

myth of common origin, a common historical memory), one can say that these characteristics are inherent in all social groups, which can be described by the term collective identity. The term "identity" in this case can be defined as "a set of specific features that separate a group of people from a range of other groups and serve an individual basis for assigning themselves to this group" [3, p. 81]. It is comparable with the definition of collective identity of A. Melucci: "Melucci calls the process of "design" of action system as collective identity. Collective identity is an interactive and collaborative process of definition, implemented by certain number of individuals (or on more complex level – by groups) and associated with orientations of their actions through the field of opportunities and constraints in which such action occurs. Under "interactive and shared" it is meant that "these elements are designed and coordinated based on the repetitive process with relationships that connect the actors together" [4]. Thus, collective identity can function only as a process, or, to paraphrase B. Anderson, as "a daily plebiscite". Collective identity, in fact, is the result of purposeful actions of individuals who are the members of group signified by the term identity.

It is better to talk about "collective" identity rather than "social" or "group" one. Any identity of an individual or a community of individuals, by their nature, is already social. The term group identity restricts the investigated community quantitatively. "Collegiality" at the same time, focuses on the mechanisms of relationship rather than on the quantitative characteristics of the community.

Thus, the application of the concept of identity regarding the individual in Ukrainian studies can perform a number of useful tasks for science. First of all, it is – the study of specifically Ukrainian psychology and Ukrainian mentality. In this context the consideration of their inherent conflicts of identity and crisis states (it is actual at the collective level, up to the political nation). In addition, the use of the concept of identity is especially important in studies of international cooperation of the Ukrainian and non-Ukrainians (members of other ethnic groups and minorities). In this case, as the object of Ukrainian studies' research no longer appears the Ukrainian but non-indigenous (religious, cultural ...) identity. However, studies of individual identity cannot wholly cover the subject of research of Ukrainian Studies (Ukrainian heritage).

For Ukrainian Studies more interesting is the category of collective identity. We can talk about it, focusing on the definition of the object and subject of Ukrainian Studies. "The object of Ukrainian Studies is the real world that was created and evolved over thousands of years and today represents the essence of life and consciousness of Ukrainian Nation" [9, p. 13]. "The subject of Ukrainian Studies is the Ukrainian heritage as a

civilization phenomenon, patterns and characteristics of its formation and development in time-spatial dimension both in Ukraine and beyond" [9, p. 17]. Thus, the notion of identity, particularly collective, can be used to describe various forms of community created by Ukrainians. In the first place – a Ukrainian ethnos and political nation. At the same time, to limit the study with the only phenomenon of ethnic identity seems to be impractical. Despite the fact that namely the ethnic identity (as well as belonging to a citizenship and political nation) defines the Ukrainian character as a system of signs, its measurement is not limited by this. Other levels of collective identity are largely subordinated to the Ukrainian identity as a system of signs. This means that correlation of Ukrainians with certain socio-professional group, religious community, region of living is impossible without considering the set of attributes that characterize them as Ukrainian. And, at the same time, the isolation of specifically Ukrainian features in the phenomena of religious, professional, regional and other forms of collective identity of Ukrainians suggests that there is a separate subject of researching the identity within Ukrainian Studies.

Namely this, specifically Ukrainian part of collective and individual identity is the key to maintain and stability of Ukrainian peace itself. Therefore, the definition of specific elements of the Ukrainian identity (not just ethnic, or at the level of the political nation) has to be one of the main tasks of Ukrainian Studies as a science. It also should not be underestimated the importance of the study of individual elements of Ukrainian identity using the tools of the other sciences (philosophy, psychology, sociology, etc.). These studies will facilitate the interdisciplinary connections between Ukrainian Studies and these sciences.

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BAVARIAN GEOGRAPHER ON SLAVIC TRIBES FROM UKRAINE

A refined scheme of geographic anchors and ethnic interpretation called "Description of cities and areas north of Danube" are proposed. Focus of the investigation is fragments of the description associated with the territory of Ukraine.

Descriptio civitatum et regionum ad septentrionalem plagam Danubii, by the Bavarian Geographer or the Bavarian Anonymous [text: 13, p. 13-15; 14, p. 53-55; 3, p. 13-14], is a unique and very important source of information on the early medieval history of Central and Eastern Europe. This text is only for this time gives consistent and fairly detailed list

of countries and tribes in the area between eastern borders of the Frankish Empire and Khazar Khaganate in southeast Europe. According to the most accepted view, the text was created between 840s and 880s [28, p. 31-45; 14, p. 59-60; 3, p. 12], and then displays of the state of Slavic (mostly) the

territories just before the creation of the Czech, Polish and Kievan Rus' States.

The document itself is rather scarce, it features the list of ethnic names (only 58), the description of the extensiveness and structure of some tribal areas, illustrates their demographic density, highlights details of mutual arrangement. Text contains regular reports about the number of "cities" ('civitates', 'urbs'), which can be seen in some cases as fortified settlements, in others – small settlements and tribal districts or other units [3, c. 15]. One of the fragments of the description tells about Homeland of the Slavs: "... the area (regnum), from which came all the Slavic nations, and which, according to them, they have their origin". This area is bears the name 'Zerivani' and hasn't been identified or localized yet.

According to the theories of a famous Moscow medievalist A.V.Nazarenko, the text of the Bavarian Geographer (further BG) was created at the beginning of 870th in the Abbey of Reichenau located on the shore of Lake Constance (also known in German as Bodensee) [14, p. 60-69]. In its conclusions the direct relation had, according to the researcher, Saint Methodius – well-known Slavic educator, whose presence in Reichenau was confirmed by documents [14, page 65-67]. Although the description can't be called a guide, so to speak, the directory for potential missionaries, if A.V.Nazarenko's hypothesis is correct, then his communication with activity of Christian missions in the Central and Eastern Europe IX century becomes obvious.

