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PAST AND PRESENT OF HUTSULSHCHYNA AS THE CARPATHIAN BORDERLAND REGION. REMARKS ON CHANGES OF SPATIAL STRUCTURES, ETHNO-CULTURAL SPECIFICITY AND HERITAGE

1. INTRODUCTION. ETYMOLOGY OF REGION NAME AND INHABITANTS ORIGIN

Hutsuls are a one of several ethnographic groups of highlanders¹ who for centuries have inhabited the Carpathian Mountains, mainly in south-western Ukraine, but also in the northern extremity of Romania (in the areas of Bukovina and Maramureş), as well as in Slovakia and Poland. The name of researched region – Hutsulshchyna comes from the name of its inhabitants (Hoszko, 1989).

There are different theories that seek to explain the etymology of the word “Hutsul”². Some former authors (Korzeniowski, 1843; Szuchiewicz, 1899–1908) transposed the origin of the name Hutsul from the word “kochul”³, which means “a nomad” or “wanderer”, in reference to semi-nomadic lifestyle of inhabitants. Hutsuls are the group of pastoral highlanders. Still many of them made seasonal migrations. With the advent of spring they drove the sheep and cattle up the mountains to the alpine meadows with their

¹ Hutsuls are part of larger group identified by ethnologists as Carpatho-Rusyns. The population on both sides of the eastern Carpathians Mountains is divided into three main ethno-cultural groups: the Lemkos, also called Ruthenians, the Boikos, and the Hutsuls.

² Ukrainian: Гуцули, singular Гуцул; Romanian: Huțuli, singular Huțul; Polish: Huculi or Huculowie, singular Hucuł; Hutsul dialect: Hutsule, singular Hutsul; alternatively spelled Huculs, Huzuls, Hutzuls, Gutsuls, Guculs, Guzuls or Gutzuls.

³ The name “hutsul” was probably a derivative of word “kochul”, which became “kotsul” and then “hotsul” (кочули > гоцули > гуцули).

luxuriant grasses, and when the colder autumnal days came, they returned to the valleys, back to their homes and families (Kubijovych, 1926; Ćwiklińska, 1994). Many scholars such as Vahylevych (1839) or Hoshko (1987a) believed that the region name is connected with the ancient Turkic Utsians (Uzians)⁴ – a subtribe of the Cumans or Pechenegs. Another theory of the origin of the word “Hutsul” worth mentioning links it to the Turkish word “ulus”, which means people, state, country or the word “Hutsul” that means “a horse”. It was thanks to the horses that Hutsul settlements which started to be established in the valleys, gradually moved up the slopes. The kind of horses is one of the sturdiest in the world, small of stature, but tireless and requiring little to eat. It was an ideal horse for the Carpathian rigors of orography and the severe climate conditions, so it helped the people to survive (Podolak, 1966). There is also a version, proposed by Witwicki (1863), according to which Hutsuls received their name from the Moravian Grand Duke Hetsylo⁵ or from the name of a tribe allied with the Ostrogoths – the Horulians (Hutsians). There are other attempts to explain the birth of this noun. Appearance of the word “Hutsul” was connected with the personal name “Hutsta” or the verb “hutsaty” (Kubijowych, 1984). According to the most widespread theory, accepted by Holovatsky, Kaluzhniatsky, Ohonovsky, Krypiakevych and others (Hnatiuk, 1924; Domashevsky, 1975) the name Hutsul comes from the Romanian hoțul/hoț, word for robber or brigand⁶. Based on the first written mention about Hutsulshchyna, Hrabec (1950) and Hrabovetsky (1982) proposed that the name is of recent origin and that it was originally a nickname given to the region’s inhabitants by the neighboring Boikos.

When Hutsuls inhabited the Carpathian slopes is not exactly known to science. There are several hypotheses concerning the origin of Hutsul settlement. Some researchers claim that the Hutsuls formed into a separate ethnic group as a result of several ethnic groups mixing together. Other scientists argue that the Hutsuls are basically of Ukrainian descent with some admixture of other bloods (Domashevsky, 2001). The pioneers of the Romanian colonization, known as the Wallachians, have left certain traces in

⁴ Evolution of derivation could be following: узи > уци > уцули.

⁵ This person was confirmed by the historical sources as a brother of Rostislav (prince of Great Moravia between 846 and 870).

