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TERRITORIAL AND DEMOGRAPHIC TRADITIONS OF THE CHERNIHIV-SIVERSKYI REGION

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Abstract. The article presents a generalized analysis of the published national historical and theoretical historiography of the process of establishing the territorial and demographic traditions of the Chernihiv-Siverskyi population as part of Kyivan Rus. The territory of their settlement, demographic composition, evolution of the life and lifestyle of the northerners, which have become common traditions of the Indo-European peoples, are determined. The research methodology is based on the heuristic method of systematization of classical and modern scientific thought, historical, geographical, artistic historiography and archaeological sources, which formed the cultural direction of systematization of the reconstruction of the holistic process of the problem.

The main historiography to the topic was compiled by the editions of the classics of the historical school, which laid down the fundamental knowledge of social history and culture: from ancient times to medieval Ukraine-Rus, of which the Chernihiv-Siverskyi region was a component. An attempt is made to generalize the theory and historical practice of the transformation of the socio-cultural traditions of the Ukrainian population of the South-Eastern region on the basis of the created all-European and nationally original traditions of Ukraine-Rus. They laid common foundations for the life and livelihood of local tribes, the development of territories, agriculture, public organization, customary law, financial and trade relations, diplomacy, spiritual, cultural and artistic life. Because of the evolution of the development of the components of the Ukrainian nation, a historical transformation and socialization of the transmission of the main spiritual values from paganism to christianity took place. On these foundations, the national traditions of consolidating land allotment principalities – Kyiv, Chernihiv, Siver, etc. – have formed and entrenched; hereditary dynasties of the Riurykovych family, in particular the Chernihiv Olhovych, Davydovych; the corresponding composition of the population, characterized by the local climate, flora, fauna, which influenced the character and spirit of the people, proper names - ethnonyms, toponyms, hydronyms.

Key words: population, territory, northerners, livelihood, traditions, customs, Chernihiv-Siverskyi region.

Introduction. The relevance of the mentioned problem lies in the fact that, for the first time in cultural science, the dynamics of the sequence of formation of Ukrainian territorial and demographic traditions of the population of the Chernihiv-Siver region is analyzed on the basis of the achievements of the related sciences of domestic historiography, which constitutes an ancient, new, newest and modern point of view on the problem. The group of sciences adjacent to cultural studies is represented by historical and archaeological sources, including materials of congresses, conferences for jubilee dates, and historical events. Collective and author monographs stored in the funds of the National Library of Ukraine named after V. I. Vernadskyi, the National Library of Ukraine named after Yaroslav the Wise, in particular, the fund of rare and valuable books, old prints, are the priority carriers of scientific knowledge of the chosen topic. They compiled the culturological knowledge of the modern reconstruction of the historiographical heritage to the specified problem.

Main part. The origins of the scientific historiography of generalizing historical knowledge about the territorial and demographic features of the East Slavic tribes, including the Northerners,

were laid down by Russian historians such as V. Tatyshchev in the work «Russian History» (Tatyshchev, 1963). According to the definition of the Institute of History of the National Academy of Sciences of Ukraine, it was the first publication where the author introduced the texts of «Ruska Pravda» and the Code of Law of 1550 into scientific circulation with «detailed author's scientific comments» (Yas, 2013). Works of V. Tatyshchev, according to O. Yas, «... laid the primary foundations of source studies, historical geography, topography, and ethnography» (Yas, 2013). It was due to his participation that the Ukrainian nation theoretically lost its historical territory, its demographic and ethnographic peculiarity, dissolving into the concept of the theory of the origin of the Russian nation from the history of the East Slavic tribes in the history and culture of Kyivan Rus. M. Karamzin in his work «History of the Russian State» (Karamzin, 1989) also used the history of East Slavic tribes, territory, and culture of Kyivan Rus to form his concept of formation and evolution, nation and statehood. «The history of Kyivan Rus was interpreted as a constituent part of the history of the Muscovite state, which coincided with the history of princely's and king's dynasties: the ancient period – from Riuryk to Ivan III ... etc.» (Udod, 2007). Also, «official Soviet historiography, denies the monarchical ideas of M. Karamzin». In the 21st century according to O. Udod, «Russian historiography continues to highly evaluate «History...», emphasizing its patriotic potential. (Udod, 2007).