By recognition of all researchers, memorial contains a large piece (or several pieces), in which it is a question about the territory of modern Ukraine, which, in particular, indicate such ethnic names: 'Busani' (Buzhans), 'Unlizi' (Ulychi), 'Ruzzi' ("Rusy" or Rus' people; tend to localize in the Middle Dnieper, comparing with Πύσσια Constantine Porphyrogenitus [9, p. 44, 156]) and also 'Ungare' (Hungarians, at that time the inhabitants of Black Sea Region [7, p. 47-58, 9, with. 159-169]). Nevertheless, these BG data, which devoted considerable quantity of research papers, until recently [3, 20] almost didn't become object of attention from Ukrainian scientists.

There is no doubt, that if a convincing interpretation of BG data, his information would serve to significantly contribute for understanding about the processes of ethnic and geopolitical movement Ukrainian and adjacent territories at the early Middle Ages. However, perceptions and scientific analysis of this information encounters a number of difficulties due primarily to the lack of geographical landmarks of names in text, despite the fact that most of the above ethnonyms unique or presented in an unrecognizable transcription.

For the conclusive verification is exposed only data of the first fragment (first part) of description, where from the north to the south has numbered "those lands adjacent to us", namely, with East Frankish borders and the final fragment where description goes from Vistula District to the Central Elbe region. Many of the names mentioned in these fragments are also known from other sources, mainly Western chronicles. In particular, in the first part of the above: 'Nortabtrezi' ("Northern obdrychi" – part of Obodritian tribal alliance between lower Elbe and the Baltic coast), 'Vuilci' (Viltsy, also known as Liutychi), 'Surbii' (Sorbs, near the current Leipzig, Halle, Dessau), 'Talamynzi' (or Dalemintsi, along with Sorbs) 'Beheimari' (Bohemians or Czechs), 'Merharii' (Moravians) 'Vulgarii' (in this case the Turkish tribe Bulgars in the basin of Tisa) [27, p. 13-21]. In the final part no doubt: 'Vuislane' on the Upper Vistula, 'Sleenzane' – or Sileziany (after Thietmar of Merseburg – "Silensi") on upper Oder basin (Silesia),

'Lunsizi' – Luzhychi known from later sources as "Lusici", "Luizizi" etc. in Upper Lusatia, 'Dadosesani' – Dadoshychany (?) after Thietmar known as "Diedesisi" (Diedeshychi) on the set of data located in Lower Silesia, 'Milzane' – Milchany – well known in the north of the Czech State, 'Opolini' – although unknown from other sources, but almost unanimously localized near Opole – Polish city in Silesia [27, p. 48-544; 3, p. 46-50; 13, p. 23-24].

If the first fragment listed ethnic groups along the eastern borders of the Frank empire and north of the Middle Danube, the latter may reflect the trade route that went along the Carpathians and the Sudeten – from Krakow to the trading centers at the Frankish border [24, p. 163].

As for the other parts of this text, for most names of this time it isn't revealed convincing compliances from other sources and it isn't offered the settled criteria for localization [27, p. 23-47; 13, p. 22-45]. Respectively in the scientific literature there are significant differences on the prospects of use Bavarian Geographer in historical research.

Special value gets a question of the systematic presentation of the names of tribes and regions. If the part of researchers trying to put their sequence, depending on the configuration of trade routes (or currents of large rivers), others actually deny any ordering of the presentation. In favor of the first position above mentioned fragments show, which are known ethnonyms are in the correct geographical order. However, all attempts to put into a logical framework rest of the names (with, so to speak, the "inner" part of the text), failed. Instead, where we meet famous names, there is obvious geographical inconsistency: title 'Caziri' = Khazars (?) appears next to 'Lendizi', which sees most authors refer Polish tribes (cf. Ancient Russian and Ukrainian 'Lyadsky' – polish), name 'Ungare' immediately preceding 'Vuislane', although the Hungarian tribes in the middle of the IX c. had to live still far from the Vistula.

Quite comprehensive historiographical review, are in relatively recent works of A.V.Nazarenko and L.V.Voytovych [13, p. 7-51, 3], eliminate the need to resort to review all proposed interpretations of the text. Here we limit our review of the newer studies, and also some of those works that most clearly embody just mentioned approaches.

Famous German historian Joachim Herrman is expressive supporter for placing ethnonyms of BG on trade routes. In his opinion, the bulk of ethnonyms from "inner" part of the text associated with communications, connecting the Frankish Empire and Baltic coast with Black Sea Region. It's passing particularly along the South's Bug, Dniester and Seret rivers [24, p. 162–164]. The said part of the description clearly divided on several passages, which corresponding ways: a) Magdeburg – Poznan – Kyiv, b) Danube – Vistula – Baltic, c) Sarkel (Khazar city on the Don) – Kyiv – Byzantium (North-western Black Sea Region). Finally, the last piece, as already mentioned, reflects the way from Krakow to the borderlands of the Franks.

According to these reconstructions, to the territory of Ukraine were posted: to basin of South's Bug: 'Busani' (Buzhans), 'Sittici' (Zhytychi ?), 'Sebbirozi' (Sabirs ?, Severians ?), 'Unlizi' (Ulychi), 'Ungare' (Hungarians), to basin of the Lower Danube, Seret, Dniester: 'Attorozi', 'Eptaradici', 'Aturezani', 'Chozirozi', 'Lendizi'. Somewhere within Ukraine have resided also 'Seravici', 'Lucolani', 'Nerivani' [24, p. 162].