⁶ In the Western Ukraine there appeared in the past a movement known as *opryshki*. That is how the foreign landowners characterized the rebellious bands of robbers. In the early 18th century, there is a historical information about famous Hutsul leader – Oleksa Dovbush, which was a freedom warrior (*opryshka*) who fought against the Polish nobles.

Hutsul life and local nomenclature. According to one of theories, Hutsuls are descendants of Slavic tribe Ulichians, that had to leave their previous homes near the Buh river under the pressure of Pechenegs (Magocsi and Pop, 2002). Because of their relative geographical isolation in the mountains, they have developed their unique culture which distinguish them from other ethno-cultural groups in this part of Europe.

2. GEOGRAPHICAL CONDITIONS OF LIFESTYLE, HISTORY IN OUTLINE AND CHANGES OF SPATIAL STRUCTURES

Hutsulshchyna is a region in the south-eastern part of the Carpathian Mountains of Galicia, Bukovyna, and Transcarpathia – the basins of the upper Prut River, upper Suceava River, upper Bystrytsia Nadvirnianska River, and upper Tysa River valleys (Gudowski, 1997). Geographer Kubijovych (1984) defines the territory of Hutsulshchyna as 6500 square kilometers. The region is located in the most elevated and picturesque part of the Ukrainian Carpathians and it contains⁷:

- Hutsul Beskyd and part of the adjacent Gorgany Mountains;
- the Zhabie-Selietyń Depression;
- the high Svydivets and Chornohora and lower Kukul, Krynta, and Liudova Baba mountain groups of the Polonynian Beskyd;
- the Maramureş-Bukovynian Upland, which includes the Hutsul Alps and the Chyvchyn Mountains (Karpova, 1999).

Traditional Hutsul settlements are located mostly at the height of 500–1000 meters above sea level. In Hutsulshchyna there is the highest mountain of Ukraine – Hoverla (2061 meters above sea level). The climate of the area is typical for mountain regions. Summers are warm and sunny, the average air temperature in July is about 13–16°C. Winters are long and frosty (the average air temperature in January is about -5°C). There are relatively strong, south-western winds, year average precipitation is 700–1000 mm. The climate changes with the elevation. Average temperatures in the Carpathians are lower by 3–5 degrees than in the pre-mountain zone. Snow covers the slopes up to five months a year (Buczynskij, Wolewacha and Korzov, 1971). The biggest rivers are Prut, Tysa, and Cheremosh. Small rivers and streams that create cascades and waterfalls should not be taken into consideration. Hutsul region is the richest forest regions in Ukraine. Almost a half of the

⁷ From the northeast to the southwest.

territory is covered in forests. The plain is covered with leaf-bearing forests and the foothills – with conifer forests. Among the conifer woods there is a lot of fir trees. There are sub-alpine pastures more than 1500 m high (Kozij, 1972).

Such climatic conditions and orography features determined the specific lifestyle of Hutsuls. The gently sloping mountains are densely populated, and the land there is cultivated to a considerable height owing to the moderating climatic influence of the Black Sea and the massiveness of the ranges, which make summers in the region warmer than in other parts of the Carpathians. Highland pastures (*polonyny*) are widespread, and herding, particularly of sheep, has traditionally been widely practiced through the centuries (Wielocha, 2006).

There is evidence that the territory of Hutsulshchyna, even in ancient times, had some population and elementary culture. Archeological findings of human existence in the region dates back 100 000 years⁸. There are numerous constructions here since the Stone Age, but written documents are almost absent (Domashevsky, 2001). The toponyms indicate that the region was settled during the period of Kyivan Rus and the Principality of Galicia-Volhynia, between 9th and 13th centuries (Hrabec, 1950)⁹. The earliest recorded mention of a settlement there (1367) is that of the salt-mining center of Utoropy. Though, references to salt mines (Kolomyia salt region) are found earlier, in the Galician-Volhynian Chronicle (Hensorsky, 1958)¹⁰ and undoubtedly, they were produced near the Hutsul villages.

According to Krypiakevych (1923) after the decline of Halych State (1340), Hutsulshchyna together with the other neighboring lands, passed to Moldova province, under Poland's power. But, during the 14th century, we have no detailed informations from these lands. Many other Hutsul settlements and monasteries are mentioned in municipal charters and land documents beginning in the 15th century: eg., Bereziv (1412), Pystyn (1416), Kosiv (1424), Luh (1439), Pechenizhyn (1443), Kutty (1449), Vyzhnytsia

⁸ Most localities (eg. Kosiv) were settled later – in the Neolithic Period (6,000–4,000 BC). Certain Carpathian kurhans excavated in the late 19th and early 20th centuries in river valleys around Kolomyia and Kosiv revealed evidence of the Dacian culture and the Cherniakhiv culture in this region.

