soviet Ukraine. It produces 26.9 percent of the USSR's butter, 18.9 percent of the milk, 23.6 percent of the canned dairy products, and 5 percent of the cheese.

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B. Wynar

Daits, Yosyp [Dajc, Josyp], b 16 August 1897 in Henicheske, Tavriia gubernia, d 29 December 1954 in Kharkiv. Graphic artist. A graduate of the Kharkiv Art Institute (1929), Daits taught at this institute from 1935 (from 1947 as full professor). He was a member of the Association of Revolutionary Art of Ukraine (1929–32) and was on the staff of the magazine *Perets'*. Daits produced numerous lithographs and illustrations, particularly for books by such contemporary authors as O. Kopylenko (*Narodzhuie't'sia misto* [A City Is Born, 1934]), N. Rybak (*Komandarm Frunze* [Army Commander Frunze, 1937]), and P. Panch (*Obloha nochi. Parkhomenko*. [Night Siege. Parkhomenko, 1951]), and for translations of works by P. Mérimée (*Zhakertiia* [Jacquerie, 1936]), H. Barbusse (*Vohon'* [Fire, 1936]), and the tales of H.C. Andersen (1946). He

Growth of Ukraine's dairy industry

Product	Units	1913	1940	1965	1975	1979
Butter	1,000 t	2.9	33.3	281	313.7	348
Cheese	1,000 t	–	4.6	50	113.6	150.5
Whole-milk products in terms of milk	1,000 t	–	–	2,248	4,801	4,740
Canned dairy products	million cans	–	1.3	184.6	371	333.9

also produced a series of engravings entitled *Reconstruction* (1945–7).

Dalsky, Volodymyr [Dal's'kyj] (pseudonym of Volodymyr Nesterenko), b 5 May 1912 in Nykopol, Katerynoslav gubernia. Comic actor. After completing his studies at the Lysenko Music and Drama Institute (1930–2), Dalsky joined the Kharkiv Young Spectator's Theater in 1935 and then worked with the Kharkiv Ukrainian Drama Theater (1937–41) and the theaters of the Kiev, Odessa, and Carpathian military districts (1941–57), joining the Kiev Ukrainian Drama Theater in 1957. Included in his repertoire are over a hundred roles from the classics of world and Ukrainian drama.

Damilovsky, Mykola [Damilovs'kyj], b 31 December 1880 in Kozatske, Chernihiv gubernia, d 21 March 1942 in Kiev. Architect and pedagogue. Damilovsky graduated from the Institute of Civil Engineering in St Petersburg in 1909. He was a co-founder of and professor at the Kiev Architectural Institute (1918–38) and the Kiev State Art Institute (from 1939). He invented the Damilovsky rule, which simplifies the construction of architectural perspectives. He designed many buildings in Kiev and pumping stations for the waterworks of Kryvyi Rih and Bila Tserkva. His work is in the modern Ukrainian style.

Dance. See Folk dance.

Dance songs. A genre of Ukrainian folk culture. Dance songs either accompany dances or are themselves accompanied by dances. The interrelation of song and dance in works of this genre is manifested in three principal forms. (1) *Khorovody* (dance games), in which lyrics, dance, and melody are organically united and dramatized. *Khorovody* echo ancient syncretic ritual elements in folk culture. (2) Dance songs proper, compositions sung to dance melodies during the performance of the dances. These include songs to accompany the **metelytsia*, **hopak*, **kozachok*, etc. Their themes include relations between young men and women, jokes, flirtation, rendezvous, thoughts of marriage, courtship, family life, weddings, infidelity, grandparents, godparents, etc. This group also includes genre dances: flax, buckwheat, smiths', reapers', shoemakers', and coopers' dances, as well as the **vasylykha* and **uvyvanets*. **Kolomyiky* constitute a separate group. (3) Songs with dance accompaniment, such as the *tryndychky*, usually performed without musical accompaniment at family gatherings. There is a separate group of songs to accompany **polkas*, *mazurkas*, *krakowiaks*, *csárdáses*, and *waltzes*.

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P. Odarchenko

Danchenko, Serhii [Dančenko, Serhij] b 17 March 1937 in Zaporizhia. Stage director, son of V. *Danchenko. After graduating from the Kiev Institute of Theater Arts in 1965, Danchenko worked as a director with the Lviv Ukrainian Drama Theater in 1965–7 and 1970–8. He was also the main director of the Young Spectator's

Theater in Lviv (1967–70) and the Kiev Ukrainian Drama Theater from 1978. His most successful plays include W. Shakespeare's *Richard III*, M. Kulish's *Maklena Grasa*, I. Franko's *Ukradene shchastia* (Stolen Happiness), and Lesia Ukrainka's *Kamynnyi hospodar* (Stone Host).

Danchenko, Volodymyr [Dančenko], b 21 April 1914 in Mariupol (now Zhdanov), d 17 December 1967 in Lviv. Dramatic actor known for his heroic roles. In 1933–7 he studied at the Kiev Theatrical Institute. From 1931 to 1933 and after 1937 he worked in the Zankovetska Theater, which was then in Zaporizhia; he moved with it to Lviv in 1944, where it became the Lviv Ukrainian Drama Theater. Among his main roles were Corrado in P. Giacometti's *La famiglia Lercari*, Yaroslav in O. Levada's *Faust i smert'* (Faust and Death), and Lukash in Lesia Ukrainka's *Lisova pisnia* (The Forest Song).

Daniel Oliveberg de Graecani Atheniensis. Diplomat in the service of hetmans B. Khmelnytsky and I. Vyhovsky. A hieromonk from Athens, he came to Ukraine in 1654. From 1655 to 1658, in the service of the Ukrainian government, he traveled on a number of diplomatic missions to Sweden, Transylvania, Moldavia, Wallachia, and Brandenburg. He was ennobled in Sweden and Poland; during the rule of Vyhovsky he was military secretary in Ukraine. His subsequent fate is unknown.

Danievsky, Pii [Danjevs'kyj, Pij], b 5 May 1820 in the Kiev region, d 19 April 1892. Lawyer. Danievsky studied at Kiev University and became a professor of civil law at the Nizhen Lyceum. He worked on legal reform in Russia in 1864, was head of a department of the Odessa Palace of Justice, and became a senator in 1870. His works include *Ob istochnikakh mestnykh zakonov nekotorykh gubernii i oblastei Rossii* (On the Sources of Local Laws of Some Gubernias and Oblasts of Russia, 1857) and *Istoriia obrazovaniia gosudarstvennogo soveta v Rossii* (The History of the Formation of the State Council in Russia, 1859).

Danievsky, Vsevolod [Danjevs'kyj], b 9 September 1852, d 6 April 1898 in Kharkiv. Son of P. *Danievsky, lawyer, specialist in international and criminal law, professor at Kharkiv University. His most important work is *Sistema politicheskogo ravnovesiia i legitimizma i nachalo natsional'nosti v ikh vzaimnoi sviazi* (The System of Political Equilibrium and Legitimism and the Concept of Nationality in Their Mutual Relations, 1882). Danievsky was one of the first to propose the principle of a 'universal legal order' to unite all nations for their mutual happiness and prosperity.

Danilevsky, Grigorii. See Danylevsky, Hryhorii.

Daniłowicz, Ignacy (Danylovych, Ihnatii), b 30 July 1787 in Hrynevychi, Podlachia (now in Poland), d 12 August 1843 in Gräfenberg, Silesia (now Śląsk Opawski, Poland). Legal historian. The son of a Ukrainian clergyman, Daniłowicz studied at Vilnius University, where he later taught (1822–4); he became a professor at the universities of Kharkiv (1825–30), Kiev (where in 1835–9 he was dean of the faculty of law), and Moscow. A student of Lithuanian-Ruthenian law, he enthusiastically advocated its revival. He discovered and published the statute of King Casimir IV and the Lithuanian-Ruthenian

Chronicle. The code of local laws for the western gubernias, which Daniłowicz prepared for the Russian government, was never implemented. His major works consisted of articles on the Lithuanian chronicles, Lithuanian Statute, and Lithuanian law.

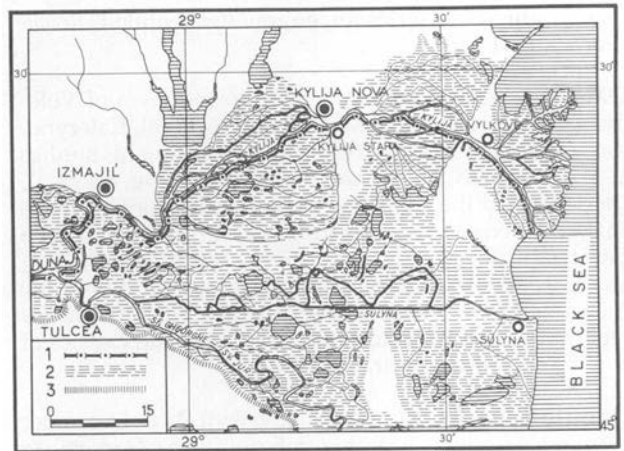


Kostiantyn Dankevych

Dankevych, Kostiantyn [Dan'kevych, Kostjantyn], b 24 December 1905 in Odessa, d 26 February 1984 in Kiev. Composer, conductor, pedagogue. On graduating from the Odessa Institute of Music and Drama (now the Odessa Conservatory) in 1929, he joined its staff. He became a professor there in 1948, serving as its director until 1951; in 1953 he took up a professorship at the Kiev State Conservatory. From 1956 to 1967 he was head of the Composers' Union of Ukraine. His works include the operas *Trahediina nich* (Tragic Night, 1935), *Bohdan Khmelnytsky* (1951; new version, 1953), and *Nazar Stodolia* (1960); the ballet *Lileia* (Lily, 1939); two symphonies (1937, 1945); the symphonic poems *Otello* (Othello, 1937) and *Taras Shevchenko* (1939); a string quartet; a trio; choral works; and film scores and songs for solo voice. M. Mykhailov wrote a monograph on Dankevych (Kiev 1959, 1964, 1974).

Danshyn, Anatolii [Dan'shyn, Anatolij], b 27 January 1934 in Vovcha, Kharkiv oblast. Operatic baritone. Danshyn graduated from the Kharkiv State Conservatory in 1958 and has been with the Dnipropetrovske Opera Theater since 1975. His roles include Bohdan in K. Dankevych's *Bohdan Khmelnytsky*, Igor in A. Borodin's *Prince Igor*, Mazepa and Onegin in P. Tchaikovsky's operas, Figaro in G. Rossini's *Barber of Seville*, and Renato in G. Verdi's *Un Ballo in Maschera*.

Danube River (Ukrainian: Dunai). The second-largest European river in length (2,850 km) and basin size (817,000 km). Its lower section, from the mouth of the Prut River to the Black Sea, forms the 160 km border between the Ukrainian SSR (southern *Bessarabia) and Rumania (*Dobrudja). The Danube Basin within the Ukrainian SSR covers 28,800 sq km and includes the following Carpathian tributaries: the *Tysa (with a basin in Ukraine of 12,900 sq km, covering the Transcarpathian region), the *Prut (12,500 sq km), and the *Seret. Within the boundaries of Ukraine the Danube flows through the *Black Sea Lowland, forming a delta approximately 55 km below the mouth of the Prut and separating into three estuaries: the northern Kiliia (which follows the Ukrainian SSR



DANUBE DELTA

1. Border between the Ukrainian SSR and Rumania
2. Marshland
3. Steep banks of the Dobrudja Upland

border for almost 100 km), the middle Sulina, and the southern George. Approximately two-thirds of the Danube total runoff passes through the Kiliia Estuary (500–1,200 m in width and 10–20 m in depth) and separates into a series of branches before entering the sea. The entire Danube delta consists of floodplains interlaced by hundreds of creeks and channels and covered with reeds and brushwood. On Ukrainian territory the Danube is replete with fish, primarily sturgeon, and hence provides the population with one of its principal occupations – fishing. All sections of the Danube within the Ukrainian SSR are accessible to small seacraft. The major Ukrainian ports on the Danube are Reni, Izmail, Kiliia, and Vylkove. The great economic importance of the Danube lies in the fact that it links Ukraine directly with other Danube countries. The Danube became an international river open to all nations in 1856. Since 1949 the Ukrainian SSR has been represented by the USSR in the Danube Commission, an international organization with headquarters in Budapest that regulates navigation along the Danube.

The Danube has played a role in Ukrainian folklore and history. It appears in many Ukrainian folksongs as a symbol for a river or for water in general: this is perhaps a remnant from the age of the great migrations of the Slavs in the 5th–7th century, or from the later period of Ukrainian settlement on the Danube. The Danube is glorified in historical songs and epics, starting with *Slovo o polku Ihorevi*. The *Tivertsians reached the lower stretches of the Danube during the 9th and 10th centuries. In 968–71 and in 1116 the Kievan princes Sviatoslav Ihorevych and Volodymyr Monomakh attempted to establish a stronghold along the lower Danube, but this was successfully accomplished only by the Galician prince Yaroslav Osmomysl (1153–87). Either he himself or his kinsman Ivan Rostyslavych Berladnyk founded Malyy Halych (present-day Galați) on the northern bank of the Danube. In the 12th century, the Danube frontier was settled by the *Berladnyky. The principality of Halych lost the Danube regions to the Golden Horde in the 1240s. During the 16th and 17th centuries the Ukrainian Cossacks often attacked the Turkish garrisons in Kiliia. After the destruc-



The village of Vylky at the mouth of the Danube River

tion of the Zaporozhian Sich in 1775, the Cossacks founded the *Danubian Sich on the Danube delta, then under Turkish rule. Their descendants inhabit the area to this day. In the 19th century, under Russian rule many Ukrainian peasants were settled on the northern bank of the Danube.

Danubian Sich (Zadunaiska Sich). A settlement of Ukrainian Zaporozhian Cossacks, who fled to Turkish territory after the destruction of the *Zaporozhian Sich in 1775. They were first settled by the sultan at the mouth of the Danube in Dobrudja, but there they soon came into conflict with earlier emigrants – descendants of Don Cossacks who after K. Bulavin's rebellion were led by I. Nekrasov to the Kuban and then later migrated to the Danube. The Turkish government ordered the Zaporozhians to move to the Silistra-Rushchuk (now Ruse) line south of the Danube. Dissatisfied, a large number of them (about 8,000) migrated to Austrian territory in 1785 and settled in the *Banat (between the Tysa River and the Danube), where they received the right to an elective system of self-government and a fee for their service from the Austrian emperor. They could not, however, get used to the tight Austrian control and the bureaucratic imperial regime, and in 1811–12 returned to Dobrudja. After joining forces with the local Zaporozhian Cossacks to defeat the followers of Nekrasov, these Cossacks settled on a tributary of the Danube – the Dunavets River – and organized themselves on the model of the old Zaporozhian Sich: they had 38 kurins, an elected otaman, etc. The basic occupations in peacetime were fishing and small-scale farming. They were obligated to take part in Turkish military campaigns and were often forced, against their convictions, to fight against other Christians. At the same time the Russian government regarded a separate Cossack formation outside its control with suspicion and called upon the Danubian Cossacks to join Russian military formations. In 1828 during the Russo-Turkish war the Russians found an ally in Otaman Y. *Hladky, the commander of the Danubian Sich. Taking the military standards and treasury, Hladky went to the Russian side with a small force (1,500) of Cossacks. For this betrayal the Turks destroyed the Danubian Sich. The remaining scattered Cossacks were not able to renew the organized life of the Sich communities. Their descendants still live in the Danube delta (see *Dobrudja). Hladky's followers were organized by the Russian government into the *Azov Cossack Host.

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B. Kravtsiv

Danylchuk, Ivan [Danyl'čuk], b 1900 in Canora, Saskatchewan, d 1942 in Winnipeg, Manitoba. Poet, community leader, and editor. A teacher by profession, Danylchuk was best known as a poet. His collected poems were published as *Svytaie den'* (The Day Breaks, Winnipeg 1929). In 1939 he edited and published the *Ukrainian Tribune and Review* in Edmonton and shortly before his death became editor of the magazine *Ukrainian Canadian Review* in Winnipeg. Danylchuk was prominent in the Ukrainian Self-Reliance League and a leader in the Canadian Ukrainian Youth Association.

Danylenko, Yosyp, b 15 November 1903 in Novyi Burluk near Chuhuiv in Kharkiv gubernia. Zootechnician, full member of the All-Union Academy of Agricultural Sciences since 1966. Since 1939 he has worked at the Scientific Research Institute of Animal Husbandry of the Forest-Steppe and Forest Regions of the Ukrainian SSR in Kharkiv, serving as its director from 1939 to 1973. His research studies are concerned with the feeding of farm animals, storing feed in silos, keeping animals at industrial complexes, and so on.

Danylevsky, Hryhorii [Danylevs'kyj, Hryhorij], b 26 April 1829 in the village of Danylivka, Kharkiv gubernia, d 18 December 1890 in St Petersburg. Russian writer of Ukrainian origin. Danylevsky studied in St Petersburg and remained there to work at the Ministry of Education. He did research on Ukrainian history and ethnography. At the end of the 1850s he moved to Kharkiv and took an active part in educational and zemstvo affairs. In 1881 he became editor of *Pravitel'stvennyi vestnik* in St Petersburg. Danylevsky began his literary career writing poetry, sketches of Ukrainian life, and articles on Ukrainian literature. Among his published works are several collections of short stories – *Slobozhane* (Slobidska Ukrainians, 1854), *Poltavskaia starina* (Poltava Antiquity, 1856), and *Poslednie zaporozhtsy* (The Last Zaporozhian Cossacks, 1878); a collection of historical and biographical sketches, *Ukrainskaia starina* (Ukrainian Antiquity, 1866); a collection of Ukrainian folk tales; and a trilogy about peasant life in the Azov region, *Beglye v Novorossii* (Fugitives in New Russia, 1862; Ukrainian translation, Lviv 1892), *Volia* (*Beglye vorotilis'*) (Freedom [The Fugitives Return], 1863), and *Novye mesta* (New Places, 1867; Ukrainian translation, Lviv 1897). Because of their ethnographic content and dynamic plots, Danylevsky's works were widely popular. Some were translated into West European languages.

Danylevsky, Oleksander [Danylevs'kyj], b 10 December 1838 in Kharkiv, d 8 June 1923 in Petrograd. Biochemist, founder of biochemistry in Ukraine and the Russian Empire. Danylevsky was a corresponding member of the

St Petersburg Academy of Sciences from 1898 and a professor at the universities of Kazan (1864–71) and Kharkiv (1885–92) and at the St Petersburg Military Medical Academy (from 1892). He produced studies on biopolymer exchanges, enzymes and antienzymes, the physiology of the nervous system, and dietary regimens. Together with his brother, Vasyl *Danylevsky, he initiated the publication, in Kharkiv, of the first journal of physiology in the Russian Empire (1888–91).



Vasyl Danylevsky



Vasyl Danylevych

Danylevsky, Vasyl [Danylevs'kyj, Vasyl], b 25 January 1852 in Kharkiv, d 25 February 1939 in Kharkiv. Brother of O. *Danylevsky, physiologist, full member of the Academy of Sciences of the Ukrainian SSR from 1926. Danylevsky was professor at Kharkiv University in 1883–1909 and 1917–21 and at the Kharkiv Medical Institute in 1921–6. His works deal with the nervous system, electrophysiology, endocrinology, protistology, hypnosis in humans and animals, etc. He identified the brain centers that regulate the activity of the internal organs.

Danylevsky, Viktor [Danylevs'kyj], b 4 September 1898 in Łódź, Poland, d 9 August 1960 in Leningrad. Historian of technology, full member of the Academy of Sciences of the Ukrainian SSR from 1948. In the late 1920s Danylevsky taught in institutions of higher learning in Kharkiv and from 1931 in Leningrad. In 1949–54 he was head of the Commission for the History of Science and Technology of the Academy of Sciences. He wrote the books *Rossiiskaia tekhnika* (Russian Technology, 1948) and *Lomonosov na Ukrainie* (Lomonosov in Ukraine, 1954).

Danylevych, Roman [Danylevyč], b 15 September 1903 in Pecheniia, Peremyshliany county, Galicia. Journalist, Catholic activist. Danylevych helped organize the *Ukrainian Youth for Christ festival in 1933 and the *Orly Catholic youth association. He contributed articles to the Ukrainian Catholic press in Galicia. During the Second World War he served as the liaison officer for prisoners of war at the Ukrainian Central Committee. Abroad he has worked as editor of *Khrystyians'kyi holos* (1949–54) and *Postup* (1959–62). He lives in Cleveland, Ohio, and has been active in the movement for a Ukrainian Catholic patriarchy and in Ukrainian Catholic brotherhoods. In 1951 he became president of the Obnova Ukrainian Catholic Academic Alliance.

Danylevych, Vasyl [Danylevyč, Vasyl'], b 1872 in Kursk, d 10 November 1936. Historian and archeologist. A student of V. Antonovych, he graduated from Kiev University and took up teaching positions at the universities of Kharkiv (1902) and Kiev (1907). Danylevych was a member of the Ukrainian Scientific Society in Kiev and a full member of the Scientific Research Chair of Ukrainian History in Kiev and of the Archeological Commission of the All-Ukrainian Academy of Sciences. He studied the Donets fortified settlement and grave sites in the Kharkiv region. Among his works are *Ocherk istorii Polotskoi zemli do kontsa XIV veka* (An Outline of the History of the Polatsk Land to the End of the 14th Century, 1897) and *Arkheologichna mynuvshyna Kyivshchyny* (The Archeological Past of the Kiev Region, 1925).

Danyiuk, Ivan [Danyljuk], b 3 December 1931 in the village of Rashkiv, Horodenka county, Galicia. Mathematician, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1965. Danyiuk graduated from Lviv University in 1955. In 1965 he became director of the Donetske Computation Center of the academy, which in 1970 became the Institute of Applied Mathematics and Mechanics, and a professor at Donetske University. In 1975 he became a department chairman in this institute. Danyiuk's main publications deal with hydrodynamics, equations of mathematical physics, the theory of limits, and singular integral equations.

Danyiuk, Mykhailo [Danyljuk, Myxajlo], b 1 October 1919 in Kremianets, Volhynia, d 2 March 1981 in Minneapolis, Minnesota. Surgeon, civic figure, journalist. Danyiuk fought in the Ukrainian Insurgent Army. After the war he studied medicine at the University of Munich and in the United States. He was active in the Melnyk faction of the OUN and in the government in exile of the UNR. He contributed medical articles to *Svoboda* and from 1971 had a weekly medical column on Voice of America radio. Danyiuk is the author of the memoirs *Povstans'kyi zapysnyk* (Insurgent's Notebook, 1968), *Likars'kyi dovidnyk* (Physician's Handbook, 1970), and *Korotkyi anhlo-ukraïns'kyi medychnyi slovnyk* (Brief English-Ukrainian Medical Dictionary, 1970).

Danyliv (Danylov), Vitalii, b 10 April 1902 in the Donbas village of Zhovte, Katerynoslav gubernia, d 19 March 1954 in Kiev. Physicist, full member of the Academy of Sciences of the Ukrainian SSR from 1951. Danyliv graduated from the Dnipropetrovske Institute of People's Education in 1926. In 1951 he became the director of the laboratory and in 1955 of the Institute of Metal Physics of the Academy of Sciences of the Ukrainian SSR. His principal works deal with the x-ray investigation of the atomic structure of rare metals and with the theory of crystallization. He analyzed the physics of the formation of centers of crystallization and is the author of over 70 scientific works.

Danyliv, Volodymyr, b 1 August 1881 in Dukhovshchina, now in Smolensk oblast, RSFSR, d 24 April 1970 in Leningrad. Literary historian and ethnographer, contributor to *Kievskaiia starina*, *Ukraina*, and *Zapysky Ukraïns'koho naukovoï tovarystva v Kyievi*. In the 1920s Danyliv worked for the *Leningrad Society of Researchers of

Ukrainian History, Literature, and Language. He was the author of several studies of T. Shevchenko and M. Kostomarov.

Danylo, 11th to the beginning of the 12th century. Writer and traveler, hegumen of one of the Chernihiv monasteries, author of the oldest surviving work of Rus' pilgrim literature, *Khozhdenie Danila Ruskyia Zemli igumena* (The Travels of Danylo, a Hegumen of the Rus' Land). In this book, written about 1113, he gives an account of his journey to Palestine in 1106–8. Danylo spent 16 months in Jerusalem and was received by the Latin crusader-king Baldwin I. Up to 100 transcriptions of the work were done in the 15th–19th century under various titles: *Khozhdenie* (Journey), *Strannik* (Traveler), *Palomnik* (Pilgrim), etc. It was one of the most popular works of Old Rus' literature. Based on recollections of the voyage undertaken by a whole company, it provides, besides elementary geographic and economic information, numerous stories about holy places, borrowed from the Bible, legends, and apocrypha. These account for the great literary value of the work.



Vitalii Danyliv



King Danylo Romanovych

Danylo Romanovych [Danylo Romanovyč], 1201–64. Prince of Volhynia and Galicia, king of Rus' (from 1253). After the death of his father, Prince *Roman Mstyslavych, in 1205, unrest among the boyars forced Danylo to take refuge at the Hungarian court, and later, with his mother and brother, *Vasylko Romanovych, in small principalities in Volhynia. Following a long struggle with neighboring princes and Galician boyars (1219–27) Danylo unified Volhynia. He failed in several attempts to gain control of Halych, but finally succeeded in 1238, with the support of the people. The next year he took Kiev, which had entered his sphere of influence earlier, and placed Voievode Dmytro in charge of the principality. As a result of Danylo's influence, which extended to the Turiv-Pynske principality and the Dorohychyn land, the advance of the Teutonic Order was checked in 1238.

However, the Tatar invasion of 1240–1, during which Kiev, Volodymyr, and Halych were destroyed, interfered with Danylo's plans for the unification of Ukrainian territories. He was nevertheless able, on 17 August 1245, to defeat a coalition of the Chernihiv princes, disaffected boyars, and their Hungarian and Polish allies at Yaroslav (now Jarosław) and finally to establish his control over Galicia. In order to save his state, Danylo was compelled

to recognize the khan's suzerainty, which he did in a visit to the khan's court at Sarai in 1246. Yet he prepared to overthrow his Tatar overlords. He sent raids against those who had become the Tatars' vassals who lived along the Sluch and Horyn rivers, built fortifications, and sought alliances in the West, particularly with Pope Innocent IV. To get the support of the pope, Danylo agreed to acknowledge him as head of the church in his principalities and accepted a crown from him in 1253. But these steps did not bring the aid Danylo had hoped for and had no practical consequences. In 1254 Danylo repulsed a Tatar attack on *Ponyzia and Volhynia. The Tatar voivode Burundai led a new campaign in 1260, forcing Danylo to dismantle his fortifications and to abandon his plans for independence.

Danylo was an exceptionally gifted ruler. For a time he unified the western territories of Ukraine. He built a number of new cities, including Kholm (his new capital) and Lviv; reformed the military forces, creating a heavy infantry based on the peasantry; and gained control over the boyars. Under his reign Western European cultural influences were strong in Ukraine, and Western European political and administrative forms took hold, particularly in the towns.

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Danylo Zatochnyk. See *Moleniie Danyla Zatochnyka*.



Dmytro Danylyshyn

Danylyshyn, Dmytro [Danylyšyn], b 2 April 1907 in Truskavets, Drohobych county, Galicia, d 23 December 1932 in Lviv. Member of the Ukrainian Military Organization and the Organization of Ukrainian Nationalists, tradesman. Danylyshyn took part in an OUN post office raid in Truskavets and carried out the assassination of the Polish politician T. Hołowko in August 1931. For raiding the post office in Horodok on 30 November 1932, he was sentenced to death by a Polish court and was hanged along with V. *Bilas at Brygidky Prison in Lviv.

Danylyshyn, Stepan [Danylyšyn], b 5 January 1909 in the village of Yukhymivtsi, Podilia gubernia, d 16 Decem-

ber 1973 in Ternopil. A theater set designer, Danylyshyn graduated from the Academy of Arts in Leningrad in 1940 and worked at the Ternopil Ukrainian Music and Drama Theater. He designed sets for the productions of O. Korniiuchuk's *Bohdan Khmel'nyts'kyi*, V. Vasylo's *V nedilii rano zillia kopala* (On Sunday Morning She Dug Up Herbs, based on the novel by Kobylianska), L. Ukrainka's *Kaminnyi hospodar* (The Stone Host), and other plays. A retrospective exhibit of the works of Danylyshyn took place in Lviv in 1962.

Danylna. See Tribute.

Darahan, Andrii, b 1 October 1902 in the town of Valky, Kharkiv gubernia. Sculptor, monumentalist. He studied at the Kharkiv Art Institute in 1927–31. With K. *Buldyn he designed projects for monuments to T. Shevchenko in Kharkiv and at T. Shevchenko's grave. For the latter he received first prize in a 1933 competition, although the project itself was never realized. Together with K. Buldyn and Ya. Razhba, Darahan executed the bas-reliefs in the frieze of the Workers' Club in Luhanske (now Voroshylovhrad) (1934–5) and the haut-relief frieze of the Opera and Ballet Theater in Dnipropetrovske (1936–7). He also created the sculptures in the Ukrainian Pavilion at the All-Union Agricultural Exhibition in Moscow (1939) and produced a number of busts. After emigrating, he created the monument to T. Shevchenko in Winnipeg (1961) and carved a number of wooden iconostases for Ukrainian churches in the United States, including the memorial church in South Bound Brook, New Jersey.

Darahan, Yurii, b 1894, d 17 March 1926 in Prague. Poet, captain in the Army of the Ukrainian National Republic. After his release from internment in Kalisz, Poland, Darahan lived in Prague. His single collection of poetry, *Sahaidak* (Quiver, 1925), was highly praised by critics. This collection, characterized by a subtle perception of nature, lyricism bound by rigid form, a philosophy of optimism and struggle, motifs of 'bronze and metal,' and particularly the revival of poetic images of Ukraine's Princely era in the cycle 'Luna mynuvshyny' (Echo of the Past), exerted considerable influence on the work of young contemporary poets in Western Ukraine and in the emigration.

Darnytsia. See Kiev.

Dashava [Dašava]. iv-5. Town smt (1978 pop 2,000) in Stryi raion, Lviv oblast. Dashava lies in Subcarpathia, 12 km east of the town of Stryi, on huge reserves of natural gas. This is the oldest center of the gas industry in Ukraine, having developed in the early 1920s. Before the Second World War a 75 km pipeline, built in 1926–8, delivered gas from Dashava to Lviv and to Stryi. In 1946–8 the Dashava-Kiev pipeline was built; in 1955 it was extended to Moscow. More recently, the Dashava-Minsk-Vilnius pipeline was completed.

Dashenko, Vasyl [Dašenko, Vasyl'], b 31 December 1916 in the town of Kaharlyk, Kiev gubernia. Stage actor, pedagogue. In 1941 Dashenko graduated from the Kiev Institute of Theater Arts, where he later lectured. He worked as an actor in the Kiev Artistic Film Studio in

1942–5 and subsequently in the Kiev Ukrainian Drama Theater. He has also taught at the studio of this theater. He has played many roles from the Ukrainian dramatic repertoire.

Dashevsky, Aron [Daševs'kyj], b 17 July 1904 in Rzhyschiv, Kiev gubernia. Ophthalmologist. In 1949 Dashevsky became a professor at the Dnipropetrovske Medical Institute. He developed an exact method of studying the eye's optic system, a procedure for early diagnosis of glaucoma, and a method of treating myopia.

Dashiv [Dašiv]. v-10. Town smt (1978 pop 5,400) in Illintsi raion, Vinnytsia oblast, on the Sob River in eastern Podilia. Its industry is of local importance only. In June 1648 M. Kryvonis and his Cossacks fought the Poles led by J. Wiśniowiecki near Dashiv; these battles have been immortalized in Ukrainian folklore. In the autumn of 1919 the Ukrainian army fought the Red Army and A. Denikin's troops near Dashiv.

Dashkevych, Mykola [Daškevyč], b 4 August 1852 in the village of Bezhiv, Zhytomyr region, d 20 January 1908 in Kiev. Literary scholar and historian. He completed his studies at Kiev University and eventually occupied the chair of Western literatures at this university. From 1907 he was a full member of the St Petersburg Imperial Academy of Sciences. Dashkevych wrote a series of works about Ukrainian, Russian, and Western writers (I. Kotliarevsky, A. Metlynsky, A. Pushkin, M. Lermontov, W. Shakespeare, G. Byron, J.W. von Goethe, and others) in which he examined literary phenomena using a historical-cultural and a comparative-historical approach. His main work, a survey of Ukrainian literature written in the form of a critique of a book by M. *Petrov, was entitled *Otzyv o sochinenii g. Petrova 'Ocherki istorii ukrainskoi literatury 19 stoletia'* (A Reply to Mr Petrov's Work 'Outlines of the History of Ukrainian Literature in the 19th Century,' St Petersburg 1888).

Rejecting the view that modern Ukrainian literature was heavily dependent on Russian literature, Dashkevych emphasized the independence of Ukrainian literature and its close ties with West European literary trends and styles. Dashkevych wrote several studies of I. Kotliarevsky (in *Kievskaiia starina*, 1893 and 1898; and in *Chtenia v Istoricheskom obshchestve Nestora Letopistsa*, 1907); a study of the popular *duma* about Oleksii Popovych; and the historical investigations *Bolokhovskaia zemlia i ee znachenie v russkoi istorii* (The Land of the Bolokhovians and Its Significance in Russian History, 1878), *Kniazhenie Daniila Galitskogo po russkim i inostrannym izvestiiam* (The Reign of Danylo of Halych According to Russian and Foreign Reports, 1883), and *Zametki po istorii Litovsko-Russkogo gosudarstva* (Notes on the History of the Lithuanian-Ruthenian State, 1885).

Dashkevych, Olena. See Stepaniv, Olena.

Dashkevych, Ostafii [Daškevyč, Ostafij] (also: Dashkovych), ?–1535. Military figure of boyar lineage in the Kiev region who served in the army of Ivan III, the grand prince of Moscow. Dashkevych took part in the revolt of M. Hlynsky. He later became starosta of Kaniv and Cherkasy (1514) and organized Cossack forces to defend the southeastern frontier, successfully repelling Tatar

incursions. In 1515 and 1521, in alliance with the Tatars, he organized campaigns against Muscovy. His plan for a standing defense force (1533) was approved by the Sejm, but the Polish government provided no material assistance. Traditionally, Dashkevych has been incorrectly considered the first Cossack hetman.



Mykola Dashkevych

Roman Dashkevych

Dashkevych, Roman [Daškevyč], b 6 December 1892 in Tustanovychi, near Boryslav, Galicia, d 12 January 1975 in Kufstein, Austria. Community, political, and military figure; lieutenant general of the Army of the Ukrainian National Republic. Before the First World War he was among the organizers of the paramilitary *Sich societies and the *Ukrainian Sich Riflemen in Lviv. In 1917 he was one of the first organizers of the *Sich Riflemen in Kiev and first head of the Riflemen's Council. He organized the artillery and commanded the artillery brigade of the Sich Riflemen. In the 1920s, working as a lawyer in Lviv, he revived the Sich societies. Upon their liquidation by the Polish authorities, he helped organize the sports association *Luh in 1925 and edited its publications.

Dashkevych, Vsevolod [Daškevyč], b 2 June 1907 in Ovruch, Volhynia gubernia. Ethnographer and folklorist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1945. Dashkevych has produced studies in Ukrainian philology, folklore, and ethnography, in particular on the custom of warming the dead, on animals in popular fantasy, and on changes in folk-song lyrics.

Dashkiiev, Mykola [Daškijev], b 16 May 1921 in Krasnokutske, Kharkiv region, d 23 February 1976 in Kharkiv. Poet and prose writer, graduate of Leningrad University and the Kharkiv Pedagogical Institute. Dashkiiev began to publish his poems in 1943, and in 1950 he turned to writing prose. He published a collection of poems, *Na perevali* (At the Pass, 1948), and a number of novels and science-fiction novellas: *Torzhestvo zhyttia* (The Triumph of Life, 1952; 2nd edn 1966), *Volodar vsesvitu* (Ruler of the Universe, 1955), *Zuby drakona* (The Dragon's Teeth, 1956), *Zahybel' Uranii* (The Fall of Urania, 1960), *Z bezodni mynuloho* (From the Depths of the Past, 1970). He also published a collection of short stories, *Halateia* (Galatea, 1967).

Datsei, Vasyl [Dacej, Vasył'], b 14 January 1936 in Vyrava, Prešov region. Writer and journalist. For some

time in the 1960s Datsei worked as the Ukrainian literature editor at the Slovak Publishing House in Prešov. Besides having written numerous articles in *Druzhno vpered* and *Duklia*, he is the author of satirical stories (*My i nashi znaiomi* [We and Our Acquaintances], 1961), psychological stories (*Monolohy* [Monologues], 1967), and two novels: *Ochi nevyraznoho koloru* (Eyes of Unclear Color, 1965) and *Zustrichi* (Meetings, 1973). After 1973 Datsei, like other writers and scholars, seems to have been silenced by the Czechoslovak government for taking part in the movement for democratization in the 1960s.

Datskiv, Teodor [Dackiv], b 1888 in Vasyliv, Rava Ruska county, Galicia, d 23 June 1956 in Winnipeg, Manitoba. Community leader and editor. A student of law in Lviv and Vienna prior to serving in the Austrian army during the First World War, Datskiv joined the Ukrainian Galician Army in December 1918 and participated in the Kiev campaign of August 1919. He emigrated to Canada in 1923, settling in Edmonton, Alberta, where he worked for an immigration bureau and edited *Nash postup* from 1923 to 1927. From 1932 to 1940 he was editor of **Kanadiis'kyi farmer* in Winnipeg. Later he worked for a government agency. A founder of the Ukrainian Canadian Committee in 1940, Datskiv served as its first treasurer on behalf of the United Hetman Organization.

Dauphin. Town (1971 pop 8,891) in southwestern Manitoba. Dauphin's Ukrainian settlement, one of the oldest in Canada, dates from 1896. In 1897 the agricultural colony was visited by Rev. N. Dmytriv and described in his booklet *Kanadiis'ka Rus'* (Canadian Ruthenia, Mount Carmel, Pa 1897). Between 1931 and 1971 Dauphin's Ukrainian population increased from 9.6 to 34.6 percent of the total population. Since the late 1960s Canada's National Ukrainian Festival, which features Ukrainian music, dance, arts, and crafts, has been held annually there.



Davyd-Horodok; a view of excavations conducted by R. Yakymovych in 1937-8

Davyd-Horodok (Belorussian: Davyd-Haradok). 1-8. City (1970 pop 8,900) in Stolín raion, Brest oblast, Belorussian SSR. Situated in Polisia on the Horyn River, 15 km from its junction with the Prypiat, it falls within the boundaries of Ukrainian ethnic territory. It is a river port with a fishing industry. In the 12th and 13th century Davyd-Horodok was the center of an appanage principality. Its founder was said to be Prince Davyd Ihorevych of Volodymyr-Volynskiy. Archeological excavations

conducted by R. Yakymovych (1937–8) and F. Lysenko (1963) uncovered the remains of wooden buildings, log-surfaced roads, ceramic materials, and wares of bronze, iron, glass, bone, and wood. Beneath the ruins of the court chapel the graves of the Ihorevych princely family were discovered.

Davyd Ihorevych, 1059–1112. Son of Prince Ihor Yaroslavych of Volodymyr-Volynskyi, grandson of Prince Yaroslav the Wise. In 1084 the grand prince of Kiev, Vsevolod Yaroslavych, bestowed the town of Dorohobuzh, Volhynia, on Davyd Ihorevych as an appanage; in 1085 he was given the town of Volodymyr. Davyd Ihorevych attempted to wrest Galicia away from princes Volodar and Vasylo Rostyslavych; in 1097 he blinded Vasylo. Set upon by the princes for this act, Davyd Ihorevych fled to Poland. He made several attempts to recover Volodymyr but was finally deprived of this possession at the *Vytychiv congress of princes. However, he was given other towns in Volhynia: Buzke, Ostroh, Dubno, and later Dorohobuzh, where he died.

Davyd Sviatoslavych, ?–1123. Descended from the Olhovych princely family of Chernihiv, he was prince of Smolensk (1095–7) and later of Chernihiv. He took part in campaigns against the Cumans in 1105, 1107, 1110, and 1111.

Davydov, Oleksander, b 26 December 1912 in Yevpatoriia, Crimea. Theoretical physicist, full member of the Academy of Sciences of the Ukrainian SSR since 1964. In 1945–53 and in 1964–6 Davydov worked at the Institute of Physics of the Academy of Sciences of the Ukrainian SSR. Since 1966 he has worked at the academy's Institute of Theoretical Physics, and since 1973 he has been the director of the institute. His theoretical works deal with excitons in crystals, the collective excitation of non-spherical atomic nuclei, spectra in molecular crystals, and quantum biophysics.

Davydovsky, Hryhorii [Davydovs'kyj, Hryhorij], b 18 January 1866 in Melnia, Chernihiv gubernia, d 13 April 1952 in Poltava. Choir conductor and composer. He graduated from the St Petersburg Conservatory. Beginning in 1888, he organized and conducted a total of 35 choirs in Russia and Ukraine. In the last years of his life he directed the Poltava Choir. Davydovsky composed more than 80 choral works, including 'Bandura,' 'Kobza,' 'Kuban,' 'Ukraïna,' and arrangements of Ukrainian and foreign folk songs.

Davydovych, Fedir [Davydovyč], b 1756 in the Chernihiv region, d in the 1820s. Jurist belonging to the Ukrainian nobility, lecturer at Chernihiv College. In 1797 Davydovych was appointed secretary of the Little Russian General Court. In 1804 he was appointed chairman of a commission in St Petersburg for compiling laws. The commission drafted a civil-law code for Left-Bank Ukraine, which was entitled 'Sobranie malorossiiskikh prav' (A Collection of Little Russian Laws); it was rejected by the tsarist government. Davydovych wrote a scholarly work on the sources of law and legal norms in 17th–18th-century Ukraine.

Day-care centers (*yasla*). In the Ukrainian SSR day-care centers admit children ranging in age from two months to three years. Children spend 9–10, 12–14, or 24 hours daily at these institutions. In addition to permanent day-care centers, there are seasonally functioning institutions on collective farms, particularly in the spring and summer months. Day-care centers multiplied rapidly with the introduction of the five-year plans (on industrial sites) and collectivization (on collective farms). Among the purposes underlying the development of Soviet day-care centers are the state's desire to weaken the family's influence on child rearing and to promote the large-scale employment of women in all sectors of the economy. In 1977 there were 19,417 day-care centers and nurseries in the Ukrainian SSR, which cared for a total of 2.1 million children.

Dazhboh. In Slavic mythology a benevolent sun god, the son of *Svaroh. In the Primary Chronicle he is ranked third among the pagan gods after *Perun and *Khors. In the medieval epic **Slovo o polku Ihorevi* the Rus' people are called the 'children of Dazhboh,' which indicates that the god was held in special regard by them.

Dazhboh. A literary monthly (semimonthly in 1935) of young nationalistic writers in Lviv from 1932 to 1935. It was named after a Slavic deity. The editors were Ye. Pelensky (1932–4), B. Antonych (1934), and B. Kravtsiv (1935). Among the contributors were I. Atamaniuk, Ya. Dryhynych, R. Zavadovych, V. Karkhut, V. Lasovsky, S. Lutsyk, A. Maliutsa, and B. Romanenchuk. Associated with the journal was the book series *Literaturna Biblioteka*, which included literary works by Antonych, Dryhynych, B. Kabarovsky, and U. Samchuk.

Death penalty. See Capital punishment.

De Balmen, Yakiv [De Bal'men, Jakiv], b 10 August 1813 in Lynovytsia, Poltava gubernia, d 26 July 1845 in Caucasia. Amateur artist, friend of T. Shevchenko, educated at the Nizhen Lyceum. In 1844 he transcribed Shevchenko's *Kobzar*, using the Latin alphabet, intending to publish it for West Slavic readers; with M. Bashilov he illustrated the manuscript (there were more than 80 illustrations). De Balmen died in a clash with Circassians in the Caucasus; Shevchenko dedicated the poem *Kavkaz* (The Caucasus) to him. De Balmen produced the album *Hoholivs'kyi chas* (Gogol's Time, published posthumously in 1909) and a diary of his travels in the Crimea, including 300 drawings in the text (1842).

Debaltseve [Debal'ceve]. v-19; DB III-4. City (1975 pop 37,500) in Donetske oblast. Debaltseve is an important railroad and highway junction in the central Donbas. It has railway-equipment and mining-equipment plants, an asphalt-concrete plant, railway-servicing plants, a food-processing plant, and a technical school of railway transport.

Debohorii-Mokrievych, Volodymyr [Debohorij-Mokrievyč], b 24 May 1848 in Chernihiv, d 2 November 1926 in Bulgaria. Populist revolutionary. In 1874 Debohorii-Mokrievych joined the Kievan Commune, and in the following year he attempted to instigate a peasant uprising in the Chernihiv region. He was arrested in Kiev



Volodymyr Debohorii-Mokrievych

in 1878 and sentenced to 15 years at hard labor. In 1880 he fled from Siberia and settled in Switzerland, from which he moved to Bulgaria in 1894. As an émigré he was greatly influenced by M. *Drahomanov. He lived in Kiev from 1917 to 1922 but did not engage in political activity. He wrote the following memoirs: *Vospominaniia* (Reminiscences, 1906); 'Iz spomyniv pro M. Drahomanova' (Some Memories of M. Drahomanov), *Za sto lit*, 1927, no. 1; and 'Vid buntivnytstva do teroryzmu' (From Rebellion to Terrorism), *Za sto lit*, 1930, nos 1–2.

Debryn, Mykola, b 9 September 1903 in Chornohuzy, Bukovyna, d 30 March 1981 in Rochester, New York. Religious leader and agronomist, archbishop of the Ukrainian Greek Orthodox church in Canada. Graduating from the University of Iași in 1930, Debryn worked as a government agronomist in Rumania from 1932 to 1940. After a short period in Germany he arrived in Canada in 1949. Upon completion of theological studies at St Andrew's College, Winnipeg, he was ordained into the priesthood of the Ukrainian Greek Orthodox church in Canada in 1959. Consecrated bishop (December 1975), he became auxiliary bishop of the Eastern eparchy (1976), bishop of Toronto and the Eastern eparchy (1977), and then archbishop (1980).

Decembrist movement. A secret revolutionary movement that evolved in the Russian Empire in the first quarter of the 19th century and culminated in an unsuccessful revolt in St Petersburg on 26 December 1825, from which the name 'Decembrist' is derived. The secret political organizations that eventually formed the Decembrist movement began to appear in the second decade of the 19th century, usually among military officers who had come into contact with Western European liberal-revolutionary ideas during the Napoleonic Wars. Centered in St Petersburg, Ukraine, and Georgia, they made preparations for an uprising and coup d'état in order to overthrow autocracy and abolish serfdom.

The first of these secret revolutionary societies was the *Union of Salvation, founded in St Petersburg in February 1816 by a group of officers led by A. and N. Muravev, Prince S. Trubetskoi, and P. Pestel. Among its 25–30 members were individuals of Ukrainian origin or having some connection with Ukraine: the brothers M. and S. *Muravev-Apostol, V. Volkhovsky, A. Poltoratsky, M. Novikov, and others. The aims of the society were

to abolish serfdom and to establish a constitutional monarchy.

The Union of Salvation was dissolved in the fall of 1817, and in its stead the *Union of Welfare was formed in St Petersburg at the beginning of 1818. In addition to the aims proclaimed by the former union, the goal of transforming the Russian Empire into a centralized republic was eventually added to the program. The Union of Welfare was headed by the Supreme Council, to which local councils, such as that in Tulchyn, Ukraine, were subordinated. The membership was much larger than that of the first union – almost 200. Its most prominent members were the Russians M. Orlov, N. Turgenev, P. Pestel, N. and A. Muravev, Prince S. Trubetskoi, Prince S. Volkonsky, M. Lunin, and the Ukrainians S. and M. Muravev-Apostol, S. Krasnokutsky, V. Lukashevych, O. Yakubovych, O. Myklashevsky, S. and O. Kapnist, P. Horlenko, A. Rodzianko, L. and V. Perovsky, N. Fylypovych, V. Davydov, and M. Novikov.

At the beginning of the 1820s these revolutionary societies were reorganized into the Northern Society in St Petersburg and the *Southern Society in Ukraine. Among the founders of the Northern Society were N. Muravev, N. Turgenev, M. Lunin, and Prince S. Trubetskoi. In 1824 K. *Ryleev became its leader. N. Muravev drafted a constitutional proposal according to which Russia was to be a constitutional, democratic monarchy with a federative structure and serfdom was to be abolished. Later, under the influence of the Southern Society, the Northern Society began to favor a republican form of government and a more centralized state.

The Southern Society was founded in March 1821 by the members of the Tulchyn council of the Union of Welfare. Many of the union's leading members joined the society, including P. Pestel, O. Yushnevsky, V. Davydov, Prince S. Volkonsky, S. and M. Muravev-Apostol, Prince O. Bariatynsky, and M. Bestuzhev-Riumin. Most of them were officers of the Russian army who were stationed in Ukraine or local landowners. Colonel P. Pestel headed the society and wrote its programmatic treatise, *Russkaia pravda* (Russian Justice). The goals of the Southern Society – the establishment of a centralized republic and the abolition of serfdom – were to be accomplished by an armed uprising. In 1823–5 the two societies discussed a common program and a merger that would allow them to act in concert against the tsarist government. Contact between the Southern Society and the Polish Patriotic Society was established in 1823 through M. Bestuzhev-Riumin.

A special place in the Decembrist movement in Ukraine was taken by the *Society of United Slavs. It was founded at the beginning of 1823 in Novohrad-Volynskyi by the brothers A. and P. Borysov, petty landowners from Slobidska Ukraine, who at the time were junior officers of the Russian army, and by a Volhynian nobleman, Yu. Liublynsky. By the fall of 1825 the society had 50 members, mostly young officers of the Russian army from Left-Bank and southern Ukraine, including I. Horbachevsky, Ya. Drahomanov, and I. Sukhyniv. Its program called for struggle against despotism and serfdom and a union of Slavic nations into a federated Slavic republic, with a democratic system and provisions for the national traditions of each nation. The society merged with the Southern Society in September 1825 and joined its Vasylykiv council. The members of the Society of United

Slavs took an active part in the revolt of the Chernihiv regiment.

A united action against the tsarist regime by the Southern and Northern societies was planned for 1826. However, Alexander I's death and the accession of a new tsar to the throne forced the leaders of both societies to move up the date of the revolt. The action of the revolutionary military units at the Senate Square in St Petersburg on 26 December 1825 and the uprising of the Chernihiv Regiment under the command of S. Muravev-Apostol in the Kiev region from 10 January to 15 January 1826 ended in failure. Over 3,000 individuals were arrested in connection with the revolt. The two Decembrist societies were suppressed, five of their leading members – P. Pestel, K. Ryleev, S. Muravev-Apostol, M. Bestuzhev-Riumin, and P. Kakhovsky – were hanged, and 121 others were deprived of all rights and sentenced to hard labor and exile in Siberia or to military duty in Caucasia. There they were joined by about 2,800 soldiers who had also taken part in the uprisings.

Although the Decembrist movement in Ukraine was part of an all-Russian movement, it had its own peculiar features. Decembrist ideas and trends in Ukraine were rooted deeply in Ukrainian history. Its ideas of national liberation were nourished by several centuries of struggle against subjugation by Poland and Russia. The ideological heritage of Ukrainian patriotic organizations, such as the *Novhorod-Siverskyi patriotic circle at the end of the 18th century and local political circles in the Poltava region, Slobidska Ukraine, southern Ukraine, and some on the Right Bank, created favorable precedents for the revolutionary movement and gave the political aspirations of the younger generation a national dimension. This distinguished the policies of the Ukrainian Decembrists from the centralistic tendencies of the Russian revolutionaries and directed their attention to the national movements of the first quarter of the 19th century. For this reason the importance and influence of Ukrainians in the general Decembrist movement were very significant.

The Russian Decembrist movement was indifferent to Ukrainian national interests. Oddly enough, ideas favorable to the Ukrainian liberation movement were formulated in the Northern Society (owing to the influence of some Ukrainian members), while the Southern Society in Ukraine defended staunchly the position of Russian republican centralism and completely ignored the rights and interests of the Ukrainian people. However, this position was countered by the other Decembrist formation in Ukraine, the Society of United Slavs, which, although it did not advocate Ukrainian independence, proposed a federation with equality for all Slavic nations. The *Little Russian Secret Society, headed by V. Lukashevych, went further, demanding an independent, sovereign Ukraine.

In this regard the following Ukrainian (mostly Left-Bank) centers and families of the Decembrist movement have a special significance: Sorochyntsi (the brothers S., M., and I. Muravev-Apostol), Obukhivka (the brothers S. and O. Kapnist, the sons of V. Kapnist), Ponurivka (O. Myklashevsky, A. von der Briggen), Mariinske (I. Shymkov and others). Members of the Ukrainian movement gathered regularly at their center in Kybyntsi near Myrhorod, on an estate of the Russian magnate and leader of the Ukrainian conservative opposition D. Tro-

shchynsky. Participation in the Decembrist organizations promoted an exchange of ideas and a convergence of views among the Ukrainians that later manifested itself in the articulation of national-political programs and plans. The Ukrainophile works of Ryleev, particularly *Ispoved' Nalyvaika* (Nalyvaiko's Confession) and *Voinarovskii*, were enthusiastically received by Ukrainian patriots and awakened Ukrainian national consciousness by evoking pride in Ukraine's heroic past and indignation over its subjugation. At this time **Istoriia Rusov* (History of the Rus' People), a kind of 'declaration of the rights of the Ukrainian nation' against the encroachments of Warsaw and Moscow, assumed its final form.

Ukrainian Decembrists had contacts with the secret Georgian Caucasian Society (1818–20) and with Polish revolutionary organizations, particularly the Patriotic Society, as well as the national Greek movement and its centers in southern Ukraine, and the national-revolutionary movement in Western Europe, particularly in France and Italy. The Ukrainian Decembrists had a significant influence on the future development of the Ukrainian liberation movement and paved the way for the ideas and period of T. Shevchenko, and the *Cyril and Methodius Brotherhood.

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O. Ohloblyn

Decore, John [Dikur, Ivan], b 9 April 1909 in Andrew, Alberta. Lawyer, judge, and politician. Graduating from the University of Alberta in 1938, Decore practiced law in Edmonton and Vegreville from 1939 to 1965. From 1949 to 1957 he represented Vegreville constituency as a Liberal in the federal House of Commons. His influence was important in helping members of the *Division Galizien who were British prisoners of war to emigrate eventually to Canada. In 1950 he was parliamentary adviser to the Canadian delegation at the United Nations. In 1958 he was president of the Alberta Liberal Association. Decore was appointed Queen's Counsel in 1963, and in 1965 he became chief judge of the district court for northern Alberta; since 1979 he has been a justice of the Court of Queen's Bench of Alberta. Active in the Ukrainian community in Edmonton, Decore has served as president of the Ukrainian Professional and Business Club and of the Ukrainian Canadian Committee in that city and as a director of St. John's Institute.

Decore, Laurence (Dikur), b 28 June 1940 in Vegreville, Alberta. Lawyer and politician, son of J. Decore. Decore has served as first chairman of the Alberta Cultural Heritage Council (1973–5), president of Edmonton's Ukrainian Professional and Business Club (1973), president of the Ukrainian Canadian Professional and Business Federa-

tion (1979–81), and chairman of the Canadian Consultative Council on Multiculturalism (1980–3). From 1974 to 1983 he also served as an alderman in Edmonton. In 1983 he was elected mayor, receiving the largest plurality ever accorded a mayoralty candidate in Edmonton. In December 1983 he was awarded the Order of Canada for his work on behalf of multiculturalism since the early 1970s.

Dediulin, Oleksander [Dedjulin], b 3 August 1866 in Sribne, Poltava gubernia, d 16 October 1924 in Kharkiv. Microbiologist and veterinarian, organizer of veterinary services in Ukraine, professor at the Kharkiv Veterinary Institute (1906–24), founder and director (from 1921) of the Institute of Scientific and Applied Veterinary Medicine (now the Ukrainian Scientific Research Institute of Experimental Veterinary Medicine) in Kharkiv. Dediulin produced studies on general problems of veterinary medicine, the diagnosis and prevention of infectious diseases in animals, the development of measures to prevent disease, and the organization of veterinary services.

Dedko Dmytro [Ded'ko], ?–ca 1349. Galician boyar. After the death of Prince Yuri II (1340) Dedko ruled the Principality of Galicia as vicegerent of the Lithuanian prince Lubart. On his death Galicia was taken by King Casimir III of Poland.

Deer (*Cervus*; Ukrainian: *olen*). Genus of cloven-hoofed mammals, which are hunted for sport and commercial purposes (deer meat, hide, and antlers). In Ukraine the red deer (*C. elaphus*) is the prevalent species; its body length is approximately 220–250 cm; tail length, up to 16 cm; height (hooves to withers), 86–165 cm; weight, up to 500 kg. At one time deer were to be encountered throughout Ukraine; today their habitat is restricted to the Carpathians, the Caucasus, and the Crimea, as well as to a number of breeding grounds. In the Ukrainian SSR deer hunting is regulated by license. In the Askaniia-Nova and Black Sea nature reserves and in several areas of the forest-steppe two species of deer have become acclimatized: the sika deer (*C. nippon*), with a body length of 160–180 cm, height (hooves to withers) of 85–118 cm, and weight of up to 148 kg; and the fallow deer (*C. dama dama*), height of about 90 cm (hooves to withers).

Deineka, Ivan [Dejneka], b 5 July 1904 in Opishnia, Poltava gubernia, d 25 January 1970 in Odessa. Deineka was rector of medical institutes in Vinnytsia (1944–51) and Odessa (from 1951). He worked in and wrote on oncology, echinococcosis of the lungs, and heart and lung surgery.

Deisha-Sionytska, Mariia [Dejša-Sionyc'ka, Marija], b 3 November 1859 in Chernihiv, d 25 August 1932 in Koktebel, Crimea. Dramatic soprano. Deisha-Sionytska graduated from the St Petersburg Conservatory and later studied in Paris. She was a soloist at the opera theaters in St Petersburg (1883–91) and Moscow (1891–1908); in 1931–2 she taught at the Moscow Conservatory. In her appearances as a chamber soloist she championed Ukrainian music.

Dejna, Karol, b 1911. Polish linguist and Slavist, student of J. Janów, and professor at the University of Łódź. Besides many studies in Polish dialectology and

histories of the Polish language and Common Slavic, Dejna has written a book on the Ukrainian dialects of the Ternopil area (1957) and an outline of the phonemic system of Standard Ukrainian (1950).

Delaere, Achilles, b 17 April 1868 in Lendeledé, Belgium, d 12 July 1939 in Yorkton, Saskatchewan. Religious figure. Delaere, a Belgian Redemptorist (ordained 1896), was sent to Canada as a missionary to the Ukrainians in 1899. Initially at Brandon, Manitoba, he moved to Yorkton in 1904 and changed to the Byzantine-Ukrainian rite in 1906 to increase his acceptability to the Ukrainian immigrants. In 1912, alarmed by inroads by non-Catholic denominations, he urged Pius X to appoint a Ukrainian Catholic bishop for Canada. Delaere established a Redemptorist monastery in Yorkton in 1913 and, in cooperation with the Sisters Servants of Mary Immaculate and Brothers of the Christian Schools, directed religious, educational, and social work among Ukrainian Catholics in the Yorkton area for two decades. His missionary endeavors prompted Metropolitan A. Sheptytsky to found an Eastern-rite branch of the Congregation of the Most Holy Redeemer in Galicia (see *Redemptorists).

Delafiz, Demian (de la Flise), ?–1861. Ethnographer of French extraction, physician in Kiev gubernia. He collected data and statistics on the ethnography, folklore, botany, and topography of the Kiev region. His six albums, containing color illustrations of peasant life, are preserved in the manuscript division of the State Public Library of the Academy of Sciences of the Ukrainian SSR and in the Chernihiv Historical Museum. He wrote a memoir of the Decembrist revolt of the Chernihiv Regiment in 1825.



Yurii Delimarsky

Delimarsky, Yurii [Delimars'kyj, Juriij], b 6 May 1904 in Krasnopilka, Podilia gubernia. Electrochemist, full member of the Academy of Sciences of the Ukrainian SSR since 1957. Delimarsky worked in various scientific and educational institutions in Kiev; from 1960 to 1973 he was director of the Institute of General and Inorganic Chemistry of the Academy of Sciences of the Ukrainian SSR. His research studies are concerned with general chemistry and the electrochemistry of fused salts. Delimarsky developed the physical and chemical bases of the electrolysis of fused salts for the purposes of extracting and refining various metals; he discovered the phenomenon of the electrolytic transfer of metals from cathode to anode.



Yosyf Delkevych



Serhii Delvig

Delkevych, Yosyf [Del'kevyč, Josyf], 1822–1912. Church historian, canon of the Peremyshl eparchy, professor of church history at Lviv University from 1864. As rector of Lviv University in 1868–9 he, along with V. Kovalsky and A. Petrushevych, defended the rights of the Ukrainian language in the Galician Diet. He wrote *De Cruciatibus Eorumque Origine* and *Praelectiones ex Historia Ecclesiastica*.

Delone, Lev, b 11 May 1891 in St Petersburg, d 1 November 1969 in Kharkiv. Botanist, cytologist, geneticist, and selectionist. Delone was a professor at a number of institutions in Ukraine: from 1934 to 1948 he was on the staff of the Kharkiv Institute of Agriculture; in 1948 he joined the Institute of Genetics and Selection of the Academy of Sciences of the Ukrainian SSR. His publications consist of comparative studies of chromosome composition in groups of related species and works on general problems of plant cultivation and selection. He was the first Ukrainian scientist to study artificial mutagenesis in plants (wheat) and introduced ionizing radiation as a factor in mutagenesis.

Delvig, Serhii [Del'vig, Serhij], b 1866 in Moscow, d 1944 in Africa. Brigadier general in the Army of the Ukrainian National Republic (UNR), writer on military affairs, eminent artillery expert, artillery inspector of the Army of the UNR beginning in 1918. In June 1919 Delvig headed a mission to negotiate an armistice between the UNR and Poland; he was also head of an extraordinary Ukrainian military mission to Rumania in 1919 and remained in Rumania as an émigré.

Dembytsky, Teofil [Dembyc'kyj], 1845–1915. Galician community figure, lawyer in Kolomyia, child-welfare activist, contributor to Ukrainian cultural institutions. Dembytsky willed his estate, Beleluia, to the Shevchenko Scientific Society and made substantial contributions to other Ukrainian institutions.

Demchenko, Vasyl [Demčenko, Vasyl'], b 17 March 1831 in Poltava gubernia, d 9 May 1914. Jurist and journalist, specialist on inheritance law. He studied at Kiev University, where he later taught (from 1861). His works include *Istoricheskoie issledovanie o pokazaniakh svidetelei po russkomu pravu do Petra Velikogo* (Historical Enquiry on Witness Testimony in Russian Law up to Peter the Great, 1859) and *Sushchestvo nasledstva i prizvanie*

k nasledovaniiu po russkomu pravu (The Essence of Inheritance and the Initiating of Inheritance Procedure in Russian Law, 1877).

Demchuk, Petro [Demčuk], b 11 June 1900 in Horodenka, Galicia, d 30 January 1943. Marxist philosopher. Demchuk studied law at the University of Vienna. He returned to Ukraine in 1925, completing his graduate studies at the department of philosophy of the Institute of Marxism-Leninism in Kharkiv. He held the chair of philosophy at the *All-Ukrainian Association of Marxist-Leninist Scientific Research Institutes and taught at the Kharkiv Institute of Soviet Construction. Demchuk belonged to the school of M. *Skrypnyk. His works include a study of M. Ziber (1928) and articles on the history of philosophy in the journals *Prapor marksyzmu*, *Hart*, *Prolitfront*, and others. He was imprisoned during the Stalinist terror of the 1930s.

Demerdzhi Yaila [Demerdži Jajla]. Limestone massif in the main range of the Crimean Mountains, 1,360 m in height. Its relief resembles a plateau; the inclines are steep, and there are karstic phenomena.

Demetrykiewicz, Włodzimierz, b 5 October 1859 in Zolochiv, Galicia, d 13 April 1937 in Cracow. Full member of the Polish Academy of Sciences, Polish archeologist, professor at the University of Cracow, conservator of ancient artifacts. Demetrykiewicz conducted excavations of Neolithic burial sites and settlements near Drohobych, Peremyshl, and Terebovlia, studying cave monasteries, the statue of Svitovyt, and *stone *baba* figures.

De-Mets, Heorhii [De-Metc, Heorhij], b 21 May 1861 in Odessa, d 3 February 1947 in Kiev. Physicist. He graduated from Odessa University in 1885 and taught physics from 1891 to 1933 at Kiev University and, beginning in 1898, at the Kiev Polytechnical Institute. From 1934 to 1947 he directed the chair of physics at the Kiev Pedagogical Institute. De-Mets did experimental work on thermal phenomena and radioactivity. He developed a physics teaching course for secondary schools.

Demian, Luka [Dem'jan], b 6 June 1894 in Vyzhni Veretsky (now Verkhni Vorota) in Transcarpathia, d 16 May 1968 in Mukachiv. Writer and folklorist. As a young man he began to collect and publish folk songs. His own short stories began to appear in 1920; they included 'Chort na vesilliu' (The Devil at the Wedding, 1920), 'Vid'ma' (The Witch, 1924), 'Iz sela' (From the Village, 1943), 'Vesillia bez zhenykha' (The Wedding without the Groom, 1956), 'Zacharovana pidkova' (The Charmed Horseshoe, 1959), 'Zustrich' (The Meeting, 1961), and 'Opovidannia synikh Karpat' (The Story of the Blue Carpathians, 1964).

Demianchuk, Vasyl [Demjančuk, Vasyl'], b 13 January 1897 in Nadvirna, Galicia, d 28 November 1938. A Slavic linguist and an associate of the Academy of Sciences of the Ukrainian SSR. Demianchuk was active as a scholar from 1922. In 1928 he was expelled from the academy and disappeared during the Stalinist terror. His works deal with the historical phonology and morphology of the Ukrainian language (especially *Morfologhiia ukrains'kykh hramot xiv i pershoi polovyny xv v.* [The Morphology of

Ukrainian Charters of the 14th and First Half of the 15th Century], 1928), Ukrainian dialectology (including a bibliography for the years 1914–27), the history of Slavic philology, and problems of orthography. Because he was a philologist of great precision and scope of knowledge, Demianchuk's studies, even the minor ones, are still important.

Demography. Science dealing with the size, territorial distribution, and composition of human populations, the changes in these variables and their causes and consequences, population movements, the environment and its influence on the population, and the cultural and physical condition of the population. Today in Ukraine and the Soviet Union demography is viewed primarily as the study of the forces of production and is subservient to the state's policies in regard to resettlement, Russification, and the creation of a 'Soviet people.'

Demographic research in Ukraine began in the 19th century with studies of the territorial distribution of the Ukrainian people and was based on ethnographic and statistical materials. The first surveys of the distribution of Ukrainians, along with maps and other aids, appeared in the works of P. Šafařík (1842), P. Keppen (1851), P. Chubynsky (1878), and A. Rittikh (1864, 1875). The first ethnographic map in Ukrainian that encompassed all Ukrainian lands was prepared by H. Velychko (Lviv 1898).

The major sources of demographic information about Ukraine before the First World War were Austrian and Russian censuses. Their bias on the question of nationalities was analyzed and corrected by Ukrainian scholars such as the statistician O. *Rusov (1906, 1916) and the economist V. Porsh (1907), both of whom limited themselves to central and eastern Ukraine; and the geographer S. *Rudnytsky (1916, 1923) and the historian M. Korduba, who dealt with all of Ukraine (1918).

After the war, as a result of the creation of the *Central Statistical Administration of Ukraine in Kharkiv, demographic research in Ukraine attained an advanced level. During the short life of the administration (1920–9) a population analysis was carried out in 1926, and an impressive program of processing the results was realized with the publication of over 200 issues of the serials *Statystyka Ukraïny* (1922–30, 17 series), *Visnyk statystyky Ukraïny* (1928–30), and *Statystychna khronika*, and statistical yearbooks (1925–6, 1928–9). The abolition of this statistical agency dealt a heavy blow to Ukrainian demography and impeded its further development.

Important studies were conducted by the Demographic Institute of the All-Ukrainian Academy of Sciences, which was founded in 1919 and was one of the first such institutes in the world. Its research, which was co-ordinated by the academician M. *Ptukha and carried out by Yu. Korchak-Chepurkivsky, S. Tomylin, A. Khomenko, S. Ostapenko, P. Pustokhod, M. Avdiienko, M. Tratshevsky, and others, encompassed a wide range of subjects: the distribution, age, and national composition of the population (Khomenko); mortality, natural movement, and population increase (Ptukha); composition by age and aging (Korchak-Chepurkivsky); hygiene, health, and the physical condition of the population (Tomylin); birth (Tratshevsky); demographic peculiarities (Pustokhod); etc. The questions of the harmful influence of air pollution and urbanization on the population were first raised by

the institute. Fourteen volumes of *Pratsi Demohrafichnogo instytutu* were published by the institute in 1924–38, and they have not lost their importance to this day. In 1932 various restrictions were placed on the activities of the institute; in 1934 it was renamed the Institute of Demography and Sanitation Statistics, and in 1937–8 its activities were completely disrupted during the Yezhov terror. Ptukha and his associates were either exiled outside Ukraine, killed, or otherwise silenced.

In Russia the Commission for the Study of the Ethnic Composition of Russia's Population (Komissiiia po izucheniiu plemennogo sostava naseleniia Rossii) of the Academy of Sciences in Petrograd (1917–30) devoted some attention to demographic problems. It lacked a broad and clearly defined program and in 1930 was forced to abolish itself. It published the general *Etnograficheskaia karta Sibiri* (Ethnographic Map of Siberia, 1927, which included northeastern Ukraine), and the most valuable, final volume of V. Shibaeva's 30-volume *Etnicheskii sostav naseleniia evropeiskoi chasti sssr* (The Ethnic Composition of the Population of the European Part of the USSR, Leningrad 1930), which compares the censuses of 1897, 1920, and 1926.

In Western Ukraine and abroad demographic problems were investigated by the Shevchenko Scientific Society, which published *Studii z polia statystyky i ekonomichnykh nauk* (Studies in the Field of Statistics and Economic Sciences, 1909–19), the Ukrainian Free University in Prague, and the Ukrainian Husbandry Academy in 1922–32 in Poděbrady. At the Ukrainian Scientific Institute in Warsaw, which published a series of works by V. Sadovsky, T. Olesevych, and others, demography received more attention than at the other institutions.

V. *Kubijovyč, a geographer and author of *Atlas Ukraïny* (Atlas of Ukraine) and *Heohrafiia ukraïns'kykh i sumezhnykh zemel'* (Geography of Ukrainian and Neighboring Lands, Lviv 1937–8), which were based on Soviet, Polish, Czech, and Rumanian censuses and encompassed all ethnic Ukrainian territories, holds a special place in Ukrainian demography. He has written numerous articles, has prepared detailed ethnographic and demographic maps, and served as the co-editor of *Ukraïns'kyi statystychnyi richnyk* (The Ukrainian Statistical Yearbook, 1934–8).

For a long time after the Second World War demographic work in Soviet Ukraine was completely neglected because of Moscow's policy and the lack of accurate statistical data about the Ukrainian population (the 1937 census, which reflected actual conditions, was suppressed, while the official 1939 census did not reflect reality). From the 1930s even analyses of the 1926 census, such as A. Khomenko's *Heohrafichne rozmishchennia ukraïntsv v srsr* (The Geographic Distribution of Ukrainians in the USSR, Kharkiv 1932), were banned. It was only in 1958 that the Central Statistical Administration in Moscow compiled the reference book *Narody sssr* (The Peoples of the USSR) in preparing for the 1959 census. All current calculations of the national composition of the USSR population and of other demographic indicators of the 1930s and 1940s are based on this reference work.

In 1959 demography was reinstated with the creation of the Department of Demographic Statistics at the Institute of Economics of the Academy of Sciences of the Ukrainian SSR, which has promoted the publication of the selected works of M. Ptukha (1971), Yu. Korchak-Chepurkivsky (1970), S. Tomylin (1973), A. Merkov (1979), and A.

Khomenko (1980). Except for Ptukha's works, they have appeared in Russian translation. At the end of 1969 demographic research began appearing, first in Russian and then in Ukrainian, in the serials *Demograficheskie tetradi* and *Demografichni doslidzhennia*. Seven issues of the latter had appeared by 1979. Valuable demographic materials have appeared in *Ukrains'kyi istoryko-geohrafichnyi zbirnyk* (The Ukrainian Historical-Geographic Collection, 2 vols, Kiev 1971-2) and in the series *Ekonomichna heohrafiia* (Economic Geography). In the 1960s-1980s such demographic questions as ethnic processes (V. Naulko), settlement (N. Blazhko), urban agglomeration (D. Bohorad), changes in the socioeconomic structure (A. Perkovsky), family relations (L. Chuiko), reproduction and economic demography (A. Kvasha), the age structure (I. Kalyniuk), population dynamics and natural growth (V. Steshenko), the demographic development of the population from 1870 to 1970 (Ye. Rudnytsky), the urban population (Yu. Pitiurenko), and the rural population (V. Zahorodny and M. Zhembrovsky) have been studied in Ukraine and in the USSR. The research is subject to government policy; hence, all major works by Ukrainian specialists have been published in Russian in Moscow. (See also *Statistics.)

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 1981, no. 12

H. Kolodii

Demonology in Ukraine. With the institution of Christianity in Ukraine and the official proscription of paganism at the end of the 10th century, elements of the unified pagan religion disappeared rapidly, and the names of the 'higher' gods (*Perun, *Dazhboh, *Veles, *Stryboh, Khors, and others) were preserved only in literature. The 'lower' *mythology proved much more stable, however, and survived until recent times. This 'lower' mythology, involving ancestral-clan images and an animistic world view that populates nature with spirits, was older in origin than the pagan belief in 'higher' gods. It required neither special locations for the practice of the cult nor shamans (*volkhvy*). Religious functions of the ancestral cult were carried out by the family's head and its members. The institution of Christianity did not completely destroy the belief in the 'lower' mythology. Instead, mythological elements were combined with elements of Christianity, creating a 'dual faith.' Thus, the ancient rituals of the *folk calendar, having been disassociated from their seasonal origins, were combined with the Christian feasts - Christmas and Epiphany with the rituals and texts of the carols (*koliadky*) and Easter with the spring rituals. The god Perun was replaced by St Illia, and Veles by St Vlasii. The old verbal formulas often became intertwined with the texts of church prayers, especially in adjurations. These phenomena became widespread.

Oral folk tradition retained until recently a number of demonological figures: the *domovyk* (house demon); the *khovanets* ('hider'), who guards the home and helps the householders but can also do damage; the *dolia* (fate), the soul of an ancestor that must be specially honored during

certain ceremonies; the *pasichnyk* (bee-keeper), who protects bees; the *polovyk* (field demon), who lives in fields and takes on human or animal form; the *lisovyk* (forest demon), an evil spirit and grazer of the forest creatures, who can take on human form; and the *blud* (the wandering one) and the *mara* (specter), which are similar to the forest demons and cause one to lose one's way. There is also the Hutsul *chuhaistyr*, a forest giant who poses a danger to the *mavka* or *niavka* (wood nymph). The *vodianyk* (water dweller) lives in rivers, lakes, and wells and marries the *potopelnytsia* (drowned maiden). (The *vodianyk* is in some regions identified with the *potopelnyk* [drowned man].) A close cousin is the *bolotianyk* (swamp demon), who lures people into swamps. The *rusalka* (water nymph), who lives in rivers, forests, and fields, is an unbaptized child, girl, or woman who died a violent death; the older name of the *mavka* (wood nymph), the *bisytsia* (she-devil), was usually applied to the *potercha*, a dead, unbaptized child who sometimes takes on the form of a bird. The *bohynia* (goddess), *nichnytsia* (night demoness), *lisnytsia* (wood demoness), and *mamuna* (demoness) share the characteristics of the *rusalka* and *mavka*.

There was also a widespread belief in evil spirits or devils who had no special characteristics. These included the *nechysta syla* (the unclean spirit); *shcheznyk* (the vanisher); *didko*, *antypko*, and *antsybolot* (various names for the devil); the Hutsul *aridnyk* (etymology uncertain - a type of devil); and the *molfar* (shaman). The image of the devil was a result of the influence of Christian imagery (the devil, Satan) and gave rise to a multitude of tales in oral folklore. Similarly, there are many tales about the vampire (*upyr*) and the witch (*vidma*), that is, a woman who is associated with the evil spirit and who brings about drought and hail, steals milk from cows, and flies to Bald Mountain (*Lysa Hora*). This last belief originated in Germany (cf the German *Kahlenberg*). There was also the belief in the werewolf (*vovkulaka*), that is, a person who, of his own volition, temporarily became a wolf or was turned into a wolf by a spell cast on him by someone else. As early as the 5th century BC, Herodotus wrote that the Neuri (Ukrainian: *Nevry*), who lived in Ukraine, were regarded by their neighbors as werewolves. Popular folk fantasy closely linked the witch with the sorceress (*charivnytsia*), sorcerer (*charivnyk*, *znakhar*), and the female fortuneteller (*vorozhka*), who were considered to possess supernatural powers and the ability to influence nature and people (eg, to separate lovers, afflict people with disease [*prystrit*] by the effect of the so-called evil eye, turn away hailstorms). In isolated villages far from major centers belief in the supernatural powers of sorcerers and witches persisted until the end of the 19th century. In earlier times Ukrainian common law sometimes punished people who were suspected of using magic for evil purposes, although Ukraine has never known cruel trials or the burning of witches.

In contrast to that of the West, Ukrainian demonology contains almost no gnomes, dwarfs, trolls, etc (except among the Lemkos, whose house demons take on the form of little people such as the *hurbozh* and *hmytsiuk*).

Folk demonology is reflected in Ukrainian literature, as in the 18th-century passion drama *Slovo o zburenniu pekla* (Tale of the Destruction of Hell), in the works of T. Shevchenko ('Prychynna' [Bewitched Maiden], 'Rusalka' [Water Nymph]) and O. Storozhenko, in Lesia Ukrainka's *Lisova pisnia* (Forest Song), M. Kotsiubynsky's *Tini zabu-*

tykh predkiv (Shadows of Forgotten Ancestors), and N. Gogol's stories on Ukrainian themes.

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I. Korovytsky

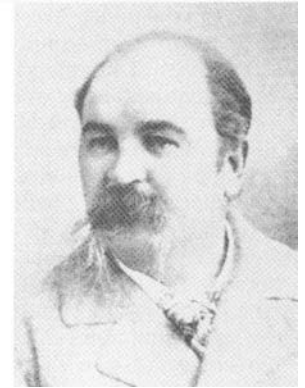
Demydchuk, Semen [Demydčuk], b 22 April 1884 in Buzke, Galicia, d 20 September 1965 in New York. Community leader, journalist. Demydchuk received his LL.D degree from Lviv University in 1914. In 1912 he visited the United States to solicit funds from Ukrainian immigrants for the *Ridna Shkola pedagogical society. He returned in 1914 as a delegate of the *General Ukrainian Council in Vienna and remained in the United States. He helped organize the first Ukrainian congress (*soim*) in the United States, which was held in New York on 30-31 October 1915. He remained active in community organizations promoting Ukrainian independence or aiding Ukrainian refugees and immigrants. As a journalist, Demydchuk wrote for the Lviv daily *Dilo* and worked as an editor for the American papers *Svoboda* and *Ameryka*. With L. Tsehelsky he published the weekly *Ukrains'kyi visnyk* in New York in 1927-8. In the 1920s he directed the Ukrainian Press and Information Bureau of the Ukrainian National Committee in New York. Demydchuk is the author of many articles on the question of Ukrainian independence and on Ukrainian immigration, of the collection of short stories *Pershi obrazky z Ameriky* (First Impressions of America), and of the treatise *Ucrainica in America* (1944, revised and serialized in *Ukrainian Weekly*, 1944-5). He was a member of the Shevchenko Scientific Society and, from the 1950s, chairman of the Commission for the Study of the History of Ukrainian Immigration to the United States of the Ukrainian Academy of Arts and Sciences in the us.

Demutsky, Danylo [Demuc'kyj], b 16 July 1893 in Okhmativ, Kiev gubernia, d 7 May 1954 in Kiev. Artistic photographer and film cameraman; son of P. *Demutsky. In 1925 he was awarded a gold medal for his photography at the International Exhibition of Applied Arts in Paris. That year Demutsky began work at the Odessa film studio of the All-Ukrainian Photo-Cinema Administration (vufku) and later at the Kiev vufku. From 1928 to 1932, working with O. *Dovzhenko, he filmed *Arsenal* (1929),

Zemlia (The Earth, 1930), and *Ivan* (1933) and created a school of poetic camera art. In the early 1930s Demutsky was exiled to Central Asia, where he was forbidden to work in film until 1943. After making several films at the Tashkent film studio, he returned to Ukraine in 1947 and at the Kiev Artistic Film Studio filmed *Podvyh rozvidnyka* (The Feat of a Scout, 1947), *U myrni dni* (In Days of Peace, 1950), and *Taras Shevchenko* (1951), the camera work of which received first prize at the Fourth International Film Festival at Karlovy Vary in 1951. His last film was *Kalynovyj hai* (The Viburnum Grove, 1953). A monograph by L. Kokhno on Demutsky's life and achievements appeared in Kiev in 1965.



Danylo Demutsky



Porfyr Demutsky

Demutsky, Porfyr [Demuc'kyj], b 22 March 1860 in Yanyshivka, Kiev gubernia, d 3 June 1927 in Kiev. Folklorist, composer, conductor, a medical doctor by profession. In 1892 he organized a choir in Okhmativ in the Kiev region and took it on tour throughout Ukraine. He collected and recorded more than 1,000 Ukrainian folk songs, giving special attention to folk polyphony. He began work in Kiev in 1918, joining the Ethnographic Commission of the Academy of Sciences of the Ukrainian SSR in 1921. His major collections were *Narodni ukrains'ki pisni v Kyivshchyni* (Ukrainian Folk Songs in the Kiev Region, 2 vols, 1905-7) and the posthumously published *Ukrains'ki narodni pisni. Bahatoholossia* (Ukrainian Folk Songs: Polyphony, 1954); he also wrote *Lira ta ii motyvy* (The Lyre and Its Motifs, Kiev 1903).

Dendrological park. A large park in which many species of local flora – trees and shrubs – are grown. Such parks serve as both research centers and tourist attractions. In Ukraine the major dendrological parks are Trostianets (established 1834, now in Chernihiv oblast), *Sofiivka (in Uman, 1796), *Oleksandriia (in Bila Tserkva, 1793), and Veseli Bokovenky (1893, now in Kirovohrad oblast).

Denikin, Anton, b 16 December 1872 near Warsaw, d 8 July 1947 in Ann Arbor, Michigan. The Russian general who, after L. Kornilov's death (13 April 1918), commanded the 'White' anti-Bolshevik 'armed forces of Southern Russia' consisting of the Volunteer Army and Cossack regiments from the Don and Kuban regions. Many Russians and 'Little Russians' in Ukraine were recruited in the last half of 1918 by an officers' network that covered all Ukraine and had close ties with reactionary Russian orga-

nizations (the United Center, the Kiev National Center, the Rus' Society, etc). When the Directory of the UNR took power, these officers, as well as many Hetman government officers and officials, fled to the Don region or to Odessa, where they joined Denikin's army. In May 1919 Denikin launched a major offensive from the Kuban northwest into Left-Bank Ukraine against the Bolshevik forces, which at the time were fighting the Army of the UNR and partisan forces led by M. Hryhoriiv, N. Makhno, and others. In July Denikin began his advance towards Moscow by way of Voronezh and Orel and also moved into Right-Bank Ukraine. The offensive was accompanied by intense agitation for 'one, indivisible Russia'; the destruction of Ukrainian cultural organizations, schools, books, and the press; terrorization of the population; and the exclusion from administrative posts of anyone formerly active in Ukrainian institutions or with pro-Ukrainian sympathies. Land and local power was returned to the gentry. As Denikin advanced, White regiments led by N. Bredov entered Kiev on 31 August 1919 and confronted UNR troops that were already there. An armed conflict nearly ensued. On 24 September 1919 the UNR declared war on Denikin's army, which lasted from September to December 1919.

Because the Ukrainian Galician Army was blockaded by the Allies, was decimated by typhus, and lacked supplies, its commanders signed an alliance with Denikin on 6 November 1919 in Ziatkivtsi near Uman. This treaty caused a political crisis and mass dissatisfaction in the Galician army, but it soon lost its validity because of the rapid retreat of the disintegrating White army along the whole front in December (the Whites left Kiev on 16 December). Denikin's defeat was the result of his policies, aimed at restoring tsarism, and his treatment of the population, particularly in the Kuban, which provoked the Kuban forces to abandon him. Denikin's rear forces had repeatedly been paralyzed by various forces in Ukraine from the beginning. In January and February 1920 the disorganized remnants of his army retreated from Ukraine to the Crimea. A leadership crisis led to Denikin's replacement on 4 April 1920 by P. *Wrangel. From that time Denikin lived in the West as an émigré.

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Denmark (Danmark). A Scandinavian state governed by a constitutional monarchy. Its territory covers 44,430 sq km, and its 1983 population was 5,120,000. The capital is Copenhagen.

The ancestors of the Danes, the Normans, served in the Varangian retinue in Kiev in the 9th–10th century. In the 11th–12th century the Kievan princes had dynastic ties with the Danish court. The daughter of Yaroslav the Wise, Yelysaveta Yaroslavna, was married to the Danish king Sweyn II in 1067 (her second marriage). The wife of Volodymyr Monomakh, Gytha, spent some time at the

Danish court before she married. Prince Mstyslav I's two daughters married Danes: Malfrida was the second wife of King Eric Emune, and Ingeborg married Knud Lavard (1096–1131); Ingeborg's son, the famous King Valdemar I (1131–82) thus was related to the Monomakh family.

A number of Danes who took an interest in Eastern Europe informed the Danish public about Ukraine. The diplomat J. Just left a detailed account of his visit to Ukraine in 1711. The famous literary critic G. Brandes (1842–1927), who often visited Russia and Austria, was favorably disposed toward Ukrainians and maintained ties with I. Franko. The writer A.M. Benedicsten also wrote about Ukrainian affairs, but it was T. Lange, who lived in Ukraine at the beginning of the 20th century and translated the works of Marko Vovchok and Ukrainian folk songs into Danish, that displayed the keenest interest in Ukrainian culture.

At the end of the 19th and the beginning of the 20th century the Ukrainian co-operative movement in Galicia benefited from the experience of Danish co-operatives. In 1919 diplomatic ties were established between Ukraine and Denmark. The Directory of the Ukrainian National Republic sent a delegation headed by D. Levytsky to Copenhagen. A Danish consulate was opened in Kiev. Ukrainians began to emigrate to Denmark before 1914, largely on an individual basis. After the Second World War about 1,000 Ukrainians with their own Catholic clergy resided temporarily in Denmark; their parish priest, Rev M. Syvenky, is buried in Copenhagen. Today about 200 Ukrainians are scattered throughout Denmark; P. Balytsky is one of the more prominent community figures. At Copenhagen University H. *Malanchuk, a noted specialist in the philosophy of S. Kierkegaard, taught the Ukrainian language.

Translations of the work of some Danish writers, such as J.P. Jacobsen, H. Kirk, and H. Pontoppidan, have been published in Ukraine; some Ukrainian classics have been translated into Danish.

Dennytsia (Morning Star). Literary and scholarly journal published in 1880 in Stanyslaviv (now Ivano-Frankivske), under the editorship of I. *Verkhkratsky. Twenty four biweekly issues were published.

Denysenko, Filaret (secular name, Mykhailo), b 23 January 1929 in the village of Blahodatne, Donetsk oblast. Church figure in Soviet Ukraine, metropolitan of Kiev and Halych, patriarchal exarch in Ukraine of the Russian Orthodox church. Filaret studied at the Odessa Theological Seminary (1946–8) and the Moscow Theological Academy (1948–52). He became a hieromonk in 1951, and in 1958 rector of the Kiev Theological Seminary with the rank of archimandrite. In 1960 he became superior of the Cathedral Church of St Volodymyr in Kiev; he served as bishop exarch for Central Europe and as bishop of Vienna (1962–4), becoming vicar of the Moscow patriarchate and rector of the Moscow Theological Academy in 1964. In 1965 he became exarch of Ukraine and archbishop of Kiev, assuming the office of metropolitan in 1968. Filaret often carries out diplomatic missions on behalf of the Moscow patriarchate concerning the convocation of the All-Orthodox Council, the Christian Peace Conference, or the ecumenical movement.

Denysenko, Ivan, b 23 September 1910 in the village of Barvinkove, Kharkiv region. Monumentalist painter, portraitist, and illustrator. Denysenko received his artistic training at the Kiev and Kharkiv art institutes. In 1946–7 he studied at the Académie de la Grande Chaumière in Paris. He emigrated to Argentina in 1950 and to the United States in 1963. Denysenko has decorated the interior walls and the iconostases of churches in Argentina (cathedral in La Rioja), Brazil, the United States (in Troy, Detroit, Syracuse), and Canada. He has also done numerous portraits, historical paintings such as *Khmelnysky Approaching Lviv* and *The Christening of Ukraine*, as well as sculptures, graphic works, and book illustrations. Exhibits of his work have been held in Ukraine, Austria, and South and North America. Denysenko paints in the monumentalist style introduced by M. Boichuk, which integrates tradition with modernism. His works are usually signed I. Denys.

Denysiuk, Mykola [Denysjuk], b 23 December 1915 in Hvizdets, Kolomyia county, Galicia, d 27 July 1976 in Chicago. Publisher, cultural and community figure. Denysiuk worked for Ukrainske Vydavnytstvo publishers in Cracow during the Second World War. From 1949 to 1955 he owned a publishing house in Buenos Aires, editing and publishing the monthly journal *Ovyd* and a series of literary, theatrical, and historical publications. In 1957 the publishing concern was transferred to Chicago, where Denysiuk continued to publish *Ovyd*. The books issued by Denysiuk included the republication of the complete works of T. Shevchenko (14 vols) and B. Lepky's Mazepa trilogy (6 vols). After his death the publishing concern and a bookstore owned by Denysiuk were taken over by the religious publishing house Stavropigiia. Denysiuk was also active in Ukrainian Catholic life, especially in the lay movement for the creation of a Ukrainian Catholic patriarchate.

Derazhnia [Deražnja]. IV-8. Town smt (1978 pop 8,700), raion center in Khmelnytskyi oblast; situated in eastern Podilia on the Vovk River, a tributary of the Boh. The town was first mentioned in documents of the early 16th century. In 1798 it became a part of Liatychiv (Letychiv) county, Podilia gubernia. There is a food industry, a chemical plant, and a brick factory in the town.



Mykhailo Derehus

Derehus, Mykhailo, b 5 December 1904 in the village of Vesele in Kharkiv gubernia. Painter, graphic artist. Derehus graduated from the Kharkiv Art Institute and then

lectured there in 1932–41 and in 1944–50. Since 1958 he has been a corresponding member of the USSR Academy of Arts. Derehus, who matured in a period of experimentation in the 1920s, has tried various techniques and has dealt with different themes. He was criticized for his expressionistic lithographs in the 1936 edition of I. Kotliarevsky's *Eneida* (The Aeneid) and for the 'nationalism' of a series of his works dedicated to B. Khmelnytsky. Eventually, Derehus conformed to the officially approved way of treating the history of Ukraine and became one of the officials of the Union of Artists of Ukraine. The following paintings are among his best-known works: *The Rest* (1932), *The Trypilia Tragedy* (1935), the cycle *The Khmelnytsky Period* (1945), *Taras Bulba Leading the Host* (1955), the triptych *Duma about Cossack Holota* (1960), *The Idler* (1961), and the triptych *Stepes* (1977). Among his graphic works the following are well known: *Kateryna* (1936–8); the cycles *Along the Roads of Ukraine* (1940–1), *On the Paths of War* (1943), and *Ukrainian Folk Dumas and Historical Songs* (1947–58); illustrations to the works of I. Kotliarevsky, N. Gogol, Lesia Ukrainka (*Lisova pisnia* [Forest Song], 1950), Marko Vovchok (1958), and N. Rybak's *Pereiaslavs'ka rada* (The Council of Pereiaslav, 1948–53).

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Derevlianians (Derevliany, Drevliany). East Slavic tribe that inhabited Polisia and Right-Bank Ukrainian territory along the Prypiat, Teterev, Sluch, and Horyn rivers from the 6th to the 12th century AD. The Derevlianians' largest town and the center of their land was Iskorosten (Korosten). In 884 Prince Oleh of Kiev conquered the Derevlianians, but after his death in 912 they threw off Kiev's authority. Prince Ihor reconquered them in 914 but recognized the autonomy of the Derevlianian princes. In 945, when Ihor made a new attempt to collect tribute, the Derevlianians rose in revolt and killed him. A year later Princess Olha crushed the revolt, which was led by Prince Mal, and annulled their autonomy. The last mention of the Derevlianians in the chronicles occurs in an entry for the year 1136. The major occupations of the Derevlianians were agriculture, cattle and horse raising, and metalworking.

Derhachi [Derhač], known until 1943 as Derkachi. III-17. City (1976 pop 24,800), raion center in Kharkiv oblast; situated on the Lopan River, a tributary of the Donets. There is a turbocompressor plant and a clothes factory in the town.

Derkach, Heorhii [Derkač, Heorhij] (pseudonym of Liubymov), b 23 March 1846 in Katerynoslav, d 24 June 1900 in Tomsk, Siberia. Comic actor and entrepreneur of a Russian-Ukrainian troupe. At the end of the 1860s he toured Ukraine, Siberia, the Crimea and Caucasia, and Central Asia. In 1893–4 his troupe appeared in France (Paris, Bordeaux, Marseille). Some of Derkach's best performances were as Shelmenko in H. Kvitka-Osnovianenko's *Shel'menko denshchyk* (Shelmenko the Batman), Karas in S. Hulak-Artemovsky's *Zaporozhets' za Dunaieim* (Zaporozhian Cossack beyond the Danube), and Vyborny in I. Kotliarevsky's *Natalka Poltavka* (Natalka from Poltava).

Derkach, Hryhorii [Derkač, Hryhorij], b 26 March 1932 in the village of Vyshneve, Zaporizhia oblast, d 7 September 1969 in Kiev. Chemist, from 1967 corresponding member of the Academy of Sciences of the Ukrainian SSR. Derkach graduated in 1954 from the Dnipropetrovske Metallurgical Institute, and in 1957 he began to work at the Institute of Organic Chemistry of the Academy of Sciences of the Ukrainian SSR. His most important scientific research deals with the chemistry of organic isocyanates. He synthesized new kinds of organic derivatives of trivalent and pentavalent phosphorus.

Derkach, Vasyl [Derkač, Vasyl'], b 21 December 1894 in Korsun, Katerynoslav gubernia, d 25 May 1973 in Kharkiv. Microbiologist. Derkach became a professor at the Kharkiv Medical Institute in 1932, producing studies on chemical biotherapy, infectious diseases, and malignant tumors.

Derkachov (Derkach), Illia [Derkačov (Derkač), Illja], b 1834 in the Kherson region, d 8 November 1916. Pedagogue and children's writer. Derkachov taught in Ukraine in the 1860s and 1870s. He wrote manuals and books for children, including *Ukraïns'ka hramatka* (Ukrainian Grammar, 1861) for Ukrainian schools.

Derkul River. A left-bank tributary of the lower Donets, 160 km in length and with a basin area of 5,325 sq km. Its flow is even and languid. The river is not navigable. At its junction with the Donets the most easterly Paleolithic settlement of the *Mousterian culture in Ukraine was discovered by P. Yefymenko. Further excavations were conducted in 1930, 1933, and 1963.



Derman Monastery

Derman Monastery. Established in the 15th century near Dubno by Prince K.I. Ostrozky. In 1602 his son, K.K. *Ostrozky, granted the monastery a statute of communal life, making I. Boryskovych hegumen, and endowed it with a press, which was directed by D. Nalyvaiko. Among the more important publications of the press were *Oktoikh, syrigh Osmohlasnyk* (Octoechos, or Book of the Eight Modes, 1603–4) and polemical works such as 'Lyst Meletiiia ... patriarkha aleksandriis'koho do ... Ipatiiia Potiia' (The Letter of Meletii ... the Patriarch of Alexandria to ... Ipatii Potii, 1605) and 'Diialoh ... o pravoslavnoi ... viri' (Dialogue ... on the Orthodox ... Faith, 1605). The monastery's archive and book collection contained valuable materials from the 15th to 17th century. The Derman Monastery had two branch monasteries. It was governed

by archimandrites (from 1627 to 1631 by Archbishop M. Smotrytsky), and later by archpriests. The Uniate Basilian monastic order had control of the monastery from 1628 to 1840, when it was returned to the Orthodox church. In 1914 there were only 16 monks at the monastery. Until 1920 a religion teachers' seminary was in operation in Derman; later an eparchial girls' school was opened, which was eventually converted into a private Ukrainian gymnasium. The Derman Monastery was closed by the Soviet authorities.

Derzhavets (governor) (also *namisnyk-derzhavets* [vice-governor]; later *starosta-derzhavets* [county head]). Local administrative official in the Grand Duchy of Lithuania. The *derzhavets* fulfilled public administrative and judicial functions as well as private ones (administration of princes' estates). His jurisdiction extended to an area the size of the later *starostvo* (county), also known as *derzhava* (state). The *derzhavets* was subordinate to the *voivode. The term *derzhavets* was also applied to members of the Cossack general and regimental staffs who held landed property because of their rank; it was later extended to all large landowners.

Derzhavna varta. See National Guard.



Volodymyr Derzhavyn

Derzhavyn, Volodymyr [Deržavyn], b 1899 in St Petersburg, d 1964 in Augsburg, Germany. Literary scholar and critic who worked also in general and comparative linguistics, classical philology, and Oriental studies. In 1940 Derzhavyn became a professor at the University of Kharkiv and in 1946 a professor at the Ukrainian Free University in Munich. He was a full member of the Shevchenko Scientific Society. He studied the poetics of Western European and Ukrainian neo-classicism and the so-called Prague school from the viewpoint of pure estheticism, and translated classical Latin and Greek, German, French, and English poetry. Among his works are the following articles: 'Liryka i humor u Shevchenkovomu Zhurnali' (Lyricism and Humor in Shevchenko's Journal), *Shevchenko* (collection, 1928); 'O russkom literaturnom iazyke G.F. Kvitki-Osnovianenko' (On the Russian Literary Language of H.F. Kvitka-Osnovianenko), *Kvitka-Osnovianenko* (collection, 1929); 'Problema kliasytysyizmu ta systematyky literaturnykh styliv' (The Problem of Classicism and Systematics of Literary Styles), *MUR II* (collection, 1946); 'Poeziia M. Zerova i ukrains'kyi kliasytysizm' (The Poetry of M. Zerov and Ukrainian Classicism) in M. Zerov's *Sonnetarium* (1948); *Gelb und Blau. Moderne ukrainische Dichtung in*

Auswahl (1948). Derzhavyn's literary wit and intellectual acerbity have been captured in a posthumous collection, *Aforyzmy* (Aphorisms, 1966).

Desheva Knyzhka (Inexpensive Book). Publishing firm in Lviv in 1935–9, also known as the Publishing Center for Assisting Mass Education. Among its publications were popular historical and political brochures of the Desheva Knyzhka series, issued every two weeks (1935–9) in runs of 9,000–15,000; the monthly **Samoosvitnyk* (1935–9; after issue 9, a semimonthly) in a run of 18,000–22,000; the monthly *Molodniak* (1937–9); the political paper *Het' z bol'shevyzomom* (1938), edited by I. Mitringa; the drama series *Nova stsena* (1937–8), edited by V. Kovalchuk; the monthly *Mali druzi* (1936–7); and the almanacs *Kalendari molodoho ukrainitsia*. The publisher was V. Kunanets; the editor was R. Paladiichuk.

Desiatskyi or **desiatnyk**. An office of local government in Ukraine during the Princely era. The *desiatskyi* was in charge of a *desiatka* (a group of either ten men or ten households), the smallest military-administrative unit, and his functions were mainly those of a policeman. The name *desiatskyi* was still used in the Lithuanian-Ruthenian period to designate an assistant village bailiff. In tsarist Russia a *desiatskyi* was the lowest officer in the village commune. In the Ukrainian Galician Army a *desiatnyk* was a non-commissioned officer of the second rank.

Desiatyna. See Tithe.

Desiatynna Church. See Tithes, Church of the.

Desiatynshchyks. Peasants in southern Ukraine who rented land from large landowners during the late-18th and 19th century in return for one-tenth of the harvest. Both the landowners and the Russian government were interested in the rapid colonization of southern Ukraine; accordingly, they leased land for a comparatively low rent in kind. The transfer to peasants of ownership of the land worked by them (by means of redemption payments) was accomplished only in the final decades before the First World War.

Desman (*Desmana moschata*; Ukrainian: *khokhulia*). Oldest insectivorous mammal in Ukraine. It has a body length of up to 23 cm (35 cm including the tail) and a weight of up to 500 g. The desman is prized for its fur. Its habitat in Ukraine is the Donets-Don basin. It is protected as a rare species.

Desna River. A left-bank tributary of the upper Boh River, with a length of 81 km and a basin area of 1,400 sq km.

Desna River. The longest tributary of the Dnieper River, joining it on the left side 6 km above Kiev. Its length is 1,130 km (591 of which lie within the Ukrainian SSR), and its basin covers 88,900 sq km. The Desna originates in the Smolensk region and flows through a low and swampy valley past Briansk, where the right bank rises considerably. After its confluence with the Seim, the river abruptly widens, splitting into numerous branches. The right bank declines again below Chernihiv, and below

Oster the Desna continues its course through a low, muddy plain until it reaches the Dnieper. In Ukraine the width of the river ranges from 60 to 250 m; its average depth is 3 m. The mean annual discharge at its mouth is 360 cu m/sec. The Desna freezes over from early December to early April. Its main tributaries on the right bank are the **Sudost* and **Snov*, and on the left bank, the **Seim* and **Oster*. The river is navigable from Novhorod-Siverskyi to its mouth (535 km). On the Desna are located several cities: Oster, Chernihiv, Novhorod-Siverskyi, Trubchevsk, Briansk, and Zhukovka.

Desniak, Oleksa [Desnjak] (real surname: Rudenko), b 27 March 1909 in Bondarivka in the Chernihiv region, d 25 May 1942. Writer and journalist. Until 1938 Desniak worked on the Chernihiv paper *Bil'shovyk*. In 1940–1 he was head of the Lviv branch of the Writers' Union of Ukraine and editor of the journal *Literatura i mystetstvo*. He died at the German-Soviet front near Kharkiv. Desniak is known for his popular novels on the civil war in Ukraine: *Desnu pereishly batal'iony* (The Battalions Crossed the Desna, 1937) and *Polk Tymofii Cherniaka* (Tymofii Cherniak's Regiment, 1938); and on the civil war in Kazakhstan: *Turhais'kyi sokil* (The Turhai Falcon, 1940). His *Udai-rika* (The Udai River, 1938) deals with life on a collective farm. Besides novels he wrote a number of short stories, sketches, and articles about the heroes of the civil war and the Second World War. A collection of his works was published in two volumes in 1955.

Desniak, Vasyl [Desnjak] (pseudonym of Vasylenko), b 1897 in the Kiev region. Marxist critic and Soviet publicist active in the 1920s and 1930s. Desniak was a member of the Communist Party (Bolshevik) of Ukraine. He was a writer and editor of several journals and newspapers in Kiev and Kharkiv. In the early 1930s he was the editor of the journal *Krytyka*. He wrote articles on Marxist methodology in literature and on Lesia Ukrainka, V. Vynnychenko, O. Kobylanska, and other authors. He was exiled in the 1930s; his fate is unknown.

Desnians'ka pravda (Truth of the Desna). Oblast newspaper, organ of the Chernihiv oblast committee and city committee of the Communist Party of Ukraine and of the local soviets of workers' deputies. It began publication in August 1917 as a Russian-language periodical, appearing initially as *Golos truda*, and later under various titles. Since 1925 it has been published in Ukrainian, first as *Chervonyi stiah*, from 1932 as *Bil'shovyk*, and since 1944 under its current title. The newspaper appears five times a week.

Desnytsky, Semen [Desnyc'kyj], b ca 1740 in Nizhen; d 15 June 1789 in Moscow. A jurist, philosopher, and man of the Enlightenment. Desnytsky studied at Moscow University and received his doctorate in 1767 in Glasgow, Scotland. From 1767 to 1787 he was professor of law at Moscow University. He argued the need for reform in the Russian political and judicial systems. Desnytsky's sociological and legal views were progressive for his time: he saw private ownership as an advanced form of historical development and trade as an advanced stage of economic activity. Desnytsky was the author of a commentary on English laws (3 vols, 1786–9). His works were published in *Izbrannye proizvedeniia russkikh myslitelei vtoroi pol. xviii*

v. (Collected Works of Russian Thinkers of the Second Half of the 18th Century, 1952).

Detroit. Metropolis in the northern state of Michigan in the USA, center of the American automobile industry. In 1980 the population of Detroit proper was 1,203,339, while that of the metropolitan area was 4,227,762, including about 25,000 Ukrainians. The first Ukrainian family known to have settled in Detroit arrived in 1895. Large numbers of Ukrainians settled in Detroit in the early 1900s, in the 1920s, and after 1949. Most Ukrainians worked in the automobile plants and lived until recently in Hamtramck, which was settled mostly by Poles. The first Ukrainian church in Detroit – now the Orthodox Cathedral of the Holy Protectress – was built in 1901. Two more Orthodox churches exist in the city. There are two Ukrainian Catholic churches: St John's Church (1907) and the Church of the Immaculate Conception in Hamtramck (1914, relocated and rebuilt 1942–50). Both parishes have day schools, and the latter also maintains a high school (est 1959). Three parishes were established in the suburbs after the Second World War; St Josaphat's in Warren (1958), which now has a large Ukrainian community, is the most important of these. There are also two Carpatho-Ruthenian Byzantine-Catholic churches, one Ukrainian Baptist church, and one Reformed Evangelical church.

Detroit is an important center of Ukrainian social and cultural life in the Midwest. Before the First World War Ukrainians had their own socialist and workers' organizations and newspapers. M. Sichynsky, the editor of the newspaper *Robitnyk*, lived in Detroit. In the interwar period the Ukrainian Hetmanite organization of the USA was also active there. The postwar immigrants founded many new political organizations in Detroit. In 1980 there were about 30 Ukrainian associations and institutions in the city, the more important of which were the Ukrainian American Center (founded in 1929); the Ukrainian League of Michigan (established in 1930); the Ukrainian National Home (1937); the Ukrainian Cultural Club; the Ukrainian Cultural Center; two credit unions – Self-Reliance and Buduchnist; as well as a number of insurance firms, women's organizations, veterans' and professional associations, and youth organizations. Three summer camps – Dibrova, Kyiv, and the resort of the parish of the Immaculate Conception – provide recreational and educational facilities. Since the 1950s Detroit has been the home of the Shevchenko Bandurist Chorus, the Trembita Choir, the eko Art Gallery, and the Ukrainian National Archive-Museum. The weeklies *Ukraïns'kyi prometei* (1951–9) and *Ukraïns'ki visti* (1978–) and the monthlies *Ditroïts'ki novyny* (1967–) and *Lys Mykyta* (a magazine of humor and satire, 1951–) have been published there. Since 1975 the editorial office of *Likars'kyi visnyk* has been located in Detroit.

Some of the memorable events in the life of Detroit's Ukrainian community were the large exhibit of Ukrainian émigré art in 1960 at Wayne State University, in which 77 artists took part and which included four concerts of Ukrainian music, and the two visits by Archbishop Major Y. Slipy in 1968 and 1973. M. Beck, a Ukrainian, was president of the municipal council for many years. The Orthodox archbishop V. Malets resided in Detroit. The painters E. Kozak and M. Dmytrenko and the pianist B. Maksymovych work there.

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Detsyk (also known as Datsko Vasylovych) [Decyk, (Dacko Vasyľ'ovyč)]. Cossack leader, colonel of the Ovruch Regiment. Detsyk participated in the anti-Polish rebellion of 1664–5 and strove to have Right-Bank and Left-Bank Ukraine united. He started the rebellion in Polisia, capturing Chornobyl, Dymier, Byshiv, Motovylyvka, and Khvastiv from the Poles. Detsyk's attempt to organize a revolt against Hetman I. Briukhovetsky in 1666 proved unsuccessful. He was arrested in Pereiaslav and taken to Moscow. From there he was sent into exile in Siberia.



Volodymyr Detsykevych

Detsykevych, Volodymyr [Decykevych], 1865–1946. Galician civic leader, chief of the Galician department at the Ministry of Internal Affairs in Vienna from 1906 to 1916. In 1916–18 he was the vice-president of the vicegerency in Lviv, and on 1 November 1918 the last Austrian vicegerent of Galicia, General K. Huyn, transferred his powers to Detsykevych. In 1928–38 he was a representative from the Ukrainian National Democratic Alliance to the Polish senate. In 1921–5 he headed the Board of Trustees of Higher Ukrainian Schools in Lviv and served as professor of administrative law at the Lviv (Underground) Ukrainian University. In 1927–32 he was president of the Society of Friends of Education and in 1930–9 the head of the trustees of the Ukrainian National Museum (now the Lviv State Museum of Ukrainian Art).

Deutsche Arbeitsfront (DAF). See German Labor Front.

Deutsche-Ukrainische Zeitung. Semiofficial organ of the Reichskommissariat Ukraine, published between 1942 and 1944 in Lutske, initially with short notices in Ukrainian, but later strictly in German.

Deutsch-Gabel (now Jablonné v Podještědí). Town in northern Czechoslovakia. Between May 1919 and October 1921 Deutsch-Gabel was the largest internment camp in Czechoslovakia for soldiers of the Ukrainian Galician Army (the *Mountain Brigade and some units of the *Sambir Brigade). The internees formed a separate Ukrainian Brigade of about 80 officers and 5,000 soldiers, commanded at first by Col A. Varyvoda and later, from October 1920, by Gen V. Kurmanovych. Military discipline and training were maintained. The internees were

provided with a demanding cultural-educational program that included various courses: gymnasium (100 graduates), seminary (15 graduates), commercial (39 graduates), trades, and co-operative training. A library, an archive, choirs, a drama group, and a marching band were established. At the end of 1920 the internees began to publish the semimonthly *Ukraïns'kyi strilets*. In October 1921 the brigade was disbanded, and its cadres were transferred to *Josefov.

Deutsch-Ukrainische Gesellschaft. See German-Ukrainian Society.

Devdiuk, Vasyl [Devdjuk, Vasyl'], b 16 June 1873 in Kosiv, Galicia, d there 3 May 1951. Folk artist, master of braziery, wood carving, woodburning, incrustation in wood, and engraving on metal. He studied with the masters Yu. Shkrybliak and N. Dudchak. Devdiuk was the first to introduce intarsia, employing multicolored wood and incrustation with metal, mother-of-pearl, and pearl. From 1905 to 1918 Devdiuk taught at the school of wood carving in Vyzhnytsia. His work is preserved in museums in Lviv, Kosiv, and Kolomyia.

Devheniive diianiie (The Deeds of Digenis). A long colorful narrative about the deeds and loves of Digenis Akritas that was translated into Old Church Slavonic in the Princely era and had an influence on the development of Kievan Rus' literature. The translation was done, according to scholars, not later than the 12th–13th century directly from a 10th-century Greek text of a Byzantine epic about the wars between the Greeks and the Saracens that was subsequently lost. The oldest known complete version dates back to the early 16th century and was found in the same collection as the epic *Slovo o polku Ihorevi* (Tale of Ihor's Campaign), which perished in a fire in 1812. Three translations that remain are incomplete.

Devrome, Christine Tatiana (birth name: Baran), b 1 April 1942 in Peremyshliany, Galicia. Community leader. A career and educational counselor, Devrome was a member of the board of governors of the University of Saskatchewan, Saskatoon (1976–9) and its first chairwoman (1979–82). She was the executive director of the Saskatchewan Council of the Ukrainian Canadian Committee (1979–81) and the first woman president of the Ukrainian Professional and Business Club in Saskatoon (1977–8). She is a board member of the Canadian Foundation for Ukrainian Studies and of the Canadian Human Rights Foundation.

Dezsó, László, b 26 October 1927 in Buda, Hungary. Hungarian Slavist, linguist. Dezsó graduated from Budapest University and has served as a professor at Debrecen University since 1972. His works deal with the history of the Ukrainian language and Transcarpathian dialectology. They include *A Kárpátaljai hivatalos írásbeliség emlékei: úrbéeri feljegyzések* (Monuments of Official Writing in Transcarpathia: Serf Records, 1965) and *Ocherki po istorii zakarpatskikh govovorov* (Essays on the History of Transcarpathian Dialects, 1967). He has also published materials for a dictionary of Transcarpathian literature in the 16th–17th centuries (1965).

Diachenko, Dmytro [Djačenko], b 14 August 1887 in Tahanrih, d 21 May 1942. Architect, graduate of the Civil Engineering Institute in St Petersburg (1915). Diachenko was a co-founder, professor, and first rector of the Institute of Architecture in Kiev (1918–22). Then he held prominent positions in other schools and planning agencies. Diachenko designed and built schools in the Poltava region, a hospital in Lubni (1914–15), the Historical-Archeological Museum in Kamianets-Podilskyi (1915), the complex of the Academy of Agricultural Sciences of the Ukrainian SSR in Holosiievo (1923–30), the main building of the Civic Engineering Institute in Kiev (1936–7), and other buildings. He edited and published an album of typical projects entitled *Budova sela* (Construction of Villages, 1926, 1930). Diachenko propagated a Ukrainian architectural style based on the baroque and on folk motifs. In the 1930s there was wide public discussion of this style, and Diachenko was accused of being a reactionary. He was repressed during the Stalin terror and died in exile in Siberia.

Diachenko, Mykyta [Djačenko], b 26 September 1809 in Yachnyky, Poltava gubernia, d 21 April 1877 in Kiev. Mathematician. Diachenko graduated from Kharkiv University in 1829 and in 1832 began to lecture there. In 1839 he was appointed professor at Kiev University. His main works deal with mathematical analysis and its applications.

Diachuk, Wasyl [Djačuk, Vasyl'], b 8 October 1929 in Vegreville, Alberta. Politician. A trustee on the Edmonton Separate (Catholic) School Board from 1962 to 1971, Diachuk was elected to the Alberta legislature in 1971, representing the constituency of Edmonton Beverly for the Progressive Conservative party. After serving as deputy speaker, in 1979 he was appointed minister responsible for workers' health, safety, and compensation. Diachuk has been active in St Basil's Ukrainian Catholic parish and the Ukrainian Professional and Business Club in Edmonton.

Diadchenko, Hryhorii [Djadčenko, Hryhorij], b 7 October 1869 in Kyrylivka, Kiev gubernia, d there 25 May 1921. Painter. Diadchenko graduated from the Kiev Drawing School of M. Murashko in 1889 and joined its staff. In 1889–94 he studied at the St Petersburg Academy of Arts. His realistic works incorporated elements of impressionism. He painted Ukrainian landscapes, such as *Meeting of Sunbeams*, *Evening on the Dnieper*, *Kiev: View of Podil*, and the series *Village of Kyrylivka*; and psychological portraits, including *F. Krasysky* (1884), *Head of a Little Girl* (1892), *Herasym the Lirnyk* (1885), and *F. Balavensky* (1907). Diadchenko's work is preserved in the museums of Kiev, Lviv, Poltava, and Kharkiv.

Diadchenko, Maryna [Djadčenko], b 13 August 1911 in Kiev. Geologist and mineralogist. Diadchenko worked in the Ukrainian Geological Administration in 1936–41, and since 1943 in the Institute of Geological Sciences of the Academy of Sciences of the Ukrainian SSR. Her principal works deal with the mineralogy of sedimentary deposits and the distribution and composition of titanium and rare-metal deposits.

Diadiusha, Serhii [Djadjuša, Serhij], b 26 August 1870, d 23 May 1933 in Kalisz, Poland. Staff commander of the Russian Imperial Sixth Army until the Russian Revolution; lieutenant general in the Army of the UNR. In the UNR army Diadiusha was commander of the Volhynian Corps, then of the Kherson Group, and lieutenant commander of the general staff.

Diadychenko, Vadym [Djadyčenko], b 30 May 1909 in Chernihiv. Historian, research associate of the Institute of History of the Academy of Sciences of the Ukrainian SSR, and, since 1948, chairman of its department of feudal history. In 1962 he became a professor of the history of Ukraine at Kiev University. He has published works on the Mazepa period, particularly on S. Palii. He is the author of *Narysy suspil'no-politychnoho ustroiu Livoberezhnoi Ukrainy kintsia XVI–pochatku XVIII st.* (Studies of the Sociopolitical Structure of Left-Bank Ukraine at the End of the 17th and the Beginning of the 18th Century, 1959). He also co-authored *Dopomizhni istorychni dystsypliny* (Auxiliary Historical Disciplines, 1963) and *Istoriia selianstva URSR* (A History of the Peasantry of the Ukrainian SSR, 1967), and co-edited *Istoriia Ukrain'skoi RSR* (History of the Ukrainian SSR, vol 1, 1953).



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Diadnyuk, Vasyl [Djadynjuk, Vasyl'], b 1 January 1900 in Luchyntsi, Podilia gubernia, d 21 January 1944 in Vienna. Painter specializing in portraits, graphic work, and iconography. Diadnyuk studied at the O. Novakivsky School of Art in Lviv. He was commissioned by Metropolitan A. Sheptytsky to copy portraits of Ukrainian church hierarchs of the 17th and 18th century at the Basilian monastery in Vilnius, and later in Rome and Florence. In 1931–2 he painted series of historical portraits of the Princely and Cossack eras (now in the J. Makohin Collection at the Ukrainian Institute of America in New York). He also decorated churches in a modernized Byzantine style: in particular, he completed murals begun by P. Kholodny, Sr, in the Dormition Church in Lviv. His work was exhibited in Paris, Lviv, and Warsaw.

Diak. See Precentor.

Diakiv, Osyp. See Hornovy, Osyp.

Diakiv, Petro [Djakiv], b 17 October 1879 in Nakvasa, Brody county, Galicia, d ? Stage designer of the Ruska Besida theater in Lviv in 1906–9 and of M. Sadovsky's

theater in Kiev in 1909–12, where he designed the sets for M. Lysenko's *Eneida* (The Aeneid) and I. Franko's *Ukradene shchastia* (Stolen Happiness).

Diakivs'ki vidomosti (Precentors' News; originally called *Diakiv'ski visti*). A monthly magazine of the Precentors' Mutual-Aid Society in Lviv. It was published in Lviv from 1923 to 1939 under the editorship of R. Kryshchalsky (1923–5) and Ya. Kharyna (1926–39).

Diaklo. A tax or rent paid in money or farm products (grain, cattle, food) that was required of the peasant subjects of the Grand Duchy of Lithuania for the upkeep of the princely court. Beginning in the 16th century *diaklo* was paid to landowners as well.

Dialecticisms (phonetic, morphological, syntactic, and lexical). These found their way into nearly every text written during the Old and Middle Ukrainian periods, but only to a limited extent, because writers of those days generally strove to reproduce a language close to Church Slavonic. Dialecticisms were used freely only in such genres as interludes, facetious songs, and the like. In the 18th century, with the elimination of Church Slavonic from secular literature, writing proceeded essentially in local dialects – for example, those of the Poltava region (I. Kotliarevsky), the Kharkiv region (H. Kvitka, who emphasized by his choice of a pen name – Osnovianenko – that he wrote in the dialect of Osnova, a suburb of Kharkiv), the Dniester region (M. Shashkevych), and the Boiko region (M. Ustyianovych). This situation changed with the work of T. Shevchenko, who introduced the notion of an all-Ukrainian standard language. However, since there were no Ukrainian schools in Russian-ruled Ukraine and no large Ukrainian-speaking urban centers, the standard was loose in practice, and some dialecticisms, especially syntactic and lexical, are found in the writings of almost every writer up to the 1920s: Chernihivian (P. Kulish, P. Tychyna), Volhynian (Lesia Ukrainka), Poltavian (P. Myrny), Kharkovian (A. Teslenko, M. Khvylovy), south Kievan (I. Nechui-Levytsky), Podilian (S. Rudansky), Boiko (I. Franko), Donets (V. Sosiura), steppe (V. Vynnychenko), etc. This contributed to the enrichment of the vocabulary but was disadvantageous for the integrity of the standard language. The situation changed radically with the spread of education in Ukrainian after 1905, and especially after 1917, and also with the extension of Standard Ukrainian to the Western Ukrainian regions after 1945. Since that time dialecticisms have been used only occasionally, as a deliberate literary device of stylization. The stylistic approach was used for the first time in *Tini zabutykh predkiv* by M. Kotsiubynsky (1911) and in *Kaminna dusha* by H. Khotkevych (1911). Both stylize the Hutsul dialect.

G.Y. Shevelov

Dialectology. Active interest in and studies of Ukrainian dialects began in the early 19th century, during the period of romanticism and increasing interest in folk culture. Searching for a national language 'uncorrupted' by literary influence, the Romanticists (O. *Pavlovsky, M. *Luchkai, M. *Maksymovych, I. *Vahylevych, Ya. *Holovatsky, and others) turned to dialects, without taking into account the extremely localized nature of the material. In the second half of the 19th century the

neogrammarian school of linguistics, which based itself on the positivist world view, began to compare dialectal data with old literary documents to establish the genesis of dialects and languages (K. *Mykhalchuk, Ye. *Tymchenko). O. *Potebnia, O. *Ohonovsky, and others took a position between the romantics and the neogrammarians. The phonetic school, to a certain extent an offspring of the neogrammarian school, went to an extreme in the studies of O. Broch, O. Kurylo, and M. Yohansen: the slightest variants, often individual differences in pronunciation, were noted down. Such zeal for utterly exact phonetic transcription prevailed after the First World War, particularly among Western Ukrainian and Polish investigators of Ukrainian dialects.

Linguistic geography, founded by J. Gilliéron at the end of the 19th century, which denied the very notion of dialect as a unity and concentrated attention on the spatial distribution of words and word forms, found no followers among linguists who studied Ukrainian dialects, but it stimulated the mapping of dialectal phenomena and the preparation of dialect atlases. The first work of this type was P. *Buzuk's dialect geography of the Poltava region (1929). Cartographically, the most important works of later years were those by I. *Pankevych (on Transcarpathia, 1938), K. *Dejna (on the Ternopil region, 1957), V. *Vashchenko (on the Poltava region, 1957), Z. Stieber (on the Lemko region, 1956–64), Y. *Dzendzelivsky (on Transcarpathia, 1958–60), and S. *Bernshtein with others (on the Carpathian region, 1967). An all-Ukrainian atlas under the general guidance of F. *Zhylyko, conceived in three volumes, remains unpublished in the archives of the Institute of Linguistics of the Academy of Sciences of the Ukrainian SSR in Kiev and of the Institute of Social Sciences in Lviv (work on two volumes was completed between 1948 and 1969; work on the third was stopped in 1973).

The demand for the complex study of dialects as closed systems, prompted by the structuralist trend in linguistics (O. *Syniavsky, 1929), found almost no followers in Ukraine before 1940 because structuralism was proscribed in the USSR. In the 1930s and 1940s Soviet Ukrainian dialectologists were afraid to study archaic dialects and devoted most of their efforts to a dilettante enumeration of the influences (often only alleged) of the standard language on dialects (V. Danilov, I. Omelianenko, L. *Rak, and others). After the Second World War, however, structuralism made its way into Ukrainian dialectology – for example, in the studies of F. Zhylyko, T. Nazarova, and, most consistently and conspicuously, L. Kalnyn (*Opyt modelirovaniia systemy ukrainskogo dialektynogo iazyka* [An Attempt at Modeling a System for the Ukrainian Dialectal Language], 1973).

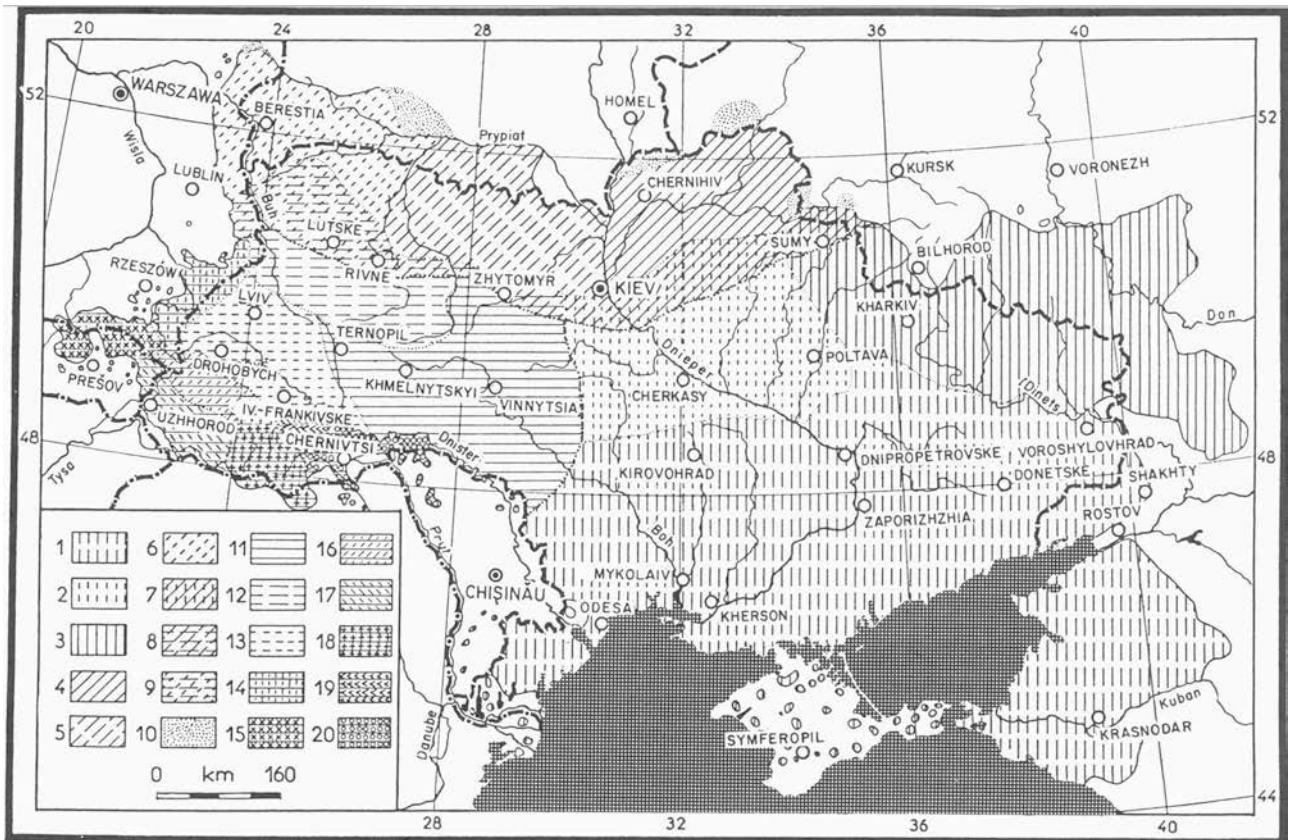
Starting in the late 19th century, the study of dialects gradually became concentrated in the departments of Ukrainian and/or Slavic philology at the universities of Lviv, Cracow, Lublin, Prague, and Kiev, and in national and local scientific institutions such as the Philological Section and the Ethnographic Commission of the Shevchenko Scientific Society, the Ukrainian Scientific Society in Kiev, the dialectological commission of the second division of the Russian Academy of Sciences (later the Moscow Institute of Slavic Studies), the dialectological commission of the All-Ukrainian Academy of Sciences, and eventually the Institute of Linguistics of the Academy of Sciences of the Ukrainian SSR.

The accumulation of data made possible attempts at the synthetic classification of Ukrainian dialects and the tracing of their historical roots. The first attempt of major significance was made by K. Mykhalchuk as early as 1877. His proposed classification of Ukrainian dialects into northern, southwestern, and southeastern (with further subdivisions) was disputed by A. *Sobolevsky (1892), N. *Durnovo (1915), and I. *Zilynsky (1916). After certain modifications it was successfully defended and developed by V. *Hantsov (1924) and subsequently accepted by Zilynsky (1933). It is generally accepted today. Virtually all questionnaires for collecting dialectal data were compiled on the basis of this classification, including those of Mykhalchuk and A. *Krymsky, and Mykhalchuk and Ye. Tymchenko, 1909; O. Syniavsky 1924, 1927; Tymchenko, 1925; M. *Nakonechny, 1941; and B. *Larin, 1948, 1949. The last was used as the basis for the all-Ukrainian atlas prepared in Kiev and Lviv.

By now hundreds of studies have been written on individual dialects, dialect groups, and particular features of various dialects. Some of them can be singled out as works of a synthetic character: those of P. Buzuk and V. Vashchenko on the Poltava region; of V. Hantsov, O. Kurylo, F. Zhylyko, and T. Nazarova on Polisia; of K. Dejna on Podilia; of J. Janów and B. *Kobyliansky on the Hutsul region; of I. Pankevych and Y. Dzendzelivsky on Transcarpathia; of M. *Pshapiurska and W. *Kuraszkiewicz on Podlachia and the Sian region. Besides traditional studies in phonology and word inflection, pioneering works in dialectal word formation (Ya. Zakrevska, 1976) and syntax (S. *Bevzenko et al.) have appeared. Among dialectal dictionaries the most important are those of Polisia by P. Lysenko (1974) and of the Boiko region by M. Onyshkevych (published only in parts in various symposiums). The most important general surveys of Ukrainian dialects are F. Zhylyko's *Narysy z dialektolohii ukrains'koi movy* (Essays on the Dialectology of the Ukrainian Language, 1955; 2nd edn, 1966) and Y. Dzendzelivsky's *Konspekt lektzii z kursu ukrains'koi dialektolohii* (Conspectus of Lectures for the Course in Ukrainian Dialectology, 1965, 1966). T. Nazarova edited *Hovory ukrain'skoi movy: Zbirnyk tekstiv* (Dialects of the Ukrainian Language: A Collection of Texts, 1977).

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DIALECTS

- 1-3. Southeastern
 - 4-10. Northern
 - 11-20. Southwestern
- | | |
|--|--|
| <ul style="list-style-type: none"> 1. Steppe 2. Middle Dnieper 3. Slobidska Ukrainian 4. East Polisian 5. Central Polisian 6. West Polisian and Podlachian 7-9. Transitional North to South Ukrainian | <ul style="list-style-type: none"> 10. Transitional Ukrainian to Belorussian and Russian 11. Podilian 12. South Volhynian 13. Dniester 14. Sian 15. Lemko 16. Boiko 17. Middle Transcarpathian 18. Hutsul 19. Pokutian 20. Bukovynian |
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O. Horbach

Dialects. Nowadays classified into two basic groups – the northern (Polisian) and the southern – between which there extends a wide belt of ‘transitional’ dialects, southern dialects on northern foundations (that is, historically northern dialects that were assimilated by southern dialects). The northern boundary of this transitional belt runs along the line Włodawa–Kamin Koshyrskyi–Stepan–Kiev–Nizhen–Hlukhiv; the southern, along the line Hrubeszów–Zhytomyr–Pereiaslav–Lubni–Romen–Sumy. The fundamental difference between the northern and southern dialectal groups lies in the role of accentuation in

the transmutation of the old vowels *ě*, *o*, and *e* to the *i* sound (*did* from *dědъ* [old man]; *dim* from *domъ* [house]; *lid* from *ledъ* [ice]). In the south this change occurred independently of the accent (*lis* – *lisý* [forest]; *dim* – *dimký*); in the north it took place only under the accent (*li's* – *lesý*; *müst*, *muost* – *mostki* [bridge]). The same applies to the vowel *a* from the Common Slavic *ę* (in the northern group, when accented – *'a*, *ja*: *z'at'* [son-in-law]; when unaccented – *e*: *zeti* [pl]). The northern dialectal group is subdivided into the following dialects: the east Polisian (east of the Dnieper), the central Polisian (between the Dnieper and the Horyn rivers), the west Polisian (between the Horyn River and the Buh and Lisna rivers), and the Podlachian. The main differences among them are the varying developments of diphthongs in place of *ě*, *o*, *e*; the appearance of *akan'e* in east Polisian and *džekan'e* and partially *ukan'e* in central Polisian; and/or morphological similarities with the southwestern dialects (in west Polisian). (See *Polisian dialects.)

The southern group of dialects is divided into two subgroups: the more uniform *southeastern dialects (central Dnieper, Slobidska Ukrainian, and steppe) and the *southwestern dialects, which are highly differentiated (the approximate boundary between the two is the line Khvastiv-Uman-Balta). The southwestern group is composed of the following dialects: *South Volhynian, *Podilian, *Dniester, *Sian, *Bukovyna-Pokutia, *Hutsul, *Boiko, *Middle Transcarpathian, and *Lemko. The differences among them lie in the preservation of a number of archaisms in the phonetic and word-inflection patterns of the final three (Carpathian) dialects, and in a number of phonetic and morphological innovations in the others. The development of various lexical and phraseological peculiarities in the Carpathian dialects was influenced by the conditions of mountain life, by ancient tribal differences, and by various foreign-language admixtures (Rumanian, Slovak, Hungarian, Polish, etc).

Historically, Ukrainian linguistic territory covered two groups of dialects: the northern and the southern. Their boundaries underwent considerable changes as a result of various migrations of the population: there were periodic waves of migration of the steppe inhabitants to the northwest in their flight from the nomadic Pecheneg, Cuman, and Tatar tribes (10th–13th century and 15th century) and their subsequent resettlement in the southeast (14th century, and 16th–19th century); smaller movements of colonization took place in Podlachia (to the north, 13th century), in the Carpathians (over the mountains to the west, 14th–15th century), in Transcarpathia (the Lemkos to the southeast, 18th century; the Hutsuls to the south, 17th–19th century).

After the Ukrainian literary language stabilized in the 19th century, the use of dialects came to characterize primarily the peasantry. But in the course of the 20th century, with the influence of the church, education, the press, and radio, elements of the literary language began, and continued increasingly, to penetrate even the language of the peasants. This process is most rapid in the areas of phonetics and morphology, slower in syntax and vocabulary; geographically, it is more rapid in suburban and industrial regions, especially among those groups of speakers who most frequently spend time outside the village (youth, men). The opposite influence – of dialects on the standard language – which was substantial as late as the 19th century, has become, since the 1930s–1940s, insignificant.

Systematic study of Ukrainian dialects in their entirety on a truly scholarly foundation was first undertaken by K. *Mykhalchuk, sometimes called 'the father of Ukrainian dialectology' (1877). This work was carried on by A. *Sobolevsky (1892), N. *Durnovo (Moscow Dialectological Commission, 1915), I. *Zilynsky (1916, 1933, and, posthumously, 1975), V. *Hantsov (1924), F. *Zhylko (1955), Y. *Dzendzelivsky (1965–6), and T. *Nazarova (1977). Mykhalchuk's tripartition of the Ukrainian dialects (see *Dialectology) was disputed by Sobolevsky and Durnovo, but, with minor specifications and modifications suggested by Hantsov, I. *Pankevych, and Zilynsky, it prevailed and is now generally accepted.

Since the early 20th century the collection of dialectal data has been performed on the basis of broadly discussed and published questionnaires, of which the most important were those of Mykhalchuk and A. *Krymsky (in Russian) and Mykhalchuk and Ye. *Tymchenko (in

Ukrainian, both 1909), O. *Syniavsky (1924, 1927), Tymchenko (1925), M. *Nakonechny (1941), and B. *Larin (1948, 1949).

In the area of compilation of dialectal atlases, some regional atlases were pioneering: Z. Stieber's *Atlas językowy dawnej Lemkowszczyzny* (Linguistic Atlas of the Ancient Lemko Region, 8 issues, 1956–64) and Y. Dzendzelivsky's *Linhwistychnyi atlas ukraïnskykh narodnykh hovoriv Zakarpats'koï oblasti URSR* (Linguistic Atlas of Ukrainian Folk Dialects of Transcarpathia Oblast, Ukrainian SSR, lexical only, 2 parts, 1958–60). The atlas of Ukrainian dialects in eastern Slovakia by V. Latta remains in manuscript, as does the three-volume all-Ukrainian atlas edited by F. Zhylko and completed by the early 1970s.

The compilation of dialectal dictionaries is underdeveloped in Ukrainian dialectology, as is, to an even greater extent, the publication of such dictionaries. The most important have been P. Lysenko's *Slovník polis'kykh hovoriv* (Dictionary of Polisian Dialects) and M. Onyshkevych's *Slovar' boikovskogo dialekta* (Dictionary of the Boiko Dialect; only letters **в** and **к** have been published [1966, 1972]). A Hutsul dictionary by J. Janów and a Transcarpathian one by I. Pankevych remain entirely in manuscript. There is no general dialectal dictionary, nor is one in preparation.

The methodology of dialectal studies and descriptions has changed substantially during the last century. From the early, impressionistic approach (eg, in descriptions by I. *Verkhratsky), dialectologists switched to a concentration on exhaustiveness and precision in phonetic description (eg, in works by O. *Broch, I. Zilynsky, and M. *Yohansen), which was typical of the 1930s and 1940s. The phonemic and structural approach manifested most clearly in studies by F. Zhylko and L. Kalnyn (1973). The linguistic-geographic school is most outspokenly represented in the studies of P. Buzuk, V. Vashchenko (both on the Poltava region), and I. Pankevych (1938, for Transcarpathia). Particularly original and influential in Ukrainian dialectology was what may be called the genetic school, which combined attention to features of a given dialect, elements of linguistic geography, and utilization of dialectal material in an attempt at the historical reconstruction of the origin of given dialects and the Ukrainian language as a whole. The founders of this trend were V. Hantsov and O. Kurylo; it was later joined by I. Zilynsky, W. Kuraszkiewicz, T. Nazarova, and others.

G.Y. Shevelov

Diatliv, Pavlo [Djatliv], b 13 February 1880 in Starodub, Chernihiv gubernia, d 1933. Community figure, journalist. Diatliv was a member of the Revolutionary Ukrainian party and later of the Ukrainian Social Democratic Workers' party. In 1907 he edited the illegal newspaper *Sotsial-Demokrat* in Poltava. In 1908 he emigrated to Austria. During the First World War he worked with the *Union for the Liberation of Ukraine (1914–17). Diatliv later transferred his allegiance to the Bolshevik cause and worked with a Communist publishing house in Vienna, returning to Ukraine in 1925. Arrested in the 1930s, he perished in prison.

Dibrova, Oleksii, b 25 February 1904 in Tupyshiv, Horodnia county, Chernihiv gubernia, d 21 January 1973 in Kiev. Geographer, lecturer in economic geography in the schools and institutes of higher education in Kiev. In

1959 he became a professor at Kiev University and director of its Geographic Research Institute. He is the author of various works on the economic geography of Ukraine, among them the textbooks *Heohrafiia URSR* (The Geography of the Ukrainian SSR, 1954) and *Ukrainskaia SSR* (The Ukrainian SSR, 1954).

Dictatorship of the Western Province of the Ukrainian National Republic. An emergency form of government headed by a dictator. Because of a critical situation in the *Western Province of the Ukrainian National Republic, the Ukrainian National Rada and the State Secretariat of the Western Province appointed Ye. *Petrushevych dictator on 9 June 1919, giving him 'the authority to exercise full military and civil power.' Petrushevych formed the Government of Plenipotentiaries (*Uriad Holovnouповnovazhenykh*) and the Military Chancellery. The appointed plenipotentiaries were S. Holubovych (internal affairs), S. Vytvytsky (foreign affairs), I. Myron (transport), and K. Dolezhal (director of the Military Chancellery). These appointments continued after the government's evacuation to Vienna in November 1919. On 25 July 1920 Petrushevych reorganized the government of the Western Province, forming four departments, each to be headed by a plenipotentiary. Besides these, the Military Chancellery and the Presidium Chancellery continued to function. On 1 August 1920 Petrushevych appointed the following officials to the government: S. Vytvytsky (foreign affairs), V. Singalevych (finance, trade, and industry), K. Levytsky (press and propaganda), O. Haninchak (internal affairs, judiciary, education, lands, post and telegraph, roads, and public works), Ya. Selezinka (director of the Military Chancellery), and L. Petrushevych (director of the Presidium Chancellery). During 1921 some plenipotentiaries were changed: K. Levytsky took over foreign affairs, O. Nazaruk took charge of press and propaganda, and R. Perfetsky became responsible for internal affairs. The dictatorship was dissolved in exile when the *Conference of Ambassadors decided in March 1923 that eastern Galicia should be incorporated into Poland.

Dictionaries. See Lexicography.

Didactic gospels (*uchytelni yevanheliia*). Collections of sermons for the whole year (usually beginning with the Sunday of the Pharisee Publican), based on the parables of the Gospels. The collections were usually handwritten. Their prototype was the Church Slavonic didactic gospel of Bishop Constantine of Preslav (894), based in turn on Greek excerpts from the Fathers of the Church. In Old Ukraine didactic gospels were less popular than anthologies, prologues, saints' lives, and other religious literature. Only the Church Slavonic translations (by 1407) of the didactic gospels of two Constantinople patriarchs – Callistus (1350–3, 1354–63) and Philotheus (1353–4, 1364–79) – gained some popularity and went through two printings (in Zabludiv, northern Podlachia, 1568–9, and in Krylos, near Halych, 1606). The patron of the Zabludiv edition, Hetman H. Khotkevych, wanted it 'translated into the common language to make it comprehensible to the common people,' but he was dissuaded from this by 'wise men,' for 'to translate old sayings into new language is not an insignificant mistake' (from the preface to the Zabludiv edition). This didactic gospel was

soon translated into vernacular Ukrainian, however, and was published in Vevis (Yeveie), near Vilnius, in 1616 (2nd edn, Kiev 1637), because its Church Slavonic text 'was useful only to the few who knew the Slavonic tongue,' and for this reason the readers often turned 'to the infectious learning published in heretical words and characters for the flocks' (from the preface).

The development of the didactic gospels in the 16th–18th century was marked by the strong influence of these 'heretical' sources, particularly by the postil of the Polish Calvinist M. *Rej (1557) and then by his opponent, the Polish Catholic J. Wujek (1573). The ban on Rej's work in Poland (1604) did not put an end to its success among Ukrainian readers, who were attracted by his simple, lively style and concern for the common folk. Of over 100 surviving didactic gospels from the 16th–18th century, more than 30 show signs of Rej's influence. The rest of the material was derived from Church Slavonic sources, including local ones such as *Cyril of Turiv, and was sometimes left untranslated. The Polish postils were modeled on the *Sermones* (1537) and *Homiliarum Centuria Prima* (1541) of J. Faber, the bishop of Vienna, who introduced a simple Latin style and practical examples into his sermons, and on the *Postillae* (1555) of the Dutch Dominican J. Ferus. The Ukrainian didactic gospels made use of the apocrypha (as did Wujek, but not Rej).

The translations of chapters from the Gospels into the ordinary language of the 16th–18th century are particularly important for the history of the Ukrainian language. (At that time neither the Orthodox nor the Uniate church allowed the use of a complete translation of the four Gospels.) Besides the didactic gospels already mentioned, the better-known didactic gospels were those from Trostianets (ca 1560) of Rev Andrii of Yaroslav (Lviv, 1585); from Skotarske – Svaliava (Transcarpathia, 1588, against Evangelicals); of Pochaiv Monastery (16th century); from Berezhnyi (Transcarpathia, 16th century); from Katerynoslav (1592); from Yazlovets (end of the 16th century); from Tryhiria (beginning of the 17th century); from Oravchuk, near Skole (beginning of the 17th century); the so-called *Ievanheliie vykladnoie* (Chovhany, near Zhydachiv, 1603); of I. Biloborodsky (Piatyhory, 1603); of K. *Stavrovetsky (printed in Rakhmaniv in Volhynia, 1619 and in Univ in the Peremyshl region, 1696, 1697); of Rev Lavrentii of PISOCHNA (1634); of Tymofii of VISOCHANY (Sianik region, 1635); of Rev I. Kapyshevsky (Ortutova, 1640) and from Ladomyrovo (17th century) (the last two came from the Prešov region and were copied from a common original); from Yasynykyv (Transcarpathia, of Galican origin, 1640); from Naditychi (1645); of Ya. Fliuka (mid-17th century); from Danylove (not later than 1646, anti-Protestant and anti-Catholic); of Rev Yavorsky and S. Rykhvalsky (Rykhvalt, 1666); of S. Plaviansky (1668); of Rev S. Tymofiiievych (Reshetylivka, 1670); of F. Dulyshkovych (1673); from Niahiv (17th century, with Protestant influences); from Uhlia ('Kliuch,' end of the 17th century); from Kaniv (late 17th century); of P. Kolochavsky (1737); of I. Pryslopsky (Kaminna, near Grybów, 18th century). The Krekhiv Apostol (late 16th century) is close to the didactic gospels. In the 18th century the didactic gospels were suppressed in Russian-ruled Ukraine because of the Russification policy. They were supplanted in Polish-ruled Ukraine shortly after because of Polonization and the decline of the Orthodox church. In 1789 the Uniate Basilian Fathers in Pochaiv began to publish collections of sermons for the

whole year (on new Polish models), which in their 'vernacular language' were reminiscent of the old didactic gospels. Many didactic gospels were preserved in Lviv at the libraries of the Shevchenko Scientific Society, the National Museum, and the People's Home (collection of A. Petrushevych), and in Peremyshl at the library of the Greek Catholic eparchy.

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 B. Struminsky

Didkovsky, Valentyn [Didkovs'kyj], b 6 February 1914 in the village of Kodnia, Volhynia gubernia. Geologist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1973. After graduating from Kiev University in 1938, Didkovsky began working in the Institute of Geological Sciences of the Academy of Sciences of the Ukrainian SSR and in 1971-7 was the institute's director. Didkovsky has written fundamental works on the stratigraphy of Paleogene and Neogene deposits in Ukraine. He has also studied the potential petroleum reserves of the Dnieper-Donets Depression.

Didur, Adam, b 24 December 1873 in Volia Senkova, Lisko county, Galicia, d 7 January 1946 in Katowice, Poland. Polish opera singer (bass) of Ukrainian descent. From 1895 to 1899 he was a soloist at La Scala, Milan; from 1908 to 1929 he sang with the Metropolitan Opera, New York. For a time during the 1930s he taught singing at the Music Institute of the Lysenko Music Society in Lviv. Among his students were I. Malaniuk, I. Pryima, T. Teren-Yuskiv, and Ye. Zarytska.

Didyk, Tamara, b 17 September 1935 in Lanivtsi, Kremianets county, Volhynia. Lyric and dramatic soprano. Didyk graduated from the Lviv Conservatory in 1960, becoming a soloist at the Lviv Opera and Ballet Theater. Her roles include Natalka in M. Lysenko's *Natalka Poltavka*, Oksana in S. Hulak-Artemovskiy's *Zaporozhets' za Dunaiem* (Zaporozhian Cossack beyond the Danube), Myroslava in B. Liatoshynskiy's *Zoloty obruch* (Golden Hoop), Halia in V. Kyreiko's *Nazar Stodolia*, and Yolante and Tatiana in P. Tchaikovsky's *Yolanthe and Eugene Onegin*.

Diet (Soim; Polish: Sejm). Legislative assembly of a national or provincial stature. The following states, which

included some part of Ukrainian territory, had a diet: the Grand Duchy of Lithuania, the Polish Commonwealth, Austria-Hungary, the Republic of Poland (1921-39), and Carpatho-Ukraine (1939).

In the Grand Duchy of Lithuania the Great Diet (Soim Velykyi Valnyi) as a central representative and estate institution was well established by the end of the 15th century, although it did not attain its final form as the body representing the nobility's interests until the Second Lithuanian Statute of 1566. Its powers were limited by the powers of the *Council of Lords and of the grand duke, and its main role was to approve legislation and state taxes.

After the Union of Lublin in 1569, the Great Diet of Lithuania and the Diet of Poland, which had existed since the 14th century, merged into one diet, the Sejm, for the whole Commonwealth of Poland and Lithuania. This diet became the highest legislative body. It consisted of the king, the senate, and the chamber of deputies, which had the decisive voice. The deputies to the chamber were elected at local *dietines of the nobility. The Sejm's adoption of the principle of unanimity, which eventually gave a single deputy the right to overrule the decision of the entire diet (liberum veto), led to a paralysis of the Polish diet and state in the 18th century. The ordinary diet convened biannually for six weeks in alternating cities - twice in Warsaw and then once in Hrodna. There also existed extraordinary diets: convocational diets (during an interregnum), elective diets (for electing a new king), coronational diets (in Cracow), and emergency diets (called by the king).

With the introduction of autonomy in the crown lands of Austria, provincial diets were established in Galicia and Bukovyna in 1861, and they functioned until 1918. Jurisdiction over educational, economic, and other affairs was transferred to them from the parliament in Vienna. Because of the *curial electoral system, the Ukrainian deputies had little influence in the provincial diets.

According to the constitution of 1921, the Polish chamber of deputies in the parliament was to be known as the Sejm (Diet). Its wide range of powers was reduced while the Senate's powers were increased after J. Pilsudski's coup d'état in May 1926 and again by the constitution of 1935. (See also *Parliament, *Diet of Carpatho-Ukraine.)

V. Markus

Diet, provincial (*kraiovyi soim*). Unicameral legislative body of an autonomous crown land in Austria-Hungary. Provincial diets were established in Lviv, Galicia and Chernivtsi, Bukovyna in 1861. Their legislative power was restricted to certain specified areas such as the provincial administration, budget, cultural affairs, public and vocational education, local economic affairs, social security, and health. The laws passed by the diets had to be approved by the emperor. The powers that were not mentioned in the provincial constitutions were reserved for the central parliament in Vienna.

Members of the Galician and Bukovynian diets were elected for six years according to the *curial electoral system. In Galicia the curiae of the large landowners, of the chambers of commerce and manufacture, and of the cities chose their representatives by direct vote, while the curia of rural communities elected merely electors, who then decided which candidates would sit in the diet.

Ukrainians voted only in the rural curia, but even here the indirect voting system and election abuses by the Poles deprived the Ukrainian population of its fair representation in the Galician Diet. The first Galician Diet (1861–7) had the largest number of Ukrainian deputies (49 or about one-third of the diet), but the number soon fell drastically to about 10 members and rose only in the last diet (1913–14) to 30 members. Although the rural curia had the largest number of representatives in the diet, it did not have an absolute majority. Counting the representatives of all four curiae, the Poles were always assured of a majority in the Galician Diet. They were led by deputies of the landowning nobility, who were hostile to Ukrainian interests. Besides elected members, the provincial diets also had non-elective, ex officio members, such as archbishops, bishops, and university rectors. The marshal and vice-marshal of the diet were appointed by the crown. The vice-marshal of the Galician Diet was usually a Ukrainian – most often the metropolitan of Lviv. The official language of the Galician Diet was Polish, but Ukrainian members had the right to make oral and written representations in Ukrainian. In Bukovyna the official language was German.

The executive (*kraiovyi vydil*) of the provincial diet consisted of the marshal and six diet members (including one Ukrainian), who were elected to serve for six years by the diet. The executive implemented the decisions of the diet, drafted legislative proposals, oversaw the activities of the lower agencies of self-government, and ruled on issues that fell within the jurisdiction of community and county councils. The provincial budget was approved annually by the diet.

Diet of Carpatho-Ukraine (Soim Karpatskoi Ukrainy). The legislative body of autonomous Transcarpathia that was elected on 12 February 1939 and consisted of 32 representatives (29 Ukrainians and 3 deputies of the national minorities) from a single list of candidates presented by the *Ukrainian National Alliance. According to the Treaty of Saint-Germain, the general statute of Subcarpathian Ruthenia (1919), and the Czechoslovak constitution of 1920, a separate Transcarpathian diet was to have been formed immediately after the incorporation of Transcarpathia into Czechoslovakia. But the Diet of Carpatho-Ukraine was established only by the constitutional act of 22 November 1938, which extended the autonomy of the territory and defined the powers of the diet. The diet sat for only one session, on 15 March 1939 in Khust, at which it approved the proclamation of *Carpatho-Ukraine's sovereignty by the premier, Rev A. *Voloshyn, on 14 March 1939, adopted a constitution, elected the president (Rev. A. Voloshyn) of the new state, and confirmed a new government under the leadership of Premier Yu. Revai. A. Shtefan was elected president of the diet, and F. Revai and S. Rosokha were elected vice-presidents. When Hungarian forces occupied Carpatho-Ukraine, the presidium of the diet was forced to emigrate.

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Dietine (*soimyky*; Polish: *sejmik*). Agency of territorial self-government by the nobility in Poland from the late 14th century, and local assembly of the Lithuanian and Ruthenian nobility in the Grand Duchy of Lithuania from 1564. Dietines convened in each county at first irregularly, but during the 16th century they became a legally recognized institution with a definite sphere of competence. The Lithuanian Statute of 1566 provided that four weeks before the convening of the Great *Diet, the nobility (*shliakhtha*) in every court district (*sudovyi povit*) should meet to discuss national and local affairs and needs, to elect two deputies to the Great Diet, and to instruct them. The dietines also chose four candidates for each of the offices of judge, assistant judge, and secretary of the provincial land court (*zemskyyi sud*), from whom the grand duke appointed the three court officials. They also convened to receive the diet deputies' reports and to confer during an interregnum. In the 17th and 18th century the administrative role of the dietines increased with the decline of the central Polish government.

Digest of the Soviet Ukrainian Press. A monthly press digest of the Prolog Research Corporation in New York, established in 1956. It contained articles and excerpts from the Soviet Ukrainian press translated into English. The digest's editor was M. Prokop. The *Digest* ceased publication in 1976.

Dihtiari. III-13. Town smt (1978 pop 2,200) in Sribne raion, Chernihiv oblast. Dihtiari is one of the oldest centers of Ukrainian folk kilim weaving; it is noted for its artistic pileless carpets, woven *plakhtha* cloth, belts, decorative towels (*rushnyky*), and varieties of *embroidery (*merzshka* [cut and drawn work], *nastyluvannia* [embroidering in satin stitch]), etc). It is the site of a vocational school that specializes in handicrafts. Production assumed a commercial character in the 1890s; today, one of the largest co-operatives of the Ukrainian Arts and Crafts Association is located in the town.

Diariush. The name given a diary in Ukraine in the 17th–18th century. One of the oldest diaries was the 'Diariush albo spisok diev pravdyvykh ... (Diary or Chronicle of True Events ...)' by the hegumen of Berestia, A. Fylypovych, which covers the period 1638–48. The diary of B. Khmelnytsky's secretary, S. Zorka, has not survived, but parts of it were incorporated into the chronicle of S. *Velychko and other works by writers of the 18th century. Several diaries from the 18th century have been preserved. M. Khanenko's private 'Dnevnyk' (Diary, entries for 1727–53 and excerpts from other years have been published); Ya. Markovych's 'Dnevni zapysky' (Daily Notations), which are rich in details about daily life (entries for 1717–40 have been published); P. Apostol's diary for 1725–7 written in French; P. Orlyk's travel journal written in Latin (entries for 1720–32 have been published in part). Besides these personal diaries, the General Military Chancellery under Hetman I. Skoropadsky and D. Apostol kept official daily records. Of these, the diaries of M. Khanenko (for 1722), of P. Borzakovsky and of Ladynsky (for 1722–3), and others have been published. Many diaries of this period still remain unpublished.

Diliatyn [Diljatyn], formerly known as Deliatyn. v-5. Town smt (1977 pop 8,200) in Nadvirna raion, Ivano-Frankivske oblast, situated on the Prut River. There are lumber and food-processing complexes and a woodworking factory in the town. Until 1939 it was the site of a salt refinery and salt baths.

Dilo (The Deed). A leading Galician newspaper, the oldest and for many years the only Ukrainian daily. *Dilo* was published in Lviv from 1880 to 1939. At first it was a semiweekly (1880–2), then a triweekly (1883–7), and finally (from 1888) a daily paper. Its publication was interrupted during Russia's occupation of Galicia (1914–15) and during Poland's control of Lviv after the retreat of the Ukrainian forces (29 November 1918 to 1920). During the first interruption *Dilo* was published as a weekly for a brief period in Vienna. In 1920–3 its name and editors were changed in order to avoid suppression. In 1920 its name was changed to *Ukrains'ka dumka* and *Hromads'ka dumka* and was edited by F. Fedortsiv. In 1921 it was called *Ukrains'kyi visnyk* and *Hromads'kyi visnyk*. Its editor was M. Strutynsky. In 1922 (as *Svoboda*) and 1923 (as *Hromads'kyi visnyk* and from September again as *Dilo*) it was edited by O. Kuzma. After the outbreak of the Second World War on 1 September 1939, three more issues were published. When the Red Army entered Lviv, *Dilo* was closed down.

The need to shape Galician *populism into a political force, especially after the defeat in the 1879 elections to the Austrian parliament and failures to reach an understanding with the Old Ruthenians of the *Ruthenian Council, gave rise to *Dilo*. The initiative came from a group of populists led by V. *Barvinsky and Yu. *Romanchuk. The new periodical was called *Dilo* to contrast it with the Russophile *Slovo*: its purpose was to strive by deed (*dilo*), not by word (*slovo*), for a better future for the people. Its first editor was V. Barvinsky. The paper received significant financial support from the Dilo association, which was established for this purpose by a few dozen members, headed by Rev S. Kachala, each of whom contributed 50 guilders.



Dilo, title pages from 1880, 1888, 1914, 1918

The first issue of *Dilo* appeared on 14 January 1880 (NS; 1 January 1889, OS). In a few years the paper justified its title: it became popular and gradually took away the readers of *Slovo*, which ceased publication in 1887. The editors of *Dilo* were V. Barvinsky (1880–3); A. Horbachevsky (1883–4); I. Belei (1884–1902), with K. Kakhnykevych as associate editor until 1901; V. Okhrymovych (1902), who introduced the phonetic orthography into the paper; Ye. Levytsky (1902–6); V. Okhrymovych

(1907); L. Tsehelsky (1908); Ya. Vesolovsky (1908), with O. Borkovsky as associate editor (1896–1911); V. Kushnir (1912); V. Paneiko (1912–18), with the actual editing in 1914–15 being done in Vienna by V. Budzynovsky; D. Levytsky (1923–5); V. Okhrymovych and F. Fedortsiv (1925–7); and V. Mudry (1927–39), whose work from 1936 was delegated to an editorial board consisting of I. Kedryn-Rudnytsky, I. Nimchuk, and V. Kuzmovych. The longstanding members of the editorial board V. Budzynovsky, O. Kuzma, and M. Lozynsky often replaced the main editors. The administrators were D. Hladylovych (who was instrumental in the paper's becoming a daily), K. Pankivsky, O. Yarema, I. Zarytsky (1893–1907), Rev D. Lopatynsky (1910–39), and K. Bilynsky (1934–9).

By 1937–9 *Dilo* had expanded to 10 pages per day and 16 pages on Saturday. The editorial office employed 10 full-time workers. The paper had a wide network of correspondents at home and abroad, as well as experts in various fields of knowledge and culture. *Dilo* trained many journalists who continued to pursue their profession in the West.

In 1908 *Dilo* acquired a press. In 1881–1906 *Dilo* published intermittently the series Biblioteka Naiznamenytshykh Povistei (Library of the Best Short Novels, 74 vols), and in 1936–9 Biblioteka Dila (Library of Dilo, 48 vols). The *Dilo* association issued weeklies at various times: the literary weekly *Nedilia* (1911–12), the sports weekly *Zmah*, the satirical *Zyz* (1924–33), and the literary-artistic weekly *Nazustrich* (1934–9).

From its inception *Dilo* propagated the ideology of the populist camp, then from 1899 the ideology of the National Democratic party, then of the Labor party (1919–23), and from 1925 the program of the *Ukrainian National Democratic Alliance. Yet *Dilo* was not an official organ of these parties. It often criticized the practical policies of party leaders. As a national paper with its own independent viewpoint, *Dilo* often offered its pages to representatives of various parties. Almost every notable public figure or writer in Western Ukraine contributed to the paper. *Dilo* played an important role in the national life of Galicia and of the northwestern regions (Volhynia, Podlachia, Polisia, the Kholm region) in the interwar period. It shaped national democratic opinion and, more than any other newspaper, reflected the events that occurred in all Ukrainian territories. It remains one of the best sources of the history of Ukrainian political thought and life.

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I. Kedryn-Rudnytsky

Dimarov, Anatol, b 17 May 1922 in Myrhorod, Poltava gubernia. Writer and journalist. In 1943 he worked first on a provincial paper in Volhynia and then on *Radians'ka Ukraina*. Later he became an editor with the Lviv oblast publishing house and chief editor with the publishing house Radianskyi Pysmennyk. Among his published works are several collections of short stories: *Na Volyns'kii zemli* (On Volhynian Land, 1951) and *Volyns'ki lehendy* (Volhynian Legends, 1956); many novels: *Ioho sim'ia* (His Family, 1956), *Syn kapitana* (The Captain's Son,

1958), *Idol* (The Idol, 1961), *Na poruky* (On Bail, 1972), *Na koni i pid konem* (On a Horse and under a Horse, 1973), *Bil' i hniiv* (The Pain and the Anger, 1974–80), *Postrily Uliany Kashchuk* (The Shots of Ulyana Kashchuk, 1975); and fairy tales. His novel on Soviet prison camps, which was begun under the influence of A. Solzhenitsyn's *One Day in the Life of Ivan Denisovich*, has appeared only in fragments.

Diminutives. Words formed by the addition of special suffixes indicating smallness of size or bearing endearing or ironic connotations. The Ukrainian language contains diminutive nouns (*ručēčka*, *horščyk*, *horen'ko*, adjectives (*bilesen'kyj*), adverbs (*blyzen'ko*, *otamečky*), and less frequently pronouns (*vsen'kyj*) and infinitives (*spatn'ky*, *spatci*). Such suffixes bestow a diminutive connotation on a word if the original word without the connotation is still in use; otherwise the diminutive suffix loses its special connotation (eg, *poduška*). Diminutive forms often appear in folk songs, particularly in lyrical songs, and in the language used in speaking to small children. Diminutives were introduced into the literary language by the romantic writers, who imitated folksongs. They were rarely used by realist writers and were not used at all by classicist writers.

Dindo, Zhosefina, b 11 December 1902 in Warsaw, d 18 May 1953 in Kiev. Sculptor and pedagogue. She graduated from the Kharkiv Art Institute, where she attended B. Kratko's classes, in 1926. Eventually she became a lecturer and professor at the Kiev State Art Institute. Dindo specialized in monumental and decorative sculpture, doing bas-reliefs for the Peasant Sanatorium in Odessa (1928) and decorations for the Pioneer Park in Kiev (1935). She executed many thematic sculptures: *A Peasant Woman*, *Shepherdess*, *Maid*, *Reaper*, *Milkmaid*, *The Homeless*, *The Cry*, *The Prayer*, etc. Among her small forms are *Girl with a Goose*, *Rain*, and *Dishwasher*. Most of her work was in plaster and wood. In 1938–41 Dindo was politically persecuted.

Diocese. See Eparchy.

Diplomacy. External political activity of a state government, conducted by special agencies of state administration for external relations: the ministry of foreign affairs and the diplomatic missions. In its narrower meaning diplomacy comprises the organization and personnel of a state's external-affairs service. The right to send and receive diplomatic representatives (the so-called active and passive right of legation) is possessed only by sovereign states. States that have limited external rights – vassal states, states under a protectorate, or state that are members of federative unions – partake of this right only in a limited way. According to international law, only recognized (*de jure*) states have the right to send and receive official representatives of the rank of ambassador, envoy, resident minister, or *chargé d'affaires*. States that are not recognized exchange semiofficial representatives, who are usually called chiefs of the diplomatic mission, diplomatic agents, or commissioners. Diplomatic representatives enjoy immunity from the jurisdiction of the receiving state and special privileges, which can also be granted as a courtesy by the host government to semiofficial representatives. The political standing of a semiofficial representative depends on the status of

his/her country (the degree of political stability, the state's prospects for maintaining its independence), the interest or lack of interest of the host government in maintaining friendly relations with the state, the personality of the representative, and other factors.

In Kievan Rus' there was no separate foreign service or diplomatic personnel; external relations were the exclusive jurisdiction of the prince, who relied on merchants and clergy for contacts with foreign rulers. For matters of greater importance special missions (sometimes headed by the prince himself) visited the courts of foreign rulers; delegations from foreign leaders were in turn received in Kiev or in the capital of the Galician-Volhynia principality. Princely relatives also had an important role to play in external affairs. International agreements and alliances were often consolidated by dynastic ties (eg, the Rus' princes Volodymyr the Great, Yaroslav the Wise, Volodymyr Monomakh, Danylo Romanovych, and others were related by marriage to the royal houses of Europe and Byzantium).

Chronicle accounts of the time give the names of several people who were charged with commissions for external matters by the princes. Under Volodymyr the Great and Yaroslav the Wise such duties were entrusted to the boyar Dobrynia and his son Kostiantyn Putiata, the voivode Vyshata, the boyar Ivan Tvorylovych, and others. Among the most prominent of the various foreign envoys at the Kievan court were: Bishop Adalbert (961–2); Reinbern; Bruno of Querfurt (1007); the envoys of the French king Henry I, Gautier of Meaux and Roger of Chalons-sur-Marne (1049); the papal legate G. da Pian del Carpini (1245 and 1247); and the envoy of the French king Louis IX, W. van Ruysbroeck (1253). Particularly close relations were maintained with the Byzantine court, Bulgaria, Hungary, the Holy Roman Empire, Poland and Mazovia, France, Sweden, and the Vatican. Envoys in medieval times, including those in Ukraine, enjoyed considerable privileges. They and their entourage were entitled to special honors; a complex ritual of receiving envoys existed, and their persons and property were considered inviolable.

The Zaporozhian Sich (see *Zaporizhia) became a factor in international relations in Eastern Europe in the 16th and 17th centuries. It received delegations from foreign governments, mainly those interested in including the Zaporozhian army in anti-Turkish coalitions.

Wider diplomatic activity was conducted by the Hetman state under B. Khmelnytsky. Although external relations were conducted in the name of the hetman and Khmelnytsky himself took an active role in the formation of foreign policy, the direct administration of external affairs was the responsibility of the *general chancellor. Foreign delegations often stayed in Chyhyryn, the Hetman's capital, and Ukrainian delegations traveled to foreign capitals. Among the more prominent of those who served as Khmelnytsky's envoys were his son Tymish; the colonels I. Bohun, P. Teteria, H. Lisnytsky, A. Zhdanovych, D. Bratkovsky, and F. Dzhallii; and the Kievan voivode A. Kysil. Prominent Cossacks who later took part in diplomatic activity were Yu. Nemyrych, I. Kovalevsky, I. Mazepa (as general chancellor under Hetman P. Doroshenko), P. Orlyk, A. Voinarovsky, and I. Martynovych. All were members of either the gentry (*shliakhka*) or the Cossack *starshyna*.

A number of foreign envoys who spent time in Ukraine,

among them E. Lassota von Steblau, G. Welling, and J. Baluse, left interesting descriptions of manners, customs, and the life and surroundings of Ukrainian hetmans.

The reborn Ukrainian state of 1917–20 was faced with creating a new network of diplomatic representations. Several stages can be delineated in the history of this process. The first republican government, that of the *Central Rada, established relations with the Allied powers, receiving, in December 1917, representatives from Britain, France, and Rumania; the first was titled 'representative of Great Britain,' the second was called 'commissioner of the French Republic.' The UNR government sent its own delegation to the peace negotiations at Brest-Litovsk; in accordance with the Peace Treaty of *Brest-Litovsk, the UNR established diplomatic relations with the Central Powers, exchanged representatives with Germany, Austria-Hungary, and Turkey, and sent a representative to Rumania. As a result Britain and France broke off relations with the UNR government.

The *Hetman government expanded diplomatic relations, sending Ukrainian representatives to 10 states and receiving 11 foreign representatives in Kiev. The envoys who had been sent to Germany, Austria-Hungary, and Turkey by the Central Rada were replaced, and diplomatic representations were established in Bulgaria, the Don Republic, and Poland (the latter position was not filled). The Hetman government sent diplomatic missions to Finland, Switzerland, Rumania, the Kuban, and Sweden (for the Scandinavian countries). A separate delegation was formed to conduct peace negotiations with the Russian Soviet Republic, which took place in Kiev from May to October 1918. The Soviet delegation was led by Kh. Rakovsky and D. Manuisky, who at the same time performed the functions of acting Soviet diplomatic representatives to the Ukrainian state.

Towards the end of the hetman's rule two diplomatic missions were formed with the intention of sending them to the Allied powers: M. Mohyliansky headed a delegation to France, and I. Korostovets headed a delegation to Britain and the United States; however, the hetman fell before these delegations reached their destinations.

Under the Hetman government the following states had diplomatic representations in Kiev: Germany and Austria-Hungary (headed by ambassadors); Bulgaria, Turkey, Poland, the Don Republic (headed by envoys, special legates, and plenipotentiary ministers); Azerbaidzhan (headed by a commissioner of the Azerbaidzhan Republic), Georgia, Finland, the Kuban, and Rumania.

The second republican government, the *Directory of the UNR, soon abandoned the capital city and was forced by military events to change frequently its seat of government; hence, it was not able to receive foreign diplomats. It did, however, send a delegation to the Paris Peace Conference, which was, at the same time, a semiofficial diplomatic representation of the UNR to France. The government also sent diplomatic missions to Great Britain, the United States, Italy, Greece, Belgium and Holland, Denmark, and the Holy See, and legations to Rumania, Estonia, Latvia and Lithuania, Georgia (having responsibility for Azerbaidzhan, the Kuban, northern Caucasia), Czechoslovakia, and Hungary. A UNR diplomatic delegation was stationed in Warsaw with the aim of conducting negotiations and concluding a treaty. The legations and missions that had been created by the Hetman government continued to function, but in most of

them personnel changes were made by the Directory. After Argentina recognized the UNR government in 1921, the UNR sent a representative to head a diplomatic mission there, but he was never able to perform his duties. During the period of the Directory, Ukraine had a total of 11 diplomatic legations (in Germany, Austria, Hungary, Turkey, Bulgaria, Rumania, Czechoslovakia, Estonia, Latvia, Finland, and Georgia); these Ukrainian envoys were listed as members of the diplomatic corps and enjoyed all diplomatic privileges established by international law. In other countries the status of Ukrainian envoys was only semiofficial, or they were merely tolerated. The basic aim of the diplomatic missions and special delegations of the UNR was to obtain official recognition for Ukraine and procure assistance for it in its war against Poland and Russia. They also provided information and publications about Ukraine and carried out consular functions. In countries where Ukrainian prisoners of war were interned, the envoys organized their repatriation: special military-medical missions to deal with military prisoners of war existed as part of the diplomatic missions in Berlin, Vienna, and Rome. The short history of diplomacy of the UNR also included irregular conferences of envoys and heads of missions, the most important of which took place in Karlovy Vary, Czechoslovakia, in 1919 and in Vienna in 1920.

The *Western Ukrainian National Republic (ZUNR) maintained its own external relations, even after its union with the UNR. Diplomatic representations of the ZUNR government existed in Austria (recognized as a legation), Germany, Hungary, Czechoslovakia, Italy, and Yugoslavia. Special missions were sent to countries where there were large numbers of immigrants from Galicia – Canada, the United States, and Brazil – but these were not recognized as official diplomatic representations. In June 1919 the ZUNR government sent a special delegation to the Paris Peace Conference to represent the interests of Western Ukraine. Parallel Ukrainian missions and delegations co-operated among themselves, although at times there was competition and misunderstanding.

After Ukraine lost its independence some foreign governments broke off relations with Ukrainian diplomatic representatives and recognized the government of the Ukrainian SSR, to which they handed over the buildings that had housed the Ukrainian missions, as well as other government property. In other countries the Ukrainian missions had to close down because the UNR government in exile lacked the financial means to maintain them.

Although the Ukrainian SSR government had until 1923 full international status and concluded many international agreements, it had permanent diplomatic representations only in Warsaw, Vienna, Berlin, and Prague. Their purpose was to counter the activity of the UNR government in exile and to organize the repatriation of émigrés. Efforts to establish legations in the Baltic states were not successful. The official representative of the Ukrainian SSR government in Moscow was not an exclusively diplomatic agent; he was also a special official of the USSR government. Poland maintained an accredited representative in Kharkiv. Some diplomatic functions (trade, matters of repatriation) were performed in the Ukrainian SSR by temporary missions and by the consulates of Austria, Germany, Czechoslovakia, and the

Baltic states. In 1944 Ukraine's right to exchange legations was restored but has not been used: in 1947 and 1950 Moscow rejected a British proposal for diplomatic exchange between London and Kiev. The Ukrainian SSR has a permanent representation only at the United Nations in New York and Geneva and at UNESCO in Paris.

With rare exception (I. Korostovets) there were no Ukrainians among the higher-ranking Russian or Austrian imperial diplomats prior to the First World War; hence, the development of Ukrainian diplomacy in the years 1918–20 was a very difficult task. The policy of the Hetman government – to attract to responsible positions people who were competent but not necessarily nationally conscious – was applied very cautiously in the field of diplomacy. Nevertheless, many envoys did not justify the trust placed in them by the government (Gen M. Sukovkin in Istanbul, Baron F. von Shtaingel [Steinheil] in Berlin). There were few people among the nationally conscious Ukrainians who were sufficiently familiar with international problems, or experienced in diplomatic and informational activity abroad. Ukrainians lacked an influential émigré community and international contacts. The disproportion in resources between Ukrainian diplomacy and Russian or Polish diplomacy, as well as the unfavorable international situation at the time, ruled out for Ukraine any lasting successes in the diplomatic field. Furthermore, the Ukrainian diplomatic corps was too large in relation to the available human and financial resources, or to the needs of the state. In general, the principal achievement of modern Ukrainian diplomacy was to popularize the Ukrainian national cause throughout the world. (See also *Consular service.)

Heads of Ukrainian legations and missions 1918–23 (envoys, plenipotentiary ministers, *chargés d'affaires*, and unofficial representatives), representing the Central Rada (CR), Hetman government (H), Directory (D), Western Ukrainian National Republic (ZUNR), and the Ukrainian SSR (Ukr SSR).

Argentina: M. Shumytsky (D; was not active)
 Austria: A. Yakovliv (CR), V. Lypynsky (H), H. Sydorenko (D), M. Vasylo (ZUNR), V. Singalevych (ZUNR), Yu. Kotsiubynsky (Ukr SSR), H. Besidovsky (Ukr SSR)
 Belgium and Holland (resident in Brussels): A. Yakovliv (D)
 Belorussia: B. Rzhepetsky (D)
 Brazil: P. Kamansky (ZUNR)
 Bulgaria: O. Shulhyn (H, D), F. Shulha (D)
 Canada: O. Nazaruk (ZUNR)
 Czechoslovakia: M. Slavinsky (D), S. Smal-Stotsky (ZUNR), Ye. Levytsky (ZUNR), M. Levytsky (Ukr SSR)
 Denmark: D. Levytsky (D)
 Don Republic: K. Seredyn (H), M. Slavinsky (H)
 Estonia: Ye. Holitsynsky (D)
 Finland: K. Losky (H), M. Zalizniak (D)
 Georgia, Azerbaidzhan, Armenia, Northern Caucasia, Kuban (resident in Tbilisi): I. Kraskovsky (D)
 Germany: O. Sevriuk (CR), F. Shtaingel (Steinheil) (H), M. Porsh (D), R. Smal-Stotsky (ZUNR, D), V. Aussem (Ukr SSR)
 Great Britain: M. Stakhovsky (D), A. Margolin (D), Ya. Olesnytsky (D)
 Greece: F. Matushevsky (D), M. Levytsky (D)
 Holy See: M. Tyshkevych (D), Rev F.K. Bonn (D), P. Karmansky (ZUNR)
 Hungary: M. Halahan (D), Ya. Biberovych (ZUNR)

Italy: D. Antonovych (D), V. Mazurenko (D), O. Kolessa (ZUNR), V. Bandrivsky (ZUNR)

Kuban: M. Halahan (CR), F. Bortynsky (H)

Latvia and Lithuania (resident in Riga): V. Kedrovsky (D), from 1921 in charge of relations with Estonia and Finland

Poland: O. Karpinsky (H; never assumed his duties), A. Livytsky (D; extraordinary mission), O. Shumsky (Ukr SSR)

Rumania: M. Halahan (CR), V. Dashkevych-Horbatsky (H), K. Matsiievych (D)

Sweden and Norway (resident in Stockholm): B. Bazhenov (H), K. Losky (D)

Switzerland: Ye. Lukasevych (H, D), M. Vasylo (D)

Turkey: M. Levytsky (CR), O. Kistiakovsky (H; did not assume his duties), M. Sukovkin (H), P. Chykalenko (H, D), O. Lototsky (D), Ya. Tokarzhevsky (D)

United States: Ye. Holitsynsky (D; did not assume his duties), Yu. Bachynsky (D), A. Margolin (D), L. Tshel'sky (ZUNR), L. Myshuha (ZUNR)

Yugoslavia: Ya. Biberovych (ZUNR), H. Myketei (ZUNR)

Peace delegation of the Central Rada at Brest-Litovsk: V. Holubovych (head), O. Sevriuk (head during a later stage of negotiations), M. Liubynsky, M. Levytsky, M. Poloz

Delegation of Ukraine at the peace conference with the RSFSR in Kiev: S. Shelukhyn (head), I. Kistiakovsky (deputy head), P. Stebnytsky (deputy head from August 1918), A. Slavinsky, O. Eikhelman, Kh. Baranovsky, M. Lynnychenko, A. Svitsyn

Delegation of the UNR to the Paris Peace Conference: H. Sydorenko (head), M. Tyshkevych (head from August 1919), V. Paneiko (deputy head), A. Margolin, O. Shulhyn, M. Lozynsky, A. Halip, S. Tomashivsky. From 1921 the delegation was a diplomatic mission in France, headed by O. Shulhyn.

Delegation of the ZUNR at the Paris Peace Conference: V. Paneiko (head), S. Tomashivsky, M. Lozynsky, and D. Vitovsky – extraordinary delegates for matters of Ukrainian-Polish armistice. At the beginning of 1921 the delegation was made into a diplomatic mission of the ZUNR, headed by S. Vytvytsky.

The following were the heads of legations and missions accredited to Ukrainian governments: from Austria-Hungary: J. Forgách (CR); from Azerbaidzhan: G. Sadykov (H); from Bulgaria: I. Shishmanov (H); from the Don Republic: A. Cheriachukin (H); from Finland: H. Gummerus (H); from France: G. Tabouis (CR); from Georgia: V. Tevzaya (H); from Germany: A. Mumm von Schwarzenstein (CR, H); from Great Britain: J.P. Bagge (CR); from Kuban: V. Tkachov (H); from Poland: S. Wańkiewicz (H), Hempel (Ukr SSR), L. Berenson (Ukr SSR); from Rumania: General Coanda (CR), Conțescu (H); from Turkey: A. Mukhtar-Bey (H).

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 B. Halaichuk, V. Markus, I. Vytanovych

Directory of Subcarpathian Ruthenia (Dyrektoriia Pidkarpatskoi Rusy). The first executive body of autonomous Transcarpathia within the boundaries of the Czechoslovak Republic. On 17 December 1919 the Prague government appointed the following people to the Directory: Yu. Brashchaiko (trade), A. Voloshyn (culture and education), Yu. Hadzhega (church affairs), Ye. Puza (internal affairs), and O. Toronsky (finance). Yu. Zhatkovych was president of the Directory. The Directory functioned until April 1920.

Directory of the Ukrainian National Republic (Dyrektoriia UNR). The temporary, revolutionary, state authority created by the *Ukrainian National Union on 14 November 1918 for directing the overthrow of Hetman P. *Skoropadsky. The uprising against the hetman was hastened by his declaration of a 'federative union' with the future non-Bolshevik Russia on that day. At the beginning the Directory was headed by V. *Vynnychenko (representative of the Ukrainian Social Democratic Workers' party), and included the following members: Supreme Otaman S. *Petliura (Ukrainian Social Democratic Workers' party and delegate of the Sich Riflemen), F. *Shvets (representing the Peasant Association), O. *Andriievsky (Ukrainian Party of Socialists-Independents), and A. *Makarenko (non-partisan member, delegate of the railway workers). The Directory formed a temporary government – the Executive Council for State Affairs (Rada Zaviduiuchykh Derzhavnykh Spravamy). The uprising led to P. Skoropadsky's abdication in favor of his council of ministers, which, in turn, yielded power to the Directory. A new government – the *Council of National Ministers of the UNR – was established by the Directory's decree of 26 December 1918 and was chaired by V. Chekhivsky. The Directory abolished many of the Hetman government's laws and institutions and restored the legislation of the *Central Rada. The most important of these laws dealt with land distribution, the establishment of Ukrainian as the official language, the autocephaly of the Orthodox church, and the convening of the *Labor Congress. The Labor Congress met on 23–8 January 1919, and the Directory submitted its powers to the congress – the legislature of the UNR. In view of the state of war, the Labor Congress empowered the Directory to act as the 'supreme power and enact laws that are necessary for the defense of the Republic' and invested the Council of National Ministers with executive power. The ministers were appointed by the Directory and were responsible to it between sessions of the Labor Congress. At the end of March Ye. *Petrushevych, the president of the Ukrainian National Rada of the Western Oblast of the Ukrainian National Republic, joined the Directory, in accordance with a resolution of the Labor Congress, but he did not actually participate in the Directory's work and eventually resigned from it.

On 5 February 1919 the Directory moved from Kiev to Vinnytsia. Henceforth it frequently changed residence, depending on events at the front. To win the support of the Entente in the war against the Bolsheviks, V. Vynnychenko resigned from the Directory, and S. Petliura became its head on 11 February. At the same time a new government, without the socialists, was formed and headed by S. Ostapenko. When the talks with the Entente collapsed, a new socialist cabinet was formed by B. Martos in Rivne on 9 April 1919. At the end of August it was replaced by I. Mazepa's cabinet. O. Andriievsky left the Directory in connection with Otaman V. Oskilko's uprising.

Only three members remained in the Directory. Their powers were not clearly delineated. Besides carrying out their representative and legislative functions, they sometimes interfered in the affairs of the executive branch and provoked conflicts with the Council of Ministers.

At a meeting of the Directory and the Council of Ministers on 15 November 1919 at Kamianets-Poditskyi it was decided that A. Makarenko and F. Shvets would go abroad on state business and that in their absence 'the supreme authority in the affairs of the Republic [is] invested in the head of the Directory and the Supreme Otaman S. Petliura, who in the name of the Directory will confirm all laws and decrees adopted by the Council of National Ministers.' On 21 May 1920 the government of the republic issued an order (confirmed by Petliura) recalling the two members of the Directory – Makarenko and Shvets. Their failure to return was considered as a resignation from the Directory. Thus, the Directory ceased to be a collective body. All its powers passed to S. Petliura.

The 'Law on the Temporary Supreme Authority and the Legislative System of the Ukrainian National Republic,' passed on 12 November 1920, gave constitutional sanction to the new one-man Directory as the supreme power of the republic. According to this law, if the head of the Directory became incapable of carrying out his functions, the supreme power would pass to the head of the State People's Council (Derzhavna Narodna Rada). Before this council convened, the supreme power would be entrusted to a college consisting of the head of the cabinet, the chief justice of the Supreme Court, and a representative of the political parties. Until this college was summoned, the head of the Council of National Ministers would replace the head of the directory. After Petliura's death on 25 May 1926 supreme power was assumed in accordance with this law by the head of the Council of Ministers in exile at the time, A. *Livytsky.

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M. Stakhiv

Displaced persons (DP's). Designation for various categories of the approximately six million persons who, during and after the Second World War, found themselves away from their homeland in Germany, Austria, and Italy. Most of them were labor conscripts, war prisoners, concentration camp prisoners, refugees, and other victims of war. The term 'displaced person' was applied initially to citizens of German-occupied countries; after 1945–6, when most of them had returned to their homelands, it was applied only to those refugees who refused to return to their countries, particularly those that were Communist-dominated.

In the narrower sense the term 'displaced person' was used to refer to the forcibly deported, while anyone who fled the advancing Soviet troops for political or other reasons was called a refugee. In practice, however, the two terms were used interchangeably. The legal designation 'stateless person' was also sometimes applied to those who refused to return to their homelands. In 1946, after the *repatriation of most displaced persons, about 1.2 million remained in Germany and Austria, including over 200,000 Ukrainians. They lived mostly in *displaced persons camps in the three occupation zones of West Germany and Austria. About 80 camps were predominantly Ukrainian; other Ukrainian refugees lived in mixed camps, and 25–30 percent lived outside the camps.

International supervision of displaced persons was governed by a treaty signed by 44 states in Washington on 9 November 1943. Aid to the refugees was provided first by the *United Nations Relief and Rehabilitation Administration (UNRRA). Together with the occupational administration of Germany and Austria, UNRRA was primarily concerned with returning displaced persons to the countries of their origin. In 1947 UNRRA wound up its operations, and the *International Refugee Organization (IRO) took charge of resettling the refugees. By 1952, when its activities ceased, IRO had resettled over 600,000 refugees from Europe to lands in the New World. The United States admitted the largest number of refugees, suspending the established immigration quota for East Europeans by the laws of 1948 and 1950 and the Refugee Relief Act of 1953.

The Intergovernmental Committee on Refugees (ICR), which was set up in 1938 to replace the Nansen Office and which functioned until 1947, provided legal protection and resettlement for the so-called Nansenites (émigrés from former Russia after the First World War). After the IRO ceased its activities, the Intergovernmental Committee for European Migration (ICEM), an agency independent of the UN and headquartered in Geneva, took charge of refugee resettlement. In 1951 the office of the UN High Commissioner for Refugees (UNHCR) was established in Geneva; it assumed some of the responsibilities of the former IRO, among them the legal protection of the refugees who remained in West European countries.

Most of the displaced persons emigrated across the Atlantic in 1947–52. The majority of those who stayed behind in Austria and Germany were either ill or too old

to meet the requirements of immigration laws. These people needed continuing aid. Some stayed because they did not want to leave Europe. Most of them received asylum and found employment in various European countries while retaining their refugee status. Since most of them did not become naturalized citizens they came under the Geneva Convention on Refugees of 28 July 1951.

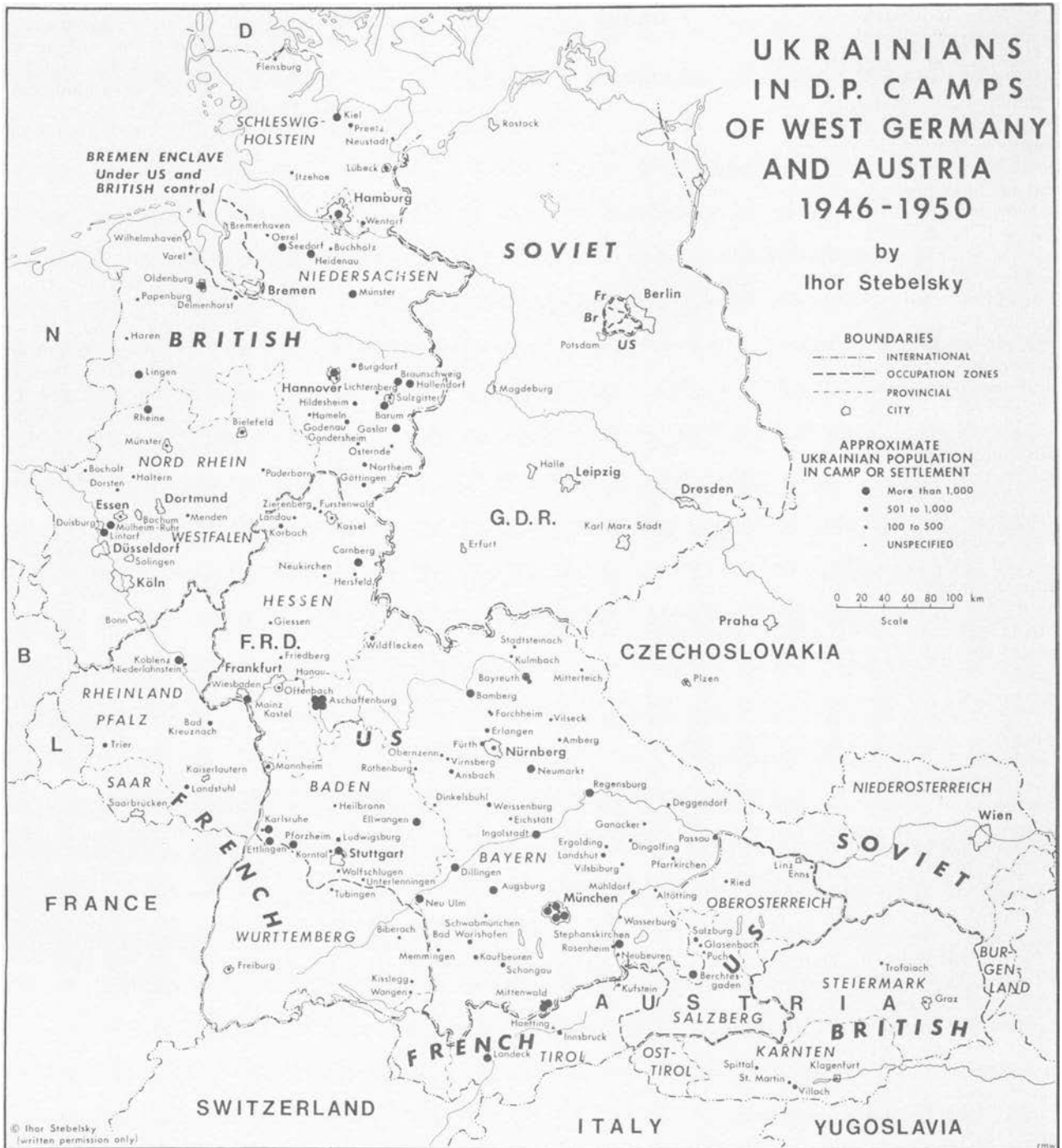
Ukrainian institutions that aided the displaced persons were the *United Ukrainian American Relief Committee, the *Ukrainian Catholic Relief Committee, and the *Ukrainian Canadian Relief Fund. (See also *Emigration.)

V. Markus

Displaced persons camps. Concentrations of *displaced persons in West Germany and Austria, which in 1945 were occupied by American, British, and French forces. In 1947 the camps held 1.6 million people (mainly from eastern and southeastern Europe), among them about 200,000 Ukrainians. The camps consisted of requisitioned military compounds, war-labor settlements, schools, etc. Until 1945 the camps were the responsibility of the Supreme Headquarters of the Allied Expeditionary Forces (SHAEF), which delegated this responsibility to DP Branch G-5, which was in charge of civilian affairs. Then the camps came under the authority of the various occupation armies, with the Combined Displaced Persons Executive (CDPX), which consisted of American, British, and French representatives as well as delegates from the International Refugee Organization in Geneva, co-ordinating the camps' activities. The occupation authorities placed the task of administering and supplying the DP camps on the shoulders of the UN relief organizations: the *United Nations Relief and Rehabilitation Administration (UNRRA) from 1945 to August 1947, and then the *International Refugee Organization (IRO). After most DP's had been resettled, the rest were absorbed by the German and Austrian economy, and the institutions of these countries became responsible for them (legal care became the responsibility of the UN High Commissioner for Refugees). The number of DP camps constantly diminished, going from 493 in 1946 to 223 in 1950. In 1956–8 the camps ceased to exist; their inhabitants were transferred to newly built settlements or to private housing.

Ukrainian refugees in 1946 were interned in 125 camps and in 1949 in 110 camps (about 80 of these were predominantly or fully Ukrainian). The largest Ukrainian DP camps (2,000–5,000 people) were in the American zone, near Munich (Karlsfeld, Werner-Kaserne), Augsburg (Somme-Kaserne), Mittenwald (Jäger-Kaserne), Regensburg (Ganghofer-Siedlung), Aschaffenburg, Berchtesgaden (Orlyk), Bayreuth, Neu-Ulm, Leipheim, and Dillingen. In the British zone there were large Ukrainian camps near Hanover and Haidenau, and in the French zone, near Stuttgart and Salzburg, Austria.

As early as 1945 Ukrainian camps established their own local agencies of self-government, parallel to the UNRRA or IRO-run administration of the camps. Beginning only in 1947 (de jure in 1948, with the directive of IRO headquarters in Geneva issued on 15 June 1948) did the camp's own agencies participate in the running of the camps. In administrative matters they were subordinate to the IRO agencies and in civic matters to the *Central Representation of the Ukrainian Emigration in Germany. An active civic, political, cultural, educational, religious, economic,



literary, and artistic life developed in the camps during their brief existence. This is evident from the statistics: in 1948, for example, 102 elementary schools, 35 gymnasiums, 12 other secondary schools, and 43 trade schools functioned in the camps; as well, 232 periodicals and 818 books were published.

V. Maruniak

Dissident movement. The dissident movement came into existence in the USSR after the death of J. Stalin. It protests against violations of the law by organs of the

state and demands civil and national rights and adherence to the constitutions of the USSR and the Union republics. In Ukraine, as in other republics of the USSR where national oppression is keenly felt, the dissident movement represents a struggle against the violation of the republic's rights of sovereignty by the central government and the Party, a resistance to colonization by foreign elements and to the resettlement of Ukrainians outside Ukraine, and a protest against the destruction of cultural monuments, the falsification of history, and generally against the policies of *Russification. For many dissi-

dents, the movement also represents a struggle for political rights.

Dissent was expressed during the period of de-Stalinization in the struggle for freedom of intellectual creativity. O. *Dovzhenko, who in 1955 demanded the 'expansion of the creative boundaries of socialist realism,' may be considered the movement's instigator. In Ukraine de-Stalinization saw the emergence in the 1960s of young and talented prose writers, poets, and literary critics known as the *Shestydesiatnyky* (the Sixtiers). They included L. Kostenko, V. Symonenko, I. Drach, V. Korotych, M. Vinhranovsky, V. Shevchuk, I. Dziuba, I. Svitlychny, Ye. Sverstiuk, and later V. Stus, M. Osadchy, and Ihor and Iryna Kalynets. These writers were joined in the creative resurgence of the 1960s by such scholars, publicists, philosophers, and artists as V. Chornovil, V. Moroz, A. Horska, O. Zalyvakha, and M. Lukash. As harbingers of the idea of creative freedom, these individuals became the symbols of the Ukrainian national renaissance.

One of the first outward manifestations of the dissident movement in Ukraine took place at the Conference on Culture and Language at the University of Kiev in February 1963, where it was demanded that Ukrainian be instituted as an official language of the Ukrainian SSR and that the rights of Ukrainians as a national minority be restored in the RSFSR. The conference became, in fact, a national demonstration of about 1,000 people, challenging the policy of Russification. On 4 September 1965 a protest against arrests in Ukraine was held in the Ukraina theater in Kiev. The gathering was addressed by I. Dziuba, who in December of that year sent an open letter protesting the repressions to P. Shelest, the first secretary of the CC of the CPSU, and to V. Shcherbytsky, the chairman of the Council of Ministers of the Ukrainian SSR. Dziuba enclosed with his letter the manuscript of his book *Internatsionalizm chy rusyfikatsiia?* (Internationalism or Russification?), which was later distributed as a samvydav document and smuggled to the West. A petition in defense of arrested individuals was signed in the autumn of 1965 by leading Ukrainian cultural figures, including M. Stelmakh, A. Malyshko, H. and P. Maiboroda, O. Antonov, S. Paradzhanov, V. Kyreiko, L. Kostenko, I. Drach, and L. Serpilin.

The movement for the rebirth of Ukrainian culture had in fact begun by 1958-9, with a protest (involving M. Rylsky, M. Bazhan, and others) against the new education law that promoted the increased Russification of schools in Ukraine (see *Education). Protests continued for several years, not only in opposition to the persecution of dissidents, but also in defense of the national and political rights of the Ukrainian people. The movement gained mass support. In April 1968, 139 citizens of Kiev appealed to L. Brezhnev, M. Pidhorny, and A. Kosygin in protest against the wave of arrests and the restriction of Ukrainian language and cultural rights. In 1968 also, more than 300 individuals in Dnipropetrovske signed the 'Letter from Creative Youth' protesting the Russification of their city. This received some coverage in the local press. The residents of the city of Vyshhorod in Kiev oblast protested to the CC of the CPSU against the abuse of power by local authorities.

Other, broader expressions of dissent included the yearly demonstrations on the anniversary of the transfer of T. Shevchenko's body to Ukraine (May), which were regularly dispersed by the KGB. On this occasion in 1967 a

clash developed between the demonstrators and the KGB, in reaction to which 64 citizens of Kiev sent a letter of protest to Brezhnev, Shelest, and I. Holovchenko, the minister for the protection of public order. Demonstrations of several hundred participants took place in Lviv in April 1966 during the trial of the brothers B. and M. Horyn and others, and in Kiev in November 1970 during the funeral of A. Horska. In 1968, on the 51st anniversary of the October Revolution, V. Makukh set fire to himself on Khreshchatyk Boulevard in Kiev, shouting the slogans 'Rid Ukraine of the colonizers' and 'Long live free Ukraine.' In 1969, also in protest against the oppression of Ukraine, M. Bereslavsky attempted self-immolation near the University of Kiev.

Workers' strikes and protests belong to the broader manifestations of the Ukrainian dissident movement. In 1963 a workers' strike took place in Kryvyi Rih in protest against increased food prices and food shortages. In Odessa dock workers refused to load butter for export to Cuba. Strikes occurred in 1969 at the hydroelectric station in the village of Berizka; in 1972 in Dnipropetrovske protests took place against the influx of Russians into the factories; in June 1972 in Dniprodzerzhynske several thousand people were involved in a bloody confrontation with the police and the armed forces while protesting the harsh conduct of the authorities; and in 1973 a strike took place at the automotive plant in Kiev. In 1977-8 a group (primarily of Donetsk workers) led by V. Klebanov formed an independent trade union and put forth demands for socioeconomic improvements. In 1977, 25 Donbas workers filed a complaint to the Belgrade conference reviewing the Helsinki accords about the disregard for workers' rights in the USSR. L. Siry, a Ukrainian worker in Odessa, wrote letters to various prominent figures in the West, appealing for aid to emigrate because of the economic hardships suffered by his family.

In addition to these spontaneous outbursts, dissent had begun to be expressed in an organized form as early as the late 1950s. At intervals during and after the Second World War, the movement became organized through its connection with the Ukrainian nationalist underground and partisan struggles (OUN and UPA). In late 1959 a group of Ukrainian jurists led by L. Lukianenko drafted a program for the Ukrainian Workers' and Peasants' Union, the aim of which was to undertake legal action for the secession of the Ukrainian SSR from the USSR. The draft program stated that its ideal was 'an independent Ukraine with a highly developed socialist political system.' In January 1961 Lukianenko was sentenced to death, but the verdict was commuted to 15 years' incarceration. The other accused (I. Kandyba, S. Virun, O. Libovych, V. Lutskiv, I. Borovnytsky, V. Kipysh) received sentences ranging from 10 to 15 years' imprisonment.

Between 1957 and 1967 several small, illegal groups were active in Western Ukraine: the United Party for the Liberation of Ukraine, the Ukrainian National Committee, and the Ukrainian National Front. The latter group published new editions of several OUN publications and 15 issues of the journal *Volia i bat'kivshchyna* between 1965 and 1967. Members of all of these groups were also imprisoned, and the Lviv court sentenced two members of the Ukrainian National Committee, I. Koval and B. Hrytsyna, to death. The trials of the above-mentioned group members took place in camera. The political trials of

1966 were partially open; however, the 1973 trial of the five organizers of the Union of the Ukrainian Youth of Galicia in Ivano-Frankivske took place entirely in camera.

A separate aspect of the dissident movement is the struggle for freedom of religion, in which Ukrainian Catholic, Orthodox, and various Protestant groups are involved. This struggle is characterized both by wider public campaigns than are conducted by political groups and by the involvement of semilegal organizations. It expresses itself primarily in the form of petitions and protests against the violation of freedom of conscience and religious persuasion. Neither N. Khrushchev's anti-religion campaign (1959–64), during which half of Ukraine's Orthodox churches (almost 7,000 in 1959 alone) were closed, nor other repressive measures taken by the regime succeeded in obliterating the Ukrainian Orthodox church. Rev V. Romaniuk, who was sentenced in 1972 to a 10-year term, was particularly active in sending petitions and appeals to church and secular leaders in the USSR and in the West. The Baptist minister and leader G. Vins, who was incarcerated in Yakutia (released in 1979, he has emigrated to the United States), was engaged in similar activity. The monks of the Kievan Cave Monastery, which was closed in 1961, petitioned L. Brezhnev in 1977 to reopen the monastery. The efforts of the state authorities to close the Pochaiv Monastery in 1974 were frustrated by the solidarity of the monks and the religious community's opposition. Although the Ukrainian Catholic church was abolished in 1946, several bishops and 300–350 priests (who work as laborers or clerks) are still covertly active in the western regions of Ukraine. According to the Soviet press, over 2,000 breviaries and religious books have been published in Lviv since 1969. In 1968–9 the KGB conducted mass arrests among the clergy of the Ukrainian Catholic church and sentenced Archbishop V. Velychkovsky to three years' imprisonment. In 1973 Rev V. Prokopiv was arrested for having led a delegation of the faithful to Moscow to demand the official reinstatement of the Ukrainian Catholic church. In 1982 the Committee for the Defense of the Ukrainian Catholic Church was created by Y. Terelia. Among Protestants dissent is most evident on the part of groups functioning outside the officially recognized church and independent of the All-Union Council of Evangelical Christian Baptists (known as *Iniitsiatyvyky*), and by sects such as the Pentecostals, Adventists, and Jehovah's Witnesses. Several of these groups (eg, the Pentecostals of Voroshylovhrad, Donetske, and Kherson oblasts and Ukrainian Pentecostals living in Siberia) have sought permission to emigrate from the USSR.

Jewish dissidents in Ukraine struggle primarily for the right of Jews to emigrate. Some Jewish dissidents (eg, S. Gluzman) co-operate with the Ukrainian dissidents.

One form through which dissent in Ukraine is expressed is samvydav (samizdat) literature. The first known document of Ukrainian samvydav is the 'Open Letter to the United Nations and the Human Rights Commission of the UN' from 13 Ukrainian political prisoners in the Mordovian camps in 1955. Samvydav documents written in the early 1960s and subsequent years include the uncensored poems and diary of V. Symonenko; a pamphlet entitled 'On the Occasion of Pogruzhalsky's Trial,' protesting the mysterious burning of the Academy of Sciences library in Kiev in May 1964; the 1964 'Appeal to the Communists of the World,' signed by the 'Communists of Ukraine'; the

political essays of V. Moroz, especially his 'Report from the Beria Reserve'; *The Chornovil Papers* by V. Chornovil, documenting the trials of Ukrainian intellectuals in 1966; M. Osadchy's prison memoirs, *Bil'mo* (Cataract); transcripts of political trials (eg, a transcript of the 1966 trial of M. Ozerny by the literary editor of *Radians'ka Ukraina*, P. Skochok); and hundreds of petitions and letters of protest from political prisoners. The first issue of **Ukrains'kyi visnyk*, a chronicle of Ukrainian dissent, appeared in 1970, and eight issues were published by 1973.

Dissident activities in Ukraine constantly elicit repressive measures on the part of the regime. The first extensive wave of arrests and trials took place in 1965–6 and involved I. Hel, B. and M. Horyn, P. Zalyvakha, D. Ivashchenko, S. Karavansky, M. Masiutko, V. Moroz, V. Osadchy, and others. The second wave occurred between January and April 1972, when V. Chornovil, Ye. Sverstiuk, I. Svitlychny, N. Svitlychna, I. Dziuba, M. Osadchy, V. Stus, S. Shabatura, I. Kalynets, I. Stasiv-Kalynets, O. Serhienko, N. Strokata, Rev V. Romaniuk, Yu. Shukhevych, and others were arrested. They were tried for 'anti-Soviet agitation and propaganda.' The verdicts were harsher than those of the 1960s.

At the same time repression was exercised in the form of dismissal from employment, expulsion from school, and eviction from apartments. At Lviv University 23 students were expelled and 27 lecturers were fired. Several of them, including Z. Popadiuk and Ya. Mykytka, were also arrested, ostensibly for publishing the samvydav journal *Postup*.

The state's offensive against the dissident movement from 1972 on has not been limited to the leading figures of the movement but has extended to members of the Ukrainian intelligentsia who were minimally involved with the movement and, later, to members of the Party cadres. In May 1972 P. Shelest, the first secretary of the Central Committee of the CPU, was dismissed from his post. In 1973 a purge of the institutes of archeology, history, literature, and philosophy of the Academy of Sciences of the Ukrainian SSR was conducted. As a result, some of the associates of the academy, including M. Braichevsky, O. Apanovych, and F. Shevchenko, were dismissed; others, including V. Lisovy, Ye. Proniuk, and Yu. Badzo, were arrested and sentenced.

The arrests and imprisonments did not succeed in stifling dissent in Ukraine. With a very few exceptions (I. Dziuba, Z. Franko, Z. Selenenko, M. Kholodny), the KGB did not succeed in forcing the leading figures in the movement to renounce their views. A new stage in the development of the dissident movement began with the 9 November 1976 creation of the *Ukrainian Helsinki Group, originally headed by the writer M. Rudenko, with the assistance of the former general P. Hryhorenko. The Helsinki group elucidated its position in numerous documents, especially in 'Dekliaratsiia' (Declaration) and 'Memorandum No. 1.' During 1977 and 1978 five members of the group (M. Rudenko, O. Tykhy, M. Matusevych, M. Marynovych, L. Lukianenko) were sentenced to prison terms ranging from 12 to 15 years. The group was, however, replenished with new members, including P. and B. Sichko, V. Striltsiv, V. Kalynychenko, and political prisoners still in the camps.

According to samvydav documents, several thousand people are involved in the Ukrainian dissident movement (the Ukrainian Helsinki Group's 'Memorandum

No. 1' states that 60–70 percent of the political prisoners in the USSR are Ukrainians.) Predominant among them are members of the professional intelligentsia and students, but workers and peasants are also represented. The individuals involved are generally young or middle-aged. The major base for the Ukrainian dissident movement is central Ukraine, in particular Kiev. This area produced the movement's most prominent figures (I. Dziuba, I. Svitlychny, Ye. Sverstiuk, V. Chornovil, V. Lisovy, V. Stus, L. Lukianenko, M. Rudenko), who were responsible for formulating its political demands. In relation to their populations the western regions of Ukraine are also strongly represented in the movement.

The political position of the dissident movement is based on the notions of humanism, democracy, and individual and national freedom. The human individual and his/her dignity and right to develop freely regardless of political and ideological convictions, religion, or nationality is central in dissident thought. Most leaders of the Ukrainian dissident movement demand an independent Ukrainian state. According to some this goal is to be achieved by restructuring the USSR, so as to guarantee genuine self-determination for Union republics; according to others this is possible only through secession from the USSR. The dissidents respect the rights of other nationalities in Ukraine and condemn imperialism and chauvinism. In the same spirit Ukrainian political prisoners have established friendly relations with leading dissident figures of other nations and national minorities, including many Russians. At the same time, *Ukraïns'kyi visnyk* rejected the claim of the editorial board of the Russian **Chronicle of Current Events* to speak for Ukrainians and other non-Russian peoples of the USSR.

Tactically, the Ukrainian dissident movement believes in legal and constitutional means of struggle; however, radical views are also spreading. Particularly important are the efforts of leading dissidents to involve the masses in an active defense of national interests (cf 'Pozytsiï ukraïns'kykh politychnykh v'iazniv' [The Positions of Ukrainian Political Prisoners] by V. Romaniuk and O. Tykhy, 1977).

Ukrainian samvydav documents are widely distributed in the West in foreign languages. These and the co-operation of Ukrainian political prisoners with prisoners of other nationalities have engendered a receptive attitude in Western progressive circles to the political positions of the Ukrainian dissident movement. L. Pliushch, P. Hryhorenko, V. Moroz, N. Svitlychna, S. Karavansky, N. Strokota, and V. Malynkovich have, especially since their arrival in the West, contributed significantly to the dissemination of the ideas of the Ukrainian dissident movement.

Many prominent Western figures, including H. Böll, G. Grass, G. Myrdall, N. Mailer, N. Chomsky, and L. Bernstein, have signed petitions to Soviet authorities in defense of Ukrainian prisoners of conscience.

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M. Prokop

Ditskyi. In Kievan Rus', a member of one of the junior ranks of the prince's **druzhyna*. *Ditski* carried out the prince's administrative orders and served as auxiliary officials in the judicial system. In the Lithuanian-Ruthenian period a *ditskyi* was a full-time court officer. He brought the accused before the court and executed sentences that were related to property crimes. He also helped in collecting taxes. Under the influence of Polish law the *ditskyi* was replaced by the *voznii* when county courts were introduced in 1566.

Ditynets. Central section of a walled town in Kievan Rus', surrounded by an enclosure of wood and stone. Usually it covered an area of several hectares (approximately 9 ha in Kiev). The *ditynets* contained the courts of princes and boyars, cathedrals, churches, and barracks; it was surrounded by artisans' and merchants' quarters.

Diuvernuia, Aleksandr (Djuvernuia), b 1840, d 16 March 1886. Russian philologist, Slavist, and professor at the University of Moscow. He devoted several works to Old Ukrainian records, such as the **Arkhangel'sk Gospel* and the **Izbornik Sviatoslava* of 1073. His *Materialy dlia slovaria drevnerusskogo iazyka* (Materials for a Dictionary of the Old Rus' Language (1894), which was published posthumously, includes words from Old Ukrainian texts.

Division Galizien (14 Waffen-Grenadier-Division der SS, Galizische Nr 1), later the 1st Ukrainian Division of the Ukrainian National Army (1 Division der Ukrainischen National-Armee). Ukrainian military formation in the German armed forces during the Second World War. The division was organized as part of a program of

creating foreign (eg, Estonian, Latvian) formations of the Waffen ss to fight on the Soviet front. The organizer of the division was the German governor of Galicia, O. von Wächter, and its formation was announced on 28 April 1943. The head of the Ukrainian Central Committee in Cracow, V. Kubijovyč, supported the division's formation, regarding it as a Ukrainian armed force and hoping to influence its character and organization as the core of a future national army. During the preliminary negotiations the Germans gave assurances that the division would fight only against the Red Army, allowed Ukrainian chaplains to serve with the division, undertook to train Ukrainian officer cadres, and released a number of Ukrainian political prisoners. A military administration was created to conduct recruitment, assist the families of volunteers, and organized cultural and educational activities for the soldiers. There were more than 80,000 candidates for the division, of which 42,000 enlisted and 27,000 were called up; only about half were accepted.

The division consisted of three infantry regiments, one artillery regiment, and a regiment of training reserves; three battalions of fusiliers, sappers, and field reserves; communications and antiaircraft artillery detachments; and auxiliary units, including a field hospital. There were 15,000–18,000 soldiers in all. The division command (all senior-rank officers) and technical corps consisted entirely of Germans, which created friction, especially because the German authorities considered the Ukrainians merely 'Galicians.'

In the summer of 1944 the division saw action at the front; while attached to the XIII Army Corps, it was surrounded and destroyed at the Battle of *Brody during the Soviet offensive. It was regrouped, replenished with reserves and new recruits, and transferred to a location near the town of Žilina in Slovakia (October 1944–January 1945); later, following a march to Slovenia, it was deployed near the town of Maribor. Although an order was received there from Hitler to disarm the division, it was sent to fill gaps on the Austrian front (Feldbach–Bad Gleichenberg). In March 1945 the German government announced the formation of the Ukrainian National Army under the command of General P. *Shandruk, who joined the division in April. Under his auspices the division was formally attached to the Ukrainian National Army as its First Division. On 25 April 1945 the division's troops swore a new oath of loyalty to the Ukrainian people. During Germany's capitulation most of the troops (some 10,000) surrendered to the British; the commanding officer, Gen F. Freitag, shot himself. Command of the division in captivity was taken over by General M. *Krat. After the prisoners of war had been transferred from Italy (where they had spent almost two years in POW camps) to Britain, they worked as contract laborers and were later released. Most of them then emigrated to North America. The *Brotherhood of Former Soldiers of the First Ukrainian Division of the Ukrainian National Army was established in 1950.

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R. Krokhmaliuk

Divochka, Onysyfor [Divočka]. Metropolitan of Kiev in 1579–89. Divochka defended the interests of the Orthodox church before the Polish kings Stefan Batory and Sigismund III. He was consecrated in violation of canon law (he has been married twice), and he permitted gross infringements of church law. Because of complaints from the laity in 1585, on 21 July 1589 Patriarch Jeremiah of Constantinople divested him of his office.

Divorce. A legally defined method of dissolving a marriage while both partners are living (see *Civil law). Until 1926 the Ukrainian SSR did not have its own family code but used the Russian SFSR code of 1918. Under this code there were no legal restrictions on divorce: a declaration by one of the marriage partners sufficed to dissolve a marriage. No court hearings were held; the divorce merely had to be registered at the civil registry (ZAHS). In 1926 this practice was confirmed by the Code of Laws Concerning the Family, Care, Marriage, and Acts of Civil Status of the Ukrainian SSR. Disagreements over the custody of children or alimony were referred to the courts for settlement. In order to cut down on the number of divorces, a USSR law of 1936 introduced (1) a high fee for the registration of a divorce and (2) the requirement that both parties appear at the registry office to register the divorce. A divorce was marked on one's passport. On 15 September 1945 the Presidium of the Supreme Soviet of the Ukrainian SSR issued a decree based on a previous USSR decree making court action mandatory for divorce. The party petitioning the court had to present the reasons for divorce, provide witnesses, and pay a fee of 100 rubles. The new family code of the Ukrainian SSR of 1969 simplified the divorce procedure. In cases of mutual agreement and no dependent children the dissolution of marriage is effected at the civil registry. The same simple procedure applies to cases in which one of the parties is incarcerated for at least three years. The courts intervene only when there is a disagreement over the division of property or about alimony.