The names 'Forsderen', 'Liudi', 'Fresiti' by J.Herrman had interpreted not as a separate ethnonyms, but as social characteristics of Rus' ('Ruzzi'). These words translated from

the ancient Low German as "ruling (senior) people, free". The author places this "ruling people" in the Middle Dnieper, assuming the appearance of this marker of Rus' reflect the integration of the tribes around Kyiv [24, p. 166–168]. As for other titles, the author fails to their etymologization and doesn't try to compare them with later names.

The approach of German researcher divides A.A.Gorskij, outlining, however, several other orders transferring ethnonyms of internal part of description: 1) down the Danube (from the middle part to the mouth), 2) arc from the Vistula to the east to the Black Sea, 3) from the borders of the steppe on Southern Bug to the Baltic (Prussia), 4) from Khazar possessions to the west "turn at the end on the south to Hungarians" (according author, latter were between the Danube and Dnieper at this moment) [4, p. 279]. Although the author does not speak directly about trade ways, it actually reflects the concept of "traveler" list of ethnonyms.

Setting geographic consistency in placing the tribes and their correlation with the data "Tale of Bygone Years" allows for A.Gorskij to assume that 'Sittici' and 'Stadici' were part of Carpathian Croats ("Horvats") tribe association, 'Fresiti', 'Seravici', 'Lucolani' – small tribes in the unions of Dregovichy or Drevlyans [4, p. 274–280]. Regarding the latter, the author joins the widespread opinion in accordance with this title German "Forsderen Liudi" (= "forest people"). Several names: 'Busani', 'Lendizi', 'Thafnezi', 'Prissani', 'Velunzani' tied author to Volynia [4, p. 279–280], while 'Lendizi' associated with 'Lendzaninoi' of Constantine Porphyrogenitus and 'Velunzani' with 'Velyniane' of "Tale of Bygone Years" [cf. historiography issue: 13, p. 31–32, 36].

Ethnonyms 'Attorozi', 'Vuillerozi', 'Zabrozi', 'Chozirozi' treated as non-Slavic, probably Turkic from Northwestern Black Sea Region. Names 'Znetalici', 'Aturezani' defined as "a community that is not identified".

As we can see, almost all the "problematic part" of BG text A.Gorskij associated with Carpathian region, Volynia and Right-Bank Ukraine.

Linking sequence names with nature of origin of the document (such as a travel registry Ethnic Regions) is a strong side of "communicative" approach. However, in those parts of the text, where are the group of names that are unknown and not explained convincingly (like, 'Fresiti', 'Seravici', 'Lucolani' or 'Attorozi', 'Vuillerozi', 'Eptaradici') seems obvious speculative-ness of reconstructions, especially considering the fact that most of the "trade ways" are only hypothetical.

Another approach, which involves consistency in the statement of objections titles of BG, but based on their thorough etymologisation relying on toponymic landscape, embodied in the work of Czech researchers B.Horak and D.Travnichek [27, p. 13–55, cf. also 28]. The result of their studies is that most names removed from the territories of Eastern Europe – partly they announced doublet (repeated references) West Slavic ethnonyms, which mentioned at the beginning and end of the document, partly attached to names of rivers and localities of Baltic coast, Oder and Elbe basin. Even the name 'Caziri', in "Khazar attribution" which convinced many authors, proposed as match settlement Kethür near Brandenburg, and 'Unlizi', that usually tend to identify with the "Ulychi", identified with Wanzlo at the mouth of the Oder [27, p. 43, 30]. Only the names of Rus' ('Ruzzi') and Hungarians ('Ungare') with certainty attached to Eastern Europe must, because of 'Ruzzi' remain without a specific localization [27, p. 44–45, 47].

At Ukraine, except 'Ungare', which localized between the Danube and the Dnieper, occur only 'Busani' on the Western

Bug and mentioned alongside them 'Zuireani', which the authors attributed to basin river Svir, left tributary of Upper Dniester [27, p. 26]. However, for a number of names: 'Zerivani', 'Prissani', 'Velunzani', 'Seravici', 'Lucolani', 'Attorozi', 'Chozirozi', 'Aturezani' authors do not find acceptable solutions.

A more cautious and reasonable in the opinion is A.V.Nazarenko that tries to comply balance between geographically and toponymically approaches [13, p. 14–51]. Leaving in rights comparison Busani – Buzhans, Unlizi – Ulich, the author takes also association 'Zuireani' with river Svir, 'Seravici' (after P.I.Shafaryk) – with river Zherev near Kyiv. Along with these tribes, according order of records, near the Carpathian localized 'Sittici' and 'Stadici'. 'Lendizi', contrary to the belief of Polish and Czech researchers, the author considers it necessary not tied to Little Poland, but to Volhynia [13, p. 31–33] (which also receives A.Gorskij).

Instead, as for 'Velunzani' and 'Prissani', A.V.Nazarenko joins to number of Polish authors, transferring the first name to the lower reaches of the Oder and linking it with the name of the ancient city Velun', known from Polish sources about events XI – XII c. as 'Welunecz' [13, p. 36]. The name 'Prissani', which mentioned along, author interprets as "Brežani" (from *breg- = polish 'brzeg') and sees in them the inhabitants of Polish Pomerania.

Strange name Eptaradici, followed A.Kralichek and other, interpreted as Greek επτά ράδικες "seven roots", that recalls the Byzantine historian Theophanes as "seven Slavic lineages" (επτὰ γενεάς), which were conquered in 670 years on the Lower Danube by Khan Asparuh [13, p. 30] (this explanation also take J.Herrman, A.Gorskij, L.Voytovych). From the same source comes the mention of Σεβέρεις – name of Slavic allies of Turks-Bulgarians on the Balkans, which is compared with 'Sebbirozi' of BG [13, p. 26].