⁹ Kniazhdvir on the Prut River, Kniazhe on the Cheremosh River, Kniazhyi Forest near Bereziv Vyzhnii and Boiarske Pasture in Zelena.

¹⁰ Galician-Volhynian Chronicle is a medieval chronicle which consists descriptions of events from 1201 to 1261. This is a one of most important source to the history of southwestern Rus (today's Western Ukraine).

(1450), and Pniv (1454)¹¹. One monastery was moreover mentioned in Kosiv (in formerly village Monastyrsk). It is believed that Hutsuls moved into the Carpathian highlands between the 14th and 18th centuries (Hrabovetsky 1982). In this time local peasants were dominated and oppressed by Polish and Hungarian nobles. They took part in the Mukha rebellion against Poland (1490–92), and in first half of 16th century they aided the Moldavians in their wars with the Poles. Hutsuls have participated in the Cossack-peasant rebellion led by Severyn Nalyvaiko and Hutsul names have been found on the lists of registered Cossacks, who fought in the war of 1648–1657¹². The first written mention of Hutsuls as the ethnic group has been discovered in a Polish document that dates to 1754 (Kubijovych, 1984)¹³.

From the end of the 18th century and up to 1918 Hutsulshchyna (as a part of Galicia) was under the domination of the Austrian-Hungarian Empire. Under Austrian rule, numerous local Hutsul uprisings against the oppressive landowners continued; the most significant were those led or inspired by Lukii Kobylitsia throughout the 1840's. Since the 19th century, there has been the national awakening of the Hutsuls. The most significant growth of national consciousness among the Hutsuls occurred after the rise of the popular Ukrainian Radical Party in Galicia and Bukovyna in the 1890's and the establishment of the Sich Society. The end of the First World War and a collapse of the empire, gave a chance at independence of Hutsuls¹⁴. On 7 January 1919 a Hutsul forces drove the Hungarian garrison from Yasinia. With the aid of a company of Sich Riflemen, it occupied Sighetul Marmatiei on 14–16 January, and on 5 February the Hutsul Republic was proclaimed in

¹¹ For the first time we hear about Pechenizhyn and Klychiv, the villages in the corner between the Prut and the Cheremosh and peasant Ivan Koli. The Rubnytsya Rozhniv River and Rudnyky is also mentioned. Over the Cheremosh, there are the villages of Rybno and Kut, on which had privileges from Yahaila some Benish and Indryx, the sons of Zhuhumonta. Between Kut and Rubno there was a village, Zvyzhyn or Zdvizhyn that does not exist today. On the other side of the Cheremosh, are Bukovynski villages, such as Banyliv, Zamoste and Mylijiv. Further on at the foot of the mountains lies Kosiv. At first it was only a village that belonged to the state grounds.

¹² There was significant uprising against the Poles in Pokutia led by Semen Vysochan in 1654 and the siege of the Polish castle in Pniv.

¹³ The document says that a Hutsul woman was accused of setting fire to a landowner's house and found guilty of arson, for which crime she was sentenced to death and executed.

¹⁴ It is characteristic that many Hutsuls took part in the Ukrainian struggle for Independence (1917–1920).

Transcarpathia with the centre in the town of Yasynya¹⁵. The republic existed to 11 June, when Rumanian army occupied this region (J. Hoszko, 1987a). In the interwar period Hutsulshchyna was divided by the borders. Central part of region belonged to Poland, southern and eastern part was under political jurisdiction of Romania and western Hutsulshchyna was a part of Czechoslovakia (Fig. 1). In 1939 the population of the Hutsul region consisted of Ukrainians (89%), Jews (7.5%), Poles (2%), Romanians (in Bukovyna, 0.5%), and Czechs (in Transcarpathia, 1%). Other groups: Armenians, who played an important economic role in the region, Germans, Hungarians and Gypsies accounted for a tiny fraction of the population (Falkowski, 1938a)¹⁶.