In 1972–3 the divorce co-efficient in the Ukrainian SSR was 2.9 per 1,000 inhabitants. By 1978 it had risen to 3.7. This statistic is incomplete, for it does not cover those cases of separation that have not been registered formally.

Divovych [Divovyč] (also known as Dzivovych). Cosack family of the Starodub Regiment in the 18th century. Semen Divovych graduated from the Kievan Mohyla Academy and St Petersburg University and served as an interpreter and translator in the General Military Chancellery in Hlukhiv and as the archivist of the Little Russian General Archives. In 1762 he wrote the long historical poem 'Razgovor Velikorossii s Malorossiei' (The Conversation of Great Russia with Little Russia, published in *Kievskaiia starina*, 1882, nos 2 and 7), in which he depicted Ukraine's history, formulated clearly the idea of Ukrainian national rights, and protested Russia's centralist policy in Hetman Ukraine. The poem was studied by M. Petrov, P. Zhytetsky, and M. Vozniak. Semen's brother, Oleksa, was captain of Pochep (1763–9) and continued H. Pokas's *Opisanie o Maloi Rossii* (Description of Little Russia).

Dlozhevsky, Serhii [Dloževs'kyj, Serhij], b 1889 in Kamianets-Podilskyi, d 23 October 1930. Classical philologist and archeologist; professor at the University of Kiev, and, subsequently, the University of Odessa and the Institute of People's Education, director of the Historical and Archeological Museum; and member of the Odessa Scientific Society of the Ukrainian Academy of Sciences. Dlozhevsky studied Roman history and Greek and Roman culture, especially in southern Ukraine; he took part in the archeological excavation of *Olbia. He produced works on classical archeology and epigraphy and on Ukrainian linguistics.

Długosz, Jan, b 1415, d 19 May 1480 in Cracow. Polish chronicler, diplomat, and canon who resided in Cracow. Długosz wrote the 12-volume chronicle *Annales seu cronicae inclity Regni Poloniae opera* (1455–80), making use of various Eastern European archives and chronicles. This work contains important information on the Ukrainian lands.



Leon Dmochowski

Dmochowski, Leon [Dmoxovs'kyi, Lev], b 1 July 1909 in Ternopil, d 26 August 1981 in Houston, Texas. Medical doctor and leading specialist in cancer research. Dmochowski studied medicine at the universities of Lviv and Warsaw prior to the Second World War and in Leeds, England. He worked with the Imperial Cancer Research Fund in London (1939–46) and lectured at the School of Medicine at the University of Leeds (1949–54). In 1954 he established himself in the USA, where he was first a visiting professor and later a professor at the University of Texas School of Medicine and also at other medical institutions, as well as head of the department of virology and cancer research at M.D. Anderson Hospital and Tumor Institute in Houston. Dmochowski wrote over 450 articles on immunology, the serology of tumors, endocrinology, genetics, virology, and the use of the electron microscope in the treatment of cancer cells and viruses. He was the first to prove the presence of both characteristic viral particles in mammary cancer in mice (in 1953) and morphologically similar viruses in human breast cancer (in 1968). He was a fellow or honorary member of many medical societies and academies and the recipient of several awards for his cancer research.

Dmowski, Roman, b 9 August 1864 in Kamionek near Warsaw, d 2 January 1939 in Drozdowo, Poland. Polish politician, one of the founders and leaders of the National Democratic party. Dmowski was a deputy to the Second

and Third Russian State Duma and head of the Duma's Polish Club. From 1917 to 1919 he was head of the Polish National Committee in Paris, signing the Treaty of Versailles as Poland's representative in 1919. In 1923 he was Poland's foreign minister. He opposed Ukrainian independence and favored the partition of Ukraine between Poland and the USSR, a view to which he gave brutal expression in his book *Świat powojenny i Polska* (The Post-war World and Poland, 1932).

Dmyterko, Hanna, b 9 February 1893 in Pidberiztsi, Lviv county, d 3 April 1981 in Edison, New Jersey. A non-commissioned officer in the Ukrainian Sich Riflemen and later in the Ukrainian Galician Army. In 1914–5 she took an active part in the battles near Lysovychi and by the Strypa River. After the Second World War she emigrated to the United States and remained active in various community organizations, most notably the Ukrainian youth organization Plast.

Dmyterko, Liubomyr, b 18 March 1911 in Vynnyky, Drohobych county, Galicia. Poet, prose writer, playwright, critic, a leading member and spokesman of the Writers' Union of Ukraine. In 1919 Dmyterko moved with his parents from Galicia to Kamianets-Podilskyi. There he studied at the Institute of People's Education. In 1928 his writings began to appear in the local paper, *Chervoonyi kordon*. From 1930 he worked as an editor at a Kiev film studio, and in 1962 he became the editor of the journal *Vitchyzna*. Since 1930 he has published 28 collections of poetry, including *Tovtry* (1931), *Moloda zemlia* (The Young Earth, 1935), *Knyha borot'by* (The Book of Struggle, 1939), *Na poli boiu* (On the Battlefield, 1944), *Hariachyi sukhodil* (The Hot Dryland, 1947), *Zoria na obrii* (Star on the Horizon, 1957), and *Krylatyi kin'* (The Winged Horse, 1974). His plays include *Heneral Vatutin* (General Vatutin, 1948), *Naviky razom* (Together Forever, 1950, 1957) and *Divocha dolia* (Girls' Fate, 1960). He has also published stories, novellas, and the novels *Rozluka* (Separation, 1957), the trilogy *Mist cherez prirvu* (Bridge across the Gorge, 1969), and *Ostanni kilometry* (The Last Kilometers, 1972). Two volumes of his *Vybrani tvory* (Selected Works) were published in 1971. He has also written essays, critical articles, magazine articles, and so on. In his writings Dmyterko conforms strictly to the official Communist party line. He is notorious for his vehement denunciations of the *Shestydesiatnyky and of dissidents and for his critical attacks on departures from socialist realism.

I. Koshelivets

Dmytrenko, Ihor, b 24 July 1928 in Kharkiv. Physicist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1976. Dmytrenko graduated from the Kharkiv Polytechnical Institute in 1952 and since 1953 has worked at the Physical-Technical Institute of Low Temperatures of the Academy of Sciences of the Ukrainian SSR. He has done basic research in the physics of low temperatures, the electronic properties of metals, and superconductors.

Dmytrenko, Mykhailo, b 9 November 1908 in the town of Lohvytsia, Poltava gubernia. Portrait painter, monumentalist, graphic artist. Dmytrenko graduated from the *Kiev State Art Institute in 1930 and worked



Mykhailo Dmytrenko

there as F. Krychevsky's assistant. In 1939 he moved to Lviv and became chairman of the Organizing Committee of the Artists of Western Ukraine. In 1944–50 he lived in Munich and in 1951 immigrated to Canada. He settled eventually in Detroit. In North America Dmytrenko has specialized in church painting. He painted the Orthodox Cathedral of St Volodymyr in Toronto, the Catholic Church of the Immaculate Conception in Detroit, and St Constantine's Church in Minneapolis (1975–6). He also executed the mosaics of St George's Church in New York and the stained-glass windows of the Roman Catholic Church of St Columba in Youngstown, Ohio. He has painted over 500 portraits. Among his graphic book illustrations are the illustrations in T. Osmachka's *Poet* and V. Barka's *Bilyi svit* (The White World).

In painting Dmytrenko cultivates the multicolored impressionism of the circle consisting of F. and V. Krychevsky and M. Burachek. In graphics he continues the tradition of the pure line of Yu. Narbut's school, and in monumental painting he shows an inclination towards the expressive forms of the Ukrainian baroque. Dmytrenko's works have appeared in numerous group and individual exhibits in Ukraine, Germany, Canada, and the United States.

S. Hordynsky

Dmytrenko, Petro, b 14 July 1909 in the village of Mostyshche (now Petrivske), Chernihiv gubernia. Agricultural chemist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1964. Dmytrenko graduated in 1932 from the Kiev Agricultural Engineering Institute of the Sugar Industry. Since 1934 he has been an associate of various research institutes of agricultural geography, soil science, and crop cultivation. Dmytrenko has published studies on plant nutrition and on the climatic, soil, and agrotechnical conditions affecting the use of the fertilizers that have been systematically employed in various agricultural zones of the Ukrainian SSR.

Dmytriiev, Mykola [Dmytrijev], b 9 April 1886 in the village of Ulianivka, Kharkiv gubernia, d 8 November 1957 in Kharkiv. Geographer, professor at the Kharkiv Institute of Geography and Cartography and, from 1922, at Kharkiv University. He wrote works in geomorphology, including *Geograficheskoe polozenie i orografii Ukrainy* (The Geographical Location and Orography of Ukraine, 1927) and *Rel'ief USSR* (The Relief of the Ukrainian SSR, 1936).

Dmytriuk, Vasyl [Dmytrijuk, Vasyl'], b 1 January 1890 in Kostoploty, Podlachia, d 11 November 1973 in Buffalo, New York. Community figure in Podlachia and the Berestia region, physician. In 1917–18 Dmytriuk was a physician with the Haidamaka Battalion of Slobidska Ukraine in the UNR Army. In 1918 he was the representative of the UNR health ministry in the northwestern territories. From 1920 to 1923 he headed the Brest branch of the Prosvita society. He was a deputy to the Polish Sejm from 1922 to 1927. In 1950 he immigrated to the United States. He worked as a hospital physician in Buffalo from 1954.

Dmytriv, Nestor, b 1863 in Galicia, d 1925 in the United States. Ukrainian Catholic priest, member of the *American Circle. Dmytriv attended the Lviv Theological Seminary and was a priest in various parishes in Galicia before emigrating to the United States in 1895. There he was appointed parish priest in Mount Carmel, Pennsylvania. He was elected president of the Ruthenian National Association (now Ukrainian National Association) for 1895–6 and edited the daily *Svoboda* (1896–7). He was also a founder of the Ruthenian Greek Catholic Teachers' Association. On O. Oleskiv's recommendation Dmytriv was appointed immigration agent with the Canadian Department of the Interior in 1897; this enabled him to travel across Canada and administer to the practical and spiritual needs of the new Ukrainian settlers. At that time he was the first and only Catholic priest of the Ukrainian rite in Canada. His numerous articles describing his experiences in Canada appeared regularly in *Svoboda*, and a selection of them were published as a book, *Kanadiis'ka Rus'* (Canadian Ruthenia, 1897). He returned to the United States in 1898.

Dmytro. Kiev voivode of Prince *Danylo Romanovych of Halych. In 1240 he stubbornly defended Kiev against the Tatars. After the fall of the city Dmytro was spared by Batu Khan for his courage.

Dmytruk, Ihor, b 11 February 1938 in Kaminka Strumilova, Galicia. Constructivist painter. Dmytruk has lived in Canada since 1949. He has had many individual and group shows in university towns in Canada and at the Ukrainian Institute of Modern Art in Chicago (1974). Dmytruk is a painter of hard-edged forms and lines who has turned to drawing as his fundamental means of artistic expression. Dmytruk's work is to be found in public collections in Canada (the art galleries of Edmonton and Hamilton) and in university collections.

Dmytryk, Edward, b 4 September 1908 in Grand Forks, British Columbia. Film director and editor of Ukrainian descent. In 1923 Dmytryk moved to the United States and in the 1930s he began work in the film industry in Hollywood as a film editor and later a film director. His first film was *The Hawk* (1935). During the war he produced a strongly antifascist film, *Hitler's Children* (1943), and later he directed the films *Murder My Sweet* and *Cornered*. His most successful film was *Crossfire*, in which the problem of anti-Semitism is raised. In 1947 Dmytryk, along with other Hollywood figures, was investigated by the House Un-American Activities Committee. From 1948 to 1951 he resided in England, where he directed a film dealing with social issues, *Give Us This Day*. In 1951 he was cleared and

resumed work in the United States, directing several well-known films; among them *The Sniper*, *The Caine Mutiny*, and *Broken Lance*. Dmytryk has directed over 50 films. His autobiography, *It's a Hell of a Life But Not a Bad Living*, was published in 1979.

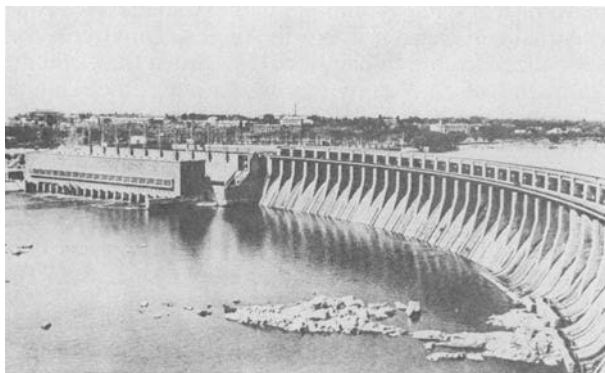
Dmytryshyn, Basil [Dmytryśyn, Vasył'], b 14 January 1925 in Barvinok, Korosno county, Galicia. Historian. Dmytryshyn emigrated to the United States in 1947 and studied at the University of Arkansas and the University of California at Berkeley. In 1956 he was appointed a professor at Portland State University. His major publications are *Moscow and the Ukraine, 1918–1953* (New York 1956) and *USSR: A Concise History* (2nd edn, New York 1971); he has edited the sourcebooks *Medieval Russia* (New York 1967) and *Imperial Russia* (New York 1967) and published articles in American and Canadian historical journals and journals of Slavic studies.

Dnewnyk Ruskij (*Dnevnyk Ruskii*) (The Ruthenian Daily). A weekly published from 30 August to 25 October 1848 in Lviv by the political committee known as the *Ruthenian Congress to counteract the publications of the *Supreme Ruthenian Council. The paper was supported by several Polish circles. Nine issues were published altogether, the first five and the last issue appearing in the Latin alphabet and the others in the Cyrillic alphabet. The editor was I. *Vahylevych. Besides the Ruthenian Congress's program and proclamations, *Dnewnyk Ruskij* published articles on political and social problems, such as F. Harasevych's 'Slovo o Rusi i її stanovyshchi politychnim' (A Discourse on Rus' and Its Political Situation) and I. Vahylevych's 'Vidky vzialysia pany i lany' (Whence Came the Lords and Fields) and 'Zamitky o ruskoi literaturi' (Comments on Ruthenian Literature). H. Yablonsky's and I. Zhendzanovsky's poems, V. Shutsky's novelette, Vahylevych's humorous sketches, and advice for farmers were among the items that appeared in the newspaper.

Dnieper Aluminum Plant (Dniprovskiy aliuminiievyy zavod im. S. Kirova or DAZ). The only aluminum plant in the Ukrainian SSR, located in Zaporizhia. Its construction began in 1930, and production began in 1933. Basically it produces casting aluminum, rolled aluminum, aluminas, and aluminum alloys. Before the war DAZ was the largest aluminum producer in the USSR and Europe. It produced 75 percent of the Union's aluminum and 100 percent of its crystalline silicon and silumin in 1940. Destroyed in 1941–3, the plant was rebuilt in 1945 and modernized. In 1977 it had the following departments: electrolysis, aluminas, crystalline silicon, and iron powder. It is the sole plant in the world producing aluminum alloys electrothermally.

Dnieper Cascade of Hydroelectric Stations (Dniprovskiy kaskad HES). A series of six hydroelectric stations on the Dnieper River. The projected potential of these stations is about 3.8 million kilowatts. The average annual production is 9.8 billion kilowatt-hours. The energy potential of the Dnieper began to be tapped when the *Dnieper Hydroelectric Station was built in 1927–32 (352,000 kW) according to the plan of the State Commission for the Electrification of Russia (GOELRO). In 1950–6 the Kakhivka Hydroelectric Station (352,000 kW) was built,

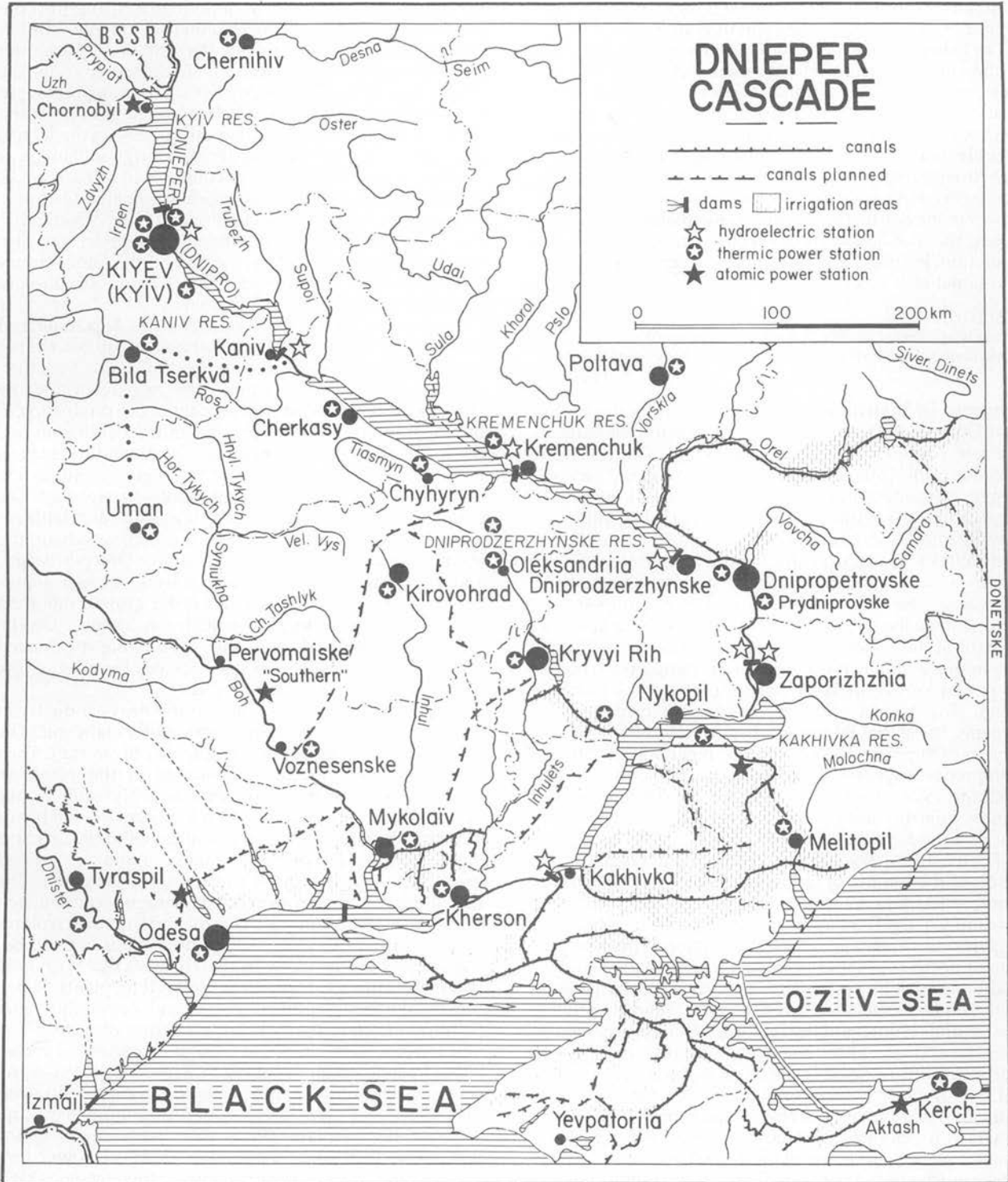
followed by the Kremenchuk Station (625,000 kW) in 1960, the Dniprodzerzhynske Station (325,000 kW) in 1956–64, the Kiev Station (586,000 kW) in 1968, and the Kaniv Station (444,000 kW) in 1963–75. In 1969 construction of the Dnieper Hydroelectric Station – 2 (Dni-prohes-2), with a potential of 828,000 kW, began. Eight smaller hydroelectric stations are planned for the future on the upper stretch of the Dnieper in Belorussia and Russia. All the stations of the cascade belong to a single energy network for the European part of the Soviet Union. The large reservoirs that have been constructed as part of the Dnieper Cascade are used for regulating the water level of the Dnieper, irrigating the arid regions of southern Ukraine, and improving the water supply in the industrial regions along the Dnieper and in the Donets Basin. At the same time a deep-water route along the Dnieper from the Black Sea to the mouth of the Prypiat River has been created.



The Dnieper Hydroelectric Station (Dni-prohes)

Dnieper Hydroelectric Station (Dni-prohes im. V.I. Lenina or Dniprelstan–Dniprovska elektrostantsiia). The largest hydroelectric station in Ukraine and, before the construction of the Volga stations, the largest in Europe. The station is located on the right bank of the Dnieper River above the city of Zaporizhia (and above the island of Khortytsia, below the last rapids). The earliest plans for a hydroelectric station date back to 1905, but plans for a dam to inundate the Dnieper rapids and make the whole length of the river navigable had been made in the 19th century. One of the designs for a station was proposed by a Ukrainian engineer, Mohylko. In the Soviet period I. Aleksandrov's plan was accepted. The Dni-prohes was among the first 10 hydroelectric stations planned by the State Commission for the Electrification of Russia (GOELRO). Its construction by the Dniprobud trust began in 1927, and its potential was to be 558,000 kW. By 1932 the first five of its nine generators were in operation. American specialists under the direction of Col H. Cooper took part in the construction. All the building machines and the first electrical equipment were imported from the United States.

A reinforced-concrete dam 760 m long and 60 m high raised the water level of the Dnieper 37.8 m and inundated the *Dnieper Rapids, making the river navigable year-round. A three-chamber lock almost 2 km long on the left bank of the Dnieper enabled boats to bypass the dam. An enormous reservoir formed above the dam, filling the narrow valley of the Dnieper as far as Dnipropetrovske.



This artificial lake, known as Lenin Lake, is almost 140 km long, 1.5 km wide at its upper end and 3 km wide at its lower end, and reaches a depth of up to 60 m. The lake covers an area of 320 sq km and contains almost 1.5 billion cubic meters of water.

Until the war the Dnieper Station worked up to its designed capacity, except during the summer and autumn months, when the low water level in the reservoir

drastically reduced the production of electric power (only two out of the nine generators were in operation and even those operated at a reduced capacity).

In 1941 the retreating Soviet forces blew up the dam and evacuated or destroyed the electrical machines and equipment. The Germans partly rebuilt the station but destroyed it again when they began to retreat in 1943. In 1944-7 three aggregated were rebuilt, and the rest were

rebuilt in the 1950s. In 1979 nine aggregates with a total capacity of 1,312,000 kW were in operation.

The Dnieper Station does not meet the energy demands of the Dnieper region. Hence, even before the war the Dnieper Energy Ring (Prydniprovskoe enerhokiltse), which includes the Dniprodzerzhynske and Kryvyi Rih thermo-electric stations and electric stations belonging to plants, was created. After the war the Dnieper energy system was integrated with the Donets system to form the Southern energy system. The uncertain balance of electric power in the Southern system was overcome only in 1955 when the Kakhivka Hydroelectric Station went into operation. In 1969 the construction of Dniiprohes-2 and an additional lock was begun.

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A. Popliuiko

Dnieper Industrial Region (also known as the Industrial Dnieper Region [Promyslove Prydniprovnia] and in the late 1920s as Zaporizhia). After the *Donets Basin (Donbas), the Dnieper Industrial Region is the second-largest concentration of heavy industry in Ukraine. It is located in the central part of the steppe (in Dnipropetrovske and Zaporizhia oblasts, and part of Kirovohrad and Poltava oblasts), at the bend of the Dnieper, and covers 16,900 sq km and has a population of about 3,250,000. The industry of the region is grouped into several heavily populated centers, which contain 90 percent of the region's population. The population density in these centers is 600 per sq km, compared to barely 40 per sq km in the large agricultural areas separating them. The largest and most important center is the Dnieper Industrial Region proper, which consists of the city of *Dnipropetrovske and its neighboring cities – *Dniprodzerzhynske, *Novomoskovske, and *Verkhnodniprovskoe. Another center, the city of *Zaporizhia and its suburbs, and the smallest center, *Nykopil, lie on the Dnieper River.

The industrial development of the Dnieper region is the result of the mining of large deposits in the *Kryvyi Rih Iron-ore Basin and the *Nykopil Manganese Basin, the proximity of the Donbas and its huge deposits of coal, the region's convenient geographical location at the intersection of north-south and east-west transportation routes, and the availability of industrial water, river transportation, and hydroelectric power from the Dnieper. Among the natural resources of the region are building materials, refractory clays, and clayey soil. Lignite deposits at Verkhnodniprovskoe have not been exploited as yet.

Development before 1914. Until 1880 the Dnieper Industrial Region and the rest of Katerynoslav gubernia, to which it belonged, formed an agricultural region. Its small towns – Katerynoslav (now Dnipropetrovske), Oleksandrivske (now Zaporizhia), and Novomoskovske – were commercial-administrative centers. The development of the region was connected with the construction of a number of railway lines: Oleksandrivske–Moscow (1873), Oleksandrivske–Crimea (1875), and the Donetske (1879), First Catherine (1884), and Second Catherine (1902) lines, which connected the Donbas with the Kryvyi Rih region and its iron ore.

At Katerynoslav and neighboring Kamianske (now Dniprodzerzhynske), where the railway lines crossed

the Dnieper, the metallurgical industry, using iron ore from Kryvyi Rih (120 km away) and coal from the Donbas (150 km away), sprang up. In 1887 the huge Alexander Metallurgical Plant of the Briansk Company (now the Petrovsky plant in Dnipropetrovske) began operating in Katerynoslav. In 1889 a pipe factory, then a steel plant and a wire and nail factory, were built. In 1887–9 the largest plant of the region – the Dnieper Metallurgical Plant (now the Dzerzhinsky Plant) – was constructed in Kamianske by the South Dnieper Metallurgical Company. Owing to its proximity to the large metallurgical plants of Katerynoslav and Kamianske, industry in Oleksandrivske also developed rapidly, and by the end of the 19th century Oleksandrivske had become the leading supplier of agricultural machinery in Ukraine.

On the eve of the First World War the Alexander and Dnieper plants produced together almost 830,000 t of pig iron annually. This was 26.7 percent of Ukraine's production (the Dnieper region produced 29 percent and the Donbas 58.7 percent) and 18 percent of the production in the Russian Empire. The Dnieper Industrial Region had the highest production of pig iron, steel, and rolled steel in the Russian Empire. Part of the region's production was used domestically, but much of it was exported. The region's metal-working industry (agricultural machinery in Katerynoslav and Oleksandrivske, etc), woodworking industry (using lumber from the upper Dnieper Basin), and food industry (mainly milling) were of lesser importance. Mining at Nykopil had a faster growth rate than did the entire metallurgical industry in Ukraine. On the eve of the First World War the Nykopil Basin extracted about one-fifth (90,000 t in 1900, 276,000 t in 1912) of the manganese in the Russian Empire.

1914–41. During the revolution the heavy industry of the Dnieper Industrial Region came to a standstill. The Petrovsky Plant began operating again only in 1923. Then operations were gradually resumed at the plants in Dniprodzerzhynske, Zaporizhia, and Nykopil. In the 1930s the economic base of the region consisted of heavy industry. Besides ore mining and metallurgy, machine building grew rapidly. Manganese mining expanded greatly: in 1940, 1,000,000 t of ore were extracted. The metallurgical industry expanded through reconstruction (the Petrovsky, Lenin, Liebknecht, and Comintern plants in Dnipropetrovske, the Dzerzhinsky plant in Dniprodzerzhynske) and new construction in areas that previously had no metallurgy: Nykopil (a pipe-rolling plant), Novomoskovske (a sheet-metal plant), and Zaporizhia (after Dnipropetrovske, the next largest center of ferrous and non-ferrous metallurgy). In 1932–6 a number of metallurgical plants began operating in Zaporizhia: the Dniprospsststal electro-metallurgical plant, the Zaporizhstal ferrous metallurgy plant, the Dnieper Aluminum Plant, and a coke-chemical plant. Since 1932 the industry of the region has benefited from cheap electrical power provided by the Dnieper Hydroelectric Station (560,000 kW). In 1940 the region produced 2,072,00 t of pig iron (24.4 percent of Ukraine's total) and 3,024,000 t of steel (35.1 percent of Ukraine's total).

Among the large plants constructed by 1941 were the following: the Krasin Automobile and Tractor Plant, a railway-signals plant, a transport-machinery plant, all in Dnipropetrovske or Zaporizhia. Construction of an airplane plant was begun. The Artem Papermaking-Machinery Plant in Dnipropetrovske, the Pravda Rail-

way-Car Plant in Dniprodzerzhynske, an airplane-engine plant, and the Komunar Agricultural-Machinery Plant (now Automobile Plant) in Zaporizhia were greatly expanded. Large repair plants for railway locomotives and railway cars were built. A large woodworking complex, Detalbud, which did some work for the defense industry, was opened. The armaments plant in Pavlohrad grew into the largest plant of its kind in Ukraine. New chemical industries were set up in the region: carbonate, chemical, and oxygen plants in Zaporizhia, coke and nitrogen plants near Dniprodzerzhynske. The food industry and light industry developed slowly. The need for more electric power led to the construction of thermoelectric stations in Dniprodzerzhynske (96,000 kW) and Kryvyi Rih (120,000 kW).

Since 1941. During the Second World War the Dnieper Industrial Region was devastated. Much of its machinery was transferred to the east; hardly any of it was returned after the war. Industrial reconstruction was completed in 1948-50. The Dzerzhinsky plant became the largest metallurgical plant in the region. Before the war it had produced over 1 million t of pig iron a year; by 1949 its production exceeded this by 44 percent. It also produced 37 percent more steel than before the war. In 1947-9 the Zaporizhstal plant, the Dnieper plant (the only aluminum plant in the region), and the Dniprosprotsstal plant were fully rebuilt. The magnesium plant in Zaporizhia was modernized, and it began to produce titanium alloys. In 1955, 2.4 times as much manganese concentrate was extracted from the Nykopil Manganese Basin as had been extracted in 1940. Agricultural-machine building expanded greatly, but light industry and the food industry continued to lag behind heavy industry and did not meet the needs of the population.

In the last 20 years no new metallurgical enterprises have been created in the Dnieper Industrial Region, because of the Soviet policy of establishing heavy-industry centers beyond the Urals. Ferrous and non-ferrous metallurgy were developed through the expansion of existing plants at the expense of modernization. But other branches of industry have developed. These include machine building, energy, transportation, agriculture, factory construction, and passenger-automobile production (since 1959 the Komunar plant in Zaporizhia has been producing the Zaporozhets car). A number of new plants producing various types of equipment and precision tools were established in Dnipropetrovske, Zaporizhia, and Dniprodzerzhynske in the 1960s. In Nykopil a ferrous-alloys plant and chemical plants have been built. In the last two decades light industry, the food industry, and the construction industry have grown rapidly. Their products satisfy not only local needs but are exported outside the region.

The energy supply of the region improved greatly with the discovery of natural gas at Pereshchepyne, the

TABLE 1
Population of the Dnieper Industrial Region

Year	Total population	Population per sq km	Urban population	% of total	Rural population
1926	1,090,000	64	540,000	49.5	550,000
1979	3,250,000	191	2,810,000	86.5	440,000

construction of the Pereshchepyne-Dnipropetrovske (1966) and Shebelynka-Dnipropetrovske (1957) gas pipelines, the building of several electric-power stations (including the Dniprodzerzhynske Hydroelectric Station and the Dnieper State Regional Electric Station), and the exploitation of coal gas.

Population. At the end of the 19th century (1897) the population of the Dnieper Industrial Region was about 700,000 (estimate), 27 percent of which (186,000) lived in towns such as Katerynoslav (120,000), Oleksandrivske (19,000), Nykopil (17,000), Kamianske (17,000), and Novomoskovske (13,000). In the 1860s these towns had barely 40,000 inhabitants (12 percent of the region's population). The population was 950,000 in 1914 (estimate), 1,100,000 in 1926, and 3,250,000 in 1978. Thus, in 52 years the population tripled. A comparison of the population in the region between 1926 and 1979 is given in table 1.

The most rapid population increase occurred in the 1930s. This is evident from the increase in the number of people in towns of over 50,000: 347,000 in 1926, 1,027,000 in 1939, 1,464,000 in 1959, 1,979,000 in 1970, and 2,373,000 in 1978. In 1926 31.8 percent of the population lived in these cities; in 1970, 70.7 percent did. The population increased most during the first three five-year plans (1927-39), when the average annual increase was 8 percent. It fell in the 1960s to 2.7 percent and in 1970-8 to 1.3 percent.

Since the end of the 19th century the region has had population influxes from other parts of Ukraine and Russia. Since 1950 the population of the region has increased more rapidly than that of the Donbas, and the populations of Dnipropetrovske, Dniprodzerzhynske, and Zaporizhia have grown more rapidly than that of any other Ukrainian city except Kiev.

The population is not evenly distributed throughout the region but is concentrated in the industrial centers. The population distribution in 1979 is given in table 2 (the 1926 figures are in parentheses).

The main cities in the Dnipropetrovske center are Dnipropetrovske (1983 pop 1,128,000), Dniprodzerzhynske (1983 pop 265,000), and Novomoskovske (1980 pop 71,000). The Zaporizhia center has only one city, Zaporizhia (1983 pop 835,000). The Nykopil center embraces Nykopil (1983 pop 152,000), Marhanets (1980 pop 51,000), and Ordzhonikidze (1979 pop 51,000).

The changes in the populations of the largest cities are given in table 3.

TABLE 2
Population distribution, 1979

Center	Area (sq km)	Total population		Urban population		Rural population (1,000s)
		in 1,000s	per sq km	in 1,000s	% of total	
Dnipropetrovske	5,500	1,730 (570)	315 (57)	1,580 (300)	91 (53)	150 (270)
Zaporizhia	1,500	860 (120)	573 (80)	820 (60)	95 (50)	40 (60)
Nykopil	1,970	320 (90)	162 (46)	270 (20)	84 (22)	50 (70)

TABLE 3
Populations of largest cities, 1860–1979 (in 1,000s)

City	1860	1897	1926	1939	1959	1970	1979
Dnipropetrovske (Katerynoslav)	19	120	233	501	690	904	1,066
Zaporizhia (Oleksandrivske)	4	19	52	290	449	658	781
Dniprodzerzhynske (Kamianske)	–	17	34	148	194	227	250
Nykopil	7	17	9	58	83	125	146

TABLE 4
National composition of the population (percentages)

Nationality	1897	1926	1959	1970
Ukrainians	77	77	72	69
Russians	11	12	23	27
Jews	6	8	3	2
Germans	4	1	–	–
Others	2	2	2	2

TABLE 5
Ethnic composition of major cities, 1926 and 1959

City	% Ukrainians		% Russians		% Jews	
	1926	1959	1926	1959	1926	1959
Dnipropetrovske	36	59	32	29	27	8
Zaporizhia	47	61	26	33	21	4
Dniprodzerzhynske	73	70	17	24	4	2
Nykopil	67	68	12	27	19	3

National composition. Prior to industrialization, almost 90 percent of the region's population consisted of Ukrainians, if one excludes the cities, particularly Katerynoslav, which had a mixed population of Ukrainians, Russians, Jews, and some Germans. Industrialization stimulated the in-migration of Russians: insignificant at first, it increased in the 1930s and still continues to increase. During the First World War and the revolution the number of Germans decreased, and during the Second World War the Jewish population decreased. These changes are represented in table 4, which shows the national composition (based on estimates).

The national composition of the population of the major cities in 1926 and 1959 is given in table 5.

(See also *Dnipropetrovske, *Dnipropetrovske oblast, *Zaporizhia, and *Zaporizhia oblast.)

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Dnieper Lignite Coal Basin (Dniprovskiyi burovuhilnyi basin or Dniprobass). The largest lignite coal basin in Ukraine, the Dniprobass lies in the central part of the Ukrainian SSR. It extends from the northwest to the southeast, mostly on the right bank of the Dnieper River

and within the boundaries of the Ukrainian Crystalline Shield. The Dniprobass covers an area of almost 150,000 sq km. The coal reserves are connected with the Paleogene and Neogene deposits of the Cenozoic era. Over 120 fields in the Dniprobass have been located. Coal seams lie at depths of 10–170 m in one to three layers, which are 4–5 m and in some places even 25 m thick. The coal has a high ash content (15–45 percent) and a carbon content of 60–70 percent. Its heat value is 1,800–2,000 kcal/kg. On heating, it yields 54–71 percent volatile content, 3–12 percent bitumen, and 10–18 percent tar.

The Dniprobass was first mined in the second half of the 19th century. Today 90 percent of the coal is mined in open pits. Only the fields at Korostyshiv, Yurkivka, Semenivka-Oleksandrivka, Bandurivka, Balakhivka, and Mykhailivka, in Kirovohrad and Dnipropetrovske oblasts, are mined. The coal is used exclusively for local needs: 80 percent is used in the form of fuel briquettes in various branches of the economy; 26 percent is used in the form of dust in thermoelectric stations; and 4 percent is used as raw material in the chemical industry. Over 11 million t are mined annually.

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Dnieper Line (Dniprovska liniia). System of border fortifications built by the Russian government during the Russo-Turkish War (1768–74) for protection against Tatar incursions. It replaced the old fortifications of the so-called Bilhorod and Ukrainian border line (in the Poltava and Kharkiv regions), which lost significance with the southward extension of the borders. The Dnieper Line extended 180 km beyond the Dnieper River, from the fortress of Oleksandrivske (today the city of Zaporizhia) to the fortress of St Peter (later Berdianske) on the Sea of Azov. The small garrisons along the line were manned by Cossacks. Having played a strategic role during the Russo-Turkish War, the Dnieper Line was abandoned after the annexation of the Crimea to the Russian Empire (1783).

Dnieper Lowland. An extensive plain occupying most of Left-Bank Ukraine between the *Dnieper River in the west and southwest and the *Central Upland in the northeast. In the southeast it is bounded by the *Ukrainian Crystalline Shield along the Samara River and by the *Donets Ridge. The boundary between the Dnieper Lowland and the Central Upland runs approximately through Kharkiv, Sumy, Putyvl, Hlukhiv, and Seredyna-Buda. The southwestern boundary with the Dnieper Upland is a natural one, while the northwestern boundary with the Polisia Lowland is fluid. The northern part of the Dnieper Lowland, which lies within the forest belt (south of the Kiev-Nizhen-Hlukhiv line), is usually considered to be a part of eastern (or Chernihiv) Polisia. The lowland is about 600 km long, about 250 km wide in the north, and 150 km wide in the south. It encompasses Poltava and Chernihiv oblasts and parts of Kiev, Sumy, Kharkiv, Cherkasy and Dnipropetrovske oblasts, covering an area of over 100,000 sq km; excluding the part in Polisia, it covers 75,000 sq km.

The lowland lies within the *Dnieper-Donets Trough, and this determines its orographic characteristics. The Precambrian foundation of the trough is 8–10 km below the surface and contains large sedimentary deposits from the Paleozoic to the Cenozoic period. Chalk strata (in the north and southeast) up to 600 m deep and Paleogene strata (mainly sand and clay) 250–300 m deep come to the surface in the river valleys. The lowland became dry land at the end of the Paleogene period. The Dnieper Valley and its left-bank tributaries already existed at the time. Erosion has greatly affected the relief of the lowland; it is now covered with a layer of Anthropogene deposits that lie unevenly on the washed-out Paleogene strata.

The lowland was covered by a glacier during the Dnieper or Riss glaciation, which extended south to the mouth of the Orel River, east just beyond the Psol River, and north to the watershed between the Psol and the Sula rivers. Climatic changes before, during, and after this age left their mark on the landscape of the lowland. The glaciers left many ground and terminal moraines, with irregular hills. They also left sand and gravel plains formed by the glacial meltwaters, which receded with difficulty, because the Dnieper had to penetrate through the rising Crystalline Shield. The ice waters flowed along depressions on the edge of the glacier. Loess deposits formed before, during, and after the glaciation. Because of climatic changes and alternations between accumulation and erosion, the loess lies in several layers separated by ancient (concealed) chernozem soils. A series of terraces were formed. The southern part of the lowland is covered with loess and has an eroded, gullied topography. The northern part is not covered with loess and has a glacial topography. But the line separating these two types of landscape is not as distinct in the lowland as it is in the *Dnieper Upland: in Polisia the lowland contains many loess islands with an eroded landscape, while the Dnieper Valley has a typical Polisian landscape for a considerable distance south.

Although the Quaternary layers of the lowland reach a thickness of 50 m, and even 100 m in places, the preglacial features of the relief have remained basically unchanged. The surface of the lowland slopes southwest towards the axis of the Dnieper-Donets Trough. Its highest elevation (in the northeast) is over 200 m, and its lowest – where the Samara joins the Dnieper – is 40 m. The tributaries of the Dnieper – the Desna, Sula, Psol, Vorskla, Orel, Samara, and other smaller rivers – flow towards the southwest. Only the most southeastern part of the lowland slopes towards and has waters flowing into the Donets River.

The lowland in the forest-steppe belt has two basic regions: the Dnieper Terraced Plain (sometimes called the Dnieper-Desna Terraced Plain) in the southwest, with a lower elevation, and the Poltava Plain in the northeast, with a higher elevation.

The Dnieper Terraced Plain is the broad valley of the Dnieper. It stretches northeast as far as the line running through Hlukhiv, Pryluka, Pyriatyn, Khorol, and the mouth of the Samara River. Up to 130 km wide in the north, it narrows to 20 km in the south. The plain has almost no forest and consists of several wide terraces: alluvial, wooded, and loess.

The alluvial terrace is prominent and extends the full length of the Dnieper. It is 4–5 m high, several kilometers wide, and 15–20 m thick. The terrace is covered with

lakes, swamps, meadows, and bush, but rarely with forest. It is usually inundated by the Dnieper during floods. Since the construction of the Dnieper dams, most of this terrace has been under water.

The second, wooded terrace rises to 10–15 m above the Dnieper riverbed and is up to 10 km wide. Consisting of sands, it was once covered by pine forests. Today it is mostly deforested and partly covered with friable sand and dunes.

The higher part of the Dnieper Terraced Plain (two to four terraces) rises above the lower terraces at a sharp incline of 20–25 m and is covered with loess. These terraces are 90 km wide in the north and 20 km wide in the south. They constitute a sedimentary plain, which is divided by a few wide, swampy tributaries of the Dnieper. The valley of the Trubizh River (where the Dnieper flowed in the Riss period) forms a wide depression in the landscape. A few isolated hills – Khotskyi Horb (151 m), Pyvykha (169 m), Kalytva (145 m) – are relicts of the terminal moraine of the Dnieper glacier.

The Poltava Plain rises distinctly above the Dnieper Terraced Plain along a line running through Ichnia, Pyriatyn, Khorol, and Novomoskovske and above the Desna Terraced Plain along a line running from Ichnia to the Sula-Seim watershed. It rises gradually towards the northeast, where at 200–220 m it becomes the Central Upland. The entire plain is covered with thick layers of loess, which in the west overlie a glacial base and in the east lie directly on Tertiary deposits, which are exposed only in river valleys. The surface of the Poltava Plain is cut by the left-bank tributaries of the Dnieper, which form asymmetrical valleys 70–80 m deep and 10–12 km wide. The right banks of the rivers are high and steep, gouged by short but deep ravines with landslips, and covered often with bush and forest. Their left banks rise gently, usually in three to four terraces. Gullies of the left banks branch out onto the surfaces of watersheds and form deep, short furrows. The gullies on the right banks leave long, shallow furrows in the watersheds, giving them an undulating character.

The typical gully and ravine landscape that prevails in the Poltava Plain can be attributed mainly to the soft loess foundation. The plain is divided unequally: the right banks of the Sula, Khorol, Vorskla, and the middle Psol valleys are cut most prominently. Some variety on the watershed plains is provided by glacial (dead) valleys, which dissect the watersheds and connect the main river valleys of the Poltava Plain. *Pody* (saucerlike depressions) are widespread in the south. The central section contains hills caused by the movement of saline masses; for example, Zolotukha Mountain near Romny and Vysachky Hill in Poltava oblast. Burial mounds (usually 6–8 m high), often arranged in long rows, dot the landscape and are relicts of ancient civilizations. Three basic relief forms are found in the northern, Polisian zone of the lowland: alluvial plains and terraced valleys, moraine and sandy outwash plains, and dissected loess plains.

The southern part of the Polisian zone is a continuation of the Dnieper Terraced Plain. Besides a low outwash terrace, there are two quite extensive higher terraces, covered mostly with sand (not loess). Farther north the three types of relief mentioned above exist side by side. Alluvial plains and terraced plains extend along the Dnieper, Desna, Snov, and other rivers. Moraine and

sandy outwash plains lie on the watersheds. Loess islands, marked by gullies, are widespread here; they include the Liubech–Chernihiv, Berezna–Sosnytsia, Novhorod-Siverskyi, and other islands. An important role in forming the present surface was played by the old, sedimentary valleys. The largest among them is the Zamhlai Valley, which at one time contained the waters of the Dnieper. Now it is a large, swampy depression (8,330 ha in area).

The northeastern part of the lowland, which is sometimes called Novhorod-Siverskyi Polisia, passes into the Central Upland. Here chalk layers covered with thin Tertiary and Anthropogene deposits rise to the surface. The rivers cut into the chalk layers, forming many ravines and gullies, or a karstic relief. The right bank of the Desna near Novhorod-Siverskyi is particularly picturesque.

The climate of the lowland is temperate-continental. The continental character is intensified in the southeastern direction with increasing annual-temperature ranges and higher summer temperatures. The average annual temperature is 6° to 7.5°C, the average January temperature –6° to –7.5°C, and the average July temperature 18.5° to 21°C. The difference between the coldest and warmest months increases from 25°C in the northwest to 28°C in the southeast. The annual rainfall diminishes from 600 mm in the north to 450 mm in the southeast. Seventy-five percent of the rainfall comes in the warmer half of the year.

In the forest-steppe section of the lowland chernozem soils predominate. Deep chernozems, poor humus, and chernozem-meadow soils are widespread. Along the steep right river banks are found degraded chernozems and gray forest podzolized soils. In the northern part of the lowland bog-podzol soils predominate, but gray and light gray podzol soils (usually on a loess foundation) and peat-bog soils are also common.

Two-thirds of the lowland lies within the forest-steppe belt. Only about 6 percent of the area is covered with forests, mostly oak forests with some linden and pine forests on sandy terraces. The grassy, colored, broad-leaved steppe is completely under cultivation. The southernmost part of the lowland enters the fescue–feathergrass steppe belt. In the part of the lowland that lies in Polisia, now barely 17 percent of the area is covered with forest. The forests are partly deciduous (oak, birch, ash, alder, etc) and partly coniferous (pine). Much of the land is covered with dry and water meadows. Sedges, reeds, and cattails grow in the swamps.

(For the population and economy of the Dnieper Lowland, see *Poltava oblast and *Chernihiv oblast.)

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Dnieper Metallurgical Plant (Dniprovskiyi metalurhiynyi zavod im. F.E. Dzerzhynskoho). Located in Dniprodzerzhynske (formerly Kamianske), this is the largest metallurgical plant in Ukraine. It was built with foreign capital in 1887–9 by the South Russian Dnieper Metallurgical Company. By the First World War it was the largest metallurgical plant in the Russian Empire. In 1913 the plant produced over 499,000 t of pig iron, 368,000 t of steel, and 299,000 t of rolled steel. Following the revolution it resumed operations in 1925, after undergoing reconstruction until 1924. The plant was expanded in the 1930s, evacuated in 1941, and again reconstructed and modernized after the war. By 1949 it was producing 44 percent more pig iron and 37 percent more steel than before the war. After a new blast furnace (no. 12) was put into operation, the plant began to smelt more iron than was produced annually in all of the Russian Empire before 1917–4.2 million t. Its basic output consists of agglomerated ores, pig iron, steel, rolled steel, pipes, rails, plates, and axles. In 1958 the plant became the first plant in the world to apply the technology of oxygen-enriched forced air and natural gas to the smelting of refined pig iron.



The Dnieper Rapids

Dnieper Rapids. The Dnieper Rapids ceased to exist when they were inundated for 90 km between the towns of Dnipropetrovske and Zaporizhia when the *Dnieper Hydroelectric Station was built in 1932. This section of the river, lying in the Ukrainian Crystalline Shield, was strewn with submerged and emerging cliffs, rocks, and boulders. Cliffs and rocks that cut a part of the current are called barriers (*zabory*), while those that cut across the whole river are known as rapids (*porohy*). The rapids, nine in number, lay within a 70 km stretch from Lotsmanska Kamianka, which is 15 km below Dnipropetrovske, to the village of Kichkas (now inundated).

There were thirty barriers, six of which were located farther upriver between Kremenchuk and Dnipropetrovske. Over this 70 km stretch the riverbed dropped in elevation by 35.5 m, or 0.47 m/km. The decline was minimal between the rapids, while at the rapids it sometimes reached 1 percent fall and the current velocity reached 6 m/sec. The order of the rapids and larger barriers was the following: the Kodatskyi or Starokodatskyi Rapid with four falls, the Voloshynova Barrier, the small Surskyi Rapid, the Lokhanskyi Rapid with three falls, the Strilcha Barrier, the Zvonetskyi (or Dzvонetskyi)



DNIEPER RAPIDS IN 1928

Rapid, the Tiahynska Barrier, the Nenasytets Rapid or Did Rapid (the largest) with seven falls, the Voronova and Kryva barriers, the Vovnyzkyi (Vovnih, Vnuk) Rapid, and three smaller rapids – Budylo, Lyshnii, and Vilnyi or Hadiuchyi.

The rapids and barriers made continuous navigation on the Dnieper impossible. They divided the navigable river into two sections: one above and the other below the rapids (see *Dnieper River). Hence, in the 18th century when the whole Dnieper came under Russian control, attempts were begun to regulate the Dnieper at the stretch of rapids. The first projects in 1785 by Col N. Faleev and in 1795–1807 by de Bolan did not achieve any important results. In 1843–54 canals were constructed on the left bank around all the rapids, and the most dangerous cliffs in the barriers were removed. But the canals were narrow and shallow; hence, instead of this new route many boats continued to take the old route (the 'Cossack route') through the natural gaps in the rapids and barriers along the right bank. Steamboats could not navigate this stretch of the Dnieper. Rowboats and sailboats navigated the rapids only when the water level was high. At low water only rafts got through the rapids, and they could travel only downstream with the current. Only the inundation of the rapids made navigation between Dnipropetrovske and Zaporizhia possible.

The Dnieper Rapids were mentioned by ancient Greek writers of the 1st century AD. The first accurate description of them was given in the mid-10th century by Constantine VII Porphyrogenitus in his *De administrando Imperio*. The rapids were a great hindrance to transportation along the *Varangian route. They had to be circumvented by land. The steppe nomads, particularly the Pechenegs, ambushed the caravans of Rus' merchants at the rapids. Prince Sviatoslav Ihorevych died in battle with the Pechenegs near Khortytsia Island in 972. On this island in the 16th century the *Zaporozhian (literally: 'beyond the rapids') Sich was erected.

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Dnieper River (Dnipro; *Βορυσθένης*) [Borysthene] in ancient Greek; Danapris in Latin of the 4th century). The largest river in Ukraine and the third largest in Europe (after the Volga and the Danube). From the dawn of history the Dnieper has been closely bound up with the life of the Ukrainian people. It is the 'holy river' of Ukraine. Its length is 2,285 km, of which 485 km lie within the Russian SFSR, 595 km within the Belorussian SSR, and 1,095 km within the Ukrainian SSR. The Dnieper Basin covers 504,000 sq km, of which 289,000 sq km are within the Ukrainian SSR (48 percent of its area). The basin occupies 42 percent of Soviet Ukrainian territory and 36 percent of Ukrainian ethnic territory.

The Dnieper flows south through the center of Ukraine and bisects its natural zones – forest, forest-steppe, and steppe – interconnecting them and connecting them with the Black Sea. Of the long-settled principal areas of Ukraine, only Galicia, western Volhynia, and Transcarpathia lie beyond the basin of the Dnieper. Travel is easy from the Dnieper basin to basins northwest of it – the Vistula, Neman, and Dvina – but difficult to other basins, such as the basins of the Dniester, Boh, Volga,

and Don. Easy communications between the Dnieper, Prypiat, and Buh by means of the Vistula facilitated the expansion of Poland into Ukraine. The Dnieper's role as a unifying force and gateway to the sea was, however, weakened by a 70 km stretch of rapids in the steppe belt. In spite of this obstacle, the Dnieper was the main axis of the first Ukrainian state – Kievan Rus'. The nucleus of a second state – the Zaporozhian Sich – arose on the Dnieper. The river is the artery of Ukraine, its main highway, and its source of hydroelectric power.



The Dnieper River near Dnipropetrovske

Physical geography. The Dnieper is a typical river of the plains, sloping gently and flowing slowly. The water level varies considerably, and the riverbed is unstable. There are many shallow parts, but relatively few turns. The rapids, which today are submerged, are a peculiar feature of the Dnieper. The river's general southerly flow can be broken up into several sections: from its source to Orsha (Vitsebsk oblast) the Dnieper flows southwest, then south to Kiev, then southeast to Dnipropetrovske, then south for 90 km as far as Zaporizhia, and finally southwest to the estuary. Thus, the Dnieper forms a large open bow to the east, doubling the route from central Ukraine to the Black Sea (to 950 km, although Kiev is only 450 km from the sea in a straight line).

The river can be divided into three sections: the upper Dnieper from the source to Kiev (1,333 km, of which 255 km are within Ukraine); the middle, from Kiev to Zaporizhia (536 km), including the above-mentioned stretch of rapids; and the lower, from Zaporizhia to the sea (331 km).

The source of the Dnieper lies in the northwest part of the Central Upland – in the Valdai Upland, at an elevation of 220 m, among turf swamps. Down to the town of Dorogobuzh (Smolensk oblast) the Dnieper is a small river, no more than 30 m wide, flowing through a forested plateau. Below Dorogobuzh to Orsha the river becomes wider – 40–120 m – and navigable, even by steamship when the water is high. Above Orsha the river cuts into Devonian limestone, forming small rapids known as the Kobeliatskie Rapids. Below Orsha near Rahachou (Hemel oblast), the Dnieper enters the Polisia Lowland, and from the town of Loev it flows through Ukrainian territory. From here on the river basin widens considerably, because the largest tributaries are in this section. On Belorussian territory the Biarezina (613 km long; basin area, 24,530 sq km) joins the Dnieper from the left, and the Sozh (648 km long; basin area, 41,400 sq km) joins it from the right. On Ukrainian territory the Prypiat (748 km and

114,300 sq km) and the Desna (1,126 km and 88,900 sq km) flow into the Dnieper. The Teteriv (385 km) and Irpin (162 km) are small tributaries within Ukraine. After the Dnieper receives these rivers, its basin expands to 328,000 sq km (near Kiev), its width reaches 700 m, and its depth approaches 8 m. The rate of water flow at Orsha is 45 cu m/sec; at Rahachou it is 108 cu m/sec; and at Kiev it increases to 1,380 cu m/sec. The basin of the upper Dnieper has the densest river network (0.3 km/sq km) and the most rainfall (550–650 mm per year). It is the most forested (25 percent) and swampy section of the Dnieper.

The construction of the *Dnieper Cascade of Hydroelectric Stations and reservoirs from the mouth of the Prypiat to the town of Kakhivka (the Kiev, Kaniv, Kremenchuk, Dniprodzerzhynske, Kakhivka reservoirs, and Lenin Lake) has led to great changes in the riverbed. The natural riverbed has been preserved only along short sections of the Dnieper: above the mouth of the Prypiat, above Kiev, below Kaniv and Dniprodzerzhynske, and below Kakhivka.

From Kiev to Dnipropetrovske the Dnieper flows along the boundary between the *Dnieper Upland and the *Dnieper Lowland. The river valley is asymmetrical here: the right bank rises to 100–150 m above the river, is deeply dissected by valleys and gullies, and is covered with forest. It forms a picturesque mountain landscape. Kiev lies in these 'Dnieper Mountains.' Below Kiev, in the *Kaniv Hills, is located T. Shevchenko's grave. The left bank of the river is low, sandy, and often covered by pine forest. It rises towards the east in broad terraces. The river valley is wide – 6–10 km, and at Pereiaslav and Cherkasy, 15–18 km – while the river is 200–1,200 m wide. Below Cherkasy the Dnieper splits into sidestreams and creates islands. Its depth varies frequently, from 1.5 to 12 m. The tributaries that empty into the middle Dnieper are smaller than those in the upper Dnieper and carry much less water. The tributaries on the right side – Stuhna (68 km), Ros (346 km), and Tiasmyn (194 km) – flow in short, narrow beds carved in granite. The tributaries on the left originate usually in the Central Upland and cross the whole Dnieper Lowland. They are longer and wider, with low banks and terraces. The rivers are the Trubizh (113 km), Supii (130 km), Sula (310 km), Psol (692 km), Vorskla (425 km), and Samara (311 km). They do not greatly increase the water volume of the Dnieper.

The slope of the Dnieper between Kiev and the mouth of the Tiasmyn is very gentle – 6 cm/km. It becomes steeper where the Dnieper enters the Ukrainian Crystalline Shield. The river dissects the massif for 90 km between Dnipropetrovske and Zaporizhia. Originally it flowed through a narrow, deep (100 m), chiseled valley and formed a typical granite landscape. The riverbed narrowed here to 300–800 m, and at the village of Kichkas near Zaporizhia it contracted to 175 m. Here the renowned *Dnieper Rapids rested on a firm, granite foundation. There were 9 rapids and 60 small barriers. The slope of the river reached 50 cm/km, and the current sometimes attained a velocity of 6 m/sec. When a dam was built on the Dnieper above Zaporizhia in 1932, the rapids were submerged under Lenin Lake, and the landscape changed completely.

The middle stretch of the Dnieper lies in the forest-steppe (to Kremenchuk) and steppe belts. The rainfall (400 mm near Zaporizhia) is less here than in the upper Dnieper (550 mm in the north). The forest covers scarcely

5 percent of the surface. The tributaries are small; hence, the Dnieper's water volume does not increase in this part of its course.

Below Zaporizhia the Dnieper enters the steppe belt, the dry (300–400 mm of rainfall) Black Sea Lowland. Near Kichkas the Dnieper split into two branches, which encircled a large, steep, granite island – *Khortytzia – on which the Zaporozhian Sich once stood. The valley here was 4 km wide. Farther on the valley widened to 20 km before the Kakhivka Reservoir was built, and the river divided into many branches as it flowed through the muddy flatland, which became flooded in the spring and during heavy summer rains. This floodplain was covered by islands of deciduous forests, wet meadows, lakes, and swamps, which were overgrown with reeds and bulrushes. The largest floodplains – the *Velykyi Luh (20 km wide by 60 km long) – stretched from the Dnieper to its left-bank tributary the Konka and were separated from the broad Bazavluk floodplains by a narrow stretch of floodplains near Nykopol. Then the Dnieper again became narrow (floodplain 3–7 km wide, whereas it is 10 km wide at the Dnieper's mouth). Both banks were high down to Kakhivka, and then the left bank became low. The Dnieper Valley above Kakhivka changed after a second large dam was constructed on the Dnieper near Kakhivka, and the large Kakhivka Reservoir (2,155 sq km) was created. It inundated all the floodplains.

The final stretch of the Dnieper begins below Kakhivka, 106 km above the Dnieper Estuary. Here the water flows on thick (up to 70 m) alluvial deposits, which resulted from the depression of the coastal strip of the Black Sea Lowland in the Quaternary period. This depression also led to the inundation of the Dnieper's mouth (and the mouths of other rivers) and the formation of lagoons and marshy floodplains along the coast. From Kherson (32 km from the estuary) onward the Dnieper splits into branches and forms a large delta (350 sq km) with numerous islands and lakes. Two-thirds of the delta is floodplain, and one-third is water. The Dnieper empties into the *Dnieper-Boh Estuary through several shallow mouths, the main ones being Zburiv, Kizylmyk, and Bokach or Rvach. The dredging of the Bokach mouth has made Kherson accessible to sea vessels. The tributaries of the lower Dnieper are small steppe rivers: the Konka (140 km), Bazavluk (150 km), Bilozerka (88 km), and the larger Inhulets (550 km). The slope of the lower Dnieper is 45 mm/km. The current's velocity depends on the slope and water level. At the rapids the current reached 5 m/sec and more, while it is almost unnoticeable in the low Dnieper. The upper and middle Dnieper has a velocity of about 1.5 m/sec.

Water regime. The Dnieper Basin receives on the average 235 cu km of precipitation per year. Scarcely 52 cu km (22 percent) of this gets to the sea; the rest evaporates. About 75 percent of the precipitation evaporates in the basin of the upper Dnieper, 87 percent in the basin of the middle Dnieper, and over 90 percent in the basin of the lower Dnieper. Snow is the principal source of the Dnieper's water; groundwaters are second in importance; and rainfall comes third. In the upper Dnieper about 50 percent of the water comes from snow, 25 percent from rainfall, and 25 percent from groundwaters. Farther downriver the proportion of rainwater decreases while the proportion of meltwaters and especially groundwaters increases (33 percent in the middle and 42 percent in the lower Dnieper). Thus, the highest proportion of

water (55–57 percent of the annual volume) is received in the spring (March to May), and the lowest proportion (12 percent) in the winter, when ground waters are the main source. Of the annual volume 17–21 percent comes in summer (June to August) and 12–14 percent in the fall (September to November). The divergence from these average figures can be quite large; for example, the springtime water volume at Kiev varies from year to year from 46 to 78 percent of the annual volume. Most of the water that flows into the sea is supplied by the upper Dnieper above Kiev; the upper Dnieper with the Biarezina and Sozh provides 35 percent; the Prypiat, 26 percent; and the Desna, 21 percent. Thus, the water regime of the Dnieper is determined in the basin of the upper Dnieper and is not enriched downstream. At Kiev the average flow rate is 1,380 cu m/sec (at Loiv on the border above the Desna and Prypiat it is 590; in Belorussia above the Biarezina it is scarcely 210), and it increases slowly to 1,480 cu m/sec at Kremenchuk and 1,670 cu m/sec at the estuary. The highest flow rate comes in spring: 7,000 cu m/sec is the average rate at Kiev. During the great flood in the spring of 1931, the flow at Kiev was 23,100 cu m/sec. The difference between the winter and spring water level depends on the area of the basin and on the morphology of the riverbed and valley. In Belorussia it varies from 2 m to 8 m. In Ukraine it varies from 2 m to 5 m.

In winter the Dnieper freezes over, usually after a 20-day spell of subzero temperature. The average freezing and thawing dates for Kiev are 17 December and 24 March; for Cherkasy, 23 December and 22 March; for Zaporizhia, 5 January and 9 March; for Kherson, 3 January and 3 March. The ice regime is not stable: sometimes the Dnieper freezes for short intervals, and sometimes it does not freeze at all. Ice jams and floods resulting from them are rare because the freezing moves southward and the thawing northward.

The Dnieper is not particularly turbid. The water becomes less turbid as it flows downstream; for example, the average amount of suspended silt near Mahiliou is 82 g/cu m of water; near Kiev, 42.5 g/cu m; near Verkhnodniprovske, 27.5 g/cu m (because of the reservoir); near Kherson, 13 g/cu m.

The waters of the Dnieper have a moderate mineral content that varies with location and season. At Kiev the mineral concentration is 70–100 mg/L in summer and 250–350 mg/L in winter. From Kiev to the estuary the concentration does not change.

The water regime of the Dnieper has undergone significant changes because of the new reservoirs. The river has turned into a series of artificial lakes separated by dams and man-made falls from the natural segments of the river. Canals with locks run alongside these segments. The reservoirs have stabilized the regime of the Dnieper: the low-water level of summer and winter has risen remarkably. The duration of ice on the river has been shortened below the dams: for example, the Dni-prohes dam causes earlier thawing on a 30 km stretch of the river.

The Dnieper in the past. The Dnieper was known as the Borysthenes to the ancient Greeks and Romans (Herodotus first used the name in the 5th century BC). Its lower part below the rapids was already used then as a water route. But it became an important route in medieval times, when it became part of the *Varangian route between the Baltic Sea and Byzantium across the Black

Sea. Kiev, the Rus' capital, stood on the Dnieper at the confluence of important water routes. All the important Rus' towns (except those of the Principality of Galicia-Volhynia) were located on the Dnieper or in its vicinity, and on its large tributaries. The capitals of principalities – Chernihiv, Pereiaslav, Turiv, Smolensk – were built on the Dnieper, as were other towns, such as Liubech, Vyshhorod, Tropol, Zarub, Kaniv, Rodnia, and Oleshia. After nomadic tribes occupied the steppes in the 10th century, the Kievan state put most of its energy into retaining control of the Dnieper route, its sole link with the sea. In the 11th century the outposts of the Kievan state – Khortytsia Island and the port of Oleshia – were situated far beyond the regions that were firmly controlled by the princes. As the nomads gained strength and the Kievan state declined, the Dnieper route became less accessible and, by the end of the 12th century, the Dniester route began to usurp its role. The Tatar conquest put an end to the Dnieper's usefulness as a route and to the importance of the towns along the river. Control of the Dnieper by the Lithuanian grand duke Vytautas in the early 15th century was short-lived.

The Dnieper regained its importance in the 16th–17th century, particularly two sections of it. The *Zaporozhian Sich arose on the lower Dnieper, far in the steppes, and became the nucleus of the second Ukrainian state. The Sich changed locations but remained in the region of the Dnieper floodplains. The river became the Cossack route to the Black Sea. The swamps and floodplains protected the Sich from the Tatars and Turkish galleys. During the hetmancy of B. Khmelnytsky, the Dnieper became the principal river of the Cossack state. In the Period of Ruin, when the Hetman state split into left-bank and a right-bank state governed by different hetmans, the struggle for unification involved continual crossings of the Dnieper (particularly during the campaigns of P. Teteria, I. Briukhovetsky, and P. Doroshenko in the 1660s). The Dnieper from Loiv to Kremenchuk (except in the Kiev vicinity) became the boundary between the Polish and Russian spheres of influence up to 1793. The upper Dnieper and its right-bank tributaries, especially the Prypiat and Desna, were important communications routes in the Lithuanian-Polish state. The transportation of forest products was directed west and northwest to the Vistula and Neman rivers and the Baltic Sea. In the 18th century, when the importance of river transportation became primary, canals were built to link the Dnieper with other rivers: in 1767–83 the Ogiński Canal linked the Dnieper with the Neman Basin; in 1775 the *Dnieper-Buh (Royal) Canal, linking the Dnieper and the Vistula via the Mukhavets (a tributary of the Buh) and the Pyna (a tributary of the Prypiat), was begun. Both canals were built on private initiative to transport the forest resources of Polisia to the Baltic ports of Gdańsk and Klaipeda. In Belorussia the Biarezina Canal was built in 1797–1805 to connect the Dnieper with the western Dvina.

The Dnieper in the 19th–20th century. By the end of the 18th century the whole Dnieper came under the control of the Russian Empire, and this affected its status as a water route. Projects were begun to regulate the river and to eliminate the rapids in order to have a continuous route. But these projects and the canal construction of 1843–54 were of no great importance (see *Dnieper Rapids) and ceased altogether in the second half of the century, when all efforts turned to railroad construction.

The Dnieper continued to be divided into two segments by the rapids. Until the middle of the 19th century wood was transported on the Dnieper by means of rafts, and grain by wooden boats. Steamships appeared on the river in 1857 (the first attempts were made in 1823). In the 20th century regulatory works were resumed to eliminate natural obstructions to shipping: the instability of the riverbed, variations in the water level, branching, shallows, etc. At the beginning of the century the riverbed near Kiev was stabilized, and the river above Katerynoslav was cleared of barriers. This deepened the river by 0.8 m north of Kiev, 1 m from Kiev south to the rapids, and 4.2 m below Kakhivka. A port was built in Kiev, and many harbors were improved. Projects to submerge the rapids, to build hydroelectric stations, and to connect the Dnieper with the Dvina by canals navigable by steamship (Kherson-Riga route), the Dnieper with the Vistula (Kiev-Gdansk route), and the Dnieper with the Donets were not realized because of the First World War. Nor was the department of water resources of the new Ukrainian state capable of realizing them. In spite of inadequate attempts at regulation, the importance of the Dnieper as a transportation route increased before the First World War, as the accompanying table illustrates.

Transportation on the Dnieper, 1884 and 1912

	Steamboats		Other boats	
	1884	1912	1884	1912
Dnieper above rapids	74	265	959	1,447
Dnieper below rapids and lower Boh	65	141	766	1,119
Total	139	406	1,725	2,566

In this period the average value of the cargo transported on the Dnieper in a year increased from 162 million rubles in 1888–92 to 270 million in 1908–12. In 1912, 2,260,000 t of cargo (5 percent of all river cargo in Russia and 2 percent of all cargo in Russia-dominated Ukraine) and 2.4 million passengers were transported. Above the rapids the main cargo was lumber, which was transported to the steppes (in Cherkasy, Kremenchuk, and Katerynoslav it was loaded on trains). Below the rapids grain was the main cargo.

From 1917 on, transportation on the Dnieper declined drastically: in 1924 there were only 24 steamboats and 131 other boats on the river, and only 300,000 t of cargo and 1.7 million passengers were transported. Harbors were in ruins, and channels were neglected for years. Gradually the movement of cargo increased: it amounted to 752,000 t in 1928, 2,018,000 t in 1930, and 2,296,000 t in 1932 (the figures cover the Dnieper Basin within the 1938 boundaries of the Ukrainian SSR).

The Great Dnieper. The further development of the Dnieper waterway was connected with implementation of a series of proposals that fell under the heading of the Great Dnieper and were worked out at the beginning of the 20th century. The plans called for a number of co-ordinated measures: the upgrading of existing transport facilities; the utilization of secondary and tertiary tributaries; the construction of canals to neighboring waterways, supplying industry and agriculture with hydroelectricity; and the expansion of irrigation works. A continuous deep-water route with numerous locks and a

constant water level was to be built, along with a series of hydroelectric stations. Excess water in the north was to be used in the dry south. The slope of the river was to be utilized for the production of hydroelectric power. Concurrently, Polisia was to be drained, and the southern Dnieper steppe was to be irrigated. The first stage of the plan was realized in 1927–32 when the *Dnieper Hydroelectric Station was built near Zaporizhia. The rapids were submerged, and a hydroelectric station of 558,000 kW capacity was erected. With this construction the continuous waterway was completed, and the amount of freight on the Dnieper increased markedly: from 2,960,000 t in 1932 to 5.8 million in 1935 and almost 10 million in 1940 (in the whole Dnieper Basin within the 1938 boundaries of the Ukrainian SSR) or 2.5 percent of the total freight of the Ukrainian SSR. The Soviet government, however, did not realize the succeeding stages of the Great Dnieper project, such as the irrigation of the southern Dnieper steppe, and did not make proper use of the river's hydroenergy.

The second stage of the Great Dnieper project began after the destruction of the Dniprohes during the Second World War and its reconstruction (1948), which increased its production of hydroelectric power to 750,000 kW. In 1950–6, a second hydroelectric station – the Kakhivka station – was built. It provided electric power for the lower Dnieper area, irrigation for southern Ukraine and the northern Crimea, and a deep waterway from the Black Sea to Zaporizhia. The Kremenchuk Hydroelectric Station was built in 1954–60, the Kiev station in 1960–4, the Dniprodzerzhynske station in 1956–64, and in 1963–75 the Kaniv station completed the Dnieper Cascade of Hydroelectric Stations. Reservoirs were formed as the cascade was built: the Kiev Reservoir (922 sq km), Kaniv Reservoir (675 sq km), Kremenchuk Reservoir (2,250 sq km), Dniprodzerzhynske Reservoir (567 sq km), Lenin Lake (420 sq km), Kakhivka Reservoir (2,155 sq km). The *Dnieper–Kryvyi Rih Canal was built in 1957–61 to supply the inhabitants and industry of the Kryvyi Rih region with water. The Dnieper–Donbas Canal was begun in 1979.

Projects to connect the Dnieper with other rivers (the Don, Volga, Vistula, Neman, Dvina, and Neva) have not proceeded beyond the planning stage.

Present economy. The Dnieper is the main river network of Ukraine. Half of Ukraine's waterways belong to this system. Almost 65 percent of shipping (75 percent when the Desna and Prypiat are included) and 80–90 percent of passengers are carried by the Dnieper. In 1977, over 30 million t of cargo were shipped by the Dnieper. With economic changes and the completion of a continuous waterway, the nature of shipping changed. Before the revolution lumber constituted 55 percent of the cargo and grain 27 percent. In 1940 these products accounted for only 32 percent and 14 percent of the total shipping. Today the main commodities are building materials and cement, anthracite coal, iron, and manganese ore; grain, petroleum products, and metals are also transported. Lumber shipping is insignificant. Railway lines intersect at the main Dnieper ports. Kiev is the most important port, handling half of the shipping of the Dnieper Basin. It is the gateway to the water routes (north and south along the Dnieper and its large tributaries – Prypiat, Desna, and Sozh) and a large shipping transfer center. By tonnage, the second most important port is Kherson, which is both a river and a sea port. By number of

passengers, Kherson is in first place (6.2 million compared to Kiev's 4.2 million in 1970). Dnipropetrovske is an important port for the Donets Basin and its coal. The port of Zaporizhia exports coal and iron ore. Other important ports are Cherkasy, Kremenchuk, Dniprodzerzhynske, and Nykopol.

Since the completion of the Kaniv Reservoir, the Dnieper has been accessible to sea vessels of 3.65 m draft. Larger ships use the ports on the Danube, Black Sea, the Sea of Azov, and even on the Mediterranean Sea. Diesel-propelled cargo carriers predominate among the vessels on the Dnieper and have a displacement of 600, 1,800, and 2,000 t. Large diesel-electric vessels, comfortable passenger carriers (diesel and hydrofoil), and tugboats navigate the river. Transport is controlled by the Dnieper Steamship Authority.

The Dnieper cascade of Hydroelectric Stations has a generating capacity of over 3.7 million kW and an average annual production of about 10 billion kW-h.

The water of the Dnieper is used by consumers and by industry, which is especially concentrated in Kiev, Dnipropetrovske, and Zaporizhia. Because of canals Dnieper water is used in the Kryvyi Rih region and will be used in the Donbas and Kharkiv and the irrigation systems of southern Ukraine (Inhulets, Krasnoznamianske, etc) and the northern Crimea.

The Dnieper is rich in fish. Almost 80 percent of the river catch in the Ukrainian SSR – about 70 million t in 1969 – comes from the Dnieper. Since the construction of the reservoirs, many types of river fish have disappeared from the Dnieper and have been replaced by lake species. The main commercial fish are bream, perch, carp, sheat, tench, and pike. Fish farms and the artificial introduction of valuable species into the reservoirs should increase the catch.

The reservoirs have brought some economic losses: almost 9,000 sq km of useful land (2 percent of the land of the Ukrainian SSR) have been submerged. Water surface area has increased and so has evaporation. The landscape has changed. Sewage enters the Dnieper, often without proper treatment. Pollution is great and increasing because of population growth and industrial development.

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Dnieper Upland. The central part of a chain of uplands in Ukraine lying between the Boh and the Dnieper

ivers. It extends from the northwest to the southeast and is the Dnieper section of the *Ukrainian Crystalline Shield. In the north the Dnieper Upland borders on the lowland of Polisia; in the south, on the Black Sea Lowland; in the west, on the uplands of Podilia (along the Boh) and Volhynia (along the Teteriv); in the east, on the Dnieper Lowland (along the Dnieper). The *Zaporozhian Ridge (sometimes called the Zaporozhian Interior Plateau), which is the lowest part of the Ukrainian Crystalline Shield and lies on both sides of the Dnieper Rapids, is a southeastern continuation of the Dnieper Upland and connects it with the *Azov Upland. The Dnieper Upland covers about 80,000 sq km. It coincides with the central part of the forest-steppe belt and the adjacent steppe belt.

The crystalline formations of the Dnieper Upland are covered with relatively thin layers of sedimentary, low-resistance deposits of the Paleogene and Neogene periods (mainly in the south and southwest): sand, limestone, clay, soft chalk. During the Dnieper glaciation the northeast section of the upland was under a glacier that reached south to the Pohrebyshche-Kamiianka-Verkhnodniprovske line. The glacial layers that remained cover the loess and loesslike loam of the upland to a depth of up to 20 m. Only river bottoms and recently formed terraces are covered with alluvial layers.

Because sedimentary layers (especially in the northwest) are thin, the surface of the Dnieper Upland is very similar to the relief of crystalline formations, except that it is more level. The absolute height of the upland varies between 180 m and 300 m. It is highest (322 m) in the northwest part and lowest in the southeast part. Its slope is irregular: higher areas alternate with lower ones.

The Dnieper Upland, like the other uplands of Ukraine, was uplifted at the end of the Pliocene age and during the Pleistocene age. This brought about a rejuvenation of the plateau that the Dnieper Upland formed at the end of the Pliocene. The lower sections of rivers, particularly of the large rivers and their tributaries, cut into the rock. Yet most of the upland, and especially its higher western part, is flat plain or undulating plain with a few wide valleys and gullies. As one approaches the Boh and the Dnieper, the watersheds become narrower, the valleys become deeper, and the gullies and ravines become more numerous. Here the tributaries of the Boh and the Dnieper cut up to 100 m into the crystalline foundation and appear as narrow slits. Sandbars and small rapids are often found in the rivers. Thus, a contrast is created between the monotonous, level landscape of the watersheds and the picturesque landscape of the valleys. The contrast is greatest in the precipitous Dnieper Valley. Many valleys of the Dnieper Upland have a distinct terrace system of usually three or four terraces. Spillways, which once carried the meltwaters of the Dnieper glacier, are widespread in the territory that was once covered with ice, and south of it the spillways attain a depth of 15–40 m and dissect the watersheds between the sources of rivers, which flow in opposite directions where there were once entire valleys. Spillways are most numerous beyond the Ros and in the upper regions of the Tiasmyn and Inhulets rivers. Low hills formed by the uplifting of crystalline strata, which in the southwest reach the surface at certain points, and *podly* (saucerlike depressions) in the south provide some variation on the plateaus between the valleys.

The most picturesque part of the Dnieper Upland is the

high, steep right bank of the Dnieper River. For almost 500 km (from Kiev to Dnipropetrovske) the height of the bank is 80–150 m above the riverbed and the Dnieper Lowland. This escarpment is marked by erosion and dissected by valleys and gullies. Strata of different eras come to the surface. The beauty is enhanced by forest and bush. The formation of this steep bank was influenced by tectonic processes – the eastern break in the Ukrainian Crystalline Shield. Its tectonic structure in the Kaniv area is complex. The most impressive parts of the Dnieper banks are the *Kiev Hills (174 m high) and the *Kaniv Hills (243 m high).

The climate of the Dnieper Upland is temperate-continental, approaching a steppe climate in the south. The climate becomes more continental the farther southeast one goes. The average annual temperature increases in the southward direction from 7° to 8°C; the average July temperature, from 18.5° to 21°C; and the average January temperature, from –5° to –6°C. The number of days per annum with an average temperature above 0°C increases from 245 in the northwest to 255 in the south, and the number of days with a temperature above 10°C from 155 to 170. The annual rainfall increases from 400 mm in the south to 600 mm in the north. The norm is 450–550 mm, 300–450 mm in warm seasons.

The Dnieper Upland is dissected by two large rivers – the Dnieper and the Boh – and their tributaries. The main tributaries of the Dnieper are the Teteriv, Irpin, Ros, Tiasmyn, and Inhulets; the main tributaries of the Boh are the Dokhna, Sob, Sonytsia, Syniukha, and Inhul. Besides the large, man-made water reservoirs on the Dnieper, there are many small, usually man-made, ponds in the upland.

The soils of the Dnieper Upland are mainly chernozems: typical poor-humus, typical medium-humus, and ordinary medium-humus soils. Some of the chernozems have become degraded under the influence of the forests to podzolized and leached chernozems and gray forest soils. In the central part of the upland (south of the Ros) the soils vary mosaically.

Almost 80 percent of the Dnieper Upland consisted at one time of forest-steppe with oak and elm forests, and of a fescue–feather-grass colored steppe in the southern part. Today forests cover about 10 percent of the upland. Seventy percent of the land is cultivated. Meadows and pasture cover 10 percent.

The Dnieper Upland included parts of the following historical-geographical regions: the Kiev region, Podilia, Volhynia, and southern Ukraine. Today it includes parts of the following oblasts: Zhytomyr, Kiev, Vinnytsia, Cherkasy, Kirovohrad, and Dnipropetrovske.

The Dnieper Upland, together with Galicia and Podilia, was, until the early 1930s, one of the most populated regions of Ukraine. In 1932 the forest-steppe part of the upland had almost 90 inhabitants per sq km. In 1970 there were approximately 91 inhabitants per sq km in an area that included Kiev but not the *Dnieper Industrial Region. Excluding Kiev, the area had a density of 70 people per sq km (46 in rural areas). The rural population density of the forest-steppe regions varied from 40 to 60 people per sq km, and in the steppe regions it varied from 20 to 40. The cities (excluding Kiev) contain 34 percent of the population (53 percent if Kiev is included). In 1981 there were about 70 urban centers (not counting the Dnieper Industrial Region) in the Dnieper Upland, and 10

of them had populations of over 50,000: Kiev, 2,248,000; Dniprodzerzhynske, 257,000; Kirovohrad, 246,000; Zhytomyr, 254,000; Cherkasy, 242,000; Kremenchuk, 215,000; Bila Tserkva, 162,000; Berdychiv, 82,000; Uman, 81,000; and Smila, 64,000.

According to the 1970 census, 91 percent of the population in the upland (excluding Kiev) was Ukrainian, 5 percent Russian, and 4 percent other.

Almost half of the population is engaged in agriculture. The Dnieper Upland belongs to the grain-cultivation belt. Sugar beets are cultivated in the forest-steppe region, and sunflowers are grown mostly in the south. Forty-eight percent of the cultivated land is devoted to grain growing (wheat, 24 percent; corn, 8 percent); 15 percent is devoted to industrial crops (sugar beets, 10 percent; sunflowers, 3 percent); 8 percent is devoted to potatoes, vegetables, and melons; 7 percent is devoted to legumes; and 29 percent is devoted to fodder crops.

The main industry of the upland (excluding Kiev and the Dnieper Industrial Region) is the food industry, with food products constituting about 50 percent of the total industrial output. Sugar manufacturing is the main industry, followed by machine building (mostly agricultural machines) and metallurgy (15 percent), light industry (10 percent), and building materials (5 percent). Kirovohrad oblast possesses the largest deposits of lignite coal in Ukraine. The energy supply is based on local lignite and on imported anthracite coal and natural gas. Electricity is supplied by hydroelectric stations in Kremenchuk, Kaniv, and other places, and by thermoelectric stations in Kirovohrad and elsewhere, which run on lignite.

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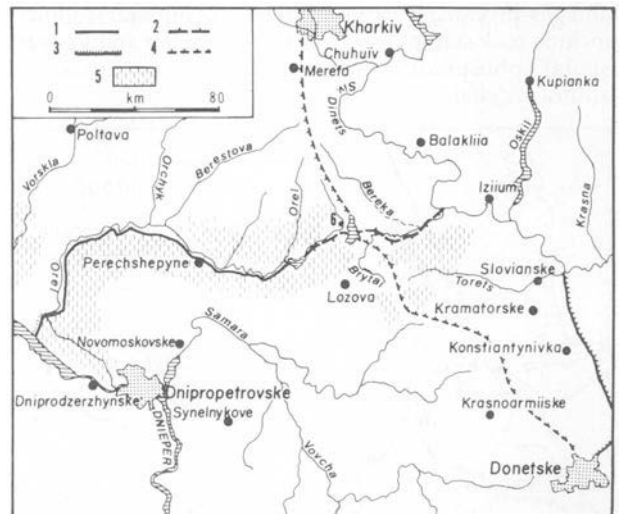
V. Kubijovyč



Dnieper-Boh Estuary or Dnieper Estuary. Bay created by the flooding of the mouths of the Dnieper and Boh rivers by the Black Sea, from which it is separated by the

Kinburn Spit. It is 55 km long, 4–12 km wide, and 1–2.3 m deep. The water is brackish; the estuary freezes for two months.

Dnieper-Buh Canal (formerly Royal Canal). A canal in Polisia that connects the Dnieper and the Vistula river systems by way of the Pyna, a tributary of the Prypiat, and the Mukhavets, a tributary of the Buh. The Dnieper-Buh Canal lies on Ukrainian ethnic territory within the Belorussian SSR. It was built in 1775–6 and was widened in 1846–8. Water was drawn from the Bile and Orikhove lakes. The canal was navigable only in the spring and fall, when the water level reached 1.5 m. The canal was rebuilt in 1940–1 and again in 1945–6, at which point it was deepened and the number of locks was reduced from 22 to 10. Lumber, grain, anthracite, petroleum products, iron ore from Kryvyi Rih, and building materials are shipped through the canal.



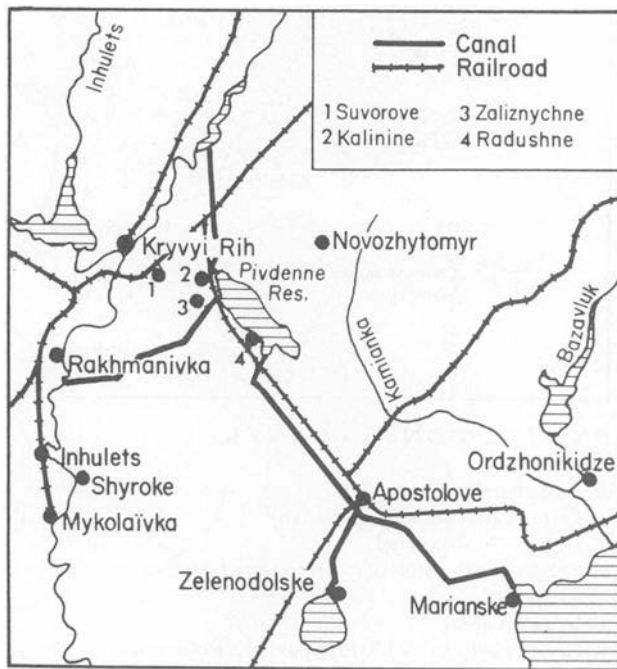
DNIEPER-DONBAS CANAL

1. Completed canal
2. Part of canal under construction
3. Donets-Donbas canal
4. Projected extension of canal to Donetske and aqueduct to Kharkiv
5. Irrigated areas
6. Krasnopavlivka and Krasnopavlivka Reservoir

Dnieper-Donbas Canal. Canal under construction in order to bring water from the Dnieper to the Donbas and the city of Kharkiv. Construction of the canal began in 1969. It was planned to take place in two stages: the first (now complete) from the Dniprodzerzhynske Reservoir on the Dnieper along the floodplains of the Orel River to the Krasnopavlivka Reservoir and on to the Donets River near Izium; the second from the Krasnopavlivka Reservoir to the city of Donetske. The first section, which is 263 km long, has a capacity of more than 120 cu m/sec and an annual output of some 3 billion cu m. Water from the Dniprodzerzhynske Reservoir is carried at a height of 65 m. Dnieper water is also used for irrigation; 165,000 ha of agricultural land were irrigated in 1979.

Dnieper-Donets Trough. A synclinal geological structure that lies between two crystalline massifs – the Voronezh Massif in the northwest and the Ukrainian Crystalline Shield in the southwest. In the northwest the trough extends to the middle Prypiat River, in the southeast to the Donets Ridge. The Dnieper-Donets Trough merges with the Dnieper and Polisia lowlands. Its width is 80–150 km. The trough was formed by a stepped settling of the crystalline foundation, which consists of thick sedimentary strata from various periods (Devonian, Carboniferous, Permian, Triassic, Jurassic, Cretaceous, Paleogene, Neogene, Anthropogene). The lowest part of the trough, which is located in the Poltava-Chutove-Krasnohrad region, is known as the Dnieper Trench. The thickness of the sedimentary complex is 11 km. The Dnieper-Donets Trough began to form in the Devonian period, and the process continued to the beginning of the Paleogene.

The Dnieper-Donets Trough is the most important oil and gas-producing area in Ukraine. Its mineral resources include rock salt, gypsum (in the Devonian and Permian strata), phosphorites, various building materials, and anthracite coal.



DNIEPER-KRYVYI RIH CANAL

Dnieper-Kryvyi Rih Canal. Canal located in Dnipropetrovske oblast, built in 1957–61 to provide water for the industrial region of Kryvyi Rih. Water for the canal is collected at the *Kakhivka Reservoir by pumping stations that raise the water a height of 80 m; it is then brought to the Southern Reservoir (with a capacity of 57.3 cu m), which is linked by canal with the Saksahan River. The main canal is 41.3 km in length and has a capacity of 41 cu m/sec. The complex of hydraulic installations includes four pumping stations, a dam at the Southern Reservoir, and a filtering station. Water from the Dnieper-Kryvyi Rih Canal is also used to irrigate adjoining land (26,000 ha in 1977). When reconstruction of the canal is complete, its annual yield will increase from 500,000 to 1 billion cu m.

Dnieper-Teteriv Game Preserve (Dniprovsko-teteryvske zapovidno-myslyvske hospodarstvo). Located in the northern Kiev region, the preserve lies within Kievan Polisia. It was established in 1967 for the purposes of integrated forest and wildlife management and protection and regeneration of game species. The preserve covers an area of 37,900 ha, of which 21,200 ha are forests (pine, oak, birch, aspen, etc), 9,300 ha consist of water resources (a part of the Kiev Reservoir and the Teteriv River), and 7,400 ha form a protective zone. The elk, red deer, roe deer, European wild boar, and common hare are the main terrestrial game species; others include the fox, raccoon, dog, marten, otter, polecat, beaver, and the muskrat, which has been acclimatized. The chief bird species include the black grouse, dabbling duck, and tern. Some rare birds, such as the black stork and the white-tailed fish eagle, nest at the reserve.

Dniester dialects. The major dialectal group of Galicia. Phonetically the Dniester dialects are characterized by the following: (1) the change of *a* into *elje* (when unstressed, to *y/i/jy/ji*: *pjitá* – Standard Ukrainian: *p'jata* [heel]); (2) the pronunciation, in some places, of the sequence *aw* as *ow* (*prówda* [truth]); (3) the sporadically lowered pronunciation of the sequence *ir* to *yr* (*s'yрка* [sulfur]); (4) the dorsal pronunciation of *t'*, *d'* as *k'*, *g'* (*k'isk'ýj* – Standard Ukrainian: *t'azhkyj* [heavy]); (5) the palatalization of *k*, *g*, *x* before *e*, *y* (*tak'é* [such] neuter); (6) the pronunciation of postvocalic *l* at the end of syllables as *ω* (*hówka* [needle]); (7) the lack of consonant lengthening in nouns of the type *vis'il'ý* – Standard Ukrainian: *vesillja* (wedding); (8) the loss of *-j* after *i* in the dative singular of pronouns and adjectives (*ti dóbri pány* – Standard Ukrainian: *tij dóbrij pani* [to this good lady]).

In morphology the Dniester dialects have the following main peculiarities: (1) the endings *-ox*, *-om*, *-yma* in nouns of the soft declension in the locative, dative, and instrumental plural (*v kon'ox*, *dúšox*, *pol'óx*; *kón'om* ~ *-im*; *pol'óm* ~ *-ým* – [in horses, in souls, in fields, etc]); (2) the preservation of the nominative-accusative dual of feminine and neuter nouns (*dvi ruc'i* [two hands], *syl'i* [forces]); (3) the loss of the soft declension in the adjective (*sýnyj* [blue], *trétyj* [third]; but *píwtryk'i* – Standard Ukrainian: *pivtretja* [two and a half]); (4) enclitic forms of the personal pronoun (not only *my*, *mi*, *ty*, *k'i*, *sy*, *s'i*, but also *ho* in place of *joho*, *mu* in place of *jomu*, *ji* in place of *jij* ~ *jiji*); (5) the verbal forms *mo(x)čý* (to be able), *pyčý* (to bake), *xódy* (he walks), *varýt* (he cooks), *byrés'i* (he begins, undertakes), *xódym*, *xóg'it* (we, they walk), *varút*, *-rjýt* (they cook), *pysówim*, *-is*, *pysówbym*, *-ys* (I wrote, I would write), with endings which, like the postfix *-sja*, can be separated from the verb in the sentence; (6) peculiarities of stress (in verbs, only the root or final syllable is stressed: *pýšu*, *-yš* [I, you write], *varú*, *-rjús* [I, you cook]) and of vocabulary (Polonisms, Germanisms).

Northwest of Lviv the Dniester dialects form the Batiuk dialects, a group that represents a transition to the Sian dialects and that is characterized not only by the raised pronunciation of the unstressed *e* to *y/i*, but also by the pronunciation of the unstressed *o* as *u*. South of the Dniester there is a group of dialects, forming a transition to the Pokutian dialects, that is characterized by the following: the palatalization of dentals preceding *i* formed from the old *o*; the change in the group *st'* to *s'k'* rather than *s'c'* – *s'k'ina* (wall); the use of a future tense of the

type *буду ходыты* rather than *буду ходýω, -yla* (I will walk), as elsewhere. In the northeast the influence of the south Volhynian dialects is evident in the dispalatalization of *r'* and in the prothetic *h* (and not *v, j*) before word-initial vowels: *horáty* (to plow), *hýndyk* (turkey).

The Dniester dialects emerged as a result of the spread of the Bukovyna-Pokutian and Sian phonetic developments to the western group of Podilian dialects during the 14th–16th century. The Lviv area is surrounded by the Dniester dialects; they significantly influenced the Galician variant of the Ukrainian literary language, which arose in that cultural center.

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O. Horbach

Dniester Estuary. Flooded mouth of the Dniester River, separated from the Black Sea by the narrow, sandy Buhaz Spit. The estuary is 40 km long, up to 12 km wide, and 1.5–5 m deep. It freezes in winter. Its southern portion is navigable. The towns of Bilhorod and Ovidiopil are situated on the banks of the Dniester Estuary.

Dniester Lowland. The northwestern part of Subcarpathia, lying along the upper Dniester River between the Stryvhor River in the west and the mouth of the Svicha River in the east. This is a Zandrian-alluvial plain with an elevation of 260–300 m. The extensive swamps, particularly in the western part (the Sambir Swamp is 35 km long) are the result of the slight gradient of the Dniester (0.5 m/10 km). Although some countermeasures have been taken, floods are frequent. Hence, there is relatively little cultivated land (30 percent, in the western part) and forest (7 percent) but much pasture and hayfield (56 percent). The population density is about 60 people per square kilometer. The villages are built on the higher terraces. The cities and towns – Sambir, Drohobych, Stryi, Rudky, Komarno, and Mykolaiv – are located near the borders of the plain. (See also *Subcarpathia.)

Dniester (Dnister) River. The second-largest river in Ukraine. It is 1,360 km long, and its basin covers 72,100 sq km. At one time the Dniester flowed only through Ukrainian territory. But after the ancestors of the Rumanians settled the lands east of the Carpathian Mountains (beginning at the end of the 14th century) and after Bessarabia was Rumanianized, the Dniester from Mohyliv to its mouth (about one-third of its length) marked the

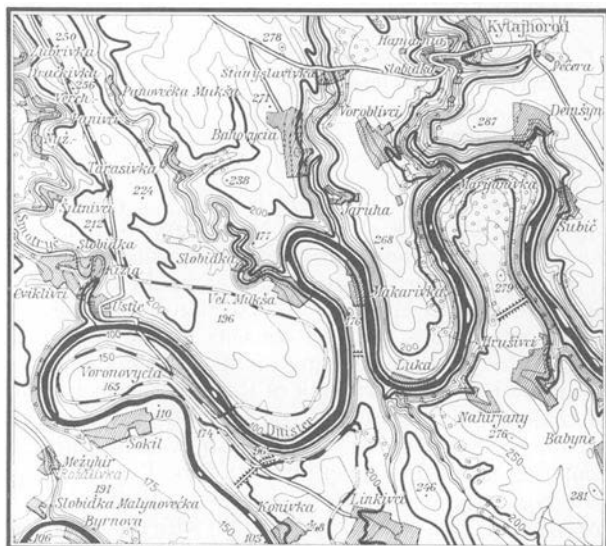


The Dniester River

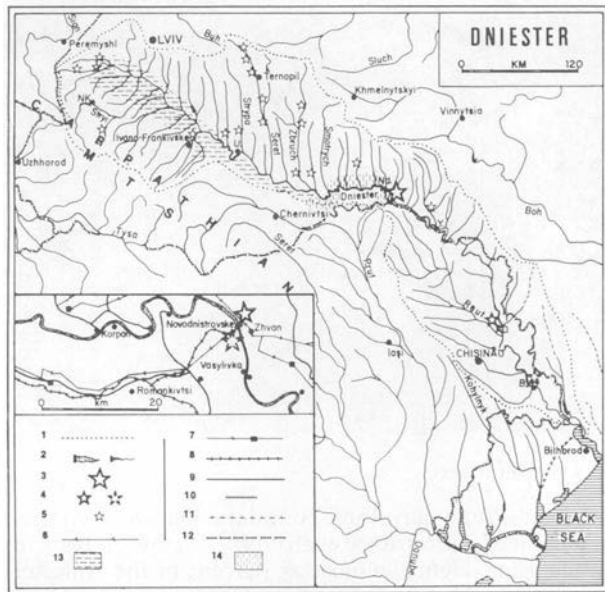
Ukrainian-Rumanian ethnic boundary. Below Rybnytisia, Rumanian ethnic territory even crosses to the left bank of the Dniester. Hence, almost 25 percent of the Dniester Basin lies outside Ukrainian ethnic territories and beyond the borders of the Ukrainian SSR.

The Dniester is the main river in Galicia. For this reason Galicia is sometimes called Naddnistrjanshchyna (Land by the Dniester). The historical and ethnographical significance of the Dniester as the symbol of the Principality of Galicia-Volhynia outlived its economic and political importance. This is the source of the piety towards the river that is found in the romantics of Western Ukraine – M. Shashkevych and Yu. Fedkovych. This also explains frequent references to the river in the names of Galician institutions and organizations.

Geographic description. The Dniester originates on the slopes of Mount Rozluch in the Middle Beskyds of the Carpathian Mountains, close to the village of Vovche, at an elevation of about 900 m. The river can be divided into an upper part, from the source to Nyzhnyv; a middle part, to Tyraspil; and a lower part. The upper Dniester is a rushing mountain stream for about 50 km, running northwest first and then northeast. This section of the river



DNIESTER RIVER



DNIESTER BASIN

1. Dniester Basin
2. Dams and reservoirs
3. Dniester hydroelectric-power complex
4. Dniester hydroelectric-power stations, completed and under construction
5. Small electric-power stations
6. Transmission lines
7. Substations
8. Railroads
9. Highways
10. Canals
11. Canal under construction
12. Border of the Ukrainian SSR
13. Drained area
14. Irrigated area

Abbreviations

B	Bendery Reservoir
D	Dubosari Reservoir
ND	Novodnistrovske Reservoir
NK	Novyi Kropyvnyk Reservoir
U	Unizh Reservoir
Y	Yampil Reservoir

slopes steeply, and the current is swift – 4 m/sec and more. It carries a lot of rocks. Near Staryi Sambir the Dniester leaves the mountains and 10 km farther on enters the muddy Dniester Plateau. It runs along the plateau to the mouth of the Svicha River. This section of the Dniester has a gentler slope. Its bed consists of alluvium and divides into branches, forming numerous islands. From the Svicha River the left bank of the Dniester begins to rise. At Nyzhniv both banks come to the water's edge, and the river enters the Podilia Gorge. The longest tributaries are in the upper stretch of the Dniester: the Bystrytsia (72 km) with the Tysmenytsia, the Stryi (230 km) with the Opir, the Svicha (107 km) with the Mizunka and Sukil, the Limnytsia (122 km) with the Chechva, the Solotvynska Bystrytsia (80 km), and the Nadvirnian-

ska Bystrytsia (110 km), all on the right side. The left-side tributaries are the Stryvior (93 km), Vereshytsia (92 km), Shchyrets, Zubria, Bibrka, Svir, and Hnyla Lypa (80 km).

The riverbed of the middle Dniester is deep, narrow, and winding. Its average width is 160–200 m, the minimum being 60 m and the maximum 400 m. The slope of the river and the current velocity are uneven. They are greatest near Yampil, where the Dniester penetrates the Ukrainian Crystalline Shield and forms rapids. The average slope from the mouth of the Zbruch to the town of Mohyliv is 30 cm/km, and the current velocity does not exceed 1 m/sec. From Mohyliv to Dubosari the Dniester is almost without Bessarabian tributaries on the right side (there are only the Reut, Ikel, Byk, and Botna). Left-bank tributaries, like the Dniester itself, flow through gorges; they include the Zolota Lypa (140 km), Koropets, Strypa (170 km), Dzhuryn, Seret (250 km), Zbruch (245 km), Smotrych (169 km), Ushytsia (112 km), Kalius, Liadava, Murakhva (162 km), Rusava, Yahorlyk (173 km), and Kuchurhan (123 km). Thus, the Dniester Basin is asymmetrical. Below the town of Dubosari the Dniester Valley widens to 8 km and below Tyraspil to 16 km as it enters the Black Sea Lowland. Twenty kilometers below Tyraspil lies a broad stretch (up to 20 km) of marshland covered with cattails and brush. The breadth of the riverbed here is 100–240 m; it becomes narrower at the mouth. The Dniester flows into the *Dniester Estuary, which is separated from the sea by a spit with two gaps. The slope of the lower river hardly reaches 4 cm/km and is only 2 cm/km at the mouth. The current velocity is minimal.

The water level of the Dniester varies considerably. In spring the melting snows cause it to rise. Summer downpours in the upper and middle parts of the river basin have the strongest effects in the upper stretch. Summer floods are often catastrophic. The lowest and most stable water level occurs in the fall and winter. The greatest variation in the water level is observed in the middle stretch of the river, which lies in gorges (up to 10 m deep). The average discharge at the mouth of the Dniester is 360 cu m/sec, or 11 cu km/yr. The discharge is greatest in the spring. Only 15–20 percent of the discharge occurs in winter. The Dniester is usually frozen over from the end of January to mid-March.

Water route. The Dniester was called Tyras by the ancient Greeks, who built Tyra at its mouth. The Dniester then formed part of the main route from the Baltic to the Black Sea (along the Oder, Vistula, Sian, and Dniester). The lands beyond the middle Dniester were among the earliest settled parts of Ukraine. Greek and then Roman (after Dacia's annexation) commercial, cultural, and even political influence penetrated through the Dniester deep into Ukrainian territory. During the period of migrations these influences ceased, and for a long time the Dniester lost its importance.

When the Dniester Basin was settled by Ukrainian tribes and became part of Kievan Rus', the Dniester became the second subordinate economic and political axis after the Dnieper. It was the axis of the Principality of Galicia-Volhynia, which expanded south along the Dniester and Prut and which encompassed Ponyzia on the middle Dniester. Halych, the capital of the principality, was located on the Dniester, as were towns such as Onut, Vasylyv, Ushytsia, and Bakota. After the Tatar invasions in the 13th century the Dniester route declined in importance, and the Buh became the economic axis of the

Galicia-Volhynia principality. The Dniester acquired a new importance when the Tatars were forced out of Poniția by Lithuanian and Rus' princes in the mid-14th century. Galicia was already under the control of Poland at the time. The right bank of the middle and lower Dniester was annexed by the new state of Moldavia at the end of the 14th century. A number of towns along the Dniester gained importance: Bilhorod was built at the mouth, Genoese trade centers were established above Bendery. Besides the Dniester route, the land route of Lviv-Suceava-Iași-Bendery-Khadzhybei (Odessa today) – Ochakiv was of major importance. When Moldavia fell under Turkish rule (beginning of the 16th century), the Dniester route lost its importance. For three centuries the river served as a border between Poland and Turkey from Chervonohrad to Yahorlyk. The towns on its right bank – Akkerman (Bilhorod), Bendery, Soroky, Khotyn – became Turkish fortresses.

After the partitioning of Poland and the annexation of Bessarabia by Russia (1812), the basin of the upper Dniester became part of Austria, and the rest of its basin belonged to Russia. Because water routes were becoming less important, owing to unfavorable conditions (in the case of the Dniester: water scarcity, numerous windings, gorges, rapids), and because the Dniester Basin was divided between two states that did not seriously plan to regulate the river, the Dniester never regained its importance as a trade route. Shipping on the Russian stretch of the Dniester began in 1843, but basic work on the waterway was done only in 1884–94. After this the Dniester became accessible to steamboats; yet it continued to be of minor commercial importance. Until 1917 steamboats traveled down to the sea from Mohyliv-Podilskyi, although the river is navigable by steamboat from Halych (for 800 km). Logging was more important than shipping on the Dniester. In general, shipping on the Dniester did not reach even 5 percent of that on the Dnieper.

During the Ukrainian struggle for independence the Dniester became the border between Ukraine and Rumania, although the Ukrainian government did not recognize Rumania's occupation of Bessarabia. In June 1919 the Dniester covered the left flank of the advancing Ukrainian Galician Army after the breakthrough at Chortkiv. Between the world wars the Dniester served as the Soviet-Rumanian boundary, and shipping on it ceased.

Today shipping on the Dniester is underused. The river's hydroenergy is unused except for the Dubosari Hydroelectric Station, built in 1954–5, in Moldavia. Today steamships navigate the river up to Soroky. The bulk of the shipping consists of building materials and lumber. The main ports are Mohyliv, Soroky, Bendery, and Tyraspil. The Dniester could easily be connected by canals with the Sian and the Vistula (such projects were proposed under Austrian rule), which would increase its importance. The Dniester is used as a source of water for consumption and irrigation. Its fish resources are small; only perch, carp, bream, whitefish, sturgeon, and pike are of commercial value.

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Dnipro (Dnieper). A literary-artistic and popular-political monthly published in Kiev, the journal of the Central Committee of the Communist Youth League of Ukraine. It has been published since 1944, continuing the tradition of the Komsomol journals *Molodniak* (1927–37) and *Molodyi Bil'shovyk* (1937–41). *Dnipro* serves the literary young people of Komsomol age, but it also prints the works of older writers. In the second half of the 1950s and at the beginning of the 1960s *Dnipro* to some extent served as an avant-garde journal in Ukrainian literature. The most talented *Shestydesiatnyky published their works in it, as did established writers, many of whom sympathized with the cultural opposition (B. Antonenko-Davydovych, O. Dovzhenko, and others). Since then, with a printing of over 70,000, *Dnipro* has been the most popular literary journal in Ukraine, easily outstripping all the journals of the Writers' Union of Ukraine. O. Pidsukha and Yu. Mushketyk were the editors of *Dnipro* for many years. From 1973 to 1979 V. Brovchenko was editor. He was succeeded by V. Kolomiets.

Dnipro (Dnieper). Illustrated biweekly magazine, organ of the Ukrainian Orthodox Church in the USA. *Dnipro* was published from 1922 to 1950, at first in Chicago (1922–6), in 1927 as a monthly entitled *Stiach*, and subsequently in Philadelphia (1928–50). The editor of *Dnipro* was Rev P. Bilon. In 1950 the magazine was replaced by the monthly **Ukrains'ke pravoslavne slovo*, which is now published in South Bound Brook, New Jersey.

Dnipro (Dnieper). Calendar-almanac published in Lviv from 1923 to 1939 by the *Ukrainian Society of Aid to Emigrants from Eastern Ukraine. It was edited by L. Biletsky and V. Zavadsky (1923) and by V. Doroshenko (1924–39). Among the contributors were D. Dontsov, D. Doroshenko, F. Dudko, K. Hrynevych, O. Lototsky, I. and Yu. Lypa, Ye. Malaniuk, I. Mazepa, S. Siropolko, M. Vorony, and A. Zhuk. Many historical articles and memoirs appeared in the almanac.

Dniprodzerzhynske or **Dniprodzerzhynsk** [Dniprodzerzhyn's'ke]. v-15. City (1983 pop 265,000) in Dnipropetrovske oblast, situated on the right bank of the Dnieper. Until 1936 it was called Kamianske. Today Dniprodzerzhynske is a port and an important industrial center. The city was first mentioned in 1750. Dniprodzerzhynske owes its development to the metallurgical plant that was built there in 1887–9, the largest plant of its kind in the Russian Empire. The plant was built in Kamianske because of its geographic-economic location: it was linked by railroad to the coal mines of the Donbas and the iron-ore mines of Kryvyi Rih, and it was close to a large river route. In 1917 the town became a city, and in 1936 it assumed its present name. Its population grew rapidly: it was 18,000 in 1898, 35,000 in 1910, 34,000 (of which 54.3 percent was Ukrainian, 29 percent Russian, 16.7 percent other) in 1926, 148,000 in 1939, 194,000 (71 percent Ukrainian, 23 percent Russian) in 1959, 227,000 in 1970. The main branches of industry in Dniprodzerzhynske are metallurgy, machine building, coke chemicals, and building materials; as well there is light industry and a food industry. The main enterprises are the *Dnieper Metallurgical Plant, the Ordzhonikidze Coke-Chemical Plant, a chemicals complex, a railway-coach plant, a boiler equipment and turbine plant, a reinforced-concrete plant, and

a cement plant. In 1965 the Dniprodzerzhynske Hydroelectric Station, with a capacity of 352,000 kW, was built. The city has an industrial (engineering) institute, seven *tekhnikums*, a medical school, a teachers' school, a drama theater, an amateur bandura choir, a dance ensemble called Dnipro, and a museum of local history.

Dniprodzerzhynske Reservoir. A water reservoir on the lower Dnieper, built in 1963–5. The reservoir is 114 km in length and 5 km in width on the average (8 km maximum). It covers an area of 567 sq km and has an average depth of 15 m. Its water volume is 2.45 billion cu m. The reservoir freezes over in winter. Its water is used for generating hydroelectric power, transportation, fish farming, and human consumption. The ports of Kremenchuk and the Dnieper Mineral Enrichment Complex in Komsomolske are located on the reservoir. The Dniprodzerzhynske Hydroelectric Station, built in 1956–65, is also located on the reservoir. Its capacity is about 350,000 kW, and its average annual production is 1.3 billion kW·h.

Dniprohes. See Dnieper Hydroelectric Station.

Dnipropetrovske or Dnipropetrovsk [Dnipropetrov's'ke]. v-15. City (1983 pop 1,128,000), located in the northern part of the steppe belt on the Dnieper River (its main section is on the higher right bank) above the former rapids, at the juncture of the Dnieper river route with the Donbas–Kryvyi Rih railroad. Until 1926 called Katerynoslav, this is the third-largest city in Ukraine. Dnipropetrovske is one of the largest metallurgical and machine-building centers in Ukraine. It is a railroad center, river port, airport, an important cultural center, and the capital of Dnipropetrovske oblast.

History. Katerynoslav was founded in 1776 by Prince G. *Potemkin, the colonizer of southern Ukraine, at the site of the Cossack village of Polovtsia, built by the Cossack Hloba. The town was named after the Russian empress Catherine II. Development proceeded according to a general plan proposed by architects I. Starov in 1790 and V. Geste in 1817. The town was to be the main center for the whole southern part of the Russian Empire, but after Potemkin's death in 1791, Katerynoslav declined, and by Paul I's decree was renamed Novorossiisk in 1797 (a name it retained until 1802). In 1802 the town became a gubernial center. In 1804 the Poltava seminary was moved to Katerynoslav, and a year later the first gymnasium was opened. In 1847 the first town theater was built. Until 1870 Katerynoslav remained a small commercial and administrative center of an agricultural steppe gubernia. In 1861 the town's population was 19,000. The town developed around a central artery, the Catherine Prospect, which extended along the Dnieper River. One- and two-story buildings were erected fairly chaotically. Katerynoslav's economic importance depended on the Dnieper's navigability above the rapids: the town served as a reloading port for the grain, lumber, and wool trades.

The intensive development of Katerynoslav began in the 1870s, when a railroad line was built linking the town with Sevastopil and Kharkiv. In 1883 the Catherine railroad line (called the Dnieper line today) connected the new industrial centers of the Donets Basin and Kryvyi Rih. Since then the city has been at the crossroads of the river route, by which grain and lumber are transported,

and the railroad line, which carries iron ore and coal. It quickly became the main center of the metallurgical industry in Ukraine. In 1887 the enormous Alexander Metallurgical Plant of the Briansk Company (today the Petrovsky plant) was opened. In 1889 a pipe-making plant (today the Lenin plant) was built. Following this, other metallurgical and metal-working companies were set up. By 1913 there were 358 enterprises in Katerynoslav. The metallurgical and metal-working industries accounted for two-thirds of the town's production. As industry developed, the population increased rapidly. The town had 47,000 inhabitants in 1887, 121,000 in 1897, 218,500 in 1912. Most of the labor force was brought in from Russia. Almost 40 percent of the population was Jewish. By 1914 Katerynoslav was the fourth-largest city in Ukraine after Odessa, Kiev, and Kharkiv. In the 19th century the classical style of architecture (eg, G. Potemkin's palace, built by I. Starov in 1787–9, and the cathedral, built by A. Zakharov in 1830–5) was replaced by an eclectic style (the town council and various business buildings). As the central town, which stretches in one direction for several kilometers, was built up, the Catherine Prospect became a continuous corridor of stone. Katerynoslav expanded at the end of the 19th and the beginning of the 20th century, mainly at the cost of the suburbs (Kaidaky, Mandrykovka, Diiievka, etc), where commercial buildings alternated with one-story homes. As the city grew, it expanded onto the left bank of the Dnieper at the turn of the century and was connected by three bridges (the first one having been built in 1884).

Ukrainian national-cultural life developed slowly in the young Russified town. In the 1860s and 1870s Katerynoslav was visited briefly by O. Konysky, M. Komar, and H. Zaliubovsky, who collected ethnographic materials in the area. In the 1880s cultural activities became somewhat intensified through the efforts of a small circle of Ukrainians associated with the weekly *Step'*. The weekly began to be published in 1885 in Russian, but it sometimes contained Ukrainian material. The circle was headed by the poet and ethnographer I. Manzhura, who in 1884–93 alternated his residence between Katerynoslav and the village of Manuilivka. In almost every year during the 1890s the city hosted touring Ukrainian theatrical troupes, with such famous actors as M. Kropyvnytsky, P. Saksahansky, M. Sadovsky, and M. Zankovetska. In 1911 the Winter Theater was built to accommodate such troupes. In the 1900s national-cultural work increased significantly: at the end of 1905 one of the most active Prosvita societies in Russian-dominated Ukraine was established in Katerynoslav. This society soon organized a network of branches in the villages, and it withstood the pressures of the local civic administration in the years of reaction (1908–13). After the outbreak of the First World War, the society continued to function under the cover of the Ukrainian branch of the Russian Scholarly Society. New repressions following the trial of the Katerynoslav group of Social Democrats put an end to the society's activities in 1915. In 1909–13 the biweekly *Dniprovi khvyli* came out under D. Doroshenko's editorship. In this period the most active members of the Ukrainian intelligentsia were D. Doroshenko, A. Syniavsky, V. Bidnov, D. Yavornytsky, A. Kashchenko, and M. Bohuslavsky. N. Doroshenko attempted to organize a Ukrainian workers' theater. In 1915, despite strict police surveillance, a Ukrainian group of Social Democrats became very active

among the Ukrainian workers of Katerynoslav, who were mostly under the influence of Russian Social Democratic propaganda. The group's members were arrested and exiled to Siberia.

With the outbreak of the 1917 Revolution the Ukrainian community in Katerynoslav became more active. Among its leaders were I. Truba, V. Bidnov, L. Bidnova, Ye. Vyrovny, I. Mazepa, P. Fedenko, and S. and O. Yefremov. The work of the Prosvita society was renewed, education began to be Ukrainianized, and one of the first Ukrainian gymnasiums was established in 1917. Through Ye. Vyrovny's efforts, the *Ukrainske Vydavnytstvo* publishers grew into an important firm. In the autumn of 1917 the Haidamaka Garrison (*Kurin*) was organized at the initiative of Col M. Omelianovych-Pavlenko, I. Truba, and S. and O. Yefremov. The brothers H. and M. Horobets formed units of the Free Cossacks from local workers and peasants to fight the Bolsheviks. Because of strong Bolshevik propaganda among the workers, many of whom were not Ukrainian, Katerynoslav had become one of the strongholds of the Bolsheviks in Ukraine. E. Kvirng was the local party leader. During the fighting of 1917–20 Katerynoslav changed hands many times. The proximity of N. Makhno's anarchist forces complicated matters even more. In 1919 Makhno captured the city and plundered it several times.

The civil war, the frequent changes of government, the destruction of commercial firms, War Communism, Bolshevik requisitions, and the famine contributed to the



Dnipropetrovske; Komsomol Square

decline of the city. In 1923 it had barely 123,000 inhabitants. Only in late 1925 was some of the industry (92 large enterprises) rebuilt. The Petrovsky Plant, the Lenin Plant, and the Comintern Plant were in operation. In 1926 Katerynoslav was amalgamated with the town of Amurnyzhnedniprovskiy on the Dnieper's left bank and renamed Dnipropetrovske. Compared to the prewar figures, the proportion of Ukrainians in Dnipropetrovske increased, and the proportion of Russians and Jews declined (according to the 1926 census, of the 232,900 inhabitants 35.9 percent were Ukrainians, 31.5 percent were Russians, and 26.7 percent were Jews). In the 1930s new plants were built: the Dnipropetrovske Plant of Metallurgical Equipment (1932–4), the coke-chemical division of the Petrovsky Plant (today the Kalinin Coke-Chemical Plant), and others. In 1932 Dnipropetrovske accounted for 20 percent of the pig iron and almost 25 percent of the steel and rolled steel produced in Ukraine. By 1939 the population had risen to 501,000.

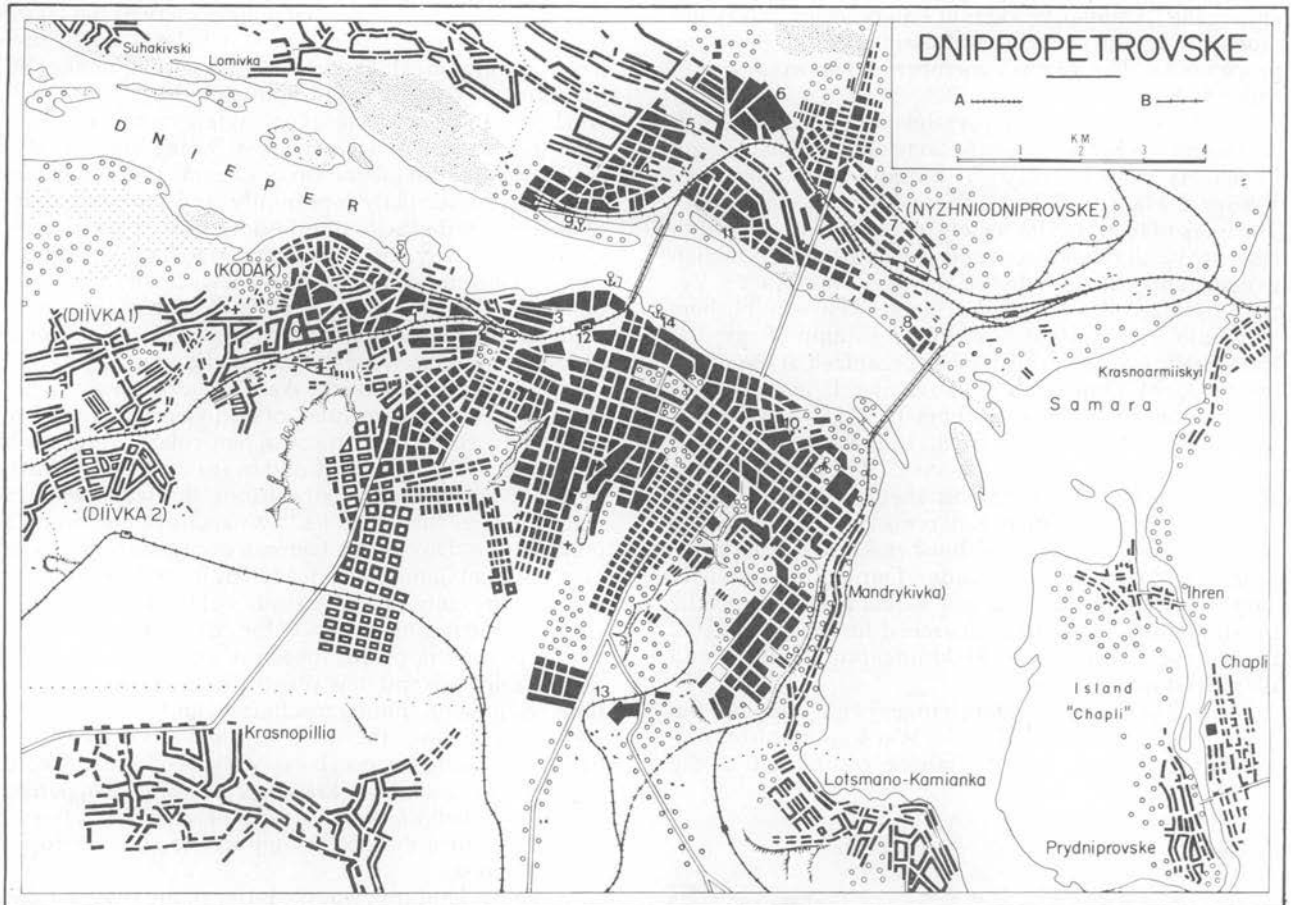
In the period of Ukrainization the schools, institutions of higher education, and scholarly life in general were Ukrainized. The number of Ukrainian newspapers increased. More and more Ukrainian books were publish-

ed. The Dnipropetrovske Scientific Society of the Ukrainian Academy of Sciences co-ordinated scholarly activities from 1925 on. D. Yavornytzky, V. Parkhomenko, Yu. Korshun, P. Yefremov, M. Zlotnykov, M. Brechkevych, and I. Stepaniv were its most prominent members. But by 1929 the terror that was sparked by the show trial of the *Union for the Liberation of Ukraine claimed its first victims in the scholarly community, and at the beginning of the 1930s the Scientific Society ceased its activity. Literary creativity could not develop to its full potential, although it continued to exist within such Soviet organizations as Pluh and the All-Ukrainian Union of Proletarian Writers. The journal *Zoria* came out briefly. In the 1930s prominent writers were arrested and deported.

During the Second World War Dnipropetrovske, which was one of the main centers of anti-German resistance, sustained extensive destruction, particularly in 1941 with the retreat of the Red Army and in 1943 with the German retreat. Damages to the city during the war were estimated at three billion rubles. By 1943 its population was only 280,000. During the German occupation the Ukrainian National Committee, headed by B. Andriievsky, was active in the cultural and educational field.

In 1943 the reconstruction of the city's economy began. At the beginning of the 1950s the automobile industry was established, and new plants producing communications equipment, mining machinery, and other materials were built. In 1956 the city's population exceeded 1939 figures, reaching 575,000; by 1959 it was 690,000. According to the 1959 census, Ukrainians constituted 59 percent of the population, Russians 29 percent, and Jews 8 percent. In 1970 the population was 904,000. In 1979 it was 1,066,000.

Economy. Dnipropetrovske is one of the largest industrial centers of Ukraine. Its development is based on enormous energy resources: the Dnieper and Dniprodzerzhynske hydroelectric stations, the Kryvyi Rih Regional Electric Station, Donbas coal, Shebelynka natural gas, and iron ore from the Kryvyi Rih region. In 1976 there were over 200 industrial enterprises in Dnipropetrovske: 111 of them were devoted to ferrous and non-ferrous metallurgy, 18 to machine building, 41 to various metal products, 5 to chemicals, and 18 to light industry. Today the main industries of the city are metallurgy, machine building, chemicals, and building materials. The largest and oldest plant is the Dnipropetrovske Metallurgical Plant. Some divisions of this plant eventually became separate firms. The more important firms of the metallurgical industry are the Lenin Pipe Plant, the Comintern Plant (rolled steel), and the Liebknecht Pipe Plant. The key plants of the machine-building industry are a metallurgical equipment plant, the Babushkin Metal-Construction Plant, the Artem Heavy-Paper-Manufacturing-Machine-Building Complex, machine-tool plants, the Svitlofor Plant (railway signals and equipment), the Kirov Steam-Engine and Coach Repair Plant, the Voroshylov Combine Plant, an electric-coach plant, and the Red Profintern Plant (wire and nails). The chemical industry consists of the Kalinin Coke-Chemical Plant, the Lomonosov Paint and Lacquer Plant, the Plastmas Plastics Plant, and a tire plant. Building materials are produced by a silicates plant (fire-resistant materials and cement). There are a number of woodworking, light-industry, and food-industry enterprises. Dnipropetrovske exports industrial products to over 50 foreign countries.



A. Multiple-track railway B. Single-track railway

0. Babushkin Plant of Metal Structures, Budivelnyk, cement plant, combine plant
1. Lenin Pipe Plant
2. Petrovsky Metallurgical Plant
3. Locomotive and railway-car repair plant
4. Komintern Metallurgical Complex (three plants)
5. Marx Metallurgical Plant
6. Railway-car building plant
7. Liebknecht Pipe Plant

8. Artem Machine-Building Plant
9. Main port
10. Boat repair plant
11. University
12. Main Railway Station
13. Heavy-Presses Plant and Metal-Structures Plant No. 2
14. Construction-machinery plant, radio plant

Dnipropetrovske is an important transportation center. Here the Donbas-Kryvyi Rih and the Kharkiv-Kherson railroad lines intersect with the Dnieper River route. The city has 12 freight stations and three passenger stations. Its river port is one of the largest on the Dnieper and consists of four sections. Dnipropetrovske has airline communications with the main cities of Ukraine and the Soviet Union.

Education and culture. In 1976 Dnipropetrovske had 54 scientific-research and engineering-design institutes, most of which were connected with heavy industry. Among them were the Scientific Research Institute of Ferrous Metallurgy and the Automation Institute of the Academy of Sciences of the Ukrainian SSR, both transferred from Kiev; the Institute of Physical Chemistry; the Scientific Research Institute of Pipes; the Institute of the Coke Industry; the Institute of Epidemiology, Microbiology, and Hygiene; and the Scientific Research Insti-

tute of Corn. There were eight institutions of higher education with 54,000 students in 1976, among them Dnipropetrovske University, the Dnipropetrovske Mining Institute, the Institute of Railway-Transport Engineers, the Institute of Civil Engineering, and the pedagogical, medical, and agricultural institutes. In 1978 there were 167 schools of general education and 30 tekhnikum. The city has a philharmonic orchestra, a circus, and four theaters—the Ukrainian Music and Drama Theater (1927), the Gorky Theater of Russian Drama (1847), the Opera and Ballet Theater (1974), and a puppet theater. Its most important museums are the Yavornytsky Historical Museum (1905), the Art Museum (1914), and the university's Zoological Museum. The city boasts 473 libraries holding 21.6 million items. Among them are the state public library, the university library, the mining institute library, and the technological library of the Petrovsky plant. The oblast archives hold documents dating back to the 18th

century. A local branch of the Writers' Union of Ukraine publishes the literary almanac *Vohni Prydniprov'ia*. There is also a local branch of the Artists' Union of Ukraine. A publishing house exists in Dnipropetrovske, and three oblast papers are published there: *Dneprovskaia pravda* in Russian and *Molodyi Leninets'* and *Zoria* in Ukrainian. Since 1958 the city has had its own television station.

Character of the city and environs. Dnipropetrovske is situated on the banks of the Dnieper and is bisected by the river. On the right bank stands the city center, the oldest part of the city. It occupies a large area, stretching for 5 km from the southwest to the southeast and bounded on one side by the Dnieper and on the other by Pushkin Prospect. The main axis of the city center and the city as a whole is Marx Prospect (formerly Catherine Prospect), which begins near the Pryvokzalna (Station) Square in the western, lower part and runs uphill for 4 km to October Field. The prospect is 50–80 m wide and is lined with ancient acacia trees. The main administrative and public buildings stand on the prospect; these include the university, the Shevchenko Theater, the Gorky Theater, the puppet theater, the philharmonic hall, and cinemas. The oldest section of the city lies on the eastern edge of the city center and was to be the city center according to the development plan of 1790. Here stands the Cathedral of the Transfiguration, built in 1830–5 by the architect A. Zakharov. On the slopes of the riverbanks lies Shevchenko City Park and the former Potemkin palace (now the Student Palace). The main industrial section of the city lies west of Pryvokzalna Square along the river and the railroad. The main plants are found here (the Petrovsky plant, the Comintern plant, the metallurgical equipment plant, etc), as well as the loading terminals and shipping docks. The southern part of the city is the newest industrial and residential area. In 1969–71 a large residential development of 9- to 20-story apartment buildings went up. The Amur-Nyzhnodniprovskiy raion, which is of great economic importance, lies on the left bank of the Dnieper. Ferrous-metallurgical, machine-building, and equipment-making plants, the Nyzhnodniprovskiy Station, and a shipping port are found there. North of this raion the large Novomoskovskiy residential development was built in 1961–6.

Dnipropetrovske is one of the greenest cities in Ukraine. There are 12 parks and other green areas, covering an area of 1,330 ha. Among them is Chkalov Park, with a children's railroad and a pond, Shevchenko Park, and Kirov Park.

The main means of urban transportation are the street-car (1898), trolley bus (1947), and bus.

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Dnipropetrovske Agricultural Institute (Dnipropetrovskiy silskohospodarskyi instytut). A postsecondary school established in 1934 within the school system supervised by the USSR Ministry of Agriculture. The institute has faculties of agronomy, economics, zoo-engi-

neering, hydro amelioration, and agricultural mechanization; a correspondence school; and an upgrading school. In 1980 the enrollment was about 4,500, and the library contained over 300,000 items. The institute has a graduate school and publishes scientific works.

Dnipropetrovske Art Museum (Dnipropetrovskiy khudozhnii muzei). Museum established in 1906 as a result of the initiative of the Katerynoslav Scientific Society and the donations of artists, art collectors, the St Petersburg Academy of Arts, the Katerynoslav Historical Museum, and other institutions. The museum was opened in 1914 and renovated in 1923. Some art objects belonging to the gubernial historical museum and to nationalized private collections were transferred to it. The museum contains works of visual art and of decorative-applied art. Its collections are organized into three departments: (1) Ukrainian and Russian art of the 17th–18th century (icons, folk paintings, portraits), (2) 19th–20th-century art, and (3) Soviet art. The most valuable works in the museum's collection are the portraits by D. Levytsky, V. Borovykovsky, O. Venetsiianov, and N. Ge; the landscapes by K. Trutovsky, I. Aivazovsky, K. Makovsky, I. Repin, I. Shyshkin, K. Kostandi, I. Levitan, K. Kryzhytsky, S. Vasylovsky, M. Pymonenko, and M. Samokysh; and the sculptures of V. Beklemishev, E. Lansere, and others. From the Soviet period the museum has some works by M. Hlushchenko, V. Kasiian, I. Znoba, M. Bozhii, and many Russian artists.

Dnipropetrovske Combine Plant (Dnipropetrovskiy kombainovyi zavod im. K. Voroshylova). An enterprise of the machine-building industry in Dnipropetrovske. The plant was formed out of several small enterprises built at the end of the 19th century. Until 1917 it manufactured railway-car wheels, dynamo cores, steel parts for ships, boilers, etc. In the Soviet period it has produced farm machinery, particularly tillers and orchard cultivators, beet harvesters, potato harvesters, beet-gathering combines, and automotive loaders.

Dnipropetrovske Historical Museum (Dnipropetrovskiy istorychnyi muzei im. D. Yavornytskoho). Founded by D. *Yavornytsky, who served as its director in 1905–33, the museum encompasses the collections of the Museum of Antiquities of Katerynoslav Gubernia, of Yavornytsky himself, and of O. *Pol (over 5,000 objects), after whom the museum was named until 1940. The museum also contains archeological objects excavated by expeditions prior to the 12th Archeological Conference in 1905, objects displayed at the gubernial agricultural and industrial fair in 1910, historical objects from Katerynoslav, Kherson, and Poltava gubernias, and archeological articles found in the vicinity of the Dnieper Hydroelectric Station. The Dnipropetrovske Museum has 12 departments. The archeological department is particularly rich. The museum has a large collection of stone *baba* figures, a particularly rich collection of objects from the Cossack period, and a sizable ethnographic and numismatic collection. Valuable hand-written books from the early 15th century and archival materials pertaining to the history of the Dnipropetrovske region have been preserved here. In 1975 the diorama 'The Battle for the Dnieper' was opened. The department of the history of religion and atheism, which is housed in the former Cathedral of the Trans-

figuration, belongs to the museum. In 1979 the Dnipropetrovske Historical Museum possessed over 100,000 artifacts. The museum building, which was designed by Yavornytsky, was reconstructed in 1968–77. A guidebook to the museum was published in 1971.

Dnipropetrovske Institute of Civil Engineering (Dnipropetrovskiy inzhenerno-budivelnyi instytut). An institution of higher learning under the jurisdiction of the Ministry of Higher and Secondary Special Education of the Ukrainian SSR, the institute was founded in 1930. It has faculties of industrial and civil construction, architecture, agricultural construction, building structures, mechanics, construction technology, and general technology; a night school; and a correspondence school. In 1980 the enrollment was over 7,500. The library contains over 650,000 items.

Dnipropetrovske Institute of Railway-Transport Engineers (Dnipropetrovskiy instytut inzheneriv zaliznychnoho transportu). Institution of higher learning in Dnipropetrovske, established in 1930 to succeed the Dnipropetrovske Transport Polytechnic and the Faculty of Highway Engineering at the Kiev Polytechnical Institute. The institute trains specialists in railway construction, use, and economics. It has 10 faculties, a preparatory department, a graduate program, and a library with 700,000 items. In 1979 its enrollment was 7,300.

Dnipropetrovske Medical Institute (Dnipropetrovskiy medychnyi instytut). An institution of higher learning established in 1916 to succeed the medical faculty of the School of Higher Courses for Women. The institute has five faculties: therapeutics, pediatrics, hygiene, stomatology, and the upgrading of physicians. It also has a graduate program. In 1979 the school had 6,000 students, a library with over 570,000 items, and an anatomical and a biological museum. It publishes collections of scientific papers.

Dnipropetrovske Metallurgical Equipment Plant (Dnipropetrovskiy zavod metalurhiinoho ustatkuvannia). A large plant of the heavy-machine-building industry, located in Dnipropetrovske. It was constructed at the site of the former Chaudoire Plant (built in 1910) from 1931 to 1935. The basic products of the plant are equipment for large blast furnaces and steel foundries, powerful rotary dumpers, loading machines for blast furnaces, stripping machines, pig iron, steel, and slag movers, and tubing for subways and mining shafts.

Dnipropetrovske Metallurgical Plant (Dnipropetrovskiy metalurhiynyi zavod im. H. Petrovskoho). A plant of the ferrous-metallurgical industry, founded in 1885 in Katerynoslav (now Dnipropetrovske) by the Briansk Joint Stock Company and known as the Alexander South Russian Metallurgical Plant. Production at the plant began in 1887 and consisted mainly of rails, steel, rolled steel, and pig iron. In 1913 this was the second-largest metallurgical plant in the Russian Empire and produced over 400,000 t of pig iron. After the revolution the plant remained idle until 1923. By 1940 the production of pig iron surpassed 750,000 t. A third foundry, with two 100 t Martin open-hearth furnaces, was added to the plant. Before wartime evacuation in 1941 all the main

metallurgical shops, cranes, and buildings were destroyed. The plant was rebuilt beginning in October 1943. In 1952 production surpassed the prewar level. In 1956 the plant was the first metallurgical plant in the Soviet Union to introduce the L-D process of steelmaking, in which oxygen is blown from above into molten pig iron. Natural gas was introduced in the blast furnaces in 1957. The manufacture of tube metal in converters and the use of synthetic slag in the manufacture of steel have been mastered at the plant.

Dnipropetrovske Mining Institute (Dnipropetrovskiy hirnychiy instytut im. Artema). The oldest mining school in Ukraine, it was established in 1899 as the Katerynoslav Higher Mining School and became the Mining Institute in 1912. In 1930 some departments of the school became independent institutions – the Metallurgical Institute and the Chemical-Technology Institute. The Mining Institute has six faculties: mining, geological prospecting, mine-shaft building, machine building and mechanical, electrotechnical, and general technical (in Oleksandriia). It also has a correspondence school, an evening school, and a graduate program. In 1979 the institute's enrollment was 7,200, and its faculty numbered about 500. Since 1905 the institute has published *Izvestiia Dnepropetrovskogo gornogo instituta* in Russian, as well as various textbooks and collections of scientific research.

Dnipropetrovske oblast. An administrative region in southwestern Ukraine lying in the middle and lower basin of the Dnieper River. The oblast was formed on 27 February 1932. Its area is 31,900 sq km, and its 1983 population was 3,746,600. It is divided into 20 raions, 233 rural soviets, 19 cities, and 53 towns (smt). The oblast's capital is *Dnipropetrovske.

Physical geography. Most of Dnipropetrovske oblast lies within the Ukrainian Crystalline Shield. Its western section is part of the Dnieper Upland, which merges towards the east with the Zaporozhian Ridge on both banks of the Dnieper and slopes in the southwest towards the Black Sea Lowland. In the southeast it borders on the Azov Upland. Its most picturesque part is the Dnieper Valley, where the Dnieper cut into the Crystalline Shield and formed the now-submerged Dnieper Rapids. Dnipropetrovske oblast is rich in mineral resources, containing large deposits of iron ore (in the Kryvyi Rih Basin), manganese ore (in the Nykopol Manganese-ore Basin), anthracite coal (in the east), natural gas and oil (in the northeast), lignite coal, and building materials.

The climate of the oblast is temperate-continental. In the southern part it is relatively dry. The usual temperature in July is 22° to 23°C, and in January –5° to –6.5°C. The average annual temperature is 8° to 9°C. The average annual precipitation is 400–500 mm. The growing season is 200–210 days long.

The main river of the oblast, the Dnieper, bisects it from the northwest to the southeast and forms the Dniprodzerzhynske Reservoir and Lenin Lake. The right-bank tributaries of the Dnieper that run through the oblast are the Mokra Sura, Bazavluk, and Inhulets; the left-bank tributaries are the Orel and Samara. The small rivers become very shallow in the summer. Besides the Dnieper, only the lower Samara is navigable.

The soils are ordinary southern and chestnut cherno-

zems. In the river valleys peat-meadow soils and sandy soils are also found. All of the oblast lies in the steppe belt. Forests and brush cover only 2.6 percent of its area.

In the 16th–18th century the territories of the present Dnipropetrovske oblast belonged to the Zaporozhian Sich and to the Cossack Hetman state. From 1802 they were part of Katerynoslav gubernia.

Population. The average population density is 118 per sq km (1981 figures). The density is highest along the Dnieper, in the Kryvyi Rih region, and along the routes connecting the Donbas and Kryvyi Rih. In the countryside the density is 30–40 per sq km. The proportion of the urban population is constantly increasing. It was 52.8 percent in 1940, 70.9 percent in 1960, 76.2 percent in 1970, and 82.2 percent in 1983. The population of the oblast has grown as follows: from 2,311,000 in 1940 to 2,274,000 in 1950, 2,770,000 in 1960, 3,343,000 in 1970, and 3,645,000 in 1978. The natural population growth in 1975 was 5.4 per 1,000 (the average for the Ukrainian SSR was 5.1), but the actual population growth is higher – one of the highest in Ukraine. The largest cities in the oblast in 1983 were Dnipropetrovske (1,128,000 inhabitants), Kryvyi Rih (674,000), Dniprodzerzhynske (265,000), Nykopol (153,000), Pavlohrad (115,000), Novomoskovske (72,000), Zhovti Vody (56,000), and Marhanets (52,000).

The most industrialized areas contain large urban clusters. The largest are Dnipropetrovske–Dniprodzerzhynske (1,400,000) and Kryvyi Rih (900,000).

In 1979 the population was composed of the following nationalities (with 1959 figures in parentheses): Ukrainian, 72.8 percent (77.7); Russian, 22.9 percent (17.2); Jewish, 1.7 percent (2.7); Belorussian, 1.3 percent (1.3).

Industry. Dnipropetrovske oblast is one of the leading industrial areas of Ukraine and the USSR. It produces 26 percent of the electric power, 37 percent of the pig iron, 43 percent of the rolled steel, 95 percent of the iron ore, and 100 percent of the manganese ore produced in Ukraine. Its industrial products are exported to 70 countries. Industry is concentrated in three main centers: in Dnipropetrovske–Dniprodzerzhynske (ferrous metallurgy, machine building, chemicals, and coke chemicals); in the Kryvyi Rih region (mining, metallurgy, chemicals, machine building, and building materials); and in the southern region, around Nykopol (manganese mining, machine building, food, and building materials). In the east a new coal-mining and machine-building industrial center is being built at Pavlohrad. Industry in the oblast is based on the large local deposits of iron ore in Kryvyi Rih raion and manganese ore in Nykopol raion (one of the largest deposits in the world – 1.1 billion t), and on deposits (five billion t) of coal near Pavlohrad, as well as coal shipped in from the Donbas. Iron-ore and manganese mining, which are highly developed, supply the raw materials for the ferrous metallurgy of the oblast and of the whole industrial south. Iron and manganese ore are also exported. In the 1950s coal mining was developed in the eastern part of the oblast (the western Donbas). About 20 percent of the oblast's industrial workers were occupied in mining in 1970 and accounted for 14 percent of the industrial production. The production of building materials is also well developed.

Dnipropetrovske oblast has a solid energy base: the Dniprodzerzhynske Hydroelectric Station, the *Dnieper Hydroelectric Station, the state regional electric stations (Dnieper, Dniprodzerzhynske, Kryvyi Rih 1 and II),

natural gas from Shebelynka (carried by the Shebelynka–Dnipropetrovske pipeline, built in 1957) and from Pereshchepyne in the oblast (a pipeline built in 1966 connects it to Dnipropetrovske), coke gases, and oil (in Pereshchepyne raion).

Ferrous metallurgy is the most important branch of industry. In 1970 it accounted for 50 percent of the industrial production of the oblast. It is followed by machine building, light industry, and the food industry. In 1970 Dnipropetrovske oblast produced 15.7 million t of pig iron, 16.8 million t of steel, and 14.3 million t of rolled steel. The largest ferrous-metallurgical plants are the Lenin Plant in Kryvyi Rih (established in 1887–9), the Petrovsky Plant in Dnipropetrovske (1885), the Dzerzhinsky Dnieper Plant in Dniprodzerzhynske (1887–9), the Lenin Pipe Plant in Dnipropetrovske (1889), the Liebknecht Nyzhnodniprovskiyi Pipe Plant in Dnipropetrovske (1909), the 50th Anniversary of the Great October Socialist Revolution Southern Pipe Plant in Nykopol (1935), and the 50th Anniversary of Soviet Ukraine Pipe Plant in Novomoskovske (1935). Non-ferrous metallurgy is represented by the Verkhnodniprovsk Mining-Metallurgical Complex in Vilnohirske. Large machine-building and metal-working industries are based on the ferrous-metallurgy industry. They produce metallurgical and mining equipment, structural metal products (Dnipropetrovske, Kryvyi Rih, Marhanets), manufacturing equipment (Dnipropetrovske), electric and transport equipment (Dnipropetrovske, Dniprodzerzhynske), agricultural machinery (Dnipropetrovske, Pavlohrad, Nykopol), and transportation and road-building equipment (Nykopol, Verkhnodniprovsk). Equipment and machines for the woodworking, paper, and chemical industries are manufactured in Dnipropetrovske. The main chemical plants are the coke-chemical plants in Dnipropetrovske, Dniprodzerzhynske, and Kryvyi Rih; the nitrogen plant in Dniprodzerzhynske; and the tire, lacquer-paint, and plastics plants in Dnipropetrovske.

The construction-materials firms are located mostly in Dnipropetrovske, Dniprodzerzhynske, Nykopol, and Pavlohrad. Fifty percent of the production of fire-resistant materials is concentrated in metallurgical plants. Various branches of the food industry (flour milling, vegetable and animal oils, macaroni, meat, dairy products, and brewing) are concentrated for the most part in Dnipropetrovske and Dniprodzerzhynske. In Kryvyi Rih, Nykopol, Marhanets, Novomoskovske, and Synelnykove are found clothes factories, knitting factories, and shoe factories. A paper plant is located in Dnipropetrovske.

Agriculture. Dnipropetrovske oblast is a region of intensive grain growing, animal husbandry, and dairying. Agriculture occupied 80.5 percent of the oblast's land (in 1970). Of the land, 68.2 percent was tilled, 0.7 percent was hayfields, 9.4 percent was pasture, and 2.2 percent was orchards and berry patches. The total area under cultivation was 2,048,000 ha (in 1970), of which 1,045,000 ha (51 percent) were devoted to grains, 280,600 ha (13.7 percent) to industrial crops, 108,500 ha (5.3 percent) to potatoes, melons, and fruit, and 591,900 ha (28.9 percent) to feed crops. The main grains are winter wheat (550,900 ha), spring barley (257,100 ha), and seed corn (103,500 ha). Buckwheat and millet are also grown. Sunflowers are the largest industrial crop (235,900 ha), followed by sugar beets, soya beans, and hemp. Farms specializing in fruits

and milk are located near the large industrial centers. Fruit growing, berry growing, and grape growing are well developed in the Kryvyi Rih, Tsarychanka, and Sofiivka raions. There are 102,000 ha of field and 8,700 ha of orchard irrigated by the waters of the Kakhivka and Dnipropetrovske reservoirs and the Dnieper-Kryvyi Rih Canal.

The average productivity of the grain cultures in 1970-5 was 24.3 centners per ha. The productivity of winter wheat was 26.9 centners per ha, sugar beets 211.8 centners per ha, and sunflowers 16.3 centners per ha. In 1976 there were 1,344,200 head of cattle, of which 509,500 were cows. There were 1,190,300 hogs and 606,700 sheep and goats. The most common breeds of cattle are the Red Steppe and Gray Ukrainian; of hogs, the Great White and Ukrainian Steppe White; and of sheep, the Sokilske and the White Fine-Wool Askanian.

Transportation. Dnipropetrovske oblast has a dense network of railway lines, 1,550 km long. The main lines, which connect the Dnieper Industrial Region with the Donbas, are the Kryvyi Rih-Piatykhatsky-Dnipropetrovske-Krasnoarmiske line and the Dolynska-Nykopil-Zaporizhia-Donbas line. The other lines are the Znamianka-Khvastiv, Kharkiv-Dnipropetrovske-Kherson, and Kharkiv-Synelnykove-Symferopil. The largest railway junctions are Dnipropetrovske, Nyzhnodniprovske-Verkhivtseve, Kryvyi Rih, Apostolove, and Synelnykove. The oblast has 7,800 km of roads, of which 6,600 km are hard-surfaced. The main highways are the Moscow-Symferopil, Kiev-Donetske, and Kharkiv-Dnipropetrovske highways. The Dnieper River is an important transportation route. The largest ports are at Dnipropetrovske, Dniprodzerzhynske, and Nykopil. Two gas pipelines run through the oblast: the Shebelynka-Dnipropetrovske-Kryvyi Rih line (1957), from which, eventually, branches were built to Pavlohrad, Novomoskvske, Dniprodzerzhynske-Verkhnodniprovske, and Zaporizhia; and the Pereshchepyne-Dnipropetrovske line (1966). The larger oblast cities have airline communications with each other and with the main cities of Ukraine and the USSR.

Dnipropetrovske oblast is a 'closed' region; foreign tourists are not admitted there.

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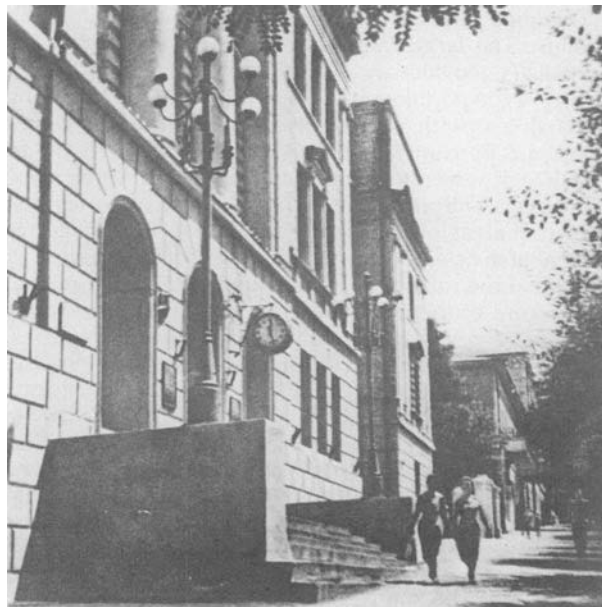
V. Kubijovyč

Dnipropetrovske Pipe Plant (Dnipropetrovskyi truboproskatnyi zavod im. V. Lenina). A metallurgical enterprise established in 1889 by a French and Belgian stock company. The plant produced steel, rolled steel, and pipes. In the interwar period new shops were added to the plant, and after the 1950s the technology of production was modernized. Today the plant produces electrically welded, bimetallic, steel pipes.

Dnipropetrovske Ukrainian Music and Drama Theater (Dnipropetrovskyi ukrainskyi muzychno-dramatychnyi teatr im. T. Shevchenka). The theater was formed in Dnipropetrovske in 1927 out of the Shevchenko

Kiev Ukrainian Drama Theater, which had been moved to Dnipropetrovske. Its repertoire consists of Ukrainian and world drama classics as well as popular plays of the Soviet period. The theater's best-known director was I. Kobrynsky. Its famous actors include Z. Khrukalova, A. Khoroshun, and S. Stankevych. V. Borysovets and L. Skrypysia have won recognition as stage designers.

Dnipropetrovske Ukrainian Opera and Ballet Theater (Dnipropetrovskyi ukrainskyi teatr opery ta baletu). In 1932-41 Dnipropetrovske had an opera and ballet theater, formed from the First Traveling Opera of Poltava (est 1928). In 1941 the actors of the Dnipropetrovske theater were transferred to the Donetske, Kharkiv, and Odessa theaters. The opera and ballet theater was restored in Dnipropetrovske in 1974. The repertoire of the present theater consists of world-famous foreign, Russian, and Ukrainian operas, ballet classics, and Soviet ballets. The theater's opera directors are P. Surzhyna and N. Poludennyi. Its principal conductor is P. Varyvoda, the choirmaster general is V. Kiose, and its chief stage designer is A. Arefiev. Among the stars of its ballet troupe of 70 dancers are Z. Zinchenko, A. Petrina, L. Yelynska, N. Voitenko, and T. Omelchenko.



Dnipropetrovske University

Dnipropetrovske University (Dnipropetrovskyi derzhavnyi universytet im. 300-richchia voz'ziednannia Ukrainy z Rosieiu). The university was established in 1918 as an offspring of the school Higher Courses for Women, founded in 1916. In 1920 the faculty of medicine became a separate institute of medicine, while the other three faculties became part of the Dnipropetrovske Institute of People's Education. In 1933 the university was re-established, and in 1954 it received its current name. It now has ten faculties: mechanics and mathematics, physics, physico-technical, radiophysics, chemistry, biology, economics, history, philology, and a correspondence school; an evening school; institutes of geology and biology; five laboratories; a botanical garden; and a zoological and a

historical museum. In 1978 the faculty numbered 305 professors and lecturers and the enrollment was 12,700. There is a graduate program. The library contains 300,000 items. The university has published *Naukovi zapysky* since 1937, as well as textbooks and pedagogical literature.

Dniprorudne. VI-15. City (1965 pop 7,300) in Vasylivka raion, Zaporizhia oblast; freight port on the Kakhivka Reservoir. Dniprorudne was founded in 1961 with the development of the Bilozerka Iron Ore Region. The town has a major iron smelting complex (est 1969) and a reinforced-concrete plant.

Dniprosoiuz. A central union of consumer co-operatives founded in May 1917 in Kiev. This was the most important central co-operative union in Ukraine during the period of independence. By the end of 1918 Dniprosoiuz represented almost 80,000 co-operatives and 80 county and regional unions. It sold haberdashery, manufactured goods, and other merchandise and organized several factories and a printing press. Over 2,000 people were employed in the industrial concerns owned by Dniprosoiuz. Besides its commercial departments, Dniprosoiuz had an accounting-training, a statistical-economic, a cultural-educational, a legal, and an insurance department. It had branches in the larger cities such as Odessa (the largest branch) and Stanyslaviv (from February 1919) and a mission in Vienna. It was Ukraine's main representative agent in foreign trade. Dniprosoiuz published a large number of Ukrainian books, particularly textbooks, and a periodical, *Kooperatsiina zoria*. It organized libraries, reading rooms, and drama groups. In 1920 the Soviets abolished Dniprosoiuz and replaced it with the *All-Ukrainian Association of Consumer Co-operative Organizations in Kharkiv. During its existence Dniprosoiuz was headed by D. Koliukh.



Dniprova Chaika



Ivan Dniprovsky

Dniprova Chaika [Dniprova Čajka] (pseudonym of Liudmyla Berezyna; married name, Vasylevska), b 20 October 1861 in Karlivka, Kherson gubernia, d 13 March 1927 in Hermanivka (now Krasne Druhe), Kiev oblast. Writer. Dniprova Chaika began her literary career in 1884, publishing her work in almanacs and newspapers, including *Pravda*, *Zoria*, and *Literaturno-naukovyi vistnyk*. In 1905 she was arrested for her writings. She wrote realist stories, influenced to some extent by populist ideas, on the life of the peasantry and intelligentsia; these

include 'Chudnyi' (The Eccentric, 1904), 'Khrestonos' (Crusader, 1896), and 'Vol'terianets' (The Voltairean, 1908). Other works, especially the cycle 'Mors'ki maliunky' (Seascapes, 1900), 'Shpaky' (The Starlings, 1901), 'Plavni horiat' (The Marshes Are Aflame, 1902), and 'Samotsvity' (Precious Stones), are lyrical prose studies and symbolist miniatures that belong to Ukrainian modernism. She also wrote poetry and libretti for the children's operas of M. Lysenko: *Pan Kots'kyi* (Sir Catsky), and *Zyma i vesna abo Snihova kralia* (Winter and Spring or the Snow Queen). Together with S. Rusova and A. Hrabenko, she wrote the libretto for *Koza-Dereza* (Billy-Goat's Bluff). Her selected works, edited and with an introduction by M. Ivchenko, were issued in one volume in 1929 by the Chas publishing house, and in two volumes in 1931 by Rukh publishers.

Dniprovi khvyli (Dnieper Waves). Illustrated weekly published at the initiative of M. Bohuslavsky in Katerynoslav from 1910 to 1914. The editors were D. Doroshenko (1910–13) and V. Bidnov (1914). Besides information on current events, *Dniprovi khvyli* published literary and historical articles. Among its contributors were D. Yavorivsky, L. Bidnova, and I. Truba.

Dniprovske [Dniprovs'ke]. v-15. Town smt (1977 pop 6,500) in Verkhnodniprovske raion, Dnipropetrovske oblast. The town is located on the high right bank of the Dniprodzerzhynske Reservoir. There is a starch-molasses processing complex and a pig-iron foundry in the town. Dniprovske was built in 1951.

Dniprovsky, Ivan [Dniprovs'kyj] (pen name of I. Shevchenko), b 9 March 1895 in Kalanchak, Tavriia gubernia, d 1 December 1934 in Yalta. Writer, member of the literary organizations *Hart, *VAPLITE, and *Prolitfront. He was a close adherent of M. *Khvylovy. Dniprovsky made his literary debut as a poet, publishing the epic poem *Donbas* (1922), the collection *Pluh* (Plow, 1924), and other volumes. He later gained recognition with his stories and the dramas *Liubov i dym* (Love and Smoke, 1925) and *Iablunevyi polon* (Apple-Blossom Captivity, 1928), which drew harsh criticism when staged at the Berezil theater. His stories about the First World War and the revolution, written in a strongly expressionist style, were published in the collections *Zarady nei* (For Her Sake, 1928, 1929) and *Atsel'dama* (1932). They were proscribed immediately after Dniprovsky's death, along with the rest of his work, as hostile to the official Soviet line in literature. Dniprovsky was partially rehabilitated in 1956.

Dnister. A Ukrainian co-operative bank with limited liability located in Lviv. It was set up in 1895 to aid members by investing their savings and granting them loans. By 31 March 1933 it had over 10,000 members, assets of 967,858 Polish zlotys, a cash flow of 3,645,271 zlotys, and 3,017,237 zlotys in loans. The bank was closed in 1939 by the Soviet authorities.

Dnister. The oldest and largest Ukrainian insurance company in Galicia. It was established in 1892 in Lviv to provide mutual protection from fire, theft, and burglary. The founders were K. Levytsky, V. Nahirny, S. Fedak, D. Savchak, and T. Berezhnysky. The directors of Dnister



The building of the Dnister Insurance Company in Lviv

were Ya. Kulachkovsky (1892–1909), S. Fedak (1909–20), and Ya. Koltoniuk (1920–44). In 1929 Dnister had 1,200 agents and 95,630 members. Its assets amounted to 1,972,000 Polish zlotys, and its reserve fund was 520,000 zlotys. Dnister's further growth was arrested by economic crises, the government's restriction of its area of activity to Galicia, and particularly the loss of its fire-insurance concession in 1935. Dnister retained only the right to insure movable property. In 1927 the company had 14,500 policies in this department, amounting to 19,406,721 zlotys, and 1,325 policies against theft and burglary, worth 4,005,094 zlotys. Dnister was closed down in 1939 by the Soviet authorities.

Dnistrianka (Maid of the Dniester). An almanac published in Lviv in 1876 by the younger contributors to **Druh*. It contained, among others, contributions by Marko Vorchok, I. Franko, I. Beley, M. Pavlyk, and translations of works by E. Zola and F.-B. Harte.

Dnistriansky, Stanyslav [Dnistrians'kyj], b 13 November 1870 in Ternopil, d 5 May 1935 in Uzhhorod. Prominent jurist in Galicia, professor of civil law at the universities of Lviv and Prague, rector of the Ukrainian Free University (1922–3), of which he was one of the founders, member of the All-Ukrainian Academy of Sciences, and full member of the Shevchenko Scientific Society. Dnistriansky edited *Chasopys' pravnycha* and *Pravnychyj visnyk*. He served as president of the Society of Ukrainian Lawyers in Lviv and, in 1907–16, as a deputy of the National Democratic party to the Vienna parliament. During this period he presided over a civil-law-reform commission. He wrote numerous works in Ukrainian, German, and Czech on civil law, particularly on obligation, ownership, and the general science of law. His main works were *Das Wesen des Werklieferungsvertrages im österreichischen Rechte*, *Die Aufträge zugunsten Dritter*, *Avstrijs'ke pravo obligatsiine* (Austrian Contract Law, 1901), *Zvychnie pravo ta sotsial'ni zv'iazky* (Customary Law and Social Relations), *Tsyvil'ne pravo* (Civil Law), and *Zahal'na nauka prava i polityky* (The General Science of Law and Politics, 1923). He contributed to the development of Ukrainian legal terminology and prepared

a draft of the constitution of the Western Ukrainian National Republic. Dnistriansky belonged to the sociological school of law and tried to weaken legal positivism by emphasizing the social character of norms and the natural principles of law. He constructed his own interpretation of legal freedom, which was later adopted by Austrian civil jurists.

V. Markus

Dobosh, Andrii [Doboš, Andrij], b 4 November 1911 in Novosad, Prešov region, Slovakia. Painter, graphic artist. Dobosh studied painting with V. Erdeli and Y. Bokshai in Uzhhorod and at the Academy of Art in Prague. His work consists mostly of oil paintings in a postimpressionist style; his subjects are usually mountain landscapes. Since 1963 Dobosh has worked as a graphic artist, objective compositions becoming dominant in his work. He has exhibited in Czechoslovakia and the United States.

Dobrianka [Dobrjanka]. 1-12. Town smt (1970 pop 4,900) in Ripky raion in northern Chernihiv oblast. Its industry consists of a furniture factory, a clothes factory, and peat cutting.



Stanyslav Dnistriansky



Adolf Dobriansky

Dobriansky, Adolf [Dobrjans'kyj, Adol'f], b 18 December 1817 in Rudlov, Prešov region, Slovakia, d 13 March 1901 in Innsbruck, Austria. Prominent Transcarpathian political leader, jurist, mining engineer. In 1840 Dobriansky accepted a government post in Pest. An active defender of the rights of the non-Magyar peoples, he participated in the Slavic Congress in Prague in 1848 and in the **Supreme Ruthenian Council* in Lviv. He prepared a plan for a separate, self-governing region consisting of all Ukrainian territories within the Austrian Empire. In 1849 Dobriansky served as an Austrian civil commissioner with the Russian army, which helped the Austrians to suppress the Hungarian uprising. He presented to the Austrian emperor a project for the division of Hungary into national districts, entitled 'A Memorandum by Hungarian Ruthenians' and dated 19 October 1849. The project was approved, and Dobriansky was appointed vicegerent of the Ruthenian district in Hungary. He served in Uzhhorod, Košice, and Buda from October 1849 to 1860, a period in which Transcarpathia experienced a cultural renaissance. With the adoption of the 1860 constitution and the stronger influence of the Magyars in government,

Dobriansky lost the position of vicegerent. He continued, however, to defend the rights of Transcarpathia's Ukrainians and was thrice elected to the Hungarian diet. His proposals to the diet were turned down by the Magyar majority, particularly because he stood for cultural ties with Russia. In 1862–76 he served as president of St John's Society in Prešov, and in 1866–76 of the Society of St Basil the Great in Uzhhorod. In 1867–71 he edited the Russophile newspaper *Svet*. When his political influence declined, Dobriansky moved to his estate in Chertizhne, Prešov region, but did not cease his activities. In 1881 he moved to Lviv and became entangled in a treason trial in which the main defendant was his daughter, O. *Hrabar. After being acquitted, he moved to Warsaw and then settled in Austria.

Among Dobriansky's journalistic works in Russian, German, and Hungarian the more important ones are *Proekt politicheskoi programmy dlia Rusi avstriiskoi* (A Draft Political Program for Austrian Ruthenia, 1849), *O zapadnykh granitsakh Podkarpatskoi Rusi* (On the Western Boundaries of Subcarpathian Ruthenia), *Program zur Durchführung der nationalen Autonomie in Österreich* (1885), and *Les Slaves d'Autriche et les Magyars*. Ukrainian populists in Galicia were critical of Dobriansky's views and his pro-Russian activity.

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V. Markus

Dobriansky, Andrii [Dobrians'kyj, Andriij], b 2 September 1930 in Lviv. Bass-baritone singer. Dobriansky immigrated to the United States in 1949 and obtained his artistic education in New York, studying drama with L. Donath and singing with G. Dubrowsky and J. S. Drobner. He sang with various opera companies in the United States before joining the Metropolitan Opera in 1969. His roles have included Don Magnifico in G. Rossini's *La Cenerentola*, Zuniga in G. Bizet's *Carmen*, Boris Godunov in M. Mussorgsky's opera of the same name, and Wotan in R. Wagner's *Die Walküre*. In the Ukrainian repertoire, Dobriansky's roles have included Mykyta in P. Pecheniha-Uhlytsky's *Vid'ma* (The Witch) and Prince Yaroslav the Wise and the Cardinal of Paris in A. Rudnytsky's *Anna Yaroslavna*. Dobriansky has been a soloist with the Dumka Chorus of New York for many years.

Dobriansky, Antin [Dobrians'kyj], 1810–77. Galician church writer, Greek Catholic priest in Valiava, Peremyshl county. He wrote an Old Slavonic grammar, numerous historical articles, and sermons. His *Istoriia episkopov trekh soedinennykh eparkhii, peremyshl'skoi, samborskoi i sianotskoi, ot naidavnishykh vremen do 1794* (History of the Bishops of Three United Eparchies, Peremyshl, Sambir, and Sianok, from Earliest Times to 1794, 1893) was published posthumously.

Dobriansky, Lew [Dobrians'kyj, Lev], b 9 November 1918 in New York. Economist, Ukrainian-American com-



Lew Dobriansky

munity and political figure. Dobriansky studied at New York University and Fordham University; he has taught at Georgetown University in Washington since 1948, serving as director of the university's Institute of Comparative Political and Economic Systems from 1970. He has taught at the National War College (1957–8). Since 1949 he has been the president of the *Ukrainian Congress Committee of America, with particular responsibility for its activities outside the Ukrainian community. As a government adviser, Dobriansky has had many contacts with congressmen and the State Department. He has been active in American conservative and Republican organizations, as well as in international anti-Communist organizations, taking part in many international conferences and congressional hearings. His publications include *The Free Trade Ideal* (1945), *Veblenism: A New Critique* (1957), *The Vulnerable Russians* (1967), *The USA and the Soviet Myth* (1971), and over 500 articles. Dobriansky has given many radio and television interviews and commentaries in the United States. In 1982 he was appointed United States ambassador to the Bahamas.

Dobriansky, Viktor [Dobrians'kyj], b 1816 in the village of Rudlov in the Prešov region, d 12 June 1860 in Prešov. Brother of Adolf *Dobriansky; Greek Catholic clergyman and pedagogue. In 1848–52 Dobriansky served as a school inspector in Uzhhorod and a school trustee in Košice. Dobriansky tried to have the Ruthenian (Ukrainian) language introduced into the schools in Transcarpathia.

Dobriansky-Demkovich, Mykhailo [Dobrians'kyj-Demkovič, Myxajlo], b 7 November 1907 in the village of Lahodiv, Peremyshliany county, Galicia. Journalist, civic leader. In 1933–9 Dobriansky-Demkovich served as a co-editor of the monthly *Dzvony* and the weeklies *Meta* and *Khrystos nasha syl'a*. He was a member of the presidium of the Ukrainian Central Committee in Cracow. In 1945 he emigrated to Germany and then Britain. In Munich he edited the journal *Problemy* (1947–8) and in London the weekly *Ukrains'ka dumka* (1949–50). In 1956–72 he served as director of the Ukrainian broadcast of Radio Liberty in Munich. Since 1972 he has been a regular contributor to *Nash holos* and *Ukrains'ki visti*. He has represented the Ukrainian National Democratic Alliance in the Ukrainian National Council. Dobriansky-Demkovich is the author of *Ukrains'ko-pol's'ki stosunki v XIX storichchi* (Ukrainian-Polish Relations in the 19th Century, 1969).

Dobroliubov, Nikolai [Dobroljubov, Nikolaj], b 5 February 1836, d 29 November 1861 in Nizhnii Novgorod, Russia. Russian revolutionary publicist and critic, described in official Soviet publications as a revolutionary democrat. Together with N. Chernyshevsky he was one of the leading associates of the journal *Sovremennik*. He wrote a number of articles on Ukrainian subjects, among them 'Kobzar' Tarasa Shevchenko' (Taras Shevchenko's *Kobzar*, 1860), which gives a favorable, although superficial, evaluation of Shevchenko as a 'poet of the people.' He also wrote articles on Marko Vovchok and on Ukrainian folk songs. The thesis that Dobroliubov influenced Shevchenko, which is widespread among Soviet scholars of Ukrainian literature, has no basis in fact.

Dobromyl [Dobromyl']. IV-3. Town (1969 pop 5,400) in Staryi Sambir raion, Lviv oblast, located on the Vyrva River near the Carpathian foothills south of Peremyshl. The town is first mentioned in historical documents in 1374. In 1566 it was granted Magdeburg law. During the 16th and 17th centuries Dobromyl had a flourishing salt industry. At the beginning of the 17th century the Herburt family, who owned the town, founded a press there. From the beginning of the 19th century until 1939 Dobromyl was a county town. In 1705 a Basilian monastery was built there. Today the town has a food industry of local importance. Among its historical monuments are the ruins of the Herburt family's castle from the early 17th century and the former Basilian monastery, built in the rococo style.

Dobroniha (Dobrohniiieva), ?-1087. Baptized Mariia, daughter of Volodymyr the Great and sister of Yaroslav the Wise. In 1043 (according to Ukrainian chronicles; Polish sources give 1039) she married the Polish king Casimir I the Restorer.

Dobropillia. V-18; DB III-2. City (1970 pop 30,000) in the southwestern Donbas, a raion center in Donetske oblast. It was formed in 1953 from several populated centers. There are nine coal mines, a large coal enrichment plant, and a reinforced-concrete plant in Dobropillia.

Dobroserdov, Dimitrii, b 1876 in Samara, Russia, d 1 August 1936 in Odessa. Chemist. In 1912-23 Dobroserdov served as professor of inorganic chemistry at the Polytechnical Institute in Kiev and was then appointed professor at Odessa University. He studied crystallohydrates. In 1907 he investigated the dielectrical properties of organic bonds and solutions. His findings appear in many reference books and are fundamental in the study of dielectric substances.

Dobrotvir. III-5. Town smt (1970 pop 3,200) in Kamianka-Buzka raion of Lviv oblast. The town lies in the Buh Depression on the banks of the Buh River. It was founded in 1950 during the construction of the Dobrotvir Thermoelectric Station (DRES).

Dobrovolska, Olimpiia [Dobrovol's'ka, Olimpija], b 12 August 1895 in Odessa. Actress skilled in various types of roles, pedagogue, play director; wife of Y. *Hirniak. Dobrovolska played in the Molodyi Teatr theater in 1917-19, the Franko Theater (now the Kiev Ukrainian Drama Theater) and its theater-studio in 1920-2, the Berezhil

theater in Kiev and Kharkiv in 1922-37, and the Lviv Opera Theater in 1942-4. She emigrated to Austria, then Germany and the United States, where she and her husband directed a theater studio in 1945-61. She appeared in various roles and successfully directed Lesia Ukrainka's *Lisova pisnia* (The Forest Song) and *Orgiia* (Orgy) and H. Ibsen's *Ghosts*.



Olimpiia Dobrovolska



Anatolii Dobrovolsky

Dobrovolsky, Anatolii [Dobrovol's'kyi, Anatolij], b 19 May 1910 in Buky, Volhynia gubernia. Architect and full member of the Academy of Construction and Architecture of the Ukrainian SSR and of the USSR. Dobrovolsky was a lecturer at the Kiev Civil Engineering Institute and the Kiev State Art Institute, and since 1965 he has been a professor at these institutes. In 1950-5 he was the principal architect of Kiev: he co-directed the reconstruction and development of Khreshchatyk Boulevard and the neighboring districts and codesigned many large buildings, such as the Institute of Physics of the Academy of Sciences of the Ukrainian SSR (1955), the cinema Ukraina (1959), the subway station Khreshchatyk (1960), the hotel Moskva (1961), and Boryspil Airport (1965). In his buildings Dobrovolsky uses many-colored glazed tiles with Ukrainian kilim motifs.



Viktor Dobrovolsky

Dobrovolsky, Viktor [Dobrovol's'kyj], b 23 January 1906 in Odessa. Stage actor specializing in heroic roles, trained in the Odessa school by V. Vasylyko and L. Hakkenbush. He began to appear on the stage of the Odessa People's Theater in 1922. He joined the Odessa Ukrainian Drama Theater in 1926 and the Kharkiv Red

Factory Theater in 1928. He worked at the Donetske Drama Theater from 1933 to 1939, when he transferred to the Kiev Ukrainian Drama Theater. He worked there until 1964 and then joined the Kiev Russian Drama Theater. His main roles have been Hurman in I. Franko's *Ukradene shchastia* (Stolen Happiness), Horodnychy in N. Gogol's *Revizor* (The Inspector General), and various roles in plays by W. Shakespeare, O. Korniichuk, M. Gorky, and others. He has also appeared in many films. His most notable screen role was B. Khmelnytsky in *Trysta rokov tomu* (300 Years Ago). Monographs on Dobrovolsky have been published by Yu. Boboshko (1964) and I. Ovrutsky (1976).

Dobrudja (Rumanian: Dobrogea). A region of 23,260 sq km with a population of 815,000 (in 1930), lying between the lower Danube and the Black Sea. The northern and central part, with an area of 15,580 sq km and a population of 777,600 (in 1971), belong to Rumania, while the southern, smaller part (Tolbukhin district) belongs to Bulgaria. Dobrudja has been settled by various peoples. In 1930 Rumanians constituted 44 percent of the population; Bulgarians, 23 percent; Turks, 19 percent; Ukrainians, 2.8 percent; Tatars, 2.7 percent; Russians, 2.2 percent; the rest was composed of Gypsies, Greeks, Jews, and Gagauzy. About 30,000 Ukrainians live in Tulcea county in the northern part of Rumanian Dobrudja.

In the 1st century BC Dobrudja became part of the Roman Empire and then of the Byzantine Empire. In the 7th–14th century it was part of Bulgaria, and in the 11th–12th century, along with the rest of Bulgaria, it belonged to Byzantium. For a brief period it was annexed by Wallachia, and then from 1411 to 1878 it belonged to Turkey. Since 1878 northern Dobrudja has been settled mostly by Rumanians and has belonged to Rumania, while southern Dobrudja, except for the period 1913–40, has belonged to Bulgaria.

In the 10th century Dobrudja was captured by the Kievan prince Sviatoslav. Pereiaslavets (Malki Preslav or Preslavets), on the Danube, was his favorite city. In 1159 Ivan Rostyslavych Berladnyk captured the area for a brief time. Beginning in the 12th century, Galician fishermen and traders settled at the mouth of the Danube. After the destruction of the Zaporozhian Sich in 1775, some of its Cossacks fled to the Danube delta and established the *Danubian Sich at Dunavets (Dunavațul). During the Russo-Turkish War the Danubian otaman Y. *Hladky and his Cossacks joined the Russian side in 1828, and only a remnant of the Cossacks was left in Dobrudja. Their numbers increased as peasants fled across the Danube from Ukraine to avoid serfdom and conscription, particularly in 1830–40. During the Russo-Turkish War of 1877–8 some of the Danubian Ukrainians returned to Ukraine.

The Ukrainians of Dobrudja today inhabit the main delta of the Danube in Tulcea county. They constitute almost 40 percent of the county's population. Beside them, in separate settlements, live the Russians – the Nekrasovtsy (descendants of refugees of K. Bulavin's rebellion in the 18th century) and the Old Believers (Lipovans). According to the Rumanian census of 1899, there were 13,700 Ukrainians in Dobrudja and 12,500 Russians. According to Bulgarian sources of 1918, there were 21,500 Ukrainians and 18,500 Russians. The Rumanian census of 1930 gives 23,000 Ukrainians and 18,000 Russians-Lipovans. The main centers of Ukrainian settle-



UKRAINIAN SETTLEMENTS IN DOBRUDJA

1. Border between Dobrudja and Wallachia
 2. Territory settled mostly by Ukrainians
- Localities inhabited by Ukrainians are underlined.

ment in Dobrudja are Kilia Stara (Chilia Veche, 2,000), Murighiol (930), Telița (940), Letia (Letea, 845), Nyzhnii Dunavets (Dunavățul de Jos, 680), Verkhonii Dunavets (374), Carorman (800), Baspunar (670), Hamcharka (Hamcearca, 460), Chukurova (Ciucurova, 320), Gaeferca Rusa (190), Sfintu Gheorghe (540), Pardina (Pardina, 540), Sulina (Sulyn), and Tulcea (see map). There are about 1,000 Ukrainians in the main city of Dobrudja – Constanta.

The Ukrainians of Dobrudja are mostly fishermen and farmers. They live separately from the Russians and have preserved their Ukrainian language; they call themselves Rusnaks. In 1880–2. F. Vovk did some educational work among them. In the 1930s Ukrainians from the Akkerman region and the Ukrainian theater from Chernivtsi visited Dobudja.

After the Second World War the Rumanian authorities permitted some cultural activity among the Ukrainians in Dobrudja in the 1950s. The school reform of 1948 introduced the Ukrainian language into the elementary schools of Dobrudja. In Tulcea a parallel Rumanian-Ukrainian teachers' college was set up, and in 1957 it graduated 54 teachers. In the 1960s all the concessions that the Ukrainians had won in education were abolished.

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Dobryi pastyr (The Good Pastor). A quarterly for pastoral, scholarly, and cultural affairs, financed by the parishes of Stanyslaviv and Peremyshl and published in Stanyslaviv in 1931–9. The editors were Rev O. Halushchynsky (1931–6) and then Rev. I. Lub.

Dobrylo Gospel. A manuscript of 270 folios copied in 1164 from the Church Slavonic original by the deacon Dobrylo, probably in Kiev. This is the earliest text in which the so-called new *ě* appears in place of *e* before the weak *ь*. The manuscript is unpublished; however, excerpts of it have appeared in *Kievskie universitetskie izvestiia* (1885). It is preserved in the Lenin Library in Moscow.



Mykola Dobrylovsky

Dobrylovsky, Mykola [Dobrylovs'kyj], b 1888, d 1971 in Pereiaslav. Economist specializing in finance, professor at the Ukrainian Husbandry Academy and at the Ukrainian Technical and Husbandry Institute in Poděbrady, Czechoslovakia in the 1930s. He produced works on the theory of the national economy and finance, as well as university books, including *Derzhavnyi kredyt* (State Credit, 1928) and *Finansy Ukrainy* (Finances of Ukraine, 1928–9). In 1945 he was sentenced to a long term of exile in Siberia.

Dobrynia. Adviser and voivode of the grand prince of Kiev, Volodymyr Sviatoslavych; brother of the wife of Prince Sviatoslav Malusha. Dobrynia was the guardian of the young Volodymyr Sviatoslavych at Novgorod until 970 and later became voivode of the city. In 985 he took part in Volodymyr Sviatoslavych's campaign against Bulgaria and assisted him in propagating Christianity in Rus'.

Doha, Vasyl, 1885–? Pedagogue, research associate of the Scientific-Pedagogical Committee of the All-Ukrainian Academy of Sciences, author of school textbooks and articles on methodology, particularly on the methodology of teaching the Ukrainian language. Doha was found guilty at the show trial of the Union for the Liberation of Ukraine in 1930. His subsequent fate is unknown.

Dojaček, Frank, b 29 February 1880 in Vlašim, Czechoslovakia, d 20 April 1951, in Winnipeg, Manitoba. Publisher of Czech origin. Dojaček emigrated to Canada in 1903. In 1905 he began to sell Ukrainian-language books and by 1906 had opened the Ruthenian Bookstore in Winnipeg, Manitoba, the first such Ukrainian

establishment in Canada. A subsequent publisher of Ukrainian books, reprints, and newspapers, he purchased **Kanadiis'kyi farmer* in 1913, which, except for a brief period (1927–32), he and his sons have published since, along with German- and Croatian-language newspapers and other materials.

Dokuchaev, Vasilii [DokučaeV, Vasilij], b 1 March 1846 in Miliukovo, in the Smolensk region, d 8 November 1903 in St Petersburg. Prominent Russian naturalist and agrogeologist, known for his soil classification scheme and his development of an ecosystem theory for soil. His published doctoral dissertation, *Russkii chernozem* (Russian Chernozem, 1883), is regarded as the foundation of modern genetic soil science and introduced the word 'chernozem' into international soil terminology. In 1888–94 Dokuchaev studied the soils and geological conditions of the Poltava region and produced his 16-volume *Materialy k otsenke zemel' Poltavskoi gubernii* (Materials for the Assessment of the Soils of Poltava Gubernia, 1889–94). After the famine of 1891–2 he outlined a plan for combating drought in his *Nashi stepi prezhde i teper'* (Our Steppes Then and Now, 1892). In 1892–3 he led a special expedition to investigate drought and recommended a system of irrigation and protective forest belts as countermeasures against soil erosion. The findings were published in *Trudy ekspeditsii, snariazhernoi Lesnym departamentom pod rukovodstvom professora Dokuchaeva* (Transactions of the Expedition Commissioned by the Forestry Department under the Direction of Professor Dokuchaev, 18 vols, 1894–8). Today several Soviet research centers are named after him, including the Kharkiv Agricultural Institute.

Dokuchaievske [Dokučajevs'ke]. VI-18; DB IV-3. City (1975 pop 24,200) in Volnovakha raion, Donetsk oblast. Until 1954 it was called Olenivski Kariery. The city was founded in 1898 when a Russian-Belgian firm began to mine fluorspar for the metallurgical plants of the Donbas and Dnieper regions. The city has a fluorspar-dolomite plant, a reinforced-concrete plant, and mining and trade tekhnikums.

Dold-Mykhailyk, Yurii [Dol'd-Myxajlyk, Jurij], b 17 March 1903 in Butenky, Poltava gubernia, d 18 May 1966 in Kiev. Writer and journalist. He joined the staff of *Komunist* (Kharkiv) in 1929, and after the war he was on the staff of *Radians'ka Ukraina*. He began to publish in 1925 and published the following collections of short stories and sketches: *Mizh dvoma bat'kivshchynamy* (Between Two Fatherlands, 1930), *Kolhospi liudy* (Collective-Farm People, 1931), *Zhinochi portrety* (Portraits of Women, 1934), *Step prahne* (The Steppe Yearns, 1951), and *Portret materi* (A Portrait of Mother, 1954). He also wrote several novels – *Stepovyky* (Steppe-Dwellers, 1949), *I odyu u poli voiu* (And One Warrior in the Field, 1956), *U chornykh lytsariv* (With the Black Knights, 1964) – and plays – *Boryslavs'ka trahediia* (The Boryslav Tragedy, 1954) and others.

Dołęga-Chodakowski, Zorian (pen name of Czarnocki, Adam), b 4 June 1784 near Niasvizh in Belorussia, d 17 November 1825 in Tver gubernia. Polish ethnographer and archeologist. During his travels, particularly in Ukraine in 1814–19, he compiled a register of fortified

settlements and kurhans in Galicia, Volhynia, and Podilia and collected over 2,000 folk songs, of which almost 1,400 were Ukrainian. The published material collected by Dołęga-Chodakowski includes historical songs that appeared in the collections of M. Maksymovych, W. Zaleski, V. Hnatiuk, and others. The book *Ukrains'ki narodni pisni v zapysakh Zoriana Dolenhy-Khodakovs' koho* (Ukrainian Folk Songs Taken Down by Zorian Dołęga-Chodakowski) was published only in 1974 in Kiev. Almost half of the songs collected by Dołęga-Chodakowski are ritual and historical songs. They are a valuable source for folklore studies, ethnography, history, literary scholarship, and linguistic studies of the 18th-century vernacular. Dołęga-Chodakowski presented his basic ideas on culture in *O Stowiańszczyźnie przed chrześcijaństwem* (On Slavdom before Christianity, 1818; published separately, 1835), and *Proiekt uchenogo puteshestviia po Rossii dlia obiasneniia drevnei slavianskoi istorii* (A Project for a Scholarly Expedition through Russia to Elucidate Ancient Slavic History, 1820).

Dolengo, Mykhailo (pseudonym of M. Klokov), b 31 July 1896 in Lebedyn, Kharkiv gubernia. Poet and critic, botanist by profession. He began to write in 1915 and was a member of the editorial boards of the journals *Hart* and *Krasnoe slovo* in Kharkiv. He published several poetry collections: *Ob'iektyuna liryka* (Objective Lyrics, 1922), *Vybrani poezii* (Selected Poems, 1927), *Uzmin'* (The Deep, 1928), *Zroslo na kameni* (It Grew Up on Rock, 1929), *Pid hariachym nebom* (Under the Hot Sky, 1937), *Tsiliushche zillia* (Curative Herbs, 1945), *Rozdumy* (Reflections, 1961). Among his literary studies are *Krytychni etudy* (Critical Studies, 1924) and *Tvorchist' Volodymyra Sosiury* (The Work of Volodymyr Sosiura, 1931). As a botanist, Klokov is known for being the co-author of *Vyznachnyk roslin URSR* (Field Guide to Plants of the Ukrainian SSR, 1950) and co-editor of the series *Flora URSR*.

Dolenko, Hryhorii, b 8 March 1917 in Haivka in Kherson gubernia. Geologist, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1964. After graduating from Kharkiv University, he worked as a geologist in various institutions. In 1952 he joined the Institute of the Geology and Geochemistry of Combustible Minerals at the Academy of Sciences of the Ukrainian SSR and in 1963 became director of the institute. Dolenko works on the theoretical problems of oil and gas geology and studies the oil and gas potentialities of the Ukrainian SSR.

Dolenko, Volodymyr, b 24 April 1889 in Mechebylove, Kharkiv gubernia, d 7 August 1971 in Neu-Ulm, West Germany. Jurist, civic and political leader. Dolenko was active in Kharkiv's Ukrainian Hromada from 1908. In 1920-4 he was involved in clandestine Orthodox political groups. Arrested in 1926 for his activities, he was imprisoned in Soviet labor camps until 1941. In 1941-3 Dolenko built a covert Ukrainian network that had some success in controlling Kharkiv during the German occupation and presided over the Ukrainian Civic Committee. After emigrating to Germany, he worked closely with the UNR government in exile and was active in the conciliatory wing of the Ukrainian Autocephalous Orthodox church. He was instrumental in establishing the *Ukrainian National-State Union and the Peasant party-Union of the

Lands of Pan-Ukraine, both of which he headed. In 1954 he became a member of the Ukrainian National Council and vice-president of its presidium. His life is documented in Yu. Semenko (ed), *Pam'iaty V.A. Dolenka* (In Memory of V.A. Dolenko, Munich 1975).



Mariia Dolnytska

Dolnytska, Mariia [Dol'nyc'ka, Marija], b 1 January 1895 in Lviv, d 27 October 1974 in Vienna. Enamelist and painter; daughter of A. *Dolnytsky. In 1911 she enrolled in the State Art and Industrial School in Vienna and later opened her own enameling workshop. In 1921-5 she lived in the United States. Until 1925 Dolnytska also painted, mostly portraits in pastels and watercolors. Her enamels were cloisonné in combination with painting. She invented a number of technical improvements and produced several hundred miniatures and single enamels of a diverse nature: on religious themes in the Ukrainian Byzantine style and on classical mythological themes and contemporary Ukrainian folk motifs. She also decorated with enamels church objects such as chalices, crosses, and gospel books. Dolnytska's work was displayed at international exhibits in Austria, Switzerland, Sweden, Germany, Italy, France, and England. She had four personal exhibits in the United States and one in Prague, in 1936-7. Dolnytska revived Ukrainian enameling and for a long time was the sole master in this field. A monograph on her was published in English and Ukrainian by W. Popowycz in 1979.

Dolnytsky, Antin [Dol'nyc'kyj], 1853-1954. Galician civic figure, judge of the supreme court in Vienna for many years. In 1875-6 Dolnytsky headed the *Academic Circle student society in Lviv and edited its journal, *Druh*. Owing to his efforts, the Russophile tendencies in the society were overcome. He wrote a short novel, *Na potemky* (In the Dark), under the pseudonym A. Pereplys, and popular brochures and articles on legal issues.

Dolnytsky, Isydor [Dol'nyc'kyj], b 21 March 1870 in Zalistsi Stari, Brody county, Galicia, d 1924 in Lviv. Ukrainian Catholic priest. In 1875-77 he was chaplain at St Athanasius College in Rome, and in 1877-1924 chaplain and instructor at the Greek Catholic Theological Seminary in Lviv. He wrote the texts for many church services, which he imbued with poetic forms reminiscent of the early church liturgies. These included *Typik Tserkve rus'ko-katolicheskii* (Typicon of the Ruthenian Catholic Church, 1899), *O sviashchennykh obriadakh Hreko-katolyts'koi Tserkvy* (On the Sacred Rites of the Greek Catholic

Church, 6 edns, 1900), and *Akafisty do Naisolodchoho Sertsia Khrystovoho* (Acatrists to the Most Sweet Heart of Christ). He also published *Irmolohion* and *Hlasopisnets'* (Hymn Book, 1894).

Dolnytsky, Zenon [Dol'nyc'kyj], b 11 July 1896 in Hlyniany, Lviv county, d 20 April 1976 in Garches, France. Opera singer (baritone), pedagogue. Dolnytsky performed at European opera theaters, including La Scala in Milan. In Ukraine he worked as a soloist of the Lviv Opera in 1942–4. His wide repertoire included parts from G. Verdi's *Un ballo in maschera* (Renato), *Il trovatore* (Conte di Luna), *Otello* (Iago), *La traviata* (Germont), *Aida* (Amonasro); G. Puccini's *Tosca* (Scarpia) and *La fanciulla del west* (Sheriff); G. Bizet's *Carmen* (Escamillo); C. Gounod's *Faust* (Mephistopheles); and P. Tchaikovsky's *Queen of Spades* (Count Tomsy and Prince Yeletsky). In the 1950s he taught singing at the S. Rachmaninoff Conservatory in Paris.

Dolobsk council of princes. A conference of princes that took place in 1103 near Dolobsk Lake opposite Kiev. The council was attended by the Kievan prince Sviatopolk Iziaslavych and the Pereiaslav prince Volodymyr Monomakh, who were accompanied by their armed retinues. The council discussed a joint campaign against the Cumans. Volodymyr Monomakh persuaded the others that an immediate campaign was imperative. The joint campaign, in which the united armies of the Rus' princes crushed the Cumans, took place in 1103.

Dolomite. Sedimentary deposit and mineral, usually of marine origin, a form of limestone that contains calcium and magnesium carbonate. In Ukraine dolomite is found mostly among the Paleozoic deposits in the Donets Basin, the Tertiary deposits in the Black Sea Lowland, the Silurian deposits in Podilia, and the Precambrian deposits in the Kryvyi Rih and Boh regions. Dolomite is an important supplementary raw material in metallurgy and, therefore, it is mined primarily in the Donets Basin. The principal dolomite deposits are found near Mykytivka, Yama, and Novotroitske in the Donbas.

Dolphin (Ukrainian: *del'fin*). Sea mammal of the whale family Delphinidae. The most prevalent species found in the Black Sea is the common or the Black Sea dolphin (*Delphinus delphis*), which is up to 2.5 m in length and feeds mostly on small fish. In both the Black and the Azov seas are found also the common porpoise (*Phocoena phocoena*), which is 1.5 m long, and the rarer black dolphin or black pig (*Tursiops tursio*), which is up to 2.5 m long. Dolphins are a valuable hunted species whose fat is melted into oil. Before the Second World War 700,000 to 1,000,000 dolphins were estimated to inhabit the Black Sea, and about 200,000 were killed annually (60,000–80,000 by the Turks alone). Now their numbers have fallen to 200,000, and since 1966 hunting them has been prohibited by the Soviet government.

Dolud, Andrii, b 15 October 1888 in Ielysavethrad, Kherson gubernia, d 6 September 1976 in Curitiba, Brazil. Colonel in the UNR army. Dolud was active in the Ukrainian Social Democratic Workers' party and a member of the Ukrainian Central Rada. In 1918–19 he commanded the Gonta Cossack Battalion in the battles for

Lviv. He was chief of the general staff of the Army of the UNR during the winter campaign of 1920 and commanded the Fifth Kherson Division of Riflemen.



Zenon Dolnytsky



Pavlo Dolyna

Dolyna, Pavlo (Popykov), b 12 November 1888 in Kiev, d 15 September 1955 in Kiev. Actor, stage and film director. From 1918 to 1927 he was a close collaborator of L. Kurbas in the Molodyi Teatr, Kiev Drama, and Berezil theater companies. From 1925 to 1929 he was a director in Odessa with the All-Ukrainian Photo-Cinema Administration; from 1929 to 1940, with the Kiev Artistic Film Studio; and from 1941 to 1943, with the studio Tekhfilm in Kiev and Tashkent. His films include *Buria* (Storm, 1928), *Chorni dni* (Black Days, 1930), *Sviato Uniri* (A Feast for Unira, 1932), and several popular educational and technical films. From 1947 to 1955 he was the director of the Kiev Museum of Theater Arts. He wrote the play *Tsari* (Tsars), based on the poem by T. Shevchenko, and several screen plays.

Dolyna. v-5. City (1970 pop 14,000) in Galician Subcarpathia, at the foot of the Gorgany; a raion center in Ivano-Frankivske oblast. Dolyna has been known for its salt mines since the 14th century. In 1525 it received Magdeburg law. In 1857 it became a county town. Since the 1950s Dolyna has been the center of the Dolyna oil field, and the petroleum-gas industry has been the main industry of the town. It has a gas-benzene plant, which began production in 1966; a reinforced-concrete-products plant; a salt factory; and a brick factory. It also has a food industry. An oil pipeline connects Dolyna and Drohobych, and a gas pipeline connects Dolyna with Ivano-Frankivske and Chernivtsi.

Dolyna oil field. One of the largest petroleum fields in Ukraine, located in Dolyna raion, Ivano-Frankivske oblast, in Subcarpathia. The field was discovered in 1949, and the first well began production in 1950. It covers an area of 32 sq km. The petroleum is found in sandstone of the Paleogene period at a depth of 1,600–3,000 m. The thickness of individual petroleum beds varies from a few meters to 120 m. The oil contains 6.1–10.1 percent paraffin and 17.0–23.8 percent tar, but practically no sulfur.

Dolynska [Dolyns'ka]. v-13. City (1970 pop 13,900), raion center in Kirovohrod oblast. Dolynska was founded in 1873 during the construction of the Kharkiv-Mykolaiv railway line. The city is a railway junction and has a brick plant, a reinforced-concrete plant, and a food industry.



Prayer by Luka Dolynsky
(pastel, 18th century)

Dolynsky, Luka [Dolyns'kyj], b ca 1745 in Bila Tserkva, d 10 March 1824 in Lviv. Painter. Dolynsky studied with Yu. Radyvylovsky in Lviv in 1770–1 and at the Vienna Academy of Arts (1775–7). In 1777 he settled permanently in Lviv, where he worked as a church artist and portraitist. He painted the interior of St George's Cathedral (1770–1 and 1777), decorating the iconostasis and the side altars. In the 1780s and 1790s he decorated various churches in Lviv, including the Church of the Holy Spirit, the Church of SS Peter and Paul, and the Church of the Holy Friday, and churches in nearby villages. In 1807 and 1810 he painted and gilded the Dormition Cathedral in Pochaiv, and in 1820–1 the iconostasis and murals in St Onuphrius's Church in Lviv. Dolynsky painted portraits of Prince Lev of Galicia (1770–1), Maria Theresa and Joseph II (1775–7), Metropolitan F. Volodkovich, and others. In combining classical and original Ukrainian stylistic features, he departed from the Lviv guild tradition of icon painting.

Domaniial jurisdiction. During the Middle Ages this term referred to the plenitude of rights enjoyed by landowners vis-à-vis tenants on domanial lands. In residual form these rights survived until the abolition of serfdom. The principal rights of the lord (Latin: *dominus*) were the receipt of payment in money, in kind, or in labor, and the administration of justice to his subjects. This private court, from which there was no appeal, was the origin of the domanial court, which developed as a form of public administration of justice executed by the lord. Domanial jurisdiction prevailed in Ukraine under the rule of Poland and the Grand Duchy of Lithuania. The revolt of B. Khmelnytsky did away with domanial jurisdiction, but it was revived towards the end of the 17th and at the beginning of the 18th century in the Hetman state, at first in relation to peasants on monastic property, then to peasants on land owned by Cossack soldiers and officers. Under Austrian rule domanial jurisdiction was applied to peasants on domanial lands in Galicia beginning in 1722 and in Bukovyna from 1774. Taxes paid by lords on domanial lands were considerably less than those on peasant property. Domanial jurisdiction was limited under Joseph II towards the end of the 18th century and finally abolished in 1848 (see *Serfdom).

V. Markus

Domanivka. VI-11. Town smt (1970 pop 5,400) and raion center in Mykolaiv oblast. The industry in Domanivka consists of food production and a tile-and-brick plant.

Domanytsky, Vasyl [Domanyc'kyj, Vasył'], b 19 March 1877 in Kolodyste, Kiev gubernia, d 11 September 1910 in Arcachon, France. Historian, literary scholar, publicist, popularizer, public and political figure. He worked for various journals: *Kievskaiia starina* (as editor's secretary for many years), *Literaturno-naukovyi visnyk*, *Zapysky NTSh*. He was one of the founders and the acting editor of Vik Publishers. He was a member of the Society of Ukrainian Progressives. Having studied under V. Antonovych, Domanytsky conducted archeological expeditions in the Zvenyhorod region. He wrote several books: *Kozachchyna na perelomi 16–17 st.* (Cossackdom at the Turn of the 16th Century), *Pisnia pro Nechaia* (The Song about Nechai), *Baliada pro bondarivnu* (The Ballad about the Cooper's Daughter), *Pioner ukrains'koi etnografii Z. Dolenga-Khodakovs'kyi* (The Pioneer of Ukrainian Ethnography Z. Dołęga-Chodakowski), *Krytychnyi rozhljad nad tekstem 'Kobzaria'* (A Critical Examination of the Text of *Kobzar*, 1907), *Avtorstvo M. Vovchka* (The Authorship of M. Vovchok, 1908; a refutation of P. Kulish's rejection of Marko Vovchok's authorship of *Narodni opovidannia* [Folk Stories]). Domanytsky was the editor of the first complete edition of Shevchenko's *Kobzar* (1907). He edited *Ridna sprava: Dums'ki visti*, the paper of the Ukrainian faction in the Second Russian State Duma. His numerous articles on political and community topics appeared in *Hromads'ka dumka*, *Rada*, *Nova hromada*, and other periodicals. He wrote some popular brochures about Galicia and Bukovyna and edited the popular *Istoriia Ukrainy* (History of Ukraine) by M. Arkas. He was one of the first organizers of a consumers' co-operative in the Kiev region and author of popular pamphlets on questions connected with the co-operatives, among them *Tovarys'ki kramnytsi* (Society Stores, 1904), *Pro sil's'ku kooperatsiiu* (On Village Co-operatives, 1904), and *Iak khaziainuiut' seliany v chuzhykh kraiaikh* (How Peasants Prosper in Other Countries, 1908). For his public work he was exiled to the far north. Eventually, his sentence was changed to three-year's exile outside the country.



Vasyl Domanytsky



Viktor Domanytsky

Domanytsky, Viktor [Domanyc'kyj], b 6 January 1893 in Kiev gubernia, d 24 March 1962 in Minneapolis, Minnesota. Brother of Vasyl *Domanytsky; agronomist, sociologist, co-operative organizer, and community figure. He emigrated from Ukraine in 1922, living in Czechoslovakia, Germany, and the United States. He was a professor at the Ukrainian Husbandry Academy (later the Ukrainian Technical and Husbandry Institute) in

Poděbrady (which he reorganized in 1945 in Munich, serving for two years as rector) and at the Ukrainian Free University in Prague. Domanytsky was a full member of the Shevchenko Scientific Society. His major works are *Problema orhanizatsii staloho hospodarstva v stepu* (The Problem of Organizing a Permanent Economy in the Steppe, 1927), *Metodyka suspil'noi agronomichnoi pratsi v tsaryni pasichnytstva* (The Methodology of Community Agronomic Work in the Area of Apiculture, 1935), and *Zasady ukrains'koho urbanizmu* (The Principles of Ukrainian Urbanism, 1940). He also published scientific articles and popular books on plant cultivation.

Domashovets, Volodymyr [Domašovec'], b 1 March 1926 in Zabiria, Rava Ruska county, Galicia. Baptist pastor, religious activist. Domashovets studied theology in Switzerland and Britain in 1953–6 and then in the United States. He was president of the Ukrainian Evangelical Baptist Convention in the United States in 1977–80 and since 1975 has been the secretary general of the All-Ukrainian Evangelical Baptist Fellowship. Domashovets has been the editor of the journals *Vira i nauka* since 1952 and of *Pislanets' pravdy* since 1975.

Dombchevsky, Roman [Dombčevs'kyj], b 25 May 1884 in the village of Yaseniv Horishnyi, Kosiv county, Galicia, d 1952. Galician civil leader, lawyer, publicist, active member of the Ukrainian Social Democratic party. During the First World War he was active in the Union for the Liberation of Ukraine (in the POW camps of Knittelfeld and Freistadt) and in 1918–22 was a member of the diplomatic mission of the UNR in Prague. He worked as a lawyer in Mykolaiv on the Dniester and in Stryi. He wrote *Za prava ukrains'koi movy* (In Defense of the Rights of the Ukrainian Language, 1936). He was arrested by the Soviets in September 1939 and sentenced in April 1940 in Odessa to eight years in labor camps.

Dombrovsky, Avhustyn [Dombrovs'kyj], b 1880, d ? Elementary school teacher in Galicia. During the period of the Western Ukrainian National Republic, Dombrovsky was a deputy to the Ukrainian National Rada. Dombrovsky wrote *Ukrains'kyi bukvar* (Ukrainian Primer) and *Bukvar dlia nepys'mennykh* (Primer for Illiterates), as well as articles on pedagogy. In 1929–30 he edited *Uchytel's'ke slovo* in Lviv. He was deported by the Soviet authorities in 1940.

Dombrovsky, Teofil [Dombrovs'kyj], b ?, d ca 1861. An actor and entrepreneur in the 1840s and 1850s. Dombrovsky performed with the L. Mlotkovsky troupe in Kharkiv (1840–3) and Orel (1843–5), with the Alexander Theater in St Petersburg (1846–7), and with the Malyy Teatr theater in Moscow (1851–3). He was generally cast in Ukrainian character roles. In 1853 he organized his own troupe, which performed in Chernihiv and Kursk. Dombrovsky often played comic roles in the plays of I. Kotliarevsky and H. Kvitka-Osnovianenko.

Dometsky, Havrylo [Domec'kyj], d ca 1710 in Kiev. Theologian and churchman, graduate of the Kievan Mohyla Collegium. In 1679–91 Dometsky was the archimandrite of the Simonov Monastery in Moscow. In 1691 he was exiled to the north for deviating from Muscovite church traditions. Later he became archimandrite of the

Yuriev Monastery in Novgorod. Condemned again in 1708, he was pardoned and returned to Kiev. From the 1670s he wrote theological, usually ascetic, treatises: *Put' k vechnosti* (The Path to Eternity, 1784), *Kinovion, ili izobrazhenie evangel'skogo i inocheskogo zhitiia* (The Monastery, or a Description of Evangelical and Monastic Life), *Sad ili vertograd dukhovnyi* (The Spiritual Garden or Orchard), and *Vozrazheniia na knigu Ostena* (A Reply to Osten's Book). All except the first work were published only in this century. Dometsky wrote in the vernacular about theological questions.



Klymentii Dominchen

Dominchen, Klymentii [Dominčen, Klymentij], b 8 December 1907 in Studena, Podilia gubernia. Composer. Dominchen graduated from the Lysenko Music and Drama School in Kiev in 1931 and worked as a conductor in Odessa, Luhanske, Mykolaiv, and elsewhere. From 1945 to 1951 he was a conductor for Ukrainian radio. His works include the ballets *Snihuron'ka* (The Snow Maiden, 1965) and *Pro shcho spivala trembita* (What the Trembita Sang About, 1970) and the ensemble piece *Balet na l'odu* (Ballet on Ice); the vocal-symphonic oratorio *Trud i myr* (Work and Peace, 1959); the cantata *Hei, nesy's' nash spiv, nad morem* (Soar over the Sea, Our Song, 1950); two symphonies; the symphonic poems *Vitchyzna* (Fatherland, 1946), *Heroi 'Potemkina'* (Heroes of the Potemkin, 1955), and *Karnaval* (Carnival, 1958); and other overtures, suites, choral works, compositions for folk-instrument orchestras, and songs for solo voice.

Dominican order. A Roman Catholic monastic order – the Order of Friars Preachers – founded by St Dominic in 1215. It defended orthodoxy in the Catholic church and used the inquisition to suppress heresies. About 1230 some Dominicans visited Kiev (among them, St Hyacinthus). From 1595 to 1601 a Ruthenian province, distinct from the Polish and the Lithuanian provinces, existed on Ukrainian territory. I. Potii, among others, advocated its establishment. There were many Dominican monasteries in Ukraine – in Bar, Brody, Bohorodchany, Buchach, Vinnytsia, Halych, Zhovkva, Zaslav, Kiev, Kolomyia, Kodak, Konstantyniv, Letychiv, Liubar, Lviv, Ovruch, Pynske, Rohatyn, Sniatyn, Ternopil, Terebovlia, Yavoriv, Yazlivets, Yaroslav, and elsewhere. The desire of many Ukrainians in the Dominican order to establish separate Ukrainian monasteries met with little success and usually resulted in transfers of such Ukrainians to monasteries in Polish territory. The Ruthenian province of the order was abolished in the 17th century, and many Dominicans joined other orders.

Don Cossacks. See Don Region.

Don region (Donschyna). A historical-geographical region, the former territory of the Don Cossacks – the oblast (domain) of the Don Host. It is located in the basin of the lower and middle Don River. In 1914 the territory had an area of 164,600 sq km and a population of 3.9 million. Its southwestern part falls within Ukrainian ethnic territory. The non-Ukrainian part of the Don region borders on Ukrainian ethnic territory for 1,100 km, from Novokhopersk (Voronezh oblast) in the north to Azov in the south. Today a small western part of the Don region belongs to the Ukrainian SSR and is divided between Donetsk and Voroshylovhrad oblasts. The rest of the region belongs to the RSFSR and is within Rostov and Volgograd oblasts.

The region consists of lowland plains with a weakly developed relief and somewhat more elevated and divided ridges. Most of the region is part of the Lower Don Lowland, which is separated from the Middle Donets Lowland in the north by the East Donets Ridge. The most elevated and divided area of the Don region is in the southwest and forms part of the Donets Ridge. The climate is continental: the temperature in July is 22° to 24°C, and in January –5° to –9°C. The annual precipitation is 250–350 mm. The whole region is covered by steppe – narrow-leaved, fescue–feather-grass steppes in the west and dry-grass steppes in the east. This is an agricultural region, producing mainly wheat, corn, and barley. It has a low population density (15–40 people per sq km), except in the southwest (the eastern Donbas). Because of coal deposits and the accessibility of the sea, heavy industry has developed here. The largest cities of the Don region – Rostov, Novocherkassk (former capital of the Don Cossacks), Shakhty, Novoshakhtinsk, Kamensk-Shakhtinskii, Tahanrih, and Azov – are located in the southwest.

Nationalities. The nationalities question here is quite complex, owing to centuries of colonization. Most of the original population consisted of Don Cossacks, who settled all of the northern and middle part of the Don and a narrow corridor in the lower Don that today separates the main Ukrainian ethnic territory from the Ukrainian-populated Kuban region and areas of eastern Subcaucasia. From this corridor extends another one, westward along the Donets River and beyond Voroshylovhrad, running through the territory of the Ukrainian SSR. It should be pointed out that pure Russian is used only in the upper Don, in the basins of the Koper and Medveditsa rivers. The Don Cossacks, who lived along the middle Don up to the Tsimla River, particularly in the northwest, speak a language that is influenced by Ukrainian. The language and ethnography of the inhabitants of the Lower Don also bear strong traces of Ukrainian. Ukrainian linguistic influence is even greater in the Donets dialect and in the mixed dialects on the borders of Subcaucasia.

The western part of the Don region was colonized independently of the Don Cossacks by the Zaporozhian Cossacks and Ukrainian peasants. Ukrainian migration into this territory was particularly vigorous after the abolition of serfdom; it then spread south into the sparsely settled regions adjacent to the Kuban and the eastern Subcaucasian steppes. Russian peasants settled here in smaller numbers. The cities, especially Rostov,

and the Donbas attracted workers, mostly Russians. Besides Ukrainians and Russians, the Don region was settled also by Germans, Armenians, Jews, and Greeks, who gravitated towards the cities. The steppes in the southeast were inhabited by the Kalmyks. The non-Cossack population of the Don region was called *inohorodni* (Russian: *inogorodnye* [those from other towns]). Colonization increased the proportion of the *inohorodni*: they constituted 44 percent of the population in 1886, 50.5 percent in 1895, and 60 percent in 1910 (ie, a majority of the population).

On the basis of official statistics published in 1897, Ukrainians constituted a majority (61.7 percent) in Tahanrih county and a large minority in Donetsk county (38.9 percent), Rostov county (33.6 percent), Salsk county (29.3 percent), and Novocherkassk county (18.9 percent). The Ukrainian ethnic territory in the Don region consisted of three parts: (1) the northern part between the Donets and the Don rivers in the basin of the Kalitva River, containing the towns of Millerove, Chortkove, and Morozivske and separated by a non-Ukrainian strip of settlement along the Donets; (2) the southwestern part of the Tahanrih area; and (3) the lands north of the Manych and Sal rivers and adjacent to Subcaucasia. After the Bolsheviks occupied the Don region, the Tahanrih area and parts of Donetsk and Cherkassk counties were annexed to the Ukrainian SSR. In 1925 most of these territories were again separated from Ukraine; hence, only small border areas of the Don region remain in the Ukrainian SSR today. The part of the region that was settled by Ukrainians but belongs to the Russian SFSR has an area of 23,800 sq km and had a population in 1926 of 778,000, 76.8 percent of which was Ukrainian (81.9 percent of the rural population and 33.9 percent of the urban population). This population had a low level of national consciousness and easily became Russified, particularly in the towns and industrial areas, after its separation from the Ukrainian SSR.

The national composition of the Don region has changed considerably since the 1920s and early 1930s. The proportion of Ukrainians has declined rapidly because Ukrainians lack national rights within the Russian SFSR and have become linguistically and nationally Russified. The cities attract large numbers of Russians from the Russian heartland, and Cossack consciousness is waning. The present national composition of the Don region is unknown, because the Soviet census deals only with whole oblasts and is inaccurate. The national and linguistic statistics are manipulated to prove that the Ukrainian-Russian border coincides with the ethnic boundary.

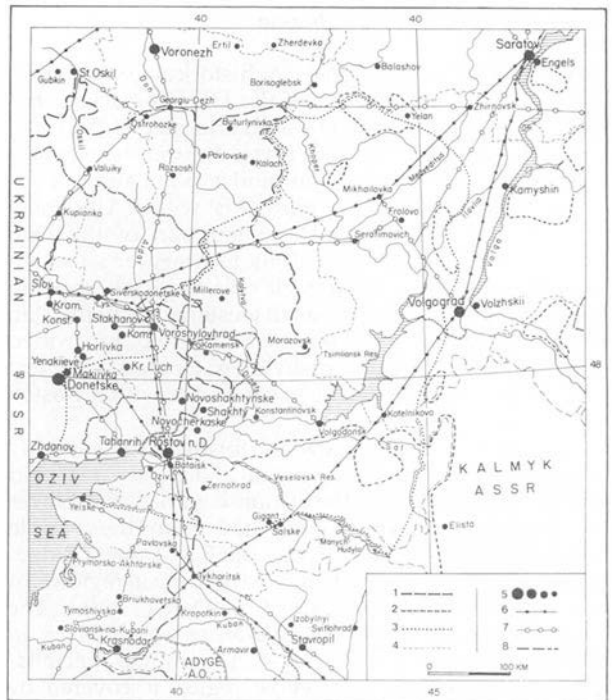
History. At the beginning of the historical period the Don region belonged to the *Khazar Khaganate. In the 10th–11th century the Slavs, who had penetrated previously to the lower Don, began to settle the southern part of the region. In 965 Prince Sviatoslav conquered the southwestern part of the Khazar state and captured the fortress and city of Sarkel on the Don. A principality administered from *Tmutorokan at the mouth of the Kuban River was set up. Bila Vezha on the Don was its main manufacturing and trading center, and Rusiia at the mouth of the Don was its main port. At the same time the Rus' princes' struggle with the nomadic Turkic tribes that continually moved in from the east began. In the 12th century the *Cumans cut off the Tmutorokan principality

from the Kievan state, and most of the principality's Slavic population returned to Rus'. Yet a significant portion of the population remained on the lands beyond the Don and on the Azov coast. Under conditions of constant warfare with the Turkic invaders, this population organized itself into seminomadic, armed bands, known in the 12th–13th century as the *brodnyky* (wanderers). Most historians consider the *brodnyky* to be the precursors of the *Cossacks, who appeared in the 15th century in southern Ukraine, in the Don region, and on the south-eastern frontiers of Muscovy. The early Cossacks were light cavalymen who offered their services to neighboring rulers. The Don Cossacks served the Moscow princes and then the tsars and constituted Muscovy's southern line of defense against the Turks, Tatars, Circassians, and others. The Don Cossacks came from the indigenous population of the region and from the free settlers from Muscovy and Ukraine who belonged to various estates and were seeking new homes, mostly for social reasons.

Like the Zaporozhian Cossacks, the Don Cossacks (also called *dontsi*) organized their own military-social order of a republican type. It was known as the Great Don Host (Vsevelyke Viisko Donske). The supreme authority rested with the Great Military Circle (Velykyi Viiskovyi Kruh), which decided the most important questions, such as war, peace, alliance, and election of the otaman and officers. At first the Muscovite tsars recognized the separate order and privileges of the Don Cossacks, and in return the Cossacks fought on the side of the tsars in a number of wars. But throughout the 17th century Muscovy tried to restrict Cossack autonomy in various ways. In 1671 the Great Don Host lost its independence and swore allegiance to the Russian tsar. In the 17th–18th century the Don Cossacks often rebelled to defend their privileges (S. Razin, K. Bulavin, E. Pugachov).

The Russian tsars continued to curtail the autonomy of the Don Cossacks in the 18th century. After K. Bulavin's unsuccessful rebellion in 1707–8, which was motivated by social and national oppression, Peter I abolished the elections of the otaman. The Cossacks had lost the right to conduct their own foreign relations even before then. In 1721 the Host became subject to the Russian Military Collegium. The Military Circle slowly lost its influence and was summoned only for ceremonial functions: the issuing of the tsar's edicts, the distribution of rewards, etc. Real power rested with the Military Chancellery, which decided on all matters. The reform of 1775 set up a military-civil administration patterned on the gubernial administration. At the end of the 18th century serfdom was introduced in the Don region. The Cossack officers became part of the Russian gentry, and the peasants became their serfs. The free Cossacks were formed into a military estate, which constituted an important part of the Russian army, mainly its cavalry. In the mid-19th century the Don Cossacks provided 80 cavalry regiments, each Cossack supplying his own arms and horse.

The Russian authorities were alert to the slightest signs of Don separatism. In 1773 the Don otaman S. Efremov, a member of the Efremov otaman 'dynasty,' was accused of separatist tendencies and anti-Russian ties with the *gortsy* (Caucasian mountain peoples), Tatars, and Zaporozhian Cossacks. He was arrested and taken to St Petersburg. He was later rehabilitated; but the Russian authorities continued to fear an autonomist movement in the region and



DON REGION

1. Border of the Ukrainian SSR
2. Border of the Ukrainian SSR until 1925
3. Territory of the Don Cossacks and their independent state in 1918
4. Oblast boundaries
5. Cities according to population

● over 1,000,000	● 100,000–500,000
● 500,000–1,000,000	● 10,000–100,000
6. Oil pipelines
7. Gas pipelines
8. Territories with a Ukrainian majority or a mixed population and Ukrainian ethnic islands

punished its supporters very severely. In 1792 a Cossack rebellion led by F. Sukhorukov and I. Rubtsov broke out and was suppressed by the government. In 1800 the brothers E. and P. Gruzinov (Georgians by origin), who were decorated officers of the Russian Guard but also Don patriots, were publicly tortured to death in Cherkassk on Paul I's orders. Their associates were put to death for 'treason against the fatherland' and their plans to liberate the Don region from Russia.