The exceptional value of these works was and remains the historical knowledge of the specified authors about the territories of settlement of tribes, including the northerners, populace, life and livelihood, which for the first time in the Russian cultural tradition «began to sing the praises of wild nature – its wildness and sacredness». Ukrainian historiography was initiated by historians of the late 18th century under the name of «History of Little Russia», which, according to the modern historian I. Kolesnyk referred to «research of ancient Rus, which was conducted outside its borders under the «brand» of Russian history» from a dynastic point of view (Kolesnyk, 2000, p. 56). In her opinion, «the main idea of the works of historians was Ukrainian historical consciousness, ideas of national identity, which were reflected in reflections on the national character, the spirit of the Ukrainian people, observations on the relationship of the geographical environment with the state of the Ukrainian population, customs, appearance, habits and the livelihood of Ukrainians, which, together with history, formed folklore-ethnographic, antiquarian research, which was reflected in statistical, ethnographic studies, topographic descriptions» (Kolesnyk, 2000, p. 160).

This type includes the works of D. Bantysh-Kamenskyi, M. Markevych, Ya. Markovych, which became the first Ukrainian encyclopedic descriptions of events and facts of the territorial and demographic development of tribes and nationalities. About the political and socio-economic situation in the region, national character and customs, the construction of cathedrals and monasteries, literary monuments and folk customs of Ukrainian, which were described by D. Bantysh-Kamenskyi, are discussed in their investigations by modern historians V. Zamlynskyi, S. Pavlenko (Zamlynskyi, Pavlenko, 1995) and P. Tronko (Tronko, 2003). D. Bantysh-Kamenskyi writes about the formation of common traditions of a folk household nature that «the chronicler Nestor calls their settlements, (that is, tribes) hillforts, which were surrounded by a «wall», and sometimes strengthened by earthen ramparts. In battles, they did not wear breastplates, some entered battles even without shirts, sheltered from the cold under animal skins, loved music consisting of bagpipes, horns, pipes, divided the year into 12 months, giving each of them names according to the actions of nature» (Bantysh-Kamenskij, 1993, p. 2).

Publication of M. Markevych (Markevich, 1848) modern historian Zh. Totska defines as «a notable phenomenon in the development of historical and regional studies» (Totska, 2013, p. 59). Especially, in her opinion, the publications dedicated to the history of Chernihiv region «Sightseeing tracts in the Novgorod-Severskyi region» (Markevich, 1848), «Historical and static description of Chernihiv» in which the author described the city of Chernihiv, its geographical location, rivers, monasteries,

churches, buildings, fortifications, gardens, population, crafts, trade, education, city history, tracts and barrows.

Ya. Markovych, historian, archaeologist, geographer and ethnographer, collected materials and published the first part of the work «Notes on Little Russia, its inhabitants and works» (Markovich, 1798). According to I. Kolesnyh, «this is the first attempt to give not traditional military and political history, but the history of civil society, the inner life of the Ukrainian people, the study of the climate, the world of plants, animals, minerals, customs, clothing, character traits of the inhabitants, hydrographic and topographical descriptions» (Kolesnyk, 2000, p. 180). According to the modern historian N. Herasymenko, Ya. Markovych made an attempt to understand the problems of the ethnogenesis of the Ukrainian people, recognizing their autochthony, the national cultural and livelihood originality of the population of Ukraine, explaining the determining role of the natural and geographical factor in the formation of a person (Herasymenko, 2009).

Ya. Markovych himself considers the territory of the inhabitants of Ukraine-Rus to be the «cradle of the Rossi», while the ancestors of the «Rossi», in his opinion, were the Sarmatians, Scythians and Slavs who lived on the banks of the Dnipro. The author brings the description of the Old Age to the time of Yaroslav I. The second section is dedicated to the public system of Ukraine-«Little Russia». The Kyiv age is considered from the time of Oleg to Volodymyr I and the country is called Little Russia (Malorosiia), which was a single region. From the XI century it was divided into 3 principalities: Kyiv, Chernihiv, and Siver, and into «three lanes: North, South, Middle» (Markovych, 1798, p. 29), each of which had its own climate, labor production, and character. In particular, the Northern part was distinguished by the presence of territorial features of the land covered, by the author, «the black and red forest, this region is called Novgorod-Severskyi and the border districts of the Chernihiv governorship, lies between the rivers of the Dnipro, Desna, Besed, in the old days, tribes of northerners lived along the banks». Also described are the rivers Sula, Snov, Stryzhen, Seim, or by the ancient name «Sem» – i. e. (the 7th tributary of the Desna). Desna, according to the definition of Ya. Markovych was the second largest «riverine» (Markovych, 1798, p. 73).