Title 'Zerivani' – above mentioned inhabitants of the country "from which came all the nations of the Slavs" by A.V.Nazarenko interpreted, followed to I.Kryp'yakevych and a number of Polish authors [cf. 3, p. 21], as 'Chervyany' [13, p. 34–35], seeing them residents of city Cherven (on Western Bug) and the surrounding region, which appears in the "Tale of Bygone Years" (under 981 year) as "Cherven'skie grady". This view is also supported by A.Gorskij and L.Voytovych.

Name 'Caziri' hardly be interpreted otherwise than as a designation of the Khazars [13, p. 40]. Title 'Ruzzi', according to the position of the vast majority of researchers interpreted as marking of early state association of Rus' on the Dnieper [13, p. 41–42]. The author does not exclude that words 'Ruzzi', 'Forsderen', 'Liudi' can form a single complex (they read without punctuation, though they put in the original), but the exact value of the probable German glosses, contrary to J.Herrman, recognized unclear [13, p. 43].

Names 'Thafnezi', 'Attorozi', 'Vuillerozi', 'Zabrozi', 'Chozirozi', 'Aturezani', 'Fresiti', which probably also belonged to Eastern Europe, A.V.Nazarenko defines as mysterious and possibly non-Slavic. Names 'Znetalici', 'Nerivani', 'Lucolani' have Slavic origin (in accordance from *snet- "stump", "deck", *ner- widespread hydronym base, *lōka "bow", "curve"), but even approximate localization of these peoples on the data set is not looming.

Thus, after A.V.Nazarenko constructs, the east stands only one group ethnonyms, forming more or less geographically organized piece – from "Buzhanie" and hypothetical "Svyryanie" at the junction of Volhynia and Galicia to "Ulychi" on the Southern Bug or lower Dnieper above threshold [13, p. 24–28, 14, p. 68]. Further list defies specific interpretation and even

seems that from the beginning it was a random collection of disparate titles borrowed from different sources – both oral, like legend about 'Zerivani', and literary, which have obviously include quite unexpected [cf. 14, p. 64] for the "barbaric" space Greek expression $\epsilon\pi\tau\alpha \rho\acute{\alpha}\delta\iota\kappa\acute{\epsilon}\varsigma$.

To the idea of placing most of the names of BG on the Baltic-Black Sea routes are come back the famous Lviv historian L.V.Voytovych. Considering these communications as an offshoot of Amber Road and tying them with a number of titles, author localizes most of them within the Volhynia-Galicia: 'Zerivani' = Chervyans (residents of "Chervenski grady"), 'Zuireani' – doublet previous titles, 'Busani' = Buzhans, 'Thafnezi' defined as "Tanyany" (inhabitants of river Tanva, the tributary of San), 'Prissani' = "Pri-Sannya" ("near r. San"), 'Velunzani' = Volhynians, 'Sittici', 'Stadici', 'Sebbirozi', 'Nerivani'. The last four names are not certain identification, but the context of mention indicates on Dniester Basin and adjacent territories. There also referred 'Attorozi', their author, followed by P.I.Shafaryk, considers flawed transfer ethnonym "Tyvertsi" (Tivertsy), doublet of the same name recorded mentioned just below 'Aturezani'. Along with Tyvertsi on the Dniester should find and Ulychi's ('Unlizi') [3, p. 18].

Sequence names coming from the Western Bug and Volhynia to land of Tyvertsi on the Dniester logically continues the following names: 'Eptaradici' (= "seven gens") on the Danube, 'Vuillerozi' – identified in XIX c. by A.Kralichek as one of Turkic-Bulgarian tribes (cf. *Vulgarii* = Bulgars). Although mentioned along 'Zabrozi' and 'Znetalici' not find a particular interpretation, the author is inclined to believe their teams Dacian-Romanian population of the same region [3, p. 19-20]. The following name 'Chozirozi' L.Voytovych interprets (again joining to P.I.Shafaryk) as marking the Khazars [3, p. 20].

Sequence names: 'Caziri', 'Ruzzi', 'Forsderer', 'Liudi', 'Fresiti', 'Seravici', 'Lucolani', 'Ungare' interpreted by L.Voytovych as a reflection of the way, coming from Khazaria to the Dnieper River near Kyiv, and then turned south to the Black Sea coast [3, p. 23, 25]. This 'Forsderer Liudi' traditionally interpreted as "forest people" (= *Drevlyans*), but on 'Fresiti' author believes it is possible to join J.Herrman and translate this term from Old German as "free", suggesting that it was Polians of "Tale of Bygone Years". 'Seravici' identified with Severians, 'Lucolani' explained as unknown Slavic tribe on the Dnieper.

As seen from the above review, most authors converge on the fact that the sequence of names 'Busani', 'Sittici', 'Stadici', 'Sebbirozi', 'Unlizi' responsible of the way from Central Europe (Elbe basin) to the Dnieper (after J.Herrman, A.V.Nazarenko) or to the Lower Danube (after A.A.Gorskij, L.V.Voytovych). Fragment between 'Caziri' and 'Ungare' somehow linked to the way that came from boundaries of Khazaria westward to the Dnieper, which just happened formation of Kievian Rus' state.

The most mysterious and controversial of all recognized fragment contained between more or less understood areas – it starts with 'Nerivani' further includes names as follows: 'Attorozi', 'Eptaradici', 'Vuillerozi', 'Zabrozi', 'Znetalici', 'Aturezani', 'Chozirozi'.