After the 1917 revolution the autonomist movement became widespread in the Don region. The traditional Cossack order was revived, and a regional (krai) government headed by General A. Kaledin was set up; it did not recognize the Soviet government and proclaimed itself the supreme power. From 1917 to 1920 a war between Soviet Russia and the anti-Bolshevik forces took place in the region. In May 1918, after the region was cleared of the Bolsheviks, the constitution of the Great Don Host was adopted. The Don Cossack army became the main anti-Bolshevik force. In opposition to the independence movement among the Cossack rank and file, the officers (the otamans P. Krasnov and A. Bogaevsky, the head of the Great Military Circle V. Kharlamov, etc) worked

towards reinstating a unified Russian state. They tried to win the Kuban population over. A. Denikin's Volunteer Army got its main support against the Bolsheviks from the Don Cossacks and the Don regional government.

Even after the defeat of the White forces, the region continued to give rise to anti-Soviet unrest and rebellions. The Soviet government abolished Don autonomy, stripped many Cossacks of their civil rights, and restricted their numbers in the military (until 1937). Like the population of Ukraine, the region's population strongly resisted collectivization; it, too, sustained great losses during the famine of 1932–3. Several Soviet cavalry formations that were called Cossack fought in the Second World War. The Germans organized separate units of Don Cossacks from prisoners of war and used them to fight the Soviet armies. After Germany's surrender the Allies handed over 2,750 officers and about 15,000 captured Don Cossacks to the Soviets.

The Soviet government is destroying the sociocultural distinctiveness and autonomy of the Cossack population, in accordance with the resolution of the All-Russian Worker-Cossack Congress that was held in Moscow in 1920: 'The Cossacks are not at all a separate people or nation, but constitute an inseparable part of the Russian people.'

There is a Cossack independence movement abroad, supported mainly by Don Cossack émigrés.

Relations between the Don region and Ukraine. The Cossack democracies of the Don region and Ukraine, because of their proximity, similar structure, and frequently common interests, maintained close relations from their inception until the 18th century. The Don and Zaporozhian Cossacks exchanged correspondence and envoys, provided mutual military support, and fought campaigns together. Don inhabitants often resettled in the Zaporizhia, and even more Zaporozhians migrated to the Don. As separate states, the Don domain and Zaporizhia conducted their own diplomatic relations with neighboring countries. Muscovy took a keen interest in the affairs of the two Cossack states, particularly in the relations between them. Many documents prove that these relations were good. In 1632 Muscovy received a report that the Don and Zaporozhian Cossacks had signed a mutual-defense treaty. In 1649 and 1650 Hetman B. Khmelnytsky sent letters to the Don Host. In 1668 Hetman I. Briukhovetsky wrote the Don Cossacks: 'Do not be tempted by the deceitful rewards of Muscovy. I warn you: as soon as it suppresses us, it will start planning the conquest of the Don region and Zaporizhia.' The Zaporozhian otaman I. Sirko wrote similar letters. In a letter to the tsar in 1685 the Don Cossacks declared their longstanding alliance and friendship with the Zaporozhian Cossacks. One of the letters sent from the Don Host to the Zaporizhia in 1707 states: 'The Don and Zaporozhian Cossacks consulted with each other and pledged their souls to stand united and to care for one another as friends.'

The close ties between the Don and the Ukrainian Cossacks were reflected in many military campaigns. Each spring a force of 1,000–2,000 Zaporozhian Cossacks arrived at the Don and set out with the Don Cossacks on a sea campaign against the Crimea or Turkey. The Don Host and the Zaporozhian Host both played an important role in the campaigns against Muscovy at the beginning of the 17th century and in the struggle for the tsar's throne:

the Second False Dimitrii was supported by 15,000 Don Cossacks and 30,000 Zaporozhian Cossacks. Mikhail Romanov was elected tsar in 1613 mainly through the influence of the Cossacks. In 1637 the Don and Zaporozhian Cossacks transferred their military camps to the Azov region.

The Hetman state was compelled to help in suppressing K. Bulavin's rebellion, which the Zaporozhians supported. But both I. Mazepa and P. Orlyk counted on support from the Don Cossacks in planning an East European coalition against Moscow. From the beginning of the 18th century, after its defeat of Bulavin and Mazepa, Moscow adopted more decisive policies against the Cossacks. It tried to arouse inner strife by increasing the privileges of the Cossack officers and by aggravating any conflicts of interest between the Don and Zaporozhian Cossacks. The struggle for the Bakhmut salt mines ended with Peter I's sending his army and the Slobidska Ukrainian Cossack regiments against the Don Cossacks and destroying almost half their settlements. Thereafter, the Donets Basin with its saltworks was granted to the Slobidska Ukrainian Izium Regiment and the lands up to the Aidar River were granted to the Ostrohozke Regiment. In the mid-18th century the Don and Zaporozhian Cossacks fought over the Azov coast and fishing grounds. During I. Gonta's and M. Zalizniak's rebellion, Catherine II sent Don regiments into Right-Bank Ukraine to crush the Haidamaka rebels, and in 1775 she used Don regiments to destroy the Zaporozhian Sich. Thus, Moscow succeeded in dividing the Don and Ukrainian Cossacks and even turning them against each other in order to destroy them and to expand the Russian Empire. At the beginning of the 20th century the tsarist regime used Don Cossacks to suppress peasant uprisings or revolutionary outbursts in the towns of Ukraine in order to create enmity between the Ukrainian and Don peoples.

A new relationship between Ukraine and the Don region developed after the Revolution of 1917, when both countries set up their own independent states. Relations were generally friendly. In December 1917 the government of the Ukrainian Central Rada permitted Cossack units to return home from the front through Ukraine to strengthen A. Kaledin's anti-Bolshevik forces. The Rada's sympathetic attitude to the Don liberation movement provoked an ultimatum from the Soviet Russian government and led to the Ukrainian-Russian war. Normal diplomatic relations between Ukraine and the Don were established in 1918, after both countries were cleared of Bolshevik troops. In May 1918, after both countries were cleared of Bolshevik troops. In May 1918 a special envoy from Otaman P. Krasnov asked Hetman P. Skoropadsky to recognize the Don's independence and to establish treaties with it. On 7 August 1918 the Ukrainian-Don Agreement was signed, providing mutual recognition and defining the border between the two countries. The border followed the former administrative boundaries between the Katerynoslav, Kharkiv, and Voronezh gubernias on one side and the Don Host oblast on the other. Hence, the western part of the Don region and part of the Donbas, which were inhabited mostly by Ukrainians, remained part of the Don state. The claims of the Don government to Starobilske county and the city of Luhanske were not satisfied. The Ukrainian minority in the Don was given national-cultural rights. Other agreements between the two countries were signed as well. Trade began between

the Don and Ukraine. The Ukrainian government sold ammunition and arms to the Don Cossacks. M. Slavinsky and then Gen K. Seredyn acted as Ukraine's diplomatic representatives in the region, while Gen A. Cheriachukin, who held the title 'Otaman of the Winter Settlement' (stanytsia) was the Don envoy in Kiev. Under the Directory, relations between the Don and Ukraine became tenuous: the only common action was a request for aid in February 1919 from Ukraine, the Don, the Kuban, and Belorussia to the Allied Command in Odessa. In 1919–20 the two countries and their governments went their separate ways: Ukraine tried to defend its independence alone, while the Don became the stronghold of the White Russian movement.

Ukrainian colonies in the Don region. Ukrainians began to settle in the Don region in the 16th century, before the Don Cossacks migrated from the upper to the lower Don. The name of the Don capital – Cherkassk (now Novocherkassk), that is, the Cherkasian (Ukrainian Cossack) town – attests to this fact. According to oral tradition, the town was first a fishing settlement built by Ukrainians. A document of the Polish king Stefan Batory mentions that the Zaporozhian Cossacks had winter homesteads in the Don region by the early 16th century. Many Zaporozhians settled permanently in the region in groups or individually during the 17th century. Eventually Ukrainian peasants also began to migrate into the chernozem Don steppes, which were almost uncultivated by the Don Cossacks. In the 17th–18th century the newcomers from Ukraine were admitted as voting members to the Don Military Circle.

In-migration from Ukraine worried the Russian authorities, and they tried to stop it. In 1736 and 1740 Moscow issued orders prohibiting 'Little Russians' from living in Cossack stanytsias. In 1763 all *cherkasy*, that is, arrivals from Ukraine, were ordered enumerated. They turned up in 232 localities. Some of them belonged to landlords. According to the census of 1782, the landlords owned 26,579 peasants, of whom 96 percent were Ukrainian. There were also 7,456 Ukrainian steppe homesteads attached to stanytsias. According to the 1811 census, the Don landlords controlled 76,856 peasants. Most of the Ukrainians living in the stanytsias (*stanichnye malorosiiany*) were admitted to Cossack ranks and formed four Don stanytsias. Two Cossack regiments, consisting of former *stanichnye malorosiiany*, formed one stanytsia. Some stanytsias of the 'Don Cossacks' of Ukrainian origin were incorporated into the Don Host.

A new decree by the tsar in 1816 prohibited Don landowners from bringing in peasants from Ukraine. After 1861 the migration of Ukrainian peasants to the Don region increased considerably. The Selianska Kasa and other peasant associations were formed to buy the lands of large landholders. The Ukrainians were occupied almost exclusively with farming, with the exception of those who settled on the coast, who engaged in fishing. As a result of in-migration the number of outsiders, including Ukrainians, in the Don region increased greatly.

Ukrainian culture in the Don region. Ukrainian influence in the Don region was strongest in the 18th–19th century. The principal agent of Ukrainian culture was the Orthodox church, with the Kievan Cave Monastery as its center. The Ukrainian influence is apparent in church architecture. Many churches of the time were built in the Ukrainian baroque style – among them, the Cathedral of

the Assumption in the Cherkassk stanytsia, the wooden church in Pokrovska *sloboda*, St Demetrius's Church in Rostov, and St Nicholas's Church and the Church of the Trinity in Tahanrih – as were the residences of the Don Cossack officers. In the 19th century there were over 30 baroque stone buildings in Starocherkasskaia. Liturgical books, iconostases, vestments, and church utensils were either imported from Ukraine or else manufactured according to the Ukrainian patterns. From the mid-19th century the effort to Russify the church in the Don increased, and church books and articles made in Kiev were replaced by imports from Moscow.

In the 17th–18th century the Don otamans and officers came to Kiev on pilgrimages and made large donations to the Cave Monastery. Otaman S. Efremov, for example, presented the monastery with a large church luster and was rewarded with a portrait in the cathedral and a panegyric in his honor composed by the monks.

Ukrainians who settled in the Don region brought with them their material culture, which was reflected in their houses and home furnishings, farm tools, farm buildings, fencing, well pulleys, dammed ponds, etc. Until the beginning of this century Ukrainians in the region dressed in Ukrainian folk costumes. Ceramics, woven coverlets, and decorative weavings and towels were imported almost exclusively from Ukraine. The Ukrainian language, songs, customs, and folkways survived for a long time in the Don region.

The culture of the Ukrainian settlers was reflected to a large extent in the culture of the Don Cossacks. A dwelling in a Cossack settlement was called a *kurin*, originally a term for a Zaporozhian unit. Men's clothes, particularly the uniforms of officers, were entirely Ukrainian until the end of the 18th century, as were the insignia and symbols of authority (the *bunchuk* [standard with a horsetail top] and *bulava* [mace]) and the military ranks (otaman, colonel, captain, deputy captain, flag bearer). There was a considerable Ukrainian influence on the Cossack language. The most distinctive of the Don dialects – the Lower Don dialect – is based on Ukrainian with an admixture of the Nogai Tatar language. Many Ukrainianisms are used throughout the Don region.

The Ukrainian national movement in the Don region. Tahanrih and Donets counties, which contained the largest Ukrainian populations, were the centers of the Ukrainian national movement. In 1905 peasant unrest spread throughout the region. An organization, remarkable for the time, was formed – the All-Russian Peasant Union – in which the three Mazurenko brothers, who were Ukrainian, played a prominent role. About 200,000 Ukrainian peasants joined the union. Public meetings called by the Mazurenkos in the larger villages and districts demanded among other things the right 'to speak, write, and read in one's native tongue: for us, the Little Russian tongue.' Organizers of the All-Ukrainian Peasant Congress in 1905 counted the region as one of the six territories with a Ukrainian minority and made provisions for its representation. The rural districts that wanted to 'join Ukraine' were to send delegates to the congress. The congress did not take place, because the key organizers were arrested.

In 1905 a Ukrainian Hromada was set up in Tahanrih. A drama group survived for ten years and staged many Ukrainian plays.

During the Revolution of 1917 Ukrainian patriots, mostly teachers, toured the villages to propagate the idea

of Ukrainian statehood. In 1918 the Ukrainian Ministry of Foreign Affairs subsidized Ukrainian organizations and publications in the Don. When the Soviet regime became established in the Don region in the 1920s, Ukrainization was partly introduced, primarily in public education. In Tahanrih Ukrainian instructors worked in the department of people's education and in the union of school workers. In the mid-1930s the Ukrainization campaign was stopped. The almost complete absence of an urban intelligentsia accounted for the low level of national consciousness among the Ukrainians of the Don region. Today the Ukrainian population of the Don region and the Russian SFSR as a whole is deprived of minimal cultural rights, and Russification has advanced rapidly, particularly in the cities.

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Don River. The ancient Greek name of the river was Tanais; its Ukrainian name is Din. The fourth-largest river in Europe, the Don flows into the Sea of Azov. Its length is 1,970 km, and its basin covers an area of 442,000 sq km. The Don flows through Ukrainian ethnic territory for only 250 km, between Lisky and Kazan Station. This is a part of the Voronizh region and the extreme southeastern corner of the lands settled by Ukrainians. The Don's largest tributary is the *Donets, which flows through Ukraine for almost its entire length. The left-bank tributaries of the lower Don are the Sal and Manyč, which flow through the partly Ukrainian-settled Don region and eastern Subcaucasia. In general, about 100,000 sq km of the Don Basin are populated by Ukrainians.

Donbas. See Donets Basin.

Donbas/Donbass. A literary, artistic, and political bimonthly journal published in Donetske since 1968 by the Writers' Union of Ukraine. The journal appears in both Ukrainian and Russian. Its first editor in chief was V. Sokolov; since 1974 it has been edited by A. Kravchenko. The current journal was preceded by **Zaboi* (1923–32), renamed **Literaturnyi Donbas* in 1932 and published in Russian (1933–9). After an interruption of six years (1940–5) a literary and artistic almanac entitled *Literaturnyi Donbass* was published in 1946–57 (34 vols). In 1958 the name was changed to *Donbas/Donbass*, and in 1968 the

almanac once more became a journal. The journal publishes mostly works by writers of the Donbas region, who devote special attention to the life of miners and steelworkers in their writings. It also contains literary criticism and a survey of local cultural events. Over the years contributors have included such authors as P. Baidybura, K. Herasymenko, M. Rud, D. Semeniuk, P. Chebalin, A. Klochchia, D. Tkach, and a number of writers who were executed (H. Bahliuk and B. Pavlivsky) or repressed (V. Ivaniv-Kramatorsky, M. Sobolenko, F. Kovalevsky, Yu. Zapadynsky, and I. Tkachenko) during the Stalinist campaign against Ukrainian culture in the 1930s. In 1980 the journal's circulation was over 20,000.

Donchenko, Oles [Dončenko, Oles'], b 19 August 1902 in the village of Velyki Sorochyntsi, Poltava gubernia, d 24 April 1954 in Lubni. Writer, one of the founders of the Molodniak literary association and then a member of Prolifront and the All-Ukrainian Association of Proletarian Writers. His poems were first published in 1918. From 1932 he wrote Stalinist prose. Donchenko's publications include many collections of poetry, mostly for children; plays such as *Komsomol's'ka hlushyna* (Komsomol Backwater, 1927), *Maskarad* (Masquerade, 1929), and *Kreiser Burevisnyk* (The Cruiser *Burevisnyk*, 1932); and over 50 books of stories and novels. A part of his legacy has been collected in his *Tvory* (Works, 4 vols, 1956–7).

Donchyk, Vitalii [Dončyk, Vitalij], b 15 April 1932 in Kremenčuk, Poltava oblast. Komsomol leader and literary critic. He graduated from Kiev University in 1956 and worked in the Komsomol and as an editor of *Literaturna Ukraina*. After completing his graduate studies in 1965, he became a research associate of the Institute of Literature of the Academy of Sciences of the Ukrainian SSR. He began publishing in 1956. During the post-Stalin thaw he supported the Party line and opposed the revival of Ukrainian literature begun by the **Shestydesiatnyky* (the 'Sixtiers'). Donchyk's literary criticism consists of *Chas i ioho oblychchia* (Time and Its Image, 1967), *Hrani suchasnoi prozy* (The Parameters of Contemporary Prose, 1970), *Petro Panch* (1971), *Khudozhnia literatura i radians'kyi sposib zhyttia* (Creative Literature and the Soviet Way of Life, 1977), *Humanizm tvorennia* (The Humanism of Creation, 1980), and other works.



Mykhailo Donets

Donets, Mykhailo [Donec', Myxajlo], b 23 January 1883 in Kiev, d 10 September 1941 in Kiev. Renowned opera singer (bass) and theatrical figure. From 1905 to 1913 he sang with the S. Zimin Opera Company in

Moscow, later becoming a soloist with the Opera of the Ukrainian Soviet Republic in Kiev (1919). From 1923 to 1927 he was a soloist and active organizer of Ukrainian opera in Kharkiv. After 1927 he worked in Kiev without interruption. He was shot by the Soviet authorities in 1941 for refusing to evacuate before the German advance.

Donets combined a powerful voice with theatrical talent. In the Ukrainian heroic repertoire, he created the monumental roles of Taras Bulba in M. Lysenko's opera of the same name, Zakhar Berkut in B. Liatoszynsky's *Zolotyj obruch* (Golden Hoop), and Karas in S. Hulak-Artemovsky's *Zaporozhets' za Dunaiem* (Zaporozhian Cossack beyond the Danube). His roles in world repertoire included Coppélius, Dapertutto, and Miracle in J. Offenbach's *Tales of Hoffman*, Don Basilio in G. Rossini's *Barber of Seville*, Lothario in A. Thomas's *Mignon*, and Nicalantha in L. Delibes's *Lakmé*. He taught at the Kiev Conservatory. His recollections of the theater were published in *Vechirni Kyiv* in 1936.

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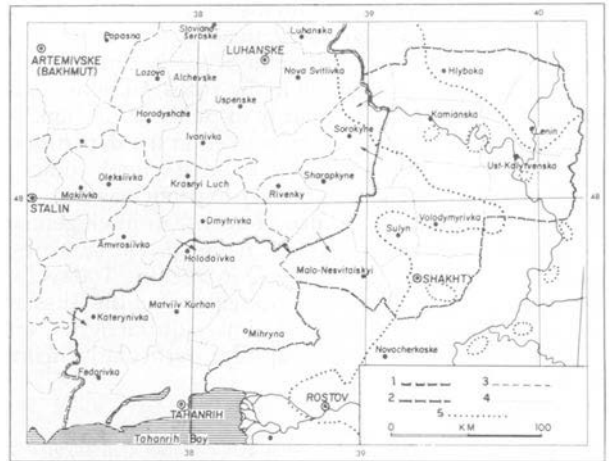
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V. Revutsky

Donets Basin (also known as the Donets Coal Basin, Donbas, or Donets region). The most important fuel source and industrial region of Ukraine and of all Eastern Europe, the location of highly developed coal, ferrous-metallurgy, machine-building, chemical, and construction industries, enormous energy resources, diversified agriculture, and a dense transportation network. The Donbas lies in southeastern Ukraine and partly in the western RSFSR, between the middle and lower Donets River in the north and the northeast and the Azov Upland and Azov Lowland in the south. The basin extends through *Donetske and *Voroshyl'ovhrad oblasts in the Ukrainian SSR and part of Rostov oblast in the RSFSR. It covers an area of 23,000 sq km.

The Donets Basin or Old Donbas is a territory where the strata of the productive Carboniferous period come to the surface or are overlaid with thin strata of later deposits. In the 1950s coal deposits were discovered in eastern Dnipropetrovske oblast (western Donbas) and north, south, and east of the Old Donbas, where the strata of the productive Carboniferous are covered with strata of later geological deposits, 500–600 m and more thick. These coal regions, called the New Donbas, along with the Old Donbas constitute the Great Donbas (Velykyi Donbas), which extends for 650 km from east to west and 70–170 km from north to south. The area of the Great



EASTERN DONBAS IN 1924

1. Border of the Ukrainian SSR
2. Border introduced in 1925
3. Boundaries of okruhas
4. Boundaries of raions
5. Ukrainian ethnic boundary and islands

Donbas is 60,000 sq km, of which over 40,000 lie in Ukraine and the remainder in the RSFSR. The smaller, eastern part of the Donbas lying within the boundaries of the RSFSR is populated by Ukrainians. The Donbas Industrial Region has expanded in a westerly and northerly direction, and since 1975 has been expanding in a southerly direction as well. Its future merger with the *Dnieper Industrial Region in the west, the Kharkiv Industrial Region in the northwest, and the Zhdanov Industrial Region in the south is probable. The territory of Donetske and Voroshyl'ovhrad oblasts (53,200 sq km) is often included in the Donbas, although it consists of purely agricultural regions north of the Donets River and the Azov coastal region. This article will deal only with the Old Donbas.

The geographical location of the Donbas facilitates industrial growth: it lies only 120–150 km from the sea, 350–450 km from the Kryvyi Rih Iron-ore Basin, 300–350 km from the Kerch Iron-ore Basin, 300–350 km from the Nykopol Manganese-ore Basin, and close to the largest consumers of coal – the metallurgical, energy, and other industrial centers. A dense network of railways and highways connects the Donbas with the main centers of Ukraine and Eastern Europe.

Physical geography. The Donbas is an undulating, monotonous plain with a maximum elevation of 369 m. The plain is frequently dissected by gullies and depressions 100 m and more in depth. The most picturesque part is the high bank of the Donets River. The Donets Basin is built of thick Carboniferous strata. More recent geological deposits of the Permian, Triassic, Jurassic, and Cretaceous periods appear only at the periphery. The present Donbas went through several foldings from the Upper Carboniferous to the Paleogene periods, followed by leveling and the advance of the sea. The most recent post-Tertiary uplifting caused accelerated erosion and the present dissected relief. The Donbas gets more precipitation than the adjacent regions and hence constitutes a





Landscape of the Donets Basin

forest-steppe island within the steppe belt (see *Donets Ridge).

The original landscape of the basin has been changed considerably by humans, more than any other part of Ukraine or of Eastern Europe. It bears the typical features of human civilization, from ancient burial mounds to modern industrial structures, mines, pyramidal coal piles, factories with their high smokestacks, and densely populated districts, cities, and other urban settlements, with their workers' districts. The land is crisscrossed by high power lines, a dense network of railways and paved highways, and trolley tracks. The original river system has changed: river valleys and gullies are often sites of reservoirs, a canal network supplies cities with water, depressions caused by the collapse of old mines have given rise to ponds. The ancient steppe came under cultivation for the most part in the first half of the 19th century, and the rest began to be cultivated in the Soviet period. Much arable land, however, is occupied by industrial and residential buildings. In the Soviet period the small wooded valleys and larger forests along the Donets have been partly destroyed and replaced by cultivated woods and parks. Two man-made landscapes intersect in the Donbas: the agricultural landscape with its grain fields and scattered villages and the industrial-urban landscape, which expands constantly by encroaching on the former.

Ecological damage is a major problem in the Donbas. The inhabitants and industry suffer the consequences of river pollution by the chemical industry and the shortage of clean water. The air here is more polluted than in any other industrial or urban region in Ukraine.

Mineral resources. The Donbas is rich in hard coal (particularly anthracites), rock salt, lignite, marls, limestones, clay and other building materials, mercury, and various ores.

The Donbas has one of the largest coal deposits in the world. The proved reserves of class A, B, and C coal are 55.6 billion t (in 1977), or 20 percent of the USSR reserves. The Ukrainian Donbas contains close to 48.1 billion t.

Hard-coal deposits reach depths of 1,800 m. Almost 330 coal seams have been discovered, most of them 0.3–1.5 m thick. Only the 210 top and middle seams, which lie up to 1,500 m beneath the surface, are thick enough to be worked economically, and only 65 seams are being mined today. The number of commercially exploited seams is declining in the east and north. In the Old Donbas coal is

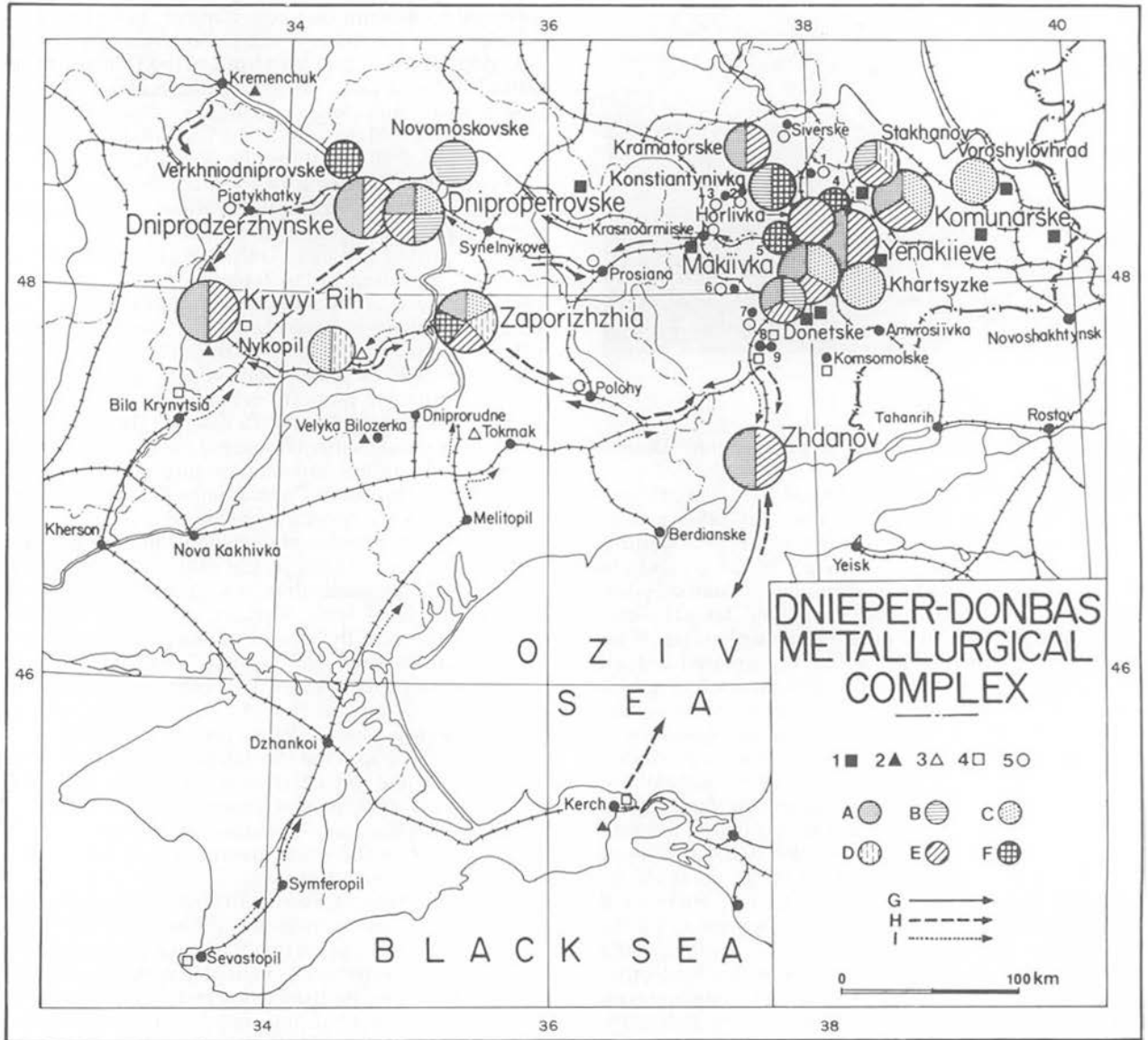
extracted to a depth of 1,000–1,200 m, but plans have been made to dig shafts to a depth of 1,500 m.

Various kinds of coal are found in the Donbas. In the central and southwest districts coking coal, which is the best fuel for metallurgy, occurs. It accounts for 26.5 percent of the coal deposits in the Ukrainian Donbas and 10 percent of the coal in the Russian part. In the northwestern part lies a belt of subbituminous, long-burning coal, which comprises 38 percent of the coal deposits and is used mainly in the chemical industry and partly for coking and fuel. Anthracites (30 percent of the deposits) are found in the central, eastern, and southeastern regions. They are used mostly as high-quality, energy-producing fuel, not for coking. The heating value of long-burning coal is 5,600–7,850 kcal/kg, and of anthracite, 7,600–8,800 kcal/kg. Donbas coal generally has a high ash (up to 30 percent) and sulfur (1.5–3.5 percent) content, which interferes with coking. The thinness of many seams makes them unexploitable.

Of the other useful minerals, the huge deposits of rock salt in the northwestern Donbas in the Bakhmutka Valley (Artemivske with proved reserves of 5.4 billion t and Slovianske with reserves of 3.5 billion), and the Kalmiius-Torets valleys are of the greatest value. Near Mykytivka are deposits of quicksilver ore—cinnabar, which are largely exhausted now. Mercury ores have been discovered recently in the vicinity of Slovianske and Druzhkivka. Various ores such as zinc and lead, with an admixture of copper, silver, and gold, are found in the central Donbas in the region of Naholnyi Ridge but have not yet been exploited. From the 18th century to the beginning of the 20th the small deposits of poor iron ores (brown ores and siderites) were worked in the northwestern Donbas and near Artemivske. In the northwestern Donbas near Slovianske lignite has been discovered, and in the north natural gas is found. Both resources remain unexploited.

Building materials are common throughout the Donbas: limestones, dolomite, gypsum, refractory clays, marls, quartz sands, sandstones (particularly gray and black for paving streets), quartzites, chalk, slates, and pottery clay. Some of these are also used in the metallurgical industry. Limestones are used in the chemical and metallurgical industries; the main deposits are at Olenivka (Dokuchaievskoe) and Karakuba (Rozdolne). Large marl deposits at Amvrosiivka and in the southern Donbas and smaller deposits along the Luhanka River are the basis of the cement industry. Rich deposits of refractory clays are located in the central Donbas, Chasiv Yar being the best-known deposit. Gypsum is found alongside rock salt in the Bakhmutka Valley, chalk along the Donets River, colored clays in Slovianske raion, ocher deposits near Izium, kaolin near Volnovakha in the southwest, and quarried stone in Artemivske.

History of the Donbas. The northern part of the Donbas, lying along the Donets River, belonged in the 11th–13th centuries to the Pereiaslav principality's sphere of influence. The Donets was an important route from the Sea of Azov to the Chernihiv and Pereiaslav principalities. The salt lakes near Slovianske were already being exploited at that time. Like all of southern Ukraine, the territory of the Donbas was controlled by nomadic hordes such as the Pechenegs, Cumans, and Tatars and was never permanently settled. The first permanent settlements were established by the Don Cossacks. The en-



Resources

1. Coking coal 2. Iron ore 3. Manganese ore 4. Fluxing limestones 5. Refractory clays

Manufacturing industries

- A. Metallurgical plants with a complete manufacturing cycle
 B. Metallurgical plants with an incomplete manufacturing cycle
 C. Pipe manufacturing D. Ferroalloy industry
 E. Coke-chemical industry F. Ferrous industry

Direction of shipment of

- G. Coking coal H. Iron ore I. Fluxes

Names of localities marked by numerals on map

1. Chasiv Yar
 2. Novoraiske
 3. Veselivske
 4. Artemivske
 5. Mykytivka
 6. Krasnohorivka
 7. Volodymyrivka
 8. Novotroitske
 9. Dokuchaievsk

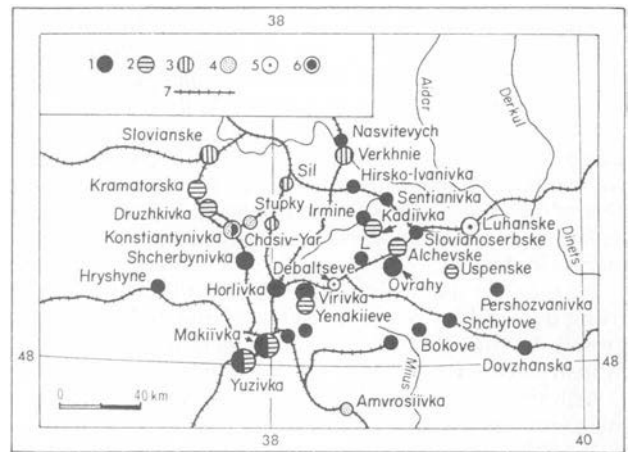
croachments of Muscovy into Slobidska Ukraine had an important influence on the settlement of the Donbas. In the second half of the 17th century fortified military outposts – Tor (later Slovianske) and Bakhmut (later Artemivske) – were established on the frontier with the Ottoman Empire. The salt deposits also attracted settlers. In the mid-18th century both banks of the Donets were settled with Serbs. Two Serbian regiments were organized, and the land was called *Sloviano-Serbia. But the Serbs did not turn out to be good colonizers. Some of them left the new settlements, and the Russian government again began to settle Ukrainians in the region. At the time the Donbas was part of the territory controlled by the Zaporozhian Sich (southwestern part), the Don Cossack Host (southeastern part), and Slobidska Ukraine (northern part). After the destruction of the Sich and the expansion of the Russian Empire to the Black and Azov seas, the larger, western part of the Donbas was incorporated into the Katerynoslav vicegerency, later known as Katerynoslav gubernia (Bakhmut and Slovianoserbske, or Luhanske, counties), while the smaller, eastern part belonged to the territory of the Don Cossack Host (part of Tahanrih and Donets counties). This administrative-territorial division remained in force until 1917 (see *Don region).

The Donbas's small population began to increase at the end of the 18th century. Ukrainian settlers predominated, but in the east, particularly along the Donets, there were also Russian settlers. As in other parts of steppe Ukraine, animal husbandry was initially the main occupation. By the 1830s it had become commercial grain growing. The little coal mining that went on, to supply the Luhanske metallurgical plant (opened in 1795 and eventually closed) with fuel, had an insignificant impact on the environment. Without a transportation system and industrial consumers, coal mining remained unimportant: only 40,000 t were produced in 1796–1806. The industry began to grow beginning only in the 1830s in response to the needs of the imperial navy, the cities on the Sea of Azov, the Petrovsky metallurgical plant near Yenakiiieve (1859–64), and the Lysychanske metallurgical plant (1866–70).

1870–1917. The industrial development of the Donbas began in the 1870s when railroads linking it with central Russia and the sea were constructed, and particularly when the first Catherine Railroad (1884, now known as the Dnieper Railroad) and the second Catherine Railroad (1902), which linked the Donbas to the Kryvyi Rih Iron-ore Basin, were built. The demand for coal grew, not only from the railways, but also from the metallurgical industry that arose in the Donbas using the iron ore from Kryvyi Rih. The investment of foreign capital was an important factor in the industrialization of the Donbas. French, British, German, Belgian, and Russian capitalists owned almost all the metallurgical plants and mines of the Donbas. The trusts that operated in the Donbas were mostly foreign-owned and included *Produgol (1904), which controlled 75 percent of the coal produced in the Donbas (in 1910), and *Prodamet (1902), which controlled 18 metallurgical enterprises. By 1871 the Donbas coal industry had the highest production of anthracite in the Russian Empire (249,600 t or 36 percent of the total). By 1913 production had increased to 25.3 million t or 87 percent, of which 22.8 million t were mined in the Ukrainian part of the Donbas. The level of mechanization

in the existing 1,200 mines was low (only 0.5 percent of the coal was mined mechanically). The main consumers of the coal were the railways (28.4 percent in 1914) and the metallurgical plants (21.8 percent). Seventy percent of the coal was used locally.

The ferrous-metallurgy industry developed rapidly in the Donbas. By 1900 it outproduced the largest metal producer of the Russian Empire – the Urals – and became the principal coal and metallurgical base of the Russian Empire. The first modern metallurgical plant was the Yuzivka plant (now the Donetske Metallurgical Plant), built by the Welsh industrialist J. Hughes in 1872. Other plants were built: Sulin (now Krasnyi Sulin) in 1872 in the eastern Donbas, Druzhkivka in 1894, Alchevske (now Komunarske) in 1895, Donetsko-Yurievskiy in 1896, Vilkhivka in 1896, Petrivske in 1897, Kramatorske in 1897, Kostiantynivka in 1897, Makiivka in 1899, and Kadiivka (now Stakhanov) in 1899. These 10 plants produced 1,726,000 t of pig iron in 1913, or 50 percent of the Donbas production (38 percent of the empire's production).



INDUSTRY OF THE DONETS REGION IN 1913

1. Coal mining
2. Ferrous metallurgy
3. Mining and chemicals production
4. Silicate and ceramics industry
5. Machine-building
6. Non-ferrous metallurgy
7. Railway lines
- L. Lomuvatka (near Alchevske)

Non-ferrous metallurgy was confined to a single mercury plant built in 1886 to exploit the Mykytivka deposit (within the city limits of Horlivka). Machine building was poorly developed: there were heavy-machinery plants in Luhanske (1896) and Horlivka (1895). The chemical industry was in an embryonic stage, consisting mostly of coke plants, which did not process the by-products of coking, but also of chemical plants in Kostiantynivka (1897) and Rubizhne (1905). The Lysychanske and Slovianske (1913) soda plants produced 70 percent of the soda of the Russian Empire.

Rapid industrial growth alternated with decline during the economic crises of 1873–5, 1881–2, and mainly after 1900. Economic instability caused fluctuations in employment: the number of miners fell from 82,400 in 1900 to

58,000 in 1902, but by 1913 it had increased to 168,000. An industrial boom in the Donbas increased the demand for labor, which was not difficult to meet given the overpopulation in the agricultural regions of Ukraine and Russia. Most of the Donbas workers came from Russia rather than Ukraine, particularly from the industrial heartland and the Central Chernozem region. As a result of this in-migration, the Donbas became the most Russified part of Ukraine.

The workers' living and working conditions were very difficult. Hence, strikes occurred from time to time, only to be put down by the police and the army. A wave of strikes swept through the Donbas during the 1905 Revolution. In January 1905 the workers of Horlivka staged an armed uprising, which was brutally crushed.

The Ukrainian national movement had little impact in the Donbas. In the 1900s, in addition to the Russian revolutionary press, some Ukrainian publications reached the Donbas. There were also self-organized workers' groups and Prosvita societies in the region. Some of the Ukrainian intelligentsia who worked there (eg, S. Cherkasenko and M. Cherniavsky) helped to raise the national consciousness of the workers. L. Yurkevych tried unsuccessfully to publish a Ukrainian paper for the workers of Katerynoslav gubernia. Donbas themes appeared in Ukrainian literature for the first time: in S. Cherkasenko's collection of short stories about workers, *Na shakhti* (In the Mine, 1908); in M. Cherniavsky's *Donets'ki sonety* (Donets Sonnets, 1898), and in A. Shablenko's poems. The composer M. Leontovych also worked in the Donbas.

1917–41. At the beginning of the First World War the rising demand for coal and metals stimulated industrial growth in the Donbas. New branches of the chemical industry geared to military needs were established.

With the outbreak of the February Revolution in 1917, most workers in the Donbas were led by Russian parties: the Socialist Revolutionaries, Social Democrats (Mensheviks), and particularly the Bolsheviks. The Donbas Bolsheviks constituted a large part of the party's membership in Ukraine in 1917. According to the Party census of 1922, only 16.6 percent of the Donbas Bolsheviks were Ukrainian by nationality, and barely 4.3 percent could speak Ukrainian. Ukrainian parties had little influence among the workers, half of whom were Russian. Bolshevik organizations in the Donbas, headed by Artem (F. Sergeev), K. Voroshilov, and O. Parkhomenko, with the help of military units sent from Moscow (A. Egorov's group), gained the upper hand and established Soviet rule in part of the Donbas. The Red Guard organized here fought against General A. Kaledin's Don Cossack army and the army of the Central Rada, which tried from the east and west to force the Bolsheviks out of the Donbas. In December 1917, mostly as a result of the support of Donbas Bolsheviks, a puppet Ukrainian Soviet government was established in Kharkiv. In February–April 1918, when the Bolsheviks withdrew from Ukraine under the pressure of the German and Ukrainian armies, the *Donets–Kryvyi Rih Soviet Republic continued to exist in the Donbas and to maintain its independence of Ukraine and Russia. But the Bolsheviks were eventually forced out, and the Ukrainian government gained control of the part of the Donbas that until 1917 had belonged to Katerynoslav gubernia and Tahanrih county. Under the Hetman government the treaty of 8 August 1918 between

the Ukrainian State and the Don Cossack domain confirmed the eastern boundary of Ukraine to be the boundary of Katerynoslav gubernia, except for a few modifications eastward in the vicinity of Mariupil. To preserve the economic unity of the Donbas, a joint Don-Ukrainian commission was formed in Kharkiv to plan and supervise mutually the industry of the region. The UNR Directory's power in the Donbas was short-lived. The Donbas was seized by the Bolsheviks at the beginning of 1919 and then by the White army, which held it to the end of December, when it was recaptured by the Bolsheviks. The efforts of local and Moscow Communists to form a separate state in the Donbas failed, owing to the opposition of the Ukrainian Communists, and the Donbas became a part of the Ukrainian SSR together with the western territory of the Don Cossack domain. The Donets gubernia, with its capital in Bakhmut, was formed. In 1924 the boundaries of the Ukrainian SSR were changed, and the eastern part of the Donbas, containing the cities of Shakhty, Sulin, and Tahanrih, became part of the RSFSR.

The industry of the Donbas collapsed during the revolution. In 1920–1 only 258 mines were in operation. Most mines were flooded. Coal production fell from 25.3 million t in 1913 to 4.6 million t (18 percent of the 1913 production). Metals production fell to 500,000 t (only one blast furnace was working at the Petrovsky Plant). Soon, however, the reconstruction of the economy began. By 1928–9 the prewar production of pig iron, steel, and coal was exceeded. In 1926 the population surpassed the 1910 figure. The cities grew very rapidly: the population of Yuzivka increased from 49,000 to 106,000. As before the war the Donbas attracted immigrants from outside Ukraine, particularly from Russia, for the Ukrainian peasants, enriched now with the lands of the former landowners, were not interested in industry. According to the 1926 census, of 111,139 immigrants to the Donbas, 33,814 were Ukrainian and 63,910 were Russians.

In the second half of the 1920s and at the beginning of the 1930s the Donbas was Ukrainized, although the process did not advance as far there as in other areas of the Ukrainian SSR (see *Ukrainization). Ukrainian schools were established side by side with Russian elementary and secondary schools. The Institute of People's Education in Luhanske (now Voroshylovhrad) was Ukrainized, but a Ukrainian and a Russian division were eventually set up. Some of the press was Ukrainized: the oblast newspaper *Luhans'ka pravda* was published in Ukrainian. Ukrainian theater groups were formed in the cities and villages, and later drama theaters were organized. Ukrainian theater groups often toured the Donbas. The Ethnographic Commission of the All-Ukrainian Academy of Sciences studied the folklore of the Donets Basin workers. From 1926 the Scientific Society of the Donets Region was active in Luhanske and was headed by S. Hrushevsky. Ukrainian writers such as H. Bahliuk, V. Haivoronsky (Haidarivsky), V. Pavlivsky, V. Ivan-Kramatorsky, K. Herasymenko, M. Ledianko, and A. Halan either wrote or began their careers in the Donbas. The writers V. Sosiura, P. Baidebura, A. Klochchia, M. Upenyk, D. Tkach, H. Stetsenko, and others came from the Donbas but lived elsewhere in the Ukrainian SSR. The Donbas writers' organization *Zaboi was founded in 1925 and was later Ukrainized. It published a journal under the same title. In 1932 the monthly **Literaturnyi Donbas* began to appear, but it was Russified the following year as many

Ukrainian cultural and literary figures in the Donbas were liquidated or exiled. Ukrainization was brought to an end that year, and only some manifestations of national culture were tolerated. (The Donbas is the most Russified region of Ukraine today: the schools, theater, and mass media are Russian.)

A debate on the role of the Donbas in Ukraine's economy took place in the 1920s. The Ukrainian side argued for the integration of the Donbas into Ukraine's, not Russia's, economy to enable Ukraine to overcome the heritage of tsarist colonialism. The integration did not occur; hence, the development of Ukraine's economy in the 1930s was uneven.

From the late 1920s industrialization in the Donbas was accelerated under the five-year plans. The old anthracite mines were rebuilt, and new ones were built. Coal production rose to 37 million t (76 percent of USSR production in 1930). The anthracite industry became very concentrated: in 1934, 196 anthracite mines (out of a total of 339) produced 85.4 percent of the coal in the Donbas. Mining became increasingly mechanized: by 1937 almost 90 percent of the coal was mined by mechanized means, but 30 percent of the hardest labor, involving loading, continued to be manual. In 1932 the first combined coal-mining and loading machine in the world was invented in the Donbas.

The construction of thermoelectric stations was speeded up: in 1928–32, 10 stations (DRES) were built, producing 630,000 kW in 1932. The largest of them were in Shterivka, Zuivka, and Lysychanske.

Ferrous metallurgy developed at a slower pace. New plants were not built, although working ones were rebuilt in Makiivka, Donetsk, and Yenakiieve. This diminished the Donbas's importance in Ukraine's production of metal. But non-ferrous metallurgy developed rapidly: an enrichment factory was built in 1934 at the Mykytivka mercury plant in Horlivka, and the Ukrtsynk zinc plant was built in 1930 in Kostiantynivka. Machine building, which had been poorly developed, grew at an unusual rate with the establishment of a mining-machinery plant in Kramatorske (1930), a coal-mining-machinery plant (1932) and a tractor-parts plant (1935) in Luhanske, and a machine-building plant in Kadiivka (1934). Operating machine-building plants in Donetsk, Luhanske, Pervomaiske, Horlivka, and elsewhere were rebuilt. Existing chemical plants were reconstructed, and new ones built, including a chemical-pharmaceutical plant in Luhanske (1932–6), a nitrogen plant in Horlivka (1934), and coke-chemical plants in Yenakiieve, Horlivka, and Novomakiivka. New armaments plants developed quickly, and military production at existing metallurgical and machine-building factories increased.

Up to the Second World War the Donbas remained the leading industrial region in Ukraine and the entire USSR. Table 1 shows the production in various industries in 1940.

As the Donbas became more industrialized, the population increased. Donetsk and Voroshylovhrad oblasts grew from a population of 2,960,000 in 1926 to 4,940,000 in 1939. The largest urban concentrations in Ukraine arose in the Donbas. The population increased in these years usually at the cost of other parts of Ukraine. Owing to the fact that in the period of Stalinist terror and collectivization it was easier to survive in the Donbas than in the agricultural countryside, there was an increase in the

TABLE 1
Industrial production, 1940

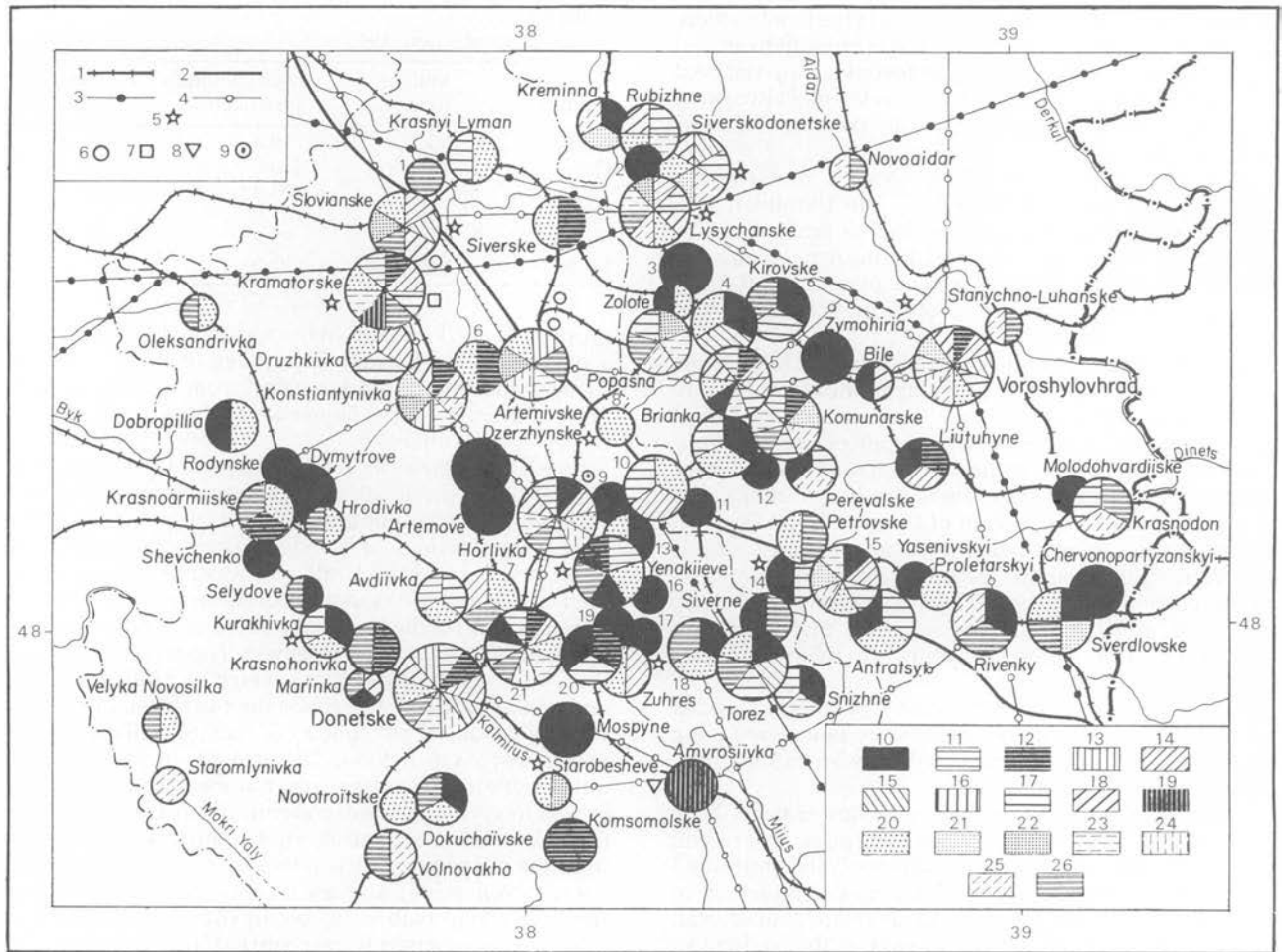
Product	Million tonnes	% of Ukraine's production	% of USSR production
Coal	83.3	99.4	50
Coke	15.1	100	50
Pig iron	5.1	55.4	34
Steel	4.2	48.9	23
Soda	0.43	98.6	80
Locomotives	640 units	95.3	70

proportion of Ukrainians in the region: S. Kosior stated at a plenum of the Central Committee of the CPU that in 1926–39 the proportion increased from 26 percent to 33 percent in Staline (now Donetsk) and from 43 percent to 60 percent in Luhanske.

From 1941 to the 1980s. During the war the Donbas was several times the theater of military confrontation and suffered extensive damage. Almost all plants and coal mines were ruined or flooded. Their equipment was evacuated beyond the Urals and was not returned after the war. During the 22 months of German occupation the Ukrainian part of the Donbas suffered an economic loss of 37 billion rubles (at 1926–7 values). The reconstruction of the Donbas economy was completed by 1949, when coal and metals production reached the 1940 level. In 1950 the Donbas produced 78 million t of coal (84 million in 1940) and in 1955, 116 million. This growth in production is attributable to an increase in the number of mines from 306 in 1941 to 355 in 1955, the modernization of existing mines (including the mechanization of mining and transporting), the deepening of the mines by an average of 100 m every seven years, and an increase in the work force from 200,000 in 1940 to 427,000 in 1955. In the 1960s coal mining was intensively mechanized and automated (in 1960 there were 5 complex mechanized mines, while in the 1950s there had been none, and by 1965 there were 56) and became more concentrated (in 1955, 138 t were extracted daily per mine; in 1965, 1,214 t were extracted). These trends led to greater labor productivity and a decrease in the number of miners from 522,600 in 1963 to 399,000 in 1967, while the number of mines fell to 350. In 1967, 176.6 million t of coal were mined.

The metallurgical industry, which in 1955 produced 7.4 million t of pig iron (21.6 percent of USSR production), 8.3 million t of steel (18.3 percent), and 6.8 million t of rolled steel (22.2 percent), grew as a result of expanded production and improvements in technology. At the end of the 1950s, four blast furnaces were constructed, and almost all the plants were converted to the modern methods of smelting, which use natural and coke gas and oxygen. Ferroalloy and non-ferrous metallurgy developed at the same time: in 1962 a ferroalloys plant was built in Almazne and a non-ferrous-metals plant in Artemivske; as well, the Mykytivka mercury production complex in Horlivka was reconstructed. The shortage of fresh water for metallurgy and thermoelectricity was partly overcome by the building of the Donetsk-Donbas (1954–7) and the Dnieper-Donbas (beginning in 1969) canals.

In the 1960s the growth rate of the metallurgical industry slowed somewhat. Production increased in absolute terms (21.8 million t of pig iron were produced by 1970), but no new plants were built because of the Soviet economic policy of accelerating the development of in-



INDUSTRY OF THE DONETS BASIN

- 1. Railways
- 2. Highway
- 3. Oil pipelines
- 4. Gas pipelines
- 5. Electric-power plants
- 6. Salt
- 7. Limestone
- 8. Refractory clay
- 9. Mercury
- 10. Coal industry
- 11. Coke-chemical industry
- 12. Ferrous metallurgy and refractory clay
- 13. Non-ferrous metallurgy
- 14. Heavy and transport machinery
- 15. Power machinery
- 16. Tractors and agricultural machinery
- 17. Other branches of machine-building and metalworking industries
- 18. Chemical industry
- 19. Cement production
- 20. Other branches of building-materials industry
- 21. Woodworking
- 22. Glass and ceramics industry
- 23. Textile and clothing industry
- 24. Leather and footwear industry

- 25. Meat and dairy products
- 26. Other branches of food industry

Cities represented by numbers

- 1. Donetsk
- 2. Novodruzheske
- 3. Hirske
- 4. Pervomaiske
- 5. Stakhanov
- 6. Chasiv Yar
- 7. Yasynuvata
- 8. Myronivskiy
- 9. Vuhlehirske
- 10. Debal'tseve
- 11. Chornukhyne
- 12. Artemivske
- 13. Krasnyi Profintern
- 14. Vakhrusheve
- 15. Krasnyi Luch
- 16. Kirovske
- 17. Zuivka
- 18. Shakhtarske
- 19. Nyzhnia Krynka
- 20. Khartsyzke
- 21. Makiivka

dustrial complexes beyond the Urals and decelerating Ukraine's industrial growth.

What is peculiar to the postwar economy of the Donbas is the accelerated growth of the machine-building industry (particularly in the area of mining equipment and machinery), the chemical industry, the power industry, and the building-materials industry. Since the mid-1960s light industry and the food industry have also developed rapidly. At the same time the relative weight of the coal industry in the economy of the Donbas has diminished.

Until recently the Donbas oblasts were economically the most highly developed oblasts of Ukraine. Now Dnipropetrovske and Zaporizhia oblasts have outstripped the Donbas oblasts, and their populations are increasing at a faster rate. The economic integration of the Donbas with Ukraine has decreased. A large number of firms in the Donbas are now under the jurisdiction of all-Union ministries. Hence, the government of Ukraine has little control over the development of the Donbas and the role it plays in the development of Ukraine's economy.

The electrical-energy foundation of Donbas industry was strengthened by the construction of large thermo-electric stations beginning in the 1950s: at Myronivskiy (500,000 kW), Slovianske (2.1 million kW), and Starobesheve (2.3 million kW; since 1967 the largest in Ukraine). Existing stations – Zuiivka, Shterivka, etc – were modernized. To connect the operative electric stations with the Volga Cascade 400 km of transmission lines were installed in 1965.

As industry developed, the Donbas became an important scientific research and development center of Ukraine. In 1964 a branch of the Academy of Sciences of the Ukrainian SSR with a host of research and planning institutions was established in Donetsk. There are 15 institutions of higher learning, with many branches, where tens of thousands of students are taught. Although the relative weight of its Ukrainian population has grown, the Donbas remains at the fore of Russification processes in Ukraine. Lectures in higher and secondary schools are given in Russian. Most of the oblast newspapers published in the Donbas appear in Russian. Ukrainian textbooks are not available, and most of the publications of Donbas publishers are in Russian. Opposition to the destruction of the Ukrainian culture in the Donbas is spreading, however. This is evident from the examples of the Ukrainian human-rights activists I. and N. Svitlychny, I. Dziuba, O. Tykhy, and M. Rudenko, who worked in the Donbas.

Economy

Metallurgy. The leading branch of the Donbas economy is metallurgy. Today the Donbas is the largest producer of metals in Ukraine: in 1975 it produced 23.2 million t of cast iron (50 percent of Ukraine's production, 24.9 percent of the USSR's production); 25.8 million t of steel (48.6 percent and 18.3 percent respectively); and 21.7 million t of rolled steel (49.1 percent and 18.9 percent). Ferrous metallurgy is based on the iron ore of the Kryvyi Rih Basin, the manganese of the Nykopol Basin, and the fuel and limestone of the Donbas. A high degree of concentration is characteristic of the metallurgical industry: the four largest plants produce over 50 percent of Donbas steel. The metallurgical plants are large territorial-manufacturing complexes with their own coke-chemical plants, slag-cement plants, and refractory-products factories. They are closely linked to coal mines (the Kirov Metal-

lurgical Plant in Makiivka owns over 40 of them). Besides cast iron, various high-quality steel alloys and rolled steel (70 percent in the form of profiled steel) are made here. The main centers of the ferrous-metallurgy industry are Makiivka, Donetsk, Yenakieve, Komunarske, Kramatorske, and Kostiantynivka. The large reserves of fuel and cheap electricity have stimulated the growth of non-ferrous metallurgy, which utilizes local quicksilver in Horlivka (of the Mykytivka mercury complex) and zinc concentrates from the Far East (at the Ukrtsynk plant in Kostiantynivka). A plant of non-ferrous metals is also located in Artemivske.

Anthracite industry. In the Donbas economy this industry is second in importance. Although other anthracite fields have been developed in the USSR, those of the Donbas have the highest production, yielding in 1976, 191.4 million t (26.9 percent of the USSR production). In 1975 there were 325 mines here. The largest of these were the Abakumov (in Donetsk); Kapitalna (in Krasnoarmiiske), the largest in the USSR (13,500 t daily); Prohres (in Torez); and N-21-bis (in Makiivka). The deepest of the mines were the Kirov (in Donetsk) at 1,033 m, and the V. Bazhan (in Makiivka) at 1,012 m. Sixty-eight enrichment plants are in operation. Coal mining in the Donbas has a high degree of mechanization: by 1975 cutting was 100 percent mechanized; loading in drifts, the most labor-intensive process, was 92 percent mechanized; and haulage and loading onto railroads was 100 percent mechanized. The degree of mechanization was higher than in France, Belgium, or West Germany. Ninety mines have a complex mechanized or automated system of extraction; in 1975 these produced 73.8 million t or 41 percent of the underground production. Production has become more concentrated: a single mine produced 1,805 t of coal per day in 1975. The territory that is mined has expanded north, west (a group of mines in the Krasnoarmiiske coal-industry region), and south. Today close to 400,000 people are employed in the coal industry, yet there is a constant shortage of labor because of the high level of worker fluidity (almost 40 percent of the average work force). Relatively high wages are designed to encourage workers to stay in one place. In 1976 a shorter, 30-hour, work week was introduced. The cost of coal mining is relatively high in the Donbas because mines have to be sunk deeply. The average depth of extraction was 292 m in 1956 and 437 m in 1968. Forty percent of the proved reserves of coal are in seams 0.5–0.8 m thick; 13 percent of the seams are inclined, and 20 percent are vertical. (See also *Coal industry.)

Machine building. The Donbas is the second-largest producer in Ukraine of machines: it produces 44.9 percent of Ukraine's metallurgical equipment, 97 percent of the coal-mining machines, and 95.2 percent of the locomotives built in the USSR. Based on the local metallurgy and energy, branches of the heavy-machine-building industry were organized first to supply the metallurgical, coal, coke-chemical, chemical, railway, and construction industries. Plants specializing in mining machinery tend to be located in coal-mining regions. The largest of them are the Kirov Plant in Horlivka, the Parkhomenko Plant in Voroshylovhrad, the Komsomol Plant in Donetsk, and the plants in Druzhkivka, Yasynuvata, and Debaltseve. The largest machine-building plants for ferrous metallurgy are the Lenin and Ordzhonikidze plants in Kramatorske and the plant in Stakhanov. The largest machine-

tool construction enterprises are the Chubar Plant in Kramatorske, the Frunze Plant in Krasnorichenske (formerly Kabannie), and the Ivanivka Plant.

A number of plants in Torez, Kostiantynivka, Donetsk, Voroshylovhrad, and Slovianske serve the electro-technological industry and the power industry. Transport machinery is built in Stakhanov (railway cars) and Voroshylovhrad (at the October Revolution Steam Locomotives Plant, one of the largest in Ukraine). As well, equipment for the chemical industry and agriculture and various complex instruments are produced in the Donbas.

Chemical industry. Led by the coke-chemical branch, which developed mostly after the revolution, this is an important part of Donbas industry. Fourteen enterprises, located near mines and metallurgical plants, produce almost half of the coke-chemical output of the USSR. The largest are the plants of Donetsk, Yenakieve, Kramatorske, Komunarske, and Avdiivka (the largest in Europe). The other branches of the chemical industry that are highly developed are those producing mineral fertilizers (50 percent of Ukraine's production), synthetic tars, plastics, polymer materials, sulfuric acid, and caustic and soda ash. The Khimprom complex in Slovianske and the Lenin Soda Plant in Lysychanske produce all of Ukraine's soda. The large chemical firms include Styrol in Horlivka, Azot in Siverskodonetske, Krasitel in Rubizhne (the sole manufacturer of synthetic dyes in Ukraine), and plants in Kostiantynivka, Lysychanske, Donetsk, Verkhnie, Proletarske, and elsewhere.

Electric power. The enormous power supply required by Donbas industry is provided by thermoelectric stations organized into the most powerful energy system in Ukraine – the Donbasenerho. The largest thermoelectric station in Europe – the Vuhlehrske State Regional Electric Station (DRES), which produces 3.6 million kW – is located near Debaltseve. Several stations here are among the largest in the USSR: the Zuivka 1 and 2 in Zuhres (2,780,000 kW), the Voroshylovhrad near Shchastia (2.3 million kW), the Slovianske (2.1 million kW), and the Kurakhove (1,460,000 kW). Almost all of the stations are fired by crushed anthracite, the by-products of the enrichment plants, and partly by natural gas and mazout. Today the Donbas produces over one-third of Ukraine's electric power. The main consumers of electricity are the coal (over 40 percent), metallurgical (20 percent), machine-building, and chemical industries. Most of the power is used in the Donbas itself, and some is exported to Russia and East European countries.

Building materials. The Donbas is rich in the raw materials needed for industrial and residential building and produces one-third of Ukraine's building materials. The main branches of the industry are cement (at Amvro-siivka); window glass (at Kostiantynivka, Lysychanske, and Makiivka: 93.5 percent of Ukraine's glass comes from the Donbas); and refractory materials (at Chasiv Yar, Krasnohorivka, and Dokuchaievsk). The manufacture of reinforced-concrete structures, ceramic facing, and thermo-insulating products of brick, etc. is well developed and is usually done in regions of industrial and residential construction. The mining of natural stone material such as limestone or basalt, in the Slovianske, Volnovakha, and Dokuchaievsk raions, also plays an important role in the economy of the area.

Light industry. This branch is developing rapidly and employs many women. Textile plants in Donetsk, Arte-

mivske, Makiivka, Kramatorske, and particularly the silk mills of Voroshylovhrad and Stakhanov produce 25 percent of Ukraine's textiles. Leather and shoe factories are located in Donetsk, Makiivka, Voroshylovhrad, Kramatorske, and Dzerzhynske.

Food industry. The best-developed sectors of the food industry are the meat and dairy industries, with over 50 meat-packing plants in Donetsk, Voroshylovhrad, Torez, Lysychanske, etc; the bread industry, with over 100 large bakeries; and the brewing and liquor-distilling industries. The champagne and wine plant in Artemivske is one of the most famous distilleries in the area.

Agriculture. Farming in the Donbas differs somewhat from that of the Ukrainian steppe region. It is hindered by the poorer soils and greater erosion that result from the higher relief and frequent dry winds, and it mainly takes the form of suburban cultivation, specializing in garden vegetables, potatoes, orchards (particularly apple orchards), dairying, and poultry raising. Many miners who live on the city outskirts raise their own domestic animals and poultry and cultivate small gardens.

Transportation. The Donbas has the densest and most used railway network in Ukraine. There are 3,000 km of main track and nearly 3,000 km of side track serving various industries. The largest railway junctions are Yasynuvata, Chervonyi Lyman, Popasna, Voroshylovhrad, Ilovaiske, Rodakove, and Debaltseve. Lines serving suburban areas are very important in the Donbas. The main railroad lines are the meridional line connecting the Donbas with Kharkiv and Moscow and with the Azov coastal region (Zhdanov, Tahanrih, Rostov) and the line connecting the Donbas with the Dnieper Industrial Region (Dnipropetrovske, Zaporizhia, Kryvyi Rih) and with the Don, the Volga, and the Caspian Sea.

The freight transported in the Donbas constitutes half the freight in all of Ukraine. Coal, metal, machinery, and chemical products are carried out of the Donbas, and iron ore (from the Kryvyi Rih and Kerch basins), manganese ore (from the Nykopol Basin), lumber, petroleum, food products, and textiles are brought in.

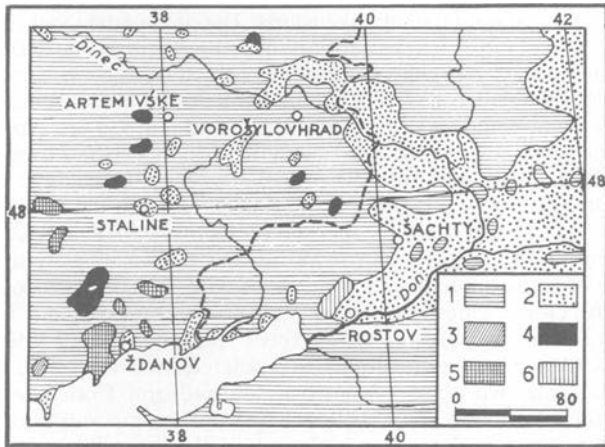
Automobile transportation is well developed: Donetsk and Voroshylovhrad oblasts have 15,000 km of roads (of which 9,700 km are paved), which connect all the cities of the region. The main highways are Voroshylovhrad–Kharkiv, Voroshylovhrad–Donetsk, and Moscow–Kharkiv–Slovianske–Debaltseve–Rostov. Trolleybus and trolley-car transport have developed considerably, providing interurban transportation in urban clusters.

Airports in Donetsk, Zhdanov, Siverskodonetske, and Voroshylovhrad connect the Donbas with many cities in Ukraine and the USSR. Zhdanov is the commercial seaport of the Donbas.

The Donbas is dissected by various pipelines, including the Soiuz main gas pipeline from Orenburg and the Moscow-Stavropol pipeline, which has branches to Voroshylovhrad, Stakhanov, Lysychanske, Horlivka, Slovianske, and other places. Donetsk receives natural gas from Krasnodar krai, and Slovianske gets gas from Kharkiv oblast.

Water for domestic and industrial use is supplied by large reservoirs such as those in Vuhlehrske, Starobesheve, Vilkhivka, and Staryi Krym, and by the Dnieper-Don and the Donets-Donbas canals, which extend from the Donets River to the heartland of the Donbas.

Population. The Donbas is the most densely populated



ETHNIC MAP OF THE DONETS BASIN
IN THE 1930s

- | | |
|---------------|--------------|
| 1. Ukrainians | 4. Germans |
| 2. Russians | 5. Greeks |
| 3. Bulgarians | 6. Armenians |

region of Ukraine and, after the Moscow region, of all of Eastern Europe. In 1979 almost 6.5 million people lived in an area of 23,000 sq km, that is, 283 people per sq km. In the 1860s scarcely 400,000 people lived in this area, and the density was similar to that in steppe Ukraine. The rapid development of industry brought about the great population increase: in 1897 the population was 1.1 million; in 1926, 1.7 million. A large natural increase (27.7 per 1,000 annually in 1924–8 as compared to 23.2 in all Ukraine) and in-migration into the area accounted for the swift growth. In 1926 only 23 percent of the Donbas population was born there. Primarily Russians of the Central Chernozem and Central Industrial regions moved to the Donbas. Ukrainians migrated in much smaller numbers, mainly from neighboring districts. In 1897, for example, only 45 percent of the migrants to the Donbas were born on Ukrainian territory, and in 1926 only 32 percent, while barely 12 percent of workers migrating to the Donbas came from other parts of Ukraine. By 1902 half of the workers in the Donbas were non-Ukrainian. The reason for this was the reluctance of Ukrainian peasants to change their way of life and their work. They preferred to emigrate as farmer-colonists to Asia rather than to go to the mines and factories of the Donbas (see *Emigration). Most of the migrants to the Donbas were men of working age. In 1926 they outnumbered the women 100 to 96 (the ratio was 100 to 106 for all of Ukraine). Thirty-five percent of the men were between the ages of 20 and 39 (30 percent in Ukraine).

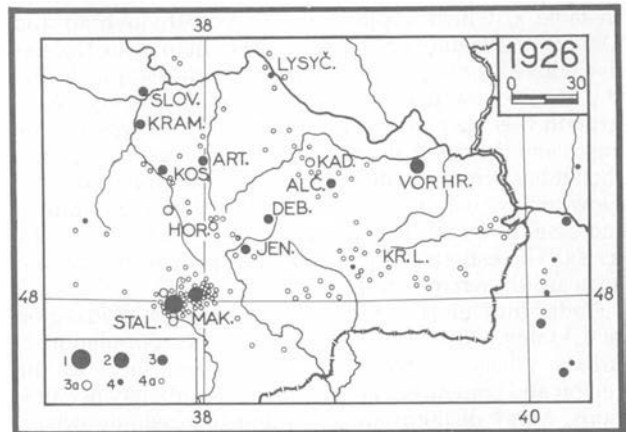
The ethnic composition of the Donbas has also been influenced by its location on the Ukrainian-Russian ethnic border and the presence of a number of Russian peasant islands in the Ukrainian Donbas. In 1926 Ukrainians constituted only 58.4 percent of the region's population; Russians, 33.4 percent; Jews, 2.2 percent; Germans, 1.6 percent; Belorussians, 0.8 percent; and Poles, 0.5 percent. Russians were the majority in the cities: 48.9 percent of the population was Russian while only 40.4 percent was Ukrainian. In the larger cities the difference was even larger: in Donetsk the figures were 56.6

percent and 26.2 percent; in Makiivka, 64.5 percent and 28.5 percent.

The population of the Donbas grew particularly rapidly in the period of the first five-year plans at the end of the 1920s and the beginning of the 1930s. In six years (1927–32) the population increased by 25 percent: in the cities by 13.9 percent and in the countryside by 11 percent. In 1933–8 the population increased by 56 percent. Table 2 shows the growth rate of the largest cities.

TABLE 2
Population of Donbas cities (in thousands)

City	1926	1940	1959	1970	1979
Donetske	106	462	708	879	1,021
Voroshylovhrad	72	213	275	383	463
Makiivka	52	240	407	429	436
Horlivka	23	109	308	335	336
Kramatorske	12	93	115	150	178
Slovianske	29	76	99	124	140
Komunarske	16	55	98	123	120
Lysychanske	7	26	104	118	119
Siverskodonetske	—	5	33	90	113
Yenakiieve	24	88	117	115	114
Kostiantynivka	25	95	89	105	112
Stakhanov	17	68	91	102	108
Krasnyi Luch	7	51	94	103	106



DONETS BASIN: URBAN POPULATION IN 1926

- | | |
|-----------------------|----------------------|
| 1. Over 300,000 | 3a. 10,000 to 50,000 |
| 2. 100,000 to 300,000 | 4. Less than 10,000 |
| 3. 50,000 to 100,000 | 4a. Towns (smt) |

Abbreviations of place-names

Alc.	Alchevske (now Komunarske)
Art.	Artemivske
Deb.	Debaltseve
Hor.	Horlivka
Jen.	Yenakiieve
Kad.	Kadiivka (now Stakhanov)
Kos.	Kostiantynivka
Kr.L.	Krasnyi Luch
Kram.	Kramatorske
Lysyč.	Lysychanske
Mak.	Makiivka
Slov.	Slovianske
Stal.	Staline (now Donetsk)
Vorhr.	Voroshylovhrad

TABLE 3
Population changes in Voroshylovhrad and Donetske oblasts, 1926–78

Year	Total population		Urban population		Rural population (1,000s)
	1,000s	per sq km	1,000s	% of total	
1926	2,960	56	980	33	1,980
1940	5,170	97	3,850	75	1,320
1950	4,800	90	3,420	71	1,380
1960	6,840	129	5,740	84	1,100
1970	7,640	144	6,550	86	1,090
1978	7,948	150	6,956	88	992

In contrast to the past, in the 1930s most of the migration to the Donbas was from other regions of Ukraine, particularly from the countryside, because the demand for labor and better working conditions made survival easier in the Donbas than elsewhere during the collectivization, famine, and Stalinist terror.

The German-Soviet war caused a sharp decline in the population: part of it was evacuated by the Soviets, about 320,000 people were deported as labor to Germany, about 420,000 perished, and some scattered into the countryside where food was easier to come by. The 1940 population size was reached again only in the mid-1950s. The population changes in the last 50 years are presented in table 3, which applies only to Voroshylovhrad and Donetske oblasts (53,200 sq km) rather than to the Donbas as a whole. The population growth was most rapid during the first five-year plans (1927–39), when the average rate of growth was 4.2 percent annually. It slowed down in the 1950s and the first half of the 1960s (to 1.5 percent); since then it has constantly decreased (to 0.3 percent in 1976–9). Now the annual growth rate is below the natural rate of increase. In-migrants continue to come mostly from the RSFSR. The estimates for the Donbas proper in 1926 and 1979 are shown in table 4.

Today the Donbas is the most densely populated region of Ukraine. Ninety-three percent of its population is urban. Villages survive only on the periphery of the region and sometimes among the large urban concentrations. Many of them are becoming increasingly urbanized. The present cities and towns (smt) have developed from former small industrial or mining settlements, which at first consisted of primitive, unsanitary barracks and workers' earthen huts (*shankhaiky*, *sobacheivky*, *pekynynky*) scattered chaotically around factories and mines. Only a few of the older towns – Bakhmut, Luhanske, Slavianske – had the appearance and the status of towns. The character of the towns and cities changed after the revolution because of the growth of industry and population: not only did they increase in area, but they also acquired proper city centers. The process is still continuing. As late as 1940, however, many workers, particularly newcomers and single men, still lived in barracks and even in

TABLE 4
Population of the Donbas

Year	Total population		Urban population		Rural population (1,000s)
	1,000s	per sq km	1,000s	% of total	
1926	1,800	78	850	47	950
1979	6,400	278	5,960	93	440

earthen huts on the urban outskirts. The cities of the Donbas are constantly growing: suburban settlements merge with the cities, certain cities merge with each other, and worker's settlements become cities. Many cities do not have distinct centers. Some stretch along streams and railroad lines for many kilometers and are not sharply distinguished from other cities; for example, Kostiantynivka–Oleksiievo–Druzhkivka extend along the Kryvyi Torets River for 25 km. Some cities have almost merged with others, for example, Donetske–Makiivka. In 1979 there were four cities with over 300,000 inhabitants, nine cities with 100,000–300,000, and eleven cities with 50,000–100,000 in the Donbas.

Ethnic composition. The ethnic composition of the Donbas population can be extrapolated from the census data for two oblasts – Voroshylovhrad and Donetske. Figures are shown in table 5. The ethnic composition of the urban and rural population in the two oblasts is shown in table 6.

TABLE 5
Ethnic composition of Voroshylovhrad and Donetske oblasts (percentages)

Nationality	1926	1959	1979
Ukrainian	64.1	56.4	51.6
Russian	26.1	38.1	43.4
Jewish	1.7	0.9	0.4
German	2.2	–	–
Belorussian	0.5	1.2	1.4
Greek	3.4	1.4	1.1
Other	2.0	2.0	2.1

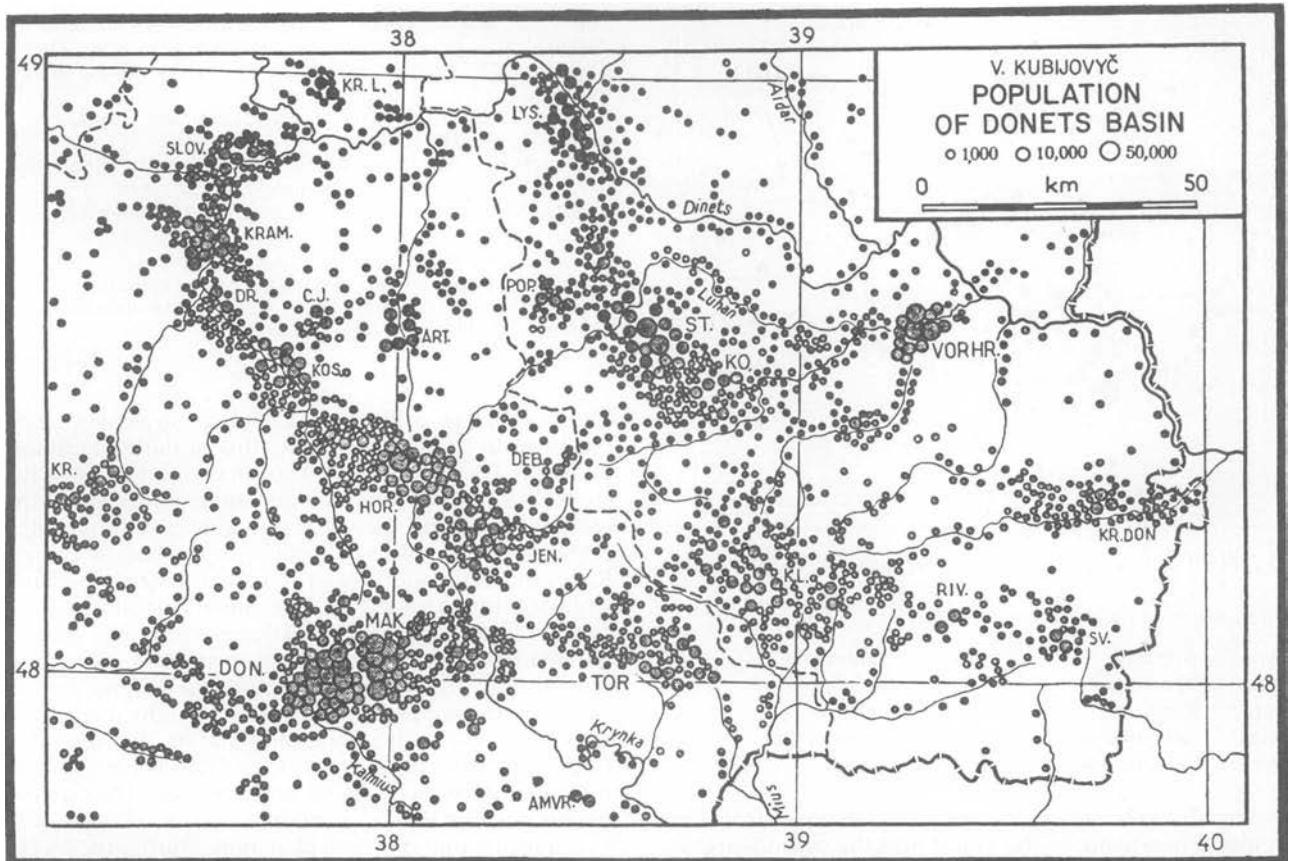
TABLE 6
Urban and rural composition, Voroshylovhrad and Donetske oblasts (percentages)

Nationality	1926		1959		1970	
	Urban	Rural	Urban	Rural	Urban	Rural
Ukrainian	40.2	75.6	42.5	76.4	50.3	73.7
Russian	47.9	15.5	42.0	18.4	44.3	24.4
Other	11.9	8.9	15.6	5.5	5.4	1.9

Linguistic Russification has advanced rapidly. In 1959, 21 percent of Ukrainians in both oblasts gave Russian as their native language; in 1979 the figures were 36.7 percent in Donetske oblast and 28.4 percent in Voroshylovhrad oblast. In 1970, 13 percent of Ukrainians did not know Ukrainian. In 1979, 2,723,000 people (34 percent of the total population of both oblasts) gave Ukrainian as their native language; 4,485,400 (62 percent) gave Russian. In 1959, 3,142,000 (47 percent) gave Ukrainian as their native tongue, and 3,752,000 (56 percent) gave Russian. Thus, an absolute decline in the number of Ukrainians who consider Ukrainian their native language is occurring.

The ethnic composition of the Donbas proper cannot be described more accurately. Approximate figures from 1970, however, can be compared to the figures for 1926, which are quite accurate. These are shown in table 7.

Main industrial and population centers. These are located mostly in the central part of the Donbas near the rich deposits of coking coal. The densest concentration of population is in Donetske and nearby Makiivka, the largest centers of the coal, machine-building, and coke-chemical industries. Some of the largest metallurgical plants in Ukraine are found there: the Lenin Plant in



1956

Abbreviations of place-names

Amv.	Amvrosiivka	K.L.	Krasnyi Luch	Rov.	Rivenky
Art.	Artemivske	Kos.	Kostiantynivka	Slov.	Slovianske
C.J.	Chasiv Yar	Kr.	Krasnoarmiiske	Stal.	Staline (now Donetske)
Deb.	Debaltseve	Kr.Don	Krasnodon	Sv.	Sverdlovsk
Dr.	Druzhkivka	Kr.L.	Krasnyi Lyman	Tor.	Torez
Hor.	Horlivka	Kram.	Kramatorske	Vor.	Voroshylivske (now Komunarske)
Jen.	Yenakiieve	Mak.	Makiivka	Vorhr.	Voroshylivhrad
Kad.	Kadiivka (now Stakhanov)	Pop.	Popasna		

Donetske, the Kirov Plant in Makiivka, and huge machine-building plants producing mining equipment, metal structures, industrial machines, etc. Along with Yasynuvata, Khartsyzke, and several other cities and towns, Donetske-Makiivka is the largest urban cluster in the Donbas and the second largest after Kiev in Ukraine. Almost 2.5 million people live in an area of 600 sq km. About 20 km north of Donetske lies another cluster, consisting of Horlivka, Yenakiieve, and other cities, of almost 800,000 people in an area of 500 sq km. There the coal, metallurgical,

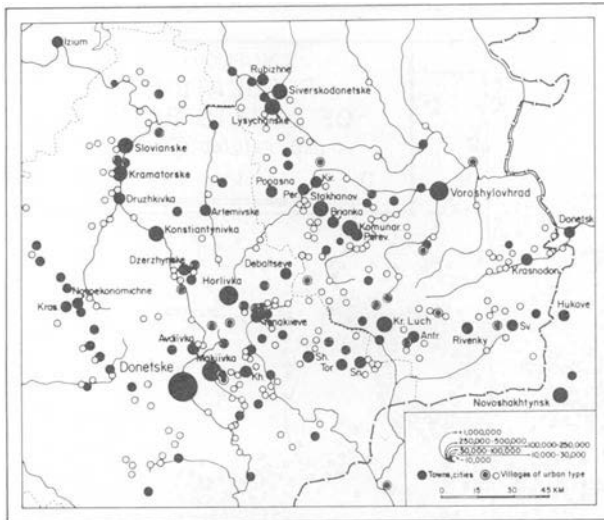
machine-building, coke-chemical, and chemical industries are concentrated.

Farther north a third cluster – Kostiantynivka, Druzhkivka, Kramatorske, Slovianske and several other cities – stretches along the Kazennyi Torets River for 50 km and has a population of 800,000. Kramatorske is the center of machine building, with two huge heavy-machine-building plants and an industrial-machine-building plant. Druzhkivka and Kostiantynivka have metallurgical as well as non-ferrous – metallurgical, chemical, and glass plants. Slovianske is primarily a center for the chemical (soda) industry, but it has a heavy-machine-building plant and an armature-insulation plant.

The fourth cluster, consisting of Stakhanov, Komunarske, and the smaller cities of Pervomaiske and Popasna, has a population of almost one million. It is an important coal, coke-chemical, and metallurgical center. The metallurgical industry is concentrated in Komunarske, the ferroalloys industry in Stakhanov.

TABLE 7
Ethnic composition of the Donbas (percentage in parentheses)

Year	Total population	Ukrainians	Russians	Others
1926	1,800,000	1,060,000 (59)	580,000 (32)	160,000 (9)
1970	6,180,000	3,210,000 (52)	2,660,000 (43)	310,000 (5)



DONETS BASIN: CITIES AND TOWNS

Abbreviations of place-names

Antr.	Anratsyt	Perev.	Perevalske
Kh.	Khartsyzke	Sh.	Shakhtarske
Kir.	Kirovske	Sn.	Snizhne
Kras.	Krasnoarmiiske	Sv.	Sverdlovske
Per.	Pervomaiske	Tor.	Torez

Voroshylovhrad, which is somewhat removed from the region's heartland, is the oldest and the second-largest industrial center. Its population is about 500,000, and it is known for machine building, particularly of steam locomotives, and industrial-machine building.

The cluster of Lysychanske, Siverskodonetske, Rubizhne, Kreminna, with over 400,000 inhabitants, lies along the Donets River. It is the largest chemicals center in the Donbas, with plants such as Azot in Siverskodonetske, Krasitel in Rubizhne, and a soda plant in Lysychanske, where the largest oil refinery in Ukraine is also located. The coal and glass industries are well developed there.

The last large population cluster is Torez-Snizhnianske in the south, with a population of 350,000. Its primary industry is coal.

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Donets Ridge or Donets Upland. Stretching along the bend in the Donets River, this is the easternmost upland in Ukraine. It extends from the northwest to the southeast. It is 370 km in length and from 50 km (in the east) to 120 km (in the west) in width. In the north the ridge drops abruptly to the valley of the middle Donets River, and in the southeast it drops to the Azov Lowland. In the southwest it meets the Ukrainian Crystalline Shield and the Azov Upland. The Donets Ridge is a folded, mountainous formation, which was built in several phases from the Carboniferous to the Eocene period. Orogenic movements were at their height during the Hercynian cycle of mountain-building between the Upper Permian and the end of the Triassic periods. The ridge was destroyed several times between the Carboniferous and the Eocene periods by external causes such as sea incursions and peneplanation. During the Upper Pliocene, when the Donets Ridge was almost a plain, it underwent its final uplifting. Since then it has been subject to vigorous erosion.

Most of the Donets Ridge is built of immense Carboniferous strata 12,000 m thick. They constitute the basic component of the ridge. The strata of the Lower Carboniferous period are limestone. As the sea alternated with dry land, up to 200 substrata – continental (coal-bearing) and marine (limestone, clay, sandstone) – were formed. Besides Carboniferous strata there are Permian strata, rich in gypsum and rock salt, in the northwest; chalk strata and also Triassic and Jurassic strata in the north and northwest. Tertiary deposits are found only on the periphery of the ridge. Almost all of the Donets Ridge is covered with loess.

Today the Donets Ridge is an undulating upland dissected by valleys and gullies. The highest points of the upland are located on the main watershed, which extends from the upper Kryvyi Torets River in the west to the upper Kundriucha River in the east. Its highest section, the Debal'tseve-Ivanivka Ridge, has an elevation of over 300 m (Mechetna Mohyla is 369 m high) and extends for 120 km. The elevation decreases to the north and south, reaching 150 m. Lower ridges, separated by depressions (of which the Bakhtmutka and Luhanka depressions are the largest), branch out from the main watershed. The ridges are wide, gently undulating plateaus covered with burial mounds, the most elevated points of the Donets Ridge. In some cliffs the hard strata of sandstone and limestone reach the surface. The plateaus are frequently and deeply dissected by river valleys and gullies, because sharp elevation differences have caused extensive erosion. The valleys are 100-150 m in depth and are

particularly picturesque where they cut into hard Carboniferous strata. The right bank of the Donets (elevation 100 m) consists of hard Carboniferous, Jurassic, and particularly chalk strata and is most picturesque. Like the right bank of the Dnieper it contrasts sharply with the low left bank for a distance of 300 km. The Donets River is different in the east, where it cuts into anthracite strata, particularly at the mouth of the Kalytva. The landscape of the Donets Ridge is affected also by anthropogenic forms such as tumuli and sandpits.

The rivers of the Donets Ridge (the Sukhyi, Kryvyi Torets, Bakhmutka, Luhanka, Lykha, Bila Kamianka, Kundriucha) flow north to the Donets or (in the case of the Kalmiuis, Miius, Tuzliv) south to the Sea of Azov. In the west the Vovcha and Samara flow into the Dnieper. All of these rivers, except the Donets, are shallow and often dry up in summer. The southeastern location and the relief of the Donets Ridge influence some features of its climate. The climate here is more continental than in other regions of Ukraine: the average annual temperature is 6.6°C to 7.8°C, the average January temperature is -6°C to -8°C, and the average July temperature is 21°C to 22°C. The winds are strongest here and come from the east and southeast. In summer dry winds and 'black storms' damage crops. Because of the higher elevation the region gets more precipitation than the surrounding steppes: 410–500 mm annually and even more at the highest elevations. Summers bring downpours, but winters bring little snow. Low humidity and a shortage of river water make agriculture and industry difficult. The most common soils are the chernozems – ordinary chernozems with a moderate humus content, low-humus chernozems, and bleached chernozems. Dark-gray chernozems are found in the higher areas, and meadow chernozems are found in river valleys.

The vegetation of the Donets Ridge differs somewhat from that of the surrounding regions. The ridge lies within the belt of multicolored-fescue-feather-grass steppes, but because of its greater precipitation it has some features of the forest-steppe. Oak, ash, maple, linden, and other forests are sometimes found in the gullies or on the watershed of the highest, central section of the ridge. Small hornbeam woods occur here and there, far from the hornbeam's natural habitat. Larger forests can be found along the Donets. (For population, economy, and a bibliography see *Donets Basin.)

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Donets River [Donec'], also known as Dinets and Donets Siverskyi (sometimes incorrectly called the Northern Donets owing to the confusion of the Russian *severnii* with *siverskyi*). The largest tributary of the *Don River, it flows into the Don from the right, 210 km above its mouth. The Donets is 1,050 km long and has a basin area of 98,900 sq km. Almost the entire stretch of the river lies within Ukrainian ethnic territory, and 950 km of it lie within the Ukrainian SSR. The Donets rises in the Kursk region, south of the Central Upland, at an altitude of 215 m. Its upper stretch, above Belgorod, is narrow; farther down, the river attains a width of 100 m and an average depth of 1 m. Below Belgorod the river forms the *Pechenihy Reservoir (86 sq km in area), which supplies Kharkiv with water. From there the right bank of the Donets is usually high and frequently dissected (especially the chalk hills called the Holy Hills [Sviati Hory] below Izium). The left bank is flat.

About 220 km above its mouth the Donets cuts into the Donets Ridge near Hundorivka. The river basin is asymmetrical, the larger tributaries – Korocha, Vovcha, Oskil, Aidar, Derkul, Kalytva – being distributed on its left side. Of the shorter tributaries on the right side the most important are the Udy, Kazennyi Torets, and Luhanka. The Donets derives its waters from rain and snow. The highest water level occurs from February to April. The average water discharge 119 km from the river mouth is 159 cu m/sec. The total annual discharge is 5 cu km. The river freezes at the beginning of December and thaws in mid-March.

The Donets is the main source of water for most of the inhabitants and industry in the Kharkiv region and the Donbas. The *Donets-Donbas Canal was constructed in 1954–8 to improve the water-supply system. Excessive use of the river's waters has resulted in the lowering of the groundwater level, deforestation, and pollution. About 220 km of the Donets, up to the town of Donetske, is open to ships. Some of the towns that lie on the river are Belgorod, Chuhuiv, Zmiiv, Izium, Lysychanske, and Kamensk-Shakhtinskii.

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Donets-Donbas Canal (officially known as the Siverskyi Donets-Donbas Canal). Canal built in 1954–8 in the Don oblast. It extends from the Donets River near the village of Raihorodka to the city of Donetske. Its length is 131.6 km; bottom width, 1.5–3.0 m; and depth, 3.5–4.8 m. From the Donets to Donetske the water's elevation is raised 248 m. The flow capacity is 25 cu m/sec. Among the canal's hydrotechnological projects is a series of reservoirs, four pumping stations, and seven filtration stations. The canal is an important source of water for industry and the population of the Donbas.

Donetske or Donetsk [Donec'ke]. VI-18, DB IV-3. City (1983 pop 1,055,000) in Donetske oblast, called Yuzivka until 1924, then Staline until 1961. Donetske is an oblast capital in the *Donets Basin and the largest center of metallurgy and coal mining in Ukraine. It is located in the steppe region on the Kalmiuis River. In 1983 it was the fifth-largest city in Ukraine. Donetske is a junction of railway and bus lines and has an airport. Together with Makiiivka, Yasynuvata, Khartsyzke, and Avdiivka, Donetske forms an urban cluster that, with a population of two million, is the second-largest metropolis in Ukraine after Kiev.

History. Donetske was established in 1869 as a settlement for the workers of the New Russia Company of Anthracite, Iron, and Rail Production (known today as the *Donetske Metallurgical Plant), owned by the Welsh industrialist J. Hughes and named Yuzivka after him. Rapid industrial growth was promoted by the availability of large anthracite-coal deposits (especially coking coal) and water and by the construction of the Kostiantynivka (1872) and then the Donbas–Kryvyi Rih (1883) railway lines. In 1876 its metallurgical plant was the largest in the Russian Empire. In 1889 a French- and German-owned machine-building plant was constructed, which is now known as the Komsomol plant. It produced equipment for mines (nine by 1899) owned by English, French, Russian, and Ukrainian industrialists.

As industry developed, the population increased greatly, mainly through the influx of Russian workers.



Yuzivka had a population of 5,500 in 1884; 32,000 in 1897; and 70,000 in 1913, of which 43,000 were workers and their families. Most of the workers lived in poor one-story dwellings scattered chaotically along the banks of the Kalmiuis. Merciless exploitation and difficult living conditions led to massive strikes by the workers in 1875, 1887, 1892, 1898, 1905, and 1913 (3,500 miners). Since most of Yuzivka's population was Russian, the Ukrainian national movement had no apparent influence there. In the 1900s, besides the Russian revolutionary press, some Ukrainian publications reached Yuzivka. Workers' groups of the Prosvita society were active. In 1917–18 the Mensheviks were the dominant political party in Yuzivka.

In April 1918 Yuzivka was occupied by German-Austrian forces, and in November by the army of Gen A. Denikin. Then it changed hands several times before it was taken by the Red Army in January 1920. During the First World War, the revolution, and the civil war the city declined, and its population greatly decreased (32,000 in 1923). Gradually it was rebuilt. In 1925 Donetske (then known as Staline) became an okruha center and in 1932 an oblast center. During the period of Stalin's five-year plans the city experienced its highest rate of development. At the end of the 1930s there were 223 large enterprises in Staline. It produced 7 percent of Ukraine's coal, 5 percent of its steel, and 11 percent of its coke. New plants were set up: a motor-vehicle repair plant, a mechanical plant (Donenerho), and a nonferrous-metalworking plant. Ten new mine shafts were opened, among them NN29, 17-17-bis, and the Red Star. Staline became a cultural center with 2 theaters, 4 institutions of higher education, 113 schools of general education, and 9 tekhnikumus. The writers' association Zaboï was active here, and a publishing house was established. In 1941 an opera and ballet theater was opened. As industry developed, the population increased. In 1926 Staline had 105,900 inhabitants (26.1 percent Ukrainian, 56.2 percent Russian, 10.7 percent Jewish). Its population was 287,000 in 1933 and 472,400 in 1939.

Staline was under German occupation from 1941 to 1943. The destruction sustained by the city is estimated at four billion rubles. The population fell to 175,000.

Industrial reconstruction lasted until 1950. Along with the reconstruction and renovation of existing enterprises and mines, there was considerable growth in the machine-building, chemical, light-manufacturing, and food industries. By 1959 Staline's population had reached 708,000 (31 percent Ukrainian, 51 percent Russian, 3 percent Jewish). In the last 20 years the rate of population increase has slowed down in Donetske because of a change in economic policy aimed at reducing the use of

coal as fuel. In 1971 Donetske's population was 891,000, and in 1979 it was 1,021,000.

Economy. Donetske is one of the largest metallurgical, coal-mining, machine-building, and chemical-industry centers in Ukraine. It has about 200 industrial enterprises. Some of its key metallurgical plants are the Donetske Metallurgical Plant and a rolled-steel plant (established in 1956).

Among the coal mines, the Eastern, Ihnativska, New Central, Socialist Donbas, and E. Abakumov shafts should be mentioned. The machine-building industry consists of the following plants: *Donetske Machine-building Plant (1889), a food-industry equipment plant, a metal-constructions plant, the Donenerho plant, a stamp and press-form plant, an auto-repair plant, a refrigerator plant, and a non-ferrous-metal-working plant. Chemical plants include the Donetske and Rutchenkivskiyi coke-chemical plants, and the company Khimik. The building industry is well developed and includes such trusts as the Donbasenerhobud, Donetskshakhtobud, Donetskshakhtprokhodka, and Donbaskanalbud. Light industry produces knitted materials, clothing, and shoes. The food-industry plants produce beer, liqueurs, liquor, dairy products, meat, and fish. The city's enterprises export their products to 56 countries.

Donetske is a large railway junction of 11 stations at the center of the densest railway network in Ukraine.

Culture. Donetske is one of the largest centers of learning and culture in Ukraine, containing about 30 research and development institutions. The following institutes of the Academy of Sciences of the Ukrainian SSR are located there: Applied Mathematics and Mechanics, Physics and Technology, Industrial Economy, Physical, Organic, and Coal Chemistry, and a statistics center. The institute of Ferrous Metallurgy, of Mining Mechanics, of Technical Cybernetics, of Mining Lifesaving, and of Work Physiology are some of the other scientific research institutes. There are five institutions of higher learning: *Donetske University (est 1965), the *Donetske Polytechnical Institute (est 1960), the Medical Institute (four faculties, est 1930), the *Donetske Institute of Soviet Commerce (est in Kiev in 1920 and moved to Donetske from Kharkiv in 1959), the Music-Pedagogical Institute (est 1968), and a branch of the Kharkiv Institute of Railroad Engineers (since 1967). About 55,000 students study at these institutes. There are 21 specialized secondary schools and 151 general schools. Three theaters (the Opera and Ballet Theater; the Artem Ukrainian Theater of Music and Drama; and a puppet theater, established in Kharkiv in 1925 and transferred here in 1933), a philharmonic orchestra, and a circus provide artistic entertainment. There are 2 state museums – an oblast museum (1924) and a city art and historical museum – as well as 15 other museums and an oblast archives (1924). The Donbas publishing house is located here. Three oblast newspapers – *Radians'ka Donechchyna*, *Sotsialisticheskii Donbass* (in Ukrainian and Russian), *Komsomolets Donbassa* (in Russian) – are published here. There is an oblast television station and a radio station. There is a branch of the Writers' Union of Ukraine, which has published the bilingual journal *Donbas/Donbass* since 1968 (until 1957 it published the Russian bimonthly *Literaturnyi Donbass* and from 1958 to 1968 the Ukrainian almanac *Donbas*). Branches of the Union of Journalists and of the Union of Artists, a branch of the Ukrainian Theater Society, and a



Donetske; the city center on Artem Street

branch of the Choir Society of the Ukrainian SSR are also active in Donetske.

City plan. Donetske now stretches for 55 km from east to west and 28 km from north to south. Its area covers almost 400 sq km and is divided into eight administrative (city raion) sections. The main street, Artem Street, runs for 8 km, from a metallurgical plant to a railway station. The main administrative and cultural buildings – the Building of Soviets, the Drama Theater, the Ministry of Mining of the Ukrainian SSR, the Oblast Philharmonic Hall – are located on this street in the city center. New streets have been constructed nearby – Shevchenko Boulevard, Pushkin Prospect, Maiakovsky Prospect, and University Street. In the northern and eastern sections new multistory apartment complexes have sprung up. Donetske is one of the greenest cities in Ukraine: in 1976 up to 12,000 ha of the city's land were parkland and gardens, and the green suburban belt had almost 72,000 ha. The outstanding parks of Donetske are Shcherbakov Park, which is the oldest, Komsomol Park, Seredni Prudy park, Miskyi Lis park, Verkhni Lis park, and the Botanical Gardens of the Academy of Sciences of the Ukrainian SSR.

The basic means of transportation in Donetske are the trolley (1927), trolleybus (1939), and bus. The suburbs are linked by trains.

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Donetske Institute of Soviet Commerce (Donetskyi instytut radianskoi torhivli). An institution of higher learning under the auspices of the Ministry of Trade of the Ukrainian SSR. It was established in Kiev in 1920 as an advanced co-operative technical school. In 1927 it was renamed the V. Chubar Co-operative Institute. In 1934 it was moved to Kharkiv, where, after amalgamating with the Institute of Consumer Co-operatives in 1935, it was

renamed again, becoming the Kharkiv Institute of Soviet Commerce in 1940. In 1959 it was moved to Donetske and given its present name. The institute is divided into the following faculties: economic accounting, economic trade, commodities research, technology, mechanics, and qualifications upgrading. It also has a correspondence school, an evening school, and a graduate program. In 1962 a department of Communist labor was added. In 1978–9 the institute's enrolment was 12,200 students, of whom 3,000 were registered in the day school, 1,900 in the evening school, and 7,300 in the correspondence school.

Donetske Machine-building Plant (Donetskyi mashynobudivnyi zavod im. LKSMU). A large firm that builds mining machinery in Donetske. It was established as a small-scale mining-equipment enterprise in 1889 by the Frenchman Bosse and the German Genefeld. Its basic products are multicable hoists with a capacity of 3,000–5,000 kg, rotary excavators, large ventilators, maneuvering equipment, shaft hoisting drums, and loaders. In 1941 the plant's machinery was evacuated to the east, and the basic buildings were destroyed by the Germans. After the war the plant was fully rebuilt and expanded. The plant has the following shops: pig-iron foundry, steel foundry, smithy, metal-constructions shop, mechanical shop, reduction-gear shop, assembly shop, mechanical-assembly shop, and consumer-products shop.

Donetske Metallurgical Plant (Donetskyi metalurhiinyi zavod im. V.I. Lenina). A large ferrous-metallurgy plant located in Donetske. It was founded in 1869 by the New Russia Company of Anthracite, Iron, and Rail Production, which was directed by the Welshman J. Hughes. Its basic production consists of pig iron, steel, and rolled steel. Expanded in the 1930s, in 1941 the plant was partly evacuated to the east, and the rest of it was destroyed by the Germans. In 1947–55 it was reconstructed and modernized. In 1952 a technological breakthrough was achieved there: evaporation cooling was applied to the vacuum elements of the Martin furnace. In 1960 the largest continuous steel-pouring facilities in the world were installed there.

Donetske oblast. Called Staline oblast to 1961, this is the easternmost region of southern Ukraine. The oblast was established on 2 July 1932. Its area is 26,500 sq km, most of which lies within the *Donets Basin. The population in 1983 was 5,251,700, of which 89.8 percent or 4,717,700 was urban. The oblast is divided into 18 raions, 208 rural soviets, 49 cities, and 134 towns (smt). *Donetske is the oblast's capital. The oblast is closed to foreigners.

Physical geography. Donetske oblast consists of an undulating plain dissected by river valleys, ravines, and gullies. The southeastern part consists of the Donets Ridge (up to 350 m in elevation). In the northwest the ridge meets the Dnieper Lowland; in the west, the Zaporizhia Ridge; and in the south, the Azov Upland (elevation 300 m), which slopes southward and changes into the Azov Lowland. The climate of Donetske oblast is temperate-continental, with hot summers (average temperature: 20.8° to 22.8°C) and cold winters (average temperature: –5.4° to –7.8°C). The temperature is over 10°C on 170 days of the year. Annual precipitation is 450–500 mm. In spring dry winds (*sukhovii*) and dust

storms are frequent. The largest river of the region is the *Donets, with its tributaries the Kazennyi Torets, the Bakhmutka, and the Luhanka on the right bank and the Zherebets on the left. The Samara and Vovcha rivers flow into the Dnieper. The Kalmiius, Hruzkyi, Yelanchyk, and Krynka (a tributary of the Miius) rivers run south into the Sea of Azov. Many rivers dry up in the summer. To supply the population and industry with water, a series of reservoirs and the *Donets-Donbas and *Dnieper-Donbas canals were constructed. The soils are mostly middle chernozems with a low humus content. Slightly solonized chernozems and saline soils (*solontsi*) are found on the coast of the Sea of Azov. Donetsk oblast lies in the steppe belt. Deciduous forests and wooded ravines are common on the Donets Ridge, and pine woods grow in the Donets Valley. Forests and thickets cover 5 percent of the region's territory.

Donetsk oblast shares a common history with *southern Ukraine. In the 17th–18th century, the northern part belonged to *Slobidska Ukraine and the eastern part to the Don Cossacks (see *Don region). From 1802 to the 1917 Revolution this region, except for a small eastern section, was part of Katerynoslav gubernia.

Population. The average population density is 198 people per sq km, the highest of any oblast in Ukraine. Within the Donets Basin the density increases to 300 and over, while in the south it falls to 40. The percentage of urban population is the highest in Ukraine and is constantly increasing: it was 78.7 percent in 1940, 77.1 percent in 1950, 85.8 percent in 1960, 87.4 percent in 1970, and 89.4 percent in 1978. The population growth was very rapid up to 1960 and then slowed down. The population was 3,235,000 in 1940, 2,997,000 in 1950, 4,342,000 in 1960, 4,894,000 in 1970, and 5,280,000 in 1978. The natural population growth is average: in 1945 it was 4.5 per 1,000. In-migration into the oblast considerably exceeds out-migration, although since the 1960s it has decreased. As a result of industrialization a number of urban clusters have formed. The largest of them are Donetsk–Makiivka, Horlivka–Yenakieve, and Kramatorske–Kostiantynivka. The largest cities in 1983 were Donetsk (1,055,000), *Zhdanov (516,000), *Makiivka (446,000), *Horlivka (339,000), *Kramatorske (187,000), *Slovianske (142,000), and *Torez (87,000).

The ethnic composition of the oblast's population in 1979 (with 1959 figures in parentheses) was 50.9 (55.5) percent Ukrainian, 43.2 (37.6) percent Russian, 1.7 (2.2) percent Greek, 1.4 (1.5) percent Belorussian, 0.6 (0.9) percent Jewish, and 0.5 percent Tatar. After Crimea oblast Donetsk oblast has the lowest proportion of Ukrainians and the highest proportion of Russians in Ukraine.

Industry. Donetsk oblast is one of the most developed industrial regions of Ukraine. It contains the principal mining and metallurgical complex of Ukraine. After 1917 a varied machine-building and toolmaking industry developed. The oblast is a large producer of energy and has strong chemical, construction, light-manufacturing, and food industries. In 1970 it produced 52.7 percent of Ukraine's coal, 44.4 percent of its cast iron, 42.5 percent of its steel, and 47 percent of its rolled steel. The industrial products of the oblast are exported to 80 countries.

The industrial development of Donetsk oblast is based on the huge deposits of high-quality hard coal (anthracite and coking coals) in the Donbas. Reserves are estimated

at 40 billion t. Deposits of industrial rock salt (at Artemivske) and refractory clays and mercury (at Mykytivka) are important. Mining accounts for 20 percent of the industrial production of the oblast. The oblast ranks first in Ukraine in coal extraction (it produced 106 million t in 1970). There are 29 enrichment plants, located mostly in the Donetsk-Makiivka and the Horlivka-Yenakieve industrial regions but also near Krasnoarmiiske, Torez, and Selidovske. The other branches of the mining industry include the mining of rock salt, lime, and refractory clays. The enormous output of electrical power is based on local coal and partly on imported gas and oil and is produced at such thermal stations as Zuivka I and II, Starobesheve, Myronivskiyi, Kurakhove, Vuhlehirske (the largest in Europe at 3.6 millions kW). These stations form the largest electrical network in Ukraine, called Donbasenerho.

Thirty-five percent of the oblast's industrial production consists of ferrous metals. The metallurgical industry operates using local coke, ores from Kryvyi Rih and Kerch, and manganese from Nykopol. The main centers of ferrous metallurgy are the Lenin plant (1872) in Donetsk, the Illich plant (1897) and the Ordzhonikidze Azov plant (1933) in Zhdanov, the Kuibishev plant (1932) in Kramatorske, the Frunze plant (1897) in Kostiantynivka, the Kirov plant (1899) and a pipe plant in Makiivka, and the plant in Yenakieve (1897). The largest plants of non-ferrous metallurgy are the Kvirng plant in Artemivske (1950), the Ukrtsynk plant in Kostiantynivka (1930), and the Mykytivka mercury complex in Horlivka (1886). The Red October plant in Kostiantynivka, the Dzerzhinsky complex in Krasnoarmiiske, and the complex in Chasiv Yar, as well as plants in Dokuchaievske, Horlivka, and Yama, supply the ferrous-metals industry with refractory products such as dolomite and lime.

The construction of heavy machinery (for mining and metallurgy), transportation equipment, and chemical equipment occupies an important place in the industry of Donetsk oblast. The largest machine-building plants are the Kirov plant in Horlivka (1895), the Chubar Heavy-Equipment plant in Kramatorske (1941), the October Revolution Heavy-Machinery plant in Zhdanov (1958), the Komsomol plant in Donetsk (1889), the 50th Anniversary of Soviet Ukraine plant in Druzhkivka (1893), the Lenin plant in Novokramatorske (1934), and the plants in Debaltseve, Yasynuvata, and Slovianske. The coke and chemical industries, which are closely linked with ferrous metallurgy and coal mining, have grown greatly, particularly those producing sulfuric acid and nitric acid, mineral fertilizers, and plastics. The largest coke-chemical works are in Makiivka, Avdiivka, Horlivka, Donetsk, Zhdanov, and Yenakieve. The main chemical plants are the Styrol Chemical Complex in Horlivka (1933), the soda complex in Slovianske (1898), the Lenin Soda Plant in Lysychanske (1890), and chemical plants in Donetsk (1916) and Kostiantynivka (1897).

In the building-materials industry, cement (5.3 million tons or 30.6 percent of Ukraine's production) is produced in Amvrosiivka, Yenakieve, Kramatorske, and Makiivka. Technical glass is made in Kostiantynivka and Artemivske. Precast reinforced concrete, slate, and asbestos are also produced. The food industry produces meat (eight complexes in Donetsk, Zhdanov, Horlivka, etc), dairy products, confectioneries, beer, processed fish, salt, wine, and canned goods. Light manufacturing, particularly the textile, clothing, and shoe industries (Donetsk,

Zhdanov, Artemivske, Kramatorske), is well developed. The household-appliances industry has expanded. One of the largest pencil factories in Ukraine is located in Slovianske.

Agriculture. Agriculture in Donetske oblast is intensive and diverse. The central, most industrialized part of the oblast specializes in fruit growing, orcharding, and meat- and dairy-cattle raising. In the southern and western raions mainly grain and meat cattle are produced. In 1975, 77.3 percent of the land was devoted to agriculture; of this 82.3 percent was cultivated, 0.8 percent was hayfield, and 13.7 percent was pasture. The total area under crop was 1,571,500 ha, of which 793,400 ha (50.5 percent) were devoted to grain, 504,900 (32.1 percent) to fodder crops, 172,900 (11 percent) to industrial crops, and 100,600 (6.4 percent) to fruits, melons, and potatoes. The main grain crops planted were winter wheat (389,700 ha), winter barley (238,600 ha), and corn (100,200 ha). Sunflowers were the main industrial crop (172,600 ha). The average grain yield in 1970–5 was 24 centners per ha; the average for winter wheat was 28.1; for potatoes, 77; for sunflowers, 17.3, the highest in Ukraine. Besides cattle, hogs, sheep, and poultry are raised on a large scale. At the beginning of 1975 there were 1,076,800 head of cattle (406,800 cows), 950,000 hogs, and 283,000 sheep and goats in the oblast. The Red Steppe cattle, the Great White hog, and the Tsigai sheep are the prevalent animal breeds. Fishing is important along the Azov coast.

Transportation. Donetske oblast has one of the densest railway networks in Ukraine: 61.1 km per 1,000 sq km in 1970. The length of track in general use in 1978 was 1,976 km. Most of the track is electrified. The main railway lines are Donetske–Lozova–Kharkiv–Moscow, Donbas–Dnieper region (Yasynuvata–Chaplyne–Dnipropetrovske–Kryvyi Rih), and Donbas–Kiev. The largest railway junctions are Yasynuvata, Mykytivka, Debal'tseve, Krasnyi Lyman, Ilovaiske, and Volnovakha. There were 8,200 km of highways in 1979, of which 7,100 km were paved. The Kharkiv–Kostiantynivka–Artemivske–Debal'tseve–Rostov na Donu highway, the Artemivske–Donetske–Zhdanov highway, and the Donetske–Voroshylivhrad highway run through the oblast. Gas pipelines from the Krasnodar region to Donetske, Zhdanov, and other cities, and from Kharkiv oblast to Slavianske cross Donetske oblast. In Zhdanov on the Azov coast there is a large seaport. Donetske and Zhdanov have airports.

Inner divisions. Donetske oblast can be divided into two regions, northern and southern, according to geographical and economic conditions. The northern region is a part of the Donets Basin. It is highly industrialized (it is noted for its heavy industry) and has a suburban agriculture. In the southern region, along the Azov coast, agriculture (grain and oil-yielding crops, dairy and meat animals, and fish) is still important. Zhdanov, with its heavy-industry and machine plants, is the main industrial center in this region.

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V. Kubijovych

Donetske Opera and Ballet Theater (Donetskyi teatr opery ta baletu, since 1977 known as Donetskyi derzhavnyi akademichnyi rosiiskyi teatr opery ta baletu). Established in 1932 as the Donetske Traveling Musical Theater, which was formed out of the Luhanske and Dnipropetrovske opera theaters. The repertoire of the Donetske Theater consists mostly of world and Russian opera and ballet classics and the works of Soviet composers. The opera directors A. Zdykhovsky and Ye. Kushakov (since 1968) have worked at the theater. Its conductors have been I. Latsevych and T. Mykytka (since 1975). The ballet masters M. Trehubov, M. Yefremov, V. Shkolko (since 1979), and N. Slobodian have worked there. The theater's best-known singers are R. Kolesnyk, M. Momot, and K. Kyrylina, and its best-known dancers are Ye. Honchakova and H. Kyrylina. Its chief stage designer is B. Kupenko. Since 1948 the theater has had a ballet school. The theater building was erected in 1935–44; it was designed by the architect L. Kotovsky.

Donetske Polytechnical Institute (Donetskyi politekhnichnyi instytut). The largest institution of higher learning in the Donbas, located in the city of Donetske. Founded in 1921 as the Mining Technical Institute, it was renamed the Artem Mining Institute in 1926 and the Donetske Industrial Institute in 1935. Since 1960 it has been known as the Donetske Polytechnical Institute. The institute consists of the faculties of mining, electro-mechanics, mechanics, metallurgy, chemical technology, geology, electrotechnology, economic engineering, computer science, automation, and energetics. It also has two evening schools and a correspondence school. The institute has technical faculties in Horlivka, Torez, and Yenakiiie and branches in Makiivka and Krasnoarmiiske. It has its own computing center, a television station, and library holdings of over a million items. About 18,000 students attended the institute in 1979. The institute publishes an interdepartmental series, *Razrabotka mestorozhdenii poleznykh iskopaiemykh* (Study of the Locations of Useful Minerals), and other educational and scientific literature.

Donetske University (Donetskyi derzhavnyi universytet). An institution of higher learning in Donetske, founded in 1965 to succeed the Donetske Pedagogical Institute (est 1937). In 1977–8 the university had the following faculties: mathematics, physics, biology, finance, economics, chemistry, philology, Romance and German philology, and history. It has an evening school, a school for foreign students, a graduate school, and a correspondence school, which is located in Horlivka. The university trains graduates in 30 areas. In 1978, 10,162 students were enrolled at the university. The university has a teaching staff of approximately 700. It has five museums and a library of 750,000 items, and publishes textbooks, scholarly monographs, and research collections.

Donets-Kryvyi Rih Soviet Republic (Donetsko-Kryvorizka Respublika Sovietiv). An ephemeral Bolshevik state that existed in the Donbas in February–April 1918 with Kharkiv as its capital. The republic was set up

after the Ukrainian National Republic signed the Peace Treaty of *Brest-Litovsk with the Central Powers. Its organizers intended in this way to exclude the government of the Central Rada from the industrial regions of the Donbas. The Council of People's Commissars of the republic consisted of Artem (F. Sergeev) as chairman, Y. Vareikis, B. Magidov, M. Rukhymovych, S. Vasylychenko, and others. The relationship of the republic to the Soviet government of Ukraine, which was established in December 1917, was not fully clarified. The Party organizations of Kharkiv and Katerynoslav gubernias were not subordinate to the Kiev Party center of L. Piatakov and V. Zatonsky, and the Donets-Kryvyi Rih Soviet Republic regarded itself as independent of Soviet Ukraine. At the urging of M. Skrypnyk, the head of the Soviet government of Ukraine, V. Lenin ordered representatives of the republic to participate in the Second All-Ukrainian Congress of Soviets on 17–19 March 1918. The congress resolved to abolish the Donets-Kryvyi Rih Soviet Republic. In November 1918 the Bolsheviks of the Donbas (including Artem and Voroshilov) joined the Provisional Workers' and Peasants' Government of Ukraine, and the question of a separate Donets-Kryvyi Rih Soviet Republic was no longer raised.

V. Markus

Donetskyi [Donec'kyj]. ДВ II-5. Town smt (1978 pop 11,700) in Voroshylovhrad oblast, under the jurisdiction of the Kirovske city soviet. The town was founded in 1902; until 1963 it was called Petro-Donetskyi. The town has a coal mine.

Donets-Tesseir, Mariia [Dontec'-Tessejr, Marija], b 4 May 1889 in Kiev, d 15 December 1974 in Kiev. Singer (soprano), pedagogue; wife of M. Donets. She studied at the Vienna and Milan conservatories. In 1915–22 and 1927–48 she was a soloist with the Kiev Opera; in 1923–4, with the Kharkiv Opera; and in 1924–5, with the Sverdlovsk Opera. She appeared on stage in the roles of Oksana in S. Hulak-Artemovsky's *Zaporozhets' za Dunaiem* (Cossack beyond the Danube), Princess Swan in N. Rimsky-Korsakov's *Tsar Saltan*, and Violetta and Gilda in G. Verdi's *La Traviata* and *Rigoletto*. She began lecturing at the Kiev Conservatory in 1935 and in 1953 was promoted to the rank of professor at the conservatory. Her works deal with the methodology of teaching singing.

Dontsov, Dmytro [Doncov], b 29 August 1883 in Melitopol, d 30 March 1973 in Montreal, Quebec. Political journalist and theorist, editor, literary critic. From 1900 to 1907 Dontsov lived and studied law in St Petersburg, where he was active in Ukrainian circles, joined the Revolutionary Ukrainian party and later the Ukrainian Social Democratic Workers' party (USDRP), and began his journalistic career. Imprisoned briefly and persecuted for his USDRP involvement, Dontsov fled from Kiev to Galicia in 1908. In 1909–11 he studied law in Vienna. At the Second Ukrainian Student Congress in Lviv in 1913, Dontsov condemned the prevalent Little Russian orientation among the intelligentsia and advocated an anti-Russian political program and Ukraine's political separation. His speech, published separately as *Suchasne politychne polozhennia natsii i nashi zavdannia* (The Present Political Situation of the Nation and Our Tasks), elicited the disapproval of many Ukrainian socialist leaders, as



Dmytro Dontsov

well as that of V. Lenin. Breaking with the USDRP, Dontsov became the first head, in 1914, of the *Union for the Liberation of Ukraine, which he soon left over political differences. In 1914–16 he headed the information service in Berlin of the Ukrainian Parliamentary Club in Vienna and edited its weekly press bulletin *Korrespondenz*. In 1916–17 he headed the Bureau of the Peoples of Russia in Bern, Switzerland, and edited its press bulletin. In 1917 he returned to Lviv, where he finished his doctor of law degree, and then moved on to Kiev. There he directed the press bureau and the Ukrainian Telegraph Agency under the Hetman government. Falling out with the regime after its proclamation of federation with Russia, Dontsov left Kiev and in 1919–21 directed the press and information section of the Ukrainian diplomatic mission in Bern. By the early 1920s Dontsov had rejected all of his earlier socialist and Marxist ideas and had become a leading ideologue of Ukrainian antidemocratic integral nationalism. Up to the Second World War many of his articles appeared in the German, Polish, and Swiss press.

From 1922 to 1939 Dontsov lived in Lviv and became an influential figure as the editor of **Literaturno-naukovyi vistnyk* (1922–32), **Zahrava* (1923–4), and **Vistnyk* (1933–9) and the author of numerous articles and books. With the Soviet occupation of Galicia, he fled to Danzig. From there he went to Berlin and then to Bucharest, where he edited the journal *Batava* (1940–1). In 1941 he moved to Berlin and then to Prague, where he wrote articles on Eastern Europe for the German press. In 1945 he fled to the American zone in Germany, and from there went to Paris, England, and the United States. In 1947 he settled in Montreal, where in 1949–52 he lectured on Ukrainian literature at the University of Montreal. His life in Canada was devoted to writing for the Ukrainian émigré press, mainly that of the Bandera faction of the Organization of Ukrainian Nationalists (OUN), and revising many of his works of the 1920s and 1930s for publication. A good account of Dontsov's life and ideas can be found in M. Sosnovsky's *Dmytro Dontsov* (see bibliography).

Dontsov's writing is marked by passionate argumentation and a dynamic style. He quoted his ideological opponents somewhat freely. Dontsov changed his world view several times: he embraced socialism and then renounced it; he rejected religion and then extolled a militant church. All his work was directed clearly against Russia and against the idea of Ukraine's federation with Russia. In defending unconditionally the idea of Ukrai-

nian independence, Dontsov attacked Russian imperialism in all its forms and made a decisive contribution to the undermining of Russophilism and the influence of Communist ideas in Western Ukraine in the 1920s. He pointed out that Ukraine was organically tied to the West and strongly condemned those tendencies among Ukrainians in the 19th and 20th centuries that weakened this tie. Influenced profoundly by the debacle of the Ukrainian revolution, for which he blamed its leaders, he idealized Cossack traditions and increasingly emphasized the importance of traditionalism and a ruling caste, and the necessity of militancy and activism among the younger generation. His ideology was built on the principles of voluntarism and idealism: irrational will, according to him, was the main force in the life of the individual and of society. Dontsov believed that ideas have played an increasingly important role in history; hence, he denounced Marxism and historical materialism, thus provoking bitter attacks by the socialist and especially Communist camps. Because of his brilliant style of writing and his oratorical skill, Dontsov's ideas had a great impact on the minds of many young Galician Ukrainians in the 1930s. Nationalism and idealism became a dominant ideology. Dontsov's theses were to a large extent the basis for the revolutionary underground activity of the OUN in the 1930s. His ideology (Dontsovism) was opposed by Ukrainian democratic and Catholic circles, which condemned his antidemocratic, elitist ethic and his amoral justification (in his system of voluntaristic and pantheistic monism) of any deed that benefits the primacy of the nation. More than any of his contemporaries Dontsov was a figure of both adulation and vilification.

Dontsov's main works are *Moderne moskvofil'stvo* (Modern Russophilism, 1913), *Suchasne politychne polozhennia natsii i nashi zavdannia* (The Present Political Position of the Nation and Our Tasks, 1913), *Die ukrainische Staatsidee und der Krieg gegen Russland* (1915), *Istoriia rozvytku ukrains'koi derzhavnoi idei* (The History of the Development of the Idea of a Ukrainian State, 1917), *Mizhnarodne polozhennia Ukrainy i Rosiia* (Ukraine's International Position and Russia, 1918), *Ukrains'ka derzhavna dumka i Evropa* (Ukrainian Political Thought and Europe, 1919), *Kul'tura pryimityvizmu: Holovni pidstavy rosiis'koi kul'tury* (The Culture of Primitivism: The Main Foundations of Russian Culture, 1919), *Pidstavy nashoi polityky* (The Foundations of Our Politics, 1921), *Poetka ukrains'koho risordzhimentu: Lesia Ukrainka* (The Poetess of the Ukrainian Risorgimento: Lesia Ukrainka, 1922), *Natsionalizm* (Nationalism, 1926), *Polityka pryntsyypial'na i oportunistychna* (The Politics of Principle and of Opportunism, 1928), *Spirit of Ukraine: Ukrainian Contribution to the World Culture* (1935), *Nasha doba i literatura* (Our Era and Literature, 1936), *Durman sotsiializmu* (The Intoxicant of Socialism, 1936), *De shukaty nashykh istorychnykh tradytsii* (Where to Seek Our Historical Traditions, 1938), *Dukh nashoi davnyny* (The Spirit of Our Antiquity, 1944), *Poetka vohniannykh mezh: Olena Teliha* (The Poetess of the Fiery Limits: Olena Teliha, 1952), *Pravda pradidiv velykykh* (The Truth of the Great Ancestors, 1952), *Rosiia chy Evropa?* (Russia or Europe? 1955), *Vid mistyky do polityky* (From Mysticism to Politics, 1957), *Der Geist Russlands* (1961), and *Klych doby* (The Watchword of the Era, 1968).

Dontsov's papers are preserved in the Public Archives in Ottawa, Canada.

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V. Yaniv

Donuzlav Lake. Saltwater lake on the western shore of the Crimea. It is 30 km long, up to 8.5 km wide, and attains a depth of 27 m. Its area is 48 sq km. The lake is fed by seawater and underground streams.

Dopovidi Akademii nauk Ukrain's'koi RSR (Lectures of the Academy of Sciences of the Ukrainian SSR). A monthly journal published by the Academy of Sciences of the Ukrainian SSR in Kiev since 1939. In 1967 the journal began to appear in two series: one for the physical-mathematical and technical sciences, and one for the geological, chemical, and biological sciences. Until the late 1970s the articles were published in Ukrainian with abstracts in Russian and English. In 1939–41 all articles in the journal appeared in Ukrainian and in one of the West European languages (German, French, or English). Eventually, a parallel Russian edition was published. *Dopovidi* also contains brief research reports.

Dormition Brotherhood of Lviv. See Lviv Dormition Brotherhood.

Dormition Cathedral in Volodymyr-Volynskyi. Built in 1160 by the Volhynian prince Mstyslav Mstyslavovych. The church was built according to an established pattern which is exemplified in the church of St Cyril's Monastery in Kiev. This fact indicates that its builders were Kiev masters. The Dormition Cathedral is a one-story, cruciform building with a dome supported by six columns. Its walls are harmoniously divided by arches and decorated with frescos. The church was rebuilt in the 18th century. In spite of the poor restoration work done by the architects A. Prakhov and G. Kotov in 1896–1900, the church has a majestic appearance.

Dormition Cathedral of the Kievan Cave Monastery. Built in 1073–8 at the initiative of St Theodosius of the Caves during the hegumenship of Stefan and funded by Prince Sviatoslav Yaroslavych. The cathedral consisted basically of one story built on a cruciform plan with a cupola supported by six columns. It had three naves, which on the outside terminated in many-faced apses. The cross section of the columns was cross-shaped. The proportion of the building's length to its width (3:2) became normative for the churches of the Princely era. The facades were divided by flat pilasters with semi-circular garlands between them. The external walls had brick ornaments (meandering friezes). Inside, the central part was decorated with mosaics (including an Oranta), while the rest of the walls were painted in fresco. According to the Patericon of the Kievan Cave Monastery, Alipii was to have been one of the mosaic masters.



1

The Dormition Cathedral of the Kievan Cave Monastery: 1) prior to its demolition by a Soviet mine in 1941; 2) after its demolition



2

After many reconstructions these artistic works have been lost. At the end of the 11th century many additions to the cathedral were built, including St John's Baptistery in the form of a small church on the north side. In the 17th century more cupolas and decorative elements in the Cossack baroque style were added. As the Soviet army retreated from Kiev on 16–17 September 1941, mines were placed under the cathedral, and on 3 November it was blown up. So far the cathedral has not been rebuilt.

Dormition Church in Lviv (also known as Wallachian Church). Built in 1591–1631 for the Lviv Dormition Brotherhood according to P. Romanus's design, with the help of V. Kapynos and A. Prykhylny. The church was erected on the site of a church built by P. Italiets in 1547 that had burned down in 1571. The Dormition Church is built in the Italian Renaissance style, modified by the Ukrainian building tradition. On the east-west axis it is divided into three parts and three stories, as is the basic type of Ukrainian wooden churches. The walls are divided by pilasters, the windows are surmounted by



The Dormition Church in Lviv

arches, and the metopes are filled with bas-reliefs. The doorposts of the north and south entrances are decorated with carvings. The donors' coats of arms are carved above on the pendentives. The carvings were done by Lviv masters – K. and Ya. Kulchytsky. The iconostasis was painted by F. Senkovych in 1630. After it was destroyed in a fire, another was installed by M. Petrakhnovych in 1638. It was later moved to the church in Velyki Hrybovychi near Lviv. The iconostasis now in the church was painted by M. Yablonsky in the 19th century. In 1926–7 the fine stained-glass windows by P. Kholodny Sr were installed. A belfry was erected in 1572–8, before the church was built, and was named the Korniyakt Tower, after the donor who financed it. Designed and built by P. Barbone and P. Romanus, the tower was to serve as a stronghold during a siege. At first the tower had three stories, a tentlike, three-stage roof, and a pyramidal lantern. Damaged in a siege in 1695, the tower was restored by Ya. Bober and acquired a fourth story with a baroque helmet and a tall lantern surrounded by four pyramids. The tower is 66 m high. The Chapel of the Three Baptists was built later and dedicated in 1591. It was named after a church that had been destroyed during a siege in 1340. The chapel has a simple construction: a rectangular floor plan with three domes topped with lanterns. Its portal, which is decorated with a grapevine relief, is one of the architectural masterpieces of Lviv. The chapel is attributed to the builder P. Krasovsky. The building complex of the Dormition Church is one of the finest examples of Ukrainian architecture, blending in perfect harmony the traditional elements of Ukrainian architecture with Renaissance elements.

S. Hordynsky

Dormitories. See Bursas and student residences.

Dorodnytsyn, Oleksii [Dorodnytsyn, Oleksij] (secular name: Anempodyst), b 1859 in Katerynoslav, d 1920 in Novorossiisk. Orthodox church leader, bishop of Sumy, archbishop of Vladimir on the Kliazma, and rector of the Kazan Theological Academy. Dorodnytsyn was the honorary head of the *All-Ukrainian Orthodox Church Council in 1917–18 and professor at the Kamianets-Podilskyi Ukrainian State University in 1919. His publications include *luzhnorusskii neobaptizm, izvestnyi pod imenem shtundy* (South Russian Neobaptism, known as Shtundism, 1903); *Religiozno-ratsionalisticheskoe dvizhenie na luge Rossii vo vtoroi pol. xix-go st.* (The Religious-Rationalist Movement in Southern Russia in the Second Half of the 19th Century, 1909); and *Otnoshenie Mitr. Petra Mogily k unii s Rimom* (The Attitude of Metropolitan Petro Mohyla to the [Church] Union with Rome, 1930).

Dorofeievych (Doroteievych), Havrylo [Dorofeievych], b ca 1570 in Lviv, d ca 1630 in Kiev. A cleric and a teacher of Greek at the Lviv Brotherhood School. Some time after 1614 he went to Kiev, where he taught at the school of the Kievan Cave Monastery and took part in the work of the monastery's press. In 1624 the press published his translation of St John Chrysostom's *Sermons on the Acts of the Apostles* from the Greek, with forewords by Z. Kopystensky and Ye. Pletenetsky and an appendix of epigrams by T. Zemka describing the coat of arms of Prince K. Dolmat. Dorofeievych's works were studied by K. Kharlampovych and M. Vozniak. An account of his life

and works can be found in H. Koliada's 'Havrylo Dorofeievych, ukrains'kyi literator xvii st.' (Havrylo Dorofeievych, a Ukrainian Writer of the 17th Century), in *Radians'ke literaturoznavstvo*, 1958, no. 3.

Doroĥa (The Road). Illustrated monthly magazine of a nationalist outlook for young people published in Lviv in 1937–8. It resumed publication in Cracow in 1940 under the sponsorship of the *Ukrainske Vydavnytstvo publishers. The magazine was devoted primarily to science, regional studies, and sports. In 1942–4 *Doroĥa* was again published in Lviv and was an advocate of scouting. Its editors were B. Hoshovsky (1937–42) and Yu. Starosolsky and O. Sheparovych (1942–4). The magazine also published a book series called *Doroĥa*.

Dorohobuzh [Dorohobuż]. An ancient princely town, today a village on the Horyn River east of Rivne. The first mention of the town is found in *Ruskaia Pravda* of the 11th century. A later chronicle entry states that in 1084 the town was granted to Prince Davyd Ihorevych, who died there in 1112. From 1170 the town was the capital of Dorohobuzh appanage principality, ruled by Inhvar Yaroslavych (d after 1211), and later it became part of Lutske principality. The Monastery of the Savior that existed here was abolished by the Russian government in the 19th century and probably dates back to the Princely era.

Dorohychyn [Dorohyčyn] (Polish: Drohiczyn). 1-3. Town on the lower Buh River in Siemiatycze county, Białystok voivodeship, Poland. Dorohychyn is of ancient origin. A settlement dating back to the Neolithic period, crematoria of the La Tène period (in Kozarivka), and many graves have been uncovered at Dorohychyn. In the Princely era this was the main city of the Dorohychyn Land, which was part of the Volhynia principality. In 1238 the region was annexed to Galicia by *Danylo Romanovych, who was crowned king in Dorohychyn in 1253. The town was an important trade center on the route from Ukraine to Poland: Arabic coins from the end of the 9th century and thousands of lead seals from the 11th–13th century have been discovered there. During the Polish-Lithuanian wars over Ukrainian territory in the second half of the 13th century the city frequently changed hands. Beginning in 1443 it belonged to Lithuania and, from 1569, to Poland. It was a county town in Podlachia voivodeship.

Dorosh, Volodymyr [Doroš], b 27 July 1898 in Tyvriv, Podilia gubernia, d 19 June 1964 in Zhmerynka, Vinnytsia oblast. Master woodcarver. He began his career doing traditional ornamental carving and eventually turned to three-dimensional sculpture, executing busts of T. Shevchenko, B. Khmelnytsky, M. Kotsiubynsky, and U. Karmeliuk, and the composition *Shevchenko in Exile*. At the end of the 1950s Dorosh took up Soviet themes.

Doroshchuk, Stepan (Semen) [Doroščuk], b 1894 in Boryshkivtsi, Borszhiv county, Galicia, d 1945 in the United States. Teacher, poet, and publisher. Doroshchuk came to Canada in 1897 and homesteaded with his parents near Sifton, Manitoba. A bilingual teacher for 12 years, in 1912 he formed his own publishing company, Promin, in Winnipeg, where he published the children's magazine *Promin*, the satirical-humoristic monthly *To-*

chylo, and approximately 200 books and pamphlets. He wrote poetry in English and Ukrainian. In 1943 Doroshchuk emigrated to the United States.



Dmytro Doroshenko

Doroshenko, Dmytro [Dorošenko], b 8 April 1882 in Vilnius, d 19 March 1951 in Munich. Eminent historian and historiographer and moderate conservative political figure. Doroshenko was descended from an old Cossack hetman and officer line in the Chernihiv region. He studied at the universities of Warsaw, St Petersburg, and Kiev, from which he graduated in 1909. While in St Petersburg, he was the head of the Ukrainian Student Hromada in 1903 and the secretary of the journal *Ukrainskii vestnik* in 1906. In Kiev and Katerynoslav he was active in the local Prosvita society and the Katerynoslav Archival Commission, was the secretary of *Ukraina* in 1907, and edited the Katerynoslav weekly *Dniprovi khoyli* in 1910–13. In this period Doroshenko also contributed to various journals, including *Literaturno-naukovyi vistnyk*, *Rada*, *Ukrainskaia zhizn'*, and *Vestnik vospitaniia*. From 1913 he was the secretary and editor at the Ukrainian Scientific Society in Kiev.

Before the revolution Doroshenko belonged to the Society of Ukrainian Progressives. During the First World War he worked for the Union of Cities (Soiuz Mist), a relief organization in the Russian-occupied parts of Galicia and Bukovyna. After the 1917 revolution he became the Russian Provisional Government's commissar of Galicia and Bukovyna. Soon after he was elected to the Ukrainian Central Rada. After refusing the nomination to become head of government, he became the Ukrainian commissar of Chernihiv gubernia. In May–November 1918 Doroshenko was the minister of foreign affairs in the Hetman government and then went to teach at the Kamianets-Podilskyi Ukrainian State University. In 1919 he emigrated, never to return to Ukraine. He remained an important figure in the émigré hetmanite movement.

As an émigré, Doroshenko held several academic positions: professor of Ukrainian history at the Ukrainian Free University in Vienna, Prague, and Munich (1921–51) and at Charles University in Prague (1926–36); director of the Ukrainian Scientific Institute in Berlin (1926–31); professor of church history in the faculty of Orthodox theology at Warsaw University (1936–9); and professor of Ukrainian history at St Andrew's College in Winnipeg (1947–50). From 1923 he was a full member of the Shevchenko Scientific Society. In 1945–51 he was the first president of the Ukrainian Academy of Arts and Sciences. He belonged to many other learned societies.

Doroshenko is the author of close to 1,000 works on

Ukrainian political, cultural, regional, intellectual, literary, and church history, Ukrainian historiography, and Ukrainian cultural and political relations with Western Europe (particularly with Germany). He was the first historian to write a survey of Ukrainian history from the perspective of the development of Ukrainian statehood and a national elite. He was published in Ukrainian, Russian, Polish, German, Czech, Swedish, and English periodicals. Doroshenko's main works are *Narys istorii Ukraïny* (A Survey of Ukraine's History, 2 vols, Warsaw 1932–3), translated under the title *History of the Ukraine* (Edmonton 1939) and later *A Survey of Ukrainian History* (Winnipeg 1975); *Istoriia Ukraïny 1917–1923 rokiv* (History of Ukraine 1917–23, 2 vols, Uzhhorod 1930–2, repr New York 1954 [vol 2 was published in English in Winnipeg in 1973]); *Ohliad ukraïns'koi istoriohrafii* (Prague 1923), translated under the title *A Survey of Ukrainian Historiography* (New York 1957, coauthor O. Ohloblyn); monographs on P. Kulish (1918), M. Kostomarov (1924), V. Lypynsky (1925), V. Horlenko (1934), and V. Antonovych (1942); brief regional histories of Katerynoslav gubernia (1913), Chernihiv gubernia (1918), Podilia (1919), Galicia (1914), and Transcarpathia (1914); *Die Ukraine und das Reich: Neun Jahrhunderte deutsch-ukrainischer Beziehungen* (Leipzig 1941); *Z istorii ukraïns'koi politychnoi dumky za chasiv svitovoi viiny* (On the History of Ukrainian Political Thought during the World War, Prague 1936); *Pravoslavna Tserkva v mynulomu i suchasnomu zhytti ukraïns'koho narodu* (The Orthodox Church in the Past and Present Life of the Ukrainian People, Berlin 1940); *Slovians'kyi svit v ioho mynulomu i suchasnomu* (The Slavic World in Its Past and Present, 3 vols, 1922); and brief historical surveys of Ukrainian history for secondary schools (1921, 1923, 1942, 1947, 1957). Doroshenko is also the author of an unpublished monograph on Hetman P. Doroshenko. His valuable memoirs are titled *Moi spomyny pro davnie-mynule (1901–1914 roky)* (My Memoirs about the Distant Past, 1901–14, Winnipeg 1949) and *Moi spomyny pro nedavnie mynule 1914–1920* (My Memoirs about the Recent Past, 1914–20, 4 vols, Lviv 1923–4).

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O. Ohloblyn

Doroshenko, Mykhailo [Dorošenko, Myxajlo], ?–1628. Hetman of the registered Cossacks in 1625–8. In 1616 he became a Cossack colonel, and he participated in P. Sahaidachny's campaign against Muscovy and in the Battle of *Khotyn in 1621. After M. Zhmailo's Cossack rebellion against Poland failed, Doroshenko was elected hetman and signed the *Kurukove Treaty with the Polish government in 1625. In the following year he led the registered Cossacks against the Zaporozhian Cossacks, who were opposed to the treaty. During Doroshenko's rule six registered regiments were established for the first time. He supported the Crimean Girei khans against the

Turkish supporters of the Moldavian *murza* Cantemir, and campaigned in the Crimea. Doroshenko died during the siege of Kaffa (now Teodosiia) in the Crimea.

Doroshenko, Nataliia [Dorošenko, Natalija] (née Vasylchenko), b 1888, d 17 October 1970 in Munich. A stage actress and prominent figure in the theater world; wife of D. *Doroshenko. Doroshenko studied at the M. Lysenko Institute of Music and Drama in Kiev. In 1917–18 she was a member of the Theater Council in Kiev and one of the organizers of the State Drama Theater. An émigré from 1920, Doroshenko organized theater-arts courses in Prague and Warsaw. She often performed oratorios on stage. Doroshenko lived in Canada from 1947 and in Munich from the 1950s.



Petro Doroshenko

Doroshenko, Petro [Dorošenko], b 1627 in Chyhyryn, d 19 November 1698 in the village of Yaropolcha (now Yaropolets) near Moscow. Hetman of Right-Bank Ukraine from 1665 to 1676, grandson of Hetman M. *Doroshenko. He served under Hetman B. Khmelnytsky in a military and diplomatic capacity. In 1649 he was appointed artillery secretary of the Chyhyryn Regiment. He carried out various diplomatic assignments from the hetman. In 1657–9 he was colonel of Pryluky. After Khmelnytsky's death Doroshenko supported I. Vyhovsky and signed the Treaty of Hadiache in 1658. During the rule of Yu. Khmelnytsky, Doroshenko took part in negotiations with Moscow. He supported the Zherdiv Articles, proposals drawn up by Yu. Khmelnytsky's followers to ensure maximum freedom for the Cossack state. However, he was forced to accept the Treaty of Pereiaslav of 1659, dictated by the Russians. As colonel of Chyhyryn (1660–3) and the representative of the acting hetman, Doroshenko signed the Treaty of Slobodyshche with Poland in 1660. Under Hetman P. Teteria, Doroshenko held the post of general aide-de-camp (1663–4) and then colonel of Cherkasy (1665). In October 1665 the council of officers in Chyhyryn elected him acting hetman, and in January 1666, hetman of Right-Bank Ukraine.

Doroshenko's main aim was to restore the Hetman state on both banks of the Dnieper River. In the struggle with Poland over Right-Bank Ukraine, Doroshenko crushed the Polish army with Crimean Tatar help at Brailiv in Podilia, but the victory proved to be inconsequential because of Tatar treachery and Zaporozhian Otaman I. Sirko's opposition. Meanwhile a revolt against Muscovy

broke out on the Left Bank, where after I. Briukhovetsky's execution Doroshenko was proclaimed hetman of all Ukraine on 8 June 1668. However, an unexpected Polish offensive forced Doroshenko to return to the Right Bank. His opponents on the Left Bank took advantage of the situation and, with Russian support, elected Doroshenko's acting hetman, D. Mnohohrishny, hetman of Left-Bank Ukraine (1668–72). To make matters worse, Zaporozhian Cossacks who were hostile to Doroshenko proposed one of their *kish* chancellors, P. Sukhovii, for hetman, and this candidacy was supported by the Tatars. Doroshenko lost control of Left-Bank Ukraine.

The Treaty of *Andrusovo in 1667 and the partition of Ukraine by Muscovy and Poland forced Doroshenko to seek help from Turkey. The Council of Officers that met in Chyhyryn in January 1668 expressed its support of an alliance with Turkey, and in the fall of that year Cossack emissaries in Istanbul presented a proposal for an Ottoman protectorate over Ukraine. This was to be a military-political alliance of two independent states – Turkey and the Zaporozhian Host – aimed at liberating 'all the Ruthenian [Ukrainian] people,' who were to be ruled by a hetman elected for life by the Zaporozhians without interference from Turkey or the Tatars. The Turks and Crimean Khanate could not establish peace or an alliance with Poland or Muscovy without the consent of the hetman and the Host. The national interests of Ukraine were to be safeguarded, and the rights of the patriarch of Constantinople were to be guaranteed. The general council in Korsun, which met on 10–12 March 1669, approved the alliance, which was proclaimed by the sultan on 1 May 1669.

Various international and internal factors hindered the implementation of the treaty. Poland and Muscovy were hostile to it, as were the Crimean Tatars. The idea also proved unpopular in Ukraine. Doroshenko's opponents, led by the colonel of Uman, M. Khanenko, took advantage of this unpopularity. Doroshenko's efforts to reach an understanding with Poland based on the principles of the Treaty of Hadiache of 1658 through the Ostrih Commission of 1670 proved in vain, and the Polish government recognized Khanenko hetman of Right-Bank Ukraine. In 1672 Doroshenko and Sultan Mehmed IV set out on a large campaign against Poland and defeated Khanenko and his Polish supporters at Chetvertynivka. The war ended with the capture of Kamianets-Podilskyi. In the Peace Treaty of *Buchach of 5 October 1672 Poland surrendered Podilia and Cossack Ukraine to Turkey as an independent protectorate.

The next serious threat to Doroshenko arose in Left-Bank Ukraine. Muscovy wanted to abolish the Hetmanate on the Right Bank, all the more since it was allied with Turkey. The new hetman of Left-Bank Ukraine, I. *Samoilovych, sought to unify both banks under his rule. A number of Right-Bank colonels changed sides and at the Council of Pereiaslav summoned by Samoilovych proclaimed him hetman of Right-Bank Ukraine on 17 March 1674. An army of Left-Bank Cossacks and Russians led by Prince G. Romodanovsky besieged Doroshenko in Chyhyryn in June 1674. But Vizier M. Kara Mustafa came to the rescue with a Turkish army, and Samoilovych's forces retreated to the Left Bank. Right-Bank Ukraine was retained by Doroshenko, but the land was devastated and the population did not support the hetman. Disappointed with the Turkish protectorate, Doroshenko de-

ceded to abdicate and handed over his hetman insignia to I. Sirko, who received them in the name of the tsar. But the Russians demanded from Doroshenko a special oath to be taken on the Left Bank. Chyhyryn was again besieged in September 1676, and after brief fighting Doroshenko surrendered to Samoilovych on 19 September 1676. He then settled in Sosnytsia, but was soon taken to Moscow, where he was kept in honorary exile. In 1679–82 Doroshenko was the voivode of Viatka and then lived out his last years at the village of Yaropolcha near Volokolamsk, which was granted to him by the tsar.

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 B. Krupnytsky, O. Ohloblyn, O. Subtelny

Doroshenko, Petro [Dorošenko], b 1858, d July 1919. Cultural and civic leader, physician by profession, descendant of a Cossack hetman and officer line from the Chernihiv region. He collected and studied monuments of Ukrainian antiquity and was a member of the Chernihiv Archival Commission. In 1918–19 he headed the Administration of Artistic Affairs and National Culture. He helped found the Ukrainian State Drama Theater, the Ukrainian university in Kiev, and other cultural institutions. Doroshenko was shot by the Bolsheviks in Odessa. His principal works were studies of serfdom in Left-Bank Ukraine (1911) and of St Dmytro Tuptalo (1909), which were published in *Trudy* of the Chernihiv Archival Commission.

Doroshenko, Volodymyr [Dorošenko], b 30 October 1879 in St Petersburg, d 25 August 1963 in Philadelphia. Bibliographer, literary scholar, civic and political leader. Doroshenko was brought up in the Poltava region. He was a co-founder of the Ukrainian students' hromada in Moscow, a member of the Revolutionary Ukrainian party, and then a member of the Ukrainian Social Democratic Workers' party, until 1911. To escape police persecution, he moved to Lviv in 1908, and until 1944 he worked at the library of the Shevchenko Scientific Society, where he became the director in 1937. In 1944 he emigrated to Germany and in 1949 settled in the United States. During the First World War Doroshenko helped found the *Union for the Liberation of Ukraine and sat on its presidium. He edited and wrote some of the union's publications. In 1913 he became a member of the Ukrainian Scientific Society in Kiev, and in 1925, a full member of the Shevchenko Scientific Society. Doroshenko wrote many bibliographical works, including the bibliographies of the works of I. Franko (2 vols), T. Shevchenko (vol 16 of the Warsaw 1939 edition of Shevchenko's works), O. Kobylianska, and P. Kulish. He also translated the works of N. Gogol, L. Tolstoi, J.W. von Goethe, and V. Korolenko into Ukrainian. He wrote a number of literary works, among which his polemics with S. Yefremov

(published separately in his *Zhyttie i slovo* [Life and the Word, 1918]) should be singled out. He also wrote on V. Stefanyk (1921), I. Franko (1926), H. Chuprynka (1926), and many other writers, on zemstvos and co-operatives in Ukraine, on Ukrainian literary history and politics, and on the Shevchenko Scientific Society and its library (*Ohnyshche ukraïns'koi nauky* [The Hearth of Ukrainian Scholarship, 1951]). Doroshenko edited the almanac **Dniipro* (1929–39) in Lviv. He published a number of valuable memoirs and articles on various topics, particularly in *Ukrainskaia zhizn'*, *Kievskaia starina*, *Literaturno-naukovyi vistnyk*, *Rada*, *Dilo*, *Svoboda*, and *Ameryka*.



Volodymyr Doroshenko



Oleksander Doroshkevych

Doroshkevych, Oleksander [Doroškevyč], b 27 September 1889 in Bronnitsy, Moscow gubernia, d 1 April 1946 in Kiev. Literary scholar, pedagogue, and critic. In 1913 Doroshkevych graduated from Kiev University. In the 1920s he was a professor at the Kiev Institute of People's Education, an associate of the All-Ukrainian Academy of Sciences, and the director of the Kiev branch of the Institute of Literature. In the 1930s he was exiled to the Ural region, from which he returned in 1943. During the last years of his life he was a professor at Kiev University and director of the department of Ukrainian prerevolutionary literature at the Institute of Literature of the Academy of Sciences.

Doroshkevych edited a number of editions of 19th-century Ukrainian writers, including the best edition of T. Shevchenko's *Kobzar* (1933). He wrote many studies, mostly on 19th-century literature. While they are rich in factual material, their value is diminished by his use of the crude sociological method that was fashionable in the 1920s and 1930s. Some of his essays were collected in *Etiudy z Shevchenkoznastva* (Studies in Shevchenko Scholarship, 1930). Doroshkevych's large biography of Marko Vovchok was published in 1938. He wrote many articles on I. Kotliarevsky, P. Kulish, I. Franko, O. Kobylianska, and V. Samiilenko. He is the author of *Do istorii modernizmu* (On the History of Modernism, 1925), *Ukrains'ka literatura v shkoli: Sproba metodyky* (Ukrainian Literature in the School: An Attempt at a Method, 1921, a text on teaching methods), *Khrestomatiia po istorii ukraïns'koi literatury* (Chrestomathy on the History of Ukrainian Literature, 1918), and the popular *Pidruchnyk istorii ukraïns'koi literatury* (Textbook on the History of Ukrainian Literature, 5 edns, 1924–30). In the latter Doroshkevych combined the sociological method with an analysis ac-

ording to basic literary genres. It was later attacked for treating Ukrainian literature 'in isolation from the Russian literary process.'

I. Koshelivets

Doroshko, Petro [Doroško], b 24 December 1910 in Tupyshiv, Chernihiv gubernia. Poet and prose writer. Since 1931 he has published 32 collections of poetry. One of them, *Try bohatyri* (Three Heroes, 1959), is a novel in verse. He is also the author of the prose collection *Lisova huta* (Forest Forge, 1964) and the novel *Ne povtory moi doliu* (Don't Repeat My Fate, 1968). In 1980 his *Vybrani tvory* (Selected Works, 2 vols) was published.

Dorozhynsky, Dionysii [Dorožyns'kyj, Dionysij], b 31 July 1866 in Halych, d 2 July 1930 in Mizun, Dolyna county, Galicia. Ukrainian Catholic priest, theologian, and pedagogue. Dorozhynsky studied at the Lviv Academic Gymnasium, the Barbareum seminary in Vienna, and the University of Vienna. In 1893–6 he was a catechist at the Ternopil teachers' seminary. He then taught in Lviv at the Academic Gymnasium (1896–1906) and the Second 'German' Gymnasium (1906–22). From 1920 he was a professor of canon law at the Greek Catholic Theological Seminary and, from 1928, at the Greek Catholic Theological Academy in Lviv. Dorozhynsky wrote an ethics textbook and the following studies: *Nacherk istorii unii Ruskoj Tserkvi z Rimom* (Outline of the History of the Union of the Ruthenian Church with Rome, 1896), *Praznychni kartyny Hreko-Katolyts'koi Tserkvy* (Pictures of Holy Days in the Greek Catholic Church, 1908), and *Ohiad dzherel oriiental'noho tserkovnoho prava* (A Survey of Sources of Eastern Canon Law, 1930). He was also the publisher and editor of the periodical *Bohoslovs'kyi vistnyk* (1900–3) and a founding member of the Theological Scholarly Society.

Doshkil'ne vykhovannia (Preschool Education). A methodological monthly published by the education ministry of the Ukrainian SSR in Kiev since 1951. In 1968, 60,000 copies were published. The monthly is the successor of *Za komunistychni vykhovannia doshkil'nyka*, which was published in Kharkiv (1931–6) and Kiev (1937–41).

Dostava. A commercial-manufacturing co-operative in Lviv founded in 1906 for the production and distribution of church-related artifacts. The firm had branches in Stanyslaviv, Peremyshl, and Ternopil and workshops of Hutsul woodcarving in Kosiv. Its products received gold medals at international exhibitions in Odessa, Rome, and Karlovy Vary. The director of the firm was Rev V. Lytsyniak. Its technical supervisors were I. Petrushevych and, from 1924, L. Savoika. The firm was liquidated by the Soviets in 1939.

Dosvitni ohni (Dawn Fires). A collection of works by Ukrainian writers published in Kiev in 1906. The editor was B. *Hrinchenko. It contained selections from almost every Ukrainian poet, beginning with I. Kotliarevsky, to the end of the 19th century, among them T. Shevchenko, Yu. Fedkovich, and I. Franko. The collection began with Lesia Ukrainka's poem 'Dosvitni ohni.' The prose selections consisted of excerpts from the novels and stories of I. Nechui-Levytsky, M. Kotsiubynsky, M. Yatskiv, and

others. Several songs by M. Lysenko were included. The collection also contained translations of Homer, W. Shakespeare, H. Heine, H. Ibsen, and A. Negri.

Dosvitnii, Oles [Dosvitnij, Oles'] (pen name of Skrypala), b 8 November 1891 in Vovchanske, Kharkiv gubernia, d 11 November 1934. Writer, literary critic. In 1906 Dosvitnii enrolled at St Petersburg University, from which he was expelled for revolutionary activity. During the First World War he was court-martialed and sentenced to execution for spreading revolutionary propaganda among the soldiers, but he escaped and reached the United States via Mongolia and China. In 1918 he returned to Ukraine via Japan and took part in the civil war in 1918–20 on the Bolshevik side. He was involved in underground propaganda work in Galicia and spent eight months in the Warsaw prison. From 1920 he lived in Kharkiv. In 1921–3 he worked as an editor of various newspapers. For some time he was the chief editor of the All-Ukrainian Photo-Cinema Administration. In 1927 he became chairman of the Playwrights' and Composers' Union. From 1925 Dosvitnii was one of M. *Khvylovy's closest associates. He was a leading member of *VAPILITE, from which he, along with Khvylovy and M. *Yalovy, was expelled by order of the Central Committee of the CP(B)U in 1927. Dosvitnii contributed to **Literaturnyi iarmarok*. During P. Postyshev's terror Dosvitnii was arrested and shot.



Oles Dosvitnii

Dosvitnii published several collections of short stories, among them *Novely* (Short Stories, 1920), *Tiunhui* (1924), *Piimav* (Grabbed, 1930), *Novely* (Short Stories, 1932), and *Postati* (Figures, 1930). Among his longer works and novels are *Amerykantsi* (Americans, 1925), *Alai* (1927), *Hiulle* (1927), *Nas bulo troie* (There Were Three of Us, 1929), *Khto?* (Who?, 1927), and *Kvartsyt* (Quartzite, 1932). In 1930–1 Dosvitnii's collected *Tvory* (Works) were published in five volumes. His work was not artistically brilliant, but the subject of travel, with its exotic elements (the action usually takes place in an Asian country or America), introduced a new theme into the Ukrainian prose of the time and made for interesting reading. In the late 1950s Dosvitnii was rehabilitated. His *Vybrani tvory* (Selected Works) and *Hiulle* were republished in 1959 and 1961 respectively, *Kvartsit* was republished in Russian in 1963, and *Nas bulo troie* was republished in 1969.

I. Koshelivets

Dotsenko, Nadiia [Docenko, Nadija], b 9 January 1914 in Shyroke, Katerynoslav gubernia. Stage actress. Dotsenko graduated from the Kiev Institute of Theater Arts in 1936 and since then has worked with the M. Zankovetska Ukrainian Drama Theater in Zaporizhia and Lviv.



Oleksander Dotsenko

Dotsenko, Oleksander [Docenko], b 1897 in the Poltava region, d 7 June 1941 in Cracow. Military leader, historian of the Ukrainian revolution, lieutenant colonel in the UNR Army. In 1919–20 he served as Supreme Otaman S. Petliura's aide-de-camp. As an émigré he published a valuable two-volume collection of documents entitled *Litopys ukrains'koi revoliutsii* (The Chronicle of the Ukrainian Revolution, Kiev-Lviv 1923–4) and *Zymovyi pokhid* (The Winter Campaign, Warsaw 1932; repr, New York 1966).

Doukhobors. See Sects.

Dovbush. Ukrainian sports club in Chernivtsi (1920–40) that played an educational role in Bukovyna. The club had soccer, hockey, and athletics sections. Among the leading members of the association were F. Yendzheiovsky, R. Yasenysky, Teodosii Hlynsky, A. Hanytsky, A. Ivanovych, S. Prots, and Ya. Shlemko. Among its athletes the following were the best known: Tsopa, Boshniak, Dragan, Popyk, Lesko, Bernadyniuk, Yankovy, T. and A. Sukhoversky, O. Sukhoverska, M. Ivanovych, and R. Petrushenko (who represented Rumania at the 1936 Winter Olympics).

Dovbush, Oleksa [Dovbuš] (also known as Dovbushchuk), b 1700 in Pechenizhyn, d 24 August 1745 in Kosmach in the Hutsul region. A Ukrainian Robin Hood, chief of Carpathian *opryshoks. He became an outlaw with his brother Ivan and led a band of 30–50 men. Local peasants admired him. What Dovbush took from the landlords, rentiers, usurers, merchants, nobles, and rich Jews, he gave to the poor. His band was active mostly in the Hutsul region and in Pokutia, but sometimes raided Podilia. Stih peak in the Chornohora range was his home base. For several years Polish military expeditions of up to 2,000 men led by the crown hetman J. Potocki sought to capture Dovbush, who was finally betrayed by a fellow opryshok. His legend captured the popular imagination and left a lasting mark in Ukrainian folklore, literature (I.



Oleksa Dovbush by O. Kulchytska (wood carving, 1942)

Vahylevych, Yu. Fedkovych, M. Pavlyk, I. Franko, V. Gzhytsky, L. Pervomaisky), painting (O. Kulchytska), music (A. Kos-Anatolsky's ballet *Dovbush's Kerchief*), and film (*Oleksa Dovbush*). Many Carpathian sites are connected with Dovbush.

Dovbysh or Dovbush [Dovbyś or Dovbuś]. III-8. Town smt (1978 pop 6,200) in Baranivka raion, Zhytomyr oblast, in the eastern part of Volhynian Polisia. In 1925 the government of the Ukrainian SSR organized in Dovbysh the only Polish district in the republic – Marchlewski raion (29 of the 33 rural soviets and 27 of the 29 schools were Polish). As a Polish region it was abolished in the 1930s. Dovbysh has porcelain and brick factories.

Dovbyshchenko, Viktor [Dovbyśchenko], b 3 November 1910 in Kharkiv, d 24 September 1953 in Kiev. A stage director, theater scholar, and educator. He graduated from the Kharkiv Music and Drama Institute in 1934 and worked as a director in the theaters of Donetske, Kharkiv, Odessa, and Luhanske. From 1947 to 1952 he was the artistic director of the Young Spectators' Theater in Kiev. From 1947 he was a lecturer at the Kiev Institute of Theater Arts. Dovbyshchenko wrote the textbook *Pro mystetstvo rezhysera* (On the Art of Directing, 1948) and co-authored the book *Pro mystetstvo teatru* (On the Art of the Theater, 1954).

Dovha Spit. A sandspit on the south shore of Tahanrih Bay in the Sea of Azov. It is 17 km in length and approximately 0.5 km in width.

Dovhal, Oleksander [Dovhal'], b 27 January 1904 in Debaltseve, Katerynoslav gubernia, d 12 March 1961 in Kharkiv. Graphic artist. Dovhal graduated from the Kharkiv Art Institute in 1929 and belonged to M. Boichuk's school. His work evolved from Boichukism to a synthesis of Boichukism with elements of Western expressionism. He was a member of the Association of Revolutionary Art of Ukraine. From the late 1930s Dovhal worked within the official Soviet guidelines on art. Among his works are line engravings such as *Estacade* (1923), *The Weeder Woman* (1926), and *Sharing Rations* (1927); series of prints such as *Socialist Kharkiv* (1937) and *The Classical Figures of World Culture* (1939–60); a cycle of watercolors, *Along the Roads of War* (1942–4); and illustrations for the works of I. Kotliarevsky, Marko Vovchok, P. Tychyna, L. Pervomaisky, I. Kocherha, and P. Kozlaniuk.



Spyrydon Dovhal

Dovhal, Spyrydon [Dovhal'], b 31 October 1896 in Nosivka, Chernihiv gubernia, d 15 October 1975 in Munich. Journalist, political leader, economics lecturer at the Ukrainian Technical and Husbandry Institute. He was the co-founder and commander of the Student Battalion during the fighting in Kiev in the winter of 1917–18. Then he was appointed lieutenant colonel of the UNR Army. As an émigré Dovhal edited the periodicals *Nova Ukraïna* (Prague 1925–9), *Vpered* (Uzhhorod 1932–8), *Nova svoboda* (Uzhhorod 1938–9), *Dozvillia* (Berlin and Plauen 1942–5), and *Slovo* (Regensburg 1945–6). He was a member of the Central Committee of the Ukrainian Party of Socialist Revolutionaries abroad. In 1950 he became a member and the chairman of the Central Committee of the Ukrainian Socialist party abroad. He was active in the Ukrainian National Council and in 1972–5 served as its president. In 1969–72 he was the chairman of the council's executive agency. Dovhal wrote several works on economics.

Dovhalevsky, Mytrofan [Dovhalevs'kyj], 18th century. Student at the Kievan Mohyla Academy in 1718–32, monk, lecturer at the academy from 1733, professor of poetics from 1736. Dovhalevsky wrote a course on poetics in Latin and two dramas: a Christmas play, *Komicheskoe deistvie* (A Comic Act, 1736) and an Easter play, *Vlastotvornii obras chelovekoliubiiia Bozhiia* (The Power-Endowing Image of Divine Love for Man, 1737). The *intermedii* of these plays (five in each) are of particular interest. Such personae as an astrologer, peasants, Cossacks, traveling tutors, Muscovite soldiers, Poles (appearing as oppressors), a Belorussian, and a gypsy appear in them. The *intermedias* are written in a language close to the vernacular.

Dovhan, Kost [Dovhan', Kost'], b 1902 in Podilia. Bibliographer, bibliologist, literary critic. Dovhan was an associate of the Ukrainian Scientific Research Institute of Bibliology and a follower of official Communist party policy in literary criticism and bibliology, attacking various apolitical writers. He wrote numerous articles for *Krytyka*, *Zhyttia i revoliutsiia*, and other journals. In spite of Dovhan's sharp attacks on the better Soviet Ukrainian writers, especially the Neoclassicists, he was arrested in the 1930s; he has not been heard from since.

Dovhan, Volodymyr [Dovhan'], b 22 July 1929 in Smila, Cherkasy oblast. A film director, Dovhan graduated from the Soviet Institute of Cinematography in 1959. Since 1963 he has worked at the Kiev Artistic Film Studio,

where he directed the films *Try doby pislia bezsmertia* (Three Days after Immortality, 1963), *Zahybel' eskadry* (Destruction of a Squadron, 1965), *A teper sudy* (And Now, Judge, 1967), *Simnaadtsiatyi transatlantychnyi* (The Seventeenth Transatlantic, 1972), and *Osobyste zhyttia* (Personal Life, 1974), as well as the television films 'Nazvit' urahan Mariieiu' (Call the Hurricane Maria, 1970) and 'Talant' (Talent, 1978).

Dovhyi Island. Island in the western part of Yavorlyk Bay in the Black Sea. It extends from the northwest to the southeast, having a length of more than 6 km and a width up to 1 km. The island was formed by sedimentary deposits of sand. It is part of the Black Sea Nature Reserve.

Dovnar-Zapolsky, Mytrofan [Dovnar-Zapol's'ky], b 4 June 1867 in Rechytsa, Belorussia, d 1934. Historian of Belorussian origin. Dovnar-Zapolsky studied at Kiev University under V. Antonovych until 1894 and from 1901 to 1919 was a professor there. He was an associate of the Kievan Archeological Commission. In 1925–6 he taught at the Belorussian State University in Minsk. Dovnar-Zapolsky was the author of works on the economic history and ethnography of Belorussia as well as on the history of Ukraine, Lithuania, Poland, and Russia. His major works are *Ocherk istorii Krivichskoi i Dregovichskoi zemel' do kontsa XII stoletia* (An Outline of the Krivichian and Drehovichian Lands to the End of the 12th Century, 1891), *Gosudarstvennoe khoziaistvo Velikogo Kniazhestva Litovskogo pri Iagellonakh* (The State Economy of the Grand Duchy of Lithuania under the Jagiellons, 1900), *Ocherki po organizatsii zapadno-russkogo krest'ianstva v XVI v.* (Essays on the Organization of the West Ruthenian Peasantry in the 16th Century, 1905), and *Istoriia russkogo narodnogo khoziaistva* (The History of the Russian National Economy, 1911).

Dovzhenko, Hryhorii [Dovzhenko, Hryhorij], b 1877, d 18 December 1958 in Abondan, France. Political and civic leader. Active in the Ukrainian Social Democratic Spilka (1905–13) and then in the Ukrainian Social Democratic Workers' party (USDRP), he worked as a union organizer. In 1917 Dovzhenko became a member of the Ukrainian Central Rada and the Little Rada. He was director of the Department of the Labor Market and director of publications for the USDRP in Kiev. In 1920 he emigrated to Poland, where he headed the Ukrainian Red Cross. In 1931 he settled in France and in 1950 became director of the Petliura Library in Paris.

Dovzhenko, Oleksander [Dovzhenko], b 10 September 1894 in the village of Sosnytsia, Chernihiv gubernia, d 25 November 1956 in Moscow. Film director. After graduating from the Hlukhiv teachers' seminary in 1914, Dovzhenko worked as a teacher in Zhytomyr. In 1917–21 he participated in the revolutionary events in Kiev and in 1919–20 belonged to the *Borotbist party. In 1921–3 he worked in Warsaw and Berlin as a member of Ukrainian diplomatic missions. In 1923–6 he drew caricatures for the newspaper *Visti VUTsVK* in Kharkiv and played an active role in the literary and artistic life of the city. He had begun studying painting in Berlin in the school of E. Heckel and continued to paint in Kharkiv.

In 1926 Dovzhenko began to work as a film director at the *Odessa Artistic Film Studio. His first films were

Vasia – reformator (Vasia, the Reformer), *Iahidka kokhannia* (The Berry of Love, 1926), and *Sumka dyppkur'iera* (The Diplomatic Courier's Bag, 1927). Drawing on Ukrainian history, in 1927 he created the film *Zvenyhora*, which is considered to mark the beginning of Ukrainian national cinematography. Dovzhenko's expressionist film *Arsenal* (1929) is devoted to the revolutionary events in Kiev in 1918. His last silent movie, *Zemlia* (The Earth, 1930), dealing with the collectivization drive in Ukraine, is a masterpiece. Dovzhenko was severely criticized as a Ukrainian nationalist for this film and for his next film, *Ivan* (1932), about the building of the Dnieper Dam. He was forced to move to Moscow, where he lived as if in exile until his death. In Moscow he made *Aerograd* (1935) about the Far East and spent over four years on the film *Shchors* (1939), which depicts the struggle of the Bolshevik army against the Ukrainian forces defending Ukraine's statehood. During the Second World War Dovzhenko made three chronicle films: *Vyzvolennia* (The Liberation, 1940), on the annexation of Galicia to the Ukrainian SSR; *Bytva za nashu Radians'ku Ukraïnu* (The Battle for Our Soviet Ukraine, 1943); and *Peremoha na Pravoberezhnii Ukraïni* (The Victory in Right-Bank Ukraine, 1945). In 1948 he made his last film, *Zhyttia v tsvitu* (Life in Bloom), which was devoted to I. Michurin. Dovzhenko's rich lyricism, his vivid characters, and the poetic power of his landscapes earned him a reputation as 'first poet of the cinema' and as one of the world's leading film directors. An international jury in 1958 ranked his *Zemlia* among the 12 best films in world cinematography.



Oleksander Dovzhenko

From the beginning of the Second World War Dovzhenko devoted more of his time to writing than to directing. He wrote a few dozen short stories, mostly about Ukraine's tragic fate during the Second World War, and a number of novels of a new genre, 'film novels': *Ukraïna v ohni* (Ukraine in Flames, 1943), prohibited from publication by J. Stalin because of its nationalism and published posthumously only in excerpts; *Povist' polu-m'ianykh lit* (The Tale of Fiery Years, 1945); and *Poema pro more* (A Poem about the Sea, 1956). His autobiographical novel *Zacharovana Desna* (The Enchanted Desna, 1955) is a literary masterpiece. All of his novels were published posthumously. His writings have been published in two collections: *Tvory v tr'okh tomakh* (Works in Three Volumes, 1958 and 1960) and *Tvory v p'iaty tomakh* (Works in Five Volumes, 1966). After Dovzhenko's death his wife, Yu. *Solntseva, who is also a film director, made the following films using his scripts: *Poema pro more* (1958), *Povist'*

polum'ianykh lit (1960), *Zacharovana Desna* (1964), and *Nezabutnie* (The Unforgettable, 1968).

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I. Koshelivets

Dovzhenko, Valerian [Dovženko, Valerijan], b 27 September 1905 in Rostov-na-Donu. Music scholar and composer. He graduated in 1931 from the Kharkiv Institute of Music and Drama (now the Kharkiv State Conservatory) and lectured at the Kiev Conservatory, where in 1972 he was promoted to the rank of professor. Among his published works are *V.S. Kosenko* (1951), *P. Nishchyns'kyi* (1955), and *Narysy z istorii ukrains'koï radians'koï muzyky* (Essays on the History of Soviet Ukrainian Music, 2 vols, Kiev 1957–65). He has composed music for piano, violin, cello, choir, and vocal solos.

Dovzhenko Film Studio. See Kiev Artistic Film Studio.

Dovzhenok, Vasyl [Dovženok, Vasyl'], b 24 April 1909 in Kropyvnia, Starodub region, d 16 December 1976 in Kiev. Archeologist and historian. Dovzhenok worked at the Institute of Archeology of the Academy of Sciences of the Ukrainian SSR from 1938. He studied the city of Vyshhorod (1947), the ruins of fortified settlements in the Ros River valley (1949), and, with V. Honcharov, conducted excavations in old Halych (1951). Dovzhenok published works on the economy and socioeconomic development of East Slavic tribes and of Kievan Rus', including *Viis'kova sprava v Kyïvs'kii Rusi* (Military Affairs in Kievan Rus', 1950), *Zemlerobstvo drevn'oi Rusi do seredyiny XIII st.* (Land Cultivation in Ancient Rus' to the Mid-13th Century, 1961), *Drevn'orus'ke misto Voïn* (The Ancient Rus' City Voin, co-author, 1966), and articles in archeological journals and collections.

Drabat, Hryhorii, b 17 March 1921 in Galicia, d 30 August 1977 in London. Journalist, civic and political activist of the OUN (Bandera faction). Drabat was an organizer for the OUN in Great Britain from 1945, an active member of the Association of Ukrainians in Great Britain, editor of **Vyzvol'nyi shliakh* in 1949–77, a member of the leadership of the Bandera faction, and, from 1968, vice-chairman of the leadership council.

Drabiv. IV-13. Town smt (1975 pop 6,600) in the Dnieper Lowland; a raion center in Cherkasy oblast. The town has a food industry.

Drach, Ivan [Drač], b 17 October 1936 in Telizhyntsi, Kiev oblast. Poet and screenwriter. Drach graduated from Kiev University and completed advanced scriptwriting courses in Moscow. He worked for a few years in the



Ivan Drach

script department of the Kiev Artistic Film Studio and on the editorial staff of *Literaturna Ukraïna* and *Vitczyzna*. His works have appeared in print since 1959. He has published the following collections of poetry: *Soniashnyk* (The Sunflower, 1962), *Protuberantsi sertsia* (Protuberances of the Heart, 1965), *Poezii* (Poems, 1967), *Balady budniv* (Everyday Ballads, 1967), *Do dzherel* (To the Sources, 1972), *Korin' i krona* (The Root and the Crown, 1974), *Kyïvs'ke nebo* (The Kievan Sky, 1976), *Duma pro vchytelia* (Duma about the Teacher, 1977), *Soniashnyi feniks* (The Solar Phoenix, 1978), *Sontse i slovo* (The Sun and the Word, 1979), *Amerykans'kyi zoshyt* (American Notebook, 1980), *Shablia i khustyna* (The Saber and the Kerchief, 1981), *Dramatychi poemy* (Dramatic Poems, 1982), and *Povist' kyïvs'kykh lit* (Tale of Kievan Years, 1982). He has also written several scripts that have been used for films, including *Kaminnyi khrest* (The Stone Cross), based on a short story by V. Stefanyk, and *Idu do tebe* (I Am Coming to You). Drach is also a recognized literary critic. Drach stood at the forefront of the Ukrainian literary renaissance initiated by the *Shestydesiatnyky (the 'Sixtiers'). His poetry is noted for its originality, fresh imagery, complex metaphors, philosophical meditation, neologisms, and varied rhythm. Drach was criticized sharply for his departure from the canons of socialist realism, especially in the poem 'Nizh u sontsi' (Knife in the Sun, 1961), and for the satirical poem 'Oda chesnomu boiahuzevi' (Ode to an Honest Coward, 1963). Drach compromised with the regime in the late 1960s, and this proved detrimental to the quality of his later work. Since the 1970s he has traveled abroad as an official Soviet cultural emissary.

I. Koshelivets

Drachynsky, Teofil [Dračyns'kyj, Teofil'], b 1862 in Pohorylivka, Zastavna county, Bukovyna, d 21 June 1929 in Mamaivtsi, Chernivtsi county. Bukovynian political, civic, and church figure, an Orthodox protopresbyter. Drachynsky was a member and vice-marshal of the Bukovynian diet in 1911–18, president of the Society of Orthodox Priests in Bukovyna, and an active member of the Ukrainian National party in 1927–9.

Dragan, Mykhailo, b 21 November 1899 in Tustanovychi, Drohobych county, Galicia, d 8 March 1952 in Lviv. Art historian and museologist. In 1924 Dragan became an associate of the Ukrainian National Museum in Lviv and in 1932 the director of the museum of the Greek Catholic Theological Academy. Dragan co-authored *Rozvytok i zanepad Skytu Maniavs'koho i Bohorodchans'kyi*

ikonostas (The Development and Decline of the Maniava Hermitage and the Bohorodchany Iconostasis, 1926). He wrote the monographs *Ukrains'ki derev'iani tserkovy* (Ukrainian Wooden Churches, 1–2, 1937) and *Ukrains'ka dekoratyvna riz'ba XVI–XVIII st.* (Ukrainian Decorative Carving of the 16th–18th Century, 1970). Numerous articles by Dragan on art appeared in newspapers, magazines, and catalogues. His 'Mystets'ka tvorchist' Petra Kholodnoho' (The Art of Petro Kholodny) appeared in the catalogue of Kholodny's posthumous exhibit in Lviv in 1931.

Dragomirov, Mikhail, b 20 November 1830 near Konotip, d 28 October 1905 in Konotip. Military leader and infantry general (from 1891) in the Russian army, descended from an old line of Galician nobility, the Drahomyretskys. Dragomirov was well known as a military theoretician and tactician. From 1860 to 1876 he was chief of staff of the Kiev military district and in 1878–89 director of the Nicholas Academy of the General Staff in St Petersburg. In 1889 he was appointed commander of the forces of the Kiev military district and in 1898–1903 governor general of Kiev, Podilia, and Volhynia gubernias. Dragomirov was favorably disposed towards the Ukrainian movement. He was a friend of V. Antonovych and P. Zhytetsky and helped them circumvent Russian censorship and the ban on the Ukrainian language and culture.

Drahan, Antin, b 28 August 1913 in Holeshiv, Zhydachiv county, Galicia. Journalist, community and political leader. Drahan served a prison term (1934–6) for his activities as a member of the OUN. In 1938–41 he was a contributor to the Ukrainian Press Service in Berlin and later served as an editor of **Ukrainets'* and *Khliborob* – newspapers published for Ukrainians who had been brought to Germany to do forced labor. In 1946 he moved to the United States. After serving as the co-editor of **Svoboda*, he was appointed its editor in chief and served in this capacity from 1952 to 1979. He also edited the almanacs of the Ukrainian National Association. He is the author of *Ukrains'kyi rezystans* (The Ukrainian Resistance, 1948), *Ukrains'kyi Narodnyi Soiuz v mynulomu i suchasnomu* (The Ukrainian National Association in the Past and Present, 1964), and *Maiemo Kardynala* (We Have a Cardinal, 1966). He was the editor of a book on L. Myshuha (1973) and the managing editor of *Ukraine: A Concise Encyclopedia*, 2 vols (1963–71).

Drahomanivka. The Ukrainian alphabet as reformed by M. *Drahomanov. The reform was based on the principle of one letter per phoneme. Hence, Drahomanov rejected *ш* and *ъ* and replaced *є*, *ї*, *ю*, *я* after a vowel by a combination of the vowel in question with *j* (*ярмарок* [fair]), and after a consonant by a combination with *ь* (*царьа* [tsar's, gen sing]). Drahomanov used this alphabet in his letters and publications starting in 1876, but it did not catch on.

Drahomanov, Mykhailo, b 6 September 1841 in Hadiache, Poltava gubernia, d 20 July 1895 in Sofia, Bulgaria. Scholar, civic leader, publicist, political thinker. Born into a gentry family of Cossack origin, Drahomanov studied at Kiev University, where in 1864 he became privat docent, and in 1873, docent, lecturing on ancient history. While pursuing an academic career, Drahomanov rose to a position of leadership in the Ukrainian secret society the



Mykhailo Drahomanov

Kiev Hromada (later known as the Old Hromada) and took part in its various activities, such as the transformation of the Southwestern Branch of the Imperial Russian Geographic Society into a center of Ukrainian studies and the editing of the daily *Kievskii telegraf*. During his trips abroad Drahomanov established contacts with Galician Ukrainians; under his influence the Russophile student circle in Lviv associated with the journal **Druh* adopted a Ukrainian democratic platform in 1875–6. Among the Russian educated public Drahomanov attracted attention with his articles (in *Vestnik Evropy* and elsewhere), in which he critically discussed Russia's internal and foreign policies.

Drahomanov became an early victim of anti-Ukrainian repressive measures by the Russian government and was dismissed in 1875 from the university. Entrusted by the Hromada with the mission to become its spokesman in Western Europe, he settled in Geneva in 1876. Aided by A. Liakhotsky (Kuzma), he published the journal **Hromada* (5 vols, 1878–82), the first modern Ukrainian political journal, and a number of pamphlets, mostly in Russian. With S. Podolynsky and M. Pavlyk, who for some time joined him in Switzerland, Drahomanov formed the Geneva Circle, an embryo of Ukrainian socialism. He strove to alert European opinion to the plight of the Ukrainian people under tsarism by pamphlets (*La littérature oukraiennne proscrite par le gouvernement russe*, 1878) and articles in the French, Italian, and Swiss press. Drahomanov also played a prominent role in the Russian émigré community; he edited *Vol'noe slovo*, the organ of the zemstvo liberals. His contacts extended to Polish, Jewish, Serbian, Bulgarian, and Rumanian radicals and groups.

In 1886 a rift occurred between Drahomanov and the Kiev Hromada; the latter felt that political activity abroad might provoke increased anti-Ukrainian repression. The socialist stance adopted by Drahomanov in exile was often at variance with the moderate views of the Hromada members. Drahomanov also antagonized Russian émigré factions by his constitutionalism and sharp criticism of the Russian revolutionaries' dictatorial proclivities and covert chauvinism. In Galicia, too, Drahomanov's followers (I. Franko, M. Pavlyk, Ostap Terletsky) suffered persecution from the Austro-Polish administration and ostracism from the local clerical-conservative Ukrainian society. By the mid-1880s Drahomanov found himself in isolation and deprived of Hromada's financial support.

In 1889 Drahomanov accepted a professorship at Sofia University. During his last years he saw the rise of the Ruthenian-*Ukrainian Radical party, founded in 1890 by

his Galician followers. Drahomanov was their mentor through his intensive correspondence and programmatic articles in the party's organ, **Narod*. He also contributed to the London monthly *Free Russia*, edited by S. Kravchinsky (Stepniak). Soon after his move to Bulgaria, Drahomanov developed a heart ailment. He died and was buried in Sofia.

Drahomanov began his scholarly work as an ancient historian and wrote *Vopros ob istoricheskom znachenii Rimskoi imperii i Tatsit* (The Problem of the Historical Significance of the Roman Empire and Tacitus, 1869). Later he worked in Slavic, especially Ukrainian, ethnography and folklore, using the historical-comparative method. Drahomanov applied oral literature to his study of the history of social ideas in Ukraine. His principal works are *Istoricheskie pesni malorusskogo naroda* (Historical Songs of the Little Russian People, with V. Antonovych, 2 vols, 1874–5); *Malorusskie narodnye predaniia i rasskazy* (Little Russian Folk Legends and Tales, 1876); *Novi ukrains'ki pisni pro hromads'ki spravy* (Recent Ukrainian Songs on Social Topics, 1881); and *Politychni pisni ukrains'koho narodu 18–19 st.* (Political Songs of the Ukrainian People in the 18th and 19th Centuries, 2 vols, 1883–5). Drahomanov's articles appeared in foreign journals (*Mélusine* and others). *Notes on the Slavic Religio-Ethical Legends: The Dualistic Creation of the World* (Bloomington, Ind 1961) is an English translation of one of his works that was originally published in Bulgarian.

Drahomanov was an outstanding Ukrainian political thinker. He dealt extensively with constitutional, ethnic, international, cultural, and educational issues; he also engaged in literary criticism. Drahomanov's ideas represent a blend of liberal-democratic, socialist, and Ukrainian patriotic elements, with a positivist philosophical background. Influenced by P.-J. Proudhon, Drahomanov envisaged the final goal of humanity's progress as a future condition of anarchy: a voluntary association of free and equal individuals, with the elimination of authoritarian features in social life. He assumed that this ideal could be achieved through federalism and the self-government of communities and regions. Drahomanov insisted on the priority of civil rights and free political institutions over economic class interests and of universal human values over exclusive national concerns. However, he believed that nationality was a necessary building stone of all mankind, and he coined the slogan 'Cosmopolitanism in the ideas and the ends, nationality in the ground and the forms.'

Drahomanov declared himself a socialist, without subscribing to any school of contemporary socialist thought. The motivation for his socialism was ethical: concern for social justice and the underprivileged and exploited. He advanced a program of concrete socioeconomic reforms (eg, protective labor legislation, progressive income tax). Drahomanov was convinced that in agrarian Ukraine socialism must be oriented towards the peasantry. Therefore, he may be classified as a populist in the broad sense of the term, although he objected to some features of Russian populism (eg, the glorification of peasant revolts and disregard for Western-type liberal institutions). Drahomanov rejected Marxism, especially the materialist interpretation of history.

Drahomanov continued the democratic-federalist tradition as represented by the Ukrainian *Decembrist movement of the 1820s (the *Society of United Slavs, of which

an uncle, Ya. Drahomanov, had been a member), and the *Cyril and Methodius Brotherhood. He wished to link the Ukrainian movement with progressive trends in the contemporary Western world. Drahomanov regretted that the Ukrainian people had not preserved an independent state in the past. However, he thought that a policy of separatism was unrealistic, and his philosophical anarchism did not allow him to envisage national statehood as an objective. He admonished his compatriots to concentrate on the democratization and federalization of the existing states of Russia and Austria-Hungary, which he thought would provide sufficient scope for the free development of the Ukrainian nation. He postulated collaboration with all peoples of Eastern Europe, including Russians. Yet, Drahomanov insisted on the organizational independence of the Ukrainian movement. He combated both the concept of 'non-political cultural work' (Kiev Hromada's preference in the 1880s) and the Ukrainians' participation in Russian revolutionary organizations, which alienated them from their own people.

Drahomanov's vision embraced all ethnic Ukrainian lands. He was the first national leader to visit Transcarpathia, and he developed a lasting commitment to 'the wounded brother.' Drahomanov envisaged a systematic co-operation among various Ukrainian lands, cutting across state boundaries. He proposed that until the overthrow of Russian autocracy the center of the national movement should be located in Galicia, where the constitutional regime offered some opportunities. It was imperative for Galician Ukrainians, however, to rid themselves of their provincial and clerical outlook. Drahomanov pleaded for secularization of Ukrainian civic and cultural life, and church-state separation. Considering Protestantism more amenable to progress than either Orthodoxy or Catholicism, Drahomanov showed interest in the emergence of evangelical sects in Ukraine. He wrote a series of tracts to encourage religious non-conformity and anticlericalism. Drahomanov consistently opposed expressions of a xenophobic Ukrainian nationalism and defended the usefulness of progressive Russian literature for Ukrainians. He maintained that national liberation was inseparable from social emancipation. He called on the intelligentsia to work for the uplifting of the masses through education, economic improvement, political participation, and the building of popular associations.

Viewing the Ukrainian problem in a broad context, Drahomanov devoted attention to Ukraine's neighbors. Concerning Russia, he advocated a common front of moderate liberals and revolutionary socialists against autocracy, but condemned terrorist methods. Drahomanov drafted a proposal for a constitutional reorganization of Russia (*Vol'nyi soiuz/Vil'na spilka* [A Free Union], 1884) with rule of law, guarantees of civil rights, regional and local self-government, and equality of nationalities. (M. Weber praised Drahomanov's constitutional plan for its treatment of the nationality problem.) Drahomanov endorsed the right of minorities in Ukraine, particularly the Jews, to a corporate national-cultural autonomy. He welcomed the liberation of the southern Slavs from the Turks but cautioned against tsarist imperialism in the Balkans. He criticized equally the Russian oppression of Poland and Polish claims to lands where the majority of the population was ethnically non-Polish. He saw threats to Eastern Europe in Prusso-German militarism, in the

inflated territorial aspirations of the Polish 'historical' patriots, and in the 'Jacobinism' of Russian revolutionary groups.

Drahomanov's principal political works are 'Perednie slovo do "Hromady"' (Introduction to *Hromada*, 1878), 'Propashchyi chas – ukraïntsi pid Moskovs'kym tsarstvom, 1654–1876' (The Lost Epoch: Ukrainians under the Muscovite Tsardom, 1654–1876, written in about 1878, publ 1909), 'Shevchenko, ukraïnofily i sotsiializm' (Shevchenko, the Ukrainophiles, and Socialism, 1879), *Istoričeskaia Pol'sha i velikoruskaia demokratiia* (Historical Poland and Great Russian Democracy, 1881–2), *Vol'nyi soiuz/Vil'na spilka* (A Free Union, 1884), *Liberalizm i zemstvo v Rossii* (Liberalism and Zemstvo in Russia, 1889), *Chudats'ki dumky pro ukraïns'ku natsional'nu spravu* (Eccentric Thoughts on the Ukrainian National Problem, 1891), *Lysty na Naddnyprians'ku Ukraïnu* (Letters to Dnieper Ukraine, 1893). Drahomanov's contributions to the study of Russian social thought include his editions, with introductory essays, of *Pis'ma K.D. Kavelina i I.S. Turgeneva k A.I. Gertsenu* (Letters of K.D. Kavelin and I.S. Turgenev to A.I. Herzen, 1892) and *Pis'ma M.A. Bakunina k A.I. Gertsenu i N.P. Ogarevu* (Letters of M.A. Bakunin to A.I. Herzen and N.P. Ogarev, 1896).

A notable part of Drahomanov's works are his memoiristic and epistolary writings: 'Avtobiograficheskaia zametka' (Autobiographical Note, 1883) with a 'Dobavlenie' (Supplement, 1889) and *Avstroruss'ki spomyny, 1867–1877* (Austro-Ruthenian Reminiscences, 1867–1877, 1889–92). He corresponded with M. Pavlyk (7 vols), I. Franko (2 vols), and M. Buchynsky, Volodymyr Navrotsky, T. Okunevsky, and N. Kobrynska (1 vol each), among others. Of particular historical importance is *Arkhiv M. Drahomanova: Lystuvannia Kyïvs'koi Staroi Hromady z M. Drahomanovym 1870–1895* (The Archives of M. Drahomanov: Correspondence of the Kiev Old Hromada with M. Drahomanov in 1870–1895, 1937).

There exists no complete edition of Drahomanov's works. His folkloristic papers have been collected in *Rozvidky Mykhaila Drahomanova pro ukraïns'ku narodniu slovesnist' i pys'menstvo* (Studies of Mykhailo Drahomanov on Ukrainian Folk Poetry and Literature, 4 vols, 1899–1907). The following are partial editions of his political writings: *Sobranie politicheskikh sochinenii M.P. Drahomanova* (Collected Political Works of M.P. Drahomanov, ed B. Kistiakovsky, 2 vols, 1905–6; Russian-language writings of the emigration period); *Politicheskie sochineniia* (Political Works, ed I. Grevs and B. Kistiakovsky, 1908; pre-exile Russian-language writings); *Vybrani tvory* (Selected Works, ed B. Bohatsky, 1937); and *Literaturno-publitsychni pratsi* (Literary and Publicist Works, 2 vols, 1970). The only edition in a Western language is *Mykhaylo Drahomanov: A Symposium and Selected Writings*, edited by I.L. Rudnytsky (1952).

Drahomanov's impact was strongest in Galicia, where it extended not only to the Radicals, but also to segments of the National Populists (*narodovtsi*; see *Populism, Galician). In Russian-ruled Ukraine his influence was checked by the conflict with the Old Hromada. However, some activists continued to support him: M. Kovalevsky, Ia. Shulhyn, V. Malovany, Ye. Chykalenko, and B. Kistiakovsky. Scattered 'Drahomanovian circles' also existed. Drahomanov's ideological legacy is partially reflected in the basic political orientation of the Central Rada in 1917 (the concept of an autonomous Ukraine within a feder-

ated Russian republic) and in the Rada's specific policy measures, such as the Congress of Peoples of Russia in Kiev and the national-cultural autonomy of minorities. Of the political parties of 1917–21, the one closest to the Drahomanov tradition was the Ukrainian Party of Socialists-Federalists; certain prominent Socialist Revolutionaries (M. Shapoval, N. Hryhoriiv) 'rediscovered' Drahomanov only in exile. During the interwar era reaction against him took place among Ukrainians outside the USSR – a symptom of the general 'turn to the right' in Ukrainian politics. Representative publicists of the integral nationalist movement (D. Dontsov, M. Mukhyn) attacked Drahomanov, charging him with the moral responsibility for the failure of the Ukrainian struggle for independence. In Soviet Ukraine some objective scholarly research on Drahomanov was undertaken in the 1920s (D. Zaslavsky and others). With the advent of Stalinism Drahomanov was condemned as a 'petit bourgeois liberal' and 'Ukrainian nationalist.' After a lapse of more than 30 years, a new interest in Drahomanov surfaced among Soviet Ukrainian intellectuals in the post-Stalin period, culminating in the 1970 edition of his selected works. The authors who wrote on Drahomanov during the comparatively liberal 1960s (R. Ivanova, I. Romanchenko, V. Sokurenko, and others) took care to play down the features of his thought that were incompatible with Soviet ideological orthodoxy. Despite this, the revival of Drahomanov studies was censured in the early 1970s (*Komunist Ukraïny*, 1972, no. 11). In the countries of the socialist bloc research on Drahomanov has been carried on by P. Atanasov (Bulgaria) and E. Hornowa (Poland).

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Hornowa, E. *Problemy polskie w twórczości Michała Drahomanowa* (Wrocław 1978)

I.L. Rudnytsky

Drahomanov, Petro, b 29 June 1802, d September 1860. Father of M. *Drahomanov; jurist. Until 1838 Drahomanov served in the Ministry of Defense in St Petersburg. Later, in Hadiache; he devoted himself to ethnography and wrote poetry and short stories in Russian.

Drahomanov, Svitozor, b 1884, d 4 December 1958 in Rochester, New York. Economist; son of M. *Drahomanov. A professor at several institutions in Kiev from 1922 to 1930, Drahomanov was dismissed from all teaching positions with the advent of anti-Ukrainian repressions in the 1930s. He went to Germany in 1943, and later immigrated to the United States. He served as a professor at the Ukrainian Technical and Husbandry Institute. His published works include *Dribni zemlevolođinnia na Poltavshchyni* (Small Landholdings in the Poltava Region), *Munitsypal'ni pidpriemstva v Shvaitsarii* (Municipal Enterprises in Switzerland), and articles on socioeconomic themes.

Drahomanov, Yakiv, 1803-40. Uncle of M. *Drahomanov, officer of the Poltava Infantry Regiment, member of the secret *Society of United Slavs (1823-5). For belonging to this secret society, Drahomanov was imprisoned and exiled to Siberia. Eventually he was permitted to return home, but he lived under police surveillance. He wrote some poetry in Russian.

Drahomyretsky, Antin [Drahomyrec'kyj], b 1887 (?), date of death unknown. Political activist from the Kiev working-class milieu, member of the Central Committee of the *Ukrainian Social Democratic Workers' party, member of the Ukrainian Central Rada in 1917. In 1918 Drahomyretsky headed the Kiev organization of the Ukrainian Social Democratic Workers' party; he later became a leader of the group of independent social democrats who formed the *Ukrainian Communist party. Drahomyretsky later supported the fusion of the Ukrainian Communist party with the CP(B)U. He disappeared in 1936 during the Stalinist terror.

Drai-Khmara, Mykhailo [Draj-Xmara, Myxajlo], b 10 October 1889 in Mali Kanivtsi, Poltava gubernia, d 19 January 1939 in Kolyma, Siberia. Poet, linguist, literary scholar, translator. Draï-Khmara studied at the Galagan Collegium (1906-10), Kiev University (1910-15, including a year abroad), and Petrograd University (1915-17). He became a specialist in Ukrainian, Belorussian, and Serbian literatures and the history of the Serbian and Belorussian languages. He was the professor of Ukrainian studies at Kamianets-Podil'skyi Ukrainian State University (1918-21) and at the Kiev Medical Institute (1923-9). From 1924 he was a member of the Historical-Literary Society of the All-Ukrainian Academy of Sciences and worked in the academy's Research Institute of Linguistics.



Mykhailo Draï-Khmara

In 1929 he became a member of the Commission for Researching the History of the Ukrainian Scientific Language and edited its *Zbirnyk* (Collection) of 1931. Draï-Khmara also taught at the Ukrainian Institute of Linguistic Education, the Polish Pedagogical Institute, and the Agricultural Institute. He was arrested in February 1933 and imprisoned for three months, during which time he lost all of his positions. Rearrested in September 1935, he was sentenced for 'counterrevolutionary terrorism' in March 1936 and perished in a Kolyma labor camp.

Draï-Khmara wrote several studies of Lesia Ukrainka, most notably *Lesia Ukrainka: Zhyttia i tvorchišt'* (Lesia Ukrainka: Her Life and Works, Kiev 1926). He began writing poetry in 1910, and in the 1920s was a member of the *Neoclassicists. His early poetry was lyrical, emotive, and essentially symbolist. His later poetry combined symbolist elements with an increasing attention to form, language, and imagery reminiscent of Kievan classicism. Draï-Khmara published only one collection in his lifetime: *Prorosten'* (The Offshoots, Kiev 1926). His poems were also published in the major Ukrainian literary journals of the 1920s. Most of his translations of the French, German, Russian, Belorussian, and Polish romantics and symbolists remain unpublished, as do his translations of Dante's *Divine Comedy* and the Finnish epic *Kalevala*. Draï-Khmara was severely criticized for his 'reactionary' poetry in the 1920s and 1930s, but he was partly rehabilitated in the 1960s.

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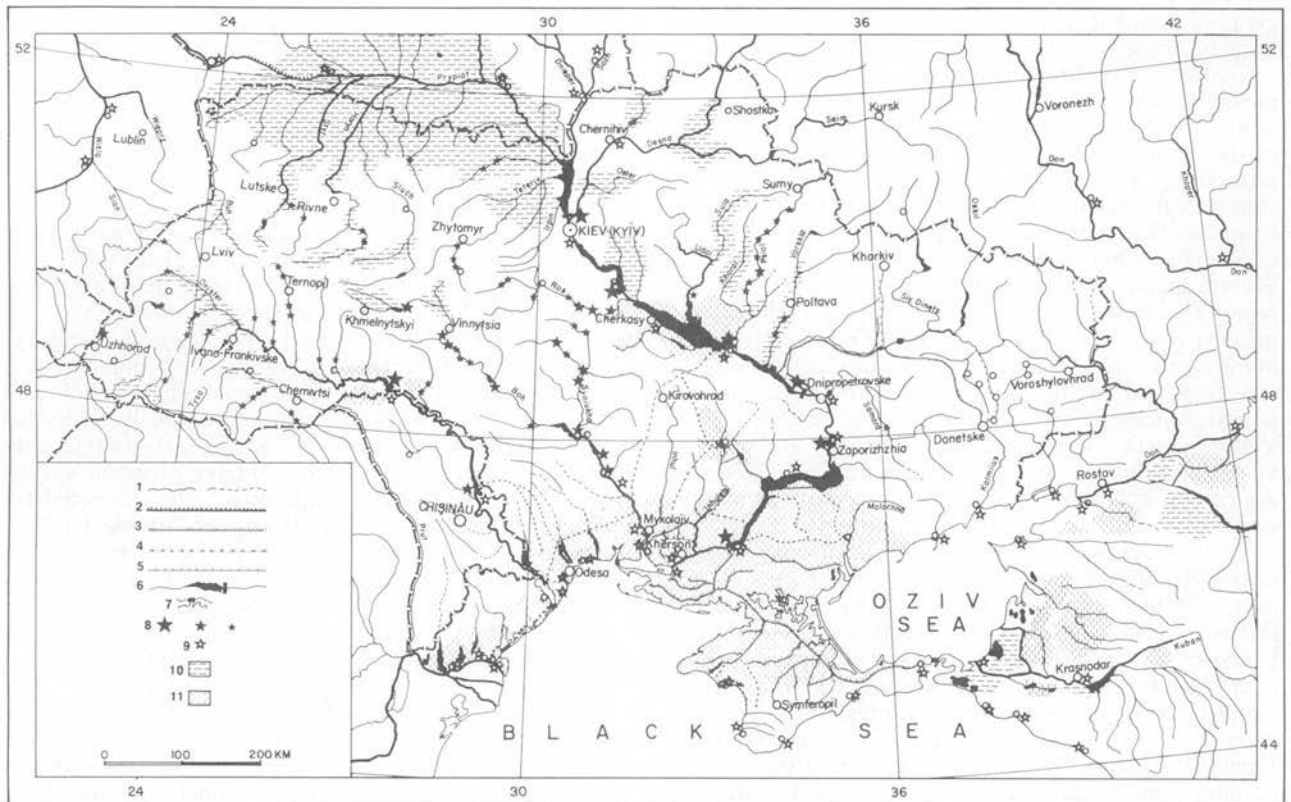
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I. Koshelivets

Drainage of land. Artificial means of ridding the soil and its surface of excess water, primarily for agricultural purposes. Drainage is applied to both permanent and temporary wetlands. Drainage systems may be categorized into two types: surface (open canals or ditches) and subsurface (underground mains).

Permanent *wetlands cover 2.8 million ha of the Ukrainian SSR, and permanent and temporary wetlands together make up an area of 4-5 million ha. Almost 80 percent of Ukraine's wetlands lie in *Polisia, mostly in the west. Considerably fewer are found in the Dnieper, Sian, and Tysa lowlands, in the Buh and Dniester depressions, and in the Danube, Dniester, Dnieper, Don, and



DRAINAGE OF LAND AND WATER MANAGEMENT

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|------------------------------------|------------------------------|------------------------|
| 1. Permanent and temporary streams | 5. Aqueducts | 9. River and sea ports |
| 2. Navigation canals | 6. Water reservoirs and dams | 10. Drained areas |
| 3. Canals in operation | 7. Planned dams | 11. Irrigated areas |
| 4. Planned canals | 8. Hydroelectric stations | |

Kuban floodplains. Drainage works were first started in Ukraine in the second half of the 19th century. By 1914 the problem of drainage had been most thoroughly studied in Polisia, where the findings were applied (particularly through the work of the Western Expedition on the Reclamation of Wetlands in 1875–1902), and to a lesser extent in the Dniester Depression and the Tysa Lowland. During the First World War and the revolution work on land drainage was neglected, and the area of the wetlands expanded. Drainage work was resumed and expanded in the 1920s–1930s. By 1940 reclaimed marshland accounted for 950,000 ha in Soviet Ukraine. The area diminished during the war to 827,000 ha in 1946 but increased steadily thereafter: to 1,031,000 ha in 1956, to 1,594,000 ha in 1970, and to 2,445,000 ha in 1979. Of the reclaimed land, 85.5 percent is used for farming: 52 percent of this is tilled, and 47 percent is hayfields and pastures. Land drainage is proceeding relatively slowly in Polisia, which contains only 45 percent of the reclaimed land in Ukraine, but is expanding more rapidly in Lviv oblast (27 percent) and in Transcarpathia (11 percent). The main drainage systems are the Oster system in Chernihiv oblast (32,600 ha), the Tur system in Volhynia oblast, and the Tiasmyn system in Cherkasy oblast. The main irrigation-drainage systems are the Irpin system (8,400 ha) in Kiev oblast and the Trubizh system (33,300 ha) in Kiev and Chernihiv oblasts.

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V. Kubijovyč

Drak, Matvii, b 30 September 1887 in Vinnytsia, d 20 July 1963 in Kiev. A set designer, Drak graduated from the Odessa Art School in 1910 and the Munich Academy of Arts in 1914. He was the chief set designer for the Ukrainian Drama Theater in Vinnytsia (1920–6) and Kiev (1926–49), where he designed sets for about fifty productions, including productions of Lesia Ukrainka's *Lisova pisnia* (Forest Song); L. de Vega's *Fuente ovejuna* and *El perro del hortelano*; A. de Musset's *Lorenzaccio*; M. Maeterlinck's *Monna Vanna*; G.B. Shaw's *Saint Joan*; and V. Vynnychenko's *Chorna pantera i bilyi vedmid'* (The Black Panther and White Bear), *Hrih* (Sin), *Bazar* (Market), and *Brekhnia* (The Lie).

Drama or dramatic literature. A literary genre. In the wide sense drama is the depiction of certain actions through monologues or through dialogues between dramatic personae. In the narrower sense drama is merely a

genre of dramatic literature among other genres such as tragedy, comedy, melodrama, pantomime, and farce.

Contemporary Ukrainian drama, like Western European drama (except medieval mystery plays), is of Greek origin. In Old Ukrainian literature only certain elements of the dramatic style can be found: dialogues in the sermons of Cyril of Turiv, such as the dispute between the soul and the flesh in his tale 'The Blindman and the Cripple.' The history of Ukrainian dramatic literature begins with school drama at the end of the 16th century. Several dozen texts from the 17th–18th century, exemplifying various types of drama – dialogues, morality plays, mystery plays, and ordinary theatrical plays on the lives of the saints – have survived. The beginnings of comedy can be traced to the **intermediia* or interlude of this period. Among the noted playwrights of the time were I. Volkovych, D. Tuptalo, M. Dovhalevsky, T. Prokopovych, V. Lashchevsky, and H. Konysky. This Ukrainian drama had a great influence on the development of Russian and South Slavic dramatic literature.

Modern Ukrainian literature of the 19th century produced classicist drama of a sentimental type. Its first representative was I. Kotliarevsky, whose plays *Natalka Poltavka* (Natalka from Poltava) and *Moskal'-charivnyk* (The Soldier-Sorcerer) display the typical features of classicist poetics on the one hand and, in keeping with the spirit of national rebirth of the period, an interest in the common people on the other. The latter element accounts for *Natalka Poltavka's* popularity to the present day and its influence on the development of dramatic literature in the 19th century. V. Hohol's *Prostak* (The Boor) and *Sobaka ta vovtsia* (The Dog and the Sheep) and H. Kvitka-Osnovianenko's *Svatannia na Honcharivtsi* (Betrothal in Honcharivka) and *Shel'menko-denshchuk* (Shelmenko the Orderly) are other examples of classicist drama.

The romantic period is represented by M. Kostomarov's plays *Sava Chalyyi* and *Pereiaslav's'ka nich* (Pereiaslav Night). They were greatly influenced by Shakespeare and partly by Schiller. Lacking theatrical quality, these plays left no mark on the further development of Ukrainian drama. A more popular play of this period, owing to its rich ethnographic content, was T. Shevchenko's *Nazar Stodolia*.

Ukrainian drama attained a particularly high level of development in the second half of the 19th century, in the period of realism. M. Starytsky's populist-realist plays, which tended to be melodramatic, combined romanticism with common-life realism. He wrote *Ne tak stalosia, iak zhadalosia* (It Did Not Happen as Was Desired); plays on borrowed themes: *Tsyhanka Aza* (Aza, the Gypsy Girl) and *Oi, ne khody, Hrytsiu* (Don't Go to the Party, Hryts); historical plays: *Ostannia nich* (The Last Night), *Marusia Bohuslavka*, *Bohdan Khmel'nyts'kyi*, *Oborona Bushi* (The Defense of Busha); and reworkings of plays by other authors: *Chornomortsi* (The Black Sea Cossacks), *Za dvoma zaitiamy* (Chasing Two Hares), *Kruty, ta ne perekruhchui* (Twist, but Don't Lie). Another playwright who combined elements of romanticism and melodrama with ethnographic realism was M. Kropyvnytsky. Among his many plays the most popular were *Dai sertsiu voliu – zavede v nevoliu* (Give the Heart Free Reign and It Will Lead You into Slavery), *Doky sontse ziide – rosa ochi vyist'* (Before the Sun Rises the Dew Will Consume the Eyes), and *Hlytai, abozh pavuk* (The Profiteer, or the Spider). The greatest Ukrainian dramatist of the 19th century, I. Tobilevych (Karpenko-Kary), began as an author of romantic plays –

Bondarivna (The Cooper's Daughter), *Palyvoda 18 st.* (A Madcap of the 18th Century), *Chumaky* (The Chumaks), and *Sava Chalyyi* – and turned gradually to realist-populist plays – *Burlaka* (The Homeless Wanderer), *Ponad Dniptom* (Along the Dnieper), *Naimychka* (The Servant Maid), and *Beztalanna* (The Hapless Girl). His work culminated in the realistic, socially critical, and profoundly psychological plays of his later period: *Martyn Borulia*, *Sto tysiach* (A Hundred Thousand), *Suieta* (Vanity), and particularly *Khaziain* (The Farmer), which marks the peak of realism as well as the transition to modern drama. The dramas of I. Franko and P. Myrny belong basically to realism.

V. Vynnychenko became a very popular playwright in the period of modernism. Rejecting the populist realism of his predecessors, he concentrated on the psychological and moral problems that concerned the intelligentsia between the two revolutions (1905–17). His best dramas were *Shchabli zhyttia* (The Steps of Life), *Memento*, *Velykyi Molokh* (The Great Moloch), *Chorna pantera i bilyi vedmid'* (The Black Panther and White Bear), and *Brekhnia* (The Lie).

Less typical of the modernist period were the romantic dramas of S. Cherkasenko – *Pro shcho tyrsa shelestila* (What the Grass Rustled about), *Kazka staroho mlyna* (Tale of the Old Mill) – and the historical dramas of L. Starytska-Cherniakhivska – *Hetman Petro Doroshenko*, *Rozbiinyk Karmeliuk* (The Brigand Karmeliuk), *Ivan Mazepa*. The dramas of Lesia Ukrainka, in which her creativity attains its fullest expression, were novel and unique. In her dramas in verse, dialogues, and dramas she reached out beyond the populist subjects of the former period to biblical and classical antiquity and treated themes that are often found in the classics of world literature in an original manner (*Kaminnyi hospodar* [The Stone Host]). She wrote about the eternal questions of human existence, such as spiritual freedom and the struggle against slavery, with unusual earnestness and passion. Even *Lisova pisnia* (The Forest Song), which is wholly based on folklore materials, although influenced by G. Hauptmann's *Die versunkene Glocke* in subject and composition, deals in symbolic images with the eternal questions.

In the Soviet period some Ukrainian dramatists, such as I. Mykytenko and later O. Korniiuchuk, adapted to the official Party line, while others, such as M. Kulish, sought an independent solution to the Ukrainian national problem and an individual philosophical approach to life. M. Kulish is the outstanding Ukrainian dramatist of this century. He began his career depicting the revolution in the villages in *97* and *Komuna v stepakh* (A Commune in the Steppes). Then he raised the nationality question (in the comedy *Myna Mazailo*) and condemned the Bolshevik revolution as antinational in *Narodnyi Malakhii* (The People's Malakhii) and attained an artistic generalization of the struggle for Ukrainian independence in the heroic image of Maryna in *Patetychna sonata* (The Sonata Pathétique). At the beginning of the 1930s, however, terror and political repression were invoked to force writers to serve the Party and the Soviet dictatorship. M. Kulish died in exile. Another excellent dramatist of the period, I. Kocherha, turned from originally structured, philosophical plays such as *Maistry chasu* (Masters of Time) and *Pidesh – ne verneshsia* (If You Go, You'll Never Return) to historical subjects. The leading dramatist at the beginning of the 1930s was I. Mykytenko, whose plays – *Dyktatura* (Dictatorship), *Kadry* (Cadres), *Sprava chesty* (A Question of

Honor), *Dvochata nashoi krainy* (The Girls of Our Country) – served as propaganda for the then-current Party policy. Mykytenko was liquidated in 1937, but O. Korniiuchuk continued to write in this vein. He became popular through his play *Zahybel' eskadry* (The Destruction of a Squadron). Korniiuchuk's dramas depicted the 'positive' ideal of the Soviet man in a one-dimensional manner (*Platon Krechet*) or served as illustrations of Party resolutions – *V stepakh Ukrainy* (In the Steppes of Ukraine), *Kryla* (Wings), and many others. A middle line between opposition and servility was taken by Ya. Mamontov, I. Dniprovsky, and others. The next generation of dramatists, which began to write in the 1930s (L. Dmyterko, Ya. Bash, V. Mynko, Ya. Halan, O. Levada, etc) followed the official Party line without the slightest deviation. In the 1960s and 1970s many young dramatists appeared in print, the most talented being O. Kolomiets and M. Zarudny. Writers who have made their name in other genres have also turned to drama – the poets I. Drach, P. Voronko, L. Zabashta, and O. Pidsukha and the prose writers P. Zahrebelny, Yu. Zbanatsky, Yu. Mushketyk, and many others. All of the present playwrights observe the standards of socialist realism, and there are no impressive individuals among them as there were in the 1920s and at the beginning of the 1930s.

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I. Koshelivets

Drazhevska, Liubov [Draževs'ka, Ljubov], b 12 September 1910 in Kharkiv. Geologist, journalist. Drazhevska studied at Kharkiv, Frankfurt, and Columbia universities. She is an associate of the Ukrainian Academy of Arts and Sciences in the United States, a member of the academy's executive, and a co-editor of its publications. She is the author of *The Geology of Paterson, N.J.* (1976), a survey of Soviet geological publications, memoirs, and articles in such periodicals as *Lysty do pryiateliv* and *Novi dni*. She has worked for the Voice of America and Radio Liberty.

Drazniowsky, Roman [Dražn'ovs'kyj], b 13 August 1922 in Chortkiv, Galicia. Cartographer, geographer. In 1957 Drazniowsky became the map curator at Columbia University in New York. From 1962 to 1978 he was the curator of rare maps and geography books of the Ameri-

can Geographical Society. In 1979 he was promoted to professor of library science at the University of Wisconsin in Milwaukee. Drazniowsky is the author of *Cataloging and Filing Rules for Maps and Atlases* (1964) and *Map Librarianship: Readings* (1975). Since 1964 he has edited *Current Geographical Publications* of the American Geographical Society, and in 1974 he became vice-president of the Ukrainian Librarians' Association of America. He was president of the Educational Council of the Ukrainian Congress Committee of America.