On the right side of the Desna, as defined by Ya. Markovych, «is the «county» city of Novgorod-Siverskyi or simply Novgorod, founded by Grand Prince Yaroslav Volodymyrovych in 1045 and the province of Chernihiv, which are mentioned during the reign of Prince Oleg» (Markovych, 1798, p. 74). Ya. Markovych also describes the cities that belonged to the Chernihiv-Siverskyi region, such as Moromsk, Liubech, Kozelets, Pereslav, Romny, Hlynske, Lokhvytsia, Lubny, Starodub, Bereza, and others. The third section contains a physical description of these territories: «a healthy temperate climate, picturesque landscapes, fertile ground, a variety of industries, large and small rivers, large forests filled with game and animals» – all this, according to Ya. Markovych, gave the Poles a reason to call Ukraine «A land of milk and honey» (Markovych, 1798, p. 42). The main source of national welfare was agriculture. The fourth chapter of the work reveals the ethnopsychological features of local residents. According to the author, «the human spirit is a mirror of the environment of his ancestors, a miniature portrait of the country where it has mastered its home and life, and such people with a rich, generous climate and ground, hard work, hospitality, romanticism, could not be either Normans or barbarians» (Kolesnyk, 2000, p. 184).

Ya. Markovych considered the spirit or character of the Ukrainian people, as if anticipating the era of romanticism, from the point of view of such components as the national language, clothing, customs, and rituals. According to I. Kolesnyk, the researcher saw the imprint of a «happy» climate and «signs of the soul of its creators» in the language of Ukrainians. According to his conviction, «the Ukrainian language is a native language, gentle, pleasant, the «language of love», full of pathetic expressions, hypocoristic words. With great respect and love, he described Ukrainian folk songs, which always contained «magical words and pictures of nature, a simple and passionate expression

of love» (Kolesnyk, 2000, p. 184) The natural tendency of Ukrainians to the music he characterized as «Ukraine in Russia is the same as Italy in Europe» (Markovych, 1798, p. 58).

Academician M. Hrushevskyi laid down the fundamental knowledge on the determined topic in the multi-volume monograph «History of Ukraine-Rus» based on a wide source base, including the oral and written culture of the Rus people. M. Hrushevskyi in the first volume of «History of Ukraine-Rus» (Hrushevskyi, 1991) laid down the foundations of the scientific theory of the formation of the East Slavic ethnos and the identification of the territory of settlement of Slavs on the territory of Ukraine, using chronicles, archaeological excavations, data of Arab, Greek and Roman researchers, asserting, that Eastern Slavs are direct descendants of Ukrainians. According to his statement, the Eastern Slavic ethnos included Northerners, in particular he writes that «...to the east of the Polans on the left bank of the Dnipro sat the Northerners, who in his opinion are the largest Ukrainian-Rus tribe» and «...on the Desna River and along the Seim River and along the Sula River were called Siver» (Hrushevskyi, 1991, p. 193). This tribe occupied the area of the Desna basin and its upper reaches, which later belonged to the Smolensk region. Prince Volodymyr became a historical example of the development of the territory. At the end of the 10th century, to defend the borders of his principality from the Pechenegs, he «builds fortresses along the Sula River, puts a second line of defense behind it along the Trubizh River and the Seim River, and a third – along the Oster River and the Desna River» (Hrushevskyi, 1992, p. 313).

Chronicle sources, including the «The Tale of Bygone Years» (Chronicle of Rus, 1989) became the main source for the reconstruction of the geopolitics of Ukrainian-Slavicism, Kyivan Rus, including for M. Hrushevskyi. On the basis of chronicle data, he identifies the ethnographic territory of settlement, including the northerners, which was located «... in the basin behind the Dnipro, on the left bank, along the Desna, Seim and Sula» (Hrushevskyi, 1992, p. 313). In this territory, at the beginning of the X century, three important centers of the northerners, the cities Chernihiv, Pereiaslav, Liubech were formed, which were part of the unification of Kyivan Rus. Due to their ethno-Ukrainian characteristics, they became the northern fortposts of the Eastern Slavs. Later, according to M. Hrushevskyi «... XI century Pereiaslav becomes the center of the southern Sivershchyna, which is separated into a separate Pereiaslav principality. Chernihiv becomes the center of the northern Severshchyna, together with the neighboring territories of Radymychi, Vyatichi, and the Liubech city played a unifying role between the territories of Chernihiv and Radomytsia» (Hrushevskyi, 1992, p. 313). M. Hrushevskyi has pointed out that on the territory of Severshchyna, two powerful centers were formed, such as Pereiaslavshchyna i Chernihivshchyna, which did not have special differences in cultural and anthropological development. Until the 16th century in the Siver territory, there was «...a special local population with the tradition of the old name – the so-called Sevruks, in the forest and marshy regions of the middle Podesinnia, preserved its identity, although it was mixed with the neighboring Belarusian population» (Hrushevskyi, 1992, p. 134).