Bait see 'Eptaradici' "seven gens" ("seven roots") and existed along 'Unlizi' encourages researchers to pay mind to the realm of the lower reaches of the Dniester and the Danube, despite the fact that all the suggested treatment with names remained inconclusive. But widespread identification 'Eptaradici' the said events in VII c. "Seven Slavic tribes" just can not be considered conclusive. Firstly, the identification is based on the recognition of the Greek origin of names, but other signs of use Byzantine sources BG text no. Secondly, there is

no certainty that the mysterious seven tribes actually formed stable association (union) with a common self-designation. Thirdly, it is unclear why the description calls these long ago conquered tribes rather than their conquerors.

However, suggested that 'Vuillerozi' and 'Sebbirozi' may just be the branches Danube Bulgars, moreover, that the last name is clearly responsible to Turkic ethnonym *Sebir-/Sabir-*, title cognate tribe of Bulgars from the source VI–X century [21, p. 48-57].

It is easy to see that other titles that contain the element -ozi (or -rozi), without much exaggeration compared with Turkic ethnonyms. 'Chozirozi' P.I.Shafaryk is defined as a variant of ethnonym "Khazar", presented in BG also as 'Caziri'. Title 'Zabrozi' with minimal correction (and rejection clearly typical final -oz) can recognize in her version of the same name Sabir (Zabir-ozi). 'Vuillerozi', that they saw A.Kralichek variant name "Bulgars", rather like "Bilär" – name of cities of the Volga Bulgaria. Bilär known sources of XII – XIII century, but archaeologically recorded as city in 20–30 years of X century [8, p. 45]. Settlement on its location could be in more ancient times [8, p. 127].

The mentioned comparison suggests that in this fragment of describing reflected terrains interior of the Khazar Khaganate and the Volga region. In support of this might work another name for -ozi – 'Attorozi', that it can compare with Bulgarian ethnonym 'Utygury' or "Uturhury", known from the works of Procopius of Caesarea and Menander (VI cent.), Given the nature of two-syllable names, where -(o)gur means "people", "tribe" [cf. 2, p. 14-15; 5, p. 365], and, therefore, is filling ethnic meaning have element *utur-* that it can match with the *Attor-*.

As we know, the descendants Turk-Bulgarians, some of which were Utygury, migrated in the VII – VIII c. partly on the Lower Danube, partly on the Middle Volga, forming states of the same name [16, p. 188]. The name "Utygury" convincing interpreted as *utur + (o)gur* "thirty lineages" ("thirty tribes") [cf. 2, p. 15]. Numeral "thirty" is well known from the inscription XI – XIV c. of the Volga Bulgaria as "otur" [23, p. 18], in the modern Chuvash language he displayed as "vätär". So, *Attor(-ozi)* could affect dialect form of the same word and in this case the name of the whole can be interpreted as identical to the old form "Utygur-" "thirty lineages" (where *otur may not have numerical value, but was the result of tradition).

Incomprehensible element -oz (-oz) can transmit meaning "tribe", "people", "gens". Old Turkic texts prove that value for root *oyuz / oγus / oγuš*, [5, p. 365]. Given the tendency to disappear in Turkic γ ('g' or sonorous 'h') between loud and subsequent assimilation: cf. 'sohur' → 'suur' → 'sur' "pull" [26, p. 281], 'Khagan' → 'Khaan' → 'Khan', 'bogatur' → 'baatur' → 'batyr' [18, p. 81-85], 'Bohorys' (name from Danube Bulgaria) → 'Boris', it is likely that *oyuz* could appear in part dialects as *ūz* (→ *uz* or *oz*). Implementation of this phenomenon is seen in transmission name 'Oguz' (people in Caspian Sea region) as $\text{O}\acute{\upsilon}\zeta\text{o}\iota$ 'uzoi' [9, p. 50, 154 and more], the probability that the Byzantines name came brokered by the inhabitants of Khazaria.

There was some problem, however, is the phenomenon of so-called "zetacism" / "rotacism" of Turkic languages. Reflex -r- in Bulgar-Chuvash dialects ('otur' "thirty", 'toγur' "nine" etc.) matches -z/-s- ('otuz' "thirty", 'toquz' "nine") in most other languages. Languages recorded 'oyus' "tribe" refers to "zeta-dialect" while in "rota-dialect" the same word as reflected 'oyur', 'uyur' (we see this reflex in names "Onogury", "Utygury", "Kutrygury" etc.). But the basics *Sebir-*, *Zab(i)r-*, *Attor-* also reflect rotacism-reflex, therefore, subject to withdrawal -oz / -uz

from oyuz, legality forms 'Sebbiroz', 'Attoroz' etc. becomes problematic.

Contradiction somewhat removed because medieval inscriptions from the territories of the Volga Bulgaria and reports Ibn Fadlan, who visited Bulgaria in 922, confirming the close coexistence in that time Turkic Volga region (as, in fact, now) "r-dialect" and "z-dialects" [23, p. 17-18]. Ibn Fadlan even name one and the river gives it as Dzhavshyr, how Dzhavshyz, reflecting aboriginal oscillations [23, p. 18].

So, we can assume that the informant traveler who wrote register Turkic tribes Khazaria, later introduced to the text of BG was media zeta-dialect, which used the term "tribe", "people" (who we assume specifying application) in his usual form, but the ethnonyms he passed authentically (with characteristic r-reflex). Thus, a well-known name Sebbir-, Zab(i)r-, Chozir-, *Biler- facing us in an unusual design with a unique -oz.

Circumstances of receive of our hypothetical "wandering geographer" information about the inhabitants of Khazar possessions can be clarified by the hypothesis of A.V.Nazarenko about tangent St. Methodius to conclude the BG text.