Drehovichians (Drehovychi). An East Slavic tribe that occupied the territory between the Prypiat River and the upper Western Dvina River. The Old Slavic word *driahva* or *dreha* means marsh and indicates the nature of the land that was inhabited by the Drehovichians. The land of the Drehovichians constituted a separate principality, the capital of which was the town of Turiv. In the 10th century it was annexed by the Kievan state. The main occupation of the Drehovichians was agriculture, while manufacture and crafts were secondary.

Dreisykh (Dreisig), Ivan [Dreisyx], b 1791 in Saxony, d 24 December 1888 in Kharkiv. A comic actor who performed on the stage from 1814, Dreisykh was a member of I. Shtein's acting troupe in Kharkiv and later joined the companies of K. Zelinsky, D. Zhurakhivsky, I. Piloni, and others. From 1860 to the 1880s Dreisykh worked with various troupes throughout Ukraine. He performed parts in the plays of I. Kotliarevsky, H. Kvitka-Osnovianenko, and N. Gogol. Dreisykh wrote the vaudeville revue *Dva braty z Sanzhariivky, tretii z Khorol* (Two Brothers from Sanzhariivka, the Third from Khorol, 1846), as well as a revised version of K. Zelinsky's *Vesillia Terpelykhy* (Terpelykha's Wedding).



Mykola Dremluha

Dremluha, Mykola [Dremljuha], b 22 June 1917 in Buturlynivka, Voronezh gubernia. Composer and pedagogue. In 1946 he graduated from the Kiev Conservatory and later served as a professor there. Among his works for symphony orchestra are *Bat'kivshchyna* (The Fatherland) and the symphonic poems *Bolhars'ka poema* (A Bulgarian Poem), *Symfoniczni kartyny* (Symphonic Pictures), *Lirychna symfoniia* (Lyric Symphony), and *Vesniiana siuita* (Spring Suite). He has also written concertos for piano and orchestra, as well as preludes and études and almost 60 vocal solos and arrangements of folk songs. He is the author of *Ukrains'ka fortepianna muzyka* (Ukrainian Piano Music, 1958).

Dress. The earliest depictions of dress worn in Ukraine pertain to the Scythian and Sarmatian tribes. Men wore trousers made of woven cloth or fur, jackets, pointed caps, and boots. Women wore a wide shirt extending to the knees, a coat with slits for the arms, and a cap similar to a man's cap but covered with a wrap.

The styles of dress worn in the Princely era and the later periods of Ukraine's history were very diverse. The main elements of the dress were the shirt, trousers, cloak, sheepskin vest (*kozukh*), overcoat (*korzno*, *miatel*, *luda*), cap (*klobuk*), footcloths, stockings, and boots. The clothes worn by the princes and boyars were influenced by Byzantine fabrics and ornaments.

In the Cossack period the nobility dressed according to the prevalent fashion in Europe, in costumes of the Renaissance style, except for certain departures demanded by the severe climate (long overcoats and sheepskin jackets). The Cossack officers and common Cossacks adapted these clothes to military need (short caftan or *zhupan*, wide trousers or *sharavary*, and mantle or *kyreia*). The burghers to some extent imitated the fashions of the nobility and used imported cloth. Changes in peasant dress took place under the influence of Cossack dress, particularly in Hetman Ukraine.

Later the nobility adopted European baroque fashions, while the burghers and peasants preserved those features of dress that had been created in the Cossack period. Yet, changes crept in, either in the form of dress (bodice, skirt, man's shirt without ruffles) or in the material (fur coat covered with woolen cloth). With the greater availability of factory-made fabrics in the second half of the 19th century the fabrics from which folk costumes were made changed even more; yet, the general features of folk dress were preserved in the small towns and villages until the First World War.

In general, Ukrainian folk dress can be classified into five regional groups. The people of the Middle Dnieper region, including the Left-Bank and steppe areas, dressed in clothes originating in the Hetman period. Women wore wide sleeves, a wraparound skirt (*plakhta*), a bodice (*kersetka*), and varied outerwear, including the narrow-waistcoat (*yupka*), coat (*svyta*), fur coat (*kozhushtanka*), and a complicated headdress (*ochipok*); men's costumes consisted of shirts of differing cut (*chumachka*, *strilkova*) and various outer garments – the coat (*svyta*), overcoat (*chumarka*), long, hooded topcoat (*kobeniak*), and sheepskin coat (*kozukh*).

In the second region, Polisia, very old features of dress, dating back to the Princely era, have been preserved. There were certain differences between Left-Bank and Right-Bank Polisia and between these regions and Volhynia. In general, women wore an embroidered blouse with a predominance of red, a colorful woven skirt (*spidnytsia*, *litnyk*, *andarak*), and a white headband (*namitka*); men wore a shirt outside the trousers, a white or gray coat (*svyta*), and a high felt hat (*iolomok*) or gray woolen cap (*maherka*).

In the third region, Podilia, women wore a multicolored embroidered blouse, a rectangular, woven wraparound skirt (*horbatka*), and a coat of dark woolen cloth; men wore a mantle (*manta-hunka*), coat (*svytka*), short woolen overcoat (*opancha*), and sheepskin coat (*kozukh*).

The fourth region, consisting of central Galicia and Volhynia, preserved many old features of dress but also displayed foreign influences. The extensive use of linen

in men's and women's outerwear (*polotnianka*, *kabat*, *leibyk*) is distinctive of this region. Women wore corsets and complex, turbanlike head wraps. Men's outer garments were very diverse: jackets (*kurtky*), caftans (*kaf-tany*), woolen overcoats (*opanchi*), felt overcoats (*suk-many*), and spencers (*spensery*).

The fifth region encompasses the Carpathian Mountains and Subcarpathia and can be subdivided into four districts – Pokutia and Bukovyna, the Hutsul area, the Boiko area, and the Lemko area. The costumes of Bukovyna and Pokutia are similar to those of Podilia and differ only in the use of the short, sleeveless, fur coat (*kyptar*) and the tuniclike man's shirt. The clothing of the Hutsul area was distinguished by its vivid colors and rich ornaments. The brassworking craft (necklaces [*zgardy*], clasps [*chepraky*]) was most highly developed there. In the Boiko area printed cloth was widely used. Women's skirts were ornamented with pleats and folds. The Lemkos used mostly factory-made cloth. Their characteristic clothes were the felt vest (*leibyk*) for men and women, the pleated skirt, and the starched, white head wrap (*fatselyk*) for women.

After the First World War urban clothing began to replace folk dress in the countryside because of its low price and the peasant's desire not to appear different from the townfolk. This first occurred in rural areas close to towns and cities. In the 1930s a certain revival of folk dress became popular in Western Ukraine. Young people in the cities and countryside dressed up for festive occasions in the typical folk costume of the Poltava or Kiev region, which was popularized by the Ukrainian theater. At the same time the intelligentsia of Western Ukraine attempted to study and popularize the various regional folk costumes and borrowed folk elements to enrich the style of urban clothing. A similar tendency in central and eastern Ukraine led to the daily use of embroidered shirts and blouses and then to the stylization of urban clothing in imitation of folk costumes.

Today in Soviet Ukraine folk dress is rarely worn, even in the countryside, and is used mainly in stage performances. In a few areas – for example, in the forest belt of the Carpathian Mountains (Hutsul area) – the folk costume is worn only for festive occasions or for dressing the deceased. The rural inhabitants wear factory-made clothes of poor quality. The urban population wears better, more fashionable clothes.

The production of the textile and *clothing industries is determined by the designs prepared by fashion centers in the oblast cities. Relative to the size of the population and its needs, the number of textile and clothing factories in Ukraine is low. Much of the clothing is still sewn to order. The price of clothing relative to wages earned is much higher in the Soviet Union than in Western countries.

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L. Burachynska

Drevynsky, Lavrentii [Drevyns'kyj, Lavrentij], end of 16th–beginning of 17th century. Volhynian noble, deputy to the Sejm of the Polish Commonwealth, 'cupbearer from the Volhynian Land,' civic and church leader, member of the Orthodox brotherhoods of Vilnius, Lutske, and Kiev. A defender of the Orthodox faith, Drevynsky attended the Berestia sobor and was a member of the Orthodox delegation to Sigismund III in 1596. He composed the 'Rech' (speech) given at the Warsaw Sejm in 1620 and the 'Protestatsiia' (Protest) of 1630. He participated in the Kiev sobor of 29 June 1629 and in the work of the Sejm commission for the restoration of the Orthodox church's rights in 1632. With the help of the nobleman Elo-Malynsky, in 1633–7 Drevynsky founded the Epiphany Monastery and its school, hospital, and press in the town of Kremianets in Volhynia.

Dribna Biblioteka (The Little Library). A publishing house established in Lviv in 1878–81 through the initiative of I. Belei and the encouragement of I. Franko. It released 14 publications, chiefly translations of works by Erckmann-Chatrion, G. Uspensky, G. Byron, N. Dobroliubov, D. Pisarev, and E. Zola done by I. Franko, I. Belei, Ye. Olesnytsky, V. Poliansky, and O. Roshkevych.

Drimtsov, Serhii [Drimcov, Serhij], b 15 May 1867 in Kharkiv, d 18 August 1937 in Kharkiv. Composer and pedagogue. Drimtsov was an active revolutionary and served a term (1887–1905) in exile in Siberia. After the 1917 revolution he was one of the organizers of the Kharkiv Philharmonic Orchestra and the Kharkiv branch of the Leontovych Musical Society. In 1924 he helped found the Kharkiv Music and Drama Institute, at which he lectured. Among Drimtsov's musical works were the opera *Ivan Morozenko* (1929), a piano trio, choral works, and vocal solos to the words of T. Shevchenko, Lesia Ukrainka, and others. He was the author of *Elementy narodnoho styliu v tvorchosti M.V. Lysenka* (Elements of Folk Style in the Works of M.V. Lysenko) and *Muzychna teoriia* (Musical Theory, 1925).

Drinov, Marin, b 2 November 1838 in Panagiurishte, Bulgaria, d 13 March 1906 in Kharkiv. Bulgarian Slavist and political leader. Drinov completed his studies in Kiev and Moscow. In 1873 he was appointed professor of Slavic studies at Kharkiv University. In 1877 he was elected secretary and in 1890 president of the Kharkiv Historical-Philological Society. For a brief period (1878–9) Drinov served as the minister of education for Bulgaria. Drinov served a number of historians who were graduates of Kharkiv University, and he laid the foundations of Bulgarian history and modern Bulgarian orthography. His principal works are *Zaselenie Balkanskogo poluostrova slavianami* (The Settlement of the Balkan Peninsula by the Slavs, 1873) and *Iuzhnye slaviane i Vizantiia v x v.* (The Southern Slavs and Byzantium in the 10th Century, 1876).

Drobiazko, Yevhen [Drob'iazko, Jevhen], b 1 September 1898 in Kiev. Writer and translator. Drobiazko stud-



Yevhen Drobiazko

ied at Kiev University and the Kiev Music and Drama Institute. He worked as a play director and as an editor in the publishing house of the Academy of Sciences of the Ukrainian SSR. He began translating in 1930, and since 1950 he has worked only as a translator. He translates from Russian, French (particularly H. de Balzac and J.B. Molière), German (H. Heine, J.W. Goethe, F. Schiller, and others), and Polish (J. Słowacki and J. Tuwim). He has also translated the librettos of operas such as C.W. Gluck's *Orpheo et Eurydice* and W.A. Mozart's *The Marriage of Figaro* and *The Magic Flute*. Drobiazko's greatest achievement was the full translation of Dante's *Divine Comedy* in 1976.

Drobnik, Mykhailo [Drobnjak, Myxajlo], b 3 October 1942 in Zbudsky Rokitov, Humenne county, Slovakia. Ukrainian poet, writer, and journalist in the Prešov region of Slovakia. From 1964 to 1975 he was an editor of the weekly *Nove zhyttia* in Prešov. Since that time he has worked with the Duklia Ukrainian Folk Ensemble. Drobnik is the author of four collections of poetry: *Rozluky i zustrichi* (Partings and Meetings, 1967), *Smuhy svitla* (Bands of Light, 1969), *Ochi v doloniakh* (Eyes in the Palms of the Hands, 1974), and *Kolossia nadii* (Grain Ears of Hope, 1975). He has also published a number of novels: *Koly zhasaiut' zori* (When the Stars Burn Out; in *Duklia*, 1974), *Dalyny* (Distances, 1974), *Zdyblennia hir* (Discovering the Mountains, 1975), and *Shumovynnna chasu* (The Frothing of Time, 1979). Drobnik also writes plays.

Drobotko, Viktor [Drobot'ko], b 23 November 1885 in Dihtiari, Chernihiv gubernia, d 10 September 1966 in Kiev. Microbiologist and epidemiologist, full member of the Academy of Sciences of the Ukrainian SSR since 1948. From 1944 to 1962 he served as director of the Institute of Microbiology of the academy. With the co-operation of other scientists Drobotko defined and combated stachybotryotoxicosis. He also discovered several new antibiotics, such as imanin and novoimanin.

Drohobych or Drohobytsky, Yurii [Drohobych'kyj, Jurij] (pen name of Yu. Kotermak), b ca 1450 in Drohobych, d 4 February 1494 in Cracow. The first doctor of medicine in Ukraine. He was brought up in Drohobych and received a master's degree from Cracow University (1473) and a doctoral degree and medical degree from Bologna University (1476, 1482). In 1481–2 he was rector of Bologna University, where he taught astronomy and medicine, and in 1487 he became a professor of medicine

at Cracow University. His book *Judicium prenosticon Magistri Georgii Drogobicz de Russia* was published in Rome in 1483, but only two copies of it are known to exist. This was the first book published abroad by a Ukrainian. His biography by Ya. Isaievych was published in Kiev in 1972.



Yurii Drohobych; relief by Yevhen Dzyndra



Drohobych; the wooden Church of St George, built in the 17th century

Drohobych (Drohobyč). IV-4. City (1983 pop 71,000) in Subcarpathia on the Tysmenytsia River; the center of the *Drohobych-Boryslav industrial region in Lviv oblast. The population of Drohobych was 32,300 in 1931, 42,000 in 1959, and 56,000 in 1970. The town probably existed in the Kievan Rus' period. It was first mentioned in documents in the second half of the 14th century. In 1496 it received Magdeburg law. Under the Polish Commonwealth Drohobych was the center of a large rural county (*starostvo*). In the 14th–16th century a large salt industry and trade developed. From the beginning of the 17th century a Ukrainian Catholic brotherhood was active in the town. After Austria's annexation of Galicia, one of the two urban Ukrainian schools in Galicia was located in Drohobych from 1775 to 1830. In the middle of the 19th century ozocerite began to be mined, and then oil and natural gas. Petroleum refineries were built at the beginning of this century. The influx of foreigners who worked in industry and trade changed the composition of Drohobych's population: in 1869, of the town's 16,880 inhabitants 28.7 percent were Ukrainian, 23.2 percent were Polish or Roman Catholic, and 47.7 percent were Jewish; in 1939, when the population was 34,600, the respective figures

were 26.3 percent, 33.2 percent, and 39.9 percent. Until 1939 Drohobych was a Ukrainian national and cultural center, with a Ukrainian gymnasium, music school, and Basilian monastery. In 1939–41 and 1944–59 the town was the capital of Drohobych oblast, which later became incorporated into Lviv oblast. By 1959 Ukrainians constituted 70 percent of the town's population; Russians, 22 percent; Poles, 3 percent; and Jews, 2 percent.

Today Drohobych is one of the largest industrial centers of Lviv oblast. It has highly developed petroleum-refining, machine-building, woodworking, light, and food industries. The most important plants are the Drohobychnaftopererobka (a petroleum refinery built out of the Galicia Plant of 1863 and the Polmin Plant of 1909–12), a gas-appliances plant, an automotive-crane plant, a gas- and petroleum-machinery plant, a salt refinery, a potassium plant, an alcohol distillery, a canning factory, a meat-packing plant, a bakery complex, a clothes factory, and a ceramics plant. The Franko Pedagogical Institute (founded in 1940) and the general technical faculty of the Lviv Polytechnical Institute are located in Drohobych. The town also has two tekhnikums, a music school, a commercial-co-operative school; the Ukrainian Music and Drama Theater (founded in 1939); and a regional historical museum. Among its architectural monuments are the wooden churches of St George, with its bell tower, and the Elevation of the Cross (17th century); the Polish Church (15th century Gothic); and the Church of the Basilian Fathers (18th century), which was dismantled by the Soviets.

V. Kubijovyč



R = Petroleum refinery

Drohobych-Boryslav Industrial Region. The oldest and for many years the most important petroleum basin of Ukraine. The region also produces natural gas, ozocerite, rock salt, and potassium salt. It lies in southwestern Galicia in Lviv oblast and covers about 400 sq km. Its population in 1975 was 145,000. The northern part of the region, around the city of Drohobych, is part of the undulating Subcarpathian Upland, with an elevation of 300–400 m. The High Beskyd (Tsukhovyi Dil, 942 m) rises steeply above the upland and separates Boryslav in the

Tysmenytsia River Valley from Skhidnytsia and other oil fields that lie in the valley of the middle Stryi River.

Industry until 1940. The industry of the Drohobych-Boryslav region is based on its rich mineral resources: primarily petroleum (in the Boryslav, Tustanovychi, Mraznytsia, Skhidnytsia, Oriv-Ulychne, and Urych oil fields), natural gas (in Oporiv, Boryslav, and Truskavets), rock salt (in Drohobych), potassium salt (in Stebnyk), and salt and sulfate mineral waters (in Truskavets).

Petroleum has been extracted in the region since the middle of the 18th century, but actual production began in the 1850s, though on an insignificant scale. In the 1870s ozocerite mining was the most important industry: in 1873, 20,000 t were mined, and 10,500 workers were employed in the industry. Petroleum and ozocerite were extracted by primitive methods from wells and shafts up to 60 m deep, in an unplanned, chaotic manner and without any safety precautions. Most of the mining firms were small and owned by Jews. The miners were mostly Ukrainian peasants; their life was described by I. Franko in his Boryslav cycle of stories and novels. In the 1890s petroleum production rose (at Boryslav, Tustanovychi, and Mraznytsia). In 1909, 1.9 million t of oil (about 90 percent of Galicia's production) were produced in the region. The *petroleum industry became dominated by large firms funded usually by foreign capital and using modern technology. With time oil production fell back to 1 million t annually, and in the 1920s and 1930s it fell as low as 300,000 t. Ozocerite production fell even more dramatically – to 10,000 t in 1880, 1,000 t in 1914, and 300 t in 1938. For a long time the extracted oil was not refined locally but was shipped outside Galicia. Only in 1909 was a large refinery built in Drohobych. With the decline in production the local oil refineries did not work at full capacity.

The Soviet period. Under the Soviet regime the industry of the region underwent important changes. Oil production in the Boryslav fields continued to fall (to 140,000 t in 1967), but a new field – the Oriv-Ulychne oil field – was opened, with a production second only to the Dolyna field in Galicia. The exploitation of natural gas increased significantly, as did that of ozocerite (to 800–

1,000 t annually). The chemical industry grew rapidly; a large potassium production complex was built in Stebnyk.

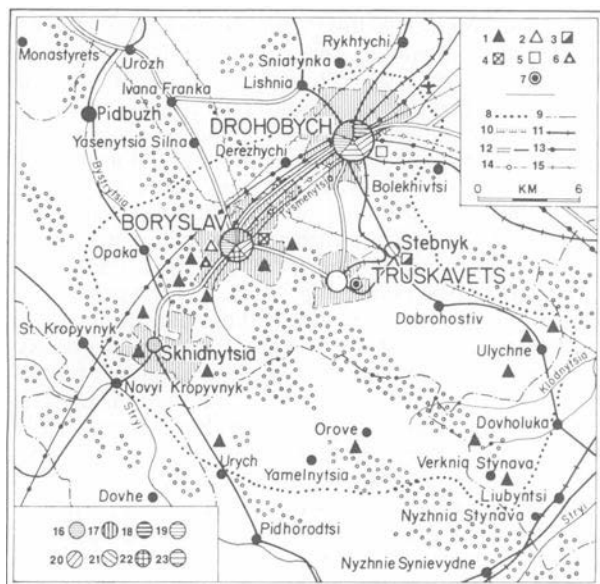
Among other branches of industry, the salt refineries in Drohobych, a small metalworking industry serving the needs of the petroleum and natural-gas industries, a woodworking industry, and a food industry have been developed.

Industrial development stimulated an increase in the population of the region and a change in its composition. In the mid-19th century the region was inhabited only by Ukrainians, except for Drohobych, which was approximately 50 percent Jewish and 50 percent Ukrainian and Polish. In the 1860s the population influx consisted of Ukrainians and foreigners, mainly Jews at first and then, in the 20th century, Poles, many of them from the oil fields of western Galicia. In the 1920s and 1930s the Polish authorities hindered the inflow of Ukrainians by denying them jobs. The population figures over this period were as follows: 49,000 in 1880, 66,000 in 1900, 94,000 in 1910, 95,000 in 1921, and 108,000 in 1931. The accompanying table presents the changes in the ethnic composition of the region's population.

Ethnic composition in the Drohobych-Boryslav Industrial Region (percentages)

Nationality	1880	1900	1939
Ukrainians	47.5	48.6	41.7
Poles	12.8	21.8	32.9
Jews	38.8	28.9	24.8

After 1940 radical changes in the population, particularly in the ethnic composition, took place. The size of the population increased to 145,000 (in 1975), of which 105,000 (72 percent) was urban. The growth of the cities has been uneven, however. Drohobych has grown at the greatest rate – from 32,000 in 1931 to 69,000 in 1978 – while the population of Boryslav has declined from 41,000 in 1931 to 34,000 in 1978 because of decreasing oil production. Former resort towns such as Truskavets (1931 pop 3,000, 1975 pop 20,000) and Stebnyk (1931 pop 1,300, 1975



1. Petroleum deposits
2. Natural gas deposits
3. Potassium salt deposits
4. Ozocerite deposits
5. Rock salt deposits
6. Bituminous shale deposits
7. Mineral waters
8. Boundaries of the Drohobych-Boryslav Economic Region
9. Boundaries of Drohobych raion
10. Boundaries of cities and towns (smt)
11. Railways
12. Highways
13. Oil pipelines
14. Gas pipelines
15. Power transmission lines
16. Petroleum industry
17. Chemicals mining industry
18. Machine-building industry
19. Building-materials industry
20. Woodworking industry
21. Chemical fertilizers industry
22. Non-woven fabrics industry
23. Salt industry

pop 18,000) have grown as a result of the development of the chemical industry. The composition of the population has changed because of Nazi destruction of the Jews, the departure of Poles after the war, and the influx of Russians. In 1959 the composition of the population was as follows (the composition in 1931 is given in parentheses): Ukrainians, 81 percent (42 percent); Russians, 12 percent; Poles, 3 percent (33 percent); Jews, 2 percent (25 percent).

V. Kubijovyč

Drozd, Volodymyr, b 25 August 1939 in Petrushyn, Chernihiv oblast. Writer and journalist. In 1966–70 Drozd was an editor at the publishing house Radianskyi Pysmenyky; he now works for the Union of Writers. He has published the following novels and collections of short stories: *Liubliu syni zori* (I Love Blue Stars, 1962), *Parost'* (Sprout, 1966), *Semyrozum. Maslyny* (Seventh Sense. Olives, 1967), *Bilyi kin' Sheptalo* (The White Horse Sheptalo, 1969), *Liudy na zemli* (People on the Earth, 1975), *Dobra vist'* (Good News, 1971), *Rytmy zhyttia* (Rhythms of Life, 1974), *Doroha do materi* (The Road to My Mother, 1979), *Zemlia pid kopytamy* (The Land under the Hooves, 1980), *Samotnii vovk* (The Lone Wolf, 1982), and *Kryk ptakha v sutinkakh* (The Bird's Call at Twilight, 1982). Drozd is one of the best writers about contemporary rural and city life. His masterly satire on the small-town Party elite, the novelette 'Katastrofa' (The Catastrophe, 1968), was unfavorably received in official literary circles and ignored by critics.

Drozdenko, Vasyl, ?–1665. Leader of a Cossack rebellion in Right-Bank Ukraine in 1664–5. At the beginning of the 1660s he led the struggle in the Bratslav region against the Right-Bank hetmans P. Teteria, S. Opara, and P. Doroshenko. In the spring of 1665 his army defeated Teteria's troops and captured Bratslav. After Teteria was deposed, Drozdenko became the colonel of Bratslav and declared his intention to become hetman. In the autumn of 1665, however, P. Doroshenko took Bratslav, captured Drozdenko, and had him executed.

Druh (Companion). A student journal, organ of the *Academic Circle, published as a bimonthly in Lviv from 1874 to 1877. At first it reflected a Russophile orientation, but under the influence of M. Drahomanov it became Ukrainophile. A. Dolnytsky was the editor, and the contributors included I. Franko, M. Pavlyk, I. Belei, V. Lukych-Levytsky, S. Labash, O. Avdykovsky, V. Davydiak, and V. Stebelsky.

Druh chytacha (Reader's Friend). Weekly dealing with bibliography and bibliography, organ of the State Publishing Committee of the Ukrainian SSR (Derzhkomvydav) and of the Society of Bibliophiles, published in Kiev since 1960 in a large press run (more than 50,000 copies in 1965). *Druh chytacha* publishes professionally written articles on printing and the book trade, and lists of new publications, reviews, and articles recommending books to the reading public.

Druh Ditei (Children's Friend). A society in the Ukrainian SSR (1923–35) whose purpose was to help the agencies of the People's Commissariat of Education and the Communist Youth League to combat juvenile delin-

quency and to provide elementary education for all children. In 1925 the society had 2,500 centers and 240,000 members. In 1925–33 it published the monthly *Druh ditei* in Kharkiv (in Russian until 1928).

Druzhba [Družba]. 1-14. City (1970 pop 9,400) in Yampil raion, Sumy oblast, formed in 1962 from three settlements: Zhuravka, Yurasivka, and Khutir-Mykhailivskyyi. It is a railway junction and has a sugar refinery and railway-servicing shops.

Druzhba (Friendship). One of the largest oil pipelines in the world, Druzhba delivers oil from the USSR to Poland, East Germany, Czechoslovakia, and Hungary. It was built on the 1959 decision of the Council for Mutual Economic Assistance in 1960–4. The southern course of the pipeline runs through the territory of the Ukrainian SSR from Homel through Rivne to Uzhhorod.

Druzhkivka. [Družkivka]. v-18; DB II-3. City (1983 pop 68,000); an oblast center in Donetsk oblast, located on the Torets River, a tributary of the Donets. The town of Druzhkivka was founded in the 19th century and was classified as a city in 1938. The city boasts a mining-machinery plant, which was established in 1863 and until 1965 was called the Torets Plant. It also has a gas-equipment plant, a brick factory, a building-materials complex, and a food industry. There are two tekhnikums in the city – one for machine building and the other for housing.

Druzhno vpered (In Friendship Forward). An illustrated sociopolitical and literary monthly (bimonthly in 1956–8) published since 1951 in Prešov (Slovakia) by the *Cultural Association of Ukrainian Workers in Czechoslovakia.

Druzhyna. An armed retinue in ancient Rus' that served the prince and constituted the main military force of the state. The members of the *druzhyna*, originally of Varangian origin, were in charge of individual districts in peacetime and represented the nucleus of the prince's army during campaigns. Members of the *druzhyna* were closely associated with the prince. In exchange for their services, the members were provided for in full, in addition to being assigned to influential positions in the government. The prince consulted his retinue, and they were bound to him in loyal service. The *druzhyna* participated alongside the prince in diplomatic functions such as the negotiation of treaties. The *druzhyna* consisted of two groups: the senior *druzhyna*, or *muzhi kniazhtie*, composed mainly of boyars, who performed the higher state functions; and the junior *druzhyna*, or *hryd'*, who were responsible for the personal protection of the prince and who carried out a variety of his commissions in the royal court and in the provinces. In the 11th–12th century two elements – the princely *druzhyna* and the *zemski* boyars (local aristocracy, city elders) – united to form one aristocratic and landowning boyar stratum in society. The *boyars became very influential in affairs of state, particularly in the Principality of Galicia-Volhynia.

The word *druzhyna* was also applied in a wider sense: in the chronicles the national militia or the entire princely army is referred to as the *druzhyna*; *druzhyna* could also

designate the members of the *vervy*, rural communities that accepted monetary pledges from their members.

Druzhyna Kniahyni Olhy (Company of Princess Olha). An organization of women established in 1938 in Lviv in place of the *Union of Ukrainian Women, which was banned by the Polish authorities. The organization formally presented itself as a political organization to avoid the need for government confirmation of its statutes. Its program emphasized the woman's role in the Ukrainian national struggle. The organization had a three-level structure with county and local branches. It published its own biweekly, **Hromadianka*. The presidium of the organization consisted of K. Malyska, M. Rudnytska, and O. Fedak-Sheparovych. The organization functioned until the Soviet occupation of Galicia in 1939.

Druzhyny ukrainskykh natsionalistiv. See Legion of Ukrainian Nationalists.

Drymalyk, Sylvester, 1855–1923. Physician and community figure in Zhovkva county, Galicia, director of the *Narodna Lichnytsia medical-aid society in Lviv from 1914. Drymalyk wrote several popular booklets and articles, including *Likars'kyi poradyk* (Medical Advice Book).

Drymba (Jew's harp). A plucked musical instrument that was popular among the common people in Ukraine. It consists of a small horseshoe-shaped metal piece and a slender metallic strip (tongue) extending between the two arms. The *drymba* is held between the teeth while the end of the metallic tongue is twanged with the forefinger. The instrument is used mostly by shepherds.

Dubai, Mykhailo [Dubaj, Myxajlo], b 4 June 1910 in Hačava in the Prešov region, Czechoslovakia. Painter, critic, high school teacher in Prešov, editor in chief of the section of Ukrainian belles lettres of the Slovak Pedagogical Publishing House in Bratislava. His early paintings were religious in theme and tended towards cubism in form. Dubai has also produced impressionist landscapes. Dubai was one of the organizers of the Museum of Ukrainian Culture in Svidnik.



Orest Dubai

Dubai, Orest [Dubaj], b 15 August 1919 in the village of Velyka Poliana in the Prešov region, Slovakia. Painter and graphic artist; brother of M. *Dubai. Dubai studied at the Slovak Higher Technical School in Bratislava (1939–43). He has been a professor since 1967 at the Bratislava Higher Art School and was its rector from 1968 to 1971.

Dubai works predominantly in woodcuts and book art. He has produced woodcuts and line engravings, and illustrations for B. Antonych's *Persten' molodosty* (Ring of Youth, 1966), H. Khotkevych's *Rozbiniyche lito* (Brigand's Summer), and other books. An honorary member of the Florence Academy of Art and Design, Dubai has frequently exhibited abroad (in Austria, Germany, Egypt, South America, and the Soviet Union). A catalog of his work was published in Prešov in 1970.

Dubiecki, Marian Karol, b 26 August 1838 in Iziaslav, Volhynia, d 24 October 1926 in Cracow. Polish historian and participant in the Polish Insurrection of 1863–4. In 1863 he was appointed secretary for Ruthenian affairs in the Polish Provisional National Government. In 1864 Dubiecki was exiled to Siberia. From 1875 to 1883 he lived in Katerynoslav gubernia, Odessa, and Warsaw, and from 1884 to the end of his life he lived in Cracow. Dubiecki wrote a number of works on world history and on the history of Poland and Ukraine, including *Kudak twierdza kresowa i jej okolice* (Kodak, the Frontier Fortress and Its Environs, 1879), *Pole bitwy u Zótych Wód* (The Battlefield of Zhovti Vody, 1880), and the series *Obrazy i studia historyczne* (Historical Sketches and Studies, 1899, 1901, 1915). In his works Dubiecki denied that Ukrainian culture was an independent creation and explained its attainments as merely borrowings from Polish culture.

Dubliansky, Anatolii [Dubljans'kyj, Anatolij], b 11 November 1912 in Peretoky, Lutske county, Volhynia. Church leader, journalist. Dubliansky edited *Ukrains'kyi holos* (1942–4) in Lutske and then emigrated to Germany. In 1951 he was ordained in the Ukrainian Autocephalous Orthodox church (UAOC) and in 1956 became a member of its metropolitanate council. He headed the higher church administration of the UAOC in Europe and became bishop of London and Western Europe in 1981 and archbishop in 1983. In 1952 Dubliansky founded the quarterly **Ridna tserkva*, which he edited. He wrote *Ukrains'ki sviati* (Ukrainian Saints, 1962), *Ternystym shliakhom* (Along the Thorny Path, 1962), *Zhyttia Mytropolyta Nikanora Abramovycha* (The Life of Metropolitan Nikanor Abramovych), and other works.

Dubliany [Dubljany]. iv-5. Town smt (1978 pop 7,900) in Nesterov raion, Lviv oblast, situated northeast of Lviv. The Lviv Mechanical Repairs Plant and the Lviv Agricultural Institute are located in Dubliany.

Dubnevych, Amvrosii [Dubnevyč, Amvrosij], ?–1750. Orthodox clergyman, bishop. He graduated from the Kievan Mohyla Academy and eventually became professor, prefect (1727–30), and rector (1731–7) at the academy. He was the archimandrite of the Epiphany Brotherhood Monastery in Kiev, and in 1739 he became the archimandrite of the Holy Trinity–St Sergius Monastery in Moscow gubernia. In 1742 he was appointed bishop of Chernihiv. He wrote two textbooks, which remain in manuscript: 'Deo Uno in Personis Trino' and 'Philosophia Peripatetica.'

Dubno. iii-6. City (1972 pop 26,900) on the Ikva River in western Volhynia; raion center in Rivne oblast. It was first mentioned in 1100 as the village of Duben. In 1498 Dubno received Magdeburg law and came under the con-

trol of the Ostrozky princes. In the 15th century a fortress was built there that played an important role during the Cossack-Polish war and survived until the First World War. In 1592 the Dubno Monastery was built. Because of its fairs the town was a trade center, particularly from 1774 to 1797 when the famous Lviv contract fair was transferred to Dubno. Under Polish and Russian rule the town was a county center known for its trade in hops and cultural activities. Today it has some small industry: a food industry, a woolen-cloth industry, a furniture factory, and a foundry-machinery plant. It has a regional studies museum. Among its architectural monuments are the castle of the Ostrozky princes (15th century), the city gate (16th century), the Transfiguration Church (17th century), and St George's Church (18th century).

Dubno Monastery. Monastery in Dubno, Volhynia, founded by Prince K. *Ostrozky in 1592. Originally an Orthodox monastery, it was taken over by the Catholic church in 1700. In the 19th century it reverted to Orthodox control and was known as the Monastery of the Elevation of the Cross.

Dubovy, Ivan [Dubovyj], b 24 September 1896 in Chmyrivtsi (now Novoselytsia), Kiev gubernia, d 28 July 1939. Bolshevik army commander. From 1918 to 1920 Dubovy commanded the First Ukrainian Soviet Army against the Ukrainian, White, and Polish forces. Later he commanded the 14th Corps of the Red Army, the Ukrainian military district (from 1929), and the Kharkiv military district (from 1935). Dubovy died during the Yezhov terror.

Dubovy, Yukhym [Dubovyj, Juxym], b 23 November 1898 in Ananiv, Kherson gubernia. Radiologist, professor at the Odessa Medical Institute from 1944 to 1973. Dubovy produced studies on x-ray therapy for oncological diseases.

Dubovyk, Leontii, b 30 October 1902 in Kiev, d 28 August 1952 in Kharkiv. Stage director and educator. Dubovyk graduated from the Kiev Music and Drama Institute in 1925 and joined the Berezhil theater company, which in 1935 became the Kharkiv Ukrainian Drama Theater. Dubovyk's finer productions were marked by a vivid romantic theatricality and included T. Shevchenko's *Nazar Stodolia*, M. Starytsky's *Talan* (Destiny), *Teveye the Dairyman* (based on the story by Sholem Aleichem), and Molière's *Monsieur de Pourceaugnac*. Dubovyk also taught at the Kharkiv Theater Arts Institute.

Dubrovsky, Vasyl [Dubrovs'kyj, Vasyl'], b 19 May 1897 in Chernihiv, d 23 April 1966 in Richmond, Virginia. Ukrainian historian and Turkologist, journalist, and civic leader. In the 1920s Dubrovsky lectured at the Chernihiv and Kharkiv institutes of people's education. He was an associate of the Chair of the History of Ukrainian Culture in Kharkiv and of the Institute of Eastern Studies until 1933 and an inspector of cultural monuments in Ukraine. He was imprisoned in Stalin's labor camps in 1934–9. In 1941–3 was a professor at Kharkiv University and headed the Kharkiv Prosvita society. In 1943 Dubrovsky moved to Lviv, and after the war he settled first in Germany and then in the United States, in 1956. Dubrovsky was the author of many articles on Left-Bank Ukraine's social and



Leontii Dubovyk



Vasyl Dubrovsky

economic history, museology, and Turkish affairs, as well as of translations of Turkish literature, journalistic sketches, and stories. His major works are *Selians'ki rukhy na Ukraïni pislia 1861 r.: Chernihivs'ka hub. (1861–1866)* (Peasant Movements in Ukraine after 1861: Chernihiv Gubernia [1861–1866], 1928); *Narysy z istorii Chernihivs'koï Troïts'ko-Illins'koï drukarni v pershii polovyni XIX st.* (Essays on the History of the Chernihiv Holy Trinity-St Elijah [Monastery] Printing House in the First Half of the 19th Century; 1928); *Zhyttia i dila Feodosiia Uhlyts'koho (Polonyts'koho)* (The Life and Deeds of Feodosii Uhlytsky [Polonytsky], 1930).

Dubrovsky, Viktor [Dubrovs'kyj], 1876–1937. Lexicographer, associate of the Institute of Ukrainian Scientific Language at the All-Ukrainian Academy of Sciences. He compiled the *Moskovs'ko-ukraïns'kyi slovnyk* (Russian-Ukrainian Dictionary, 1911, 1917, 1918), *Moskovs'ko-ukraïns'ka frazeolohiia* (Russian-Ukrainian Phraseology, 1917), *Rossiis'ko-ukraïns'kyi tekhnichnyi slovnyk* (Russian-Ukrainian Technical Dictionary, 1925, 1926), and a technical dictionary, mostly of river-transportation terminology (1938). In 1930 he was arrested in connection with the *Union for the Liberation of Ukraine and was exiled to Alma-Ata in 1932. There he was arrested again in 1936 and deported to a labor camp, where he died.

Dubrovysia [Dubrovycja]. II-7. City (1972 pop 7,600) on the lower Horyn River in Volhynian Polisia; a raion center in Rivne oblast. The town has shown little growth (1931 pop 7,000). In the 12th–13th century it was the center of an appanage principality in Turiv-Pynske principality. In the 14th century it was the family estate of the Olshansky princes (kinsmen of the Lithuanian grand duke Vytautas). Today the town's industry is of merely local importance.

Dubyna, Kuzma, b 23 October 1906 in the village of Pidhorodnie in Katerynoslav gubernia, d 22 September 1967 in Kiev. Historian. In 1943–9 he served as director of the Derzhpolityvdav publishing house of the Ukrainian SSR; in 1956–64, as rector of the Institute for Upgrading the Qualifications of Social Sciences Lecturers, which became part of Kiev University; in 1964–7, as director of the Institute of History of the Academy of Sciences of the Ukrainian SSR; and in 1967, as the editor in chief of *Ukraïns'kyi istorychnyi zhurnal*. From 1962 Dubyna was also a professor at institutions of higher learning in

Kiev. He published works on the Soviet-German War of 1941–5 and co-authored the popular *Istoriia Ukraïns'koi RSR* (History of the Ukrainian SSR, 2 vols, 1967).

Duck, wild (*Anas*; Ukrainian: *dyka kachka*). Water bird of the Anseriformes order. Several species of wild duck migrate through or nest in Ukraine. The most common species are the mallard (*A. platyrhynchos*), which is 63 cm in length and 1.5–2 kg in weight and has a wingspan of over 1 m, and the garganey (*A. querquedula*), which weighs 0.3–0.6 kg. The shoveler (*A. clypeata*), which weighs 0.5–0.8 kg, is less common. The European teal (*A. crecca*), weighing 0.2–0.5 kg, and the pintail (*A. acuta*), weighing 0.6–1 kg, nest mostly in northern Ukraine. The gadwall (*A. strepera*), which weighs 0.6–1 kg, is usually found on the seacoast and on the large lakes of western Polisia. The widgeon (*Mareca penelope*) is rare in Ukraine and is usually encountered during its migration. The domesticated duck is believed to be the descendant of the mallard.

Duda (bagpipe) (also known as *volynka*, *koza*, *baran*, and *mikh*). A folk instrument that has been played in Ukraine since the 16th century. It consists of a goatskin bag that holds the air and has wooden sockets (*holovychky*). Into these sockets (stocks) are inserted the following pipes: (1) the blowpipe (*sysak*), with a stopper or a non-returning valve, through which the bag is inflated; (2) two bass pipes (drones): the longer one, known as the *huk*, emits a low drone, the shorter a high drone; and (3) the melody pipe with holes for fingering as in the **sopilka*.

Dudariv (Dudariev), Dmytro, b 2 November 1890 in Katerynoslav, d 6 August 1960 in Lviv. Stage actor. Dudariv began his stage career in 1910 with various provincial Ukrainian troupes. From 1927 he was the leading actor of the Ukrainian drama theaters in Zaporizhia and (from 1944) Lviv. His life is chronicled in K. Hubenko's *Shliakh artysta* (The Artists's Road, 1950).

Dudchak [Dudčak]. A family of nineteenth-century folk artists who produced artistic metal wares in the village of Brustury in the Hutsul region. Lukyn Dudchak, who flourished in the late 18th and early 19th century, and his son Nykora made pipes, nutcrackers, powder horns, etc, decorated in a highly geometric style. Lukyn's grandson, Dmytro Dudchak (1865–?), employed plant motifs and other innovative decorations in his work.

Dudchenko, Ivan [Dudčenko], b 1 October 1867 in Novomyrhorod, Kherson gubernia, d 19 June 1947 in Chita, Russian SFSR. Physician, epidemiologist, and bacteriologist. Dudchenko worked in Ukraine, Siberia, and the Far East. His topics of study included bubonic plague and health statistics.

Dudick, Michael (Dudyk, Mykhailo), b 23 February 1916 in St Clair, Pennsylvania. Catholic bishop of the Byzantine rite in charge of the Passaic eparchy in the United States since 1968. He is a consultant of the Congregation for Eastern Churches and a member of the Harvard Ukrainian Studies and Research Institute.

Dudko, Danylo, b 28 July 1921 in the village of Popeliukhy, Vinnytsia oblast. Specialist in the science of materials and electric welding, full member of the Acad-

emy of Sciences of the Ukrainian SSR since 1978. In 1944 Dudko joined the Institute of Electric Welding of the Academy of Sciences of the Ukrainian SSR. His principal publications and inventions deal with the mechanization of welding and its technological and metallurgical properties, the plasmatic treatment of materials, and the behavior of complex materials under various conditions of use.



Fedir Dudko

Dudko, Fedir (pseuds: Odud, F. Karpenko, F. Dudko-Karpenko), b 7 May 1885 in the village of Shabolyna, Chernihiv gubernia, d 1 March 1962 in New York. Writer and journalist. Dudko studied journalism in Moscow and began to work as a journalist in Kiev in 1907. In 1920 he moved to Lviv, where he worked as a journalist and at the library of the Shevchenko Scientific Society. During the Second World War he worked for *Krakov's'ki visti*. In 1944 he emigrated to Western Europe and in 1949 to the United States. Dudko wrote many short novels, most of them linked with the period of the Ukrainian revolution. They display an intimate knowledge of the daily life of the times, an ability to build captivating plots, and an inclination towards romanticization. Dudko's legacy includes the following works: *Otaman Kruk* (1924); the collections of short stories *Divchata ochaidushnykh dnoiv* (The Girls of Desperate Days, 1937) and *Hlum* (Scorn); a cycle of novels (1928–31) – *V zahravi* (In the Blaze), *Chortoryi* (Vortex), *Kvity i krov* (Flowers and Blood), *Na zharyshchakh* (On the Burned Ruins), and *Prirva* (The Precipice); the collection *Zametil'* (The Blizzard, 1948); a historical novel, *Velykyi het'man* (The Great Hetman, 1936); the historical story 'Strybozha vnuka' (A Granddaughter of Stryboh, 1937); and stories for children.

Dudykevych, Bohdan [Dudykevych], b 12 April 1907 in Kropyvnyk, Kalush county, Galicia, d 6 January 1972 in Lviv. Activist of the Communist Party of Western Ukraine, later a Soviet historian. In the 1930s Dudykevych edited Communist publications in Galicia. From 1950 he served as director of the Lviv branch of the Lenin Central Museum. He published a number of works on the history of the Communist movement in Western Ukraine.

Dudykevych, Volodymyr [Dudykevych], 1861–1922. Lawyer in Kolomyia. Dudykevych was one of the leaders of the Galician *Russophiles at the turn of the century. He was a member of the Galician Diet and headed a group known as the Novokursnyky, which advocated complete unity with Russia. During the Russian occupation of Galicia in the First World War, Dudykevych supported

the official Russification policy. Dudykevych died in a Cheka prison in Tashkent.

Duel. Combat with deadly weapons between two persons. Dueling was known to some extent in Rus'. It was considered to be a trial decided by God and was used to prove guilt or innocence. The combatants had to be equal in physical strength. Women could use a proxy. Lithuanian-Ruthenian law prohibited dueling without the consent of the grand duke, which was given only in exceptional cases. Dueling was punishable as a crime, but in cases of homicide or maiming the murderer did not pay the usual private fine called *holovshchyna*. Hetman law strictly forbade dueling. Homicide resulting from a duel was treated as ordinary murder and was punished by death without private compensation to the victim's family. Neither the victim nor the executed murderer could be given a Christian burial. For this reason duels were very rare among the Ukrainian gentry and the Cossacks. Under the Russian Empire, in spite of the fact that it was forbidden, dueling was an accepted way of 'defending one's honor' among the nobility and army officers. The criminal code of the Ukrainian SSR does not recognize the institution of dueling. Homicide or maiming in the course of a duel is punished as common murder or assault.

Duka, George, ?–1685. Moldavian ruler who in 1681, after the unseating of Yu. Khmelnytsky, was appointed hetman over a part of Right-Bank Ukraine by the Turkish government. Duka was given the title 'Voivode and Hospodar of Moldavian and Ukrainian Lands' and established his capital in Nemyriv, Podilia. He was to populate the devastated land and restore the old Cossack privileges, but he died in Lviv before he could carry out his plans.

Duka, Stepan, b 10 April 1907 in the village of Zhovte in Katerynoslav gubernia, d 23 June 1960 in the village of Novosilky near Kiev. Specialist in the selection and genetics of fruit and berry plants. Duka worked at the Uman Agricultural Institute (1929–38) and then at the Ukrainian Scientific Research Institute of Orcharding, where he became the director in 1949. His publications deal with genetics, selection, and the cultivation of orchards.

Dukhivnytsia (testament). The act of determining the disposition of one's property after death; a will or testament. The term *dukhivnytsia* was used alongside the Old Rus' *riad* beginning in the 15th century. In **Ruskaia Pravda* this institution of inheritance law was not clearly defined. The disposition of a person's property was usually settled by an agreement among family members, not by the wishes of the deceased. A dying man could leave his property only to his children or wife. In the distant past the form of *dukhivnytsia* was usually oral; later it was written. The Lithuanian Statute and Cossack law defined the institution of *dukhivnytsia* quite specifically in terms of who had a right to make a testament, within what limits, the formalities, etc. (See **Inheritance law*.)

Dukhnovsky, Mykola [Duxnovs'kyj], b 12 October 1908 in Warsaw. Theater set designer. Dukhnovsky graduated from the Kiev Art Institute in 1931 and was the

chief designer of the Kiev Russian Drama Theater (1934–62). Through the years he also designed sets for various Ukrainian theaters – in Zhytomyr, Chernivtsi, and for the Ukrainian Drama Theater in Kiev. From 1946 to 1971 Dukhnovsky lectured at the Kiev Institute of Theater Arts, and from 1964 to 1977 he was a professor at the Kiev Art Institute.



Oleksander Dukhnovych

Dukhnovych, Oleksander [Duxnovyč], b 24 April 1803 in Topolia in the Prešov region, d 30 March 1865 in Prešov. Pedagogue, writer and publicist, Greek Catholic clergyman, canon of the Prešov consistory, Transcarpathian community and cultural leader. Dukhnovych devoted himself to defending Transcarpathia from Magyarization, and in 1848 he was severely persecuted for this. He began his cultural work by collecting Ukrainian folk songs, which were published by Ya. Holovatsky in 1878. In 1850 he founded the Prešov Literary Society, which engaged in cultural and educational work, such as publishing calendars and popular books. Dukhnovych wrote a number of patriotic poems, in particular 'Ia rusyn був, ies'm i budu' (I Was, Am, and Will Be a Ruthenian) and 'Podkarpats'ki rusyny' (Subcarpathian Ruthenians), which in 1919–38 were adopted as the national anthems of the Transcarpathian Ukrainians. He also wrote a play in the vernacular – *Dobroditel' perevyshchaet bohats'tvo* (Virtue Is More Important than Wealth, 1850). His numerous articles appeared in such periodicals as *Zoria Halytskaia* (Lviv), *Vistnyk* (Vienna), *Tserkovnaia hazeta* (Budapest), and *Slovo* (Lviv). Dukhnovych was known for his elementary school textbooks (*Knyzhytsia chytal'naia dlia nachynaiushchykh* [Reader for Beginners], 1847), catechism, prayer book (*Khlib dushi* [Bread for the Soul]), and pedagogical articles. He wrote in the vernacular with an admixture of Church Slavonic. One of Dukhnovych's works in Latin was translated into Russian and published in St Petersburg in 1877 under the title *Istoriia Priashevskoi eparkhii* (History of the Priashiv Eparchy); it also appeared in English as *The History of the Eparchy of Prjasev* (Rome 1971). Transcarpathian Russophiles of the **Dukhnovych* Society exploited his name in 1922–38 for their anti-Ukrainian campaign. Dukhnovych's works were published in two volumes in Bratislava-Prešov in 1967–8.

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V. Markus

Dukhnovych Society (Obshchestvo im. A. Dukhnovicha). A Russophile cultural-educational society in Transcarpathia founded in 1923 by Y. Kaminsky, S. Fentsyk, and others to compete with the *Prosvita society. For many years its president was Rev Ye. Sabov and its secretary was S. Fentsyk. Among its most active members were I. Hadzhega (the last president), A. Brodii, M. Demko, and E. Bachynsky. The society's central offices were in Uzhhorod and Prešov. In its most active period (1934) the society had 315 reading rooms, 16 people's homes, 76 choirs, 39 orchestras, 19 sports clubs, over 200 amateur theatrical groups, a publishing house for popular books, and a scholarly-cultural monthly in Russian, *Karpatskii svet* (The Carpathian Light, 1928–33). The society held the so-called Days of Russian Culture. Publication and research were mostly in the hands of Russian émigrés; the society received financial aid from the Czechoslovakian government. When the Hungarian government refused to support the Russophile movement in Transcarpathia, the society's activities came to an end in Uzhhorod in 1939–40 and in Prešov in 1945.

A. Shtefan

Dukhovne uchylyshche. See School for children of the clergy.

Dukhovnyi reglament (Spiritual Regulation). A collection of state ordinances entitled *Reglament ili ustav Dukhovnoi Kollegii*, which defined the status of the Holy Synod, the highest ecclesiastical authority in Russia and Ukraine. It was written in 1721 on the orders of Tsar Peter I by T. *Prokopovych. The *Dukhovnyi reglament* abolished the office of patriarch and subordinated the Orthodox hierarchy to secular authority; the emperor became head of the church. In 1917 the Russian Provisional Government annulled the *Dukhovnyi reglament*.

Dukhovnyi siiach (The Spiritual Sower). An Orthodox, popular-religious illustrated bimonthly that appeared first in Warsaw in 1927 (ed, V. Ostrovsky) and from April 1928 in Kremianets as the organ of the Volhynian eparchy (ed A. Kotovych). Its publication was stopped by the Polish government in August 1931.

Duklia. A leading Ukrainian literary journal in Prešov, eastern Slovakia; named after a Carpathian mountain pass. *Duklia* first appeared as a quarterly in Russian in 1953. From 1960 it appeared every second month, and, from 1966, entirely in Ukrainian. From 1966 until the Soviet occupation of Czechoslovakia in 1968, it played a prominent role, mainly under the leadership of O. Žilynsky, printing many contributions from Soviet Ukraine and becoming the focal point for dissenting Ukrainians in Czechoslovakia. Its editor in chief at that time was F. Ivanchov, and Yu. Bacha, Ye. Biss, V. Datsei, P. Murashko, I. Matsynsky, O. Rudlovchak, and I. Shelepets were on the editorial board. Since 1972 F. Kovach and M. Iliuk have been the editors. In recent years *Duklia* has almost entirely lost its independent, creative spirit.

Duklia Pass. iv-2. A pass in the Lower Beskyds in the Lemko region (elevation 502 m) on the border between Poland and Czechoslovakia. It is one of the most convenient Carpathian passes. In the past it provided an important route between the Principality of Galicia-

Volhynia and Hungary, and then between Poland and Hungary. In the 19th century the pass lost its importance because it lacked a railroad. In 1914–15 it was the site of fierce battles between the Russian and Austro-Hungarian armies and in 1944–5, between the German and Soviet armies. In January 1945 many Ukrainians who belonged to the *Czechoslovak Brigade, led by General L. Svoboda, perished there fighting the Germans.

Duklia Ukrainian Folk Ensemble (Pidduklianskyi ukrainskyi narodnyi ansambl or PUNA). A professional song and dance ensemble of the *Ukrainian National Theater in Prešov, founded in 1956. Most of the ensemble's repertoire consists of artistic arrangements of the folklore of the Prešov region. The ensemble gives performances throughout the region and outside the country. It has visited Transcarpathia oblast of the Ukrainian SSR, Poland, Yugoslavia, Bulgaria, Rumania, West Germany, France, Holland, and Italy. The artistic directors of the ensemble have been Yu. Kostiuik, Yu. Tsymbora, and M. Němcova.

Dulcimer. See *Tsymbaly*.

Dulibians (Duliby). An East Slavic tribe or alliance of tribes that, according to Rus' chronicles, inhabited western Volhynia. In the mid-7th century the Dulibians were crushed by the Avars. According to the Primary Chronicle, they took part in Prince Oleh's campaign against Constantinople in 911. In the 10th century the alliance probably disintegrated, and the tribes, bearing the names Volhynians and Buzhanians, came under the Kievan state.

Duma. Lyrico-epic works of folk origin about events in the Cossack period of the 16th–17th century. The dumas differ from other lyrico-epic and historical poetry by their form and by the way in which they were performed. They did not have a set strophic structure, but consisted of uneven periods that were governed by the unfolding of the story. Each period constituted a finished, syntactical whole and conveyed a complete thought. The poem's lines varied in length from 4 to 40 syllables. Rhyme played an important role. Usually the verbs carried the rhyme and in this way bound several lines together. The dumas were not sung, but were performed in recitative to the accompaniment of a *bandura, *kobza*, or *lira*. The chanting had much in common with funeral lamentation. The poetics of the *duma* were similar in some ways to that of Serbian epic poetry. Synonym pairs (*plache-rydaie*, *bizhyt-pidbihaie*) and standard epithets (*buinyi viter*, *synie more*, *syva zozulia*) were frequently used.

Origin. Scholars connect the dumas with the poetic forms that appeared in Ukraine in the 12th century, particularly with the **Slovo o polku Ihorevi*. One widely accepted theory of the origin of the dumas is that proposed by P. Zhytetsky, according to which they were a unique synthesis of popular and 'bookish-intellectual' creativity. The dumas were based on the folk song, modified by the influence of the syllabic poetry produced in the schools of the 16th–17th century. The language of the dumas retains many archaisms and Church Slavonic expressions. The bookish elements could have been introduced into the historical songs by traveling tutors and cantors in the 17th century. V. Peretts described the dumas as 'a harmonious synthesis of cultural-individual

creativity with folk creativity.' The dumas were first mentioned by the Polish historian S. Sarnicki, who, in his *Annales* under the year 1506, mentions that mournful songs – dumas – were composed in honor of two brothers who died during the Wallachian campaign. The dumas arose from the military life of the 16th–17th century.

Themes. The dumas can be divided into two thematic cycles. The first and older cycle consists of dumas about the struggle with the Tatars and Turks. Among these the following groups can be distinguished: (1) dumas about Turkish captivity ('The Escape of the Three Brothers from Azov,' 'Marusia Bohuslavka,' etc.); (2) dumas about a Cossack's heroic death ('Samara Brothers,' 'Ivan Konochnenko,' 'Khvedir Bezridny,' etc.); (3) dumas about the successful liberation of Cossacks from slavery or their return from a campaign ('Samiilo Kishka,' 'Oleksii Popovych,' 'Otaman Matiash,' etc.). In addition, the older group of dumas includes (4) moralizing songs about daily life ('About the Widow and Her Three Sons,' 'About the Brother and Sister,' etc.). All the older dumas are distinguished by their lyrical quality, mournful tone, and profound moral insight. Their linguistic richness and style point to their close connection with the older folk songs, particularly funeral laments.

The second cycle consists of dumas about the Cossack-Polish struggle. By content they can be divided into two groups: (1) dumas about the Khmelnytsky period ('Khmelnytsky and Barabash,' 'The Battle of Korsun,' 'Leases,' 'Khmelnytsky's Moldavian Campaign,' etc) and (2) dumas on social themes ('The Duma about Handzha Andyber,' 'Duma about Cossack Holota's Duel with a Tatar,' etc).

History of collection and scholarship. The collecting and study of dumas has evolved through three periods. During the first period, in the 1820s–1830s, the earliest collections of Ukrainian folk songs were published by N. Tsertelev, M. Maksymovych and P. Lukashevych, and these collections contained the first transcriptions of dumas. In this period no scholarly analysis was attempted. In the second period there was a great surge of interest in dumas. They were widely used by such writers as T. Shevchenko, Ye. Hrebinka, N. Gogol, and P. Kulish. Kulish tried to construct an anthology of dumas in his poem *Ukraina od pochatku Ukrainy do bat'ka Khmelnyts'koho* (Ukraine from the Origin of Ukraine to Father Khmelnytsky, 1843). Dumas were collected and published by D. Metlynsky in *Narodnye iuzhno-russkie pesni* (South Russian Folk Songs, 1854) and by Kulish in *Zapiski o Iuzhnoi Rusi* (Notes on Southern Rus', 1856–7). In this period many new variants were discovered, and new standards of transcription were established. Scholarly research on dumas was begun, particularly by M. Kostomarov. The third period of collection and research came in 1860–90, and its achievements have retained their validity to this day. V. Antonovych and M. Drahomanov's publication of dumas entitled *Istoricheskie pesni malorusskogo naroda* (The Historical Songs of the Little Russian People, 2 vols, 1874–5) had an epochal significance. The texts of the dumas were accompanied an extensive historical and comparative-literary commentary. P. Zhytetsky's works were very important. The earliest research on the music of the dumas was done by M. Lysenko.

In connection with the Twelfth Archeological Conference in Kharkiv in 1902, there was a great increase of interest in the professional duma singers–bandurysts,

kobzars, and lirnyks. Research on the dumas reached its scholarly culmination in K. Hrushevska's work *Ukrains'ki narodni dumy* (Ukrainian Folk Dumas, 2 vols, 1927–31).

The dumas have been translated into various languages: into Polish by M. Grabowski in 1837 and M. Kasjan in 1973, into German by F. Bodenstedt in 1845, into French by A. Rambaud in 1876, and into English by Florence K. Livesay in 1916. The best and most complete collections were translated into French by M. Scherrer (1947) and into English by G. Tarnawsky and P. Kilina (1979).

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P. Odarchenko

Duma, State. A parliament with limited powers that existed in the Russian Empire in 1906–17. The duma was established in response to the Revolution of 1905 by the tsar's manifesto of 30 October 1905, setting forth its limited legislative powers. The body was elected using the curial system. Ukrainians under Russia were able to elect their own representatives in the elections to the first and second dumas. Among the elected representatives were nationally conscious Ukrainian leaders as well as ordinary peasants. A Ukrainian caucus existed in the First Duma (10 May–21 July 1906) and Second Duma (5 March–15 June 1907). It consisted of 44 and 47 members respectively, who eventually formed the Ukrainian Duma Hromada with its own political program. The prominent members of the Ukrainian caucus at the First Duma were I. Shrah (leader), P. Chyzhevsky, V. Shemet, A. Viazlov, and the peasants M. Onatsky, H. Zubchenko, and A. Hrabovetsky. The caucus of the Second Duma included M. Rubis, Rev A. Hrynevych, S. Nechytailo, and V. Khvist. The official publication of the caucus in the First Duma was *Ukrainskii vestnik*; in the Second Duma, *Ridna sprava – Dumski visti*. Most of the Ukrainian deputies belonged at the same time to the larger caucus of non-Russian nationalities known as the *Autonomists' Union. The first and second dumas were dissolved by the tsar's government.

The Third Duma (1907–12) and Fourth Duma (1912–17) were elected under a different electoral system, introduced by the law of 3 June 1907. This law limited the representation of the peasantry, workers, and national minorities

and favored the landowners. The majority in the dumas represented Russian conservative circles. There were few nationally conscious Ukrainians in the last two dumas, and they did not form their own caucus or representation. Ukrainian and other progressive delegates often raised questions in the dumas about such matters as the persecution of the Ukrainian press, the need for Ukrainian schools, and Russian repressions in occupied Galicia during the First World War, but their efforts were of little consequence.

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Anton Dumansky

Dumansky, Anton [Dumanskii], b 20 June 1880 in Ivanovo-Voznesensk (now Ivanovo), Russia, d 14 May 1967 in Kiev. Chemist, full member of the Academy of Sciences of the Ukrainian SSR from 1945, corresponding member of the Academy of Sciences of the USSR from 1933, director of the Scientific Research Institute of Colloidal Chemistry in Voronezh in 1932–41, director of the Institute of General and Inorganic Chemistry of the Academy of Sciences of the Ukrainian SSR in 1945–60. Dumansky was a pioneer of colloidal chemistry in Ukraine and the Soviet Union. His basic works were devoted to studies of the properties of colloidal substances using physico-chemical analysis, investigations of the factors that determine the stability of colloidal systems, and to research on the lyophilic qualities of dispersed systems. Dumansky was the founder of the journal *Kolloidnyi zhurnal* and its main editor from 1935 to 1967.

Dumin, Osyp, 1893–1945. Captain of the Sich Riflemen and military historian. Dumin also wrote memoiristic articles for such journals as *Literaturno-naukovyi vistnyk* and *Litopys Chervonoï Kalyny*. The following works were published separately: *Narys istorii ukrains'ko-pol's'koi viiny, 1918–19* (An Outline of the History of the Ukrainian-Polish War, 1918–19, Lviv 1933; repr, New York 1966), *Istoriia Legionu uss* (A History of the Legion of Ukrainian Sich Riflemen, Lviv 1936), and *Partyzany* (The Partisans). He co-authored *Istoriia ukrains'koho viis'ka* (History of the Ukrainian Armed Forces, Lviv 1936; repr, Winnipeg 1953). Dumin was a research associate of the Institute of Eastern Studies in Königsberg. His pen name was Antin Krezub.

Dumka, Pavlo, 1854–1918. Galician civic and political peasant activist, resident of the village of Kupchyntsi in

Ternopil county, where he was born and died. Dumka was a founding member of the Ukrainian Radical party, a deputy to the Galician Diet (1908–18), and a member of the Ukrainian National Council of the Western Ukrainian National Republic. He wrote poetry, which appeared in Galician magazines, almanacs, and collections.

Dumka. Nineteenth-century term for lyrical, often sentimental, Slavic songs or instrumental (especially piano) works patterned on folk-song melodies. Piano works of this type include 'Dumka' by D. Bonkovsky, 'Dumky' and 'Dumka z Ukraïny' by M. Zavadsky, and 'Dumka i kolo-myika' by S. Vorobkevych.

Dumka (Thought). Bimonthly, and from 1942 a semi-monthly, of a nationalist orientation published in Zagreb and Ruski Krstur in Yugoslavia between 1936 and 1944. The newspaper appeared in both literary Ukrainian and in the Ukrainian *Bačka dialect until 1940, after which time only the literary language was used. Its editors were Rev S. Salomon (1936–7) and Rev M. Buchko (1937–44). In 1941 the paper became the official organ of the Ukrainian Representation in Zagreb.

Dumka. Ukrainian choir in New York. Founded in 1949, Dumka was at first a male choir; it has been mixed since 1959. The choir has given concerts in the United States and Canada. Among its conductors have been L. Krushelnysky, O. Bernyk, I. Sonevytsky, I. Zadorozhny, and S. Komirny.

DUMKA (Derzhavna ukrainska mandrivna kapelia [State Traveling Ukrainian Kapelle]). Soviet Ukrainian chorus formed in Kiev in 1919 from the Dniprosouiz Chorus, which had been founded during the struggle for Ukraine's independence and reconstituted as the chorus of the Kiev Department of People's Education. DUMKA has become famous for its highly artistic interpretations of the Ukrainian and world choral repertoire. The chorus has toured very successfully in Ukraine, in other republics of the Soviet Union, and abroad, especially in France (1929). Its principal conductors have been N. Horodovenko (1919–41), O. Soroka, P. Muravsky, and M. Krechko (since 1969).

Dumytrashko, Kostiantyn [Dumytraško, Kostjantyn] (pseud: O. Kopytka), b 1814 in Zolotonosha, Poltava gubernia, d 7 May 1886 in Kiev. Writer. Dumytrashko studied and then taught Russian oral literature at the Kiev Theological Academy, where he was also secretary and librarian. His first poem, 'Zolotonosha,' and folk songs collected by him were published in 1848 in the journal *Maiak*. He was the author of ballads such as 'Zmii' (The Dragon) and 'Pomynky' (Commemoration Feast) and of poetry such as 'Chornii brovy, kariï ochi' (Black Brows, Brown Eyes), later a popular folk song. In 1858 he published a collection of his works entitled *Banduryst* (The Bandura Player). A year later he published the poem *Zhabomyshodrakivka* (The Frog mouse fight), which is a travesty and burlesque on the political events of the 17th century, written with an anti-Polish and pro-Russian tendency. With this work Dumytrashko became a belated epigone of I. Kotliarevsky.

Dunaiivtsi [Dunajivci]. v-7. City (1970 pop 14,600) situated on the Ternava River in eastern Podilia; a raion center in Khmelnytskyi oblast. Dunaiivtsi was first mentioned as Dunaihorod in documents in 1403. In 1592 it was granted Magdeburg law, and from then on fairs were held there. In the 19th century a textile industry (consisting of several woolen-cloth factories) developed in Dunaiivtsi. Later, a furniture factory, armature plant, and machine-repair shop were built.

Durdukivsky, Volodymyr [Durdukivs'kyj], b 17 September 1874 in the Kiev region, date of death unknown. Pedagogue. During the period of the Ukrainian National Republic, Durdukivsky was the director of the Shevchenko First Ukrainian Gymnasium in Kiev. During the Soviet period he was the director of the First Labor School. He headed the Scientific-Pedagogical Commission of the All-Ukrainian Academy of Sciences until the commission was dissolved in 1930. He was one of the founders of the Vik publishing house. His articles on pedagogy appeared in such Kiev journals as *Svitlo* (1910–14) and *Vil'na ukrains'ka shkola* (1917–20), and in *Pratsi Naukovo-pedahohichnoi komisii pry VUAN*. In 1930 he was sentenced to eight years' imprisonment at the show trial of the *Union for the Liberation of Ukraine but was soon released. He was arrested again during the Yezhov terror and disappeared without trace.

Durnovo, Nikolai, b 4 November 1876 in Moscow, d 27 October 1937 in Czechoslovakia. Russian Slavist of the neogrammarian school, lecturer at the University of Kharkiv and then professor at Moscow University and Brno University, corresponding member of the USSR Academy of Sciences from 1924. In *Ocherk istorii russkogo iazyka* (An Outline of the History of the Russian Language, 1924) he gave a survey of the history of Ukrainian phonology and morphology from a perspective close to Shakhmatov's. In *Vvedenie v istoriiu russkogo iazyka* (Introduction to the History of the Russian Language, 1927; 2nd edn 1969) he presented the most complete survey of the time of old East Slavic texts and a bibliography of publications of them. Durnovo succeeded in showing the importance of Old Ukrainian manuscripts for the study of Church Slavonic (*Južnoslovenski Filolog*, 4–6) and researched the phonetic problems of Old Ukrainian texts such as the Arkhangelsk Gospel and the Halych Gospel of 1144. He also studied Ukrainian dialectology and compiled *Khrestomatiia malorusskikh govovorov* (A Chrestomathy of Little Russian Dialects, 1913). With N. Sokolov and D. Ushakov he worked out a classification of these dialects in *Opyt dialektologicheskoi karty russkogo iazyka* (An Attempt at a Dialectological Map of the Russian Language, 1915). He supported V. Hantsov's conception of Ukrainian dialects in the latter's polemics with S. Smal-Stotsky (1925) and did fieldwork on the dialects of Transcarpathia (1928). Durnovo also launched the theory of the interrelation of the two Slavic alphabets – Glagolitic and Cyrillic. He died in exile. A list of his writings is published in *Trudy uchenykh filologicheskogo fakul'teta Moskovskogo universiteta po slavianskomu iazykovedeniiu*, 2 (Moscow 1968).

Dushchenko, Yevhen [Duščenko, Jevhen], b 23 June 1925 in Odessa. Conductor. Dushchenko worked as a chorus master and conductor in Kiev and Kharkiv. From 1963 to 1973 he was chief conductor of the Kharkiv

Theater of Opera and Ballet; since 1973 he has been chief conductor of the Kiev Operetta Theater.

Dushechkin, Aleksandr [Dušečkin], b 13 August 1874 in Opechenskii Riadok near Novgorod in Russia, d 8 April 1956 in Kiev. Agricultural chemist and plant physiologist. Dushechkin became a full member of the Academy of Sciences of the Ukrainian SSR in 1945, a professor at the Kiev Institute of Agriculture in 1923, and served from 1946 to 1953 as director of the Institute of Physiology and Agrochemistry of the Academy of Sciences of the Ukrainian SSR. His research studies are concerned with the form and dynamics of feed components in soil, their absorption by plants, and their influence on harvest quality, as well as with the technology of fertilization.

Dushnyck, Walter [Dušnyk, Volodymyr], b 1908 in the village of Zastavtsi, Pidhaitski county, Galicia. Journalist, community figure. Dushnyck has edited the journals *Natsionalist* and *Visnyk ODVV* and has been co-editor of the newspapers *Svoboda* and *The Ukrainian Weekly*. He has also edited the periodical publications of the Ukrainian Congress Committee of America: *The Ukrainian Quarterly* (since 1957), and *Ukrainian Bulletin* (until 1970). Dushnyck has prepared and published a number of English translations of works on Ukraine. His writings include *Death and Devastation on the Curzon Line* (1949) and *The Ukrainian-Rite Catholic Church at the Ecumenical Council, 1962–1965* (1967).

Dushpastyr (Spiritual Pastor). Church bimonthly published in Lviv in 1887–98, first as a supplement to the journal *Myr*, then independently. Its publisher was Rev O. Bachynsky; its editor, Rev I. Komarnytsky. The journal contained sermons and essays.

Dushpastyr (Spiritual Pastor). Monthly organ of the Mukachiv and Prešov eparchies. It was published in Uzhhorod-Prešov in 1933–38 under the editorship of Rev O. Ilnytsky.

Dutchak, Vasyl [Dutčak, Vasyl'], 1869–1947. A Bukovynian civic and political leader, lawyer, deputy to the Rumanian parliament (1930–2). Dutchak was one of the founders of the Ukrainian National Organization in Chernivtsi (1922–7) and a member of the executive of the Ukrainian National party in Bukovyna (1927–38). As a member of parliament he protested the infringement by the Rumanian authorities of Ukrainian national rights in Bukovyna and drafted four petitions to the League of Nations on this issue. Dutchak published a number of works on law in Ukrainian, German, and Rumanian: *Tabuliarni dobra i dvirs'ki obshary na Bukovyni* (Tabular Property and Estate Lands in Bukovyna, 1907), *Iak vidzhyvaiut' davni shtuchni obshary dvirs'ki na Bukovyni* (How the Old Artificial Estate Lands Are Being Revived in Bukovyna, 1912), 'Innere Kolonisation in der Bukovina,' in *Zur Beleuchtung der Agrarreform* (1920), *Das Feststellen der rumänischen Staatsangehörigkeit* (1923), *Das Minimum der Vokstammrechte in Rumänien* (1923), and others. He contributed articles to the following newspapers: *Bukovyna* (which he edited in 1896), *Chas*, and *Czerowitzzer Allgemeine Zeitung*.

Duties. See Tariffs.



Ivan Dutka

Dutka, Ivan, b 25 May 1899 in Lenkivtsi near Chernivtsi; d 28 March 1940 in Chernivtsi. Stage actor and director in Bukovyna. In 1918–33 Dutka worked with the troupes of K. Rubchakova, K. Terletsky, and I. Dudych. From 1933 to 1939 he was an actor and director in the drama group of the Bukovynskiy Kobzar society in Chernivtsi. Dutka performed leading roles in the plays *Dovbush* by Yu. Fedkovych and *Nazar Stodolia* by T. Shevchenko, and the role of Ion in I.L. Caragiale's *Năpastă* (False Witness). He directed productions of M. Starytsky's *Taras Bul'ba*, B. Hrinchenko's *Yasni zori* (Bright Stars), A. Strindberg's *The Father*, and other plays.

Dutkevych, Yuliiian [Dutkevych, Julijan], 1857–1925. Ukrainian Catholic clergyman, for many years pastor of Dubie parish in Brody county, Galicia. Dutkevych was the founder of the first Ukrainian farmers' association – *Sil'skyi Hospodar – in 1898. He wrote popular articles and studies on farming, particularly on beekeeping. His collection of short stories – *Tsvity i budiaky* (Flowers and Thistles) – was published under the pseudonym E. Varnych.

Duzhy, Mykola [Dužyj], b 1900 in the village of Kariv, Rava Ruska county, Galicia, d 17 May 1955 in Lviv. Leading member and organizer of the Prosvita society. In 1930–9 Duzhy served as secretary of the society's head office in Lviv and in 1935 became the editor of its calendars. He wrote articles on education and history. Duzhy was a member of the leadership of the OUN and one of the organizers of the Ukrainian Supreme Liberation Council. He served a term in Soviet concentration camps in 1946–55 and died soon after returning to Ukraine.

Dvir. See *Dym*.

Dvorichna [Dvorična]. IV-18. Town smt (1976 pop 3,600) situated on the Oskil River; a raion center in Kharkiv oblast. Dvorichna was founded in 1661. It has a building-materials plant.

Dvoryshche. A self-sufficient farmstead (also called *ohnyshche*) in ancient and medieval Ukraine. Under ancient Ukrainian law the *dvoryshche* was an economic unit, the members of which were bound by blood ties, collective ownership, and collective obligation. In the Lithuanian-Rus' period the *dvoryshche* was declared a taxable unit. The *dvoryshche* generally comprised about 40–50 people of

the same family; non-family members could be accepted into the *dvoryshche* (such a member was known as a *siabr* or *prymych*), but only their children could become co-owners. The estates of the *dvoryshche* included the farmyards, arable land, and appanages of the property (*vhiddia* – apiaries, pasturelands, etc). The *dvoryshche* could be divided up or extended only with the agreement of all its members. This legal and economic institution survived in Polisia, Volhynia, some parts of Galicia, and Podilia until the institution of the *voloka land reform in the 16th century, when it was replaced by individual ownership. The *dvoryshche* was especially common in Belorussia, and it existed among the Southern Slavs, where it was known as *zadruga*, until the 19th century. M. Ivanyshchev and O. Yefimenko wrote scholarly studies on the *dvoryshche*.

Dvuzhyl'na, Kateryna [Dvužyl'na], b 19 September 1913 in Zalizne, Katerynoslav gubernia. Surgeon and professor at the Odessa Medical Institute since 1955. Her research studies are concerned with diagnostic methods, prophylaxis, the surgical treatment of abdominal diseases, and tumors.

Dychenko, Mykhailo [Dyčenko, Myxajlo], b 27 January 1863 in Budaivka near Kiev, d 4 December 1932 in Kiev. Astronomer specializing in astrometry and theoretical astronomy. From 1891 to 1898 Dychenko worked at the Pulkovo Observatory, where he determined the positions of 125 circumpolar stars on the meridian circle. In 1898 he moved to the Kiev Observatory. He studied the motion of the sun by observing stars in the region of Argelander. On the basis of observations made over many years he compiled a catalogue of 640 zodiacal stars, which was published in 1933.

Dychkivna, Yevdokiia [Dyčkivna, Jevdokija], b 18 May 1921 in Demianiv, Rohatyn county, Galicia. Stage actress; wife of V. *Blavatsky. Dychkivna has appeared on the stage since 1935: first with Y. Stadnyk's troupe; from 1939 to 1941 in the Lviv State Drama Theater; and from 1941 to 1944 in the Lviv Opera Theater. After emigrating in 1945, Dychkivna was the leading actress of the Ensemble of Ukrainian Actors in Germany and America. In the 1950s she settled in Philadelphia, where she conducts a Ukrainian radio program.



Yevdokiia Dychkivna



Lesia Dychko

Dychko, Lesia (Liudmyla) [Dyčko, Lesja (Ljudmyla)], b 24 October 1939 in Kiev. Composer. Dychko graduated from the Kiev Conservatory in 1964. Her works include

scores for ballets, voice, chorus, and orchestra, most notably the symphony *Pryvitannia zhyttia* (Welcoming Life) for soprano, bass, and chamber orchestra, based on the words of the imagist poet B.I. Antonych.

Dyka or Dykova, Mariia, b 13 November 1879 in Symferopil, d 26 February 1974 in Moscow. A stage actress, accomplished in various styles and roles, Dyka began her career in 1894 with the Ukrainian troupe of H. Derkach and then (1898–1918) performed with the troupe of O. Sukhodolsky. She worked in the theaters of Kiev and Poltava (1919–31), the Kharkiv Theater of the Revolution (1931–4), and the Kharkiv Ukrainian Drama Theater (1935–42). Dyka acted in heroic and character roles in the Ukrainian classical and Soviet repertoires, as well as in the plays of V. Vynnychenko.

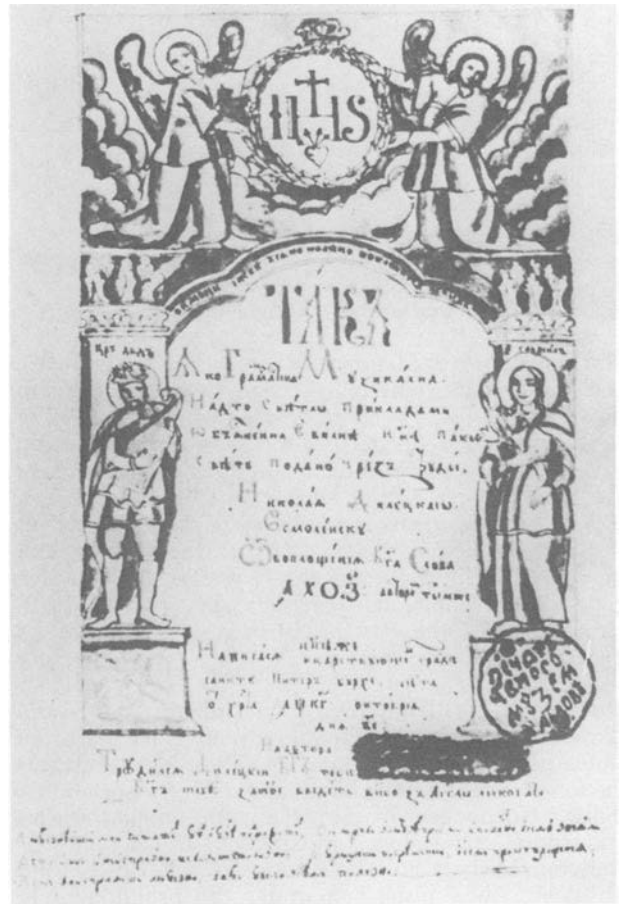
Dykanka [Dykan'ka]. iv-15. Town smt (1978 pop 6,700), a raion center in Poltava oblast. In 1658 the town witnessed the battle between Hetman I. Vyhovsky and the Zaporozhian Cossacks under Ya. Barabash. From 1689 to this century it belonged to the Kochubei family. For centuries the Dykanka region has been renowned for its bedspreads, blankets, and kilims. Today co-operative artels produce woven coverlets, kilims, and embroidered articles. St Nicholas's Church, built in 1794 by N. Lvov, and the Kochubei palace (1810) are its architectural monuments. The town was immortalized by N. Gogol, who called his first collection of stories *Vechera na khutore bliz Dikan'ki* (Evenings on a Homestead near Dykanka, 1831–2). Dykanka has a gas compressing station, a building-ceramics plant, and a food industry.

Dykariv, Mytrofan (also: Dykarev, Dykariiev; pseud: M. Kramarenko), b 12 June 1854 in Valuiky county, Voronezh gubernia, d 26 November 1899 in Mineralnye Vody, Subcaucasia. Ethnographer, full member of the Shevchenko Scientific Society. Dykariv's articles on folk rites and mythology appeared in *Kievskaia starina*, *Etnograficheskoe obozrenie*, and *Materiialy do ukrains'koi etnohrafii*. He wrote one of the most comprehensive surveys of the annual folk rites in Slobidska Ukraine, entitled 'Narodnyi kalendar Valuisokoho povitu' (The Folk Calendar of Valuiky County), which was published in *Materiialy do ukrains'koi etnohrafii*, VI (1905). Another collection of his studies, published after his death, was 'Posmertni pysannia z polia folkl'oru i mitolohii' (Posthumous Works in the Field of Folklore and Mythology), which appeared in *Zbirnyk Filolohichnoi sektsii NTSh*, 6 (1903).

Dyky, Ivan [Dykyj], b 1897 in Luhanske. Painter, iconographer. Dyky studied painting in Kharkiv and at Mt Athos. He emigrated in 1921 and has resided in Yugoslavia, Austria, Venezuela, and the United States. He has painted over 100 churches, including the royal Karageorge church-mausoleum in Topola, Serbia. In North America the best examples of his work in this area are the Ukrainian Catholic churches of St Nicholas in Toronto (1957–9) and ss Volodymyr and Olha in Chicago (1974–8).

Dyky, Vasyl [Dykyj, Vasyl'], b 11 March 1891 in Ukraine. Editor and journalist. Active in the hetmanite movement in Canada, Dyky served as editor of the

Catholic weekly *Kanadiis'kyi ukrainets'* in Winnipeg from 1927 to 1931, and was editor of the weekly *Ukrains'ki visti* in Edmonton from 1932 to 1948.



Title page of Mykola Dyletsky's manuscript 'Hramatyka muzykal'na,' Lviv 1723

Dyletsky or Diletsky, Mykola [Dylec'kyj], b ? in Kiev, d after 1723. Music theoretician, composer, pedagogue. Dyletsky studied in Vilnius (1675) and worked for some time in Smolensk (1677), Kiev, Moscow (1679), St Petersburg, Lviv, and Cracow. He was a master of polyphonic choral music. Among his works are compositions for four voices and eight voices, liturgical music, various motets, and canons. His most important work was *Hramatyka muzykal'na* (Musical Grammar), a textbook of polyphonic singing, which explains the fundamental theory of music, some principles of counterpoint, and the general rules of composition; it is illustrated by selections from the works of Dyletsky himself, M. Zamarevych, I. Ziuska, I. Koliada, M. Mylchevsky, Ye. Zakonnyk, and others. His theoretical views are augmented by comments on esthetics and on the educational value of music. The original text of the work, written in Vilnius in 1675, is not extant, but it exists in several variants and new redactions: 20 manuscript transcriptions are known, mainly of the six-part Polish version, written in Smolensk in 1677, and the seven-part *Ideia grammatiki musikiiskoi ...* (The Idea of a Musical Grammar ... , Moscow 1679). The variants

occurred because Dyletsky adapted his text to suit the needs he encountered in his work as a pedagogue. The first printed edition appeared in St Petersburg in 1910 under the title *Musikiiskaia grammatika* and was based on the 1679 Smolensk redaction. The latest known autograph was written in Ukrainian in 1723 and was discovered in Lviv. It was published in Kiev in 1970.

Dym. Literally, 'smoke'. The smallest economic unit in ancient Ukraine, also referred to as *dvir* (farmstead, courtyard, house) or *vochnyshche* (hearth, home). In the western Carpathian lands the *dym* was a part of the property of manor houses. The *dym* was a taxable unit (see *Tribute); in the Lithuanian Ruthenian period there was a tax on it known as *podymshchyna* or *podymne*.

Dyma, Mariia (birth name: Savchak), b 12 March 1904 in Ukraine. Community leader. A University of Manitoba graduate, Dyma was the first woman of Ukrainian origin elected to public office in Canada, sitting on the Winnipeg public-school board during the 1930s. She was an organizer and first president of the Ukrainian Catholic Women's League, the Ukrainian Canadian Women's Committee, and the Ukrainian Handicraft Guild. During the Second World War she served on the executive of the Ukrainian Canadian Relief Fund. In 1950 a Winnipeg chapter of the Imperial Order of the Daughters of the Empire was named in her honor.

Dymer. III-11. Town smt (1978 pop 6,600) situated on the Irpin River, 12 km from its junction with the Dnieper, in Vyshhorod raion, Kiev oblast. It was founded in 1582.

Dymet, Mykhailo, 1821–90. Merchant of Lviv, patron of culture, city councilor for many years. Dymet was one of the first to supply the Galician public with the literary works produced in Central Ukraine. In 1862 he brought T. Shevchenko's *Kobzar* and other books and portraits from Kiev. He gave financial support to the journals *Meta* and *Rus'ka chyta'nia*, published by K. Klymkevych, as well as to the Shevchenko Scientific Society.

Dyminsky, Andrii [Dymins'kyj, Andrii], b 1829 in Borshchivtsi, Mohyliv county in Podilia gubernia, d 14 January 1905. Ethnographer. Dyminsky collected many folkloric materials for the *Trudy* of the Southwestern Branch of the Imperial Russian Geographic Society and for the Podilia Statistical Committee. His large collection, *Kazky ta opovidannia z Podillia* (Fairy Tales and Stories from Podilia), was published by the All-Ukrainian Academy of Sciences in 1928.

Dyminsky, Roman [Dymins'kyj], b 1898, d 1949 in Regensburg, West Germany. Economist, full member of the Shevchenko Scientific Society. From 1927 Dyminsky taught at the Ukrainian Husbandry Academy in Poděbrady. In 1934 he became a docent at the Ukrainian Free University in Prague and a research associate of the Ukrainian Scientific Institute in Berlin. In 1945 he was appointed professor at the Ukrainian Technical and Husbandry Institute and at the Ukrainian Free University in Munich. Dyminsky wrote the outline of Ukraine's economy in *Handbuch der Ukraine* (1942), the chapter on industrial geography in V. Kubiiovych's *Heohrafiia*



Roman Dyminsky

Ukrainy (A Geography of Ukraine, 1943), and *Velykoprostirne hospodarstvo Evropy* (The Large-Area Economy of Europe, 1942).

Dymytrov. v-18; DB III-2. City (1983 pop 61,000) in Donetsk oblast; known as the town of Novyi Donbas in 1937–57 and to 1972 as Novoeconomichne, which became a city in 1965. Located in the northwest Donbas, Dymytrov is administered by the Krasnoarmiiske city soviet. The site was originally a mine, built in 1911. The city has a large coal-mining complex, Krasnoarmiiskvuhillia. It is named for the Bulgarian Communist leader G. Dimitrov.

Dymytrove. v-14. Town smt (1978 pop 8,400) in Kirovohrad oblast administered by the Oleksandriia city soviet. The town arose in 1947 as a lignite mining center. It has a briquette factory, a mineral-wax plant, a heat and power plant, and a coal pit.

Dynamo. Soviet sports club within the physical-education system of the *КГВ, founded by F. Dzerzhinsky in 1923. It has branches in many cities of the Soviet Union and cultivates various sports. The leading Ukrainian Dynamo club is in Kiev, where it has its own large stadium. The Kiev Dynamo soccer team, in existence since 1928, has won the USSR championship numerous times. In 1975 it won the European Cup. The club also has a strong water polo team, which won the USSR championship in 1971. In other sports, members of the Kiev Dynamo club won five gold medals at Olympic competitions in 1972, 1976, and 1980 and several championships at other world and European competitions. The runner V. Borzov was a member of Dynamo.

Dyr. See Askold and Dyr.

Dytiachyi rukh (Children's Movement). Illustrated monthly (from 1932 bimonthly) organ of the Central Bureau of the Communist Children's Movement at the Central Committee of the Communist Youth League of Ukraine. The magazine was aimed at Pioneer leaders. It was published in Kharkiv in 1925–34 and in Kiev in 1934–41 under the title *Pionirovzhatyj*.

Dzbanivsky, Oleksander [Dzbaniv'skyj], b 1870 in Mankivka, Kiev gubernia, d 28 October 1938 in Kiev. Composer, music critic, teacher. Dzbanivsky taught from

1898 at the Zhytomyr gymnasium and from 1909 at the St Petersburg Music Institute. In 1921–8 he was secretary of the Supreme Music Council of Ukraine and taught at the Kharkiv Music and Drama Institute. In 1928 he organized the music division at the National Library in Kiev, which he directed until 1938. He is the author of *Shkil'nyi spiv* (School Singing), *Khorovyi spiv* (Choir Singing), *Dytiachi hry ta pisni* (Children's Games and Songs), over 40 choral works, solo vocal pieces, and folk-song arrangements.

Dzendzelivsky, Yosyp [Dzendzelivs'kyj, Josyp], b 1927 in Mazurove, Mykolaiv oblast. A linguist and professor at the University of Uzhhorod, Dzendzelivsky wrote studies in Ukrainian dialectology (including *Konспект лектсії з курсу української діалектології* [Conspectus of Lectures for the Course in Ukrainian Dialectology, 1966] and *Fonetyka* [Phonetics, 1965]), especially that of Transcarpathia, devoting particular attention to vocabulary (*Linhvistychnyi atlas української народних говорів Закарпатської області* *URSР*: *Leksyka* [A Linguistic Atlas of Ukrainian Folk Dialects of the Transcarpathian Oblast, Ukrainian SSR: Lexicon, 1–2, 1958, 1960]). His works also treat the problem of linguistic geography, the semantic grouping of vocabulary, and the history of Slavic philology. His monograph *Українсько-західнослов'янські лексичні паралелі* (Ukrainian–Western Slavic Lexical Parallels, 1969) concentrates primarily on Slovak words and their parallels in Ukrainian dialects.

Dzerovych, Yuliiian [Dzerovyč, Julijan], b 3 January 1871 in Smilno, Brody county, Galicia, d 1 April 1943 in Vienna. Pedagogue, church and cultural leader, Greek Catholic priest. Beginning in 1918, he was an associate professor and then a professor at the Greek Catholic Theological Seminary and Greek Catholic Theological Academy in Lviv. He wrote books and articles on education and religion: *Katekhytyka* (Catechization, 1930), *Pedahohika* (Pedagogy, 1938). He held various positions, including the presidency of many Galician societies, such as *Ridna Shkola*, *Prosvita*, *Uchytelska Hromada*, and the Society of the Holy Apostle Paul.

Dzerzhynske [Dzeržyns'ke]. v-18; ДВ III-3. City (1975 pop 45,800) in Donetsk oblast, established in 1806 and known until 1936 as Shcherbynivka. The city's industries include coal mining and the production of coke chemicals, ceramics, phenol, and acid-resistant articles. The town has a mining *tekhnikum*, a medical school, and a music school.

Dzerzhynske [Dzeržyns'ke]. III-8. Town smt (1978 pop 7,900) in eastern Volhynia; a raion center in Zhytomyr oblast. Until 1933 the town was called Romaniv. The village from which it developed existed as early as the 15th century. Dzerzhynske has glass and brick factories and a food industry.

Dzeverin, Ihor, b 5 November 1929 in Drabiv, Cherkasy oblast. Literary scholar. Dzeverin graduated from Lviv University in 1952 and completed his graduate studies at the Institute of Literature of the Academy of Sciences of the Ukrainian SSR. He became chairman of the Department of the Theory of the Literature of Socialist Realism at the institute in 1966. In 1978 he became director of the institute. From 1962 to 1973 he was editor in chief of the

journal *Radians'ke literaturoznavstvo*. Since 1951 he has written on socialist realism and on various prerevolutionary and Soviet writers. Among his publications are the following books: *Ostap Vyshnia* (1957), *Lenin i pytannia estetyky* (Lenin and Questions of Esthetics, 1960), *Estetyka leninizmu i pytannia literatury* (The Esthetics of Leninism and the Problems of Literature, 1967, 2nd edn 1975).

Dzhalalii, Filon [Džalalij] (also known as Dzhezhalii [Džedžalij]), birth and death dates unknown. Outstanding 17th-century Cossack leader of Tatar descent, colonel of the Pryluka and then the Kropyvnia (Ichnia) Regiment. At first Dzhalalii served as captain in the Pereiaslav Regiment of registered Cossacks. Then in 1648, with B. Tovpyha, a captain of the Cherkasy Regiment, he led a revolt of the registered Cossacks in Kamianyi Zaton. Dzhalalii was one of the closest and most influential associates of B. Khmelnytsky. He took part in the battles of Zhovti Vody, Korsun, Pyliavtsi, Zboriv, and Berestechko, where he was elected acting hetman. In 1648 he headed the Ukrainian delegation to Istanbul and worked out a treaty with the Porte.



Yuliiian Dzerovych



Ivan Dzhydzhora

Dzhankoi [Džankoj]. VIII-15. City (1974 pop 46,000) in the northeastern Crimea, railway junction; a raion center in Crimean oblast. The city has a large food industry, with plants specializing in fruit canning, winemaking, dairy products, and meat packing. It also has railroad shops, as well as machine-building and machine-repair plants. Dzhankoi was founded in the second half of the 19th century.

Dzhedzhula, Karpo [Džedžula], b 26 May 1918 in the village of Obidne, Podilia gubernia. Historian, professor of general history at the Kiev Pedagogical Institute of Foreign Languages and (since 1950) at Kiev University. In 1945–8 he served in the Ministry of Foreign Affairs of the Ukrainian SSR. Dzhedzhula has published works on world history and particularly on French history.

Dzhunkovsky, Vasyl [Džun'kovs'kyj, Vasyl'], b 1767 in Lebedyn, Kharkiv gubernia, d September 1826 in Kharkiv. Historian of medicine, translator, bibliographer. In 1818 he was appointed professor at, and in 1821 rector of, Kharkiv University. Dzhunkovsky cataloged the medical holdings of the university and wrote articles and translated works on problems of medicine, farming, and

chemistry. He was one of the founders of *Ukrainskii zhurnal*, a literary-scientific periodical at Kharkiv University (1824–5).

Dzhydzhora, Ivan [Džydzžora], b 9 February 1880 in Zastavtsi, Pidhaitsi county, Galicia, d 22 April 1919 in Zastavtsi. Historian, civic figure, publicist, full member and librarian of the Shevchenko Scientific Society (NTSh). A student of M. Hrushevsky, Dzhydzhora contributed to NTSh publications. As a journalist he wrote for *Dilo* and *Literaturno-naukovyi vistnyk* under the pseudonym Ignotus. In 1919 he was the commander of Rava Ruska for the Western Ukrainian National Republic. His research dealt almost exclusively with the history of the Hetman state of the 18th century. His studies were published in *Zapysky NTSh* (vols 5, 61, 67, 69, 70, 71, 76, 86, 98, 101, 103, 105, 107–12) and *Naukovyi zbirnyk* (1906). They were republished as *Ukraina v pershii polovyni xviii viku* (Ukraine in the First Half of the 18th Century) by the All-Ukrainian Academy of Sciences (Kiev 1930).

Dziadyk, Vladyslav [Dzjadyk], b 18 February 1919 in the village of Sakhnivshchyna in Kharkiv gubernia. Mathematician, corresponding member of the Academy of Sciences of the Ukrainian SSR since 1969, associate of the Institute of Mathematics since 1960. Dziadyk's principal works deal with the theory of converging functions of real and complex variables.

Dzis, Volodymyr [Dzis'], 1903–44. Galician journalist who worked first for *Novyi chas* and then (1933–9) for the various periodicals of the Front of National Unity such as *Peremoha*, *Bat'kivshchyna*, and *Ukrains'ki visti*. In 1941–2 Dzis worked for *Ukrains'ke slovo* in Kiev. He served time in Polish and Soviet prisons as a political prisoner.



Ivan Dziuba

Dziuba, Ivan [Dzjuba], b 26 July 1931 in Mykolaivka, Donetsk oblast. Literary critic and publicist, Ukrainian dissident. Having graduated from the Donetsk Pedagogical Institute in 1953, Dziuba was a graduate student at the Institute of Literature of the Academy of Sciences of the Ukrainian SSR until 1956. He was in charge of the literary-criticism section of the journal *Vitchyzna* and an editor of the journal *Dnipro*. He began to write literary criticism in 1950. In the latter half of the 1950s he wrote a series of articles sharply criticizing the 'graphomania' and provincialism evident in Soviet Ukrainian literature (published in the collection *Zvychna liudyna chy mishchany?* [An Ordinary Human Being or a Philistine?], 1959). He was one of the spokesmen of the *Shestydesiatnyky

and expressed the aspirations of the younger writers (V. Symonenko, L. Kostenko, I. Drach, M. Vinhranovsky, V. Holoborodko, and others) to revitalize Ukrainian literature and to liberate it from the influence of Russian literature. On the subject of literary history Dziuba stressed the need to review the literary theories of the Stalinist era and to study Ukrainian literature in relation to Western European literature (in his articles on H. Skovoroda and O. Biletsky).

In the 1960s Dziuba became active in the Ukrainian dissident movement against the Russification of Ukraine and the persecution of the Ukrainian intelligentsia. He spoke at a demonstration in the Kiev cinema Ukraina (September 1965) protesting the mass arrests in Ukraine, and at a rally in Babyn Yar protesting the government's anti-Semitism. Along with other dissidents he signed petitions to various officials in defense of political prisoners. At the end of 1965 Dziuba completed his main work, *Internationalizm chy rusyfikatsiia?* (Internationalism or Russification?), in which he demonstrated how the Soviet government had departed from the theoretical principles of Leninist nationality policy and had been Russifying Ukraine and destroying its intelligentsia under the pretext of internationalism, ie, how the Soviet government was perpetuating the colonial policies of tsarist Russia. This work circulated in samvydav and was finally published in the West in 1968. It has been translated into Russian, English, French, and Italian and is a basic source of information on modern Ukraine. In 1965 Dziuba's work ceased to be published. In January 1972 he was arrested, and in March he was expelled from the Writers' Union of Ukraine. In the following year he wrote a public recantation and was released from prison. From then until the late 1970s he lived in isolation: he was not readmitted to the Writers' Union and was in effect removed from the literary scene. At the same time he was strongly condemned for recanting by the members of the Ukrainian dissident movement (V. Moroz, L. Pliushch). In 1978 his book *Hrani krystala* (Facets of a Crystal), a repudiation of *Internationalism or Russification?*, was published. Dziuba was readmitted into the Writers' Union. In the past few years Dziuba has occasionally published tame literary criticism in Soviet journals. A book of his literary essays, *Na pul'si doby* (On the Pulse of the Age), appeared in 1981.

I. Koshelivets

Dziubai, Oleksander [Dziubaj], b 1857 in Kalnyk, Transcarpathia, d 1933. Influential church hierarch in the Carpatho-Ruthenian community in the United States during the first decades of the 20th century. In 1913 Bishop S. Ortynsky, a native of Galicia, appointed Dziubai to serve as vicar general of the Greek Catholic church in the United States in an attempt to assuage the anti-Galician views of priests in the eparchy from the Transcarpathian region. In 1916, when the Greek Catholic church was divided into Galician and Transcarpathian administrations, the ambitious Dziubai hoped to be appointed the Transcarpathian administrator. When he was passed over in favor of another candidate, he turned to the Russian Orthodox church, which in August 1916 consecrated him as Bishop Stefan to head the Pittsburgh 'Carpatho-Russian Orthodox subeparchy.' Bishop Stefan proceeded to convert several Greek Catholic parishes in western Pennsylvania to Orthodoxy. As a result of these efforts, he expected to have his 'Carpatho-Russian sub-

eparchy' raised to the level of a jurisdictionally independent eparchy within the Russian Orthodox church. When this did not happen, the disillusioned Dziubai resigned in 1923, eventually returned to the fold of Greek Catholicism, and spent his remaining years as a recluse in a monastery.

P.R. Magocsi



William Dzus

Dzus, William [Dzus, Volodymyr], b 5 January 1895 in the village of Chernyshivtsi, Zbarazh county, Galicia, d 19 June 1964 in West Islip, Long Island, in the United States. Industrialist, inventor, philanthropist. Dzus arrived in New York in 1913, worked as a lathe operator, and then opened an auto-repair shop in West Islip. After patenting a number of mechanical inventions for cars and planes, he invented in 1932 a fastener screw that did not become loose under vibration. The screw was widely adopted, and by 1943 Dzus employed 600 workers in the Dzus Fastener Company. After the war his inventions were used by truck, bus, boat, electrical-appliance, and rocket manufacturers, and even by orthopedic surgeons. In 1948 Dzus founded the *Ukrainian Institute of America in New York and became its president. In 1955 he purchased the residence of A. Van Horn Stuyvesant, Jr for the institute.

Dzvin (Bell). Monthly journal published by Ukrainian Social Democrats in Kiev (1913–14) and financed by L. Yurkevych. The editor was D. Antonovych; later, V. Levynsky. Among the contributors were V. Vynnychenko, Lesia Ukrainka, M. Vorony, H. Chuprynka, S. Cherkasenko, D. Antonovych, Kh. Alchevska, L. Yurkevych (Rybalka), V. Sadovsky, K. Myrhorodsky, D. Dontsov, and A. Lunacharsky.

Dzvin (Bell). Collection of literary and scholarly papers edited by I. Franko in 1878 in Lviv, a continuation of the banned *Hromads'kyi druh*. *Dzvin* was subsequently banned and reappeared as *Molot* (1879).

Dzvin (Bell). Publishing company established in 1907 in Kiev. It published the monthly *Dzvin* (1913–14). From 1919 to 1921 it was active in Vienna, where it published the works of V. Vynnychenko, S. Cherkasenko, and others. The director of the company was Yu. Tyshchenko.

Dzvinochok (Little Bell). Illustrated mass monthly aimed mainly at peasant children. It was published by Ukrain-ska Presa publishers in Lviv from 1931 to 1939. Its editor was Yu. Shkrumeliak, and its illustrator was E. Kozak. In

1937–9 the magazine also published a book series for youths, called *Ranok*, under the editorship of V. Kalyna.

Dzvinok (Little Bell). Illustrated biweekly for children and adolescents published in Lviv from 1890 to 1914. At first O. Barvinsky (1890) and V. Shukhevych (1891–2) published and edited the magazine. From 1892 the Ruthenian Pedagogical Society published it under the editorship of V. Shukhevych, V. Biletsky (1896–1902 and 1904–8), K. Malyska (1903), K. Hrynevych (1909–11), and I. Krypiakevych (1912–14). Among the writers associated with the magazine were H. Barvinok, L. Hlibov, M. Kotsiubynsky, U. Kravchenko, I. Lypa, I. Franko, H. Khotkevych, and Lesia Ukrainka. Among the illustrators were T. Kopystensky and I. Kosynyn. I. Franko's *Lys Mykyta* (The Fox Mykyta) was first published in *Dzvinok*. *Dzvinok* was an outstanding educational magazine of artistic quality.

Dzvony (Bells). Literary monthly of Catholic orientation, published in Lviv from 1931 to 1939 and supported financially by Metropolitan A. Sheptytsky and the rector of the Theological Academy, Rev Y. Slipy. The editorial board, headed by Slipy, consisted of Rev M. Konrad, Rev H. Kostelnyk, M. Chubaty, and P. Isaiv (editor). Among the contributors were N. Koroleva, U. Samchuk, Yu. Lypa, U. Kravchenko, K. Hrynevych, B.I. Antonych, K. Chekhovych, M. Hnatyshak, and S. Shelukhyn. The journal serialized the literary works of Samchuk, Koroleva, and Antonych.

Dzyk, Meletii, 17th century. Cultural and church leader. Dzyk studied at the Kievian Mohyla Academy and then became a professor and rector there (1655–7). He was the hegumen of the Epiphany Brotherhood Monastery and then of the St Cyril Monastery in Kiev. Dzyk was a defender of the Ukrainian church from the Moscow patriarchs. In 1666 he went to Moscow as a representative of the Kiev clergy to discuss the election of a metropolitan. He supported Metropolitan Y. Neliubovych-Tukalsky of Kiev and Hetman P. Doroshenko.

Dzykovsky, Ivan [Dzykovs'kyj], b ?, d 9 October 1670 in Ostrohozke, Slobidska Ukraine (now RSRSR). Colonel of Ostrohozke Regiment (1652–70) and leader of one of the earliest Cossack-peasant revolts in Slobidska Ukraine. In 1652 he directed the resettlement of 2,000 Cossack and peasant families from the territory of the Nizhen and Chernihiv regiments to Slobidska Ukraine. In 1670 he became the leader of a revolt against the nobility and the tsar, which was provoked by the tsarist government's curtailment of Cossack privileges and regimental autonomy. Dzykovsky co-ordinated his anti-tsarist movement with S. Razin's revolt in Russia. After capturing the towns of Ostrohozke and Olshanske, Dzykovsky was betrayed and shot by his opponents among the Cossack officers and the nobility.

Dzyndra, Mykhailo, b 1921. Modernist sculptor. Born in Galicia, he emigrated to Germany in 1944 and then to the United States. He has created many, mostly abstract, compositions in cement, wire, and other materials. A. Archipenko's influence is evident in Dzyndra's work. Exhibits of his work have been held in Bamberg (1945), Nürnberg (1946), and the United States. The Association

of Ukrainian Artists in America arranged an exhibit for him in 1978 in New York.

Dzyndra, Yevhen, b 12 August 1913 in Dymivka, Lviv county, Galicia. Sculptor. Dzyndra graduated from the Lviv School of Applied and Decorative Art in 1938. He works mostly in stone. Among his works are the following: a bust of I. Svientsitsky (1939) and his grave

monument in Lviv (1960); busts of L. von Beethoven (1955), M. Leontovych (1959), Ye. Kozak (1962), I. Trush (1964), and H. Tiutiunnyk (1965); the monument to T. Shevchenko in Mukachiv (1954); the monument to the victims of fascism in Volodymyr-Volynskyi (together with T. Bryzh, 1966); and the compositions *Girl with a Book* (1942) and *Shevchenko in Exile* (1964).

E

Eagle (Ukrainian: *orel*). Bird of prey of the Accipitridae family. In Ukraine there are two genera: *Aquila* and *Haliaeetus*. The wingspan of these birds reaches 2.5 m, and their weight varies from 650 g to 6 kg. Eagles feed on small mammals, birds, reptiles, fish, and sometimes carrion. In Ukraine there are eight species of eagle. The golden eagle (*A. chrysaetus*; Ukrainian: *berkut*) has a wingspan of almost 2.3 m and nests almost exclusively in the Carpathians. The tawny eagle (*A. rapax*) is rare and nests only in the steppe. The imperial eagle (*A. heliaca*; Ukrainian: *mohylnyk*) nests in various regions. Two types of spotted eagles, one larger (*A. clanga*) and the other smaller (*A. pomarina*), are found in Polisia and the forest-steppe belt. The booted eagle (*Hieraetus pennata*), a closely related genus, is also found in several regions of Ukraine. To the *Haliaeetus* genus belong the white-tailed eagle (*H. albicilla*), which lives in Polisia, the forest-steppe, and the Carpathians; and Pallas's sea eagle (*H. leucoryphus*), found in the eastern steppe. Today the eagle is a rare bird, and most species are under state protection.

Earthquakes. Seismic waves in the earth's crust caused by subterranean disturbances (tectonic earthquakes) or, less frequently, by volcanic eruptions or collapsing subterranean caverns. The intensity of earthquakes is measured on the Mercalli scale of 12 degrees and designated by Roman numerals. In Ukraine significant earthquakes (v degrees and over) occur in the vicinity of folded mountains – the Crimean, Caucasus, and Carpathian mountains. They are most powerful in the Crimea, where tectonic movements occur in the south and where the basin of the Black Sea is settling. The earthquake of 12 September 1927 had a strength of ix degrees and was felt over an area of one million sq km (in Kiev, 450 km away, its recorded intensity was v). Earthquakes in the northern Caucasus are less intense, and those in the Carpathians and Subcarpathia are even less intense, for their epicenter lies south of the Carpathian Mountains.

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Easter. The feast of Christ's resurrection, which in its observance combines both pagan and Christian elements. It was celebrated at different times by different churches, often at the same time as the Jewish Passover. In 325, the Council of Nicea decided that Easter must be observed everywhere on the same Sunday – the first after the full moon following the vernal equinox – and that whenever the full moon fell on a Sunday, Easter would be postponed for a week to avoid coinciding with Passover. The Orthodox church and Eastern-rite Catholic church adhere to the Julian calendar and a different 'paschal moon' and so celebrate Easter on a different Sunday.

In Ukrainian, Easter is called *Velykden* (The Great Day),

a term used in early Rus' translations of John Damascene. In Ukraine Easter has been celebrated over a long period of history and has had many rich folk traditions that are no longer fully preserved.

The last Sunday before Easter (Palm Sunday) is called Willow Sunday (*Verbna nedilia*). On this day pussy-willow branches are blessed in the church. The people tap one another with these branches, repeating the wish: 'Be as tall as the willow, as healthy as the water, and as rich as the earth.' They also use the branches to drive the cattle to pasture for the first time, and then the father or eldest son thrusts his branch into the earth for luck.

The week before Easter, the Great (*Velykyi*) Week (Holy Week), is called the White (*Bilyi*) or Pure (*Chystyi*) Week. During this time an effort is made to finish all field work before Thursday, since from Thursday on work is forbidden. On the evening of 'Pure' (also called 'Great' or 'Passion' [*Strasnyi*]) Thursday, the passion (*strasti*) service is performed, after which the people return home with lighted candles. Maundy Thursday, called 'the Easter of the dead' in eastern Ukraine, is connected with the cult of the dead, who are believed to meet in the church on that night for the Divine Mass.

On Passion (*Strasna*) Friday – Good Friday – no work is done. In some localities, the Holy Shroud (*plashchanytsia*) is carried solemnly three times around the church and, after appropriate services, laid out for public veneration.

Easter is the principal spring festival, and a series of rites have become centered around it that, in the distant past, were connected with the Annunciation, with St. George, and even with the rites of the winter cycle, especially those of New Year's Day. Easter rites preserve traces of pre-Christian rites, which in general show a striking similarity to those of Christmas and New Year's. These rites are closely related to agriculture, to the remembrance of the dead, and to the marriage season; during their performance, praise is given, ritual songs are sung, and there is much well-wishing.

Easter is a feast of joy and gladness that unites the entire community in common celebration. For three days the community celebrates to the sound of bells and to the singing of spring songs – *vesnianky*. Easter begins with the Easter matins and high mass, during which the *pasky* (traditional Easter breads) and *pysanky* and *krashanky* (decorated or colored *Easter eggs) are blessed in the church. Butter, lard, cheese, roast suckling pigs, sausage, smoked meat, and little napkins containing poppy seeds, millet, salt, pepper, and horseradish are also blessed. After the matins all the people in the congregation exchange Easter greetings, give each other *krashanky*, and then hurry home with their baskets of blessed food (*sviachene*). In eastern Ukraine they go home, place the *sviachene* on the table, and the oldest member of the family opens the cloths in which the food is wrapped, slices pieces from each item, and distributes them to members of

the family along with a piece of unleavened bread that has also been blessed. In Western Ukraine, especially in the Hutsul region, the people first walk around the house three times, go to the stable, extend Easter greetings to the cattle, touch them with the *sviachene*, scatter pieces of Easter bread and salt in the manger, and send holiday greetings to the bees. Only then do they enter the house, ceremoniously open the bundle (*dorinnyk*) over the heads of the children, and sit down to the table to break their fast.

In Western Ukraine at Easter the girls perform special choral dances on the church grounds. These are the *haivky* or *hahilky*, which have retained a number of motifs that are older than those of the ordinary spring songs (*vesnianky*). They have a greater amount of ritual in them and contain elements of the round dance, of mimicry, and of choral composition.

The *krashanky* and *pysanky* (Easter eggs) are an old pre-Christian element and have an important role in the Easter rites. They are given as gifts or exchanged as a sign of affection, and their shells are put in water for the *rakhmany* (peaceful souls); finally, they are placed on the graves of the dead or buried in graves and the next day are taken out and given to the poor. Related to the exchange of *krashanky* is the rite of sprinkling with water, which is still carried on in Western Ukraine on the second day of Easter (Wet Monday, *Oblyvanyi ponedilok*); it is practiced by young people, the boys usually splashing the girls with water.

During the Easter season in Ukraine the cult of the dead is observed. The dead are remembered on Maundy Thursday and also during the whole week after Easter (called the 'Week of the Nymphs' [*navskiy tyzhden*]), especially on the first Sunday following Easter Sunday (called *Khomyna* [Thomas's] or *Providna* [Seeing-off]). For the commemoration of the dead (*provody*) the people gather in the cemetery by the church, bringing with them a dish containing some food and liquor or wine, which they consume, leaving the rest at the graves.

Not many of these traditions are observed today in Ukraine, and only some, having lost their full meaning, are kept in the diaspora as symbolic rituals.

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 Z. Kuzelia, P. Odarchenko

Easter egg or *pysanka*. *Pysanka* painting is a widely practiced form of decorative art in Ukraine. The practice originated in the prehistoric *Trypilian culture. Ukrainian *pysanky* have a symbolic significance. They symbolize spring, renewed life, and resurrection and have thus become associated with the celebration of *Easter. Today *pysanky* are also appreciated as works of art.

Pysanky can be made of various materials – poultry (usually chicken) eggs, stone, wood, or clay – and can be decorated by various techniques – by painting with a brush (*malovanka*), by dyeing the egg a solid color (*krashanka*), by dripping hot wax on the egg before dyeing it (*kapanka*), or by scratching a design on a dyed egg (*driapanka*). The *pysanka* (literally, 'written egg') is pro-

duced by a complex technique. An initial design on the egg is done in beeswax, which is applied to the surface with a special instrument called a *kystka* (a small, metal, conic tube attached to a wooden handle). The egg is then dipped in yellow dye. Then those elements of the design that are to be yellow are covered with wax and the egg is dipped in a red dye (sometimes two shades of red are used). After the surfaces that are to be red are covered with wax, the egg is dipped in an intense, dark dye (violet or black). So that the color will adhere well, the egg is sometimes washed with vinegar or alum before being dyed. When the design is completed, the egg is heated to melt off the wax. The process of 'writing' *pysanky* is similar to batik printing. Traditionally, the dyes were prepared by skilled folk artists from the roots, skin, or bark of various plants and trees according to traditional recipes. These dyes were resistant to light and did not smear. Synthetic aniline dyes are widely used today. *Pysanky* are usually decorated just before Easter. The ornamentation of the *pysanky* consists of ancient motifs such as the solar motif (represented by the circle, rose, swastika, triskelion, and other forms). The design and the appearance, based on a limited number of contrasting colors, are connected with the technique, form, and purpose of the *pysanka*. Since it is spherical, the *pysanka* can be appreciated from many perspectives.

A great variety of ornamental patterns are found on *pysanky*. Because of the egg's fragility, no ancient examples of *pysanky* have survived. The oldest designs of Ukrainian ornamentation are known only because of the continuity of the ritualistic tradition of painting *pysanky*. By a system of lines the decorator divides the surface into a number of regularly shaped sections. The decorative elements, such as dots, lines, crosses, cones, and zoomorphic or anthropomorphic motifs, are painted within these sections or at their junctions in symmetrical or asymmetrical arrangement.

In the central regions of Ukraine vegetative motifs, stylized and geometrical (in the Kiev and Poltava regions), the meander (*bezkoniecznyk*), and the stylized rose, symbolizing the sun, have been dominant elements in *pysanka* designs. In the Chernihiv area more naturalistic, asymmetrical, floral patterns have been widely used. Geometric ornamentation has been more prevalent in the western regions. Certain regions, however, such as the Carpathian foothills, have had their own, distinct ornamental patterns. In the Sokal vicinity floral ornamentation has been used in a florid manner. The designs and colors of the Boiko region have been more restrained: darker colors have been used near Drohobych and strongly contrasting colors near Kalush.

The *pysanky* of the Hutsuls are distinguished by their intricate designs and fine execution. In most, complex geometric ornamentation has dominated. Their strong and rich colors, color range, and combinations and complexity correspond to the ornamentation of the Hutsul woodcarvings, metal art objects, and embroidery. The Hutsul region merits the name 'land of the artists.' It is not surprising that *pysanka* painting was most developed there.

In earlier times people believed in the magical powers of the *pysanka*. It could protect one from evil, cure illnesses, and defend homes from lightning and fire. Such beliefs are mentioned in 12th-century documents.

As an art form the *pysanka*, like weaving, embroidery,

pottery, and woodcarving, constitutes a source of new masterpieces of the decorative folk arts. In recent times the art of the *pysanka* as a traditional folk art has been revived, mainly among Ukrainians abroad. Sometimes elements of abstract art are introduced into the new designs. Contests and exhibits of *pysanky* attract much attention and admiration.

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V. Hodys

Eastern Catholic Life. Official publication of the Byzantine-Ruthenian-rite eparchy of Passaic in New Jersey. It was established in 1964 by Rev S.J. Kocisko, then bishop of Passaic. The weekly is published by the Eastern Catholic Press Association in Passaic. Its first editors were Rev T. Dolinay (now bishop of Van Nuys eparchy) and R.G. Moneta, and the language of publication has from the outset been English only.

Échanges: Revue franco-ukrainienne. A bimonthly French-language cultural and political journal aimed at Ukrainians born in France; published in Paris since November 1971. Its editors are K. Uhryn and M. Richard.

Echos d'Ukraine. A monthly information bulletin published in French by the Circle of Franco-Ukrainian Studies in Paris in 1962–9 (60 issues). It contained information about current events in Soviet Ukraine for the French press. Its editors were M. Tatarulia and K. Mytrovych, and its publisher was P. Shumovsky.

Economic crises. Periods of sharp reductions in production, widespread bankruptcy and unemployment, declining prices, and economic stagnation, which under early capitalism were directly connected with the periodic fluctuations of the market economy. Such crises of the world economy occurred in 1847–8, 1857–8, 1866, 1873, 1882, 1890, 1900–3, 1907, 1920–1, and 1929–33. The crises were usually followed by years of economic depression, succeeded by an economic upswing. Because of a lower level of industrial development in comparison to Western Europe and the United States, Ukraine was not affected as severely by these crises. The first industrial crisis struck Ukraine in 1875–6, the second in 1880–2, the third in 1899–1902, and the fourth in 1907–9; 1896–9 and 1910–13 were periods of economic boom. Since the Second World War severe economic crises in market

economies have been avoided through the application of government economic and financial policies, but economic recessions, with downturns in production and increases in unemployment, continue to recur cyclically (the last one in 1981–2).

This type of economic crisis is unknown in the Soviet economy. Yet economic planning in the Soviet system does not always lead to the desired results, and economic recessions and even depressions are also part of the Soviet economic system. A vivid example of this is the failure of the Sixth Five-Year Plan (1956–60) and the change to seven-year planning (1959–65) (see *Five-year plan). The crisis in agriculture that began in the 1970s is now almost a permanent phenomenon, and the shortage of consumer goods contributes to a worsening of economic relations and disproportions in the production processes. Economic crises, especially industrial crises, were studied by M. Tuhon-Baranovsky. V. Tymoshenko studied economic crises in agriculture.

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B. Wynar

Economic education. Originally economic training in Ukraine was acquired empirically, and it was only in the second half of the 17th century that economic disciplines began to be studied to some extent at the *Kievan Mohyla Academy. Starting in the 18th century, much attention was devoted to theoretical questions of economics, and eventually lectures on 'agricultural and domestic economy' were introduced. These lectures were given by Rev A. Sambirsky (1732–1815), a well-known agronomist-economist and representative of the physiocratic school of economics. In the mid-19th century lower-level economic education, particularly agricultural trade schools supported by *zemstvos, began to develop in Ukraine. The first chair in political economy was established at Kharkiv University in 1806; it was held for the first 10 years by the German economist L.H. von Jacob, an adherent of the British classical school. Eventually a chair in political economy was set up at Kiev University as well; it was held by I. Vernadsky (1846–9). In the second half of the 19th century economic disciplines such as political economy, economic policy, finance, and statistics became part of the curriculum not only of the universities in Ukraine, where they were offered by special departments of economics or faculties of law, but also of commercial institutes (Kiev and Kharkiv), polytechnical schools (Lviv), and agricultural schools. At the end of the 19th and the beginning of the 20th century a network of lower trade schools, usually commercial and agricultural, developed in central and eastern Ukraine. In Galicia economic disciplines were offered at Lviv University and the Higher Commercial School in Lviv as well as at a number of secondary trade schools, at the Ridna Shkola commercial schools, and in the short courses of various co-operative institutions.

In conjunction with the dissolution of the universities in 1919–20, higher economic education in Soviet Ukraine was offered at four institutes of national economy – in Kiev, Kharkiv, Odessa, and Dnipropetrovske. In 1928 these institutes had an enrollment of 3,500. Economists were trained in the Social-Economic Department of the All-Ukrainian Academy of Sciences. A secondary economic education was available at various tekhnikum



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Easter eggs (*pysanky*) 1) from left to right, top then bottom Kiev region, eastern Podilia, Odessa, Kherson, 2) Polisia, Kholm region, Podlachia, Lemko region, 3) Hutsul region, Pokutia, Hutsul region, Transcarpathia, 4) first three from Pokutia, Sokal, 5) from the collection of the Ukrainian Museum in New York, 6–9) geometric motifs, some from the Neolithic Trypilian era, Skvyra county, Kiev gubernia, 1906 (from V. Shcherbakivsky's *Ornamentation of the Ukrainian Home*, Rome 1980)

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(in 1928 at four *tekhnikums* with 1,800 students) and by correspondence. When the universities were reopened in 1934, special chairs of political economy and of the economy of the USSR were set up at Kiev, Kharkiv, and Odessa universities. Beginning in 1936, doctoral and postdoctoral programs in economics were offered at the *Institute of Economics of the Academy of Sciences of the Ukrainian SSR. In the interwar years schools offering secondary economic education increased greatly in number: 11 schools, with an enrollment of 4,000, specialized in commerce, finance, co-operative enterprise, industry, and agriculture.

As a result of Ukraine's rapid economic development, particularly since the mid-1950s, economic education has expanded greatly and has become more differentiated. Higher economic education is offered by the economic faculties of four universities – Kiev, Kharkiv, Lviv, and Donetsk – and by seven special institutes – the Kiev Institute of the National Economy, the Odessa Institute of the National Economy, the Donetsk Institute of Soviet Trade, the Kharkiv Institute of Engineering and Economics, the Kiev Institute of Trade and Economics, the Lviv Institute of Trade and Economics, and the Kharkiv Institute of Public Nutrition. An incomplete higher economic education can be obtained at about 20 faculties of various *tekhnikums* and agricultural postsecondary schools, which provide specialization in about 40 economic areas such as the economics of the different branches of industry and agriculture, finance, labor, credit and accounting, statistics, mechanized information processing, and economic cybernetics. In the postwar period the number of graduates in the various areas of economics, in comparison to the number of graduates in the humanities or even the number of graduates in all disciplines, has increased significantly, as is evident from the table below.

Economists with higher education, 1960–78

Year	Economists with higher education	% of all graduates with higher education
1960	4,830	7.2
1965	7,300	10.2
1970	15,300	13.0
1975	18,200	14.1
1980	21,600	14.6

Furthermore, all other universities in Ukraine and a number of economic faculties of technical and agricultural postsecondary schools offer correspondence courses in economics. Economists are trained at the Institute of Economics of the Academy of Sciences of the Ukrainian SSR in Kiev and its branches, at the Institute of Industrial Economics in Donetsk, at the *Council for the Study of the Productive Resources of the Ukrainian SSR, and at the Scientific Research Institute of the State Planning Committee of the Ukrainian SSR.

A secondary and lower economic education is available at about 95 economic and commercial-economic secondary schools and *tekhnikums* in 345 different specializations. In 1965 these schools produced 26,200 economists with a secondary education (21.1 percent of all secondary school graduates). In 1978 the corresponding figure was 48,200 (20.7 percent). Economic disciplines, particularly political economy and the economy of the USSR, are mandatory in

almost every faculty of an institution of higher learning in Ukraine. Short courses in economics for improving one's qualifications are offered in all Party schools and at most of the larger enterprises. Such courses are mandatory for almost all economic and technical-engineering managers.

Outside Ukraine lectures on economics were offered in 1922–32 at the *Ukrainian Husbandry Academy in Poděbrady and in 1945–51 at the *Ukrainian Technical and Husbandry Institute in Germany, as well as in the faculty of law and social sciences of the Ukrainian Free University in Prague and Munich. The Ukrainian Higher School of Economics in Munich offered courses in economics in 1946–50.

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B. Wynar

Economic geography. Area of geography belonging to the social sciences and dealing with the geographic distribution of, and the interconnections among, a society's resources and its production, as well as with the special features of the development of these two factors. Different departments of economic geography investigate the distribution of natural resources in various countries or regions; territorial complexes of production (regional economic geography); the distribution of population, industry, farming, transportation, and communications; and other economic factors. Besides cartographic research, economic geography employs in its methodology statistical sampling, comparative tables, and mathematical models. Research on Ukraine's economic geography was tied for a long time to geographic and *economic studies.

The economic geography of Ukraine began to be studied in the mid-18th century. The first studies were regional economic-statistical descriptions by V. Ruban and D. Pashchenko. They became more sophisticated in the 19th century when the economic-statistical studies of M. Arandarenko, A. Skalkovsky, D. Zhuravsky, and the zemsto economists headed by O. Rusov appeared. The first survey of the economic geography of all Ukrainian territories appeared in the geographic handbook *Ukraine, Land und Volk* (1916) by S. Rudnytsky. The first reference works on the economic geography of Ukraine were published in 1918–20 with the purpose of clarifying the economic-geographic foundations of the new Ukrainian state. Their authors were V. Kistiakovsky (1918), V. Gerynovych (1919), S. Ostapenko (1920), V. Sadovsky (1920), and I. Feshchenko-Chopivsky (1920). In 1918 P. Tutkovsky published the detailed *Mapa korysnykh kopalyn Ukrainy* (Map of Ukraine's Useful Minerals). All of these works dealt only with central and eastern Ukraine.

In Soviet Ukraine economic-geographic research began at the beginning of the 1920s at the All-Ukrainian Academy of Sciences at the initiative of V. Vernadsky, who headed a commission for surveying the natural resources of Ukraine (in 1922 it was turned into a commission for regional studies). Many studies in economic geography were published among the works of the Social-Economic Department of the Research Commission

on the Economy of Ukraine, which was chaired by K. Vobly, and among the works of the Commission for the Study of the Productive Resources of Ukraine, which was chaired by L. Yasnopolsky. In this period the more important specialists in the field of economic geography were K. Vobly (the author of a popular textbook, 1919), Ya. Feihin, Yu. Kryvchenko, O. Sukhov, O. Rumiantsev, V. Kistiakovsky, and I. Zilberman. In 1928 the All-Ukrainian Academy of Sciences published the first geographic atlas of Ukraine in which a great deal of space was devoted to economic geography. After almost all Ukrainian institutions were abolished under Stalin's regime, some research in economic geography continued at the *Council for the Study of the Productive Resources of the Ukrainian SSR, which was established in 1934 and chaired by O. Shlikhter, and, beginning in 1936, at the *Institute of Economics of the Academy of Sciences of the Ukrainian SSR, which studied the productive potential of Ukraine and its economic regions in connection with the five-year plans (works by Ya. Feihin, V. Vvedensky, and others).

In Western Ukraine the leading specialist in the geography of Ukraine was V. Kubijovyč, the author and editor of *Atlas Ukraïny i sumezhnykh kraïv* (Atlas of Ukraine and Neighboring Countries, 1937) and *Heohrafiia Ukraïns'kykh i sumezhnykh zemel'* (Geography of Ukrainian and Neighboring Lands, 1938). In these works he dealt also with economic geography.

After the Second World War the Institute of Economics of the Academy of Sciences continued to work on economic geography and published a series of works on the economic regionalization and cartography of Ukraine, as well as a considerable number of monographs on the different branches of industry, agriculture, transport, etc. Among its important publications were *Narysy ekonomichnoi heohrafiï URSR* (Studies of the Economic Geography of the Ukrainian SSR, 2 vols, 1949–52), edited by K. Vobly; *Rozvytok promyslovosti na Ukraïni* (The Development of Industry in Ukraine, 3 vols, 1959–66), by O. Nesterenko; *Pryroda i hospodarstvo pïvdennykh raioniv URSR* (Nature and Economy of the Southern Regions of the Ukrainian SSR, 1953), edited by P.M. Pershyn; *Donbas* (1956), by L. Yasnopolsky; *Ekonomichni raiony URSR* (Economic Regions of the Ukrainian SSR, 1965); *Sil's'kohospodars'ki zony URSR* (The Agricultural Zones of the Ukrainian SSR, 1961), by I. Mukomel; and *Ekonomichna heohrafiia URSR* (The Economic Geography of the Ukrainian SSR, 1st edn 1961), edited by O. Koroid.

The institute also published a number of regional studies, such as O. Dibrova's work on Transcarpathia oblast (1957), P. Hudzenko's on Sumy oblast (1958), and I. Miniakov and V. Onykiienko's on Chernivtsi oblast (1958). Since the end of the 1950s the Council for the Study of the Productive Resources of the Ukrainian SSR has devoted a great deal of attention to research in economic geography, particularly under the chairmanship of academician P. Pershyn (1957–64). It has investigated the problems of the Greater Dnieper and of various regions of Ukraine, particularly the Kiev, Kharkiv, and Lviv regions and Polisia. In 1964 a geographic section was set up at the Academy of Sciences of the Ukrainian SSR, and within it a department of economic geography was established to study the distribution of industry in Ukraine. Valuable studies were published by the following members of the department: O. Vashchenko, P. Voloboi, L. Koretsky, and M. Palamarchuk. Materials on

the economic geography of Ukraine can be found in the monthly journal **Ekonomika Radians'koi Ukraïny*, as well as in the interdepartmental collections *Ekonomichna heohrafiia* (Economic Geography, published by Kiev University) and *Organizatsiia i planirovanie otraslei narodnogo khoziaïstva* (The Organization and Planning of the Branches of the National Economy, published by the State Planning Committee and Kiev University), and in the nonperiodic publications *Heohrafiia v shkoli* (Geography in the School) and *Kraieznavstvo v shkoli* (Regional Studies in the School). Valuable factual information can be found in *Entsyklopediia narodnoho hospodarstva URSR* (Encyclopedia of the National Economy of the Ukrainian SSR, 4 vols, 1969–72) and *Ukraïns'ka sil's'kohospodars'ka entsyklopediia* (The Ukrainian Agricultural Encyclopedia, 3 vols, 1970–3), as well as in *Istoriia mist i sil Ukraïns'koi RSR* (The History of the Cities and Villages of the Ukrainian SSR, 26 vols) and in the series *Oblasti Ukraïns'koi RSR* (The Oblasts of the Ukrainian SSR, 25 vols).

Historical materials in economic geography are available in a number of works, such as *Ocherki razvoitiia narodnogo khoziaïstva Ukraïnskoi SSR* (Outlines of the Development of the National Economy of the Ukrainian SSR, 1954), edited by O. Nesterenko, and *Rozvytok narodnoho hospodarstva Ukraïns'koi RSR, 1917–1968* (The Development of the National Economy of the Ukrainian SSR, 1917–68, 2 vols, 1967), edited by D. Virnyk. The main cartographic publications are *Atlas Ukraïns'koi RSR* (The Atlas of the Ukrainian SSR, 1962), *Atlas sil's'koho hospodarstva Ukraïns'koi RSR* (The Atlas of the Agriculture of the Ukrainian SSR, 1958), and *Nove na karti Ukraïny* (Innovations on the Map of Ukraine, 1961).

Since the end of the 1960s most of the works in economic geography have been published in Russian, and their content is usually determined by the utilitarian demands of Soviet economic policy. In the most recent period much attention has been devoted to the balance of territorial complexes (works by L. Koretsky, I. Kuhukalo, I. Velychko, A. Emelianov, M. Chumachenko) as well as to the economic geography of population, territorial organization, manufacture, regional planning, and urban development (M. Ihnatenko, F. Zastavny, M. Pistun, M. Khyliuk, V. Tereshchenko, and M. Shtepa). Labor resources, migration, and the specialization of and cooperation among economic firms are studied also.

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B. Wynar

Economic peasants. A category of Russian peasantry who lived on lands that had once been controlled by the clergy. During secularization these lands and the peasants on them were placed under the jurisdiction of the Economic College for Church Property; hence the term 'economic peasants.' Instead of providing service (*corvée*), these peasants paid monetary fees. In Ukraine, secularization was carried out in 1786–8 on the Left-Bank and in 1793 on the Right-Bank. The classification of economic peasants was eventually replaced by that of state peasants.

Economic planning. One of the basic means of managing the national economy by establishing plans for the country's economic, cultural, educational, scientific, and technological development. According to the Soviet view, the whole state with its nationalized means of production forms one enormous manufacturing enterprise that, in the absence of a free market, can develop only on the basis of state plans. After the Bolshevik revolution the Soviet system of planning was introduced into Ukraine gradually according to the instructions of the RSFSR government. In January 1919 the Council of the National Economy of Ukraine was established under the Council of People's Commissars, and in March of that year the council was integrated with the Supreme Council of the National Economy of the Russian SFSR. The production department of the supreme council prepared a single production plan for both republics. In September 1921 the Ukrainian Economic Council was established to oversee the implementation of economic plans by the people's commissariats of Ukraine and by the representatives of the Russian people's commissariats in Ukraine. The Ukrainian State Planning Commission, which was charged with preparing a general economic plan for the Ukrainian SSR conforming to the economic plan for the Soviet Union, became an advisory and auxiliary agency of the Ukrainian Economic Council. That same year planning commissions were also set up in the people's commissariats of the Ukrainian SSR (these included representatives of the Russian people's commissariats in Ukraine), as well as in the regional economic conferences. In the course of development these commissions were frequently reorganized. Industry was divided into three sectors – Union, republican, and local. All the branches of heavy industry and some branches of light industry were assigned to the all-Union sector. The rest of the branches were assigned according to their importance either to the republican or the local sector. The Council of the National Economy of the Ukrainian SSR was in charge of the republican industries in Ukraine, while appropriate regional economic councils oversaw local industries. The Supreme Council of the National Economy of the USSR drew up plans for the development of all-Union industries and a general plan for the industrial development of the USSR. The Council of the National Economy of the Ukrainian SSR prepared plans for republic and local industries. In the 1920s there existed no all-Union economic plan. Instead, plans for particular enterprises, towns, districts, and oblasts were drawn up and confirmed.

This relatively decentralized system of planning was replaced after the adoption of the First Five-Year Plan by a centralized system of planning applied to the different branches of industry and under the direction of the people's commissariats (ministries since 1946). Accordingly, the Council of the National Economy of the Ukrainian SSR was transformed into the People's Commissariat of Light Industry for the republic, and the local agencies such as regional economic councils were turned into the corresponding departments of the local soviets. Plans were classified as all-Union, Union-republican, republican, and local industry. The first was placed in its entirety under the jurisdiction of the all-Union people's commissariats, the second under the jurisdiction of the Union-republican commissariats of the USSR and the Ukrainian SSR, the third under the republican commissariats of Ukraine, and the last under local soviets. An

appropriate commissariat of the Ukrainian SSR began to assume general responsibility (including the responsibility for planning) for local industry, while operational responsibility was assumed by appropriate departments of the executive councils of the local soviets.

The five-year plans consisted of general indices on the basis of which the state planning committees of the Ukrainian SSR and the USSR and the people's commissariats prepared annual plans for various enterprises, which merely received plans without taking part in their preparation. As the economy developed, new branches of industry and new ministries with their own interests (branch 'egoism') had to be established, and this caused significant difficulties in planning. To improve economic planning in Ukraine on the territorial level and to review its implementation, a department of complex territorial planning was organized in 1940 under the State Planning Commission of the Council of the National Economy of the Ukrainian SSR.

It became obvious after the war that annual plans could not be accurate if the enterprises themselves did not take part in the planning. Hence, enterprises were instructed to prepare draft plans on the basis of guidelines provided by the state planning committee and the ministries. It turned out that the enterprises were partial to 'easy plans' that could be fulfilled without much effort and would earn bonuses. It seemed that this problem could be overcome by bringing the planning center closer to the enterprises. To this end, all economic ministries were abolished in 1957 and the whole Soviet Union was divided into about 100 economic administrative regions, each with its council of the national economy. There were 14 such regions in Ukraine, which were later reduced to 7. Ministry officials were transferred to these regions and were assigned the task of monitoring the operations of the enterprises at close range. Planning began to evolve according to the territorial, not the branch, principle. At the center remained the state planning committee apparatus. Under these new conditions grave difficulties arose in devising a unified and harmonious plan; the so-called territorial particularism of the regional economic councils had to be overcome. A gradual return to centralism began with the founding of the Ukrainian Council of the National Economy in 1960 and a similar council for the Russian SFSR and for Central Asia and the Supreme Economic Council of the USSR in 1963. In 1965 the system of the regional economic councils was abolished and the branch (ministry) system was reinstated with the condition, however, that the rights of the enterprises – even in the sphere of planning – would be expanded. A suitable system of material incentives was to encourage enterprises to adopt ambitious plans.

After many years of experience a certain system of state economic planning has emerged, involving (1) a long-term 20-year plan broken down into 5-year plans; (2) 5-year plans broken down into yearly plans that specify more concretely the tasks mentioned in the long-range plans; and (3) annual economic plans in which the more important tasks are organized quarterly. All state agencies – all-Union, republican, and local; complexes and enterprises – participate in the preparation of the economic plans. Specifically, the all-Union planning agencies are the State Planning Committee of the USSR, as well as the state committees for material-technical supplies, prices, construction, and science and technology resources. The

state committees are usually Union-republican agencies: the Chief Administration of Material-Technical Supplies of the Council of Ministers of the Ukrainian SSR, for example, is subordinated, on the one hand, to the Council of Ministers of the Ukrainian SSR and, on the other, to the USSR State Committee on Material-Technical Supplies. In Ukraine the planning agencies are the State Planning Committee of the Ukrainian SSR and the ministries and departments of the Ukrainian SSR. The local planning agencies in Ukraine include oblast, raion, and city planning committees and also branch administrations and departments of oblast, raion, and city executive committees. The planning is organized according to the principle of democratic centralism, by which a rigid division of authority has been replaced by a flexible division of functions. Since 1955 the economic plans of the USSR have defined only the fundamental tasks that determine the basic direction, rate, and proportions of economic development for the USSR, while the concrete tasks have been specified in the plans of the particular ministries of the Union republics, the local agencies, complexes, and enterprises.

On the basis of a 20-year program prepared by the Academy of Sciences of the USSR and the central state committees, the State Planning Committee of the USSR, in close co-operation with the ministries of the USSR and the Union republics (including the Ukrainian SSR), develops a draft of the 'basic directions' of economic development for 10 years, which is broken down into five-year plans. After the Council of Ministers of the USSR approves the draft, the State Planning Committee of the USSR prepares what are known as the 'control figures' for the main indices of the five-year plan and presents them to the ministries of the USSR and the Council of Ministers of the Ukrainian SSR, which then present them to the complexes and enterprises under their jurisdiction. On the basis of these figures, the complexes and enterprises prepare drafts of their own five-year plans of economic and social development. Based on these drafts and control figures the ministries of the USSR and the Council of Ministers of the Ukrainian SSR develop a draft of a five-year plan with a breakdown by year and economic sector and present this draft to the Council of Ministers of the USSR and to the State Planning Committee of the Ukrainian SSR. Here all the plans are reconciled, confirmed by the Council of Ministers of the USSR, and adopted by the Supreme Soviet of the USSR. The economic plan for the USSR is confirmed only in respect to the main indices. On the basis of these indices appropriate corrections are later introduced into the draft plans of the Ukrainian SSR and the ministries of the USSR and are confirmed by the Council of Ministers of the Ukrainian SSR or by the appropriate ministries of the Ukrainian SSR. Finally, the Supreme Soviet of the Ukrainian SSR nominally approves the developed five-year economic plan. This plan defines for the ministries and departments of the Ukrainian SSR the tasks of the complexes and enterprises under their jurisdiction, for the departments and bureaus of oblast executive committees the tasks of enterprises under oblast jurisdiction, and for the city and raion committees the tasks of enterprises under their jurisdiction (see *Five-year plan).

The preparation of one-year plans begins at the bottom. The complexes and enterprises prepare, on the basis of their five-year plans, drafts of annual plans and present them to their ministries. The Council of Ministers of the

Ukrainian SSR and the USSR ministries develop from these drafts the annual plans and provide a quarterly breakdown for the more important tasks. The drafts cannot have targets lower than the indices of the five-year plans. Finally, the State Planning Committee of the USSR develops from these drafts a project draft of a one-year plan and sends it to the Council of Ministers of the USSR for confirmation.

The Council of Ministers of the Ukrainian SSR is not limited to planning the economy under republican jurisdiction. It has the right to make proposals for the plans of all-Union and Union-republican enterprises that are located on the territory of the Ukrainian SSR. Once adopted the plans are law and technically cannot be changed. Yet the central planning agencies during the planning stage may lack precise information, for example, about the power of machines used by the enterprises and are dependent on the enterprises for this information, which is often falsified in favor of lower estimates. Because of the conflict of interest between the center and the enterprises, the plans are inaccurate; this only becomes obvious, however, in the process of their implementation. The plans must be changed frequently. Revisions in one area require revisions in all areas of the plan, but because of the short time limits this is often impossible. As the economy expands, the center's task of controlling the whole national economy becomes more and more difficult.

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A. Bilynsky

Economic press. Periodical and serial publications devoted to economic theory and practice as well as to particular areas of economic activity. Before the appearance of a specialized economic press, economic problems were discussed in Ukrainian sociopolitical, scholarly (*Kievskaia starina*), and literary journals and in Russian scholarly serials such as *Trudy Vol'nogo ekonomicheskogo obshchestva* (280 vols, St Petersburg 1795-1919). Besides these sources, the official publications of the ministries and government institutions of the Russian and Austro-Hungarian empires contained much information about economic conditions in Ukraine. Such information was also published in the early Russian economic periodicals, such as *Torgovyi sbornik* (1864-73), *Vestnik finansov, promyshlen-*

nosti i trgovli (1884–1917), and *Russkoe ekonomicheskoe obozrenie* (1897–1905).

The first popular Ukrainian periodicals devoted to economics appeared at the end of the 19th century in Galicia. These were the biweekly **Hospodar* (Lviv 1869–72); a monthly under the same title, published in Pere-myshl (1898–1913); the biweekly **Hospodar i promyshlennik* (Stanyславiv and Lviv 1883–7); and the biweekly *Hospodars'ka chasopys'* (Lviv 1910–18, 1920, later [1921–44] called **Hospodars'ko-kooperatyvnyi chasopys*). The following journals were of a scholarly nature: *Chasopys' pravnycha i ekonomichna* (Lviv 1902–14), published by the Shevchenko Scientific Society; the monthly **Economist* (Lviv 1904–14), published by the Provincial Audit Union; and the semiweekly *Nasha kooperatsiia* (Kiev 1913–4). The last two were devoted to co-operative affairs. Agricultural problems were discussed in the biweekly *Rillia* (Kiev 1910–6) and in the quarterly *Ril'nychi vidomosti* (Lviv 1906–11). In Bukovyna, the Union of Ruthenian Farmers' Associations published the biweekly *Narodne bohatstvo* (Chernivtsi 1908–11). The best periodical in the period of Ukrainian independence was the biweekly **Kooperatyvna zoria* (Kiev 1918–20), published by the Dniprosiuz union of consumer co-operatives.

In interwar Western Ukraine, several periodicals were devoted to economic problems: *Tekhnichni visti*, published in Lviv by the Ukrainian Technical Society as a quarterly (1925–30), a bimonthly (1931–6), and a monthly (1937–9); the monthly **Kooperatyvna respublika* (Lviv 1928–39), published by the Audit Union of Ukrainian Co-operatives; and the biweekly **Torhovia i promysl* (Lviv 1934–9), published by the Union of Ukrainian Merchants and Manufacturers.

In Soviet Ukraine the economic press reached its highest level of growth in the 1920s with such scholarly serials as *Zbirnyk Sotsial'no-ekonomichnoho viddilu VUAN* (37 vols, Kiev 1925–31) and *Pratsi Demohrafichnoho institutu VUAN* (14 vols, Kiev 1924–38). There were also some general periodicals. *Ukrainskii ekonomist* (1923–8), published in Russian, was a journal of a more popular nature. Soviet official views were reflected in *Narodnoe khoziaistvo Ukrainy* (Kharkiv 1919, 1921–3); *Khoziaistvo Ukrainy* (Kharkiv 1924–34), and *Hospodarstvo Ukrainy* (Kharkiv 1924–34).

The following journals were devoted to problems of labor and labor productivity: *Materialy po statistike truda na Ukraine* (4 vols, Kharkiv 1920–3), the biweekly *Visnyk profukhu Ukrainy* (Kharkiv 1922–9), and the journal of the People's Commissariat of Labor of the Ukrainian SSR *Pytannia pratsi* (Kharkiv 1923–31). The journals *Promyshlennost' Ukrainy* (Kharkiv 1923–4) and *Sotsialistychna industriia* (Kharkiv 1930–3) were devoted to studies of industrial development.

The Central Statistical Administration of the Ukrainian SSR published several journals and bulletins, among them *Visnyk statystyky Ukrainy* (Kiev 1928–30) and the irregular *Statystyka Ukrainy* (Kharkiv 1921–31). The Ukrainian General Planning Economic Commission published the monthly *Sotsialistychna Ukraina* (Kharkiv 1924–34), and the People's Commissariat of Agriculture published the monthly *Visnyk sil's'ko-hospodars'koi nauky* (Kiev 1922–9). *Radian'skyi kredyt* (Kharkiv 1927–8), *Finansovyi biuletен'* (Kharkiv 1923–6), and *Na finansovomu fronti* (Kharkiv 1930–41) were devoted to finance.

Many journals on co-operative affairs were published in the Ukrainian SSR (see **Co-operative press*). The main

ones were the biweekly (later monthly) *Kooperatyvne budivnytstvo* (Kharkiv 1923–35, Kiev 1934–5), published by the All-Ukrainian Association of Consumer Co-operative Organizations; *Kooperatyvne selo* (Kharkiv 1923–8), which served the agricultural co-operatives; *Promyslova kooperatsiia*; the biweekly **Sil's'kyi hospodar* (Kharkiv 1922–6); and *Ukrains'ka kooperatsiia*.

Beginning in the 1930s, most Ukrainian economic periodicals ceased publication as a result of the general repressive measures against Ukrainian economic science. A few new journals, such as *Shliakhy industriializatsii* (Kiev 1929–33) and *Kharchova i sil's'ko-hospodars'ka promyslovist'* (Kharkiv 1930–4), were short-lived. Only the popular journal dealing with problems of production was left: the monthly *Sotsialistychne tvarynnytstvo Ukrainy* (Kiev 1931–, titled *Ukrains'ke skotarstvo* in 1926–31).

The economic press in Ukraine began to revive only at the end of the 1950s, when the monthly **Economika Radians'koi Ukrainy* (Kiev 1958–) began to appear. This joint publication of the State Planning Commission and the Institute of Economics of the Academy of Sciences of the Ukrainian SSR has been published since the mid-1970s in a Russian as well as a Ukrainian edition. Since 1965 the Institute of Economics has also published the collection *Istoriia narodnoho hospodarstva ta ekonomichnoi dumky Ukrain's'koi RSR* (14 issues by 1980). Some other serial publications are Dnipropetrovske University's *Nekotorye problemy sotsial'no-ekonomicheskoi i politicheskoi istorii Ukrain's'koi SSR* (1973–); Kiev University's *Pytannia politychnoi ekonomii* (1965–), published since 1978 only in Russian under the title *Voprosy politicheskoi ekonomii* (148 issues by 1981), and *Ekonomichna heohrafiia* (1966–); Lviv University's *Pytannia politekonomii* and *Visnyk-seriia ekonomichna*; and Kharkiv University's *Visnyk – ekonomika* and *Visnyk – ekonomika promyslovosti*.

Since the 1960s, the Ministry of Trade of the Ukrainian SSR has published *Ekonomika trgovli*, the Economic Scientific Research Institute of the State Planning Committee of the Ukrainian SSR has published *Organizatsiia i planirovanie narodnogo khoziaistva* (59 issues by 1980), and the Ministry of Agriculture of the Ukrainian SSR has published *Ekonomika i orhanizatsiia sil's'koho hospodarstva* (62 issues, 1964–81). Because of the government's increasing emphasis on Russification since 1970, many economic journals in the Ukrainian SSR have switched to publishing only in Russian, while some have ceased publication altogether. All the publications of the Institute of Cybernetics of the Ukrainian SSR are published in Russian, among them *Kibernetika* and *Avtomatika* (both translated into English in the United States), and *Upravliaiushchie sistemy i mashyny*. These publications contain many theoretical studies in economic theory.

Abroad, in Poděbrady, the Society of Ukrainian Economists in Czechoslovakia published irregularly *Ukrains'kyi ekonomist* (1928–30). In Warsaw *Torhovel'no-promyslovyy visnyk* appeared in 1931–3. In Munich the biweekly *Suchasna Ukraina* published a monthly economic supplement in 1955–8. A scientific-popular quarterly, *Ukrains'kyi hospodarnyk*, was published in 1954–62. The Ukrainian Free University, the Ukrainian Technical and Husbandry Institute, and the Ukrainian Academy of Arts and Sciences in the United States publish articles on economics in their serials. Shorter economic articles have been published in Ukrainian newspapers and journals in the

United States, Canada, and Europe. (See also *Co-operative press, *Economic studies, *Statistics.)

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B. Wynar

Economic regionalization. A division of a given territory (a country, group of countries, or even a continent) into economic regions that are economically homogeneous, that is, whose economic resources and productive forces are effectively integrated and whose various branches of production have an efficient specialization (see also *Economic geography). Two kinds of economic regionalization are distinguished: general (integral) and branch (special). General economic regionalization encompasses the totality of the economic life in a given territory and takes under consideration the existing natural conditions, the historical development, the social division of labor, the internal and external ties, the effectiveness of the control mechanisms, etc. Branch regionalization investigates the territorial relations within the individual branches of production such as manufacturing, agriculture, and transport.

In Soviet economics, regionalization is an integral part of the central planning of the national economy. It has two basic aims: to promote the specialization of a region within the all-Union economy in those branches of production that enjoy the most favorable natural conditions in a region; and to ensure the 'economic completeness of a region,' that is, to stimulate a balanced development of interconnected branches of production within the limits of the given economic complex in order to increase productivity and minimize costs by reducing unnecessary transportation of raw materials, utilizing available labor resources, and so on. In practice the 'economic completeness of a region' is subordinated to extra-economic factors (general foreign policy, military interests of the Soviet government), and the economic specialization of a region must conform to the programmatic tasks of the overall Soviet economic policy. This frequently leads to relocations that are economically unjustified and that negatively affect industrial productivity.

The first steps toward economic regionalization in Ukraine were taken at the end of the 18th century and were connected with the fiscal goals (taxation system) as well as the strategic military and administrative planning of the Russian and the Austro-Hungarian empires. K. Arsenev's scheme (1818), proposing to divide the Russian Empire into 10 regions based on historical and geographic factors, was the earliest attempt at economic regionalization. Two of the regions covered mostly Ukrainian territory: the Carpathian region, which included the

gubernias of Volhynia, Podilia, Kiev, Chernihiv, Kharkiv, and Poltava; and the steppe region, which included all the other parts of Ukraine. Projects of agricultural regionalization were prepared by A. Ermolov (1879), A. Fortunatov (1896), and O. Chelintsev (1910); projects of industrial regionalization by D. Mendeleev (1893, 1906) and others. The proposals of the statistician K. Herman (1819) were more precise, since he demarcated eight economic regions of Russia, one of which was the region of the 'Little Russian Province, Russian and Polish Ukraine, and New Russia.' P. Semenov-Tian-Shansky's project of geographic-economic regionalization (1871), in which Ukraine was divided into three economic districts – the southwestern (Right-Bank Ukraine), the Little Russian (Left-Bank Ukraine), and New Russian (southern Ukraine) – was also popular. A. Richter devoted more attention to economic factors in his scheme (1896), which encompassed two systems – a provincial regionalization (16 regions) and a county regionalization (24 regions). Ukraine was divided into two regions – the Little Russian and the New Russian. Some elements of Richter's scheme were adopted by the Ukrainian economist P. Liashchenko, who distinguished two belts in the European part of the Russian Empire – the productive (exporting) and the consuming (importing). Within each of these belts economic regions existed in relation to their position to markets attracting grain products. Thus, according to Liashchenko's interpretation, economic regionalization had a specific task: to determine the regions of the grain trade. According to his scheme Ukraine constitutes two regions: the southwestern and the Little Russian. A similar specialized approach can be found in the work of the Ukrainian finance specialist M. Yasnopolsky. Through an analysis of state income and expenditure he determined Ukraine's position in the financial system of the Russian Empire and demonstrated on the basis of statistical data that the central Russian government was exploiting Ukraine. All these projects of economic regionalization were built on the basic premise that the Russian Empire constituted a natural economic entity; therefore, the regionalization of Ukraine's territory was viewed as part of the general schema and was carried out from the viewpoint of the Russian economy. A similar attitude existed in the Austro-Hungarian Empire in respect to the regionalization of Western Ukrainian territories.

Ukraine was first treated as an organic economic entity only at the beginning of the 20th century in the works of S. *Podolynsky (industry), S. *Rudnytsky (geographic regionalization), and then of P. Fomin and K. *Vobly. In this regard, the works of P. Fomin, which remained somewhat tied to traditional Russian economic thought of the prewar period, form a transitional phase and contain a wealth of interesting theoretical material. Fomin's regions were set up according to zonal belts based on the soils prevalent in a given belt. The various belts show the method of natural-resources exploitation and the specific number of industrial-commercial centers dependent on the existing economic conditions. Besides these 'agricultural belts' there were also belts of an 'azonal' character, which were independent of the vegetative and animal environment. To estimate the industrial, agricultural, and commercial potential of a region Fomin used data on fiscal taxation. Ukrainian belts included the southern mining-industrial region, the southern agricul-

tural-commercial region, and the southwestern agricultural and industrial region.

Under the Soviet regime, of a more practical significance were the numerous projects of Ukraine's economic regionalization drawn up at the beginning of the 1920s by the State Planning Committee of Ukraine, which attempted to substantiate the autonomous status of Ukraine's economy. Many works of a more theoretical nature (by K. Vobly, M. Shrah, P. Tutkovsky, R. Yanovsky, and others) were published under the auspices of the All-Ukrainian Academy of Sciences. In conjunction with this, a broad discussion of the issue of Ukraine's economic autonomy took place in the press among the Ukrainian and Russian economists. The all-Union authorities, particularly the State Planning Committee of the USSR, proposed a series of projects that subordinated economic regionalization to the policy of centralized control of the economy. General economic regionalization was to come under the all-Union agencies, and the economic regions would not have to coincide with the borders of the Union republics (I. Aleksandrov's energy scheme). For political reasons many Russian economists (M. Vladimirovsky, G. Kryzhanovskiy, and others) referred to the plan of the State Commission for the Electrification of Russia (GOELRO) of 1920, which was drawn up by Lenin and divided the USSR into eight regions, with Ukraine belonging to the Donets-Southern region. Eventually, this plan was modified somewhat, with Ukraine being divided into two or three economic regions.

From a theoretical viewpoint these plans of the all-Union agencies were based on the need to expand industrial production and to utilize the economic resources of Siberia. The practical aim was to create favorable conditions for the all-Union agencies to transfer capital produced by Ukraine's economy, with its wealth of industrial and agricultural resources, to regions outside of Ukraine. Ukrainian economists objected particularly to the division of Ukraine's territory into two or three regions leaving only the southwestern region within the borders of the Ukrainian SSR. It was proposed that the industrial regions such as the Donets Basin, Dnieper, Kharkiv, and Black Sea regions be removed from the control of the Ukrainian republic. These proposals were reminiscent of the attempts to set up separate Donetsk-Kryvyi Rih and Odessa Soviet republics in 1918-19. Members of the Soviet Ukrainian government (M. Skrypnyk, V. Chubar, V. Zatonsky), and Ukrainian economists (M. Poloz, H. Hrynko, M. Hurevych, V. Vvedensky, the geographer A. Syniavsky) protested against these proposals. V. Dobrohaiev and M. Volobuiev were especially critical of these plans and accused the all-Union agencies of trying to exploit Ukraine's national economy as the tsarist government had done. In his well-known article 'Do problem ukrains'koï ekonomiky' (Concerning the Problems of Ukrainian Economics, *Bil'shovyk Ukraïny*, 1928, nos 2-3), M. Volobuiev sums up the discussion in this way: 'The principle of unity of Ukraine's national economy sharply contradicts the division of her territory. The fact of the linguistic-cultural unity of what we call the national territory is a consequence of economic unity. ... The territory (national) must in no case be divided, but on the contrary must be unified.'

With the rescinding of the NEP and the introduction of the *five-year plan, the Ukrainian SSR's agencies lost what autonomy they possessed, and during Stalin's

regime any discussion of the independence of Ukraine's national economy was impossible. Volobuiev and other Ukrainian economists were repressed. The State Planning Committee of the Ukrainian SSR was turned into an executive agency of the all-Union institutions. The USSR planning agencies regarded Ukraine's economy as an integral part of the USSR economy and thus returned to the centralist policy of the Russian government. Although from the beginning of the First Five-Year Plan the borders of the Union republics could not be violated in setting up economic regions, the principle of linking economic regionalization with the administrative-territorial division did not have much significance in practice and even had many negative consequences. Economic factors were often confused with purely bureaucratic requirements in economic planning, and this proved detrimental to the economies of individual regions, republics, and the whole USSR. In this period some methodological guidelines for economic regionalization were developed; they stressed the following factors: the objective consideration of the economic unity of a region, the principle of the territorial unity of all its parts, the objective inclusion of the existing specialization of the economy and the prospects for its development. The economic profile of individual economic regions had to be viewed from the standpoint of the interests of the all-Union economy, whose projected development would dictate suitable changes in the production profile of individual regions. As a result of these measures not only did the production profile of particular regions constantly change, but so did the number of regions and even the theoretical foundations for their constitution. The territory of the Soviet Union was divided into 24 regions under the First Five-Year Plan, into 32 under the Second, into 19 under the Third, and into 13 after the Second World War. In 1957 *regional economic councils were introduced in connection with the reorganization of economic management and the decentralization of the national economy, and the number of regions was increased to 105. After N. Khrushchev's downfall the regional economic councils were abolished, the management of industry was converted to a branch structure, and 18 large economic regions were introduced. This state of affairs, with various modifications, continues to the present day.

According to the project of 1921 there were two economic regions in Ukraine: the southern mining-industrial region and the southwestern region. These regions were abolished in 1924, and Ukraine was treated as one economic region to which, a short while later, Moldavia was added. After Khrushchev's experiments with regional economic councils in Ukraine, three large regions were set up in 1961: the Donets-Dnieper, southwestern, and southern regions. This division has been kept until the present time. These regions were created to meet the needs set by Soviet central planning, and the specialized production of certain kinds of goods is strictly prescribed in each of the regions to meet the needs of other regions in the Soviet Union. The other branches of the economy that are not defined in a region's profile are closely connected within the region with the branches of Union specialization and together form one economic complex (O. Koroid).

The Donets-Dnieper region specializes within the all-Union division of labor in the fuel and mining, electric-

power, metallurgy, machine-building, chemicals, and food-processing industries and in a number of branches of agricultural production. As for the region's productive-territorial relations with other regions, the data on railway freight (for 1965) indicates that the region imports only 30.6 percent of its total freight from the two other regions of Ukraine, while it exports 43.8 percent of its freight to these regions. However, the Donets-Dnieper region imports 69.5 percent of its railway freight from non-Ukrainian regions (62 percent from the Russian SFSR) and exports 56.2 percent beyond Ukraine (37.7 percent to Russia). Thus, the most important economic region of Ukraine is tied more closely to the Russian republic than to other parts of Ukraine. This was the ultimate purpose of Soviet economic policy and was opposed by Ukrainian authorities in the 1920s. The southwestern economic region is more closely connected with the profile of the Ukrainian economy. It has a many-branched food industry, an extensive machine-building industry, and some branches of the chemical, mining, and light industries. This region accounts for a large proportion of Ukraine's agricultural production.

Not having the means to undertake general planning, the State Planning Committee of the Ukrainian SSR has done some branch planning in the 1960s and 1970s, referring back to the works of K. Vobly, M. Shrah, R. Yanovsky, and particularly to I. Zilberman's (1929) schemes for locating industries. Zilberman had proposed 7 industrial regions: the northeastern, southwestern sugar-industrial, Poltava, Polisia, mining-industrial, Dnipropetrovske metallurgical, coastal and the cities of Kiev and Kharkiv. Eventually, this scheme was modified resulting in 11 industrial regions in 1957 and 14 in 1960. In their synthetic work in 1965, I. Panko and O. Makhrachov proposed 7 regions: Kiev, Donetske, Lviv, Podilia, Dnipropetrovske, Kharkiv, and the Black Sea. In 1965 the Scientific Research Institute of the State Planning Committee of the Ukrainian SSR began to publish the periodical *Organizatsiia i planirovanie otraslei narodnogo khoziaistva* (ed A. Emalianov, 80 issues by 1980). Some schemes have also been worked out for agricultural regionalization. One of the most important schemes distinguishes five zones of agricultural specialization: Polisia, the Forest-Steppe, the Northern and Central Steppe, and the upland and mountain regions of the Crimea and the Carpathians. In 1958 the first agricultural atlas of Ukraine appeared (editor I. Romanenko). In the 1970s much attention was devoted to the study of territorial ties of production, that is, to the analysis of the economic interconnections among territorially divided producer enterprises and consumer regions in order to improve the exchange in raw materials, fuels, equipment, industrial products, and agricultural products. The question of economic regions is investigated at the State Planning Committee of the USSR and of the Ukrainian SSR, and at the Institute of Economics of the Academy of Sciences of the Ukrainian SSR. Among Ukrainian émigré scholars the problem of economic regionalization has been studied by K. Matsiievych (agriculture), V. Sadovsky, O. Mytsiuk, V. Tymoshenko, and V. Kubijovyč.

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B. Wynar

Economic studies. The scientific disciplines that investigate all aspects of the national economy, that is, the circumstances of production, methods of distribution and exchange of goods, and the rates of consumption. *Political economy, the history of the national economy and of economic thought, and *economic geography are known as general economic sciences, for they deal with the economic structure of society from a territorial and historical viewpoint. The economics of industry, farming, trade, finance and economic policy, *statistics, *demography, and *cybernetics concentrate on economic relations in the separate departments or branches of the national economy.

Before 1917. In Ukraine economic studies developed at the end of the 18th and the beginning of the 19th century. They were begun by the natural scientists of the Kievan Mohyla Academy, Ukrainian philosopher-physiocrats such as Ya. Kozelsky and V. Karazyn, and agronomists such as the brothers P. and A. Prokopovych and A. Prokopovych-Antonsky. The Cossack chronicles, memoirs (particularly M. Khanenko's and Ya. Markovych's diaries), and the geographical accounts of foreign travelers provide some data on economic relations in Ukraine up to the 18th century. In the second half of the 18th century statistical-geographical descriptions of various regions of Ukraine were compiled by F. Tumansky, A. Shafonsky, V. Ruban, and others. This work was continued in the first half of the 19th century by S. Rusov (for Volhynia), V. Marchynsky (for Podilia), M. Arandarenko (for the Poltava region), A. Skalkovsky (for New Russia).

Particularly notable in this regard were the works of the Ukrainian statistician D. Zhuravsky (1810–56), whose numerous studies, including *Statisticheskoe opisaniie Kievskoi gubernii* (A Statistical Description of Kiev Gubernia, 1852), not only provided a wealth of factual data, but also introduced methodological innovations in the application of statistical methods to economic phenomena. An important contribution to economic and statistical research on Ukraine's economy was made by the Southwestern branch of the Russian Geographic Society, the Southwestern branch of the Russian Export Office, and from 1870 by the statistical bureaus of the *zemstvos*, which studied agriculture of the separate gubernias, cottage industry, and trade. The most noted *zemstvo* statistician was O. Rusov (1847–1915), who worked in the Chernihiv *zemstvo*. Other scholars who worked in this field were M. Domontovych, H. Rotmistrov, and V. Ivanov. Economic problems, particularly the development of co-operatives, farming, and industry, attracted the attention of Hromada members such as P. Pylychiv, M. Ziber, P. Chubynsky, V. Domanytsky, T. Rylsky, M. Porsh, S. Ostapenko, S. Podolynsky, and V. Kosynsky.

The first chair of political economy was established at Kharkiv University in 1806 (held by the German scholar L. von Jacob) and promoted the studies of such noted economists as Ya. Pavlovych and T. Stepanov, the author of the first Russian textbook in political economy. While at Kiev University studies were undertaken by I. Vernadsky, N. Bunge, H. Tsekanovsky, and M. Yasnopolsky, the noted finance expert who first drew attention to Russia's exploitation of Ukraine. In the second half of the 19th century and at the beginning of the 20th century historians such as O. Lazarevsky, V. Antonovych, M. Liubavsky, M. Vladymyrsky-Budanov, and then M. Hrushevsky, D. Bahalii, M. Slabchenko, and M. Vasylenko devoted much attention to the economic history of Ukraine. M. Tuhan-Baranovsky gained world recognition for his work on economic theory and the co-operative movement. M. Aristov studied the history of industrial development, S. Borodaievsky studied the history of co-operatives, and F. Shcherbyna did statistical research. Many studies of the economic resources of Ukraine were published in Russian journals such as *Zhurnal manufakturny i torgovli*, *Gornyi zhurnal*, *Ekonomist*, and *Promyshlennost' i torgovlia*; some studies were also published in *Kievskaiia starina*, a journal devoted to Ukrainian studies.

In Western Ukraine economic research was mostly in the hands of Austro-Hungarian government institutions and was published in German or Polish in the official publications of the provincial diets. Some materials on the history of the economy of this region were published by Galician civic leaders such as D. Zubrytsky, A. Petrushevych, I. Sharanevych, and Ya. Holovatsky and by the Polish historian A. Jablonowski. Other Ukrainian authors – V. Barvinsky, T. Voynarovsky, V. Navrotsky, K. Pankivsky, I. Petrushevych, Ye. Olesnytsky, and others – wrote articles on economic questions for the general and economic press. From 1909 they contributed to a special publication, *Studii z polia suspil'nykh nauk i statystyky* (Studies in the Field of Social Sciences and Statistics), of the Social-Statistical Commission of the Shevchenko Scientific Society.

1917–45. After the 1917 Revolution and during the period of Ukrainian statehood a number of uncensored studies of Ukraine's national economy appeared. M.

Hrushevsky made the first attempt at a historical survey of Ukraine's economy in his *Studii z ekonomichnoi istorii Ukrainy* (Studies on the Economic History of Ukraine, Kiev 1918). M. Porsh, P. Stebnytsky, M. Stasiuk, S. Ostapenko, and others wrote studies on Russia's colonial exploitation of Ukraine. Ukrainian diplomatic missions, press bureaus, and particularly the Union for the Liberation of Ukraine published some economic studies on Ukraine by such authors as V. Tymoshenko, A. Serbynenko, S. Rudnytsky, I. Feshchenko-Chopivsky, M. Korduba, Kh. Lebid-Yurchyk, and V. Mazurenko.

In the 1920s the All-Ukrainian Academy of Sciences (VUAN), and particularly its social-economic department with sections of political economy, trade and industry, statistics, agriculture, finance, and economic history, became the center for economic research. At this time 14 economists were members of the academy, among them M. Tuhan-Baranovsky (the first chairman of the social-economic department), K. Vobly (chairman of the Commission on the National Economy of Ukraine), L. Yasnopolsky (chairman of the Commission on Finance), D. Bahalii (chairman of the Commission on the Socioeconomic History of Ukraine), and M. Vasylenko. Research on Ukraine's economic history was also carried on at Ukrainian historical institutions, headed by M. Hrushevsky. The commissions of the VUAN published their proceedings and collections consisting of contributions from specialists in various fields, such as M. Slabchenko, O. Ohloblyn, M. Yavorsky, N. Polonska-Vasylenko, A. Yaroshevych, P. Kovanko, A. Syniavsky, V. Dobrohaiev, M. Shrah, H. Kryvchenko, A. Koporsky, O. Popov, V. Kosynsky, O. Leontovych, V. Levytsky, K. Vobly, Ya. Dymanshtein, P. Fomin, and M. Ptukha. A number of works in various areas were published by the Society of Ukrainian Economists, headed by K. Vobly. Economic data and research appeared in the transactions of the institutes of national economy in Kiev and Odessa and in the publications of the Statistical Administration of Ukraine, the Odessa Scientific Society, the Kharkiv Scientific Economic Society, the Bureau for the Study of Ukraine's Productive Resources at the Ukrainian State Planning Committee, and so on. The central vehicle of economic thought in Ukraine, which reflected the views of the Soviet government, was the periodical *Narodnoe khoziaistvo Ukrainy* (1919, 1921–3), followed by the monthly *Hospodarstvo Ukrainy* (1924–34), a publication of the State Planning Committee of the Ukrainian SSR. There were a few dozen periodicals and serial publications in the field of economics, for example, *Ukrainskii ekonomist* (1923–8) and *Visnyk profprukhu Ukrainy* (1922–9) (see *Economic press).

A number of collections and monographs on the productive resources of Ukraine were published by Ya. Vvedensky, H. Hryenko, H. Kryvchenko, Ya. Dymanshtein, and others in connection with the planned industrialization of the USSR and the growing conflict between Ukrainian and Russian economists over the allocation of capital investment. These publications emphasized the high economic development of Ukraine in comparison with the other regions of the USSR. V. Dobrohaiev argued in the journal *Khoziaistvo Ukrainy* that Ukraine's financial contribution to the Union budget was greater than its share from the budget, and M. Volobuiev boldly asserted in 1928 that Ukraine was being exploited. This tendency in Ukrainian economic thought was sharply

condemned by government circles as economic nationalism and was labeled 'Volobueivism.' Most of the economists who held this position were arrested. In the 1930s, as widespread repression engulfed Ukraine, the economic sciences declined, and most of the scientific institutions were abolished. In 1936 the Institute of Economics of the Academy of Sciences of the Ukrainian SSR replaced the social-economic department of the VUAN. Its task was to co-ordinate all economic research. Up to the Second World War the institute's work, like the work of all economic-research institutions, was confined to technical-production assignments. Scientific research was practically non-existent.

In this period economic studies continued to develop in Western Ukraine and abroad, with an emphasis on those problems that, because of censorship, could not be investigated in Ukraine. These problems included Ukraine's economic independence, economic relations between Ukraine and Russia, and the influence of Soviet economic policy on the preservation of Ukraine's economic resources. An important center of research was Lviv, the seat of the Economic, Sociological, and Statistical Commission of the Shevchenko Scientific Society and the location of the head offices of various co-operatives and economic institutions with their own publications (see *Co-operative movement). Because of the rapid expansion of co-operatives in Western Ukraine, many economists, including Yu. Pavlykovsky, Ye. Khraplyvy, V. Nestorovych, I. Vytanovych, and O. Lutsky, studied the theoretical and practical problems of the co-operative movement. I. Dzhydzhora, I. Karpynets, and R. Zubyk did research in economic history. K. Kobersky studied general economics, and V. Kubijovych and others studied economic geography. Among Polish economists F. Bujak was a noted specialist on the economy of Galicia. In Czechoslovakia economic research was conducted by Ukrainian scholars at the *Ukrainian Husbandry Academy and then at the *Ukrainian Technical and Husbandry Institute in Poděbrady (1921–45), as well as at the *Ukrainian Free University in Prague. Among the more important scholars were O. Mytsiuk (political economy and the economic history of Transcarpathia), V. Tymoshenko (economic geography and economic policy), S. Borodaievsky and B. Martos (co-operatives), K. Matsiievych and V. Domanysky (agriculture), V. Sadovsky (economic policy), Ye. Glovinsky and I. Kabachkov (finance), F. Shcherbyna and L. Shramenko (statistics), M. Dobrylovsky (political economy), K. Kobersky (trade), and V. Ivanys and S. Goldelman (industry). Economic research in Germany was carried on at the *Ukrainian Scientific Institute in Berlin (1926–45) by R. Dyminsky, with Kh. Lebid-Yurchyk and O. Odarchenko. In Poland the *Ukrainian Scientific Institute in Warsaw (1929–39) produced a series of monographs on Ukraine's economy by V. Sadovsky, Ye. Glovinsky, B. Ivanytsky, V. Ivanys, I. Ivasiuk, K. Matsiievych, I. Shovheniv, and others.

After 1945. The development of the economic sciences in the Ukrainian SSR after 1945 can be divided into three periods. In the first period, from the end of the war to J. Stalin's death (1945–53), the basic problem discussed by Ukrainian economists was the reconstruction of the national economy, and economic research was fully subservient to the current needs of Soviet economic policy. At the time only a few popular works were published, and older works, particularly K. Vobly's, were reprinted.

In the second period there was some liberalization of Soviet nationality policy and economic policy, beginning with N. Khrushchev's decentralization of the USSR economy. Research on Ukrainian economic problems increased, new research institutions were established, and a number of important monographs on the history and the present state of the Ukrainian economy appeared. In 1956 the Scientific Research Institute for the Organization of Agriculture was established. In 1957 the *Institute of Economics of the Academy of Sciences of the Ukrainian SSR was reorganized (with branches in Kharkiv, Donetsk, and Lviv). In 1958 this institute and the State Planning Committee began to publish the journal **Ekonomika Radians'koi Ukraïny*. In 1962 the Research Institute of the State Planning Committee of the Ukrainian SSR was established. The work of the Council for the Study of the Productive Resources of the Ukrainian SSR at the Academy of Sciences of the Ukrainian SSR was greatly expanded. New special institutes were established. The work of existing institutes – the Ukrainian Scientific Research Institute of Trade and Public Nutrition (est 1945), the Institute of Mining (1958), the Mining-Metallurgical Institute (1957), the Institute of Mechanics and Automation (1951), etc – was widened. By the end of the 1960s about 2,000 research scholars were employed in the research institutes and the 150 chairs of economics at the universities and other schools in Ukraine.

A number of encyclopedias were published: *Entsyklopediia narodnoho hospodarstva Ukraïns'koi RSR* (The Encyclopedia of the National Economy of the Ukrainian SSR, 4 vols, 1969–72), *Ukraïns'ka sil's'kohospodars'ka entsyklopediia* (Ukrainian Agricultural Encyclopedia, 3 vols, 1970–2), *Ekonomichnyi slovnyk* (The Economic Dictionary, 1973), and *Entsyklopediia kibernetiky* (The Encyclopedia of Cybernetics, 2 vols, 1973). A number of general monographs appeared, among them *Rozvytok narodnoho hospodarstva Ukraïns'koi RSR, 1917–1967* (The Development of the National Economy of the Ukrainian SSR, 1917–67, 2 vols, 1967), O. Nesterenko's *Rozvytok promyslovosti na Ukraïni* (The Development of Industry in Ukraine, 3 vols, 1959–66), and *Atlas sil's'koho hospodarstva URSR* (Atlas of the Agriculture of the Ukrainian SSR, 1958). Since 1957 the Statistical Administration of the Ukrainian SSR has published an annual collection of statistics, *Narodne hospodarstvo Ukraïns'koi RSR* (The National Economy of the Ukrainian SSR), and statistical compendiums for the various branches of the economy: *Radians'ka torhivlia v URSR* (Soviet Trade in the Ukrainian SSR, 1960, 1963), *Tvarynystvo URSR* (Animal Husbandry in the Ukrainian SSR, 1960), etc. A lot of attention was devoted to the current state of the Ukrainian economy, particularly to such problems as the cost of production, the rational use of capital, labor productivity, the structure of the national income, and the distribution of production. These areas were studied by O. Liberman, L. Horelik, S. Yampolsky, M. Vasilenko, A. Moskvyn, and others. Industrial production was analyzed by O. Alymov, A. Kochubei, P. Levytsky, M. Seredenko, O. Khramov, Ya. Shevchenko, and L. Yasnopolsky. P. Pershyn, I. Lukinov, V. Bondarenko, I. Romanenko, A. Radchenko, P. Doroshenko, and A. Chaikovsky specialized in agriculture. Ya. Feihin, O. Dibrova, L. Koretsky, I. Mukomel, M. Palamarchuk, and others specialized in economic geography. Academician M. Ptukha, O. Korchak-Chepurkivsky, P. Bahrii, V. Bondarenko, M. Darahan, I.

Paskhaver, P. Pustokhod, V. Steshenko, P. Nahirniak, and others worked in the field of demography and statistics.

After a long interruption research in Ukrainian economic history, two interdisciplinary collections were published: *Pytannia sotsialistychnoi ekonomiky ta istorii narodnoho hospodarstva* (Problems of Socialist Economics and the History of the National Economy, 1963) and *Z istorii marksysts'ko-lenins'koi ekonomichnoi dumky na Ukraïni* (On the History of Marxist-Leninist Economic Thought in Ukraine, 1966). D. Virnyk, M. Herasymenko, O. Nesterenko, V. Teplytsky, Z. Shulha, T. Dereviankin, L. Korniiuchuk, I. Hurzhii, S. Zlupko, I. Boiko, and others specialized in economic history. One of the most prominent economic historians of the USSR – P. Liashchenko – worked in Russia. The most neglected areas of economics were the theoretical problems of political economy, finance, income distribution, and comparative economics. Apart from a few fragmentary works on these topics by P. Nahirniak, M. Perovych, and L. Kukhareenko, they remain almost the exclusive domain of the Leningrad and Moscow research institutes. A few interdepartmental serial publications, such as *Pytannia politychnoi ekonomii*, published by Kiev University, and *Pytannia politekonomii*, published by Lviv University, appeared in Ukraine.

The third period in the development of the economic studies is connected with the Russification of most of the scientific institutions in Ukraine and a considerable reorientation of economic research in the 1970s. At present economic research is concentrated in the economics division of the Academy of Sciences of the Ukrainian SSR. Various institutes are subordinated to this division: the Institute of Economics, under the direction of I. Lukinov, with 6 departments, 16 sections, and 135 research associates; the Institute of Industrial Economics in Donetske, directed by M. Chumachenko, with 11 departments and 120 research associates; the Council for the Study of the Productive Resources of the Ukrainian SSR, directed by O. Alymov, with 11 departments and 90 research associates; and the Institute of Social and Economic Problems in Foreign Countries, established in 1978 and directed by A. Shlepakov, with 97 research associates. Economic research is also carried on at the Scientific Research Institute of the State Planning Committee, which issues the journal *Organizatsiia i planirovanie otraslei narodnogo khoziaistva*, and the Institute of Cybernetics, established in 1962 and directed by V. Hlushkov, with 732 research associates and three periodicals, all printed in Russian: *Kybernetika*, *Upravliaiushchie sistemy i mashyny*, and *Avtomatika*.

Most of the works in economics – about 1,000 monographs and serials annually – are of a popular scientific nature and are printed in Russian. Most of the effort today is devoted to the complex study of natural and labor resources, because of noticeable shortages in the skilled labor force. In the same way much attention is given to statistical studies and forecasts of the development of economic regions and industrial complexes and of the interconnections among certain branches of industry and agriculture. A lot of time is also spent on working out economic models, on investigating automatic control systems, and, in the last few years, on studying the demographic trends in Ukraine and the profile of labor resources. Economic research in Ukraine shows none of the autonomous tendencies that were evident in the 1960s and is fully subservient to the utilitarian directives of the planning boards of the central scientific institutions in

Moscow. There is hardly any research on the Ukrainian economy as a separate economic entity. Economic history, economic geography, national income, and economic regionalization are largely neglected.

Outside Ukraine. Economic research was conducted in the larger centers of Ukrainian émigrés, mainly in Munich, where the Shevchenko Scientific Society, the Ukrainian Free University, the Ukrainian Academy of Arts and Sciences, the Ukrainian Technical and Husbandry Institute, and the Ukrainian Higher School of Economics relocated after the war. The following scholars worked in these institutions: R. Dymynsky, Ye. Khraplyvy, M. Vasylyv, I. Vyatanovych, V. Domanytsky, M. Velychkivsky, T. Sosnovy, and K. Kononenko. In the 1950s the economists B. Martos, Ye. Glovinsky, P. Kovankovsky, A. Popliuiko, D. Solovei, V. Holubnychy, V. Marchenko, F. Haienko, and others did research at the Institute for the Study of the USSR. Most of these scholars emigrated overseas, and some of them found work in their profession at American and Canadian universities and scientific institutions. At present the more productive economists are L. Dobriansky, N. Chirovsky, B. Wynar, I. Koropeckyj, V. Bandera, L. Melnyk, S. Protsiuk, A. Kachor, and I. Maistrenko.

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B. Wynar

Economics and the Organization of Agriculture, Ukrainian Scientific Research Institute of. See Ukrainian Scientific Research Institute of Economics and the Organization of Agriculture.

Economics Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of Economics of the Academy of Sciences of the Ukrainian SSR.

Ediger, Teodor, b 18 December 1886 in Berdianske, Tavriia gubernia. German historian descended from Mennonite colonists in southern Ukraine. Ediger studied history at the universities of Berlin, Basel, and Halle in 1906–9. In 1911 he published in Halle his dissertation on relations between Rus' and Germany, France, and the Roman Curia entitled *Russlands älteste Beziehungen zu Deutschland, Frankreich und der römischen Kurie*. In this work Ediger presented some rarely mentioned facts about

the ties between southern Rus' (northern Rus' is not discussed) and Western Europe.

Edmonton. Capital city (1981 pop 532,246) of Alberta. There were 62,655 residents of Ukrainian origin in Edmonton in 1971. They formed 12.6 percent of the population and were the second-largest Ukrainian urban community in Canada. Ukrainians initially settled in Edmonton at the turn of the century, establishing modest businesses and pioneer institutions, including the city's first bookstore (slated for restoration in the historical Fort Edmonton Park) and Canada's first Ukrainian students' residence or bursa (1912). Since 1951, Edmonton has been the see of the western eparchy of the Ukrainian Greek Orthodox church and since 1948 of the Edmonton exarchate (after 1956, eparchy) of the Ukrainian Catholic church. Other notable Ukrainian institutions include *St. John's Institute (Orthodox); Ukrainian News Publishers, which publishes the bilingual Ukrainian Catholic weekly **Ukrains'ki visti*; the *Canadian Institute of Ukrainian Studies at the University of Alberta; and the Ukrainian Canadian Archives and Museum of Alberta. In 1974 the



Ukrainian Language Resource Centre, Canadian Institute of Ukrainian Studies, University of Alberta, Edmonton

first English-Ukrainian bilingual or partial immersion classes, which have since spread to other Prairie centers, were established in Edmonton. Ukrainian businessman W. *Hawrelak was elected mayor of Edmonton four times between 1951 and 1977. L. *Decore, a Ukrainian politician, was elected mayor in 1983. Several Ukrainians have served as city aldermen and represented Edmonton in the Alberta legislature and the federal House of Commons.

Education

Until the mid-14th century. The Cyrillic script found its way from Bulgaria to Rus' before the adoption of Christianity as the state religion by Prince Volodymyr the Great. This led to the ready acceptance of the Bulgarian (Church Slavonic) liturgy and religious literature under Prince Volodymyr, although the faith he had adopted came from the Greeks. Historians assume that at first the clergy were trained at episcopal cathedrals as was the practice in Byzantium. The princes were probably educated at home by private tutors. According to the Primary Chronicle Volodymyr the Great forced the children of the upper class to attend school and to acquire 'book learning.'

Yaroslav the Wise assigned a stipend in 1037 for priests who taught the people to read and write at the churches. Inscriptions on objects of daily use indicate that a sizable portion of the urban population, including women, were literate. Fluency in foreign languages was highly regarded at the princely courts. Volodymyr Monomakh, for example, wrote that his father Prince Vsevolod Yaroslavych knew five languages, which was an ideal standard for the educated monarch in Europe at the time, and advised his children to imitate their grandfather. Greek was commonly known by church bookmen. The use of Latin at the court of the Galician-Volhynian rulers in the first half of the 14th century indicates the beginnings of a West European influence in education.

Mid-14th to 18th century. The Kievan state did not establish a clearly defined school system; hence, education could not be maintained at the same level after the loss of statehood. Lacking educational facilities, particularly higher ones, at home, Ukrainians sought higher education abroad – at the Latin universities of Cracow, Prague (where in 1397 the Lithuanian college, a residence house for students of mostly Ukrainian and Belorussian origin, was established), and in Western Europe. The level of education in Ukraine was low but it was widely accessible. The schools (sometimes called *dydaskalii* in the 16th century) were usually *parochial schools taught by *precentors (known sometimes as *ustavnyky*). Children began school at seven years of age. The wealthier families hired precentors as private tutors (a fact noted in V. Zahorovsky's testament of 1577). The primer published by I. Fedorovych in 1574, which was based on Greek and Bulgarian models, gives us some idea of the curriculum.

In the 16th and early 17th century Protestant, and particularly Jesuit, schools spread rapidly in Ukraine and Belorussia. The Calvinist school in Panivtsi in Podolia and the Socinian schools (see *Socinians) in Kyselyn (near Volodymyr Volynskyyi), Khmilnyk, Hoshcha, and Berestchko taught in Polish, German, or Latin. The Jesuits managed 23 schools in Ukraine, including colleges in Yaroslav (1575), Peremyshl, Lviv, Lutske (1608), Ostrih, Kamianets-Podilskyyi (1610), Vinnytsia, Bar, Pynske, and Kiev (1647) and the *Zamostia Academy (1595). Polish or Latin was the language of instruction in these schools. In order to counteract the influence of Protestant and Catholic education in Ukraine the Orthodox community sought to improve the level of its Church Slavonic schools. Imitating the Protestant and Catholic models, Prince K. *Ostrozky established Orthodox schools in Turiv (1572), Volodymyr-Volynskyyi (1577), Slutsk (1580), and Ostrih (ca 1580, see *Ostrih Academy). Similar schools were opened in Smotrych (1579) and Kholm (1582). Besides Church Slavonic, Latin, Greek, and Polish were taught at the Orthodox schools.

The *brotherhood schools, founded and supported by Orthodox brotherhoods, were an important new force in the history of Ukrainian education. At first the Greek influence predominated – the schools received support from the Greek patriarchs, imported Greek teachers, and emphasized the Greek language. The subjects and methods of instruction, school-parent relations, and so on were governed by school statutes, regulations, or articles of law, such as the statute of the Lviv school (1586) or the Lutske school (1624). Some information about the teaching methods used in the brotherhood schools appeared in the introduction to M. Smotrytsky's grammar (1619). The

brotherhoods were the first publishers of grammars, among them the three Church Slavonic grammar textbooks written by Ukrainians and published in Vilnius (1586 and 1596) and in Yevie (1619), the textbook published in Kremianets (1638), and the Greek–Church Slavonic grammar published in Lviv (1591). At the end of the 16th century Latin and Polish began to force out Greek, which disappeared from the curriculum by the mid-17th century.

The first brotherhood school was established in Lviv in 1586 (see *Lviv Dormition Brotherhood). The *Kiev Epiphany Brotherhood school was founded in 1615 and reorganized in 1632 into the Kievan Mohyla College (see *Kievan Mohyla Academy), becoming the first Ukrainian institution of higher learning. In spite of the opposition of some priests and Cossacks, Metropolitan P. *Mohyla introduced Latin and Polish into its curriculum and successfully defended the curriculum against Jesuit attempts to undermine it. A branch of the college was set up in Vinnytsia.

The Ukrainian language was not taught in the schools. Mohyla took some measures to bring it into the curriculum by instructing teachers to assign his Ukrainian catechism (1645) to students, but there were no Ukrainian grammars or primers. The first 'Ruthenian' (ie, not Church Slavonic) grammar, was written in 1643 by I. Uzhevych and was based on a literary language incorporating both Ukrainian and Belorussian elements. It has been preserved as an unpublished manuscript in France and never came into use in either Ukraine or Belorussia.

The Uniate church also made some efforts to improve the education of its clergy: the Kobryn sobor (1629) resolved to establish a seminary with Latin and Church Slavonic or Ruthenian as the languages of instruction.

At the same time eastern Transcarpathia experienced an educational revival when the ruler of Protestant Transylvania, Prince G. Bethlen, granted in 1627 to the bishop of Mukachiv, I. Hryhorovych, the right to set up 'schools and gymnasia wherever there are churches' and to teach Church Slavonic, Greek, Latin, Hebrew, and other languages.

By the mid-17th century elementary (parochial) education was generally accessible in Ukraine. As Paul of Aleppo asserted in 1654, among the Ukrainian population governed by B. Khmelnytsky 'everyone or almost everyone, including most of the women and girls, can read and knows the sequence of prayers and hymns by heart; even the orphans are instructed by the priests and are not allowed to loiter.'

The Treaty of Andrusovo (1667) led to the decline of brotherhood schools in Right-Bank Ukraine, while the union with Muscovy led to the emigration of leading scholars from Left-Bank Ukraine to the new imperial centers. The Kievan Mohyla College experienced a period of decline. Until the end of the 18th century no new grammar books appeared in print.

Hetman P. Doroshenko's plan to set up a second Orthodox college under the protection of the Polish state was never realized because of his defeat in 1676. For the Orthodox population of the Polish Commonwealth the most important center of education was the monastery school in *Hoshcha on the Horyn River (est 1638). Some Ukrainians under Polish rule, particularly the clergy, sent their sons to the Kiev College. This school experienced a revival with Hetman I. Mazepa's accession to power

(1687) and in 1701 received the status of an academy. Mazepa also permitted the Jesuits to open a school in Kiev in 1690. After Mazepa's defeat in 1709 the academy suffered a decline but it was revived again under the protection of Metropolitan R. Zaborovsky (1731–47). From the mid-18th century attempts were made to secularize the academy's curriculum; for example, modern European languages, geodesy, and fortification design were introduced, but the academy was soon overshadowed by the secular university in Moscow (est 1755). In 1784 the Russian pronunciation of Church Slavonic was adopted at the academy. Finally, the Kievan Mohyla Academy was closed down in 1817, to be reorganized two years later into the *Kiev Theological Academy.

Among the other schools in Hetman Ukraine the more important ones were the school in Chernihiv (est 1689), which in 1700 became *Chernihiv College and in 1776 the Chernihiv Seminary, and *Pereiaslav College (est 1738), which in 1778 became a seminary. There was a wide network of parochial schools taught by local or itinerant preceptors (see *Itinerant tutors). Contributions (*rokivshchyna* or *rokove* of 1 *shah* per household) to support these schools were collected by the students themselves. In 1740–7 there were 866 schools in the 1,099 villages (ie, 1 school per 1.3 community), according to the statistics found in the books of 7 of the 10 Hetman regiments. The Zaporozhian Sich had its own schools – one for future preceptors, church choir singers, and deacons, and one for orphans. Among other subjects, the military arts were taught.

In the 18th century the cultural importance of Slobidska Ukraine with Kharkiv as its center began to increase. In 1727 *Kharkiv College was opened there with a more modern program than that of the declining Kievan Academy or the two other colleges in Hetman Ukraine. H. Skovoroda taught in Kharkiv for a time. The use of the Ukrainian vernacular was tolerated in literary exercises at the college.

In Right-Bank Ukraine, after the decline of the Orthodox church at the turn of the 18th century, the Uniate church assumed responsibility for Ukrainian education. The *Basilian monastic order, which maintained colleges in Volodymyr-Volynskyi, Uman, Liubar, Sharhorod (ca 1749), Buchach, and Hoshcha (in place of the former Orthodox school) and schools for the sons of impoverished gentry, was particularly active in this field. Among the subjects taught in these schools were Church Slavonic, Polish, and Latin. In 1781 the Polish Commission of National Education transferred some schools that had been run by the Jesuit order before its dissolution in 1773 to the Basilians. Among these was the Ostrih Collegium. In 1788 the Basilians began to use the vernacular for some subjects in the parochial schools, but in the following year the Commission of National Education ordered all Ukrainian parochial schools to be Polonized. The Piarists, who ran schools in Lviv, Zolochiv, Mezhyrichi, and other towns, replaced the Jesuits as the strongest Polonizing force in education. Ukrainians also attended the Armenian Uniate college in Lviv.

In Transcarpathia West European influence in education increased after the union with Rome. In 1684 the Jesuits set up a seminary in Trnava, western Slovakia, for training clergy to serve the region. The bishop of Mukachiv, J. de Camelis, modernized the Catholic system of education in Transcarpathia. His successor, M. Olshav-

sky (1743–67), founded a theological school in Mukachiv in 1744, which was moved to Uzhhorod along with the seat of the eparchy and turned into a seminary by Bishop A. Bachynsky. As a result of the efforts of a number of bishops Transcarpathia possessed the best educational system in all Ukraine (300 schools in 1793) and provided scholars for other Ukrainian territories.

End of the 18th century to the First World War

Ukrainian territories under Russia. After Russia's annexation of Right-Bank Ukraine in 1793–5, the *Kremianets Lyceum (est 1819) and the Polish schools, including a Basilian school in Uman using Polish as the language of instruction, continued to operate until 1831 under the jurisdiction of the Vilnius school district, which was under Polish control. All other Ukrainian territories came under the Kiev and Kharkiv school districts and were provided with Russian schools. After the suppression of the Polish rebellion of 1830–1 the Russian school system was extended to Right-Bank Ukraine as well, and all Ukrainian areas were transferred from the jurisdiction of the Vilnius school district to the Kiev and the new Odessa (est 1832) school districts.

In 1804 a network of four-year *gymnasiums was set up in gubernial cities. These schools were placed under the supervision of universities. *Kharkiv University (est 1805), the first university in Russian-ruled Ukraine, was given responsibility for the gymnasiums in eastern Ukraine, while the Polish university of Vilnius oversaw until 1831 the gymnasiums in Right-Bank Ukraine. Furthermore, two-year county schools under the supervision of gymnasium principals were set up in gubernial and county towns, and one-year church-parish (*tserkovnoprykhodski*) schools under the supervision of county school principals were established in small towns and villages.

In 1834 *Kiev University, the second university in Russian-ruled Ukraine, was established on the basis of the Kremianets Lyceum, which had been closed in 1831. In 1835 the universities were brought under the Ministry of Education and deprived of academic freedom. Other schools of higher learning were the lyceums, in particular the *Nizhen Lyceum (est 1825) and the Richelieu Lyceum in Odessa (est 1817).

Besides the gymnasiums, whose program was extended to seven years in 1817, secondary schools also included cadet schools in Kiev and Poltava, finishing institutes for daughters of the nobility (see *Education of women) in Kiev (1837), Kharkiv, Poltava, Odessa, and other cities, and *boarding schools (*pansiony*). The five-year junior gymnasiums were a lower type of secondary school (see *Secondary education).

The peasants preferred to send their children to preceptors instead of Russian schools. In the 1820s some landowners organized 'Lancastrian schools' for their serfs modeled on the educational system developed by J. Lancaster.

After the death of Nicholas I in 1855 the *Sunday school movement developed rapidly; by 1859–60 there were 68 Sunday schools in Ukraine. Instruction in these schools was given in Ukrainian and, because of a shortage of Ukrainian textbooks, in Russian. T. Shevchenko, P. Kulish, and others prepared textbooks. In 1862, however, the Russian authorities closed down the Sunday schools and punished their organizers. In 1863 a circular of the minister of internal affairs, P. Valuev, prohibited the publication of textbooks and other books in Ukrainian.

A new system of elementary education was introduced in 1864, consisting of one- and two-classroom schools under the jurisdiction of the Ministry of Education, literacy schools (*shkoly hramoty*) under the jurisdiction of the Holy Synod, and three-year parochial schools. Some changes were made in the system in 1874. At the same time zemstvos, which had just been introduced in Left-Bank and southern Ukraine, were permitted to establish *zemstvo schools. The number of these schools, which ranged from three-year to seven-year schools and even teachers' seminaries, increased from about 1,600 in 1877 to 4,700 in 1909–10. From 1870 efforts were made to introduce Ukrainian into the zemstvo schools, but they proved fruitless. The government was suspicious of these schools and preferred to support the more primitive parochial schools.

The Russian government doubted the loyalty of the gentry in Right-Bank Ukraine, which was predominantly Polish, and hence did not permit zemstvos to be organized in the region before 1911. This factor contributed to the political and cultural backwardness of this part of Ukraine. In 1910 the zemstvos prepared a plan for compulsory universal education, but it was never put into effect.

In 1912 the county schools were reorganized into *upper elementary schools with a four-year program. Most of them were coeducational. These schools were established even in the smaller towns and villages. However, by the outbreak of the Revolution of 1917 only 60 percent of the children in Left-Bank Ukraine attended school; the percentage was even lower in Right-Bank Ukraine (about 40 percent in Kiev gubernia). Thus, under Russian rule the almost universal literacy in Ukraine of 1654 fell to 26 percent in 1897, that is, below the average for the Russian Empire.

In the 1890s the zemstvos began to organize kindergartens and nurseries (see *Preschool education). The first teachers' training school in Russian-ruled Ukraine was the Provisional Pedagogical School in Kiev (est 1862). In 1869 the first *teachers' seminary was opened in Kiev, and by 1917 there were 33 such schools. In 1874 a *teachers' institute was opened in Hlukhiv. By 1917 there were eight such institutes, which had a somewhat higher standard than the teachers' seminaries. (See also *Pedagogical education.)

After the reforms of 1864 and the succeeding years, the secondary schools were divided into the classical gymnasiums with an eight-year program, *Realschulen with a six- or seven-year program, cadet schools, four-year *schools for the children of the clergy, and *theological seminaries, and various women's secondary schools. *Galagan College, founded in Kiev in 1871, was a more advanced secondary school.

In the 1870s the zemstvos began to organize vocational schools such as the Gogol Art School in Myrhorod and the school of weaving in Dihtiari. By 1917 there were 93 secondary vocational schools in Ukraine.

In 1895 the first Ukrainian students' organization was formed at Kiev University. By 1913 there were 22 such organizations, most of them clandestine. As a result of the Revolution of 1905 and the influence of students' hromadas some professors began to lecture in Ukrainian, but this was prohibited in 1910. Women were allowed to attend university only during the period of 1905–9, but there were various higher courses for women dating back

to 1878. Higher technical education was provided by the Kharkiv Veterinary Institute (est 1871 on the basis of a veterinary school founded in 1851), the Technological Institute in Kharkiv (est 1884), the *Kiev Polytechnical Institute (est 1898), and the Higher School of Mining in Katerynoslav (est 1889 and changed to the Mining Institute in 1912). By 1915 there were 19 higher technical schools in Ukraine.

Towards the end of the 19th century *extramural education and particularly literacy societies began to spread (first society established in Kharkiv in 1891). New government-controlled Sunday schools were approved by the authorities in 1864. In the 1870s the zemstvos and later the clergy assumed responsibility for the Sunday schools. The *public readings, first organized in Poltava in 1861 (in Russian), were prohibited and then again revived in the 1870s. In 1898 a group of Ukrainians in St Petersburg set up the *Philanthropic Society for Publishing Generally Useful and Inexpensive Books, which began to publish self-teaching materials in Ukrainian similar to those published by the *Prosvita society in Galicia. The Revolution of 1905 permitted a more open imitation of Galician models, and in 1905 the first Prosvita society was formed in Katerynoslav, followed by the appearance of similar societies in other cities.

In the Kuban there were separate Russian schools for the Cossacks and for the non-Cossacks (*inogorodnye*). Only the Cossack schools were free. In 1905 a Prosvita society was founded in Katerynodar.

Galicia. Austria's annexation of Galicia in 1772 brought a temporary halt to the Polonization of education and raised the level of Ukrainian education in Galicia. In 1774 the *Barbareum seminary was founded at St Barbara's Church in Vienna for the Uniates or, as they came to be known, the Greek Catholics of Austria. In 1777 three types of state-run schools were introduced in Galicia and throughout the Austrian part of the empire: the six-grade *normal school (only one in Lviv), the four-grade *major school (in middle-sized towns and monasteries), and the trivium school (the lowest and open to everyone). The language of instruction in the first two types was German, while in the third it was Polish or Ruthenian (an Ukrainian version of Church Slavonic, in fact). These schools were under the control of the Provincial School Commission.

In 1781 Joseph II introduced compulsory universal education in every locality that had at least 90–100 school-age children. Most of the schools were placed under the care of landowners, who in Galicia were mostly Poles, and some came under the state treasury. In the cities German was taught even in the trivium schools. Five five-grade gymnasiums with Latin as the language of instruction were opened, and from 1784 only graduates of these schools were accepted as candidates for the priesthood. In 1783 the *Greek Catholic Theological seminary was established in Lviv, followed by *Lviv University (1784, with lectures in Latin). A temporary institute, the *Studium Ruthenum, was set up within the university in 1787 for candidates for the priesthood who did not know Latin. In 1788 the Lviv Dormition Brotherhood was reorganized into the *Stauropegion Institute, which published school textbooks and ran a school and a student residence.

Following the death of Joseph II a retreat from his enlightened policies began in 1792. As a result of Polish

pressure instruction in Ruthenian was restricted to two hours per week, Greek Catholic priests were barred from teaching religion in public schools, Lviv University was demoted to a lyceum in 1805, compulsory universal education was repealed in 1812, and Ukrainian trivium schools were closed down.

A revival in education began in 1817 when Lviv University was reopened, this time with German as the language of instruction. In 1817 a group of churchmen in Peremyshl, including bishops M. Levytsky and I. Snihursky and Canon I. Mohylnytsky, founded an institute for sextons and teachers. As a result of the group's efforts, in 1818 the government accepted school instruction in Ruthenian and entrusted the Ukrainian schools (in practice only parochial schools) to the Greek Catholic clergy. The Peremyshl group began to publish Slavonic Ruthenian textbooks.

In 1818 the number of grades in the gymnasiums was increased to six. By 1843, of the 2,132 schools in Ukrainian Galicia 921 were Ukrainian (parochial), 190 Polish, 81 German, and 938 mixed. But only 50 trivium schools and one major school (run by the Basilians in Lavriv) were managed by the Greek Catholic clergy. The standard of education in the Ukrainian parochial schools was significantly lower than in the trivium schools.

The Revolution of 1848 resulted in the establishment of *Halysko-Ruska Matytsia, an educational organization in Lviv. In 1849 the chair of Ruthenian literature was established at Lviv University and was occupied by Ya. Holovatsky. H. Shashkevych, who in 1848 was appointed chairman of the Department of Galician Public Schools and Gymnasiums within the Education Ministry in Vienna, achieved a great deal in publishing Ukrainian textbooks and in developing Ukrainian scholarly terminology. In 1855 Franz Joseph I placed the schools under the supervision of the consistories. Theoretically, this change gave the Greek Catholic consistory in Lviv a greater voice in the running of Ukrainian schools. In 1856, however, Ukrainian ceased to be a compulsory subject in the secondary schools.

In 1867 the government in Vienna transferred control of Galician affairs to the Poles. In the same year the Provincial School Board, consisting of four Poles and one Ukrainian, was established in Lviv and German was replaced by Polish in the secondary schools and at Lviv University. Ukrainian could be used as a language of instruction only in the lower grades of the *Academic Gymnasium in Lviv. Six years of schooling became compulsory for all children. In 1868 the important self-educational association Prosvita was founded as a counterbalance to the Halysko-Ruska Matytsia, which had adopted a Russophile policy. In 1869 the schools were separated from the church, which under the circumstances meant that Ukrainians could no longer influence educational policy through the Greek Catholic church. In 1871 knowledge of the two languages of Galicia – Polish and Ukrainian – became a requirement for the faculty members of Lviv University, yet the university remained a Polish-speaking institution. In 1876 the Russophiles organized the *Kachkovsky Society to compete with Prosvita. The first Ukrainian newspaper devoted to education, *Hazeta shkol'na*, appeared in 1875.

The *elementary schools had a maximum of seven grades of which the last three constituted the so-called separate (*vydilova*) school (see *senior elementary school).

Because of the policy of the Provincial School Board, one- and two-grade schools were predominant in Ukrainian villages. There were only a few Ukrainian four-grade schools and two private Ukrainian senior elementary schools for girls. On the eve of the First World War 70 percent of elementary schools in the Ukrainian part of Galicia were Ukrainian and 97 percent of Ukrainian children attended Ukrainian schools. Yet, educational opportunities were restricted: 30 percent of the population over nine years of age remained illiterate.

Ukrainians succeeded in gaining only six state (eight-grade classical) gymnasiums: two in Lviv and one each in Peremyshl, Kolomyia, Ternopil, and Stanyslaviv, as well as parallel Ukrainian classes at the Polish gymnasiums in Berezhany and Stryi. While the Poles had one gymnasium per 60,400 inhabitants, the Ukrainians only had one per 546,000. In the Ukrainian part of Galicia there were seven teachers' seminaries for men and three for women, and all of them were bilingual (Polish and Ukrainian). There were no state-sponsored Ukrainian vocational schools, only one private secondary commercial school in Lviv run by Prosvita, and one private agricultural lower school in Myluvannia (est 1911).

In 1881 the Ruthenian Pedagogical Society (see *Ridna Shkola), which published the semimonthly *Uchytel'* (1889–1914), was founded, followed in 1910 by the *Provincial School Union, headed by M. Hrushevsky and I. Kyveliuk. These societies organized private Ukrainian schools. On the eve of the First World War there were 16 private Ukrainian elementary schools and 13 secondary schools, including 9 gymnasiums (2 of them for women), 3 teachers' seminaries (1 for women), and 1 lyceum for women.

In 1892 Rev K. Seletsky organized the first Ukrainian nursery school, run by the Sister Servants of Mary Immaculate. In 1901 the Ruska Zakhoronka nursery school society (see *Ukrainska Zakhoronka) was founded. Some nurseries were organized also by the Basilian order of nuns.

The student movement in Galicia, which dates back to the Theology Students' Association formed in Lviv in 1830, expanded rapidly in the last quarter of the 19th century (see *Student movement). Elementary school teachers were organized under the *Ukrainian Teachers' Mutual Aid Society (est 1905), while secondary and higher school teachers belonged to the *Teachers' Hromada (est 1908). These organizations published pedagogical journals, and the latter also published school textbooks. In 1911–12 O. Tysovsky and several other teachers formed a Ukrainian scouting organization known as *Plast.

Ukrainians were unhappy with the Polish domination of post-secondary education and demanded a separate Ukrainian university. At Lviv University there were only eight Ukrainians among a faculty of 80, while at other institutions, such as the Lviv Polytechnic, the School of Veterinary Sciences in Lviv (est 1881), and the Agricultural Academy at Dubliany, the position of Ukrainians was even weaker. There was student unrest in Lviv in 1901 and 1907. Some students protested by enrolling at Prague University and other foreign schools. In 1912 the Austrian authorities agreed to set up a Ukrainian university by 1916, but the war prevented this project from being realized. During the Russian occupation of Galicia in 1914–15 the Ukrainian schools were closed down.

Bukovyna. Before Bukovyna's annexation by Austria in

1774 educational opportunities were very limited: monasteries provided some schooling for candidates for the priesthood. In 1777 the same system of education as in Galicia was introduced. A *normal school existed in Chernivtsi. Ukrainian was first taught at the German gymnasium in Chernivtsi in 1851. The *Ruska Besida self-educational society was founded in 1869 to serve the same purpose as Prosvita in Galicia. In 1875 the German *Chernivtsi University was established; it had three Ukrainian chairs – in language, literature, and theology. In 1887 the Ruska Shkola educational society (see *Ukrainska Shkola), which published school textbooks and the newspaper *Rus'ka shkola*, was organized. By 1896 there were 165 Ukrainian state-supported schools, including 34 bilingual Ukrainian-German and Ukrainian-Rumanian schools. Ukrainian elementary schools spread slowly in the towns because much of the urban population was Jewish and supported German schools. In 1896 Ukrainian or Ukrainian-German state-supported gymnasiums were opened in Chernivtsi, Kitsman, and Vyzhnytsia. A private Ukrainian realgymnasium was opened in Vashkivtsi. In 1907 the Ridna Shkola society opened a private Ukrainian teachers' seminary for women in Chernivtsi, and in 1910 a Ukrainian language division was set up at the state teachers' seminary in Chernivtsi.

In general Ukrainian schools were better off in Bukovyna than in Galicia, because the Austrian authorities were not as biased in favor of the Rumanians as they were in favor of the Poles in Galicia. The Ukrainian schools were supervised by Ukrainians (O. Popovych on the Provincial School Board). By 1910–11 there were 224 Ukrainian schools, including 8 bilingual schools, compared to 177 Rumanian, 82 German, 12 Polish, and 8 Hungarian schools in Bukovyna. Eight hundred teachers were employed in the Ukrainian schools. Ukrainian student organizations were active in Bukovyna from the 1870s.

Transcarpathia. After Bishop A. Bachynsky's death the Ukrainian schools in Transcarpathia began to decline, because they received no government support. Bishop N. Popovych of Mukachiv (1837–64) made an effort to improve the Ruthenian schools. In the 1840s the most prominent cultural leaders in Transcarpathia were O. Dukhnovych, the author of the first primer written in the vernacular (1847), and A. Dobriansky, the founder of the *Society of St Basil the Great (1866), which published school books and by 1870 had a membership of 700. A. Ripai published the state-supported paper *Uchytel'* (1867–8).

The creation of the dual monarchy of Austria-Hungary in 1868 resulted in intensified Magyarization in Transcarpathia. Hungarian became the language of instruction in the public schools, while Ruthenian-Slavonic was retained only as a subject of instruction. Only the parochial schools remained Ruthenian. While in 1881 there were 353 Ruthenian public schools and 265 Hungarian schools, by 1906 there were only 23 Ruthenian schools and the rest were Hungarian. In 1907 the law introduced by the Hungarian minister of education, A. Apponyi, abolished even these Ruthenian schools, leaving only the bilingual Ruthenian-Hungarian parochial schools, which by 1918 decreased from 107 to 34. Ruthenian language courses were offered in the gymnasiums, teachers' seminaries, and theological seminaries. In general the new Hungarian policy undermined the educational progress achieved by Ukrainians in Transcarpathia

since the 17th century and led to an illiteracy rate of 60 percent.

1917–20. After occupying Volhynia, Podlachia, and Polisia, the Austrian and German authorities permitted Ukrainian schools (250 altogether) to be organized in these regions. The Austrian authorities did not permit Ukrainian schools in the Kholm region.

Following the Revolution of February 1917 the responsibility for organizing Ukrainian schools was assumed by the General Secretariat of Education (under I. Steshenko) of the Ukrainian Central Rada. The three former school districts were retained and renamed commissariats. The *Society of School Education was established to prepare Ukrainian textbooks. In Kiev the journal **Vil'na ukrain-s'ka shkola* (1917–19) and later *Narodna osvita* (1919) were published. In August 1917 the first congress of Ukrainian teachers was held in Kiev and the Ukrainian Pedagogical Academy was founded. After the fall of the Russian Provisional Government in November Ukrainian secondary education expanded rapidly.

In late 1917 a special commission of the UNR Ministry of Education began work on the curriculum of the planned twelve-grade unified labor school. Under the Hetman government, however, the Ministry of Education, headed by M. Vasylenko, developed the school system according to West European models. In the summer of 1918 over 50 Ukrainian secondary schools were opened, some of which were converted from Russian schools. In Poltava the history and philology faculty of Kharkiv University, and in Kiev the State School of Drama and the Academy of Arts were founded. A system of adult education was organized under the direction of S. Rusova. In the fall of 1918 two Ukrainian universities – the *Ukrainian State University of Kiev and *Kamianets-Podilskyi Ukrainian State University – were opened in addition to the three existing universities, which were so far only partly Ukrainianized. New universities were established in 1918 in Katerynoslav (now *Dnipropetrovske University) and in Symferopil (closed in 1925).

In the Kuban, Ukrainian instruction was introduced in 1917 only in the elementary schools. In 1919 two Ukrainian gymnasiums were opened in Katerynodar and Okhtyr'ska Stanytsia and two teachers' seminaries were Ukrainianized, but most of the schools remained Russian.

In Galicia during the period of the Western Ukrainian National Republic, the schools were run by the State Secretariat of Education and by county school councils. Some of the Polish schools in the cities were Ukrainianized, and private Ukrainian schools were nationalized in February 1919. There were 30 Ukrainian secondary schools, including 20 gymnasiums, 3 Realschulen, and 7 teachers' seminaries.

Interwar period

Soviet Ukraine. One of the first measures in education introduced by the Soviet authorities was to ban religious instruction in 1919. In the spring of 1918 the Soviets accepted the concept of a unified labor school similar to the Central Rada's. In 1920 the people's commissar of education for the Ukrainian SSR, H. *Hrynko, and his assistant, Ya. *Riappo, introduced a version of the system somewhat different from that in the RSFSR. It was distinctive in its extreme emphasis on technical education and political indoctrination to the almost complete exclusion of the humanities and classical studies. The universities were replaced by *institutes of people's education (INO).

A positive aspect of this system was its accessibility: advancement from the seven-year elementary school to various technical secondary schools and then to the institutions of higher learning was relatively easy. The purpose of this educational system was to promote the transformation of Ukraine from an agrarian to an industrial country and to provide care for almost one million homeless children (see *Children, homeless). The very existence of an educational system independent from Russia's was an achievement that paved the way for the *Ukrainization of the schools (the official policy of the CC CP(B)U from 1923 to 1933).