Current, i .e. during the period of M. Hrushevskyi's activity, «Podesinnia's Sivershchyna had a northern Ukrainian dialect with an archaic attraction, similar to the dialects of Kyiv Polissia, which clearly differs from the Posem and Posul dialects, created by more recent colonization» (Hrushevskyi, 1992, p. 134). According to M. Hrushevskyi, some varieties of the old Siver dialect, which was Ukrainian, were used in the dialects of the Podesinnia population «... and the fact that the northern part of the old Severshchyna is now covered with Belarusian dialects should not confuse us. The movement of the Belarusian population to the south could quite easily cover the northern borderlands. Thus, there is no reason to assume that the old settlers of Zadniprovia did not belong to the southern group from which the modern Ukrainian nation was formed» (Hrushevskyi, 1992, p. 133).

Deciphering the ethnonyms «siveriany», «siverci», «sivers», O. Plaksina connects their identity with the stage of cultural and ethnic development and their location in the all-Slavic community. Mastering the northern territories of Rus, the northerners, in her opinion, established themselves in

the upper reaches of the Desna, on the border with the northern Iranian population, as well as the Hungarians who lived in the forest-steppe between the Dnipro and Don rivers. The author of the work notes that «the extreme northern location of the northerners became the basis of their name» (Plaksina, 2016, p. 1–2). There is another version of the origin of the northerners from the term «black» which is related to the Greek tribes Melenkhens, translated as «black cloaks» (Yanko, 1998, p. 384).

M. Popovych asserted that «the «Northern» tribe is of Iranian origin and for good reason because their territory extended to the confluence of the Visla and Niman rivers and the Baltic substratum population in the formation of the Iranian-speaking regions of the Northerners» (Popovych, 1999, p. 29). According to N. Kalnitska, the term «sever» comes from the Iranian word «seu» – black (Kalnitska, 2004, p. 9). A. Bodrukhyn adhered to the opinion that «Northerners got their geographical name from the river Siverskyi Donets» (Bodrukhyn, 2002, p. 7). M. Arkas attributed the tribe of the Northerners to the largest Ukrainian-Rus tribes, identifying the territory of hydronyms «... in the Desna River, along the rivers Suli, Seim... toponyms of the largest cities – Liubech, Chernihiv, Pereiasliv» (Arkas, 2015, p. 12). The Ukrainian affiliation of the northern tribes was determined by O. Terletskyi in the work «History of the Ukrainian State», saying that «the central tribe was the polans, to the east of them above the Desna lived the northerners, which was a logical result of the ancient Slavic colonization» (Terletskyi, 1923, p. 34). In his opinion, the northern tribes «represent the ethnic basis on which the Ukrainian nation was formed», and he considered Kyivan Rus to be «an old Ukrainian state...» (Terletskyi, 1923, p. 35).

The author of the work «History of Ukraine» T. Kostruba located the territory of the Northerners «to the north of the polans» in the present-day Chernihiv region, where, in his opinion, «a tribe of Ukrainian Northerners lived, bordering first with the Finnish, then with the Moscow tribes» (Kostruba, 1938, p. 12). S. Tomashivskyi also considered «Northerners to be the direct descendants of the Ukrainian population» (Tomashivskyi, 1919, p. 28). O. Yefymenko, pointed out that «Northerners, residents of the north... concluded their marriages on the playgrounds between local villages» (Efimenko, 1906, p. 9), who adhered to the characteristic features of the life and livelihood of the ancestral group, for which the family was the main a center of preservation of traditions.

Kh. Vovk confirms this rite: «Northerners went to playgrounds, danced there, played games, and each stole a woman with whom he was already in agreement about this, they had up to two or three wives» (Vovk, 1995, c. 222). In this era, stealing was already a form of relic, because it was practiced only with the prior agreement of the parties at meetings. This is a kind of marriage institution, because stealing girls was a practice among many ancient peoples. Unfortunately, no information about Northern's games, dances, and songs has been preserved. According to the collective monograph «Great History of Ukraine», «Northern games, dances and «devil's songs» are the oldest mention of a song on the territory of Ukraine» (Great History of Ukraine, 1993, p. 52).