According to "The Life of Constantine (Cyril)" and "The Life of Methodius", both brother to 861 visited Khazaria [22, p. 148-164, 185], first reaching the coast of the Azov Sea, later the Caspian gates on Caucasus [22, p. 150] (Samandar?). Here they had to participate in a debate with adherents of different religions, because they have spent in the country for a long time to get various information (obviously, not only with theological issues). In addition, they took with them to their homeland twenty captives from Greece, which could also be involved in the conclusion of "Khazar registry".

Approximately 10-12 years, if sharing chronology A.V.Nazarenko, been gained during the trip of 861 year, the list of nations Khazaria, was included in the general "description of the lands north of the Danube". Apparently the set list imagined as continuation list of ethnic groups "Far East" of Europe that they have, in terms of German monks were to be Buzhans of Volhynia, 'Sittici' and 'Stadici' somewhere east of the Carpathians and these extremes towards Elba – Dnieper Ulychi. So, indeed it was after the last mention was placed "Khazar registry".

That record Turkic ethnonyms conducted by people for whom was familiar (second mother?) Slavic language, helps to explain why the obvious Turkic ethnonyms mixed with closer unclear, but testifying Slavic suffixes: 'Nerivani', 'Eptaradici', 'Znetalici', 'Aturezani'. All attempts to find matches this name in Slavic onomastykon, were not successful. The key to understanding the mysteries of these names may be the last of them, her we after by many researchers, we considered a second memory 'Attorozi'. The closeness or identity of these obviously non-Slavic forms with clearly indicates the artificiality of Slavic suffixation in 'Aturezani'. We can assume that at the conclusion of the general construction, the Slavic suffixes were added to the titles that seemed compiler spoiled or those that deviate from the norm. So, in the original version could be something like 'Aturoz(i)', 'Neriv(a-)', 'Eptarad(i-)', 'Znetal(i-)'.

Assumptions about Volga attribution series titles ('Attorozi', 'Zabrozi' = *Sabir-oz, 'Vuillerozi' = *Biler-oz) can recognize in 'Neriva(ni)' is known from the Old Russian chronicles Finno-Ugric tribe *Nereva* (var.: Narova, Norova, Morova, Neroma), pursuits which, judging from the data set, could include upper Volga [12, p. 13], and the name could be used as synonymous to *Merya* – Finno-Ugric tribes in the region of Rostov and Yaroslavl [12, p. 19-20].

Thus, we have reason to believe that the fragment from BG 'Nerivani' to 'Chozirozi' gives us a list of serial inhabitants coast of Volga from headwaters to the mouth: 1) Finno-Ugric population generally known as *Nereva*, 2) part of the Bulgars, who was sitting probably, to west from big turn (bend) of Volga, retaining the traditional designation "thirty families" (ancient uturgur) = *Otor-oz, 3) a large part of Bulgars east Volga meadows, which rallied around the center with the name Bilyar – *Biler-oz, 4) adjacent them Sabir (around later Suvari?) – *Sabir-oz, 5) own part of Bulgarians who lived south of the Volga meadows – *Otur-oz (treated in describing how *Aturezani*), 6) Khazars on the lower Volga and Caspian Sea – *Xozær-oz. As you can see, not only form ethnonyms, but the sequence listed in the text corresponds to the BG-known historical realities.

Without some explanation remain mentioned in "Khazar registry" 'Eptaradi(ci)' and 'Znetali(ci)'. You can only presuppose that these forms convey accurately perceived by hearing the name "Burtases" (var.: Burudas) – people on the Volga River, south Bulgaria and "Esehel" ("Eskel") – one of the Bulgar tribes between the Volga and the Urals [7, p. 23-29]. Alluring look matching Eptaradici with 'αβδιερίμ, 'αβδιηρί – called Pecheneg tribe [9, p. 156-158] that in the ninth century roamed in Volga region [9, p. 155].

The assumption that a part of the list of BG was concluded Europeans who visited the Khazar Khanate, hitting back through "Meotida" (Crimea and Azov Sea coast) allows also somewhat different estimate fragment: "Caziri, Ruzzi, Forsderen, Liudi, Fresiti, Seravici, Lucolani, Ungare".

As we have seen, researchers often "forced" to move the compilers of this list is rather strange arc, from the Khazars on Don (or in the Crimea) with a visit to Kyiv again scars at the same Khazars near Azov Sea. You can, however, assume that all names can be written on Azov Sea. 'Seravici', despite great chronological distance, it is difficult to separate from 'Suarices' Ravennatis Anonymous projects [17, p. 193; cf. 13, p. 26] and from a number of names listed on Pevtingerian map: 'Saurica' on the right bank of the Don, 'Sorices' near the mouth of the Dnieper, 'Seracoe' somewhere in the region of Kuban [17, p. 309, 340-352]. Obviously there are dealing with the Iranian (Sarmatian-Alan) topology ethnomic background, primary nature and significance of which still remain obscure (derived from the "barrenness"?, "Source"?, "Pasture"?) [cf. 1, v. 3, p. 179-181]. 'Lucolani' can be interpreted as 'Lug-Alani', 'Lux-Alani' "cut (severed) Alan's" [cf. 1, 2, p. 53-54] (cf. Roxolani = Roxs-Alani) – presumably refers to the part of the Alan's on Don and Donets rivers, which in VIII cent. separated from the main Alan ethnic group on North Caucasus [16, p. 184].

Given message of Ibn Hordadbeh (880's) about regularity trips by Rus' to the Caspian Sea region [15, p. 291], our travelers could also meet them in the Crimea or Don. This may explain the memory 'Ruzzi' between Khazars, Ugrians, Alan. This does not mean that the terrains apartments ("deployment") of Rus' belonged here, because accordingly to context of Arabian relations, Rus' came to Crimea and Khazaria from Dnieper [11, p. 101].