Fig. 1. Hutsulshchyna in the context of past and present political map of Central Europe
Source: Own studies based on Magocsi and Pop (2002)

¹⁵ There was 4-member government and 42-member Hutsul Council led by Stepan Klochurak.

¹⁶ This groups were concentrated in the small towns and the resort centers of the Prut River valley and disappeared almost completely by the end of the Second World War.

After the Second World War the political map of this part of Europe was very changed. The Red Army forces occupied this area in 1945 and made it a part of the Soviet Union. The sovietisation in this period transformed the Hutsul's socio-cultural landscape. Hutsuls are suffering also from the modernization processes. The industrialization of towns made the number of inhabitants in some towns to double or even triple and most of the newcomers were from the rural areas, including the regions inhabited by minorities. The policy and the economic development caused significant lifestyle changes of the many agrarian communities, including Hutsuls (Vlakh, 1997). Nowadays, the Hutsulshchyna belongs in majority to Ukraine (freshly independent since 1991) and partly (in the south) to Rumania (Fig. 1). The increasing tendency of cultural consciousness among Hutsuls and self-identity of this group as the minority (Mohytych, 1994) is observed. More frequently, they are able to express their individuality as separate ethnic community. In consequence, there are many institutions and regional organizations¹⁷, which try to preserve and promote the unique culture of Hutsulshchyna (Stęszewski and Czastka-Kłapyta, 2008).

In the southeast the Hutsul region borders on ethnic Romanian lands; in the west, on the region of the Boikos; in the north, on the region of the Subcarpathian Pidhiriany; and in the southwest, on long-cultivated Transcarpathian Ukrainian lands (Kubijovych, 1984). It is very hard to delimit precisely the borders of Hutsulshchyna as the ethnic region. There were many conceptions relating to this problem in different time. On the base of theories from the end of the 19th and whole 20th century, it is possible to trace a boundary line around the territory inhabited by Hutsuls. The western boundary, with Boikos, was on the river Limnytsi and further in Zakarpatski, at the headwaters of the Teresvy and Berestyanka rivers, and in the valley of the Maloji Shopurku River to its confluence with Tysa (Falkowski, 1937). In the south, this line goes to the state border. In the north, northeast from the Limnytsi River the boundary crosses the Bustrytsyu Solotvynsku and Nadvirnyansku Rivers, captures the village of Pasichna, goes further to Delyatyn, Yabluniv, Kosiv, Vyzhnytsyu, Berehomet, Krasnojilsk and on to the border with Romania (Hnatiuk, 1924; Falkowski, 1938b; Hoshko, 1987a).

¹⁷ Eg. Ukrainian World Consolidation of Hutsuls and UGAEH (Uniunea Generală a Etniei Huțule) in Romania.

According to present-day administrative divisions Hutsul territory includes¹⁸:

- the whole Verkhovyna, Kosiv; parts of the Nadvirna (about a half), and Kolomyia districts¹⁹ (on the right side of Prut) of the Ivano-Frankivsk oblast in historic Galicia;
- the whole Putyl and the largest part of Vyzhnytsia districts of southwestern Chernivtsi oblast in historic Bukovina;
- the Rakhiv district (east of the Shopurka River) in the Transcarpathian oblast of historic Subcarpathian Rus;
- in neighboring Romania a few villages in Maramures district (Domashevsky, 2001).

Scientists (as V. Hnatiuk, Y. Holovatsky, V. Kybijovych, I. Senkiv, B. Szuchiewicz) marked the territorial borders of Hutsulshchyna differently. Even now, in modern literature, there are inexact designations (Magocsi and Pop, 2002).

3. ETHNIC INDIVIDUALITY AND CULTURAL HERITAGE

The Hutsuls were first identified as a distinct ethnographic group by writers in Galicia at the end of the 18th century²⁰ and described in some detail by the Polish writers Wójcicki (1840) and Korzeniowski (1843). Since the second half of the 19th century much research on the history, Hutsul dialect, folklore, and ethnography of the region has been produced by Ukrainian, Polish, Czech, German, Romanian and Hungarian Scholars²¹. The Hutsuls'

¹⁸ Even a passing glance at this definition of Hutsulshchna borders verifies it's incompleteness, because there is not a single Romanian Hutsul settlement included in Maramorashchyny or Suchavshchyny on the right bank Pryprutskykh villages of Kolomyishchyny.

¹⁹ In Ukrainian district is called *raion* (район). In Romanian district is called *județ*.