In D. Samokvasov's work «Excavation of ancient graves and description storage and building of graves of antiquities», the author concludes that on the basis of his archaeological excavations, it is possible to confirm the data of the chronicles that such cities as Chernihiv, Pereiasliv etc. were the political centers of the tribes of northerners. Coins, a pagan burial method, and found treasures testify to economic relations with various tribes and countries. Household culture is represented by the remains of woolen and silk fabrics, earrings, pins, chain mail, dishes, keys, dice, yarn tools, grains, etc. Excavations at the Black Grave mound and the artifacts found there, namely, «a bronze image of a man (idol), two turkish horns, three iron helmets, three chain mails, swords, spears, two coins, gold, silver, bronze earrings, silver and gold pendants in the form of a crescent moon, beads and other things» in his opinion, then «the northerners were not as wild as the chronicle mention, but farmers» (Samokvasov, 1908, c. 20).

D. Doroshenko in his work «A Brief History of Chernihiv region» reports that «...the lands of Chernihiv region were inhabited by Northerners, one of the largest Ukrainian tribes or tribes of Rus»

(Doroshenko, 1918, p. 4). Referring to the chronicler, he specifies the territorial boundaries of the Severian tribes, in particular, they «...settled in the basins of the Desna and Seim rivers and called themselves «Sivers» (Doroshenko, 1918, p. 1). They occupied the territory of the Desna basin, the watershed of the Sozha and Desna rivers, separating the Northern settlements from the Radymychi tribe, and the Oka river watershed from the Viatychi, and in the east the Dnipro River was the border from the Polans. To the south, as D. Doroshenko describes, «...the Northern settlements reached as far as the Sula River, and then there was already a large steppe» (Doroshenko, 2002, p. 12).

The scientist emphasizes «how the northerners settled around the time when the Kyiv state was founded, when Christianity began to come to Rus-Ukraine from Greece, i.e. in the 10th century» (Doroshenko, 2002, p. 13). According to the same author, «in the 9th century, the northerners had cities, the first of which is mentioned is Liubech» (Doroshenko, 1918, p. 3). In the toponymic dictionary, this period is associated with the historical event of the campaign of «Prince Oleg, who, going from Novgorod to Kyiv, captured Smolensk and Liubech in 882.» (Yanko, 1998, p. 384). D. Doroshenko reports that «in 907, the Prince of Kyiv concluded a trade agreement with the Greek emperor, in which he mentioned the cities of Kyiv, Chernihiv, Liubech, as such, obliged to pay tribute to the Greeks» (Doroshenko, 2002, p. 19). Also, D. Doroshenko, referring to the data of Ibn-Dast, informs about the Slavic traditions of the funeral rite, which is identified by a unique feature, in particular, «Rus merchants buried their comrades, together they put in the burial what was necessary for him in real life and livelihood and what, we still find during excavations», which distinguishes, as the author claims, «a certain way of life of the northerners of the 9th-10th centuries, an image of their culture» (Doroshenko, 1918, p. 16). According to the testimony of the same D. Doroshenko, «the Northerners did not have temples or idols, they prayed to their gods in the field, in the forest, they brought sacrifices to them – the spoils from their work from hunting, fishing, farming» (Doroshenko, 1918, p. 17).

Conclusions. So, on the basis of the available historiography, an attempt is made to generalize the theory and historical practice of the transformation of socio-cultural traditions of the Ukrainian population of the South-Eastern region on the basis of the created All-European and nationally original traditions of Ukraine-Rus. They became the basis for the formation of the Indo-European peoples, which included Ukrainian. From the theory and historical practice of the evolution of the development of public society, for almost all peoples and nations, the basis of the identity of the tribe, community, unions, and state formation were and remain, both in ancient times and in modern conditions of the ethno foundation. For many centuries, they were created and nurtured in the folk environment, passed down from generation to generation, continuously developed and at the same time kept certain stable features, which were established, spread, that is, became traditional. This traditional culture is closely connected with natural conditions, the historical existence of the people, their livelihood, activities, character, and psychology. It is expressed in various forms of material production - buildings, tools, crafts, clothes, food and spiritual component - customs, rites, traditional knowledge, works of art, works of oral folklor and written culture.

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