The widespread identification 'Forsderen Liudi' = Drevlyan's should be completely excluded, because translation meaning Slavic ethnonym German is unprecedented, especially since we are talking about are far from the German-speaking population of the territories. Interpretation J.Herrman [24, p. 167-168] too hard to accept if the drafters BG wanted to give a comment for Rus, they would give him Latin, as is done in all other cases.

Significantly, the usual indication on number of a "city" or other adjustments between words 'Ruzzi', 'Forsderen', 'Liudi', 'Fresiti' absent. Obviously, we have no direct language compiler and glosses in the text, which are generally recognized by the Low German [24, p. 167, p. 169, note 16]. But where will the carrier of the German language in Crimea (Kiev?) IX cent. and why information was recorded from him?

At the origin of the word glosses indicates 'Fresiti', which formally corresponds Early Medieval self-designation of Vries: Frēsa [6, p. 50], probably artificially popular Latin flexion -iti. 'Liudi' clearly meets ancient Friesian 'Liude' "people" [6, p. 28]. It Vries those times was quite close to the old Low German, so record 'Ruzzi' could probably beat just Friesian form of the name "Rus".

Fragment in general can be translated roughly as: "Rus foremost (best?, chief?) people Vries (Friesians?) or as "Rus path (paths?) those people Vries" (? Ruzzi forth dera Liude Fres-). Do we have here is a whole sentence, depending on the location of punctuation (in the document are dots between all these words).

One way or another, but it is known that the friezes were active in the north-European trade in the VIII – IX c. [19, p. 93, 110], there is documentary evidence of their presence among the inhabitants of Birka in Sweden [19, p. 64], so they could be among the Scandinavian (especially Swedish) merchants and mercenaries in Eastern Europe were usually known as "Rus".

Returning to the meaning of the text Bavarian geographer as the source of the Slavic population of Ukraine, we can confidently say that a large group of his ethnonyms that often, but unconvincingly linked with Ukraine – from 'Nerivani' to 'Chozirozi' have to endure beyond its territory. Names 'Caziri', 'Seravici', 'Lucolani', 'Ungare' related groups non-Slavic origin, partly concentrated in Azov Sea coast, the Donetsk region, perhaps in the Crimea. Fragment "Ruzzi Forsderen Liudi Fresiti" refers Nordic merchants, recorded probably also in the Crimea or at the Don, but related with the Dnieper communications.

We continue to join A.V.Nazarenko and a number of Polish authors (S.Rospond, H.Lovmyansky etc.), tying Prissani and Velunzani to the Baltic coast [13 sec. 40-41, 28, p. 16]. At last, in particular, points to the fact that these names appear alongside Bruzi in which identity to the Baltic Prussians no doubt. Presumably, this fragment reflects a sea route along the southern coast of the Baltic Sea.

These observations allow to see the original scheme "Description of cities and regions north Danube" as it looked before it got lists of people from the Volga region and the province of the Azov Sea.

Names of regions (nations) on this initial scheme were ordered parallel (conditionally) horizontal or diagonal rows. List of individual ethnic groups consistently went from west to east, in the arrangement of rows there has gradual shift towards the north. Passing a group of tribes on the Lower Elbe, the first north of the Danube see a row: Sorbs (in Thuringia) – Bohemians (Czech) – Morava – Bulgar's (on Tisa). From north to his next adjacent row: Miloxi (= Milchany east of Central Elba [3, p. 17]) – Thadesi (= Dadoshtsi, Dadoshechany in Lower Silesia [13, p. 22, 48]) – Glopeani (possibly doublet Lupiglaa on upper Oder) – Zuireani (?) – Busani (West Bug) – Sittici – Stadici (in western Ukraine). After apparently embedded fragment Nerivani – Chozirozi following series would form name Lendizi, Thafnezi, Zerivani, but all of these ethnonyms are not located with certainty. But these three names Prissani,

Velunzani, Bruzi lie along the Baltic coast, essentially ending the general scheme "areas north of the Danube".

As for 'Lendizi' it's hardly followed to A.V.Nazarenko and A.A.Gorskij for attribute them to Volhynia. Such localization due to conviction of the identity of 'Lendizi' with Λενζενίνοι of Const. Porphyrogenitus, but it can not be considered well-reasoned. [10] On the other hand, the Hungarian 'Lengiel' (<*Lendien) "Poles" allows the tribe to recognize the reality of the roots 'lend-' in title to the territory of Poland's own [cf. 3, p. 20-21].

Ethnonym 'Lendizi' obviously have to start another series titles in BG Scheme, lying in the space between 'Miloxi' – 'Thadesi' (Milchany and Dadeshany) prior (to the south) and some 'Prissani' – 'Velunzani' next (to the north). This space may correspond to the region of the Polish tribe Poliany, which we followed by many other researchers, can identify the name 'Lendizi'.

Title 'Thafnezi' caused perhaps the most fantastic interpretations. Venture to add them to another, assuming that we are dealing here with transliteration (j) athfenzi = Jatvenzi / Jacwęzi – told in early Polish pronunciation called Yatvingians, ancient residents of borderlands between Poland and Belarus.