During M. Skrypnyk's term as people's commissar of education (1927–33), enrollment in the Ukrainian schools of Soviet Ukraine grew from 78 to 88.5 percent of the total student population. In 1917–18 over 300 Ukrainian schools had been organized for the Ukrainian minorities in other republics of the USSR. The Ukrainization of the school system proceeded more slowly in the cities than in the countryside (43.8 percent of urban schools were Ukrainian versus 81.9 percent of rural schools in 1925–6); there was also more resistance in vocational schools (51.9 percent were Ukrainian) and institutions of higher learning (48.9 percent) than in the lower schools. In some schools minority languages (Yiddish, Polish, Bulgarian, Rumanian, Belorussian, Greek, and German) were the languages of instruction.

Although a seven-grade (known as incomplete secondary) education was announced as the universal goal, in practice only the four-grade school introduced in 1925 was compulsory for all children. Even then almost one-third of the children failed to complete the four years of school in the 1920s. The children of well-to-do peasants, merchants, or clergy (5 percent of the school children in 1928) met with discrimination and had to pay for their education, which for others was free. In 1930 seven-grade education became compulsory in the cities (see *Seven-year school).

From 1921 vocational schools were under the jurisdiction of the Chief Ukrainian Administration of Vocational Education (Ukrholovprofos) of the People's Commissariat of Education. Most of these schools (79 percent in 1928) charged tuition, but children of poor peasants and workers were exempt. Vocational training of skilled industrial workers was conducted by the factory seven-year schools, which were mostly Russian (only 17.6 percent taught exclusively in Ukrainian in 1929–30). The *tekhnikums were higher technical schools until 1928, when technical education within the USSR was standardized and the tekhnikums were reduced to the status of secondary schools, as in the RSFSR. Ukrainians were underrepresented in the vocational schools: they accounted for only 53.1 percent of the enrollment in 1929–30, at a time when Ukraine's population was 80 percent Ukrainian. Only 53.1 percent of the tekhnikums and 59.1 percent of the vocational schools used Ukrainian as the language of instruction in 1929–30.

The main task of the INO's was to prepare propagandists for political agitation and teachers for the higher grades of the seven-year schools and for secondary vocational schools. Such institutes were formed on the basis of certain divisions of former universities in Kharkiv, Kiev, Odessa, Dnipropetrovske, and Kamianets-Podilskyi or were newly organized, as in Mykolaiv, Kherson, Nizhen, Poltava, Chernihiv, Zhytomyr, and

Luhanske (now Voroshylovhrad). In the early 1930s they were reorganized into more narrowly specialized institutions and their number increased to 42. Only 56 percent of the INO students at the time were Ukrainian and only 28.9 percent of the institutes used Ukrainian as the language of instruction (1929–30).

Politically dependable cadres were trained from 1921 to 1940 at two-year *workers' faculties (*robotfaky*). In 1929, 57 percent of these students belonged to the Communist party or the Communist Youth League of Ukraine. The language of instruction in most of these schools was Ukrainian (60.4 percent in 1929–30).

Frequent experimentation and changes in the school system and teaching methods had an adverse effect on higher education and made progress difficult; for example, in 1928 only 6 percent of the students enrolled in technical institutes graduated. The Chief Ukrainian Administration of Vocational Education appointed the rectors (directors) of the institutions of higher learning, while the CC CP(B)U appointed the political commissars. But by 1926–7 more than 90 percent of the rectors were Party members. Thus the position of commissar became superfluous.

The Prosvita society continued its activities in the early years of the Soviet regime: the number of branches increased from 852 in 1918 to 4,322 in 1921. But in 1922 the society was dissolved and some of its branches were reorganized into Soviet cultural institutions such as village centers (*selbudy*) and reading houses (*khaty-chyitalni*). In 1921 a system for the *elimination of illiteracy (Liknep) was initiated, and a network of educational centers was set up with compulsory instruction for illiterate adults up to the age of 50. The illiteracy rate was 36.4 percent in 1926. By 1939 it had fallen to 11.8 percent.

In 1930 many vocational schools were placed under the jurisdiction of various economic commissariats in Moscow. In 1936 institutions of higher learning were brought under the Committee for Higher Education in Moscow (through a similar committee in Kiev). Thus, the People's Commissariat of Education of the Ukrainian SSR was in charge only of the lower and secondary schools, preschool education, and some *tekhnikums*. With Skrypnyk's death in 1933 the policy of Ukrainization came to an end. The proportion of Ukrainian students fell from 62.8 percent in 1930 to 54.2 percent in 1938. Enrollment in Ukrainian schools declined from 88.5 percent in 1933 to 79 percent in 1940. The Ukrainian schools outside Ukraine were closed down in 1932–3. In 1934–5 the history of Ukraine ceased to be taught as a separate subject in the secondary schools and a positive evaluation of tsarist imperialism was reintroduced in history classes. In 1938, by secret decree of the CC CP(B)U, Russian became a compulsory subject at all levels of schooling. In 1940 some subjects were taught in Ukrainian at only 44 percent of the institutions of higher learning. The children of 'class enemies' were expelled from school.

Beginning in 1933 the distinctive features of the Ukrainian system of education as compared to the USSR system were steadily eroded. The restoration of the universities (Kharkiv, Kiev, Odessa, and Dnipropetrovske) in 1933, after merging the various institutes, was a positive step. In 1936 a Union-wide system was introduced, consisting of primary four-year schools, 'incomplete' secondary schools of seven grades, and 'complete' secondary schools of ten grades (see *Ten-year school). Primary

education was compulsory in the countryside as was incomplete secondary education in the cities. The new system introduced privileged and underprivileged schools: the graduates of incomplete secondary schools did not have access to higher education. Even a ten-year school diploma did not guarantee admission to an institution of higher learning, because half of the entrants were admitted on the basis of political connections. Some of the institutes were turned into four-year *pedagogical institutes. In 1940 *labor reserve schools, with compulsory enrollment based on a selection system and involving work conscription, were introduced. At the end of the 1930s military training was introduced in the schools.

Ukrainian territories under Poland. When Poland occupied Galicia in 1919, it found a developed network of Ukrainian schools (about 2,500 primary schools in 1915). In the northwestern parts of the UNR seized by Poland at the time there were another 500 Ukrainian primary schools. There were also about 25 Ukrainian secondary schools. At first the Poles maintained the Austrian school system in Galicia, but beginning in 1921 a unified system of education and administration was introduced on all Polish-ruled lands. The Ukrainian territories were brought under the Lviv, Volhynian, and Polisian curatoriums (school-governing agencies) and partly also under the Cracow, Lublin, and Białystok curatoriums. Education was compulsory up to grade 6 and was extended to seven years in 1932. On Ukrainian territories, however, the proportion of children attending school was lower than the average for Poland as a whole: 85 as compared to 90 percent in 1937–8. The proportion of the superior (seven-grade) elementary schools in the Ukrainian regions was also lower than average: 13.5 percent of the total number of elementary schools in Galicia and 8.5 percent in the northwestern territories as compared with 16 percent for Poland. Most of the elementary schools were of the lower, four-grade type.

In 1924 the Polish minister of education, S. Grabski, introduced legislation (*lex Grabski*) that required that Polish and Ukrainian schools in a given area be unified into bilingual schools. The language of instruction in the schools in the Lviv school district and in Volhynia and Polisia was to be determined by a referendum submitted to the parents of school children. As a result of this law and its many abuses, such as tampering with referendum results, the number of Ukrainian schools in Galicia declined from 2,420 in 1921–2 to 352 in 1937–9. The Polish language and teachers dominated the 'bilingual' schools in Galicia. In Polisia all 22 Ukrainian elementary schools were closed down and bilingual schools were not introduced. The Ukrainian language was no longer taught even as a subject. It was forbidden to teach Ukrainian in the Kholm region and Podlachia; even Orthodox religion could be taught only in Polish. In Volhynia the number of Ukrainian schools fell from 443 in 1922–3 to 8 in 1937–8, but the number of bilingual schools rose sharply. In general, only 7 percent of Ukrainian school children could attend strictly Ukrainian schools by the end of the 1930s. Large numbers of Ukrainian teachers were transferred to schools in Polish territories or were dismissed. In Ukrainian secondary schools, most of which were privately operated, some subjects had to be taught in Polish. The only state-supported Ukrainian gymnasiums were those that had been established in the Austrian period. (Of these, the Ternopil gymnasium was closed down in

1930). There was only one state-run Ukrainian vocational school: the agricultural lyceum in Chernytsia. At the beginning of the 1930s all eight Ukrainian (in fact bilingual) teachers' seminaries were closed down.

Throughout this period leadership in matters pertaining to Ukrainian schools and education was assumed by the Ukrainian Pedagogical Society (after 1926, the *Ridna Shkola* society). Its work was limited to Galicia, since the Polish government did not permit the society into the northwestern Ukrainian land. Among other activities, *Ridna Shkola* financed schools and student residences and published the pedagogical periodical **Ridna shkola*. As a result of the efforts of the *Ridna Shkola* society the number of Ukrainian private schools increased from 9 secondary schools in the mid-1920s to 38 in 1938–9, and their standard was improved. From the 1920s this association and the Audit Union of Ukrainian Co-operatives also tried to organize vocational schools and courses; however, despite their efforts Ukrainian vocational schools constituted only 7 percent of all the vocational schools in Galicia. Ukrainian preschool education was well-developed. In 1934 the Basilian Sisters opened the **Nursery Teachers' Seminary* in Lviv.

Ukrainian university courses were organized in Lviv in 1919. These were banned by the Polish authorities in 1920, but continued clandestinely as the **Lviv (Underground) Ukrainian University* (1921–5). The **Lviv (Underground) Ukrainian Higher Polytechnical School* (1922–5) functioned in a similar way. Although the Polish government was obligated by an international agreement to set up a Ukrainian university by 1924, it made no efforts in this direction. The only officially recognized Ukrainian school of higher learning was the **Greek Catholic Theological Academy* in Lviv (est 1928). Until 1925 Ukrainians boycotted the Polish institutions of higher learning, but the dissolution of the Ukrainian underground schools and the difficulty of obtaining foreign diplomas forced them to end the boycott. Yet the number of Ukrainians admitted to higher Polish schools was restricted. In extramural education *Prosvita* continued to be the most active organization in Galicia. At first the Polish occupation disrupted its work, and the number of its reading rooms fell from 2,869 in 1918 to 882 in 1922. But eventually the society recovered and by 1935 it was running 3,071 reading rooms. In the Stanyslaviv region, the Ukrainian Catholic educational society **Skala* and the Mohyla Ukrainian Learned Society were active in extramural education. The strength of the Kachkovsky society in the region declined. In Volhynia and Polisia the *Prosvita* society was allowed to operate legally from 1928 to 1932. In the Kholm region and Podlachia, the **Ridna Khata* society conducted educational work until 1930, when it was banned by the authorities.

Transcarpathia. After Transcarpathia's incorporation into the Czechoslovak Republic in 1919, significant advances were made in schools and education. Conditions for the development of Ukrainian education were more favorable in the eastern part, known as Subcarpathian Ruthenia, than in the western part (Prešov region), which came under Slovakia. The number of Ruthenian (Ukrainian) elementary schools in Subcarpathian Ruthenia increased from 34 in 1916 to 492 in 1938, including 23 **municipal schools*, junior high schools based on Czechoslovakian models. Ukrainian elementary schools formed a majority – 492 out of 861 schools; the same was true

of teachers' seminaries (4 out of 5 were Ukrainian in 1938) and vocational schools (138 out of 179 in 1938). The proportion of Ukrainian kindergartens (132 out of 252) and gymnasiums (5 out of 11) was lower. There was also a Greek Catholic theological seminary in Uzhhorod. In the Prešov region only 57 percent of Ukrainian children attended Ruthenian schools. There was a Greek Catholic seminary and a Ruthenian teachers' seminary in Prešov.

Initially, the language of instruction in Ruthenian schools was the object of several competing linguistic orientations: the local Ruthenian, sometimes with an admixture of Church Slavonic, standard Ukrainian, and Russian. After 1931, however, the trend towards Ukrainian became predominant in Subcarpathian Ruthenia. It was weaker in the Prešov region, where Russophilism was well entrenched.

Ukrainian teachers were represented by the Union of Ukrainian Teachers (est 1929), which published *Uchytel's'kyi holos* and *Nasha shkola*. Extramural education was organized by *Prosvita* (from 1920) and the Russophile *Dukhnovykh* society (from 1923). Several organizations such as the **Pedagogical Society of Subcarpathian Ruthenia* (est 1924), the *Ruska Shkilna Matytsia* educational society, and the **Ukrainian Pedagogical Society* in Prague (est 1930) assisted Ukrainian schools in various ways.

When the autonomous Carpatho-Ukrainian state was established in the fall of 1938, the School Administration in Uzhhorod was turned into the Ministry of Education and was headed by A. Shtefan.

Bukovyna and Bessarabia. Having occupied Bukovyna in 1918, the Rumanians imposed a state of emergency in 1919 and began to Rumanianize the Ukrainian schools. This process continued until 1927. When the state of emergency was lifted in 1928 the government permitted in 1929 the partial use of Ukrainian as the language of instruction in the Rumanian schools of Bukovyna, but reversed this decision in 1934. Ukrainian was taught secretly. In 1920–7 Bessarabia enjoyed greater educational autonomy and had 120 Ukrainian schools.

1939–45. In 1939–41 the Soviet system of education was extended temporarily to Galicia, Volhynia, northern Bukovyna, and Bessarabia.

Under the German occupation, Ukrainian lands incorporated into the Generalgouvernement (initially western Galicia, the Kholm region, and Podlachia) witnessed the development of a fairly large network of schools with Ukrainian as the language of instruction. By 1941 there were 911 Ukrainian schools (five of them private), managed by a special section in charge of educational matters under the Ukrainian Central Committee in Cracow and the **Ukrainian Teachers' Union*, which published the journal *Ukrains'ka shkola*. After the incorporation of eastern Galicia, there were 4,173 Ukrainian elementary schools in the Generalgouvernement in 1941–3, a number unprecedented in the entire history of the Western Ukrainian lands. In 1942 there were 12 gymnasiums and, in 1943–4, 9 teachers' seminaries, none of which had existed under the Polish regime. Higher education was available at the Lviv Technical Institute and at various state-run vocational schools; German was the language of instruction, although most of the students were Ukrainians.

In the Reichskommissariat Ukraine the Germans did not permit Ukrainian general schools above grade 4, except for some vocational schools.

In Transcarpathia under the Hungarian regime (1939–44) the number of elementary schools was reduced by one-third, and the number of Ruthenian (Ukrainian) gymnasiums fell from seven to three.

During the war with Germany the Soviets set up Ukrainian schools for Ukrainian evacuees in the RSFSR (71 schools in 1942–3), Kazakhstan (64), and other Asian republics. There were also 32 evacuated institutions of higher learning of the Ukrainian SSR that continued to function as separate establishments. On the return of the Soviets to Ukraine, night schools were established in 1943–4 for youth deprived of a normal education during the war period. Urban night schools were known as Schools for Working Youth, and those in rural areas as Schools for Peasant Youth.

Since 1945. The rapid increase in the number of night schools in the cities from 876 in 1950–1 to 2,070 in 1964–5 (rural areas experienced a decrease in this period) reflected the difficulties facing the educational system in Ukraine in the postwar period. Courses for adults and vocational correspondence schools were also established (see *Correspondence courses). As a result of consolidation, the number of institutions of higher learning decreased from 173 in 1940–1 to 134 in 1958–9, while the number of students increased. In 1945 *Uzhhorod University was founded. Only 55.7 percent of the students in Soviet Ukraine were regular day students in 1958–9; the rest were correspondence-school or night-school students. By 1965–6 the proportion of day students fell to 38.7 percent because of N. Khrushchev's reforms, but began to rise afterwards.

The process of *Russification continued in the schools of Ukraine. The proportion of students enrolled in Russian-language schools increased from 14 percent in 1938–9 to about 25 percent in 1955–6. Among the minority schools only Moldavian (Romanian), Hungarian, and Polish schools were retained (319 altogether in 1950–1). In 1946 almost all institutions of higher learning (except for pedagogical, medical, and art colleges) were brought under the direct control of the Ministry of Higher Education in Moscow. The republic's Ministry of Higher Education in Kiev was restored only in 1955 as a Union-republican agency, but its powers were greatly curtailed.

In newly incorporated Western Ukraine, the Soviet government proceeded to revamp the educational system. As many as two-thirds of the teachers were designated as unqualified to teach in Soviet schools and had to undergo 'ideological' retraining. About 35,400 teachers from eastern Ukraine were transferred to Western Ukraine between 1945 and 1951. Following the demographic changes that took place during and after the war, this part of the Ukrainian SSR (consisting of Galicia, Volhynia, and Bukovyna) had the highest percentage of Ukrainian schools: 93.3 in 1946–7 compared to 86 in 1940–1. Twenty-two institutions of higher education were created here, most of which initially had Ukrainian as the language of instruction. By 1949–52, however, it was replaced by Russian. During the brief 'thaw' of 1953 the first secretary of the CC CPU, L. Melnikov, was dismissed for instituting too flagrant a policy of educational Russification in Western Ukraine.

According to the provisions of the 1959 school reform the seven-year and ten-year schools were turned into *eight-year (compulsory) schools and eleven-year 'general education labor-polytechnical schools with produc-

tion training,' reminiscent of the former unified labor schools (see *Secondary general-education school). Secondary school graduates, except for 20 percent of the best students, were obligated to spend at least two years in the labor force before applying to higher schools. Although this reform, as many others instituted under Khrushchev, was to a large extent abandoned in 1964–7, a few important elements remained intact: eight-year universal compulsory education was retained; tuition fees for secondary and higher education were not reinstated; and the Ukrainian language and literature were no longer compulsory subjects in the Russian schools of the Ukrainian SSR. During this new offensive against the Ukrainian language the percentage of Ukrainian-language schools declined from 85.3 in 1955–6 to 81.1 in 1967–8. In 1978 several steps were taken to expand and improve the teaching of Russian in Ukrainian schools in order to raise the level of fluency in 'the language of the great Lenin.'

The majority of teachers in Ukraine are women (76 percent in 1982–3). In 1977–8, 45,700 teachers taught Russian language and literature in grades 4 to 10, while only 43,500 teachers taught the Ukrainian, Hungarian, Moldavian, and Polish languages and literatures. The teachers of Russian in schools with a language of instruction other than Russian were better qualified than their colleagues in Russian-language schools: 96.3 percent of the former had a higher education compared to 91 percent of the latter.

*Day-care centers and kindergartens require parents to pay about one-third of the actual cost of maintenance. Most of the kindergartens in the cities are conducted in Russian.

In 1956 fee-charging *boarding schools (*shkoly-internaty*) were introduced, followed by 'extended day' schools (*shkoly prodovzhenoho dnia*) in 1960. In 1968 students again began to receive military training.

In 1967–8 up to a half of the *tekhnikum* and vocational school students were still enrolled in correspondence and night schools. Most of them (45.3 percent) received training in industrial occupations and the building trades. Compared to the Western countries, the percentage studying commerce, finance, administration, and law was small (only 13.3 in 1967–8).

Military education is restricted to 'closed' (only for the sons of the military elite) secondary schools conducted in Russian – the Suvorov and the Nakhimov schools (named after the military heroes of imperial Russia). In 1966 there were nine higher military colleges in Ukraine, but no military academies (these are found only in Russia). The CC CPU has a school in Kiev.

In 1964 *Donetske University was established, followed by *Symferopil University in 1972. Since 1956 academic degrees have been approved by the All-Union Accreditation Commission in Moscow. There is a sharp contrast between the standard of achievement in the natural sciences, which is high, and the standard in the humanities. As in secondary vocational schools, up to 41.8 percent of post-secondary students specialized in various industrial fields and construction, while only 6.8 percent studied finance, economics, and law (1967–8). Only 61 percent of the students in Ukraine's institutions of higher education were Ukrainian. Since 1967 veterans and former policemen have enjoyed privileged access to higher education. Graduates of higher schools and voca-

tional schools must work for three years wherever they might be assigned, usually outside Ukraine. In 1965 tenure was introduced for the faculty of institutions of higher education. At the end of the 1960s Ukraine had 25 percent fewer students per 10,000 inhabitants than Russia. In 1968–9 only 21.8 percent of the students lived in dormitories (*hurtozhnyky*). Most of the students received scholarships, but the Communist Youth League had the right to increase or decrease the sum involved. In 1974 a secret order was issued requiring that not more than 25 percent of the freshman class at universities in Western Ukraine be drawn from the local population. Political dissent grew among the students in the 1960s–1970s, but has been brutally suppressed in recent years.

(See also *Agricultural education, *Art education, *Correspondence courses, *Economic education, *Education of women, *Extramural education, *Law studies, *Medical education, *Military education, *Music education, *Pedagogy, *Pedagogical periodicals, *Professional and vocational education, *Secondary special education, and *Theological education.)

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Education of women. Information on education for girls and women prior to the 18th century is fragmentary. It is known that it was originally associated with monastery schools, where women were taught writing, religious knowledge, and singing. The earliest known of such schools was the girls' school established in 1088 by Princess Anna Vsevolodivna at St Andrew's Monastery in Kiev. A 17th-century traveler, Paul of Aleppo, testified to the high standard of education attained by women. The daughters of Cossack officers received instruction in monastery schools or from private tutors.

In those areas of Ukraine that were incorporated into the Russian Empire some girls attended parish schools and later *zemstvo schools in the villages, or *county schools in the towns. A high proportion of girls went to *Sunday schools, which were established in the 1850s–1860s in the towns throughout Ukraine by the Ukrainian intelligentsia. Some of these schools were designed only for girls. After the school reforms of the 1860s the elementary schools in the villages were coeducational; in the towns they were usually segregated by sex. However, in 1897 scarcely 11.2 percent of females over the age of five

in Ukraine were literate (compared to 34.2 percent of males).

The finishing institutes for daughters of the nobility were the first secondary schools for women in Russian-ruled Ukraine. Their purpose was to develop devout and patriotic women. Such institutions were established in Kharkiv (1812), Poltava (1817), Odessa (1829), and Kiev (1838). The language of instruction was often French, and the curriculum included such subjects as literature, history, and foreign languages.

Many daughters of Ukrainian nobles were educated at private boarding schools for girls, which were usually run by foreigners, mostly French and Germans. Such schools became established in Russia in the first decades of the 19th century. In the mid-19th century gymnasiums for women began to open, and in a short while they became the main type of secondary school for women. The first such gymnasium in Ukraine was established in Kiev in 1850. The lower type of gymnasium – the junior gymnasium – had a four-year program, while the higher type had a seven-year program. An additional eighth grade provided pedagogical training for teachers of public schools. The program for women was not as demanding as that in the men's gymnasiums (classical languages were not required), although some private women's gymnasiums were on a par with those for men. The seven-year eparchial schools for daughters of the clergy had the same program as the gymnasiums. On 1 January 1919 there were 362 women's gymnasiums in Ukraine, 4 women's institutes, and 15 eparchial schools. Until 1917 Russian was the language of instruction in elementary and secondary schools. At the end of the 19th century secondary vocational schools, co-educational commercial schools, dental schools, obstetrical schools, and other schools were opened.

Higher education was closed to women for a long time. Only in 1860 did women gain the right to study at universities in Ukraine, and this was revoked two years later. The first higher educational institution for women in Ukraine, the Higher Courses for Women, was established at Kiev University in 1878. It was closed down by the authorities in 1886. A number of higher schools for women were set up only after the 1905 revolution, notably St Olha's Women's Institute, the private courses of Mme Zhekulina in Kiev, and a school founded by the Association of Working Women in Kharkiv. They had a four-year program, with standard departments of physics and mathematics, history and philology, and jurisprudence. Some of them also had departments of economics and medicine. In 1912 their enrollment numbered more than 4,000 students. By 1915 there were also the following higher professional schools for women: women's medical institutes in Kiev, Kharkiv, and Odessa; the Women's Polytechnical Institute in Kharkiv; and the Froebelian Pedagogical Courses in Kharkiv. The universities were again open to women briefly in 1906–9.

The Revolution of 1917 gave women an equal right to education and made schools co-educational at every level. Russian was replaced by Ukrainian as the language of instruction, usually quite abruptly but sometimes gradually. As the network of schools expanded and elementary schooling became universal in 1930, literacy among women increased steadily. The literacy rate for women in Soviet Ukraine was 37.1 percent (it was 32.5

percent for Ukrainian-speaking women) in 1926 and 72 percent in 1939; it is close to 100 percent today. The percentage of women with a secondary education (6.8 percent compared to 8.9 percent for men in 1939) and higher education has increased steadily. Before the revolution women accounted for only 10 percent of the students at institutions of higher education. By 1928 they accounted for 26 percent, in 1936 for 38 percent, in 1955 for 42.9 percent, and in 1979 for 51.7 percent. Among students at special secondary schools (see Secondary special education) girls accounted for 47.2 percent in 1956 and for 55.3 percent in 1979.

In Galicia and Bukovyna under the Austrian regime, the school reforms of the 1860s introduced universal education with co-educational lower schools in the villages, but segregated higher schools in the towns. Several private Ukrainian elementary schools were opened in the towns, including girls' schools. In 1898, for example, the Shevchenko Elementary School for Girls was founded in Lviv.

The first secondary schools for women in Galicia were Polish private lyceums with a six-year program. The first Ukrainian school of this type was the lyceum established in Peremyshl in the 1890s. The first private gymnasiums for women were founded only in the 1890s in Lviv, with Polish as the language of instruction. The first Ukrainian gymnasium for women was opened by the Basilian order of nuns in Lviv in 1906. In Bukovyna women attended Ukrainian co-educational gymnasiums in Chernivtsi, Vyzhnytsia, and Kitsman. A larger proportion of Ukrainian women studied at teachers' seminaries, which provided them with not only an education but also a profession. The first teachers' seminars were founded in the 1870s in Lviv and Chernivtsi. By the 1910s there were three state teachers' seminaries, which were bilingual (Ukrainian-Polish), and one private one in Yavoriv. In Bukovyna there was one state and one private teachers' seminary (see Pedagogical education). In 1900 women were admitted to universities in the Austro-Hungarian Empire by law.

In Ukrainian territories under the Polish regime education for women expanded in the 1920s–1930s despite a strong policy of Polonization. The literacy rate among women in Western Ukraine rose from 44.4 percent in 1921 to 56 percent in 1931. Secondary and vocational education for women grew with particular rapidity. In 1939, of 27 Ukrainian gymnasiums in Poland, 7 were for women, 7 for men, and 13 were co-educational. The Nursery Teachers' Seminary, established in Lviv in 1934, was meant particularly for women.

Under the German occupation professional education, particularly pedagogical education for women (women constituted 60 percent of the enrollment at teachers' seminaries), expanded greatly in the Generalgouvernement, especially in Galicia. However, the number of women enrolled in gymnasiums fell to 20 percent.

In Bukovyna, in addition to a girls' gymnasium and a teachers' seminary, there was also a trade school, which provided a general education and taught tailoring and home economics.

The education of women made great progress in Transcarpathia because of its coeducational system. There was, however, a teachers' seminary that trained women only.

Ukrainian schools abroad are coeducational. Several

Ukrainian Catholic schools, such as St Basil's Academy in Philadelphia and St Mary's Villa Academy in Sloatsburg, New York, in the United States, and Mount Mary Immaculate Academy in Ancaster, Ontario (1953–73), and Sacred Heart Academy in Yorkton, Saskatchewan, in Canada, are women's secondary schools with English as the language of instruction and Ukrainian as a subject of study. (For a bibliography, see *Education.)

K. Gardetska, O. Trofymovska

Edwards, Borys, b 1860 in Odessa, d 1924 in Malta. Sculptor. Edwards studied at the Odessa School of Painting (1876–81) and the Academy of Arts in St Petersburg (1881–3). In 1915 he became a member of the Academy of Arts, and in 1919 he emigrated. Among his works are the realistic compositions *Kateryna* (illustrating T. Shevchenko's poem) (1885), *Life Is Unhappy* (1887), and *Unexpected News* (1887); the psychologically expressive busts of L. Pasteur (1887) and others; and the monuments of V. Hryhorovych in Yelysavethrad (1892), A. Pushkin in Kharkiv (1904), A. Suvorov in Ochakiv, and others.

Egan, Edmund, b 13 July 1851, d 20 September 1901. Hungarian economist of Irish descent. In 1899–1901 Egan headed the economic relief program in Transcarpathia initiated by the Hungarian government. In the 1890s Egan was commissioned by the Ministry of Agriculture in Budapest to study socioeconomic conditions in Transcarpathia. He reported on the harsh conditions in which the Ukrainian peasants lived, noting their exploitation by moneylenders, and demanded immediate reforms. Egan's report was translated into Ukrainian under the title *Ekonomichne polozhennia rus'kykh selian v Uhorshchyni* (The Economic Situation of the Ruthenian Peasants in Hungary, Lviv 1901).

Eichhorn, Hermann, b 1848 in Breslau, d 30 July 1918 in Kiev. Eichhorn was a German field marshal who in 1918 was appointed commander in chief of the German army in Ukraine. On 6 April 1918, without consulting the Central Rada, he issued an order to the Ukrainian populace concerning crop sowing. This action brought him into conflict with the Ukrainian government. On April 13 the Little Rada issued a writ reversing Eichhorn's order. Eichhorn was largely responsible for the repressive German policy in Ukraine. He was murdered in Kiev by the Russian Socialist Revolutionary B. Donsky.

Eight-year school. School providing incomplete general secondary education in the USSR that was established on the basis of the law 'On Strengthening the Connection of the Schools with Life and on the Further Development of the Educational System in the USSR' (1958; adopted in Ukraine in 1959). The eight-year school is compulsory for all children from the age of 7 to 15–16. It consists of eight grades and functions as an independent school (popularly called *vosmyrichka*) or as part of the regular *ten-year school (*desiatyrichka*). In 1980–1 there were 9,131 eight-year schools, with an enrollment of 1,461,500 in Soviet Ukraine. Since 1965 the number of eight-year schools and students in attendance has steadily declined, reflecting lower birthrates and increasing enrollment in the ten-year secondary school system.



Otto Eikhelman

Eikhelman, Otto [Ejxel'man], b 1854 in St Petersburg gubernia, d 21 February 1943 in Prague. Jurist, specialist in several branches of state and international law, professor at Kiev University and head of the international law department there from 1884 until the First World War. He was a professor at the Ukrainian Free University in Prague from 1922 and a full member of the Shevchenko Scientific Society. In 1918 Eikhelman was active in the UNR government and worked for the Ministry of Trade and Industry and for the Ministry of Foreign Affairs as a deputy to the minister. In 1918 he took part in economic negotiations between the Ukrainian government and the Austrian and German governments as well as in negotiations with the Soviet Russian government. As an émigré he devoted himself mainly to legal scholarship. His major works include *Khrestomatiia russkogo mezhdunarodnogo prava* (Anthology of Russian International Law, 1887–9), *Ocherki iz lektzii po mezhdunarodnomu pravu* (Outlines of Lectures on International Law, 1900, 1905), and *Proiekt konstytutsii osnovnykh derzhavnykh zakoniv UNR* (Draft of the Constitution of Fundamental State Laws of the UNR, 1921).

Einhorn, Oleksander [Ejnhorn], b 12 December 1888 in Mariiupol, Katerynoslav gubernia, d December 1939 in Kharkiv. Architect, graduate of the Kharkiv Civil Engineering Institute. Einhorn designed a number of industrial buildings in Kharkiv and various towns of the Donets Basin in 1914–20, workers' settlements in the Donets Basin, the buildings and the workers' housing of the Kharkiv Tractor Plant, and various buildings in Kharkiv in 1921–31. In 1930–9 he served as director of planning for Kharkiv's reconstruction and was involved in planning the reconstruction of Zaporizhia, Odessa, and other cities. His publications deal with various aspects of architecture.

Eklblom, Richard, b 30 October 1874, d 7 April 1959. A Swedish Slavist of the neogrammarian school, Eklblom was a professor at Uppsala University. His works include studies on Balto-Slavic historical phonetics and toponymy, including the origins of East Slavic pleophony, place-names and words of Varangian origin in Ukraine and Russia, and the development of Slavic intonations.

Ekonomika Radians'koi Ukrainy (The Economics of Soviet Ukraine). Journal published by the State Planning Committee of the Ukrainian SSR and the Institute of Economics of the Academy of Sciences of the Ukrainian SSR. It began publication in 1958 in Kiev as a bimonthly and became a monthly in March 1965. It was first

published only in Ukrainian, but since 1960 there has been a parallel Russian edition as well. The journal is devoted to theoretical and practical questions of economics, the problems of planning, organizing, and managing the production process, increasing efficiency, and applying mathematics to economics. In the 1960s many articles were published urging economic reforms to stimulate enterprise initiative and economic responsibility. The journal conforms to the economic guidelines set forth in the decrees of the CPSU and the agencies of economic management, and little controversial material is published. The sections on the history of economic theory and on economic life outside the USSR are weak, although non-socialist economies are systematically criticized. The journal has a book review section, a section of reports from the economic regions, and an 'Aid to Propagandists' section. The editors of the journal have been A. Baranovsky (1958–61), A. Kochubei (1961–4), A. Lalaïants (1964–5), S. Yampolsky (1966–74), P. Bahrii (1974–77), and I. Lukinov (1977–). The printing of the Ukrainian edition has fluctuated from 5,000 to 9,000, reaching a peak of 10,000 in 1972–4. The printing of the Russian edition was somewhat lower. In the 1980s the printing of the Ukrainian edition fell to 5,000, while the printing of the Russian edition was increased proportionately.

Ekonomist (Economist). An economic monthly of the Provincial Audit Union in Lviv in 1904–14. The editors were M. Kotsiuba (1904), K. Pankivsky (1905–8), and A. Zhuk (1909–14). I. Petrushevych, K. Kulchytsky, and V. Domanytsky were among those who worked on the journal. The publishers of *Ekonomist* also published, in 1909–14, a popular monthly for associated co-operatives entitled *Samopomich*.

Ekstrakt malorossiiskikh prav (Extract of Little Russian Laws). Collection of legal norms that were enforced in Ukraine in the 18th century; an important source of information about the legal system of the later Hetman state. The collection was compiled in 1767 by O. *Bezborodko, a member of the General Court. It included norms of administrative law and judicial law by which the author and his supporters (the *Little Russian Collegium) tried to demonstrate the necessity of restoring Ukraine's autonomy. It consisted of 16 chapters, dealing with such topics as the main administrative bodies of Little Russia, the courts, the rights of Little Russians, court procedure, state property, state income, the towns, the nobility, the clergy, the Cossacks, and the common people. It included the 1730 Instruction on the Courts and the 1765 Information on the Ranks. In 1786 the Russian senate revised the *Ekstrakt malorossiiskikh prav*, omitting certain chapters and adding new acts of the Russian government that pertained to legislation in Ukraine. It was published in 1902 by M. Vasylenko in Chernihiv.

Elcheshen, Dmytro [El'čyšin], b 20 October 1902 in Sokyryntsi, Kopychyntsi county, Galicia. Agronomist, editor and publisher, community leader. Elcheshen immigrated to Canada as a youth and graduated from the University of Manitoba in agriculture in 1928. He was active in the Ukrainian community in Winnipeg, especially in the Prosvita association, and also served as national secretary of the Sich Sporting Association (1928–36), secretary of St Raphael's Ukrainian Immi-

grants' Welfare Association and editor of seven of its almanacs (1925–38), and president of the United Hetman Organization (1937). He was briefly associate editor of *Kanadiis'kyi ukrainets'* and in 1932–3 editor-publisher of *Monitor*. In 1938 Elcheshen was elected to the Winnipeg City Council. He translated into English the second volume of D. Doroshenko's *Istoria Ukrainy, 1917–1923* (*The Ukrainian Hetman State of 1918*, Winnipeg 1973).

Elect Cossacks (*vyborni kozaky*). Common Cossacks who were economically independent and used their own arms in performing military service. In accordance with the reforms of the Russian government in 1734, the Cossacks were divided into elect Cossacks and *Cossack helpers. The hetmans usually included the children of the clergy among the elect Cossacks.

Elections. The selection of individuals to the governing agencies of a state through a vote of some or all of the citizens. A primitive form of election and voting was practiced as early as the Princely period in Ukraine: the popular assembly (**viche*) elected some of the higher officials and sometimes even bishops. During the Lithuanian-Ruthenian period only the nobility had electoral privileges, and it elected at its **dietines* two representatives each to the large general assembly (*valnyi soim*). These deputies of the nobility abided by the instructions of the regional assemblies (see **Diet*). Elections were more common in the self-governing volosts and particularly in towns governed by **Magdeburg law*. In Zaporizhia officers were elected at the **Sich Council* and the councils of individual **kurins*. In the Hetman state the **General Military Council*, which represented the entire Cossack estate, held the power to elect the hetman and the general officer staff. The **chorna rada*, a council consisting of the peasantry (*chern*) and the Cossacks, was sometimes convened. After the decline of the Cossack state, elections of administrative officers had limited use on Ukrainian territory. They were held to elect representatives of the nobility such as county and gubernia marshals and later the nobility representatives (*predvoditeli*). Local self-governing bodies in the Russian Empire such as town councils and volost officers (see **Cities and towns*, **Nobility*, **Volost*) were elected by a very small electorate based on estate, property, and corporative qualifications. Elections and an electoral system in the modern sense appeared in the Austrian and Russian empires only at the end of the 19th and the beginning of the 20th century when the ideas of parliamentarianism and democracy became widespread.

Elections to the provincial diet of Galicia, which was set up in 1861, were held by the four curiae (see **Curial electoral system*) – the large landowners, members of the chambers of commerce and industry, the burghers, and the villagers (electoral ordinance of 1873). In practice Ukrainians could vote only through the curia of village communities, and for this reason the number of Ukrainian deputies was small: 49 in 1861, 14 in 1877, 11 in 1883, and 30 in 1913 – out of a total of 150 deputies. The majority consisted of Polish deputies elected from the higher-estate curiae. Elections to the diet were held every six years. In addition to elected deputies, there were *ex officio* members, including three Ukrainian Greek Catholic bishops. The provincial diet of Bukovyna was elected under a similar system. A significant number of Ukrai-

nians (16) were elected to this body only in 1911 when national curiae were introduced by a new electoral ordinance. A reform granting Ukrainians just over 25 percent of the seats in the Galician Diet was adopted in 1914, but it was never put into practice because of the outbreak of the First World War. Elections to bodies of local self-government (community offices, offices of the magistracy, and county assemblies) were regulated in Austria by the electoral ordinance of 1866. All voters were divided into three constituencies according to their tax assessment. Besides the largest taxpayers, the first section included voters with a doctoral degree, parish priests, and certain officials. Each constituency elected an equal number of representatives to the community and county assemblies. In Lviv, however, there were no constituencies. All taxpayers and corporate bodies had the right to vote. Only males who were entitled to vote and enjoyed full rights of citizenship could stand for election. The curial system severely restricted the eligibility of Ukrainian representatives to local government bodies. In Bukovyna there were no elections to county assemblies.

The attempts to introduce a parliamentary system in Austria in 1848–9 were short-lived and failed to establish a separate electoral system. Until 1873 the Austrian chamber of deputies was composed of representatives of the provincial diets. A new electoral ordinance introduced direct elections by curiae, similar to the system for provincial elections. The peasant curia elected the electors indirectly and also openly and orally. This led to many election abuses by the Polish authorities in Galicia. Only male taxpayers could vote or stand for election. Because of the curial system, the Ukrainians of Austria did not have fair representation in parliament. Only after 1907, when the curial electoral system was replaced by universal, equal, direct, male suffrage by secret ballot, did the Ukrainians of Galicia and Bukovyna succeed in increasing their representation: there were 33 Ukrainian deputies out of a total of 516 in the Viennese parliament. In Hungary too, until 1918, elections were conducted according to a curial system that was open to abuses; hence, apart from a few individuals, the Ukrainians of Transcarpathia did not have their own representation in the parliament in Budapest.

The first parliamentary elections in the Russian Empire were the elections to the State *Duma in 1906. They were conducted according to a curial system consisting of the landowners', burghers', peasants', and workers' curiae. The votes of the different curiae were unequal, and the elections consisted of various stages: the peasants had four-stage elections; the workers, three-stage; the burghers, two-stage. The deputies of the State Duma were elected by provincial assemblies of the electors from all the curiae. The elections to the Second State Duma of 1907 were conducted under the same law. The provincial electoral assemblies were dominated by the landowners. The elections to the Third Duma (1907) and the Fourth Duma (1912) were conducted under a new law that increased the power of the landowners at the expense of the burghers, the workers, and particularly the peasants. In Ukraine the 1,191 electors in nine gubernias elected 98 deputies out of a total of 442 deputies in the Duma. The cities of Kiev and Odessa chose 2 deputies each in direct elections.

In the second half of the 19th century and in the early 20th century the vote in local elections was restricted to

the members of certain estates and property holders. According to the statute of 1882, the city councils, which usually consisted of 20–60 representatives (*hlasni*) (Kiev, Odessa, and Kharkiv each had 90), were elected by a city electoral meeting of the larger real-estate owners and the owners of commercial and manufacturing enterprises. Elections to the *zemstvos involved several stages and gave an advantage to the landowners.

Under the Central Rada in Ukraine elections to the city councils were held in the summer of 1917 and to the *All-Russian Constituent Assembly in November. The latter elections were based on a general, direct, equal, proportional, and secret vote and provided the Ukrainian parties with a clear victory (75 percent). The 29 November 1917 law of the Central Rada provided for elections to the *Constituent Assembly of Ukraine based on the same principle. Everyone who was at least 20 years old, regardless of sex, could vote and stand for election. The Constitution of the UNR adopted by the Central Rada confirmed this age qualification. One deputy per 100,000 people was to be elected to the National Assembly of the UNR for a term of three years. The 1919 elections to the *Labor Congress of the UNR were based on the Directory's declaration of 26 December 1918. The elections were indirect, and 'non-labor elements' could not vote. The Labor Congress itself expressed its support for general and direct elections to the Ukrainian parliament.

Elections to the diet of the Western Ukrainian National Republic were governed by the law of 14 April 1919. All citizens over 20 years of age could vote, and those over 25 could be elected. The deputies were to be elected by national curiae – Ukrainian, Polish, Jewish, and German.

On Ukrainian territory under Polish rule (1920–39) elections to the Sejm and Senate were held in 1922, 1928, 1930, 1935, and 1938. The first elections were boycotted by the Ukrainians of Galicia, while in the northwestern regions Ukrainians formed an alliance with other national minorities to elect 20 deputies and 5 senators. The second elections took place under greater pressure, and with the help of the bloc of national minorities the Ukrainians of Galicia and the northwestern regions won 48 seats in the Sejm and 11 in the Senate. The elections of 1930 were marred by acts of political violence, abuses, and fraud; however, 27 Ukrainian deputies and 5 senators were elected. In 1935 a new electoral ordinance retained the universal, secret vote for the Sejm elections, but introduced an educational qualification for Senate electors. Candidates for deputies were appointed by special electoral colleges, which were influenced by government authorities. Although some Ukrainian political groups refused to participate in the elections of 1935, 19 Ukrainian deputies and 6 senators were elected. The elections of 1938 were based on the 1935 agreement between the Ukrainian National Democratic Alliance and the Catholic group on one side and the Polish government on the other. This agreement guaranteed Ukrainians the same number of seats as in 1935. Participation in local elections was severely restricted.

Under the Rumanian occupation Ukrainians participated in several elections and allied themselves with Rumanian parties, because it was required that a party win at least 2 percent of the vote in the country as a whole.

In Czechoslovakia during the interwar period Ukrainians participated in parliamentary elections and allied

themselves with Czech or Slovak parties. The Agrarians and Communists usually received the largest vote. The Subcarpathian electoral district elected only 9 deputies and 5 senators to the central parliament, whereas based on its population and electorate it should have been entitled to 14 deputies and 8 senators. Provincial, regional, and local elections provided Ukrainians with greater opportunities. Elections to the autonomous Diet of Carpatho-Ukraine were held on 12 February 1939 and were regulated by the 1927 electoral law of the parliament in Prague. One list of candidates was presented by the *Ukrainian National Alliance, a coalition of Ukrainian parties and national minorities. In Transcarpathia between 1939 and 1944 no elections to the Hungarian parliament were held. Instead, the head of the Hungarian state appointed a certain number of representatives to both chambers.

Electoral system of the Ukrainian SSR. Based on the constitutions of 1919 and 1929, the multistage electoral system of Soviet Ukraine favored the cities over the villages. Only the elections to rural and city soviets of workers', peasants', and soldiers' deputies were direct. The volost (later raion), county (later okruha), gubernia (later abolished), and all-Ukrainian congresses of soviets were elected by the deputies of the lower soviets.

The vote was neither general nor equal. Besides those people usually disenfranchised, such as the mentally ill or sentenced criminals, the so-called non-working elements who either used hired labor or did not receive a wage – merchants, middlemen, priests, policemen and higher officials of the former regime – did not have the right to vote. The deputies of the USSR Congress of Soviets were elected, beginning in 1923, according to an unequal standard of representation: 1 delegate for every 25,000 urban voters and 1 delegate for every 125,000 rural voters. The standard of representation in the *All-Ukrainian Congress of Soviets was set in 1920: 1 delegate per 10,000 urban or 50,000 rural voters. Citizens over 18 years of age had the right to vote and to be elected. Elections were conducted openly in the shops, plants, firms, and institutions and only rarely by electoral districts.

According to the 1937 Constitution of the Ukrainian SSR, elections were to be conducted thenceforth on the basis of 'a general, equal, direct, and secret vote' (art 114). All soviets – the village, town, city, raion, and oblast soviets and the supreme soviets of the Ukrainian SSR and the USSR – were to be elected directly. The right to vote was granted to all citizens who were at least 18 years of age. Candidates to the Supreme Soviet of the USSR had to be at least 23 years of age; those to the *Supreme Soviet of the Ukrainian SSR, at least 21; and those to the other soviets, at least 18.

Elections were held according to the territorial principle – by electoral district. Each district elected one deputy. One deputy for every 300,000 people was sent to the Supreme Soviet of the USSR; 1 deputy for every 100,000 to the Supreme Soviet of the Ukrainian SSR; 1 deputy for every 15,000, but not fewer than 70 deputies, to the oblast soviets; 1 deputy for every 1,000, but not fewer than 35 and not more than 60 deputies, to the raion soviets; and 1 deputy for every 350 people, but not fewer than 35 and not more than 250 deputies, to the city soviets. In Kiev and Kharkiv 1 deputy for every 1,500 people was elected. Deputies to rural and town soviets were elected according to the ratio of 1 per 100 inhabitants, but not fewer than 9 (later 15) and not more than 35 deputies. The winner

in an election was the one who received an absolute majority of valid votes. If an election failed to produce a winner or was proclaimed invalid, a new election was to be held.

At present, election candidates, who may or may not be Party members, are nominated by local organizations of the CPU or by civic organizations that are controlled by the Party. They can also be chosen at Party-controlled meetings of workers or office staff at plants, collective farms, or institutions. Although the electoral law does not restrict the number of candidates that can be nominated to run in the same district, in practice the name of only one candidate appears on the ballot. There is no law compelling people to vote, yet according to official statistics almost all eligible voters vote in every election, and almost all of them vote for the approved candidate. This shows that elections in the Soviet Union are not a method by which the people select their leadership, but rather a mobilization of the people and a 'political ritual' for politicizing the masses and legitimizing the political system at home and abroad.

The new constitutions of the USSR (1977) and the Ukrainian SSR (1978) confirmed the established system of elections and did not introduce any essential changes, as was evident from the elections to the Supreme Soviet of the USSR of 4 March 1979 and to the Supreme Soviet of the Ukrainian SSR and the local soviets of 24 February 1980 (99.99 percent of the eligible voters voted in Ukraine). In these documents attention was devoted to defining more precisely than in previous constitutions all the stages of the electoral process. The new law increased the size of the central commission for the elections to the Supreme Soviet of the Ukrainian SSR and of the oblast, district, and precinct electoral commissions (over 1,700,000 members in 1980). The number of electoral districts for the elections to the Supreme Soviet of the Ukrainian SSR was increased from 435 (in 1955) to 650. The number of districts for local elections was increased also. The age restriction for candidates to the Supreme Soviet was lowered from 21 to 18 years. Elections to the republic's Supreme Soviet must take place every five years (previously every four years) and to the local soviets every two and a half years (formerly two years). The powers of the local soviets, particularly the oblast soviets, have been somewhat widened and more precisely defined. The status of 'the people's deputy' has been raised. In practice the role of the deputy and of all soviets hinges on the obvious contradiction between the constitution and the program of the Party: the former states that 'the people express political power through the soviets of the people's deputies, which constitute the political foundation of the Ukrainian SSR' (art 2), while the latter describes the soviets merely as 'a school for governing the state.'

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T.B. Ciuciura, V. Markus

Electric power. The electric-power industry is a relatively new branch of Ukraine's economy. For many centuries the main sources of energy were rivers, wind, and wood. A radical change in Ukraine's energy base occurred only in the second half of the 19th century when manufacturers and financiers, many of them of foreign origin, began to industrialize Ukraine and to exploit its natural resources, including its energy resources. The *coal industry in eastern Ukraine and the *petroleum and *natural gas industries in Galicia developed rapidly. On the eve of the First World War Ukraine was producing about 23 million t of coal and over 2 million t of petroleum per year.

The first electric-power stations in Ukraine were built to use these resources. A station was built in Kiev in 1890, in Lviv in 1900, and later in Kharkiv, Katerynoslav, Odessa, Chernivtsi, and other large cities. Some of the equipment for these stations was manufactured by factories of the German firm AEG in Ukraine, but most of it, including generators, boilers, and instrumentation, was imported from Germany and England. In 1913 the electric-power stations in Ukraine had a capacity of 304,000 kW and produced 543 million kW·h per year.

The electric-power industry expanded rapidly in Ukraine after the period of economic reconstruction following the revolution, particularly during the Soviet period of industrialization in the 1930s. The building of electric-power stations was co-ordinated by a special agency—the Commission for the Electrification of Ukraine—along with the State Planning Committee, the scientific institutes of the All-Ukrainian Academy of Sciences, and such building trusts as Donbastok, Dniprobud, and Holovelektro of the Higher Council of the National Economy. The Commission for the Electrification of Ukraine, which was first headed by I. Aleksandrov, designed a series of thermoelectric stations with a total capacity of one million kilowatts in 1921–2, and their construction was assigned to the State Planning Committee, then known as the Ukrainian State Planning Commission (Ukrderzhplan), which was directed by I. Aleksandrov, T. Akoronko, O. Maslov, and A. Kuznetsov. In accordance with the plans the Shter State Regional Electric Station (DRES) with a capacity of 10,000 kW was built in 1926, followed by the Chuhuiv, Kryvyi Rih (1927–9; 44,000 kW), Siverskodonetske, Kiev (1930), Dniprodzerzhynske (1931), Zuiivka (1932; 150,000 kW), and Kharkiv (1935) DRES. These thermoelectric stations formed the backbone of Ukraine's industrialization process. In 1932 the *Dnieper Hydroelectric Station, the largest in Europe at the time, was constructed. Smaller electric stations were built at a number of large metallurgical and machine-building plants. Thermal stations began to use crushed coal instead of quality coal, which had been burned wastefully until 1926. The total capacity of the electric stations in Soviet Ukraine (within the pre-1939 boundaries) increased from 295,000 kW in 1926 to 2,051,000 kW in 1937, and the production of electric

energy increased from about 900 million kW·h to 9,451 million kW·h.

In Western Ukraine under the interwar Polish occupation the production of electric power grew slowly. In the absence of large-scale industry small electric stations supplied municipal public buildings and residential buildings. The production of electric power in 1937 was only 148 million kW·h, that is, less than 2 percent of Soviet Ukraine's production.

The Second World War inflicted heavy losses on Soviet Ukraine's electric-power system. The prewar level of production was reached only in 1949–50. The accelerated introduction of electrically driven machinery in industry, the conversion of the railways from steam engines to electro-diesel and electric locomotives, and the reconstruction and expansion of cities required a rapid growth in the electric-power industry in 1950–75. Large new thermoelectric stations (DRES) were built, and existing stations enlarged. The primary ones were the Kurakhove (present capacity, 1,650,000 kW), Myronivskiyi (500,000 kW), Slovianske (2,100,000 kW), Prydniprovskoe (2,400,000 kW), Starobesheve (2,300,000 kW), Voroshylovhrad (2,300,000 kW), Zmiiv (2,400,000 kW), Burshtyn (2,400,000 kW), Zaporizhia (3,600,000 kW), and Ladyzhyn (1,800,000 kW) DRES. The large cities of Ukraine each have several electric stations. Thus, Kiev has Central Electric Station no. 1, DRES no. 2, Thermoelectric Centers (TETs) nos 3, 4, and 5, and a storage station; located on the outskirts of Kharkiv are the DRES nos 2, 3, and 4; Lviv is supplied by TETs no. 1 and the Dobrotvir DRES; and Mykolaiv has one TETs and one DRES.

During the Tenth Five-Year Plan (1975–80) the Kurakhove DRES was reconstructed, and the Kryvyi Rih no. 2 (3 million kW) and Vuhlehrske nos 1 and 2 (3.6 million kW) DRES were completed. To supply the demands of the population and industry of rapidly growing Kiev and Kharkiv work on TETs no. 6 in Kiev (1 million kW) and TETs no. 5 in Kharkiv (400,000 kW) was begun in 1977.

The *Dnieper Cascade of Hydroelectric Stations and some other large hydroelectric stations (HES) have greatly increased Ukraine's production of electrical power. The first station of the cascade to be built was the Dnieper HES (1927–32) in Zaporizhia, which now is composed of two stations with a total capacity of 1.5 million kW. The other stations are the Kiev HES (361,200 kW) together with the Kiev Hydro-Storage Electric Station (225,000 kW), the Kaniv HES (440,000 kW), the Kremenchuk HES (625,000 kW), the Dniprodzerzhynske HES (352,000 kW), and the Kakhivka HES (352,000 kW). The total productive capacity of the Dnieper Cascade is 3,860,000 kW, and its average annual production is about 10 billion kW·h. During the spring floods the reservoirs of the cascade's electric stations hold about 20 million cu m of water.

Some large hydroelectric stations are still under construction: the Dniester Hydroelectric Complex near Mohyliv-Podil'skyi (600,000 kW), the Tashlyk Hydroelectric Station, and the Kostiantynivka Hydro-Storage Electric Station, which together will have a capacity of 2.2 million kW.

The newest plants of the power industry in Ukraine are atomic-electric stations (AES). The first to be built, in 1977, was the Chernobyl AES north of Kiev, which by 1980 attained a capacity of 2 million kW, and by 1985 will attain 4 million kW. The Rivne AES has a capacity of 1.9 million kW, and the Southern Ukrainian AES near Mykolaiv will

TABLE 1
Production of electric power

Year	Capacity (in thousands of kW)	Output (in millions of kW·h)
1913	304	543
1928	474	1,261
1932	1,425	3,248
1940	2,681	12,411
1945	1,141	3,150
1955	6,460	30,099
1960	11,729	53,926
1965	18,929	94,614
1970	27,889	137,600
1975	38,210	194,590
1980	43,882	235,979
1982	47,286	238,318

have a capacity of four million kilowatts. The eastern regions of Ukraine get some power from the Kursk and the Novovoronezhskii AES in the RSFSR, which have a capacity of over two million kilowatts. In the 1980s the Crimean, Zaporizhia, and Khmelnytskyi AES will be built, and then the total capacity of Ukraine's atomic energy stations will reach 19.9 million kW.

In the last two decades the equipment and machinery of the power stations have been extensively modernized. Huge high-output energy blocks (steam-turbine-driven generators) are typical now: in 1980 there were 6 with a capacity of 150,000 kW each, 43 with a capacity of 200,000 kW, 38 with a capacity of 300,000 kW, and 8 with a capacity of 800,000 kW. The energy blocks of 800,000 kW produce annual savings of four million rubles. The boilers of the new stations produce superheated steam at 540°C with a pressure of 240–250 kg per sq cm. TPP-312 boilers use coal dust, while THMP-204 boilers use gaseous mazout. The new equipment of the thermoelectric stations has reduced their fuel consumption from 590 g per kW·h in 1950 to 470 g per kW·h in 1960 and 345 g per kW·h in 1980. The consumption of gas by the power stations in Ukraine increased from 4.1 billion cu m in 1960 to 14.3 billion cu m in 1975. The electric-power industry in Soviet Ukraine uses 59 percent of the republic's thermal reserves.

The Chernobyl AES is equipped with heterogenic uranium-graphite reactors of the REMK-1000 type, while the Rivne AES uses water reactors of the VVER-440 and VVER-1000 type. The Southern Ukrainian AES will use reactors of the VVER-1000 type.

TABLE 2
Fuel used by electric power stations in Ukraine (in %)

Year	Anthra- cite	Crushed coal	Lignite	Peat	Oil	Gas ¹	Water	Atomic
1930	63.3	20.5	—	—	16.2 ²	—	—	—
1938	17.1	50.8	—	—	2.1	—	30.0 ³	—
1955	7.9	63.4	1.9	0.4	3.0	12.6	10.7	—
1965	17.1	62.6	0.9	0.1	0.7	11.0	7.6	—
1970	60.3	—	—	—	5.6 ⁴	29.5	4.6	—
1975	50.5	—	—	—	16.7	29.3	3.5	—
1980	50.0	—	—	—	14.0	27.1	3.9	5.0

¹Natural and manufactured in the approximate ratio 65:35

²Imported from Baku

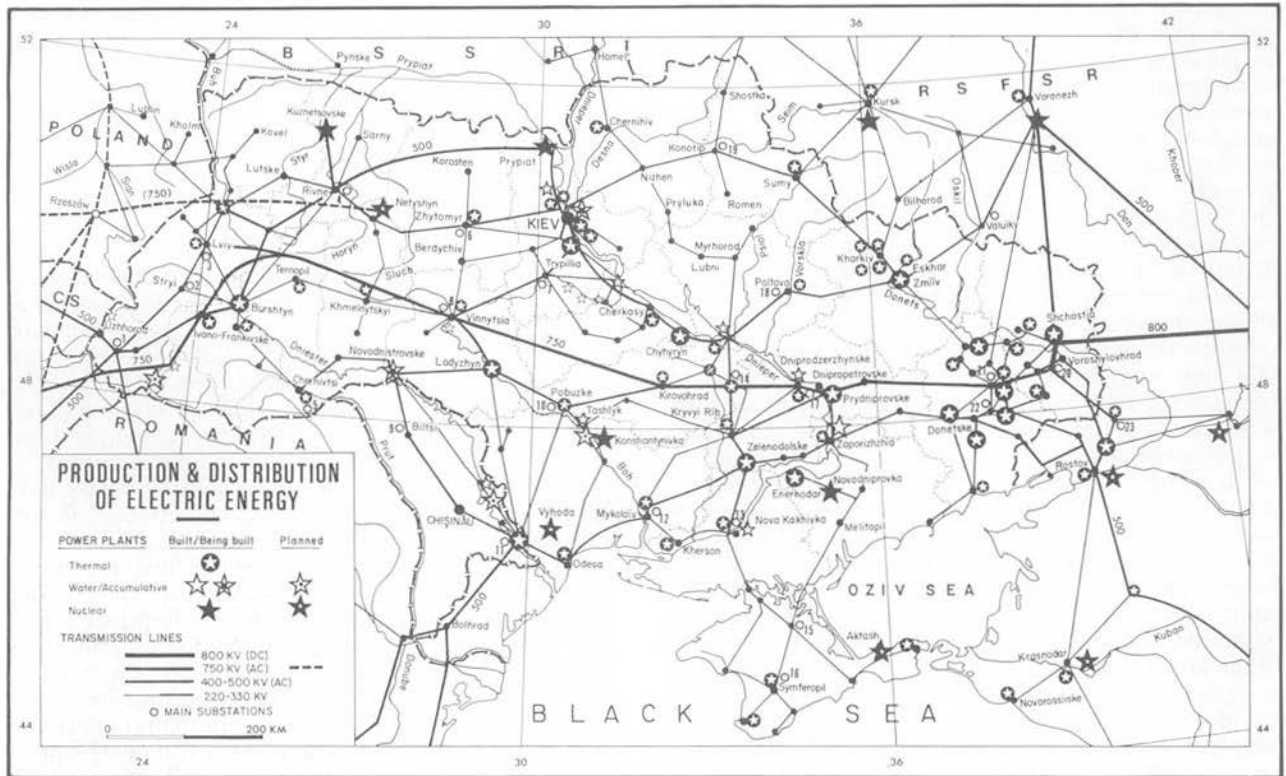
³Impact of output of the Dnieper HES

⁴New boilers for mazout introduced

In 1975–80 automatic control systems came increasingly into use. They are standard equipment with the 800,000 kW energy blocks and at atomic stations. These systems are based on computers of various types and on the computer complex iv-500 M. Through automation the number of servicing personnel has been reduced from 7.6 persons per 1,000 kW in 1950 to 1.2 persons per 1,000 kW in 1980. Personnel for the power stations are trained at the Trypilia DRES training center, where the work regimes of various stations can be easily simulated.

Administratively Ukraine is divided into the following energy systems: Vinnytsia, Dnieper, Donets Basin, Kiev, Crimea, Lviv, Odessa, and Kharkiv. They encompass 30 large thermoelectric stations (DRES) and the 7 hydroelectric stations of the Dnieper Cascade and in 1980 had a total capacity of 32.8 million kW. All the energy systems are connected and secured from accident or power interruption by special automated control systems (S-ASU). In the Tenth Five-Year Plan, and even more in the Eleventh Five-Year Plan (1980–5), considerable attention was devoted to increasing the productivity of the capital investment in the electric-power industry. Growth in output is limited by environmental considerations. From 1975 to 1980 the people of the Ukrainian SSR and the USSR as a whole became increasingly aware and critical of the water and air pollution that result from electrification and industrialization. A typical electric station with a 2.4–3 million kW capacity produces annually 1.5 million t of smoke and slag. To store this huge amount of wastes 300–400 ha of land is needed. Even more harmful is the emission of nitrogen and sulfur oxides and other poisonous gases. For this reason the thermoelectric stations must be provided with smokestacks 250–350 m in height, as well as with coagulators and electrofilters. All this equipment greatly raises the cost of construction. The emission of warmed water, which leads to the spread of blue-green algae in the Dnieper's water reservoirs and kills fish, is a complex problem. In the Tenth Five-Year Plan over 200 million rubles were spent on protecting the environment from the effects of power stations; yet the results proved to be unsatisfactory. The introduction of atomic power stations has made it increasingly necessary to protect the environment from accidents and harmful wastes and spills.

The energy systems of Ukraine are connected with each other and with other energy systems of the Soviet Union by high-voltage transmission lines. The first such line, of 110 kV, was built in 1929 between the Shter DRES and



Main substations

- | | | | |
|-----------------|---|---------------------|---------------------------------------|
| 1. Mukachiv | 8. Vinnytsia | 14. Pervomaiske | 20. Mykhailivka
(near Komunarske) |
| 2. Stryi | 9. Bălți | 15. Dzhanhok | 21. Central Donbas
(near Horlivka) |
| 3. Lviv | 10. Pobuzke | 16. Symferopil | 22. Chaikyne |
| 4. Rivne | 11. Moldavian Power Station
in Dnistrovske | 17. Dnipropetrovske | 23. Shakty |
| 5. Chernivtsi | 12. Mykolaiv | 18. Poltava | |
| 6. Zhytomyr | 13. Kakhivka | 19. Konotip | |
| 7. Bila Tserkva | | | |

Kadiivka. Later, as the capacity of the thermoelectric stations and the amount of transmittable energy grew, the voltage of the lines was gradually increased. Today the long-distance transmission lines have a voltage of 750–800 kV. The most powerful line, known as the Trans-Ukrainian Line, runs from the Donets Basin to Western Ukraine. It was constructed in 1973–8 and has a length of 1,112 km. The power systems of Ukraine have been connected in the last few years with the systems of Hungary and Poland. Ukraine is an exporter of energy, for the Soviet bloc countries are deficient in electric power. The

current from the power stations is introduced into the transmission network of Ukraine and distributed by huge transformer stations equipped with transformers of types ORU-154, ORU-330, and the like.

The development of Ukraine's electric-power industry has facilitated a high level of electrification in the various branches of the national economy. Table 3 shows the growth of energy consumption in Soviet Ukraine from 1940 to 1980. Industry is the largest consumer of energy (70 percent of electric energy is used to drive electric motors and power systems, and a little more than 20

TABLE 3
Consumption of electric power in Ukraine (in billions of kW·h)

Year	Industry and construction	Transport	Agriculture	Communal needs	Military use and export*
1940	9.14	0.24	0.02	0.05	—
1950	10.9	0.31	1.0	1.0	1.5
1955	22.9	0.47	2.0	2.0	3.7
1970	85.8	8.1	8.0	12.9	22.2
1975	112.5	10.6	14.3	18.4	38.2
1980	130.2	13.7	19.4	23.8	47.0

*Export to the republics of the USSR and the Comecon countries

percent is used in technological processes). The electrification of production in the food, textile, leather, and light industries lags far behind that of the West, however. The electrification of dwellings also continues to be inadequate. Thus, in the cities gas stoves and ranges are mostly used for home heating and cooking, and in the villages wood stoves are used. The consumption of electric power by such domestic appliances as refrigerators, washing machines, dryers, vacuum cleaners, and typewriters is very low. Many consumer appliances that are widespread in the West are unheard of in the USSR or are very rare.

The electrification of agriculture has been significantly altered, however. In 1941 scarcely 4 percent of the collective farms were electrified. After the Second World War there was a trend towards the construction of small rural electric stations and hydroelectric stations. In 1960 there were 11 rural electric-power systems, and their output in 1965 reached 806 million kW·h (from 600 million kW·h in 1958). But in the 1970s most of the rural electric stations were disassembled, and their transmission networks were connected up with the systems served by the large, centralized thermoelectric stations, usually by means of low-voltage transmission lines of 6–20 kV. As late as 1960 only 31 percent of the collective farms were electrified, and in the western oblasts scarcely 10 percent of the farms were electrified. Only 5 percent of agricultural production work was electrified. Only in 1970 did the percentage rise to about 20. In 1980 plans were adopted to raise the use of electricity on farms (water supply, feed preparation, lighting, ventilation, etc) to 14 billion kW·h per year out of a total of 19 billion kW·h used in Ukraine's agriculture.

The electrification of transportation is more advanced. In 1970–5, 1,100 km of railroad were electrified, and in 1975–80 another 365 km were electrified. The total electrified railroads in 1980 amounted to about 7,000 km. In 1975 electric locomotives pulled 56.7 percent of the freight; in 1980 they pulled 60.5 percent.

In 1975, 89 percent of the capacity of electric stations in Ukraine was derived from steam systems and 11 percent from hydro systems. In 1985 steam systems will account for 44.9 percent of the capacity, hydro systems for 2.7 percent, and atomic reactors for 52.4 percent.

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Electrotechnical industry. Branch of the machine-building industry that manufactures electrical machines, motors, cables, and other products for the transmission and consumption of electric power. The growth of the electrotechnical industry is directly related to electrification, and the main consumers of the production of this industry are the electric-power, chemical, fuel, machine-building, transportation, and agriculture enterprises.

The first plants of the electrotechnical industry were founded in Ukraine prior to the revolution (cable factory in Kiev in 1900; electromechanical plant in Kharkiv in 1916). The output of the industry at this time consisted of 16 percent of the overall production of the Russian Empire. Not counting several minor enterprises in Lviv and Chernivtsi, there was virtually no electrotechnical industry in Western Ukraine. A marked growth in the industry began in the 1920s (the reconstruction of the Kharkiv electromechanical plant – one of the largest such plants in the USSR; the construction of two new plants in Kiev). Some plants were also constructed in the 1930s, in particular the turbo-generator plant and the electric-locomotive plant in Kharkiv, a plant for electrotechnical equipment in Kiev, and others. By 1941 about 80 percent of the production in the electrotechnical industry was concentrated in Kharkiv and Kiev. In general, this industry did not manage to satisfy the demands of the national economy and lagged substantially behind the growth of industrial productivity in Ukraine.

After the Second World War, especially in the late fifties, the electrotechnical industry began a rapid growth and underwent a geographic expansion: in 1946 a heavy-electrical-machinery plant (Elektrovazhmash) was constructed in Kharkiv, as was an electromechanical plant in Voroshylovhrad; in 1948 the Zaporizhia transformer plant was built; in 1957 the electromachine-building plant in Novokakhivka; in 1958 the electromechanical plant in

Output of the major products of the electrotechnical industry in the Ukrainian SSR

Products	Units of measure	1940	1965	1970	1980
Turbines	million kW	0.1	4.4	4.5	7.0
Turbine generators	million kW	–	4.0	2.7	2.3
Heavy electric machines	1,000s	0.2	5.8	6.1	9.1
A/C elec motors above 100 kW	1,000 kW	0.1	2.8	3.5	1.4
A/C elec motors, 0.25–100 kW	1,000 kW	25	306	421	211
Insulated electric motors	1,000s	72	1,096	1,469	2,639
Electric motors for mining drills	1,000 kW	423	3,459	4,888	9,545
Power transformers	1,000 kW	10	116	143	248
	1,000 kW	158	1,371	1,497	2,372
	items	1,722	3,009	2,123	2,300
	million kW	–	44.4	50	72.1

Poltava; in the 1970s several larger plants in Lviv and in Transcarpathia. Towards the end of the 1970s there were about 55 large specialized plants of the electrotechnical industry, concentrated mostly in the large industrial centers.

Ukraine's share of the all-Union production amounted to 25 percent in 1980: 34.5 percent of the production of turbines; 14.3 percent of the production of generators for turbines; 27.2 percent of the production of heavy electric machinery; 27.2 percent of A/C electric motors of more than 100 kW; 23.8 percent of A/C electric motors of 0.25 to 100 kW; and 45.2 percent of power transformers.

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B. Wynar

Elegy (Greek term, probably of foreign origin). Originally, in the 7th century BC, the term signified a song accompanied by a flute. In Greek and Roman literature it referred to long poems of a certain form (elegiac couplet: hexameter and pentameter) regardless of content. Its meaning began to change in Roman literature: an elegy became a poem of any form expressing grief and sadness, tinged with eroticism. In Ukraine numerous elegies were written in the 17th–18th century. They dealt with various subjects – erotic, political, and religious – and expressed longing for the past, longing for one's homeland, grief over human fate ('worldly songs'), and sorrow over political events (eg, songs attributed to I. Mazepa). The best known among them are E. Yavorsky's elegy on his parting with his library, written in Latin, and the elegiac poems of D. Tuptalo and H. Skovoroda. The term *elegy* was not used in the 19th century, but typical elegiac poems can be found among those of T. Shevchenko, M. Shashkevych, M. Metlynsky, Ye. Hrebinka, M. Petrenko, O. Chuzhbynsky, L. Hlibov, Ya. Shchokoliv, and others, up to the modern poets (M. Zerov was a master of the elegiac couplet). It is characteristic that the elegiac verses of Ukrainian poets became folk songs (eg, 'Ni, mamu, ne mozhna neliuba liubyt' by Ye. Hrebinka and 'Stoit' hora vysokaiia' by L. Hlibov). The oldest elegiac folk songs are laments for the dead. These were imitated in prose as early as the 11th century (eg, 'Skazanie,' about the lives of ss Borys and Hlib). Original elegiac songs are very popular even today (besides burial songs, there are lirnyk songs, religious songs, and love songs). Some travesties (by P. Hulak-Artemovsky) and parodies (by V. Samiilenko) of elegies have been composed in Ukrainian.

D. Chyzhevsky

Elementary schools (*pochatkovi shkoly*, *narodni shkoly*). Until the 18th century schools were run by the church (see *Parochial schools). The secularization of education at the end of the 18th century brought in new kinds of elementary schools. On Ukrainian territories within the Russian Empire primary schools with a two-year curriculum were known as minor schools (*mali uchyl'nyshcha*) and those with a four-year curriculum were known as *major schools in accordance with the statute of 1786. Other primary schools run by various agencies included the ministry (*ministerskie*) or government (*kazennye*) schools;

the parochial, private, and *Sunday schools, and, in accordance with the 1864 and 1874 statutes, *zemstvo schools. On the average, most primary schools had a three-year curriculum. However, the ministry 'two-class' schools, which had two teachers in two separate classrooms, had a five-year curriculum.

*County schools were elementary schools of a more advanced type than the primary schools. They were established in 1804 in county and gubernia towns to prepare pupils from different estates for the *gymnasiums to which they were subordinated. Graduates of primary schools spent another two years in the county schools. In 1828 the link with the gymnasiums was severed, and the program of the county schools was lengthened to three years. Introductory courses to the professions were set up in county schools, which were designed basically for the children of merchants, craftsmen, and other town residents.

In 1872 county schools and parish schools were replaced by *city schools with a six-year curriculum that combined the primary and the senior elementary programs. The pupils of these schools could not enter gymnasiums or Realschulen. City-school teachers were trained at special institutes. The first teachers' institute of this type in Ukraine was established in Hlukhiv in 1874. In 1912 these schools were replaced by *upper elementary schools.

After the school reforms of 1775–83 the elementary schools in Austrian-ruled Ukraine consisted of *normal schools, major schools (*Hauptschulen*), trivium schools (*Trivialschulen*), and parochial schools. In the 1860s all these schools were reorganized into public schools (German: *Volksschulen*, Polish: *szkoly ludowe*, Ukrainian: *narodni shkoly*). The number of grades varied from one to seven, and the curriculum took six to seven years to complete. In Galicia and Bukovyna the public schools in the towns were organized in a somewhat different way from those in the villages. The higher-level town schools were called *senior elementary schools (*vydilovi shkoly*). The law of 1868 established similar schools in Transcarpathia, except that some of the public schools were run by the church, while in Galicia and Bukovyna almost all public schools were state-run.

Ukrainian was used as the language of instruction only in Galicia and Bukovyna. In Russian-ruled Ukraine the language used in school was Russian, and in Transcarpathia it was usually Hungarian.

In the period of Ukrainian independence the elementary schools were Ukrainianized, and many new schools were opened. In 1917 the Society of School Education drafted a plan for unified labor schools (*iedyni trudovi shkoly*) – 12-year schools providing general education. The Ministry of Education of the UNR incorporated this plan into its program for a public education system, but the plan was never put into effect.

In 1921 elementary schools on Ukrainian territory under the Polish regime, came under the same statutes as those in Polish lands. They were known as public schools (Polish: *szkoly powszechnie*, Ukrainian: *vseliudni* or *narodni shkoly*). Later elementary education was subdivided into three levels in accordance with the law of 11 March 1932: the first level consisted of the first four grades; the second, of grades five and six, and the third of grade seven. When Transcarpathia became part of Czechoslovakia, its elementary schools expanded rapidly. Beginning

in 1930 they had an eight-year curriculum. Senior elementary schools were known as *municipal schools (Ukrainian: *horozhanski shkoly*, Slovak: *občanské* or *městanské školy*). Meanwhile, the quality of elementary education in Rumanian-ruled Bukovyna declined seriously because of a shortage of qualified teachers and the compulsory use of Rumanian.

The subjects that were taught in elementary schools were religion, reading and writing, basic mathematics, singing, drawing, handicrafts, physical education, and, in the higher grades, geography, natural science, history, and literature. Sometimes foreign languages were taught as well.

In the Ukrainian SSR the People's Commissariat of Education published in the summer of 1920 a new plan for a unified labor school that differed from that in the Russian SFSR. The plan provided for elementary schools of two levels: grades one to four and grades five to seven. Schools of the first level were called primary schools (*pochatkovi shkoly*), and they accepted children aged 8 to 11. A large number of these schools were incomplete: in 1928, 36 percent of the schools had only three grades, and 15.7 percent had only two. Most peasant children ended their schooling with grade two. Only 15 percent of pupils attended grade four. In 1930 the CC of the CP(B)U adopted a resolution that elementary education was to be compulsory up to grade four and that it was to include more polytechnical and vocational training.

In 1934 the *incomplete secondary school of general education was established. It provided a seven-year program; hence, it was really an incomplete elementary school by Western standards. Its popular name was *seven-year school.

The four-year primary schools continued to exist both as separate schools and as the first level of the seven-year schools and *ten-year schools (full secondary schools). The number of separate primary schools, their enrollment, and the enrollment in the first four grades of other schools in the various years are shown in table 1. In 1938-9, 78.7 percent of the pupils in grades one to four were instructed in Ukrainian, 14.2 percent in Russian, and 6.3 percent in other languages.

After the Second World War, primary schools were quickly re-established with the help of the population. By 1944-5 there were already 15,596 primary schools with an enrollment of 1,366,000 pupils. The number of primary schools later diminished as more advanced types of elementary schools expanded.

Today primary schools are found mostly in small villages and are branches of the nearest eight-year schools (see below). In 1969-70 the number of grades in primary schools was reduced to three. The 'labor and

TABLE 1
Primary education, 1914-41

	1914-15	1928-9	1938-9	1940-1*
Primary schools	18,775	17,488	11,120	15,310
Primary school pupils (1,000s)	1,493	1,586	986	1,177
Grade 1-4 pupils in other schools (1,000s)	1,538	2,207	3,354	3,881

*After the incorporation of Western Ukraine into the Ukrainian SSR

TABLE 2
Primary education, 1945-79

	1945-6	1950-1	1960-1	1969-70	1978-9
Primary schools	17,365	14,776	12,933	9,531	
Primary school pupils (1,000s)	1,569	981	517	317	} 2,800
Grade 1-4 pupils in other schools (1,000s)	3,984	3,818	3,138	3,389	

TABLE 3
Seven-year schools

	1927-8	1932-3	1940-1	1950-1	1957-8
Schools	2,420	8,086	10,957	12,950	10,874
Pupils (1,000s)	862	2,937	2,846	3,715	1,733

polytechnical education' that was reintroduced in 1959 was radically altered after 1964 (the fall of N. Khrushchev): it has been limited to handicrafts classes, excursions, and so on. Thus, there has been a return to a more traditional pedagogical approach. According to the recommendations of the conference held in Tashkent on 29 May 1979 under the slogan 'The Russian language is the language of friendship and co-operation among the peoples of the USSR, Russian is to be given a privileged position in the school program starting with grade one.

Table 3 shows the development of the seven-year schools. The decline in the number of these schools from the early 1950s resulted from the expansion of more advanced schools such as the ten-year schools and, in 1959-65, of eleven-year schools. Yet the percentage of seven-year Ukrainian schools was higher than of seven-year Russian schools in Ukraine: 85.3 percent compared to 67.8 percent in 1951.

In 1959, a year after the new law was issued in Moscow, seven-year schools were replaced by eight-year schools. Thus, elementary education was raised to the level of elementary education in the West. The eight-year school is designed for children between the ages of 7 and 15-16. Since 1965-6 the enrollment in these schools has steadily declined from 8,670,500 to 7,600,000 in 1978-9 as a result of the declining birthrate. In 1978 over 99 percent of the graduates of eight-year schools continued their education in secondary schools. (See also *Education, *Secondary education.)

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Eleniak, Wasyl [Jelyniak, Vasył'], b 22 December 1859 in Nebyliv, Kalush county, Galicia, d 12 January 1956 in Chipman, Alberta. Eleniak and I. Pylypiv, another peasant from Nebyliv, were the first clearly documented Ukrainians to settle in Canada (they arrived in 1891) and to stimulate large-scale Ukrainian immigration to the country. After spending some time in Manitoba, Eleniak homesteaded in the Edna-Star colony in the Northwest Territories (near present-day Chipman, Alberta) in 1898. In 1947 in a special ceremony in Ottawa he represented the Ukrainian group as one of the first four Canadians to receive a citizenship certificate.

Elimination of illiteracy (*likvidatsiia nepysmennosty* or *Liknep*). A system of institutions and resources established in the USSR (26 December 1919) and in the Ukrainian SSR (21 May 1921) for teaching reading and writing to the illiterate part of the population, ranging in age from 8 to 50 years. The central agency managing the campaign against illiteracy in Ukraine was the All-Ukrainian Extraordinary Commission for Eliminating Illiteracy, which published the semimonthly *Het' nepys'mennist'*. The lower agencies were known as 'elimination points' (*likvidatsiini punkty*) and offered instruction lasting from three to six months to two years. Their curriculum included 'political literacy.' The network of elimination points, which was established in 1921, numbered 487 points by the end of that year, 5,096 by the end of 1923, and 13,028 by 1925. The number of students served by the system (in thousands for January of the given year) is presented in the accompanying table. As a result of the campaign against illiteracy the literacy rate in the Ukrainian SSR rose from 57.5 percent in 1926 to 85.3 percent in 1939, to 98.5 percent in 1961, and to 99.7 percent in 1970. (See also *Literacy.)

Year	Type of school		Total
	For illiterates	For semiliterates	
1922	NA	NA	14
1924	165.4	10.2	175.6
1926	NA	NA	502
1928	306.7	43.7	350.4
1930	2,466.3	221.7	2,688
1932	1,403	2,086.3	3,489.3
1934	875.8	872.9	1,748.7
1939	430	614.8	1,044.8

Elizabeth I, b 29 December 1709 in Moscow, d 5 January 1762 in St Petersburg. Russian empress in 1741–62, daughter of Peter I and Catherine I. Elizabeth seized the throne through a palace coup, overthrowing the regent for Ivan VI, Anna Leopoldovna. Her policies were aimed at broadening and strengthening the privileges of the nobility at the expense of the serfs. Having secretly married a member of the court choir, the Ukrainian Cossack O. Rozumovsky, in 1744 she approved the request of the Ukrainian officers to restore the office of

hetman. According to her instructions, the Council of Hlukhiv in 1750 elected her husband's younger brother, K. *Rozumovsky, as the new hetman of Ukraine. Elizabeth was succeeded by her nephew, Peter III.

Elk (*Alces alces*; Ukrainian: *los*). The largest even-hoofed mammal of the deer family. The elk reaches up to 3 m in length, up to 2.3 m in height, and up to 650 kg in weight. It has large, palmated antlers and a short tail. Its hair is short and grayish-brown in color, turning lighter in winter. The elk lives in marshy forests, feeding on grass, young shoots, leaves, and bark. In Ukraine the elk was common until the 16th century in the forest and forest-steppe belts. Then it was almost wiped out by humans because of its tasty meat and valuable hide. Today some elk survive in the forest belt, particularly in northwestern Polisia.

Elko, Nicholas [El'ko], b 14 December 1909 in Donora, Pennsylvania. Bishop of the Byzantine Rite Catholic church in the United States. Elko graduated from the seminary in Uzhhorod and served as rector of the seminary in Munhall, Pennsylvania. In 1954 he was appointed exarch. In 1963–7 he served as acting bishop of the *Pittsburgh eparchy. Because of certain difficulties with the clergy, Elko was recalled to Rome and was given the title of archbishop. Since 1970 he has served as the coadjutor of the Roman Catholic archbishop of Cincinnati, Ohio.

Elm (*Ulmus*; Ukrainian: *berest, viaz*). Tree of the Ulmaceae family with the characteristic broad crown and a height of up to 30 m. It grows in the lowland forests of Europe. Seven species grow in Ukraine; *U. laevis*, *U. foliacea*, *U. suberosa*, and *U. scabra* are the most common. The wood of the elm is durable and elastic. It is used in making farm implements, furniture, wagons, musical instruments, veneer, and so on. The elm tree is often cultivated in parks.

Eltekov, Aleksandr [El'tekov], b 1846? in Briansk, Russia, d 19 July 1894 in Yalta, Crimea. Chemist, professor at Kharkiv University from 1887 and at Kiev University from 1889 to 1894. Eltekov did most of his research on the structure and transformation of hydrocarbons and their acid derivatives. In 1877 he formulated a law about the inability of simple alcohols containing a hydroxyl joined by a double bond with a carbon atom to exist independently (known in Soviet chemical literature as the Eltekov Rule). Eltekov discovered in 1878, at the same time as Yu. Lermontova, the alkylation of olefins by halogen derivatives of the aliphatic series.

Emblem. A baroque literary art form that consisted of a symbolic drawing accompanied usually by a motto or a versed maxim and sometimes even by longer prose commentary. In Ukraine emblem verses were widespread in the 17th–18th century. Collections of these verses appeared in print – for example, L. Krszczonowicz's panegyric to L. Baranovych, *Redivivus Phoenix* (Chernihiv 1682–4); A. Radyvolovsky's *Ifika hieropolityka* (*Ethica Hieropolitica*, Kiev 1712). T. *Prokopovych wrote cycles of emblematic verses about the christening of Rus' and in memory of V. Yasynsky. H. *Skovoroda provided a theoretical foundation for the emblem literary art form. His own emblem drawings have not yet been published.

Among the translated works that were well known at the time were H. Hugo's *Pia Desideria* (from German) and D. Saavedra Falandro's collection of political emblems (translated from Spanish by T. Prokopovych). Heraldic poetry, which was popular in Ukraine in the 16th–17th century, was closely related to emblem verses.

Embroidery

History. Archeological discoveries in Ukraine indicate that embroidery has existed there since prehistoric times. Embroideries are found on drawings and on the oldest pieces of extant cloth (eg, the veil from the Church of the Tithes, destroyed in 1240).

Cloth embroidery was first inspired by faith in the power of protective symbols and later by esthetic motives. Symbolic designs were incorporated into the woven cloth by means of a weaving shuttle or a needle. These symbols formed the basis of ornamentation for both cloth and Easter eggs. Most of the symbols came from Asia. As a result of migrations, wars, and trade, they penetrated the Dnieper Valley and the neighboring areas. In historical times they were transformed into more complicated patterns and modified by Byzantine influence. Under this influence a new branch of embroidery – church embroidery, which required imported materials and a more complicated technique – was developed.

In the course of time and under the influence of new artistic styles, folk embroidery and church embroidery became more differentiated. Centers of church embroidery developed in the monasteries, while certain cities (Kiev, Lviv, Brody) became centers for the embroidery trade (*haftiarstvo*), which produced cloth for the Cossack *starshyna* and the nobility. The later artistic styles did not influence folk embroidery as much. Embroidery remained popular and developed as techniques and materials were perfected. Folk art specialists found that at the end of the 19th century it was flourishing in three fields – in the church, in folk rites, and for clothing.

Ornamentation. Ukraine can be divided into three regions in terms of embroidery (as well as Easter egg) ornamentation: (1) the country's inaccessible areas, such as Polisia in the north and the Hutsul region in the Carpathian Mountains, where strict geometric patterns have been preserved; (2) central and eastern Ukraine, from the Buh River along the Dnieper River to the Black Sea, where floral designs predominate; and (3) the remaining areas (Volhynia, central Galicia, the Boiko and Poltava regions), where floral motifs, when they occur, are strongly geometric in their interpretation.

Color was related to the embroidery pattern. Even in the case of complicated and varied designs, colors are limited to one or two, such as black and red. The finest examples are found in Polisia, where the embroideries are primarily red with a slight admixture of black. The same can be said of the embroideries of the Lemko region and Podilia. The geometric patterns of the Hutsul region and Bukovyna, however, are multicolored. At times floral motifs appear in a greater number of colors, such as black, red, and yellow. They differ greatly in form and reflect various artistic styles, whereas the geometric patterns still reflect the old symbols. Animal motifs are rarely encountered.

Among the neighboring peoples a rich geometric ornamentation can be found in central and eastern Russia, in

Belorussia, and in Rumania. Realistic floral designs are developed among the Poles, Slovaks, and Hungarians.

Application. Embroidery designs are used mostly on clothing. A traditional form of embroidery is used for the shirt (for both men and women). The basic part of the design on a woman's shirt is placed on the upper sleeve just below the shoulder. This is an elongated design, 10–15 cm in breadth, called the *polyk* or *ustavka*. In some areas another strip is added under it, which is called the *pidpolichchia* or *morshchynka*. The lower length of the sleeve may also be embroidered. Other parts of the shirt – such as the collar, the front, the cuffs, and the bottom hem – have narrower bands of embroidery, which complement or harmonize with the main motif on the sleeve.

Shirts are beautifully embroidered throughout Ukraine, but other parts of the traditional costume are embroidered only in certain regions (eg, skirts among the Boikos, aprons in Polisia). The head covering of a married woman is simply, but meticulously, decorated. In Polisia this decoration is a narrow band that frames the face; in Pokutia it takes the form of broad, colored bands (*zabory*) woven into the ends of the headscarf, which hang down the back. The best-developed decorations are those on kerchiefs, in the form of large flowered motifs (eg, in the Yavoriv area and Lemko region). Other pieces of clothing also have embroidered decorations. Sleeveless jackets have intricate motifs of branches and flowers, and outer garments are decorated with various finishing stitches. Sheepskin jackets (*kozhlukhy*) also have very intricate ornamentation.

Special significance is attached to the embroidery on *rushnyky* (towels) and kerchiefs used in folk rites and popular customs. The ancient, symbolic signs are rarely found today; they have been replaced by floral designs extending along both sides of the *rushnyk*. Embroidered *rushnyky* were used in folk rites, particularly for weddings and for decorating holy icons. Embroidered kerchiefs were used in funerals for covering the face of the deceased.

Ukraine's neighbors use embroidery differently. All use a shirt that is more or less carefully decorated. In Russia the *poneva* – a wraparound garment – is decorated. Everywhere great attention is lavished on the head covering (Russia, Poland, Slovakia, Hungary), but only the Rumanian style of head covering can rival the Ukrainian in its classic simplicity.

Techniques of embroidery

Solid stitches. The oldest technique of Ukrainian embroidery is the *nyz*, *nyzia*, or *zanyzuvannia*. This is done with red or black thread along the warp (the lengthwise threads) of the linen. The embroiderer works on the reverse side of the cloth and thus makes a negative pattern. The design is developed by advancing thread by thread in a progressive pattern. The threads of the cloth that are thus covered are always odd in number (1, 3, or 5). In theory the technique is simple, but in practice the person who has not done it since childhood can rarely accomplish it proficiently.

This method of embroidery – from the reverse side – can be employed only with geometric motifs which are formed by the crossing and breaking of lines. The motifs thus developed have a symbolic meaning and are regarded as having protective powers.

Related to this stitch is the *zavolikannia* or *pidbyrannia*



1



2



3



4



5



6



7



8



9



10



11



12



13

Embroidery 1) silk embroidery, Kiev, 18th century, 2) silk embroidery, Kiev, 18th century, 3) Poltava region, 4) Kievan motif, re-created by L. Nenadkevych, 5) Polisia, 6) head bands from Poltava, Cherkasy, Lviv, 7) Pokutia region, village of Tyshkivtsi, 8) village of Snovydiv, 9) village of Harasymiv, 10) Hutsul region, 19th century, 11) village of Zhabie (now Verkhovyna), 12) village of Verbove, 13) village of Zhabie (Nos 3-5, 7, 9-13 are in the collection of the Ukrainian Museum in New York, photographs by V. Hrycyn, no 8 is in the collection of M. Hordynsky, nos 1, 2, and 6 are from the archives of S. Hordynsky)

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(running stitch). This is not as well preserved as the *nyz*. While the *nyz* is usually done in black thread, more rarely in red, the *zavolikannia* is almost exclusively done in red with a very small mixture of black or blue. While the *nyz* is worked along the warp, the *zavolikannia* is done along the woof. The embroiderer advances in double or triple steps. While the steps in the pattern of the *nyz* are almost imperceptible, they are much clearer in the *zavolikannia*.

Such stitches are also found among Ukraine's neighbors. They are used in the central and eastern provinces of Russia, throughout Belorussia, and in Rumania, Bulgaria, and Serbia. However, they are not as widespread as in Ukraine, where they have been preserved in certain areas (Polisia, Hutsul region, Podilia).

The second most widespread technique of embroidery in Ukraine is the *lyshtva* (leafing stitch), a two-sided, counted satin stitch that makes the design appear almost the same on both sides of the cloth. As the unit for determining the count, the *chysnytsia* (ie, three threads, but even more can be included) is used. Embroideries done in *lyshtva* usually consist of stylized leaves or flowers in the form of geometric figures, or true geometric designs. In using this stitch the craftspeople at one time employed only white threads or unbleached threads on white linen. Later the linen threads were dyed in oak bark (light brown) or in ashes (gray). The embroidery thread must be heavier than the thread of the cloth. *Lyshtva* stitching is often used with openwork embroidery. This stitch, in various forms, is also found in Russia and in the Balkans, especially in those areas where geometric patterns predominate.

The most popular method of embroidery today is the cross-stitch. It is of more recent origin but has penetrated into the most remote areas because it made possible, to a large degree, the transition from geometric to floral motifs. The Ukrainian embroiderer has shown great care in the use of the cross-stitch, which easily permits the creation of personal designs. The cross-stitch has become widespread among all European peoples and in Ukrainian embroidery has replaced other, ancient techniques.

The most intricate stitches are those used for the headcloths in Galicia and for *rushnyky* in the Dnieper region. The most important feature of these stitches is that they allow preliminary outlines of the designs, which are later filled with other stitches. Both the outline and the filling stitches are duplicated exactly on the front and reverse sides.

Openwork stitches. These are of three principal types: *merzhenka* (cut-and-drawn work), *stiahuvannia* (drawn-work), and *vyrizuvannia* (cutwork).

In Ukrainian, unlike Russian, *merzhenka* the threads are drawn crosswise only, and never lengthwise. The design is embroidered on the remaining lengthwise threads. *Stiahuvannia* is executed by drawing the lengthwise and crosswise strands into square or circular designs. In *vyrizuvannia*, which has developed in various parts of Ukraine (Poltava region, Polisia, Pokutia), first the contours of the cutwork sections (square or circular) are overcast in various prescribed ways, then the centers are cut out and the filling in is completed. The overcasting and filling are done usually with white or unbleached thread, and only rarely with brown or gray. Cutwork finishing is always used in conjunction with the *lyshtva*.

Threads. Originally the embroidery thread was the same linen thread used in weaving the cloth. So that it would be more durable, it was coated with wax or soot, which made it yellow or gray. Later the art of dyeing threads with plant dyes was discovered. More recently commercially manufactured threads have been introduced. Most of these are of colored cotton, but sometimes wool or silk threads are made. In southern Ukraine embroideries are also executed with metallic threads (gold and silver).

Embroidery production. Embroidering was done in the village by specialists in the art who worked for pay. These were talented persons who created their own patterns. Others also embroidered but copied the designs of the professionals.

At the end of the 19th century students of folk art saw the need for commercializing this field. The first steps in this direction were taken by the Poltava zemstvo, which founded several embroidery shops.

After the First World War efforts to revive the commercial production of embroidery were intensified. These steps were taken by the co-operatives and the state administration in Soviet Ukraine and by cultural and economic institutions in Western Ukraine. In the Ukrainian SSR these efforts attracted persons of significant artistic talent. Beginning in 1934, workshops for Ukrainian folk art were opened with the intention of exporting the products. The chief centers for the production of embroidery were the oblasts of Kamianets-Podilskyyi, Vinnytsia, Zhytomyr, Kiev, Chernihiv, Poltava, Kharkiv, Odessa, and Dnipropetrovske; in 1940 there were 109 artels employing 54,000 workers. In Western Ukraine production was concentrated in co-operatives: Ukrainian Folk Art in Lviv; Hutsul Art in Kosiv; and the Women's Society in Chernivtsi. All of these groups had their work exported; most of it was labeled Soviet or Polish.

As often happens in the transition from individual work to mass production, the quality of folk embroidery declined. Production methods were often inferior, and much harm was also done by the use of carelessly printed patterns.

Church embroidery. Church embroidery had quite a different character than that of folk embroidery. While the stitches of the latter were counted by strands (*chysnytsi*), church embroidery was done only by copying a free design.

Albs, chasubles, stoles, and veils were embroidered. The albs were embroidered usually on linen cloth in a broad band. The design was composed of a continuous motif, bordered on both sides by a chain stitch; above and below scattered flowers were embroidered. The embroidery thread used was a twisted silk of a dark red or dark green color combined with gold or silver thread. The stitches used on the albs were either the Poltava or old Kiev types. Both resulted in heavy embroideries, covering large expanses. Often designs from *rushnyky* were used on the albs; then the thread used was red cotton. The church chasubles, stoles, and veils were embroidered with gold or silver thread. The technique of embroidering with gold was known by only a few people. Factory-made brocade later replaced church embroidery. Under the Soviet regime the art of church embroidery has almost completely disappeared.

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Emigration. Socioeconomic conditions and political events in Ukraine frequently caused whole groups of the population or certain individuals to emigrate abroad or beyond Ukrainian ethnic territories.

The first documented significant political emigration from Ukraine occurred after Charles XI's and I. Mazepa's defeat at Poltava in 1709. The so-called Mazepist émigrés were Senior Cossack officers (*starshyna*) and political leaders, such as P. and H. Orlyk, A. Voinarovsky, and H. Hertsyk. They received asylum and continued their struggle in Turkey, France, Sweden, and Poland. They kept in touch with a group of Zaporozhian Cossacks who, as a result of Mazepa's defeat, settled in the Crimea. In 1734 these Cossacks returned to Ukraine and recognized Russian sovereignty. When the Zaporozhian Sich was destroyed in 1775 some of the Cossacks fled to the Turkish lands around *Dobrudja at the mouth of the Danube. There they established what is known as the *Danubian Sich. From there a few thousand moved for a period to the *Banat. Cossack descendants still live in the *Dobrudja region.

The emigration from central Ukraine in the 1870s of a small group of scholars and public figures (among them, M. Drahomanov, M. Ziber, S. Podolynsky, and F. Vovk) was essentially political. The political and journalistic activities of these men in Vienna, Geneva, and Lviv had a significant impact on Ukrainian political thought and national consciousness.

In the 1900s many political figures from central Ukraine (including D. Antonovych, V. Vynnychenko, Ye. Holitsynsky, M. Rusov, M. Kanivets, and B. Yaroshevsky) emigrated to Western Ukraine and established a publishing base for Ukrainian political parties in the Russian Empire. When the tsarist regime became more repressive after 1905, another group of political émigrés moved to Galicia, Austria, Switzerland and elsewhere. Among them were the prominent Social Democrats D. Dontsov, V. Doroshenko, A. Zhuk, and L. Yurkevych; the Socialist Revolutionaries M. Zalizniak and F. Koroliv; and the Radical Democrat V. Kozlovsky. These émigrés were responsible for founding the *Union for the Liberation of Ukraine in 1914.

The first documented socioeconomic emigration from Ukrainian territories (but within the same state) took

place within the Austro-Hungarian Empire in the middle of the 18th century, when some inhabitants of the southeastern Prešov region emigrated to Hungarian ethnic territories around *Bačka and the Banat. The Austrian government granted them unsettled lands, and the first Ukrainian settlements sprang up in what is today Vojvodina in Yugoslavia. A century later new settlers from the northern Prešov region arrived in *Srem. At the end of the 19th century about 10,000 Galicians settled in *Bosnia. The government in Vienna encouraged this kind of internal migration in order to settle the fertile, uncultivated lands in the south and to relieve overpopulated, impoverished areas. In 1892–3 almost 15,000 peasants from eastern Galicia and Bukovyna emigrated to Russia, attracted by promises of free land, homes, and equipment. Most of them eventually returned disillusioned.

The mass emigration of Ukrainians began in the last quarter of the 19th century. Inhabitants of Russian-ruled territories migrated east, mainly Central Asia and the *Far East. Subjects of the Austro-Hungarian Empire migrated west, mainly to America. In both cases the causes were difficult social and economic conditions, primarily rural overpopulation, poverty, and industrial underdevelopment.

Eastward out-migration. In the first half of the 19th century emigrants from overpopulated areas in central and eastern Ukraine moved into the Black Sea steppe and the Azov steppe and then into *Subcaucasia and the *Don region. As a result of these migrations, Ukrainian ethnic territory expanded, because the colonized regions were adjacent to regions inhabited by Ukrainians to the present day. Only the settlers of the Volga region (in-migrations there began in the mid-18th century) were far removed from Ukrainian territories. In the 1860s–1870s there was a large migration into this region, particularly into the Samara, Saratov, Orenburg, and Ufa gubernias. Later, some of the settlers heading further east into Asia stopped and settled there. In the 1870s, when little free land was left in European Russia, Ukrainians emigrated to Asia, where they were met by previous settlers from Russian provinces. Ukrainians settled mainly in the Amur region of the Far East, in northern Turkestan, and in southwestern Siberia. In general, they sought climatic conditions similar to those of Ukraine and engaged in agriculture. Most of the immigrants came from Left-Bank Ukraine, from the densely populated Poltava, Chernihiv, Kiev, and Kharkiv regions. Few settlers came from Volhynia and Podilia. Some came from the Kursk and Voronezh regions. During the period of migration (1894) there was already an excess of labor in the Ukrainian gubernias: 400,000 people in Voronezh, Kharkiv, and Poltava gubernias, and 130,000 in Volhynia, Podilia, and Kiev gubernias. Land rent was high in these areas.

Intensive migration to Asia began in the 1890s. In the 20 years before the First World War two million Ukrainians out-migrated. The rate of out-migration increased during the construction of the Siberian railroad (1891–1905) and between 1894 and 1903 constituted 42,000 people annually. During the Russo-Japanese War (1904–5) it fell to 27,000, but rose sharply after the war when it became apparent that the Stolypin reforms would not improve the condition of the peasantry. In 1906–10 about 202,000 people left the nine Ukrainian gubernias each year; in 1909, 290,000 left, that is, 68 percent of the natural

population increase. In 1911–14 the rate of out-migration again declined, because free land became scarcer in the Asian regions of settlement. During the First World War migration came almost to a halt. Some of the settlers returned from Asia to Ukraine: 480,000 in 1890–1914. The largest number returned in 1911–12, when most of the out-migrants found the conditions of settlement discouraging. About two million Ukrainians settled permanently in Asia by 1914.

At first most of the out-migrants were *state peasants. After the abolition of serfdom various categories of peasants began to migrate. To emigrate, a peasant would sell his possessions and use the money for the trip, often saving some of it to set up a new home. The poorer peasants usually settled in the regions closer to Ukraine; the richer ones settled farther away. Out-migration to the East was only partly organized and planned by the government (mainly in those regions where land was scarce); it was mostly spontaneous. But the government tried to control it and even encouraged it, since it served the interests of the Russian Empire (relief of overpopulated areas, population of large, unsettled regions, the strengthening of the Far East against the Japanese threat, Russification of the indigenous populations). The government distributed the new lands: in the steppe belt it allotted 15 desiatyns per person and elsewhere 8 desiatyns (until 1897 up to 100 desiatyns per family in the Altai and Semipalatinsk oblasts). Settlers obtained other advantages: exemption from military service for three to six years, exemption from taxation for four years, help in obtaining seed and lumber, and so on. The government also provided some help to migrants at the transit stations, but most of them made their own way. Volunteer groups or whole communities sent out scouts (*khodaky*) to investigate new areas of settlement and then set out according to their reports. Others were guided by the letters of other settlers, and some even by rumors. The first Ukrainian out-migrants traveled by cart along dirt roads or by steamboat. In 1883–5, 4,668 settlers were transported by sea from the Chernihiv gubernia to the South Usuri krai. The Siberian railway began to carry settlers only in the 1890s. Conditions during the trip were difficult: disease, famine, and death were always looming. A migrant aid society existed in St Petersburg, but its efforts, like the government's efforts, were inadequate. Prince G. Golitsyn was one of the organizers of aid.

When the eastward migration became massive, the state tried to regulate it. In 1889 a migration law was adopted (until then only separate decrees dealing with individual regions had been issued). According to the new law, people had to have prior permission from the government to migrate. Those without permits were sent back. In 1897 a special migration agency was set up in the Ministry of Domestic Affairs (later transferred to the Administration of Land Tenure and Agriculture). But the agency could not control the whole migration movement, which continued to develop spontaneously. A committee of the Siberian railway also promoted and organized migration. In 1906 a new government regulation was issued to stimulate emigration to Asia.

In the Soviet period out-migration to the East began in 1925. It was organized by the Soviet authorities and was directed towards Siberia and the Far East, Kazakhstan, and northern Caucasia. Relatively few Ukrainians out-migrated in the 1920s. Only in the 1930s did Ukrainians

out-migrate in large numbers because of *collectivization and the *famine. They settled usually in industrial regions such as the Kuznetsk Basin. Ukrainian prisoners in Soviet concentration camps in the East were a category all their own. Of the large number of Ukrainians who were evacuated to the East in 1941–2, only a fraction returned home after the war. Many of those who had been slave laborers and were repatriated in 1945–6 from Germany and Austria ended up living permanently in Siberia. Some of the concentration-camp prisoners who were granted amnesty in 1955–7 did not return to Ukraine, but stayed in Soviet Asia. The last out-migration from Ukraine to the 'virgin lands' in the East occurred in the 1950s. It consisted mostly of young people who were sent out to build new industrial facilities. Most of them returned to Ukraine.

At the beginning of the Soviet period internal migration was supervised by the All-Union Migration Committee of the Central Executive Committee of the USSR. In 1930 the matter was put in the care of the People's Commissariat of Land Affairs and the corresponding republican agencies. Eventually, internal migration, particularly when it was connected with political exile, came to be viewed as a political matter and was put under the jurisdiction of the state-security agencies and the Ministry of Internal Affairs. Today it is under the State Committee for the Utilization of Labor Resources of the Council of Ministers of the Ukrainian SSR and the corresponding departments of oblast executive committees. The latter recruit migrants in an organized way. According to a 1973 regulation the government provides all kinds of incentives to the migrants at the point of departure and the point of arrival.

It is difficult to estimate how many Ukrainians have settled in Soviet Asia. The 1926 Soviet census gave the figure of 2,070,000, but it could have been as high as three million. Later migration, including exile, could have increased the figure to six or seven million, although the census of 1959 gives the figure of 2,378,000 and the census of 1970 barely 2,275,000.

Transoceanic emigration before 1914. A mass emigration from Western Ukraine to the New World took place almost at the same time as mass out-migration from eastern and central Ukraine to the East. Western Ukraine, particularly eastern Galicia and the Lemko region, had long experienced rural overpopulation. In the 1900s there were 67 people per sq km in eastern Galicia who depended on agriculture for a living. The farms were very small: 3 ha on the average in 1880, 2.5 ha in 1900. According to the Polish professor F. Bujak, 1,200,000 workers could not find jobs in eastern and western Galicia at this time. The region and the Austro-Hungarian Empire as a whole were industrially underdeveloped and could not provide work for so many people. Migration for seasonal work provided only a partial solution. Much of the population lived in poverty and suffered from malnutrition and a high mortality rate. The government made little effort to overcome the basic economic and social evils, apart from sporadic attempts like E. Egan's relief program in Transcarpathia.

Under such conditions emigration was about the only solution. News of great economic opportunities in America reached the Ukrainian population in the 1870s. The stories were exaggerated by various shipping agents, who recruited scab-laborers for Pennsylvania's coal mines. The year 1877 marked the beginning of mass

emigration to the United States from Transcarpathia and the Lemko region. With time the movement embraced eastern Galicia and all of Transcarpathia and Bukovyna. Later it affected, to some extent, several Ukrainian territories within Russia – the Kholm region, Volhynia, and Polisia – from which by 1914 about 50,000 Ukrainians emigrated. Many Jews and several thousand Ukrainian Baptists (Stundists) emigrated from central and eastern Ukraine to the United States.

The emigrants were usually impoverished peasants, young people without families. Their goal was to earn enough money to pay for the voyage and any existing debts and to save enough to return to Ukraine, buy some land, and establish themselves as farmers. Later most emigrants expected to settle permanently in the new land; yet, a significant number of them returned. Yu. Bachynsky estimates that of 393,000 Ukrainian immigrants to the United States 70,000 had returned to Ukraine by 1909.

In the 1890s Ukrainian peasants began to emigrate to Canada and Brazil. Both countries had enormous tracts of uncultivated, tillable land. Immigration agents, who received a commission for every immigrant (five dollars per family and two dollars for each member who went to Canada), spread fantastic stories about 'the promised land' throughout the Galician villages. A 'migration fever' gripped the impoverished peasantry. Peasants sold their possessions and emigrated to the Canadian prairies (Alberta, Manitoba, Saskatchewan) or the Brazilian jungle (Paraná). At the same time (1895–6) a smaller number of Ukrainians immigrated to Argentina and settled mostly in Misiones province. The emigration process itself was beset with various difficulties: most emigrants had little or no education, spoke Ukrainian only, and had no money. The Austrian and Hungarian governments did not encourage emigration and often administratively hindered it, because the large landowners feared losing cheap labor.

Ukrainian emigrants embarked on the ocean crossing from such ports as Bremen, Hamburg, Trieste, and Fiume. Emigrants from Russia left from Libau (Liepaja).

Under Austria there were no laws on emigration. The constitution provided for the freedom of emigration; hence it was difficult to prohibit or limit it. But in 1897 the Austrian parliament passed a law forbidding the solicitation of people to emigrate. Hungary, however, had detailed emigration laws. The law of 1881 regulated the activity of the agents of shipping companies. The laws of 1903 and 1909 accepted the principle of freedom of emigration, restricting it only for minors and military draftees. The government assumed responsibility for emigrants and set up an emigration fund and special agencies. Taking advantage of the law, Transcarpathians emigrated in greater numbers than did Galicians.

Russia had no emigration laws. Freedom of emigration applied in practice, and it was mostly Jews who took advantage of it.

The immigration policies of the host countries were basically liberal: Canada, Brazil, and Argentina needed farmers, and the United States needed industrial workers. Nevertheless, public opinion in the United States was hostile to certain categories of immigrant, such as the Chinese (the immigration act of 1882 halted Chinese immigration), and some circles were hostile to East Europeans. Through the influence of the Immigration Restriction League in Boston and American labor organi-

zations, federal laws were passed in 1891, 1893, 1903, and 1907 setting restrictions on the immigration of European workers. Anyone who might become a burden or threat to society (because of health, material circumstances, moral character, or political conviction) was rejected. From 1882 the Treasury Department and from 1906 the Immigration Bureau of the Department of Commerce and Labor supervised and controlled immigration.

The Canadian minister of the interior, C. Sifton, initiated the policy of settling the prairie provinces with immigrants and favored Ukrainian immigrants. In spite of this, the immigration law of 1910 made it more difficult for East Europeans to enter Canada. It required of immigrants certain skills, good health, literacy, and a certain amount of money.

Ukrainian society and its organizations had mixed feelings about emigration. At first their attitude was very reserved, but eventually they accepted it in spite of the fact that emigration weakened the national community. The newspapers generally expressed opposition to emigration. The Peremyshl Greek Catholic bishop called on the priests to dissuade the Lemkos from emigrating. The first wave of Ukrainian emigration (1880–90) received no special aid from the organized Ukrainian community apart from church circles and some secular intellectuals, who themselves emigrated voluntarily to work among the immigrants. Finally, reports of intolerable living conditions encountered by immigrants in Brazil (epidemics, high mortality, exploitation by plantation owners) compelled the Galician public and government to take an interest in their emigrants. In 1896 the Galician provincial executive sent a commission consisting of Rev I. Voliansky (representing the Ukrainians) and J. Siemiradzki (representing the Poles) to investigate the situation of the immigrants in Brazil. Their reports presented a bleak picture and for a time even discouraged emigration to Brazil. The Lviv Prosvita society sent O. Oleskiv to Canada to investigate the circumstances of immigrants there. Having familiarized himself with the life of the first settlers and their prospects, Oleskiv recommended that Ukrainians emigrate in large numbers to the prairie provinces. His efforts led to the creation by the Canadian government of an immigration bureau in Winnipeg. The bureau was headed by K. Genyk. Oleskiv's two brochures *O emigratsii* (On Emigration, 1895) and *Pro vil'ni zemli* (About Free Lands, 1895) counteracted the 'Brazilian fever' and stimulated emigration to Canada.

Galician Ukrainians began organizing associations for advising and aiding emigrants relatively late. In 1907 a Ukrainian branch of the Austrian St Raphael Society, the *St Raphael Galician and Bukovynian Emigrant Aid Society, was established in Lviv. In 1911 it began publishing the guide *Emigrant*. In 1908 the independent Ukrainian emigrant-aid society Provydinnia was formed. In 1911 a third Ukrainian organization – the Ruthenian Emigration Society – was set up as a commercial company to provide emigrants with information, arrange their travel formalities, and find jobs for them.

Immigrants arriving in a new land were in particular need of help. In the United States various nationalities had their immigrant centers. Ukrainian immigrants usually went to Austrian, Hungarian, Polish, or Russian centers. Attempts at establishing a separate Ukrainian immigrant center ended in failure. In 1900–4 the Ruthenian People's Emigration Home provided some aid to

immigrants. Eventually, in 1907, Ukrainian immigrants, together with other nationalities, founded the Slavic Emigration Society. This organization cared for various Slavic immigrants from Austria with the exception of the Poles. A year later the St Raphael Ukrainian Emigration Society was formed in New York through the initiative of M. Pidhoretsky. The society had a free employment service.

The Austro-Hungarian consulates gave little legal and cultural support to Ukrainian immigrants. German, Polish, and Hungarian immigrants had more influence and got more support. Russian consulates and Russian Orthodox parishes showed an interest in Ukrainian immigrants. As more and more immigrants decided to stay permanently in the new countries, their contacts with the consulates of their mother countries became minimal. Most of the immigrants became citizens and participated in the political as well as the economic and social life of their host countries (see *Naturalization).

On the whole, 700,000–800,000 people from Western Ukraine emigrated overseas up to the First World War. About 500,000 were Ukrainians; the rest were Jews and Poles. About 350,000 Ukrainians emigrated to the United States, 100,000 to Canada, and 50,000 to Brazil and Argentina.

Before the First World War seasonal migration from Western Ukraine to Germany (1907–12), involving about 75,000 people annually, and to a lesser extent to Bohemia, Rumania, and Denmark took place. These migrants worked for short periods as farm hands and used their savings to improve their material condition after returning home.

Political emigration after the First World War. The war and the unsuccessful struggle for independence led to the first large-scale political emigration from Ukraine. It consisted mainly of military personnel and functionaries of the Ukrainian National Republic (UNR) and the Western Ukrainian National Republic (ZUNR). In 1920–1 there were about 30,000 émigrés from central Ukraine in Poland. Most of them were soldiers interned in camps. The UNR government-in-exile found temporary residence at Tarnów, Poland. Some of the soldiers of the Ukrainian Galician Army were interned in camps in Czechoslovakia. Other Ukrainian refugees settle in Austria, Germany, Rumania, and Yugoslavia. The total number of refugees in the early postwar years reached 80,000–100,000. With time the number and location of the refugees changed: most of the refugees from Galicia returned home after the Conference of Ambassadors recognized Galicia to be part of Poland and Poland declared an amnesty (1923). A small number of refugees from central Ukraine and Galicia returned to the Ukrainian SSR during the 'Ukrainization' campaign. Many refugees left Poland and Austria to settle in France, Belgium, or the New World. In the main émigré centers – Prague, Warsaw, Berlin, Paris, and Vienna – Ukrainian political and cultural life developed independently of the occupation regimes. The government of Czechoslovakia was particularly hospitable to Ukrainians and supported a number of scholarly and educational institutions.

Ukrainian political émigrés received asylum in the host countries. Unlike other immigrants, they had no right of protection by the diplomatic missions of their home countries. They were subject to the laws and regulations of the countries of residence. The League of Nations

tried to regulate the status of political refugees. Treaties signed in 1922, 1924, and 1928 by most European countries recognized the refugees from Eastern Europe as stateless persons and provided them with Nansen passports (named after F. *Nansen, the high commissioner for refugees at the League of Nations). The 1933 Convention on the International Status of Stateless Persons granted them many of the rights and responsibilities enjoyed by citizens or the most privileged aliens (the right to education, social security, employment, taxation). Most Ukrainians obtained Nansen passports, although the League of Nations did not formally recognize the category of Ukrainian nationality (the convention mentions only Russian and Armenian refugees). Ukrainians were not represented on the High Commission for Refugees at the League of Nations. Emigré organizations, particularly those in France, constantly demanded official recognition for Ukrainian refugees; the Council of the Union of Ukrainian Emigré Organizations in France had semiofficial ties with the League of Nations. In 1928 a Ukrainian representative, O. Shulhyn, was a member of the Consultative Council of the High Commissioner for Refugees. In the 1930s a large number of émigrés, particularly in Czechoslovakia and Poland, became naturalized citizens in their countries of residence.

Economic emigration 1920–39. Between the two world wars emigration for economic reasons from Western Ukrainian territories under Poland, Czechoslovakia, and Rumania continued. Except for a few cases at the beginning of the Soviet period, emigration from the Ukrainian SSR was halted. Most emigrants came from Galicia and western Transcarpathia, which were overpopulated. However, the numbers were much smaller than before the war. The largest emigration from Western Ukraine occurred in 1927–9. In 1931–4 emigration almost ceased because of the Great Depression. The United States, Brazil, and Canada passed new laws restricting immigration. This resulted in a sharp decline in the number of immigrants. In 1921 and 1924 the United States introduced annual quotas for immigrants from various countries; low quotas were set for immigrants from East European countries (eg, in 1930 immigrants from Poland were limited to 6,524 and from Czechoslovakia to 2,874). Canada, too, placed restrictions on Eastern Europeans in favor of Anglo-Saxons or immigrants from Western Europe. A 1923 amendment to the 1910 immigration law required immigrants to be literate and to pay for their own transportation. Canada severely limited the admission of non-agricultural labor. In spite of this over 70,000 Ukrainians entered Canada in 1919–39 (more than from any other country). Ukrainians from Rumania emigrated almost exclusively to Canada. Argentina received the second largest contingent of Ukrainians – 50,000. Up to 15,000 emigrated to the United States and almost 10,000 to Brazil. Several thousand emigrated to Paraguay and Uruguay. Of the European countries, France received the most agricultural and industrial workers from Galicia, and Belgium the most emigrants from Transcarpathia. The largest re-emigration took place from these countries, although a sizable number of Ukrainians remained in France.

Table 1 gives the number of Ukrainians who emigrated from and returned to Poland, Czechoslovakia, and Rumania in 1919–35. Those who emigrated for economic reasons were under the legal protection of the Polish,

TABLE 1
Ukrainian emigration from Poland, Czechoslovakia, and Rumania, 1919–35

Host countries	Emigration	Re-emigration	Balance
European countries	74,000	35,000	39,000
France	59,000	23,000	36,000
New World countries	146,000	15,000	131,000
United States	13,000	2,000	11,000
Argentina	47,000	5,000	42,000
Canada	73,000	6,000	67,000
Brazil	8,000	1,000	7,000
Total	220,000	50,000	170,000

Czechoslovakian, or Rumanian consulates. Their cultural and spiritual needs were seen to by political émigré organizations and the various Ukrainian churches. Ukrainian society tried to influence the process and organization of this non-political emigration. The Relief Society for Ukrainian Emigrants, headed by M. Zaiachivsky, was formed in Lviv mainly to provide emigrants with information through its periodical *Ukrains'kyi emigrant* in 1927–34. In 1923–4 the journal *Emigrant* appeared sporadically. Of the Ukrainian communities abroad, it was Canada's that showed the greatest interest in immigrants. In 1925 the St Raphael Relief Society for Ukrainian Immigrants was founded in Winnipeg and headed by S. Savula. It helped many immigrants with information, legal advice, and material support, particularly in the years of intensive emigration to Canada (1925–30). The society published an almanac, *Preriia* (The Prairie). The Ukrainian Immigration and Colonization Society in Edmonton published the newspaper *Novyi kraj* (The New Land) in 1929.

Political refugees after the Second World War. The war and the subsequent Soviet occupation of all Ukrainian territories and the East European countries where many Ukrainian political émigrés resided led to another wave of emigration. After the war two to three million Ukrainians found themselves in Western Europe, mainly in Germany and Austria. Most of them had been shipped to work there during the war, but there were also forced evacuees, former prisoners of German concentration camps, prisoners of war, members of Germany military units, refugees from Ukraine, or political émigrés of the 1920s. Most of the forcibly deported workers returned home voluntarily or under pressure. The rest, together with the refugees from Ukraine, formed the core of the postwar political emigration. At the beginning of 1946 there were about 220,000 emigrants in West Germany (178,000), Austria (29,000), and Italy (12,000). All of them refused to return to the Ukrainian SSR. By demonstrating that they would be subject to religious, national, or political persecution in their homeland, they received asylum and then the opportunity to emigrate to various Western countries. Soviet missions conducted a propaganda campaign in favor of repatriation in these and other countries. They met with partial success in France, Belgium, and Argentina (7,000–10,000 returned). (The population exchange between Poland and the Ukrainian SSR and between Czechoslovakia and the Ukrainian SSR that resulted from boundary changes does not come under emigration and is treated separately; see *Repatriation, *Poland, and *Czechoslovakia.)

At first most of the Ukrainian and other émigrés from Eastern Europe were recognized as *displaced persons. Eventually all political émigrés obtained refugee status. For some time governments called them stateless persons, but the term was not used generally. Usually refugees were registered by country of origin. By identifying nationality with citizenship, the agencies of the Allies and the international administration of refugees often confused Ukrainian refugees with Poles, Russians, or Czechoslovaks. For this reason Ukrainian citizenship and Ukrainian relief organizations were not recognized in the British occupation zone. At the same time, the Soviet Union claimed that all Ukrainian emigrants were Soviet citizens and has demanded since 1945 that they be repatriated. The legal position of the postwar emigrants was defined by the occupation authorities, and since 1947 has been determined by the international agencies of the United Nations. As the Allied occupation powers withdrew, those with alien status came under the regulation of the West German and Austrian governments. Material aid was provided by the United Nations Relief and Rehabilitation Administration (UNRRA, 1943–7) and the International Refugee Organization (IRO, 1947–52). The IRO also provided legal aid and helped the refugees to resettle. UNRRA and then the IRO administered a network of displaced persons camps.

In 1947 the permanent resettlement of refugees began. The Ukrainian refugees attempted to organize themselves and to draw up their own plan of emigration, but failed. In 1947–8 the Central Resettlement Commission existed in Munich; its work was limited to providing refugees with information. Belgium and Britain were the first to admit refugees for work in industry, mining, and agriculture. Eventually, refugees began emigrating overseas to the United States, Canada, Brazil, Argentina, Venezuela, Australia, and elsewhere. Some countries adopted special laws or resolutions on the admission of refugees. A. Hlynka's and F. Zaplitny's interventions as members of the Canadian parliament on behalf of the Ukrainian refugees had some influence on Canada's immigration policy. By 1 August 1948, 33,000 Ukrainians had emigrated from Germany: 14,000 to Britain, 9,000 to Belgium, 5,000 to Canada, and 1,000 each to the United States and France. In 1949–50 large-scale emigration overseas took place after the United States adopted special provisions for the refugees: the 1948 Displaced Persons Act allowed 220,000 people from Germany, Austria, and Italy to enter the country outside of the immigration quotas. In 1950 this number was increased to 415,000, and in 1953 the Refugee Relief Act admitted another 205,000 refugees. Resettlement became the basic task of the IRO. Various countries, mainly the United States, established a fund to cover the costs of resettlement. Ukrainians in large numbers took advantage of the new opportunities. The *Ukrainian Canadian Relief Fund, the *United Ukrainian American Relief Committee, and the *Ukrainian Catholic Relief Committee had representatives in Germany, Austria, France, Belgium, and Britain and did much to help Ukrainians emigrate.

In 1948 the Ukrainian Resettlement Center was established in New York with M. Demydchuk at the head. Some Ukrainians emigrated with the help of non-Ukrainian organizations such as the World Council of Churches and the Tolstoy Fund.

By 1957 the emigration of Ukrainians from Europe had

halted almost completely, although small numbers continued to emigrate to the United States or Canada on their own initiative. In the span of 10 years the number of Ukrainians in Germany and Austria had declined to 22,000–25,000. Those remaining were either denied entry to overseas countries because of old age, illness, or some other reason, or had found jobs in Europe, or simply did not want to emigrate. Those who were not naturalized citizens remain under United Nations protection and specifically under the legal and material care of the United Nations high commissioner, who has representatives in various European countries.

The legal status of the political refugees in European countries was defined by the Geneva Convention of 28 July 1951. They have many of the same rights and responsibilities as the citizens of the countries in which they live or of the most privileged aliens (employment, social security, taxation, etc). Special travel documents permit them to travel to all countries except the USSR. The large majority of Ukrainian immigrants has entered the economic mainstream of the host countries.

The approximate number of Ukrainians who emigrated from Germany and Austria to various countries in 1947–57 is as follows:

United States	80,000
Canada	30,000
Australia and New Zealand	20,000
Great Britain	20,000
Belgium	10,000
France	10,000
Brazil	7,000
Argentina	6,000
Venezuela	2,000
Other countries	2,000

Many immigrants who settled in Britain, France, or Belgium in 1950–7 emigrated again to the United States and Canada. Similarly, a small number of postwar emigrants to South America and Australia resettled in North America at the end of the 1950s.

In the late 1960s and the 1970s a small number of Ukrainians emigrated on their own to Western Europe

and North America from Poland, Yugoslavia and, after 1968, Czechoslovakia. By 1980, their number may have reached 2,000–2,500. A smaller number of Ukrainians has been allowed to leave the USSR in the 1970s as individuals along with the large numbers of Jewish emigrants. Of Soviet Ukrainian Jews, 100,000–130,000 have emigrated to Israel or the West, but only a few have become involved in the cultural life of the Ukrainian diaspora.

Table 2 gives the total number of Ukrainians who emigrated to Western Europe, excluding Germany and Austria, and overseas between 1870 and 1957 (subtracting those who returned). For comparison, the approximate number of Ukrainians and descendants of Ukrainians living in the various countries in 1980 is also given.

The phenomenon of economic and political emigration is reflected in Ukrainian literature. I. Franko included a cycle 'Do Brazylii' (To Brazil) in his poetry collection *Mii izmarahd* (My Emerald). V. Stefanyk treated the theme of migrant labor and emigration to the New World in his collection of short stories 'Synia knyzhchekha' (Little Blue Book) and the story 'Kaminnyi khrest' (The Stone Cross). The theme of economic emigration is treated in the works of M. Cheremshyna, A. Teslenko, S. Vasylychenko (in his novel *Na chuzhynu* [To a Foreign Land]), and others. In his Russian stories, V. Korolenko depicts the life of Ukrainian immigrants in Siberia and in the United States. Immigrant writers, particularly in the United States and Canada, have provided images of the immigrants in their poems, plays, and prose. Among them are Yu. Chupka, N. Dmytriv, S. Makar (in his play *Amerykans'kyi shliaktych* [The American Noble]) and Z. Bychynsky (in his short novel *Emigranty* [Emigrants]) in the United States; T. Fedyk (in his poetry collection *Pisni pro staryi kraj i Kanadu* [Songs of the Old Country and Canada]), H. Ewach (in his novella *Holos zemli* [Voice of the Land]), and I. Kyriak (in his novel *Syni zemli* [Sons of the Soil]) in Canada. V. Pavliuk (*Canadian Cossacks*) and V. Lysenko (*Men in Sheepskin Coats*) wrote in English. The accounts of immigrants in Canada and Brazil by P. Karmansky are well known. Of the modern émigré writers, U. Samchuk, O. Liaturynska, T. Kurpita, Dima, E. Andiiivska, and O. Izarsky deal with the subject of emigration in their

TABLE 2
Ukrainian emigrants, 1870–1957

Host country	1870–1914	1919–39	1946–57	Number of Ukrainians (1980)
United States	350,000	15,000	80,000	1,200,000–1,500,000
Canada	100,000	70,000	30,000	750,000
Argentina	10,000	50,000	6,000	130,000
Brazil	45,000	10,000	7,000	130,000
France	–	40,000*	10,000*	30,000–35,000
Britain	–	500	35,000*	25,000–30,000
Australia and New Zealand	–	–	20,000	35,000–40,000
West Germany	–	–	–	20,000
Austria	–	–	–	4,000–5,000
Belgium	–	1,000	10,000*	3,000
Paraguay	–	5,000(?)	1,000	8,000
Uruguay	–	4,000(?)	–	6,000
Venezuela	–	–	2,000	2,000
Other	1,000	1,000(?)	1,000(?)	3,000(?)
Total	506,000	196,500	202,000	1,196,000–2,512,000

*Many of them emigrated in the 1950s to the United States and Canada.

Ukrainian works. Canadian-born artist W. Kurelek immortalized the experience of Ukrainian-Canadian pioneers in his paintings.

(For information on the life of Ukrainian immigrants abroad, see *Argentina, *Australia, *Austria, *Bačka, *Banat, *Belgium, *Bohemia, *Bosnia, *Brazil, *Canada, *China, *Croatia, *Czechoslovakia, *Far East, *France, *Germany, *Great Britain, *Kazakhstan, *Paraguay, *Poland, *Rumania, *Russia, *Serbia, *Siberia, *United States, *Uruguay, and *Venezuela.)

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Empire style. A late version of *classicism that originated in the Napoleonic period. From France the style

spread throughout Europe in the first half of the 19th century and was particularly influential in architecture and in the applied arts and crafts such as furniture making. In Ukraine the style assumed some peculiar features, as revealed primarily in provincial buildings such as Prince V. Kochubei's palace in Dykanka in Poltava gubernia. The important architects of the period were V. *Yaroslavsky, who worked in Kharkiv and the Kherson region, and A. *Melensky, who built in Kiev the contract fair building, the theater, and the monument to municipal self-government (in the form of a classical column, 1802) and developed the Podil district of Kiev after the fire of 1811. The largest number of churches in the Empire style has been preserved in the Kharkiv region (for example, the belfry of the Cathedral of the Dormition of the Virgin Mary in Kharkiv, built in 1824-33) and churches in the Poltava region (in Khorol, Romeni, Lubni, Pyriatyn, and Pryluka). In urban architecture, mostly city halls were built in the Empire style; for example, the city halls in Kharkiv, Poltava, Kiev, Lviv, Chernivtsi, and Kamianets-Podilskyi.

Ems Ukase. A secret decree issued on 30 May 1876 by the Russian tsar Alexander II in the town of Ems, Germany, aimed at stopping the printing and distribution of Ukrainian-language publications within the Russian Empire. It represented a continuation of the repressive anti-Ukrainian policy introduced by the circular of the Russian minister of internal affairs, P. *Valuev, of 20 June 1863. The Ems Ukase prohibited the printing in the Ukrainian language of any original works or translations. Historical documents could be printed in the original orthography, but belles-lettres could appear only in Russian orthography. It also forbade the importation from abroad of Ukrainian-language publications, the staging of plays and public readings in Ukrainian, and the printing of Ukrainian lyrics to musical works. All manuscripts permissible under the new act were subject to approval by the censors before publication. Known also as the Yuzefovich Ukase (after its author, M. Yuzefovich, deputy curator of the Kiev school district), it summed up the work of a commission set up in 1875 to inquire into 'Ukrainophile propaganda in the southern gubernias of Russia.' Normal legislative channels were circumvented, and the Ems Ukase was never examined by the State Council or the Council of Ministers, nor was it ever formally revoked, despite pressure from Ukrainian and progressive Russian circles. It dealt a crushing blow to Ukrainian culture and coincided with the closing down of the *Southwestern Branch of the Imperial Russian Geographic Society and the newspaper **Kievskii telegraf* (unofficial organ of the Kiev Hromada), and the expulsion of a number of professors from Kiev University (M. Drahomanov, M. Ziber, and others). As a result of the decree not one Ukrainian book appeared in print in 1877. In 1878 at the International Literary Congress in Paris, M. Drahomanov severely condemned the Ems Ukase and defended the Ukrainian language in his brochure *La littérature ukrainienne, proscrite par le gouvernement russe. Rapport présenté au Congrès littéraire de Paris* (Geneva 1878).

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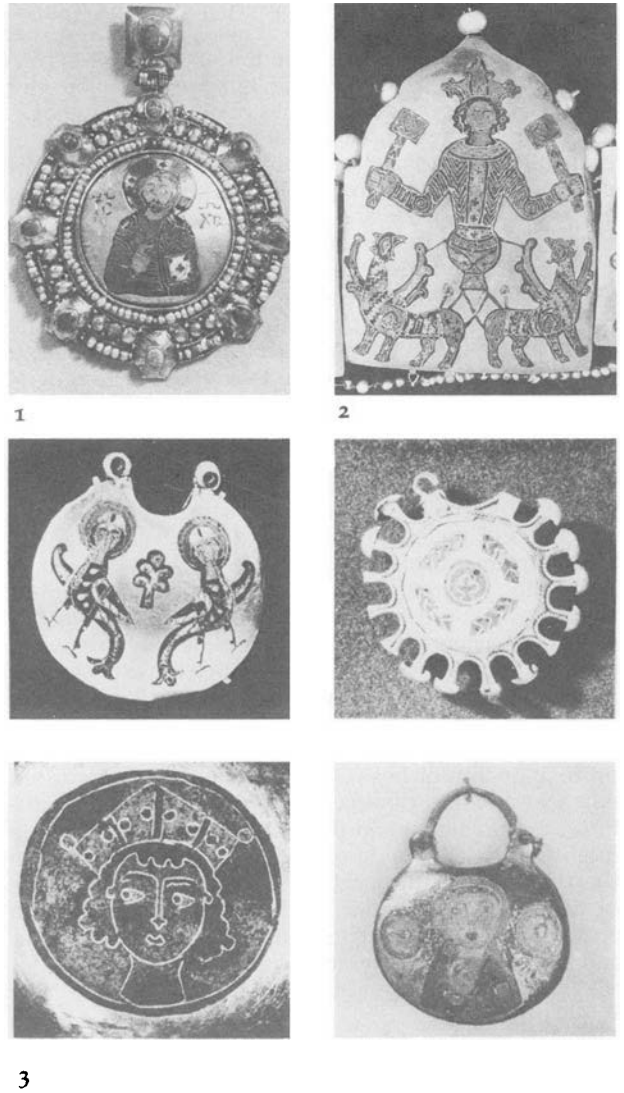
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Enamel. A thin layer of colored glaze fused by heat to a metallic or ceramic surface. The term is also applied to the technique and to the object decorated in this way. Colored ceramic glazes are also called enamel. There are three basic methods of enameling: (1) *champlevé* enameling, which consists of applying the enamel to carved or gouged troughs in metal; (2) *cloisonné* enameling, which consists of filling a raised outline made of thin, soldered strips or flattened wires with enamel; and (3) Limoges enameling, known in Kiev as *finifti*, which involves painting with enamel paints of different colors or whitener on a metallic surface. The art of enameling is one of the oldest techniques used in making jewelry.

In Ukraine the earliest enamels were *champlevé*. Such enamels have been found in southern Ukraine and northern Caucasia on bronze objects, such as weapons, harnesses, pottery, and jewelry, made in the 1st millennium BC. In the 6th–5th century BC such articles were made in the Greek and then Roman colonies of the Black Sea coast and the Bosporan Kingdom. From there the art spread to the Dnieper region. In the 3rd–5th century AD the tribes of the middle Dnieper River did their own *champlevé* ornaments on bronze articles such as spurs, clasps, and bracelets.

In the second half of the 10th century *champlevé* enameling was replaced by *cloisonné* enameling, which was introduced from Byzantium. The new technique reached its peak of development in the 11th–13th century. Kiev was the main center for the production of enameled gold, silver, and bronze articles. Many archeological excavations in different regions of Ukraine, but particularly in Kiev, have uncovered workshops, gold hoards, and a rich assortment of women's jewelry decorated in *cloisonné* enamel. Among this jewelry are such masterpieces as an enameled gold necklace consisting of 17 medallions from the 11th–12th century; gold earrings of the 11th–12th century with fantastic enameled birds with women's heads, the tree of life, female heads, doves, and other motifs; two gold diadems with Christian saints – one consisting of seven leaves from the 11th–12th century and the other consisting of nine leaves from the 12th century (both now in the Hermitage in Leningrad); and a gold pendant from the 13th century of 10 medallions, depicting the saints. In this period the jewelers in the Galician-Volhynian state decorated silver articles with *cloisonné* enamel and *chern glaze*. On the articles made in the Dnieper region the enameled picture contrasted with the golden background, while Galician products were decorated with an intricate geometrical and plant design which covered the object like a carpet. The enameled jewelry made in Kiev was exported to Poland, Hungary, Germany, Scandinavia, and other countries and was famous as the specialty of the Rus' masters. The enamels of Kievan Rus' differed from Byzantine enamels in their harmony of colors, which contrasted with the gold, and in the use of white. In stylistic quality these *cloisonné* enamels were close to Byzantine mosaics and book miniatures.

The art of enameling declined in Ukraine with the Tatar invasions in the mid-13th century. It was revived in the



Enamels: 1) medallion from a 12th-century necklace (Kiev State Museum); 2) section of a 12th-century gold diadem (Kiev State Museum); 3) 12th-century gold pendants (Kiev State Museum)

14th–16th century, mainly in Western Ukraine – in Lviv, Kamianets-Podilskyi and elsewhere – and eventually in the Kiev and the Chernihiv regions. In the 17th–18th century, during the Cossack period, new centers of jewelry making arose in Left-Bank Ukraine, but Kiev remained the leading center. Jewelry articles of the period are remarkable for their variety of decorative techniques. Jewelers who did *cloisonné* enameling often used a thin, twisted wire (*skan*) for the divisions, and this created a rich ornament when filled with enamel. *Champlevé* enameling and a closely related technique of enameling over a carved picture were used also. From the 17th century Limoges (*finifti*) enamel became widespread in Ukraine. It was widely used in conjunction with other techniques, particularly with carving and gilding, in making church decorations such as medallions for chalices, miters, book bindings, episcopal pendants, and iconostases. Limoges enameling was used mainly for the miniatures of saints and for small portraits. Some Ukrai-

nian jewelers of the 18th century (eg, I. Ravych, I. Biletsky, Ya. Zynoviev, K. Chyzhevsky) used a flux that was different from enamel and known as *chern* (silver, copper, and lead). The Ukrainian Limoges were noted for their strong colors: various tones of red, azure, maroon, green, and orange predominated. The renaissance of enameling was connected with the Ukrainian baroque period. From the 17th century Ukrainian master enamelers worked in Russia and made an important contribution to the development of the art there.

In the 19th century the art of enameling declined in Ukraine. In the 20th century, however, some artists have used enamel as an artistic technique. The first experiments were made by O. Kulchytska in Vienna and Peremyshl and M. Butovych in Lviv at the beginning of the century. In the 1950s Yu. Kulchytsky in Paris and K. Shonk-Rusych in New York did enamels. Ya. Muzyka in Lviv and, particularly, M. Dolnytska in Vienna worked in enamel for a long time. In the Ukrainian SSR the art of enameling has almost disappeared. Only the technique of enameling is used, for the protection of metals against corrosion.

In the Kievan and Galician-Volhynian periods enamel was used not only by jewelers, but also by ceramics masters. Glazed decorative tiles for palace and church floors or walls were enameled with stylized flowers, garlands, and ornaments in yellow, white, green, and blue colors (eg, in the 12th century church and palace in Bilhorod). Colored enamel was used also on high-quality dishes. Galician ceramicists introduced enamel relief into ceramics and depicted warriors, griffins, animals, birds, and plants, usually in two colors (a bright-yellow silhouette on a dark-red background). In the 17th–18th century, when ceramics reached its peak of development, ceramic articles were decorated with opaque, colored enamel. (See also *Ceramics, *Majolica, and *Porcelain and ceramics industry.)

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Encyclopedias of Ukraine. The first thematic encyclopedia of Ukraine was published in Petrograd in 1914–16 under the title *Ukrainskii narod v ego proshlom i nastoiashchem* (The Ukrainian People: Its Past and Present). Its editors were F. Volkov (Vovk), M. Hrushevsky, F. Korsh, A. Krymsky, M. Tuhan-Baranovsky, and A. Shakhmatov. Because of the war only two volumes appeared. They contained a survey of Ukrainian studies; Hrushevsky's outline of the history of Ukraine; Vovk's contribution on the anthropology and ethnography of Ukraine; S. Rudnytsky's article on Ukraine's geography; demographic statistics by O. Rusov, V. Okhrymovych, and S. Tomashivsky; and P. Yefymenko's study of customary law.

The first reference work on Ukraine in Ukrainian was a survey entitled 'Ukraina' in the third volume of *Ukrains'ka zahal'na entsyklopediia* (The Ukrainian General Encyclopedia, 1935). There for the first time almost all areas of knowledge about Ukraine and the Ukrainians were

covered in articles by 79 authors (in 320 pages). The editor was V. Simovych.

In 1942 the Ukrainian Scientific Institute in Berlin prepared a reference handbook in German, *Handbuch der Ukraine*, under the editorship of I. Mirchuk, which was published in Leipzig by O. Harrassowitz. It contained articles by seven authors, among them a long article on the national economy of Ukraine by R. Dymynsky. In 1949 the handbook appeared in a shortened English translation entitled *Ukraine and Its People* (Munich).

The Shevchenko Scientific Society, which was revived in Germany after the Second World War, published, in 1949–52, three volumes of the general *Entsyklopediia ukrainoznavstva* (Encyclopedia of Ukraine) under the editorship of V. Kubijovych and Z. Kuzelia. This thematic encyclopedia was the most comprehensive reference work on Ukraine and for the first time covered all the areas of Ukrainian studies. One hundred and four scholars participated in its preparation. In 1963 and 1971 an updated and expanded English version of this encyclopedia appeared in Toronto in two volumes under the title *Ukraine: A Concise Encyclopaedia*. Its publication was funded by the Ukrainian National Association in the United States.

The 17th volume of *Ukrains'ka radians'ka entsyklopediia* (The Ukrainian Soviet Encyclopedia, *URE*) can be considered as a general encyclopedia of Ukrainian studies. It was published in Kiev in 1965 and then separately in Russian in 1967 and in one volume in English in 1969 (entitled *Soviet Ukraine*). In contrast to *Entsyklopediia ukrainoznavstva* published in the West, the material in *URE* is severely limited by the restrictions of Soviet ideology and policy.

In 1970 a Polish encyclopedic handbook, *Ukraina, terażniejszość i przeszłość* (Ukraine: Its Present and Past) appeared under the editorship of M. Karaś and A. Podraza as volume 32 of *Prace historyczne* of the Jagellonian University in Cracow. Its 14 authors discuss almost all areas of Ukrainian studies, particularly archeology and history, fairly objectively, without going beyond what is politically permissible.

Ukrainian general alphabetic encyclopedias. The first general alphabetic encyclopedia in Ukrainian was *Ukrains'ka zahal'na entsyklopediia* in three volumes (Lviv-Stanyslaviv-Kolomyia 1930–5) by the co-operative publishers Ridna Shkola. Its main editor was I. Rakovsky; the other editors were V. Simovych, V. Doroshenko, and M. Rudnytsky. One hundred and thirty-eight scholars in Western Ukraine and abroad contributed to this work. The general information contained in it was based on the famous German *Brockhaus Konversationslexikon*, but the information pertaining to Ukraine was original.

The first attempt to publish a large, 20-volume *Ukrains'ka radians'ka entsyklopediia* proved unsuccessful. Work on this project began in the early 1930s in Kharkiv. The editor-in-chief was M. Skrypnyk, and M. Bazhan was associate editor. The first volume was ready for printing at the beginning of 1933, and two fascicles were published; however, the wave of arrests that began in 1933 put an end to the project. In November 1934 the *URE* publishers were abolished. Only in 1957 did the Academy of Sciences of the Ukrainian SSR in Kiev undertake again the publishing of *Ukrains'ka radians'ka entsyklopediia*. A board of editors was set up, chaired by M. Bazhan. The encyclopedia appeared in 17 volumes between 1959 and

1965 in Kiev. (A name and subject index came out separately in 1968.) In 1966–8 the publishers issued a shorter *Ukraïns'kyi radians'kyi entsyklopedychnyi slovnyk* (Ukrainian Soviet Encyclopedic Dictionary) in three volumes. In 1977 the second edition of *URE* began to appear. By 1983 ten volumes had been published.

In 1961–6 the Radianska Shkola educational publishers published *Dytiacha entsyklopediia dlia seredn'oho i starshoho viku* (Encyclopedia for Older Children and Youth) in 10 volumes, an unrevised translation of the thematic Russian encyclopedia. Because it is oriented towards the Russian culture, it is a convenient instrument for Russifying Ukrainian children.

The only Western alphabetical encyclopedia that provides information in Ukrainian about Ukraine in short articles is the second part of *Entsyklopediia ukraïnoznavstva*, which has been prepared at the European center of the Shevchenko Scientific Society in Sarcelles, France. Its editor in chief is V. Kubijovyč. Nine of the projected ten volumes were published in 1955–83. Other 'national encyclopedias' of a similar kind dealing with Eastern Europe are *Enciklopedija Jugoslavije* (8 vols, Zagreb 1955) and *Encyclopedia Lituanica* (6 vols, Boston 1970–8).

Work on a revised, English version of the alphabetic *Entsyklopediia ukraïnoznavstva* began at the University of Toronto in 1977. Entitled the *Encyclopedia of Ukraine*, it is a joint project of the Shevchenko Scientific Society, the Canadian Institute of Ukrainian Studies, and the Canadian Foundation for Ukrainian Studies.

In 1957–67 Ye. Onatsky published in Buenos Aires his *Ukraïns'ka mala entsyklopediia* (The Ukrainian Small Encyclopedia) in three volumes. Being the effort of a single individual, it is very uneven: important data are missing, while secondary details are included, and there are many methodological shortcomings.

Specialized Ukrainian encyclopedias and dictionaries. Preparation of specialized encyclopedias began in Western Ukraine in the 1930s. In 1939 the first fascicle of the *Ukraïns'ka sil's'ko-hospodars'ka entsyklopediia* (Ukrainian Agricultural Encyclopedia) was published by the Ukrainian Publishing Institute in Lviv. The editor was Ye. Khraplyvy. Publication was interrupted by the Second World War.

In the Ukrainian SSR the first specialized encyclopedia was also an agricultural one – *Kolhospna vyrobnycha entsyklopediia* (Encyclopedia of Collective Farm Production) – in two volumes, edited by M. Spivak (Kiev 1950–6). The Polityvdav political literature publishers in Kiev published a translation of V. Ponomarev's Russian *Politicheskii slovar'* (Political Dictionary; 2nd edn, 1959). In the 1960s the editors of the *URE* began publishing encyclopedias in various areas of Ukrainian studies. *Radians'ka entsyklopediia istorii Ukraïny* (The Soviet Encyclopedia of the History of Ukraine) was published in four volumes in 1969–72 (chief editor: A. Skaba). At the same time *Entsyklopediia narodnoho hospodarstva Ukraïns'koi RSR* (The Encyclopedia of the National Economy of the Ukrainian SSR) was published in four volumes under the editorship of S. Yampolsky. Although both are mines of information, the information is often tendentiously presented. In 1973 *Slovnyk khudozhnykiv Ukraïny* (Dictionary of Ukraine's Artists) was published and, in 1978, *Shevchenkivs'kyi slovnyk* (The Shevchenko Dictionary) in two volumes. In 1964 the Radianska Shkola publishers issued A. Buhaiev's *Korotkyi tлумachnyi matematychnyi slovnyk* (A

Short Explanatory Mathematical Dictionary). The *URE* publishing house published several specialized encyclopedias: V. Peresypkin's *Ukraïns'ka sil's'kohospodars'ka entsyklopediia* (Ukrainian Agricultural Encyclopedia, 3 vols, 1970–2); *Politychnyi slovnyk* (Political Dictionary, 1971, 2nd edn 1976); *Entsyklopediia kibernetiky* (Encyclopedia of Cybernetics, 2 vols, 1973), edited by V. Hlushkov – the first work of its kind in the USSR and one of the first in the world; *Ekonomichnyi slovnyk* (Economic Dictionary, 1973); *Filosofs'kyi slovnyk* (Philosophical Dictionary, 1973); *Iurydychnyi slovnyk* (Juridical Dictionary, 1974); and *Bioloichnyi slovnyk* (Biological Dictionary, 1974). In 1972 V. Zvorych's *Numizmatychnyi slovnyk* (Numismatic Dictionary) was published by the University of Lviv. Other Soviet publishers issued biographical and bibliographical handbooks of Ukrainian writers (1960–5 and 1966), Ukrainian composers (1968), the academic staff of higher institutions (1968), and artists (1972). The materials were usually limited chronologically and territorially to the Ukrainian SSR. The first book of this type in the Ukrainian SSR was *Materiialy do slovnyka ukraïns'kykh graveriv* (Materials for a Dictionary of Ukrainian Engravers, Kiev 1926–7).

Two volumes of B. Romanenchuk's *Azbukovnyk: Entsyklopediia ukraïns'koi literatury* (Alphabetarion: Encyclopedia of Ukrainian Literature, Philadelphia 1969, 1973) and one volume of O. Zaliessky's *Mala ukraïns'ka muzychna entsyklopediia* (The Small Ukrainian Encyclopedia of Music, Munich 1971) have been published in the diaspora.

Closely related to specialized encyclopedias are dictionaries of terms in various disciplines (literature, linguistics, journalism, polygraphy, music, geology, etc), which have been published in the Ukrainian SSR since 1957, and biographical dictionaries, which have little to do with Ukrainian studies and have been published there since 1969 (biographies of Soviet historians, botanists, mathematicians of various nationalities, etc). (See also Lexicography.)

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 V. Kubijovyč, B. Struminsky

Eneolithic period. Transitional period between the Neolithic and Bronze ages, during which the earliest metallic (copper) artifacts appeared; hence, it is also known as the Copper Age (2500–2000 BC).

Engel, Johann-Christian, b 17 October 1770 in Levoča, Slovakia, d 20 March 1814 in Vienna. An Austrian historian, among whose works on Ukrainian history are *Geschichte von Halitsch und Wladimir bis 1772* (1792–3) and *Geschichte der Ukraine und der ukrainischen Kosaken* (1796). The latter work is one of the first substantial contributions to scholarly studies on the history of Ukraine and is based on important historical documents. B. Krupnytsky's study on Engel was published in *Abhandlungen des Ukrainischen Wissenschaftlichen Instituts*, 3 (Berlin 1931).

Engels [Engel's]. City (1977 pop 163,000) on the left bank of the Volga River and a raion center in Saratov oblast,

RSFSR. In 1914–31 the city was known as Pokrovsk. In 1924–41 it was the capital of the Volga German ASSR. The raion is inhabited by many Ukrainians. In 1926 there were 11,500 Ukrainians among the city's 34,300 inhabitants and 17,000 Ukrainians among the raion's 21,500 inhabitants.

England. See Great Britain.

Entente or Allied Powers. An alliance of states, consisting of the United Kingdom, France, Russia, Italy, Portugal, and Japan, and the associated powers of the United States (from 1917), China, and thirteen other states (mostly in Eastern Europe and Latin America), that, during the First World War, opposed the Central Powers of Germany, Austria-Hungary, Turkey, and Bulgaria. The alliance began with the Anglo-French Entente Cordiale of 1904. Until the Revolution of 1917 the Entente powers ignored Ukrainian affairs. In the summer of 1917, after the proclamation of the First *Universal by the Central Rada, the French embassy in Petrograd sent the journalist J. Pélissier to Kiev for information about the situation in Ukraine. After the Bolshevik Revolution of November 1917 and initial attempts by the Soviet government to establish contacts with the Central Powers, a French military mission, under General G. Tabouis, arrived in Kiev. On 3 January 1918 he officially informed the Secretariat of External Affairs of the Ukrainian National Republic of his appointment as commissioner of the French Republic assigned to the Ukrainian government; on 4 January he was received by the head of the General Secretariat, V. Vynnychenko. Then J.P. Bagge presented himself as the official representative of the British government. In their negotiations with the Ukrainian government both representatives aimed at receiving a guarantee that the Ukrainian government would not sign a separate peace with the Central Powers and would continue the war on the southern and western fronts (although the Bolshevik Council of People's Commissars had already begun negotiations on behalf of Ukraine as well as itself). In return, the Allies promised financial and technological aid. The circumstances, however, forced the Ukrainian government to negotiate with the Central Powers, and on 9 February 1918 it signed the Peace Treaty of *Brest-Litovsk. This, of course, ended the relationship with the Allied representatives, and they left Kiev before the entry of the German and Ukrainian armies.

During the following months the governments of the Entente states treated the Ukrainian government as an enemy power. After the defeat of the Central Powers in November 1918 the Allies began organizing anti-Bolshevik forces, but opposed the independence of Ukraine and relied on Generals A. Denikin and A. Kolchak. The signing of the declaration of a 'federal union' with Russia (14 November 1918) by Hetman P. Skoropadsky, with the aim of coming to an understanding with the Allies, brought about an insurrection in Ukraine and the coming to power of the Directory of the UNR. At this time the Allies completely supported the Russian Volunteer Army, which was aiming to re-establish 'one, indivisible Russia' and which saw the position of the Ukrainian government as 'Bolshevik.' In December 1918 French and Greek troops under General Boriuis disembarked and occupied Odessa, and in January 1919 General d'Anselme extended the occupation to 60 km around the city. Negotiations in February between the command of the Allied

troops and the UNR government (Premier S. Ostapenko) were not successful, because d'Anselme, not recognizing an independent Ukraine, demanded that the Ukrainian army become a part of the general Russian anti-Bolshevik front. Under pressure from the Red forces and Otaman M. Hryhoriiv, and particularly because of the threat of an uprising in the French fleet, Allied troops abandoned the southern Ukrainian territories at the beginning of April 1919.

In January 1919 governments of both the UNR and the Western Ukrainian National Republic (ZUNR) established contact with Entente diplomats and sent a joint delegation to the Versailles Peace Conference. In July the ZUNR formed a separate delegation, whose members participated in the joint delegation; in November the ZUNR members withdrew from the joint delegation. The Ukrainian delegation was confronted constantly with the Russophile and Polonophile attitude of the leading diplomats of the Entente (W. Wilson, D. Lloyd-George, Y. Clemenceau, V. Orlando), before whom hostile propaganda continuously represented the Ukrainian army as 'Bolsheviks.' In February 1919, after the appearance of the Polish delegate R. Dmowski, who demanded all of eastern Galicia for Poland, the Entente sent a mission to Warsaw, headed by J. Noulens. He called on the Entente to send Polish divisions to Galicia and himself sent a mission of Entente delegates headed by General J. Berthélemy to the ZUNR government to discuss an armistice with the Poles. On 28 February the mission proposed that war activities cease immediately and that Ukrainian armies be withdrawn to a line that would give Poland one-third of eastern Galicia, including the Drohobych oil fields (see *Berthélemy Mission). The proposition was not accepted. After requests to the Allies by the head of the Western UNR government, S. Holubovych, and the head of its delegation, V. Paneiko, and an appeal of the Supreme Council on 19 March 1919, a commission for peace negotiations headed by the South African general L. *Botha began work in Paris. The recommendations of General Botha's commission were accepted by the Ukrainian side, but the Polish side sent against the Ukrainian army the forces, under General J. Haller, that had been sent against the Bolsheviks. The Poles continued their successful attack in spite of the efforts of the Supreme Council on 21–22 April and 26 June. The Supreme Council authorized the leaders of the Polish Republic to continue the advance to the river Zbruch, at the same time guaranteeing the freedom of the population of the Galician territories by offering them the right of self-determination.

In August 1919 W. Churchill and G. Clemenceau made attempts to bend General Denikin to an agreement with the UNR government, but they were not successful. The tension between the armies of the UNR and Denikin's forces, both of which were fighting the Red Army, led to an open war, in spite of the involvement of the American military attaché in Warsaw, who came to Kiev on 19 September 1919.

After the defeat of the Ukrainian armies in 1919–20, disregarding the actions of the ZUNR government in exile, especially its protest against the Riga Peace Treaty of 1921 before the presidium of the peace conference, and the recommendations of the Council of the League of Nations in 1921, the *Conference of Ambassadors of the Allied Powers passed a resolution on 14 March 1923 giving

Poland sovereignty over Galicia on the condition of its autonomy – a condition never fulfilled by Poland.

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E. Borschak

Entomology. The scientific study of insects. The origins of entomology in Ukraine can be traced to the 18th century (eg, the writings of P. *Pallas). In the first half of the 19th century a number of works on the insects of Ukraine appeared: C. Steven's work on the insects of the Crimea, W. Besser's work on the insects of Volhynia and the environs of Kiev, O. Chernai's work on the insects of the Kharkiv region, G. Belke's study of the insects of Kamianets Podilskyi, and M. Novytsky's study of the insects of Galicia. More intensive research was conducted at the end of the century by K. Kessler, F. Keppen, V. Yaroshevsky, Ye. Rekal, H. Wildheim, and in Galicia by I. Verkhratsky, M. Komnicki, and others. At the turn of the century entomological studies were conducted by the universities, scientific research institutes, the faculty of agronomy at the Kiev Polytechnical Institute, agricultural research stations, and zemstvo institutions that employed regional zemstvo entomologists. In this period Ukraine, particularly Kiev, became the center of entomology for the entire Russian Empire. It hosted entomological conferences and was home to the Society of Applied Entomology and the journals *Entomologicheskii vestnik* and *Zhurnal prikladnoi entomologii*. Special research was conducted on those groups of insects that were most widespread and harmful by the scientists O. Mokshytsky, M. Bobretsky, O. Korotnev, V. Pospelov, J. Paczowski, V. Karavaiev, M. Kurdiunov, and others.

After the Ukrainian Academy of Sciences was founded in 1918, its entomological department developed a broad program of research on the distribution of certain insect groups: spiders, beetles, dragonflies, and Orthoptera. These groups were studied by I. Bilanovsky, V. Sovynsky, L. Krulykovsky (who presided over the Kiev Entomological Society), Ye. Savchenko, S. Paramoniv, Ye. Zvirozomb-Zubovsky, M. Telenha, and others. V. Khranevych and D. Bohatsky studied the butterflies and moths of Podilia in Kamianets Podilskyi. S. Medvedev, H. Boshko, and others conducted research on beetles at Kharkiv University. P. Egorov (who concentrated on the genus *Phylloxera*), I. Lopatin, N. Andriievska, and others worked in Odessa. The entomofauna of Western Ukraine was studied by V. Lazorko, Ya. Lomnytsky, R. Kuntse, Ya. Noskevych, and E. Zharsky. I. Klodnytsky, J.

Hirschler, M. Voskresensky, and others have done studies of the cytology, histology, and embryology of insects. Since 1960 some findings of entomological research have been published in the series *Fauna Ukrainy*, most of the volumes of which deal with insects.

Considerable research is being done in agricultural entomology. Field and garden pests are being studied by A. Znamensky, H. Bei-Biienko, O. Kyrychenko, O. Kryshtal, V. Mamontova-Soluka, and S. Petrukha. Beet pests are the specialization of Ye. Zvirozomb-Zubovsky, M. Ulashkevych, O. Zhytkevych, B. Bielsky, and D. Ohloblina. Forest pests are being investigated by Z. Holovianko, V. Parkhomenko, V. Husiev, A. Illinsky, V. Lozynsky, I. Zahaikevych, D. Rudnev, and K. Shmyhovsky. A. Znamensky, M. Hiliarov, and O. Kryshtal are studying the entomofauna of the soil and the role of insects in soil formation. In the field of medical and veterinary entomology, insect parasites and carriers of infectious human and animal diseases are being studied by H. Boshko (Tabanidae [horse flies]), V. Yurkina (Siphonaptera [fleas]), H. Pyrianyk-Shchebrak (Acarina [ticks and mites]), I. Fedorenko, N. Ovander, I. Akimov, O. Prendel, L. Reinhard (malaria mosquito), and others.

Entomological research in Ukraine is conducted by the Institute of Zoology of the Academy of Sciences of the Ukrainian SSR, the universities, the Academy of Agricultural Sciences, the Ukrainian Scientific Research Institute of Plant Protection, the All-Union Scientific Research Institute of Corn in Dnipropetrovske, and a number of other institutions.

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E. Zharsky

Environmental protection. A system of measures aimed at the conservation, rational utilization, and, where possible, renewal of natural resources, both living (flora and fauna) and non-living (picturesque landscapes, natural and cultural landmarks, as well as fossil fuels and minerals). These measures have also come to include the control and elimination of environmental pollution (air, water, soil) and the maintenance of balanced ecosystems. Special areas set aside and protected for their natural (or historical-cultural) value are known as *nature reserves, game preserves, wildlife refuges and sanctuaries, natural parks, landmarks, historical sites, and so on.

During the Princely and Hetman periods in Ukraine, efforts to conserve forests and wildlife were, at best, sporadic. Protective *forest legislation introduced in the late 19th century was largely inadequate, especially in those Ukrainian territories incorporated into the Russian Empire (see also *Forest management). In 1883 the first nature reserve, *Askaniia-Nova, was established in the Kherson gubernia steppes through private initiative. Other areas under strict protection were the tsar's forest

hunting preserves in the Crimean Mountains and the *Bilovezha Forest. The first environmental protection society in Ukraine (and the Russian Empire) was organized in 1910 on Khortytsia Island in the Dnieper River at the initiative of P. Buzuk. In 1913-14 the Friends of Nature Society in Kharkiv, headed by V. Taliev, organized the first conservation exhibition.

1918-40. The protection of the environment assumed a more organized form in 1918 when a special section for this purpose was set up under the *Agricultural Scientific Committee of Ukraine. The Ukrainian Academy of Sciences also recognized environmental protection as one of its tasks. On 16 June 1926 a government decree 'Concerning Natural Landmarks and Cultural Monuments' was issued. The People's Commissariat of Education was charged with the co-ordination of conservation programs. The Ukrainian Committee for Environmental Protection worked under its auspices, and in 1928 began to publish *Zbirnyk okhrony pam'iatok pryrody na Ukraini* (Collection on the Protection of Natural Sites in Ukraine). The Kiev Regional Commission for the Protection of Monuments of Material Culture and Nature, an association of the All-Ukrainian Academy of Sciences, was established in 1926 and chaired by F. Ernst, M. Sharleman, and V. Bazylevych.

More nature reserves were established in the 1920s than in any other decade. As early as 1919 Askaniia-Nova was declared a state steppe reservation. In 1921 the Koncha-Zaspa state reserve was established near Kiev. Two years later the Crimean State Reservation (now the *Crimean Game Preserve) was founded, followed by the state forest-steppe reservation in Kaniv. In 1926 several local reserves were set up: Khomutiv Steppe, Bilosarai Spit, and *Kamiani Mohyly (now part of the Ukrainian Steppe Reservation). The *Black Sea Nature Reserve and other local preserves were founded in 1927. The campaign against Ukrainian culture in the 1930s cut short the development of environmental protection and reservations. The lands allotted to reservations were reduced, and control over them was transferred to Moscow.

In interwar Western Ukraine, particularly in Galicia, a number of smaller reservations were established. Among the Carpathian reservations was the Sheptytsky Cedar Reserve on Yaitse Mountain in the Central Gorgany and the Chornohora Reserve in the upper Prut Basin at the foot of Mount Hoverlia. A new reserve was set up in Kniashdvir (now Verkhnie) near Kolomyia in Subcarpathia. In Podilia the relicts of steppe flora and the gypsum caves in Bilche Zolote and Kryvche near Borschiv were placed under special protection. The Commission for Environmental Protection of the Shevchenko Scientific Society was active in this field.

From 1940 to the present. Conservation measures were totally suspended in Ukraine during the war and immediately afterwards. The Carpathian forests were hardest hit, being mercilessly exploited by the Soviet authorities in the postwar period. In the Central Gorgany alone, 1,470 ha of stony fields and ridges appeared. The restoration of state nature reserves in 1946 and the foundation of a number of conservation societies had little positive effect. The situation improved somewhat with the introduction of new governmental environmental protection laws in 1958 and 1960, supplemented in 1964, and the formation in 1967 of the first full State Committee for Environmental Protection of the Council of Ministers

of the Ukrainian SSR with oblast inspectors. Further conservation guidelines are provided by government decrees, such as the decree of the Council of Ministers of the Ukrainian SSR in 1972 on state nature reserves.

Territories set aside as state reserves in the 1920s and 1930s and their specific designations have undergone numerous changes; many of these areas are no longer under state protection. There are currently several types of reserves, classified according to the desired objective. Strict nature reserves (*zapovidnyky*) maintain the biological community in a more or less unmodified form. In 1979 there were 10 such reserves in Ukraine, covering an area of 92,340 ha. Among the largest were the Black Sea, Polisia, Yalta, *Carpathian, and Askaniia-Nova nature reserves. Wildlife refuges or natural sites (*zakaznyky*) are less restrictive in maintaining an area of wild land and have as their aim the protection of specific elements of a biological complex. Ukraine has 123 *zakaznyky*, covering an area of 156,000 ha. National parks (*zapovidni parky*) can have natural or artificially modified landscapes; belonging to this category are *botanical gardens, *dendrological parks such as the *Sofiivka, memorial parks, and wooded parks on the outskirts of urban areas. In 1979 there were 102 national parks (with a total area of 7,600 ha) run by republican agencies, and 713 local parks (with a total area of 83,700 ha). Game preserves (*zapovidno-myslyvski hospodarstva*) do not permit the hunting of animals, although other methods of regulating animal populations are used. Refuge is provided for many endangered species. There are four republican game preserves with a total area of 133,000 ha; the most important of them is the Crimean Game Preserve.

The important animal species that are protected by law include the marbled polecat (*Vormela peregusna*), Russian desman (*Desmana moschata*), aurochs, beaver, common Carpathian squirrel, wildcat (*Felis silvestris*), common otter (*Lutra lutra*), bobac (*Marmota bobak*), lynx, great bustard (*Otis tarda*), little bustard (*Otis tetrax*), houbara bustard (*Otis undulata*), slender-billed curlew (*Numenius tenuirostris*), raven, brant, red-breasted goose (*Branta bernicla*, *B. ruficollis*), purple and gray herons (*Ardea purpurea*, *A. cinerea*), squacco heron (*Ardeola ralloides*), and demoiselle crane (*Anthropoides virgo*). Plants that are under special protection include the yew tree, garland flower (*Daphne cneorum*), yellow and Carpathian rhododendron (*Rhododendron helei*, *Rh. kotschyi*), green alder (*Alnus viridis*), spring adonis (*Adonis vernalis*), arum lily (*Calla palustris*), globe flower (*Trollius europaeus*), yellow lady's-slipper (*Cypripedium calceolus*), edelweiss (*Leontopodium alpinum*), adder's-tongue fern (*Ophioglossum vulgatum*), and ostrich fern (*Matteuccia struthiopteris*).

*Soil erosion is a major conservation problem, caused by such factors as extensive timber cutting, plowing, and trampling of the plant cover by cattle. Among the areas most susceptible to water erosion are the right banks of the Dnieper, Desna, and Donets rivers, the territories between the Dnieper and Boh and the Dniester and Prut, and the Donets Ridge. In the eastern oblasts much damage is caused by dry winds. Certain soil conservation programs were initiated by the zemstvos prior to the revolution; some of these were continued in later years. In March 1967 a resolution on the problem of soil erosion was issued by the Communist party and the Council of Ministers of the USSR, followed in May by more concrete proposals and an outline of the extent of the projected

conservation campaign. The Ministry of Agriculture of the Ukrainian SSR established the Department of Field-Protective Forestation and Forest Management on Collective and State Farms and the Inspection Bureau for Soil Protection. Various soil-protective cropping methods were introduced; slopes planted with orchards and vineyards were terraced. To protect fields in the southern and southeastern regions of the Ukrainian SSR against dust storms, a system of forest shelterbelts was planted. Deep sands were fixed by planting pines.

Environmental protection includes the protection of water resources, the fight against pollution, the improvement of manufacturing technology, the recycling of water, and other measures. Countermeasures against air pollution include the conversion of industry to gas fuel, the introduction of filters, technological improvement in the manufacturing industries, and the planting of trees and shrubs in industrial areas to act as natural filters.

Various institutions monitor the implementation of the resolutions concerning environmental protection: local authorities, national economic councils, ministries, and special inspection agencies. These have been assisted by scientific institutes and, in 1955–64, by the Commission for Environmental Protection of the Academy of Sciences, as well as by a public organization – the Ukrainian Society for Nature Conservation and the Development of Natural Resources, which was formed in 1946 and is at present subordinated to the State Committee for Environmental Protection of the Council of Ministers of the Ukrainian SSR. In 1971 the society embraced 48,000 primary organizations and about 7,500,000 members. The society uses various methods to promote the protection of the environment – contests, competitions, radio documentaries, lectures, various publications, and so on.

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Eparchial school (*eparkhialne uchylyshsche*). Name of women's secondary schools in the Russian Empire that had the same program as *gymnasiums and were meant specifically for the daughters of the clergy. These schools were under the jurisdiction of the Holy Synod. They had a six-year program until 1900, when a seventh grade for pedagogical training was added. In 1914 there were 15 eparchial schools in Ukraine.

Eparchy. An administrative district of the Eastern Christian church headed usually by a bishop (called a diocese in the Roman Catholic church). In the Eastern church a group of eparchies constitutes a metropolitanate (metropoly). Eparchies are divided into deaneries and further into parishes.

In Ukraine eparchies were established under the rule of Prince Volodymyr I the Great and were part of the *Kiev metropolitanate. There were 6, perhaps 9 eparchies, of which 4, or perhaps 6, were on Ukrainian ethnic territory. By the time of the Tatar invasion the number of

eparchies had increased to 16, of which 10 were on Ukrainian territory: Kiev, Chernihiv, Bilhorod, Volodymyr-Volynskiy, Turiv, Pereiaslav, Yuriiv, Peremyshl, Halych, and Uhriv (near Kholm). The boundaries of the eparchies coincided with the boundaries of the principalities, and the cathedrals of the bishops were located in the princes' capitals. Hence, the eparchies covered large areas. Political and administrative changes led to changes in the number and boundaries of the eparchies. Some eparchies declined and disappeared as new ones were formed. Thus, by the end of the 15th century, after the separation from it of the Moscow metropolitanate in 1458, the Kiev metropolitanate consisted of eight Ukrainian eparchies, of which Kiev, Chernihiv, Turiv-Pynske, Lutske, and Volodymyr were part of the Grand Duchy of Lithuania, and Kholm, Peremyshl, Lviv-Halych, and two Belorussian eparchies were part of Poland.

After the Church Union of *Berestia in 1596 there were two parallel systems of Ukrainian eparchies – one Orthodox and the other Catholic – consisting of the metropolitan eparchy of Kiev and the eparchies of Chernihiv (Orthodox only), Volodymyr-Berestia, Lutske-Ostrih, Pynske-Turiv, Kholm, Peremyshl, and Lviv-Halych. With the decline of the Ukrainian church in the Polish-Lithuanian state the eparchies became impoverished. There were frequent disputes over their land holdings. In the 15th century some of the lands belonging to the Lviv-Halych eparchy were taken over by the Roman Catholic archbishop of Lviv.

After the partition of Ukraine between Russia and Austria there were 11 Orthodox eparchies on Ukrainian territory. The following were within the Russian Empire: Kiev, Chernihiv, Poltava, Kharkiv, Katerynoslav, Tavriia (see in Symferopil), Kherson (see in Odessa), Podilia (see in Kamianets), Volhynia (see in Zhytomyr), and Kholm (from 1907). In Austria-Hungary there was one Ukrainian-Rumanian Orthodox eparchy, with its seat in Chernivtsi (in Rădăuți until 1783). In 1873 this eparchy was elevated to the Metropolitanate of Bukovyna and Dalmatia. Ukrainian Catholic eparchies existed only within the Austro-Hungarian Empire, because the Uniate church was persecuted and eventually abolished in the Russian Empire. The Ukrainian Catholic eparchies in Galicia were the metropolitan archeparchy of Lviv and the eparchies in Peremyshl and Stanyславiv (from 1885); in Transcarpathia they were Mukachiv (see in Uzhhorod), Prešov (from 1818), and Hajdúdorog (from 1912, see in Nyiregyháza). Until 1875 the only Ukrainian Catholic eparchy within the Russian Empire was Kholm.

In the 1920s the old system of eparchies was retained in Soviet Ukraine, but religious persecution resulted in the destruction of the church administrative structure in the 1930s. In the 1920s besides the traditional eparchies there were also eparchies of the *Ukrainian Autocephalous Orthodox church, which were called 'regional [okruha] churches' in Soviet Ukraine. Their numbers varied, and their boundaries did not coincide with the government-administrative boundaries. Before the Autocephalous church was completely destroyed, it included the following 'regional churches': Balta, Berdychiv, Bila Tserkva, Cherkasy, Chernihiv, Hlukhiv, Kamianets, Katerynoslav (Dnipropetrovske), Kharkiv, Kiev, Konotip, Korosten, Lubni, Nizhen, Poltava, Proskuriv, Pryluka, Romen, Shepetivka, Uman, Vinnytsia, and Volhynia.

When the 'loyal' churches were granted some freedom

after the Second World War, the patriarchal exarchate of Ukraine within the Russian Orthodox church was divided into 18 eparchies, which for the most part coincide with the oblast boundaries; they include Kiev with two vicariates (Uman and Pereiaslav–Khmelnyskyi), Vinnytsia–Bratslav, Volhynia–Rivne, Zhytomyr–Ovruch, Lviv–Ternopil, Mukachiv–Uzhhorod, Odessa–Kher-son, Poltava–Kremenchuk, Symferopil–Crimea, Ivano-Frankivske–Kolomyia, Kharkiv–Bohodukhiv, Chernihiv–Nizhen, Chernivtsi–Bukovyna, Kirovohrad–Mykolaiv, and four vacant eparchies – Dnipropetrovske–Zaporizhia, Voroshylovhrad–Donetske, Sumy–Okhtyrka, Khmelnyskyi–Kamianets-Podilskyi.

In the 1920s–1930s the Autocephalous Orthodox church in Poland had the following eparchies that covered Ukrainian territory: Volhynia, Warsaw–Kholm, and, in part, Polisia. In 1940–4 the Ukrainians in the German Generalgouvernement belonged to three eparchies: Kholm–Podlachia, Warsaw, and Lemko–Cracow. After the First World War the Ukrainian Catholic eparchies in Western Ukraine did not change, but a separate Lemko administrative unit was carved out of the Peremyshl eparchy. All these eparchies were abolished by the Soviet authorities after the Second World War.

Outside Ukraine the *Križevci eparchy in Croatia was established in 1777 for Ukrainian Catholic settlers. In Canada today there are five Ukrainian Catholic eparchies: the metropolitan archeparchy of Winnipeg, and eparchies in Edmonton, Toronto, Saskatoon, and New Westminster. In the United States there are four eparchies: the metropolitan archeparchy of Philadelphia, and eparchies in Stamford, Parma, and Chicago. In addition, there are four Byzantine-rite eparchies for Carpatho-Ruthenians: the archeparchy in Pittsburgh and eparchies in Passaic, Parma, and Van Nuys. There are also Ukrainian Catholic eparchies in Brazil (Curitiba), Argentina (Buenos Aires), and Australia (Melbourne); and exarchates in Great Britain, France, and West Germany. Ukrainian Catholics in Poland and Czechoslovakia have two vacant eparchies (Peremyshl and Prešov).

Outside Soviet Ukraine the Ukrainian Orthodox church consists of metropolitanates without further division into eparchies. In Western Europe there is the *Ukrainian Autocephalous Orthodox church (with two bishops). In the United States the Ukrainian Orthodox church is governed by one metropolitan and two archbishops, with sees in Washington, Chicago, and South Bound Brook, New Jersey. The Ukrainian Orthodox church in Canada (until 1980 officially known as the Ukrainian Greek Orthodox church) has been divided since 1951 into three eparchies: central (headed by a metropolitan in Winnipeg), western (see in Edmonton), and eastern (see in Toronto). In 1963 a bishopric was set up in Saskatoon as a vicariate of the central eparchy. Ukrainian Orthodox parishes exist in Argentina, Brazil, Venezuela, Paraguay, and Australia; most of them are governed by the metropolitanate in the United States. (For the administration of eparchies see *Bishop.)

Eparkhial'nye vedomosti (Eparchial News). Title of official organs, usually weeklies, of the eparchies of the Orthodox church in the Russian Empire. These newspapers were printed in Russian. In Ukraine they were published in various periods beginning in the 1860s. They consisted of two parts: official news (instructions of

the church authorities, appointments, information) and a section containing sermons, historical and current materials, biographies of religious leaders, and so on.

Epic poetry or epic literature. Though by strict definition the term refers to the conventional epic or Homeric poem, it may be used as a general descriptive term to encompass all literary genres that evoke the impression of objectivity in their depictions of reality. Thus, epic literature may include the *epopee, short story, short novel (*povist*), novel, numerous ballads of a specific type, and the didactic epos.

Old Ukrainian epic literature includes the chronicles, the lives of the saints, and translated romances and novellas (*The Trojan War*, the *Alexandriad*, the romance of Digenes Akritas, *Varlaam i Ioasaf* [Barlaam and Josaphat], *Premudryi Akir* [The Wise Akir], etc). The texts of the original Ukrainian epics, with the exception of **Slovo o polku Ihorevi* (The Lay of Ihor's Campaign), have been lost; however, parts of them were incorporated into the northern Russian **bylyny*. The fact that some of the *bylyny* developed, in part, from 11th–13th-century Ukrainian 'epics' is, in most cases, indisputable (eg, the cycle of *bylyny* dealing with Prince Volodymyr, in whose character are combined the historical figures of Volodymyr the Great, Volodymyr Monomakh, and, possibly, Yaroslav the Wise; also, the *bylyny* dealing with the major heroes–Illia Muromets, Dobrynia, and Alosha-Oleksander Popovych).

New forms of epic literature, such as the folk **duma*, short story, and short historical poem, arose during the 16th and 17th centuries; however, the didactic epos, represented in the writings of I. Maksymovych, I. Horlenko, S. Klymiv-Klymovsky, and others, had a greater significance. Epic travesties (mock epics), such as I. Kotliarevsky's *Eneida* (Aeneid), appeared in the 18th century. The short story (H. Kvitka-Osnovianenko), the novel (P. Kulish), and a new variation on the epic poem – the Byronic poem (T. Shevchenko, P. Kulish, and others) – all developed during the 19th century. Modern Ukrainian literature has concentrated primarily on the prose epic genres, although epic poetry has also been developed (eg, M. Rylsky's *Maryna*, P. Tychnyna's *Skovoroda*, V. Sosiura's *Chervona zyma* [Red Winter], M. Bazhan's *Danylo Halyts'kyi* [Danylo of Halych]; L. Pervomaisky's *Trypil'ska trahediia* [Trypylian Tragedy], L. Mosendz's *Kanitfershtan* and *Volyns'kyi rik* [Volhynian Year], T. Osmachka's *Poet*, Yu. Klen's epic poem *Popil imperii* [The Ashes of Empires]). In contemporary Soviet literature the long narrative poem (eg, P. Doroshko's *Viliuis'kyi viazen'* [The Prisoner of Viliuisk], T. Masenko's *Mariia Ul'ianova*, and many others) has been artificially cultivated and has little artistic value. One notable exception is L. Kostenko's *Marusia Churai*.

D. Chyzhevsky

Epidemic. A contagious disease that becomes widespread. Epidemics are caused by bacteria, viruses, or other simple microorganisms that are transferred from an infected organism to a healthy one. There are over 1,300 such pathogenetic agents and they are divided into (1) intestinal agents, which cause such diseases as intestinal typhoid, cholera, dysentery, and paratyphoid; (2) blood agents, which cause malaria, European and murine typhus, bubonic plague, and yellow fever; (3) respiratory

agents, which cause pneumonia, grippe, smallpox, and diphtheria; and (4) skin agents, which cause diseases such as syphilis, anthrax, mange, and trachoma. Microbiology studies the microorganisms that cause epidemics, while *epidemiology studies their incidence, transmission, and control.

The chronicles refer to a number of epidemics that occurred in Ukraine. They were called airs or pestilences (*mory*). People of that time already realized that the sick had to be isolated. Later (in the 16th–17th century) various measures were systematically applied to prevent contagious diseases from spreading (the sick were isolated in designated houses, quarantines were imposed on travellers, special hospital wards were reserved for certain diseases, infected articles were burned or disinfected by heating or smoking). In medieval times the most destructive epidemics in Ukraine, as in other European countries, were the bubonic plague, smallpox, and cholera, which killed hundreds of thousands of people. The other common infectious diseases were tuberculosis, syphilis, malaria, and children's diseases (eg, scarlet fever, diphtheria, chickenpox, and intestinal infections). Large epidemics continued to occur in Ukraine even in the 19th century: smallpox broke out in 1802, 1807, 1810, and 1826, and cholera was rampant in 1830, 1831, 1847, 1853, 1855, and even at the beginning of the 20th century. In 1920, 4.3 million people were infected with typhus. In 1923–4 about 3 million and in 1932–4 about 2 million Ukrainians per year suffered from malaria. Before the revolution about 200,000 people died each year from tuberculosis, and in 1937–40 about 100,000 died annually from the disease.

Today, cholera, typhus, and dysentery epidemics have been almost eliminated in Ukraine. Outbreaks of smallpox or the plague are very rare. The incidence of tuberculosis, malaria, and children's diseases has been reduced drastically.

V. Pliushch

Epidemiology. A branch of medicine that deals with methods of preventing and controlling epidemic diseases. Some advice on how to deal with epidemics can be found in the writings of the first Ukrainian physician – Princess Yevpraksiia-Zoia (12th century) – and then in the works of Yu. Drohobych (15th century). In the 18th century the following Ukrainians distinguished themselves as epidemiologists: D. Samoilovych, K. Yahelsky, O. Shafonsky, and I. Rutsky, all of whom specialized in the bubonic plague; S. Andriievsky, M. Hamaliia, and V. Zhukovsky, who specialized in mange; I. Andriievsky and S. Venechansky, who specialized in syphilis; and D. Pyschekov, a specialist on scab. In the 19th–20th century the following scientists made important contributions to microbiology and epidemiology: I. Mechnikov, M. Hamaliia, O. Bezredka, H. Minkh, V. Vysokovych, V. Pidvysotsky, D. Zabolotny, M. Neshchadymenko, O. Mochutkovsky, I. Savchenko, V. Drobotko, L. Hromashevsky, B. Padalka, A. Ziukov, V. Danylevsky, and V. Rubashkin. In 1886 Mechnikov established in Odessa the first bacteriological station in Ukraine (now the Odessa Scientific Research Institute of Epidemiology and Microbiology). Later bacteriological institutes were set up in Kharkiv (1887) and in Kiev (1896).

In 1908 an institute for preparing vaccines and serums was opened in Kharkiv. In 1913 the Hygiene-Bacterio-

logical Institute was set up in Katerynoslav (now the Dnipropetrovske Scientific Research Institute of Epidemiology, Microbiology, and Hygiene). Similar institutes were established also in Lviv and Uzhhorod.

Today epidemics are controlled in Ukraine through a network of clinics, hygiene-epidemiological stations, and epidemiological, microbiological, and hygiene institutes (see *Medicine and *Health care). All medical institutes and institutes for the upgrading of physicians have departments of epidemic diseases, which provide training in epidemiology, microbiology, and immunology. The first chairmen of such departments were V. Stefansky in Odessa, A. Ziukov in Kiev, and M. Stanishevskya in Dnipropetrovske. The first Ukrainian textbooks on epidemic diseases were written by A. Ziukov and V. Padalka in 1947; on epidemiology, by K. Soloviov in 1936; and on microbiology, by D. Zabolotny in 1932 and V. Drobotko in 1936. From 1934 the Institute of Microbiology of the Academy of Sciences of the Ukrainian SSR published a bimonthly journal in Ukrainian entitled *Mikrobiolohichnyi zhurnal* in Kiev. Since the late 1970s the journal has appeared in Russian as *Mikrobiologicheskii zhurnal*. The Scientific Research Institute of Epidemiology, Microbiology, and Parasitology in Kiev and the Scientific Research Institute of Epidemiology and Microbiology in Lviv belong to the medical research system of the Ministry of Health of the Ukrainian SSR.

V. Pliushch

Epigram. A type of poetry. At first epigrams were brief verses inscribed on buildings or objects, but by the 6th century BC the term was already being applied to short poems. Since the 18th century the term has usually been used for short poems of a satirical or polemical nature. Since the 16th century various types of epigrams have been known in Ukraine: 'heraldic [*herbovni*] poems' and epitaphs; a large cycle of epigrams against the Arians; 17th–18th-century epigrams with a religious content that were conjoined in cycles ('garlands') or inserted into prose works (S. Velychko); and epigrams of a liturgical nature (*Synaksar*). The following were some of the masters of the epigram: I. Velychkovsky, the archmonk Klymentii, S. Yavorsky, D. Tuptalo, T. Prokopovych, and H. Skovoroda. Since the 19th century epigrams have been composed by H. Kvitka-Osnovianenko, T. Shevchenko (eg, his poem 'Umre muzh velii' [A Great Man Has Died]), P. Kulish, I. Franko, V. Samilenko, O. Oles, and authors of literary polemics in Ukraine and abroad.

D. Chyzhevsky

Epigraphy. An auxiliary historical and philological discipline that studies ancient inscriptions on hard or durable materials (eg, marble, stone, metal, wood, and clay) and that is related to *paleography, which investigates writing found principally on soft materials. Epigraphic inscriptions may be carved in stone (lapidary), scratched on (graffito), or painted on (dipinti). In Ukrainian territories Greek inscriptions dating back to the 6th century BC and later Latin inscriptions were found at the sites of ancient Greek cities on the northern coast of the Black Sea – Tyras, Olbia, Chersonese Taurica, and Panticapaeum. Slavic inscriptions that have survived on temple walls, grave monuments, and household objects date back to the 10th century AD. The St Sophia Cathedral in Kiev is particularly rich in epigraphic inscriptions. The

ancient Greek inscriptions in southern Ukraine were first collected and published by the German historian and founder of epigraphy A. Böckh (4 vols, Berlin, 1832). They were more thoroughly studied and published in a full collection of Greek and Latin inscriptions entitled *Inscriptiones Antiquae Orae Septentrionalis Ponti Euxini Graecae et Latinae* (vols 1, 2, 4, St Petersburg 1890–1916) by the Russian scholar V. Latyshev. Ancient inscriptions found in southern Ukraine were also studied by I. Tolstoi and E. Solomonik. B. Rybakov and S. Vysotsky studied the inscriptions of St Sophia Cathedral.



Hryhorii Epik

Epik, Hryhorii, b 17 January 1901 in the village of Kamianka, Katerynoslav gubernia, d ? Writer and critic. In 1920–5 he worked in the Young Communist League and as an editor. In 1925–9 he studied in the department of Ukrainian history at the Kharkiv Institute of Red Professors. After graduating, he became director of the Derzhlitvydav publishing house. His writings began to appear in print in 1923. Epik was a member of the literary organizations *Pluh, *VAPLITE, and *Prolitfront. Among his publications are the collections of short stories *Na zlomi* (At the Break, 1926), *V snihakh* (In the Snows, 1928), *Obloha* (The Siege, 1929), and *Tom satyry* (A Tome of Satire, 1930); and the novels *Bez gruntu* (Without Soil, 1928), *Zustrich* (The Meeting, 1929), and *Nepiia* (NEPIA, 1930). In his prose of the 1920s he sharply criticized certain aspects of the Soviet regime, particularly in *Bez gruntu* (5th edn, 1932). But his last novels – *Persha vesna* (The First Spring, 1931) and *Petro Romen* (1932) – were written in the Stalinist spirit. In 1934 Epik was arrested; he perished in the labor camps in unknown circumstances. The date of his death is uncertain; some sources give it as November 1937, others say 28 January 1942.

I. Koshelivets

Epiphany (Ukrainian: *Bohoiavlennia*). A religious feast on January 6 (OS) or January 19 (NS), popularly called *Vodokhryshchii* (Blessing of Water) or *Yordan* (Jordan River), which completes the winter (Christmas–New Year) festivities cycle. Its Christian content is permeated with old agricultural rituals of diverse origins. The Eve of Epiphany is called ‘the second Holy Eve’ or ‘Hungry *Kutia*’; in Podilia it is also called *Shchedryi Vechir* (Generous Eve). It calls for a more simple meal than on Christmas Eve but with *kutia* still as the main traditional dish (see *Christmas). The principal ceremony of Epiphany traditionally consisted of the solemn outdoor blessing

of waters, usually at a river or at a well, where a cross was erected out of blocks of ice (nowadays water is usually blessed inside the church). A procession was led to the place of ceremony. After the blessing of the water, everyone present drank the water and also took some home to be kept there for a whole year. On the second day of Epiphany (Day of St John the Baptist) the head of the household traditionally fed his cattle with bread, salt, and hay, which had been in the house since Christmas Eve, ‘to last them till the new bread.’ Following the feast of Epiphany, parish priests visit the parishioners’ homes and bless them with the new holy water.

Epiphany Brotherhood Monastery of Kiev. See Kiev Epiphany Brotherhood Monastery.

Epiphany Brotherhood School of Kiev. See Kiev Epiphany Brotherhood School.

Epopoe or epic. Usually a long narrative poem written in the ‘high’ or exalted style and recounting tales of gods or heroes, histories, and momentous events. The primary or original epics, representing the pure epic form, are Homer’s *Iliad* and *Odyssey*. These were first translated into Ukrainian by S. Rudansky and P. Nishchynsky; however, successful translations were accomplished only in the latter half of the 20th century by B. Ten. P. Kulish’s ‘Ukraina’ is considered to be an example of original epic poetry in 19th-century Ukrainian literature; however, the majority of Ukrainian epic poems, beginning with T. Shevchenko’s *Haidamaky* (The Haidamakas), modified the pure epic form, rejecting its exalted style and introducing elements of lyricism. An example of the modern epopee is *Popil imperii* (The Ashes of Empires) by Yu. Klen. Characteristic elements of the epic include thematic breadth and the use of epic repetition and extended (Homeric) similes and metaphors.

Erdeli, Adalbert, b 25 May 1891 in the village of Zahattia in Transcarpathia, d 19 September 1955 in Uzhhorod. Painter. Erdeli studied at the Budapest Academy of Arts in 1911–15 and then worked and held exhibits abroad in Munich, Paris, and Prague. He taught painting in secondary schools in Mukachiv and Uzhhorod. With Y. *Bokshai he founded an art school in Uzhhorod in 1927 and the Society of Subcarpathian Artists, of which he was president, in 1931. In 1945–55 he was chairman of the Transcarpathian branch of the Union of Artists of Ukraine. Erdeli painted landscapes, portraits, and icons, in which the influence of Western impressionism was evident. Among his works are *Still Life: Breakfast* (1915), *Old Man* (1924), *Uzhok* (1933), and *Still Life with Apples* (1939). From the mid-1940s his paintings dealt with Soviet themes. A. Kotska, E. Kontratovych, and F. Manailo studied with Erdeli.

Ernst, Fedir, b 11 November 1891 in Hlukhiv, Chernihiv gubernia, d 17 August 1949 in Ufa, Bashkiria. Art historian. A graduate of Kiev University and a student of H. Pavlutsky, Ernst was a member of the All-Ukrainian Archeological Committee of the All-Ukrainian Academy of Sciences and chairman of the art department of the All-Ukrainian Historical Museum in Kiev (1922–33). Ernst was exiled in 1934. For a short period after his release he worked in the museums of Alma-Ata and Ufa. He wrote



Adalbert Erdeli; self-portrait,
oil, 1950



Fedir Ernst

books on the history of Ukrainian architecture and painting, including *Kyïvs'ki arkhitektury XVIII viku* (Kiev Architects of the 18th Century, 1918), *Ukraïns'ke mystetstvo XVII–XVIII vikiu* (Ukrainian Art of the 17th–18th Century, 1919), *Stara bursa v Kyievi* (The Old Bursa in Kiev, 1921), *Kyïvs'ka arkhitektura XVII viku* (Kiev Architecture of the 17th Century, 1926), and *Heorhii Narbut. Posmertna vystavka tvoriv* (Heorhii Narbut: A Posthumous Exhibit of His Works, 1926). With D. Shcherbakivsky, Ernst organized the first large exhibits of Ukrainian art, the contents of which were published in *Ukraïns'kyi portret XVII–XX st.* *Vystavka ukraïns'koho portreta* (Ukrainian Portraits of the 17th–20th Century: An Exhibit of Ukrainian Portraits, 1925) and *Ukraïns'ke maliarstvo XVII–XX st.* (Ukrainian Painting of the 17th–20th Century, 1929). Ernst raised the issue of returning to Ukraine the art treasures that had been exported to the central Russian museums.

Esaiw, John [Isajiv, Ivan], b 28 November 1907 in Strilche, Dolyna county, Galicia, d 25 August 1961 in Edmonton, Alberta. Community leader. Esaiw emigrated to Canada in 1924. He was a prominent leader in the hetmanite movement and active in the Ukrainian Catholic Brotherhood, Ukrainian News Publishers, the Edmonton branch of the Ukrainian Canadian Committee, and the Ukrainian Professional and Businessman's Club of Edmonton.

Eskhar [Esxar]. IV-17. Town smt (1978 pop 6,800) in Chuhuiv raion, Kharkiv oblast, on the Donets River. It has an electric-power station that supplies electricity for Kharkiv and a reinforced-concrete plant. Eskhar was established in 1927.

Eski-Kermen (in Tatar: old fortress). Cave fortress located near the village of Kripke, 25 km from *Bakhchesarai. This is the largest medieval cave settlement in the southwestern Crimea (over 300 constructed caves). Originally, Eski-Kermen was a fortress established probably by Scythian or Sarmatian tribes in the 5th–6th century AD, following the destruction of the Scythian state by the Huns. In time, the settlement became a manufacturing and trade center. Its inhabitants practiced farming as well. At the turn of the 9th century the *Khazars destroyed the fortress, but the town survived until 1299, when it was burned down by Nogai hordes. M. Repnikov excavated the site in 1928–37 and found the remains

of above-ground dwellings, temples (basilica of the 6th century and the Dormition Church from the 12th century), and fortifications. There is a burial site with a temple dedicated to three horsemen in the vicinity. In 1938 Eski-Kermen was declared a preserve and was made part of the *Bakhchesarai Historical and Archeological Museum.

Esperanto. An international language invented by L. Zamenhof in 1887 that attained some popularity in Ukraine. Under the Russian Empire Ukrainians belonged to regional Esperanto societies. Ukrainians contributed to Esperanto literature: V. Deviatkin translated T. Shevchenko's poem 'Kateryna,' and O. Loiko translated folk songs and stories. The Esperanto Union of Soviet Countries was established at the Third All-Russian Conference of Esperantists in Petrograd in 1921. Groups for the promotion of Esperanto were organized in the Ukrainian SSR. The general policies of the Esperanto movement were compatible with Communist ideology. In 1933 a translation of M. Kotsiubynsky's *Fata Morgana* was published in Kharkiv. During the Stalinist terror of the 1930s, the Esperanto movement in the USSR was liquidated because Esperanto was a means of communication with the outside world and because Russian was being promoted as the lingua franca of the Soviet Union. During the post-Stalin thaw, the ban on Esperanto was lifted. In 1968 courses in Esperanto were taught at the Scholars' Building in Kiev, but the government does not promote the use of Esperanto, and the language is virtually unknown in Soviet Ukraine.

In Galicia Ukrainians belonged to international Esperanto societies until 1913. The first Ukrainian textbook on Esperanto was published in 1904 and was written by V. Yurkiv. In 1912, on the occasion of the Eighth International Esperanto Congress in Cracow, a brochure by L. Denysiuk, *Ukraïntsi i Vos'myi mizhnarodnyi kongres esperantystiv* (Ukrainians and the Eighth World Esperanto Congress), appeared; the first Ukrainian Esperanto society, Progreso, was founded in Kolomyia and headed by O. Kuzma. In 1913–14, the society published a Ukrainian Esperanto newspaper, *Ukraina Stelo* (The Star of Ukraine). Some of Shevchenko's poems and M. Hrushevsky's brief history of Ukraine were translated into Esperanto. With the outbreak of the First World War, the Ukrainian Esperantists ceased their activities. In 1922 publications in Esperanto reappeared, and the Progreso society was revived. It continued its work until the Second World War. O. Kuzma's textbook and I. Verbytsky's Ukrainian-Esperanto dictionary were published. *Kliuch do Esperanta* (The Key to Esperanto) was published in Ukrainian in Geneva.

After the Second World War, Esperanto courses were taught in several displaced persons camps in Germany, and in 1947–9 the monthly *Ukraina Esperantisto* was published. Today, some Ukrainian Esperantists abroad are members of the North American Esperanto Association.

Essentuky. IX-23. City (1980 pop 79,000) in Stavropil krai in the Russian SFSR. Essentuky is one of the resort centers of the Caucasian Mineral Waters region. In 1926 Ukrainians constituted 17 percent of the city's 23,000 inhabitants and 89 percent of the 11,500 inhabitants of its environs.

L'Est européen. A bimonthly journal published in Paris since 1960, first under the title *Problèmes actuels de l'Est européen* and under its present title since 1964. Its editor is V. Kosyk. The journal supports the Anti-Bolshevik Bloc of Nations and is directed by the Bandera faction of the Organization of Ukrainian Nationalists. It publishes articles on nationality problems in the USSR and Eastern Europe, particularly articles on Ukraine and French translations of samvydav documents.

Estates. Closed social groups that originated in the medieval period and survived in various forms until the mid-19th century. Members of each estate enjoyed certain rights or privileges and fulfilled various duties towards the sovereign and other members of their estate. The estates differed in social function and economic status; they were basically legally defined entities. Each estate was an autonomous group, with its own courts and administration and its own representation at the level of state government. Membership in a given estate was hereditary, and mobility from one estate to another was difficult, although not impossible. Only the admission to the clerical estate, which was purely functional, was open, although in the Eastern church, including the church in Ukraine, where the clergy could marry, there existed a semihereditary, semiclosed estate. The principal estates were the aristocracy (nobility), the clergy, the burghers, and the free peasantry. Beyond the estate system there were various categories of semifree peasants and slaves.

The beginning of the estate system in Western Europe can be traced to the 12th–13th century and in Central and Eastern Europe, including Ukrainian territories, to the 13th–14th century. The division of society into estates manifested itself fully under *feudalism. Most historians (eg, M. Hrushevsky, O. Yefymenko, R. Lashchenko, and M. Chubaty) do not detect clear attributes of the estate system in the society of Kievan Rus'. Apart from the princes, the social groups of Rus' differed rather in economic status, service obligations, and social function than in hereditary rights. Soviet historiography (B. Grekov, M. Tikhomirov, and S. Yushkov), however, dates the origin of the estate system in Rus' in the 11th–12th century, in the same period that feudalism originated. In the principality of Galicia-Volhynia the *boyars and the leading members of the princely **druzhyna* tended to organize themselves into a separate estate after the example of the aristocracy in neighboring Poland and Hungary. Yet, in Galicia the estate system was firmly established only in the 15th century when Ruthenian law was replaced by Polish law.

The clearest example of an estate structure was found in the social order of the Grand Duchy of Lithuania. There the higher aristocracy consisted of princes and magnates who were descended from princes or notable boyars. The lower boyars, large landowners, and distinguished warriors organized themselves under Polish influence into the *nobility (*shliakhta*), which at the end of the 15th and the beginning of the 16th century was the most influential estate in society. From 1522 to the Union of Lublin (1569) the nobility of Lithuania evolved gradually into a closed, politically influential estate. A magnate oligarchy, which determined the policy of the Polish Commonwealth, arose within this estate. Several Polonized Ukrainian families belonged to this oligarchy. In theory the Ukrainian *clergy, both Orthodox and Uniate, belonged to the clerical estate,

but only certain church hierarchs and archimandrites possessed the political rights of their estate, the common clergy being treated rather like the peasantry. The Church Union of *Berestia was essentially an attempt to emancipate the Ukrainian clerical estate.

At the time, a new and more distinctly defined estate – the *burghers – became an important political force. Consisting of merchants and artisans, the burgher estate gained certain individual and corporate privileges set down in *Magdeburg law. Among the collective privileges was the right to municipal self-government. Yet many of the so-called private cities that were under the control of magnates (in contrast to crown cities) did not enjoy self-government. Although it was the largest social group, the peasantry did not possess rights similar to those of the burghers. The peasants were economically and legally dependent on their feudal lords and on the nobility, and in this context they cannot be treated as a separate estate. The position of the Ukrainian peasantry was somewhat different, because part of it participated in colonizing the frontier and thus received certain favors. Because of the conjunction of certain geographic and social conditions, a special social group – the Ukrainian *Cossacks – arose as an attempt of the Ukrainian population to liberate itself from under the control of the nobility. The Cossack-peasant rebellions are a manifestation of the conflict between the two models of the estate system – the Polish nobility model and the Ukrainian Cossack model.

Both Lithuania and Poland, which had control of Ukrainian territories in the 14th–18th century, gradually turned into estate monarchies. Only the upper estates – the higher aristocracy, nobility, and church hierarchy – sat on representative bodies such as the *Council of Lords, the Sejm, and the provincial *diets.

The Khmelnytsky uprising radically changed the estate system of the Polish state on Ukrainian territories. The Cossacks, who arose out of peasant warriors, became a new social force that, on the one hand, liberated itself from various economic, political, and religious restrictions and, on the other, strove to consolidate its economic and political gains by forming a new estate. Those Ukrainian nobles who supported the revolution joined this force. Thus a new ruling class – the *notable military fellows – began to be formed by the Cossack *starshyna* under B. Khmelnytsky's rule, and particularly after his death. Although this group never became a completely closed estate, it enjoyed some important privileges and a great deal of political power. Governed by the upper estate and the large, politically active Cossack estate, the Hetman state evolved towards an estate structure characterized by relatively smaller social and legal differences and antagonisms than the Polish state. For a time the peasants (known as *common peasants) retained individual liberty but had no political rights. The burghers gradually assumed their role as the third estate. Although individual church leaders had much influence, the clergy generally did not act as a distinct estate in political life.

Customary law, royal decrees, ducal charters, the Lithuanian Statute, hetmans' universals, and the tsars' grants and acts were the legal sources of rights and privileges of the various estates. Estate privileges were also guaranteed by various articles in Cossack-Muscovite treaties. The estate-structured state is well reflected in P. Orlyk's Constitution of *Bendery (1710), which provided for a General Council, a type of Cossack parliament. The

individual rights of the Cossacks in the civil and juridical spheres were defined by the *Code of Laws of 1743, which, though not approved by the Russian government, served as the de facto law in Ukraine.

After the reign of I. Mazepa estate relations in Ukraine came under the influence of the Russian social order. Peter I's Table of Ranks (1722) widened the former criteria of nobility and enabled the Russian government to enlarge this estate by admitting into it various officials, including the descendants of Cossack officers. Catherine II's estate reforms (charters for noblemen and cities in 1785) established clear distinctions between the estates, removed distinctions within each estate, and divided all the estates into privileged (untaxed) and unprivileged (taxed) estates. As a result, the society of the Russian Empire was divided into four principal groups: nobility, clergy, burghers, and peasantry. The last became increasingly enserfed. In addition to these main groups, there were various subestates such as 'personal nobility,' 'honorary citizenship,' and various members of guilds, merchants, and the like. From the end of the 18th century the *raznochintsy*, or individuals from various estates, formed a distinct stratum between the main estates. In the 19th century, out of this stratum arose the *intelligentsia, which later became a distinct social group.

At the end of the 18th century the Russian estate system was extended to Left-Bank and Right-Bank Ukraine and the estate system of the Hetman state was legally adjusted to the Russian estates. The Cossack *starshyna* was generally granted the status of nobility, while the common Cossacks lost their political rights and acquired the status of a free (unenserfed) peasantry known as the Little Russian Cossacks. The estate structure of the Russian social order was severely shaken by the emancipation of the serfs in 1861, but the estates continued to exist in a modified form until the Revolution of 1917. Russian legislation treated the peasantry as a separate estate even after 1861 (the peasants owned land on a different basis than did the nobles, and members of some of the other estates were excluded from village communities). At the same time the corporate structure of the nobility was preserved and elections to the state дума were still based on the estates. Similarly, the estate system on Ukrainian territories under Austria-Hungary remained intact after the abolition of corvée in 1848. Under Austria elections to parliament and provincial diets (up to 1907) were based on the estate curial principle. Manorial estates, which did not come under the jurisdiction of village communities, the lords' right of *propination, and other such practices were retained. With the rise of *capitalism and the subsequent Industrial Revolution in the 19th century, a new force arose in society, namely, economic *classes, whose development, coupled with political liberalization, led to the complete collapse of the estate system.

The Hetman government of 1918 attempted to resurrect a modified estate structure by endowing the revived Cossack estate with a special political status. The principle was conceptually defined by V. *Lypynsky in his theory of the monarchy of labor. In his 'classocratic' society the 'warrior-producer' estate was to be the bulwark of the state.

The problem of a distinct Cossack estate was particularly acute at the time of the Russian Revolution in the Kuban and in the territory of the Don Cossacks. A sharp conflict arose between the privileged Cossack estate and

the non-Cossacks, and this was exploited by the Soviet authorities.

The legislation of the Ukrainian National Republic and the Soviet regime did not recognize any estate differences or privileges.

(For a bibliography see *Feudalism.)

V. Markus

Estonia (Eesti). A country on the eastern coast of the Baltic Sea, which forms its north and west boundaries; on the south it borders Latvia and the Russian SFSR; on the east it is bounded by Lake Peipus and the Narva River. Estonia covers an area of 45,100 sq km, of which 9 percent consists of islands and islets. On 21 July 1940 it became the Estonian SSR, and on 6 August 1940 it became part of the Soviet Union. Its population in 1979 was 1,466,000, of which 2.1 percent were Ukrainians. The capital is Tallin.

At the beginning of the 11th century the southeastern part of Estonia belonged to Kievian Rus'. Yaroslav the Wise established the city of Yuriiv in 1030. It was known later as Dorpat, and today as *Tartu. Throughout its history Estonia has been dominated by its neighbors – Novgorod, the Teutonic Knights, Denmark, Sweden, Poland, and Russia. Ukrainians came into contact with the Estonians at the end of the 19th century. Ukrainians studied at Dorpat University and in the 1880s set up their own students' club. Ukrainians served in Estonia in the Russian civil service or the armed forces. At the same time individual Estonians lived in Ukraine. The most notable figure among them was the zemstvo leader R. Renning, who worked in the Poltava region and Volhynia and in 1917–20 was active in the co-operative movement and in banking in Ukraine.

In 1917 the Ukrainian community of the town of Valk published the newspapers *Ukrains'kyi holos* and *Dosvid*. In 1919 Ye. *Holitsynsky served as a representative of the Ukrainian National Republic to the Estonian national government, and an Estonian consulate was opened in Kiev. After the demise of the Ukrainian National Republic Estonia recognized the government of the Ukrainian SSR and concluded several treaties with it. In the interwar period a few Ukrainians lived in Estonia, but there was no émigré community there.

Ukrainian-Estonian literary relations began in the second half of the 19th century. In 1869 L. Koidula translated Marko Vovchok's short stories into Estonian. Translations of Ukrainian folklore appeared. In 1901 P. Hrabovsky published some translations of Estonian poetry. At the beginning of the 20th century some works of I. Franko, L. Martovych, and M. Kotsiubynsky were published in Estonian, and during the Soviet period some works of T. Shevchenko, I. Franko, Lesia Ukrainka, and contemporary writers have appeared in Estonian. In the Ukrainian SSR, translations of works of A. Tammsaare, E. Vilde, Yu. Smuul, and others have appeared. The plays of A. Kitzberg and A. Jakobson have been staged in Ukraine. The two countries have an exchange program for dramatic groups and musical ensembles. In 1974 the Decade of Ukrainian Literature and Art was celebrated in Estonia, and in 1975 Days of Estonian Culture were held in Ukraine. In the 1970s the Ukrainian A. Yuzkevych took active part in the Estonian dissident movement.

V. Markus

Estuary. A partly enclosed coastal body of water that forms where river water mixes with and is diluted by seawater. In Ukraine estuaries can be found on the northwest coast of the Black Sea, the northern coast of the Sea of Azov, and the coast of the Kerch Peninsula in the Crimea. The estuaries of the larger rivers – Dnieper, Dniester, Boh – are separated from the sea by spits, shoals, and barrier islands and have turned into saline inlets or lagoons (Khadzhybei, Tylihul, Kuialnyk, Molochne Lake, etc). Certain estuaries (eg, Odessa Bay) are known for their curative waters and sediments.

Eternal Peace of 1686. A peace treaty between Muscovy and Poland signed in Moscow on 16 May 1686 that confirmed the division of Ukraine set out in the Treaty of *Andrusovo in 1667. Left-Bank Ukraine with Kiev (for a compensation of 146,000 rubles) and the Zaporozhian Cossack territories were to come under Russian control, while Right-Bank Ukraine was to come under Polish control. The Bratslav and southern Kiev regions were to remain an unpopulated neutral zone. Both states promised not to sign a separate peace treaty with Turkey. The Eternal Peace guaranteed religious freedom for the Orthodox population of the Polish Commonwealth and recognized Moscow's right to protect the Orthodox. On signing the treaty, Muscovy became an ally in the anti-Turkish coalition known as the Holy League, which included Poland, the Holy Roman Empire, and Venice.

Ethics. Moral principles or values of an individual or of a society. Ethics is also the study of morals, of their development and role in social and private life. In ancient Ukrainian literature an ascetic morality was usually advocated. Numerous translations, such as the sermons or *Listvytsia* (The Ladder) of John of Sinai, place the same moral demands on monks and laymen. This is also true of homilies, for example, the sermons of Bishop Serapion of Vladimir on the Kliazma (1275). Strict ethics are also reflected in the guides to confession. Some ancient works, such as **Izbornik Sviatoslava* (Sviatoslav's Collection, 1076), which has a chapter 'Advice for the Wealthy,' and Volodymyr Monomakh's *Pouchenie* (Instruction, before 1125), which classifies the virtues and mentions, in addition to divine moral sanctions, such human sanctions as a good reputation and respect, deal with the moral values of secular life. The anonymous Sermon on Princes (1175) applies Christian ethics to political questions. It is evident from the chronicles, particularly the Hypatian Chronicle, that certain circles lived by a code of chivalry. Thus, three types of morality can be distinguished in ancient Rus' – the ascetic, the worldly, and the chivalrous. With various changes these types remained in effect until the 17th century.

The first systematic work in ethics produced in Ukraine was I. Gizel's *Myr s Bohom cheloviku* (Man's Peace with God, 1669), a confessor's handbook. At the Kievian Mohyla Academy ethics was first taught in 1632, and in 1670 began to be treated systematically as one of the four philosophical disciplines. T. *Prokopovych wrote a course in ethics in 1707–9 (first published in 1980). S. Kalynovsky and H. Konysky (on morality as the search for the highest good and happiness) also made contributions to ethics. In the 19th century ethics was taught at the Kiev Theological Academy and in the philosophy departments of universities in Ukraine. An original Christian

treatment of ethics can be found in the works of H. *Skovoroda, particularly 'Nachal'naia dver' ko khristianskomu dobropraviiu' (The First Door to Christian Morality) and his dialogues. Skovoroda emphasized the individual's moral duty, assigned to him by God, which has an ultimate value independent of its character. Similarly, in N. Gogol each person has a special 'assignment' from God and is a laborer on 'God's farm.' Among later Ukrainian writers we find only occasional theoretical speculations on ethical problems in connection with religious, pedagogical, or political subjects (T. Shevchenko, I. Franko, Lesia Ukrainka). P. *Yurkevych's theory of the emotive source of moral action ('Serdtsie i ego znachenie v dukhovnoi zhizni cheloveka' [The Heart and Its Importance in Man's Spiritual Life], 1860) should be mentioned. In the late 19th century N. Lange, a professor at Odessa University, began but did not complete a history of ethics. In the 20th century ethical problems have been studied by the Philosophical Commission of the All-Ukrainian Academy of Sciences (S. *Semkovsky) and then by the Institute of Philosophy of the Academy of Sciences of the Ukrainian SSR, where ethics is restricted to 'the moral principles of building communism' (I. Nadolny's *Liudyna i moral'* [Man and Morality], 1972). M. *Shlemkevych treated ethics from a sociological-psychosocial aspect (*Filosofia* [Philosophy], 1934).

D. Chyzhevsky, A. Zhukovsky

Ethnographic Commission of the Shevchenko Scientific Society (Etnohrafichna komisiia NTSh). The commission was founded in 1898 for the purpose of collecting and studying Ukrainian ethnographic materials. For many years its chairmen were I. Franko and V. Hnatiuk, who edited its publications from 1900. The commission published *Etnohrafichnyi zbirnyk* (The Ethnographic Collection, 40 vols, beginning in 1895) and *Materiialy do ukrains'koi etnologii* (Materials on Ukrainian Ethnology, beginning in 1899), which in 1916 was renamed *Materiialy do ukrains'ko-rus'koi etnologii* (Materials on Ukrainian-Ruthenian Ethnology) and in 1920 *Materiialy do etnologii i antropologii* (Materials on Ethnology and Anthropology, 22 vols altogether).

Ethnographic Commission of the All-Ukrainian Academy of Sciences (Etnohrafichna komisiia VUAN). The commission was founded in 1920 and functioned at first as a section of the Ukrainian Scientific Society in Kiev (УНТК). It became part of the All-Ukrainian Academy of Sciences in June 1921. The chairman of the commission was Academician A. Loboda and its secretary was O. Onyshchuk (replaced by V. Petrov in 1924). The commission had over 30 members and a network of 600 permanent correspondents and several thousand collectors of ethnographic materials. Several seminars were conducted under the commission: a seminar for the study of national minorities, chaired by Ye. Rykhlik; one for musical folklore, chaired by K. Kvitka; and one for the study of rural folkways. In 1925–32 the commission published **Etnohrafichnyi visnyk* (10 vols). The commission was abolished in 1933 after the academy was purged.

Ethnographic Society (Etnohrafichne tovarystvo). Founded in Kiev in 1924 at the *Museum of Anthropology and Ethnology, it became the All-Ukrainian Ethnographic Society in 1928 with branches in various cities of Ukraine.

In 1928 the society had 320 members, and its president was O. Malynka. It published one issue of *Zapysky* (1925), a bulletin (1927–8), and seven issues of *Pobut* (1927–30). The society was abolished at the beginning of the 1930s.

Ethnographic Society of Subcarpathian Ruthenia (Etnohrafichne tovarystvo Pidkarpatskoi Rusy). The Society was founded in 1935 in Mukachiv (Mukacheve) for the purpose of investigating the popular culture and folklore of Transcarpathia and preserving its monuments. The society supported a museum and published a periodical, *Visti Etnohrafichnogo tovarystva Pidkarpatskoi Rusy*. Its president was A. Voloshyn, and its most active members were M. Obidny, O. Prykhodko, Yu. Holovatsky, and I. Pankevych. The society ceased to exist in 1939.