²⁰ The earliest studies of the region and its inhabitants were written in the 1790s by B. Hacquet, professor of Lviv University, and in the first half of the 19th century by I. Vahylevych, Y. Holovatsky, and such Polish scholars as K. Milewski, K. Wójcicki, A. Bielowski, I. Czerwiński, S. Staszic and W. Pol.

²¹ Works of Ukrainian scholars (Y. Holovatsky, V. Hnatiuk, S. Vytvytsky, O. Ohonovsky, A. Onyshchuk, I. Krypiakevych, V. Kobrynsky, I. Krypiakevych, R. Harasymchuk, V. Shukhevych, V. Kubijovyč, V. Hrabobetsky, A. Horbach, M. Domashevsky, V. Kubijovych, J. Hoshko and others), Polish scholars (J. Turczyński, O. Kolberg, K. Kosiński, J. Falkowski, J. Żukowski, W. Witkowski, A. Wielocha and others), Czech scholars (J. Král, D. Krandžalov, J. Podolák), Russian scholars (P. Bogatyrev), German scholars (R.F. Kaindl), Romanian scholars (I. Pătruț) and Hungarian scholars (B. Gunda).

rich folklore and the Hutsul dialect have been preserved to this century. They are not only recorded and described in scholarly studies, but are also depicted in the literary works (Choroszy, 1991)²². The Hutsuls settled on the northern slopes of the Carpathians over a period stretching from the 14th to the 18th centuries. At the end of this period (17th and 18th centuries) they settled the southern slopes of the mountains – today Ukraine's Transcarpathia and Romania's Maramures region (Hoshko, 1976).

Szuchiewicz (1899–1908), in his work confirms, that in 1880 there were 54,634 Hutsuls, in 1890 – 63,265 people. Practically at the same time Holovatsky (1913), counted 68 villages in Halych, on Bukovynia – 20, on Zakarpattia – 21 Hutsul villages with 107,610 inhabitants. Today, the border delineation of Hutsulshchyna does not provide an opportunity to exactly define the number of towns and villages in the ethnographic territory and the number of inhabitants. More than 80 Hutsul settlements are situated in this territory with over 150,000 native inhabitants in Ukrainian side (Domashevsky, 2001). There are more than 40,000 Hutsuls living in Romania in about 25 mountainous settlements (Fig. 2)²³.

Ninety-five percent of the population is rural, and only the small towns of Verkhovyna (formerly Zhabie), Rakhiv, Yasinia, Putyliv, Dilyatyn, Kosiv, Kutu, Vyzhnytsia, Yabluniv, Vorokhta, and Yaremcha lie within the region proper. The average population density is 27 per sq km. The most densely populated (70 per sq km) are the Zhabie-Seliety Depression and most of the Hutsul Beskyd, where lumbering has left only a third of the area forested. The Galician part of the region is more densely populated than the Bukovynian or Transcarpathian parts, where the earlier existence of large latifundia impeded free settlement (Hoshko, 1987a). Herding and animal husbandry, traditionally the chief occupations in the Hutsul region, have determined the forms and uniqueness of the settlements that have existed there. These have been characterized by their dispersal, high altitude (1,100–1,600 m and, in the case of Hostovets, 1,700 m), transhumant (groups of remote herdsmen's huts and corrals in the polonyny) and seasonal (zymivky, litovyshcha) nature, and ongoing transformation from temporary pastoral colonies into permanent settlements, particularly in the Galician part

²² Literary works of Y. Fedkovych, I. Franko, M. Kotsiubynsky, M. Cheremshyna, V. Stefanyk, H. Khotkevych, O. Kobylanska, P. Shekeryk-Donykiv, M. Lomatsky, U. Samchuk, V. Grendzha-Donsky, J. Korzeniowski, S. Vincenz and many other writers.

²³ See also "The catalog of Hutsul settlement" (published at the end of this article).

(Gąsiorowski, 1926; Kubijowych, 1934; Mackiewiczówna, 1934; Przepiórski, 1935; Ćwiklińska, 1994).