The popular explanation Zerivani = * Čьrvjane – residents' of "Chervenskije grady" area can not be considered satisfactory. Firstly, from "Cherven" would have formed *Červenjane. Secondly, binding to the District of Cherven on Western Bug actually imposes 'Zerivani' on territory of 'Busani' (Buzhany tribe). Thirdly, BG seemingly indicates the country of 'Zerivani' as significant in size [27, p. 4, 24, p. 164, 13, p. 14] (from there were many people come out), but area of "Chervenskije grady" must not be big. "Raisin" of argumentation – given Arab author Al-Masoudi legend about Valinana people, as "the root of all Slavs" [4, p. 277-278] – encounters a failure to prove identity 'Valinana' with Volyniany (people of Volhynia; and therefore with the "Cherveniany"). In addition, al-Masoudi says not so much about the origin of the Slavs from "Valinana" as about domination this tribe over others.

If we set aside the idea of disappearance ethnonym 'Zerivani' or wholly legendary character name remains suggest that we have here *Derevjané – option of chronicles names 'Derevliany', somewhat spoiled due to transmission through the "third hand" or, perhaps, reflecting case fricativation of 'd' ("dzyekannia"), is phenomenon peculiar to the North Slavic languages (cf. Blr. 'dzieryeva' "tree") and some Baltic dialects.

Path of name 'Lendizi' – 'Thafnezi' – 'Zerivani' (= Poliany in Warta basin, Yatvingians on Narew, Drevliany in Prypiat basin) organically fit in Bavarian Geographer Schem: north from row formed Lusatian-Silesian tribes, Buzhans and Ulichis and south from tribes of Pomerania and Prussia.

Title 'Stadici' can hypothetically compared with chronicles tribe Tyvertsi who lived "on the Dniestr (downhill) to the sea, reaching the Danube". In position between 'Busani' and 'Unlizi', in favor of identification 'Stadici' with 'Tyvertsi' can be given the following considerations.

Still not a clarification name 'Tyvertsi' can be compared with Turkic forms *tyvar*, *tavar* "cattle", "property", "riches", "goods" [25, vol II, p. 247; 5, p. 542]. Use of alien bases in the self-designation is quite likely at the intersection of ethnic territories (cf. 'Cossacks'). Since cattle was a sign of prosperity and the principal object of nomad trades, can compare *tyvar* / *tavar* with Slavic *Stado "cluster (group) of cattle", which apparently stands in the name 'Stadici'. Latter BG describes as 'populusque infinitus' – "unlimited people", "countless people" (and Ulychi's as 'populus multus'), which can remind chronicle characterization by Tyvertsi and Uly-

chy: "They were very much (people) sitting on river Bug and along Dnieper (var.: on Dniester) hen the sea". Thus, the ratio 'Tyvertsi' = 'Stadychi' can be interpreted as Turcic – Slavic tracing, serving to designate a large tribe in the southwestern part of present Ukraine.

In summary, this we can conclude that the anonymous author of the second half of IX c. gives a very similar picture to chronicle ("Tale of Bygone Years") placement Slavic tribal unions of western part of Ukraine. He is noting names that correspond to chronicles names: 'Buzhany', 'Ulichy', 'Drevliany', 'Tyvertsi'. Among the famous East Slavic ethnic groups Bavarian Geographer don't knows Polian's, Duleb's, Velynian's, Chorvat's, but instead mentions unknown by chroniclers 'Stadici', which are identified with Tyvertsi and 'Sittici' (Zhytychi ?), identification of which is problematic. It isn't excluded, besides, is referring to the Ukrainian territories probable Slavic names 'Zuireani'. Other names, which are often regarded as Slavic ethnonyms from the territory of Ukraine, do not belong here.

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UKRAINIAN CHURCH MUSIC CENTERS OF LEFT-BANK UKRAINE AND SLOBODA UKRAINE IN XVII–XVIII CENTURIES

The article analyzes the peculiarities of formation and activities of the Ukrainian church music centers in XVII–XVIII centuries in the city of Chernihiv, Kharkiv and Pereyaslav. It is marked that they were concentrated at the residences of local bishops and depended on their personal interest.

Intellectual potential of Ukraine of early modern time was focused on the cultural and educational centers that have traditionally been under the leadership of the Church. This time is marked by the special flourishing in the music field, which was directly connected with good organized musical training – in the Kyiv-Mohyla Academy and colleges in Chernihiv, Kharkiv and Pereyaslav.

The purpose of this publication is to establish the peculiarities of the establishment and activities of the church music centers of Left-bank Ukraine and Sloboda Ukraine in XVII – XVIII centuries. Besides fragmentary references to availability at the residences of local Right Reverend of church choir and music classes at the Collegiums, a separate study on this has not yet been made. It is therefore particularly valuable to identify new archival data for a thorough study of this issue.

Chernihiv

For the development of that or this center in music industry a personal interest of a bishop was quite important. Thus, Archbishop of Chernihiv and Novgorod-Seversky Lazar

Baranovych (1657–1693), poet and writer, personally loved music and even during his work in Kyiv created in Kiev Bratsk Monastery a church choir and choir school. In his bishop center in Chernihiv Lazar Baranovych also founded Chapel Choir, led by S. Pekalytsky, while keeping the church choir at his own expense. Baranovych personally wrote the music, including "Five notes" (1680). It is known that one of the handwritten Irmologions, which is located today in Lviv History Museum, contained Cherubic song written by Baranovych. There are also information about spreading of chants and psalms created by him [7, p. 59–50].

The successor of Lazar Baranovych, Chernihiv Archbishop John Maksimovich also took care of the development of the music center at the Chernihiv bishop's house. New stage to these processes was given with founding by him of Chernihiv College in 1700, where students also studied musical literacy. As O. Vasjuta writes, here "music was taught, and here were choir and orchestra" [2, p. 163].

Similar to the system, which was in the Kyiv-Mohyla Academy, significant attention was paid to music education in Chernihiv collegium. Music was also included into the