Ethnography. Ethnography, like ethnology, is an important branch of cultural and social anthropology. While ethnology is a theoretical science, ethnography is a descriptive science, which studies the general characteristics of various cultures by means of the historical-comparative method. This distinction is tentative, however. Ethnography does not exclude theoretical generalizations, and ethnology cannot avoid description. In its broadest sense ethnography deals with the origin of a people, its relations with other peoples, the historical stages of the formation of ethnic territories, the population's physical and racial types, and the people's settlements, dwellings, economy, *dress, familial and social life, *folk customs and rites, world outlook, *folk beliefs, *folklore, and folk art. As a historical science ethnography deals with a people at all of its social levels and stages of historical development.

Sources and studies until the end of the 18th century. The first ethnographic information about Ukraine dates back to the Princely era. It is found in Byzantine and Arabic works, the Rus' chronicles, and literary works of the 11th–13th century, particularly in the church sermons attacking pagan customs and rites. The medieval chronicles have also documented certain spells, proverbs, and fragments of epic songs. The epic **Slovo o polku Ihorevi* (Tale of Ihor's Campaign) is imbued with many elements of Ukrainian folk poetry. A song from the mid-16th century about Štefan the Voivode has been preserved in the Czech grammar of J. Blahoslav of 1571. S. Sarnicki mentions the Ukrainian dumas in his account of the war with Wallachia (1506). Examples of Ukrainian funeral lamentations are found in S. Klonowicz's poem 'Roxolania' and in the writings of I. Menecius (1551). Many old transcriptions of songs from the 16th–18th century in manuscript collections or old printed books were published by O. Potebnia, P. Zhytetsky, V. Peretts, M. Hrushevsky, I. Franko, V. Hnatiuk, M. Vozniak, P. Rulin, and others.

The travel accounts of foreigners in Ukraine contain much ethnographic material. These sources are discussed in V. Kordt's bibliography *Chuzhozemni podorozhni po Skhidnii Evropi do 1700* (Foreign Travellers in Eastern Europe until 1700, 1926) and in V. Sichynsky's *Chuzhyntsi pro Ukraïnu* (Foreigners about Ukraine, 1942).

The first works of Ukrainian ethnographers appeared towards the end of the 18th century. In 1777 H. Kalynovsky published a large work in St Petersburg, *Opisanie svadebnykh ukrainskikh prostonorodnykh obriadov v Maloi Rossii i v Slobodskoi Ukrainskoi gubernii* (Description of Ukrainian Folk Marriage Customs in Little Russia and

Slobidska Ukraine Gubernia). Much ethnographic material was published in the journals of the time, particularly in *Trudy Vol'nogo ekonomicheskogo obshchestva*.

Beginnings of Ukrainian ethnography. The Polish ethnographer and archeologist Z. *Dołęga-Chodakowski can be considered to be the pioneer of Ukrainian ethnography. He collected over 2,000 folk songs and a wealth of other materials. M. *Maksymovych used Dołęga's collection extensively. Other Poles who collected Ukrainian materials were T. Czacki and I. Lubicz-Czerwiński (on marriage customs). The travel accounts of the Germans B. Hacquet, J. Rohrer, and S. Bredecki contain materials from Western Ukraine. Among the Russians, Prince N. *Tsertelev was an enthusiastic collector of Ukrainian folk songs. In 1819 he published *Opyt sobraniia starinnykh malorossiiskikh pesen* (An Attempt at a Collection of Ancient Little Russian Songs). A number of important collections of Ukrainian folk songs were published in the 1830s. The first large, systematic collection, *Malorossiiskie pesni* (Little Russian Songs), was published in 1827 by M. Maksymovych, who later produced three more collections. N. Gogol collected a large number of Ukrainian folk songs, which appeared in print only on the eve of the First World War. I. Sreznevsky, the Kharkiv linguist, published six volumes of **Zaporozhskaia starina* (1833–8). P. Lukashkevych published *Malorossiiskie i chervonorusskie narodnye dumy i pesni* (Little Russian and Red Ruthenian Folk Dumas and Songs, 1836). The Slavist O. *Bodiansky made an important contribution with his publication of *Nas'ki ukrains'ki kazky zaporozhtsia Is'ka Materynky* (Our Own Ukrainian Tales of the Zaporozhian Isko Materynka, 1835).

In Galicia ethnographic materials were collected and published by, among others, M. Shashkevych (*Rusalka Dnistrovaia* [The Dniester Nymph], 1837), Y. Lozynsky (*Ruskoje wesile* [Ruthenian Wedding], 1835), Ya. *Holovatsky (*Narodnyia pesni Galitskoi i Ugorskoi Rusi* [Folk Songs of Galician and Hungarian Ruthenia], 3 vols, 1878), and I. Vahylevych.

In this period much work in Ukrainian ethnography was done by Polish scholars: L. Gołębiowski; W. Zaleski, who published *Pieśni polskie i ruskie ludu galicyjskiego* (Polish and Ruthenian Songs of the Galician People, Lviv 1833); and I. Pauli Żegota, who published *Pieśni ludu ruskiego w Galicyi* (Songs of the Ruthenian People in Galicia, 2 vols, 1839–40).

In the 1840s and 1850s M. *Kostomarov and P. *Kulish made important contributions to the analysis of ethnographic materials. In 1843 Kostomarov's *Ob istoricheskoi znachenii russkoi narodnoi poezii* (On the Historical Significance of Russian Folk Poetry) and in 1847 his *Slavianskaia mifologija* (Slavic Mythology) appeared. (Much later he also published 'Istoricheskoe znachenie iuzhnorusskogo narodnogo pesennogo tvorchestva' [The Historical Significance of South Russian Folk-Song Creativity], *Beseda*, 1872, nos 4–6, 8, 10–12.) Kulish's *Zapiski o Iuzhnoi Rusi* (Notes on Southern Rus', 2 vols, 1856–7) has a special place in Ukrainian ethnography. It contains not only the texts of songs and tales, but also biographies and descriptions of the singers (kobzars) and storytellers. In 1861–2 the journal *Osnova* (St Petersburg) published the works of M. Nomys, A. Svydnytsky, P. Yefimenko, and others. Kulish's article 'Pohliad na usnu slovesnist' ukrains'ku' (A Look at Ukrainian Folklore), which appeared in the Lviv *Pravda* in 1870, summed up the romantic-populist view of ethnography of the 1840s to 1860s.

In the 1850s and 1860s a number of other valuable works appeared: A. Metlynsky's *Narodnye iuzhnorusskie pesni* (South Russian Folk Songs, 1854), M. Hattsuk's *Uzhynok ridnoho polia* (Harvest of Our Native Field, 1857), M. Markevych's *Obychai, poveriia, kukhnia i napitki malorossiian* (Customs, Beliefs, Cuisine, and Beverages of the Little Russians, 1860), M. Zakrevsky's *Starosvetskii bandurista* (Old-World Banduryst, 1860–1), and K. Sheikovskyy's *Byt podolian* (The Podilians' Folkways, 1860). The outstanding work of this period was M. Nomy's *s Ukrain-s'ki prykazky, prysliv'ia ta inshe* (Ukrainian Proverbs, Sayings, and So On, 1864).

1870–1917. A new period in the history of Ukrainian ethnography began with the founding of the *Southwestern Branch of the Imperial Russian Geographic Society in Kiev in 1873. The scope of ethnographic studies expanded greatly during this period. Researchers advanced from producing individual publications to the codification of ethnographic materials, that is, to the publication of corpuses. As a result of organized expeditions in Right-Bank Ukraine in 1869–70, the society obtained a wealth of new material, and in 1872 it began to publish, under the direction of P. *Chubynsky, **Trudy etnograficheskostatisticheskoi ekspeditsii v Zapadno-Russkii krai* in several large series consisting of 10 volumes each (1872–8). This was the first large-scale attempt at codifying ethnographic materials.

Chubynsky's work was a stimulus to such scholars as V. *Antonovych, M. *Drahomanov, F. *Vovk, I. *Rudchenko, O. *Potebnia, O. *Rusov, P. *Zhytetsky, and M. *Lysenko. The most outstanding representative of this group was M. Drahomanov, who developed the theory of borrowed and migrating themes and motifs in folklore. His numerous works on Ukrainian folklore were published in *Rozvidky pro ukrains'ku narodnu slovesnist' i pys'menstvo* (Studies of Ukrainian Folklore and Literature, 4 vols, 1899–1907). Drahomanov also published several collections of Ukrainian folk songs (one in collaboration with V. Antonovych). I. Rudchenko published the valuable collections *Narodnye iuzhno-russkie skazki* (South Russian Folk Tales, 2 vols, 1869–70) and *Chumatskie narodnye pesni* (Chumak Folk Songs, 1874), which included a monograph on the *chumaks. M. Lysenko collected folk melodies and published them in *Zbirnyk ukrains'kykh narodnykh pisen'* (A Collection of Ukrainian Folk Songs, 7 vols, 1868–1911). He also wrote *Kharakteristika muzykal'nykh osobennosti malorusskikh dum i pesen ispolniaemykh kobzarem Ostapom Veresaem* (A Description of the Musical Traits of the Little Russian Dumas and Songs Sung by the Kobzar Ostap Veresai, 1874). Important works were produced by O. Potebnia: *O nekotorykh simvolakh v slavianskoi narodnoi poezii* (On Several Symbols in Slavic Folk Poetry, 1860, 1914) and *Ob'iasnenie malorusskikh i srodneykh narodnykh pesen* (An Exposition of Little Russian and Related Folk Songs, 1883).

Ethnographic research did not come to an end with the closing of the Southwestern Branch of the Russian Imperial Geographic Society and the prohibition of the Ukrainian language in 1876. Many materials were published in **Kievskaiia starina* (1882–1906), *Sbornik Khar'kovskogo istoriko-filologicheskogo obshchestva* (1886–1914), the Moscow journal *Etnograficheskoe obozrenie* (from 1889), and *Zhivaia starina* (1890–1916), the journal of the Ethnographic Section of the Russian Imperial Geographic Society.

Many collections were published separately, particularly beginning in the 1890s. M. *Sumtsov, who began his research as an adherent of the mythological school but eventually changed to the comparative philological approach, was the author of many ethnographic studies in article form, particularly in *Kievskaiia starina*, and of *Sovremennaia malorusskaia etnografiia* (Contemporary Little Russian Ethnography, 2 vols, 1893, 1897), *Maliunky z zhyttia ukrains'koho narodnoho slova* (Sketches from the Life of Ukrainian Folk Oral Literature, 1910), and *Slobozhane. Istorychno-etnografichna rozvidka* (The Slobidska Ukrainians: A Historical-Ethnographic Study, 1918). B. *Hrinchenko published *Etnograficheskie materialy, sobrannye v Chernigovskoi i sosednikh s nei guberniakh* (Ethnographic Materials Collected in the Chernihiv and Neighboring Gubernias, 3 vols, 1895–9), *Iz ust naroda. Malorusskie rassказы, skazki i proch.* (From the Mouths of the People: Little Russian Stories, Tales, etc, 1900), and the bibliographic guide *Literatura ukrainskogo fol'klora (1770–1900)* (The Literature of Ukrainian Folklore, 1777–1900, 1910). His *Slovar' ukrains'koi movy* (Dictionary of the Ukrainian Language, 4 vols, 1907–9) contains a wealth of ethnographic material and colloquialisms. I. *Manzhura, a specialist on folkways, published *Skazki, poslovitsy i t.p., zapisannye v Ekaterinoslavskoi i Khar'kovskoi guberniakh* (Tales, Proverbs, etc, Recorded in Katerynoslav and Kharkiv Gubernias, 1890). M. Dykariv published *Narodnyi kalendar Valuis'koho povitu* (The Folk Calendar of Valuiyki County, 1905), one of the richest surveys of the folk rites connected with the calendric cycle.

At the turn of the 20th century many collections and studies in Ukrainian ethnography appeared, by such scholars as Kh. Yashchurzhynsky, M. Komarov, V. Yastrebov, V. Myloradovych, S. Vengzhynovsky, V. Okhrymovych, O. Malynka, P. Ivanov, V. Domanytsky, V. Horlenko, and P. Lytvynova. Special mention must be made of D. *Yavornytsky's collections of ethnographic materials about the Zaporozhian Cossacks – *Po sledam zaporozhtsev* (In the Footsteps of the Zaporozhians, 1898) and *Malorusskie narodnye pesni* (Little Russian Folk Songs, 1906) – and of Ya. *Novytsky's work *Malorossiskaia i zaporozhskaia starina v pamiatnikakh ustnogo narodnogo tvorchestva* (Little Russian and Zaporozhian Antiquity in the Monuments of Oral Folk Creativity, 1907). In 1891 A. Pypin's valuable work *Malorusskaia etnografiia* (Little Russian Ethnography) appeared as the third volume of his *Istoriia russkoi etnografii* (The History of Russian Ethnography).

In 1898 the *Ethnographic Commission of the Shevchenko Scientific Society was created in Lviv. It collected and edited an enormous wealth of material, which was published in the commission's two periodicals – *Etnografichnyi zbirnyk* (40 vols) and *Materiialy do ukrains'koi etnologii* (22 vols, from 1899) – as well as in other publications of the society. The main initiative for this work came from M. *Hrushevsky. F. Vovk was an active member of the commission and published a study of wedding customs and funeral rites. His most important ethnographic work, 'Etnograficheskie osobennosti ukrainskogo naroda' (The Ethnographic Peculiarities of the Ukrainian People), was part of the second volume of his collection *Ukrainskii narod v ego proshlom i nastoiashchem* (The Ukrainian People in Its Past and Present, 1916). Another prominent member, I. *Franko, wrote many ethnographic studies, including *Halyts'ko-rus'ki narodni*

prypovidky (Galician-Ruthenian Folk Proverbs, 1908) and *Studii nad ukrains'kymy narodnymy pisniamy* (Studies of Ukrainian Folk Songs, 1913).

An important role in the commission's work was played by V. *Hnatiuk. His main work was *Etnohrafichni materialy z Uhors'koi Rusy* (Ethnographic Materials from Hungarian Rus', 6 vols, 1897–1911). Hnatiuk edited 22 volumes of *Etnohrafichnyi zbirnyk*, which contained carols, folk tales, legends, Easter songs, and descriptions of funeral rites. Both older and younger ethnographers were associated with the commission. F. *Kolesa edited *Melodii haivok* (Easter Spring Melodies, 1909), *Melodii ukrains'kykh narodnykh dum* (Melodies of Ukrainian Folk Dumas, 1910–13), and other works. He also wrote several studies, including *Rytmika ukrains'kykh narodnykh pisen'* (The Rhythms of Ukrainian Folk Songs, 1906–7) and *Pro henezu ukrains'kykh narodnykh dum* (On the Genesis of Ukrainian Folk Dumas, 1922). Z. *Kuzelia also contributed works in ethnography.

The Soviet period. With the founding of the Ukrainian Academy of Sciences in Kiev in 1918 ethnographic research became concentrated in four of its sections: the *Ethnographic Commission, the Cabinet of Anthropology and Ethnology, the Cabinet of Primitive Culture, and the Cabinet of Musical Folklore. In 1925–32, 10 volumes of the journal **Etnohrafichnyi visnyk* appeared under the editorship of A. *Loboda and V. *Petrov. The Ethnographic Commission published collections dealing with the folklore of the chumaks and boat pilots (*lotsmany*) – *Kazky i opovidannia z Podillia v zapysakh 1850–1860kh rr.* (Tales and Stories from Podilia Recorded in the 1850s–1860s, 1928), edited by M. Levchenko, and *Zvenyhorodshchyna* (The Zvenyhorod Region), with materials collected by S. Tereshchenkova. The commission also produced the monumental *Bibliohrafiia literatury z ukrains'koho folkloru* (Bibliography of Literature on Ukrainian Folklore, 1930), prepared by O. Andriievsky.

The Cabinet (Museum) of Anthropology and Ethnology, directed by A. Onyshchuk, concentrated on the material folk culture. The *Ethnographic Society was set up as an adjunct to the museum; it published one issue of *Zapysky* (1925), a bulletin (1927–8), and seven issues of the journal *Pobut* (1927–30). The Cabinet of Primitive Culture, at the chair of history under M. Hrushevsky, studied the relics of primitive cultures in Ukraine; from 1926 to 1929 it published 12 issues of *Peroisne hromadianstvo ta ioho perezhytty na Ukraïni*. The Commission of Historical Songs of the historical-philological section of the Academy of Sciences was headed by K. *Hrushevskia and published her *Ukrains'ki narodni dumy. Korpus* (Ukrainian Folk Dumas: The Corpus, 2 vols, 1927, 1931). Among the noted works of this period special mention must be made of the survey of the Ukrainian oral tradition from ancient times, which appeared in volumes 1 and 4 of M. Hrushevsky's *Istoriia ukrains'koi literatury* (History of Ukrainian Literature, 1923, 1925).

In the early 1930s the Stalinist terror and repression of Ukrainian culture brought ethnographic research at the Academy of Sciences almost to a standstill and caused the above ethnographic institutions to close down. Yet, in 1936 the Institute of Ukrainian Folklore, the forerunner of the *Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences, was founded. In 1937–41 it published the irregular periodical *Ukrains'kyi fol'klor*

(renamed *Narodna tvorchist'* in 1939–41). This institute was subject to Stalinist cultural policies and produced nothing of real scholarly value.

In 1939 a branch of the Institute of Ukrainian Folklore was established in Lviv, and the *Ukrainian State Museum of Ethnography and Crafts was created using the holdings of the former Museum of Ethnography of the Shevchenko Scientific Society and of other Galician museums. Most ethnographers in Western Ukraine continued to work in their field under the Soviet regime.

Since 1944 ethnographic research in Ukraine has been centered in Kiev at the ethnographic department of the Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. In 1947–58 it published four volumes of *Naukovi zapysky*. In the 1940s and 1950s the ethnographic department conducted several expeditions in the Donbas, Kryvyi Rih region, Transcarpathia, and elsewhere, while the Museum of Ethnography and Crafts in Lviv sent expeditions into the villages of Lviv oblast in 1949 and into Polisia in 1953. In 1954–63 the museum published eight issues of *Materialy z etnografii ta mystetstvoznavstva*. In 1956 a valuable volume, *Vostochnoslavianskii etnograficheskii sbornik* (East Slavic Ethnographic Collection), appeared in Moscow; it dealt with the material culture of the Russians, Ukrainians, and Belorussians. In spite of the existence of several institutions and publications, however, the development of Soviet Ukrainian ethnography in the 1940s and 1950s was rather limited in comparison to that of the 1920s and even to that of the prerevolutionary period.

Ethnographic research and publication expanded at the end of the 1950s, in the 1960s, and in the first half of the 1970s. In 1957 the Institute of Fine Arts, Folklore, and Ethnography began publishing the journal **Narodna tvorchist' ta etnografia*, first as a quarterly, and since 1965 as a bimonthly. General studies on the genres and forms of Ukrainian folklore were published by the institute in the two-volume *Ukrains'ka narodna poetychna tvorchist'* (Ukrainian Folk Poetry, 1958). At the beginning of the 1960s the institute began publishing the book series *Ukrains'ka narodna tvorchist'* (Ukrainian Folk Creativity). The following works appeared in this series: *Istorychni pisni* (Historical Songs, 1961), *Zahadky* (Riddles, 1962), *Ihry ta pisni* (Games and Songs, 1963), *Pisni lavdokhy Zuikhy* (Songs of lavdokha Zuikha, 1965), *Koliadky ta shchedrivky* (Christmas and Epiphany Carols, 1965), *Zhartivlyvi pisni rodynno-pobutovi* (Humorous Family-Life Songs, 1967), *Radians'ki pisni* (Soviet Songs, 1967), *Kolomyiky* (Kolomyikas, 1969), *Vesillia* (The Wedding, 2 vols, 1970), *Tantsiuval'ni pisni* (Dance Songs, 1972), *Instrumental'na muzyka* (Instrumental Music, 1972), *Spivanky-khroniky* (Song-Chronicles, 1972), *Rekruts'ki ta soldats'ki pisni* (Recruits' and Soldiers' Songs, 1974), *Naimyts'ki ta zarobitchans'ki pisni* (Servants' and Laborers' Songs, 1975), *Chumats'ki pisni* (Chumak Songs, 1976), *Kazky pro tvaryny* (Animal Fables, 1976), and *Pisni literaturnoho pokhodzhennia* (Songs of a Literary Origin, 1978). Other notable publications of the institute are *Zakarpats'ki narodni pisni* (Transcarpathian Folk Songs, 1962), *Bukovyyns'ki narodni pisni* (Bukovynian Folk Songs, 1963), *Ukrains'ke radians'ke narodne mystetstvo* (Ukrainian Soviet Folk Art, 1966) by B. Butnyk-Siversky, four volumes of F. *Kolesa's works (1969–70), and *Ukrains'ki narodni pisni v zapysakh Osypa ta Fedora Bodians'kykh* (Ukrainian Folk Songs as Transcribed by Osyp and Fedir Bodiansky, 1978).

Ukrainian scholars have also studied other areas of ethnography and folklore: the architecture of peasant houses (V. Samoilovych), weaving and embroidery (O. Kulyk, N. Manucharova), folk dress (O. Kulchytska), folk ceramics (K. Mateiko), metal art objects (L. Sukha), folk kilims (A. Zhuk, Ya. Zapasko), folk dances (A. Hume-niuk, V. Verkhovynets, H. Borymska), Ukrainian musical instruments (A. Hume-niuk), and folk cuisine (L. Artiukh).

Some recent works in ethnology are: Yu. Krut, *Khlibo-rob's'ka obriadova poeziia slov'ian* (Agricultural Ritual Poetry of the Slavs, 1973); N. Zdoroveha, *Narysy narodnoi vesil'noi obriadovosty na Ukraini* (Essays on Folk Wedding Rituals in Ukraine, 1974); and O. Dei, *Poetyka ukrains'koi narodnoi pisni* (The Poetics of Ukrainian Folk Songs, 1978). The influence of folklore on Ukrainian literature is explored in T. Komarynets, *T. Shevchenko i narodna tvorchist'* (T. Shevchenko and Folklore, 1963); B. Kho-menko, *Narodni dzhherela tvorchosty Marka Vovchka* (The Folk Sources of Marko Vovchok's Works, 1977); O. Myshanych, *Hryhorii Skovoroda i usna narodna tvorchist'* (Hryhorii Skovoroda and Oral Folklore); and other works. Works dealing with the history of ethnography and folklore include V. Horlenko, *Narysy z istorii ukrains'koi etnografii ta rosiis'ko-ukrains'kykh etnografichnykh zv'iazkiv* (Essays on the History of Ukrainian Ethnography and Russian-Ukrainian Ethnographic Ties, 1964); Z. Vasylenko, *Folk-lorystychna diial'nist' M.V. Lysenka* (M.V. Lysenko's Work in Folklore, 1972); O. Dei, *Storinky z istorii ukrains'koi fol'klorystyky* (Pages from the History of Ukrainian Folklore Studies, 1975); and Z. Boltarovich, *Ukraina v doslidzhenniakh pol's'kykh etnografiv XIX st.* (Ukraine in the Research of Polish Ethnographers of the 19th Century, 1976).

Today Ukrainian ethnographers are preparing surveys of past studies, university courses in Ukrainian folklore, and histories of ethnography in Ukraine. The bimonthly journal *Narodna tvorchist' ta etnografii* publishes many valuable articles, but also an inordinate number of propa-gandistic articles of questionable value. Compared to the long period of stagnation under Stalin, however, ethno-graphic research in Ukraine has improved considerably in the last 25 years.

Outside Ukraine. V. *Shcherbakivsky was engaged in ethnographic research in Prague from the 1920s to 1941. From 1926 to 1945 the Ukrainian Scientific Institute in Berlin had a permanent department of Ukrainian ethnog-raphy and regional studies chaired by Z. Kuzelia. Among the institute's publications were the ethnographic studies of V. Petrov and P. Kovaliv. In 1946 the Ukrainian Free University published V. Petrov's work on spells and lamentations. Various periodicals and collections pub-lished articles on ethnography and folklore by such scholars as L. Biletsky, V. Shcherbakivsky, P. Odar-chenko, J.B. Rudnyckyj (on Ukrainian-Canadian folk-lore), S. Klymyuk, O. Voropai, Yu. Senko, A.H. Hor-bach, P. Zvarych, O. Berest, Ye. Onatsky, I. Sydoruk, V. Lev, L. Burachynska, D. Horniatkevych, H. Hor-dienko, and I. Ohienko. Of the larger works that were published abroad the following deserve to be mentioned: L. Biletsky's *Istoriia ukrains'koi literatury (Ukrains'ka narod-nia poeziia i ukrains'ki obriady ta zvychai)* (A History of Ukrainian Literature [Ukrainian Folk Poetry and Ukrai-nian Rites and Customs], 1947) and I. Ohienko's *Dokhry-styians'ki viruvannia ukrains'koho narodu* (Pre-Christian Beliefs of the Ukrainian People, Winnipeg 1965).

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P. Odarchenko

Etnografichnyi visnyk (Ethnographic Herald). Irregular publication of the *Ethnographic Commission of the All-Ukrainian Academy of Sciences. Ten volumes appeared in Kiev in 1925-32. Its editors were A. Loboda and V. Petrov. D. Revutsky, K. Kvitka, P. Popov, D. Yavornytsky, V. Peretts, V. Kaminsky, B. Navrotsky, and others collaborated with the journal. It ceased publication when the Ukrainian Academy of Sciences was severely re-pressed at the beginning of the 1930s, and all of its serial publications in the humanities were discontinued.

Etnografichnyi zbirnyk (Ethnographic Collection). Serial publication of the *Ethnographic Commission of the Shevchenko Scientific Society in Lviv; it began publica-tion in 1895, and a total of 40 volumes appeared. *Etnografichnyi zbirnyk* published folk songs, carols, proverbs, and other materials in the field of *ethnography collected mostly in Galacia and Transcarpathia; its editors were I. Franko, V. Hnatiuk (22 vols), S. Liudkevych, and others.

Etymological spelling. A system of spelling based not on contemporary pronunciation (phonetic spelling), but on the principle of preserving the traditional notation of words, regardless of subsequent changes in pronuncia-tion. Viewed synchronically, etymological spelling is characterized by the preservation of the same spelling of a morpheme regardless of its changing pronunciation in different inflexional positions (eg, *pot* - *potu* [sweat, nom-gen sing] for the pronunciation *pit* - *potu*). Since pronunciation changes with time, all spellings gradually become etymological. The phonetic spelling introduced by St Cyril in the 9th century to denote the words of the *Church Slavonic language had already become historical when it was introduced in Ukraine through Christian writings in the 10th century. With the exception of the sporadic deviations of individual authors and the intro-

duction of the *hrazhdanka* alphabet in the first half of the 18th century, the Cyrillic orthography preserved its historical-etymological character in Ukraine well into the first half of the 19th century. At this time reforms were introduced in the direction of phonetic spelling (the *kulishivka* [P. Kulish's spelling], with modifications by B. Hrinchenko, and the *zelekhivka* [Ye. Zelekhivsky's spelling] in Galicia and Bukovyna). In 1821 and 1841 M. Maksymovych promoted etymological spelling as the standard writing system for the Ukrainian language (*maksymovychivka*), but it caught on only in Galicia and Bukovyna, where it was used in schools until 1893. (Russophile publications used this spelling to the end of the 1930s, and it was used to this time as well in Transcarpathia in the form of the *pankevychivka* orthography.) The resistance to the adoption of etymological spelling was closely related to the political struggle for the independence of Ukraine, with its inherent fight against Russophilism, and with its attempts to introduce the vernacular and themes from the life of the common people into Ukrainian literature.

G.Y. Shevelov

Etymology. The study of the origins and history of words; a relatively underdeveloped area of linguistics in terms of the Ukrainian language. There were some early haphazard attempts to etymologize this or that word, but etymologizing on a relatively broad scale was undertaken for the first time by P. Berynda in his *Leksykon slavenorosskyi* (A Slavic-Ruthenian Lexicon, 1627), mostly in application to loan words. Berynda's work was done unsystematically and subjectively, because at that time the comparative method had not yet been developed. The foundations of precise etymology in the modern sense were laid by O. *Potebnia, particularly in his series of publications *K istorii zvukov russkogo iazyka* (On the History of Sounds in the Russian Language, 1876–83), but also scattered in his other publications. His etymologies are based on a fairly strict use of the comparative method and use a broad background of mythology, folklore, and history. This combination of precision with the broad 'romantic' approach was mostly lost in the work of later etymologists, such as G. Ilinsky (in his 'Slavianskie etimologii' [Slavic Etymologies, 1908–30], 'Ukrainskie etimologii' [Ukrainian Etymologies, 1933–4], and other scattered publications) and P. Buzuk (in 'Ukrains'ki etimolohii' [Ukrainian Etymologies, 1926–7]). With the wave of terror against Ukrainian linguists and linguistic institutions in the 1930s, etymological work in the Ukrainian SSR came to a complete standstill. Only when Ukrainians in Canada produced the first issues of *An Etymological Dictionary of the Ukrainian Language* (1966–82) by J.B. Rudnyckyj was it decided at the Institute of Linguistics of the Academy of Sciences of the Ukrainian SSR in Kiev that *Etymolohichnyi slovnyk ukrains'koi mowy* (Etymological Dictionary of the Ukrainian Language) should be prepared. Initially R. Kravchuk was entrusted with this task, but the first issue prepared by him was rejected. Then a special research group, guided by O. Melnychuk, was created. Reportedly, a seven-volume dictionary was prepared by 1978, but the first volume (A–H, introducing the phoneme *g*) was published only in 1982.

For the want of complete and satisfactory etymological dictionaries of Ukrainian, general Slavic etymological dictionaries may be consulted. They are of two basic types: dictionaries of the attested Slavic languages and dictionaries of Common Slavic. The most important dic-

tionaries of the former type are F. Miklosich's *Etymologisches Wörterbuch der slavischen Sprachen* (Vienna 1886), basically a juxtaposition of data from several Slavic languages, including Ukrainian; E. Berneker's incomplete *Slavisches etymologisches Wörterbuch* (A–mor, 1924), typically neogrammarian in its approach in which Ukrainian is insufficiently used; and L. Sadnik and R. Aitzemüller's *Vergleichendes Wörterbuch der slavischen Sprachen* (1963–), which is broader in scope and more modern in method, but is far from being finished. Dictionaries of Common Slavic select only those words that their compilers consider to have been used in Common Slavic. The most important of them, all incomplete as of this time, are *Etymologický slovník slovanských jazyků* (An Etymological Dictionary of Slavic Languages, Prague 1973–), *Etymologicheskii slovar' slavianskikh iazykov* (Etymological Dictionary of Slavic Languages, 1974–) by O. Trubachev, and *Słownik prasłowiański* (Dictionary of Common Slavic, 1974–) by F. Sławski. While incomplete in their selection of words, these dictionaries have the advantage of dealing with entire words and not just word roots as was typical of neogrammarian undertakings. Ukrainian material is also treated marginally in all etymological dictionaries of individual Slavic languages, especially in M. Vasmer's *Russisches etymologisches Wörterbuch* (1953–8; Russian translation and supplements by O. Trubachev, 1964–73), but his Ukrainian material is both unsystematic and, often, unreliable.

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Eurasianism. An ideological-political movement among Russian intellectuals who emigrated in the 1920s–1930s. Its basic tenet was that the territories of the Russian Empire (Eastern Europe and northern Asia) form a geographical and a cultural-political whole distinct from either Europe or Asia. According to the doctrine of Eurasianism, the Russian people and the Orthodox church provide the spiritual and political leadership in Eurasia, which is historically rooted in the Mongol legacy, tsarist imperialist policy, and the messianic Orthodox doctrine of the Third Rome. The Eurasianists were hostile to European culture and to Western political systems. The movement was also hostile to the Ukrainian national problem and to the idea of political self-determination for the different peoples of Russia. It even frowned on their cultural independence. According to the Eurasianists, Ukrainian culture was only a regional variant of the general Russian culture. To regard it as a national culture was thought to be harmful to the Eurasian cause. The main spokesmen of the movement were Prince N. Trubetskoi, G. Florovsky, V. Ilin, S. Frank, L. Karsavin, and P. Savitsky and G. Vernadsky (both scholars of Ukrainian origin). In the interwar period the Eurasianists published several periodicals, among them *Evrasiiskii sovremennik* and *Evrasiiskaia khronika*.

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Eusebius Gospel. A handwritten aprakos of 140 folios that was copied by 'Eusebius, the priest's son' at St John's Church in 1283 in Kholm or Peremyshl (according to M. Hrushevsky). The script is characterized by the appearance of *o* and *e* instead of *ъ* and *ь* in positions where they

are not pronounced, of the new *ě*, and of other Ukrainian features. The manuscript is preserved in the Lenin Library in Moscow. The language of the Eusebius Gospel was studied by A. Sobolevsky (1898) and H. Holoskevych (1914).

Evangelical Christians. The beginning of the evangelical movement in Ukraine dates back to the late 14th century. There was a rationalistic sect, the *strigolniki* (shearers), in Novgorod. After their condemnation, some of them escaped to Galicia. The *biczownicy* or *pokutnicy* (flagellants or penitents) in 13th- and 14th-century Poland may have also wandered through Ukraine. A more prominent role was played by the sect of *zhidov-stvuiushchie* (Judaizers). Working on translations of the Old Testament, they anticipated some of the principal ideas of the Reformation.

The *Reformation first reached Ukraine in the 15th century through Hussite refugees from Bohemia. By the middle of the 16th century Calvinism reached Ukraine. By then some communities of 'new believers' already existed in the western territories of Ukraine. They had their own preachers and schools and were organized into three Reformation 'districts': Ruthenia, the Belz land, and Podlachia. However, Calvinism made little headway among the masses. As a new vogue, the 'new faith' found its converts primarily on the estates of the Ukrainian nobility, such as the Hoisky, Nemyrych, and Chaplych families, as well as among the burghers. Among the 'new faith' movements, Antitrinitarianism became especially popular. It became well established in Volhynia (Kyselyn, Hoshcha, Berestechko, and other large estates), where there were at least 25 congregations. The Calvinists made significant contributions to the growth of cultural life. They translated the Holy Scriptures into Belorussian and Ukrainian. A series of Ukrainian translations appeared (V. Nehalevsky's New Testament in 1581, V. Tiapynsky's Gospel, the Peresopnytsia Gospel in 1556-61, and others).

Lacking support among the lower strata of the population, the Protestant movements did not survive. The Counter-Reformation dealt them a destructive blow. By the beginning of the 17th century (1608), a Jesuit college was already in operation in Lviv. Jesuit schools were also opened in a number of other places and played a major role in winning the most capable Protestant and Orthodox youth to Catholicism.

Wars, political changes, and the pressures of occupying powers all affected the higher social strata, arresting the further development of Protestantism. Nevertheless, there were individuals among the leading circles of Ukraine who took a somewhat critical attitude towards the formalism, doctrine, and practices of the dominant churches (H. Skovoroda, T. Shevchenko, P. Kulish, M. Kostomarov, M. Drahomanov, I. Franko, and others). The Protestant movement was reborn in the 19th century among a completely different social group and in response to different stimuli.

The rebirth of Protestantism. At the end of the 18th and the beginning of the 19th century, many immigrant farmers from Western Europe, especially from Germany, settled in Ukraine, mainly in the south. Among them were active Lutherans, members of the Reformed church, and Protestants of other confessions.

Among these denominations were the *Mennonites. Each congregation was independent in its faith and

organization. The Mennonites, along with other immigrants from Germany, settled in the steppe regions of Odessa and Molochna and in the cities of Katerynoslav (now Dnipropetrovsk), Kherson, and Kharkiv. Before the First World War they numbered 75,000. Together with other Germans, they suffered very much at the time of the revolution and civil war. In order to save themselves, thousands left for Canada in the 1920s. Although as late as 1925 the Ukrainian Mennonite General Conference was attended by 84 delegates representing 25,000 organized members, there are almost no Mennonites in Ukraine now. A similar fate befell other religious groups of German and other colonists who settled in the various gubernias of Ukraine.

The contacts of the indigenous population with German settlers gave rise in the mid-19th century to a mass movement of evangelical Christianity, popularly called Stundism. Local Ukrainian peasants who were hired to work for the wealthy colonists participated in German homes or churches in religious gatherings for the study of the Holy Scriptures. These gatherings were called hours (*Stunde* in German). This movement, initially close to Calvinism but with a pietist coloring, later acquired a distinct Baptist character (after 1868). At this time German *Baptists conducted particularly intensive missionary activity among the Germans in Ukraine. The Union of Baptists in Russia, which was recognized by the Russian government, was organized in 1884. However, this movement had little influence among Ukrainians, since it was far removed from major social concerns, was under Russian influence, and used the Russian language in its Baptist congregations. This worked against the cultural-national interests of the Ukrainian people, and some national alienation is still noticeable among many Ukrainian Baptists. The Evangelical Christians and Baptists were particularly numerous in Kherson, Katerynoslav, Kiev, and Volhynia gubernias. Later the government authorities and the dominant Orthodox church joined in combating these movements, and many of their adherents were deported to Siberia. The position of the Evangelical Christians and Baptists improved with the proclamation of the toleration edict in 1905. This also contributed to the later emergence of new currents, such as the Pentecostal Christians.

The earlier religious persecution in Russia forced large numbers of Ukrainian Evangelical Christians and Baptists to emigrate to North America in the 1880s and 1890s. Many of their descendants now live in the state of North Dakota.

The mystic sects of Russian origin occupied a separate place among the religious currents in Ukraine, although they shared some traits with the Baptists. Their beliefs did not spread among the native population. Of these sects (Khlysts, Doukhobors), the most widespread group was the Molokans, who settled in southern Ukraine in the second half of the 18th century. Their only native Ukrainian offshoot was the Malovantsi sect in Kiev gubernia, but it was unable to win many adherents.

The situation in the USSR. Until the revolution there were two main Baptist groups in the Russian Empire: the Union of Baptists and the Union of Evangelical Christians. The differences between them were not substantial. At present in the USSR there are nearly 5,000 Baptist congregations with over half a million members, who are officially united in the All-Union Council of Evangelical

Christians and Baptists. (These data are only projections, as are all statistical data on religious groups in the USSR.) Based in Moscow, the council heads the Ukrainian Baptists and appoints local presbyters. The council embraces the following groups: Evangelical Christians, Baptists, Pentecostals, Adventists, and Mennonites. Those of the faithful who do not wish to subordinate themselves to Moscow's leadership are particularly persecuted.

Lutheran churches were located primarily in the cities, especially in Western Ukraine. Many Lutherans were persecuted after the revolution of 1917–18. This church has virtually disappeared from the Ukrainian lands, although in 1914 the Lutherans had 234 congregations with 225 clergymen. (Most of the Lutherans were German by origin.)

The Ukrainian Protestant churches in Western Ukraine. Between the two world wars the Protestant churches in Polish-controlled Western Ukraine developed along different paths than those in Soviet Ukraine. In Galicia and Volhynia the influence of Ukrainian Protestants in Canada and the United States (united in the *Ukrainian Evangelical Alliance of North America) contributed, in 1925, to the rise of a Calvinist-type of reformational movement that formed the *Ukrainian Evangelical-Reformed church, with a consistory in Kolomyia. This church, led by Bishop V. *Kuziv, benefited from the temporary protection of the Evangelical-Reformed church in Poland. It was composed of 35 congregations and had almost 5,000 official members, who were served by 17 preachers. Their organ was the monthly *Vira i nauka*.

The Ukrainian Lutherans were organized in the *Ukrainian Evangelical Church of the Augsburg Confession. This church had over 20 congregations with 16 preachers and some 5,000 members. Among their leaders were pastor T. Yarchuk, who perished in a Soviet prison, and pastor I. Shebets. The Lutheran organ was the monthly *Stiah*. The church's headquarters was located in Stanyslaviv. This group profited from the legal guardianship of the German evangelical superintendent in Galicia.

With the Soviet occupation of Western Ukraine in 1939, the Ukrainian Reformed and Lutheran churches were liquidated. Many preachers and members were exiled to Siberia; others managed to escape to the West.

The Western Ukrainian Evangelical Christians and Baptists outside Galicia remained to a great extent under foreign influence, although their desire to have their own national organization and leadership grew. They published the monthly **Pislanets' pravdy* in Lviv, edited by Rev L. Zhabko-Potapovych. The number of Evangelical Christians and Baptists grew between the two world wars, especially in western Volhynia, where they had built many new prayer houses and enjoyed substantial moral and material assistance from the Baptist churches in Western Europe and America. The war and the Soviet occupation did not interrupt the activities of their congregations, but they were henceforth subordinated to the leadership of Moscow.

Ukrainian Protestants abroad. Outside the Soviet bloc Ukrainian Protestant groups have developed freely. They were strengthened by the postwar arrival in the United States and Canada of considerable numbers of more nationally conscious Ukrainian Protestants. It is estimated that their total membership approaches 150,000, of

which 100,000 live in Canada and 50,000 in the United States.

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Evarnytsky, Dmytro. See Yavornytsky, Dmytro.

Evenbakh, Semen [Evenbax], b 20 April 1870 in Kharkiv; d 31 January 1937 in Kiev. Stage designer. From 1901 to 1916 and again from 1921 Evenbakh worked with the Kiev Theater of Opera and Ballet, designing many sets, including those for productions of G. Verdi's *Aida*, E. Wolf-Ferrari's *The Jewels of the Madonna*, A. Pashchenko's *Orlynyi bunt* (The Eagle's Rebellion), M. Lysenko's *Natalka Poltavka*, and M. Rimsky-Korsakov's *Christmas Eve*.

Evliya, Çelebi, b 25 March 1611 in Istanbul, d ca 1682 in Istanbul. Turkish traveller and writer. Starting in 1640, Evliya journeyed for over 40 years throughout the Ottoman Empire and neighboring countries, including Ukraine. An account of his travels appeared as the 10-volume *Seyahatnâme* (Book of Travels), a work that contains much valuable historical material on Ukraine, including descriptions of Ukrainian cities, information on the lifestyle and the ethnic composition of the population, and facts about the struggle of the Ukrainian Cossacks against the Turks and Tatars.

Evpatoriia. See Yevpatoriia.

Ewach, Honore [Ivax, Onufrij], b 25 June 1900 in Pidfylypia, Borshchiv county, Galicia, d 2 May 1964 in Winnipeg, Manitoba. Poet and author. Ewach came to Canada in 1908. He graduated from the University of Saskatchewan in 1929, and then lectured at the Mohyla Ukrainian Institute in Saskatoon before joining the editorial staff of *Ukraïns'kyi holos* in Winnipeg in 1932. Among his poems is the collection *Boiova surma Ukraïny* (The Battle Trumpet of Ukraine, Winnipeg 1931); his best-known prose work is *Holos zemli* (The Voice of the Earth, Winnipeg 1937), a novel about Ukrainian-Canadian pioneering life.

Ewasew, John [Ivasiv, Ivan], b 13 March 1922 in Grenfell, Saskatchewan, d 26 March 1978 in Montreal, Quebec. Lawyer and senator. As president of the Mount Royal Liberal Association in Montreal, Ewasew was responsible for the 1968 and 1972 election campaigns in Prime Minister P. Trudeau's constituency. From 1969 to 1978 he served on the Manpower and Immigration Council of

Canada, and in 1976 he was summoned to the Senate of Canada.

Exarch. Title of a hierarch in the Eastern church since the time of the first ecumenical councils. An exarch is a patriarch's representative with permanent functions, residing wherever he is sent by the patriarch. Usually his task has been to preserve a patriarch's power over a church province that wants to secede. In Byzantium the title of exarch was often bestowed on a person who was given certain important temporary secular, as well as ecclesiastical, assignments. After the patriarchate in Russia was abolished, Metropolitan S. Yavornytsky bore the title of exarch. In Ukraine in the second half of the 16th century, Patriarch Jeremiah II bestowed the title on the bishop of Lutske, K. Terletsky, and ordered him to counteract Metropolitan M. Rohozá's plans for a church union with Rome. Metropolitan P. Mohyla also bore the title of exarch. In 1921–37 the autonomous Orthodox church in Ukraine formed an exarchate. Its exarchs were Archbishop M. Yermakov and Metropolitan K. Diakov.

The Kiev metropolitan of the present Russian Orthodox church has the title 'patriarchal exarch of Ukraine,' but there are no jurisdictional functions associated with the title. The following have held the office of exarch of Ukraine: I. Sokolov (1944–64), Y. Deliukhin (1964–6), and F. Denysenko (1966–).

The Ukrainian-Catholic bishops in the United States, Canada, and South America at first held the title of exarch (of Stamford, Pittsburgh, Winnipeg, Toronto, Saskatoon, Edmonton, Argentina, Brazil, and Australia) and exercised the ordinary eparchial powers over their congregations. These powers were granted to them by the pope as the universal patriarch of the Catholic church. Apostolic exarchates for Catholics of the Eastern rite were established in Great Britain in 1957, in Argentina in 1958, in West Germany in 1959, and in France in 1960.

I. Korovytsky

Exchange. The place where trade in commodities, services, securities, or currency takes place through brokers. The first exchanges in Ukraine were established in Odessa in 1796, in Kiev in 1815, and in Kharkiv in 1818. The emancipation of the serfs in 1861 opened up new opportunities for investment. In 1865 a commodities exchange and a stock exchange were set up in Kiev. The commodities exchanges in Odessa and Kremenchuk began to deal also in securities and foreign currency. Until 1917 commodities and stock exchanges were usually in one place. During the New Economic Policy period (1922–7) there were four private stock and currency exchanges in Ukraine – in Kharkiv, Odessa, Kiev, and Berdychiv. In 1926 a state exchange was established in Kharkiv to compete with the private exchanges. For a time evening stock exchanges handled securities that were not accepted at the regular exchanges. In 1930 all exchanges in Ukraine were closed down.

Executive committee (*vykonavchyi komitet* or *vykonkom*). Soviet administrative executive body of a territorial unit. In the Ukrainian SSR the *All-Ukrainian Central Executive Committee governed the republic until 1936, along with gubernia (later *okruha* and then *oblast*), county and *volost* (later *raion*), city, and rural executive committees (see *Administrative territorial division). Today there are *oblast*,

city, *raion*, town (*smt*), and rural executive committees. Their members are elected by the deputies of soviets at the respective levels. In rural areas only the larger soviets elect executive committees. The work of the committees is strictly centralized. Their departments and agencies are formally subject to a dual hierarchy – to their respective soviets and to the special departments of the higher executive committees. In fact they are completely subordinate to the committees of the Communist party.

Exhibition of Economic Achievements of the Ukrainian SSR (*Vystavka dosiahnen narodnoho hospodarstva URSR*). A permanent exhibition of the various branches of the economy and culture of the Ukrainian SSR opened in 1958 in Holosiieve near Kiev. The exhibition consists of a complex of pavilions (30 by 1980), structures, and open areas, which together cover 340 ha. The exhibits are divided into three groups: (1) industrial, construction, and transport (thirteen pavilions), (2) agricultural (eight pavilions), and (3) scientific and cultural (seven pavilions). Participants in the exhibition (institutions, enterprises, or individual workers) that distinguish themselves are awarded monetary prizes and citations. Thematic exhibits, scientific conferences, seminars, and foreign exhibits are held on the premises of the exhibition. The exhibition attracts 1.8–2 million visitors annually.

Exile. A form of punishment consisting of forced deportation to a distant locality, based on a court sentence or on an administrative ruling. In contrast to expulsion, exile involves a designated place of residency and often compulsory labor as well. In Ukrainian the foreign term *deportation* has acquired a special meaning: the mass exile of whole groups of the population under terror. As a specific form of deprivation of freedom, exile has been known since early historical times. In the Princely era banishment from the community (*vysslady iz volosty*) and even from the country (*vybyty von iz zemli*) was tied to the confiscation of property (see *Banishment and seizure) and constituted one of the severest public penalties. In Lithuanian-Ruthenian law banishment was called *vyvolannia* and was one of the so-called substitute penalties. In the Hetman state banishment from the community was imposed as a supplementary form of punishment. In contrast to exile, banishment was limited to the severance of ties with the community: the banished person could reside wherever he/she wished outside the community. Exile as a form of punishment was rarely used. It applied mainly to religious crimes, such as heresy and schism. Later, under the influence of Russian criminal law, exile was included in the *Code of Laws of 1743. Exile could be temporary or permanent.

Many Cossack officers were exiled to Muscovy during tsarist repressions: the hetmans P. Doroshenko ('honorary' exile), D. Mnohorishny, and I. Samoilovych; the Mazedist émigré A. Voinarovsky; the last *otaman* of the Zaporozhian Sich, P. Kalnyshesky; and many others.

In the 18th–19th century exile was very common in the Russian Empire. Peter I exiled people to hard labor, called *katorga*, such as building fortifications and ports (Azov and St Petersburg, which was said to have been built on 'Cossack bones'). With the conquest of Siberia many exiles were sent to that region. Caucasia and northern Russia were other common areas of exile. Exile could be imposed by a court or by administrative fiat. It was often

perpetual, but those who had served their term of imprisonment could join village communes. Besides common criminals, politically suspect individuals were exiled. In 1897 half of the non-indigenous population of Siberia consisted of exiles or their descendants.

In the 19th–20th century the Russian government exiled many Ukrainian figures: T. Shevchenko, M. Kostomarov, P. Kulish, O. Konysky, P. Hrabovsky (died in exile in Yakutsk), to name but a few. Their punishment took various forms, including exile with military service.

Austrian jurisprudence, like the law of most democratic countries, allowed the use of expulsion from a province or from the country as a punishment in itself or as a supplement to other punishment. In Austria only a foreigner could be expelled from the country. Citizens could be banished from a certain province only. This was also true of Poland and Czechoslovakia in 1920–39.

Under the Soviet regime exile became a systematic device, applied not only to court-sentenced individuals but also, at various times, to whole nations or social groups, which were deported en masse to hard-labor camps. In the USSR exile has become both a principal and a supplementary form of deprivation of freedom. It can be either ordinary exile, which merely restricts an individual's residency to a designated remote locality, or exile with 'corrective labor.' Since 1933 exile has involved, as a rule, forced labor. Although the Soviet criminal code originally stipulated 10 years as the maximum term of exile, special decrees such as the 4 June 1947 decree of the Presidium of the Supreme Soviet of the USSR have raised the term to 20 or 25 years. The 1961 Criminal Code of the Ukrainian SSR recognized exile for two to five years as the main form of punishment or as a supplementary form of punishment. Escape from exile is punishable by deprivation of freedom equal to the balance of the term of exile, but not exceeding two years. Exile is mostly used as a punishment for 'counterrevolutionary' or 'anti-Soviet' activity. At the beginning of the Soviet period some political leaders were still expelled abroad and deprived of citizenship. This practice was resumed in the 1970s when well-known dissidents such as A. Solzhenitsyn and P. Hryhorenko were deprived of their citizenship and were expelled. Exile could be imposed by a court or by the administrative decision of the Special Commission of the *НКВД or, later, of the МВД or the *КГБ. In the 1960s–1970s many prominent Ukrainian dissidents or human-rights activists were exiled, particularly to the Asian parts of the USSR.

In the Soviet period most of the exiles from Ukraine were participants in the national-liberation struggle and insurgents, members of the upper classes, wealthier peasants (kulaks), intellectuals, clergy, and purged Ukrainian Communists. (See also *Concentration camps.)

V. Markus

Expressionism. A movement in the plastic arts that originated during and immediately after the First World War and had the greatest impact in Germany and Austria. The expressionists revolted against representational conventions and sought a new spontaneity and an intensity of inner vision. From this followed the intensely subjective expression, emotivity, exaggeration, and distortion that are typical of the movement. In Ukrainian art expressionism was quite moderate and was represented mainly by O. Novakivsky, A. Petrytsky, O. Hryshchenko, M.

Butovych, M. Radysh, and partly by A. Archipenko (in sculpture). J. Solovij, L. Hutsaliuk, and other modern painters in the West have been influenced by American (the so-called New York) expressionism.

In literature, as in painting, expressionism emphasized the inner significance of things and not their external forms. It paid more attention to the effect of imagery, language, and sound than to content, in order to evoke a state of mind. In Ukrainian literature, the reverberations of expressionism did not last long, although they left their mark on poetry, prose, and drama. In the 1920s, the poet V. Polishchuk was influenced by German expressionists such as W. Hasenclever, K. Edschmid, and J. Becher. The most important representative of expressionism in Ukrainian literature was M. Khvylovy; his short stories were a combination of expressionism and neoromanticism. The poetic expressionism of T. Osmachka (in his first collection, *Krucha* [Precipice 1922]) and M. Bazhan was fresh and original. In drama M. Kulish's *97* and *Narodnyi Malakhii* (The People's Malakhii) and I. Dniprovsky's *Liubov i dym* (Love and Smoke) and *lablunevyi polon* (Apple-Blossom Captivity) showed an affinity to expressionism. Dniprovsky's prose was also expressionistic (eg, *Dolyna uhrii* [The Valley of the Hungarians]). Elements of expressionism are also evident in the poetry and plays of I. Bahriany. At the beginning of the 1930s socialist realism was imposed by the Soviet authorities and thus expressionism declined and disappeared. The expressionists became victims of political persecution. M. Khvylovy committed suicide; others (V. Polishchuk and M. Kulish) perished in Stalin's camps, fell silent, or followed the official Soviet cultural line (M. Bazhan).

S. Hordynsky, I. Koshelivets

Expropriation. Forced seizure of private property by the state or community, usually for the purpose of building public facilities such as roads or buildings. Expropriation may or may not be accompanied by compensation. Expropriation without compensation is known as requisition or confiscation and applies usually to movable goods. Expropriation is normally carried out by competent government agencies according to special laws. In Ukraine church and monastery wealth was expropriated without compensation during the reign of Joseph II of Austria and under the Soviet regime. Under the various governments that ruled Ukraine, the expropriation of land for the building of railways and roads was governed by a complex system of laws.

Nationalization – the state's acquisition of land, industries, transportation, buildings, and so on – is a special form of expropriation and is applied particularly in socialist countries. The land laws of the Ukrainian National Republic and the Western Ukrainian National Republic, which applied to large private, church, and, partly, state landholdings, aimed at forming a land fund out of the holdings and provided compensation to the owner (see *Land reform). The Ukrainian SSR adopted the laws of the Russian SFSR dealing with the nationalization of land, surface waters, mines, forests, banks, transportation, industry, and trade (in several stages) without compensation. In Communist terminology this is called the expropriation of the expropriators. It was applied with great vigor in the period of War Communism, even in relation to goods of everyday use, apartments, valuables, and the like.

V. Markus

Extramural education. Cultural and educational work among adults and young people that is carried on outside the school system by private, civic, or government organizations. In the second half of the 19th century, in central and eastern Ukraine this type of work was limited to adult education, particularly for the peasantry and workers, and was conducted by individuals or by civic groups at *Sunday schools and later at the *zemstvo schools, at *public libraries and reading rooms, and through *public readings, *literacy societies, Ukrainian clubs, and *Prosvita societies (in 1906–12 and during Ukrainian independence in 1917–20). In Western Ukraine extramural education was conducted by civic organizations: *Halytsko-Ruska Matytsia, Prosvita, the *Kachkovsky Society, *Skala, and others in Galicia; *Ruska Besida in Bukovyna; the *Society of St Basil the Great, the *Dukhnovych Society, and Prosvita in Transcarpathia; Prosvita in Volhynia; and *Ridna Khata in the Kholm region and Podlachia. Women's organizations, student groups, and youth organizations also were active in this field. In spite of administrative restrictions on the expansion of extramural education in central and eastern Ukraine, which were under Russian rule, Ukrainian civic organizations and educators who worked in this field were able to exert some influence on the content and method of instruction.

In central and eastern Ukraine, after a brief period of development during Ukrainian independence (resulting in the opening of 3,142 libraries, 4,322 local Prosvita societies and *people's homes, and 5,620 *reading houses and *village centers by June 1921), the Soviet authorities introduced a government and Party-controlled system of extramural education. The program was prepared by the Communist party and was restricted almost completely to *political education. Even the *elimination of illiteracy campaign, which was begun in 1923 under the motto 'Away with illiteracy,' was carried out with the purpose of re-educating the masses. Communist methods of *agitation and propaganda were used in extramural education to achieve Communist goals. After the abolition of the Prosvita societies and people's homes, extramural educa-

tion was conducted at clubs and *palaces and houses of culture in the cities; at clubs, village centers, and reading houses in the rural areas; in recreation halls and at reading rooms known as *red corners at industrial enterprises; and on collective and state farms. In 1979 there were 26,049 club-type institutions in the Ukrainian SSR, of which 20,655 were under the supervision of the Ministry of Culture, 2,010 belonged to collective farms, and 3,384 to union organizations. The cinema, theater, and especially radio and television, as well as museums and public libraries (26,097 in 1982), are also important instruments of extramural education. In 1947 the Society for the Propagation of Political and Scientific Knowledge, which in 1963 was renamed the *Znannia Society of the Ukrainian SSR, became the principal institution of extramural education. It is a voluntary organization and is subject to the directives of the Communist party. In 1979 the association employed 684,700 lecturer-propagandists.

Various institutions under the direction of the *Communist Youth League of Ukraine provide a Communist upbringing and supervised recreation for children and adolescents – *Pioneer palaces and houses, clubs, *stations of young technicians, *stations of young naturalists, excursion bases, summer camps, and so on. Extracurricular activities for children and youth are conducted at young people's libraries, *young spectators' theaters, sports schools, and so on. Some adult institutions also have special sections for children and adolescents.

Outside Ukraine extramural education for Ukrainians is provided in Poland by the *Ukrainian Social and Cultural Society, in the Prešov region of Slovakia by the *Cultural Association of Ukrainian Workers, and in Yugoslavia by the Prosvita society until 1940 and now by other cultural and educational associations. In other countries with organized Ukrainian communities, extramural education is provided by Prosvita societies, women's associations, and youth and other cultural and educational organizations.

I. Bakalo

Eyewitness Chronicle. See Samovydet's Chronicle.

F

Fable. A brief tale, in either prose or verse, with a moral point. Frequently the main characters are animals. Classical Greek (Aesop) and French (J. de La Fontaine) fables often contained satire and were imitated in other countries. In Ukraine fables were frequently used in the 17th century (at the Kievan Mohyla Academy) to illustrate lectures on poetics and rhetorics. The first Ukrainian author of a collection of fables was H. Skovoroda, whose *Basni Kharkovskie* (Kharkiv Fables, 1769–74) contained 30 fables. Written in prose, they display local color and contain humorous aphorisms and proverbs. The narrative is laconic, generally in the form of a dialogue. They are devoted to the defense of a virtuous and useful Christian life, with occasional satire upon human vanity.

Many Ukrainian classicists wrote fables, a genre that easily lent itself to adaptation. I. Kotliarevsky is reported to have translated La Fontaine's fables, but these translations have been lost. P. Biletsky-Nosenko wrote many fables between 1812 and 1829, which were first printed in 1871. P. Hulak-Artemovsky is well known for his fable 'Pan ta sobaka' ('The Master and His Dog,' 1818), which contains satirical overtones directed against serfdom. L. Borovykovsky was the author of much weaker fables written before 1836 and published in 1852. The greatest classicist writer of fables was Ye. Hrebinka, the author of a slim volume of *Malorosyiskie prikazki* (Little Russian Fables, 1834). Although based on I. Krylov, his fables are considered masterful because of the skillful use of the narrator and of the vernacular language.

In the 1860s the best fables were written by L. Hlibov (published in 1872), the most prominent Ukrainian fabulist. He surpassed other writers in the 19th century, including B. Hrinchenko, V. Samiilenko, S. Rudansky, I. Franko, M. Starytsky, and I. Manzhuira.

In the Soviet period fables tended to demonstrate social satire and the class struggle. Original, realistic fables with a revolutionary ideology were written by V. Ellan-Blakytyn (under the pseudonym Valer Pronoza). Other prominent fabulists of the 1920s were S. Pylypenko and M. Hodovanets. Soviet fables today are often vehicles for anticapitalist propaganda.

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G.S.N. Luckyj

Factory legislation. Laws, decrees, and directives governing hired labor in factories, plants, and other enterprises. The term *factory legislation* was used in prerevolutionary Russia. In the USSR factory legislation is a part of *labor law.

In 1722 Peter I established the 13½-hour work day in the factories and appointed a government inspector to see

that the law was respected. The first partial act of factory legislation came into effect in 1835 and dealt with the relations between the workers and the factory owners. In the second half of the 19th century the tsarist government issued several laws regulating work at industrial enterprises: in 1882, a law on the 8-hour work day for minors (between 12 and 15 years of age); in 1886, a series of regulations on hiring industrial and farm workers and on their relations with their employers; in 1897, a law instituting an 11½-hour work day for ordinary workers; in 1899, a law establishing factory police; in 1903, an act establishing the office of factory mediator (*starosta*) to settle conflicts between workers and employers; in 1905, a law recognizing the workers' right to strike (except for government employees, workers in enterprises with a national significance, and, after 1906, farm workers); and in 1912, a law on insurance and sickness and accident compensation.

In 1917 the Russian Provisional Government in Petrograd and the Ukrainian Central Rada in Kiev passed a number of progressive acts of factory legislation dealing with such matters as work safety, the exclusion of minors and women from night work, and the introduction of factory and plant committees. The Central Rada's Third Universal brought in the eight-hour work day and government control over production. The workers' factory and plant committees that were formed in March and April 1917 were to propose wage scales for the new collective agreements, look after improving working and living conditions, and introduce *workers' control in enterprises. At first the committees were non-partisan, but eventually many of them came under Bolshevik control. Certain committees tried to preserve their independence even after the Bolshevik coup d'état; it was from these committees that members of the Workers' Opposition arose in the 1920s. In January 1918 the Bolshevik government merged the factory committees with the trade unions.

In imperial Russia the implementation of factory legislation was supervised from 1882 by factory inspectorates, which nevertheless monitored only private enterprises, excluding mines. In Ukraine there were two factory inspectorates: the Kiev inspectorate, which encompassed seven Ukrainian gubernias, and the Kharkiv inspectorate, which encompassed two Ukrainian gubernias. Each inspectorate had a senior factory inspector and permanent bureaus in each gubernia, which supervised individual factories. Each bureau (*prisutstvie*) consisted of high officials in the gubernia administration, including the head of the department of gendarmes. The inspection system continued to function under the Central Rada. In March 1919 the Council of People's Commissars of the Ukrainian SSR turned this system into the Soviet labor inspection system.

V. Markus

Factory seven-year school (Fabrychno-zavodska semyrichka, fzs). An incomplete secondary school in the Ukrainian SSR that was introduced in industrial settlements in the second half of the 1920s on the model of the general *seven-year school for the purpose of combining a general education with an introduction to the production process of the neighborhood enterprise. The factory seven-year schools had no practical significance and were turned into normal seven-year schools when the school system was reorganized in 1934.

Fadeichev, Vladyslav [Fadejičev], b 10 November 1906 in Kharkiv. Architect. Fadeichev graduated from the department of architecture of the Kharkiv Art Institute in 1930. In the 1950s–1960s he collaborated on a number of projects with B. Dzbanovsky and others. His main achievements are the Club of Engineers and Technicians in Lysychanske (1951), the Drama Theater in Makiivka (1951), the Technology Building in Voroshylohrad (1953), and the Ukrainian State Planning and Design Institute in Kiev. He was one of the city planners of Novovolynske and other towns. In 1971 Fadeichev began to lecture at the Kiev Institute of Civil Engineering.

Faience industry. See Porcelain and ceramics industry.

Fainshmidt, Isak [Fajnsmidt], b 18 June 1875 in Orel, Russia, d 25 April 1940. Therapist and phthisiologist. Fainshmidt was a founder and the director of the first Ukrainian Tuberculosis Institute in Kharkiv (1917–22). In 1923 he was appointed to the chair of tuberculosis and then became the head of the therapy department of the Kharkiv Medical Institute. Among his works on internal diseases the most important ones are *K voprosu o tuberkuleze i gipertireoze* (On the Problem of Tuberculosis and Hyperthyroidism, 1926) and *Rak legkogo i tuberkulez* (Lung Cancer and Tuberculosis, 1940).

Fair (Ukrainian: *yarmarok*, from the German *Jahrmarkt*, 'annualmarket'). Periodic markets or market places where wholesale and retail sales of various goods were conducted. Fairs attracted buyers and sellers from far and near, sometimes even from abroad. Some cities in Western and Central Europe were known for their fairs from the medieval period (10th century). The most famous fairs that were held in countries close to Ukraine were those of Cracow, Poznan, Vienna, Königsberg, Leipzig, Pest, and Debrecen. Beginning in the 16th century goods from these large fairs were imported into Ukraine, and products from Ukraine such as skins, leather, horns, wool, grain, salt pork, and honey were sold at the fairs. Most of the trade at the fairs in Central Europe was in the hands of Jewish merchants, who also conducted various financial transactions that were connected with the fairs. On Ukrainian territories small fairs were held as early as the 16th century, mostly in cities that enjoyed the privileges of *Magdeburg law. Besides Ukrainian burghers, Germans, Poles, Armenians, and particularly Jews were active in trading at the fairs.

The so-called *contract fairs acquired great importance in the 17th century, first in Lviv and then in Dubno, Kiev (from 1797), and Kharkiv (19th century). The building of highways and particularly of railways encouraged the growth of fairs. The number of fairs increased, and every city or town provided certain inducements to merchants

such as tax reductions, safety, and suitable premises to attract them to its fair. In the 19th century most of the fairs in Russia lasted only one day, about 30 percent of the fairs lasted from two to seven days, and only 3 percent of the fairs lasted longer (some a whole month). Most fairs were connected with religious feasts. From the 18th century, fairs in Ukraine played an important role in the trade of the Russian Empire. Some of them were part of the so-called fair-cycle, which consisted of 10 wholesale fairs that were held consecutively in seven cities (Vozdvyzhenske, Krolevets, Poltava, Yelysavethrad, Kharkiv, Sumy, and Romen) and were attended by the same merchants. Some of the fairs specialized in certain products: for example, Zhytomyr, Dubno, and Rivne specialized in hops; Kakhivka, Bakhmut, and Pavlohrad, in wool; and Kryvyi Rih, in cattle and horses. Most of the fairs, however, sold a variety of goods or animals.

Of the 2,600 fairs held in the eastern gubernias of Ukraine (Kharkiv, Poltava, Chernihiv) at the end of the 19th century, the most important fairs were the Epiphany, Trinity, Dormition, and the Holy Protectress fairs in Kharkiv (mostly wool and manufactured goods), the St Elijah Fair in Poltava (various farm products) and the four fairs in Romen. In the southern gubernias (Katerynoslav, Tavriia, Kherson, and Bessarabia) there were about 700 fairs, the most famous of which were the Trinity Fair in Kryvyi Rih, the ss Peter and Paul Fair in Katerynoslav, and the St Nicholas and Holy Protectress fairs in Kakhivka. The most important of the 1,000 fairs held in the western gubernias were the Presentation at the Temple Contract Fair in Kiev, at which mostly agricultural products (sugar, grain, oil) were sold wholesale; the ss Peter and Paul Fair in Yarmolyntsi, Podilia, and the Trinity Fair in Balta, Podilia. In the early 1900s about 4,300 fairs were held annually in the Ukrainian gubernias, compared to 18,500 in the entire Russian Empire. The fairs in Ukraine had annual sales of 250 million rubles, compared to 1.1 billion for the whole empire. Of the 24 large fairs in Russia in 1910–14, each with sales over 1 million rubles, 4 were in Ukraine. Together, the large fairs had sales of 370 million rubles per year, of which 44 million rubles were earned in Ukraine. Most of the fairs in Ukraine were small or of medium size.

The fairs declined during the First World War and particularly during the revolution. They were restored in the Ukrainian SSR and the USSR at the beginning of the 1920s. Most of the fairs sold goods retail, thus supplementing the inadequate official system of distribution. In 1927 there were 7,500 fairs in the Russian SFSR and 15,000 fairs in Ukraine in 1,500 localities. Soviet fairs at the time were divided into all-Union, republican, oblast, and local fairs. The Baku and Nizhnii Novgorod fairs, which were famous before the revolution, were all-Union fairs, while the Kiev and Kharkiv fairs were republican. As trade became more centralized and the economy was brought under centralized planning, the importance of fairs declined. In the 1930s the Soviet government abolished fairs altogether, except in the republics of Central Asia. After the Second World War some smaller-scale fairs were restored in the USSR. Since 1960 wholesale fairs of manufactured goods have been introduced in the USSR. Soviet trade organizations purchase manufactured goods from Soviet enterprises on the basis of samples and draw up appropriate contracts at these fairs. Today oblast, interoblast, republican, and interrepublican wholesale

fairs of manufactured goods are held in the USSR. The Kiev fairs, which are held annually and specialize in various products, such as clothing, furs, and children's wear, are among the most important.

The semilegal markets, which in the larger cities deal in various goods but mostly in second-hand or imported goods and are known as *tolkushky* or the black market, and the *collective-farm markets, which deal in farm products produced mainly on private plots, do not have the character of the former fairs. Soviet trusts, enterprises, and particularly state institutions such as ministries take part in international fairs and exhibitions.

Fairs were common in Western Ukrainian territories under Austria-Hungary before the First World War and under Poland, Rumania, and Czechoslovakia in the interwar period. The most important fairs were held in Lviv (a contract fair at first), Ternopil, Stanyslaviv, Kolomyia, Sambir, Yaroslav, Sadhora near Chernivtsi, and Mukachiv.

In the past fairs were usually held on feast days or during a festive season, from which many of them derived their name. They were not merely commercial but also social and cultural events. They brought together people from distant regions and strengthened family ties and friendships. Fairs engendered their own folklore, and plays, particularly puppet shows, musical performances, and other spectacles were presented on improvised stages. N. Gogol described a typical Ukrainian fair in his short story *Sorochinskaia iarmarka* (The Fair at Sorochyntsi).

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V. Markus

Falcon (*Falco*; Ukrainian: *sokil*). Hawk of the family Falconidae. The birds are up to 60 cm in length and weigh up to 2 kg or more. Falcons prey on birds, rodents, and insects. There are 30–40 species of falcon known; of these 8 are found in Ukraine. The following species nest in Ukraine: saker (*Falco cherrug*), found throughout Ukraine except the steppes; common kestrel (*F. tinnunculus*); lesser kestrel (*F. naumanni*), found in the south and the Tysa Lowland; red-footed falcon (*F. vespertinus*), found throughout Ukraine, but mostly in the south; *peregrine falcon (*F. peregrinus*), a rare resident of the Carpathians and Polisia; and the hobby (*F. subbuteo*), found everywhere but the steppes. The merlin (*F. columbarius*) only winters in Ukraine. The common kestrel and red-footed falcon are useful birds, since they control the rodent and insect populations, but the peregrine falcon and the hobby are harmful, destroying songbirds and game birds.

Faliiev (Faleev), **Ivan** [Faliiev], b 10 September 1858 in Kiev, d 3 November 1924. Ichthyologist and a specialist in fish farming. Most of Faliiev's published works deal with applied ichthyology. As a result of his initiative, the

first breeding stations for pond-fish species and the first fish reserves in Ukraine were established.



Dmytro Falkivsky

Falkivsky, Dmytro [Fal'kivs'kyj] (pen name of Dmytro Levchuk), b 3 November 1898 in the village of Lypesy, Kobryn county, Polisia, d 16 December 1934. Poet. Falkivsky served in the Cheka in Belorussia in 1920–3 and thereafter lived in Kiev. He was a member of the literary organizations Hart, Lanka, and MARS. From 1924 his poetry was published in the leading Ukrainian literary journals. Falkivsky is the author of the poem *Chaban* (The Shepherd, 1925) and the collections *Obrii* (Horizons, 1927), *Na pozharyshchi* (At the Burning Place, 1928), and *Polissia* (1931). In 1927–33 he worked as the secretary of the journal *Kino* of the All-Ukrainian Photo-Cinema Administration. Falkivsky was a lyrical neoromantic. His poetry often displayed autobiographical elements (the Cheka, the revolution and civil war, life in Polisia). He was criticized for his extolment of village life and his critical pessimism. Falkivsky's later poetry was influenced by the *Neoclassicists. He was executed by a military court together with 27 other cultural figures, including H. Kosynka, O. Vlyzko, and K. Burevii, for alleged terrorism. The latest edition of Falkivsky's works, *Raneni dni* (Wounded Days), was published in Prešov in 1969.

Falkovsky, Irynei [Fal'kovs'kyj, Irynej], b 28 May 1762 in Bilotserkivka, Poltava gubernia, d 29 April 1823 in Kiev. Prominent educator, church leader, writer, and Orthodox bishop. Falkovsky studied at the Kievan Mohyla Academy and at the University of Budapest (1775–82). From 1783 to 1804 he was a professor and rector at the Kievan Mohyla Academy. In 1799 Falkovsky became archimandrite of the Hamaliia Monastery, and later of the Kiev Epiphany Brotherhood Monastery. He was bishop of Chyhyryn and bishop co-adjutor of Kiev from 1807 to 1812 and of Smolensk in 1812–13. After that he was bishop co-adjutor of Kiev once more and head of the St Michael's Golden-Domed Monastery of Kiev. Falkovsky was the author of numerous philosophical, historical, theological, and poetic works, which were collected in 92 volumes of manuscript. His published works included the collection of historical essays entitled *Kalendarii* (Calendars, Kiev 1797), *Sokrashchenie tserkovnoi khronologii ...* (A Synopsis of Church History ... , Kiev 1797), and *Christianae Orthodoxae Dogmatico-Polemicae Theologiae ... Compendium* (Moscow 1802), as well as sermons and biographical notes on the Kievan Mohyla Academy between the years 1762 and 1783.

Fallow-land system. See Short-fallow system and Long-fallow system.

Family law. The body of laws that governs the procedure and conditions of marriage and of its dissolution, and also regulates the personal and property relations that arise between spouses, between parents and children, and among other family members.

In pre-Christian times seizure, purchase, and transfer of women were the basic forms of marriage, which was the main institution of family law. The introduction of Christianity brought about a gradual acceptance of monogamy as the dominant principle of family law. According to the Byzantine law practiced in Ukraine during the Princely era, the contractual element of the marriage act was more important than the religious, sacramental element. **Ruskaia Pravda* contained a number of sections on care and support, but did not discuss family law separately.

Family law was more fully developed in the Lithuanian Statute. The principle of monogamy became firmly established, and marriage came to be regarded as both a contract and a sacrament. To make marriage binding, both sides had to enter into it voluntarily. A minimum age limit for marriage was set. The church courts ruled on matters of separation.

The Hetman state did not introduce any changes in the family laws of the Lithuanian Statute. The introduction in 1835 of a Russian imperial code of law in Ukraine, however, led to the complete transfer of family matters to the church courts and to the marked inequality of women. In the Ukrainian territories under Austrian control, the Austrian civil code of 1811 with its confessional system of family law and the indissolubility of Catholic marriages was in force.

During Ukraine's independence in 1917–20 the old family law remained in effect. But as soon as Soviet rule was established in Ukraine, tsarist family law was revoked, and the Council of People's Commissars of the Ukrainian SSR issued on 20 February 1919 the following decrees: On Civil Marriage and the Registration of Civil Status Documents, On Divorce, and On the Organization of Departments of Civil Registry. These decrees, as well as the new 1926 Code of Laws on Family, Guardianship, Marriage, and Acts of Civil Status of the Ukrainian SSR were a sharp reaction against tsarist legislation. They provided for full equal rights for men and women, excluded the church from family life, removed any distinction between legitimate and illegitimate children, and made the dissolution of marriage a very simple matter. In contrast to the Russian code of family law, the Ukrainian code accepted the registration of marriage at an office of the civil registrar (ZAHs) as the only real proof of marriage unless there was a court decision to the contrary. The only legal form became the declaration of marriage by both parties and its registration with the civil registrar. According to the code of 1926 the minimum marriageable age was 18 for men and 16 for women. Individuals married at the time, who were recognized as mentally ill or retarded, or who were close kin, were barred from marrying. In 1947–53 marriage between a Soviet citizen and a foreigner was prohibited.

An unlimited right to divorce without court involvement and even at the wish of only one of the parties existed until 1936. Thereafter, both parties had to appear at a civil registrar's office, had to pay a prorated

divorce fee, and the divorce was noted in their internal passports. A disabled divorced party (man or woman) had the right to receive *alimony from the other party for one year. In order to strengthen the family and to increase the population, which was greatly reduced by the Second World War, the decree of 8 July 1944 restricted significantly the freedom to divorce. High divorce fees and announcement in the press of the intention to divorce were required. The lower courts tried to reconcile the married parties, while the higher courts examined the validity of the grounds for divorce and issued a decision. The Union decree of 1965 reduced these requirements by revoking the obligation to publicize the intention to divorce and the obligatory review of the case by a higher court.

Until 1944 the father of a legitimate or illegitimate child was obligated to support the child. Hearings for determining the father's identity were accepted. The decree of 8 July 1944 prohibited such hearings and charged the state with the support of children born out of wedlock.

On 1 October 1968 the Law Foundations of Legislation in the USSR and Union Republics on Marriage and Family was adopted, and on 1 January 1970 the Code on Marriage and Family of the Ukrainian SSR, which was based on the Foundations, was put into force. The purpose of the code is 'to further strengthen the Soviet family, which is based on the principles of Communist morality' (art 1). The rights and duties of marriage are recognized only after a ceremony has been conducted at a civil registrar's office. Mutual consent of both partners and a minimum age – 18 for men and 17 for women – are the necessary conditions of marriage. The partners enjoy equal rights within the family and have equal obligations. Any property acquired during marriage belongs to both parties.

The new code permits divorce through mutual consent if there are no dependent children; the formalities can be settled at a civil registrar's office. Otherwise, a court has to grant divorce after determining that living together and family life are impossible. A husband cannot initiate divorce proceedings without his wife's consent if she is pregnant or if there is a baby under one year of age. To avoid precipitate marriages, the formal procedure takes place a month after the couple inform a civil registrar's office in writing of their intention to marry. In some cases this time limit can be shortened. A divorced party has the right to receive alimony only if he/she is disabled (with certain exceptions). The parentage of a child born out of wedlock can be registered by its natural parents at a civil registrar's office or can be determined by a court. The courts may deprive people of their parental rights. Parents are obligated to support underage and disabled children. Children also have the duty to support disabled parents. To minimize the state's burden, other family members and relatives have alimony obligations.

Adoption is permitted only in respect to underage children and in their interest. Children whose parents have died, have lost their parental rights, are too ill to care for them, or have abandoned them are provided with guardians and care in such a way as to safeguard their personal and property rights and interests. Guardianship and care is determined not by the courts but by the executive committee of the raion, city, town, or rural soviet.

Marriage between a Soviet citizen and a foreigner does not entail changes in citizenship. Any marriage that is

contracted outside the USSR according to the law of the given country is recognized in the Ukrainian SSR, unless there is a specific reason why such recognition cannot be granted, as set down in the Ukrainian family code – lack of mutual consent, insufficient age, polygamy, blood ties, illness, an so on.

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J. Fedynskyj

Famine. The medieval chronicles and other literary sources (eg, the Patericon of the Kievan Cave Monastery) mention famine caused mainly by crop failures or war. The 1090s, 1193 (or 1195), and 1219 were 'hungry years.' Of the great famine in 1230–1, a chronicler wrote 'there was famine throughout Rus' except Kiev.' Famine was not as frequent in Ukraine as on Russian or Belorussian territories because of more favorable natural conditions. As well, sometimes when famine struck one region (eg, Volhynia in 1219), the other regions had good harvests. The devastation caused by Tatar incursions led to famine in some regions.

In the Hetman state there were 'hungry years' in B. Khmelnytsky's time and in the Period of Ruin. There was also a great famine in 1698 and after the Battle of Poltava (1709). The causes were crop failures, locusts, war, Tatar incursions, and Muscovite and Polish military expeditions. However, it was generally the population of certain regions or a part of Ukraine, not of all Ukraine, that suffered famine. The regions that experienced hunger most frequently in the 18th century were the steppes, Polisia, and the Carpathians.

In the 19th century there were a few difficult years of famine in Ukraine (1833–4, 1844–6, 1855, etc), but much fewer than in the Russian gubernias (which had 40). Crop failures and hunger led to great unrest among the peasantry in 1901–7 and stimulated *emigration.

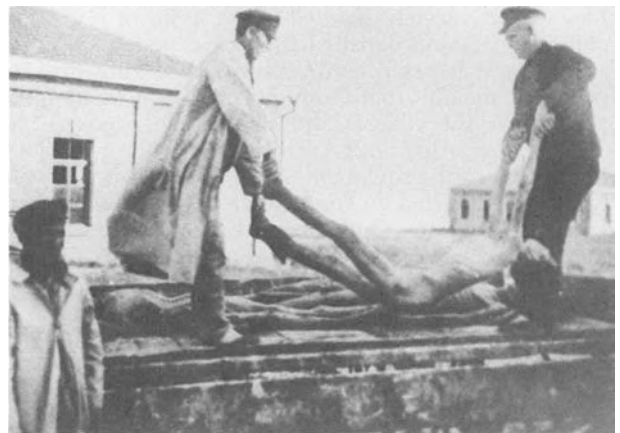
In the Russian Empire famine relief was organized by the government, zemstvos, and philanthropic societies. The tsarist government restricted the initiative of the societies because they encouraged opposition. The government lent grain to certain categories of the population on the strength of future harvests.

In Western Ukraine, mainly in the mountain regions of Subcarpathia and Transcarpathia, malnutrition was practically chronic in the 1930s. In 1930–1 famine struck these areas. The Polish and Czechoslovakian governments failed to provide adequate relief. In 1935, when the Ukrainian population of southern Bessarabia was stricken with famine caused by drought, the Ukrainians of Bukovyna furnished aid.

The Ukrainian SSR experienced two great famines, which took millions of lives. The famine of 1921–2 was caused by crop failure and the sociopolitical conditions in the Ukrainian SSR after the war. Because of drought, only 35 percent of the normal harvest was obtained in Ukraine in 1921. The southern gubernias – Zaporizhia,

Donetske, Katerynoslav, Odessa, and Mykolaiv – were hardest hit. The grain harvest there fell below 25 percent of the 1916 harvest. The calamity was even greater in the Russian gubernias, mainly along the Volga. In 1920 grain was requisitioned with much violence by special military expeditions and *Committees of Poor Peasants for food allotments (*prodrazverstki*). In 1921 an unusually heavy tax in kind was exacted of Ukraine: 295,000 t (out of a total of 884,449 t) were collected from the five southern gubernias of Ukraine. As a result, in the fall of 1921 famine hit Ukraine. By 1 March 1922, in the five Ukrainian gubernias that were officially recognized as famine-stricken, 3.5 million people, or 36 percent of the population, were without food (78 percent of the population of Zaporizhia gubernia and 50 percent of Mykolaiv gubernia, but only 500,000 in the other gubernias). In May 1922 the total number of people affected almost doubled. The mortality rate increased sharply: in Katerynoslav gubernia, 67 people per 1,000 died in 1921–2; 79 per 1,000 died in the Crimea. One may assume that about up to 1 million people in Ukraine died of famine. Epidemic diseases, mainly relapsing fever, typhus, typhoid, and at times cholera, also took many lives.

The Soviet government organized a relief program, but gave most of its attention to the Russian Volga regions. In Ukraine most of the relief work was done by civic and co-operative organizations. The clergy, which had been deprived of civil rights, participated in this work. The Soviet government confiscated church valuables under the pretext that they were needed to help the hungry. Metropolitan V. Lypkivsky issued a special appeal from the Ukrainian Autocephalous Orthodox church for help to the famine victims. In Lviv the National Committee for Relief to Starving Ukraine was active. Similar committees were formed by émigrés in Vienna, Prague, Berlin, and America. Foreign philanthropic institutions – the *American Relief Administration, the Nansen International Office for Refugees, the Jewish Joint Distribution Committee, and the Czechoslovakian Red Cross – also furnished aid. Under F. *Nansen's instructions, Captain V.A. Quisling toured Ukraine at the beginning of 1922 and later published a report on the famine.



Famine; corpses being collected in a village in 1933

The famine of 1932–3 stemmed from political rather than natural causes. In 1932 Ukraine had an average grain harvest of 146,600,000 centners (or 15,500,000 centners

more than in 1928), and there was no danger of famine. The famine was, first, a planned repression of the peasants by the Soviet government for their resistance to *collectivization; secondly, an intentional attack on the Ukrainian village, which was the bulwark of the process of Ukrainization; and, thirdly, a result of the forced export of grain in exchange for imported machinery, which was required for the implementation of the policy of industrialization.

With increased grain requisitioning in 1930–2, the rural population was already experiencing hunger in the spring of 1932. But an unprecedented calamity came in the winter and spring of 1933 before a new harvest could be gathered. The grain collections of 1932 were carried out with brutality and with the threat of death to those who resisted. A law of 7 August 1932 introduced the death penalty 'for violating the sanctity of socialist property,' and 112,000 special agents were sent to Ukraine for the exaction of grain. They fulfilled their task by using terror against both collective and independent farmers. By the end of 1932 Moscow's food-collection plan, which exceeded the actual harvest, was 72 percent fulfilled. The food-collection plan for 1932–3 was based on the area of land that was to be seeded. In reality, less land was seeded, and even less produced the expected crops. The rural population was left without any means of sustenance, and the authorities did not organize any supplies for the villages. The famine affected almost all parts of Ukraine, but it grew to massive proportions in the southern and eastern oblasts. It also struck territories bordering on the Ukrainian SSR and populated mostly by Ukrainians, such as the Kuban and the Don region. Only an insignificant part of the population – the privileged rural Communists and officials who were served by a special distribution system – did not experience hunger. Towns and industrial regions suffered less, because they were provided with a rationing system. The peasants were thus hardest hit. They fed on various surrogates. Disease became rampant, and occurrences of cannibalism were reported. Whoever had the strength fled to the towns, to the Donbas, or to the north in search of food, although this was prohibited. The mortality rate was very high: in some regions it reached 20–25 percent of the population.

Some villages in the regions of Poltava, Kharkiv, and Kiev were completely deserted by the spring of 1933. Most of their inhabitants perished; others escaped. In the fall of 1933 these villages began to be resettled with Russian peasants, mainly from Orlov oblast. Much of Ukraine, particularly the villages and small towns, looked like ghost towns. Agricultural work was hardly noticeable. During the spring sowing in 1933 the state-assigned seed had to be protected by armed guards. The field workers got minimal rations. Only the first fruits and vegetables of the summer saved those who had survived. But the effects of poor health, accelerated mortality, and a falling birthrate became apparent later.

There are various estimates of the number of victims in Ukraine in 1932–3. The maximum figure suggested is over six million (1976 samvydav document of the Ukrainian Helsinki Group). Others give a figure of three to four million (D. Solovii, M. Prykhodko, W.H. Chamberlin, and V. Hryshko). V. Kubijovyč and C. Manning suggest two to three million. The fact that the 1937 Soviet census was officially declared invalid suggests that it might have shown a catastrophic drop in population.

Undoubtedly, this great tragedy for Ukraine was a

planned action of the Party leadership, headed by J. Stalin. Its purpose was to break the backbone of the Ukrainian people by destroying 'the kulak class,' ie, all those who resisted the regime, including collectivized peasants. Actually, the blow was directed at the peasantry as a whole, which in Bolshevik theory was 'the basic army of the nationalist movement.' It should be noted that this policy was accompanied by a campaign to suppress Ukrainian culture. The manager of this campaign was Stalin's personal commissar from Moscow, P. *Postyshev. As the second secretary of the Central Committee of the CP(Б)У, he ruled Ukraine like a dictator. According to him, '1933 was the year of defeat for the Ukrainian nationalist counterrevolution.' Leading Ukrainian Communists (H. Petrovsky, M. Skrypnyk, V. Chubar) tried to persuade Moscow to change its policy and to counteract the famine, but their efforts were to no avail. They were accused in the Central Committee of 'sabotage.' In protest, M. Khvylovy and then M. Skrypnyk committed suicide.

The Soviet authorities were silent about the famine they organized in 1932–3 and provided no aid for the people. Some news of the famine reached the West and evoked responses from Ukrainians in Western Ukraine and in the diaspora. Massive demonstrations were staged. To draw public attention to the famine, M. Lemyk, a member of the OUN, assassinated O. Mailov, the Soviet consul in Lviv, in October 1933. Relief committees were organized in Europe and America. Memoranda were sent to the League of Nations, and the issue was raised in the British parliament. Cardinal T. Innitzer of Vienna headed the relief action. But the Soviet government rejected any proposals of external aid and insisted that the famine was a slanderous fabrication by the enemies of the Soviet Union. The authorities arranged a tour of the USSR by the French statesman E. Herriot, who then denied any reports of famine in Ukraine. Although the foreign press did publish some information on the famine, it did not call forth an adequate public response because at the time the USSR was attempting to establish closer relations with the Western powers (through talks on recognition by the United States and admission to the League of Nations). M. Muggeridge's reports on the famine went unheeded in Britain. In addition, there is evidence that foreign governments and correspondents (W. Duranty) avoided discussing or writing about the famine, and sometimes even denied it, for political reasons.

The 1932–3 famine in Ukraine is considered to have been a planned genocide, comparable to the Jewish Holocaust of the Second World War or the starvation of the Cambodian people in 1975 and 1979. There is an extensive list of memoirs and studies on the subject by Ukrainian, Russian, and other writers, but a basic documentary study is still lacking. The present Soviet regime continues to conceal all traces of the famine: it has rehabilitated P. Postyshev, who was liquidated during the Yezhov terror, and exonerated Stalin for the policy of forcible collectivization and, hence, for the famine as well. N. Khrushchev bears witness to the famine in Ukraine in his memoirs. It is mentioned by R. Medvedev in *Let History Judge*, V. Grossman in *Forever Flowing*, and L. Kopelev in *The Education of a True Believer*. A. Solzhenitsyn gives a dramatic account of the famine in *The Gulag Archipelago*. The question is mentioned indirectly by Ukrainian writers in the Ukrainian SSR (O. Honchar) and is treated boldly by dissidents (I. Dziuba and *Ukrains'kyi visnyk*, nos 7–8).

There are also literary treatments of the subject; the most recent one is M. Rudenko's poem 'Khrest' (The Cross), which appeared in 1977 as a samvydav work.

During the Second World War the urban population of Ukraine experienced hunger, especially in 1941–2 in eastern Ukraine. The food shortage was due to the destruction of supplies by the retreating Soviet army and to German obstruction of supply deliveries. In the spring of 1942 Subcarpathian Galicia experienced a partial famine as a result of floods and crop failure. The *Ukrainian Central Committee in Cracow organized relief, especially for children.

After the war, in 1946–7, the population in certain regions of Ukraine suffered from hunger because of postwar dislocations in agriculture and drought. In spite of this, the Soviet government refused to lower delivery quotas on grain and other products. This forced peasants in the eastern oblasts to 'go begging for bread' in Western Ukraine, not only to survive but also to fulfill their quotas. In the summer of 1946 trains from the eastern regions were crammed with starving peasants seeking food. In these conditions robberies, murder, and juvenile vagrancy were rampant. The authorities tried to stop the westward movement by police methods and by rumours of epidemics and poisoned food in the western oblasts. The peasants of the western regions were forbidden to sell food to newcomers and were required to deliver large quotas to the state.

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Far East. The easternmost region of Soviet Asia in the RSFSR, encompassing the Pacific coast, the Amur River basin (in the southeast), the Kolyma River basin, the Khabarovsk and Primore kraia, and the Amur, Sakhalin, Kamchatka, and Magadan oblasts. Its southern boundary with China and North Korea is formed by the Amur and Ussuri rivers and Lake Khanka. The region has an area of 3,112,700 sq km. In 1979, 446,687 Ukrainians lived there, constituting about 8 percent of the population (total 6 million). Hence, this land can be regarded as a major territory of settlement by Ukrainians (the second such territory in Asia after the central Asian steppe). Since 1900 the territory settled initially by Ukrainians – the Amur and Primore (Maritime) oblasts – has been known as Zelenyi Klyn (the Green Wedge). It has an area of 2,500,000 sq km and a population of 4,000,000.

In the Far East the ancient Oriental cultures of China and Japan and the younger Slavic culture have clashed, as have interests of such great powers as Russia, China, Japan, and, more recently, the United States. For the former Russian Empire and the present Soviet Union the Far East has provided access to the Sea of Japan, which in the Primore krai freezes for only a brief period each year, and from there to the world shipping routes of the Pacific Ocean. It has also served as a base of expansion into Southeast Asia. Its remoteness (9,300 km by railway from Moscow to Vladivostok) makes it difficult to defend the region. For this reason the Russian and Soviet governments have promoted its settlement and economic development.

The Far East is very distant from Ukraine: Vladivostok is 10,070 km from Kiev, and Blagoveshchensk is 8,750 km by rail. It is also quite far from the central Asian steppe (5,300 km from Blagoveshchensk to Omsk).

Relief. The Far East is a region of old uplands, plateaus, and mountains. Low plains cover only a small part of the area. The northern part is occupied by the Siberian Platform, which consists of high plateaus and gentle, broad ranges, usually 1,000–1,500 m in altitude. The land is deeply dissected by rivers and covered with taiga. On the border with the Yakut ASSR lies the longitudinal Stanovoi range (maximum altitude 2,412 m), which forms a watershed between the Amur and Lena river basins. East of it lies the southern part of the Dzhugdzhur range. The Stanovoi range is separated from the Yankan-Tukuringra ranges (maximum altitude 1,840 m) in the south by the valleys of the Zeia and Gilui rivers. Farther south lies the large Amur-Zeia Plateau at an altitude of 200–500 m. It is a gently undulating plain dissected by the tributaries of the Amur and the Zeia rivers. East of the lower Zeia the plateau merges with the



FAR EAST

1. State borders
 2. Borders of the Yakut ASSR
 3. Boundaries of kraia and oblasts
 4. Boundaries of autonomous raions
 5. Baikal-Amur Railway
 6. Air routes
 7. Oil and gas pipelines
 8. Railway and steamship lines
 9. Territories settled by Ukrainians
- A. Magadan oblast
 A₁. Chukchi national okrug
 B. Kamchatka oblast
 B₁. Koriak national okrug
 C. Amur oblast
 D. Khabarovsk krai
 D₁. Jewish autonomous oblast
 E. Primore krai

Zeia-Bureia Lowland, the largest plain of the Amur region. This lowland has fertile soil and a warm summer and is densely settled with Ukrainians. It is enclosed in the east by the Khingan-Bureia mountain massif, which reaches an altitude of 2,070 m and is deeply dissected by valleys and small lowlands, of which the largest lies along the lower Amur River. A lowland 800 km long stretches between the Khingan-Bureia range in the west and the Sikhote-Alin Mountains in the east along the Amur River (from Komsomolsk to Khabarovsk), its right-bank tributary the Ussuri River to Lake Khanka, and along the Suifun River as far south as Peter the Great Bay. This tectonic depression, like the Zeia-Bureia Lowland, is fertile though quite marshy. It has hot summers and is densely populated, mostly by Ukrainians.

The Sikhote-Alin Mountains extend for 1,200 km parallel to the coast of the Sea of Japan. They consist of sedimentary, crystalline, metamorphosed, and volcanic rock that was folded in the Cretaceous period. The mountains are divided into several parallel ranges, which are on the average 800–1,200 m in altitude. The highest

peaks reach 2,078 m. River valleys cut deeply into the ranges. The coastline runs parallel to the ranges; hence, there are practically no natural harbors on it. The coastline cuts across the ranges only in the north and the south and is frequently dissected, particularly at the southern end (Peter the Great Bay).

Climate. The Far East lies in the moderate monsoon belt and has the belt's characteristic bitterly cold, dry winters and hot, wet summers. The most pleasant season is the dry, warm, and sunny autumn. In general the climate is harsher than Ukraine's climate. Variations can be quite large, depending on the latitude, distance from the sea, and the altitude. In the warmest month the average temperature can range from 12° to 22°C and in the coldest month from -12° to -30°C. The average annual temperature ranges from -2° to 4.5°C, and the maximum temperature ranges from 31° to 46°C, depending on the location. Annual precipitation varies from 450 mm to 800 mm, and the growing season varies from 140 to 190 days. The coast has a cooler summer than the interior, a warmer winter (although still severe), and more precipitation. The centers of Ukrainian settlement – the Zeia-Bureia and Ussuri-Khanka lowlands – have cold winters and hot summers; 92 percent of the rainfall occurs in the summer (the three warmest months get 65 percent). The excessive precipitation in the summer turns the lowlands into marshland and makes farming difficult.

Soil. The most common soils in the Far East are gley-podzol and peat-bog soils. Their nature depends on the climate and relief. The best soils of the forest-steppe belt in the Zeia-Bureia and the Ussuri-Khanka lowlands are gray forest soils. Along the rivers the best soils are rich meadow chernozems and alluvial soils.

Rivers. A large part of the Far East lies in the Amur River basin, which has an area of 1,855,000 sq km and a length of 4,440 km. The Amur's main tributaries are the Zeia (1,242 km, 230,000 sq km), the Bureia (623 km, 70,000 sq km), and the Ussuri (588 km, 187,000 sq km). All these rivers, but particularly the Amur, are important communication routes and are well stocked with fish. Because of the seasonal nature of the rainfall, the water level in the rivers varies: it is low in winter and very high in the second half of the summer. The rivers are frozen over for 180–210 days a year. The area of the 95 km–long, shallow Lake Khanka (maximum depth, 10 m) varies with the season from 4,000 to 4,400 sq km.

Vegetation. The Far East lies within three floral zones with unnoticeable transitions between them: the East Siberian zone, Okhotsk zone, and Manchurian zone. The northern part of the Far East is covered by the East Siberian taiga (Dahurian larch), and the wet seacoast by the Okhotsk taiga (silver fir, rock birch, white spruce). At the lower altitudes and in the south the taiga changes into mixed and finally into mixed and broad-leaved forests (Amur linden, Mongol oak, elm, maple, hazelnut) with a thick undergrowth. In the southern part of the Far East typical Manchurian flora, rich in Tertiary species, predominates. Besides the above-mentioned deciduous trees, species of Korean and Japanese vegetation flourish there. Lianas twine around trees. Wetlands (the 'Amur forest-steppe' of the middle Amur) with brush and forests (mainly willow and poplar) are common.

Animal life. The animal world is rich in species, which fall into three sectors – European Siberian, Manchurian Chinese, and Central Asian. Because the southern part of

the Far East did not undergo glaciation, there are many traces of the old fauna of the Tertiary period and numerous endemic species. Among the northern species are the elk, musk deer, sable, brown bear, ermine, alpine hare, and reindeer. Among the southern species are the Siberian tiger, Himalayan black bear, leopard, spotted deer, and wild pig. Of the bird species, the pheasant and Japanese ibis flourish. Among the steppe and forest species that are found are the marmot, Manchurian hare, and steppe polecat. The animal species, particularly the fur-bearing animals, have been mercilessly slaughtered. Many species have survived only in inaccessible forests, and some, like the Siberian tiger, only on reserves.

History of settlement. Zelenyi Klyn became a part of the Russian empire later than Siberia or the other parts of the Far East, which came under Russian control in the 17th and at the beginning of the 18th century. The first attempts to gain control of Zelenyi Klyn were made in the mid-17th century when Cossack explorers reached the Amur River from the north and from the west (Transbaikalian region). In 1651 E. Khabarov built a defensive outpost on the Amur and named it Albazin. The Cossacks engaged in constant skirmishes with the indigenous peoples, the Tungusic Daghur, and eventually with the Manchu troops of China, which controlled the Amur region. The first phase of the struggle for Zelenyi Klyn ended with the Treaty of Nerchinsk in 1689, with Russia retaining only the upper Amur Basin (Transbaikalian region) and China getting the Amur region itself up to the watershed between the Amur and the Lena rivers in the north.

The second phase of expansion into the Far East began in the mid-19th century, particularly after Russia's defeat in the Crimean War (1853–6). The key figure in this expansion was the governor general of Siberia, Count N. Muravev (later known as Amursky). Following his instructions, G. Nevelskoi explored the Amur all the way to its mouth in 1849–55. A number of settlements and Cossack outposts were built along the river. China, which was weak at the time, had to renounce its territorial claims to the Amur region in Russia's favor (Treaty of Aigun, 1858). Later China also dropped its claims to the Primorye krai (Treaty of Peking, 1860). The new boundary – along the Amur River, its tributary the Ussuri, Lake Khanka, and then south to the territory on Peter the Great Bay bordering on Korea – remains unchanged to this day.

To secure the new territories for Russia, Muravev began to colonize them by force. In 1855–62, 14,000 Cossacks from the Transbaikalian Cossack Host and 2,500 soldiers were settled on the frontier between the Amur and the Ussuri rivers and were granted large tracts of land for farming. The Far East was divided into two oblasts – Amur oblast and Primorye oblast. In 1881 all of the Russian Far East became part of Vladivostok general gubernia. The main cities arose at this time – the ports Nikolaevsk at the mouth of the Amur (1850) and Vladivostok (1860), as well as Blagoveshchensk (1856) and Khabarovsk (1858) at the intersection of the river routes.

But the Cossacks, whose primary task was to defend the frontiers, were too few in number (18,000 men in 1876) to settle the interior of the country and to bring large land areas under cultivation. Because of the distance from Europe peasant settlement of the Far East proceeded slowly, in spite of the law of 1861 that granted settlers long-term aid. In 1859–82 only 14,000 peasants arrived.

When General P. Unterberger, the governor of Primorye oblast, obtained free transportation for the settlers from the central government in 1882, the settlement of the Far East became more rapid. In 1883–96, 68,600 peasants settled in the Far East (44,500 in Primorye oblast), almost all of them Ukrainians who left their homeland at Odessa by sea. They obtained the best land in the Ussuri-Khanka Lowland. At the same time Koreans settled the southern part of Primorye oblast near the Korean frontier, and the Chinese settled in various parts of the oblast, particularly in the towns.

Large-scale settlement of the Far East expanded after the opening of the Trans-Siberian Railroad between Moscow and Vladivostok (1891–1905) and the construction of the additional Ussuri and Amur lines. New lands were opened up to the settlers. In 1901–3, 14,000 settlers on the average arrived in the Far East per year. During the Russo-Japanese War colonization ceased almost completely. It reached a peak of 70,600 people per year in 1907 and fell to 36,000 per year in 1908–10, to 21,000 in 1911–12, and to 12,000 in 1913–14. Altogether, in 1907–13 about 250,000 peasants came to the Far East. Most of them (85 percent in 1907) settled in the Primorye oblast, but a small number settled in the Amur oblast. The majority of the settlers were Ukrainians; for example, in 1907, 74 percent of the settlers came from Ukraine. Ukrainians made up 75–80 percent of the settlers in the Primorye oblast and 60–65 percent of the settlers in the Amur oblast. Hence, on the eve of the First World War Ukrainians constituted the nucleus of the Far East's population. They settled primarily on the fertile lands of the Zeia-Bureia and Ussuri-Khanka lowlands. Koreans continued to settle in the southern part of the Primorye oblast, and the Chinese continued to migrate into the towns in spite of the restrictions that the Russian government imposed on them. The government encouraged not only peasants to immigrate to the East. In order to develop industry, communication routes, and the region's economy generally, particularly after the unsuccessful war with Japan, European workers were attracted to the Far East. In 1911–13 almost 150,000 arrived. As a result of these migratory processes the population of the Far East increased to 940,000 by 1913. In spite of this the population density was still relatively low, and the region's development proceeded at a slow rate.

The world war, revolution, and civil war further slowed down the rate of population increase. In 1918 the civil war between the Reds and the Whites, who were backed strongly by the local Cossack population, broke out. After the seizure of the Trans-Siberian Railroad by Czech troops and the intervention of the Allies in April 1918, power in the Far East fell into the hands of the Whites led by Admiral A. Kolchak. When this government collapsed and the Allies, except for the Japanese, departed, the Far Eastern Republic was formed in April 1920 on the territory of the Far East and Transbaikalia. It served as a buffer between Soviet Russia and Japan. When the Japanese withdrew, the Red Army occupied the Far East, and on 15 November 1922 the parliament of the Far Eastern Republic was forced to adopt a resolution of union with Russia. The Far East became part of the Russian SFSR as the so-called Far Eastern krai.

The Soviet government exerted greater effort than its tsarist predecessor to secure its control over the Far East, particularly after Japan occupied Manchuria in 1932 and the USSR had to renounce its rights to the Manchurian

railway. The Soviet government strongly promoted the settlement of the territory and even offered the settlers some economic aid. Thousands of Jews were resettled; in 1934 they were granted a Jewish Autonomous oblast (in 1930–4 known as the Birobidzhan National Region). At the same time almost all the Koreans and Chinese were expelled for being supposedly politically unreliable elements. On the economic front the USSR tried to make the Far East less reliant on imports from the distant Soviet west and more self-sufficient, particularly in the event of war. For this reason it began to develop all the necessary branches of industry, including those that lacked any natural base. Ferrous metallurgy, for example, was established in the remote but strategically secure city of Komsomolsk on the Amur. Transport communications with the interior were also developed. Consequently, the population of the Far East, particularly the urban population, grew more rapidly than the population in other parts of the Soviet Union. By 1926 it reached 1,230,000 and, by 1939, two million.

The development of industry and transportation continued during the Second World War. After the war the Soviet government continued to develop the Far East at a rapid rate to secure its interests in the region in the face of American influence in the Pacific and the threat of Chinese expansion. Priority was given to colonizing the far north and southern Sakhalin, which was acquired from Japan in 1945.

Population. When Russia first annexed the Far East, it was very sparsely populated. After the first influx of Cossacks and European settlers the population, including the few indigenous peoples, was about 50,000. In 1880 it was about 100,000. As a result of immigration and natural growth the population increased as follows: 310,000 in 1897, 810,000 in 1911, 1,230,000 in 1926, about two million in 1939, and 3,200,000 in 1959. Growth was slower in time of war, particularly in 1917–22.

The Far East's population is distributed very unevenly. Much of the area is mountainous and unpopulated or almost unpopulated. The Zeia-Bureia and the Ussuri-Khanka lowlands and the Vladivostok region are the most densely populated and contain the largest number of cities (see map). The urban population constitutes a large proportion of the total population in the region and has increased more rapidly than the urban population of the Soviet Union as a whole: in 1959 it was 3,860,100, and in 1979 it was 4,567,000. The population growth in the Far East is more rapid than in Siberia. Almost all the growth occurs in the urban centers: the rural population increased from 1,022,000 in 1939 to 1,413,000 in 1979, while the urban population increased from 1,157,000 to 4,567,000 in the same period. Today 76.4 per cent of the population is urban.

All the larger cities arose at the intersections of transportation routes. A few cities were built in mining areas. The larger cities date back to the period of Russia's first occupation of the territory; others sprang up during the Soviet period. The largest cities of the Far East in 1979 were the following (the 1959 population is in parentheses): Vladivostok, 550,000 (291,000); Khabarovsk, 528,000 (323,000); Komsomolsk, 264,000 (177,000); Blagoveshchensk, 172,000 (94,000); and Ussuriisk, 147,000 (104,000).

The influx of population from Soviet Europe is continuing: in 1960–9, 203,000 immigrants, 28,000 of

whom came from the Ukrainian SSR, settled in the Far East.

The national composition of the population is quite varied. The earliest population, consisting of local peoples of the Tungusic-Manchurian language group, is insignificant in size. The Koreans and Chinese who immigrated to the Far East in tsarist times constituted at one time a large group. The Koreans practiced intensive farming (soya and rice) and lived mostly in the southern Primore oblast, where in 1926 they formed a majority. There were 26,000 Koreans in 1897, 60,000 in 1911, and 166,000 in 1926. Most of the Koreans were expelled by the Soviet government, so today there are practically none in the Far East. The same fate was suffered by the Chinese, who were even more numerous than the Koreans until 1914. There were 41,000 Chinese in 1897, 95,000 in 1911, and 63,000 in 1926, mostly in the Primore oblast; 22,000 Chinese lived in Vladivostok alone.

According to the 1926 census, 79.9 percent of the population of the Far East consisted of Europeans or their descendants (in 1897 the figure was 71.2 percent). Eastern Slavs – Ukrainians, Russians, and Belorussians – made up 77.8 percent of the population. Of the other national groups, the largest was the Jewish group, which in 1926 numbered only 3,000, but eventually grew to 50,000. Most Jews were settled in the Jewish Autonomous oblast. In 1926 there were officially 308,000 Ukrainians, 617,000 Russians, and 39,000 Belorussians in the Far East. In fact, however, the figure for the Russians was greatly inflated at the expense of the Ukrainians. Considering that Ukrainians accounted for over 70 percent of the immigrants during the most intense period of settlement (1900–14) and that, according to the 1926 census, most of the inhabitants of the Far East who were not born there came from Ukraine, the estimate for the Ukrainian population can be raised to 500,000, thus lowering the figure for the Russians (including the Cossacks) to 410,000. Table 1 presents the national composition of the Far East population according to the 1926 census and revised estimates. According to T. Oleksiuk, of every 1,000 inhabitants in 1926, there were 477 Ukrainians, 160 Russians, 100 Cossacks, 32 Belorussians, 48 Chinese, 135 Koreans, and 48 others.

A separate group, overlooked by government statistics, consisted of the Cossacks of the Amur and Ussuri Cossack hosts. These were the descendants of Cossacks who had settled on the Chinese frontier in the 1850s–

TABLE 1
Population of the Far East

Nationality	1926 census		Revised estimates	
	1,000s	%	1,000s	%
Ukrainian	303	24.6	500	40.6
Russian and Cossack	617	50.0	410*	33.3*
Belorussian	39	3.2	45	3.7
Other European	26	2.1	30	2.4
Korean	167	13.5	167	13.5
Chinese	58	4.7	58	4.7
Other Asian	23	1.9	23	1.9
Total	1,233		1,233	

*Including about 80,000 Cossacks

1860s. Their numbers had increased through the absorption of some peasants, a fresh influx of Cossacks, and natural growth. In 1912 the Amur Cossacks numbered 41,000, and the Ussuri Cossacks, 31,400. There were many Ukrainians among them. The Cossacks had a strong sense of being different from the Russians. In economic terms they were poor, for the adult males devoted themselves to military service and left the farming to the women, old folk, and children. The Cossacks suffered heavy losses at the hands of the Bolsheviks, because they had fought against them during the Civil War of 1918–22.

The Ukrainians and Russians inhabited different regions: the former constituted a majority in the best agricultural regions – the Zeia-Bureia and the Ussuri-Khanka lowlands – while the latter formed a majority in the western Amur region. The area around Khabarovsk was settled by both groups, but with a slight preponderance of Russians. Even in mixed regions the Ukrainians lived in separate settlements or at least in separate parts of settlements, which differed in appearance and daily life from the Cossack or Russian settlements.

In the 1920s and at the beginning of the 1930s many Ukrainians from Soviet Ukraine sought refuge from Stalin's terror in the Far East, particularly during the campaign against the kulaks and collectivization. A period of forced resettlement followed. During the Second World War many evacuees from Ukraine were settled in the Far East. Yet, the influx of Russians, particularly into the cities, was larger than the influx of Ukrainians; hence, the proportion of Ukrainians in the population decreased. Furthermore, a certain number of Ukrainians, particularly in the cities and ethnically mixed regions, became Russified as a result of Soviet educational and cultural policies.

The bulk of the Ukrainian settlers in the Far East prior to the revolution were peasants, who after a few years of hard work achieved a relatively high standard of living. They possessed the best land and were the wealthiest farmers. Besides farming they engaged, particularly in winter, in lumbering, fishing, and hunting. Ukrainians predominated on the railroads; many Ukrainians also worked as teachers or served in the army or navy. Few worked in government. There was a large Ukrainian colony in Harbin, China, consisting mostly of the employees of the Manchurian railroad.

According to the Soviet censuses the Ukrainian population in the Amur, Primore and Khabarovsk regions underwent the changes shown in table 2. Only a minority of Ukrainians considered Ukrainian to be their mother tongue in 1979 – 110,300 or 36 percent (145,000 or 41.3 percent in 1959) – and only 39,400 or 12.7 percent were still fluent in Ukrainian as their second language. In 1970, 42.7 percent of the Ukrainians lived in cities (in 1959, 35.6

percent). The distribution of Ukrainians in 1979 was as follows: Amur oblast, 56,669 (6.2 percent); Primore krai, 163,116 (8.3 percent); and Khabarovsk krai, 89,657 (5.8 percent). There are grounds for believing that the Russification of the Ukrainian population has not advanced as far as Soviet statistics suggest, but it is not possible to determine the real situation.

Organized life. Ukrainian cultural activity developed slowly before the revolution and was centered mainly on the theater and educational groups. A Ukrainian club was established in Harbin in 1907 and in Blagoveshchensk in 1910. In 1907 a Ukrainian students' club was organized at the Oriental Institute in Vladivostok, followed in 1909 by a theater group. Secret Ukrainian political groups existed in Iman and Vladivostok (organized by D. Borovyk).

The 1917 Revolution brought an end to restrictions on Ukrainian organized life. Several local organizations arose in the Far East – Ukrainian clubs, co-operatives, military associations, and so on. These organizations convoked the Ukrainian Far Eastern Congress, which took place in Nikolsk-Ussuriiskii (now Ussuriisk) on 11–14 June 1917. The 57 delegates present passed resolutions demanding recognition of Ukrainian autonomy in the Far East by the Provisional Government in Petrograd, organization of Ukrainian soldiers in the Russian army into separate Ukrainian units, and establishment of a permanent central agency representing the Ukrainians of the Far East – the Far Eastern Ukrainian Territorial Council.

As a result of the congress the Ukrainian movement gained momentum. District councils, which represented local communities (10 in all, including one in Harbin, arose. The Far Eastern Teachers' Association and a central co-operative association, Chumak, in Vladivostok were organized. Ukrainian newspapers and journals began to appear: *Ukrainets' na Zelenomu Klyni* in Vladivostok, *Zasiv* in Harbin, the daily *Shchyre Slovo* in Vladivostok, *Ranok* in Khabarovsk, and others. The Far Eastern Ukrainian Territorial Council and its executive – the Far Eastern Ukrainian Secretariat – began to function in Vladivostok at the end of 1918. The president of the secretariat was Yu. Mova, and the secretaries were F. Steshko, I. Osypenko, A. Radioniv, and Ya. Sytnytsky. In the spring of 1917 Ukrainian military units began to be organized with the purpose of returning to Ukraine for its defense. The first company left Vladivostok in June 1917, and the second left Harbin in the fall. Only at the end of 1918 were Ukrainian units formed to defend the interests of the Ukrainians in the Far East. During the Allied intervention in Siberia and the Far East, representations were made to the Allied command to form a Ukrainian corps, but without success.

The Ukrainian movement in the Far East was most evident in the cultural sphere. The low educational level of the peasantry and the small number of Ukrainian intelligentsia ruled out any widely based political activity and direct participation in the struggle for power. The political program of the Ukrainians and the Far Eastern Secretariat aimed at national territorial autonomy, but in practice the government was always in Russian hands. The Ukrainians in the Far East recognized the UNR and considered themselves in theory to be its citizens. In practice their relations with Ukraine were limited to sending a special delegation to Kiev, the appointment by the Ukrainian government of a consul (P. Tverdovsky) in

TABLE 2
Ukrainian population, 1926–70

Nationality	1926		1959		1970	
	1,000s	%	1,000s	%	1,000s	%
Total population	1,233		3,403		3,860	
Ukrainian	303	24.6	351	10.3	281	7.3
Russian	617	50.0	2,022	59.4	3,343	86.6

Harbin in 1918, and the granting of representational prerogatives to the agents of the Far Eastern Council in areas where Ukrainian consulates did not exist. The rapidly changing situation in both Ukraine and the Far East made closer relations impossible however. Political power in the Far East was in the hands of various Russian governments that were hostile to Ukrainian demands. Ukrainians played a role in the Far Eastern Republic (1920–2), which they actively helped organize. Of the 351 delegates to the constituent assembly of 2 March 1921, 41 were Ukrainian (not including the Primore oblast). The constitution of the Far Eastern Republic guaranteed all nationalities, including the Ukrainians, national autonomy. A separate ministry headed by P. Marchyshyn established a number of Ukrainian schools. The Ukrainian Far Eastern Secretariat planned to hold a Far Eastern congress, which was to proclaim a Ukrainian state in the Far East known as Zelena Ukraina (Green Ukraine), but in November 1922 the Far Eastern Republic was occupied by Soviet troops.

The Soviet authorities abolished all Ukrainian organizations and arrested the key Ukrainian leaders; most of them were sentenced at a trial in Chita to long prison terms. But, faced with the strength and size of the Ukrainian element, the Soviet authorities were forced to carve out Ukrainian national regions – 10 in the Primore oblast and 4 in the Amur oblast. In these regions Ukrainian became the language used in the schools and the administrative agencies. In the mid-1930s there were 17 such regions. The daily *Sotsialistychna perebudova* was published from 1932 to 1949 in Khabarovsk. In 1926–32 a Ukrainian pedagogical institute functioned in Blagoveshchensk. In 1935 the Soviet authorities began to abolish Ukrainian cultural autonomy and to introduce Russification measures. Some concessions were made during the Second World War, because many Ukrainians were evacuated to the Far East from the German-occupied parts of Ukraine. After the war these evacuees were not allowed to return home.

Ukrainian colonies in *China, particularly in Manchuria (Harbin), maintained close links with Ukrainians in the Far East.

Economy. Besides the physical nature of the Far East, its peripheral location, remoteness from Europe, and sparse population have an influence on the region's economic development. The natural resources of the country are still only partially exploited. However, military-defense considerations require that the Far East be self-sufficient. The economic policy of the tsarist government was designed to develop all branches of the economy simultaneously, even those that lack a natural base, and the Soviet government has continued this policy.

For centuries, gold mining, fishing, and hunting have been important to the economy of the area. During the Soviet period the forest industry, the mining of ferrous metals, shipbuilding, and sea transport have been established.

Today agriculture in the Far East has a secondary importance relative to other branches of the economy. Almost 60 percent of the country's area is covered with forest. The area under cultivation is 2,500,000 ha, of which over 1,000,000 ha are devoted to grain such as spring wheat, oats, barley, and corn for silage. Soya is important among the industrial crops and is exported.

Potatoes are a major crop. In 1975 there were over 1,000,000 head of cattle and 800,000 hogs in the Far East.

Mining, forestry, and fishing are the main industries. Gold and brown coal are mined in the Amur oblast; lead near Komsomolsk; lead, iron ore, zinc, and coal in the Primore krai. The lumber and woodworking industries are important exporters. Fishing has grown from a local, coastal industry to an ocean industry and supplies one-quarter of the USSR demand for fish. The main port and center of the fishing industry is Vladivostok. The machine-building industry is concentrated in Khabarovsk, Vladivostok, and Blagoveshchensk. There is an important metallurgical plant in Komsomolsk on the Amur.

The primary aim of the transport system is to connect the Far East with the interior of the USSR. Along with sea transportation, the Trans-Siberian Railroad with its branches, including the recently built Baikal-Amur trunk line, and civil aviation serve this purpose. The most important river route is the Amur.

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V. Kubijovych, I. Svit

Far Eastern Republic (Dalne-Vostochnaia Respublika). A democratic state set up in April 1920 in the Far East (including the Trans-Baikal region) as a buffer state between Soviet Russia and Japan. Its territory covered about 3,000,000 sq km, and its population was about 2,000,000.

The constituent assembly of the Far Eastern Republic, which met from 12 February to 26 April 1921, consisted of 351 delegates, of whom 41 were Ukrainians. In accordance with the constitution, the Ukrainians received special rights and their own minister. The republic was occupied by the Red Army and ceased to exist on 10

November 1922, when its parliament was forced to adopt a resolution of unification with Russia.

Far Eastern Ukrainian congresses (*daleko-skhidni ukrainski zizdy*). Congresses of Ukrainians in the Far East held in 1917–18. The first congress took place on 11–14 June 1917 in Nikolsk-Ussuriiskii (now Ussuriisk), the second and third in Khabarovsk on 7 January 1918 and 7 April 1918, and the fourth in Vladivostok on 24 October 1918. The third congress set up the Far Eastern Ukrainian Regional Council, which by the end of 1920 had held three sessions, and its executive arm – the Far Eastern Ukrainian Secretariat, which operated from 1918 to 1920.

Farmers'ke zhyttia (Farmer's Life). An organ of the *Ukrainian Labour-Farmer Temple Association, *Farmerske zhyttia* appeared as a pro-Communist weekly from 1 April 1925 to 3 July 1940, when it was banned by the Canadian government. It was published in Winnipeg, Manitoba, with D. Prystash, M. Saviak, S. Pura, and J. Navis as editors; by 1939 its circulation was 8,000. It focused on the concerns of Ukrainian farmers in western Canada, carrying women's and youth's sections (in 1937 a special page, 'Robitnytsia,' was introduced) and supporting farmer protests against depressed economic conditions in the 1930s.

Fashchivka [Faščivka]. v-19, DB III-5. Town smt (1976 pop 4,200) in the Donets Basin in Anratsyt raion, Voroshylovhrad oblast, established in the 18th century. Its main industry is the mining and processing of anthracite coal.

Fashchivka [Faščivka]. v-19, DB III-5. Town smt (1976 pop 6,670) in the Donbas in Pereval'ske raion, Voroshylovhrad oblast, established in 1795. Its main industry is anthracite mining, and it has an enrichment plant (est 1870).

Fastiv. See Khvastiv.

Fatalchuk, Volodymyr [Fatal'čuk], b 8 June 1903 in the town of Horokhiv in Volhynia. Graphic artist. Fatalchuk graduated from the Kiev Art Institute in 1929. Together with O. Yunak he designed books and posters, and illustrated *Ukrains'ki narodni kazky* (Ukrainian Folk Tales, 1951), *Antolohiia ukrains'koi poezii* (An Anthology of Ukrainian Poetry, 4 vols, 1957), T. Shevchenko's *Kobzar* (1959), *Ukrains'ki narodni pisni* (Ukrainian Folk Songs, nos 1 and 2, 1964–5), I. Le's *Khmel'nyts'kyi* (1969), and other books.

Fatma-Koba [Fat'ma-Koba]. A cave in the Baidarska Valley in the Crimea where an archeological site from the Mesolithic period was uncovered. Studies of this site were conducted by G. Bonch-Osmolovsky in 1927 and S. Bibikov in 1956–8. Excavations revealed strata of the Azilian and Tardenoisian cultures, including a flexed skeleton of Cro-Magnon man in the latter stratum.

Fauna. The present fauna of Ukraine began to develop in the late Eocene epoch, if not earlier. Only a few fossil remains of land animals of the Eocene and Paleocene epochs have been discovered in Ukraine. Among the mammals at the end of the Paleocene were the piglike Anthracotheriidae and the hornless rhinoceros *Chilo-*

therium; among the birds were the cormorant, sea gull, stork, duck, and owl. The rivers were inhabited by crocodiles and the seas by whales (zeuglodons) and many forms of mollusk and fish related to modern representatives of these groups.

In the Neogene period, when the climate was subtropical, the *Hipparion* fauna flourished on the extensive steppes. It was represented mostly by herbivores such as the *Hipparion*, the ancestor of our horse, rhinoceros (*Dicerorhinus orientalis* and *D. etruscus*), mastodon (*Anancus*, *Mastodon*), elephant (*Archidiskodon meridionalis*), giant deer (*Eucladocerus pliotarandoides*), archaic camel (*Paracamelus*), saber-toothed tiger (*Machairodus*), and beaverlike trogontherium (*Trogontherium cuvieri*). Beside them lived families and species that still exist (or existed until recent times) both inside Ukraine – for example, the desman (*Desmana moschata*), pika (*Ochotona*), hedgehog, fox, bear, rabbit, bustard, chicken, partridge – or outside Ukraine – for example, the monkey, giraffe, porcupine, ostrich, and marabou. In the late Pliocene most of the present invertebrate and vertebrate species were to be found in Ukraine.

During the several ice ages in the Pleistocene epoch much of Ukraine's territory was covered with glaciers. In the tundra bordering them lived species adapted to the cold climate. In the interglacial periods the forest fauna returned to the lands from which the ice sheets retreated. After each glaciation the Tertiary species diminished greatly: some died out and others (eg, the monkey, ostrich, and giraffe) migrated south, but many withstood the existing conditions. Thus, in the period of maximum glaciation, there was a characteristic mixed mammoth fauna in Ukraine. Beside its typical representatives – the mammoth, woolly rhinoceros, cave-dwelling bear and lion, spotted hyena – lived such arctic animals as the musk-ox (*Ovibos moschatus*), arctic fox (*Alopex lagopus*), and true lemming (*Lemmus lemmus*); such steppe animals as the saiga (*Saiga tatarica*), bobac (*Marmota bobak*), ground squirrel or suslik (*Citellus*); and such forest animals as the beaver. Besides these, horses, bison, deer, foxes, wolves, bears, hares, ducks, geese, woodcocks, and many other extant species inhabited Ukraine.

In the Middle Holocene the climate became similar to what it is today. Many species of the earlier period gradually perished (mammoth, rhinoceros); some species moved farther north (musk-ox). In the relatively short dry period that succeeded the retreat of the glaciers, the steppe species advanced far north.

Human activities – hunting, herding, agriculture – contributed to the impoverishment of the mammoth fauna. The cultivation of the steppes, destruction of the forests, and draining of the marshes contracted the habitat of many species and contributed to their migration from Ukraine or to their extinction. Within historical times reindeer ceased visiting Ukraine during their winter migration. In the 16th century the Asiatic wild ass (*Equus hemionus*) and in the 17th century the aurochs and bison became extinct. In the 19th century the wolverine and flying squirrel disappeared from the forest zone; the tarpan, saiga, and ruddy ground squirrel disappeared from the steppe and forest-steppe zone; the alpine marmot (*Marmota marmota*), willow grouse (*Lagopus lagopus*), and white hare (*Lepus timidus*) vanished from the Carpathians; and the wild boar disappeared from the Crimean Mountains. Some species have become rare: the little bustard (*Otis tetrax*), great bustard (*Otis tarda*), ruddy

sheldrake (*Tadorna ferruginea*), and swan. Some valuable fish species – sturgeon and eel – have disappeared from the rivers. Some species, for example, the suslik, have spread with the cultivation of the steppes; these include pests (mouse, hamster). As well, humans have added to the variety of fauna by acclimatizing such new species as the nutria, raccoon, silkworm, and others.

Zoogeographically, the fauna of Ukraine belongs to the Euro-Siberian zone of the Palaearctic subregion of the Holarctic region. Only the Crimean Mountains and the southwest part of Caucasia belong to the Mediterranean subzone. Because of Ukraine's border locations and the absence of natural barriers, its fauna is intermediate between the fauna of Europe and Central Asia, and between the fauna of the forest and steppe belts and that of the subtropics. The western boundaries of the habitats of many eastern species run through Ukraine; for example, of the yellow suslik (*Citellus fulvus*) and pygmy suslik (*Citellus pygmaeus*). The eastern and northern limits of the habitats of many western European and Mediterranean species are found in Ukraine: Bechstein's bat (*Myotis bechsteini*), the wildcat (*Felis silvestris*), the eel (*Anguilla anguilla*), the Baltic sturgeon (*Acipenser sturio*), and others. The Dnieper River is an important natural barrier to the east-west distribution of animals. The habitat of many northern species – elk, lynx, brown bear, white hare, capercaillie, black grouse, hazel hen, and others – extends as far south as Ukraine. The northern boundary of many southern species, including the lesser mouse-eared bat (*Myotis oxygnatus*), long-winged bat (*Miniopterus schreibersi*), and many insects, lies in Ukraine. There are few endemic species in Ukraine.

In general, there are about 28,000 species on the territory of Ukraine, among them more than 690 species of vertebrates (101 mammal, 350 bird, 21 reptile, 19 amphibian, and over 200 fish, 110 of which are freshwater species), over 1,500 protozoan species, over 700 species of worm, 400 crustacean species, 330 mollusk species, about 3,300 arachnid species, 20,000 other species of insects, and about 1,080 others.

The zoogeographical regions of Ukraine coincide with the natural biogeographical zones: Polisia, forest-steppe, steppe, semidesert, littoral, mountain (Carpathians, Crimean Mountains, and western Caucasia), and marine (the Black Sea and the Sea of Azov).

The fauna of Polisia is known for its variety of forest and swamp species. In the past Polisia had large numbers of elk, lynx, bear, capercaillie, black grouse, and hazel hen, which today can be found only in the remotest areas. Wild boars, wolves, foxes, roe deer, forest martens, and other species are quite common. Valuable fur-bearing animals such as the beaver (on reservations along the Teteriv, Horyn, Prypiat, Dnieper, and Desna rivers), mink, otter, and ermine have survived here. The red-backed mouse (*Clethrionomys glareolus*), field vole (*Microtus agrestis*), striped field mouse (*Apodemus agrarius*), and red-toothed shrew (*Sorex*) live in the forests, swamps, and meadows. Untilled, open fields are inhabited by the common mole, gray common vole (*Microtus arvalis*), wood mouse, and other species. Among the birds are found the capercaillie, black grouse, hazel hen, tit, rock dove, spotted eagle (*Aquila clanga*), short-toed eagle (*Circæetus ferox*), and tree pipit (*Anthus trivialis*). Along rivers and swamps wild ducks, snipes, bald coots, black storks (*Ciconia nigra*), and common cranes (*Grus grus*) thrive. At

crystalline cliffs and outcrops along the rivers the bee-eater (*Merops apiaster*) and rock thrush (*Monticola saxatilis*) can be found. Among the reptiles, the forest grass snake, asp, slowworm (*Anguis fragilis*), quick lizard (*Lacerta agilis*), viviparous lizard (*Lacerta vivipara*), and mud tortoise are quite common. Amphibians such as the newt, common fire-bellied toad (*Bombina bombina*), bullfrog, and frog are widely distributed. Rivers and lakes sustain such fish as the carp, tench, and pike. Various species of beetles, bugs, mosquitoes, cicadas, and other insects live here.

The forest-steppe is a transitional zone in which steppe species live side by side with forest species. Certain forest species that inhabit wooded river banks penetrate far into the steppe, for example, the squirrel and the pine marten (*Martes martes*). Among the forest species that inhabit the forest-steppe are the roe deer, hazel mouse (*Muscardinus avellanarius*), forest dormouse (*Dyromys nitedula*), gray dormouse (*Glis glis*), red-backed mouse, and field vole. The steppe species that can be found deep in the forest-steppe are the steppe polecat (*Mustela eversmanni*), birch mouse (*Sicista subtilis*), mole rat (*Spalax*), and gray hamster (*Cricetulus migratorius*). The Left-Bank forest-steppe provides a habitat for the steppe lemming (*Lagurus lagurus*) and the large jerboa (*Alactaga jaculus*). The spotted suslik (*Citellus suslica*) is common in the entire forest-steppe, while the European suslik (*Citellus citellus*) lives in the southwestern section. The black-bellied hamster (*Cricetus cricetus*) and gray vole are fairly widespread. The red kite (*Milvus milvus*), stock dove (*Columba oenas*), ringdove (*Columba palumbus*), common turtledove (*Streptopelia turtur*), green woodpecker (*Picus viridis*), thrush nightingale (*Luscinia luscinia*), and other species inhabit oak forests. The common quail and partridge are widely distributed. Since the Dnieper River is a migration route and the forests, ponds, and fields of the forest-steppe are stations for migratory birds, wild geese, cranes, and various species of duck can be found here. Among reptiles, the Aesculapian snake, viper, common and tree snakes, mud tortoise, and lizard are the most common. The amphibians are represented by the pond frog (*Rana esculenta*), common newt, crested newt (*Triturus cristatus*), and others. Among the insects of the forest-steppe are such pests as the owl moth (*Agrotis segetum*), sugar-beet weevil (*Bothynoderes punctiventris*), and lamellicorn (*Lethrus apterus*).

The Tysa Lowland of Transcarpathia is a unique region of the forest-steppe. Here are found species that are rare or non-existent in other regions of the forest-steppe: the greater horseshoe bat (*Rhinolophus ferrum-equinum*), Ikonnikov bat (*Myotis ikonnicovi*), lesser mouse-eared bat, and long-winged bat. There are many Mediterranean species among the insects.

In the steppe the most typical species are rodents that are adapted to open plains and an arid climate. As in the forest-steppe, so in the steppe the western, central, and eastern sections differ from one another. The mammals that are typical of the steppe are the large jerboa, pygmy suslik, steppe vole, mole-vole (*Ellobius talpinus*), and three-toed sand jerboa (*Scirtopoda tellum*), all of which live east of the Dnieper. The western steppe is inhabited by the spotted suslik, mole rat, and steppe polecat. The lesser mole rat (*Spalax leucodon*) is found in the southwest, while the marbled polecat (*Vormela peregusna*) is limited to the southern part of the steppe and is retreating gradually

eastward into the Asiatic steppes. The bobac, which formerly was common in the west, still survives on reservations along the Donets River. In the eastern steppe one can still encounter the corsac fox (*Vulpes corsak*) and long-eared hedgehog (*Hemiechinus auritus*). The birds that are typical of the steppe are rare today: the great bustard, calandra lark (*Melanocorypha calandra*), demoiselle crane (*Anthropoides virgo*), black-winged pratincole (*Glareola nordmanni*), tawny eagle (*Aquila rapax*), and little bustard. The most common reptiles are the yellow-bellied coluber (*Coluber jugularis*), steppe viper (*Vipera renardi*), four-striped snake (*Elaphe quatuorlineata*), and green lizard (*Lacerta viridis*). The steppe lizard (*Eremias arguta*) is less common. A great variety of insects, including Italian and Asiatic locusts, inhabit the steppe.

In the east the steppe changes into semidesert, where desert species from the Aral-Caspian deserts exist side by side with steppe species.

The steppe north of the Black Sea and the Sea of Azov belongs to the littoral region, in which water fowl and aquatic animals are prominent. Many bird species are found here: the herring gull (*Larus argentatus*), tern (*Sterna*), Kentish plover (*Charadrius alexandrinus*), avocet (*Recurvirostra avosetta*), and spoonbill (*Platalea leucorodia*). The Old World white pelican (*Pelecanus onocrotalus*) and the eastern glossy ibis (*Plegadis falcinellus*) nest at the mouth of the Danube. Migratory birds pass through or winter in this region: in spring and fall innumerable geese and ducks come here. The muskrat, otter, mink, ondatra (acclimatized), goose, duck, occasional swan, gadflies, gnats, and mosquitoes inhabit the river floodplains. In the limans and deltas is found a mixture of sea and freshwater fish species. Mullet, medusa, flounder, and other sea species live alongside migratory species.

In the Black Sea dolphins and the rare white-bellied seals (*Monachus monachus*) are found. The fish of the Sea of Azov and the coastal waters of the Black Sea are very similar. Yet there are some local species: the Azov herring, Azov anchovy, Azov percarina, sardelle, great plaice, sprats, and gobies are found in the Sea of Azov, and the Black Sea trout, Black Sea herring, seahorse, tunny, mackerel, sturgeon, and others are found in the Black Sea.

The Carpathian Mountains contain mostly forest fauna. The vertical distribution of animals is to a great extent related to the vegetation. High mountain species – the snow vole (*Microtus nivalis*), alpine shrew (*Sorex alpinus*), water pipit (*Anthus spinoletta*), alpine accentor (*Prunella collaris*), and certain insects – are confined to the subalpine and alpine zone of the Carpathians. Some taiga species are found in the mountain forest zone: lynx, capercaillie, hazel hen, black grouse, and others. But most of the fauna consists of Central European forest species, which appear in all regions of the Carpathians: the now rare wildcat and brown bear, and roe deer, forest marten, ermine, Carpathian squirrel, wild board, wolf, fox, golden eagle, hawk, owl, rock pipit, woodcock, and others. There are many species of reptiles and amphibia (Carpathian newt, spotty salamander, smooth snake, etc) and many European mountain species of insects, mollusks, and other invertebrates.

The fauna of the Crimean Mountains, especially that of the southern coast of the Crimea, is Mediterranean. The fauna is insular in character: species that are typical of the forest or steppe belts are absent. Instead, there are many

endemic subspecies. The forests are inhabited by the Crimean red and roe deer, Crimean mountain fox, badger, bats, and other species. The squirrel and mouflon are acclimatized. Of the bird species, we find the griffon vulture, tawny owl, Crimean jay, and tomtit. The Crimean scorpion (*Euscorpium tauricus*) and spider solifug (*Galeodes araneides*) represent the arachnids, and the scolopendra (*Scolopendra cingulata*) represents the centipedes. There are many Mediterranean species, which arrived in the Paleogene when the Crimea was connected to the Balkans and western Caucasia, for example, the Crimean gecko (*Gymnodactylus kotschyi Danilevskii*), Crimean cicada (*Cicada taurica*), Crimean beetle (*Procerus tauricus*), and Crimean mantis (*Ameles taurica*). Many Mediterranean species of mollusk are found here. Of the pests introduced from the outside, the phylloxera is harmful. Mediterranean fauna appears also on the Black Sea coast of western Caucasia.

The ichthyofauna of Ukrainian rivers consists mainly of members of the Cyprinidae family. The main European watershed between the Baltic and Black Sea limits the distribution of certain fish species. In the rivers of Ukraine that flow into the Baltic are found the eel and Baltic sturgeon. The rivers flowing into the Black Sea contain gobies (*Gobiidae*), vyrezub (*Rutilus frisi*), sterlet (*Acipenser ruthenus*), other sturgeons, and the Ukrainian lamprey (*Lampetra mariae*), along with other species. In the Tysa, Cheremosh, and mountain tributaries of the Danube are found the Danube salmon (*Hucho hucho*), striped ruff (*Acerina schraetser*), and little zingel (*Aspro zingel*). Mountain streams contain trout and grayling (*Thymallus thymallus*).

To protect what remains of the rich flora and fauna of Ukraine from extinction, a network of ten nature reserves (*zapovidnyky*) that provide full protection to wildlife have been set up. There are also 123 wildlife refuges (*zakaznyky*) that provide partial protection. Many species – the beaver, lynx, muskrat, bobac, elk, bustard, and others – are under special protection.

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E. Zharsky

Fauna Ukraïny (The Fauna of Ukraine). A monumental, 40-volume monograph series on all the animal species on Ukrainian and adjacent territories, which is being prepared and published by the Institute of Zoology of the

Academy of Sciences of the Ukrainian SSR. The first volume appeared in 1956. The project was started through the initiative of I. *Pidoplichko (1905–75). The editorial committee has consisted of V. Kasianenko, I. Pidoplichko, I. Bilanovsky, H. Boshko, M. Voinstvensky, O. Markovych, V. Puchkov, and I. Sokur. The first volumes of *Fauna Ukraïny* describe the vertebrates; the next volumes deal with the invertebrates; and the two final volumes will present the history of Ukraine's fauna, its zoogeographical character, and the history of research. The work is an important achievement of Ukrainian zoology. It meets the highest standards of modern systematics. Based on large museum collections of Ukrainian fauna, *Fauna Ukraïny* summarizes many years of research and identifies the questions that still need to be investigated. Every family, genus, and species is provided a diagnosis, classification table, synonymy, a description of its distribution and ecological traits, and so on. By 1980, 19 volumes in 30 issues had been published.

Feather grass (*Stipa*; Ukrainian: *kovyla*). A genus of perennials of the grass family, 30–100 cm high. Feather grass is one of the basic steppe plants. In Ukraine there are eight species that are widespread in the steppe and somewhat less common in the forest-steppe. The most common are hairy feather grass or *tyrsa* (*S. capillata*); and feathery or silky grass species such as John's grass (*S. joannis*), which is found mostly in the forest-steppe; Lessing grass (*S. Lessingiana*; narrow-leaved feather grass (*S. stenophylla*); and Ukrainian feather grass (*S. ucrainica*). Young feather grass is good feed for domestic animals, while old feather grass is rough and hardly edible.

February Revolution of 1917. The second revolution (after the 1905–7 one) in the Russian Empire, which led to the collapse of the tsarist regime and the inauguration of a democratic, republican government. Russia was weakened at the time by military failure, an economic crisis, and public discontent. The working class wanted better living and working conditions, the peasants wanted more land, and the oppressed nationalities wanted freedom. Almost everyone wanted an end to the war with the Central Powers.

The immediate causes of social unrest were the military losses and disorder at the front and the food shortages in Petrograd. There the Putilov factory went on strike on 2 March (os 17 February) 1917, and Petrograd's workers took to the streets. On 12 March (27 February) they were joined by the soldiers – the guard regiments that contained many Ukrainians, such as the Volhynian Regiment, which had ties with the Ukrainian Social Democrats and with V. Vynnychenko. That day the Russian State Duma, under the leadership of M. Rodzianko, assumed power in Russia and constituted the Provisional Committee to direct the revolution. On 15 (2) March the committee formed the *Provisional Government, which was headed by Prince G. Lvov (a liberal zemstvo leader) and composed of the Kadets (P. Miliukov), Octobrists (A. Guchkov), Socialist Revolutionaries (A. Kerensky), Social Democrats (N. Chkheidze), and independent members (M. Tereshchenko and others). The Bolsheviks were opposed to the Provisional Government. By dominating the increasingly more radical soviets of workers' and soldiers' deputies, they succeeded in creating a situation

of dual authority. On 15 (2) March Nicholas II abdicated, and the Provisional Government replaced the tsar's high administrators (governors) with its own gubernial and county commissars throughout the empire, including Ukraine. During the revolution the Ukrainians organized their own representative body – the *Ukrainian National Council in Petrograd. It was headed by O. Lototsky and demanded national rights for Ukraine from the Provisional Government. There was also a Ukrainian faction (headed by O. Shulhyn) in the Petrograd Soviet of Workers' and Soldiers' Deputies.

The revolution quickly spread throughout the Russian Empire. On Russian ethnic territory the revolution was primarily a social one; on non-Russian territories it was mainly a national revolution. Ukrainians organized their own associations and demanded recognition for their language, Ukrainian schools, and their own distinct military formations.

In Kiev the *Central Rada was established to direct the Ukrainian national movement. M. *Hrushevsky presided over the Central Rada, which, after convening the *All-Ukrainian National Congress on 17–21 April 1917, became Ukraine's revolutionary parliament. Various Ukrainian political parties became active in this period: the Social Democrats, Socialist Revolutionaries, Socialists-Federalists, Socialists-Independentists, Democratic Agrarians, and others. Various occupational associations and unions were also very active and elected delegates to the Central Rada.

From the beginning of the revolution the tsarist prohibitions against the Ukrainian language ceased to have any force, and Ukrainian was gradually introduced in the schools, administration, press, and publishing. The Ukrainian cultural and civic movement engulfed all Ukraine.

At the beginning of the revolution two governments competed in Ukraine: the Russian Provisional Government with its commissars, and the Ukrainian Central Rada and its General Secretariat, which was formed later. The Provisional Government soon lost its influence in Ukraine, and its functions were assumed by the Central Rada.

In general the February Revolution was carried out in a more peaceful and organized way in Ukraine than in Russia. Many massive rallies, demonstrations, congresses, and so on were staged without bloodshed. Besides social change the struggle for national, political, and cultural rights played a primary role in the Ukrainian revolution. Gradually national rights, followed by autonomy, and finally independence were achieved. (See also *October Revolution.)

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A. Zhukovsky



Stepan Fedak

Fedak, Stepan, b 9 January 1861 in Peremyshl, d 6 January 1937 in Lviv. A prominent community leader in Galicia; father-in-law of Ye. Konovalts. Fedak worked as a lawyer in Lviv from 1890. He cofounded and was active in many economic institutions, including the Dnister Insurance Company (Fedak was its executive director from 1909 to 1920), Tsentrobank central co-operative bank, Audit Union of Ukrainian Co-operatives, Land Mortgage Bank, Karpatiiia Life-Insurance Company, and Ukrainian Savings Bank in Peremyshl. From 1913 to 1918 Fedak was vice-president of the Provincial Bank of Lviv. In 1915 he was deported by the Russians to Kiev, where he organized aid for Ukrainians from Galicia. He returned to Lviv in 1916. Fedak was the state secretary for food administration in the government of the Western Ukrainian National Republic. In December 1918, after the occupation of Lviv by Poland, Fedak organized a Citizens' Committee to represent Ukrainian interests before the Polish authorities and to aid prisoners of war and political prisoners under Polish occupation. He headed the committee until its dissolution in September 1921. Thereafter Fedak founded an aid committee in defense of Ukrainian political prisoners and headed it until his death.

Fedak, Stepan, b 6 May 1901 in Lviv, d ? Son of S. Fedak, officer in the Ukrainian Galician Army and the Army of the Ukrainian National Republic. As a member of the Ukrainian Military Organization (uvo) he made an attempt on the lives of the Polish president J. Piłsudski and the Lviv voivode O. Grabowski on 25 September 1921. This brought on mass arrests of uvo members. Towards the end of the Second World War he disappeared without trace in Berlin.

Fedak, Wasyl, b 1 November 1910 in Kadovbyshche, Bukovyna. Religious leader, bishop of the Ukrainian Orthodox church in Canada. Coming to Canada in 1912, Fedak settled with his parents at Sheho, Saskatchewan. Initially trained as a teacher, he completed theological studies in 1944 and served 25 years as a priest in Hamilton, Ontario. In July 1978 Fedak was consecrated bishop of Saskatoon and designated auxiliary bishop of

the Central Eparchy; in 1981 he also received temporary responsibility for the Eastern Eparchy.

Fedak-Sheparovych, Olena [Fedak-Šeparovyč], b 21 October 1894 in Lviv, d 27 April 1982 in Babylon, New York. Journalist, community figure, activist in the Ukrainian women's movement. Fedak-Sheparovych was the daughter of S. *Fedak and the wife of L. Sheparovych. In 1919 she became the Red Cross representative of the Western Ukrainian National Republic. She helped found the *Union of Ukrainian Women (1921) in Lviv and served as its vice-president. From 1928 to 1935 she was an executive member of the Ukrainian National Democratic Alliance. In 1938 she helped cofound the *Druzhyna Kniahyni Olhy women's organization. From 1935 to 1939 she co-edited the biweeklies *Zhinka* and *Hromadianka*. She took part in international women's congresses. As an émigré she lived in Austria and in the United States.

Fedchenko, Vasyl [Fedčenko, Vasył'], b 22 March 1907 in the town of Novyi Buh in Kharkiv gubernia, d 24 June 1979 in Voroshylovhrad. Sculptor. In 1932 he graduated from the Kiev Art Institute. He collaborated with V. Ahibalov and V. Mukhin on a series of monuments in the Donbas dedicated to the events of the civil war. He also produced portraits of Soviet leaders and thematic sculptures such as *To School* (1947) and *May War Be Damned* (1957).



Panas Fedenko

Fedenko, Panas, b 13 December 1893 in Veseli Terny, Katerynoslav gubernia, d 10 September 1981 in Munich. Socialist leader, historian, writer, and publicist. Before the revolution Fedenko studied in St Petersburg, where he was active in the Ukrainian Hromada and joined the Ukrainian Social Democratic Workers' Party (USDWP). He was a member of the Ukrainian Central Rada in 1917–18, a delegate to the Labor Congress in 1919, a member of the Central Committee of the USDWP, co-editor of the paper *Robitnycha hazeta* in 1919, and a USDWP representative to the Socialist International. After the failure of the Ukrainian revolution Fedenko emigrated to Prague, where he taught at the Ukrainian Higher Pedagogical Institute from 1926 and the Ukrainian Free University from 1934. After the Second World War he moved to Munich, taught at the Ukrainian Free University there, and led the USDWP (later the Ukrainian Socialist party) abroad. In 1950–67 he represented the Ukrainian Socialist party in the Ukrainian National Council. Fedenko is the author of *Natsional'na i sotsiial'na borot'ba ukrains'koho narodu* (The

National and Social Struggle of the Ukrainian People, 1923), *Z dyplomatychnoi dial'nosti Danyla Hreka* (The Diplomatic Activity of Daniel the Greek, 1929), *Istoriia sotsial'noi i politychnoi borot'by na Ukraïni* (History of the Social and Political Struggle in Ukraine, 2 vols, 1936), *Mykhailo Drahomanov i P.-Zh. Prudon* (Mykhailo Drahomanov and P.J. Proudhon, 1930), *Ukraïns'kyi hromads'kyi rukh u xx stolitti* (The Ukrainian Movement in the 20th Century, 1934, 2nd edn 1959), *Nationalitätenfrage in der Sowjetunion* (1937), *Ukraine: Her Struggle for Freedom* (1951), *Marksysts'ki i bol'shevysts'ki teorii natsional'noho pytannia* (Marxist and Bolshevik Theories of the National Question, 1960), *Novoia 'Istoriia kpsu'* (The New 'History of the CPSU,' 1960), and *Sotsiializm davnii i novochasnyi* (Socialism Past and Present, 1968). Fedenko also wrote short historical novels – *Homonila Ukraïna* (Ukraine Echoed, 1942), *Het'maniv kum* (The Hetman's Godfather, 1943), *Nesmertel'na slava* (Immortal Glory, 1953), and *Amor patriae (Liubov do bat'kivshchyny)* (Love of One's Country, 1962). He published many articles on historical and political themes. He was highly critical of both communism and Ukrainian nationalism.

A. Zhukovsky

Federalism. Political and constitutional system based on partnership and co-operation that results from the integration of geographically, historically, and culturally related regions or countries, which are united by common interests into one polity while preserving their autonomy and state character; also any movement that aims at establishing a federated state or federation. Some unitary states, particularly multinational ones, attempt to avoid fragmentation and to preserve unity through federation, that is, by creating self-governing, constituent states for each nationality.

Modern federated states date back to the founding of the United States of America in 1787. The oldest such state in existence is Switzerland, which arose in 1291 out of a confederation of separate cantons that was formed for mutual defense and that evolved into a federated state based on a constitution. The nation-states that are members of a federation participate in setting up a common, supreme, federal government. Usually the constituent states share power equally. In a federation the powers and prerogatives of the central government and of the constituent states are defined and guaranteed by the constitution. The purpose of federation is to decentralize the political system and to diffuse political power. Federalism is a higher form of *autonomy and is the result of the striving for self-government. Autocratic systems and imperial concepts are incompatible with federalism, while democratic systems, particularly those with republican and liberal-constitutional doctrines, are compatible.

Federalism in Ukraine before the 19th century. According to the historian M. Kostomarov, Kievan Rus', which was a union of lands and principalities, had certain attributes of a federation and a tendency toward federalism. Its development was cut short, however, by the Tatar conquests and the subsequent rise in Muscovy of a different state system – a unitary state with centralized power. The Russian historian P. Danilevsky saw the Kievan state as an 'autocratic-Slavic federation.' V. Kliuchevsky defined Kievan Rus' not as a political federation but rather as a dynastic federation based on the consanguinity of the rulers. The German historian

G. von Rauch called it simply 'princely federation.' The Ukrainian historians of law R. Lashchenko and M. Chubaty agree with Kostomarov that the Kievan union of principalities manifested federative tendencies.

The state of Muscovy was not based on the principle of federation. Even when Muscovy granted temporary autonomy to those principalities and non-Russian states (the Hetman state, the Don Cossack Host, Georgia) it had annexed, usually by force, this autonomy was based on the system of vassalage.

Ukrainian territories within the Polish or Lithuanian state cannot be regarded as members of a federation, because the Ruthenians never acquired an equal status and the Polish Commonwealth was never a federal state. Some aspects of federalism may have been present in Hetman I. *Vyhovsky's thought and in the Treaty of *Hadiache (1658), but they were never implemented beyond the preliminary stage.

Federalism in the 19th century. Modern theories of federation developed in Ukraine and Russia only in the 19th century. Among the Decembrists only the *Society of United Slavs raised the idea of a federation of Slavic nations, but it omitted Ukraine as a separate member, treating it as an indivisible part of Russia (in M. Muravev's draft for a constitution). The Russian Slavophiles rejected federalism on principle, for they adopted the ideal of a strong Russian tsar and autocrat as the protector of all Slavs against the non-Slavic world (see *Autocracy).

In contrast, Ukrainian Slavophilism, represented by the *Cyril and Methodius Brotherhood, highlighted in its program the free and equal federation of the Slavic nations in a democratic republic. Under the influence of romantic messianism, the brotherhood believed that Ukraine would play a central role in the Slavic federation (as expressed in M. Kostomarov's *Knyhy byt'ia Ukraïns'koho narodu* [Books of Genesis of the Ukrainian People]). The strongest proponent of federalism among the brotherhood's members was M. Kostomarov. These ideas were not very popular in the 1840s, but eventually they inspired many important political thinkers and activists.

Certain Russian liberal and revolutionary circles of the 19th century looked to federalism for a solution of the numerous problems that beset autocratic tsarism. A. Herzen vigorously propagated the idea of federalism, including Ukraine's right to autonomy in a new Russian federation and even secession. A. Shchapov, a professor at Kazan University, and the writers and journalists N. Ogarev (proponent of a free union of indigenous peoples) and N. Chernyshevsky, who envisioned a union of equal ethnic states based on self-government, were federalists. M. Bakunin represented anarchist federalism among the Russians.

M. *Drahomanov, who preserved and developed the main ideas of the Cyril and Methodius Brotherhood, attained the status of the leading theoretician of federalism in Ukraine and Russia. In spite of certain affinities with the position of Russian liberal federalists, Drahomanov's concept of federalism was deeper and more solidly grounded. It was designed to meet the specific needs of both Russia and Eastern Europe.

Political federalism (in contrast to P. J. Proudhon's economic federalism) was, according to Drahomanov, the best solution to the nationalities problem in the Russian and Austrian empires and also the highest form of democracy. Drahomanov's federalism was based on the

self-government of communities (*hromady*) and larger territories (*zemli*), which would unite to form a 'free association or union' built on modern constitutional principles and governed by representative bodies at various levels. Centralism, even of the republican and parliamentary form, is alien to true federalism. Drahomanov's ideal of political federalism was to be realized through the decentralization and debureaucratization of the state 'from the bottom upwards' and the free recognition of self-governing entities. A two-chamber parliament representing the whole population and the constituent nation-states was to be the central governing body of the federation. Drahomanov advocated this form of federation not only for Russia, but for all Europe and eventually for the world. In his time he encouraged the *zemstvo* movement and municipal self-government (city autonomy), through which, he hoped, Russia would eventually evolve into a federal system.

The 'free communities' (*vilni hromady*) and free, contractual relations among these communities and territories form the basis of Drahomanov's federalism. It is quite likely that his research in Roman history and his investigation of Swiss federalism and British self-government had an influence on his ideas. In one of his projects he divided Russia on the basis of economic and geographic criteria into 20 autonomous territories, 4 of which lay in Ukraine: the Polisia, Kiev, Odessa, and Kharkiv regions. Drahomanov recommended federalism, based on Austria's crown provinces, for Galicia, but he believed that in the long run a Dnieper Ukraine federated with Russia could become attractive to Galicia.

S. *Podolynsky expounded his idea of federalism, based on Drahomanov's free communities, in the journal *Hromada*, published by Drahomanov in Geneva. According to Podolynsky Ukraine would form a federated republic of voluntarily united communities that in turn would join a world federation. The constituent elements of the state, the communities, would determine obligatory norms in all areas for themselves, while the central 'council of communities' would serve only as an arbitrator among them in the event of conflict. Judicial, as well as legislative and executive, powers would be decentralized. The police, army, statistical office, and certain departments of economic planning and administration would be federal agencies.

Federalism in the 20th century. The most active political leaders in Dnieper Ukraine at the end of the 19th century and particularly at the beginning of the 20th century, when political parties began to be formed, shared Drahomanov's and Podolynsky's views. Only the *Revolutionary Ukrainian party at first and the *Ukrainian People's party advocated independence for Ukraine. Other parties, such as the Ukrainian Social Democratic Workers' party, the Ukrainian Democratic Radical party, and the Society of Ukrainian Progressives, offered only a program of autonomy, sometimes mentioning federation as an ultimate demand. Most of the other non-Russian factions in the Russian State Duma (see *Autonomist's Union) offered a similar program. During the first stage of the 1917 Revolution the *Congress of the Peoples of Russia, which convened in September 1917 under the chairmanship of M. Hrushevsky, demanded that the state be reconstructed on the federal principle. Among the Russian parties only the Socialist Revolutionaries, probably because of the influence of Drahomanov's

ideas, were prepared to accept a federated Russian republic. The Social Democrats (Mensheviks and Bolsheviks) and Octobrists were centralists, while the Constitutional Democrats accepted a limited autonomy for the non-Russian nations. The non-Russian socialist parties, including the Jewish *Bund, defended federalism, however.

The proclamation of the Russian republic under A. Kerensky on 14 September 1917 did not specify its political system, including whether it would be a unitary or a federated state. Most of the non-Russian nations, particularly the peoples on the borderlands of the former empire, quickly adopted the position of political independence. The Bolshevik coup accelerated their evolution from autonomy to independence. This is illustrated by the four *universals of the Ukrainian Central Rada. Although the Third Universal still endorsed the idea of federation, the proclaimed UNR actually had no one with whom to federate. The authors of the Fourth Universal were faithful to the principles of 'self-determination' and respect for the 'will of the people' and hence left it for the constituent assembly to decide about the UNR's possible federation with other parts of Russia. By the beginning of 1918, practically all Ukrainian parties, including the Ukrainian Party of Socialists-Federalists, had adopted the position of Ukraine's independence. Russian parties in Ukraine still insisted on federation in theory, but there were few unequivocal and convinced federalists in the Russian anti-Bolshevik movement. When the Ukrainian state had been almost completely rejected by the Allies, Hetman P. Skoropadsky, as a result of the influence of his Russian milieu, proclaimed on 14 November 1918 Ukraine's federation with Russia. But even those Russians who collaborated with the hetman did not believe in a genuine federation, but rather regarded it as a tactical maneuver to restore a centralized Russian state.

After the revolutionary events of 1917–20 and the short-lived Ukrainian state (in the form of the UNR or Hetman monarchy), no important Ukrainian group remained that advocated federalism. The one notable exception was the Galician politician V. Paneiko, who in 1922 presented a plan of confederation with Russia as an alternative to Polish domination in Western Ukraine in his work *Z'iedyneni derzhavy skhidnoï Evropy: Halychyna i Ukraina suproty Pol'shchi i Rosii* (The United States of Eastern Europe: Galicia and Ukraine in Relation to Poland and Russia).

The unification of the UNR and the Western Ukrainian National Republic was not federative in form but was envisioned, rather, after 21 January 1919, as a merger of the two states with a temporary continuation of their separate political and military structures. An internal Ukrainian federation was proposed as the future system for Ukraine by two jurists – S. Dnistriansky and O. Eikhelman – in their respective draft constitutions for the UNR.

The Czechoslovak Republic to which the Carpatho-Ukrainian state belonged was on the way to becoming a federated state, but its period of reorganization in October 1938–March 1939 was too brief for it to develop the classical federal structure. In the 1950s, during the cold war, some American political circles tried to use anti-Soviet immigrants for propaganda purposes and made attempts to create a federalist trend among Ukrainians (through the fictitious federalist groups, ephemeral publications, etc). The

American-inspired Committee for the Liberation of the Peoples of Russia, which promoted federalism for the non-Russian peoples of the USSR, met with strong opposition from Ukrainian émigré circles.

Soviet federalism in theory and practice. The Russian Marxists G. Plekhanov, R. Luxemburg, and V. Lenin followed K. Marx and F. Engels in rejecting federalism as incompatible with their central idea of the concentration of power in the hands of the working class (ie, the Communist party) and with the principles of socialism in general. Lenin and the Bolsheviks were also opposed to the federated structure of the Russian Social Democratic Workers' party, which was made clear in their conflict with the Ukrainian Spilka and the Jewish Bund. In 1913 Lenin declared that he was opposed to federalism on principle and was ready to accept publicly instead the right of 'self-determination up to and including secession.' The Bolsheviks met the Russian Revolution and prepared their coup in an antifederalist spirit, although they criticized the Provisional Government for its policy towards non-Russian nations. When the latter were well on the way to independence, the Third All-Russian Congress of Soviets adopted a resolution on 25 January 1918 to the effect that 'the Soviet Russian Republic is founded on the principles of a voluntary union of free nations in a federation of Soviet national republics.' In 1920 the Comintern confirmed federalism as a transitional form of Soviet statehood preceding full unification. The Russian Soviet Federated Socialist Republic that was proclaimed in 1918 was regarded as a federation of peoples rather than states, and the peoples were granted autonomy.

Having created in December 1917 a Soviet government for Ukraine in Kharkiv, the Bolsheviks announced that Ukraine was in a federated union with Russia. After the abrogation of this union (Russia's Peace Treaty of Brest-Litovsk with the Central Powers) and the proclamation of the 'independence' of Soviet Ukraine, as well as the attempts by the Bolsheviks to fragment Ukraine by creating separate Soviet republics such as the Donets-Kryvyi Rih, Tavryda, Crimean, and Odessa republics, the Ukrainian national Communists, and the Left Social Democrats and Socialist Revolutionaries who sympathized with them, reacted by planning, in February–April 1918, to transform the UNR into an 'independent, federated, Soviet republic.' The Provisional Workers' and Peasants' Government of Ukraine again approved, on 25 January 1919, Ukraine's union with the Russian SFSR 'on the principles of Soviet federalism.' This was confirmed by a separate agreement and by legislative acts in June 1919 and later. In spite of the 'federative ties' among the Soviet republics, the Russian Communist Party (Bolshevik) remained centralized with one central committee, while the parties of the individual republics, such as the Communist Party (Bolshevik) of Ukraine, acquired the status of regional organizations.

In 1918–23 the relations between the Russian SFSR and the other republics, including the Ukrainian SSR, were officially defined as federative, based on a political, economic, military, and diplomatic union. Yet, in reality they were quite unique, and they can be considered only as quasifederative. The role of the common federal agencies was fulfilled by the agencies of one of the constituent states; hence, the relations among the members of the federation were asymmetrical. There were no guarantees of the 'sovereign' rights of the constituent

republics, and their relations were based either on contractual principles or on the de facto interventions of the RSFSR government in the affairs of the other Soviet republics. Today Soviet jurists describe the relations between the RSFSR and the other republics as federative, but this view was not generally accepted in the 1920s. Writers such as M. Reikhel, O. Malytsky, M. Paliienko, D. Magerovsky, and Ye. Korovin argued that the relations among the Soviet republics in 1919–23 were confederative. Certain Western scholars (V. Gsovski) and Ukrainian émigré scholars of law (V. Halaichuk, O. Yurchenko, and R. Yakemchuk) share this opinion.

When the Soviet Union was being formed, there was a tendency to annex the hitherto formally independent Soviet republics to the RSFSR by means of the process of autonomization (a term used by J. Stalin and others). The representatives of some republics (Ukraine and Georgia), particularly Kh. Rakovsky, M. Skrypnyk, V. Zatonky, B. Mdivani, and Tsivtsivadze, preferred a confederative relationship with the retention of the broadest rights by the national republics. With his unquestioned authority Lenin put an end to the discussion between the two extremes by deciding on federation, which was established in an almost classical form as far as its structure was concerned (see *Union of Soviet Socialist Republics). The new federation was formed on the basis of a union treaty and, later, of a constitution, and it encompassed unitary and composite states such as the RSFSR. Because of this, certain scholars distinguish two types of Soviet federations: state alliances of a higher type, such as the USSR, and of a lower type, such as the RSFSR and certain other republics, which have autonomous components. In 1924–40 the Ukrainian SSR, which at the time included the territory of the Moldavian ASSR, was one of the latter federations (see *Ukrainian Soviet Socialist Republic).

The constitutions of the USSR (1924, 1936) and the Ukrainian SSR (1925, 1929, and 1937) were constructed on the principle of a formal federation and a de facto centralized state. The latter aspect of the Soviet political system is confirmed by the fact that there were no guarantees of the republics' rights, which, without any formal, constitutional process, were gradually usurped by the central agencies. Because of the persistent tendency towards the centralization of power and the arbitrary substitution of Union agencies for republican agencies, certain Western scholars (Livingston, R. Maurach, Finer, and V. Aspaturian) deny that the Soviet Union is a federation. Most writers, including Ukrainian ones, agree that it is a special type of federation (Soviet federalism), which has a tendency to be a de facto unitary state while preserving institutional and functional federal forms. This general tendency was not deflected by two attempts to broaden the rights of the Union republics – in 1944 the republics were granted some foreign-policy powers and some prerogatives in the military sphere, and in 1956–9 their economic rights were expanded – because these reforms were to a large degree never implemented. In recent years the USSR has actually been undergoing a process of defederalization, although the constitution of 1977 formally reaffirmed the principle and institutions of federation. During the discussion of the proposed new constitution some authorities (P. Semenov and D. Zlatopolsky) asserted that the federation would gradually wither away as nations 'merged.' At the same time, M. Kulychenko, S. Yakubovskaia, H. Aleksan-

drenko, and others defended the permanency of the federalist principle. The nature of this discussion and the future of Soviet federalism are influenced by the evolution of the *nationality policy of the CPSU as well as by the concept of the so-called *Soviet People, which was introduced after the 22nd CPSU Congress.

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V. Markus

Federation of Ukrainian Organizations in Australia (Soiuz ukrainskykh orhanizatsii v Avstralii or suOA). Central co-ordinating body of Ukrainian civic, cultural, and political organizations in *Australia. suOA also represents Ukrainians in Australia as a whole before Australian authorities. suOA was founded in 1950 in Melbourne. Its head office has most frequently been there, but at times in Sydney and Adelaide. In 1975 suOA represented seventeen organizations, divided among the communities (hromadas) of the six states. By 1982 sixteen biannual conferences had been held. suOA is a constituent member of the World Congress of Free Ukrainians. It organizes mass rallies and conferences and supports educational and publishing projects. In 1966 suOA published the collection *Ukrainci v Avstralii* (Ukrainians in Australia). The presidents of suOA have been V. Boliukh (1950-1), V. Solovii (Archbishop Varlaam, 1951-2), F. Melnykiv (1952-3), M. Shegedyn (1954-5), L. Haievska-Denes (1956-7), B. Shemet (1957-9), M. Boliukh (1959-73); M. Tsiurak (1973-5), M. Svidersky (1975-7), and Yu. Denysenko (1977-).

Federation of Ukrainian Social Democrats in Canada. In 1909 Ukrainian branches of the Socialist Party of Canada (SPC) formed the Federation of Ukrainian Social Democrats in Canada (FUSD), seeking autonomous affiliation with the SRC and professing solidarity with Ukrainian social democrats in Europe. M. Stechishin was elected first secretary. The SPC rejected both autonomy and international ties, and in 1910 the FUSD formally affiliated with the Social Democratic Party (SDP), adopting *Robochyi narod* as its organ. The election in 1910 of an Alberta-based executive under R. Kremar precipitated a power struggle with the editorial board of *Robochyi narod* in Winnipeg and a controversy over the FUSD's relationship with the SPC and SDP. In 1911 Kremar's followers formed the *Federation of Ukrainian Socialists, but by the end of 1912 the FUSD, led by Stechishin and V. Holovatsky, was again unrivalled in the Ukrainian socialist movement in Canada. Between 1912 and 1916 control of the movement passed to younger men like M. Popovych and J. Navis (I. Navizivsky), who were more sympathetic to Marxism. The FUSD propagated among workers and farmers; at its peak, in mid-1913, 23 branches served 424 members. In January 1914, when the FUSD was renamed the Ukrainian Social Democratic party, it had 18 branches with 238 members.

Federation of Ukrainian Socialists in Canada. In 1911 a power struggle developed in the *Federation of Ukrainian Social Democrats in Canada (FUSD) between the Edmonton-based executive, led by R. Kremar, and the editorial board of the party's newspaper, *Robochyi narod*, in Winnipeg. Affiliation with the Social Democratic party or a return to the Socialist Party of Canada (SPC) was the main issue. At a convention in Edmonton in May a minority in the FUSD formed the Federation of Ukrainian Socialists in Canada (FUS) with Kremar's *Nova hromada* as its organ. In June the FUS became an autonomous affiliate of the SPC. An interparty conference in February 1912 tried to reunite the FUS and the FUSD, but, with Kremar's following declining, *Nova hromada* ceased publication in September 1912 and by year's end the FUSD was unchallenged.

Federation of Ukrainian Student Organizations of America (Soiuz ukrainskykh studentskykh tovarystv Ameryky or susta). An umbrella organization of Ukrainian students in the United States that represents about 50 students' associations and clubs at various universities and colleges. The *Obnova Society of Ukrainian Catholic Students, the *Zarevo Ukrainian Student Association, and the *Ukrainian Student Organization of Mikhnovsky have special status in the federation. The federation was founded at the first congress of Ukrainian students in the United States, held at Columbia University on 10-12 April 1953. The congress was convened by the Preparatory Secretariat of Ukrainian Student Associations, headed by Z. Melnyk. The first president of the federation was E. Kulchytska, followed by O. Fedyshyn, Z. Kravets, K. Savchuk, V. Prybyla, B. Futei, Yu. Kulchytsky, B. Satsiuk, A. Chornodolsky, K. Semanyshyn, Ye. Ivantsiv, I. Hikava, Yu. Sierant, I. Prynada, and, in 1979, R. Stoiko-Lozynska.

Federation of Ukrainians in Great Britain (Obiednannia ukrainciv u Velykii Britanii). Cultural-educational organization founded in 1949 in London by the

supporters of the Melnyk faction of the OUN and of the UNR government-in-exile as an alternative to the *Association of Ukrainians in Great Britain. The federation's head office co-ordinated the work of 12 branches and 2,400 members in 1980 (1,200 in 1950 and 2,300 in 1970). The federation owns seven buildings. The Society of Ukrainian Women (president: V. Smereka), the veterans' group the League of Ukrainian Insurgents (presidents: O. Boruchyk and O. Chuiko), and the Organization of Ukrainian Youth belong to the federation. The federation runs several Ukrainian schools and supports a choir in Oldham. It publishes an irregular bulletin, as well as pamphlets in English to inform non-Ukrainians about Ukrainian concerns. The association's presidents have been G. Panchuk, V. Kokhanivsky, S. Onysko, A. Kohut, V. Shaian, M. Tarnavsky, V. Khomiak, A. Iselsky, and, since 1978, A. Kostiuk.

Federation of Ukrainians (also Ukrainian Federation) **in the United States** (Ukrainska federatsiia [Federatsiia ukrainsiv] u Zluchenykh Derzhavakh). Political association of Ukrainian-American organizations in 1915–21, founded at the First Ukrainian Assembly (Soim) in New York on 30–31 October 1915 for the purpose of helping the Ukrainian people in their struggle for independence. In contrast to the *American Ruthenian National Council established by Bishop S. Ortynsky, the federation supported the Allies from the outset. Its first president was V. Simenovych, and its principal leaders were M. Sichynsky, M. Tsehlynsky, and M. Repen. Socialist tendencies and eventually anticlerical attitudes were dominant in the federation. As a result, the *Ukrainian National Association left the federation and joined the rival umbrella organization the Ukrainian National Council. The Federation of Ukrainians organized large political meetings, raised funds for charitable and political causes in Ukraine, and published pamphlets, as well as the daily *Ukrains'ka gazeta* (in 1919). It established an information office in Washington. In 1920–1 the influence of the federation diminished, and it ceased its activities. Some of its organizations joined the United Ukrainian Organizations in America, and some of its active members joined the Oborona Ukrainy association.

Fedetsky, Alfred [Fedec'kyj, Al'fred], b 1857 in Zhytomyr, d 2 July 1902 in Minsk, Belorussia. Cinematographer. Fedetsky was the first Ukrainian to produce chronicle-documentary films. His films include *Dzhytyvannia kozakiv* (Cossack Trick Riding, 1896), *Vidkhid poizda vid Kharkivs'koho vokzalu* (Train Departure from Kharkiv Station, 1896) *Khresnyi khid z Kuriazha u Kharkiv* (Procession of the Cross from Kuriazh to Kharkiv, 1896), and *Narodni huliannia na Kinnii ploshchi v Kharkovi* (Folk Celebrations at the Horse Market in Kharkiv, 1897). Fedetsky also worked on the problems of color photography.

Fedir, A., late 17th–early 18th century. Woodcut artist who worked in Kiev in 1694–1724. He designed and illustrated with woodcuts the following publications: *Apostol* (1695), containing his *Beating of Steven*; *levanheliie naprestol'ne* (The Altar Gospel, 1697), which contains his frame for the title; *Strasne levanheliie* (Gospel of the Passion, 1706), which contains his *Washing of the Apostles' Feet*; *Molytvoslov* (Prayer Book, 1707), containing his *Dormition*, and *Mother of God*. Fedir's biblical scenes dis-



A wooden picture frame carved by A. Fedir, late 17th century

play local Ukrainian features. He signed his works with the initials F. or F.A.

Fediuk, Mykola [Fedjuk], b 26 February 1885 in Holubysia, Brody county, Galicia, d 17 May 1962 in Vynnyk near Lviv. Realist painter. He studied painting at the Cracow and Munich academies of art. From 1922 he taught painting and drawing at the Lviv Academic Gymnasium and later at the Lviv Institute of Applied and Decorative Arts (1947–50). His works include portraits, landscapes, and woodcuts.

Fediushka, Mykola. See Yevshan, Mykola.

Fediv, Ihor, b 8 September 1895 in Kolomyia, Galicia, d 12 March 1962 in Montreal. Community figure, geographer, teacher, publisher, publicist. Fediv was active in student life in Vienna and Prague, becoming head of the Central Union of Ukrainian Students (1923–4). In 1929 he settled in Lviv, where he became an associate publisher of *Ukrains'ka zahal'na entsyklopediia* (Ukrainian General Encyclopedia) and a member of the board of the Ukrainian Publishing Institute. From 1940 to 1945 he was a director of the Ukrainske Vydavnytstvo publishers in Cracow and Lviv. As an émigré he lived in Germany, Tunis, and, from

1951, in Montreal. Fediv published articles on geography, particularly on the Black Sea, and was co-author of the adaptation of D. Defoe's *Robinson Crusoe*, the novel *Syn Ukrainy* (Son of Ukraine, 1919).

Fedko, Ivan [Fed'ko], b 24 June 1897 in Khmeliv, Romen county, Poltava gubernia, d 26 February 1939. Soviet military leader. In 1918–21 Fedko fought in the civil war in southern Ukraine and in northern Caucasia. From 1922 he held high posts in the Soviet army. In 1937 he was appointed commander of the Kiev military district and, in the following year, deputy people's commissar for defense of the Soviet Union. He was executed on Stalin's orders along with other generals.

Fedkovych, Yurii [Fed'kovyč, Jurij], b 8 August 1834 in the village of Storonetys Putyliv in Bukovyna, d 11 January 1888 in Chernivtsi. Prominent Ukrainian writer of the late romantic school, herald of the Ukrainian revival in Bukovyna. From 1852 to 1863 he served in the Austrian army and took part in the Italian campaign, during which he wrote his first poem in Ukrainian (up to that time he wrote in German). Retiring as a lieutenant, he worked in his native village as a bailiff from 1863 and as school inspector in Vyzhnytsia county in 1867–72. In 1872–3 he worked in Lviv as an editor in the Prosvita publishing house and in the Ruska Besida theater. From 1876 to his death he lived in Chernivtsi, where, in 1885–8, he was the first editor of the newspaper **Bukovyna*. For his contribution to literature he was elected an honorary member of the Shevchenko Scientific Society.

Fedkovych published many poems and stories in Galician and Bukovynian periodicals. His major collections include *Poezii* (Poems, 1862) and *Poezii Iurii Horodenchuka-Fed'kovycha* (Poems of Yurii Horodenchuk-Fedkovych, 2 vols, 1867). In his lyrical poetry Hutsul themes predominate: the life of the recruit torn from his home who in despair either deserts or kills himself; the soldier's longing for his native region and his home; and the hardship of a soldier's life. He also wrote poems about the opryshoks ('Dovbush,' 'Iurii Hinda,' 'Luk'ian Kobylitsia'). The influence of T. Shevchenko is evident in many of his poems.

Fedkovych's first collection of prose, *Povisti Osypa Fed'kovycha* (The Tales of Osyp Fedkovych, 1876), was published by M. Drahomanov. The main themes in his prose are village life in Bukovyna ('Farmazoni' [The Cheats]), unhappy love ('Liuba-zhuba' [Love Is Fatal]), and the unhappy life of the soldier ('Shtefan Slavych,' 'Safat Zynych'). Some of his stories reveal the influence of H. Kvitka-Osnovianenko's ethnographic approach and Marko Vovchok's narrative style.

Fedkovych also wrote plays: the comedy 'Tak vam treba!' (You Deserve It! *Nyva*, 1865), the historical tragedy *Khmel'nyts'kyi* (1886–7), the melodrama *Kermanysh* (The Pilot, 1876), the historical drama *Dovbush* (1869), and a rendering of W. Shakespeare's *Taming of the Shrew* – *Iak kozam rohy vypravliaiut'* (How the Goats Have Their Horns Straightened, 1872). He also translated Shakespeare's *Hamlet* and *Macbeth*.

His poems in German were published in the collections *Gedichte von J. Fedkowicz* (1865) and *Am Tschheremuschl Gedichte eines Uzulen* (1882). Fedkovych also translated the poetry of J. Goethe, F. Schiller, H. Heine, the Grimm brothers, A. Pushkin, and H. C. Andersen.

Despite the obvious influence on his early work of T. Shevchenko and Marko Vovchok, Fedkovych was a talented and original writer. Many of his poems have become well-known popular songs. His works have been published in Ukraine in many editions. The first full and critical edition of his works was published in four volumes (six books) by the Shevchenko Scientific Society between 1902 and 1938.

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A. Zhukovsky

Fedkovych Memorial Museum (Fedkovycha Yurii Muzei). Museum founded in Chernivtsi in 1945 to preserve the materials connected with the life of Yu. *Fedkovych. The museum contains documents, photographs, the writer's personal effects, the first editions of his works, studies of his life and writings, and translations of his works. A branch of the museum is located in Putyliv, Fedkovych's home village.



Yurii Fedkovych



Ivan Fedorchenko

Fedorchenko, Ivan [Fedorčenko], b 31 October 1909 in Tahanrih. Specialist in powder metallurgy and special alloys, full member of the Academy of Sciences of the Ukrainian SSR since 1961. From 1935 to 1952 he worked as an engineer in the Institute of Farm Machinery in Moscow. In 1952 he joined the Institute for Problems in Materials Science of the Academy of Sciences of the Ukrainian SSR. His main works deal with the theoretical foundations of powder metallurgy and of the creation of new materials, alloys, and metallic powders.

Fedorchuk, Vitalii [Fedorčuk, Vitalij], b December 1918 in Ukraine. Minister of Internal Affairs of the USSR and Soviet general; former chairman of the KGB of the USSR and the Ukrainian SSR. A career security officer, Fedorchuk joined the NKVD in 1939 after studying at a military academy and the NKVD higher school. He was involved in

the liquidation of the Ukrainian Catholic church in Western Ukraine in the 1940s. In July 1970 he became head of the Ukrainian KGB and throughout the 1970s conducted the campaign against 'Ukrainian bourgeois nationalism' and the Ukrainian opposition (mass arrests of Ukrainian dissidents in 1972, suppression of the Ukrainian Helsinki Group, etc). In 1973, after P. Shelest's fall, he became a candidate member, and in 1976 a full member, of the Ukrainian Politburo, the first KGB head to do so. On 26 May 1982 Fedorchuk succeeded Yu. *Andropov as head of the Soviet KGB. In November 1982, after Andropov succeeded L. Brezhnev as general secretary of the CPSU, Fedorchuk was appointed Soviet minister of internal affairs. His promotion points to the increased role that the KGB plays in running the USSR.



Yaroslav Fedorchuk

Fedorchuk, Yaroslav (Fedortchouk, Jaroslav) [Fedorčuk], b 1878 in Sniatyn, Galicia, d 1916 in Switzerland. Journalist, follower of M. Drahomanov. Fedorchuk settled in Geneva in 1902 and moved to Paris in 1906. He informed the French public about Ukrainian affairs and was a founding member of the *Circle of Ukrainians in Paris. His articles on Ukrainian themes appeared in the weekly *Le courrier européen* (1912–14), and he edited an issue (no. 3–4) of the journal *Les annales des nationalités* devoted to Ukraine. Fedorchuk wrote the brochure *Le réveil national des Ukrainiens* (1912) and, together with G. Raffalovich, prepared a *Memorandum on the Ukrainian Question in Its National Aspect* (1914).

Fedorenko, Ivan, b 18 February 1827 in Kharkiv, d 7 January 1889 in Kharkiv. Astronomer. Fedorenko graduated from Kharkiv University in 1848 and worked at the universities of Kiev (1853–7) and Kharkiv from 1857, becoming a professor in 1862. His main works deal with the motions of the stars. While working at the Pulkovo (St Petersburg) Observatory in 1850–3, he helped compile a catalogue of 4,637 polar stars.

Fedorenko, Pavlo, b 1880 in Yampil, Chernihiv gubernia, d 5 February 1962. Historian from the Chernihiv region who specialized in the history of that area. A graduate of Kiev University, Fedorenko served as director of the Historical Archive in Chernihiv in the 1920s and early 1930s. He published articles on the economic history of monasteries in the Hetman state, on the history of the iron-ore industry in the Chernihiv region in the 17th–18th century, on legal relations in the Hetman state, on the cultural history of the Chernihiv region, and other

topics. Under Fedorenko's editorship the Archeographic Commission of the All-Ukrainian Academy of Sciences published *Opys Novhorod-Sivers'koho namisnytstva* (1779–1781) (Description of the Novhorod-Siverskyi Vicegerency in the Years 1779–81, 1931; a Russian-language edition had appeared the year before). His work on the mines of Chernihiv gubernia in the 17th–18th century, which he readied for publication in the early 1930s, was published in 1960 as the monograph *Rudni Levoberezhnoi Ukrainy v xvii–xviii vv.* (Ore Mines in Left-Bank Ukraine in the 17th–18th Century.)

Fedorenko, Vasyl, b 30 March 1928 in the Chernihiv region. Dissident, locksmith by trade. After serving two prison terms (1959–66 and 1967–72) for anti-Soviet propaganda, Fedorenko demanded an emigration visa and renounced his Soviet citizenship. In September 1974 he tried to escape to West Germany and was arrested in Czechoslovakia. At a closed trial six months later he was sentenced to 15 years' imprisonment for anti-Soviet agitation and propaganda and treason. At the trial he denounced the government's violation of human rights and demanded independence for Ukraine. In prison he has staged several long hunger strikes, which have severely undermined his health, to protest his unjust sentence and the authorities' abuse of power.

Fedorenko, Yakiv, b 20 October 1896 in the village of Chervonyi Oskil, Kharkiv gubernia, d 26 March 1947 in Moscow. Soviet military leader. He fought in the civil war of 1918–20 on the Soviet side and then held various posts in the Soviet army. In 1937–40 he was commander of the mechanized, armored, and tank forces of the Kiev military district, and during the Second World War he was deputy people's commissar of defense and marshal of armored and mechanized forces of the Soviet Union from 1942.

Fedorenko, Yevhen, b 7 August 1903 in the village of Rakivshchyna, Volhynia gubernia. Marxist philosopher. Fedorenko completed his studies at Odessa University in 1933. He taught at Kiev University (1946–62), the Higher Party School of the Central Committee of the Communist Party of Ukraine (1947–51), and, from 1963, at the Kiev Medical Institute, where he held the chair of philosophy. His works on Communist ethics include *Pro rol' narodnykh mas i osoby v istorii* (On the Role of the Popular Masses and the Individual in History, 1957), *Kommunisticheskaia npravstvennost'* (Communist Morality, 1958), and *Moral'ni osnovy radians'koï sim'i* (The Moral Bases of the Soviet Family, 1963).

Fedoriv, Roman, b 1 December 1930 in the village of Bratkovtsi, Stanyslaviv county, Galicia. Writer and journalist. In 1968 he became editor of the journal *Zhovten'*. His works first appeared in print in 1955. He is the author of the novels *Kapelian zhovtoho leva* (Chaplain of the Yellow Lion, 1962), *Otchyi svityl'nyk* (Father's Candlestick, 1976), and *Kam'iane pole* (Stone Field, 1978); a novel in legends, *Zhban vyna* (Flask of Wine, 1968); short stories; collections of short stories, among them, *Ievshan zillia* (1966), *Kvit paporoti* (Fern Flower, 1969), and *Znak kimmeriitsia* (The Cimmerian's Mark, 1972); and a number of collections of novellas, sketches, and travel accounts.

Fedoriv, Yurii, b 21 March 1907 in the village of Sadzhava, Bohorodchany county, Galicia. Catholic priest, historian. Fedoriv completed his theological studies at the Lviv Greek-Catholic Theological Academy and at the universities of Vienna and Prague. Since 1949 he has been a priest in Toronto and a professor of church history at the Ukrainian Catholic University in Rome. His published works include *Istoriia tserkvy v Ukraini* (The History of the Church in Ukraine, 1967), *Obriady Ukrain's'koï Tserkvy* (The Rites of the Ukrainian Church, 1970), and articles in the journal *Bohosloviia*.

Fedorivka burial site. The site dates back to the *Bronze Age (about 1,000 years BC) and lies near the village of Fedorivka in Zaporizhia oblast. Excavations of the site were conducted by O. Bodiansky in 1946–9. The dead were buried in a crouched position in stone containers or under stone plates. Clay pottery and metal ornaments were discovered in the graves.

Fedoronchuk, Vasyl [Fedorončuk, Vasyl'], b 26 January 1915 in the village of Sokoliv, Buchach county, Galicia. Journalist, political figure. Fedoronchuk studied in Paris and, from 1942, in Rome, where he represented the OUN (Melnyk faction). He co-operated actively with other émigrés from Central and Eastern Europe, serving as secretary general of Freedom International. He was a co-founder of the Italian-Ukrainian Society, wrote for the Italian and Ukrainian press, and published informational brochures on the Ukrainian question. From 1951 to 1975 he was director of Ukrainian-language broadcasts for Italian state radio. In the 1960s and 1970s he served as director of the external-affairs department of the UNR government in exile. He has also served as organizer and leader of one faction of the Ukrainian National Democratic Alliance.

Fedorov, Ivan. See Fedorovych, Ivan.

Fedorov, Mykhailo, b 1 September 1867 in Katerynodar (now Krasnodar), d 29 March 1945. Specialist in mining mechanics, full member of the Academy of Sciences of the Ukrainian SSR from 1929. After 1905 he taught at the mining institutes in St Petersburg and Katerynoslav (now Dnipropetrovske) and later at the Institute of Agriculture in Kamianets-Podilskyi. In 1923 Fedorov was appointed professor at the Mining Academy in Moscow. From 1929 he headed the chair of mining mechanics of the Department of Technical Sciences of the All-Ukrainian Academy of Sciences, and in 1934 he joined the staff of the academy's Mining Institute. His works deal with the dynamics of lifting equipment for mines and the design of mining turbo-machines.

Fedorov, Oleksii, b 30 March 1901 in Lotsmanska Kamianka near Katerynoslav. Soviet major general and official. In 1943, as head of the Soviet partisans in Chernihiv oblast, he led a raid into Volhynia oblast, where he then united and headed over 10,000 Soviet partisans in both oblasts. He fought against the Germans and the Ukrainian Insurgent Army and later helped the Red Army capture Kovel. After the war Fedorov was first secretary of the Kherson (1944–9), Izmail (1950–2), and Zhytomyr (1952–7) oblast Party committees. In 1957 he

became the minister of social security for the Ukrainian SSR. Fedorov is the author of the memoirs *Podpol'nyi obkom deistvuet* (The Underground Oblast Committee in Action, 2 vols, 1949) and *Posledniaia zima* (The Last Winter, 1965).

Fedorov, Vasiliï, b 1802, d 24 March 1855. Astronomer. In 1837 Fedorov was appointed professor at Kiev University and served as its rector in 1843–7. He was one of the founders and then the first director of the Kiev Astronomical Observatory. In 1832–7 he took part in several geographic expeditions to southwestern Siberia and published reports on them in a number of scientific journals.

Fedorov, Yevhen, b 26 June 1909 in Irkutsk, Siberia. Astronomer, full member of the Academy of Sciences of the Ukrainian SSR since 1969. In 1944–59 he worked in the Poltava Gravimetric Observatory of the Academy of Sciences of the Ukrainian SSR and from 1959 to 1973 was the director of the Main Astronomical Observatory of the Academy of Sciences. During 1955–61 he was president of the International Astronomical Union's Commission for the Investigation of the Earth's Nutation. His works are devoted to the study of the earth's rotation and nutation, and various related geophysical processes.

Fedorovsky, Mykola [Fedorovs'kyj], 1838–1918. General of the Russian army who also worked in the field of Ukrainian education. With P. Nishchynsky, the Tobilevych brothers, and M. Kropyvnytsky he organized a theatrical group in Yelysavethrad (now Kirovohrad). He was the leading organizer of the Philanthropic Society for Publishing Generally Useful and Inexpensive Books in St Petersburg.

Fedorovsky, Oleksander [Fedorovs'kyj], b 30 April 1885 in Lebedyn, Kharkiv gubernia, d 8 August 1939. Geologist, paleontologist, professor at Kharkiv University. Fedorovsky published studies and articles on the geology and the archeology of the Kharkiv region and the Donets River Basin.



Mykhailo Fedorov



Ivan Fedorovych

Fedorovych (Fedorov), Ivan [Fedorovyč], b ca 1525, d 16 December 1583 in Lviv. Fedorovych (also known as Khvedorovych or Khodorovych) was the founder of book

printing and publishing in Russia and Ukraine. He was deacon of St Nicholas Gostunsky Church in Moscow, where, from 1553, he oversaw the construction of a printing house commissioned by Tsar Ivan IV. In 1564–5 Fedorovych and the Belorussian P. Mstislavets published in Moscow several liturgical works in Church Slavonic. This technical innovation created competition for the Muscovite scribes, who persecuted Fedorovych and Mstislavets and finally caused them to flee to the Grand Duchy of Lithuania. There they were received by the Lithuanian great hetman H. Khodkevych at his estate in Zabludiv (northern Podlachia, on the Ukrainian-Belorussian border), where they published *levanhelie uchytel'noie* (Didactic Gospel, 1569) and *Psaltyr'* (Psalter, 1570). In Zabludiv, Fedorovych changed his surname from Fedorov to Fedorovych. He moved to Lviv in 1572 and resumed his work as a printer the following year at the St Onuphrius Monastery. (Fedorovych's tombstone in Lviv is inscribed 'drukovanie zanedbanoe vobnov[y]l' [renewed neglected printing].) In 1574 Fedorovych, with the help of his son and Hryn Ivanovych of Zabludiv, published the second edition of *Apostol* (originally published in Moscow), with an autobiographical epilogue, and *Azbuka* (Primer). Fedorovych was known as the 'Muscovite printer' or Iwan Moschus (Ivan the Muscovite) in Lviv, a name used more to identify his place of origin than his nationality. In 1575 Fedorovych, in the service of Prince K. Ostrozky, was placed in charge of the Derman Monastery; in 1577–9 he established the Ostrih printing press, where, in 1581, he published the *Ostrih Bible and a number of other books. Fedorovych returned to Lviv after a quarrel with Prince Ostrozky, but his attempt to reopen his printing shop was unsuccessful. His printery became the property of the Lviv Dormition Brotherhood (later the Stauropegion Institute). The brotherhood used Fedorovych's original designs until the early 19th century.

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Fedorovych, Ivan [Fedorovyč], 1811–70. Galician public figure, owner of an estate in the village of Vikno in Skalat county, father of V. *Fedorovych. Ivan Fedorovych was a democrat and populist; in 1848 he served as a deputy to the Austrian parliament. He wrote the words of the song 'Pomarnila nasha dolia' (Our Fate Looks Sad), which was set to music by A. Vakhnianyn. His son published his *Aforyzmy Jana Fedorowicza* (Aphorisms of Ivan Fedorovych) in 1873 and his philosophical works in 1882.

Fedorovych, Taras [Fedorovyč] (known also as Triasylo), date of birth and death unknown. Hetman of the unregistered Cossacks from 1629, when he conducted a campaign against the Crimean Tartars. In March 1630 Fedorovych led a large peasant-Cossack revolt against Poland. His forces defeated the Polish army at Korsun and Pereiaslav and on 8 June forced the Polish hetman S. Koniiecpolski to sign the *Pereiaslav Treaty of 1630. Fedorovych was dissatisfied with the treaty, which had been accepted by most of the Cossack leadership, and was dismissed from the post of hetman. Hence, he attempted to organize a new revolt. In 1635 he led a part of the

Zaporozhian Host beyond the Don River. In 1636 he offered his services to the Muscovite tsar, who rejected the offer in order to avoid tensions with Poland.

Fedorovych, Volodyslav [Fedorovyč], b 26 May 1845 in Bilitivka, Skalat county, Galicia, d 22 December 1917 in Kiev. Galician community figure, patron of the arts, and owner of a large estate in the village of Vikno, Skalat county. From 1873 to 1876 he was president and honorary member of the Prosvita society, to which he donated 12,000 guildens. In 1879 he became a deputy to the Austrian parliament in Vienna and later a member of the upper chamber. In 1887 he organized a Ukrainian ethnographic exhibit in Ternopil in connection with the visit to Galicia of the heir apparent to the Austrian throne, Rudolf. Fedorovych's mansion, which contained many collections of Ukrainian art, including some antique kilims, and his library were burned down by Russian soldiers during their retreat from Galicia in July 1917.

Fedorovych-Malytska, Ivanna. See Vikonska, Dariia.

Fedortseva, Sofiia [Fedorceva, Sofija] (birth name Sabat), b 8 March 1900 in the village of Pomoniata, Rohatyn county, Galicia, d 1981 in Lviv. Dramatic actress of the tragic-heroic tradition and a master of the art of dramatic reading. Fedortseva began her career in 1923, performing dramatic readings in Lviv and other Western Ukrainian centers, and joined the Kharkiv theater group Berezil in 1927. After Berezil was reorganized into the Kharkiv Ukrainian Drama Theater in 1934, she remained to work with this theater until 1960. She has played leading roles in plays by I. Mykytenko, I. Kocherha, M. Kropyvnytsky, M. Gorky, O. Korniiuchuk, and others. Fedortseva performed on radio and in concerts as a dramatic reader and acted in motion pictures. A monograph about her by P. Omelianovska-Chorna appeared in Kiev in 1971.



Sofiia Fedortseva



Fed Fedortsiv

Fedortsiv, Fed [Fedorciv, Fed'], b 1 December 1889 in the village of Dolyna, Tovmach county, Galicia, d 5 March 1930 in Lviv. Galician journalist and community leader. Fedortsiv was editor of the magazine *Shliakhy* (1915–18); he was one of the co-editors of the daily *Dilo* (published under various titles) in 1920–3 and served as its chief editor in 1925–7. He published the Novitnia Biblioteka series of books and edited the publications of the Prosvita society. Fedortsiv was one of the founders of the Ukrainian

Labor party and became its secretary in 1923. He was also a founder of the Ukrainian National Democratic Alliance.

Fedotov-Chekhovsky, Oleksander [Fedotov-Čexov-s'kyj], b 13 January 1806 in Tahanrih, d 1892. Historian, specialist in Roman and civil law. After graduating from St Petersburg University, Fedotov-Chekhovsky lectured at Kharkiv University (from 1837 as full professor) and later at Kiev University (1838–61). He researched Old Rus', Ukrainian, and Russian legal acts and documents of the 14th–17th century, as well as the history of the city of Volodymyr-Volynskyi; his studies on Ukrainian history were published in *Kievskaia starina*. Fedotov-Chekhovsky's major work was *Akty, otnosiashchiesia do grazhdanskoj raspravny drevenej Rossii* (Acts Relating to Civil Justice in Ancient Russia, 2 vols, Kiev 1860–3).



Annunciation, an icon by Fedusko of Sambir, 1579

Fedusko of Sambir. Painter of the 16th century, guild master of the town of Sambir in Galicia. In 1579 he painted an icon of the Annunciation with a background consisting of local architecture and elements of Renaissance ornamentation. The icon was painted in the village of Ivanychi in Volhynia and is preserved in the Kharkiv Art Museum.

Fedyk, Teodor, b 1873 in Uhryniv Horishnyi, Stany-slaviv county, Galicia, d 1949 in Winnipeg, Manitoba. Poet. Schooled as a precentor, Fedyk emigrated to Canada in 1905. He was author and compiler of the first collection of Ukrainian poems to be published in Canada, *Pisni pro Kanadu i Avstriiu* (Songs about Canada and Austria, Winnipeg 1908). The collection contained 19 poems by different authors, including his own immensely popular *kolomyika*-like poems full of nostalgia for the homeland. Six editions of the book appeared (estimated 50,000 copies sold); the last (1927) was issued under the

title *Pisni pro staryi i novyi kraj* (Songs about the Old and New Country) and incorporated some 30 poems by 15 authors.

Fedynskyj, Jurij [Fedyns'kyj], b 19 September 1912 in Mosty Velyki, Zhovkva county, Galicia, d 25 November 1979 in Bloomington, Indiana. Jurist, professor, librarian. Fedynskyj studied at the universities of Lviv, Vienna, Innsbruck, Columbia, and Indiana. He was a member of the Shevchenko Scientific Society, a lecturer in civil law at the University of Lviv (1939–41), and a teaching associate in Innsbruck and lecturer in Graz (1945–9). In 1966 he became a professor of international and comparative law at the University of Indiana in Bloomington. He is the author of *Rechtstatsachen auf dem Gebiete des Erbrechts im Gesichtsbezirk Innsbruck, 1937–41* (1968). He wrote numerous articles and studies (in Ukrainian, German, and English) on legal questions and served as secretary of the Shevchenko Scientific Society in New York.

Fedyshyn, Oleh [Fedyšyn], b 1 January 1928 in the village of Hlubichok, Ternopil county, Galicia. Political scientist. Fedyshyn was active in the Ukrainian students' movement in the United States. He is a professor at City University of New York, secretary of the Ukrainian Academy of Arts and Sciences in the United States (since 1979), and the author of *Germany's Drive to the East and the Ukrainian Revolution, 1917–1918* (1971) and a series of articles and reviews in the field of Sovietology (particularly on the nationality question in the USSR).

Feed base. The production and utilization of animal feeds. The feed base consists of natural *hayfields; *pastures; seeded feed crops; wastes of feed crops (straw, chaff, and leaves of tubers); byproducts of such industries as milling, distilling, and sugar refining; and the production of mixed feeds and mineral feeds. The main types of feed for farm animals are coarse feeds such as hay, straw, and chaff; succulent feeds such as silage, roots and tubers, and melons; green feeds such as grasses; and concentrate feeds such as grain, bran, and oil meal.

As natural hayfields and pastures began to be tilled, Ukraine's feed base diminished until it became inadequate in the second half of the 19th century. The land devoted to feeds in Ukraine (within the present Ukrainian SSR boundaries) in 1913 was about 10 million ha, and only 9 percent of this land was sown with feed crops. The feed of farm animals consisted mainly of hay and straw in winter and forage in pastures (fallow or stubble) in summer. A much smaller use was made of oats and barley or the residues of sugar refining as feeds. The feed base was expanded only in the 1930s, when feed crops began to be intensively cultivated. In 1955 the land devoted to the provision of animal feed in the Ukrainian SSR covered 13,600,000 ha and 40 percent of it was sown with feed crops. In 1959, 17,700,000 ha were used for feeding animals, and 55 percent of them were sown with feed crops (compared to 17 percent for the whole USSR). Hence, natural hayfields and pastures provide no more than one-third of the feed today. In 1979 hayfields and pastures covered 7,052,000 ha, while feed crops covered 10,627,000 ha or 59.2 percent of the land devoted to animal feeding. The feed base in Soviet Ukraine was expanded and made more productive particularly in the 1960s, when the Soviet government attempted to increase

the number and quality of farm animals. To this end the area devoted to feed crops and the productivity of these crops were increased. The production of corn, roots, and tubers grew rapidly. The preparation of silage was intensified: it reached 8,200,000 t in 1953 and 58,700,000 t in 1959, including 38,500,000 t of corn. The productivity of natural hayfields was improved, and the production of mixed feeds was increased at the plants. In 1979 the gross harvest of various feeds was as follows (in tonnes): roots and tubers, 18,922,000; melons, 857,000; corn for silage and green feed, 65,706,000; hay from annual grasses, 8,032,000; hay from perennial grasses, 8,012,000; and hay from natural pastures, 3,183,000. (See also *Animal husbandry.)

Feihin, Yakiv [Fejhin, Jakiv], b 12 May 1903 in the village of Liskonohy in Chernihiv gubernia, d 19 August 1973. Economist, geographer, corresponding member of the Academy of Sciences of the Ukrainian SSR from 1939. In 1932–41 he worked at the Institute of Economics of the Academy of Sciences of the USSR as a research associate; in 1947 he became director of the Institute of Economics of the Academy of Sciences of the Ukrainian SSR, and in 1949 the head of its department for the distribution of production. Feihin wrote works on the theoretical aspects of economic geography and the distribution of the forces of production in the Soviet economy, among them *Razmeshchenie proizvodstva pri kapitalizme i sotsializme* (The Distribution of Production under Capitalism and Socialism, 1958), and co-authored *Zakonomernosti i faktory razvitiia ekonomicheskikh raionov sssr* (Natural Tendencies and Factors in the Development of the USSR's Economic Regions, 1965).

Feldman, Valentyn [Fel'dman], b 16 March 1864 near St Petersburg, d 26 February 1928 in Kiev. Architect and painter. In 1889 he graduated from the St Petersburg Academy of Arts. He worked as an architect in Sevastopol, where he designed the building with the panorama *The Defense of Sevastopol in 1854–5*. In 1910 he moved to Kiev, where he lectured at the Polytechnical Institute and the Kiev State Art Institute. Feldman produced numerous watercolors and graphics that exhibit an influence of impressionism. A retrospective exhibit of his works was held in Kiev in 1940. He also published works on the theory of painting and on watercolors; for example, *Svet i chistota krasok v zhivopisi* (Light and the Purity of Colors in Painting, 1915).

Feldsher (from the German *Feldscher*, 'army surgeon'). In its present sense the term refers to an individual of the intermediate level of medical personnel who assists a physician or sometimes provides medical aid independently at the so-called feldsher stations. In the Soviet Union today a feldsher corresponds to what is known in North America as a medical assistant, physician's assistant, or paramedic. In Russia and Ukraine feldshers were known as assistants of army physicians as early as the 17th century. At first they received their training from the physicians, but from 1740 they were trained at special hospitals and medical schools. In the mid-19th century three-year feldsher schools were established at large hospitals, particularly army hospitals. A feldsher school was opened in Kiev in 1842. After the zemstvo reforms of 1864 feldsher schools were founded by zemstvos. Private

schools also existed. After 1870 there were three types of feldsher: military (known as *rotnyi*), veterinary (known as *konoval*), and physician's assistant (known as *shkilnyi feldsher*). The latter usually worked under zemstvo physicians at medical stations in the villages within the system of zemstvo medicine. The number of stations grew rapidly: in seven Ukrainian gubernias (Bessarabia, Katerynoslav, Poltava, Tavriia, Kharkiv, Kherson, and Chernihiv) there were 516 stations by 1870 and 854 stations by 1912. In this period the number of feldshers increased from 640 to 3,100. The ratio of physician's assistants to military feldshers was about 2:1. In the gubernias of the southwestern region (Kiev, Volhynia, Podilia) feldsher stations were at first the responsibility of the Department of Public Welfare but were transferred to the zemstvos after 1903. By 1913 there were 305 such stations in this area. Thus, counting the stations in the other seven gubernias, there were altogether 1,159 feldsher stations on Ukrainian territory on the eve of the First World War.

In the Ukrainian SSR secondary medical schools, which numbered 27 in 1920, were reorganized in 1927 into medical *tekhnikums*, usually with a three-year program that was open to graduates of incomplete secondary schools. Eventually, these schools became narrowly specialized *tekhnikums* that trained medical personnel in 13 specializations. The length of training was reduced to two or two and one-half years. In 1930 the number of medical *tekhnikums* increased to 47, with an enrollment of up to 80,000 students. Later the number of schools and students was reduced, and the variety of specializations diminished. In 1936 the medical *tekhnikums* were divided into feldsher, pharmaceutical, and dental schools. In 1939 special schools for first-aid feldshers were opened, and in 1946, for entomologist's assistants. In 1947 secondary medical education was placed under the jurisdiction of a department of the Ministry of Higher Education. Since 1954 these institutions have been known as medical schools for training therapy and first-aid feldshers, laboratory feldshers, and other medical personnel of the intermediate level. They offer a program of two and one-half to three and one-half years for students with an incomplete secondary education and a two-year program for graduates of ten-year schools. Feldsher correspondence courses are offered, and courses for improving qualifications and for specializing in various branches of the profession (electrocardiography, massage, physiotherapy, anesthesiology, etc) are available.

The number of medical personnel of the intermediate level in the Ukrainian SSR was as follows (in thousands): 102 in 1940 (23.9 per 10,000 population), 411.5 in 1970 (86.8), 504.2 in 1980 (100.6). (See also *Zemstvo medicine and *Medical education.)

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H. Schultz

Fellner, Ferdinand, b 19 April 1847 in Vienna, d 22 March 1916. Austrian architect of the Munich school, a partner of the Fellner und Helmer architectural firm in

Vienna. From 1872 to 1915 the firm built 48 theaters and concert halls in Central and Eastern Europe, including Ukraine. Its opera theaters in Odessa (1884–7) and Chernivtsi (1904–5) were built in the Renaissance style with elements of the baroque.

Fellow of the banner (*znachkovyi tovarysh*). Honorific title of the lower stratum of the *notable military fellows in Hetman Ukraine, which was introduced at the end of the 17th century. The fellows of the banner were usually rich Cossacks who aided the Cossack *starshyna* and campaigned under the banner of a colonel, to whom they were subordinated instead of to the *company system. At first colonels chose the fellows of the banner. Later this decision was made by the General Military Chancellery. From 1734 the number of fellows of the banner was fixed at 30–50 per regiment (420 altogether). The title was abolished in 1785 by the tsarist government.

Fellow of the standard (*bunchukovyi tovarysh* or *pidbunchuzhnyi*). A member of the *notable military fellows in the Hetman state, assistant to the *general standard bearer (*heneralnyi bunchuzhnyi*). Although they held no specific office, fellows of the standard were obliged to perform military and, in peacetime, administrative duties when requested by the *hetman. During campaigns they were positioned around the hetman ('under the standard'), serving as his direct aides; at military ceremonies they carried small standards. In the 17th century fellows of the standard were under the direct jurisdiction of the hetman; in the 18th century they were responsible to the *General Military Court. The title was abolished in 1764.



Volodymyr Femelidi

Femelidi, Volodymyr, b 29 July 1905 in Odessa, d 3 October 1931 in Odessa. Composer. In 1928 he graduated from the Odessa Music and Drama Institute. His works include the opera *Rozlom* (The Break), performed in Odessa in 1929; the ballet *Karman'iola* (Carmagnole, Odessa 1930); two symphonies; a piano concerto; vocal solos; and an unfinished opera, *Tsezar i Kleopatra* (Caesar and Cleopatra, 1930–1), based on G.B. Shaw's play.

Feminism. See Women's Movement.

Fencing. The sport of dueling with cold steel weapons such as the foil, épée, and saber. The sport has been highly developed since the end of the 17th century, but was practiced even earlier among the aristocracy and the military elite. It is included in the program of the Olympic

Games. Before the First World War the Ukrainian fencer P. Zakovorot distinguished himself at international tournaments in Budapest, Paris, and Stockholm. In 1935 the first all-Ukrainian fencing tournament was organized. Among Soviet fencing champions there are a number of Ukrainians, including V. Andriievsky, T. Samusenko, V. Zhdanovych, Ya. Rylsky, and S. Kosenko. In the 1960s H. Kryss won the USSR fencing championship several times and in 1971 he won the world championship. In the Ukrainian SSR over 10,000 individuals practice the sport of fencing.

Feniks (Phoenix). Irregular journal of the *Ukrainian Student Organization of Mikhnovsky, published from 1951 to 1970 (16 issues), initially in Munich and later in the United States. The editors of *Feniks* were V. Markus, M. Kravchuk, K. Savchuk, and M. Bohatiuk. The journal treated ideological and sociopolitical themes on an academic level and published commentaries, surveys, news of student life, and reviews.

Fentsyk, Stepan [Fencyk], b 1892 in Velyki Luchky in the Mukachiv region, d 1945 in Uzhhorod. Greek Catholic priest and a cultural and political leader in Transcarpathia. Politically, he was pro-Russian, pro-Polish, and pro-Hungarian. In the early 1920s he taught at the Uzhhorod seminary. Fentsyk helped to organize and administer the Dukhnovych Society. In 1935 (after being unfrocked in 1934) he founded the Russian National Autonomous party, which he represented in the Czechoslovak National Assembly (1935–8). Fentsyk published a series of newspapers, including *Karpatorusskii golos* (1932–4, 1938–42) and *Nash put'* (1935–8). Fentsyk's activities were financed by Carpatho-Ruthenian organizations in America and by Polish intelligence services. In October 1938 he became a member of the autonomous government of Carpatho-Ukraine, but fled to Budapest in November after the disclosure of his pro-Hungarian role. He returned to Uzhhorod, where he organized a pro-fascist paramilitary organization known as the 'Blackshirts,' who rose up against the Ukrainian government in Transcarpathia. In 1939 Fentsyk was appointed to the upper chamber of the Hungarian parliament; soon after, he lost his influence. In 1945 he was hanged by local vigilantes for treason.

Fentsyk, Yevhen [Fencyk, Jevhen], b 5 October 1844 in the village of Martynka in the Mukachiv region, d 5 December 1903. Educator and writer, a Russophile in political orientation, Greek Catholic priest in Transcarpathia. From 1885 to 1903 he published and edited the semimonthly *Listok* in a mixture of Russian and Church Slavonic, but published a popular supplement in a language close to the vernacular. Fentsyk wrote poetry, mostly ballads, as well as stories and novels about the life of the intelligentsia and clergy; these included *Nishchie dukhom* (The Meek in Spirit) and *Uchitel' neboraka* (The Poor Teacher). He also wrote a historical play – *Pokorenie Uzhhoroda* (The Subjugation of Uzhhorod). Some of his works were published under the pseudonym Vladimir. Fentsyk wrote school textbooks and journalistic articles. His selected works appeared in 1932 under the title *Sobranie sochinenii* (Collected Works).

Feodosiia. See Teodosiia.

Feofilaktov, Konstantin, b 1 November 1818 in St Petersburg, d 2 February 1901. Geologist. Feofilaktov lectured at Kiev University from 1845 to 1891 (after 1852 as full professor), serving a term as rector (1880–1). His main works deal with the geology of Right-Bank Ukraine, particularly the Kiev region. He published the first geological map of Kiev gubernia (on a scale of 1:420,000) in 1872 and of Kiev (1:16,800) in 1874. From 1877 to 1898 he was president of the Kiev Society of Naturalists.

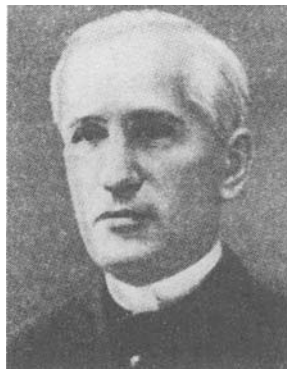
Ferley, Taras [Ferlej], b 14 October 1882 in Balyntsi, Galicia, d 27 July 1947 in Winnipeg, Manitoba. Community leader. A Radical party sympathizer before emigrating to Canada in 1903, Ferley became one of the major pioneer figures in the Ukrainian Canadian community. He taught at the Ruthenian Training School in Brandon, Manitoba, and, as a Liberal member of the Manitoba legislature for Gimli (1915–20) in 1916, he actively opposed the abolition of bilingual schools in Manitoba. As a founder of the Ukrainian Publishing Company, he became the first manager of *Ukrains'kyi holos*. He helped to establish the Ukrainian Greek Orthodox Church of Canada, the Ukrainian National Home Association in Winnipeg (which he headed for many years), the Ukrainian Fraternal Society, and the Ukrainian Canadian Committee. He served as a director of St Andrew's College in Winnipeg. In 1933 he was elected to the Winnipeg city council.

Ferliievych, Vasyl [Ferlijevyč, Vasyl'], b 1 February 1783 in Tovtry, Bukovyna, d 21 January 1851 in Tovtry. Orthodox priest and first Ukrainian writer in Bukovyna. Ferliievych edited a collection of religious songs (with notes) entitled *Pisni, psal'my, stykhy* (Songs, Psalms, Verses), which was published in Chernivtsi in 1844 and 1849 in bookish, literary Ukrainian.

Fesenko, Ivan, b 27 May 1846 in Baranivka, Poltava gubernia, d January 1882. Revolutionary populist who was active in N. Chaikovsky's secret circle while studying law at St Petersburg University. Eventually Fesenko organized a similar group in Kiev (1874–5). He went abroad several times to establish contacts with other revolutionaries. Fesenko was arrested in the Katerynoslav region for spreading socialist propaganda and died on the way to exile.

Fesenko, Mykhailo, b 1 December 1900 in Krasnovodsk, Turkestan. Religious leader. A veteran of the Kuban Cossack Army, Fesenko emigrated to North America in the late 1920s. Ordained as a Presbyterian minister in 1929, he worked among Ukrainian congregations in Canada, serving as editor-publisher of *Ievanhel's'ka pravda* and in the 1970s as president of the Council of Ukrainian Protestant Churches in Canada. He published *Kubans'kyi kraj* (The Kuban Land) and several religious service books.

Feshchenko, Stepan [Feščenko], b 12 March 1903 in Chornobyl, Kiev gubernia. Mathematician and specialist in mechanics (dynamics). Feshchenko graduated from Kiev University in 1929 and lectured at the Kiev Aviation Institute in 1937–9 and the Kiev Polytechnical Institute in 1940–1 and 1947–67. Then he became an associate of the Institute of Mathematics of the Academy of Sciences of the



Konstantin Feofilaktov



Ivan Feshchenko-Chopivsky

Ukrainian SSR and of the Kiev Pedagogical Institute. Feshchenko has published works on the theory of the motion of three-body systems (1934–9), which take into account the effect of perturbations. Twenty-five years after their publication these works served as the basis for calculating the orbits of spacecrafts. Feshchenko is also a specialist in asymptotic solutions to linear differential equations with changing coefficients. Many of his works have been published in Ukrainian.

Feshchenko-Chopivsky, Ivan [Feščenko-Čopiv's'kyj], b 19 January 1884 in Chudniv, Volhynia gubernia, d 2 September 1952. Noted metallurgist, civic and political leader. In 1908 Feshchenko-Chopivsky graduated from the Kiev Polytechnical Institute, where he was soon appointed assistant professor of metallurgy. He was active in the Ukrainian Party of Socialists-Federalists and a member of the Central Rada and the Little Rada in 1917. At the end of February 1918 he was appointed minister of trade and industry in V. Holubovych's government and in 1919 vice-premier and minister of the economy in S. Ostapenko's government. In February–August 1921 he served as chairman of the Council of the Republic in Tarnów, Poland. In 1922 he was appointed professor of metallurgy and metallography at the Academy of Mining and Glassmaking in Cracow. In 1928 he became scientific consultant to the Baildon firm in Katowice and director of the laboratory of the Friedenschütte foundry. In March 1945 he was arrested by Soviet authorities in Katowice and sent to a concentration camp in the Karelo-Finnish ASSR, where he died.

Feshchenko-Chopivsky conducted research on carbonizing iron, on the diffusion of nitrogen, boron, tin, sulfur, and titanium in iron and other metals, on welding metals, and so on. He wrote about 140 works, including *Cementacja żelaza, niklu i kobaltu borem i berulem* (The Cementing of Iron, Nickel, and Cobalt by Means of Boron and Beryllium, 1927), *Blachy kotłów parowych* (Plates of Steam Boilers, 1927), the monograph *Metaloznawstwo* (The Science of Metals, 3 vols, 1930–6), and a secondary school textbook, *Ekonomichna heohrafiia Ukraïny* (The Economic Geography of Ukraine, 2 vols, 1921). He was a full member of the Ukrainian Scientific Society in Kiev, the Shevchenko Scientific Society from 1926, the Polish Academy of Technical Sciences, the Iron and Steel Institute in London, and the American Society for Metals.

A. Zhukovskyy

Feudalism. Feudalism is a controversial topic in Ukrainian history, and East Slavic history in general, because of a different understanding of that concept in Western (including non-Soviet Ukrainian) and Soviet Marxist scholarship. The hallmarks of feudalism, according to Western historians, are the institutions of vassalage (a contract binding lord and vassal by bonds of loyalty and mutual obligations) and fief or benefice (heritable land held by a vassal from a lord in return for military and other services). Feudalism emerged in the post-Carolingian period (9th–10th centuries AD), and it passed away, save for some survivals, with the transition from the Middle Ages to modern times (15th–16th century). Feudalism is seen as limited basically to Western Europe; only isolated feudalistic features appeared occasionally in other civilizations.

A much broader meaning is ascribed to the concept of feudalism in Soviet historiography, which stresses its socioeconomic rather than institutional aspect. According to Marxist theory, humanity advances through a sequence of socioeconomic 'formations' – primeval communist (communal-clan society), slaveholding, feudal, capitalist, and socialist – towards the final future goal of full communism. These categories are supposed to possess a universal, worldwide validity, although differences in the rate of progress among individual peoples are recognized; it is also possible to skip a stage under certain circumstances. Thus, the Germanic and Slavic peoples moved directly from the communal-clan to the feudal formation, bypassing the slaveholding stage. The nature of a formation is determined by its modes of economic production and, based on the latter, the society's class structure. Each formation, excluding primeval communism and socialism, possesses two principal, antagonistic classes: a class of original producers and a dominant class, which, by owning the means of production, exploits the labor of the former. The feudal formation is characterized by a natural (non-market), agricultural economy. Its principal classes are a half-free, bound-to-the-soil peasantry (serfs) and a landowning aristocracy. The exploitation of the peasants takes place through unpaid labor services (corvée), deliveries in kind, and, at a later stage, money rents, and it is bolstered by the jurisdiction of the landlords over the tenants. It should be noted that in popular and propagandistic Marxist literature the term 'feudalism' is often used loosely in an abusive sense to castigate any condition of social inequality and class privilege.

Because of the absence of the crucial institutions of vassalage and fief, non-Marxist historians tend to question the very existence of feudalism among the Eastern Slavs; it was denied by most prerevolutionary Ukrainian historians, including M. Hrushevsky. In contrast, Soviet historians assert that the feudal era in the East Slavic lands lasted from the inception of Kievan Rus' in the 9th–10th century AD to the abolition of serfdom in the Russian Empire in 1861. This interpretation, as adumbrated by V. Lenin and developed in the writings of B. Grekov, S. Yushkov, and others, has become canonized in Soviet historiography since the 1930s. It enjoys official sanction, and no basic deviations from it are tolerated; discussion is allowed only on points of detail. Soviet historians distinguish three subdivisions in the development of 'Russian' feudalism: early feudal monarchy (9th–10th century to the early 16th century), estates-representative

monarchy (16th to the mid-17th century), and absolute monarchy (from the late 17th century). With respect to Ukraine, Soviet scholars stress the antifederal nature of the Cossack revolts of the 16th–17th century. The great uprising under the leadership of B. Khmelnytsky (1648) destroyed the rule of Polish feudal lords in large parts of Ukraine and undermined feudalism; feudal relations, however, were later restored, owing to the transformation of the stratum of *Cossack *starshyna* (officers) into a new feudal nobility and to the reimposition of *serfdom. Soviet historiography applies a double standard to the Russian and the Ukrainian past. It readily acknowledges the 'progressive' contributions of feudalists and monarchs as builders of the Russian state and culture. In the case of Ukraine, it systematically plays down and denigrates the traditional upper classes, except for those representatives who adhered to a pro-Russian orientation.

Without entering into a critique of Marxist philosophy of history (so-called historical materialism), one can state that, on empirical grounds, it makes little sense to subsume under the label of feudalism a whole millennium extending from the 9th to the 19th century. The concept of feudalism should not be stretched to cover any social system that encompasses a landed nobility and a dependent peasantry. But neither should the concept be defined too narrowly by predicating it on a single institution such as vassalage. Feudalism may perhaps be best understood as a syndrome, a coming together of several interrelated socioeconomic, political, juridical, and cultural traits. Feudalism allows for a great variety of forms, and the historian will be concerned less with the general (and necessarily imprecise) categorization, but will focus rather on the specific shape the system has assumed in a given time and place.

Keeping in mind the preceding methodological guidelines, it is possible to present the following outline of the role of feudalism in the history of Ukraine. The Kievan Rus' state was definitely non-feudal during its formative period (9th–10th century AD). Its ruling class consisted not of landowners, but of a highly mobile stratum of warrior-merchants, whose livelihood derived from international commerce, military loot, and tribute. The bulk of the population were not serfs, but free farmers living in extended family groups and tribal units. The process of feudalization started in Rus'-Ukraine around the middle of the 11th century with the settlement on land of the **druzhyina* (military retinue of the princes). Simultaneously, the Kievan realm began to break up into a number of appanage principalities (*udily*). This growth of a multiplicity of local centers paralleled a similar earlier development in Western Europe. The 12th–13th-century Ruthenian *princes and *boyars adhered to an ethos whose supreme values were the search for chivalrous honor and glory, loyalty to one's lord, and struggle against the 'infidels' (the steppe nomads). Feudalistic tendencies were particularly pronounced in the westernmost Halych principality (later, the principality of Galicia-Volhynia), whose powerful and turbulent boyars were influenced by the example of the neighboring Hungarian and Polish nobilities.

Nevertheless, in spite of many similarities, there were also significant structural differences between Rus'-Ukraine of the appanage period and feudal Western Europe. In Rus' there were no formal contractual ties

between prince and boyar. The landed estates of the boyars were not conditional fiefs, but allodial property (*votchyny*). Neither was there a hierarchy of noble titles. The grand princes of Kiev, and later also senior regional princes, exercised authority over the minor appanage princes; but inasmuch as all the princes belonged to a single dynasty, the *Riurykids, interprincely relations were conceptualized in familial rather than in feudal terms: as relations between father and son or between older and younger brother, rather than between suzerain and vassal. The common people were free, although there also existed many slaves (mostly war captives) and a growing stratum of semifree bondsmen (**zakupy*) resulting from indebtedness. Prior to the mid-13th-century Mongol invasion, medieval Rus' had numerous cities whose inhabitants at times acted politically through popular assemblies (**viche*). In contrast to the West, however, the cities were not organized in self-governing municipalities, and burghers were not legally differentiated from the rural population. The Ukrainian Orthodox church, true to its Byzantine heritage, was politically much less assertive than the Roman Catholic church in Western countries.

While the sociopolitical structure of pre-Mongol Rus'-Ukraine can be called 'feudal' only with reservations, a full-fledged feudalism is to be found in the Grand Duchy of Lithuania (often referred to as the 'Lithuanian-Ruthenian state' by historians), to which the majority of Ukrainian lands belonged from the middle of the 14th century to 1569. Thus, the high point in the development of feudalism in Ukraine occurred at a time when it was already waning in the West. Under the grand duke, there existed in Lithuania a hierarchy of princes (belonging either to the junior lines of the Lithuanian Gediminas dynasty or to the surviving families of Riurykid descent), non-princely magnates (*barones* in Latin sources), and landowning knights (boyars, later named, on the Polish model, *shliakhta*). The princes and magnates were quasi-independent in the internal administration of their domains; they went to war at the head of their own contingents and monopolized high state offices. The estates of the nobility were burdened with definite military obligations. As a reward for service, the nobles obtained, in the course of the 15th century, a number of privileges, securing their personal and property rights, tax and other exemptions, and participation in the organs of provincial administration. These rights were embodied in provincial charters (*zemski pryvilei*) and were later codified on a state-wide basis in the *Lithuanian Statute (which underwent three editions: 1529, 1566, and 1588).

A peculiarity of the Grand Duchy was the division of its aristocracy and nobility into Roman Catholic-Lithuanian and Orthodox-Ruthenian (Belorussian-Ukrainian) factions. The latter was more numerous, but the former enjoyed legal advantages and dominated the central government in Vilnius. (This religious rift weakened the Grand Duchy's internal cohesion and contributed to its decline as an independent power.) Constitutionally the Lithuanian-Ruthenian state evolved towards a feudal parliamentarianism. A *Council of Lords assisted the grand duke and, during his prolonged absences, acted as the government. (Because of Lithuania's dynastic union with Poland, the monarch frequently resided in that country.) By the early 16th century there emerged provincial assemblies of nobles, which began to send elected

delegates to Vilnius, enlarging the Council of Lords by a second chamber and forming the Grand Duchy's diet (*soim*). The more important cities received charters granting them municipal self-government on the German model, the so-called *Magdeburg law. Cities, however, as was generally the case in Eastern Europe, were excluded from the country's government. The line between petty boyars and substantial peasants was at first fluid, but it gradually grew rigid. The peasants were placed under the jurisdiction of the noble landowners and reduced to serfdom.

The Union of Lublin (1569) may be considered as marking the end of the feudal age, properly speaking, in Ukrainian history. The union created the federated Polish-Lithuanian Commonwealth and transferred the Ukrainian provinces from Lithuania to the Crown of Poland. The system of Polish 'gentry democracy,' which thereafter prevailed in Ukraine, was essentially non-feudal in its institutional and political aspects: it entailed legal equality of all noblemen (ie, abrogation of feudal hierarchy) and freed the *shliakhta* from service obligations. The commonwealth's nobility lost its military characteristics and became a class of agrarian entrepreneurs. The latifundialists and the middle gentry, in search of money income, were producing for export. This transition from a subsistence to a market-oriented agricultural economy led to an intensification of corvée (*panshchyna*) and to a plantation-like organization of manorial domains (see *Filvarok). Some historians consider this 'second serfdom' a form of feudalism. But the choice of this term should not cloud the essential differences between genuine medieval feudalism and manorialism-cum-serfdom, typical of early-modern Eastern Europe.

Some observations, touching on the problem of feudalism, should be made about Ukraine's social development in the 17th and 18th centuries. Widespread dissatisfaction with social conditions in the commonwealth was the major cause of the 1648 Ukrainian revolution. The *Khmelnychchyna* (Khmelnysky uprising), however, was not merely an 'antifeudal,' peasant revolt, but rather a war of national liberation, in which all strata of the Ukrainian population participated, except the magnates and their retainers. The Cossack military order, the Zaporozhian Host, served as the nucleus, around which rallied the peasants and the burghers and which was also joined by a large segment of the Orthodox petty nobility. The Ukrainian Cossack *Hetman state, or Hetmanate, that emerged from the revolution was in its social structure neither feudal nor, of course, a modern 'bourgeois democracy.' It may be seen as a variant of the estates-bound, corporate social system common to 17th-century Europe. Peculiar to Ukraine was the adaptation of the Cossack military organization, which had originated under the conditions of the steppe frontier, to the requirements of civil life. The Hetmanate's social groupings, or *estates (*stany*), were made up of the Cossack *starshyna* (who had absorbed many former commonwealth nobles), the rank-and-file Cossacks (a class of farmer-warriors), the burghers (to whom the Magdeburg law continued to apply), the Orthodox clergy, and the peasants or commoners (*pospolyti*). Social differentiation became more pronounced in the post-Khmelnysky period, and there were many instances of class antagonism in the second half of the 17th century. Still, the status of the peasantry was more favorable in the Hetmanate than in any East

European country of the time: they were personally free and could own land. Ukraine's indigenous social development, however, was deflected in the course of the 18th century by the ever-increasing pressure of the Russian Empire, involving, among other things, economic ruin to Ukrainian towns and continual deterioration of the position of the peasantry. The final dismantling of Ukrainian autonomy in 1783 coincided with the official restoration of serfdom.

Since by the late 18th century Ukraine's social structure was brought into line with that prevailing in the Russian Empire at large, the question arises about the nature of the latter's social system. Soviet historians contend that it was feudal, but this view is not shared by most non-Marxist scholars. The feudal elements, which actually existed in northeastern Rus', the future Russia, during the appanage era (12th–14th century), were stifled and suppressed by the rise of the Muscovite state. The Grand Principality (later Tsardom) of Muscovy of the 15th–17th century was a patrimonial autocracy, resembling Oriental despotic empires (eg, the Ottoman Empire) rather than European feudal monarchies. The hallmarks of the Muscovite system were the lack of secure personal and property rights, the absence of any autonomous corporate bodies, and the total subjugation of all social groups, including the 'nobility of service' (*dvorianstvo*), to the unlimited, arbitrary power of the tsar. The reforms of Peter I superimposed on the Russian Empire the facade of contemporary European absolute monarchies without affecting the patrimonial nature of the system. While the question of Muscovite and imperial Russia's sociopolitical system – whether it was feudal or patrimonial – is debatable, two things may be considered as well established. First, Ukraine's social evolution followed for some 400 years, during the Lithuanian, Polish, and Cossack periods, a course markedly divergent from that of Muscovy-Russia. Second, the annexation of Ukraine by the Russian Empire had a generally noxious and regressive effect on Ukrainian social conditions.

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I.L. Rudnytsky

Feuilleton. A short literary composition characteristic of the popular periodic press (newspapers, magazines) and distinguished by a familiar tone, thematic currency, satirical wit, or humor. The feuilleton has been known in Ukrainian literature since the publication of the journal *Osnova* (1861–2). At the end of the 19th and the beginning of the 20th century I. Franko, O. Makovei, and V. Samiilenko were among the best-known feuilleton writers. In the Soviet period the classical writer of feuilletons was O. Vyshnia, who wrote many cycles of what he called *usmishky* (smiles). In the 1920s A. Hak, V. Chechviansky, and others were popular feuilletonists. Since the 1930s the main subjects of Soviet feuilletons have been bureaucracy, lack of labor discipline, theft of state property, and alcoholism. Quite a large number of feuilletons are defamatory critiques of Ukrainian dissidents and émigrés, who are labeled 'bourgeois nationalists.' Among the best-known authors of this genre are Ya. Halan, Yu. Melnychuk, T. Myhal, F. Makivchuk, and S. Oliinyk. One of the most popular Ukrainian feuilletonists in the West is I. Kernytsky.



George Fiala

Fiala, George [Fijala, Jurij], b 31 March 1922 in Kiev. Composer. Fiala studied music at the Tchaikovsky State Conservatory in Kiev, the Akademische Hochschule für Musik in Berlin, and the Conservatoire royal de musique in Brussels. Emigrating to Canada in 1949, he settled in Montreal, where he has been a composer, pianist, organist, music teacher, and producer of the Russian section of the Canadian Broadcasting Corporation's international service. Numbering over 200, his works have included symphonies, piano concertos and other compositions, chamber music, and educational pieces for children. His *Concerto for Violin and Orchestra*, commissioned by the Ukrainian Canadian Committee for Winnipeg's centennial in 1973, was based on Ukrainian folk elements.

Field gendarmery. A military formation that is one of the auxiliary or service forces in the army. Its history is closely tied to the history of the gendarmery.

In the Russian Empire there were six squadrons of field

gendarmerie, which were unrelated to the General Corps of Gendarmes and served exclusively as a military police, with military commands and units, in both peace and war. In Austria-Hungary the field gendarmerie was organized in 1876, but was intended only for wartime. It was formed during general mobilization and disbanded at the conclusion of war.

In 1918 a field gendarmerie was organized at the Supreme Command of the Ukrainian Galician Army on the pattern of the Austro-Hungarian gendarmerie. On 12 March 1919 the gendarmerie was formally instituted by a decree of the Supreme Command. On 24 June 1919 its name was changed to the Field Guard, and it was subordinated to the army's quartermaster. The Field Guard had six units – one attached to the Supreme Command and five attached to the corps. It served as a military police at the front and in its vicinity, guarded military supplies, provided security for railroads and communication lines, combatted desertion, conducted convoys, and helped to control epidemics. The Field Guard's organizers and commanders served on the staff of the Supreme Command of the Ukrainian Galician Army. In chronological order they were Lieutenant Colonel O. Krasitsky, Captain I. Kozak, and Captain M. Yavorsky.

In 1920 a company of field gendarmerie commanded by Colonel M. Pohotovko was organized in the Army of the UNR, but it served only in the rear. The divisional headquarters of the front Army of the UNR used cavalry units to provide security services.

I. Kozak

Figol, Atanas [Figol'], b 11 May 1908 in Kolomyia, Galicia. Civic figure, son of I. *Figol, since 1966 professor at the Ukrainian Technical and Husbandry Institute in Munich. In Lviv Figol was active in student organizations. In 1941–5 he worked for the Ukrainian Central Committee as its representative in Germany. Since 1945 he has lived in Munich. He was active in the Plast Ukrainian Youth Association: in 1945–52 as president of the Union of Ukrainian Scouts in exile and as director of *Molode Zhyttia* in Munich, publishers of *Entsyklopediia ukrainoznavstva* (Encyclopedia of Ukraine). Since 1955 he has been the business manager of the Shevchenko Scientific Society in Europe and editor of *Visti iz Sarseliu*. In 1966–8 Figol headed the executive of the Ukrainian National Council in exile, and in 1976–82 he headed the Ukrainian Democratic Alliance. He has published articles on economics, cybernetics, and civic matters.

Figol, Ivan [Figol'], b 4 May 1881 in Knihynyn near Stanyslaviv, d 3 August 1933 in Lviv. Ukrainian Catholic priest, teacher, church and community figure. Figol was a catechist at gymnasiums in Kolomyia (1907–12) and Stanyslaviv (1912–28), and at the Lviv Ukrainian Academic Gymnasium (1928–33). He helped organize Marian societies for youth and women and taught homiletics at the Greek Catholic Theological Academy in Lviv from 1929. Figol is the author of *Ekzorty na nedili i sviata shkil'noho roku* (Spiritual Exercises for Sundays and Holy Days during the School Year, 2 parts, 1928–9; reprinted as *Propovidi dlia molodi* [Sermons for Youth, Rome 1981]). He contributed to the journals *Nyva* and *Bohosloviia*.

Figol, Mykhailo [Figol', Myxajlo], b 18 October 1927 in Krylos, Stanyslaviv county, Galicia. Painter, art scholar.

Figol graduated from the Repin Institute in Leningrad in 1961 and specializes in monumental-decorative painting. His works include the mosaic *On the High Mountain Meadow*, the diptych *Warriors*, the panel *Cosmos* in the foyer of the cinema theater in Ivano-Frankivske, landscapes, and thematic kilims. Figol is author of the monograph *Iaroslav Vasylovych Pstrak* (1966) and the album *S. Kyrychenko ta N. Klein* (1970).

Fiialkov, Yakiv [Fijalkov, Jakiv], b 20 November 1895 in Kiev, d 16 November 1958. Chemist, corresponding member of the Academy of Sciences of the Ukrainian SSR from 1945 and a professor at the Kiev Pharmaceutics Institute (1929–35) and at Kiev University (1935–57). Beginning in 1938, he was also an associate of the Institute of General and Inorganic Chemistry of the Academy of Sciences. He researched primarily the chemistry of complex compounds, especially of halogens and iodine with organic substances, and compounds of certain rare and non-ferrous metals.

Filalet, Khrystofor. Pen name of an unknown author of a major anti-Uniate polemical work, *Apocrisis*. The first edition, in Polish, was published in 1597, and a Ukrainian edition appeared in Ostrih in 1598. Some scholars attribute authorship to M. Bronewski.

Filaretov, Mikhail (church name: Filaret), b 1824, d 23 February 1882. Russian bishop. Filaretov studied at the Kiev Theological Academy. In 1859 he was appointed superior of St Nicholas's Monastery in Chernihiv gubernia. In 1860–77 he was rector of the Kiev Theological Academy and superior of the Kiev Epiphany Brotherhood Monastery. In 1874–7 he served as bishop of Uman and second vicar of the Kiev eparchy. From 1877 he was bishop of Riga. As editor of *Rukovodstvo dlia sel'skikh pastyrei* (from 1859) at the Kiev seminary, *Trudy Kievskoi dukhovnoi akademii* (from 1860), and *Voskresnoe chtenie*, he published a number of sermons and articles on church history and theology in these journals. Filaretov was awarded the degree of doctor of theology for his important study *Proiskhozhdenie knigi Iova: Bibliologicheskoe issledovanie* (The Origins of the Book of Job: A Bibliological Study, 1872).

Filatov, Vladimir, b 27 February 1875 in the village of Mikhailovka, Penza gubernia, d 30 October 1956 in Odessa. Noted ophthalmologist, full member of the Academy of Sciences of the Ukrainian SSR from 1939 and of the Academy of Medical Sciences of the USSR from 1944. Filatov graduated from the medical faculty of Moscow University in 1897. In 1903–11 he was an associate of the eye clinic of Odessa University and in 1921 he was appointed professor at the Odessa Medical Institute. There he founded the first Soviet glaucoma center in 1931. In 1936 he established and directed the Ukrainian Scientific Research Institute of Eye Diseases and Tissue Therapy, which now bears his name. He published over 430 works, including *Uchenie o kletochnykh iadakh v oftal'mologii* (Teachings on Cellular Poisons in Ophthalmology, 1908), *Opticheskaia peresadka rogovitsy i tkanevaia terapiia* (Optical Transplantation of the Cornea and Tissue Therapy, 1945, 1948), *Tkanevaia terapiia. Lechenie biogennymi stimulatorami* (Tissue Therapy: Treatment with Biogenic Stimulators, 1948), *Moi puti v nauku*



Vladimir Filatov



Mykola Filiansky

(*My Paths in Science*, 1955), *Operatsii na rogovoi obolochke i sklere* (Operations on the Cornea and Sclera, 1960), and *Izbrannyye trudy* (Selected Works, 4 vols, 1961). Filatov founded an important ophthalmological school. In 1917 he made a major contribution in plastic surgery by inventing the Filatov pedicle, a tubed pedicle flap. In surgical ophthalmology he introduced the method of transplanting corneas from corpses. He proposed new methods for diagnosing and treating glaucoma, trachoma, trauma, and ophthalmia and invented many original ophthalmosurgical instruments. He discovered biogenic stimulants and developed a method of tissue therapy (1933) that is widely used in medicine, veterinary practice, and animal husbandry. In 1946 Filatov founded and edited *Oftal'mologicheskii zhurnal* in Odessa. For many years he served as president of the Society of Ophthalmologists of Ukraine.

H. Schultz

Filevych, Mykhailo [Filevyč, Myxajlo], b ?, d 1804 in Kholm. Sculptor in wood. Filevych worked until 1777 in Lviv and, after that, in Kholm. Among his works are the external and internal sculptures, two wooden gates, and the wooden statues of Aaron and Melchizedek in the main altar of St George's Cathedral in Lviv, which he executed with the help of S. Stazhevsky; six wooden figures of saints in the church of the Basilian monastery in Buchach; and a group sculpture, *The Archpriests*, in the main altar of the Dormition Church in Lviv. His works are rococo in style, with some features of classicism.

Filiansky, Mykola [Filjans'kyj], b 19 December 1873 in the village of Popivka, Poltava gubernia, d 12 January 1938 (?) in a Soviet concentration camp. Poet. Filiansky studied at Moscow University and then worked as a construction engineer and architect in Moscow. From 1903 to 1904 he worked in Paris and from 1906 to 1917 in the Urals. In 1917–23 he was in charge of an agronomy school in Yaresky in the Poltava region. From 1924 he worked as a geologist, and from 1928 in the Social Museum in Kharkiv. He was arrested in 1937. Filiansky is known for his collections of fine lyric poetry: *Liryka* (Lyrics, 1906), *Calendarium* (1911), and *Tsiluiu zemliu* (I Kiss the Earth, 1928); he also wrote a long poem, 'Buzkovyi kushch' (A Lilac Bush).

Filias, Platonid Petro [Filjas], b 27 September 1864 in Dobrochyn, Sokal county, Galicia, d 16 June 1930 in Drohobych, Galicia. Basilian priest and church leader. Filias was co-founder and editor of the journal *Misionar* (1897–8, 1921–6). He compiled, in co-operation with Rev Ye. Lomnytsky, the breviary *Hostynets'* (1892). In 1902 he arrived with the first Basilians at Beaverlake (near present-day Mundare, Alberta), and served to 1905 as superior of the Basilian mission in Canada. On his return to Galicia, Filias became the first protohegumen of the reformed *Basilian monastic order. In 1914–16 Filias was the apostolic administrator of the Ukrainian Catholics in Austria, and in 1918–19 he was a member of the Ukrainian National Rada of the Western Ukrainian National Republic.

Filimonov, Mykola, 1884–1943. Opera singer, baritone, noted pedagogue of vocal music. Filimonov worked in the Kiev Opera with interruptions from 1916. He served as professor at the Lysenko Music and Drama Institute in Kiev in 1925–32, at the Kiev Theatrical Institute in 1938–41, and at the Kiev State Conservatory in 1941–2. In 1933–7 Filimonov served a term in exile.

Filin, Fedot, b 7 March 1908 in Selino, Tula gubernia, d 6 May 1982 in Moscow. A Soviet Russian linguist specializing in Slavic linguistics. Filin was a supporter of N. Marr's theories until their prohibition; subsequently he became a leading figure among orthodox 'Marxist' linguists, opposing structuralism, generative linguistics, and, on the whole, most modern Western linguistics. In 1968 Filin became director of the Institute of the Russian Language at the Academy of Sciences of the USSR and, in 1971, editor of the journal *Voprosy iazykoznaviia*. Filin actively promoted the Russification of the national languages of the USSR. His works pertaining to the Ukrainian language include *Leksika russkogo literaturnogo iazyka drevnekievskoi epokhi* (The Vocabulary of the Russian Literary Language of the Ancient Kievan Epoch, 1949), *Obrazovanie iazyka vostochnykh slavian* (The Formation of the Language of the Eastern Slavs, 1962), and *Proiskhozhdenie russkogo, ukrain-skogo i belorusskogo iazykov* (The Origin of the Russian, Ukrainian, and Belorussian Languages, 1972); among the symposia edited by Filin are *Voprosy istoricheskoi leksikologii i leksikografii vostochnoslavianskikh iazykov* (Questions of Historical Lexicology and Lexicography of the Eastern Slavic Languages, 1974) and *Aktual'nye problemy istoricheskoi leksikologii vostochnoslavianskikh iazykov* (Topical Problems in the Historical Lexicology of the Eastern Slavic Languages, 1975). In his historical works he defended the theory of long-lasting Eastern Slavic unity, but stressed local differences as dialectal ones.

Filipenko, Arkadii, b 8 January 1912 in Kiev. Composer, graduate of the Kiev Conservatory (1939, L. Revutsky's class). Filipenko's works include the symphonies *Heroic Poem* (1947) and *Concert Waltz* (1957), four string quartets, one piano suite, two sonatas, vocal solos, numerous choral songs, the children's opera *In the Green Orchard* (1967), the comic operettas *The Naked President* (1967) and *The Sultan's One Hundred and First Wife* (1971), and music for the theater, films, radio, and television.

Filipov, Anatolii, b 29 November 1899 in Hlukhivka, Vinnytsia gubernia, d 23 April 1978. Specialist in applied mathematics and mechanics, full member of the Academy

of Sciences of the Ukrainian SSR from 1967. In 1954 he was appointed director of the Laboratory of Hydraulic Machines in the Institute of Mechanics of the Academy of Sciences of the Ukrainian SSR. At the same time (1948–61) he was a professor at the Kharkiv Polytechnical Institute. In 1972 he became chairman of a department of the Institute for the Problems of Machine Building of the Academy of Sciences of the Ukrainian SSR. Filipov's works deal with problems of applied mathematics and mechanics, particularly with the oscillation of mechanical systems.

Filipov, Oleksii, b 30 March 1902 in the village of Dmytrivka, Kherson gubernia, d 30 June 1955. Pedagogue. Filipov graduated from the Odessa Institute of National Economy. He served as director of the Kiev Pedagogical Institute, worked in school administration, and held office as a deputy people's commissar of education and deputy minister of education of the Ukrainian SSR (1944–55). He edited the journal *Radians'ka shkola* from 1947 to 1951. He is the author of *Rozvytok radians'koï shkoly v Ukraïns'kii RSR u period pershoï pislia-voïennoï piatyrychky, 1946–1950* (The Development of the Soviet School in the Ukrainian SSR in the Period of the First Postwar Five-year Plan, 1946–1950, 1957).

Film. Motion pictures were first seen in Ukraine in 1896 when the cinematographic productions of the Lumière brothers appeared in Odessa and then spread to other cities. At first short films that were imported from France were shown. These were soon joined by others when A. Fedetsky, a photographer in Kharkiv, began to show his own homemade films, such as *Train Departing from the Kharkiv Station*, *Procession of the Cross from Kuriazh to Kharkiv* (1896), and *Folk Celebrations at the Horse Market* (1897). At the beginning of the 20th century film studios in Kiev, Kharkiv, and Odessa began to produce films on Ukrainian themes. O. Oliksiienko, D. Baida-Sukhovii, and L. Sakhnenko were among the first Ukrainian film directors. At first primitive, everyday dramas were filmed, but by the early 1910s the classics of drama were being produced. In particular, the Katerynoslav studio filmed in 1911 the Sadovsky Theater performing I. Tobilevych's *Naimychka* (The Servant Girl) and I. Kotliarevsky's *Natalka Poltavka* (Natalka from Poltava) featuring M. Sadovsky, M. Zankovetska, H. Borysohlibska, L. Linytska, and I. Marianenko. With the outbreak of revolution in 1917 the development of cinema almost ceased. Only the Ukrainfilm studio, which was established in 1918 during Ukrainian independence, produced a few documentary films.

Period of the All-Ukrainian Photo-Cinema Administration. After occupying Ukraine, the Soviets nationalized all private film studios and placed them under the jurisdiction of the cinema section of the Theater Committee. After several reorganizations the section became in 1922 the *All-Ukrainian Photo-Cinema Administration (vUFKU) and was subordinated to the People's Commissariat of Education. Thus began the most productive period in the development of the Ukrainian cinema, which lasted to the beginning of the 1930s. During this period the production base of the film industry, the technical and artistic cadres, and the network of theaters expanded enormously. At first there were only two film studios (known as film factories)—one in Yalta and one in Odessa. In 1929 the largest vUFKU film studio opened in Kiev.

Four films were produced in 1923, 16 in 1924, 20 in 1927, 36 in 1928, and 31 in 1929. In these years the technical-manufacturing personnel of the studios increased from 47 in 1923 to 1,000 in 1929. The number of movie theaters grew just as rapidly, from 265 in 1914 to 5,394 in 1928. The outstanding film directors of this period were P. *Chardynin, V. Hardin, Yu. *Stabovy, H. *Tasin, D. Vertov, F. *Lopatynsky, M. *Tereshchenko, O. *Dovzhenko, and I. *Kavaleridze. Among the large number of screenwriters there were some well-known Ukrainian writers – M. Bazhan, Yu. Yanovsky, H. Epik, D. Falkivsky, O. Dovsivnii, and M. Yohansen. Besides the stars of Ukrainian theater who acted in films before the revolution, many prominent actors of the older and the younger generations appeared in films. Among them were I. Zamychkovsky, Yu. Shumsky, S. Shkurat, M. Nademsky, and the following actors of the *Berezil theater: A. Buchma, L. Hakkenbush, M. Krushelnytsky, V. Chystiakova, N. Uzhvii, and P. Masokha.

A number of excellent films on purely Ukrainian themes were made in this period: *Taras Shevchenko* (1926), directed by P. Chardynin and starring A. Buchma in the title role; *Boryslav smiiet'sia* (Boryslav Is Laughing, 1927), based on I. Franko's novel, directed by I. Rona and starring I. Zamychkovsky and Yu. Shumsky; *Mykola Dzheria* (1927), based on I. Nechui-Levytsky's novel, directed by M. Tereshchenko and starring A. Buchma in the main role; *Taras Triasylo* (1927), directed by P. Chardynin and starring A. Buchma, N. Uzhvii, I. Zamychkovsky, and Yu. Shumsky; *Cherevychky* (The Shoes, 1928), based on a work by N. Gogol and directed by P. Chardynin; *Zvenyhora* (1928), directed by O. Dovzhenko and starring S. Svashenko and M. Nademsky. All these films to some degree marked a technical and artistic achievement in the history of silent film. Many of them were attacked by the official critics for nationalist deviations and were banned in the early 1930s. I. Kavaleridze's film *Zlyva* (The Downpour, 1929), starring S. Shkurat and I. Marianenko, was criticized with particular severity. It attempted to present the epic of the Haidamaka rebellion and experimented with innovations in form, using a black velvet backdrop and geometric props instead of a naturalistic setting.

In this period a number of other films on Soviet themes still preserved a Ukrainian setting to a considerable degree and, in spite of official propaganda, managed to convey real life artistically. Among them were *Ostap Bandura* (1924), one of the first films about the civil war, directed by V. Hardin and starring M. Zankovetska; *Ukraziia* (1925), directed by P. Chardynin; *Dva dni* (Two Days, 1927), directed by H. Stabovy; *Arsenal* (1929), written and directed by O. Dovzhenko and starring S. Svashenko and A. Buchma. Several films are known for the masterly performance of the actors, for example, *Prodanyyi apetyt* (The Sold Appetite, 1928), starring A. Buchma and directed by N. Okhlopov. Documentary films of the period such as D. Vertov's *Odynadtsiatyi* (The Eleventh One, 1928), *Cholovik z kinoapparatom* (Man with a Movie Camera, 1929), and *Symfoniia Donbasu* (Symphony of the Donbas, 1931) are interesting because of their formal innovations.

The best Ukrainian silent motion pictures were Dovzhenko's three films, which won him the reputation as 'the first poet of cinema' – *Zvenyhora*, *Arsenal*, and particularly *Zemlia* (The Earth, 1930). In 1968 an interna-

tional jury included *Zemlia* among the 12 best films in world cinematography. Dovzhenko developed his own style in the art of motion pictures and trained a group of actors according to its demands. Among these actors S. Shkurat, M. Nademsky, P. Masokha, and S. Svashenko were particularly well known. A separate school of camera work in the Ukrainian cinema emerged under Dovzhenko. Its most outstanding representative was D. *Demutsky.

1930–41. The end of silent films in the history of the Ukrainian cinema coincided with the beginning of the campaign to crush Ukrainian culture, including the cinema. The All-Ukrainian Photo-Cinema Administration, which until 1930 was independent, was then reorganized into Ukrainfilm and shortly thereafter subordinated to central Soviet film organizations in Moscow. The semimonthly magazine *Kino* (1925–33) ceased publication. The Odessa film studio was used almost exclusively by Mosfilm and Lenfilm, while the Yalta film studio was officially transferred to Russian film organizations. Film directors such as H. Stabovy and Yu. Lopatynsky, cameramen such as D. Demutsky, and screen writers such as M. Yohansen, Yu. Tiutiunnyk, and H. Epik suffered political persecution. Yu. Lopatynsky's last film, *Karmeliuk*, was produced in 1930. In 1932 O. Dovzhenko completed his first sound film, *Ivan*. After this he was accused of being a Ukrainian nationalist and was forced to live as though in exile in Moscow for the rest of his life. There he worked in Mosfilm. His next film, *Aerograd* (Air City, 1935), lacked the slightest hint of a Ukrainian theme. *Shchors* (1939), which was ordered by Stalin and produced during the Yezhov terror, contains only a few scenes that recall Dovzhenko's artistic power. In the 1930s I. Kavaleridze was quite successful in making films on Ukrainian themes: *Perekop* (1930), *Koliivshchyna* (1933), and *Prometei* (Prometheus, 1935). Later he also adapted the operas *Natalka Poltavka* (1935) and *Zaporozhets' za Dunaem* (Zaporozhian Cossack beyond the Danube, 1937) for film. Until the war the standard film was an adaptation of a literary work about a Soviet civil war hero (eg, Yu. Yanovsky's *Vershnyky* [The Riders, 1939]). Ukrainian history was distorted, as in O. Kornichuk's screenplay *Bohdan Khmel'nyts'kyi* (1941). These last two films were directed by I. *Savchenko, one of the outstanding directors of the Ukrainian cinema of the 1930s–1940s. The decline in quality was accompanied by cutbacks in production, from 30 films in 1931 to 10 in 1933 and 7 in 1941.

1941–5. By the beginning of the war the Ukrainian cinema was in a state of almost complete ruin: either short propaganda films were produced, or films begun before the war were completed; for example, *Dochka moriaka* (The Sailor's Daughter, 1941), directed by H. Tasin; *Mors'kyi iastrub* (The Sea Hawk, 1941), directed by V. Braun; and *Oleksander Parkhomenko* (1942), directed by L. Lukov. The majority of the films made until the end of the war were adaptations of war novels: O. Kornichuk's *Partyzany v stepakh Ukraïny* (Partisans in the Steppes of Ukraine, 1942), directed by I. Savchenko, and V. Vasylevska's *Raiduha* (The Rainbow, the only Ukrainian film released in 1944), directed by M. Donskoi. O. Dovzhenko's two documentary films of this period should be mentioned: *Bytva za nashu Radians'ku Ukraïnu* (The Battle for Our Soviet Ukraine, 1943) and *Peremoha na Pravoberezhnii Ukraïni* (The Victory in Right-Bank Ukraine, 1945).

Postwar production, 1945–55. During the Zhdanov

period and the growing campaign against nationalism, film production was low: one to two films per year, with six films in 1953 and 1954 and five in 1955. Except for the film *Taras Shevchenko* (1951), directed by I. Savchenko and starring S. *Bondarchuk, nothing of artistic worth was produced during this period. After the war Russification efforts increased: the better Ukrainian actors were sent to Moscow, while Russian actors filled the studios in Ukraine.

1956–69. From 1956 onwards the Ukrainian cinema experienced a steady revival. This was evident first of all in the expansion of its production base: the *Kiev Artistic Film Studio and the Odessa studio were expanded. In 1957 the Yalta studio again became a Ukrainian studio. Film production increased rapidly: 16 films were released in 1957 and 23 in 1958. Most of the films made in the 1950s dealt with the revolution; for example, *Pravda* (The Truth, 1957), an adaptation of O. Kornichuk's novel; and *Pavlo Korchagin* (1956) and *Narodzheni bureiu* (Born of the Storm, 1957), adaptations of N. Ostrovsky's novels. Some films depicted life on collective farms, for example, *Daleke i bliz'ke* (The Distant and Near, 1957). Screen adaptations of literary classics were also popular: M. Kotsiubynsky's *Pekopt'or* (1956) and H. Kvitka-Osnovianenko's *Svatannia na Honcharivtsi* (The Marriage Engagement in Honcharivka, 1958). Some concerts and ballets were filmed, for example, the ballet adaptation of Shevchenko's poem *Lileia* (The Lily, 1959). In 1958 the total production of artistic, documentary, popular science, and other films amounted to 109 titles. Except for a few films, such as *Hryhorii Skovoroda* (1959, written and directed by I. Kavaleridze), that were devoted to original themes, the quality of this production reflected the general level of Soviet art.

In the 1960s the quantity of production remained similar to that of the 1950s but with a falling-off tendency: 22 films in 1960, 17 artistic films in 1965, 11 in 1966, and 18 in 1967. As before, these were mainly typical screen adaptations of literary works, concerts, and operas: M. Starytsky's play *Za dvoma zaitsiamy* (After Two Hares, 1961), directed by V. Ivanov; P. Myrny's *Poviiia* (The Strumpet, 1961), directed by I. Kavaleridze; A. Holovko's *Pylypko* (1964), directed by M. Sergeev; and others. The two outstanding films of the decade were *Ivanna* (1960), written by V. Beliaev and directed by V. Ivchenko, a typical propaganda film directed against the Catholic church and nationalism; and the adaptation of M. Kotsiubynsky's novel *Tini zabutykh predkiv* (Shadows of Forgotten Ancestors, 1964), directed by S. *Paradzhanov, camera work by Yu. *Illienko, and artistic direction by H. Yakutovych, which won awards at film festivals in Argentina (1965), Rome (1965), and Greece (1966). The increasing Russification of the Ukrainian cinema in the 1960s is evident from the fact that after O. Dovzhenko's death all the films based on his scripts – *Poema pro more* (Poem about the Sea, 1958), *Povist' polumianykh lit* (Tale of Fiery Years, 1960), *Zacharovana Desna* (The Enchanted Desna, 1964), and *Nezabutnie* (The Unforgettable, 1968) – were made not in Ukraine but in Moscow, by his wife, Yu. Solntseva.

1970s. In the 1970s the Ukrainian cinema continued to develop along the basic lines fixed in the 1960s without significant variation in annual production. No films of exceptional artistic merit appeared. It is difficult to determine how many Ukrainian films were made, because the Kiev and Odessa studios produced Russian films as well,

and these were not clearly distinguished from the Ukrainian ones. The basic themes of the films remained as before: (1) the revolution and the civil war, with such examples as *Rodyna Kotsiubyns'kykh* (The Kotsiubynsky Family, 1970), directed by T. Levchuk; a new adaptation of N. Ostrovsky's *Kak zakalialas' stal'* (How the Steel Was Tempered, 1973), directed by M. Mashchenko; and *Bilyi bashlyk* (The White Hood, 1975), directed by Yu. Illienko; (2) the Second World War and the partisan movement, with such examples as *Sofia Hrushko* (1971), written by V. Sobko and directed by V. Ivchenko; *Nina* (1971), written by S. Smyrnov and directed by O. Shvachko; *Simnadtsiatyi transatlantychnyi* (The Seventeenth Transatlantic, 1972), directed by V. Dovhan; a trilogy (1974–6) on S. Kovpak's campaign consisting of *Spolokh* (Alarm), *Khurtovyna* (The Storm), and *Karpaty* (The Carpathians); (3) industrial achievements, with films such as *Dyvytysia v ochi* (To Look into the Eyes, 1976), written by Ye. Ononrienko and directed by V. Luhovsky, and *Kanal* (The Canal, 1976), written by L. Cherevatenko and V. Bortko and directed by V. Bortko; (4) life on the collective farm, with such films as *Tut nam zhyty* (Here We Can Live, 1972), written by M. Zarudny and directed by A. Bukovsky, and *Sered lita* (In the Middle of Summer, 1975), written by Yu. Parkhomenko and M. Tkach and directed by V. Illiashenko. The antireligious struggle was continued in the film *Spokuta chuzhykh hrikhiv* (Penance for the Sins of Others, 1978), written by V. Sychevsky and directed by V. Pidpaly. A large number of films were again adaptations of literary classics: several films based on the works of Lesia Ukrainka, and I. Franko's *Zakhar Berkut* (1971), written by D. Pavlychko and directed by L. Osyka, M. Stelmakh's *Husy, lebedi letiat'* (The Geese and Swans Are Flying, 1974, directed by O. Muratov) and *Shchedryi vechir* (Epiphany Eve, 1978, directed by O. Muratov), and O. Honchar's novel *Bryhantyna* (The Brigantine, 1979, directed by Yu. Illienko).

In the last decade some younger screenwriters have established themselves – M. Zarudny, D. Pavlychko, and I. Drach. Alongside the older film directors several younger ones have appeared, among them, Yu. Illienko, noted for his films *Vechir naperedodni Ivana Kupala* (The Evening before Ivan Kupalo, 1968), *Bilyi ptakh z chornoii oznakoiu* (White Bird with a Black Spot, 1972), and the adaptation of Lesia Ukrainka's *Lisova pisnia* (The Forest Song, 1980); and I. Hrabovsky, noted for his *Lesia Ukrainka* (1971), *Kryla peremohy* (The Wings of Victory, 1972), and *Vohnennyi shliakh* (The Fiery Road, 1974). Both of these directors also write the scripts for some of their films.

The Studio of Popular Science Films and the Ukrainian Studio of Documentary Films in Kiev release several hundred titles per year, many of them of a propagandist nature. The former has produced a series of historical films, including *Marusia Bohuslavka*, *Kyrylo Kozhum'iaka*, *Skazannia pro Ihoriv pokhid* (The Tale of Ihor's Campaign), and *Lisova pisnia*. A popular illustrated film magazine *Novyny kinoekrana* has been published on a monthly basis since 1961.

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I. Koshelivets

Filomafitsky, Evgraf [Filomafitskij, Jevgraf], b 20 December 1790 in Malakhovo, Yaroslavl gubernia, Russia, d 1831. Scholar and writer of Russian origin. Filomafitsky graduated from Kharkiv University and in 1826 was appointed professor of general history, geography, and statistics at the university. Filomafitsky was one of the editors of the first journal in Ukraine, **Ukrainskii vestnik* (1816–19), which dealt with literary, artistic, scholarly, and political affairs. He is also known as a promoter of the theater in Ukraine.

Filts, Bohdana [Fil'c] b 14 October 1932 in Yavoriv, Galicia. Composer and music scholar. In 1958 Filts graduated from the Lviv Conservatory and in 1963 she became an associate of the Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. Her compositions include *Highland Rhapsody* for orchestra (1961), a concerto for piano and orchestra (1958), piano pieces, choir pieces, children's songs, arrangements of Ukrainian folk songs, and vocal solos to the words of T. Shevchenko, Lesia Ukrainka, V. Sosiura, and A. Mickiewicz. She is the author of *Fortepianna tvorchist' V.S. Kosenka* (The Piano Works of V.S. Kosenko, 1965), *Khorovi obrobky ukrains'kykh narodnykh pisen'* (Choral Arrangements of Ukrainian Folk Songs, 1965), and *Ukrains'kyiadians'kyi romans* (The Ukrainian Soviet Romance, 1970).

Filvarok ('homestead' or 'manorial farm,' from the Polish *folwark*). Large farm on the estates of gentry and sometimes of royalty and church dignitaries. Under the *corvée* system free labor was used at the *filvarok*; later, hired labor was used. *Filvarky* existed in Poland and in the Grand Duchy of Lithuania. They produced mostly grain for the wide market, including export, as well as other farm products, such as industrial crops. Some *filvarky* specialized in animal husbandry and raised oxen on Ukrainian territory. Sometimes the operations on these manorial farms included such farm crafts as potash mining, bee-keeping, and liquor distilling. In the 19th century the agricultural importance of *filvarky* began to decline because of their unprofitability, lack of modern technology, and the high cost of labor. The farms and fields of gentry were known as *filvarky* in Right-Bank Ukraine and Galicia until the Revolution in 1917 and in Poland until the 1930s.

Finarovsky, Hryhorii [Finarovs'kyj, Hryhorij], b 2 January 1906 in Shpola, Kiev gubernia. Composer. In 1933 Finarovsky graduated from the Kharkiv Music and Drama Institute, where he studied with S. Bohatyrov. His works include the children's opera *In the Artist's Workshop* (1929); variations on Ukrainian folk songs for piano and orchestra; four musical comedies, including *Palm Island* (1959) *Spring Goes through the City* (1960); choral works; works for piano, violin, and cello; songs for solo

voice, including songs to poems by T. Shevchenko; and children's songs. Since 1952 he has worked in Kharkiv.

Fine Arts, Folklore, and Ethnography, Institute of the Academy of Sciences of the Ukrainian SSR. See Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR.

Finkel, Oleksander [Finkel'], b 1899 in Bakhmut (now Artemivske), Katerynoslav gubernia, d? Linguist, Russian specialist. In 1924 Finkel graduated from the Kharkiv Institute of People's Education. He has worked at the Institute of Linguistics of the Ukrainian Academy of Sciences, the Kharkiv Institute of People's Education, the Institute of Journalism, the Institute of Foreign Languages, the Teachers' Institute in Chimkent, Kazakhstan, and Kharkiv University. In 1934 he took part in the campaign against 'nationalism' in Ukrainian linguistics and published the article 'Terminolohichne shkidnytstvo i ioho teoretychne korinnia,' (Terminological Wrecking and Its Theoretical Roots) in the journal *Movoznavstvo*, no. 2. Finkel has written over 130 works, mostly on Russian and on general linguistics. Among them are *Teoriia i praktyka perekladu* (The Theory and Practice of Translation, 1929) and other works on translation and a textbook for Soviet Ukrainian schools, and *Russkii literaturnyi iazyk* (The Russian Literary Language, co-authored with M. Bazhenov, 1941), which has gone through numerous revised editions.

Finland (Suomi). Republic in northern Europe with a territory of 337,000 sq km and a population in 1983 of 4,850,000. Its capital is Helsinki. From 1809 to 1917 Finland was an autonomous grand duchy within the Russian Empire. In this period ties were established between Ukrainian and Finnish civic leaders in St Petersburg. The historian H. Gummerus was a popularizer of the Ukrainian question among the Finns. He was also the Finnish emissary to the Ukrainian government in Kiev in 1918. The Ukrainian legation in Finland was headed in 1918–20 by K. Losky and V. Zalizniak. In the interwar period a small Ukrainian community existed in Finland. In 1942–4 the Committee to Aid Ukrainian Prisoners of War and the Ukrainian Information Bureau, headed by B. Kentzhytsky, were active in Finland. Today several dozen Ukrainian families, but no organizations, can be found in Helsinki and Turku. The Finnish national epic *Kalevala* was translated into Ukrainian by Ye. Tymchenko. Works of the realist writers E. Leino and M. Lassila have also been translated into Ukrainian. In 1961 Finnish art from the town of Tampere was exhibited in Kiev. An exchange of artistic ensembles takes place occasionally between Finland and the Ukrainian SSR. Libraries in Helsinki contain valuable prerevolutionary Ukrainian publications.

Finn, Volodymyr, b 1 May 1878 in Kiev, d 13 October 1957. Botanist. In 1901 Finn graduated from Kiev University. He worked at the university from 1903 to 1941, becoming a full professor in 1927. From 1944 to 1951 he worked at the Zhytomyr Agricultural Institute. He published studies in embryology and plant systematics.

Fir (*Abies*; Ukrainian: *yalytsia*). A genus of evergreen trees of the pine family having needlelike leaves growing

directly from the branch. Approximately 40 species have been classified. There are 9 species in Ukraine, of which the most widespread is the silver fir (*A. alba*), which is capable of growing in shady areas and attains a height of 30–35 m. It is widespread in the Carpathian Mountains (usually alongside beech and spruce). Other species grow sparsely on the southwestern Ukrainian plains; they are cultivated in parks and orchards.

Firak, Mykhailo, b 21 November 1897 in the village of Liatske Velyke (now Chervone), Zolochiv county, Galicia. Religious and cultural leader in Bačka and Croatia, Greek Catholic clergyman, editor of *Ruski novini* in Ruski Krstur, editor and publisher of *Ridne slovo* and of calendars and books for the Ukrainian population of Bosnia and Slovenia. Firak has also done translations from Croatian into Ukrainian and vice versa.

Firtsak, Yulii [Fircak, Julij], b 22 August 1836 in Khudlove in Uzhhorod county, d 1 June 1912 in Uzhhorod. Bishop and religious leader in Transcarpathia. Firtsak was ordained in 1861 and served as professor of theology and rector of the eparchial seminary in Uzhhorod in 1876–87. In 1887–90 he held a seat in the Hungarian parliament. In 1891 he was appointed bishop of Mukachiv. Firtsak founded a teacher's seminary in Uzhhorod and organized social aid for the poor through a series of reforms called Highland Action. He resisted the Magyarization of the Mukachiv eparchy.

Fishchenko, Oleksii [Fišchenko, Oleksij], b 29 December 1920 in Uman. Graphic artist. Fishchenko graduated from the Kiev Institute of Art in 1959. He employs primarily the technique of colored line engraving. Among his works are the landscape series *Kaniv* (1957–9), *The Land of Taras* (1961), *My Fatherland* (1961), and *The Carpathians* (1961–70), and individual engravings such as *Sound of the Fields* (1967), *Wary Silence* (1969), and *A Fine Day* (1971). An album of his work was published in Kiev in 1969.

Fishing, sport. A form of active recreation employing sports equipment such as fishing rods and tackle to catch fish. Before 1917 various sports clubs in Ukraine were involved in fishing. In the Ukrainian SSR sport-fishing enthusiasts are organized in voluntary sports clubs and in the Ukrainian Association of Hunters and Fishermen, which was founded in 1947 and by the 1960s had 250,000 members.

Fishing industry. An industry that includes the catching and processing of fish, the manufacture of fish products, and the management of fish resources in natural and artificial reservoirs. Current terminology in the Ukrainian SSR divides the fishing industry into fishing, which involves the catching of fish and marine organisms, and pisciculture, which is the preservation and amelioration of fish supplies in natural reservoirs and the breeding of fish in artificial ones.

In Ukraine fishing has existed since the Paleolithic period. In the ancient epoch large amounts of fish were exported to Greece from Olbia and other Greek colonies, and during the Middle Ages fish were exported to Byzantium. Fishing was fundamental to the trade of the Zaporozhian Cossacks. During the 19th century Ukraine's fish resources were depleted by excessive

fishing, despite the introduction of controls restricting the size of the catch and despite the development of fish hatcheries. Protective measures were first instituted in the Russian Empire in 1771; the first fishing regulations were published in 1878. In Poland fishing has been regulated by the Fishing Statute of 1932. As a result of new government restrictions, the annual catch from the rivers of central and eastern Ukrainian lands, especially the catches of valuable and rare fish (some species of which have even become extinct), decreased by approximately half between 1900 and 1914. Between 1916 and 1923 the annual catch began to improve, reaching 139,000 t by 1940 (see table 1). During the 1930s the fisheries were collectivized.

TABLE 1
The catch of fish, marine animals, whales,
and other marine life

Year	USSR 1,000 t	Ukrainian SSR	
		1,000 t	% of USSR
1913	1,051	37.1	3.5
1928	840	44.7	5.3
1932	1,333	126.4	9.5
1940	1,404	139.1	9.9
1945	1,125	59.8	5.4
1950	1,755	190.3	10.8
1955	2,737	246.1	6.6
1960	3,541	535.8	15.2
1965	5,774	589.4	10.2
1970	7,900	891.1	9.9
1976	9,600	1,142.7	11.9

After a second decline in fishing productivity between 1941 and 1944, the industry revived and grew rapidly as a result of the perfection of fishing methods, the modernization of the fishing fleet, the acquisition of the newest types of fishing vessels (fishing trawlers of various sorts, factory ships, etc), the introduction of hydroacoustic apparatus in marine research, the expansion and improvement of piscicultural and ameliorative methods, and the expansion or ports and manufacturing resources.

The expansion of fishing farther into the open parts of the Black Sea and, more importantly, into world oceans (from 1958), together with the introduction of whaling in Antarctic waters, contributed greatly to the rapid growth of the industry. Eighty percent of the catch is made in marine waters, 20 percent in interior waters.

The development of fishing in Ukraine, especially in the interior, is facilitated by the Ukrainian Scientific Research Institute of Fishing in Kiev (established in 1930), the Kiev branch of the All-Union Institute for the Planning of Fishing Facilities Plants, the Azov-Black Sea Scientific Research Institute of Marine Fishing and Oceanography in Kerch, the Institute of the Biology of Southern Seas of the Academy of Sciences of the Ukrainian SSR, the Azov Scientific Research Institute of Fishing in Rostov-na-Donu, the Institute of Hydrobiology of the Academy of Sciences of the Ukrainian SSR, and other institutions. These institutions study the pollution level of rivers, the problems of pond fisheries, and the hydrobiological conditions of reservoirs, estuaries, and limans; they devote attention to the distribution and acclimatization of various fish and invertebrates in interior waters.

Ocean and marine fishing in the USSR and the Ukrainian SSR is under the jurisdiction of state agencies with large industrial-fishing fleets, fish-processing plants, ship-repair dockyards, and so on. The littoral zones and interior waters are fished primarily by fishing collective farms and in some places by state farms, which have operated under the statute of the fishing artel since 1939 and are organized under the collective-fishing union. Fishing collective farms annually land 10-25 percent of the catch of the Ukrainian SSR.

All fishing in the USSR is governed by the Ministry of Fishing in Moscow, to which the Ministry of Fishing of the Ukrainian SSR is subordinated. Fisheries in the interior waters of Ukraine are controlled by the Central Administration of Interior Fishing of the Ukrainian SSR, which is attached to the Council of Ministers of the Ukrainian SSR. The 1969 catch (fish, shellfish, whales, and other marine products) of the Ukrainian SSR is given in table 2.

The waters of Ukraine have about 200 (according to other data, 180) varieties of fish: 110 in the rivers, 180 in the seas (about 90 species inhabit the littoral waters of the Azov and Black seas, as well as the rivers that flow into these seas). About 10 percent of these species are caught for commercial purposes. Until the beginning of the 19th century river fishing was the major branch of the industry in Ukraine. The most productive rivers are the Dnieper, the lower Danube, and, to a lesser extent, the Dniester, Boh, Donets, and Kuban. Of the 66 species of fish in the Dnieper the following are of commercial value: bream, zander, carp, tench, pike, sheat-fish, perch; in the lower Danube (with a total of 71 fish species): beluga, sturgeon, sevruga, sterlet, sheatfish, tench, carp, pike, and herring (all of which swim up from the sea); in the Boh River (with a total of 70 fish species): carp, bream, dace, roach, perch, crucian carp; in the Dniester (with a total of 57 species): barbel, chondrostoma, chub, dace, roach, perch, bull-head, razor fish, bream; in the Donets River (with 44 species): bream, chondrostoma, ide, sheatfish. The fish of the Kuban River are of lesser commercial importance.

Lake fishing is concentrated primarily in Polisia and in the spring floodwaters of the lower Danube. Polisia has 268 lakes, with an average area of 16,000 ha, containing 32 species of fish, among which bream, dace, pike, perch, tench, and crucian carp are of commercial value. The fish productivity of the individual lakes ranges from 7.5 to 40 kg per ha. The area covered by the Danubian lakes is about 48,500 ha, and their fish productivity ranges from 21 to 73 kg per ha. The commercial catch includes carp, bream, zander, and pike.

Pond fishing constitutes the most intensive form of fishing. The Ukrainian SSR's 22,000 ponds together cover an area of 183,000 ha, of which 75,000 ha are inhabited by fish. The annual catch from the ponds totals about 30,000 t, and the average fish productivity of the state ponds, as of 1970, was 720 kg per ha. The main commercial species of warm-water ponds is carp, and of cold-water ponds, trout (mainly in the mountains).

The construction of the Dnieper hydroelectric stations and dams contributed to the decline of fishing in the Dnieper. A new type of fishing unlike river fishing has been developed in the larger reservoirs of the river. (The dam near Dnipropetrovske and, later, other dams limited the movement of migratory fish, which, disliking stagnant waters, migrated upriver.) The main species of commercial

TABLE 2
Catch of Ukrainian SSR, 1969

Fishing area	1,000 t	%
World oceans	419.0	61.8
Azov and Black seas	139.5	20.6
Interior waters	119.9	17.7
rivers	67.7	10.0
lakes	2.3	0.3
ponds	30.0	4.4
reservoirs	20.0	2.9
Total	678.4	100.0

fish in the Dnieper reservoirs are bream, carp, and sheatfish. In 1969, 172,600 centners of fish were caught in the reservoirs of the Dnieper. Much attention is devoted to the amelioration of the reservoirs.

Marine fishing is centered in the Black Sea and the Sea of Azov. The latter is most important, because it provides depositories for the roe of both migratory and semimigratory fish. The commercial productivity of the Sea of Azov is high, reaching 80 kg per ha. Commercial species include salt sprat, anchovy, bullhead, zander, and bream. The average annual catch in the 1960s from the Sea of Azov, in both the Ukrainian SSR and the Russian SFSR, was 170,000 t (89,000, in 1893, 34,000 in 1910, 114,000 in 1930).

The fish productivity of the Black Sea (2–2.5 kg/ha) is limited by its lack of sufficient shoals and its considerable depth, which is suffused with hydrogen sulfide. Marine species constitute the major part of the Black Sea catch.

In the reservoirs adjacent to the Black Sea and in the lower reaches of the Dniester and Danube rivers the freshwater crab industry is well developed (455,500 t in 1969).

Ocean fishing, which accounts for 80 percent of the total catch, is of the greatest economic importance. The Ukrainian SSR's fishing fleets have access to all international sea and ocean waters, but their principal fishing and whaling grounds are the Antarctic waters. New fishing grounds and facilities have been established in the Indian Ocean and off the coast of Antarctica. The fishing fleet, which in 1966 had 50 oceangoing vessels, compared to three in 1960, co-ordinates its operations with the scientific-industrial exploration fleet as well as with the service fleet, which is composed of 25 large, refrigerated, cargo vessels and receiving-transport vessels. The ocean catch consists mostly of the following species: horse mackerel, anchovy, pilchard, Atlantic mackerel, hake, and tuna. In addition, the small crab, spiny lobster, and squid catch as well as the commercial haul of non-piscine aquatic organisms (eg, marine algae) is expanding.

In 1946 the Antarctic whaling flotilla *Slava* (28,715 t) and, in 1959, the flotilla *Radianska Ukraina* (43,800 t) were launched and were based in the port of Odessa. Today they constitute the Antarctic whaling flotilla *Radianska Ukraina*, which includes a whaling base of the same name and 20 whaling vessels. The flotilla operates south of latitude 40°S, around Antarctica, and is one of the largest flotillas in the world.

The fish-processing and fish-canning industry is concentrated on the coast of the Black and Azov seas and on the Dnieper River. The major centers are Odessa, Kerch, Berdianske, Izmail, and Kherson.

In early 1971 there were 181 fishing, fish-canning, and

fish-processing enterprises in Ukraine. The largest were the Kerch Administration for Antarctic Fishing, the Sevastopol Administration for the Trawling Fleet, the Administration for the Antarctic Whaling and Fishing Fleet in Odessa, and the Zhdanov, Kerch, Berdianske, and Sevastopol fish-canning complexes. Although the fish and marine catch reached 1,142,700 t in 1976, it failed to meet consumer demand, and Ukraine was forced to import fish from other regions of the USSR.

The annual per capita consumption of fish and fish products in the Ukrainian SSR was 9.7 kg in 1960, 12.5 kg in 1964, 16.9 kg in 1969 (in the USSR the consumption was 9.9, 12.6, and 15.8 kg respectively). The proportion of fish to meat consumed is 1:2.8.

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Fiszer, Adam, b 7 June 1889 in Peremyshl, d 22 December 1943 in Lviv. Polish ethnographer, professor at Lviv University (1924–39). He produced studies on folklore and folk art in Poland, as well as popular monographs on the rites and customs of Slavic peoples, including *Rusini* (The Ruthenians, 1928).

Fitsnerivna-Morozova, Mariia [Ficnerivna-Morozova, Marija], b 1873 in Lviv, d 1920 in Kaminka Strumylva, Galicia. A dramatic actress and operatic soprano, Fitsnerivna-Morozova belonged to the Ruska Besida theater society from 1892 to 1902 and made concert tours through central and eastern Ukraine, Moscow, and Siberia from 1897 to 1899. Her roles included Fesia in I. Franko's *Riabyina* (Mountain Ash), Odarka in S. Hulak-Artemovskyy's *Zaporozhets' za Dunaiem* (Zaporozhian Cossack beyond the Danube), and Santuzza in P. Mascagni's opera *Cavalleria Rusticana*.

Five-year plan (*piatyrychka*). Abbreviation of the term 'five-year plan for the development of the national economy of the USSR.'

Theory. The USSR decree of 22 February 1921 establishing the State Planning Committee emphasized that short-term economic plans are based on a long-term plan, which at that time was supposed to be the plan for the electrification of Russia (GOELRO). As experience showed, it was difficult to fulfill the basic tasks set forth in a long-term plan by means of annual short-term plans because of the inherent incompatibility between the two types of plans. Hence, a middle-term plan was necessary,

and the five-year plan was introduced to meet this need. However, since in the meantime GOERLO had lost its meaning as a long-term plan and a new long-term plan was not yet prepared, the five-year plan adopted in 1928 became not a middle-term plan, but a long-term plan for the development of the national economy of the USSR. In the 1950s it was admitted that five-year plans do not guarantee continuity in planning because by the fifth year of any plan neither the ministries nor the enterprises know what they will be doing in the following year. Attempts to introduce long-term plans and to demote the five-year plans to middle-term plans proved unsuccessful at first because of errors in calculations. A long-term plan of 20 years was adopted only in 1979 and the five-year plan was reduced to a middle-term plan.

Since 1928 the one-year plan was the main form of planning for all state agencies and enterprises, while the five-year plan was compulsory only for the central agencies and served as a guideline for one-year planning. As soon as enterprises were given an active role in developing one-year plans, it was necessary to widen the temporal framework of the planning by enterprises and industrial complexes. Hence, the USSR law of 12 July 1979 resolved that five-year plans, not one-year plans, were to be the main form of planning for all state agencies, enterprises, and complexes whether they were central, republican, or local. Thus, five-year plans became compulsory for enterprises and complexes, whose subordinate divisions work out their one-year plans on the basis of the five-year plans.

To ensure that five-year plans are developed in an orderly way, the State Planning Committee of the USSR prepares uniform methodological instructions that provide concrete direction for the complex process of planning in all the branches of the economy. On the basis of the so-called control figures the central ministries prepare very detailed drafts of five-year plans for Union enterprises located in the Ukrainian SSR, and the Council of Ministers of the Ukrainian SSR prepares detailed drafts of plans for the enterprises under its jurisdiction. Today the structure of the five-year plans includes the following sections: (1) the basic general indicators of the development of the national economy; (2) scientific research publications and scientific and technical data on the national economy; (3) the development of industry; (4) agriculture and forestry; (5) transportation and communications; (6) investments; (7) geological works; (8) labor and cadres; (9) income; (10) trade; (11) consumer services and communal economy; (12) public education, culture, and health care; (13) improvement of the standard of living; (14) the distribution of productive forces and the development of the Union republics; and (15) foreign economic relations.

The State Planning Committee of the USSR, along with other central agencies, examines the draft plans of the USSR ministries and of the Council of Ministers of the Ukrainian SSR, co-ordinates them, and prepares on their basis a draft five-year plan of economic and social development for the USSR. This plan is approved on the basis of the most important indicators, those that define the basic direction and rate of development. In the next stage the approved plan is sent in the form of suitable extracts to the ministries of the USSR and the Council of Ministers of the Ukrainian SSR. The ministries and the Council of Ministers use this plan to correct their own earlier five-year

draft plans, which are then approved. In these approved plans concrete tasks are assigned to the Council of Ministers of the Ukrainian SSR for the economy that is under the management of the republic's ministries and departments and for the economy that is under local (oblast) management. The agencies responsible for executing these tasks are informed by means of copies of the government's resolutions. On the basis of these resolutions the draft plans of the ministries, departments, and oblasts of the Ukrainian SSR are revised and are then confirmed by decrees of the heads of these agencies. In these approved plans the ministries of the Ukrainian SSR define the tasks of the enterprises, complexes, and organizations under their jurisdiction, and the oblast executive committees set the tasks of the oblast departments and agencies, and of the cities and raions. The ministries and departments of the USSR define the tasks of the enterprises, conglomerates, and organizations on Ukrainian territory that are under all-Union jurisdiction.

In the past, five-year planning took place primarily in branches of the economy and secondarily on a territorial basis. Moreover, the territories of the Union republics were treated very unequally as to their development. From an economic point of view, territorial planning is important for the interconnected development of the branches and territories, for the resolution of infrastructural problems, and for the proper supply of labor, modes of construction, materials, and so on. Experience has shown that branch planning, no matter how carefully prepared, cannot guarantee optimal decisions for the national economy as a whole unless it is linked with territorial planning. Furthermore, the autonomy of the Union republics must also be taken into account.

The First Five-Year Plan covered 24 territories. The second took into consideration the development of the union republics and regions. The Third Five-Year Plan encompassed 10 republics and 13 economic regions. In 1946 a law was passed calling for a five-year plan for the reconstruction and development of the national economies of the Union republics and particularly of the regions that were devastated during the war. The directives on the Fifth Five-Year Plan of the USSR (1951-5) did not contain a separate section on the Union republics. Many investment goals were included in the branch plans.

In the 1970s more attention was given to territorial planning. The law of 12 July 1979 states that the central ministries of the USSR must inform the Council of Ministers of the Ukrainian SSR and the planning commissions of the oblasts about their control figures and must draft five-year plans and those parts of approved five-year plans that refer to the Union enterprises, complexes, and organizations located within Soviet Ukraine (except for the defense industry). They are to consult the Council of Ministers of the Ukrainian SSR in developing draft plans. The Council of Ministers of the Ukrainian SSR not only develops draft five-year plans for the enterprises under its jurisdiction, but also makes suggestions to the USSR State Planning Committee and appropriate ministries of the USSR government about plans for the Union enterprises in order to facilitate the complex territorial economic and social development of the Ukrainian SSR. The key indicators of the plans for Union enterprises that are located in Ukraine must be included in the five-year plans of Ukraine's economic and social development. The Council of Ministers of the Ukrainian SSR and

the executive committees of the oblast and city soviets develop and approve the collective plans for the production of local building materials and consumer goods and for the construction of residential, communal, and recreational buildings. These plans also include the indicators from the plans of all-Union enterprises in Ukraine. The government of the Ukrainian SSR is responsible for the implementation of these plans.

Implementation

The First Five-Year Plan, 1928–33. Instructions for drawing up the First Five-Year Plan were approved by the 15th Congress of the All-Union Communist Party (Bolshevik) in 1927. This was to be a five-year plan for the accelerated industrialization of the USSR, and at first a fierce political struggle over its contents developed between Stalin and the Trotskyists. The final text of the five-year plan was approved only in April 1929 by the 16th Party Conference. Yet, the controversy over the distribution of industry continued: the State Planning Committee of the USSR argued for the development of the Ural-Kuznetsk region, while the State Planning Committee of the Ukrainian SSR defended the economic preferability of concentrating economic development in Ukraine. On 15 May 1930 the Central Committee of the All-Union Communist Party (Bolshevik) decided the issue in favor of Ukraine and the Kuzbas. The plan was appropriately revised to reflect this decision. The First Five-Year Plan made no provisions for the forcibly accelerated collectivization of agriculture and for the quantity of agricultural exports that turned out to be necessary to pay for imported machinery during the world agrarian and financial crisis.

During the First Five-Year Plan, in addition to the agricultural crisis, a fuel crisis, a metals shortage, and a transportation crisis developed. The plan was not fulfilled. Yet, about 1,500 new industrial plants were built, of which about 400 were located in Ukraine. Machines were mostly imported from abroad. Besides the Ural-Kuznetsk metals and coal region, a new machine-building and arms industry was developed in central Russia, while the Dnieper Hydroelectric Station, other electric stations, and tractor, combine, and mining-machinery plants were built in Ukraine. During this period the Soviet economic system assumed the shape it has maintained to the present day.

The implementation of the First Five-Year Plan, at the cost of consumer goods, and the accompanying total collectivization led to a catastrophic famine in Ukraine in 1932–3 and to a radical and permanent decline in the standard of living.

The Second Five-Year Plan, 1933–7. Instructions for drawing up the Second Five-Year Plan were passed by the 17th Party Conference in 1932, and the plan was approved by the 17th Party Congress in 1934. Unlike the first plan, the Second Five-Year Plan for the Ukrainian SSR was worked out and approved in Moscow. The State Planning Committee of the Ukrainian SSR merely published the official article 'The Direction and Orientational Limits of the Economic Development of the Ukrainian SSR' in *Hospodarstvo Ukrainy* (1932, nos 3–4). Neither the CP(B)U nor the government of Ukraine approved this plan. The main goals of the plan were the completion of the Ural-Kuznetsk complex, the development near Moscow of an automobile and airplane industry, and the development of ship building in Leningrad. In Ukraine the development of the coal and metallurgical industries

and of heavy machine building was emphasized. New plants of the aluminum, chemical, and arms industries were built in Ukraine. According to official statistics the whole metal-working industry in the RSFSR grew by a factor of 3, while in Ukraine it grew by a factor of only 2.6. The crises in agriculture, transportation, and metallurgy persisted. Great strides were made in training workers and technical personnel. The standard of living stopped falling only in 1935–6 and even rose somewhat. The Second Five-Year Plan was generally more fully realized than the first, although the plan for 1937 was seriously underfulfilled because of political terror. About 4,500 new plants were built throughout the USSR, about 1,000 of which were in Ukraine.

The Third Five-Year Plan, 1938–42. This plan for all the USSR and Ukraine was approved by the 18th Congress of the All-Union Communist Party (Bolshevik) in 1939. The declared main goal of the Third Five-Year Plan was to surpass the main capitalist countries in per capita production. This was an impossible task. Because of the threat of war, large resources were allocated to modernizing armaments and the development of the arms industry, mostly in the eastern USSR. For Ukraine the plan emphasized the development of the coal industry, metallurgy, the production of pipes, machine tools, airplanes, tanks, and ships for the navy. Before the eruption of war 600 new plants were built in Ukraine (about 3,000 in the USSR). The fuel shortage was critical. The plan could not be fulfilled because of the war.

The Fourth Five-Year Plan, 1946–50. This plan was approved in 1946 by special laws passed by the supreme soviets of the USSR and the Ukrainian SSR. The all-Union plan emphasized the continued, all-sided development of the eastern regions of the Russian SFSR. The main goal for Ukraine was to rebuild the war-ruined economy. For this purpose Ukraine was assigned 20.7 percent of all the capital investment distributed among the republics – the largest percentage it ever received. Over 2,000 plants were rebuilt, and a number of large plants were built in Lviv. The natural-gas industry was set up. The electric-power industry was expanded considerably. Many other goals of the plan were not met, however. As a result of the destruction caused by the war and the focus on the development of the eastern regions of Russia, the relative importance of Ukraine's economy within the USSR economy declined noticeably.

The Fifth Five-Year Plan, 1951–5. This plan was implemented on the basis of instructions passed by the 19th Congress of the CPSU in October 1952. Ukraine was not treated in this plan as a separate economic region. Planning centralization reached its highest peak in this five-year plan. A ten-year (1951–60) hydroelectric-development plan (stations on the Volga and in Siberia) and an environmental development plan (dealing with canals, forestation, etc) had been approved back in 1949. Because of the Korean War significant resources were reallocated for military projects. During this period over 3,000 new industrial plants were erected in the USSR, only about 500 of them in Ukraine. The development of the petroleum industry in Ukraine and of the Lviv-Volhynia Coal Basin was begun. The Kakhivka Hydroelectric Station was put into operation. Economic relations between Ukraine and the socialist countries of Eastern Europe began to expand. Towards the end of the period the grain crisis grew more acute. To overcome the crisis extensive resources were

assigned to the cultivation of the virgin lands in Central Asia.

The Sixth Five-Year Plan, 1956–60. The first version of this plan was approved by the 20th Congress of the CPSU in February 1956, but as early as December 1956 the CC of the CPSU approved a new set of control indicators for the plan and beginning in 1957 the supreme soviets of the USSR and the Ukrainian SSR regularly passed one-year plans into law. The Sixth Five-Year Plan was in force formally until 1958 only; it was actually undercut by the territorial restructuring of the USSR's economic planning and management. The annual plans set much lower targets than did the five-year plans. The main tasks of the Sixth Five-Year Plan for the USSR was to improve agriculture and animal husbandry, to continue the rapid development of industry in Siberia, and to limit the construction of energy-consuming branches in the European part of the USSR. Special attention was devoted to technological modernization of the economy. Development of the radio-electronic industry, the computer industry, and the equipment-building industry was started in the Soviet Union, including Ukraine. Residential housing for the population was to be expanded at a faster rate. The plan provided for a significant increase in the production of fuel and energy, grain, meat, milk, sugar, and textiles in Ukraine. By 1958, 563 large plants were built in Ukraine, compared to 2,690 in the whole USSR.

The Seven-Year Plan, 1959–65. This plan was drafted according to the new territorial principle and was intended to form a part of a 20-year plan for the building of the 'foundations of communism' (according to the CPSU program adopted in 1961 the USSR was to surpass the United States in per capita production by 1970). The control indicators of the Seven-Year Plan were approved at the beginning of 1959 by the special 20th Congress of the CPSU and the 21st Congress of the CPSU. The main tasks according to the all-Union plan were technological progress, development of the chemical industry, conversion of railways to diesel and electric power, further development of Siberia's industry, and accelerated improvement in the people's standard of living. Provisions were made for at least a slow development of nuclear arms and rockets, as well as for extending the mechanization of agriculture and economic aid to non-socialist countries. In Ukraine the main goals of the plan were increasing the mining of iron ores; starting the mining of uranium, titanium, and nickel; constructing four hydroelectric stations on the Dnieper; a large increase in the production of special metals for rocket, nuclear, and electronic technology; mastering the chemical synthesis of organic substances; building about 2,000 new types of machines, implements, and instruments; greatly increasing the production of petroleum and natural gas; increasing the production of grain, particularly of corn, by a large amount; and expanding the fund of residential and communal housing. The plan neglected the coal industry, and when the planned transmission of electric power, gas, and petroleum from Siberia did not materialize, a critical shortage of fuel occurred in the European part of the USSR, Ukraine, and Eastern Europe at the beginning of the 1960s. In 1963 the Supreme Soviet of the USSR officially changed the seven-year plan. Even before then the CC of the CPSU decided to increase the pace of re-arming the army with nuclear arms and rockets and to begin an ambitious program of naval construction. The

agricultural crisis was not overcome, and the USSR began to import wheat regularly. The plans for residential housing were left to a large extent underfulfilled. The monetary income of the people increased greatly, but their real income grew more slowly than planned because prices were rising. In the seven years covered by the plan, 5,470 new plants were built in the USSR, including 899 in Ukraine.

The Eighth Five-Year Plan, 1966–70. This plan was drawn up according to the old branch principle of economic management. Instructions on the planning were approved by the 23rd Congress of the CPSU and of the CPSU in March 1966. Because the rate of development for the whole economy was noticeably declining, new methods and indicators of effectiveness for capital investment, new technology, and income were introduced. Mathematical methods began to be used, especially interbranch balance sheets, but territorial balance sheets were again neglected. The main goals of the five-year plan were a faster rate of scientific and technological development, modernization of the basic funds, intensification of agriculture, and improvement in the standard of living. There was a little less emphasis on the development of Siberia because this goal had no economic justification. The shortage of energy, fuel, and grain (particularly feed grains) was not solved. Furthermore, new problems arose: local shortages of skilled labor accompanied by unemployment of unskilled workers, a decline in natural population growth, and widespread transience. In Ukraine the plan emphasized the following goals: a large increase in the production of fuel and energy, construction of eight thermoelectric stations, extensive development of the chemical industry, and greater agricultural production. In 1966 the first Ukrainian territorial interbranch balance sheet was prepared, but it was not used in the plan. The Eighth Five-Year Plan was generally poorly implemented, but the structure of Ukraine's fuel balance improved and Ukraine became increasingly economically integrated with the countries of the Soviet bloc. In 1967 the supreme soviets of the USSR and the Ukrainian SSR significantly changed the plans for 1969–70 by lowering their impossible targets.

The Ninth Five-Year Plan, 1971–5. This plan recognized the slower rates of development as inevitable. The instructions of the 24th Congress of the CPSU, which were approved in April 1971, no longer demanded accelerated rates, but rather insisted on a general intensification of the economy. Higher rates of development were projected for those branches that determine technological progress. For the first time in the history of the USSR the plan called for a faster rate of growth in the production of consumer goods than in the production of the means of production. Also, an attempt was made for the first time to balance the delivery plans for equipment and machines. Until then the discrepancy between these plans led to the fragmentation and squandering of resources and to construction projects that could not be completed on time. In the territorial cross-section the regionalization of economic balances was defined somewhat more precisely, but again the plan stressed the accelerated development of western Siberia and ignored the mathematical model of Ukraine's economy that was prepared in 1970. During the period covered by the plan the industrial production of the RSFSR was to have grown by 44–47 percent, while Ukraine's production was to have grown by only 38–41

Some five-year plans for Ukraine (official indicators)

	4th Plan by 1950		6th Plan by 1960		7-Year Plan by 1965		8th Plan by 1970	
	P	F	P	F	P	F	P	F
Electric power (billion kW·h)	13.7	14.7	51.2	53.9	89.0	94.6	163	138
Coal (million tonnes)	86.1	78.0	201.5	172.1	211	194	211	207
Petroleum (million tonnes)	0.32	0.29	1.5	2.2	6.0	7.6	15.2	13.9
Steel (million tonnes)	8.8	8.3	26.1	31.5	31.5	36.9	49	46.6
Tractors (thousand units)	25.0	22.6	88.0	184.8	184.8	118.3	189	148
Sugar (million tonnes)	1.6	1.8	5.3	5.6	5.3	5.6	5.7	6.0
Grain (million tonnes)	27.8	20.4	34.4	31.6	34.4	31.6	37.5	31.9

P = projected, F = fulfilled.

percent. New methods of 'social planning' in respect to the movement of population and labor were introduced. The plan emphasized the following goals for Ukraine: a faster growth in the electric-power, chemical, petroleum-processing, petrochemical, machine-building, and textile industries. Eight thermoelectric, one nuclear, and two hydroelectric stations were to be completed. The construction of two nuclear-power stations and two petroleum-processing plants was to start. Industry in western Ukraine was to grow more quickly than in eastern Ukraine. A probably unrealistic goal was set for agriculture – to produce 40 million t of grain. At last some attention was given to the acute problem of water shortage. The plan called for the construction of the Dnieper-Donbas Canal and the widening of existing canals.

The Tenth Five-Year Plan, 1976–80. This plan came into being on the instructions of the 25th Congress of the CPSU in 1976 and addressed itself to the chronic shortages of fuel, calling for an increase in the output of natural gas to 436 billion cu m and of petroleum to 695 million t by 1980. Electrical power to be generated by all types of power plants was to reach 830 billion kW. The coal output was also scheduled to increase as in the preceding five-year plan. Considerable emphasis was placed on agriculture. With a view to easing the chronic shortage of grain, investments were planned to increase the supply of agricultural machinery. Plans were made also for incentives to encourage initiative in overfulfilling the quotas. In order to narrow the technological gap between the Soviet Union and the United States, emphasis was again placed on high labor productivity in the fields of computer technology, machine-building, and the like. The Ninth Five-Year Plan emphasized heavy industry at the expense of light industry and the production of consumer goods, and only one-sixth of the total industrial investment was actually devoted to consumer goods. The priority again given to heavy industry, which had a 38–42 percent projected growth compared with a 30–32 percent increase in consumer goods, once again indicated the basic failure of the five-year plans to raise the standard of living.

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Fizer, John, b 13 June 1925 in the village of Myrcha, Transcarpathia. Professor of Slavic literatures at Rutgers University, New Brunswick, New Jersey; vice-president of the Ukrainian Academy of Arts and Sciences in the United States. Fizer has written on esthetics and literary theory and is the author of studies of O. Potebnia and R. Ingarden. His latest book is *Psychologism and Psychoaesthetics* (Amsterdam 1981).

Fizicheskaia geografiia i geomorfologiia (Physical Geography and Geomorphology). Scientific collection that has been published since 1970 by the Kiev State University Press. It contains articles on all branches of Ukraine's physical geography and geomorphology. Until the mid-1970s it appeared in Ukrainian as *Fizychna heohrafiia ta heomorfolohiia*; since then it has been published in Russian under its present title. By 1982, 27 issues had appeared.

Fiziolog (Physiologist). Popular secular literary work in 'Kievian Rus', which came from Greece via Bulgaria, containing tales about animals, rocks, and trees. It included fantastic details about animals and a symbolic, moralistic interpretation of these details. The images presented in it were used by the church fathers and in sermons as late as the 18th century (I. Galiatovskiy, A. Radyvylovskiy, and others). There are many of them in H. Skovoroda's works.

Fizkul'tura i sport (Physical Culture and Sport). Popular illustrated monthly magazine of the Council of the Union of Sports Associations and Organizations of the Ukrainian SSR published in Kiev from 1957 to 1965. The magazine's predecessor was *Vestnik fizicheskoi kul'tury*, published in Kharkiv beginning in 1922, which changed its title several times: *Visnyk fizkul'tury* (1929–30), *Fizkul'turnyk Ukrainy* (1931–35), and *Sport* (1936–41); it was not published from 1941 to 1957. In July 1965 *Fizkul'tura i sport* was succeeded by the monthly magazine **Start*.

Flag. A piece of usually rectangular cloth used to transmit a signal or as an identifying symbol and flown

from a staff or halyard. Flags came into common use in Europe, including Ukraine, with the inception of heraldry in the early medieval period. Flags can be classified in various categories: national, royal, international, territorial (provincial, city, etc), military and naval, organizational, church, dynastic, and so on.

The Princely era. Some information about the flags of the Princely era in Ukraine can be gleaned from the written sources and the art of the time: the chronicles; biographies such as the *Life of Borys and Hlib*; epics such as *Slovo o polku Ihorevi* (The Tale of Ihor's Campaign); foreign works, particularly Byzantine and Bulgarian (Manasses's chronicle, etc); Queen Gertrude's kilim; the seal of King Yurii I of Galicia; Novgorodian and Muscovite miniatures; and so on. The earliest banners were triangular and were attached to a staff either directly along one side or perpendicularly to a cross-staff. At the close of the 13th century square flags with pennants along the free side appeared. Red was the most common color, followed by white and azure; yellow was rare. Parti-colored flags were not uncommon. The most common symbols that appeared on flags were the cross, the celestial bodies, and the emblems of the princely dynasties – the trident and the bident. Old Ukrainian flags can be divided into princely-dynastic and military banners; the latter were completely red. The standard of Kievan Rus' was a predominantly red flag with a golden trident or bident, the emblem of the individual grand prince. Later the standard of the Rus' kingdom of the Galician-Volhynian period displayed a golden lion on an azure background.

Lithuanian-Polish period. All Ukrainian territories – the principalities and provinces of the Grand Duchy of Lithuania and the voivodships of the Polish Kingdom with their lands and counties – had their own banners, which were usually the same as their coats of arms. The Peremyshl land, for example, had a flag and coat of arms consisting of a golden two-headed eagle on an azure background. Sometimes the emblem of a territory was placed on a different background in the flag; for example, the flag of Kiev voivodeship was green, displaying on the right side a silver Archangel Michael on a red shield and on the left side a black bear on a silver shield. Local flags were quite common: municipal banners (the famous 'Golden Banner' of Kiev), guild flags, military standards, etc. The Renaissance left its mark on the flags of the period: the flags of magnates and landowners and state and church authorities were modeled on their family or personal coats of arms and displayed a variety of forms and colors.

In the 15th century the flag of the Grand Duchy of Lithuania continued the Old Ukrainian tradition and was red with a golden tridentlike emblem (*kolona*) of the Gediminas dynasty. Later it was red and displayed a white horse in gold harness on which sat a white knight holding a sword in his right hand and an azure shield with a two-barred golden cross against his left shoulder (known in Lithuanian as *vytis*, in Polish as *pogoń*, and in Ukrainian as *pohonia*; this was also claimed by the Belorussians as their national emblem).

The Cossack period. The most common banners were rectangular or oblique (*skosheni*), that is, right-angled trapeziums with angular upward or downward cuts. Triangular pennants were used on the lances of cavalymen and as standards of small military units. The most important state emblems were the two hetman standards:

the first was red with a white figure of the Archangel Michael; the second had a representation of the coat of arms of the individual hetman. The flags were in the charge of the *general standard-bearer. The flags of the Hetman state in the 17th century were of many colors, but red was predominant. There were company, regimental, and kurin standards, banners, and pennants. In the 18th century azure flags with golden or yellow crosses and sometimes other devices (celestial bodies, weapons, saints) began to predominate. The right side of regimental and company flags displayed the national emblem – a Cossack with a musket on a golden or yellow shield – on an azure background. The left side displayed the regimental or company emblem. The Zaporozhian Sich had its own flags. The great banner of the Sich was red with a white Archangel Michael on the right side and a white Greek cross surrounded by a golden sun, crescent, and stars on the left side. The flags of the kurins and palankas were usually crimson with representations of the Archangel Michael or white cross. The ensign used in sea campaigns was white and contained a depiction of St Nicholas. In the 17th and 18th centuries, not only military units, but also so-called privileged cities and their guilds had their own flags.

19th–20th century. With the downfall of the Hetman state and the annexation of central and Western Ukraine by Russia and Austria, Ukrainian state, territorial, military, and other flags disappeared.

In Ukraine within the Russian Empire, only the vertically striped white-blue-red imperial flag and the official government flags based on it were used. The flag of the Austrian Empire was at first yellow with a black, two-headed eagle and then a black and yellow vertically striped flag.

There were no territorial flags in the Russian Empire. Under Austria, only two flags of Ukrainian territories were official: the flag of the Kingdom of Galicia, which was changed three times (azure-red-yellow, azure-red, and red-azure) and the azure-red flag of the Duchy of Bukovyna. The Supreme Ruthenian Council in Lviv adopted the coat of arms of the Romanovych princely dynasty – a golden lion on an azure background – as the emblem of the Ukrainian people in October 1848. Standards of independent military formations and civic organizations appeared. They were either azure flags with a golden lion or horizontally striped yellow-azure or azure-yellow flags. The modern Ukrainian flag spread quickly under the Austro-Hungarian regime and at the beginning of this century in Russian-ruled Ukraine. The order of colors was not fixed, but publications on this question at the beginning of the 20th century argued for the yellow-azure flag. This flag was adopted by the Ukrainian Sich Riflemen in 1914.

The modern period. The flag of the first Ukrainian National Republic (UNR) was yellow-azure. On 18 January 1918 a naval ensign with a trident was adopted, and on 22 March 1918 the national flag was approved. Under Hetman P. Skoropadsky's regime the order of the horizontal colors was changed to azure-yellow, and a new naval ensign as well as several dozen government flags were designed on this basis. With minor changes these flags were retained under the second UNR. The flags of military units and partisan detachments were freely chosen – yellow-azure, azure-yellow, or modeled on the old Cossack flags. In 1920 the Directory of the UNR

approved battalion and brigade banners and company flags. On 13 November 1918 the azure-yellow flag of the Western Ukrainian National Republic was adopted. Two other state flags were adopted that same year: the blue-crimson-green flag of the Kuban and the Crimean flag, which was azure with a yellow Crimean sign (*tamga*). On 20 March 1920 the provincial azure-yellow flag of Subcarpathian Ruthenia, which was a part of Czechoslovakia, was adopted. On 15 March 1939 this flag was recognized officially as the national flag of Carpatho-Ukraine. The All-Ukrainian National Rada in May 1920 and the Governmental Constitutional Commission of the Ukrainian State on 1 October 1920 expressed their support for an azure-yellow flag. Between 1920 and 1939 only the yellow-azure flag was used in Galicia and by some important Ukrainian organizations abroad, such as the Plast youth association. This practice was based on vexillologic studies. The same flag was used by Ukrainian military formations – the Ukrainian Liberation Army and the Division Galizien – in 1943–5. The controversy between the advocates of a yellow-azure and those of an azure-yellow flag was decided by the 27 June 1949 resolution of the Ukrainian National Council, which stated that until the national emblems were defined by an independent government of Ukraine, the azure-yellow flag would be the Ukrainian national flag.

The first flag of the Ukrainian Soviet Socialist Republic was adopted in March 1919. This was a red flag with the Cyrillic initials УССР (for the Ukrainian Socialist Soviet Republic) in gold standing in a red, gold-bordered canton. When Ukraine became part of the Soviet Union, it received a new flag: a red flag with a crossed golden hammer and sickle, a red, gold-bordered, five point star above them, and the Cyrillic initials УРСР at the bottom (for the Ukrainian Soviet Socialist Republic). The Presidium of the Supreme Soviet of the Ukrainian SSR approved a new flag on 21 November 1949: the upper horizontal stripe, constituting two-thirds of the flag, was red; the lower, azure. The upper part displays the same golden sickle, hammer, and star. The Ukrainian SSR does not have its own naval or merchant-marine flag. Ships in Ukrainian ports fly the ensigns of the Soviet Union.

Hardly any territorial flags have been in use in recent times. Only the more important cities in Western Ukraine, such as Lviv and Chernivtsi, had their own flags before they came under Soviet rule. (See also *Vexillology.)

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R. Klymkevych

Flax (Ukrainian: *lon*). Cultivated flax (*Linum usitatissimum*) is an annual that is raised for its fiber and oil. The main types of flax grown in Ukraine are (1) long-staple flax (*dovhunets*), which is cultivated principally for its fiber and which prefers a moderately cool, moist climate (the main varieties in Ukraine are Svitoch L.D. 147 and Tomsk 9 and 10); (2) oil-yielding flax (*kudriash*), which is

grown for its oil and which prefers a warm climate (the main varieties are Large-Seed 3, Voronezh 1308, and Kirovohrad 2); and (3) *mezheumok*, which is used for oil and secondarily for fiber, but which is grown in small quantities.

Flax has been cultivated in Ukraine since the Trypilian period, but its commercial value has not been great. The main flax-growing region was Polisia. The land area devoted to flax decreased with time: in the nine Ukrainian gubernias 159,800 ha were devoted to flax in 1901–5, while only 109,400 ha (less than 10 percent of the hectares planted in flax in the whole Russian Empire) were used for flax in 1913. Productivity in 1913 was 2.6 centners of fiber and 4.2 centners of seed per hectare.

Flax growing began to expand in 1920, partly because of the importance of flax fiber in war production. At the same time, flax growing and processing became increasingly mechanized. The expansion of *dovhunets* was especially encouraged. It currently occupies 95 percent of the land planted in flax and is grown in the northern forest belt of Ukraine, where it is the main industrial crop. Seven percent of the belt's seeded area and 66 percent of its land under industrial crops are devoted to *dovhunets*. This type of flax is also grown in Lviv oblast. *Kudriash* is grown in the steppe. The changes in the land area devoted to flax in the Ukrainian SSR are presented in table 1, and the average flax harvest is shown in table 2.

TABLE 1
Land area in flax (1,000s of hectares)

Type of flax	1913	1940	1950	1955	1960	1969	1975
<i>Dovhunets</i>	16.4	118.2	125.6	169.4	223.4	237.0	238.0
<i>Kudriash</i>	93.0	77.6	84.9	42.3	37.8	11.0	–

TABLE 2
Flax harvests (1,000s of tonnes)

Type of yield	1951–5		1956–60		1961–5	
	<i>Dov</i>	<i>Kud</i>	<i>Dov</i>	<i>Kud</i>	<i>Dov</i>	<i>Kud</i>
Fiber	30.8	–	69.1	–	66.7	–
Seed	298.0	329.0	613.0	287.0	–	–

Dov = *Dovhunets*; *Kud* = *Kudriash*

In 1967–9 the average annual harvest of *dovhunets* in the Ukrainian SSR was 3.7 centners of fiber and 2.5 centners of seed per hectare. The land area devoted to flax and the annual harvest of the Ukrainian SSR constitute about 20 percent of the USSR's flax area and harvest.

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Flis, John [Flys, Ivan], b 1 September 1922 in the village of Pidsosniv, Bibrka county, Galicia. Lawyer, community leader in the United States, where he has lived since the 1920s. Flis graduated from the New York University law school. A member of many Ukrainian organizations, he has served as vice-president (1944–78) and president (since 1978) of the *Ukrainian National Association. In 1983 Flis was elected president of the Ukrainian-American Coordinating Council.

Floodplains (*plavni*). Water saturated, often muddy, riverbeds that are characteristic of the river valleys of

southern Ukraine, especially of the Dnieper, Danube, Dniester, Kuban, and Inhulets rivers. (The Dnieper River floodplains are now mostly submerged by the *Kakhivka reservoir.) The riverbeds in the floodplains consist of numerous branches that crisscross and form a multitude of islands. Annually the floodplains are inundated with flood waters. The vegetation in the floodplains is very rich in its varieties of trees, shrubbery, and grasses. The floodplains are used for grazing animals. As well, their reeds, willows, and the like are harvested. Once drained, floodplains are used for vegetable gardening. The greatest amount of drainage has been completed on the floodplains of the Kuban River.

Flora. The vegetation of Ukraine evolved through long geologic epochs and through many developmental phases before it attained its present form. In the Paleocene, and particularly in the Eocene, Ukraine had a tropical and subtropical flora. Palms (*Sabal ucrainica*, *Nipa burtini sive ucrainica*, and other species) cinnamon trees (*Cinnamomum ucrainicum*), figs, laurels, eucalyptus, yacca trees (*Podocarpus*), banksias, sequoias, and other trees grew in Ukraine. In the mid-Oligocene Mediterranean plants began to spread gradually to Ukraine, including oleander, pomegranate, beech, maple, and poplar. In the Miocene the vegetation generally assumed a temperate broad-leaved or broad-leaved-coniferous character, with a preponderance of deciduous forms such as beech, oak, and walnut. Alongside these species grew the tulip tree, swamp cypress, sequoia, and pine. The laurel continued to flourish in the Crimea. Gradually the flora changed to temperate warm-climate vegetation. In the Pliocene most of Ukraine was covered with forest vegetation. Among the evergreens were species of pine, with an admixture of hemlock, spruce, fir, swamp cypress, and others; and among deciduous trees were birch, oak, hornbeam, maple, chestnut, walnut, and magnolia. The southern region was covered with steppe grasses and pigweed. At the end of the Pliocene the forest vegetation became impoverished and approached the vegetation of the early Anthropogenic period (although a small number of swamp cypress did survive).

As the climate grew colder in the Pleistocene, pine-birch forests spread through northern Ukraine. The impoverished deciduous forests retreated into areas that were suitable to their development and free from glaciers (the right bank of the Donets River, the Dniester Valley, the southern slopes of the Crimea, and Caucasia). During the warmer interglacial periods the broad-leaved species spread out to form extensive deciduous forests in the forest-steppe belt. In certain areas swamps and meadows were inhabited by tundra species – the midget birch, midget willow, and dryas. In the Holocene there was a migration of forest vegetation. Pine and pine-birch forests predominated in the early Holocene. In the middle Holocene broad-leaved species from central and southern Europe – linden, elm, hazelnut, oak – began to spread into Ukraine and by the late Holocene began to force out the hornbeam and beech. The steppe vegetation in southern Ukraine was enriched with xerophyte migrants from the east, from the Aral-Caspian floral center, Caucasia, and the Balkans. With the development of a favorable climate and the leaching away of salts from the loess subsoil, the deciduous forests advanced into the humid steppe of Ukraine. They attained their maximum area about 5,000

years ago. Forests were always more widespread in Right-Bank Ukraine, particularly in regions of dissected relief, which hindered the development of agricultural plants. In Left-Bank Ukraine forests spread mainly along the banks of the Sula, Pslo, Vorskla, and Donets rivers and in the higher regions of the Donets Ridge.

Human agricultural activity greatly altered the original vegetation of Ukraine. Almost all the steppe is under cultivation and devoted to agricultural species. Large areas of the forest belt have also been converted to agricultural use. Intense long-term logging in the Carpathians has diminished the protective influence of the forests, as frequent floods and increasing erosion have shown. Between 1814 and 1914 the forest area in Ukraine diminished by 30.5 percent. Only a few ancient tracts remain untouched by humans, and for their preservation they have been placed under state protection.

The present flora of Ukraine encompasses quite a large number of relicts from the Tertiary period and the Ice Age. It includes also migratory species from the north (coniferous forests, swamp vegetation), the west (deciduous trees), the south, the Crimea, and Caucasia (some deciduous trees and steppe plants), and the southwest and southeast (steppe vegetation, especially the plants of the saline soils). There are also a number of endemic forms in Ukraine, particularly on sands and rocks. The boundaries of the habitats of many plants and trees run through Ukraine: the northeastern boundary of the beech (*Fagus sylvatica*) and silver fir (*Abies alba*); the eastern boundary of the sycamore maple (*Acer pseudoplatanus*), field maple (*Acer campestre*), linden (*Tilia platyphyllos*), and ash (*Fraxinus excelsior*); the southern boundary of the scots pine (*Pinus sylvestris*); and the western boundary of the steppe cherry (*Cerasus fruticosa*).

Among the over 16,000 species of plants that are now found in Ukraine there are over 4,400 species of higher plants, 800 species of bryophytes, 1,000 species of lichen, close to 7,000 species of fungi and molds, over 3,000 species of continental algae, and 600 species of marine algae. Many foreign plants (various decorative plants and useful cultivated grasses) have also been introduced.

The close relation between vegetation and climate, relief, humidity, and soil is apparent in the organization of plant life in Ukraine into wide meridional belts stretching from the southwest to the northeast. Moving from north to south the belts are forest, forest-steppe, steppe, and Mediterranean. In the mountain regions of the Carpathians, the Crimea, and Caucasia the vegetation is distributed in altitudinal belts.

The forest belt. The forest belt extends through northern and western Ukraine. Its southern border with the forest-steppe runs along the line Lviv-Kremianets-Zhytomyr-Kiev-Nizhen-Hlukhiv. This line also separates the podzolic soils of Polisia and the clayey chernozems of the forest-steppe. Within this belt lies a large island of forest-steppe on the Kholm-Volhynia Upland, circumscribed roughly by the line Kholm-Lutske-Rivne-Mezhyrich-Kryvyn-Ostrih-Stoianiv-Belz. The forest belt can be subdivided into the western part, or the belt of Central European deciduous forests, and the northern belt of mixed forests in Polisia.

Central European deciduous forests cover the western part of Podilia, Roztochia, the Sian Depression, Subcarpathia, and the Tysa Lowland. Here the forests contain a greater variety of trees than anywhere else in Ukraine.

The beech is most characteristic of western Ukraine, where the eastern boundary of its habitat is located. The beech grows in large numbers in Transcarpathia and the Roztochia region. The silver fir (*Abies alba*) is found in this belt also. It is widespread in the Carpathians and some areas of Subcarpathia and Roztochia (usually on the northern slopes) and rarer in the lowlands. The oak (*Quercus sessiliflora*, *Q. pedunculata*), linden (*Tilia cordata*), elm (*Ulmus campestris*), birch (*Betula verrucosa*), sycamore maple (*Acer pseudoplatanus*), Norway maple (*A. platanoides*), pine (*Pinus silvestris*), and spruce (*Picea excelsa*) are common here. The larch (*Larix decidua*) and yew (*Taxus baccata*) (found in the Kniazhdvory Preserve near Kolomyia) are rarer.

The forests of Polisia belong to the belt of Eastern European mixed forests. In the past Polisia formed a continuous forest-swamp landscape, but the wanton destruction of the forests diminished their area (eg, in 1861–1914 the area that forests occupied in Volhynia gubernia shrank from 41.9 percent to 25.4 percent). Today forests cover about 30 percent of Polisia. The distribution of vegetation depends on the type of soil and the relief. Many northern species are found here, particularly on the border with Belorussia. Certain steppe forms have also found their way here (feather grass, adonis). Certain varieties of glacial flora (Lapland willow [*Salix lapponum*], etc) can also be found. The natural vegetation grows in forests, meadows, and swamps. The main forest trees are the pine (57.4 percent of the forest area), oak (21 percent), birch (10 percent), black alder (6 percent), aspen (2 percent), and hornbeam (2 percent). Pine forests (*bory*) are widespread. They grow in weakly and moderately podzolized soils overlying deep sands. In places birches appear among the pines, and there is no undergrowth. These forests are indifferent to relief, humidity, and soil. Large tracts are covered with oak-pine forests (*subory*), which grow in sandy, slightly podzolized soils with a rich cover of bracken fern (*Pteridium aquilinum*). Depending on the depth of undersoil water, these forests are characterized as dry, fresh, moist, or wet. In the Zhytomyr area the yellow rhododendron (*Rhododendron luteum*) is part of the undergrowth. Hornbeam-oak-pine woods (*suhrudky*) flourish on podzolized sandy soils underlain by clay. The herbaceous covering is diverse and contains bracken, blackberry (*Rubus saxatilis*), huckleberry, and so on. In eastern Polisia linden-oak-pine woods prevail. In the northern part of the Chernihiv region spruce forests abound, while numerous birch groves grow in the southern part. Oak-hornbeam woods (*hrudy*) are characteristic of podzolized clayey soils and have an abundant undergrowth. Oak-maple-linden woods are found on the Left Bank. Alder groves appear on peaty bog-gley soils, sometimes with an admixture of birch. Ash-alder and oak-hornbeam-alder woods are rarer. *Bory* and *subory* turn into swampy forests where the undersoil water rises close to the surface. Pine with an admixture of pilose birch is dominant in the less swampy forests, while a thick covering of sedges, reed grass, and cotton grass is found in the more swampy forests. Silver grass associations, sometimes richly colored by thyme, are dominant on poorly fixed sands. Areas that are somewhat lower are completely overgrown with heather.

The prevailing forests are broken up by dry meadows, which have developed where the trees have been cut down. The vegetation in the meadows is diverse: mat-grass, sedges, tufted hair-grass. Flood meadows along

the Polisian river valleys are rich in variety and yield large harvests of high-quality hay.

Bogs are most characteristic of Polisia. Most of them are eutrophic bogs located in low-lying areas and rich in mineral salts. They are covered with sedges and sedge-hypnum communities. Many bogs are mesotrophic (transitional) and are located on watersheds and sandy terraces. Oligotrophic bogs, which are elevated and poor in mineral salts, are common in western Polisia. Their vegetation is sparse. Low swamp pines grow in clusters.

Little Polisia is a unique part of Polisia. It is dissected by slow-flowing streams with swampy valleys and is dotted with *bory* and *subory*. The region is bounded by the Kholm-Volhynia Upland in the north, the Podilia Upland in the southeast, and Roztochia in the west. In the east it merges with Polisia through the Ostrih-Slavuta Lowland. Pine and deciduous-pine woods, without beech, are abundant in Little Polisia. The meadows are covered with sedges and various grasses. The swamps are often quite deep and rich in turf deposits.

The forest-steppe belt. The forest-steppe, which extends south of Polisia and east of the deciduous forests of the central European variety in western Ukraine (Soviet scholars subsume this territory under the forest-steppe), is the Middle Dnieper subprovince of the East European forest-steppe province. In the south the forest-steppe merges with the steppe belt. The boundary between them is indistinct (many forest islands located in its vicinity have been cut down) and is defined in various ways, usually as the line Chişinau-Kirovohrad-Kremenchuk-Krasnohrad-Zmiiv-Valuiky. The soils of the forest-steppe are deep chernozems, parts of which have changed under the influence of forests to degraded chernozems and gray forest podzolized soils. Some forest-steppe islands are found in the forest belt (in the Kholm-Volhynia Upland) and in the steppe belt (in the Donets Upland). A narrow forest-steppe belt appears in the mountain foothills and is connected with the altitudinal zonality of mountain vegetation.

In the forest-steppe the elevated, more-dissected right banks of the rivers, watersheds, hilly areas, ravines, and gullies are covered with forests. The oak is the predominant tree of the forest-steppe, covering almost half of its surface, but only a few large oak groves remain – the Chorny Lis Forest in Kirovohrad oblast and several groves in Khmelnytskyi oblast. West of the Dnieper River hornbeam trees grow among the oaks. Ash, elm, linden, maple, and beech (the last only in Podilia) are also found in the forest-steppe. The underbrush consists mainly of hazel (*Corylus avellana*), small-leaved field maple (*Acer campestre*), and spindle tree (*Euonymus verrucosus*). Under these are found certain ferns and many types of flowering herbs. There are also hornbeam woods with very limited vegetation. As one moves east through the forest-steppe, western species become rarer: the beech does not grow beyond western Podilia, and hornbeam is rare in the forest-steppe of the Left Bank, where oak-maple-linden woods are widespread. The river valleys contain mostly oak, ash, elm, black poplar, and willow. Pine woods, mixed woods, and hypnum-sedge and sedge-sphagnum swamps are common on the sandy river terraces, particularly on the left bank of the Dnieper. In the ravines and gullies the so-called ravine (*bairak*) forests are found. They consist of oak and hornbeam, but also of ash, maple, and linden and sometimes birch and aspen. The under-

brush consists of wild guelder rose (snowball; *Viburnum opulus*), wayfaring tree (*V. lantana*), European dogwood (*Cornus sanguinea*), and hazel. The deep ravines of Podilia have a peculiar vegetation.

The steppe in the forest-steppe belt is now almost entirely under cultivation. At one time it was a grassy, colored, broad-leaved steppe. Its well-watered soil supports the following meadow-steppe vegetation: low sedge (*Carex humilis*), sheep fescue grass (*Festuca sulcata*), narrow-leaved bent grass (*Agrostis tenuifolia*), feather grasses (*Stipa capillata* and *Stipa joannis stenophylla*), representatives of the colored northern herbs such as yellow bedstraw (*Galium verum*), meadow sage (*Salvia pratensis*), pedicularis (*Pedicularis comosa*), and steppe varieties of clover. The thickets consist of blackthorn (*Prunus spinosa*), steppe cherry (*Erasus fruticosa*), wild rose (*Rosa* spp.), and Ruthenian broom (*Cytisus ruthenicus*). In the southern part cut-leaved meadow sweet (*Spiraea crenifolia*) occurs as well. The left-bank terraces of the Dnieper provide a habitat for holophytes (salt plants). Low swamps are frequent in the floodplains along the left-bank tributaries of the Dnieper.

In the forest-steppe of the Kholm-Volhynia Upland the forests are concentrated mainly along the southern and northern edges. The belt in the middle of the upland is almost forestless. Pine-oak and hornbeam groves are prevalent. Sometimes oak-pine *subory* occur, frequently containing hornbeam. The meadows along river plains have survived.

The forest-steppe of the Tysa Lowland in Transcarpathia consists of oak forests, flood meadows, and steppe plant varieties, which migrated there from the Danube Valley. Natural vegetation in the form of small oak and hornbeam groves has been preserved in this cultivated lowland only here and there on steep slopes.

The Donets Ridge, which by its nature belongs to the forest-steppe, is covered with various fescue-grass and feather-grass steppe vegetation and an admixture of ravine and watered-valley forests of oak, linden, and ash. Hornbeam and a number of grassy plants typical of deciduous forests grow in isolated clusters here.

The forest-steppe in the Crimea extends to the north and east of the Crimean Mountains. It consists of alternating strips of steppe and forest. The forests contain various oaks – pubescent, rock, and common (*Quercus pubescens*, *Q. petraea*, *Q. robur*) – and small-leaved field maple (*Acer campestre*), pear, and other species. The region abounds in thickets (European dogwood, hawthorn, blackthorn, buckthorn).

In the Subcaucasian forest-steppe, meadow-steppe fields are common along the line Kuban River–Krasnodar-mouth of the Laba–Piatigorsk–Groznyi. They are dotted by islands of woods containing oak (*Quercus pedunculata*, *Q. sessiliflora*), hornbeam, ash, elm (*Ulmus campestris*), maple, pear, apple, and other species. The undergrowth consists of hazel, hawthorn, yellow rhododendron, and so on. The forests of the Stavropol Upland also belong to the forest-steppe. Of the feather grasses one finds *Stipa joannis* and *Stipa pulcherima*. On the periphery oak-ash forests with some hornbeam trees appear. The birch tree is rare.

The steppe belt. This belt extends southward from the forest-steppe belt to the foothills of the Crimean Mountains and the Caucasus. It is part of the Black Sea–Azov subprovince of the Pontic-Pannonian Steppe province.

The steppe belt can be subdivided into several smaller belts according to climatic and soil conditions.

The northern part of the steppe is a more humid fescue–feather-grass colored steppe or grassy-meadow steppe. It is characterized by an abundance of thick, rough grasses, such as fescue (*Festuca sulcata*), koeleria (*Koeleria gracilis*), feather grasses (*Stipa lessingiana*, *S. capillata*, and on slopes *S. stenophylla*), and dicotyledons, such as the fernleaf peony (*Paeonia tenuifolia*), pheasant's eye (*Adonis vologensis*), and knapweed (*Centaurea trinervia*). There are many broad-leaved grasses with creeping rhizomes: brome grass (*Bromus erectus riparius*), bluegrass (*Poa pratensis*), couch grass (*Agropyron glaucum*). Various tumbleweeds – sea cabbage (*Crambe tataria*), sea pink (*Statice latifolia*), Cossack tumbleweed (*Phlomis pungens*) – flourish in the steppe. Mosses such as *Tortula ruralis* grow in the gaps of the sod cover. Steppe copses contain blackthorn (*Prunus stepposa*), caragana (*Caragana frutex*), broom (*Cytisus*), and almond (*Amygdalus nana*). Oak groves are found on the slopes of ravines. The original vegetation of the steppe is preserved on the following reserves: Khomutiv skyi Steppe, Kamiani Mohyly, and Striletskyi Steppe.

Farther south, down to the Black Sea and the Sea of Azov, lies the dry grassy steppe or the narrow-leaved, fescue–feather-grass steppe. It grows on southern chernozems and dark chestnut soils. Among the grasses, fescue and feather grasses (*Stipa capillata*, *S. lessingiana*, and *S. ucrainica*) predominate. Grass varieties are few and consist of xeric species: pheasant's-eye, ferula (*Ferula caspica*, *F. orientalis*), *Limonium sareptanum*, and others.

Many ephemeral annuals and perennials flower in the spring: jagged chickweed (*Holosteum umbellatum*), whitlow grass (*Erophila verna*), medwort alisium (*Alyssum desertorum*), androsace (*Androsace elongata*), forget-me-not (*Myosotis micrantha*), and tulip (*Tulipa schrenkii*, *T. biebersteiniana*). The original vegetation of the steppe is protected on the Askaniia-Nova Nature Reserve.

Meadow vegetation occurs in the river floodplains, and includes: meadow foxtail (*Alopecurus pratensis*), quack grass (*Agropyron repens*), epigeal reed grass (*Calamagrostis epigeios*), and sedge (*Carex schreberi*), and such dicotyledons as the buttercup (*Ranunculus acer*), bird's-foot trefoil (*Lotus corniculatus*), and clover (*Trifolium*). The humid, low-lying meadows produce various sedges and grasses (*Beckmania eruciformis*, *Poa palustris*). Small woods of oak, elm, black poplar, and alder grow in the valleys of the larger rivers. Swamp vegetation can also be found in the river floodplains and on the shores of limans and lakes, which are periodically flooded; such vegetation includes the reed (*Phragmites communis*), broad-leaved cattail (*Typha latifolia*), the great bullrush (*Scirpus lacustris*), and sweet flag (*Acorus calamus*). Floodplains cover large areas along the great rivers of Ukraine. The best-known among them is the Velykyi Luh of the Dnieper with its ravine woods, terrace groves, reeds, and cattails. It once played a significant role in Cossack history, but is now submerged under the Kakhivka Reservoir.

Depressions known as *poly*, which are common on the watersheds between the Boh and the Dnieper and between the Dnieper and the Molochna, contain a meadow and meadow-halophytic vegetation. The sandy steppe from Nova Kakhivka to the Black Sea supports typical psammophile (sand-loving) vegetation (*Festuca beckeri*, etc).

In the south, in the Syvash Lake region and along the coast of the Black Sea, there is a strip of salinized chestnut soils, which supports a grassy sagebrush steppe. This is a transitional form between steppe and desert vegetation. Here we find fescue grasses, sometimes *Stipa capillata*, and an abundance of Crimean and Austrian wormwood (*Artemisia taurica*, *A. austriaca*). On the seacoast halophilic plants grow in solonchaks soils. Jointed glasswort (*Salicornia herbacea*), sea-blite (*Suaeda*), and sea pink (*Statice suffruticosa*) are dominant. To the south of the steppe the southern chernozem plains of the Crimea were once covered with fescue-feather-grass steppes. The ordinary chernozems farther south supported steppes of various grasses, fescues, and feather grasses. Now these lands are cultivated, but some remnants of the steppe continue to flourish on the slopes of ravines. The Tarkhankut and Kerch peninsulas with their rocky and gravelly soils are covered with a shrub steppe consisting of thyme, germander (*Teucrium*), Crimean skullcap (*Scutellaria taurica*), cliff lucerne (*Medicago rupestris*), various feather grasses, fescue grasses, and others.

Mediterranean vegetation. A narrow zone of Mediterranean vegetation extends along the southern coast of the Crimea and the Caucasian coast of the Black Sea. The typical forests in this zone consist of pubescent oak, tall juniper (*Juniperus excelsa*), Crimean pine (*Pinus pallasiiana*), and Stankevich pine (*P. Stankevichii*). The undergrowth consists of arbutus (*Arbutus andrachne*), *Ruscus ponticus*, and other species. Today the Mediterranean vegetation is different from what it was: wild plants have been displaced by vineyards, orchards, and decorative gardens.

Mountain vegetation. The Carpathian Mountains are a subprovince of the central European deciduous province. They contain a large number of West European varieties (mainly beech, Carpathian hornbeam, common and rock oak, linden, and maple), a number of endemic species, and some representatives of north Balkan, Mediterranean, and Euro-Siberian taiga and alpine vegetation. The diverse climatic zones in the mountains have reproduced an altitudinal distribution of plants in several belts. The foothills and the lower slopes up to 500–600 m above sea level constitute the mixed-forest belt consisting primarily of oak (*Quercus robur*, *Q. sessiliflora*), as well as pine, fir, hornbeam, beech, sharp-leaved maple, and large-leaved linden. At higher elevations the proportion of beech and coniferous species increases. At 600–1,200 m lies the belt of beech and mixed beech-fir and spruce forests. In Subcarpathia this forest belt faces north and contains mostly coniferous trees, but in Transcarpathia the belt is occupied by large beech forests. Spruce (*Picea excelsa*) forests are dominant only at higher elevations. The upper limit of the forests reaches 1,500–1,600 m. Above this line lie the subalpine and alpine belts, with thick scrub of dwarf pine (*Pinus mughus*), Siberian juniper (*Juniperus sibirica*), mountain alder (*Alnus viridis*), and Carpathian rhododendron (*Rhododendron kotschyi*). Extensive mountain meadows (*polonyny*) and clearings at this elevation are used for pastures in summer. The alpine belt (above 1,800–1,850 m) contains arnica (*Arnica montana*), gentians, various orchids, etc; the ground is covered with white mosses and matted lichens at higher elevations.

The Crimean Mountains, which are a subprovince of the Euxine province of the Mediterranean forest region, are remarkable for their developed forests and rich vegetation. In the Tertiary period they belonged to the

east Mediterranean landmass, on which the ancient Mediterranean vegetation established itself. Northern varieties are fewer here. The mountains are covered with forests of oak, beech, hornbeam, and other trees. Near the upper boundary of the beech forests there are small tracts of pine. The mountains are topped with pastures, called *yaily*, with short, thick grasses.

The western and southern foothills of the Caucasus are covered with thick, Mediterranean evergreen vegetation. Above the juniper and juniper-oak belt (with some Caucasian beech [*Fagus orientalis*]) the relatively low coastal mountain range is forestless and covered with mountain-steppe or mountain-meadow vegetation. Above this vegetation belt is a belt of fescues and feather grasses. Strong winds are responsible for drastically lowering the boundary of forest vegetation. Farther south, at elevations up to 2,000 m, there are deciduous forests of oak, beech, hornbeam, maple, and other trees and mixed forests containing the Caucasian fir (*Abies nordmanniana*) and spruce (*Picea orientalis*). Above 2,000 m lies a subalpine belt, with high mountain meadows, and an alpine belt. Beyond 3,000 m the bare cliffs are covered with permanent snow.

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H. Makhiv, E. Zharsky

Flora URSS (Flora of the Ukrainian SSR). A monumental compilation of systematic, geographical, and practical information and knowledge about all the plant species in Ukraine that was prepared and published by the Institute of Botany of the Academy of Sciences of the Ukrainian SSR in 12 volumes in 1936–65. The project's initiator and the editor of the first volume was O. Fomin. The

first volume contains a fundamental study in botanical geography: Ye. Lavrenko's 'Kharakterystyka botaniko-geohrafichnykh raioniv URSS' (Characterization of the Botanical-Geographical Regions of the Ukrainian SSR). At first the chief editor was Ye. Bordzilovsky, and then a committee of editors, consisting of D. Zerov, M. Kotov, M. Kliukov, O. Visiulina, and L. Barbarych, took over.

Flora URSS meets the highest standards of modern systematics. Based on the huge herbaria in Ukraine, it gives a systematic inventory and a precise, detailed description of all wild, naturalized, and indigenous plants. To facilitate its use by non-Ukrainian scientists, all the descriptions of species, varieties, and forms are given in Latin translation. The work gives the geographical distribution of the plants, their useful chemical properties, nutritional value, and practical importance. The volumes are richly illustrated with descriptive and analytical drawings, most of which are drawn from nature.

E. Zharsky

Florence, Church Union of. A union of the Eastern and the Western (Roman Catholic) churches concluded at the Church Council of Florence in 1439. The Byzantine emperor John VIII Palaeologus was eager for a union for political reasons (the Turkish threat), and there were those among the Greek hierarchy who wanted a union for religious reasons (Patriarch Joseph II and Archbishop Bessarion of Nicaea). The expected military aid from the West against the Turks was not forthcoming, however; hence, the Union of Florence, which meant submission to Rome's authority, was badly received by the citizens of Constantinople and most of the Orthodox world.

The Kievan metropolitan *Isidore, who was of Greek descent and who represented the Church of Rus' at the Ferrara-Florentine Council, was a prominent advocate of the Union of Florence. On his return to Moscow (the seat of the Kiev metropolitanate at the time), Isidore met with opposition to the union from the Muscovite grand prince Vasilius II and the clergy. Nor did his efforts gain any support among the Polish hierarchy. Only the Kiev prince Oleksander (Olelko) Volodymyrovych favored the union. Lacking wider support, Isidore left Rus' and returned to Rome, where he became a cardinal. One important consequence of the union was the division of the Kiev metropolitanate into a Muscovite and a Ukrainian-Belorussian metropolitanate. The union was partly in force in the latter until 1501. The conditions of this union became the basis of the Church Union of *Berestia in 1596.

W. Lencyk

Florence Psalter. A manuscript of 211 folios written in 1384 by the priest Ivan in Lutske in Ukrainian Church Slavonic with features of northern Ukrainian dialects. The psalter also contains prayers from the breviary. The manuscript (unpublished) of the Florence Psalter is kept in the Medicea Laurenziana Library in Florence. A partial linguistic description of the manuscript by C. Verdiani appeared in *Ricerche slavistiche*, 3 (1954).

Florinsky, Timofei [Florinskii, Timofej], b 28 October 1854 in St Petersburg, d 1919. Russian Slavist and Byzantine scholar. In 1882 Florinsky became associate professor of Slavic philology at Kiev University, in 1884 lecturer on the history of Slavic literatures at the school of

Higher Courses for Women in Kiev, and in 1888 full professor at Kiev University and later dean of the history-philology faculty. He was vice-president of the neo-Slavophile and anti-Ukrainian Slavic Benevolent Society, which gave assistance to Galician Russophiles and campaigned for Russia's involvement in the First World War. In 1884 Florinsky became editor of the society's new publication, *Slavianskii ezhegodnik*. He was a member of the Historical Society of Nestor the Chronicler and a corresponding member of the Imperial Academy of Sciences from 1898. He was an honorary member of the Galician-Russian Society, founded in 1902 in Russia to aid Galician Russophiles. At the start of the First World War, Florinsky presided over the Censorship Committee in Kiev, which was instrumental in suppressing the Ukrainian press. In 1899 he published an article opposing Ukrainian linguistic rights entitled 'Maloruskii iazyk i "ukrains'ko-rus'kii" literaturnyi separatizm' (The Little Russian Language and 'Ukrainian-Ruthenian' Literary Separatism, also published separately in 1900) in the anti-Ukrainian newspaper *Kievlianin*. Florinsky's major scholarly works include research studies in the Byzantine and Slavic fields, which appeared in *Sbornik statei po slaviano-vedeniiu* (Collection of Articles in Slavic Studies, 1883), compiled by the students of V. Lamansky; *Lektsii po slavianskomu iazykoznaniiu* (Lectures on Slavic Linguistics, 2 vols, 1895-7), from which the East Slavic languages were excluded; and *Etnograficheskaia karta Zapadnogo Slavianstva i Zapadnoi Rusi* (Ethnographic Map of the Western Slavs and Western Russia, 1911), a work that ideologically justified Russia's involvement in the First World War.

G.Y. Shevelov

Flour milling. A branch of the *food industry that produces flour and grits. In Ukraine grain was ground into flour and grits as early as the Neolithic period. Rotating querns appeared in the Roman period. The first water mills were built in Ukraine at the end of the 16th century, but they were not widespread. Most of the milling continued to be done by small querns or by large millstones known as *voliani*, which were turned by horses or oxen (*voly*). Windmills appeared in the 16th century and began to spread, particularly in Volhynia. Milling developed rapidly under the Hetman state. The mills not only produced flour and grits, but were sometimes used for fulling broadcloth, sawing lumber, making paper or gunpowder, and other purposes. The larger mills belonged to the landowners and Cossack *starshyna*, but in the second half of the 18th century a number of large state-run mills that purchased grain came into operation. Windmills spread throughout Ukraine, while water mills were built mostly in Poltava, Kharkiv, and Podilia gubernias. Part of the population, particularly in the Lemko and Boiko regions, used querns until the 20th century.

The flour-milling industry took shape in Ukraine in the second half of the 19th century. Its development was tied to the rapid growth of the urban population and large consumer centers. The introduction of railways and steam rolling mills provided a stimulus to the industry. The first steam mills in Ukraine appeared in the 1840s, but they became widespread only at the end of the century. By 1912 there were 158 steam mills in the nine Ukrainian gubernias. In 1913 there were almost 120,000 small mills

(mostly in Right-Bank Ukraine) and windmills (half of them in Left-Bank Ukraine), almost 10,000 middle-sized mills, and 700 large commercial mills in Ukraine. Their annual production was 8 million t of flour and grits (25 percent of the production of the Russian Empire), of which 3 million were produced by the large mills. The flour-milling industry accounted for 18 percent of the production of the food industry and was its second-largest branch. Among all industries it was in fifth place. Almost two-thirds of the flour was exported: wheat flour usually outside the Russian Empire and rye flour to Russia. The main milling centers were Katerynoslav, Kremenchuk, Poltava, Kiev, and Odessa. In the Kuban and in eastern Subcaucasia flour milling was the main industry. Its center was Katerynodar.

After the revolution and the Soviet occupation of Ukraine the flour-milling enterprises were nationalized and enlarged. New mills were built, mainly in Voroshylovhrad, Donetsk, Dnipropetrovske, and other cities. In 1940 the flour-milling industry in the Ukrainian SSR had 23,800 enterprises and produced 6,887,000 t of flour (23.7 percent of USSR production). Its production had the highest value of all the branches of Ukraine's food industry.

After its wartime collapse in 1941–5 the flour-milling industry returned to its prewar production level in 1955. In the succeeding years the industry was mechanized and automated to increase its productive capacity. In 1958 there were 16,951 mills in Ukraine, 619 of which were large and produced 63.9 percent of the industry's output. That year a record was set for flour production: 7,695,000 t. Production declined thereafter, and Ukraine's proportion of the USSR's flour production fell from 19.6 percent in 1965 to 17.9 percent in 1979. In 1975 the flour-milling industry accounted for only 8 percent of the food industry's output (23.6 percent in 1940). The production of flour and grits in the Ukrainian SSR is shown in the table below (in thousands of tonnes).

	1940	1950	1960	1965	1970	1979
Flour	6,887.0	4,371.0	7,278.0	7,287.0	7,526.0	7,503.0
Grits	411.8	270.7	371.8	567.2	767.4	767.2

Flour-mills are distributed fairly evenly throughout Ukraine. The main centers of the industry are Kiev, Kharkiv, Dnipropetrovske, Mykolaiv, Zaporizhia, Voroshylovhrad, and, in the Kuban, Krasnodar, Novorosisk, and Kropotkin-Labinsk. In the Azov region the main center is Tahanrih. (For a bibliography see *Food industry.)

B. Wynar

TABLE 2
Fodder cultivation by type (percentage of total in parentheses)

Year	Root and gourd fodder (ha)	Corn for silage and green fodder (ha)	Annual grasses (ha)	Perennial grasses (ha)
1913			378,000 (42.3)	401,000 (54.9)
1940	350,000 (7.9)		1,793,000 (40.4)	2,038,000 (45.9)
1955	547,000 (8.1)	2,497,000 (36.9)	2,976,000 (43.9)	1,574,000 (23.3)
1960	577,000 (4.3)	7,479,000 (55.8)	3,809,000 (28.4)	1,254,000 (9.4)
1970	713,000 (6.6)	4,465,000 (41.6)	3,421,000 (31.9)	1,947,000 (18.1)
1976	776,000 (7.0)	4,705,000 (42.4)	3,315,000 (29.9)	2,018,000 (18.2)

TABLE 1
Fodder cultivation in Ukraine

	1913	1928	1940	1950	1960	1970	1980
1,000s of hectares	894	1,350	4,441	5,238	13,412	10,733	10,684
% of tilled land	3.2	4.3	14.2	17.1	40.0	32.8	31.8

Fodder crops. Fodder crops together with certain grains (oats, barley, corn) today constitute the basis of intensive animal husbandry. Among the fodder crops raised in Ukraine are sown grasses (annual and perennial), silage cultures (mainly corn and green feed), fodder root plants (fodder carrots, turnips, beets, rape, etc), fodder gourds (pumpkins, melons, squashes, etc), and fodder legumes (peas, beans, lupine, vetch, etc).

Until the end of the 1920s fodder crops were widely cultivated only in Western Ukraine, where they were included in the system of crop rotation and covered 9.6 percent of the cultivated land. In central and eastern Ukraine only 2.7 percent of the cultivated land was devoted to fodder in 1928 (2 percent in 1913); this land was mostly in the northern regions. Fodder cultivation was greatly increased throughout Ukraine and brought into the crop-rotation system only in the period of the five-year plans. This was done to increase the productivity of agricultural crops and to provide a permanent feed base for animal husbandry. The increase in fodder cultivation on the territories of what is now the Ukrainian SSR is shown in table 1.

Until the mid-1950s the main fodder crops were annuals (legumes: vetch, dum peas, peavine, lupine, seradella, etc; cereals: sudan grass, foxtail millet, sorghum, green bristle grass, etc) and the perennial grasses (mainly clover, alfalfa, and sainfoin). On the suggestion of N. Khrushchev the CC of the CPSU passed a resolution in January 1955 making corn the basic fodder crop. That year 2,497,000 ha were devoted to silage corn and green fodder (37 percent of all fodder crops); in 1960 it was 7,479,000 ha (55.8 percent). In 1964, with Khrushchev's fall, the 'corn fever' came to an end. Yet corn continues to be the most important fodder crop. The changes in land devoted to fodder crops are given in table 2.

Geographical distribution. Fodder crops constitute the smallest percentage of tilled land in the forest belt and in the Carpathians, where natural meadows and mountain pastures provide most of the feed. Fodder grasses constitute 40–60 percent of the fodder crops in all oblasts, but the steppe oblasts produce the largest proportion of annual grasses and the smallest proportion of perennial grasses. The reverse is true of Polisia. Corn for silage and

green fodder constitutes the highest proportion (60 percent) of the fodder crops in the steppe and the lowest (25–30 percent) in Polisia and the Carpathians. The highest proportion of root fodder is grown in Western Ukraine and the lowest in the steppe. Gourd fodder is produced mostly in the steppe.

In the Kuban (Krasnodar krai) 1,311,000 ha (30.5 percent of arable land) were devoted to fodder crops in 1972 (694,000 in 1950; 965,000 in 1955).

V. Kubijovyč

Fogel, Robert [Fogel’], b 1 March 1859 in Rzhyshev, Kiev gubernia, d 27 February 1920. Astronomer. Fogel became a professor at Kiev University in 1899 and director of the Kiev Astronomical Observatory in 1901. His major works deal with methods of determining the orbits of planets and comets.

Fogorashii, Ivan [Fogorašij], b 1786, d 1834 in Vienna. Transcarpathian philologist and community figure, Greek Catholic priest, rector of the Uzhhorod Theological Seminary, and parish priest of St Barbara’s Church in Vienna from 1818. Under the pseudonym Ivan Berezhanyin, Fogorashii wrote the first study of Transcarpathian dialects, entitled *Voobshche o razlichii slavianskikh narechii, sobstvenno zhe o malo i karpato- ili ugro-russkikh* (On the General Differences among Slavic Dialects, and on the Little and Carpatho- or Hungaro-Ruthenian Dialects in Particular; manuscript finished in 1827 and published in the early 20th century in St Petersburg). He also wrote *Istoricheskoto-pograficheskoe karpato- ili ugro-rossiian opisanie* (Historical-Topographic Description of the Carpatho- or Hungaro-Ruthenians) and other works.

Folbort, Georgii [Fol’bort, Georgij], b 4 February 1885 in St Petersburg, d 17 April 1960 in Kiev. Physiologist. Folbort graduated from the St Petersburg Military Medical Academy in 1909. While still a student he began working with I. Pavlov. From 1912 to 1926 he taught at the Military Medical Academy, and from 1923 to 1926 he was also a professor at Leningrad University. In 1926 he came to Ukraine to head the chair of Normal Physiology at the Kharkiv Medical Institute. In Kharkiv he organized a laboratory for the study of the physiology of digestion at the Ukrainian Institute of Experimental Endocrinology (1927); he also established a large physiology department at the Institute of Experimental Biology and Medicine. From 1946 to 1960 he was head of the chair of normal physiology of the Kiev Medical Institute, and from 1949 head of the Institute of Physiology of the Academy of Sciences of the Ukrainian SSR. Folbort wrote over 130 works dealing with blood circulation, digestion, endocrinology, and the central nervous system. He studied the physiology of exhaustion and recovery; his ‘Folbort rules’ describe the basic laws of these processes. He discovered negative conditioned reflexes. His selected works were published in 1962.

Folk architecture. A system of construction techniques and architectural forms used in Ukraine, based on centuries of experience. Folk architecture was the work of master carpenters and masons and sometimes of ordinary peasants.

The buildings considered typical of folk architecture are village and town houses and farm buildings, as well as

religious buildings (eg, chapels, churches, belfries, and synagogues) and public buildings (eg, taverns, inns, schools, and community halls). The character of Ukrainian folk architecture was influenced by such natural factors as the climate and available materials, by regional-ethnic traits, and by town architecture and the folk architecture of neighboring nations.

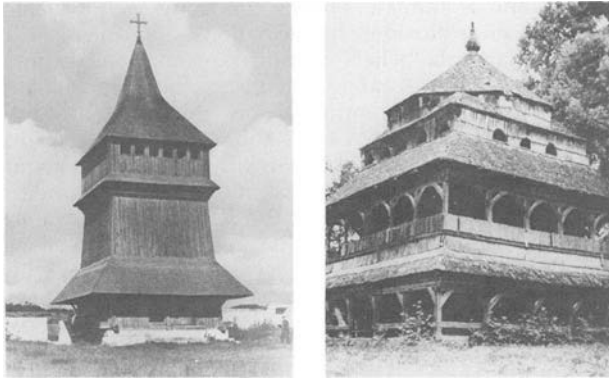
In the past the basic building material in the forest belt was lumber, and in the steppe belt, clay. In the forest-steppe belt both lumber and clay were available. Stone and brick were rarely used before the 20th century (they were used particularly in the 1930s). Clay houses were common in the steppe regions of Ukraine and Subcaucasia; they reached as far west as Podilia. The main building material was unfired clay mixed with cut straw or cylindrical forms (*valky*); lumber was used only for the frame of the ceiling and roof and for door and window frames. In the forest-steppe belt so-called *turluchni* houses were common. They consisted of a wooden frame with walls made of woven willow branches, twigs, or reeds. A layer of clay was then applied to this structure on the inside and the outside. When the clay was dry, it was whitewashed with a lime mixture. Wooden houses were built in the forest belt in the north and west, in the Carpathians and Subcarpathia. The walls were built of posts driven into the ground or of thick, long logs. Then spikes were usually driven into the walls in preparation for plastering, and the walls were covered with plaster. This method of finishing the walls was not used in northern Polisia (where the houses are reminiscent of the Belorussian and Russian types), the northern Chernihiv region, or the Carpathians. The plastering was done not for utilitarian, but for traditional-esthetic, reasons.

Statistical data published in 1924 show that 50 percent of surveyed houses in the Ukrainian SSR were built of wood (posts or logs), 33 percent, of clay, and the rest, of stone and brick.

The floor plan of houses is similar all over Ukraine. The archaic one-room house was no longer in evidence by the 1920s; the two-room house also became obsolete and could be found only in some areas of the Carpathians. Houses consisted usually of three parts: a central hallway (*siny*), entered from the outside and leading into the living quarters (*svitlytsia*) on one side and the storage room (*komora*) on the other side. The storage room, unlike the rest of the house, was not always plastered on the outside. This basic plan originated in the distant past. It is common to all parts of Ukraine regardless of materials, economic conditions, or foreign influences. It differs markedly from the typical Russian house.

The roof rests on joists attached to rafters. In the steppe and forest-steppe belts the roof could be thatched with bundles of straw or reeds. The roofs in Right-Bank Ukraine differed from those in Left-Bank Ukraine by having roof poles and bunches, rather than sheaves, of straw. In forested or mountainous areas the roofs were covered with thin boards or shingles. The roofs usually had four sloping sides, but in recent times the two-sided roof (which gave a higher loft) with a window has become popular.

In all regions houses were encompassed on the outside by a ridge of pressed clay known as the *pryzba*. In some areas, particularly in the steppe belt and the Poltava region, the houses could have an outside porch. All Hutsul houses and most Boiko houses had a narrow gallery



1

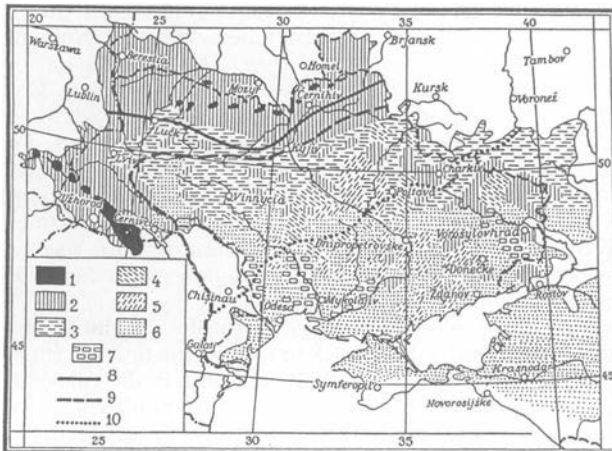
2

Folk architecture: 1) bell tower of Holy Trinity Church, 1593; 2) bell tower of St Michael's Church in the village of Yasenytsia, 18th century

along the front wall. The houses were surrounded with green orchards and flower gardens, which set them clearly apart from the dark cottages (*izby*) of the Russian peasants.

The doors in Ukrainian peasant houses were made of solid wood and were hung on iron hinges. Usually they were rectangular in shape, but one can still find the rarer and older hexagonal door with the upper corners cut off. The door and window frames were sometimes ornamented with carvings of a geometric pattern. The threshold, particularly in the west, was quite high. The doors were secured with wooden locks.

Usually Ukrainian houses had three windows – two in



CONSTRUCTION OF HOUSES

1. Unplastered log cottages
2. Plastered log cottages
3. Houses with wooden corner posts and interior and exterior wooden walls
4. Osier or brushwood cottages covered with clay
5. Reed cottages covered with clay
6. Houses built of clay and straw mixed together
7. Brick houses
8. Northern boundary of the use of wooden posts
9. Boundary between forest and forest-steppe belts
10. Boundary between forest-steppe and steppe belts

the front and one on the side. There was also a small window high above the stove, which was always to the right of the entrance from the hall into the living quarters. At first the windows were made of ox bladder and then of glass.

The arrangement in the living section of a peasant house was the same throughout Ukraine: to the right of the entrance stood the clay stove (*pich*) with a planked sleeping extension (*prypichok*) and clothes pegs on the wall and a cradle. To the left was a hanging shelf for dishes (*mysnyk*), and in the corner opposite the stove was a table with fixed benches along the walls. Over the table in the place of honor (*pokutia*) hung the icons, which were often decorated with embroidered towels. Clothes were stored in a chest, which was often painted with flowers.

The stove was built of clay or brick and, in the mountains, of stone. In the Hutsul region stoves were often covered with tiles. Painted ornaments on the stove were characteristic of Ukrainian houses. In the 19th century flues, which were built in the halls, became common, and 'smoky' houses (which were also called 'black') became obsolete. A few black houses could still be found at the beginning of the 20th century in the Carpathians and Polisia. The ceiling was constructed of wood. The *svolok* or beam on which the dates of important family events were carved or written is characteristic of the Ukrainian folk cottage. The floor was usually the earth, covered with clay. Only the richer peasants had plank floors.

The houses were whitewashed on the inside and outside. Sometimes they were painted a pale blue.

The homestead. The layout of the homestead varied in Ukraine. In the Hutsul region the house was joined with the farm buildings under one roof, forming a kind of fortress surrounded by a high fence with a narrow roof. This complex was called *grazhda*. Among the Boikos and somewhat less frequently among the Lemkos the house and the farm buildings were under one roof, but were arranged in a row rather than a square as among the Hutsuls. Enclosed homesteads were also found in Volhynia, Polisia, and the Chernihiv and Kursk regions. Fenced yards are typical of Ukrainian territories. Fences were usually wattled (*tyln, plit*). In forested areas they were wooden (*parkan*). In the steppe they often consisted of a ditch or mound planted with thorns or bushes (*zhyvoplit*). The gate was built of logs or boards.

The farmhouse and buildings constituted the homestead (*sadyba, obistia*). The number of buildings and type of construction depended on the owner's means. The main buildings were the stable for horses and cattle, the barn (*stodola, klunia*) for threshing and storage, the grain-storage house (*komora*), the pig sty (*khliiv*), the chicken house (*kurnyk*), and the shed (*shopa*) for farm implements, wagons, sleighs, and so on. The well, with its counterpoised lever (*zhuravel*), had also a partly decorative function.

The houses and homesteads of non-peasants (eg, parsonages) differed little, apart from size, from the average house or homestead of the region. The church was an important part of a village's architecture. Windmills and water mills (built mainly in the mountains) were included in the class of farm buildings.

Changes in the Soviet period. Peasant houses were built according to the traditional pattern until the 1930s, when the collectivization drive brought great changes in

house building. The elimination of family farms led to the disappearance of such buildings as the stable, storage house, and barn. Families were provided only with houses and small sheds. At the same time, however, new communal buildings and clubs made their appearance. Although traditional houses are still built, the modern rectangular house, with a hall, a pantry, a kitchen, and a large room, divided by the built-in stove into a bedroom and living room, is becoming more and more common. The new houses are painstakingly decorated. Large work centers are built to accommodate the farm work of the state farms or collective farms. They are often located at the outskirts of the village and separated from the living quarters of the collective-farm members. These buildings include stables, sties, chicken houses, garages, silos, workshops, mills, and bakeries. They are built according to standard plans out of new building materials such as cement and blocks.

After the Second World War, according to the decree of the Council of Ministers of the Ukrainian SSR and the CC of the CPU On the Construction of Farmers' Housing, Farm and Cultural Buildings in the Country (2 April 1945), all farm construction was to take place according to previously approved plans. According to Soviet statistics, 750,000 standard buildings were built in the villages of Ukraine in the first three years after the war. Model building complexes were constructed, such as the village of Demydiv in the Kiev region with 900 residential homes of wood frame faced with brick. In the 1950s *agrotowns were started in a few places, but were later abandoned. They consist of standard two-story buildings that contain two to four apartments, schools, kindergartens, and other facilities. Attention was given to greenery and parks. Alongside officially propagated architecture, private construction of traditional Ukrainian houses takes place in agrotowns and workers' settlements.

Except in the western regions, Ukraine's village landscape has largely changed. Most churches and belfries have disappeared, and the villages are dominated by administrative buildings, schools, clubs, cafeterias, and the like.

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V. Hodys, B. Kravtsov

Folk beliefs. A fundamentally religious interpretation of the world that determines the conduct and the attitude of the common people towards the forces of nature and the events of ordinary life. These beliefs are passed on by tradition or spring from an animistic view of natural phenomena, spiritual life (eg, the souls of the

dead), and inanimate objects, or from such psychic experiences as illusions, hallucinations, and dreams.

Ukrainian folk beliefs encompass almost all events and objects of the external world, which are held to have a determining influence on individual destiny. There is a rich body of beliefs connected with the sun, moon, and stars. There are many different beliefs about atmospheric phenomena – clouds, storms, thunder, winds, rainbows – and about the actions of fire, water, earth, stones, plants, animals, and birds as well as man-made objects. A special cycle of beliefs deals with one's personal appearance – one's way of seeing, speaking, and breathing – and with the main events in life – birth, marriage, and death. Folk beliefs about wandering lights, fern flowers, werewolves, witches, sorcerers, and so on have served as sources of themes for many Ukrainian and other Slavic writers. (See also *Demonology and *Mythology.)

Folk calendar. A folk method of measuring time, based on centuries of observations of periodic changes in nature. The seasons were the earliest measure of longer periods of time; at first two seasons were recognized – the warm and the cold, spring and winter – and then four. This led to the popular way of counting years in terms of springs, summers, or winters. The time unit based on the phases of the moon (*misiats*) originated in Ukraine in prehistorical times and carries the same name as the moon (*misiats* [month]). That this system was used by the ancient Slavs is evident from the names of the months, which were common to the Slavic nations and have been preserved in their folk and Christian calendars: *berezyn* or *berezil* (Old Ukrainian: *berezozol*) (March), *kviten* (April), *traven* (Old Ukrainian: *travny*) (May), *cherven* (June), *lypen* (July), *serpen* (August), *veresen* (September), *lystopad* (November), *hruden* (December), *sichen* (January), *liutyi* or *snizhen* (February). The names of the months in Old Ukrainian and in the later vernacular were derived from natural events or from agricultural activities; for example, *bokohrii* (side-warmer) for February, *sinozornyk* (hay-watcher) for July, *kazybrid* (spoiler of fords) for October, *studen* (the cold one) for December. The names were not always applied to the same month: *cherven* was sometimes July, *lystopad* sometimes October, and *hruden* sometimes November.

Archeological evidence shows that the division of the year into months dates back to prehistoric times: a ritual chalice of the 3rd–4th century AD, found in the village of Lepesivka in Volhynia, represents the months in symbols, and a Polianian calendar of the 4th century from the village of Romashky in the Kiev region defines the spring and summer cycles of agricultural labor as running from the emergence of shoots at the beginning of May to the completion of harvest in the first half of August. In the Ukrainian folk calendar, as in the calendars of many other nations, the year consisted of 13 months, which coincided with the lunar cycles. It began on 1 March or 9 March (old style) or even on 1 April (see *New Year). The beginning, duration, and end of the year were defined by the sun's position on the ecliptic, the moon's phases, or the position of the stars and constellations. The dates of feasts and folk rites that inaugurated, separated, or marked the end of the various seasons of the year or periods of agricultural work were determined in the same

way. These folk feasts and rites were combined with Christian holidays and saints' days and are grouped in four cycles according to the seasons: in the spring cycle there are the celebrations of the Annunciation, Easter, and St George; in the summer cycle, Pentecost, Ivan Kupalo, and St Elijah; in the fall cycle, the first and second Blessed Virgin, the Holy Protectress, and St Demetrius; and in the winter cycle, Christmas, New Year, and Epiphany.

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B. Kravtsiv

Folk customs and rites. Ritual actions and verbal formulas belonging to the traditions of familial, tribal, and folk life and connected with the changing seasons and the resulting changes in agricultural or other work. These customs and rites are regulated by the *folk calendar and are often accompanied by magical acts, religious ceremonies, incantations, songs, dances, and dramatic plays. They arose in prehistoric times and evolved through the centuries of Ukrainian history, blending in many cases with Christian rites. They can be divided into: (1) familial customs and rites, which consist of birth, marriage, and burial rites; (2) seasonal-productive customs and rites, which are tied to farming, herding, and hunting tasks; and (3) communal customs and rites, which mark certain events in the life of the community.

With the spread of modern civilization and urban culture, as well as the changes triggered by the two world wars, the folk customs and rites in Ukraine have been greatly transformed. Soviet efforts to eradicate them have not succeeded. Recently an increasingly persistent effort is being made to revive folk rites, particularly in the family and communal sphere, often with the intention of luring the population away from Christian rites and feasts. Believers continue to practice the folk customs and rites of the Christian calendar, particularly those of Christmas and Easter, but in the last few decades the country people have been turning to ancient folk customs and rites such as New Year's rites and its special carols (*shchedrivky*); spring rites and songs (*vesnianky*); the procession of nymphs and *Kupalo festival, which are associated with harvest celebrations (*obzhynky*); marriage rites, with their ritualized dramas; celebrations of birth, involving godparents and christening linen; and farewells to army or labor recruits. These customs and rites, like the Christianized customs and rites, are steeped in tradition and are tied to ancient ancestral beliefs, symbols, and images.

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B. Kravtsiv

Folk dance. In prehistoric and ancient times dance was a ritual means of communicating with nature and the divine forces. Only isolated elements of ancient calendar ritual and cult dances have survived through the centuries. With the introduction of Christianity in Ukraine, the archaic relics of these dances blended with Christian rituals and were adapted to the church calendar and Christian festivals. Certain mentions of ancient dances can be found in written sources, but the largest number of them can be found in ancient Ukrainian folk songs. The oldest Slavic word for the dance is *plias*; the modern word *tanets* was borrowed from West European languages.

Ancient Ukrainian dances were actually agricultural dance games (*khovorody*); their basic form was the circle, associated with the cult of the sun, the greatest life-giving power. The most widely known are the spring *khovorody* (circular choral dances), such as *kryvyi tanets*, *podoliano-chka*, *perepilka*, *yahilochka*, and *verbova doshchechka*. In time, the **vesnianky-hahilky* were enriched by new themes, and some of them conveyed the image of life under serfdom (*zelman*, *bondarivna*, and others). In general, the *vesnianky-hahilky* have a lyrical character; their movements are gentle, tranquil, and restrained.

In the summer the dances of the *Kupalo festival, which was probably connected with the pre-Christian feast of *Rusalii*, were performed. In the Hutsul region, on the eve of St George's day, girls performed a ritual dance called *lelia*, which was reminiscent of the old Roman festival of roses (*des rosae*, *rosalia*, *rosatio*) and invoked the happiness of love. Dances were also performed during the Whitsuntide celebrations. In the late summer and early autumn the harvest feast (*obzhynky*) was celebrated by circular dances (*obzhynkovi khovorody*), which constituted a dramatization of the song content and an imitation of agricultural work. The harvest circular songs were performed mainly by women, and the scything ones by men. The pre-Lenten carnival period (*miasnytsi*) was also the time for weddings, which have in part preserved the traditional ritual character of dance. The carnival dances are performed primarily by women. Such dances as *podushkovyi*, *kocherha*, and *stilchuk* are mimetic representations of the wedding songs. The wedding dances are similar in certain respects to the ancient funeral dances.

Ukrainian ritual dances are performed mostly to the accompaniment of a churchlike, antiphonic chant. They are rarely performed to music. The chorals most typical of these dances are supplicative and commemorative in nature. The ritual folk dance has been little studied. It is presumed that the separation of song and dance began during the early Middle Ages, as the ancient cult rites became divided with the introduction of Christianity. One part was retained in the form of folk dancing; the other was taken over by professional dancers, who replaced the song in the dance with mime. Dance became a form of pure entertainment. New types of travelling dancers (the *skomorokhs) appeared. They performed their art in squares or in palaces, where they entertained the princes and nobles.

Ukrainian folk dances can be divided into two groups: those performed to the accompaniment of songs and those performed to music. Musical instruments (*husli*,

flutes, horns, *tsymbaly*, *kobza*, and others [see *Folk musical instruments]) were introduced later as a means of maintaining the rhythm of the dance. The dances are classified as circular and topical, the latter including dances that reflect folkways, occupational and humorous dances, and others. The majority of Ukrainian folk dances closely resemble the circular dance types but are enriched by figurative intricacies; the pair and solo dances evolved from this type. Their structure is linear, even geometrical, showing a tendency towards imaginative patterns (circle, cross, serpent, chain, rows, and others), spatiality, and rounded lines. They unfold in a horizontal direction, except for the vertical dances of the mountain peoples. The circular dances are accompanied by a song. The choreographic image depends on the song's content. These dances contain many ancient elements and are ritually allegoric or symbolic, but their technique is somewhat poorer because, as group dances, they are subordinated to one leading performer.

Through their movements, gestures, and type of music, the topical dances portray events that occur in nature or in everyday life. While they have a variety of steps and figures, their content is simple. Performed to a song that has a 2/4 musical beat, they are based on one or two steps, are quite diverse in composition, and are arranged in an orderly and successive manner. The dances that are most popular today in Ukraine are those that portray the people's way of life. They are performed at weddings, dances, parties, and so on.

Performed originally by females only, the following dances are now performed by men and women: *metelytsia*, *Kateryna*, *Vasylykha*, *dribushka*, *horlytsia*, *volynianka*, and *tropotianka*. At one time exclusively men's dances, the following are now also performed as male-female pair, group, or solo dances: *chumak*, *hopak*, *chaban*, *veselyi*, *viuchar*, *ocheret*, *zaporozhets*, *kozak*, and *arkan*. The *kolomyika*, popular in Western Ukraine and performed with a variety of steps (*holubka*, *merzhenka*) to the accompaniment of dialogue-type songs, is reminiscent of the ancient circular dances and has a 2/4 musical beat. Ukraine's historic past is reflected in men's dances, for example, the *Gonta*, which symbolizes heroism, manliness, and patriotism. The *hopak*, which features physical strength and almost acrobatic agility, has, in time, become transformed into a pair or group dance. Its theme is a youth's wooing of a girl. The youth executes ingenious leaps, kicks, and squats in order to gain the girl's favor. The theme of labor finds expression in such topical dances as *kravchik*, *shevchik*, *lisoruby*, and *kovali*; various movements in these dances convey the intricacies of a trade or occupation and the dexterity of the artisan. There are also humorous dances (eg, *bychky*, *husak*, *kozlyk*, and others) that depict the behavior of animals and birds.

Podlachian folk dances (eg, *haiduk*, *kozak*, *shatalier*) have retained most of their ancient elements. In Slobidska Ukraine such ancient dances as *dudochka*, *horlytsia*, and *zaveriukha* have been preserved, and in southern Ukraine there are still traces of the old Cossack dances (eg, *zaporozhets*). Lemko folk dances (eg, *koshychok*, *kolechko*, *obertas*, *kyvanyi*, *Dzhurylo*, and *striasuvanets*) have preserved some ancient elements, but they have been influenced considerably by Slovak folk culture. Transcarpathian folk dances have movements not known elsewhere in Ukraine.

Because of their recurring motifs, Ukrainian folk

dances, like those of other peoples of the world, appear as a whole to be slightly repetitious in presentation. Yet, even though they do have many common elements, they vary by region in choreographic method, content, and dynamics. Ukrainian folk dances, unlike those of other peoples, were not affected strongly by court dances. Therefore they preserved their virtuosity and originality for a longer period of time. It should be emphasized that the female in Ukrainian folk dances has a dignified role: she dances gracefully and behaves modestly; she may at times act flirtatiously, but she always expresses her feelings in a restrained manner. The esthetic beauty and originality of the Ukrainian folk dances are augmented by the colorful folk costumes of the dancers and the melodic musical accompaniment.

Since the 1950s, with the growth in the Ukrainian SSR of professional and amateur dance troupes, a greater repertoire of folk dances, based both on traditional folk culture and on new choreographic improvisations, has been created. The dances reflect history (*zaporozhtsi*), a former folkway (*chumatski radoshchi*), contemporary rural life (*na kukurudzianomu poli*, *kolhosna polka*, *kolhosne vesillia*, *novorichna metelytsia*), or contemporary industrial life (*shakhtiarskyi sviatkovyi*).

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 M. Pasternakova

Folk etymology. A treatment of words (mostly foreign) whose morphological structure does not fit into the existing pattern of a given language. In folk etymology a part or several parts of an 'abnormal' word undergo a modification, being replaced by similar-sounding morphemes of that language. By the same token the rest of the word, even if it remains semantically obscure, acquires the function of a 'normal' morpheme. For example, as represented by Chuvash, a Turkic word, *vismen* (measure), was modified in Ukrainian into *bezmin* ([a kind of] steelyard), with the 'prefix' *bez-* (without) and the 'root' *-min-* (change) compatible with Ukrainian prefixes and roots both structurally (consonant + vowel + consonant) and semantically (correct scale, scale without cheat). In *čavun* (cast iron), also based on a Turkic word (cf Chuvash *tšugun*), a 'root,' *čav-* as in *čavyty* (crush), was introduced, thus isolating a 'suffix' *-un*, devoid in this word of any semantic function, but fitting into a typical structure of Ukrainian suffixes (vowel + consonant).

Being an important device in the naturalization of loan words, folk etymology was, in Old and Middle Ukrainian, broadly applied to words and names of Germanic and Turkic origin. An example of the former is *barvinok* (periwinkle), with a historically 'false' root, *barv(a)* (color). It came originally from the Latin word, *pervinca*,

through the German *Bärwinkel* (where it was folk-etymologized into a 'compound' word – *Bär* [bear] and *Winkel* [corner]) and the Polish *barwinek*. In the case of words borrowed through written channels and used primarily by intellectuals, folk etymology is mostly resisted. In Old and Middle Ukrainian this applies to most words of Greek and Church Slavonic origin. Folk etymology in such words is more often than not limited to the speech of the uneducated and, if used in literary work, serves as a comic device to ridicule the 'low' language of the common people (hence the very name folk etymology). Such usage may be found in satiric and humoristic genres and is especially typical of the 'low genres' of the classical school; an example is *krutopopy* (literally, stern priest), from the Greek *protopapas* (archpriest) in I. Kotliarevsky's travesty of the Aeneid (*Eneida*, 1978).

G.Y. Shevelov

Folk medicine. A store of empirical medical knowledge and practical preventative and therapeutic methods used by the people for the prevention and curing of disease. Based on the results of the observations and experience of many generations, folk medicine served to some extent as the source of scientific medicine.

Paleopathological research has established that early inhabitants of the territory of present-day Ukraine suffered from arthritis, osteomyelitis, rickets, syphilis, and tuberculosis. Various traumas were also frequent. Even in ancient times folk healers were familiar with some surgical procedures, even as complex as amputation (attested to by findings at the burial site of the Tardenoisian culture in Murzak-Koba in the Crimea) and trepanation of the skull (archeological digs in Kiev). Various primitive surgical instruments have been found at burial sites throughout Ukraine – for example, at the Scythian Chortomyk kurhan. Skin diseases must have been quite widespread as early as the pre-Slavic age, judging by the fact that Ukrainian and other Slavic languages share common names for such diseases. The prevalent skin diseases, such as mange, eczema, scabies, sclerodermas, boils, ulcers, and warts, were treated by various methods. That the ancient Slavs possessed a good knowledge of medicinal plants is attested to by the fact that Slavic languages share common names for more than 10 of the plants basic to folk medicine: *Ranunculus* (buttercup), *Achillea millefolium* (yarrow), *Malva sylvestris* (high mallow), *Pimpinella saxifraga* (pimpernel), *Origanum vulgare* (marjoram), *Mentha piperita* (peppermint), *Arctium lappa* (burdock), *Artemisia absinthium* (wormwood), *Tussilago farfara* (coltsfoot), *Inula helenium* (elf dock), *Valeriana officinalis* (fragrant valerian), *Plantago major* (ripple grass), etc. Most of these plants were used for medicinal purposes by the Scythians and, according to literary sources, during the Princely era.

In Kievan Rus' folk medicine played an important role in the medical practices of court and army physicians, fortunetellers, sorcerers, and monks. Practitioners were able to diagnose and treat diseases such as jaundice, asthma, epilepsy, tuberculosis, malaria, arthritis, pleurisy, and typhus. Various methods of treatment, including the medicinal plant cures mentioned above, were in use. These cures were quite famous: the renowned medieval physician Avicenna recommended especially the so-called Rus' medicines. Together with sorcerers and midwives, surgeons (*rizal'nyky* or *rukodily*) were highly respected. With the help of primitive instruments (knives,

scalpels, saws, frames, drills), they performed such complex procedures as cataract operations and the removal of bladder stones. Pain-killing medication was used during surgery, and wounds were stitched together with hemp threads or gut strings.

With the development of official, and later scientific, medicine, folk medicine became increasingly isolated and was eventually restricted to rural areas. In the process it adopted many rational, if sometimes outdated, views from scientific medicine and at the same time preserved and developed its store of primitive knowledge and ancient medical treatments, often imbued with religious imaginings and cultist or magical rituals. In this sense folk medicine is a combination of rational and irrational, beneficial and harmful elements. Faith in folk medicine and its occasional success account for the use of folk remedies and the services of folk healers, not only by peasants and workers, but also by the intelligentsia and the urban populace. Many superstitions and outdated beliefs have been preserved, especially in the area of folk etiology – the identification of the source of disease. It is believed that diseases are caused by 'the will of God'; by various magic spells or charms (the casting up of an object, liquid, etc), the administering of charmed potions, the sprinkling of water, the tying of knots, the casting of spells, the casting of the evil eye; by the moon, stars, and eclipses of the sun; by wind, water, or earth; by worms, snakes, and frogs; and by various demons and spirits (house spirits, vampires, demonic tempters, possessed and hysterical women). Some diseases, such as plague and cholera, are personified as demonic beings. At the same time folk medicine often has an empirical explanation for a disease (infections, colds, lacerations).

Folk medicine was practiced not only by skilled folk healers, sorcerers, and sorceresses, but also, quite often, by the closest relatives of the sick person. On occasion the mentally ill and retarded were consulted, as they were considered to be 'God's people.' Sorcerers had their own specializations and treated only one disease or some particular category of illness. In preventative medicine, in addition to a number of hygienic procedures (washing, shaving, haircutting, quarantining the sick), magic or cultist activities (plowing around a village, walking around a house, drawing magic circles, using lies and disguises to deceive evil spirits) played a prominent role.

Magical rituals performed on the afflicted individual were often part of the treatment. The disease was 'driven out' by sucking, squeezing, shaking, washing, blowing, and licking. Diseases were also 'frightened off' by shouts, gnawing, pricking, scratching, beating, cauterizing, and so on, or they were 'transferred' from the sick person to some inanimate object, plant, tree, animal, or other person. Sometimes the treatment involved manipulating objects that were or could have been related in some way to the illness. An important group of therapeutic practices consisted of charming a disease away by uttering magic formulas, incantations, and prayers, appealing to various natural and supernatural powers, or exorcizing the disease. Genuine medical treatments such as baths, massages, and bleeding (done by applying cupping glasses or leeches) are also used in folk medicine.

Folk medicine encompasses a wide variety of medical remedies and medications. Medicinal plants, an integral part of folk medicine, are widely cultivated in Ukraine. Poisonous plants such as *Daphne mezereum* (mezezon)

and *Veratrum viride* (hellebore) are used in curing some diseases, such as rheumatism. In addition, various medications derived from animal products are used; some of these are effective, others completely unhelpful and even harmful. Many of the successful and beneficial remedies and resources of folk medicine are studied by specialists and researchers for use in scientific medicine.

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B. Kravtsiv, V. Pliushch

Folk musical instruments. Musical instruments, usually homemade, that were played by folk musicians. They can be divided into three basic groups according to their emission of sound: (1) string instruments, which are subdivided into (a) plucked instruments – psalmer (*husli*), bandura or *kobza*, *torban*, and *drymba* (Jews' harp); (b) bow instruments – *hudok* (three-string ancestor of the violin), violin (*skrypka*), and bass viol (*basolia*); (c) key and bow instruments – *lira*; and (d) string percussion instruments – dulcimer (*tsymbaly*); (2) wind instruments, which are subdivided into (a) free-reed instruments – *sopilka* (reed), *kuvytsi* or *svyryl*; (b) reed-pipe instruments – *duda* (bagpipe, also known as *koza*, *baran*, *mikh*, or *volynka*); and (c) woodwind instruments – *trembita*; and (3) percussion instruments, which are subdivided into (a) membranophones – drum (*bubon* or *taraban*), tambourine (*resheto*), and kettledrum (*tulumba* or *litavry*); and (b) idiophones – cymbals, bells, and rattles. The most popular instruments in Ukraine were the bandura, *sopilka*, violin, and dulcimer.

Folk musical instruments were used primarily at dances and for marching (eg, the wedding march), as accompaniment to popular plays (*koza*, *vertep*), or for simple listening enjoyment. Dance music (*metelytsia*, *hopak*, *tropak*, *kozachok*, *kolomyika*, *hutsulka*, *chabashka*, *verkhovynka*, *shumka*, etc) was often played by one instrument (usually the violin) or by a small ensemble (violin and drum). *Vertep* performances were accompanied by single instruments or ensembles consisting of some combination of the violin, bandura, dulcimer, drum, and *sopilka*. Strings formed the basis of an ensemble. The classic folk ensemble known as **troisti muzyky* originated probably in the 17th century and consisted of a violin, drum, and dulcimer or bass viol. About the same time manorial orchestras appeared. They eventually played for the peasants and survived to the beginning of the 20th century in the form of an ensemble of two violins, bass, and flute. In Polisia and Podilia (and before that in other regions) brass orchestras were

popular. Imitating military and earlier Cossack bands, they consisted of two to three trumpets (cornets), clarinets, two alto horns, a tenor horn, a baritone, drum, and brass cymbals. Since the 1950s ensembles and orchestras of folk instruments have been gradually disappearing from daily life. Instead, amateur and professional folk-instrument orchestras under the direction of qualified conductors have been organized. Instrumental folk music has been used as a source of material by composers of symphonies, operas, and ballets.

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N. Nyzhankovsky

Folk oral literature. The sum of oral works, both poetry and prose, which are produced usually by anonymous authors and are preserved in the people's memory for a long time by being passed on orally from generation to generation. Ukrainian folk oral literature has its distinctive artistic qualities, its unique poetic devices – metaphors, similes, epithets, and symbolism. The poetic folk literature consists mostly of songs, which are subdivided into various genres: ritual songs (spring songs, including *vesnianky* and *hahilky*, carols, *shchedrivky*, Kupalo songs, harvest songs, wedding and funeral songs), historical dumas, and lyrical and dance songs. Folk prose can be divided into fables, fairy tales, stories, legends, anecdotes, and others. Poetic-prose folk literature consists of spells, proverbs, sayings, and riddles.

In the 19th century the works of folk oral literature were held to be the products of a collective popular mind. Contemporary folklorists favor the theory that individuals are the creators of the oral tradition. In the basic examples of ancient folk oral literature, however, the words are associated with ritual actions and the verbal text and ritual actions always have a practical, vital purpose. This delimits the creative impulse of the performer. The basic changes that occur in the works of the oral tradition are caused by their dissociation from the original ritual contexts in which they arose. The verbally conveyed image that is divorced from the ritual loses its original practical motivation and either becomes forgotten or else acquires a new motivation, becomes accepted, and begins a new life. Thus, with the coming of Christianity and the church's rejection of folk literature, customs, and rites as pagan relics, folk oral literature nevertheless managed to retain its vitality and to absorb the influences of medieval written literature. Already beginning with the Renaissance and baroque periods there was a constant interchange between oral and written literature. Mixed folklore-literary genres of the baroque appeared – for example, the interludes (*intermedii*), through which Christmas, Easter, satirical, and parodic verse passed into

folklore. The populist movement of the 19th century declared folk oral tradition as the norm and canon for all literature, while literature of the 19th and the beginning of the 20th century systematically grew closer to the folk roots by absorbing certain elements of the language, genres, and content of the folk tradition.

The main genres of traditional folk literature continue to exist under the Soviet regime. After decades in which the Soviets struggled against certain forms of folk oral literature that were viewed as 'religious vestiges' and attempted to create artificially a so-called Soviet folklore, the old carols, spring songs, Easter songs, harvest songs, and wedding songs continue to constitute the most important part of the oral literature among the peasantry of the collective farms. They are also promoted by the nationally conscious intelligentsia. The Soviet authorities try to take advantage of this fact in creating so-called Soviet rites, usually by replacing old song lyrics with new ones dealing mostly with life on the collective farm or in the industrial city. The artificial 'Soviet folklore' is restricted to such themes as the glorification of Lenin and the Party, the building of communism, the victories of Soviet arms, and the heroes of labor. A good deal of attention is devoted in Soviet publications on folklore to 'anti-religious folk literature.' Examples of the very popular folk humor and satire aimed against the regime are never published. The same is true of the rich folk materials that are created in the prisons and concentration camps of the USSR.

Since 1957 conditions for ethnographic-folklore research have become somewhat easier, and some ethnographers and folklorists have taken advantage of the situation to collect various forms of oral literature, even those that were previously forbidden. Only a small part of the collected materials has been published – *Pisni Iavdokhy Zuikhy* (The Songs of Yavdokha Zuikha), for example – and most of the materials are preserved in the manuscript holdings and catalogues of the Institute of Fine Arts, Folklore, and Ethnography of the Academy of Sciences of the Ukrainian SSR. (See also *Folklore.)

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B. Kravtsov

Folk songs. The song is one of the oldest and most prevalent forms of folklore. It unites a poetic text with a melody. The poetic imagery determines the character and emotive quality of the melody. Songs usually have a well-defined strophic structure: all stanzas are set to the same melody as the first stanza. Each stanza is often followed by a refrain. Folk songs are usually monodic choral songs, but Ukrainian folk songs are exceptional for their rich polyphony. The folk songs express the common experience of the Ukrainian people: all the important events in life from the cradle to the grave are accompanied by song.

By their content and function folk songs can be divided

into four basic groups: (1) ritual songs, such as *carols (*koliady* and *shchedrivky*), spring songs, songs about nymphs (*rusalni*), and Kupalo songs; (2) harvest and wedding songs; (3) historical and political songs, such as *dumas and ballads; and (4) lyrical songs, such as family songs, social class songs, and love songs. *Chumak songs, conscripts' songs, wanderers' songs, and cradle songs belong to separate groups. Together these genres of folk song encompass the variegated life of the Ukrainian people. The universal content and the artful clarity of expression of Ukrainian folk songs account for their survival for many centuries. In many songs – historical, social – the epic and lyrical elements form an organic unity.

In Ukrainian folk songs nature manifests human emotions. Poetic parallelism is one of the oldest devices of the lyrical song. In later songs the parallelism of contradiction is found. In lyrical songs poetic images or symbols are very common. Bird symbolism is very popular. The eagle or falcon is the symbol of manliness, power, beauty, courage, and freedom. The dove symbolizes femininity. The sea gull is the symbol of the suffering mother. Many symbols are derived from the plant world, for example, the guelder-rose tree represents the girl, and the oak represents the boy. In songs similes predominate: a girl is compared to a star, a red guelder-rose tree, a pine tree, and a poppy; a boy is compared to an oak, a maple, and a pigeon. Favorite tropes of the Ukrainian folk song include the standard epithet, repetition, antithesis, hyperbole, and metaphor. A vehicle often employed in lyrical songs to express emotion is the dramatic dialogue. In some folk songs assonance, alliteration, and onomatopoeia are also used.

Folk songs have provided inspiration for many Ukrainian composers, such as S. *Hulak-Artemovskyy, M. *Arkas, M. *Lysenko, M. *Leontovych, S. *Liudkevych, K. *Stetsenko, Ya. *Stepovy, and H. *Maiboroda. The famous Russian composers P. Tchaikovsky, M. Glinka, M. Moussorgsky, N. Rimsky-Korsakov, and S. Rachmaninoff collected, arranged, and used Ukrainian folk melodies widely in their works.

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Folklore. In Ukrainian folklore scholarship there is an overwhelming tendency to equate folklore with folk oral literature. In this discipline folk tales (tales of magic, animal tales, legends, anecdotes, etc), folk songs (ritual and non-ritual songs), and items of the minor verbal genres (proverbs and riddles) are collected and studied. Some of the above (animal tales, some songs and games, and certain types of proverbs and riddles) are children's folklore. Oral literature consists of variant texts whose authorship is unknown, the texts being passed along by

word of mouth and in the process changed to some degree by each performer (storyteller, singer, etc).

Pre-Christian Ukrainian folk customs and rites have been described in Arabic and Byzantine sources. Other documentation of Ukrainian folklore is found in the earliest of literary monuments in Ukraine (ie, in the *chronicles and **Slovo o polku Ihorevi*), where instances of folk prose, proverbs, and ritual songs can be found. Christianity introduced into Ukraine not only dogma but also apocryphal and classical folklore traditions. (See *apocryphal literature.)

S. Sarnicki, describing the war with the Wallachians (1506), mentions Ukrainian *dumas (an epic folk-song genre). Ukrainian laments are mentioned in the writings (1551) of J. Menecius and in the poem 'Roxolania' (1582) by S. Klonowicz. The 'Song of Shtefan the Voivode' has been preserved from the middle of the 16th century in the Czech grammar of J. Blahoslav of 1571. From the 17th century on, the amount of recorded folklore material increases. M. *Vozniak published, from a 17th-century collection, the oldest record of a *duma* text (the duel between a Cossack and a Tatar). A Polish pamphlet (1625) by J. Dzwonowski contains a popular song 'Cossack Plakhta.' Ukrainian songs are also found in manuscripts and printed songbooks of the 18th century.

The first systematic recording and publication of Ukrainian oral folklore took place at the beginning of the 19th century. Several collections appeared: N. *Tsertelev's *Opyt sobraniia starinnykh malorossiiskikh pesen* (An Attempt at a Collection of Ancient Little Russian Songs, 1819), M. *Maksymovych's *Malorossiiskie pesni* (Little Russian Songs, 1827), and other collections published in 1834 and in 1849. In the 1830s I. *Sreznevsky published a six-volume collection, **Zaporozhskaia starina* (Zaporozhian Antiquity), containing mainly *dumas* and historical songs with commentaries. In 1836 P. Lukashevych published *Malorossiiskie i chervonorusskie narodnye dumy i pesni* (Little Russian and Red Ruthenian Folk Dumas and Songs), containing material from both central and western Ukrainian territories. F. Bodiansky also collected songs during this period (1830–50), although some of his collections have only recently been published – *Ukrainski narodni pisni v zapysakh Osypa ta Fedora Bodians'kykh* (Ukrainian Folk Songs Transcribed by Osyp and Fedir Bodiansky, 1978). O. *Bodiansky was also active as a publisher, critic, and editor of Slavic folklore publications. In Western Ukraine M. Shashkevych, Ya. *Holovatsky, and I. Vahylevych collected oral literature in the 1830s. Holovatsky continued collecting and publishing into the second half of the century. His three-volume collection of Ukrainian folksongs, *Narodnye pesni Galitskoi i Ugorskoi Rusi* (Folk Songs of Galician and Hungarian Ruthenia, 1878), is his greatest publication.

The historian M. *Kostomarov wrote a dissertation – *Ob istoricheskom znachenii russkoi narodnoi poezii* (On the Historical Significance of Russian Folk Poetry, 1843) – and several articles on the historical aspects of Ukrainian folk songs. The main contribution to Ukrainian folklore by the author and poet P. *Kulish is the two-volume collection *Zapiski o Iuzhnoi Rusi* (Notes on Southern Rus', 1856–7), which provides not only texts but also annotations about the informants (a basic stipulation for modern folklore collecting). Kulish's 'Pohliad na usnu slovesnist' ukrains'ku' (A View on Ukrainian Oral Literature, *Pravda*, 1870) illustrates the romantic-populist interpretation of

folklore. The best 19th-century Ukrainian proverb collection was published by M. Nomys in 1864 as *Ukrains'ki prykazky, prysliv'ia ta inshe* (Ukrainian Proverbs, Sayings, Etc).

The largest organized folklore collecting in Ukrainian territories under Russia in the 19th century took place under the leadership of P. *Chubynsky. The seven-volume publication that appeared between 1872 and 1878 contains texts on various aspects of folklore and folkways: tales, proverbs, songs, beliefs, calendric and other folk rituals and customs, as well as dialects and observations on the national minorities in Ukraine. The Chubynsky collections were a great stimulus for further folklore scholarship. M. *Drahomanov adhered to the theory of type and motif borrowing in folklore. He edited several collections of folk prose as well as of historical and political folk songs. The philologist O. *Potebnia analyzed folk songs with regard to customs, beliefs, and symbols. Two other philologists – M. *Sumtsov and B. *Hrinchenko – contributed greatly to the study and publication of Ukrainian folklore material at the turn of the century. Sumtsov wrote a number of short articles and longer studies on a variety of folklore topics (wedding and calendric customs, apocryphal tales, *bylyny*, *dumas*, incantations). His synthesis of Ukrainian ethnography, *Sovremennaia malorusskaia etnografiia* (Contemporary Little Russian Ethnography, 2 vols, 1893, 1897), is also important. Hrinchenko published collections of folk prose and the first bibliography of Ukrainian folklore, *Literatura ukrainskogo fol'klora (1777–1900)* (The Literature of Ukrainian Folklore [1777–1900], 1901).

The turn of the century saw an impressive number of folklore collections and studies from Western Ukraine. The Shevchenko Scientific Society started publishing ethnographic collections and established a separate *Ethnographic Commission. Its work centered around the two serials *Etnohrafichnyi zbirnyk*, which consisted of 40 volumes of annotated texts of oral folklore genres, and *Materialy do ukrains'koi etnologii*, consisting of 22 volumes of works with an anthropological direction. Two outstanding members of the commission were I. *Franko and V. *Hnatiuk. Franko wrote numerous articles on oral folklore, but his greatest contribution to Ukrainian folklore remains his six-volume edition of Ukrainian proverbs, *Halys'ko-rus'ki narodni prypovidky* (Galician-Ruthenian Folk Proverbs), published as part of *Etnohrafichnyi zbirnyk*. The most productive ethnographer and folklorist of this period was V. Hnatiuk. He was responsible for the publication of most of the volumes of *Etnohrafichnyi zbirnyk*, contributing on a variety of folklore genres as editor, collaborator, collector, and critic. One of his singular achievements is the six-volume *Etnohrafichni materialy z Uhors'koi Rusy* (Ethnographic Materials from Hungarian Ruthenia). His publication (together with P. Tarasevsky) *Das Geschlechtsleben des ukrainischen Bauernvolkes in 1909–10* is also noteworthy.

In the interwar period there was a lull in folklore studies in Western Ukraine in comparison with the days prior to the First World War. In contrast, the twenties were marked by an explosion of activity in Soviet Ukraine exemplified by the growth of a multitude of commissions, museums, societies, committees, and institutes. These activities came to almost a complete halt in the thirties. In Western Ukraine the outstanding folklorist of the period was the musicologist F. *Kolessa, who had published before the First World War; he continued his work on a

variety of musical genres and regional music, wrote encyclopedia articles, and published the first Ukrainian school text (an introduction and a reader) devoted solely to oral folklore, *Ukraïns'ka usna slovesnist'* (Ukrainian Oral Literature, 1938). A contemporary of Kolessa's was the literary scholar M. *Vozniak, who published a number of manuscripts containing folk songs and dumas from the 17th and 18th centuries.

The historian M. *Hrushevsky, who as president of the Shevchenko Scientific Society in the period before the First World War had published the first two volumes of *Etnohrafichnyi zbirnyk*, continued his work in the Ukrainian SSR. Parts of his *Istoriia Ukraïns'koi literatury* (History of Ukrainian Literature) are valuable in Ukrainian oral folklore studies. His daughter, K. *Hrushevska, published a two-volume collection of the duma genre. Another musicologist of note was K. *Kvitka, whose publications are numerous. His collection *Ukraïns'ki narodni melodii* (Ukrainian Folk Melodies, 1922), containing over 700 melodies of various genres of Ukrainian folk songs, is still an important source for Ukrainian musicologists. Of the prose collections published in this period, only M. Levchenko's *Kazky ta opovidannia z Podillia v zapysakh 1850–1860kh rr.* (Folk Tales and Stories from Podilia Transcribed in the 1850s and 1860s, 1928), containing collections made by A. Dymynsky and S. Rudansky, is of any importance. The leading ethnographic journal was *Etnohrafichnyi visnyk* (1925–32), and the most complete bibliography up to 1916 was published by O. Andriievsky (1930).

The years after the Second World War have meant a renewal of folklore activity in Soviet Ukraine. This activity revolves particularly around the bimonthly periodical *Narodna tvorchist' ta etnografia* and the planned 50-volume series *Narodna tvorchist'* (Folk Creativity). When completed, the latter should provide a rich collection of Ukrainian oral folklore genres. (See also *Ethnography.)

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Folvarochny, Vasyl [Fol'varočnyj, Vasyl'] b 30 January 1941 in the village of Napadivka, Ternopil oblast. Poet, prose writer, playwright. Folvarochny graduated from Lviv University in 1963. In 1976 he was appointed executive secretary of the Chernivtsi branch of the Writers' Union of Ukraine. Extremely prolific, he has published numerous poetry collections: *Tryvoha* (Alarm, 1966), *Rostut' syny* (The Sons Are Growing, 1967), *Dosvitok* (The Dawn, 1968), and *Uroky virnosti* (Lessons in Fidelity, 1975); documentary novels: *Sontse v zernyni* (The Sun in the Seed, 1972), *Tsiliushchi dzhherela* (Curative Springs, 1975), and *Pid znakom braterstva* (Under the Sign of Brotherhood, 1975); and a number of plays: *Skladna hama* (The Complex Scale, 1968), *Druhe tsvitinnia* (The

Second Blossoming, 1969), *Zhyva voda* (Living Water, 1974), *Ne prospaty rosy* (Not to Oversleep the Dew, 1976), *Zori otchoho kraiu* (Stars of the Father's Country, 1978), and *Vesniana muzyka* (Spring Music, 1979).

Folys, Yosyp, 1862–1917. Galician community and political leader, Greek Catholic priest and parish priest of Sknyliv near Lviv. Folys was a political organizer in the Lviv region, and in 1907 became a deputy to the Austrian parliament. He sat on the National Committee of the National Democratic Party. Folys was a patron of Ukrainian national causes, to which he bequeathed his estate.

Fomenko, Mykola, b 25 December 1894 in Rostov-na-Donu, d 8 October 1961 in New York. Composer, pianist, music critic, pedagogue. Fomenko graduated from the Kharkiv Conservatory in 1929 in the class of P. Lutsenko and S. Bohatyrov. Later he lectured at the conservatory. He gave concerts with K. Bohuslavsky. In 1951 he settled in New York and taught at the Ukrainian Musical Institute in America. Fomenko's main works are the operas *Marusia Bohuslavka*, *Hanna* (unfinished), and the operatale *Ivasyk-Telesyk*; two symphonies, a poem, and three suites for orchestra; a piano concerto; compositions for the piano, violin, and cello; vocal solos to the words of T. Shevchenko, I. Franko, P. Tychna, and Ya. Slavutych; children's songs; and choir music.

Fomin, Ivan, b 3 February 1872 in Orel, Russia, d 12 July 1936. Russian architect, academician of the St Petersburg Academy of Arts from 1915. Fomin was the architect of buildings in St Petersburg, the Crimea, and Podilia. In particular, his design of an estate in Khmilnyk (1911–15) was an attempt to return to the Russian classical style. Fomin participated in the competition for the construction of the Government Square and the Contract Fairs Building in Kiev (1936) and of the Land Bank in Odessa. With P. Abrasymov he designed the building of the Council of Ministers of the Ukrainian SSR (1934–7).



Mykola Fomenko



Oleksander Fomin

Fomin, Oleksander, b 14 May 1869 in Yermolovka, Saratov gubernia, Russia, d 16 October 1935 in Kiev. Prominent botanist, full member of the Academy of Sciences of the Ukrainian SSR from 1921. After graduating from Moscow University in 1893 he worked at Yuriev (Tartu) University and from 1901 in Tbilisi, where he directed a botanical garden. From 1914 to 1927 he was a professor

at Kiev University. He became the director of the botanical cabinet and herbarium of the Academy of Sciences of the Ukrainian SSR in 1921 and the director of the chair of botany at the Kiev Botanical Garden in 1922. In 1931 he became the director of the Institute of Botany of the Ukrainian Academy of Sciences. In 1924 he founded the journal *Visnyk Kyivs'koho botanichnoho sadu*. Fomin's publications deal with plant morphology, systematics, and the flora of Caucasia, Siberia, the Far East, and Ukraine. He was the first to map out the botanical regions of Ukraine and to investigate systematically the sporogenous plants of Ukraine. He studied the sphagnum mosses and ferns of the Kiev and Kharkiv regions. He participated in the publication of the monumental *Flora URSR* (Flora of the Ukrainian SSR), writing the first volume himself.

Fomin, Yevhen, b 27 December 1910 in Kakhivka, d 5 November 1942 in Kiev. Poet. Fomin studied at the Kharkiv Institute of People's Education and moved to Kiev in 1935. During the Second World War he worked as a newspaper correspondent at the front. In the summer of 1942 he was taken prisoner by the Germans and tortured to death by the Gestapo. Fomin started writing poetry in the mid-1920s and became a member of the literary organization Molodniak. His publications include poetry collections: *Poezii* (Poems, 1927), *Zasidannia heroiv* (A Meeting of Heroes, 1932), *Liryka* (Lyric Poetry, 1938), *Krov za krov* (Blood for Blood, 1942); the long poem *Trypil's'ka trahediia* (Trypilian Tragedy, 1929); a children's story, *Ivasyk Telesyk* (co-authored with A. Shyian, 1941); and the posthumously published *Vybrane* (Selections, 1956, 1958, 1963).

Food industry. The food industry in Ukraine consists of over 40 different branches: these include the *flour-milling, *sugar, *liquor and spirits distilling, *brewing, *confectionery, *dairy, *fishing, *meat-processing, *starch-and-syrup, *wine-making, *canning, *salt, and *fruit-and-vegetable-processing industries. Besides processed foods, the industry also produces fertilizer, animal feed, tobacco, cosmetics, and soap products.

To 1913. Until the beginning of the 19th century, food products were produced in Ukraine by cottage industries. Food-processing factories or plants began to appear in Ukraine only in the second half of the 19th century. Only sugar refineries existed before then: in 1824 the first sugar-refining plants were built in the villages of Makoshyne in Chernihiv gubernia and Troshchyna in Kiev gubernia. By 1848 Ukraine was producing 81.2 percent of the sugar of the Russian Empire. The growth in the urban population and particularly the expansion of large consumer centers and the building of railways favored the development of industrial flour milling, oil making, liquor distilling, and brewing. By 1913 the food industry was already one of the most developed branches of industry in Ukraine: it made up the largest proportion of large firms (51.7 percent) and was in second place in gross output (36.2 percent) and number of workers (169,000 or 45.7 percent). Most of the 150,000 enterprises of the food industry were still small and semidomestic. Only 1,635 were large (ie, with over 100 employees).

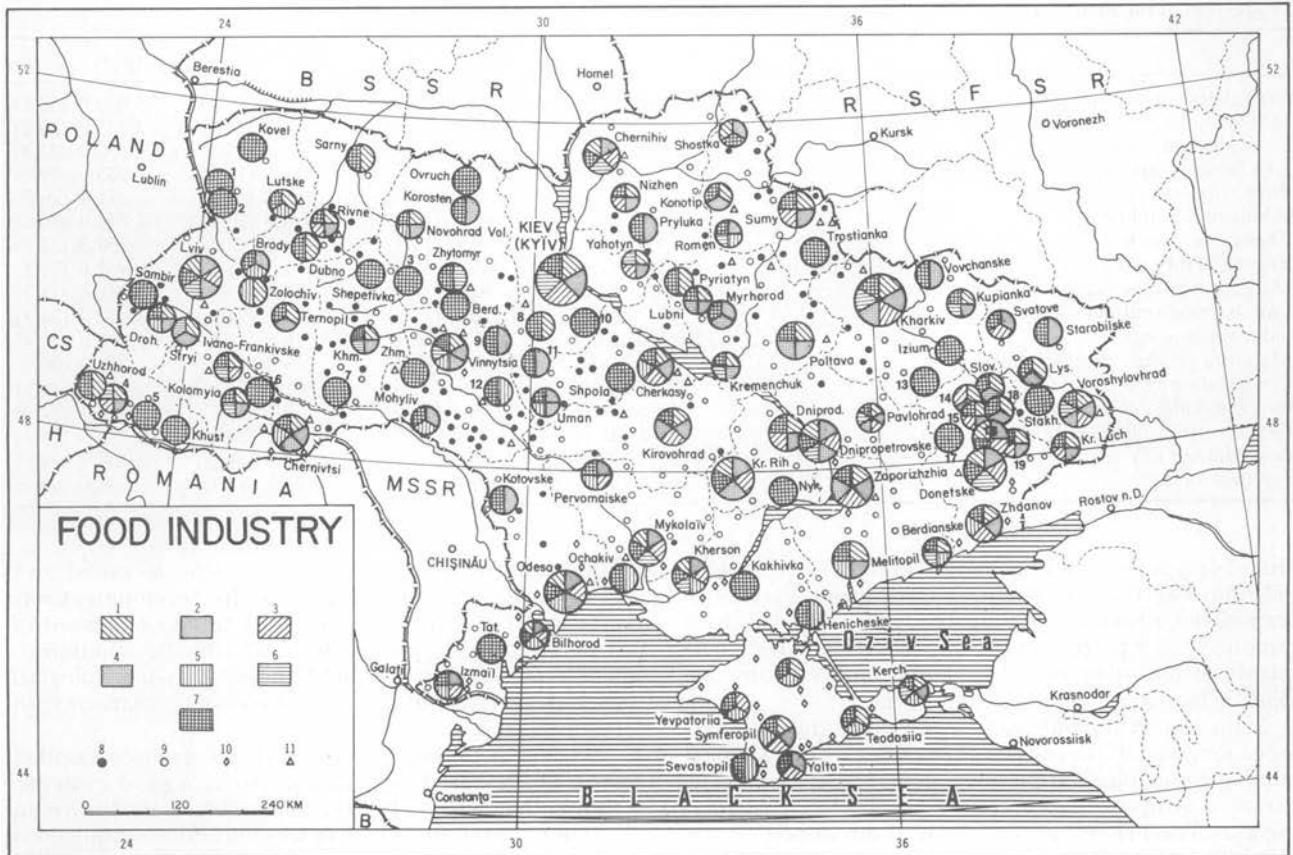
Among the branches of the food industry the sugar industry held first place: 203 sugar refineries in Ukraine (84 percent of the refineries in all of the Russian Empire) employed 130,000 workers (75 percent of the workers in

the food industry) and produced 56.1 percent of the output of the food industry. The first monopoly in Ukraine and in the Russian Empire – the *Syndicate of Sugar Manufacturers – emerged in the sugar industry. Second place was taken by flour milling, which accounted for 18.7 percent of the total output of the food industry. The branches producing liquor, vegetable oil, confectioneries, salt, and tobacco were less developed. Some branches were still at the domestic stage of development – bread baking, meat packing, and dairy-products making – or non-existent – margarine making, concentrate refining, mineral-water bottling. In 1913 the food industry in Ukraine produced over 100 different products. It produced 1,108,000 t of granulated sugar (81.3 percent of the empire's production), 15,900,000 DL of liquor (28.8 percent), 1,100,000 t of salt (53.6 percent), and 30,300,000 standard cans of food (26.4 percent). These products were sold not only in Ukraine but also throughout the Russian Empire. Some of the production was exported abroad.

The branches of the food industry were not evenly distributed, except for flour mills, which could be found throughout Ukraine. The sugar refineries and distilleries were concentrated mostly in Right-Bank Ukraine. The canneries were mostly in the south. Wine making was concentrated in the Odessa region, the Crimea, and Transcarpathia. Salt was mined in the Donbas, Subcarpathia, and Transcarpathia. Breweries, confectionery factories, and tobacco-processing plants were mostly in Kiev, Lviv, Kharkiv, Odessa, and Mykolaiv. The food industry was poorly developed in the Donbas and the Dnieper region.

1914–41. After suffering a drastic decline during the First World War, the revolution, and civil war (production in 1920 was only 17 percent of that in 1913), the food industry was rebuilt during the NEP period. In 1926 its production was worth one billion rubles, compared to 927 million in 1913. During the industrialization period of 1928–37 over one billion rubles were invested in new food-processing plants and the modernization of old plants. Not only were existing branches of the industry modernized, but new branches were established – butter making, bread baking, and margarine making – and production was concentrated. The number of plants was reduced to 69,100, which employed 287,000 workers in 1940. By then the gross production of the food industry was almost six times that of 1913, but the industry's share of total industrial production had fallen from 51.2 percent (in 1913) to 17.6 percent. The food industry now held second place among all industries, behind machine building and metalworking. By 1940 the relative size of sugar production had fallen to 14.2 percent of food production (56.1 percent in 1913), and liquor production to 2.1 percent (6.4 percent), while flour milling rose to 23.6 percent (18.7 percent), bread baking to 17.5 percent (0 percent), meat packing to 11.4 percent (0 percent), confectionery making to 8 percent (2.9 percent), and canning to 3 percent (0.6 percent).

Since 1941. The Second World War brought ruin to the food industry in Soviet Ukraine, from which it recovered only in 1952. At the end of the 1950s new branches of the food industry were established, producing milk concentrates and non-alcoholic beverages. In the last two decades the food industry has developed mainly through concentration and modernization of existing and new plants. From 1966 to 1975 alone over 140 new plants were



Industries

1. Meat-packing and fishing industry
2. Flour milling and bread baking
3. Dairy industry
4. Oils and fats industry
5. Canning industry
6. Confectionery and macaroni industry
7. Other branches
8. Sugar refining
9. Butter and cheese making
10. Wine making
11. Liquor distilling and brewing

Localities marked by numerals or abbreviations

- | | | |
|------------------------|--------------------|-------------------|
| 1. Volodymyr-Volynskiy | 12. Haisyn | Berd. Berdychiv |
| 2. Novovolynske | 13. Barvinkove | Khm. Khmelnytskyi |
| 3. Polonne | 14. Kramatorske | Lys. Lysychanske |
| 4. Mukachiv | 15. Kostiantynivka | Stakh. Stakhanov |
| 5. Vynohradiv | 16. Horlivka | Zhm. Zhmerynka |
| 6. Horodenka | 17. Krasnoarmiiske | |
| 7. Kamianets-Podilskiy | 18. Artemivske | |
| 8. Bila Tserkva | 19. Yenakiiye | |
| 9. Pohrebyshche | | |
| 10. Myronivka | | |
| 11. Zhshkiv | | |

built and almost 730 were reconstructed. New branches, producing baby foods, dietetic foods, food acids, ferments, and mixed feed were developed. The rapid growth of the branches that process the production of animal husbandry have led to changes in the structure of the food industry: by 1975 the meat industry accounted for almost 23.5 percent of total food production (in 1940 it accounted for only 11.4 percent and in 1963 for 17 percent), dairy products accounted for 12.8 percent (previously 3 percent and 10.6 percent), and fish products accounted for 4.2 percent (previously 0.9 percent and 2.7 percent), for a total of 40.5 percent (15.3 percent and 30.3 percent). At the same time the share of the sugar, flour-milling, bread-baking, and liquor-distilling industries in the total food production declined. In 1976 the food industry accounted for almost a quarter of the total industrial production of the Ukrainian SSR (see the accompanying table). In 1976 there were almost 2,540

enterprises, the largest of them being the sugar-manufacturing complexes in Lohvytsia (largest in the USSR) and Pervomaiske, the sugar refineries in Sumy and Odessa, the meat-production complexes in Kiev and Dnipropetrovske, the oil-and-fat production complexes in Slovianske and Zaporizhia, the liquor-distilling complexes in Lohvytsia and Andrushivka, the canning complexes in Kherson and Symferopil, and the confectionery factories Svitoch in Lviv and K. Marx in Kiev. The food-processing firms in Ukraine are subordinated to the Union-republican ministries of the food, meat, dairy, and fishing industries. Ukraine exports sugar, confectioneries, sausages, liquor, salt, wines, and other items.

The food industry is well developed in all regions of Soviet Ukraine, although there are regional differences (see map). The sugar industry is concentrated in the beet-growing areas, mostly in Vinnytsia, Cherkasy, Khmelnytskyi, Kiev, and Poltava oblasts, which in 1977 pro-

Production of the main branches of the food industry in the Ukrainian SSR (percentage of USSR in parentheses)

	1940	1960	1970	1979
Granulated sugar (million kg)	1,580.0 (73.0)	3,877.0 (60.9)	5,973.2 (58.4)	5,935.0 (55.7)
Meat including subproducts of first category (million kg)	299.3 (19.9)	911.4 (20.7)	1,565.1 (23.3)	2,223.0 (23.2)
Sausages and smoked meats (million kg)	66.8 (16.5)	243.4 (18.0)	436.4 (19.1)	632.2 (23.3)
Fish, whales, and sea animals (million kg)	139.1 (9.9)	535.8 (15.1)	891.1 (10.8)	935.0 (9.9)
Butter (million kg)	33.3 (13.2)	190.0 (25.5)	245.2 (25.5)	348.4 (26.3)
Whole milk (million kg)	235.8 (25.0)	1,466.7 (17.7)	3,936.0 (20.0)	4,740.0 (19.0)
Cheese (million kg)	4.8 (9.2)	24.6 (18.7)	88.6 (19.3)	150.5 (21.5)
Vegetable oil (million kg)	158.7 (19.8)	449.2 (28.3)	1,071.3 (38.5)	962.0 (34.1)
Margarine (million kg)	15.2 (12.6)	82.2 (19.1)	151.4 (19.9)	268.8 (21.1)
Canned food (million standard cans)	339.2 (30.8)	1,159.7 (23.8)	2,642.4 (24.7)	3,995.0 (24.8)
Flour (million kg)	6,887.0 (23.7)	7,278.0 (20.1)	7,526.6 (17.9)	7,503.0 (17.4)
Macaroni products (million kg)	79.4 (24.4)	185.2 (18.4)	219.5 (18.5)	294.3 (20.0)
Confectioneries (million kg)	191.8 (24.1)	357.0 (20.5)	601.2 (20.8)	794.8 (21.1)
Raw ethyl alcohol (million dl)	26.5 (29.7)	38.7 (36.7)	56.4 (35.6)	66.1 (34.5)
Grape wine (million dl)	5.1 (25.9)	20.2 (26.0)	65.0 (24.2)	56.6 (19.2)
Beer (million dl)	27.2 (21.9)	52.2 (20.9)	90.0 (21.5)	138.8 (21.9)
Salt (million kg)	1,987.0 (45.2)	3,089.0 (46.1)	5,093.0 (41.1)	5,848.0 (40.9)

duced 54.5 percent of the sugar in Ukraine. The vegetable oil industry is concentrated in Dnipropetrovske, Odessa, Zaporizhia, Kharkiv, and Voroshylovhrad oblasts, which produced 68.7 percent of the vegetable oil in 1977. The plants of the other branches of the food industry are usually located in the consuming areas.

In the Kuban and Subcaucasia the food industry developed long ago and consists mainly of flour milling and oil and lard making. The principal centers are Krasnodar, Armavir, Kropotkin, Nevinnomysk, Stavropol, and Piatigorsk. The fishing industry is well developed on the Black and Azov sea coasts.

The food industry and its problems are studied by the following scientific research institutes (NDI): in Kiev by the NDI of the Sugar Industry, NDI of the Meat and Dairy Industry, NDI of the Spirits and Liquor Industry, and NDI of the Planning of Enterprises of the Food and Meat-Dairy Industry; in Odessa by the NDI for the Automation of Production Processes in the Food Industry, NDI of the Canning and Fruit-drying Industry, and NDI of Grape Growing and Wine Making; in Kharkiv by the NDI of the Food Industry and NDI of the Vegetable-oil and Animal-fat Industry; in Yalta, Kerch, and elsewhere. Qualified personnel for the food industry are trained at the Kiev Technological Institute of the Food Industry, the Odessa Institute of the Food and Refrigeration Industry, and the Odessa Technological Institute.

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Foods, traditional. Ukrainian cuisine is varied and rich in taste and nutritional value. Its development was influenced by the same factors as the development of material culture: geography and climatic conditions, plant cultivation and animal domestication, technological change, cultural influences, and economic relations with other countries.

Since ancient times Ukrainians have practiced a settled form of life based on farming. Archeological evidence shows that wheat, barley, and millet were grown in Ukraine 3,000 years ago. Rye was introduced about 2,000 years ago, and then buckwheat was imported from Asia in the 11th century AD. Already at that time cattle, sheep, hogs, and poultry were raised. Beekeeping, hunting, and fishing were practiced. The exceptional fertility of Ukraine's soil and its climate were favorable to the development of agriculture, which had a marked influence on the type of food eaten by Ukrainians.

It is evident from the chronicles and other sources that even in Kievan Rus' food was choice, varied, and plentiful. There were professional cooks at princely courts and monasteries, and in the homes of wealthy families. Also, in the Cossack period, the officers, settled Cossacks, and well-to-do peasants enjoyed various delicacies. In the 19th and the early 20th century the culinary arts reached a high level of development, particularly in the homesteads and in the households of parish priests and the urban intelligentsia. Choice dishes were served primarily during the entertainment of guests. In time the new culinary art spread even to the villages. In general, Ukrainian cuisine does not differ from that of Western Europe, yet it has some distinctive features.

As a result of Ukraine's trade relations with other countries, the cultivation of new plants, particularly from eastern and central Asia (eg, melons and eggplants), was introduced into Ukraine. The potato reached Ukraine from America through Europe in the 17th century, followed by corn, tomatoes, pumpkins, beans, cayenne peppers, cocoa, and other plants. The introduction of these new products greatly enriched the variety of Ukrainian foods.

Since ancient times bread has held a special, primary position in the cuisine of the Ukrainian people. Long ago the grain for flour was ground manually between two rounded grindstones; such querns were still in use in

some places even in recent times. Then, beginning in the 13th century, water mills and windmills appeared. Today *floy milling is highly developed.

A single grinding produces whole-wheat flour, which retains all the constituents of wheat and is used in baking whole-wheat bread. As milling technology was improved, white flour was produced by repeated grinding and sifting. This type of flour is used in baking white-wheat bread or light-rye bread. In preparing rye bread the rising catalyst used is not yeast but a sourdough starter, which gives the product a more sour taste than that of wheat bread. In general sour rye bread is the common type of bread produced in Ukraine, except in the southern and southeastern regions, where white-wheat bread is more common. Besides ordinary bread Ukrainians bake various ritual breads from special doughs: the braided bread (*kalach*), Easter bread (*paska*), bread with a filling (*knysht*), wedding bread (*korovai*), sweet bread (*babka*), and egg bread (*bulka*). Many kinds of pastries are popular: turnovers, doughnuts, strudel, poppy-seed rolls, sweet buns, tortes, layered coffee cakes, honey cake, rolls, and cookies. Ukrainian bread with its many variations has become quite famous.

For the common people bread was an object of reverence; it was considered holy and a gift of Gōd. This is attested by the word for grain – *zbizhzhia* – meaning the totality of divinity. As a sacred object bread plays an important role in all Ukrainian folk customs. No significant family event can take place without it. Bread is used to bring divine blessings to the commencement of every farm task, the marriage ceremony, the birth of a child, and the move to a new home. Bread is also used at wakes to part with the dead. As a sign of hospitality, guests of honor at celebrations and public functions are greeted with a ceremonial offering of bread and salt. In the past even the preparation of the dough and the baking of the bread had their own ritual practices and were performed as mysterious, almost magical, acts. Today these rituals have lost their meaning but have been preserved in the folk tradition.

The ritual breads for Christmas, Easter, weddings, and funerals have their special names, shapes, recipes, symbolic meaning, and use. The Easter bread, which is brought to church to be blessed, is in Western Ukraine of low cylindrical shape and is decorated with dough ornaments, as is the sweet bread (*babka*), while in eastern Ukraine *paska* has a tall cylindrical form. A special dough is used for the *babka*, which is made with milk, butter, eggs, sugar, raisins, and, for flavoring, traces of saffron, vanilla, and lemon peel. Cheesecake, layered coffee cake, dainties (*khrusty*), tortes, and cookies are also prepared for the Easter festivities. The main ritual wedding bread (*korovai*) is made of a special, rich dough like that used for the *babka*. The *korovai* has a circular form and is intricately decorated with dough. There are also other kinds of wedding breads – *dyven*, *lezhen*, *shyshky*. There are various symbols, beliefs, and rituals, at one time strictly adhered to, connected with the *korovai*. For Christmas and for funerals Ukrainians bake the *kalach*, symbolizing eternity. For Sundays, feast days, or family celebrations they bake *pyrohy* (pies) made of leavened dough, or the smaller *pyrizhky*, a Ukrainian specialty filled with cheese, meat, cabbage, peas, buckwheat, mushroom, plum, or poppy seed. In the past beggars at church doors were given *pyrohy* or *knyshti* to pray for the souls of

the dead. For Maccabees' Day (14 August) special biscuits (*korzhi*) called *shulyky* were prepared and were served with honey and poppy seed. On the Eve of Epiphany (*Shchedryi Vechir*) the carollers were rewarded with pastries (*balabushky*) or pancakes (*oladky*). Other fancy baked goods include poppy-seed rolls, doughnuts, crescents, tortes, honey cakes, strudels (borrowed from Austria), dainties, and cookies.

Cooked or baked cereal – whether wheat, barley, buckwheat, millet, oat, or corn grits – is an ancient Ukrainian food. The most commonly eaten cereals are buckwheat (*kasha*), millet, and, in the Hutsul and Transcarpathian regions, cornmeal (*mamalyga* or *kulesha*). The same grits boiled in water or milk to produce a thin gruel is called *iushka*; a thicker gruel of millet is called *kulish* or *lemishka*. In recent times rice has been added to the list of cooked cereals.

There are also dishes prepared by boiling dough: *zatyryka* (pieces of dough dropped into boiling water or milk) and dumplings (*halushky*) made of wheat, buckwheat, or corn flour with or without the addition of potatoes or cheese. The favorite dish made of flour is filled dumplings (*varenyky*) with various types of filling: cheese, potato and cheese, cabbage, meat, fish, buckwheat, plum. A quick dish, *varenytsi*, made of rolled out dough cut into triangles, is also quite popular. Such dishes as *halushky*, *varenyky*, and *varenytsi* are served with fried bacon, fried onions, or sour cream. Noodles, made of egg dough, are also frequently used, served either with soup or separately with cheese. Some very old foods made of flour are *kvasha* (a sweet dish made of fermented buckwheat or rye flour), *lemishka* (a thick buckwheat gruel), and *salamakha* (a thin gruel of buckwheat or rye flour boiled in water). *Salamakha* and millet grits were the main dishes of the Zaporozhian Cossacks.

The potato is the most widely used vegetable in Ukrainian cooking. It is a necessary ingredient in all soups, particularly borsch and cabbage soup. Boiled or baked potatoes are served alone or with meat, fish, cheese, cabbage, mushrooms, and so on. Potato pancakes are served with cheese or sour cream. Certain dumplings and various types of filling for *varenyky* and *pyrizhky* are made with potatoes. Another important element in Ukrainian cooking is cabbage, particularly sauerkraut, which is used to make cabbage soup (*kapusniak*) or is served with meat, pea puree, or potatoes. Cabbage filling for *varenyky* and *pyrizhky* is also very popular. Fresh or pickled cabbage leaves are used in making cabbage rolls (*holubtsi*), which are filled with buckwheat or millet grits, rice, or meat. In the Hutsul region and Bukovyna, *holubtsi* are made of soured yeast dough and are baked in sour cream. Other vegetables such as onions, garlic, carrots, turnips, radishes, and cucumbers are frequently eaten raw. Sunflower and pumpkin seeds are usually dry-fried. Cucumbers, cabbage (whole or sliced), tomatoes, and beets (for sour borsch) are pickled for the winter.

Quite popular are dishes of pea or bean purees, seasoned with garlic or fried bacon. A similar dish made with oil instead of bacon is served during the Christmas Eve supper. Orach or spinach is also seasoned this way. Tomatoes are used as cold appetizers in sauces and as an ingredient in borsch. In recent times the eggplant has been cultivated in Ukraine. It is used in the preparation of *ikra*, a cold appetizer, or is served hot, fried, or stuffed. Mushrooms – boletus, meadow mush-

rooms, honey mushrooms, chanterelles, milk fungi – are an essential ingredient in many dishes. Certain varieties of the mushroom (boleti, meadow mushrooms) are dried for winter; others (milk fungi and honey mushrooms) are marinated or pickled.

In the Ukrainian tradition a soup or borsch must be served with dinner. Various soups – made with meat, fish, vegetables, fruit, or milk – are popular, but borsch remains the favorite. It is made of vegetables, among which beets and cabbage are predominant, and meat or fish stock. There is also a meatless (Christmas) borsch consisting of various vegetables cooked in water and soured with sour beets or some other souring agent. Borsch is served with sour cream and *pyrizhky* or rye bread. There are many varieties of borsch depending on the locality, the ingredients used, and the season; these include sorrel borsch, spring borsch, cold borsch, and clear borsch (bouillon).

Meat is usually eaten on feast days, Sundays, or at family celebrations. The most popular meat is pork and its products, such as ham, sausage (*kovbasa*), blood sausage (*kyshka*), head cheese (*saltsezon*), smoked bacon, and salt pork. Meat is often ground to make patties (*sichenyky*), or is boiled or fried and served with potatoes, cabbage, buckwheat grits, or mushrooms. Sometimes it is stuffed. Veal is rarely served. In southern Ukraine lamb is popular. Neither raw meat nor horse meat is consumed. A lot of poultry is prepared, particularly chicken, baked in sour cream, stuffed, roasted, fried, or cooked for soup. Fish is fried, poached, or baked with stuffing. Jellied fish is popular, and fish stock is used in making borsch or soup. Cold appetizers are made from salted herring. Fish is one of the basic dishes of the Christmas supper.

Foods prepared with milk, dairy products, and eggs have long been a part of Ukrainian cooking. Gruels, noodles, little dumplings (*shchypantsi*), and *zatyрка* are boiled in milk. Soured milk is a favorite drink throughout Ukraine; a variant of this is *huslianka* or *riazhanka*, made by souring boiled milk with sour cream. Cottage cheese is eaten mixed with sour cream, as a filling in *varenyky* and *pyrizhky*, or with noodles, dumplings, potatoes, and *kasha*. It is also used in baking cheesecake. A salty cheese from sheep's milk known as *budz* or *bryndzia* is made in the Hutsul region and Bukovyna.

Fruits and berries, when in season, are eaten fresh or made into custards (*kysil*, *khokolodets*) and compotes. Some fruits are prepared for winter by drying or preserving. The most popular dishes made from either fresh or dried fruit are *uzvar*, a compote, and *kysil*, a custard. Plum butter is made from plums; apples are preserved.

Salt pork, sunflower, flax, and hemp oils, and butter are the common cooking fats. Local herbs such as chives, thyme, celery leaves, garlic, dill, caraway seeds, and parsley, and imported spices such as pepper, cinnamon, bay leaves, and cloves, are used for seasoning.

Bread *kyvas* (or *syrivets*), fruit or cucumber broth, and birch sap (in the spring) are popular folk beverages in Ukraine. Tea is the most widely consumed hot beverage, followed by coffee and cocoa. Alcoholic beverages such as mead, wine, fruit liqueurs (*nalyvka*), herb-flavored alcohol (*zapikanka*), alcohol with pepper (*horilka z per-tsem*), and beer have been popular for many centuries.

Special dishes that are prepared for such feasts as Christmas Eve supper, Christmas, Easter, church holidays, and wakes differ from everyday foods. The Christ-

mas Eve supper is rich in meatless dishes (see *Christmas). On Christmas Day, New Year's Day, and Epiphany, however, roasts, fried sausages, cabbage rolls, jellied meats (*studenets*), and borsch are served. On Easter morning, after the liturgy and the blessing of the *paska* and other staples, everyone returns home to feast on the eggs, cold meats, and other foods that were blessed at church (see *Easter.) On church holidays and at weddings relatives and guests are treated to an abundance of local delicacies. The *kalach* is prominent at burials and wakes. *Kolyvo*, a dish dating from pagan times and consisting of boiled wheat or barley with honey, is inseparable from the burial rituals. It symbolizes the resurrection of the dead: just as the kernels of wheat must be buried to produce new plants, so the corpse of the dead person must be interred to be resurrected.

There are significant regional variations in Ukrainian cuisine that resulted from the availability of different agricultural products, foreign influences, or even the conservatism of the common people in regard to change. Not only is there a distinctive Poltava, Galician, or Kiev borsch, but there are whole regional cuisines such as the Bukovynian, Transcarpathian, Volhynian, Dnieper, and Slobidska Ukrainian. Relatively little change in the nature of the local diet took place among the mountain peoples and in Polisia. The diet there is also poorer than in other regions. Today regional differences in the diet are disappearing under the influence of popular culinary literature; courses in cooking that, since the turn of the century, have been a part of public education in the countryside, particularly in Western Ukraine; and, most important, of semiprepared and prepared foods produced by the food industry. The food consumed by different socioeconomic classes differs in nutritional value and caloric content. The foods described above were characteristic of the middle classes and to some extent of the well-to-do peasants. The diet of the majority of Ukrainian peasants and workers, however, was of a lower standard. In Soviet Ukraine most clerical workers, students, and factory workers lunch in cafeterias and restaurants, where the food is now standardized.

Ukrainian cooking has been influenced by Turkish and Tatar, Russian, Polish, Hungarian, and Rumanian-Moldavian cooking. At the same time Ukrainian foods, particularly borsch, *varenyky*, and *holubtsi*, have become popular among Ukraine's neighbors.

Ukrainians in the diaspora have preserved Ukrainian cooking as part of their cultural heritage. This is particularly true of their festive or ritual foods.

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Footwear. No examples of prehistoric footwear have been preserved in Ukraine, although a type of shoe extending above the ankle is represented on the Trypilian clay female figurines unearthed at the Koshylivtsi settlement. During the Middle Ages Ukrainians wore linen foot-cloths (*onuchi*) or woolen socks (*kopyttsia*), which were manufactured by the monks of the Kievan Cave Monastery, and, over these, shoes (*chereviiie*), cut from

one piece of soft belly hide, or boots (*sapohy*), made of better leather and reinforced with metal heel clips. In the villages of the northern forest belt the peasants wore bast shoes (*lychaky*) instead of boots. The upper classes wore red or green boots made of kid leather (*sapiantsi*) and sewn with gold thread. The shoes of upper-class ladies were decorated with golden thread. In the Cossack period the footwear of wealthy individuals was particularly ornate, perhaps because of Eastern influences.

Until recent times Ukrainian peasants, men and women, wore almost identical linen or woolen foot-cloths. Sometimes woven wool socks were worn (eg. *kapchuri* among the Hutsuls), some decorated with designs. In Galicia, the town of Uhniv was known for the manufacture of archaic footwear. In Polisia the primitive bast shoes continued to be worn until the 20th century. The bast shoes and the popular heavy shoes (*postoly*, *khodaky*) made of thick hide were homemade. In the second half of the 19th century the peasants began to order boots from the local shoemakers or more frequently purchased them at markets and fairs. With time they began purchasing women's shoes as well, and the form of these shoes changed to resemble the West European form (shoes on high heels). With industrial development in the 19th century, the population of the cities and towns to a large extent abandoned traditional dress and footwear and began to use factory-made footwear. After the revolution urban-type footwear, manufactured by small craftsmen and in factories, displaced the old, indigenous footwear among the peasants, but supplies were so short that peasant women and children continued to go barefoot.

Ya. Pasternak

Footwear industry. A branch of *light industry that manufactures various types of footwear. Until the second half of the 19th century *footwear was manufactured by individual shoemakers and by small enterprises, which, up to the Revolution of 1917, satisfied 90 percent of the demand for footwear. The first footwear factory in Ukraine was opened in Kiev in 1867. By 1903 there were 13 small and 3 large factories of military clothing that produced footwear. They were located in such cities as Kiev, Kharkiv, Vinnytsia, Katerynoslav, Mykolaiv, Bakhmut, and Kherson. In Left-Bank Ukraine the footwear cottage industry was well developed in certain villages and towns such as Reshetylivka, Smile, Okhtyrka, Kotelne, Berezne, Klymiv, Semenivka, Borzna, Ichnia, and Myropillia where family enterprises were common. Mass production of footwear by factories began only in the 1920s when leather-substitute (synthetic leather) plants were set up in Odessa and a rubber-regeneration plant was built in Kiev. During the interwar period old factories were restored and new ones were built mostly in Kiev (where the No. 4 Footwear Factory is one of the largest in the USSR) and in Kharkiv (No. 5 Footwear Factory). Together these two factories accounted for 60 percent of Ukraine's production. Odessa produced over 10 percent of the footwear manufactured in Ukraine. Smaller footwear factories were established in Dnipropetrovske, Poltava, Chernihiv, Romen, Artemivske, Mykolaiv, Lviv, and Stryi. Artels of manufacturing co-operatives in Soviet Ukraine also produced footwear. During the Second World War 20 footwear factories were evacuated to the east and were rebuilt after 1944. By 1954 the footwear industry of Ukraine reached the prewar

production level. New factories were built after the war in Luhanske and Vasylivka (Zaporizhia oblast), and new leather-footwear enterprises were organized in Ivano-Frankivske and Symferopil. In 1961 the Lviv factory was expanded into the Prohres footwear complex. By 1968 the Ministry of Light Industry of the Ukrainian SSR was in charge of 44 footwear enterprises, including 7 larger manufacturing complexes. The production process has been mechanized extensively.

The production of leather footwear grew as follows (in millions of pairs): 8.0 in 1913, 12.6 in 1928, 40.7 (or 18 percent of the USSR production) in 1940, 3.8 in 1945, 43.8 in 1955, 148.9 in 1970, and 175.2 in 1981. Of the footwear produced in Ukraine 53 percent has leather uppers, 20.6 percent has leather soles, and the rest is made of leather substitutes. Ukraine accounts for over 22 percent of the USSR production of footwear and produces 3.5 pairs of footwear per capita (compared to 2.8 for the USSR). Yet footwear of better quality is imported by Ukraine from other Soviet republics or from abroad.

The problems of footwear manufacturing are studied by the Scientific Research Institute of the Leather-Footwear Industry in Kiev.

B. Wynar

Forced labor. Forced labor can take two forms: (1) a socioeconomic institution, or (2) an institution of criminal law. In the first form forced labor was known in Ukraine as slavery, *corvée*, or serfdom. In recent times, after Ukraine's occupation by the Bolsheviks, forced labor was used under War Communism in the form of labor armies (*trudo-armii*). There were attempts to set up labor armies during the Second World War and in the first few months after the war. At first the introduction of the Five-Year Plan in 1929 had no influence on the labor market. A revival of forced labor came at the end of the 1930s. The decree of 2 October 1940 'On State Labor Reserves' gave the government the power to 'mobilize' 800,000–1,000,000 teenagers between the ages of 14 and 17 each year for training in various types of professional schools. Graduates of these schools were held to be 'mobilized and obligated to serve for four consecutive years in state enterprises under the instructions of the Chief Administration of Labor Reserves of the Council of People's Commissars of the USSR.' This decree was abrogated only on 18 March 1955. The decree of 26 June 1940 prohibited anyone from changing his/her place of work without official approval and made violations punishable by imprisonment. The application of this decree was eased by the decree of 14 July 1951. Similar decrees were issued on 17 July 1940 – 'On Prohibiting the Free Abandonment of Work by Tractor Drivers and Combine Operators Working for Machine Tractor Stations' – and on 19 October 1940 – 'On the Obligatory Transfer of Engineers, Technicians, Skilled Tradesmen, Office Workers, and Qualified Workers from Enterprises and Institutions.' Both decrees were revoked on 13 November 1952. Although the government in the 1950s did not favor direct coercion, the CC of the CPSU found a new way to compel people to work by means of civic organizations – the public summons (*obshchestvennyi prizyv*). Resistance was met with civic influence that was tantamount to administrative coercion to work. On 4 May 1961 the decree against the so-called parasites (*tuneiadtsy*) was issued; after N. Khrushchev's fall it was changed several times.

Today this decree is applied with great severity. Instead of force, material incentives to work have gained some favor. Still in force is the principle that graduates of secondary and higher trade and professional schools are obligated to reimburse the state with three years of work in firms or institutions designated by the government.

For a long time forced labor was the basis of the collective-farm system. Members of collective farms were forbidden to have internal passports, and this made it impossible for them to leave the farms and to take up work in industry. The peasants were thus tied to the farms, which they could leave only with the permission of the farm chairman. A quota of work days was imposed on collective-farm members. Those who failed to meet the quota were penalized in various ways. The new passport system introduced in 1976 made provisions for passports for collective farmers, but so far this part of the law has not been put into effect. Although conditions within collective farms have been liberalized, members can leave the farms only by permission.

Forced labor as a form of criminal punishment has been practiced in Ukraine and around the world since the times of slavery and serfdom. The courts of princes and nobles punished various crimes with limited or unlimited forced labor. Forced labor was used in the Russian Empire as a form of political repression. Peter I, for example, exiled the Cossacks who supported I. Mazepa and used them to build St Petersburg, where most of them perished. Later, political prisoners were punished by hard labor (*katorga*), mostly in Siberia. Tens of thousands of Ukrainian peasants, rebels (*haidamak*), and populist revolutionaries were exiled to hard labor. The term *katorzhnye raboty* (hard labor) was temporarily reinstated in Soviet legal practice in 1944–53. This form of punishment was applied to individuals guilty of treason or other political crimes and only rarely to ordinary criminals.

Soviet criminology is based on the principle that labor can reform criminals. In the Soviet Union and the Ukrainian SSR a corrective-labor law, a corrective-labor code, and a corrective-labor policy have sanctioned forced labor as an instrument of reform since the 1920s. The 1971 *Corrective-Labor Code of the Ukrainian SSR states in article 49 that 'every convicted person should work.' This law encouraged the government to organize corrective-labor colonies in remote areas near enterprises requiring a great amount of human labor. In these colonies a production norm is set for each type of job and failure to fulfill the norm is punished by reduced food rations (art 75 of the Corrective-Labor Code of the Ukrainian SSR of 1971). Formally, the forced labor of prisoners is remunerated at the same rate as the labor of free workers. But 50 percent of the prisoners' wages are withheld to pay for the maintenance, administration, and protection of the camps; from the remainder the cost of the prisoners' food, clothing, and so on is deducted. Many railroads, canals, and hydroelectric stations have been built by prison labor. The state has an immediate interest in the cheap labor of prisoners, hence in the large supply of prisoners, even if some of them are innocent of any crime. (For the important economic value of forced labor see *Concentration camps.)

Forced labor is widely used in Soviet Ukraine as punishment for petty crime. Administrative arrest for hooliganism, for example, is punished by 15 days of imprisonment and forced labor in construction, cargo

loading, or some other heavy physical work, usually in the vicinity of the convict's residence. Forced labor without imprisonment is commonly used as a form of punishment for infringement of the criminal code. Corrective labor can last from one month to one year, and a maximum of 20 percent is deducted by the government from the convict's wages for 'administration.' If the convict refuses to do corrective labor, the court can substitute a prison term for the term of forced labor. (For the forced labor done by Ukrainian workers in Germany under Hitler's regime see **Ostarbeiter*.)

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V. Holubnychy

Foregger, Mykola (pseud of Mykola Greifenturn), b 18 April 1892 in Samara, d 8 June 1939 in Kuibyshev, Russia. An opera director and ballet master. In 1926 he staged *Konstruktivnyi hopak* (Constructivist Hopak) as part of a cycle of historical dances. From 1929 to 1934, as director of the Kharkiv opera, Foregger staged 'Polovtsian Dances' from O. Borodin's opera *Prince Igor*, the ballets *Ferendzhi* by B. Yanovsky and *Futbolist* (The Soccer Player) by V. Oransky, and the operas *Marriage of Figaro* by Mozart and *Hopkins the Machinist* by M. Brandes. At the Kiev opera (1934–6) he directed G. Meyerbeer's *The Huguenots*, B. Liatoshynsky's *Zoloty obruch* (The Golden Hoop), and other operas. Foregger was criticized for cultivating formalism.

Foreign trade. The exchange of goods and services involving the lands and the people of Ukraine has been important throughout history. The founding of the city of Kiev and the flourishing of Kievan Rus' (9th–11th century) were influenced by trade moving along the Dnieper River, 'the highway from Varangian to Greek lands,' and by trade between Eastern Europe and the lands beyond the Ural Mountains and the Caucasus. Between the 13th and 16th centuries, Ukrainian territories under the Principality of Galicia-Volhynia, Poland, and Lithuania exported grain and raw materials to Europe and imported textiles, spices, and household goods for the gentry. In the early Cossack period (16th–17th centuries), the landlords of large estates exported significant amounts of agricultural staples. After the 1654 treaty of the Cossack state with Muscovy, the gradual curtailment of Ukraine's autonomy was accompanied by its integration with the expanding market system of the tsarist empire.

From the mid-1800s, French, Belgian, and other foreign capital enhanced the growth of factories and mining and the construction of railroads in Ukraine. This process was accompanied by imports of machinery and some manufactures and by the export of grains, metals, and other primary products by Ukraine to other parts of the Russian Empire and Europe.

While Galicia and Bukovyna were part of the Austro-Hungarian Empire (1772–1918) these regions held the status of less-developed agricultural trading partners.

During the struggle for independence (1917–21) the

TABLE 1
Shares of Soviet republics and of outside countries in Ukraine's exports and imports in 1964 (percent)

Soviet republics or countries	Exports	Imports
RSFSR	51.1	75.3
(European part of RSFSR)	(49.4)	(72.3)
Belorussian SSR	12.5	1.7
Transcaucasian republics	3.9	2.1
Moldavian SSR	4.5	1.0
Kazakhstan SSR	1.1	2.7
Central Asian republics	1.2	0.4
Baltic republics	9.3	1.7
Socialist countries	12.7	11.7
Capitalist developed countries	2.3	2.1
Less-developed countries	1.4	1.3
Total	100.0	100.0

Ukrainian governments concluded several commercial treaties with such neighboring countries as Russia, Turkey, Lithuania, Germany, Austria, and Poland, but international trade was limited. After the formation of the USSR in 1923, and particularly after the imposition of a planned, centralized, command economy in the late 1920s, Ukraine lost its autonomy in the conduct of foreign trade.

Viewed as an open economy with about one-third of its national product traded externally, the present-day Ukrainian SSR is comparable to Austria, Belgium, or Canada. In 1966 Ukraine's total exports to other Soviet republics and non-Soviet countries amounted to 13.4 billion rubles of its national product (according to Soviet definition) of 40.11 billion rubles. In the industrial sector alone the republic exported 21.9 percent of its output and imported 20.7 percent of the total utilized (absorbed) product in the republic. The relative magnitude of Ukraine's trade has declined somewhat as a result of industrialization and growth in recent decades.

Ukraine's productive structure is linked through trade predominantly with the European regions of the USSR and

the neighboring countries belonging to the Council for Mutual Economic Assistance (CMEA). The pattern of Ukraine's foreign trade is characterized by the destination of exports and the source of imports as shown in table 1; the composition of total trade is shown in table 2; and Ukraine's share in the external exports of the USSR is given in table 3.

TABLE 3
The products of the Ukrainian SSR in USSR export in 1968 (percent)

Product	Percent
Blast-furnace and steel-smelting equipment	37.5
Steel-pressing equipment	35.7
Coal trepanners	72.7
Electric motors up to 100 kW	32.2
Power transformers	42.2
Diesels and diesel generators	26.3
Excavators	41.9
Graders	45.2
Tractors	39.1
Sowers	37.3
Anthracite	61.9
Coke	62.9
Iron ore	93.5
Manganese ore	66.1
Cast iron	71.6
Pressed ferrous metals	65.0
Electric power	85.4
Natural gas	100
Sulfuric acid	30.4
Refined sugar	65.0
Oil	48.6

Under the recent five-year plans the location of production and the direction of trade have been modified by efforts to rationalize shipments and to reduce shipping distances. The development of industrial centers near new sources of raw materials reflects a preference for self-contained territorial complexes. As a result of the development of Soviet primary and manufacturing industries beyond the Urals, Ukraine's eastward shipments of

TABLE 2
Structure of Ukraine's imports and exports in 1966

Aggregate branch	Exports		Imports	
	% of total exports	% of Ukraine's production	% of total imports	% of Ukraine's consumption
Metallurgy	13.8	29.8	3.4	8.4
Fuels	6.6	21.7	6.9	20.3
Machine building and metalworking	23.9	29.3	21.9	25.2
Power	0.4	5.1	0.4	4.1
Chemical products	4.9	27.1	7.1	32.4
Wood and paper	0.7	6.3	10.1	44.4
Construction materials	0.2	0.1	4.5	17.1
Glass and porcelain	0.3	11.5	0.2	6.5
Textiles and apparel	5.2	10.6	28.1	36.2
Food products	33.6	22.6	11.6	8.2
Industry NEC*	3.3	37.1	2.3	27.4
Industry total	92.9	21.9	96.5	20.5
Agriculture and forestry	7.1	4.9	2.6	1.7
Other branches	0.0	0.0	0.9	14.9
Total material products	100.0	14.8	100.0	13.3

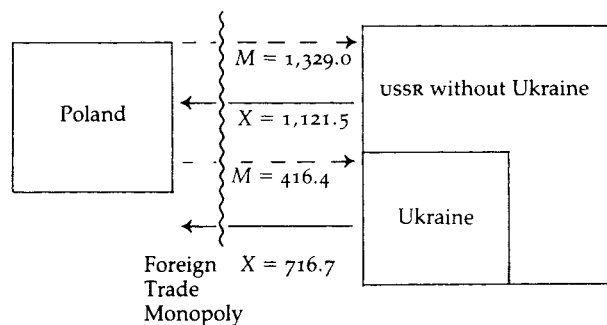
*Not elsewhere classified

industrial inputs have declined in importance. The gradually declining share of exports to the RSFSR has been replaced by increased deliveries to Belorussia, the Baltic republics, and Moldavia. The largest share of intra-Union imports is from the European part of the RSFSR; these imports constituted 85 percent of the incoming tonnage during the 1970s. Since the 1950s trade expansion has occurred along the north-south axis, and trade reduction along the west-east axis.

Ukraine's trade turnover with outside countries is about 25 percent of the Union total, and the exports to outside countries absorb about 6 percent of its national product. About 77 percent of Ukraine's external trade is with such socialist countries as East Germany, Czechoslovakia, Poland, Bulgaria, Rumania, Yugoslavia, and Cuba. Some 14 percent of its trade is with the industrialized European countries, the United States, and Canada. About 9 percent of its trade is with the developing countries of Asia, Africa, and Latin America.

Ukraine appears to be a less-developed partner than other CMEA countries and, within the USSR, than Russia and the Baltic republics. Thus, in 1965, various ores and concentrates constituted 50.2 percent of Ukraine's external exports, compared with 21.6 percent of USSR exports, while machinery exports to CMEA countries were 10 percent for Ukraine, compared with 18 percent for the USSR. Various Moscow-sponsored long-term plans and trade treaties with the CMEA rigidify the reliance of the Soviet bloc on primarily industrial inputs from Ukraine (table 3). About 80 percent of all metallurgical inputs in Eastern Europe are supplied by Ukraine. This applies especially to the iron and steel industry, since CMEA countries are deficient in iron and coking coal. Poland, for example, imports 70 percent of its iron ore and 80 percent of its manganese from Ukraine, and East Germany imports more than 50 percent of its iron-ore needs from Ukraine. Similar permanent exports have been established for other primary products. Natural gas is piped from Western Ukraine to Silesia, major Czechoslovakian cities, and West Germany. The electric power grid 'Mir,' which supplies the CMEA countries, requires a net outflow of electricity from Ukraine.

The items in the engineering, chemical, and consumer-



Model showing exports (X) and imports (M) involving Poland, Ukraine, and the rest of the USSR, 1974* (in million rubles)

*The Foreign Trade Monopoly interposes itself between the republic and outside countries, thus redistributing income territorially within the Soviet Union. Ukraine's net export surplus with Poland of 300.3 million rubles occurred while the rest of the Union absorbed from Poland an import balance of 207.5 million rubles.

goods categories that are exported and imported by Ukraine are numerous and varied. Ukraine's external exports of machinery, largely to CMEA and less-developed countries, amounted to 17 percent of the republic's exports during the 1970s. Ukraine is also contributing scientific and technical assistance to developing nations. The republic is a participant in commercial tourism encouraged by the Soviet Union to attract foreign currency.

In accord with the USSR pattern, Ukraine's imports of industrial equipment and processed inputs are mainly from CMEA countries and constitute about 67 percent of the total imports. Such imports are especially important for the development of consumer-oriented industry. However, the evidence shows that Soviet imports of Western equipment favor new industrial projects like the Kama River complex in the eastern regions of the USSR.

Viewed in the context of a command system, the planned content and size of the republic's external trade have a major impact on economic development. Soviet trade and credit treaties with Poland, Hungary, and other CMEA countries are intrinsically related to the triangular pattern of trade balances depicted in the accompanying figure. Thus, the CMEA net imports from Ukraine (formally from the USSR) are financed by Soviet long-term credits, and the repayments in equipment and machinery are channeled to the developing regions of Siberia. In this way Ukraine's external exports contribute to the development of other regions of the USSR.

While international specialization and trade are important for economic reasons, Ukraine's perennial uncompensated export surpluses vis-à-vis the Union and outside countries, as illustrated by the accompanying figure, diminish the republic's gains from trade. In 1966 Ukraine's net export balance with the Union and outside countries amounted to about 3 billion rubles, or 7.5 percent of the republic's national product of 40.1 billion. These estimates are consistent with other evidence about the persistent unrequited net export of goods from Ukraine. Historically, the export surpluses generated by Ukraine within the tsarist empire reappeared during NEP in the 1920s, persisted during the prewar five-year plans (even during the famine of 1933), and were reinstated soon after the Second World War. This phenomenon of 'unequal exchange' has been studied by M. Volobuev in the 1920s and, more recently, by such Western economists as V. Holubnychy, Z. Melnyk, V. Bandera, and H. Wagener.

Even though Ukraine maintains a semblance of identity in international cultural and diplomatic relations, it does not do so in commercial relations with foreign countries. Today, the republic has its Ministry of Foreign Affairs (designated as a Union-republican ministry) and boasts of being a founding member of the United Nations, a voting member of various United Nations agencies, and a signatory to various international treaties. However, the Ukrainian SSR does not partake as a direct partner in international economic transactions, not even in the various agencies of the CMEA.

The subordinate status of the Ukrainian SSR in the realm of foreign trade is maintained by the dominant Moscow-oriented Foreign Trade Monopoly (FTM). The term FTM embraces the institutional, operational, and financial aspects of the Soviet foreign-trade system. Thus, the Union-level Ministry of Foreign Trade oversees the

specialized foreign-trade combines that export assignments and import allocations according to centralized plans. FTM officials can interact with the enterprises directly and supersede republican and local administrations. Over 1,000 enterprises in Ukraine participate in exporting. The implementation of trade commands by the FTM is facilitated by the prevalence in the republic of large enterprises under Union jurisdiction. They are similar to giant Western multinational corporations that cater to the interests of the metropolis and escape the controls of the systemically weak local governments. The FTM also involves the Union-level Ministry of Finance, which manages foreign currency; the State Bank of the USSR and six giant Soviet banks abroad, which manage international finances and make profit from accumulated foreign reserves; and the Union-level Chamber of Commerce, which supervises international exhibits and promotes contacts with foreign firms. Given this controlling superstructure of the FTM, Ukraine appears to be an unequal trading partner with a subservient role in international and interrepublican specialization and trade.

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Forest. One of the basic types of vegetation groupings, consisting of trees and shrubs and covering an extensive area. Forests have an effect on climate; the hydrological regime of the soil and the environment; the retention of surface soils, particularly on steep slopes and sands; and the composition of flora and fauna. Forests also have an enormous economic and esthetic importance. In the past forests provided humans with protection from invaders and uninhabited space for settlement.

The degree of forestation and the variety of forest species in Ukraine are determined by Ukraine's geographical position between the humid region of Western Europe and the dry steppes of Asia. The forests in the western part of Ukraine have a Western European character; in the southern part small woods rather than forests are found. As Ukraine's climate, relief, soils, and water regime change from the west and north towards the east and south, large differences arise in the extent of forestation and the composition of the forests. The eastern and part of the southern limits of dispersal for such important tree species as the fir, spruce, beech, hornbeam, and ash dissect Ukraine.

In prehistoric times the following natural regions of Ukraine were almost completely covered with forest: the northern forest belt consisting of Polisia with the exception of the bogs, the mountains with the exception of the slopes above the forest line, Subcarpathia, the Sian

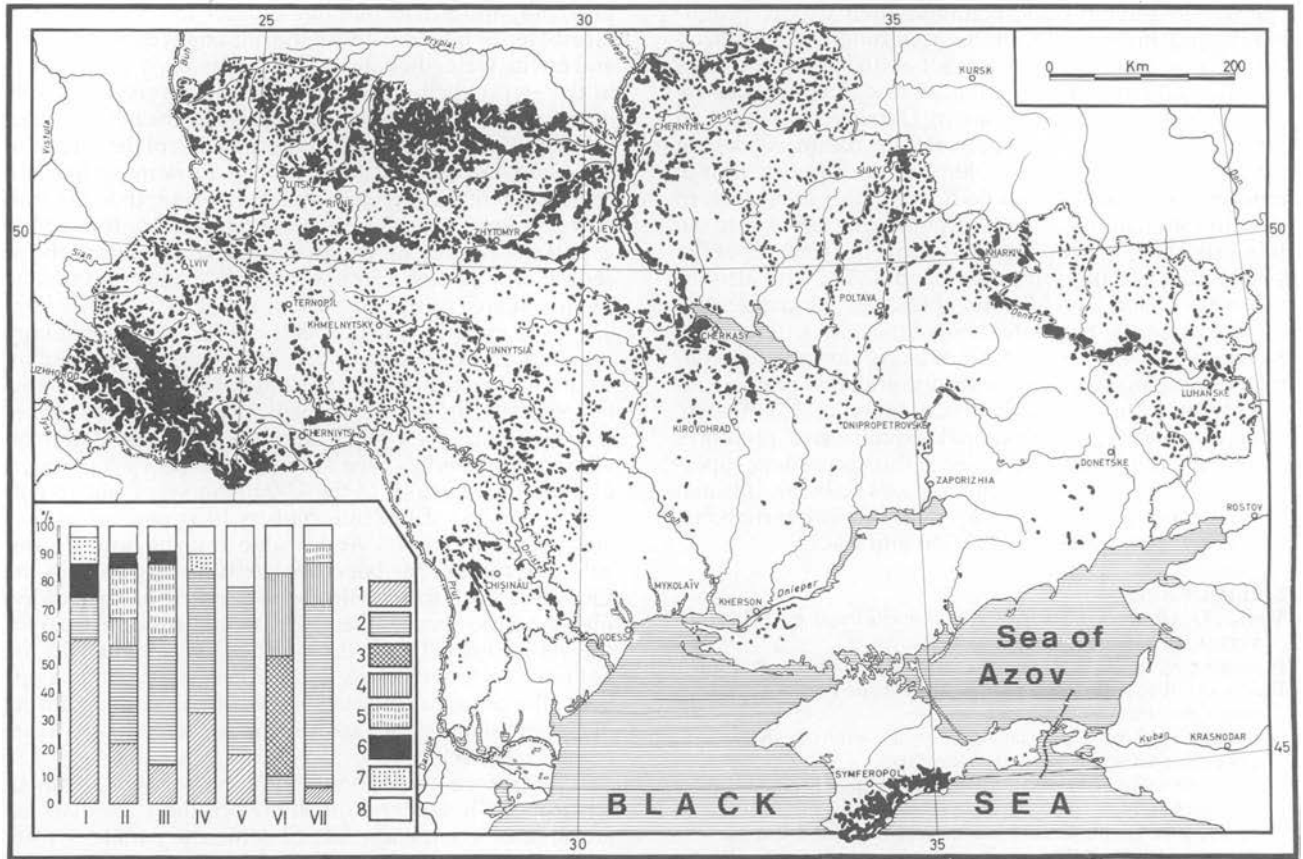
Lowland, and Roztochia; one-quarter to one-half of the forest-steppe belt (mostly on the high right banks of rivers and on the watersheds); and the river valleys and ravines in the steppe belt. Altogether forests covered probably over one-third of Ukraine's territory. Eventually, human intervention halted the natural expansion of the forests in the forest-steppe belt. Settlement and farming led to a contraction of the forested area. From the 17th to the 19th century large tracts of forest were sacrificed to the lumber export trade and to the fuel industry, particularly in central and eastern Ukraine, where in 1880-1913 alone the forest area in the nine Ukrainian gubernias fell from 4,858,000 to 3,861,000 ha. Deforestation was particularly rapid in Ukraine during the two world wars and in 1944-5, when the Soviets exploited the forests mercilessly, especially in the Carpathian Mountains (see 'Forest management'). As a result, the forest area of Ukrainian ethnic territories has been reduced to about 13-14 percent of the total area and, of the Ukrainian SSR, from 18 percent at the end of the 18th century to 15 percent in 1890 and 14 percent in 1968. At the same time the fund of valuable tree species has been depleted; for example, in the Carpathian Mountains the beech and fir have been replaced by the spruce, the cedar has almost disappeared, the yew is extinct, and the oak has become rare. In the last few years, particularly in the forest-steppe and steppe belts, the Soviet authorities have increased the planting of fast-growing species such as the poplar, willow, white acacia, and larch.

Today forests cover about 11 million ha of all Ukrainian territories. The general forest area of the Ukrainian SSR (1978) was 9.7 million ha, of which 8.3 million were covered with trees. On the average 13.6 percent of Ukraine's territory is under forest. Fifty-two percent of the trees are deciduous and 48 percent are coniferous. The composition of the forests by tree species is given in table 1. There are 15 coniferous species (12 tree and 3 bush varieties) and 74 deciduous species (59 tree and 15 bush varieties) in Soviet Ukraine. There is 0.19 ha of forest per capita (2.4 in the USSR).

The extent of forestation in each vegetation belt of Ukraine is given in table 2. In Polisia the central part is most densely forested. The main tree species is the pine (about 60 percent), which is mixed with oak (15 percent) on the richer soils. Birch (12 percent) and aspen (10 percent), which are of low value and often occupy the tracts cleared of pine, are quite widespread.

TABLE 1
Composition of forests by tree genus

Genus	Area (in 1,000 ha)	Percentage of forest
Pine	1,872.0	34.7
Oak	1,419.0	26.3
Spruce	531.3	9.9
Beech	502.8	9.3
Birch	290.2	5.4
Alder	226.7	4.2
Hornbeam	200.9	3.7
Fir	73.0	1.4
Ash	72.3	1.4
Aspen	64.0	1.2
Other	135.1	2.5
Total	5,387.3	100.0



FORESTS OF THE UKRAINIAN SSR

Inset: Prevalent types of forest in various regions of Ukraine

Regions

- I. Polisia
- II. Western Forest-Steppe
- III. Central Forest-Steppe
- IV. Eastern Forest-Steppe
- V. Steppe
- VI. Carpathian Mountains
- VII. Crimean Mountains

Principal forest types

- 1. Pine
- 2. Oak
- 3. Spruce
- 4. Beech
- 5. Hornbeam
- 6. Birch
- 7. Alder
- 8. Other (including trees that occupy under 5 percent of the given region's forested area)

In the forest-steppe belt the most densely forested areas are Roztochia, the Sian Lowland, and the Buh Depression. The forests here (beech, pine, oak, etc) are similar to the forests of Central Europe. In the forest-steppe belt itself oak is the most prevalent species (about half of the forest area); it is mixed with beech (only in western Podilia), hornbeam (mostly in Right-Bank Ukraine - 26

percent of the forest area), ash, maple, and linden. Pines grow on the left-bank terraces of rivers, covering 30 percent of the forest area in Left-Bank Ukraine. In spite of extensive deforestation the remnants of large ancient forests have been preserved here and there, for example, the Chorny Lis Forest near Znamianka, the Trostianets Forest in the Sumy region, the Cherkasy Forest, consisting of pine, on the Dnieper River, the Lithuanian Forest on the Vorskla River, and the Donets Forest.

TABLE 2
Forestation by vegetation belt

Region	Area (in 1,000 ha)	Percentage of belt's area	Percentage of total forest area
Polisia	2,650	31.0	39.0
Forest-steppe	2,250	10.7	33.0
Steppe	500	2.0	17.2
Carpathian Mts	1,250	40.0	8.2
Crimean Mts	180	50.0	2.6

The forests of Subcarpathia and the Carpathian Mountains consist of beech in the southwest and spruce with an admixture of beech and fir elsewhere. In the forests of the Crimean Mountains and the Caucasus the dominant trees are the oak and beech, with an admixture of hornbeam and maple. The Crimean pine also grows in the Crimea. On the southern slopes of the mountains subtropical forests can be found.

No substantial forests grow in the steppe belt. Here

woods are found in ravines, wet forests in the wetlands, pine copses on the Oleshia Sands, and shelterbelts along the Donets River. The main species are the oak (60 percent), pine, hornbeam, white acacia, ash, maple, and elm.

Special preserves and reservations have been established in order to preserve the ancient forests in their original state.

(For more detail see *Alder, *Beech, *Birch, *Carpathian Mountains, *Crimean Mountains, *Fir, *Forest management, *Forest-steppe, *Hornbeam, *Pine, *Oak, *Polisia, *Spruce, and *Steppe).

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Forest belt. One of the basic natural zones of vegetation in Ukraine, which covers its northern part and borders to the south with the *forest-steppe belt approximately along a line through Kholm-Lutske-Zhytomyr-Kiev-Nizhen-Hlukhiv. The forest belt covers approximately the northern Ukrainian lowlands – Podlachia, Polisia, and the Chernihiv region. The belt has a glacial topography and gray podzol soils and bog soils (see *Soils). Its climate is temperate, becoming more continental towards the east: the average July temperature is 17.5° to 19.5°C; the average January temperature is –4° to –7°C; the annual precipitation is 500–600 mm, 70 percent of which occurs from April to October. The forest belt is a mixed-forest zone. Pine is the most widespread (60 percent); oak predominates on the richer soils; birch, alder, and linden are also encountered (for more detail see *Flora). The fauna is that of the Central European forest belt (see *Fauna). At one time almost the entire belt was covered with forest. Today less than 33 percent is forested. The forests have been replaced by cultivated fields (over 33 percent) and hayfields, meadows, and pastures (20 percent); other lands account for 15 percent. The population density is moderate – about 50 people per sq km – because of the encroachment of bogs and the decline in soil fertility.

The forest belt that lies within the Ukrainian SSR (the northern parts of Chernihiv, Rivne, Volhynia, Zhytomyr, Kiev, and Sumy oblasts) and southern Belorussia (parts of Brest and Homel oblasts) is commonly known as Polisia, although Polisia proper encompasses only the basin of the Prypiat River. (For more information see *Chernihiv region, *Podlachia, and *Polisia.)

*Little Polisia and the *Buh Depression (of which the *Sian Lowland is an extension), situated between the Volhynia-Kholm and Podilia Uplands, is considered an island of the forest belt.

V. Kubijovyč

Forest Code of the Ukrainian SSR. The principal source of current Soviet Ukrainian *forest legislation. The code was developed on the basis of the all-Union law Foundations of Forest Legislation of the USSR and the Union Republics (1977). It was approved by the Supreme Soviet of the Ukrainian SSR on 13 December 1979 and took effect on 1 April 1980. The code consists of an introduction and seven chapters and contains 148 articles, which deal with general principles (state ownership, powers of forest-management agencies), forest utilization, reforestation and the increase of productivity, conservation and protection measures, government statistics and the forest register, forest maintenance, penalties for infringement of forest legislation, and international treaties.

Forest legislation. Legal norms that govern forest ownership, the use of forest resources, and forest management in general. Until the 19th century forest legislation in Ukraine dealt only with infringements of the rights of ownership, although particular laws during I. Samoilovich's and I. Mazepa's rules dealt also with certain questions of management – there was a law, for example, limiting the cutting of timber that was suitable for boat building. Protective forest legislation was introduced in the second half of the 19th century (the Russian laws of 1867 and 1888 and the Austrian laws of 1852 and 1904), when much of the forest had already been destroyed. These laws prohibited individuals from clearing forests as they wished but did not yet require forest-management planning. The legislation applied to all forests, including privately owned forests (mostly forests belonging to large estates), which accounted for 80 percent of the forested area.

The forest legislation of the Ukrainian National Republic (the law of 13 January 1919) and of the Western Ukrainian National Republic (November 1918 and 14 April 1919) nationalized the privately owned forests, except those owned by peasants. A Polish law of 1928 that set forth detailed prescriptions of rational management and state control was in effect on Ukrainian territories ruled by Poland in the interwar period.

Generally speaking, the forest legislation of Soviet Ukraine is merely a repetition of the legislation of the RSFSR and of the USSR. The most important acts are the 26 February 1919 decree of the Council of People's Commissars of the Ukrainian SSR on the protection of forests, which introduced the principle of the complete nationalization of forests; the forest law approved by the All-Ukrainian Central Executive Committee on 3 November 1923; and the laws of the USSR and the Ukrainian SSR passed in 1931, 1936, 1943, 1947, 1953, 1959, and 1960. All Soviet laws are based on the principle that the state is the owner of the forests, but that besides the state others may use the forests – the peasants (in the 1920s), the collective farms, and the so-called long-term users (various government agencies). In 1957 the government of the Ukrainian SSR adopted the decree On the Measures for Improving Forest Resources and Rejuvenating Forests. On 4 March 1968 the Council of Ministers adopted the Statute on Collective-Farm Forests. The Union-wide law Foundations of Forest Legislation of the USSR and the Union Republics was adopted in 1977; it was followed in 1979 by the *Forest Code of the Ukrainian SSR, which was based on it.

With changes in the forest legislation the forms of

forest administration changed also. In 1921 the All-Ukrainian Forest Administration and its subordinate departments were put in charge of the forests. In 1928 the management of Ukraine's forests was subordinated directly to the USSR Council of National Economy in Moscow, and the All-Ukrainian Forest Administration was turned into the Ukrainian State Forest Agency. In 1931, in accordance with a decision of the USSR government, all forests were divided into a forest-industry zone (under the jurisdiction of the People's Commissariat of Forest Industry in Moscow) and an afforestation zone (under the USSR People's Commissariat of Lands). In 1936 a special category of water-conservation forests, which encompassed the forests of Ukraine, was established, and the Chief Administration of Forest Conservation and Afforestation, which had a plenipotentiary in the Ukrainian SSR, was set up at the Council of People's Commissars of the USSR. In 1947 the newly formed USSR Ministry of Forest Management was made responsible for Ukraine's forests, and in 1953 this responsibility was transferred to the Ministry of Agriculture. In 1959 forest management in Ukraine was reorganized once more, and the Chief Administration of Forest Management at the Council of Ministers of the Ukrainian SSR was put in charge of the work.

The forest farm (*lishosp*) is the administrative-territorial unit of forest management. It encompasses several forest stations and looks after forest cultivation, reforestation, and forest conservation.

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Forest management. A branch of the national economy that is devoted to the preservation, exploitation, restoration, and particularly the development of forests. As in other countries, the forests in Ukraine are an important source of various valuable resources and have a great environmental impact (hydrological, climatic, and soil-protective). They also have an esthetic value and salutary powers.

Attitudes towards the forest and forest management have changed in Ukraine through history. Deforestation took place slowly, as a consequence of internal colonization. In the Princely era and afterwards the forest was primarily the source of fuel and food for the population. It also had a great strategic significance and served as a refuge from invading nomads. As well, it provided the first commodities of international trade – honey, wax, furs – and led to the rise of the forest industries, which from the end of the 15th century exported their products to Western Europe beginning with Danzig (lumber, potash, tars, charcoal, and hides). Forests provided fuel for the foundries and smelting furnaces and, beginning in the 17th century, for the textile factories. At the beginning of the 19th century the use of wood in industry declined. The building of railways and the conversion to coal fuel made the manufacturing industries less dependent on forests but at the same time facilitated the transportation of lumber. As a result of rapid economic development and inadequate protection for the forests the forest area in Ukraine diminished steadily, and the character of the forests changed in favor of less-

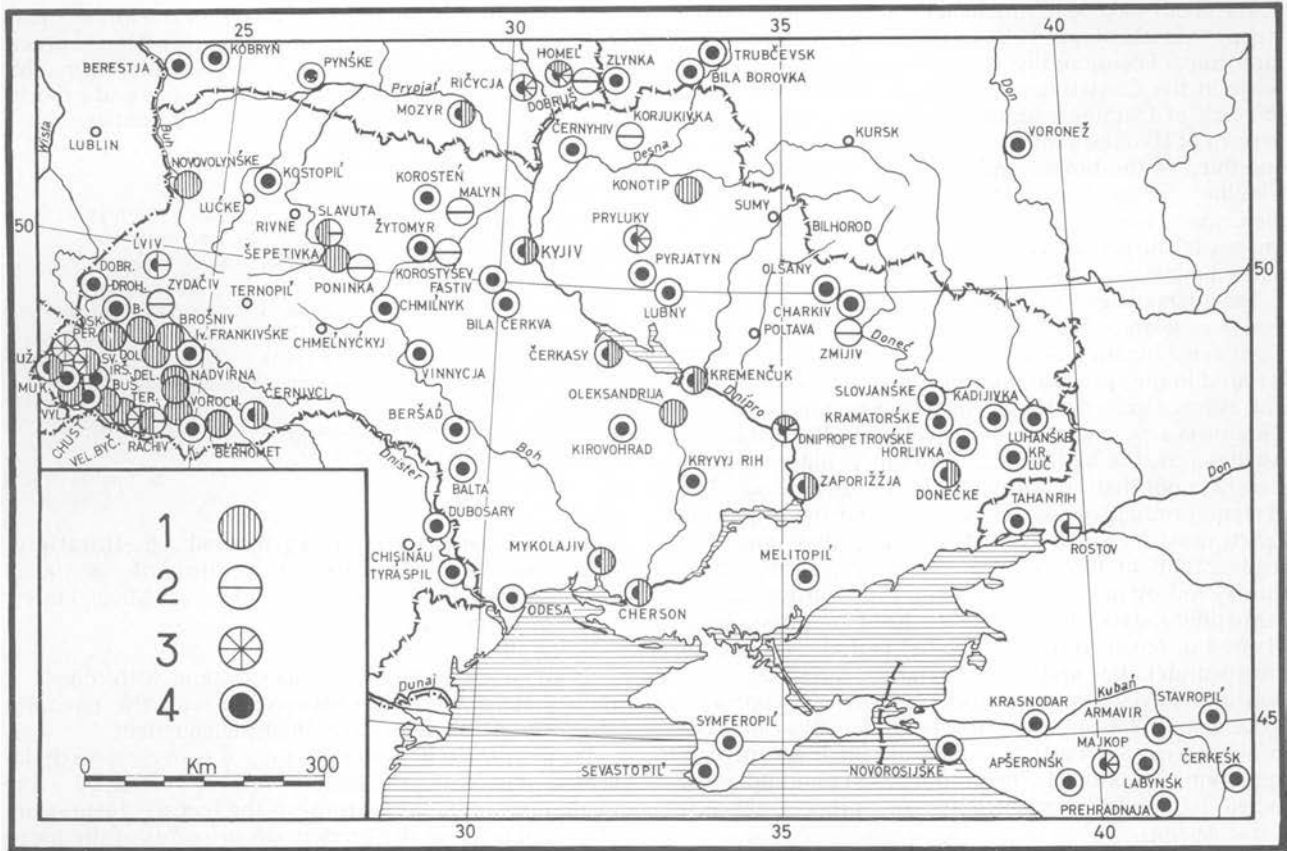
valuable trees or unusable trees. The proportion of deforested clearings in the total forest area increased (see *Forest).

Forest management improved only at the end of the 19th century as a result of new laws (see *Forest legislation). An unchanging harvesting age, which could not be lower than the natural age of maturation, was prescribed for each tree species. A constant sequence of harvesting was instituted. A classification by age was introduced. The annual harvest was determined by the rate of growth and the actual supply of mature trees. Nevertheless, an average of 27,100 ha of forest was cleared annually in central and eastern Ukraine, while only about 4,000 ha were reforested (not quite one-seventh of the harvest). By 1913 in state-owned forests of central and eastern Ukraine 96 percent of the area cleared of forest each year was replanted. Forest management was somewhat better in Western Ukraine. It was superior in state forests to that in the great estates. The community forests and the small forests, however, continued to be exploited.

During the First World War forest management was completely neglected. The fronts ran through the forest regions of Ukraine – the Carpathian Mountains and Polisia – and Ukraine had to supply lumber for military needs. In central and eastern Ukraine, during the revolution forest use was not subject to any control. As a result, the area of unforested land in Soviet Ukraine that was suitable for forestation increased from 175,000 ha in 1913 to 667,000 ha in 1923 (18 percent of the forest area), and the percentage of forested land decreased from 8.2 to 7.4. Eventually, the five-year plans for forests, which began in 1928, raised the quotas on the extraction of raw materials and totally undermined the principles of sound forest management. Under the first two five-year plans the rate of harvesting was almost twice the rate of forest growth. The destruction of the forests was halted only in 1938 as a result mostly of the efforts of the Ukrainian Administration of Forest Protection and Cultivation. For a few years thereafter logging operations remained normal.

In Western Ukraine, during the interwar period forest management was more rational; it was most effective in Transcarpathia.

During the Second World War the forests of Ukraine were cut down mercilessly. They suffered even heavier losses after the Soviets reoccupied all Ukrainian territories. The authorities began to exploit the forests excessively, particularly in the Carpathian Mountains. According to the state of the forests on 1 January 1956 the harvest should have been 7.8 million cu m annually, but in the postwar period the average harvest was 210 percent of the optimal harvest. Thus, in 1953–6 the annual forest harvest in the Ukrainian SSR (in millions of cubic meters) was 12.3 in 1953, 18.3 in 1954, 17.8 in 1955, and 18.6 in 1956. In 1945–58, 195 million cu m of timber were cut down in the state forests alone. Of this volume, 92 million cu m were harvested in the Carpathians. Such a rapid depletion of this natural resource posed a threat to the economic potential of Ukraine's forests. The problem is illustrated most vividly by the abnormal disproportion in the sizes of the age groups of the trees. Of the 5.2 million ha overgrown with forest in the state fund of Soviet Ukraine on 1 January 1956, the following age groups covered the given percentage of the area: young forest, 54.8 percent; middle-aged forest, 24.1; ripening forest, 10.4; ripe and overripe forest, 10.7 (normally each group



FOREST AND LUMBER INDUSTRIES

- 1. Lumbering
- 2. Paper industry
- 3. Wood-chemicals industry
- 4. Woodworking and furniture industry

Abbreviations of place-names

B.	Bolekhiv	Dol.	Dolyna	Muk.	Mukachiv	Ter.	Teresva
Bus.	Bushtyna	Droh.	Drohobych	Per.	Perehyn	Uz.	Uzhhorod
Del.	Deliatyn	Irs.	Irshava	Sk.	Skole	Vel. Byc.	Velykyi Bychkiv
Dobr.	Dobromyl	K.	Krasnoilske	Sv.	Svaliava	Vyl.	Vylok

should form 25 percent). Although forest management improved in the 1960s, young forests (51.9 percent) and middle-aged forests (32.1 percent) are still predominant (in 1980), while ripe and overripe forests account for only 16 percent. The condition of the collective-farm forests is far worse.

Generally the authorities kept shortening the cutting cycle and lowering the harvesting age. The forests were not thinned but denuded. As a result of this kind of mismanagement, those forests that would have matured in 20 years, or sometimes in as many as 50 years, were cut down first. The quality of timber is therefore very low: over 30 percent of it is suitable only for firewood. Some of the timber – 5–8 percent on the average – is wasted because of poor harvesting and transport methods. Erosion is spreading and has reached dangerous proportions in the Carpathian Mountains: by 1960, 487,000 ha in the Carpathians were unusable because of the denudation of steep slopes and erosion. The deplorable condition of the environment in the Carpathians compelled

the Soviet authorities to introduce in 1957, regulations governing logging, transport, and harvest size. The annual harvest for all of Soviet Ukraine was limited to 6.2 million cu m. Since 1961 the logging area has been diminished considerably until the greater part of ripening forests reach the state of ripeness and middle-age forests reach the state of ripening. However, the area of deforestation and the volume of timber continue to increase: in the collective- and state-farm forests, 407,000 ha were cut down in 1960, yielding 2,757,100 cu m, 660,700 ha (6,223,000 cu m) in 1970, and 738,600 ha (9,468,500 cu m) in 1979. Of the 9,787,000 ha of forest in Soviet Ukraine, state forests cover 7,141,700 ha; collective-farm forests, 2,184,500 ha; and forests under various agencies, 481,800 ha.

By economic function the forests of the Ukrainian SSR are classified as protective forests (water-retaining, soil-protecting, field-protecting, special-purpose forests consisting of green belts around cities, resort forests, and reserves) and as exploitable forests, which account for 56.7 percent of all the forests. The forest belts protecting

fields (about 500,000 ha) are usually planted forests in the steppe or forest-steppe belts providing shelter for agricultural crops. Economically, the most important forests are those in the Carpathian Mountains, which yield about one-half of Ukraine's timber while comprising only 18 percent of Ukraine's total forested area. Polisia produces one-third of the timber and accounts for 39 percent of Ukraine's forested area. The forest-steppe, steppe, and the Crimea, which contain 43 percent of the forested area (mostly of the protective category), provide one-seventh of the timber.

The average age of Ukrainian forests is very young – under 40 years – because of the excessive exploitation. Their average rating is second quality (the highest rating is found in the spruce and fir forests of the Carpathians). The average growth rate of timber per hectare for Soviet Ukraine is 2.75–2.92 cu m per year. In the Carpathians it reaches 4.21, the highest rate. The rate is higher in state forests (2.98) than in collective-farm forests (1.99). The average productivity is 117 cu m/ha, and the highest is 448 cu m/ha for spruce forests in the Carpathians. The regeneration of forests takes place by planting (two-thirds) and by natural propagation (one-third). According to official data, about 53 million ha of forest have been planted or sown during the Soviet period. Apart from forests under state and collective farms, forest regeneration and development projects covered 158,600 ha in 1960, 104,400 ha in 1970, and 71,600 ha in 1979. Fast-growing trees such as the poplar and larch are increasingly being introduced. The proportion of pine and oak is increasing, while the proportion of fir, spruce, and beech is decreasing.

The protection of forests consists first of all of pest control, particularly insect control, followed by fire-preventative measures. To control pests, protective regions have been set up, and a special service has been organized. The regulation of mountain streams, which had been developed in the Carpathians under the Austrian regime, has been neglected, however. Erosion control is inadequate.

In 1956–60 about 19,000 people were employed in forest management in the Ukrainian SSR. Of these, 2,000 had a higher education, and 2,900 had a secondary education. In the Carpathians alone 100,000 workers (some of them seasonal workers) worked in the forests, mostly in cutting and transporting timber. For a long time forest work was almost exclusively manual.

In the context of the Soviet Union, Ukraine's forest management is secondary. Ukraine's forests account for only 0.7 percent of the forests of the USSR, although some valuable species account for a higher percentage of the USSR's resources: oak, 15.1 percent; beech, 19.9 percent; hornbeam, 38.7 percent; and alder 9.1 percent. Ukraine's supply of timber constitutes 0.9 percent of the USSR's, while its timber harvests in various years have accounted for 3.5–4.5 percent of the Union harvests. The annual demand for timber in the Ukrainian SSR is over 40 million cu m, and almost 70 percent of it has to be met with imports from Russia, Belorussia, and the Baltic republics. In the 1950s Ukraine exported a small part of its timber, mostly processed lumber such as parquet (79 percent of it from the Carpathians).

The Kuban (Krasnodar krai), in comparison to the Ukrainian SSR, is more richly endowed with forests, which cover 23 percent of its area of 1.9 million ha. The

main tree species are oak (46 percent of the forest area), beech (19.6 percent), hornbeam (8.6 percent), and spruce (8.6 percent). The volume of timber is 3.5 million cu m. The Kuban produces more lumber than it needs and exports the surplus as raw material or as dressed lumber.

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B. Luchakovsky

Forest Management and Agroforest Amelioration, Ukrainian Scientific Research Institute of. See Ukrainian Scientific Research Institute of Forest Management and Agroforest Amelioration.

Forestry. The group of sciences dealing with forests – their nature, their interrelationship with the environment, their cultivation, and their management.

Before the Revolution of 1917 forestry research in central and eastern Ukraine was conducted by such institutions of higher learning as the Forestry Institute in St Petersburg and the forestry departments of the Moscow Agricultural Academy and the Novo-Aleksandriia Institute of Agriculture and Forestry (moved to Kharkiv in 1915). In Kiev there was a department of forest management at the Kiev Polytechnical Institute. Forestry research was also conducted at the *Velyko-Anadol Forest Project and stations in Darnytsia near Kiev and elsewhere. Much research in the field was funded by the zemstvos and private individuals. Even before the revolution forestry research and practice in central and eastern Ukraine showed a certain preference for the natural environment of Ukraine, concentrating on such questions as steppe afforestation, forest typology (mainly in the forest-steppe and Podilia), and ameliorative forestation. The principal specialists in the field during this period were V. Dokuchaev and Yu. Vysotsky (both worked in the area of steppe afforestation), E. Alekseev (forest typology), O. Marchenko (forest management and policy), G. Morozov (biology and forest phytosociology), and V. Ohievsky (forest research).

In the 1920s the All-Ukrainian Forest Administration organized an extensive research program. One of the research stations established by it was the Central Forestry Research Station in the village of Rakytne near Kharkiv (1925–30), which published 15 issues of *Pratsi z lisnychoi doslidnoi spravoy na Ukraïni* (Papers in Forestry Research in Ukraine). Important work was also done by the *Agricultural Scientific Committee of Ukraine in Kiev and other institutions. In this period the scientific-industrial periodicals *Lisovod Ukraïny*, which was later renamed *Ukraïns'kyi lisovod*, and, for a time, *Lisoderevobrobnyk* were published. Besides those mentioned above, the important research scientists in this period included Ye. Votchal and V. Shkatelov (forest technology), D. Vorobiov (typology),

O. Kolesnykiv (forest management), P. Kozhevnykov, H. Makhiv (forest ecology), and B. Shustov.

In the 1930s the centers of forestry research in Ukraine were the Kiev Institute of Forest Management and the Ukrainian Scientific Research Institute of Forest Management and Agro-amelioration in Kharkiv (UNDILH), which is still functioning. At the time much energy was devoted to research on soil-protective forest belts and to compiling tables of the basic forest species (D. Tovstolis and B. Shustov).

Today, in addition to the work of UNDIH, forest research has been conducted by the Ukrainian Academy of Agricultural Sciences, the Institute of Botany and the Stare Selo Biological Station of the Academy of Sciences of the Ukrainian SSR, the Lviv Institute of Forest Technology, the departments of the Faculty of Forest Amelioration at the Kharkiv Agricultural Institute, Dnipropetrovske and Kiev universities, and the Ukrainian Scientific Research Institute of Economics and the Organization of Agriculture. Research in dendrology, acclimatization, and selection is conducted at various botanical gardens, particularly at the Nikita Botanical Garden near Yalta, the Crimean Game Preserve near Alushta, and at various *dendrological parks, such as the Trostianets Park in the Chernihiv region, the Sofiivka Park in the Uman region, and Oleksandriia in Bila Tserkva. *Nature reserves are also used partly for research.

In the postwar period the typology of forest species has been studied by D. Lavrynenko, P. Pohrebniak, A. Florovsky, and S. Tiukov; the selection of tree species by O. Kolesnykiv, S. Piatnytsky, and P. Podhursky; seeding and stratification by I. Lototsky; the physical-mechanical properties of trees by I. Yakhontov and A. Zhukov; reforestation and the reconstruction of low-quality seedlings by P. Iziunsky and P. Podhursky; the cultivation of fast-growing species by P. Pohrebniak, A. Soldatov, P. Krotkevych, and M. Turkevych; steppe forestry by L. Ustynovska and B. Lohinov; forest entomology by Z. Holovianko and D. Rudnev; plant pathology by P. Kliushnyk and M. Zerova; the construction and application of mechanical implements in forestry by O. Nedashkivsky and I. Labunsky; accounting in forest management by L. Mushketnyk and S. Tsitsilinsky; and lowering the age of harvestable forests by A. Soldatov and S. Tiukov. A valuable monograph, *Lisy Ukraïny* (The Forests of Ukraine) by A. Soldatov, S. Tiukov, and M. Turkevych, appeared in 1960.

Almost all scientific and research publications deal with the natural and technological problems of forestry. Very few works explore its political or statistical aspects. So far no dictionary of Ukrainian forestry terminology has appeared, although such a dictionary was ready for printing in the 1930s. There is no professional journal of forestry in Soviet Ukraine, and many articles on forestry are published in *Visnyk sil's'kohospodars'kykh nauk* or in *Ukraïns'kyi botanichnyi zhurnal*. Among the non-periodic serials in forestry are the various scientific papers published by UNDIH, the Ukrainian Academy of Agricultural Sciences, and the Carpathian Forestry Research Station.

In Western Ukraine forestry did not have an opportunity to develop before 1945. Yet, several Ukrainians have distinguished themselves in this field; for example, M. Marynets, V. Levytsky, S. Yatsiv, Ye. Filvarkiv, Ye. Burachynsky, R. Yurkevych, Yu. Napadiievych, I. Martynkiv, O. Kotys, and A. Piasetsky.

Outside Ukraine the Ukrainian Husbandry Academy (later the *Ukrainian Technical and Husbandry Institute [УТНІ]) in Poděbrady was also a center of forestry research. B. Ivanytsky, who developed new concepts of forestry and forest policy in Ukraine from the viewpoint of the Ukrainian national interest, was a leading specialist among Ukrainian foresters. M. Kosiura, professor of forestry at the Ukrainian Agricultural Academy, was another important specialist abroad. After the Second World War, besides those just mentioned, the following scientists emigrated from Ukraine: H. Makhiv (soil specialist), O. Paramoniv (forest protection), B. Luchakovsky (forest policy), and M. Chapovsky (forest soils).

B. Luchakovsky

Forestry education. In Soviet Ukraine there are three levels of training in forestry: lower, intermediate, and higher. Forestry staff of the lower level – forest rangers and workers – are trained at one-year schools of forestry. The intermediate staff – traveling inspectors and forest keepers – are trained at forestry *tekhnikums* such as those in Velyko-Anadol Forest, Chuhuiv, Lubni, and Starozhynets. Forestry specialists with higher qualifications are trained at the Lviv Institute of Forest Technology (est 1953), the faculty of forestry at the Ukrainian Academy of Agricultural Sciences (est 1954, previously the Kiev Institute of Forest Management [est 1930]) in Holosiieve near Kiev, and the Kharkiv Agricultural Institute. These schools graduate over 150 foresters each year. Before the revolution the Ukrainians under the Russian Empire could obtain a higher education in forestry at the Forestry Institute in St Petersburg, the Moscow Agricultural Academy, and the Novo-Aleksandriia Institute of Agriculture and Forestry (moved to Kharkiv in 1915). After the revolution such specialization was available mainly in the agricultural institutes in Kiev and Kharkiv.

In Western Ukraine under the Austrian regime there was a higher forestry school in Lviv, and in the interwar period a forestry department at Lviv Polytechnic. Secondary schools of forestry were opened in Bolekhiv and Kremianets. A lower forestry school operated in Svaliava, Transcarpathia. Outside Ukraine the Ukrainian Husbandry Academy (later the *Ukrainian Technical and Husbandry Institute) in Poděbrady had a forestry faculty. Some Ukrainians studied forestry at the schools of agriculture in Vienna and Prague.

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Forest-steppe. A natural belt characterized by the alternation of forests – mostly deciduous – with steppe vegetation and fauna.

In Ukraine the forest-steppe is the central belt stretching between the *forest belt in the north and the *steppe belt in the south. It is part of the Eastern European forest-steppe and covers about 30 percent of Ukraine's territory. The boundary with the forest belt (Polisia) runs along the line Lviv–Kremianets–Zhytomyr–Kiev–Nizhen–Hlukhiv and is distinct. Generally, it coincides with the northern limits of the loess and chernozem soils. Northwest of the main forest-steppe belt lies a large forest-steppe island called the Volhynia–Kholm forest-steppe (north of the line Kholm–Lutske–Zhytomyr). In the west the forest-steppe borders on a belt of forests of the Central European variety, covering Roztochia, the Sian Lowland, Subcarpathia, and Opilia. Soviet authorities today classify these territories as forest-steppe. The southern

border of the forest-steppe is not as distinct and is defined in different ways, usually by the line Chişinau–Kirovohrad–Krasnohrad–Zmiiv–Valuiky–Buturlynivka.

The Ukrainian forest-steppe is a gently undulating plain, covered for the most part by a thick, loess stratum that overlies various geological layers dissected by gullies and ravines. An erosive-ravine landscape, in particular a ravine-gully, plate, and granite landscape, is characteristic of this belt. The forest-steppe covers the *Volhynia-Podilia Upland, the *Dnieper Upland, the *Central Upland, and partially the *Dnieper Lowland. A warm summer and a moderately cold winter are characteristic of the forest-steppe. The climate becomes more continental towards the east; the average July temperature is 18°C in the west and 20°C in the east, while the average January temperatures are -4°C and -8°C. The number of days above 0°C is 230 in the northeast and 270 in the southwest. The number of days above 5°C is 190 and 220. Annual precipitation is usually 450–550 mm in the east and 550–700 mm in the west. Eighty percent of the precipitation falls when the temperature is above 0°C. In the summer the rain comes in downpours. The main soils of the belt are deep chernozems and high-humus chernozems (particularly in the southern regions), some of which have been degraded into podzolized and meadow chernozems and gray podzol soils under the influence of forests.

Originally, forests covered one-quarter to one-third of the territory of the forest-steppe, and even more in the west. Now they cover only 11 percent of the territory. Because of deforestation and plowing, rainfall and snow run off quickly (more than half of the river water comes in the spring) and cause erosion and loss of topsoil, particularly in Left-Bank Ukraine. Today forests usually cover the sloping right banks of rivers, gullies, and ravines and the hilly watersheds. The oak is the most common tree (found in almost half of the belt). Ash, maple, elm, linden, and other varieties are found alongside the oak. Hornbeam grows west of the Dnieper, and beech only in western Podilia. Pine forests and plants associated with those in Polisia are found on the Left-Bank terraces, particularly on the left-bank of the Dnieper. The undergrowth usually consists of hazel, alder, buckthorn, spindle-tree, wayfaring tree, hawthorn, blackthorn, and thelycrania. The ground cover consists of fir, asarum, asperula, broad-leaved snail clover, mercurialis, anemone, cynosurus, and certain varieties of fern. Beech, beech-hornbeam, hornbeam, hornbeam-oak, and oak forests grow in the westernmost part of the forest-steppe, which is also the most forested part. Oak and hornbeam-oak forests are found in eastern Podilia and in Right-Bank Ukraine. Oak and oak-linden forests predominate in Left-Bank Ukraine. The steppe part of the forest-steppe (now under cultivation) is classified as a grassy, colored, broad-leaved steppe. The following meadow-steppe vegetation is characteristic of it: feather grass, fescue, meadow sage, pedicularis, and so on. The fauna is a mixture of forest species (eg, squirrel, marten, rabbit, bobcat, fox, deer, otter, woodpecker, woodcock, pigeon, and turtle-dove) and steppe species (eg, spotted ground squirrel, mole rat, gray hamster, gray vole, polecat, great and little bustard).

Because of its favorable natural conditions, the forest-steppe was the earliest settled belt in Ukraine and is the most populated (apart from the recent industrial and mining centers). Hence, it is largely deforested and under

cultivation. Sixty-eight percent of the land is tilled, 10 percent is pasture and hayfield, and 11 percent is forest (11 percent is other). Forests become fewer towards the east (ranging from 19 percent to 6 percent) while tilled land increases (ranging from 56 percent to 72 percent). For every 100 ha, 54 are devoted to grain, 12 to industrial crops, 10 to potatoes and squash (16 in the west, 7 in the east), 20 to fodder, and 4 are kept fallow (0.5 in the west, 8 in the Central Upland). Grain growing and animal husbandry are most intense in the forest-steppe belt. Two-thirds of the grain cultivated is made up of winter wheat and corn. The most important industrial crops are sugar beets (8 percent of the tilled land and three-quarters of the land devoted to sugar beets in Ukraine), and tobacco (44 percent of the land devoted to tobacco in Ukraine) and *makhorka* (88 percent).

A part of the Central European forest-steppe, which covers the Pannonian Lowland, extends into Ukraine and occupies the Tysa Lowland, the northern slopes of the Crimea, and Subcaucasia.

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V. Kubijovč

Forgách, János (Johann), b 24 October 1870 in Gács, d ? Austro-Hungarian diplomat of Austrian descent. Forgách represented the Austro-Hungarian government in Belgrade and, from March 1918, in Ukraine, first as the chairman of an Austrian trade delegation and later as an envoy to the Ukrainian Central Rada and the Hetman government. Forgách tried to keep an eye on the activities of the Ukrainian government and played a role in invalidating the secret treaty on Galicia and Bukovyna and in stopping the Ukrainian administration from establishing itself in the Kholm region. His reports to the Austrian government on developments in Ukraine were unsympathetic towards the Ukrainians.

Forostenko, Yakiv, b 4 March 1911 in Tahanrih, d 1972. Pilot record holder, instructor at the Poltava flying school and at Poltava airport. In the 1950s Forostenko set three Soviet records and world records for small-propeller airplanes, which he held for 20 years. He was awarded the Paul Tissandier Diploma for distinguished service to the cause of aviation, and private and sport aviation in particular. He later moved to Moscow, where he continued to train pilots.

Fort-Shevchenko [Fort-Ševčenko]. City (1959 pop 11,400) in Mangyshlak oblast in the Kazakh SSR, built on Mangyshlak Peninsula. The town serves as a Caspian Sea port and a fishing base. It was founded in 1846 as the fortification Novopetrovskoe and in 1857 was renamed Fort-Aleksandrovskii. In 1939 it received its present name in memory of T. Shevchenko, who was exiled there in 1850–7. The city is home to the Shevchenko Memorial Museum and contains a park in his name.

Fortunatov, Filipp, b 2 January 1848 in Vologda, d 20 September 1914 in Kosalma, Russia. A prominent Russian

linguist, Fortunatov was a professor at Moscow University from 1876 to 1902 and a member of the Russian Academy of Sciences from 1902. He was the author of studies in Indo-European, Balto-Slavic, and general linguistics, all of which were written in a spirit of extreme neogrammarianism. He was one of the pioneers of Slavic historical-comparative accentology; in particular, he explained the distribution of accents in East Slavic pleophony and mobility of accent of the type *ruká: rúku* (hand – nom sing, acc sing), which is characteristic of the Ukrainian language as well. Fortunatov was an active member of the Imperial Academy of Sciences commission that prepared the memorandum about lifting restrictions on the Ukrainian printed word (1905).

Fortune-telling. Predicting the future on the basis of various signs and omens. Fortune-telling was a very common practice in ancient Ukrainian folk customs and was associated with the *folk calendar, mostly with the fall and winter cycle. On St Demetrius's Day (8 November [os]), fortune-tellers tried to guess who would die and how the harvest would turn out. On ss Kuzma and Damian's Day (14 November), they foretold what the winter would be like. On St Catherine's Day (7 December), and particularly on St Andrew's Day (13 December), fortune-tellers predicted how marriages would turn out. On New Year's Eve (13 January), forecasts about marriage and harvests were made. The Kupalo festival is associated with fortune-telling by unmarried women.

Forum. Quarterly magazine published in English by the *Ukrainian Fraternal Association in Scranton, Pennsylvania. *Forum* began publication in 1967. Its editor is A. Gregorovich, and its managing editor is J. Pronko. *Forum* popularizes Ukrainian history and culture, gives a survey of events in Ukraine and among Ukrainians abroad, and informs its readers of the latest developments in Ukrainian life around the world. The magazine is richly illustrated.

Fotytsky, Orest [Fotyts'kyj], 1863–1919. Historian, lecturer at the Volhynia Institute of People's Education, associate of the Volhynia Research Society, and director of the church museum in Zhytomyr. Fotytsky's works on the history and archeology of Volhynia appeared in *Kievskaiia starina* and other journals. He was the author of *Iz semeinoi khroniki dvorian Zagorovskikh vo vtoroi polovine XVI v.* (From the Family Chronicle of the Zahorovsky Noble Family in the Second Half of the 16th Century, 1900).

Fox (*Vulpes vulpes*; Ukrainian: *lys* or *lysytsia*). Mammal of the carnivore order and the dog family. The fox has a body 60–90 cm long and a tail 40–60 cm long and is brown or yellowish brown in color. It feeds on small animals, mainly mouselike rodents. Foxes are quite numerous throughout Ukraine. Their fur is valuable; fox pelts produced on fur farms comprise one of the main commercial furs in Ukraine.

Fradkin, Moisei, b 28 September 1904 in Borzna, Chernihiv gubernia. Graphic artist, graduate of and then lecturer (1931–71) at the Kharkiv Art Institute. Fradkin specializes in prints and book illustrations (mostly woodcuts and linocuts); these include *Funeral in a Small Town* (1927), *Fishermen* (1930), *Spring* (1956), and illustrations to

a collection of Jewish folk songs, the selected works of Sholem Aleichem (1937–40), and the tales of I. Franko (1947). In the 1930s Fradkin was criticized for formalism and 'Boichukism.'

Fraierman, Teofil [Frajerman], b 16 March 1883 in the town of Berdychiv, Kiev gubernia, d 7 January 1957 in Odessa. Painter of the impressionist school. Fraierman completed his studies at the art academies in Munich (1903) and Paris (1905). In 1920 he began to lecture at the Odessa State Art School and in 1935 was promoted to the rank of professor. His works include portraits, landscapes, and still lifes.

France. A country in Western Europe with an area of 551,800 sq km and a population (in 1982) of 54.4 million. Paris, the country's capital, and its suburbs have a population of 9.9 million. France is one of the centers of European culture and a refuge for political émigrés. Ukraine's contacts with France were livelier than with any other Western European country, and French works about Ukraine served as sources of information for all Europe.

Political and cultural contacts. The earliest contacts between Ukraine and France date back to the 11th century when King Henry I married Princess *Anna Yaroslavna of Kiev on 19 May 1051. From the second half of the 14th century Ukrainians came to Paris to study at the Sorbonne. They were registered in the student lists as coming 'from Ruthenia' (1353, 1369) or as belonging 'to the Ruthenian nation from Kiev' (1463, 1469) or 'Natione Ruthenia de Ucraina' (1567). I. Uzhevych, who compiled the first handwritten grammar of the Ruthenian literary language in Latin, 'Grammatica Sclavonica' (original copies in the manuscript department of the Bibliothèque Nationale [1643] and the city library of Arras [1645]), studied at the Sorbonne in 1643–5. Ukrainians continued to study in Paris in the 18th–19th century. A. Losenko, for example, attended an art school in 1760–4. In the 17th century Ukrainian students began to enroll also at Strasbourg University.

Some valuable Ukrainian literary monuments have been preserved in France: the Reims Gospel (1574), which is considered to be an East Slavic copy of the 11th–12th century, and the manuscript of Metropolitan P. Mohyla's *Orthodoxa Confessio Fidei*, known as the Codex Parisinus and located at the Bibliothèque Nationale.

Descriptions of Ukraine by Frenchmen date back to the 16th century. B. de Vigenère, a secretary of the foreign ministry and a historian, included information about Galicia, Volhynia, and Podilia in his *La description du royaume de Pologne et pays adjacens ...* (1573). French government and diplomatic circles as well as individual scholars took an interest in the Cossacks from their very inception and followed closely the Cossack campaigns against Turkey, the Crimea, and Poland. The earliest information about the Cossacks appeared in France in 1531. The French press periodically published news about the Cossack wars. Articles about the Cossacks appeared in *Mercure français* (1605) and *Mercure anglais* (1648, about the battles of Zhovti Vody and Korsun), while the official journal of the French government, *Gazette de France*, kept the public informed about developments in Ukraine from 1631 to 1715.

The successful Cossack campaigns against the Ottoman



Ukrainian Catholic church in Paris

Empire at the beginning of the 17th century attracted the attention of the League of la milice chrétienne led by the Duc de Nevers, which tried to organize a coalition against Turkey. In 1617–18 it established contact with Hetman P. Sahaidachny through its agent de Malconnet and the hetman became a member of the league. The first French book devoted entirely to Ukraine and the Cossacks, *Description de l'Ukraine* (1650), was written by G. le Vasseur de *Beauplan, a French engineer and military cartographer who worked in Ukraine in 1631–47.

In 1645 the French government, through the royal adviser, P. Chevalier, invited a detachment of about 2,400 Cossacks to fight against Spain. They took part in the siege of Dunkirk under the leadership of Prince de Condé. B. Khmelnytsky conducted negotiations with the French ambassador in Warsaw, Comte de Bregy, and with Prince de Condé at Fontainebleau. Chevalier was the author of *Histoire de la guerre des Cosaques contre la Pologne* (1663), which supplemented Beauplan's information about Ukraine. In this period French policy, as well as public opinion about Ukraine, was under Polish influence; hence, in the mentioned books events in Ukraine are sometimes interpreted from a Polish viewpoint.

The Cossack-Polish War of 1648–57 and the Cossack state that B. Khmelnytsky built aroused much interest in France. The head of the government, Cardinal J. Mazarin, was kept abreast of the developments in Ukraine by his diplomats in Warsaw and the secretaries of the French embassy, P. Chevalier and P. Linage de Vauciennes. The latter was the author of *L'origine véritable du soulèvement des Cosaques contre la Pologne* (1674), a sensationalist and sometimes inaccurate account of Khmelnytsky's rebellion. France supported the Peace Treaty of Hadiache signed by Ukraine and Poland. After the Treaty of Andrusovo (1667), when Muscovy adopted an aggres-

sive policy towards Ukraine, France opposed the growth of Muscovy's power. F. de Béthune, the French envoy to Warsaw, visited Hetman P. Doroshenko in Chyhyryn to discuss the participation of a Cossack corps on the French side in the war against the German emperor. C.-F.O. de Nointel, the French envoy to Istanbul in the 1670s–1680s, was acquainted with Hetman Yu. Khmelnytsky, and Nointel's secretary, F. Petit de la Croix, described the last period of Yu. Khmelnytsky's life in his memoirs (1684).

At the turn of the 17th century a new political situation arose in Europe: Poland's power declined, the French-Swedish alliance was formed to offset the Russo-Prussian alliance, and the Ottoman Empire gravitated towards the former. France was sympathetic to Ukrainian aspirations to autonomy. French diplomats approved of Hetman I. Mazepa's actions and helped to set up the Ukrainian-Swedish alliance. After Mazepa's defeat at Poltava (1709) French diplomats urged the Porte not to hand over Mazepa and his followers to the tsar. The French press gave detailed coverage of the events in Ukraine, condemning the destruction of Baturyn and regretting the defeat at Poltava.

Hetman P. Orlyk continued Mazepa's policy of seeking closer ties with the West. The French diplomatic service tried to persuade Turkey in 1711–14 not to sign a treaty with Russia unless Russian forces were withdrawn from Ukraine and Ukraine was placed under the protection of France's allies. French diplomats continued to support the efforts of Orlyk's son, H. *Orlyk, who had served in the French army, attaining the rank of general, and in the diplomatic service. As emissary of King Louis xv he visited the Crimean khan to persuade him to wage war on Russia. Both Orlyks had close ties with French political and cultural leaders. They supplied Voltaire with documentation for his *Histoire de Charles XII* and informed him of Ukrainian aspirations to autonomy.

French diplomatic circles followed the activities of Hetman K. Rozumovsky through their agent N.G. Lelerc, who served as the hetman's personal physician. French envoys to St Petersburg informed their government about the abolition of the Hetmanate in 1764 and the dissatisfaction of the populace. In 1765 K. Rozumovsky visited France and was received at the royal court.

Under Louis xvi French policy continued to favor Ukraine's autonomy. In response to the destruction of the Zaporozhian Sich, Louis's foreign minister, the Comte de Vergennes, wrote a memorandum on the Cossacks and Ukraine entitled 'Observations sur les Cosaques Zaporogues' (1776), in which he proposed 'to establish contact with the Cossacks to organize a diversion against the tsarina.' J.-B. Scherer's *Annales de la Petite-Russie, ou histoire des Cosaques Saporogues et des Cosaques de l'Ukraine ou de la Petite-Russie* (1788), which gives an outline of Ukraine's history up to 1734 in two volumes, was an important source of information for the French public.

During the French Revolution an attempt was made to establish contact with the Danubian Cossacks and with their help to organize a revolt in Ukraine. During Napoleon's reign many books on the Ukrainian question were published. Prince C. Lesur's *Histoire des Cosaques* (1813), written at Napoleon's request on the eve of the Russian campaign, was particularly important. Comte d'Hauterive, the director of the political department of the foreign affairs ministry, outlined in a memorandum



1

1) Taras Shevchenko Square in Paris. 2) Taras Shevchenko monument in Paris.



2

Napoleon's plans for Ukraine: after the division of the Russian Empire, Left-Bank Ukraine was to form a separate state named Napoléonidie, which would serve as a buffer against Russian aggression and cut off Russia's access to the Black Sea (Right-Bank Ukraine was to be placed under Poland's care). Most Ukrainian leaders, except for V. Lukashevych, did not approve of Napoleon's plans. Yet, the Russian government did not trust the regiments formed in Ukraine (Cossack and conscripted) and did not send them to the front against the French. Eventually, in 1813–15, some of the Cossack regiments took part in the fighting in Central and Western Europe. There Ukrainian officers absorbed new ideas and on their return to Ukraine promoted free thinking, which stimulated the growth of Freemasonry and later the Decembrist movement.

In 1847 T. Shevchenko and the Cyril and Methodius Brotherhood began to be mentioned in France, and eventually studies of them were published by such writers as E.A. Durand, A. d'Avril, A. Leroy-Beaulieu, and L. Léger.

Because of his friendship with E. Hańska, H. de Balzac visited Ukraine in 1847–50 and stayed in Verkhivnia in the Zhytomyr region. In 1847 he wrote some notes on his trip to Ukraine, which were published posthumously under the title *Lettre sur Kiev* (1927).

During the Crimean War (1853–6) A. Czartoryski and M. *Czajkowski made some efforts in France to have the Danubian Cossacks mobilized against Russia, while French journalists and historians such as P. Douhaire and C.-H. Barault-Rouillon wrote about the Ukrainian question. The French writer P. Mérimée wrote two studies of the Cossacks – *Les Cosaques de l'Ukraine et leurs derniers atamans* (1854) and *Les Cosaques d'autrefois* (1865).

In the second half of the 19th century Ukrainian-French cultural relations expanded. In 1860–87 Markó *Vovchok lived in France and had close ties with such writers as J. Verne, G. Flaubert, George Sand, and P. Mérimée and the publisher P.-J. Hetzel-Stahl, the co-author of *Maroussia* (1878), which went through more than 30 reprintings, gained a wide reputation, and received an award from the Académie Française. The painter M. *Bashkyrtseva began to study in Paris in 1877 and stayed there, producing about 150 paintings, a diary published in French (1887), and a volume of correspondence (1902). In the 1870s M.

Drahomanov brought the Ukrainian question to the attention of French cultural and political figures. At the 1878 international literary congress in Paris, presided over by V. Hugo, M. Drahomanov protested against the Ems Ukase and distributed his brochure *La littérature oukraïnienne proscrite par le gouvernement russe*. He acquainted L. Léger, the founder of Slavic studies in France, with the Ukrainian question. (In 1906 Léger lectured on T. Shevchenko and Ukrainian literature at Collège de France.) Drahomanov also brought the Ukrainian question to the attention of the historian and ethnographer A. Rambaud, the geographer E. Reclus, and the socialist leader B. Malon, who in his *Histoire du socialisme* (1884) discussed Ukraine. Léger and Rambaud took part in the 1874 archeological congress in Kiev.

In 1887–1900 the noted Ukrainian scholar F. *Vovk studied and then worked at the School of Anthropology in Paris. He published some of his work in French. In 1903 M. Hrushevsky lived in Paris and lectured at the Higher Russian School of Social Sciences.

On the political front Senator C. Delamarre (1796–1870) submitted a petition to the French senate in 1869 concerning reforms in the teaching of Eastern European history – 'Un peuple européen de quinze millions oublié devant l'histoire' (published also as a separate brochure). Except for the change in the name of the Slavic department at Collège de France, Delamarre's proposals were fruitless, because at the time France felt threatened by Germany and was planning to form an alliance with Russia. After the signing of the Franco-Russian treaty of 1891, French interest in Ukraine outside of the Russian Empire declined. Large sums of French capital were invested in industry, particularly in the metallurgical and coal industries in Ukraine under Russia (almost half of the foreign capital or about 20 million rubles). This fact, as well as French loans to the Russian government amounting to about 11.5 billion francs in 1888–1914, played a role in changing French attitudes to Russia. Ukrainian protests, such as Lesia Ukrainka's poem in prose 'La voix d'une prisonnière russe' (1896, protesting the grand reception given Tsar Nicholas II in Paris by French cultural leaders), were of no consequence.

As a result of France's pro-Russian policy at the beginning of the 20th century, the French public received information about Ukrainian affairs only from Ukrainian émigrés, among them Ya. *Fedorchuk, and from the Office de l'Union des Nationalités, which was founded in 1912 and defended oppressed nations (secretary: J. Péliissier). One issue of the office's journal, *Annales des nationalités*, in 1913 was devoted to Ukraine (introductory article by C. Seignobos). During the First World War France avoided the Ukrainian question in order not to antagonize its Russian ally, and in 1916 the French government prohibited the distribution in France of *La revue ukrainienne*, a journal published in Lausanne by the Union for the Liberation of Ukraine.

With the outbreak of revolution in March 1917 the French government attentively followed the work of the Ukrainian Central Rada. In the summer of 1917 the French ambassador in Petrograd, J. Noulens, sent J. Péliissier on a fact-finding mission to Kiev. Péliissier established contact with Ukrainian political leaders and with the assistance of the Masonic lodge Young Ukraine tried to influence public opinion in Ukraine in favor of France. In the meantime the French mission in Iași,

headed by P. Berthelot, began to interfere in Ukrainian affairs. On 18 December 1917 General G. Tabouis, the representative of the Iași mission, proposed to V. Vynnychenko, the head of the General Secretariat, financial and technical aid. France demanded that Ukraine avoid any peace treaties with the Central Powers. On 27 December 1917 S. Pichon, the minister of foreign affairs, made a statement in the French parliament that was favorable to Ukraine, and on 3 January 1918 the French government appointed General Tabouis commissioner of the French Republic to the government of the Ukrainian National Republic. His appointment amounted to recognition by France of the UNR. Peace negotiations in Brest-Litovsk and war against the Bolsheviks, however, interrupted the friendly relations between Ukraine and France. France reacted strongly against the Treaty of Brest-Litovsk and wanted an anti-German uprising in Ukraine. On 20 July 1918 S. Pichon welcomed representatives of the pro-Entente Ukrainian National Council (F. Savchenko and Ya. Ekzempliersky) to France. However, the Entente, in which France played a key role, supported A. Denikin, P. Wrangel, and A. Kolchak in an effort to restore 'one and indivisible Russia' and regarded the Directory of the UNR as 'Bolshevik.' To stop the Bolsheviks from reaching the Black Sea, France, along with the other Allied powers, sent an expeditionary force into southern Ukraine in December 1918 and occupied Odessa and the surrounding areas. The government of the UNR (Premier S. Ostapenko) negotiated with General d'Anselme on a possible joint campaign against the Bolsheviks, but the negotiations broke down when the French refused to recognize the Ukrainian state and demanded that the Ukrainian army be merged with the general Russian front. At the beginning of April 1919, pressed by Otaman M. Hryhoriiv's insurgents, the French forces left Ukraine.

The delegation of the UNR and the Western Ukrainian National Republic at the Versailles Peace Conference found no sympathy for its proposals in the French government, which was influenced by the Polish and Russian points of view. The partition of Galicia proposed by General J. Berthelot's peace mission to Poland (28 February 1919) was rejected as unfair to the Ukrainians. At the end of the peace conference in 1921 the Ukrainian delegation was turned into a diplomatic mission in France under the chairmanship of O. *Shulhyn.

Beginning in 1917 a large number of French publications dealing with Ukraine expressed support for Ukraine's statehood. In 1917 P. Chasles published 'La question ukrainienne et le principe des nationalités' in *Le monde slave*. L. Réau, the director of the French Institute in Petrograd, published his speech 'La République indépendante de l'Ukraine' at a meeting of the France-Russia Society. An article, 'L'Ukraine, son passé, son avenir,' by the prominent Slavic scholar L. Léger, appeared in *Revue hebdomadaire* on 26 October 1918. A former teacher of French in Kiev, C. Dubreuil, published his recollections, entitled *Deux années en Ukraine, 1917-1919*. A French-Ukrainian study group in Paris published F. Savchenko's brochure *L'Ukraine et la question ukrainienne* (1918). The Ukrainian National Council, a representative body under the leadership of F. Savchenko and Ya. Ekzempliersky, was established in Paris with the support of E. Denis and A. Thomas. The Ukrainian delegation to the peace conference published many works in French, including

Notes présentées par la délégation de la République Ukrainienne à la Conférence de la Paix à Paris (2 vols, 1919), *Mémoire sur l'indépendance de l'Ukraine, présenté à la Conférence de la Paix* (1919), and *L'Ukraine, l'Europe orientale et la Conférence de la Paix* (1919).

In the interwar period France opposed all liberation movements in Eastern Europe and supported the status quo. The French government did not support Ukrainian separatist demands under Poland, Rumania, or Czechoslovakia, either directly or at the League of Nations. In 1924 E. Herriot's government in France established diplomatic relations with the Soviet Union. In 1932 the two countries signed a non-aggression and non-interference pact, promising to curtail the activities of organizations hostile to the other side. In 1935 a treaty of mutual assistance was signed. The attitude in official French circles made it impossible for them to regard the Ukrainian liberation struggle with favor. In 1927 M. Skrypnyk, the people's commissar of education of the Ukrainian SSR, visited France and met with French Slavists such as P. Boyer, informing them about the Ukrainization policy in Soviet Ukraine. In 1933 Herriot visited Ukraine and on his return denied that there was a *famine there.

Among French Slavists who took an interest in Ukrainian history and culture was A. *Martel, who visited Ukraine and established contact with the Ukrainian Academy of Sciences. Many articles on Ukraine appeared in the Slavic journals *Le monde slave*, to which R. Martel contributed articles on Ukraine, and, beginning in 1921, *Revue des études slaves*. R. Labry, A. Meillet, and P. Boyer contributed to the study of Ukrainian literature and particularly of T. Shevchenko. F. Mazade, Ch. Steber, J. Bourdon, and others translated Shevchenko's poetry. R. Tisserand wrote a popular history of Ukraine – *La vie d'un peuple: l'Ukraine* (1933). E. *Borschak and O. Shulhyn constantly informed the French public about Ukraine. In 1939 the Ukrainian language was introduced at the École Nationale (now Institut National) des Langues et Civilisations Orientales in Paris, first as a non-credit subject and then since 1952 as a special chair. E. Borschak and M. Scherrer, and now E. Kruba, lectured on the Ukrainian language, and A. Zhukovsky lectured on Ukrainian culture.

On the eve of the Second World War the French political leader R. Schuman (pseud: A. Sidobre) warned Ukrainians against the German threat in his *Les problèmes ukrainiens et la paix européenne* (1939). At the beginning of the German-Soviet War the French sided with the USSR and, therefore, showed no interest in Ukrainian affairs. Former Soviet prisoners of war, among them a well-known Ukrainian, V. Poryk, took part in the French resistance.

After the war the representative of Soviet Ukraine, D. Manuilsky, participated in the signing of the Paris peace treaties in 1947 with the former German allies; these defined the Soviet-Rumanian border in Bukovyna and Bessarabia. In Paris there is a permanent Ukrainian delegation at the headquarters of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), of which the Ukrainian SSR became a member in 1954). The efforts of the French government in the 1950s to establish French consulates in Soviet Ukraine were rebuffed by the Soviet authorities.

After the war the following French scholars made contributions to Ukrainian studies: M. Scherrer (a book

on Ukrainian dumas [1947] and articles on T. Shevchenko), G. Luciani (*Le livre de la genèse du peuple ukrainien* [1956], a history of Ukrainian literature [1961], etc), R. Portal (*Russes et Ukrainiens*, 1970), A. Desroches (*Le problème ukrainien et S. Petlura*, 1962), L. Aragon (on Soviet Ukrainian literature), and E. Guillevic (on Shevchenko; the latter also translated Shevchenko's works).

In 1958 the Ukrainian SSR participated in the International Industrial Fair at Marseille. The State Dance Ensemble of Ukraine under the direction of P. Virsky visited France three times, and the Verovka Choir and Dance Ensemble, directed by A. Avdiievsky, visited once. Apart from some exhibitions arranged by the Ukrainian UNESCO delegation (of Shevchenko, H. Skovoroda, holograms of Ukrainian museums), cultural and scientific exchanges between Ukraine and France have been minimal. The Ukrainian department of the USSR-France Society is a mere formality. As well, the proclamation of 'fraternal cities' – Toulouse and Kiev, Marseille and Odessa, etc – has had no practical effects.

Ukrainians in France. The first group of Ukrainian émigrés in France consisted of I. Mazepa's supporters, led by H. Orlyk. As a general in the French army, Orlyk brought a detachment of Zaporozhian Cossacks to France, and it served as a separate unit in the French army. Having lost contact with Ukraine, these Cossacks were later assimilated. Ukrainian students and cultural figures such as Marko Vovchok, M. Drahomanov, F. Vovk, and M. Hrushevsky also lived for some time in France.

A second small group of émigrés from central Ukraine and some from Galicia came to France at the beginning of the 20th century in connection with the 1905 Revolution in Russia. They formed the first Ukrainian organization in France – the *Circle of Ukrainians in Paris (1908–14) – which in 1910 had a membership of about 120, mostly from Dnieper Ukraine. These émigrés established their own choir, organized Ukrainian-language courses, and published information about Ukraine in French. The main activists in this group were Ya. Fedorchuk, M. Parashchuk, V. Vynnychenko, S. Mazurenko, M. Rudnytsky, E. Batchinsky, and S. Makarenko.

The third influx of Ukrainian émigrés to France began after the First World War. They were Ukrainian soldiers of the expeditionary Russian corps that fought on the French front; officials of the diplomatic and economic missions of the Ukrainian National Republic and the Western Ukrainian National Republic; former members of the *Ukrainian Republican Kapelle, directed by K. Stejsenko and O. Koshyts (O. Chekhivsky, K. Mykolaichuk, and others); prominent leaders of the Ukrainian National Republic (eg, S. Petliura, V. Prokopovych, and O. Shulhyn); and former soldiers and officers of the UNR Army who came from internment camps in Poland and Rumania (M. Kapustiansky, M. and O. Udovychenko, M. Shapoval, and others). In the early 1920s about 5,000 émigrés from Soviet Ukraine found refuge in France.

The largest group of Ukrainian immigrants in France consisted of workers seeking a better life. They began to arrive from Western Ukrainian territories, mostly from Galicia, in 1923. In the 1930s the number of immigrants declined, and some returned to Ukraine. Most of the new immigrants found work in the mines and textile factories in northern France, in the mines and metallurgical plants in eastern France, or on farms throughout France.



FRANCE

1. State borders
2. Cities with Ukrainian inhabitants

During the Second World War thousands of Ukrainians who had served in the Soviet army were brought to France by the Germans to do forced labor. Some Ukrainians who served in German army units defected to the French Resistance and set up their own military detachments, such as the Ivan Bohun Ukrainian Battalion, consisting of 820 men; the Taras Shevchenko Battalion with 546 men; and the Ukrainian Partisan Detachment under the command of O. Krukovsky. Although these units fought against the Germans, they were demobilized by the French in response to Soviet demands. Some of their members joined the Foreign Legion.

The last wave of Ukrainian immigrants reached France after the war: about 4,000 Ukrainians came from the displaced persons camps in Germany and Austria. Because of unemployment and difficult economic conditions many of them emigrated to the United States and Canada in the 1950s.

Number and distribution of Ukrainians. It is difficult to assess the number of Ukrainians in France. In the 1930s there were about 40,000 people of Ukrainian origin in France. In 1946–55, taking into account natural population growth and migration, the number was about the same. Today there are 25,000–30,000 Ukrainians in France, most of them born there and assimilated to some degree. Most Ukrainians are naturalized French citizens: by 1981 only 3,035 (4,849 in 1964) Ukrainians were registered with the Office Français de Protection des Réfugiés et Apatrides (OFPRA). Many Ukrainians are registered as Polish, Russian, or Soviet citizens.

Before the Second World War the majority of Ukrainians were unskilled laborers or farmhands. After 1945 many émigrés were professional people. In the 1970s about 20 percent of the Ukrainians in France were industrial workers; 5 percent, miners; 15 percent, farm

workers; 10 percent, tradespeople; 15 percent, professionals; 10 percent, students; and 25 percent, housewives, small children, and others. Apart from the farm workers, Ukrainians live in the cities or suburbs.

The areas in which Ukrainians are concentrated are (1) Paris and central France, with about 6,000 Ukrainians living in Bois d'Arcy, Saint-Germain-en-Laye, Sarcelles, Melun, Magny, Vésines-Chalette, Orléans, Reims; (2) northern France, with about 3,800 Ukrainians in Lille, Roubaix, Lens, Libercourt, and Amiens; (3) northwestern France, with 1,500 Ukrainians in Évreux, Caen, and Mondeville; (4) eastern France, with 6,500 Ukrainians in Metz, Thionville, Algrange, Nilvange, Nancy, Strasbourg, Mackwiller, Colmar, Mulhouse, and Sochaux; (5) southeastern France, with 5,800 Ukrainians in Lyon, Saint-Étienne, Clermont-Ferrand, Grenoble, and Dijon; and (6) southwestern France, with 2,200 Ukrainians in Bordeaux, Limoges, Toulouse, and Lourdes. Few Ukrainians live in western and southern France (only about 1,000).

Religious life. About two-thirds of the Ukrainians in France belong to the Ukrainian Catholic church. Most of the rest belong to the Ukrainian Orthodox church, and a few are Protestants or Roman Catholics. Before 1925 Orthodox Ukrainians did not have their own church in France. That year the first convention of Orthodox Ukrainians was held at Knutange, and it invited Rev P. Hrechyshkyn from Transcarpathia to France (served as pastor 1925–32). The first parish came under the jurisdiction of Archbishop I. Teodorovych of the United States. Eventually, other Orthodox clergy arrived: Rev I. Bryndzan (served 1932–46), Archbishop M. Skrypnyk (1947), and Rev V. Vyshnivsky (1948–61). Besides Paris, in the 1960s parishes were established in Vésines-Chalette, Nilvange, Lyon, and Grenoble (the latter two no longer exist). These were served by four priests. Since the Second World War the Ukrainian Orthodox community in France has belonged to the *Ukrainian Autocephalous Orthodox church headed by Metropolitan M. Skrypnyk and administered in France by Archpriest B. Khainevsky. In 1951–3 Metropolitan P. Sikorsky resided in France; he died and was buried in Paris. St Simon's Brotherhood, headed by P. Plevako, is active in Paris. M. Maslov is the head of the Paris parish.

Until 1937 the Ukrainian Catholics in France did not have their own priest. In 1938 a Greek Catholic mission was established in Paris under the care of Rev J. Perridon (served 1938–52), who came under the jurisdiction of the Lviv metropolitan and in 1946 under Bishop I. Buchko in Rome. In 1942 the Ukrainian Church of St Volodymyr was founded in central Paris. After the war the number of Ukrainian Catholic clergy increased. In 1961 a Ukrainian exarchate was set up in France under Bishop V. *Malanchuk, who was succeeded by M. Hrynychshyn in 1983. Today the Ukrainian Catholic church in France has 2 parishes, in Paris and Lyon, and 13 clergy. Rev M. Vasylyk is vicar general, and Rev M. Levenets is the pastor in Paris. In 1952–6 the Junior Seminary was located in Loury near Orléans; it was then moved to Rome. The Sisters Servants of Mary Immaculate have convent facilities in Paris and Mackwiller. A new Ukrainian church and pilgrimage center were established in 1982 in Lourdes near the Marian shrine. There are about 20,000 Ukrainian Catholics in France.

Education. Ukrainian schools are inadequately devel-



Ukrainian Catholic church in Lourdes, 1982

oped in France. They have been managed by sociocultural institutions and youth organizations. Regular classes are held in the so-called Thursday schools (now on Wednesdays), which have been in operation in Paris since 1946 as well as in Vésines-Chalette and Lyon. Each year during summer vacations the Organization of Ukrainian Youth in France and the Ukrainian Youth Association (SUM) organize courses in Ukrainian studies. Three-year programs in the Ukrainian language and culture are offered at the Institut National des Langues et Civilisations Orientales of the New Sorbonne.

Cultural and social life. In the interwar period a number of Ukrainian organizations in France served the needs of the immigrants. The first sociocultural organization among them was the *Ukrainian Hromada founded in 1924 under the presidency of M. Kapustiansky. It embraced Ukrainians of various political convictions, but in 1925 the Sovietophiles and the supporters of the Ukrainian National Republic left the association and set up their own organizations. Eventually the nationalists also left, leaving behind the supporters of M. Shapoval, who were mostly workers from Galicia (up to 1,200 members and 22 branches in the 1930s). The association's chief leaders were M. and A. Shapoval, I. Bondar, and P. Turkevych. The association published *Visnyk* and *Ukrains'ka volia* (1939–40). It ceased to exist in 1976.

As a result of the initiative of the veterans of the Army of the Ukrainian National Republic, the Union of Ukrainian Emigré Organizations in France was founded in 1926. Until 1940 it represented émigrés from Dnieper Ukraine and was associated with the government in exile of the Ukrainian National Republic. In the 1930s the union co-ordinated the work of 56 clubs and 7 groups. Among its leaders were M. Shumytsky, I. Kosenko and M. Kovalsky. The *Society of Former Combatants of the

Ukrainian Republican Democratic Army in France, founded in 1927, co-operated with the Union of Ukrainian Émigré Organizations in France. Its leading members were O. Udovychenko, M. Kovalsky, and Ya. Musianovych. Closely associated with this veterans' union was the weekly **Tryzub* and the **Petliura Ukrainian Library*, which contains books as well as archival and museum materials (on its own premises since 1966). In 1932 an organization with a nationalist ideology was founded – the **Ukrainian National Union in France*. By 1939 it had close to 5,000 members who had emigrated from all regions of Ukraine. M. Kapustiansky, M. Zavornytsky, O. Boikiv, M. Nebeliuk, I. Stasiv, and L. Huzar were some of the union's key members. With the union's support the weekly **Ukrains'ke slovo* was published in Paris and the First Ukrainian Press in France was set up in 1938.

The Union of Ukrainian Citizens in France (1925–32) was a pro-Soviet association and stood isolated from the Ukrainian organizations that advocated Ukraine's independence. This union had a membership of 800 in 1927, drawn mostly from Galician émigrés, and published *Ukrains'ki visti*. Its leaders were E. Borschak, O. Sevriuk, and A. Halip.

During the Second World War the Institution of Trust of Ukrainian Emigrés in France (1942–4) was the only agency permitted to operate among Ukrainians in France. Under the presidency of I. Stasiv it provided social and cultural services to émigrés and refugees.

After the war a number of new Ukrainian organizations were formed. In 1945 the cultural–trade union association **Union of Ukrainian Workers in France* was founded. By 1950 it had about 4,000 members. It published the weekly *Ukrainets' u Frantsii* and co-operated with French Christian trade unions. The union was under the influence of the Organization of Ukrainian Nationalists (Bandera faction). Its leaders were I. Popovych, Yu. Zablotsky, and V. Nesterchuk. In 1949 a parallel sociocultural organization – the **Union of Ukrainians of France* – was set up. In 1962 it began to publish the monthly **L'Est Européen*, and by 1965 it had about 300 members. Its leading activists were V. Nesterchuk, O. Melnykovich, and V. Kosyk. In 1949 the **Ukrainian National Alliance in France* was organized to replace the Ukrainian National Union in France. Ideologically it is associated with the Organization of Ukrainian Nationalists (Melnyk faction) and the weekly *Ukrains'ke slovo*. Its leading members are Ya. Musianovych, V. Lazovinsky, Yu. Kovalenko, A. Zhukovsky, O. Korchak, and V. Malynovych.

In 1946 the émigrés from Dnieper Ukraine founded the Ukrainian Community Aid society in Paris. Until the 1960s this association represented the supporters of the government in exile of the Ukrainian National Republic and worked hand in hand with the Society of Former Combatants of the Ukrainian Republican Democratic Army in France. Its key members were S. Sozontiv, S. Kachura, and I. Kosenko. The association published the magazines *Hromada* and *L'Ukraine libre* (1953–4). In 1955 the **Ukrainian Christian Movement* was established, with an international office in France.

The **Ukrainian Academic Society in Paris* was founded in 1946 and has been headed by O. Shulhyn and A. Vyrsta. Since 1951 the **Shevchenko Scientific Society* has maintained a center at Sarcelles with a Ukrainian library and the editorial offices of the *Encyclopedia of Ukraine*. The head office of the **Ukrainian Students' Aid Commission*

(KoDUS) is housed at the center. The president of the Shevchenko Scientific Society in Europe is V. Kubijovyč. Ukrainian scholars were once active in the **International Free Academy of Arts and Sciences*, which was founded in Paris in 1951. The *Ukrainian Movement for a Federated Europe*, headed by Ya. Musianovych, has been active since 1961.

The *Ukrainian Women's Association of France* has been active since 1945 (president: M. Mytrovych, since 1974). Young Ukrainians are organized in the *Ukrainian Youth Association (SUM)*, founded in 1949 with several local branches (president: L. Druar), and in the *Organization of Ukrainian Youth in France*, founded in 1956 (president: V. Genyk). Since 1924 Ukrainian students have formed the *Ukrainian Student Hromada*. Since 1948 the **Ukrainian Central Civic Committee in France* has co-ordinated the activities of all Ukrainian organizations (about 20) in France and has represented the Ukrainian community before the French authorities. The committee is a member of the World Congress of Free Ukrainians. Its presidents have been S. Sozontiv (1948–69), O. Melnykovich (1970–9), and Ya. Musianovych (1979–).

Press and publishers. In the 1920s and 1930s eight Ukrainian periodicals were published in France, of which only two – **Tryzub* and **Ukrains'ke slovo* – survived over a decade. Of three French-language magazines the most informative one was *La revue de Prométhée* (1938–40), which was published by O. Shulhyn. After 1945 there were 18 Ukrainian periodicals, including *Ukrains'ke slovo* (starting in 1948; editors: O. Shtul-Zhdanovych, V. Maruniak, M. Styranka), and **Ukrainets'* (1945–60; editors: D. Shtykalo, D. Chaikovsky, and B. Vitoshynsky). Among the French-language magazines published by Ukrainians were: *L'Est Européen* (1962–; editor: V. Kosyk), associated with the **Anti-Bolshevik Bloc of Nations*; **Échos d'Ukraine* (1962–9; editors: M. Tatarulia and K. Mytrovych), published by the Franco-Ukrainian Society in Paris; *Bulletin Franco-Ukrainien* (1959–70; editor: K. Lazovinska); and **Échanges* (1971–; editors: K. Uhryn, M. Richard). In 1949–53 E. Borschak published the scholarly journal **Ukraina*.

Among the Ukrainian publishing centers in France are the *First Ukrainian Press in France*, which publishes the weekly *Ukrains'ke slovo* and books in Ukrainian and French and maintains a book-distributing office, and the *Shevchenko Scientific Society in Sarcelles*, which publishes *Zapysky NTSh* and *Visti NTSh u Evropi*.

Folklore, art, literature. A number of dance, song, and drama ensembles have been active in Paris and in other cities of France. Since 1978 the *Committee of Ukrainian Folk Art*, chaired by I. Chumak, has been propagating Ukrainian art and folklore among the French public. Among choir conductors who have specialized in folk music were O. Chekhivsky, K. Mykolaichuk, O. Horain-Shumovska, O. Savchyn, T. and V. Dratvinsky, and O. Vyshnevka. Famous Ukrainian painters and sculptors such as M. Bashkyrtseva, M. Parashchuk, M. Boichuk, A. Archipenko, S. Levytska, O. Hryshchenko, M. Hlushchenko, P. Omelchenko, M. Andriienko-Nechytailo, M. Krychevsky, V. Khmeliuk, S. Hordynsky, J. Hnizdovsky, Z. Zarytska, I. Vynnykiv, O. Savchenko-Bilsky, L. Hutsaliuk, Yu. Kulchytsky, A. Solohub, T. Vyrsta, O. Mazuryk, V. Makarenko, and A. Solomukha have studied, worked, or still work in Paris.

Some Ukrainian composers and musicians have lived or live now in France: I. Vovk, B. Hrudyn, Yu. Pono-

marenko, F. Yakymenko, the instrumentalist A. Vyrsta, and the singers Z. Dolnytsky, Ye. Zarytska, M. Skala-Starytsky, and U. Chaikivska. The following writers worked in France: S. Yablonska-Oudin, V. Yaniv, M. Kalytovska, and L. Poltava. The journalists and authors O. Zhdanovych, M. Kovalsky, L. Pliushch, and S. Naumovych either worked or work in France. The following members of the Shevchenko Scientific Society lived and worked in France: the psychologist O. Kulchysky, the literary historian M. Hlobenko-Ohloblyn, the sociologist and psychologist V. Yaniv, the historians E. Borschak, O. Shulhyn, and A. Zhukovsky, the biologist-veterinarian P. Shumovsky, and the musicologist A. Vyrsta.

The following historical monuments in France are connected with Ukraine: St Vincent's Church in Senlis, built by Anna Yaroslavna (containing a statue of her); the T. Shevchenko Square with his monument near the Ukrainian Catholic Church in Paris; the Shevchenko monument and street in Toulouse and Vésines-Chalette; the grave of S. Petliura at Montparnasse Cemetery and the graves of Metropolitan P. Sikorsky and General M. Omelianovych-Pavlenko at Père-Lachaise Cemetery; a monument in Boulay (Lorraine) to 22,000 Ukrainian victims of the Second World War who were inmates of the concentration camp at Ban-St-Jean; a monument to the soldiers of the Ukrainian battalion in Vercel (Doubs department); and a monument to V. Poryk in the city of Hénin-Liétard (Pas-de Calais department). (See also *Paris.)

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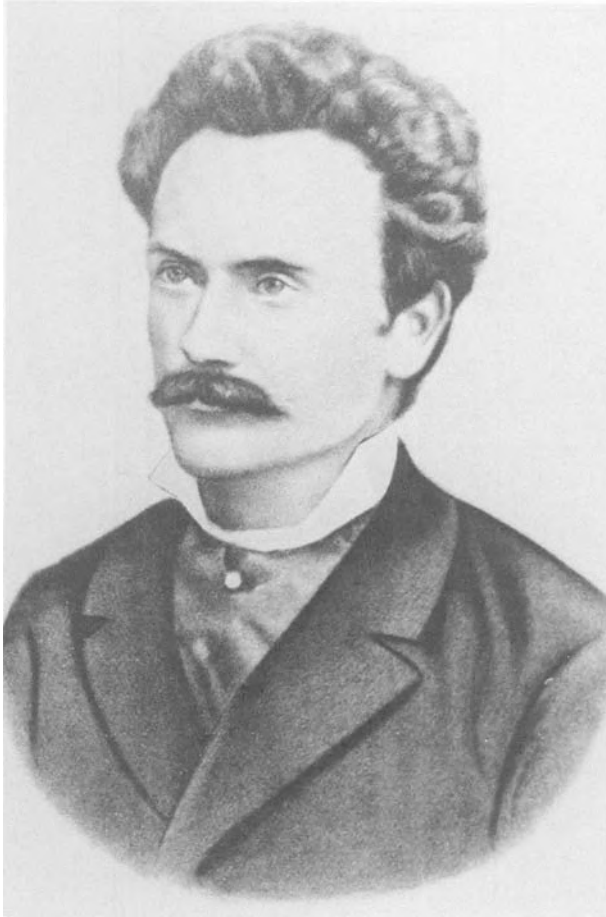
A. Zhukovsky

Francis Joseph I, b 18 August 1830, d 21 November 1916. Emperor of Austria from 1848 and king of Hungary from 1867. In the first years of his rule Francis Joseph was favorably disposed towards his Ukrainian subjects, who,

unlike the Poles and Hungarians, were loyal to the Hapsburgs. At the end of 1848 he issued a decree establishing the chair of Ukrainian language and literature at Lviv University. On 4 March 1849 Bukovyna became a crown land. On the same day the emperor proclaimed a new constitution that strengthened his absolute rule, and on 7 March 1849 he abolished the state parliament. He appointed Count A. Gołuchowski, a Polish noble, vicegerent of Galicia and through him succeeded in getting the *Supreme Ruthenian Council to abolish itself. On 29 September 1850 the 'Kingdom of Galicia and Lodomeria' was given a provincial charter, which made the incorporation of eastern Galicia into a Ruthenian crown land more difficult to achieve. Although the Ukrainians of Galicia received the government's approval to divide Galicia into Ukrainian and Polish administrative areas (1854, 1863, 1866), the emperor was swayed each time by the Polish majority in the Galician Diet, which opposed partition. On 31 December 1851 the emperor withdrew the promise of a constitution made in 1849, and a 10-year period of reaction began, which hampered the development of Ukrainian political and national life in Galicia. On 20 October 1860 Francis Joseph approved a new constitution based on the estates principle. On 26 February 1861 he approved the curial system of election to the provincial diets, which gave the Ukrainians minority representation in the Galician Diet. In 1866, after losing the war against Italy and Prussia, the emperor came to an understanding with the Polish nobility: for its loyalty he gave it control of Galicia – the provincial administration, courts, education. As a result Polish became the official language of government, and Lviv University was Polonized. At the beginning of the 20th century the threat of war with Russia persuaded the emperor to seek reconciliation between the Poles and the Ukrainians in Galicia. His efforts led to the signing of an agreement by parliamentary delegations representing the two camps on 24 January 1914. The outbreak of the First World War, however, prevented the implementation of the agreement.

Frank, Hans, b 23 May 1900, d 16 October 1946 in Nuremberg, Germany. German jurist and Nazi leader. In 1934 Frank was appointed German minister of justice. In 1939–45 he served in Cracow as governor general of the German-occupied parts of Poland and Galicia (see *General-gouvernement), where he implemented discriminatory and repressive policies vis-à-vis Poles, Jews, and Ukrainians. He tolerated the restricted cultural and relief activities of the *Ukrainian Central Committee and tried to maintain tensions between the Poles and Ukrainians. He promoted plans for the future Germanization of Galicia. At the Nuremberg trials of the chief Nazi war criminals Frank was sentenced to death by hanging.

Franko, Ivan (pseud: Dzhehdzhalyk, Zhyvyi, Kremin, Myron, etc), b 27 August 1856 in Nahuievychi (today Ivan Franko), Drohobych county, Galicia, d 28 May 1916 in Lviv. Writer, scholar, political and civic leader, publicist; like T. Shevchenko, one of Ukraine's greatest creative geniuses. The son of a village blacksmith, Franko graduated from the Drohobych gymnasium in 1875 and began to study classical philology and Ukrainian language and literature at Lviv University. His first literary works – poetry (1874) and the novel *Petrii i Dovbushchuky* (1875) –



Ivan Franko

were published in the students' magazine **Druh*, whose editorial board he joined in 1875. Franko's political and publishing activities and his correspondence with M. *Drahomanov attracted the attention of the police, and in 1877 he was arrested along with M. *Pavlyk, O. *Terletsyky, and others for spreading socialist propaganda. After spending eight months in prison Franko returned to political work with even greater fervor. He helped organize workers' groups in Lviv, contributed articles to the Polish newspaper *Praca*, and studied the works of K. Marx and F. Engels. In 1878 he founded with Pavlyk, the magazine *Hromads'kyi druh*, which was confiscated by the authorities but resumed publication under the names *Dzvin* and *Molot*. In 1880 Franko was arrested again and charged with inciting peasants against the authorities. After serving a three-month term, he was released but was kept under police surveillance and was forced to discontinue his university studies.

During the first period of his creative work Franko wrote political poems, such as 'Kameniar'i' (The Stonecutters, 1878), 'Vichniy revoliutsioner' (The Eternal Revolutionary, 1880), and 'Ne pora ...' (This Is Not the Time ..., 1880), which became patriotic anthems and influenced the outlook of a whole generation; the novels *Boa constrictor* (1878), *Boryslav smiet'sia* (Boryslav Is Laughing, 1881), and *Zakhar Berkut* (1883); and a series of literary and journalistic articles. In 1881 Franko co-published the journal *Svit*, and after its closing in 1882 he edited the

journal *Zoria* and the newspaper *Dilo* (1883–5). Leaving the Populists, who were apprehensive about his radical socialist and revolutionary ideas, Franko tried to set up an independent journal; to find support, he made two trips to Kiev, in 1885 and 1886. In May 1886 he married O. Khorunzhynska in Kiev. When the journal failed, Franko joined the staff of a Polish newspaper, *Kurjer Lwowski*. In referring to the decade (1887–97) that he spent working for the Polish press (he also worked for *Przyjaciel ludu*) and the German press (*Die Zeit*), Franko said that he was 'doing hired labor for the neighbors.'

For a while in 1888 Franko was a contributor to the journal *Pravda*. His ties with compatriots from Dnieper Ukraine led to a third arrest in 1889. In the following year, with the support of M. Drahomanov, Franko co-founded the Ruthenian-Ukrainian Radical party (see *Ukrainian Radical party) and drew up its program. He published the semimonthly **Narod* with M. Pavlyk (1890–5). In 1895, 1897, and 1898 he was the Radical party's candidate for a seat in the Austrian Parliament and the Galician Diet but lost the elections because of manipulations of the administration and provocations of the opposition. In 1899 a crisis arose in the Radical party, and Franko joined the Populists in founding the National-Democratic party, in which he was active until 1904, when he retired from political life. For many years Franko collaborated in the sociopolitical field with M. *Drahomanov, whom he regarded highly as a 'European political leader,' but eventually their views on socialism and the national question diverged. Franko parted with Drahomanov, accusing him of tying Ukraine's fate to that of Russia (in 'Suspil'no-politychni pohliady M. Drahomanova' [The Sociopolitical Views of M. Drahomanov, 1906]).

Besides his political and literary work Franko continued his university studies, first at Chernivtsi University (1891), where he prepared a dissertation on I. Vyshensky, and then at Vienna University, where on 1 July 1893 he defended a doctoral dissertation on the spiritual romance *Barlaam and Josaphat* under the supervision of the eminent Slavist V. Jagić. In 1894 Franko was appointed lecturer in the history of Ukrainian literature at Lviv University but failed to obtain the chair of Ukrainian literature because of opposition from Vicegerent C. Badeni and Galician reactionary circles. In 1894–7 he and his wife published the journal *Zhytie i slovo*, in which many of his articles appeared, among them 'Sotsiializm i sotsiial-demokratyzm' (Socialism and Social Democracy, 1897), a severe criticism of Ukrainian Social Democracy and the socialism of Marx and Engels. In the introduction to the poetry collection *Mii izmarahd* (My Emerald, 1898) Franko continued his attack on Marxism as 'a religion founded on dogmas of hatred and class struggle.'

With M. *Hrushevsky's coming to Lviv in 1894, Franko became closely associated with the *Shevchenko Scientific Society. In 1899 he became a full member of the society and in 1904 an honorary member. Most of his scholarly works, historical and literary notes, and reviews appeared in **Zapysky NTSh*. Franko worked in the society's Ethnographic Commission and headed the Philological Section (1898–1908). Through the efforts of Franko and Hrushevsky the Shevchenko Scientific Society became akin to an academy of sciences on the eve of the First World War. In 1897 Franko's article in *Die Zeit* in which he called A. Mickiewicz the poet of treason ('Der Dichter des Verrates') led to the end of his career as a



Title pages of some of Franko's fictional works

journalist. Henceforth, Franko devoted himself completely to editing **Literaturno-naukovyi vistnyk* (Lviv 1898–1906) with Hrushevsky and V. Hnatiuk. Actually, Franko did all the editing. In 1898 the Ukrainian community celebrated the 25th anniversary of Franko's work as a writer.

In 1908 Franko's health began to decline rapidly. Yet, he continued to work to the end of his life. In this last period he wrote *Narys istorii ukrains'ko-rus'koi literatury do 1890 r.* (Outline of the History of Ukrainian-Ruthenian Literature to 1890, 1910) and *Studii nad ukrains'kymy narodnymy pisniamy* (Studies of Ukrainian Folk Songs, 1913) and did numerous translations of ancient poetry. In 1913 all Ukraine celebrated the 40th anniversary of his literary work.

With his many gifts, encyclopedic knowledge, and uncommon capacity for work, Franko made outstanding contributions to many areas of Ukrainian culture. He was a poet, prose writer, playwright, critic, literary historian, translator, and publisher. The themes of his literary works were drawn from the life and struggle of his own people and from sources of world culture: Eastern cultures and the classical and Renaissance traditions. He was a 'golden bridge' between Ukrainian and world literatures.

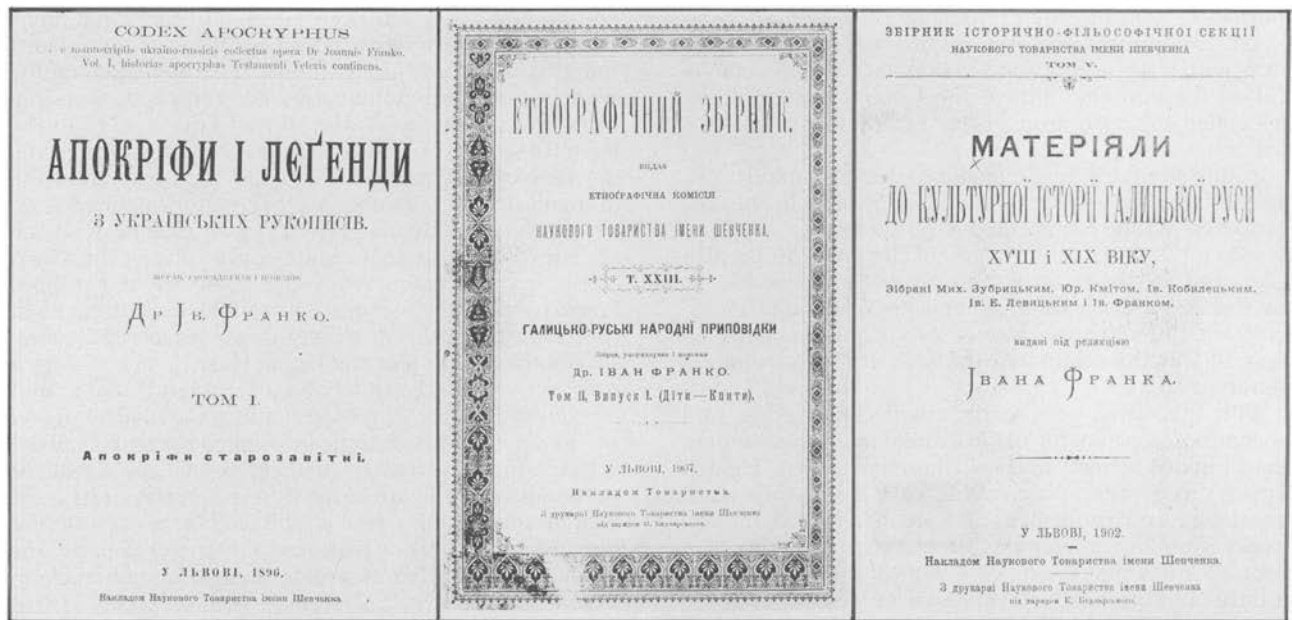
Franko was one of the first realists in Ukrainian literature and the most outstanding poet of the post-Shevchenko period. His second collection, *Z vershyn i nyzyn* (From the Heights and the Depths, 1887, expanded 1893), which included the masterpieces of his social lyrical poetry, such as 'Tovarysham z turymy' (To Comrades from Prison), 'Vichnyi revoliutsioner,' 'Kameniari,' 'Zemle moia' (My Land), and 'Tiuremni sonety' (Prison Sonnets), broke new ground. It radicalized the younger generation and for this reason was banned in Ukraine under Russia. Franko's *Ziv'iale lystia* (Withered Leaves, 1896) marks the culmination of his love poetry. Philosophical themes predominated in the collection *Mii izmarahd* (1898) – reflections on good and evil, beauty, fidelity, duty, and the meaning of life. But the collection also contained some social poetry that depicted the suffering of the Ukrainian people – 'Po selakh' (Through the Villages), 'Do Brazyl'ii' (To Brazil), etc. In the collection *Iz dnyv zhurby* (From the Days of Sorrow, 1900) the poet reflected on his personal fate. The collection *Semper tiro* (1906) is a poetic statement of the revolutionary poet's own faith. Franko displayed his poetic skills in large epic poems such as *Pans'ki zharty* (A Landlord's Jests, 1887), *Surka* (1890), *Smert' Kaïna* (The Death of Cain, 1889), and *Ivan Vyshens'kyi* (1900). His greatest poem, *Moisei* (Moses, 1905), which in a biblical setting deals with the conflict between a leader and his people and proclaims the ideal of service to one's people, was based to a large extent on autobiographical material.

Franko's prose works include over 100 short stories and dozens of novels. His earliest prose works (beginning in 1877) form the Boryslav cycle, which painted a vivid picture and gave a profound analysis of the social evils that plagued Galicia at the time. The impoverishment and proletarianization of the Galician peasants are the basic themes of the collections *V poti chola* (In the Sweat of the Brow, 1890) and *Halyts'ki obrazky* (Galician Pictures, 1885), which include some autobiographical stories such as 'Malyi Myron' (Little Myron), 'Hrytseva shkil'na nauka' (Hryts's School Lesson), 'Olivets' (The Pencil), and 'Schönschreiben'. His greatest masterpieces of prose

are the novel *Boa constrictor* (1878) and the social novel *Boryslav smiiet'sia* (1881), which for the first time depict the incipient forms of revolutionary struggle among the workers and the spontaneous awakening of working-class consciousness. *Zakhar Berkut* (1883), a historical novel based on ancient Ukrainian chronicles, presents the heroic resistance of Ukrainian highlanders to the Mongols in 1241. Franko's other historical novels are *Heroi ponevoli* (Unwilling Hero, 1904), dealing with the 1848 revolution in Lviv, and *Velykyi shum* (The Great Noise, 1907), dealing with the abolition of serfdom. Franko dealt with the moral decay of the leading circles in contemporary Galician society in the novels *Dlia domashn'oho vohnyshcha* (For the Home Hearth, 1897), *Osnovy suspil'nosti* (The Foundations of Society, 1895), and *Perekhresni stezhky* (Crossed Paths, 1900). The novel *Lel' i Polel'* (1887) is didactic in character. Franko's prose is noted for its variety of themes, as well as its realistic presentation of the life of the different social strata.

In drama Franko proved himself a master of the sociopsychological and historical play and of comedy. His first attempts in this area date back to his gymnasium days – *Iuhurta* (1873), *Try kniazia na odyń prestol* (Three Princes for One Throne, 1874), and others. He wrote the largest number of his plays in the 1890s. His best plays are the sociopsychological drama *Ukradene shchastia* (Stolen Happiness, 1894) and the historical drama in verse *Son kniazia Sviatoslava* (The Dream of Prince Sviatoslav, 1895). Of his longer plays the comedies *Riabyňa* (The Rowan Tree, 1886) and *Uchytel'* (The Teacher, 1896) are also well known. His best-known one-act plays are *Ostannii kreitsar* (The Last Kreutzer, 1879), *Budka ch. 27* (Hut No. 27, 1893), *Kam'iana dusha* (The Stone Soul, 1895), *Maister Chyrniak* (Master Chyrniak, 1896), and *Sud sv. Mykolaia* (The Trial of St Nicholas, 1920). Franko contributed several masterpieces to children's literature, including *Lys Mykyta* (Fox Mykyta, 1890), *Pryhody Don-Kikhota* (The Adventures of Don Quixote, 1891), *Abu-Kazemovi kaptsi* (Abu-Kasim's Slippers, 1895), *Koly shche zviriv hovoryly* (When Animals Still Talked, 1899), and *Koval' Bassim* (Bassim the Blacksmith, 1900). Special mention must be made of Franko's work as a translator, which he carried on throughout his life. He translated masterpieces from 14 languages by such famous authors as Homer, Dante, W. Shakespeare, J. Goethe, E. Zola, B. Bjørnson, A. Pushkin, M. Lermontov, N. Chernyshevsky, A. Herzen, N. Nekrasov, A. Mickiewicz, W. Gomułicki, K. Havlíček-Borovský, J. Neruda, J. Machar, H. Ibsen, H. Heine, and others.

Starting with his doctoral dissertation (1893) and qualifying thesis *Rozbir 'Naimychky' Shevchenka* (Analysis of Shevchenko's 'The Servant Girl,' 1895), Franko's works on the theory and history of literature and criticism were an important contribution to Ukrainian literary studies. His largest scholarly work was the five-volume *Apokryfy i legendy z ukrains'kykh rukopysiv* (Apocrypha and Legends from Ukrainian Manuscripts, 1896–1910), a monumental collection of texts and scholarly analysis. Among his works on old and medieval literature were *Karpatorus'ke pys'menstvo xvii–xviii vv.* (Carpatho-Ruthenian Literature of the 17th–18th Centuries, 1900), *Sv. Klyment u Korsuni* (St Clement in Korsun, 1906), and materials on the history of Old Ukrainian drama, particularly of the *vertep* (*Do istorii ukrains'koho vertepa xviii v.* [On the History of the Ukrainian Puppet Theater of the 18th



Title pages of some of Franko's scholarly works

Century, 1906]). In modern literature Franko devoted attention to the contributions of I. Kotliarevsky, M. Shashkevych, T. Shevchenko, Yu. Fedkovych, O. Konysky, Lesia Ukrainka, V. Samiilenko, V. Vynnychenko, and others. He wrote a number of articles on Slavic literatures, particularly on Russian and Polish literature, as well as on Western European literature. His literary studies were summed up in his article 'Iuzhnoruskaia literatura' (Southern Russian Literature) in F. Brockhaus and I. Efron's *Entsiklopedicheskii slovar'* (Encyclopedic Dictionary, vol 81, 1904) and in *Narys istorii ukrains'ko-rus'koi literatury do 1890 r.* (Outline of the History of Ukrainian-Ruthenian Literature to 1890, 1910). Franko's theoretical views on the purpose of literature were expressed in 'Z sekretiv poetychnoi tvorchosti' (On the Secrets of Poetic Creativity, 1898) and 'Teoriia i rozvii istorii literatury' (The Theory and Development of the History of Literature, 1899). He emphasized the social basis of literary work but accepted esthetic qualities as essential to its evaluation. In his studies of literary monuments Franko used the comparative and historical-cultural approach.

In the area of linguistics Franko produced several studies of the Ukrainian literary language, including 'Etymolohiia i fonetyka v iuzhno-rus'kii literaturi' (Etymology and Phonetics in Southern Ruthenian Literature, 1894), 'Literaturna mova i diialekty' (The Literary Language and Dialects, 1907), and 'Prychynky do ukrains'koi onomastyky' (Materials on Ukrainian Onomastics, 1906). He defended the view that there is only one Ukrainian literary language, based primarily on the Dnieper dialects and enriched with dialects from Western Ukraine. For his philological contributions Franko was awarded an honorary doctorate by Kharkiv University in 1906. He was also elected to a number of Slavic scholarly associations. A. Shakhmatov's and F. Korsh's recommendation to admit Franko to the Russian Academy of Sciences was rejected by the tsarist government.

In the field of ethnography and folklore Franko collected a wealth of source material and wrote a series of

studies and articles about the clothing, food, art, and beliefs of the Galician people. These were published in *Svit*, *Druh*, *Zhytie i slovo*, *Zoria*, *Kievskaia starina*, *Zapysky NTSh*, and elsewhere. In 1898–1913 Franko served as chairman of the Ethnographic Commission of the Shevchenko Scientific Society and co-edited *Etnohrafichnyi zbirnyk* with V. Hnatiuk. His main studies of folklore are 'Deshcho pro Boryslav' (Something about Boryslav, 1882), *Zhinocha nevolia v rus'kykh pisniakh narodnykh* (Women's Servitude in Ruthenian Folk Songs, 1883), 'Jak powstajaja pieśni ludowe' (How Folk Songs Originate, 1887), 'Voia-ts'ka pisnia' (The Soldier's Song, 1888), *Nashi koliady* (Our Carols, 1889), *Iz ust naroda* (From the Mouths of the People, 1894–5), 'Eine ethnologische Expedition in das Bojkenland' (1905), and 'Ohliad prats' nad etnografiiem Halychyny v XIX st.' (A Survey of Works on the Ethnography of Galicia in the 19th Century, 1928). Franko's *Studii nad ukrains'kymy narodnymy pisniamy* (Studies of Ukrainian Folk Songs, three volumes of *Zapysky NTSh* published separately in 1913), in which he used the comparative-historical method, is a fundamental contribution to the field of folklore studies.

Franko formulated his philosophical, sociological, and political ideas in the following studies: 'Nauka i jej stanowisko wobec klas pracujących' (Scholarship and Its Attitude to the Working Classes, 1878), 'Mysli o evoliutsii v istorii liuds'kosti' (Reflections on Evolution in the History of Mankind, 1881–2), and 'Najnowsze prądy w ludoznawstwie' (The Newest Trends in Ethnology, 1895). His article 'Sotsiializm i sotsiial-demokratyzm' (1897) is a critique of 'scientific socialism' and the materialist conception of history. 'Shcho take postup?' (What Is Progress?, 1903) is a survey of sociocultural development and a critique of the communist concept of the state, while 'Sotsiial'na aktsiia, sotsiial'ne pytannia i sotsiializm' (Social Action, the Social Question, and Socialism, 1904) is an analysis of Metropolitan A. Sheptytsky's pastoral letter on the social question and an essay on the causes of social injustice.

Franko's works in economics deal with the condition of the workers and peasants from a historical viewpoint: 'Promyslovi robotnyky v skhidnii Halychyni i ikh plata r. 1870' (Industrial Workers in Eastern Galicia and Their Wages in 1870, 1881), *O pracy* (On Work, 1881), 'Galicyjska własność ziemska' (Land Ownership in Galicia, 1887 and 1914), 'Die Auswanderung der galizischen Bauern' (1892), 'Die Bauernbewegung in Galizien' (1895), 'Hrymaliv's'kyi kliuch v 1800 r.' (Hrymaliv's Key in 1800, 1900), 'Bauernstrikes in Ostgalizien' (1902), and *Hromads'ki shpykhliri i shpykhliriovnyi fond u Halychyni 1784–1840* (Community Storehouses and the Storehouse Fund in Galicia in 1784–1840, 1907).

About a hundred published works, most of them dealing with the peasant movement and the 1848 revolution in Galicia and with Ukrainian-Polish relations, were the subjects of Franko's sociological, sociopolitical, and historical-economic studies. The first group includes 'Pol's'ke povstannia v Halychyni 1846 r.' (The Polish Revolt in Galicia in 1846, 1884), 'Prychynky do istorii 1848 r.' (Materials On the History of 1848, 1886), *Panshchyna ta ii skasovannia 1848 r. v Halychyni* (Corvée and Its Abolition in 1848 in Galicia, 1898, 1913), 'Lukian Kobyltsia: Epizod z istorii Hutsul'shchyny v pershii polovyni XIX st.' (Lukian Kobyltsia: An Episode from the History of the Hutsul Region in the First Half of the 19th Century, 1902). The second group includes *Nieco o stosunkach polsko-ruskich* (A Few Words about Polish-Ruthenian Relations, 1895), 'Polen und Ruthenen' (1897), 'Novi prychnyky do istorii pol's'koï suspil'nosti na Ukraïni v XIX st.' (New Materials On the History of Polish Society in Ukraine in the 19th century, 1902), and 'Rus'ko-pol's'ka zhoda i ukraïns'ko-pol's'ke bratannia' (Ruthenian-Polish Harmony and Ukrainian-Polish Fraternalization, 1906). Among Franko's other historical studies are two studies of Bishop Y. Shumliansky (1891, 1898), 'Khmel'nychchyna 1648–49 rr. u suchasnykh virshakh' (The Khmelnytsky Period of 1648–9 in Contemporary Poetry, 1898), 'Stara Rus' (Ancient Rus', 1906), 'Ten iak istoryk frantsuz'koi revoliutsii' (Taine as a Historian of the French Revolution, 1908), *Prychnyky do istorii Ukraïny-Rusy* (Materials On the History of Ukraine-Rus', 1912), and some articles on ancient Ukraine.

Franko's journalistic work evolved with his outlook and was governed by his scientific approach. Hence, it is often difficult to distinguish his scholarly articles from his journalistic writings. Franko regarded Ukraine as a sovereign entity belonging to 'the circle of free nations.' At the same time he devoted much attention to the defense of universal human rights. Franko first became politically active in a circle of Russophile secondary school students. Soon after he left it and joined the Populist camp (see *Populism, Galician). As a student he was a fervent advocate of socialism and studied Marx and Engels, but later he attacked it vehemently. In general, Franko evolved in his thinking from radical to a progressive national democrat. The evolution of his views is reflected in his numerous journalistic articles.

Franko's world view was influenced by A. Comte and H. Spencer's positivism, C. Darwin and E. Haeckel's theory of evolution, the theories of French, German, and Russian sociologists, and such literary critics as N. Boileau, G. Lessing, J. Lemaitre, V. Brunetière, and G. Brandes. Yet, Franko remained true to himself and formed his own outlook.

Today in Soviet Ukraine the cult of Franko is used for political ends, and Soviet critics present his works in a one-sided, tendentious manner. In order to depict Franko as an active champion of Ukrainian-Russian unity, a fervent socialist, and a militant atheist, the authorities suppress a number of his works in Ukraine – 'Ne pora ...,' 'Velyki rokovyny' (The Great Anniversary), 'Rozvyvaisia ty, vysoky dube' (Grow, You Lofty Oak), and others. Other works are falsified or abridged: for example, the introduction to the collection of poetry *Mii izmarahd*, 'Shcho take postup?,' 'Sotsializm i sotsial-demokratyzm,' 'Narodnyky i marksysty' (Populists and Marxists), 'Sotsial'na aktsiia, sotsial'ne pytannia i sotsializm', the review of Yu. Bachynsky's *Ukraina Irredenta*, 'Mykhailo Pavlyk: Zamist' iuvileinoï syl'vetky' (Mykhailo Pavlyk: Instead of a Silhouette for His Anniversary), and others. Furthermore, the influence of Russian 'revolutionary democratic' writers on Franko is emphasized, and the friction between him and Hrushevsky as well as the Ukrainian conservative camp is exaggerated. The most complete collections of Franko's works are: *Tvory* (30 vols, Kharkiv 1924–31), *Tvory v 20 t.* (Kiev 1950–6), *Tvory v 20 tt.* (New York 1956–62), and *Zibrannia tvoriv u p'iatydesiaty tomakh* (Kiev 1976–).

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Franko, Petro, b 21 June 1890 in the village of Nahuievychi, Drohobych county, Galicia, d 1941. Writer and pedagogue; son of I. *Franko. A graduate of the Lviv Polytechnic, Franko was one of the organizers of the Plast Ukrainian youth association. In 1914 he joined the Legion of Ukrainian Sich Riflemen, in which he later commanded a company; as a captain in the Ukrainian Galician Army he organized an air-force squadron in 1919. After the war Franko was a teacher in Kolomyia; from 1927 to 1936 he worked as an engineer in Soviet Ukraine. After his return to Galicia he began to teach at the Lviv Trade and Economics Institute in 1939; in 1940 he was elected to the Supreme Soviet of the Ukrainian SSR. Franko was the author of short stories, a film script based on I. Franko's novel *Boryslav smiiet'sia* (Boryslav Is Laughing), translations of the works of Jack London, and a memoir about his father, *Ivan Franko zbliz'ka* (Ivan Franko from Close Up, 1937). With the outbreak of the Soviet-German War he was evacuated from Galicia by the Soviets and died in unknown circumstances.

Franko, Taras, b 9 March 1889 in Lviv, d 13 November 1971 in Kiev. Classical philologist, writer, translator, and critic; son of I. *Franko. Franko studied classical languages at Lviv and Vienna universities; from 1919 to 1922 he was employed at publishing houses and higher

educational institutions in Kharkiv. After his return to Galicia in 1923 Franko worked as a gymnasium teacher until 1945, when he became a lecturer in classical philology at Lviv University. In 1953 he defended his candidate's dissertation 'Ivan Franko i Boryslav' (Ivan Franko and Boryslav). From 1950 to 1963 he was a research associate of the Institute of Literature of the Academy of Sciences of the Ukrainian SSR. As a specialist in Franko scholarship he helped to prepare for publication the 20-volume collection of Franko's works. He is the author of original poems and translations, chiefly of classical Latin works, a collection of humorous short stories *Vzdovzh i vpoperek* (Lengthwise and Across, 1965), and a book about his father, *Pro bat'ka: Statti, spohady, opovidannia* (About My Father: Articles, Reminiscences, Stories, 1956).

Frantsev, Vladimir [Francev], b 6 April 1867 in Novogeorgiev, Poland, d 1942. Russian literary and cultural historian, professor at the universities of Kiev, Warsaw (1900), Rostov (1915), and Prague (beginning in 1922). Frantsev's work in Slavic studies included publications on the literary history of Transcarpathia and on language and religion in the Kholm and Podlachia regions.



Ivan Frantsevych

Frantsevych, Ivan [Francevych], b 3 August 1905 in Poltava. Physical chemist and specialist in materials science, member of the Academy of Sciences of the Ukrainian SSR since 1961. In 1945-57 Frantsevych was a professor at Kiev University; in 1955-6 he served as director of the Institute of Metal Ceramics and Special Alloys, and in 1962-73 as director of the Institute of Problems of Materials Science of the Academy of Sciences of the Ukrainian SSR, in which he has chaired a department since 1974. Frantsevych's publications deal with the formation of new materials that are meant for use under especially demanding conditions and that are characterized by strength, durability, and a high resistance to fire and electrochemical corrosion.

Franzos, Karl-Emil, b 25 October 1848 in Chortkiv, Galicia, d 28 January 1904 in Berlin. Austrian writer and literary scholar. From 1858 Franzos lived in Chernivtsi. He studied in Vienna and Graz. In 1877 he settled in Vienna and edited *Neue illustrierte Zeitung* and the journal *Deutsche Dichtung*. In 1886 he moved to Berlin. Franzos wrote poetry, short stories, and novels dealing with the life of Ukrainian peasants. His novel *Ein Kampf um Recht* (1882) depicts the hard life of the Hutsuls in the 19th

century and their struggle against social injustice. In 'Die Kleinrussen und ihre Sanger' (1877) and other articles, which were eventually collected in his book *Vom Don zur Donau* (1878), Franzos gave a very positive evaluation of T. Shevchenko's poetry and claimed for the first time that the poet's talent was of world stature. In 'Die Literatur der Kleinrussen' (*Vom Don zur Donau*, 2nd edn, 1889), Franzos presented a general survey of Ukrainian literature from the 11th century to the 1880s, clearly distinguishing the Ukrainians from the Russians.

Free Academy of Proletarian Literature. See VAPLITE.

Free Cossacks (*Vilne kozatstvo*). Ukrainian volunteer militia and military formations in 1917–18, which arose spontaneously and organized themselves at a congress in Zvenyhorodka in Kiev gubernia in April 1917. Their purpose was 'to defend the liberties of the Ukrainian people' and to maintain civil order, which was threatened by bands of Bolshevik-inspired deserters. The units were organized by territory: villages provided companies; the companies of a volost constituted a *kurin* (battalion); the *kurini* of a county, a regiment; and the regiments of a region, a *kish* (division). The officers were elected. Arms were purchased from funds that were provided by taxes. In 1917 the Free Cossack movement spread through Kiev, Volhynia, Kherson, Poltava, and Chernihiv gubernias. The troops consisted mostly of peasants, but also included workers, particularly in Kiev. The All-Ukrainian Congress of Free Cossacks in Chyhyryn on 16–20 October 1917 represented 60,000 organized Cossacks. General P. Skoropadsky was elected otaman of the Free Cossacks.

Until January 1918 the General Council of the Free Cossacks in Chyhyryn was subordinate to the UNR General Secretariat of Internal Affairs and then to the Secretariat of War. With the outbreak of the Ukrainian-Soviet War, the General Secretariat decided to turn the Free Cossacks into a territorial army. The Free Cossacks played an important role in battles with the Bolsheviks, particularly in the southern Kiev region. In March–April 1918 the Cossacks were disarmed in compliance with the demand of the German command. Many Cossacks later took part in the insurrection against the Hetman government and the subsequent war against the Bolsheviks.

Freedom International (*Internatsional svobody*). Anti-Communist organization of emigres from Eastern Europe, founded in 1946 in West Germany by A. Melnyk, leader of a faction of the Organization of Ukrainian Nationalists (OUN), to counterbalance the existing *Anti-Bolshevik Bloc of Nations formed by the OUN faction of S. Bandera. From 1952 its headquarters were in Rome. The Buenos Aires branch was very active in the 1950s. The membership included Albanians, Belorussians, Bulgarians, Georgians, Chinese, Lithuanians, Poles, Rumanians, Slovaks, Slovenes, Croats, Czechs, and Ukrainians. V. *Fedoronchuk was the long-standing general secretary. The organization was dissolved at the beginning of the 1960s.

Freemasonry (from the English *mason* and French *franc-maonnerie*). A cosmopolitan religious-moral movement that recognizes the 'Great Builder of the Universe' as the creator of the world order and views itself as the builder of his temple. In their writings the Masons advocate moral

improvement and the union of all humans regardless of religious and national affiliation according to the principles of brotherhood, equality, mutual aid, and fidelity. The origins of the movement can be traced back to the medieval masons' guilds, from which the Freemasons adopted their name and the organizational form of the lodge. In 1717, the accepted founding date of Freemasonry, several lodges in England were consolidated to form the grand lodge. Eventually the movement spread from England, Scotland, and Ireland to other countries in Europe, America, and Asia.

In the Masonic movement there exist various tendencies, which differ in beliefs about its origin, goals, tasks, and in the rituals. With time the movement began to digress from its Christian principles and the doctrine of the church and to assume an anticlerical and antichurch political position. This prompted the popes to take a clear stand against the Freemasons and to forbid Catholics to participate in the movement (encyclicals of Clement XII and later popes up to Pius XII). The Orthodox church also condemns Freemasonry as an antichurch organization. In some countries the Freemasons took an active part in revolutionary movements, for example, in the Decembrist movement, the Polish uprisings, and the February Revolution in Russia. At the end of the 18th and the beginning of the 19th century Masonic lodges in some countries and particularly in Russia propagated free thought and gave rise to opposition movements against the existing order. Today Freemasonry is banned by totalitarian regimes.

The history of Freemasonry in Ukraine has not been fully researched. The movement entered Ukraine directly from Western Europe and through Poland, where the first lodges date back to 1738, and Russia, where the first lodge was organized in 1731. The first Masonic lodge on Ukrainian territory was founded by Polish noblemen in 1742 in Vyshnivets, Volhynia. In 1758 the Lodge of the Three Goddesses already existed in Lviv. Freemasonry began to spread from Russia through Left-Bank Ukraine and Slobidska Ukraine in the 1740s. Masonic influence in Left-Bank Ukraine increased from the reign of Hetman K. Rozumovsky, who was a member of the Three Brothers Lodge in Warsaw and probably had connections with Masonic circles in France and Russia. The hetman's brother, Count O. Rozumovsky, and his sons – particularly the oldest, Count O. Rozumovsky, the Russian minister of education – were also Freemasons. The sons of Cossack officers, many of whom studied at European universities from the 1740s on, returned home with Masonic ideas. Representatives of Ukrainian officer-noble families such as the Kapnist, Kochubei, Kuliabka, Lomykovsky, Lukashkevych, Martos, Poletyka, Rodzianko, Skoropadsky, Sulyma, Tarnovsky, Tomara, Tumansky, and Khanenko families were Freemasons in the second half of the 18th and at the beginning of the 19th century.

The participation of Ukrainians in the Russian Masonic movement (S. Hamaliia, Ya. Dubiansky, M. Antonovsky, M. Kovalynsky, V. Tomara, Kh. Chebotarov, A. Prokopovych-Antonsky, and others) facilitated the spread of Freemasonry in Ukraine. A significant contribution to the movement was made by the numerous foreigners from the West and Russia who were brought into Ukraine to serve in various government institutions and the armed forces or to provide professional services, such as medical, architectural, technical, and commercial services. The participation

of professional men in the Masonic movement expanded its social base in Ukraine at the turn of the 18th century. The main Masonic center in Ukraine in the last quarter of the 18th century was Kiev. The Lodge of Immortality, which was directly subject to the Great Orient Lodge of Poland, was founded there in 1784; it was followed by the Lodge of Three Columns ten years later. At the end of the 18th century Masonic lodges existed in Zhytomyr, Kharkiv, Odessa, Kremenchuk, Nemyriv, Dubno, and in Galicia in such cities as Lviv, Sambir, and Zalizhchyky. Most of the members were Russians or Poles.

As a result of Russia's annexation of Right-Bank Ukraine after the partitions of Poland and the government's more liberal attitude to Freemasonry, the number of Masonic lodges in Ukraine increased at the beginning of the 19th century. Two lodges arose in Odessa, which had a multinational membership and direct ties with the West: the Pontus Euxinus Lodge in 1803 and the Lodge of the Three Kingdoms of Nature. In 1818 the Lodge of Osiris to the Fiery Star was formed in Kamianets-Podilskyi. One of the main lodges in Ukraine was the United Slavs Lodge in Kiev, which was founded in March 1818 and consisted mostly of Russians and Poles but also a few Ukrainians, including V. Lukashevych. Its activities influenced the development of ideas about a Slavic federation in Ukraine. A second important lodge, known as the Love of Truth Lodge, was formed in Poltava in April 1818. Its orator was I. Kotliarevsky, and its membership included, among others, S. Kochubei, V. Tarnovsky, V. Kapnist, V. Lukashevych, and D. Oleksiiv. Both the Kiev and Poltava lodges were connected with the *Decembrist movement. Their purpose was to involve the 'Little Russian nobility' in political activity and to prepare members for the Union of Welfare. The first territorial Masonic organization in Ukraine was the Volhynian Provincial Lodge, which united the Polish lodges in Right-Bank Ukraine.

The activities of the Masonic lodges in Ukraine promoted to some extent the development of a Ukrainian national-political movement and encouraged opposition to the government. For these reasons the Russian authorities suppressed them. In March 1819 the lodge in Poltava was dissolved. In 1822 the Masonic movement was prohibited throughout the Russian Empire by an imperial decree. In spite of this decree and later prohibitions, Masonic lodges continued to function in a conspiratorial manner and their members took part in the Decembrist movement and in later secret political organizations.

While all Masonic lodges in Russia ceased their activities in obedience to the tsar's decree, some lodges in Ukraine continued to act clandestinely. These were the only secret organizations whose existence the tsarist police did not even suspect. M. Kostomarov was not a Mason, but Ukrainian Masons inspired and supported the *Cyril and Methodius Brotherhood and selected from its membership reliable candidates for their secret lodges. One of the noted leaders of this conspiratorial Ukrainian Masonic movement in the 19th century was O. Konysky. Among the military, Lieutenant Colonel A. Krasovsky belonged to the Freemasons. In 1862 he refused to suppress peasant uprisings in the Zhytomyr region and was sentenced to death for insubordination.

During the 19th century Masonic lodges existed in Kiev, Zhytomyr, Kamianets-Podilskyi, Odessa, and Poltava. In 1900 five lodges from these cities formed the

Grand Lodge of Ukraine. Later two more lodges were organized: the Shevchenko Lodge in Kharkiv in 1901 and the Brotherhood Lodge in Chernihiv in 1904. Notable Ukrainian political and cultural figures of the turn of the century belonged to these lodges.

In 1917 the Lodge of Young Ukraine was formed in Kiev, and in April 1919 the Grand Lodge of Ukraine was re-established. Its grand master was S. Petliura, and it encompassed the Lodge of St Andreas Praevocatus as well as other lodges. The regalia and part of the archive of the grand lodge are preserved in Paris. As a result of political events this lodge did not become very active and did not win the recognition of other grand lodges around the world. P. Skoropadsky and S. Morkotun belonged to the Kiev Lodge of Martinists, known as Narcissus. This lodge did not recognize the Grand Lodge of Ukraine.

With the Soviet occupation of Ukraine, Masonry fell under a strict ban. Soviet historians either belittle or ignore the role of the Masonic movement in Ukraine.

Masonic lodges continued to exist and act conspiratorially on Ukrainian territories ruled by Austria and later Poland. In the first half of the 19th century D. Zubrytsky and B. Didytsky belonged to the movement. In 1919–23 the Ukrainian lodge Unity was active in Lviv.

Outside Ukraine one of the first prominent Ukrainians to be connected with the Freemasons was H. *Orlyk, in France. Ukrainian émigrés in Switzerland formed a Ukrainian grand lodge back in 1902. In the United States there are no Ukrainian Masonic lodges, only Masonic clubs. One of them is the Ukrainian Masonic Club in New York, which represents Ukrainians who are members of various American lodges.

After the Second World War S. Tataroula (d 1971) proposed that a Ukrainian lodge be formed in France. In 1966 the Vox Ucrinae Lodge was consecrated in Paris by the grand master of the Grande Loge Nationale Française. This lodge maintains ties with world Masonry and pursues the task of reviving Ukrainian Masonic traditions.

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B. Kravtsiv, O. Ohloblyn

Fresco painting. A method of painting on freshly plastered walls with powdered pigments that are resistant to the erosive action of lime. Before the colors are applied to the wet plaster the main lines of the composition are usually traced on the preceding coat. The painting is very durable and is applied to both interior and exterior walls.

The origins of fresco painting in Ukraine can be traced back to the 4th century BC. Frescos adorned the homes, public buildings, and tombs of the Greek colonists and Scythians on the northern coast of the Black Sea. The most interesting ancient frescos from the 1st century BC were discovered during excavations of burial sites in Kerch in the tomb of Demeter (depiction of Hades kidnapping Demeter's daughter, Persephone). A fresco on a stone sarcophagus depicting a painter's studio (now preserved at the Hermitage Museum in Leningrad) dates back to the same period.

In the Kievan state the fresco was the principal method of decorating church interiors. Mosaics adorned churches only in the 11th and 12th centuries and were limited to the central part, while frescos covered all the side apses, vaults, columns and walls of the side naves, and sometimes even the arch supports, galleries, niches, and external portals. In Byzantium, mosaics were never mixed with frescos in the same building; this is a unique practice of Ukrainian church art. Harmony between mosaic and fresco was achieved by using the same dominant colors. The most famous examples of this decorative system are St Sophia Cathedral (1037) and the Cathedral of St Michael's Golden-domed Monastery (mid-12 century, destroyed by the Soviets) in Kiev. A different Kiev school of fresco painting was represented by the painters who decorated the Dormition Cathedral of the Kievan Cave Monastery (11th century, destroyed by the Soviets in the Second World War).

The frescos of St Sophia are painted on a two-layer plaster base 1.5–2 cm thick and strengthened with chopped straw. The cool blue, white, purple, and green colors predominate in both the frescos and mosaics, creating a reverential mood. In the main apse, near the mosaic of Orante, frescos depict various scenes from the life of the Mother of God and her parents; the main events in the life of Christ appear in the central nave. Another series of frescos, dealing with the Christological cycle, adorns the second level. Of particular interest are the secular frescos: episodes from court life, hippodrome events, hunting scenes, musicians, acrobats, and comedians are depicted in the two towers; there are figural portraits of Prince Yaroslav the Wise and his children in the main nave. The prevalent ornament, consisting of braided coils of straw worked into a geometric pattern, reappears in other Kiev, Chernihiv, and Novgorod frescos of the 11th–12th century. The surviving frescos of St Michael's Cathedral suggest that the interior was decorated with brighter colors and that the characters were portrayed according to different artistic conventions than in the St Sophia Cathedral; for example, the apostles in the mosaic of the sanctuary lack aureolas. The apostles of the 11th–12th century found in frescos of St George's Chapel in Oster near Pereiaslav are similarly portrayed, but in a warmer

color scheme dominated by red and ocher. The appearance of local features in character depiction, however, relates these figures more closely to those found in the frescos of St Nicholas's Rotunda Chapel in Horiany in Transcarpathia. Fragments of frescos from the following Chernihiv cathedrals have also been preserved: the Cathedral of the Transfiguration (early 11th-century depiction of St Teklia), the ss Borys and Hlib Cathedral, Dormition Cathedral of Yelets'kiy Monastery (Orante, etc), the Church of Good Friday. Traces of frescos were found in Pereiaslav during the excavations of St Michael's Cathedral (built 1089), in the Church of the Savior in Posada, and in other churches.

After the middle of the 12th century frescos almost completely replaced mosaics in the decoration of church interiors. The most complete set of frescos from this period has been preserved in the church of St Cyril's Monastery in Kiev. The influence of Balkan art is evident. Frescos depicting the sacraments of the Eucharist and the holy orders are found under the traditional Orante in the altar apse and, as in Bulgaria, are imitations of hanging icons. On the walls and vault of the narthex appear the first paintings of the Last Judgment and scenes of the Apocalypse known in Ukraine. In contrast to the idealized figures of St Sophia's frescos, the figures of St Cyril's display features of the local population. The colors are bright and warm, dominated by ocher and red. The vaults and walls are covered with numerous scenes representing a new type of decorative art, which was characteristic of the 12th-century Kiev school of church painting.

It is evident from numerous monuments that in this period the Chernihiv, Pereiaslav, Halych, and Volhynian principalities already had their own schools of church painting. Preserved fragments of frescos from the 14th century demonstrate that the same techniques used in the Kiev school were used here. Among the better preserved are the 14th–15th century frescos in Polish churches of the Sandomierz, Sieradz, and Cracow regions executed by Ukrainian masters, probably from Galicia and Volhynia; the frescos of the Holy Trinity Chapel in Lublin done in 1418 by a group of nine or ten painters under the direction of master Andrii; the frescos of Sandomierz Cathedral done in the 1430s; the paintings of Wislica Collegiate Cathedral from the 14th century (by master Hail); and the paintings in the Holy Cross Chapel of the Wawel Cathedral in Cracow (1470). In all these churches the frescos, which are based on Byzantine tradition, are skillfully integrated with the Gothic architecture of the interior. More dramatic and dynamic than their Byzantine models, they often depart from conventional scenes. Western European influences are evident in the iconography. The lively colors of the frescos are complemented by the floral-geometric ornamentation. The synthesis of traditional Ukrainian painting with the Gothic style is particularly successful in the Chapel of the Holy Cross in Wawel.

Among the monuments of the 15th century are the partly preserved frescos of St Onuphrius's Church at the monastery in Lavriv, in which the Mother of God is the central figure and is depicted in various ways, particularly as the protectress modelled on the Western European Madonna. These highly ornamented paintings are stylistically similar to the frescos in Wislica and Sandomierz, and to those of the Dormition Church in the village of Luzhany in Bukovyna.

The development of fresco painting was halted by the spread of wooden churches and the use of simpler painting techniques in decorating secular buildings. Attempts to revive the art came only in the early 20th century, when the fresco technique was studied by such artists as T. Boichuk, K. Hvozdyk, A. Ivanova, O. Myzin, O. Pavlenko, I. Padalka, V. Sedliar, M. Rokytsky, and M. Shekhtman in the studio of M. Boichuk at the Kiev State Art Institute. These painters took part in composing many frescos in Kiev, which depict the daily life of the workers and resemble the folk paintings and icons of the 17th–18th century; a series of frescos at the Peasant Sanatorium in Odessa (1928), which depict the work of the peasants; the frescos at Mezhyhiria tekhnikum (V. Sedliar and O. Pavlenko); and the frescos in the Children's Village in Kiev (1924, D. Shavykin and I. Zhdanko). Many tempera and fresco paintings (secco) in 1929–32 were done on dry plaster by artists from Odessa or the Odessa region: the murals of the Press Building (1929–30, by M. Pavliuk, H. Dovzhenko, I. Hurvykh, I. Pasternak, and Ya. Tymofeev), the GPU Club (1930–1, by P. Parkhet, I. Pasternak, I. Hurvykh, and Ya. Tymofeev), and the Eastern Chamber of Commerce (1927, by H. Komar and H. Dovzhenko). The influence of Boichuk's school on these artists is evident. Under the direction of L. Kramarenko, I. Zhdanko and Yu. Sadylenko decorated the walls of the conference hall in the building of the Academy of Sciences of the Ukrainian SSR with frescos in 1930. M. Boichuk's last frescos, on which he collaborated with V. Sedliar and I. Padalka, were painted in the Red Factory Theater in Kharkiv in 1933–5. All three artists were charged with formalism and perished in exile. Most of their works were destroyed. Henceforth fresco painting declined in Ukraine.

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S. Hordynsky

Frič, Josef Václav, b 5 September 1829 in Prague, d 14 October 1891 in Prague. Czech political leader and publicist, active participant in the Prague revolt in 1848. Frič was persecuted by the Austrian authorities and spent many years abroad. He was acquainted with Marko Vovchok and corresponded with A. Vakhnianyn. Frič was sympathetic to Ukrainian cultural and political aspirations within the Austrian and Russian empires. He translated and adapted N. Gogol's *Taras Bul'ba* for the theater in 1857 and wrote the tragedy *Ivan Mazepa* (1865). He also wrote articles on the Ukrainian question, such as 'Asimilace maloruského národa' (The Assimilation of the Little Russian People, 1863) and 'At' žije Ukrajina!' (May Ukraine Live, 1868).

Friday (*piatnytsia*). The fifth (*piat'*) day of the week. In the Christian world it is marked by fasting and prayers in

commemoration of Good Friday, when Jesus Christ died. Under the influence of pre-Christian beliefs and sometimes the cult of St Paraskevia, Friday assumed the mythological figure of St Friday (*P'iatinka-Matinka*) – a woman with straight hair who is dressed in white and warns women not to work on Friday, rewarding those who heed her and punishing the disobedient. A woman dressed as St Friday used to be led through the streets, offered gifts, and honored with ceremonial meals, particularly on Good Friday and on the eve of St Paraskevia's day on October 28. The apocryphal 'Slovo pro 12 p'iatnyts' (The Tale of the 12 Fridays) describes the great events that occurred on Fridays and the 12 Fridays that must be celebrated, particularly the 10th Friday (*Desiatukha*). In folk legends and songs Friday is sometimes worshipped as the Mother of God or the Virgin Mary, who bestows her blessings on people.

Fridman, Elius, b 22 September 1904 in Kishinev, Moldavia. Sculptor, monumentalist. Fridman graduated from the Odessa Art Institute in 1929. With Yu. Bilostotsky and H. Pyvovarov he created the compositions *Industry* and *Agriculture* for the Ukrainian pavilion at the All-Union Agricultural Exhibition in Moscow in 1937. He designed a number of monuments with Bilostotsky in Donetske, Uman, and Kryvyi Rih and sculpted busts of A. Buchma, Yu. Shumsky, V. Kasiian, I. Patorzhynsky, L. Bulakhovsky, and others.

Frog (*Rana*; Ukrainian: *zhaba*). A tailless amphibian of the family Ranidae. Of the many frog species in Ukraine the most common are the edible frog (*R. esculenta*) and the marsh frog (*R. ridibunda*), which are up to 10 cm long and are distributed in rivers, lakes, and ponds all over Ukraine; the common frog (*R. temporaria*), which is found mainly in the forest and forest-steppe belts, and the field frog (*R. arvalis*), which is the most common species of all and lives even in the Carpathians, where no other frog species live.

Frollick, Stanley [Froljak, Svjatoslav], b 7 July 1920 in Hillcrest, Alberta. Community leader and lawyer. In 1943 he joined the British military intelligence and in 1945 he helped to found the Central Ukrainian Relief Bureau in England, serving first as secretary general and then as director. He was national president of the Ukrainian National Youth Federation (1943–4), a founding member of the Canadian League for Ukraine's Liberation, and president of the Ukrainian Canadian Professional and Business Federation (1971–3) and the Canadian Foundation for Ukrainian Studies (1975–6). A graduate of Osgoode Hall Law School (1958), Frollick was appointed Queen's Council in 1968.

Front of National Unity (Front natsionalnoi yednosti or FNU). A nationalist organization on Polish-ruled Ukrainian territories. The FNU opposed the policy of normalizing relations with the Poles (*normalization) pursued by the Ukrainian National Democratic Alliance (UNDO), as well as the revolutionary activity of the underground Organization of Ukrainian Nationalists (OUN). It arose in 1933 at the initiative of D. *Paliiv. Eventually an organizing committee was set up, consisting of S. Herasymovych as head, D. Paliiv as secretary, Rev M. Blozovsky, V. Kokhan, L. Savoika, and members

of the *Bat'kivshchyna co-operative publishing house (president: I. Rudnytsky; secretary: M. Konovalts). On 1 February 1933 the first issue of the FNU's biweekly **Peremoha* appeared (it became a quarterly in 1936). The Front's goal was to organize an elite drawn from all social groups and classes of the Ukrainian nation. Eventually its ideological position was described as 'creative nationalism' (*tvorchyi natsionalizm*). As a result of vigorous educational and organizing efforts the FNU grew rapidly. In November 1934 the weekly **Bat'kivshchyna* began publication. The Bat'kivshchyna publishing house expanded its publishing program. In November 1935 the daily **Ukrains'ki visti* began to appear.

On 20 September 1936 the First Congress of the FNU convened in Lviv. One hundred and fifty delegates, the majority of whom were peasants, participated. D. Paliiv announced the party's program, disassociating the Front from the terrorism used by the OUN and defining the purpose of Ukrainian nationalism to be the overcoming of the nation's state of chaos and the attainment of a permanent state of organization and order. The family, based on Christian principles, was to be the foundation of the nation. 'The Nation's good is our highest command' became the Front's slogan.

The basic organizational units of the FNU were the so-called cohorts (*druzhyny*). These were organized by region under the leadership of region commanders (*oblasni*). The FNU was the first non-socialist organization in Western Ukraine that succeeded in attracting workers, including those who during the Ukrainization in Soviet Ukraine had fallen under the influence of communism. Among those who joined the FNU were disenfranchised former members of the UNDO, OUN, and the monarchist Hetmanite movement, as well as non-partisan individuals.

The political collegium, which was elected at the congress, served as the supreme executive of the FNU. It consisted of S. Herasymovych (head), D. Paliiv (leader of the FNU), V. Kokhan, L. Savoika, M. Shlemkevych, S. Volynets (secretary), Yu. Krokhmaluk, M. Dzoba, and I. Hladylovych. Other influential members of the FNU were V. Dzis, D. Kuziv, M. Kushnir, and T. Rudensky. The political collegium ruled on all the principal organizational and political questions and determined the FNU's program and tactics. The National Council, with 30 members, was a second governing body.

The Polish authorities interfered in the Front's activities by frequently confiscating its publications and arresting its active leaders. At the beginning of 1939, for example, the whole secretariat was arrested. In the autumn of 1935 the publication of *Peremoha* and *Bat'kivshchyna* was suspended, and the journal *Khliborob's'kyi shliakh* offered space on its pages to the FNU.

With the outbreak of the German-Polish War many leading members of the FNU left Soviet-occupied Western Ukraine. Since it also became impossible to conduct independent Ukrainian politics under the German occupation on the territory of the Generalgouvernement, Paliiv suspended the FNU's activities. In spring 1941 at a meeting in Krynytsia (Krynica) the political collegium dissolved the organization. Its members were instructed to join the civic organization known as the *Ukrainian Central Committee and its constituent bodies.

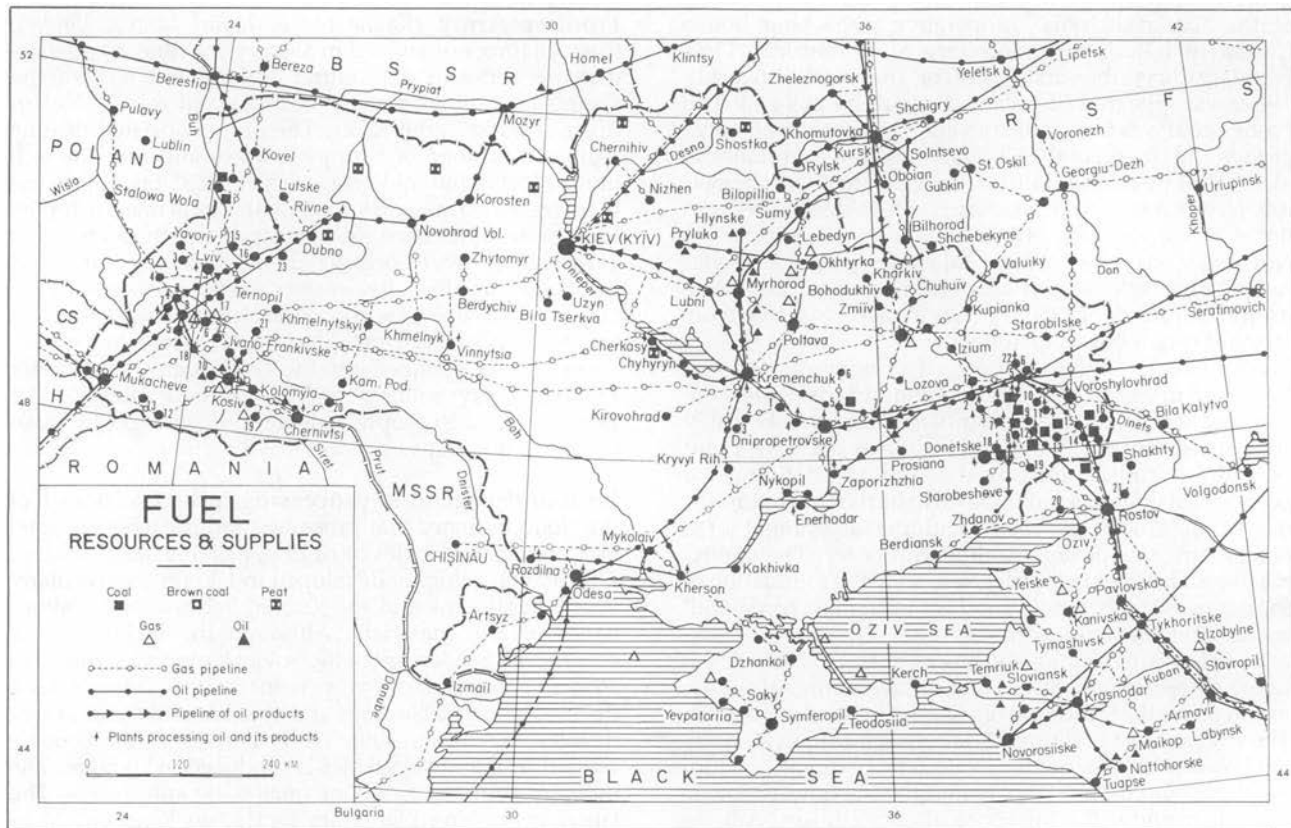
S. Volynets

Frontier Army (*liniine viisko, liniini kozaky, liniitsi*). Cossack forces organized in 1832 by the Russian government to serve in the central and eastern part of the Caucasian frontier along the upper and middle Kuban River and the Terek River. The army consisted of nine regiments formed of various Cossack and non-Cossack units. Most of the soldiers were from the Don region, but there were also many Ukrainians and local men. After the Caucasian frontier line was abolished and the Kuban and Terek oblasts were organized, the Frontier Army was disbanded in 1860. Its western part, consisting of six brigades, was united with the *Black Sea Cossacks to form the *Kuban Cossack Host. The eastern part of the Frontier Army was reorganized into the Terek Army. The former Frontier Army soldiers within the new Kuban Host proved to be a Russophile element, hostile to Ukrainian political aspirations.

Fruit-and-vegetable-processing industry. Branch of the *food industry that processes and preserves vegetables, fruits, and berries by drying, pickling, and canning. This branch is highly developed in Ukraine, particularly southern Ukraine and the Kuban, because of the abundance of raw materials. Although the Ukrainian SSR covers only 2.7 percent of the Soviet Union's Territory, in 1969 it encompassed 31 percent of the Union's land devoted to vegetable crops and 35 percent of the land area devoted to fruit farming. Thirty percent of the Union's canned fruit and vegetables is produced in Ukraine. The industry consists mostly of small-scale enterprises. The larger processing plants are located in Kherson, Melitopol, Odessa, Izmail, Symferopil, Cherkasy, Zhdanov, Dzhankoi, Berdianske, Nizhen, Romen, and in the Kuban at Krymske, Armavir, Temriuk, and Sloviansk. The fruit and vegetable canning plants in Soviet Ukraine produced the following number of standard cans in 1980 (all figures in millions; 1965 figures in parentheses): vegetables, 1,296.2 (500.2); fruit, 340.6 (289.4); tomatoes, 457.8 (321.3); and juices, 629.2 (198.6). (See also *Canning industry.)

Fruit farming. See Orcharding and fruit farming.

Frunze, Mikhail, b 2 February 1885 in Pishpek (now Frunze) in Kirghizia, d 31 October 1925 in Moscow. Soviet military commander and Party leader who served briefly in Ukraine. In September 1920 he was appointed commander of the southern front, where he defeated the White forces of General P. Wrangel. In December 1920 he became plenipotentiary representative of the Revolutionary Military Council in Ukraine and the Crimea and, in February 1922, deputy chairman of the Council of People's Commissars and deputy chairman of the Supreme Ukrainian Economic Council. Frunze fought and defeated the Ukrainian guerrilla forces of N. Makhno and Yu. Tiutiunnyk. From November 1921 till January 1922 Frunze headed the Soviet Ukrainian diplomatic mission to Turkey, which concluded a treaty of friendship between the Ukrainian SSR and Turkey. In 1921-4 he was a member of the Politburo of the CP(B)U. He was also a member of the All-Union Central Committee from 1921 and was made a candidate member of the All-Union Politburo in 1924. In that year Frunze was transferred to military and Party work in Moscow to act as a counter-



Localities marked by numerals

in western Ukraine:

1. Volodymyr-Volynskyyi
2. Novovolynske
3. Horodok
4. Sambir
5. Bolekhiv
6. Dashava
7. Boryslav
8. Drohobych
9. Stryi
10. Bytkiv
11. Nadvirna
12. Khust
13. Vynohradiv
14. Uzhhorod

15. Kamianka-Buzka
16. Berestechko
17. Novyi Rozdil
18. Dolyna
19. Vyzhnytsia
20. Khotyn
21. Pidhaitsi
22. Kalush
23. Kremianets

in central Ukraine:

1. Verkhnodniprovsk
2. Piatykhatky
3. Zhovti Vody
4. Dniprodzerzhynsk

5. Novomoskovsk
6. Pereshchepyne
7. Pavlohrad

in Kharkiv oblast:

1. Shebelynka
2. Balakliia

in the Donets Basin:

1. Slovianske
2. Kramatorske
3. Druzhkivka
4. Artemivsk
5. Lysychanske
6. Siverskodonetske
7. Kostiantynivka
8. Avdiivka
9. Horlivka
10. Stakhanov
11. Komunarske
12. Trudove
13. Krasnyi Luch
14. Rivenky
15. Antratsyt
16. Krasnodon
17. Sverdlovsk
18. Makiivka
19. Amvrosiivka
20. Tahanrih
21. Novocherkassk

weight to L. Trotsky, whom he replaced as the People's Commissar of War on 26 January 1925.

Frunze. v-19. Town smt (1966 pop 5,700) in the Donets Basin in Slovianoserbske raion, Voroshylovhrad oblast, on the banks of the Luhanka River. Frunze's industry is connected with railway transportation.

Frunzenske [Frunzens'ke] (called Partenit until 1944). ix-15. Town smt (1974 pop 5,000) in Alushta raion, Crimea oblast, on the southern Crimean coast. A branch of the Nikita Botanical Garden and a sanatorium are located in the town.

Frunzivka (called Zakhariivka until 1926). vi-10. Town smt (1970 pop 6,300), raion center in Odessa oblast. Frunzivka has a brick plant and a food industry.

Fuel industry. A heavy industry that deals with the extraction and processing of various types of fuel. It includes such branches as the *coal industry, *petroleum industry, *natural-gas industry, *peat industry, and *coke-chemical industry. Its main products are anthracite and lignite coal, petroleum and petroleum products, natural and artificial gas, and peat. These substances are used as fuel and as raw materials in the *chemical and other industries.

Mineral fuel extraction, USSR and Ukraine (percentage of USSR in parentheses)

Fuel type	1913		1940		1950		1960		1970		1980	
	Russian Empire	Ukraine	USSR	Ukraine	USSR	Ukraine	USSR	Ukraine	USSR	Ukraine	USSR	Ukraine
Coal (in millions of tonnes)	29.1	22.8 (78.4)	165.9	83.8 (50.5)	261.1	78.0 (29.9)	509.6	172.1 (33.8)	624.1	207.1 (33.2)	716.4	197.1 (27.5)
Gas (in billions of cu m)	0.2		3.4	0.5 (14.7)	5.8	1.5 (25.9)	45.3	14.3 (31.6)	197.9	60.9 (30.8)	435.2	60.1 (13.8)
Petroleum (in millions of tonnes)	10.3	1.05 (10.2)	31.1	0.3 (1.0)	37.9	0.3 (0.8)	147.9	2.2 (1.5)	353.0	13.9 (3.9)	603.2	8.8 (1.5)
Peat (in millions of tonnes)	1.7		33.2	3.5 (10.5)	36.0	2.9 (8.1)	53.6	4.2 (7.8)	57.4	4.0 (7.0)	50.0	-

Until the mid-19th century wood was the main fuel in Ukraine. Coal became the main source of energy only when industry began to develop in the second half of the 19th century. Petroleum, which began to be commercially extracted in the 1880s in Subcarpathia, was less important. Since the mid-20th century the importance of natural gas has been increasing. The commercial exploitation of the Dashava natural-gas fields near Kalush began in 1924. Yet, coal remains the principal fuel. The extraction of various mineral fuels in the USSR and the Ukrainian SSR is presented in the accompanying table.

The structure of fuel extraction in the Ukrainian SSR has changed because of the accelerated extraction of petroleum and natural gas after the Second World War. While in 1940 coal accounted for 96 percent, petroleum for 0.67 percent, natural gas for 0.8 percent, and other forms for 2.6 percent of the fuel extracted in the Ukrainian SSR, the respective figures were 86.1, 1.9, 10.4, and 1.6 in 1960; 69.8, 7.7, 26.19, and 0.8 in 1969; and 59.8, 7.3, 32.6, and 0.7 in 1975.

The structure of fuel extraction in Ukraine differs from that in the Soviet Union as a whole, where in 1975 coal accounted for 30.8 percent and petroleum and natural gas for 65.9 percent of the total fuel extracted. This fact indicates a policy of restrained development of Ukraine's plentiful gas fields, which increases Ukraine's dependence on gas imported from the eastern oblasts of the USSR.

Fuel use is quite inefficient in the USSR. In contrast to such countries as the United States, Japan, and West Germany, the Soviet Union uses only a small proportion of the natural fuels as raw material for the chemical industry and burns up the bulk of them to produce heat for industrial and residential purposes.

Fundamental laws. See Legislative foundations of the USSR and Union Republics.

Funduklei, Ivan [Funduklej], b 25 November 1804, d 3 September 1880 in Moscow. Russian administrator, civic leader, archeologist. In 1839–52 Funduklei was governor of Kiev gubernia and helped in the publication of materials on Kiev and the Kiev region, such as *Obzrenie Kiev i Kievskoi gubernii po otnosheniiu k drevnostiam* (A Survey of the Antiquities of Kiev and Kiev Gubernia, 1847) and *Statisticheskoe opisanie Kievskoi gubernii* (A Statistical Description of Kiev Gubernia, 3 vols, 1852).

Fur industry. The commercial procurement of animal pelts for furs. The industry also produces such by-products as meat, animal fat, and raw hides, and facilitates control of the population of wild animals and pernicious rodents.

In Ukraine the fur industry is the joint responsibility of the Chief Administration of Game Management, the Ministry of Forest Management of the Ukrainian SSR, the Ukrainian Association of Hunters and Fishermen, and the All-Army Military-Hunting Association. The most important fur-bearing animals hunted in Ukraine are the red fox (22,000–36,000 pelts per year) and the common hare (about 350,000 pelts per year), both of which are found throughout Ukraine, and the mole (150,000 pelts per year), which is found in Polisia and the forest-steppe belt. The pelts of the fox are processed into fur coats; those of the hare are used by manufacturers of felt and fur hats. The marten, squirrel, muskrat, wolf, and common ferret are also hunted for their fur. Some species are protected by law because of their scarcity: the white ferret, ermine, weasel, otter, badger, and beaver. In the Carpathians one can still encounter such rare species as the wildcat, lynx, and brown bear. To ensure the survival of the fur-bearing species the government regulates the hunting season, sets quotas, restricts the methods of hunting, improves feeding conditions on hunting preserves, destroys harmful pests, organizes special animal farms, preserves, and reservations, and so on. (See also *Hunting and *Fur manufacturing.)

Fur manufacturing. A branch of *light industry that produces articles from the pelts of wild and farm-raised animals. Before the revolution such articles were produced mainly by home craftspeople. The first fur-manufacturing factory in Ukraine was built in Kharkiv in 1931 and specialized in making articles from spermophile skins. In 1978 the largest fur-manufacturing complex in Ukraine was in Kharkiv; it manufactures articles from mink, Persian lamb, sheep, and Arctic fox pelts. The fur-manufacturing factories include the Tysmenytsia Factory in Ivano-Frankivske oblast, which since 1963 makes articles from the pelts of rabbits and Persian lambs; a factory in Lviv specializing in fur headwear; and factories in Odessa and Zhmerynka, which manufacture goods from sheepskins. The pelts used by the fur manufacturers are mainly processed locally. Some are also imported from Central Asia and Caucasia. (See also *Fur industry.)

Furniture industry. Branch of the woodworking industry. Until the 1920s furniture making was primarily a cottage industry. It produced mostly simple furniture, particularly chests, to meet the needs of the peasantry. In Poltava there was an artistic workshop that produced furniture for the urban population. In 1912 there were only 19 large factories in central and eastern Ukraine, the largest being in Kiev, Odessa, Dnipropetrovske, Kharkiv, and Zhytomyr.

In the 1930s furniture making as a cottage industry declined, but the number of large furniture factories increased. The quality of the production, however, was poor. In 1941–4 most of the factories were devastated. A number of new factories were built after the war. The manufacture of semiprocessed products for the furniture industry is concentrated in forest areas, while the furniture factories are concentrated mostly near the consumer markets.

In 1980 there were about 350 specialized factories of the furniture industry. The largest were the Zhytomyr Furniture Plant, the Bozhenko Furniture Factory in Kiev, the Svaliava Plant, the Teresva Woodworking Plant, the Mukachiv Furniture Factory, the Ivano-Frankivske Furniture Factory, and the furniture plants in Dnipropetrovske, Voroshylovhrad, and Lviv. In 1979 the furniture production of the Ukrainian SSR was valued at 980.3 million rubles (compared to 51.7 million in 1940 and 226.5 million in 1960). In the 1970s the designs were standardized and the quality improved to some extent. Ukraine produces mostly lower-quality house and office furniture for mass consumption. The main materials used are wood (chipboard and wood fiberboard), polymer materials, synthetic veneer, lacquers and paints, metal hinges and fastenings, glass, and plastic.

In 1979 the total output of the furniture industry in Ukraine was as follows (all figures in thousands; 1965 figures in parentheses): tables, 3,672 (2,514); stools and chairs, 10,468 (9,065); cupboards, 1,955 (1,130); sideboards, 389 (685); sofas and ottomans, 86 (675); sofa beds, 1,092 (364).

Problems connected with the development of the furniture industry are studied at the technical planning institute in Kiev and at the Ivano-Frankivske Technological Institute of Design and Construction.

Futurism. Art movement that originated in Italy in 1909. Its founder is considered to be F. Marinetti, whose main objective was to destroy old art forms, particularly realism and classicism, the dominant trends of the 19th century. Cubism still recognized a certain convention, while futurism rejected all accepted forms and gave individualism free reign. In painting this freedom led to fantastic forms and colors, and in literature, especially poetry, to abstruse language (*zauмна мова*) consisting of sound-words that often had no meaning. Futurism sought to transmit the ideas and spirit of the future technological and cosmopolitan society, which was opposed to the old conservative esthetic sensibility of the peasants and petite bourgeoisie. Hence, urban and industrial themes were typical of this movement. One of the key devices of the futurists was the 'shocking of the bourgeois,' that is, provoking him/her with various inventions and deformations. Futurism did not receive much sympathy in Ukraine before the First World War because of the dominance of the tradition-oriented peasant masses. Such works as



P. Kovzhun's bookplate for the Ivan Franko Society of Writers and Journalists, Lviv 1926



M. Zhuk's portrait of P. Tychyna, 1919

A. Archipenko's *Dance* or *Medrano I* (1912) were produced in Paris and were known in Ukraine only from reproductions.

The first collection of Ukrainian futurist poetry – M. Semenko's *Preliud* (Prelude) – appeared in 1913. It was followed by *Derzannia* (Audacity) and *Kverofuturyzm* (Querofuturism). As an active proponent of futurism, Semenko founded several Ukrainian futurist organizations and journals: *Flamingo* (1919–21), *ASPANFUT* (*Association of Panfuturists, 1921–4), and, after moving to Kharkiv from Kiev, the journal **Nova heneratsiia* (1927–30). Because only Communist ideals were permitted, the journal became a militant advocate of 'proletarian art.' At first it called for the destruction of old forms and, when this was recognized to be of little use for the building of a new society, it propagated *constructivism and *suprematism. After K. Malevich's expulsion from Moscow, Semenko published a series of Malevich's articles on suprematism in his journal. A number of talented poets belonged to the futurist group: H. Shkurupii and O. Vlyzko, who like Semenko were executed for 'nationalism' in the 1930s, O. Skuba, and the theoretician O. Poltoratsky. The eminent poet M. Bazhan and the greatest poet of the Ukrainian revolutionary period, P. Tychyna, were for some time influenced by futurism and utilized some of its ideas in their work. The poet V. Polishchuk was closely associated with futurism, on the basis of which he tried to build his own movement of 'dynamic spiralism.' The futurists were never as prominent in the Ukrainian literature of their time as the symbolists or Neoclassicists, who never severed their ties with the past. Yet the futurists succeeded in reinventing

poetry by introducing fresh themes and forms and above all by their experimentation. The group Nova Heneratsiia propagated new Western European trends such as Dadaism and surrealism, although this practice conflicted with its journal's official crude sociological declarations. The journal ceased publication under pressure from the authorities.

Besides the organizations mentioned above, there were also local groups of futurists: Kom-Kosmos in Kharkiv (1921), Yugolif (including local Russian futurists) in Odessa, and SiM (Selo i Misto [Village and City]) in Moscow (1925), which embraced Ukrainian writers in the USSR. All these groups rejected the classical legacy and advocated 'the destruction of forms' for the sake of 'the Communist future.' In the 1920s the futurists published the following periodicals: *Universal'nyi zhurnal*, *Semafor u maibutnii*, *Katafalk iskusstva*, and *Golfshtrom*.

In the fine arts, besides Archipenko, who left Ukraine in 1906, the following artists in Ukraine were closely associated with futurism of the constructivist rather than the anarchist bent: A. Ekster, O. Bohomazov, A. Petrytsky, M. Semenko's brother Vasyl, V. Yermilov, K. Malevich, Ye. Prybylska, Ye. Sahaidachny, O. Sorokhtei, P. Kovzhun, and the members of the Nova Heneratsiia circle. Still, before all the literary and artistic organizations were disbanded in Ukraine in 1932, futurism was officially denounced as bourgeois and was banned.

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S. Hordynsky

Fuzhenko, Anatolii [Fuženko, Anatolij], b 3 March 1936 in the village of Svydivok, Cherkasy oblast. Sculptor. In 1962 Fuzhenko graduated from the Kiev Art Institute. Among his better-known works are the monument to T. Shevchenko in Moscow, on which he worked together with M. Hrytsiuk and Yu. Synkevych (1964), the monument to M. Mokriak in Novoukrainka (1971), and sculptures of T. Shevchenko (synthetic glass, 1963; granite, 1964) and Nestor the Chronicler (1971). In 1963 he completed a thematic sculpture entitled *Bread*.

Fylymonovych, Maksym [Fylymonovyč], d ca 1690. Orthodox bishop. A former Nizhen archpriest who supported Muscovy in its attempt to subordinate the Ukrainian Orthodox church to the patriarch of Moscow, he was consecrated Bishop Metodii of Mstislau and Orsha in 1661 in Moscow and illegally appointed auxiliary overseer of the Kiev metropolitanate. He lived in Kiev and did not recognize the legal metropolitan, Y. Tukalsky. In 1667, however, he opposed Moscow and supported Hetman I. Briukhovetsky's rebellion against the tsar. For this Fylymonovych was incarcerated in Uman Monastery and then in New Savior's Monastery in Moscow, where he died.

Fylyp, Dorotei (secular name: Dmytro), b 20 October 1913 in the village of Nankove, Transcarpathia. Orthodox church figure in Czechoslovakia. From 1950 to 1955 Dorotei was bishop of Prešov since 1964; he has been

the Prague metropolitan of the Orthodox church in Czechoslovakia. He is active in the ecumenical movement and in church-sponsored peace campaigns.

Fylypchak, Ivan [Fylypčak], b 29 January 1871 in the village of Lishnia in the Sian region, d 1945. Pedagogue, writer, co-founder of the Sambir Region Museum, organizer in the silk industry. Fylypchak taught mostly in Sambir. In 1944 he was arrested by the Soviets and died in exile. He wrote several historical novels – *Kniahynia Romanova* (Princess Romanov), *Za Sian* (Beyond the Sian), *Kulchyt's'kyi, heroï Vidnia* (Kulchyt'sky, the Hero of Vienna), *Dmytro Det'ko*, and others – and studies in the history of education.

Fylypovych, Atanasii [Fylypovyč, Atanasij], b ca 1592, d 5 September 1648 in Berestia. Saint, churchman, hegumen of St Simeon Monastery in Berestia (from 1640). Fylypovych was known for his bold defense of the Orthodox population before the Polish authorities, in particular for his speech to the Polish Sejm in 1643. It was probably for this reason that he was imprisoned in 1644–5. He was arrested once more in 1648 on suspicion of being a Khmelnytsky sympathizer and was tortured and executed by the Poles. The Orthodox church canonized him as a martyr. Some of Fylypovych's works were published in the 19th century, among them his diary of 1638–48, 'Diariush, albo spisok diev pravdivykh ...' (Diary, or Chronicle of True Events ...), which appeared in print in 1878.

Fylypovych, Illia (Iliarii) [Fylypovyč, Illja], 1832–97. Church and community figure in Bukovyna, Orthodox priest. He was rector of the theological seminary in Chernivtsi, one of the founders of the *Ruska Besida society, and archimandrite of the monastery in Suchavtsia.

Fylypovych, Ivan [Fylypovyč], d ca 1770. Noted copper-plate engraver and printer of the 1740–60 period in Lviv, master of thematic engraving. Usually employing dry-point techniques, Fylypovych illustrated the publications of the Lviv Dormition Brotherhood, Univ, Pochaiv, and Berdychiv printing presses as well as the printed materials of the Jesuit College in Lviv. Of his book and print gravures 216 are known; most of these are on religious, symbolic, and allegorical themes. He did engravings of the coats-of-arms of the Sheptytsky, Rozumovsky, Sapiha, and other noble families. Among his portrait engravings those of A. and L. Sheptytsky and J. Sanguszko are well known. He was the first designer of *bookplates in Ukraine (eg, for the Zaluskys). Fylypovych illustrated the following publications: *Ifika ieoropolityka* (Ethica Hieropolitica, 1760), *Liturhikon* (Liturgicon, 1759), and *Molytvoslov* (Prayer Book, 1755). In 1753–65 Fylypovych owned his own printing press and produced books of high workmanship. The finest of his publications was *Flos* (1756), which was printed in Latin and contained two copper-plate engravings. Although uneven, Fylypovych's polygraphic work is among the highest accomplishments of his period.

Fylypovych, Pavlo [Fylypovyč], b 1 September 1891 in the village of Kaitanivka, Kiev gubernia, d 3 November 1937. Poet and literary scholar. Fylypovych studied at



Pavlo Fylypovych

Galagan College and at Kiev University (1910–5), where he later was a professor (1917–35). His first poems were published in Russian journals beginning in 1910. After the revolution Fylypovych switched to writing poetry in Ukrainian. He contributed to the Ukrainian symbolist almanac *Muzahet* (1919). In the 1920s he became a member of the *Neoclassicists and published two collections of poetry – *Zemlia i viter* (Earth and Wind, 1922) and *Prostir* (Space, 1925). Fylypovych was an associate member of the All-Ukrainian Academy of Sciences and secretary of its historical-literary society. His first major scholarly work was *Zhizn' i tvorchestvo E.A. Boratynskogo* (The Life and Works of E.A. Boratynsky, 1917). Fylypovych is the author of over 100 scholarly articles and reviews. He made a major contribution to the comparative study of Ukrainian

literature, particularly to the study of T. Shevchenko and Ukrainian romanticism. He edited (and wrote introductions for) the collection of articles *Shevchenko ta ioho doba* (Shevchenko and His Period, 2 vols, 1925–6) and a collection on I. Franko (1927); he also edited, with long introductions, collections of works by Lesia Ukrainka, O. Kobylianska, O. Oles, N. Gogol, N. Leskov, and A. Pushkin. A collection of his literary studies, *Z novitn'oho ukrains'koho pys'menstva* (From the New Ukrainian Literature), was published in 1929. Fylypovych was arrested in August 1935 during the Stalinist terror, presumably for his critical attitude to official Soviet cultural policies, and sentenced to 10 years in concentration camps. He died in a camp in the Ukhta-Pechorsk region of Siberia. His collected poems were published posthumously in *Poezii* (Poems, Munich 1959), as were his major scholarly articles, collected in *Pavlo Fylypovych, Literatura: Statti, rozvidky, ohliady* (Pavlo Fylypovych, Literature: Articles, Studies, Reviews, Melbourne 1971).

R. Senkus

Fylypovych-Pukhalsky, Lavrentii [Fylypovyč-Puxal's'kyj, Lavrentij], ?–1610. Painter and engraver of the 16th and early 17th century working in Lviv. Fylypovych-Pukhalsky is considered to be the author of the engraving of St Luke in the *Apostol* published in Lviv in 1573–4. His work appeared also in the publications of the Ostrih printing press. He trained Hryn Ivanovych and other masters.

Encyclopedia of
UKRAINE

MAP & GAZETTEER

Edited by
VOLODYMYR KUBIJOVYČ

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Map & Gazetteer of

UKRAINE

Compiled by

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and

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Introduction

UKRAINIAN ETHNIC TERRITORY

Ukrainian ethnic territory, ie, the territory inhabited by Ukrainians, can be divided into (1) a compact national territory with a predominantly Ukrainian population, and (2) a mixed ethnic territory (Ukrainian-Russian, Ukrainian-Polish, and so on). From earliest times, as a result of the colonizing processes of nomadic peoples in the south and southeast, the boundaries and size of Ukrainian ethnic territory have changed substantially. In the early 13th century, during the Princely era, Ukrainian ethnic territory covered about 400,000 sq km. The Tatar invasions reduced this area to approximately 250,000 sq km and resulted in the relocation of its boundaries farther to the north. In the early 14th century, during the period of Lithuanian political expansion, Ukrainian ethnic territory increased. It decreased again, to about 280,000 sq km, towards the end of the 15th century during the second period of Tatar expansion. Intensive Ukrainian colonization of the forest-steppe on the Right Bank and subsequently on the Left Bank, as well as of Slobidska Ukraine and Zaporizhia, began in the late 16th century. As a result, Ukrainian ethnic territory grew to about 450,000 sq km by the middle of the 18th century. By the middle of the 19th century, with the settlement of the steppe region and the Kuban, this area increased further to about 700,000 sq km. The eastern Kuban and the Terek and Stavropol regions were also colonized by Russians. Consequently a large Ukrainian-Russian mixed territory arose in the southeast. As Ukrainian ethnic territory expanded in the south and east, it diminished, though not greatly, in the west and southwest, where it was replaced by Polish, Slovak, and Hungarian ethnic territories.

The size of the compact Ukrainian national territory in 1914 was estimated at 739,160 sq km with a population of 46 million: 664,630 sq km with 39.6 million inhabitants was under Russian domination, and 74,530 sq km with 6.4 million inhabitants was part of the Austro-Hungarian Empire.

The independent Ukrainian state of 1918–20 embraced an area of 690,000 sq km, including 60,000 sq km that had been temporarily annexed.

Using the Soviet census of 17 December 1926, Polish and Czechoslovak statistics, and other data, V. Kubijovyč determined that Ukrainian ethnic territory embraces 932,000 sq km. He subdivided this territory into two areas: compact – 729,000 sq km – and mixed (eastern Subcaucasia, the Crimea, the northern Chernihiv region, the Kholm region, and Podlachia – 203,000 sq km. The following table shows how Ukrainian ethnic territory was divided politically (the mixed territory is in parentheses) towards the end of 1938.

UKRAINIAN LANDS IN 1938

Country	Territory (1,000 sq km)	Population (millions)
USSR	564 (767)	37.7 (42.2)
Poland	132	10.2
Rumania	18	1.4
Czechoslovakia	15	0.8
TOTAL	729 (932)	50.1 (54.6)
Ukrainian SSR	443	31.9

During the Second World War, the territory of the Ukrainian SSR increased, with the incorporation of Galicia and western Volhynia in 1939, northern Bukovyna and parts of Bessarabia in 1940, and Transcarpathia in 1945. In 1954 the Crimea was transferred to Soviet Ukraine from the Russian RSFSR. Consequently almost all Ukrainian lands lie within the borders of the USSR today; 80 percent of the compact territory and more than 87 percent of the population are in Soviet Ukraine. The western borderlands of Ukrainian ethnic territory diminished by 19,500 sq km immediately after the war, however, as a direct result of the mass deportation and resettlement of the indigenous Ukrainian population from those areas that became part of the Polish People's Republic.

The unceasing Russification of all Soviet areas lying outside the Ukrainian SSR has contributed to the diminution of Ukrainian compact territory, and even more so of mixed territory. In general the western boundaries of Ukrainian territory now correspond closely with the political borders of the Ukrainian SSR with Poland, Czechoslovakia, Hungary, and Rumania, although small strips of Hungarian and Rumanian ethnic territory are found in Soviet Ukraine.

The following table shows the division of Ukrainian ethnic territory in 1970 (the data for Ukrainian lands outside Soviet Ukraine are only approximate).

UKRAINIAN ETHNIC TERRITORY IN 1970

Country	Territory (1,000 sq km)	Population (millions)
I. Ukrainian SSR	603.7	47.1
II. Ukrainian compact (ethnic) territory outside the Ukrainian SSR		
1. Russian SFSR		
a) Belgorod, Kursk, and Voronezh oblasts ¹	43.9	2.5
b) Don region ²	23.8	1.0
c) Western Subcaucasia (the Kuban ³)	46.6	2.9
Subtotal (I)	114.3	6.4
2. Belorussia ⁴	27.0	1.0
3. Czechoslovakia ⁵	3.5	0.1
4. Rumania ⁶	1.7	0.1
Subtotal (II)	146.5	7.6
III. Ukrainian compact (ethnic) territories in Europe (subtotal I + II)	750.2	54.7
IV. Ukrainian ethnically mixed territories		
1. Northern Chernihiv region ⁷	14.2	0.8
2. Eastern Subcaucasia ⁸	163.4	4.6
3. Ukrainian territory in Poland ⁹	19.5	1.7
Subtotal (IV)	197.1	7.1
V. Ukrainian lands in Europe (total III + IV)	947.3	61.8

1 Southern parts

2 The western part of Rostov oblast

3 Part of Krasnodar krai and a small southwestern section of Rostov oblast

4 Part of Brest and Homel oblasts

5 The eastern part of Slovakia

6 Small parts of Suceava and Maramureş districts

7 Part of Briansk oblast

8 The eastern part of Krasnodar krai, together with Adygei autonomous oblast, Stavropol krai, and parts of Karachai-Cherkess autonomous oblast

9 Parts of Białystok, Cracow, Lublin, and Rzeszów voivodeships. This formerly Ukrainian ethnic territory was settled by Poles after the deportation of the Ukrainian population in 1946-7. Statistics are for 1939.

ADMINISTRATIVE TERRITORIAL DIVISION AND POPULATION OF THE UKRAINIAN SSR
(as of 1 January 1983)

Oblast	Area (1,000 sq km)	Population (thousands)			Urban population (% of total)	Population density per sq km
		Total	Urban	Rural		
Cherkasy	20.9	1,533.3	733.4	799.9	48	73.4
Chernihiv	31.9	1,459.0	703.1	755.9	48	45.7
Chernivtsi	8.1	905.2	357.0	548.2	39	111.8
Crimea	27.0	2,276.5	1,570.1	706.4	69	84.3
Dnipropetrovske	31.9	3,746.6	3,078.0	668.6	82	117.4
Donetske	26.5	5,251.7	4,717.7	534.0	90	198.2
Ivano-Frankivske	13.9	1,360.1	539.5	820.6	40	97.8
Kharkiv	31.4	3,110.1	2,383.9	726.2	77	99.0
Kherson	28.5	1,194.4	716.1	478.3	60	41.9
Khmelnyskyi	20.6	1,536.9	620.5	916.4	40	74.6
Kiev (without city)	28.9	1,923.9	949.7	974.2	49	148.3
Kiev (city)		2,362.0	2,362.0	-	100	
Kirovohrad	24.6	1,238.3	685.8	552.5	55	50.3
Lviv	21.8	2,621.7	1,467.9	1,153.8	56	120.3
Mykolaiv	24.6	1,267.9	797.7	470.2	63	51.5
Odessa	33.3	2,587.6	1,660.7	926.9	64	77.7
Poltava	28.8	1,726.7	916.9	809.8	53	60.0
Rivne	20.1	1,149.5	467.7	681.8	41	57.2
Sumy	23.8	1,444.5	811.3	633.2	56	60.7
Ternopil	13.8	1,162.1	405.6	756.5	35	84.2
Transcarpathia	12.8	1,187.7	469.0	718.7	39	92.8
Vinnytsia	26.5	1,996.8	773.8	1,223.0	39	75.4
Volhynia	20.2	1,032.2	448.6	583.6	43	51.1
Vorqshylovhrad	26.7	2,808.0	2,410.8	397.2	86	105.2
Zaporizhia	27.2	2,008.1	1,473.4	534.7	73	73.8
Zhytomyr	29.9	1,569.9	747.3	822.6	48	52.5
Total	603.7	50,460.7	32,267.5	18,193.2	64	83.6

CITIES WITH A POPULATION GREATER THAN 100,000
(in thousands)

	1939	1959	1979	1983
IN UKRAINIAN SSR				
Kiev	851	1,106	2,137	2,355
Kharkiv	840	953	1,444	1,519
Dnipropetrovske	528	690	1,066	1,128
Odessa	599	664	1,046	1,097
Donetske	474	708	1,021	1,055
Zaporizhia	289	449	781	835
Lviv	340	411	667	711
Kryvyi Rih	192	408	650	674
Zhdanov	222	284	503	516
Voroshylivhrad	215	275	463	485
Mykolaiv	184	251	440	474
Makiivka	270	407	436	446
Vinnytsia	93	122	314	350
Horlivka	189	308	336	339
Kherson	97	158	319	337
Sevastopil	114	142	301	328
Symferopil	143	186	302	324
Poltava	128	143	279	290
Dniprodzerzhynske	148	194	250	265
Zhytomyr	95	114	244	264
Chernihiv	69	90	238	263
Cherkasy	52	85	228	259
Kirovohrad	103	132	237	253
Sumy	64	98	228	248
Chernivtsi	106	152	219	232
Kremenchuk	90	93	210	220
Rivne	43	56	179	205
Khmelnyskyi	37	62	172	203
Ivano-Frankivske	65	66	150	189
Kramatorske	94	115	178	187
Bila Tserkva	47	71	151	171
Ternopil	50	52	144	168
Melitopil	76	95	161	167
Kerch	104	98	157	163
Lutske	39	57	141	161
Nykopil	58	83	146	153
Slovianske	81	99	140	142
Berdianske	52	65	122	128
Komunarske	55	98	120	122
Lysychanske	85	104	119	121
Siverskodonetske	5	33	113	120
Yenakiieve	109	117	114	117
Pavlohrad	40	46	107	115
Kostiantynivka	96	89	112	114
Krasnyi Luch	59	94	106	109
Stakhanov	96	91	108	109
Uzhhorod	30	47	91	102
Yevpatoriia	47	57	93	100
IN RUSSIAN SFSR				
Krasnodar	193	310	560	595
Sochi	71	127	287	304
Tahanrih	189	202	276	285
Stavropol	85	141	258	281
Novorosiiske	95	93	159	171
Armavir	84	111	162	167
Maikop	56	82	128	135
Piatigorsk	62	70	110	116
IN BELORUSSIAN SSR				
Brest	41	74	177	208

ETHNIC COMPOSITION OF UKRAINIAN LANDS
(data for 1 January 1933)

Area	Total population (1,000)	Ukrainians		Russians		Jews		Poles and <i>Latynnyky</i>		Germans		Others	
		1,000	%	1,000	%	1,000	%	1,000	%	1,000	%	1,000	%
I. Ukrainian SSR													
1. Ukrainian SSR within 1938 boundaries	31,640	25,470	80.5	2,900	9.2	1,720	5.4	500	1.6	430	1.4	620	2.0
2. Western Ukraine (1938) within Poland	7,150	4,730	66.2	40	0.6	705	9.9	1,570	22.0	65	0.9	40	0.6
3. Bukovyna and Bessarabia (1938) within Rumania	1,470	770	52.4	90	6.1	140	9.5	30	2.0	80	5.4	360	24.5
4. Carpatho-Ukraine (1938) within Czechoslovakia	760	465	61.2	—	—	105	13.8	—	—	10	1.3	180	23.7
5. Crimea	800	90(?)	11.3(?)	335(?)	41.9(?)	55	6.9	5	0.6	50	6.3	265	33.1
TOTAL	41,820	31,525	75.4	3,365	8.1	2,725	6.5	2,105	5.0	635	1.5	1,465	3.5
II. Ukrainian compact territory outside the Ukrainian SSR													
1. Ukrainian territories in Russian SFSR	5,610	3,700	66.0	1,695	30.2	10	0.2	5	0.1	30	0.5	170	3.0
2. Ukrainian territories in Belorussian SSR	940	740	78.7	5	0.5	100	10.6	80	8.5	5	0.5	10	1.1
3. Ukrainian territories in Poland	1,360	650	47.8	—	—	135	9.9	560	41.2	15	1.1	—	—
4. Ukrainian territories in Czechoslovakia	120	90	75.0	—	—	10	8.3	—	—	—	—	20	16.7
5. Ukrainian territories in Rumania	110	80	72.7	—	—	15	13.6	5	4.5	—	—	10	9.1
TOTAL	8,140	5,260	64.6(?)	1,700	20.9(?)	270	3.3	650	8.0	50	0.6	210	2.6
III. Ukrainian mixed territories in Russian SFSR													
	4,800	1,430	29.8(?)	2,975(?)	62.0(?)	35	0.7	10	0.2	55	1.1	295	6.2
UKRAINIAN COMPACT (ETHNIC) TERRITORIES IN EUROPE													
	49,960	36,785	73.6	5,065	10.1	2,995	6.0	2,755	5.5	685	1.4	1,675 ¹	3.4
ALL UKRAINIAN LANDS IN EUROPE													
	54,760	38,215	69.8	8,040	14.7	3,030	5.5	2,765	5.1	740	1.4	1,970 ²	3.6

1 This number includes 442,000 Rumanians, 240,000 Tatars and Turks, 216,000 Bulgarians and Serbs, 161,000 Greeks, 134,000 Hungarians, 108,000 Belorussians, 105,000 Czechs and Slovaks, 64,000 Armenians, and 38,000 Caucasian mountaineers.

2 This number includes 448,000 Rumanians, 260,000 Tatars and Turks, 217,000 Bulgarians and Serbs, 170,000 Greeks, 160,000 Belorussians, 146,000 Armenians, 135,000 Hungarians, 107,000 Czechs and Slovaks, and 70,000 Caucasian mountaineers.

ETHNIC COMPOSITION OF THE UKRAINIAN SSR

Nationality	1926 Census		1959 Census		1970 Census		1979 Census	
	1,000	%	1,000	%	1,000	%	1,000	%
Ukrainian	28,550	75.4	32,158	76.8	35,284	74.9	36,489	73.6
Russian	3,055	8.1	7,091	16.9	9,126	19.4	10,472	21.1
Jewish	2,440	6.4	840	2.0	777	1.6	634	1.3
Belorussian	85	0.22	291	0.70	386	0.82	406	0.82
Moldavian-Rumanian	405	1.1	343	0.82	378	0.80	416	0.84
Polish	1,900	5.0	363	0.87	295	0.63	258	0.52
Bulgarian	205	0.54	219	0.52	234	0.50	238	0.48
Hungarian	125	0.33	149	0.36	158	0.34	164	0.33
Greek	125	0.33	104	0.25	107	0.23	104	0.21
Tatar and Turkish	205	0.54	62	0.15	76	0.16	91	0.18
German	565	1.5	23	0.06	?	?	?	?
Other	210	0.56	226	0.54	305	0.65	337	0.68
Total	37,870	100.0	41,869	100.0	47,126	100.0	49,609	100.0

NOTE: The current ethnic composition of Ukrainian ethnic territories outside the boundaries of the Ukrainian SSR, ie, in the Russian SFSR and Belorussian SSR, is impossible to determine. This is because since 1959 the Soviet censuses have presented the statistics of ethnic composition only for entire oblasts (krajs) and Ukrainian ethnic territory embraces only part of oblasts (with the exception of Krasnodar krai). In addition, Soviet censuses deflate the actual numbers of Ukrainians, presumably to show that the boundaries of Ukrainian ethnic territory correspond to the actual borders of Soviet Ukraine.

NUMBER OF UKRAINIANS IN THE WORLD

Some 11 million Ukrainians (about 23% of the total number of Ukrainian people) live outside Ukrainian ethnic territory. Their number is constantly increasing (in millions): 1.2 in 1880, 4.3 in 1914, 6.3 in 1933, 11 in 1980.

In the USSR, outside their ethnic territory, Ukrainians live either in small enclaves near Ukrainian ethnic territory or in large enclaves in the Volga and Ural regions, Moscow, Leningrad, and other cities. This European part of the USSR outside of Ukraine contains approximately 3 million Ukrainians. Considerably more live in Asian regions of the USSR: some 5 million, mostly in northeastern Kazakhstan and neighboring areas of western Siberia and the Far East.

The approximate number (in millions) of Ukrainians outside the Ukrainian SSR – individuals of Ukrainian ethnic origin who live in various countries – is evident from the following table.

Ukrainians in	1933	1980
USSR	35.2	44.5 ¹
(of this number in the Ukrainian SSR)	(25.5)	(36.5)
Poland	6.0	0.3
Rumania	1.2	0.15
Czechoslovakia	0.6	0.15
USA	0.75	1.25
Canada	0.35	0.75
Other	0.4	0.6 ²
Total	44.5	47.7

1 On the basis of official statistics: 42.3

2 Of this number, 0.2 in Brazil, 0.2 in Argentina, 0.05 in Yugoslavia, 0.03–0.04 in Australia, 0.03–0.035 in France, 0.03 in Great Britain, 0.02 in Germany.

TABLE OF TRANSLITERATION*

Ukrainian

а	a
б	b
в	v
г	h
г	g
д	d
е	e
є	ye initially, otherwise -ie (eg, Yerky, but Selietyyn)
ж	zh
з	z
и	y
й	y initially, otherwise -i (eg, Yosypivka, but Stryi)
і	i
ї	ï
к	k
л	l
м	m
н	n
о	o
п	p
р	r
с	s
т	t
у	u
ф	f
х	kh
ц	ts
ч	ch
ш	sh
щ	shch
ю	yu initially, otherwise -iu (eg, Yurivka, but Liubotyn)
я	ya initially, otherwise -ia (eg, Yalta, but Kolomyia)
ь	' (L'viv)

Russian

г	g
е	e
и	i
й	i
ы	y
э	e

*This transliteration is used in the gazetteer only.

ABBREVIATIONS

C	Cape
Can.	Canal
Geogr. reg.	Geographical region
Hist. reg.	historical region
Isl.	Island
L.	Lake
Lim.	Liman
Mt.	Mount
Mts.	Mountains
Nat. Res.	Nature Reserve
Pen.	Peninsula
R.	River
Res.	Reservoir

Ukrainian SSR

Chrk	Cherkasy oblast
Chrh	Chernihiv oblast
Chrv	Chernivtsi oblast
Dnp	Dnipropetrovske oblast
Dnts	Donetske oblast
IF	Ivano-Frankivske oblast
Khrk	Kharkiv oblast
Khrs	Kherson oblast
Khm	Khmelnyskyi oblast
Kv	Kiev oblast
Krv	Kirovohrad oblast
Krm	Crimea oblast
Lv	Lviv oblast
Mk	Mykolaiv oblast
Od	Odessa oblast
Pl	Poltava oblast
Rv	Rivne oblast
Sm	Sumy oblast
Tr	Ternopil oblast
Zk	Transcarpathia oblast
Vn	Vinnysia oblast
Vl	Volhynia oblast
Vr	Voroshylvhrad oblast
Zp	Zaporizhia oblast
Zht	Zhytomyr oblast

Donets Basin

Db	} See Donets Basin map inset
Dn	

Belorussian SSR

Br	Brest oblast
Hm	Homel oblast

Russian SFSR

Ad	Adygei autonomous oblast
As	Astrakhan oblast
Blh	Belgorod oblast
Brn	Briansk oblast
Dag	Dagestan ASSR
Kal	Kalmyk ASSR
Krd	Krasnodar krai
K-Bo	Kabardino-Balkar ASSR
Krs	Kursk oblast
Lp	Lipetsk oblast
Or	Orel oblast
Rs	Rostov oblast
St	Stavropol krai
Tm	Tambov oblast
Vlh	Volgograd oblast
Vrn	Voronezh oblast

Other countries

Mol	Moldavian SSR
Pol	Poland
Slo	Slovakia

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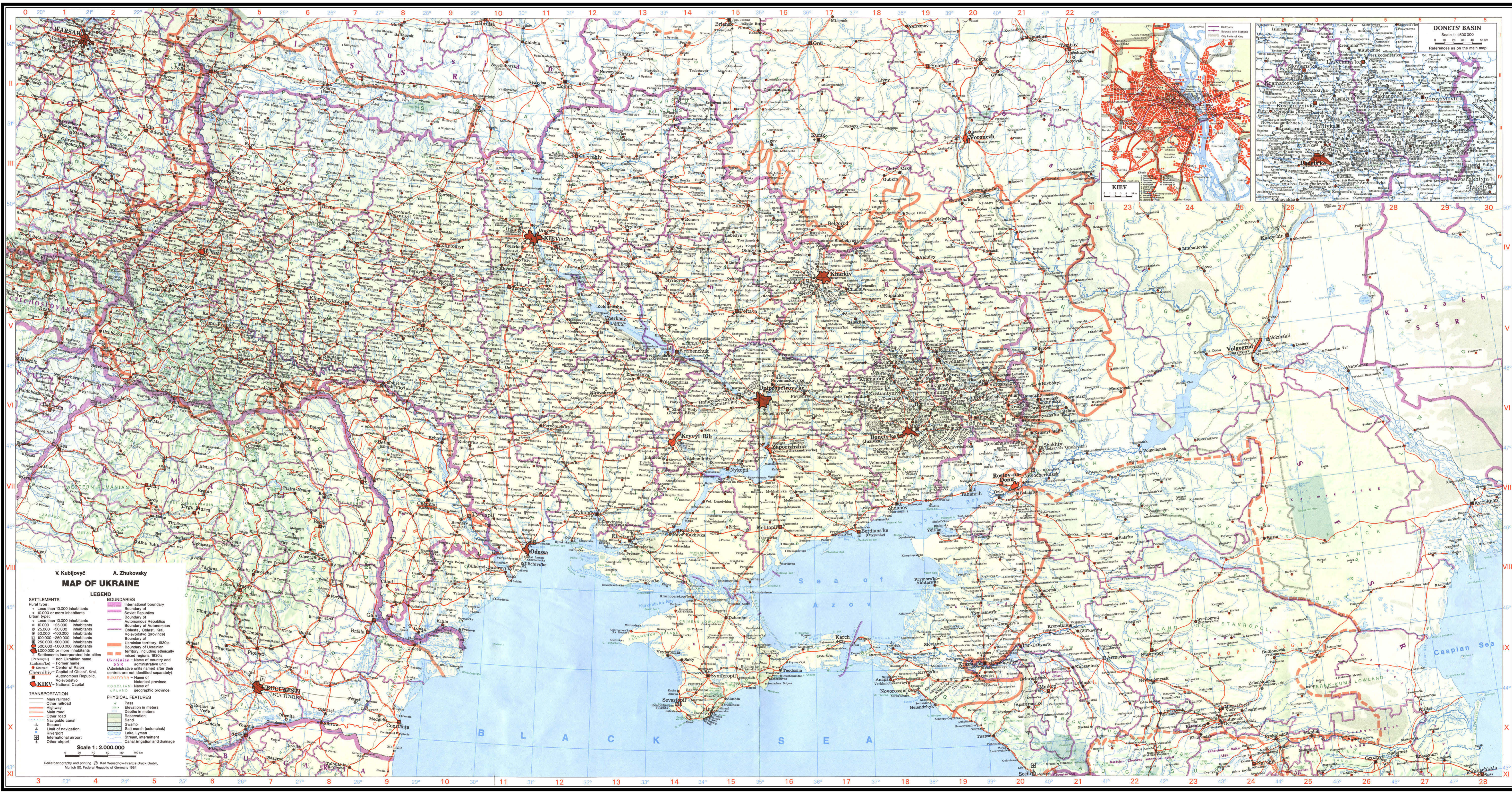
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MAP OF UKRAINE

- SETTLEMENTS**
- Rural types:
 - Less than 10,000 inhabitants
 - 10,000 or more inhabitants
 - Urban type:
 - Less than 25,000 inhabitants
 - 25,000 - 50,000 inhabitants
 - 50,000 - 100,000 inhabitants
 - 100,000 - 250,000 inhabitants
 - 250,000 - 500,000 inhabitants
 - 500,000 - 1,000,000 inhabitants
 - 1,000,000 or more inhabitants
 - Settlements incorporated into cities (Przemysli) - non-Ukrainian name (Lubanski) - former name
 - Center of Raion (Raion) - former name
 - Capital of Oblast, Krai, Autonomous Republic
 - KIEV** - National Capital
- LEGEND**
- BOUNDARIES**
- International boundary
 - Boundary of Soviet Republics
 - Boundary of Autonomous Republics
 - Boundary of Autonomous Oblasts, Oblast, Krai, Volosts (provinces)
 - Boundary of Ukrainian territory, 1930's
 - Boundary of Ukrainian territory, including ethnically mixed regions, 1920's
 - Ukrainian - Name of country and administrative unit
 - (Administrative units named after their centres are not identified separately)
 - Historical province
- PHYSICAL FEATURES**
- Pass
 - Elevation in meters
 - Depth in meters
 - Reservation
 - Swamp
 - Salt marsh (solonchak)
 - Lake, Lyman
 - Stream, intermittent
 - Canal, irrigation and drainage
- TRANSPORTATION**
- Main railroad
 - Other railroad
 - Highway
 - Main road
 - Other road
 - Navigable canal
 - Sand
 - Seaport
 - Limit of navigation
 - River, Lyman
 - International airport
 - Other airport
- Scale 1:2,000,000
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