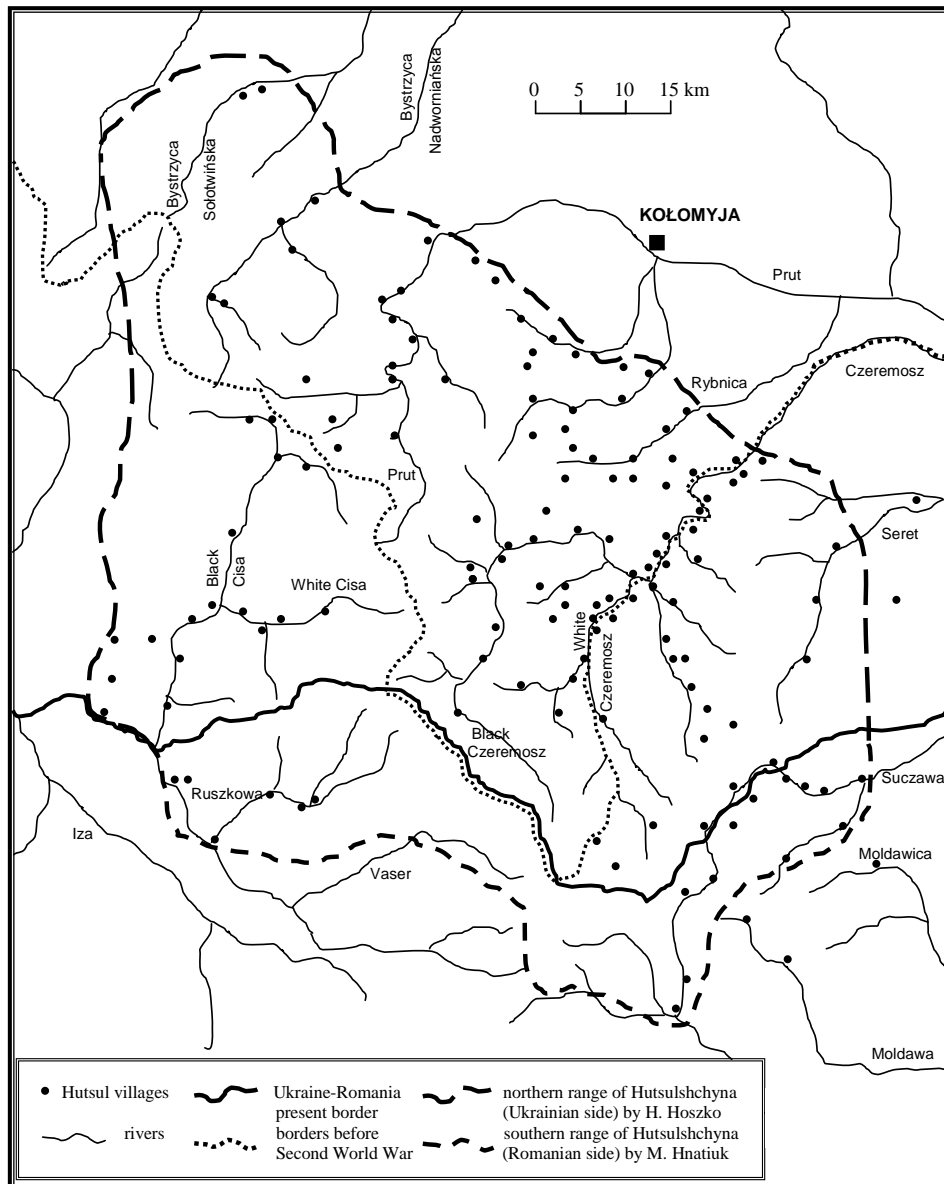


Fig. 2. Geographical and historical structures of Hutsulshchyna and distribution of Hutsul settlement
Source: own studies based on historical and ethnographic materials and work: Wielocha (2002)

The inhabitants of the villages of Ruska Poliana, Kryve, and Ruskova in the Ruskova Valley of the Maramureş region in Romania and Kobyletska Poliana, Velykyi Bychkiv, Rosishka, Luh, and Verkhnie Vodiane (formerly Vyshnia Apsha) in Transcarpathia oblast display some Hutsul linguistic and ethnographic features (Stęszewski and Cząstka-Kłapyta, 2008).

The Hutsuls have traditionally considered themselves to be different from other Rusyns. Beginning with the early twentieth century the Hutsuls gradually adopted the Ukrainian national identity. Their ethnic area has receded somewhat before the advance of the Romanian population. However, the Hutsul group's relations with the Romanians have resulted in the spread of cultural features of the Balkan type, which are apparent in certain rites, in costumes, and in folk art (Kubijovych, 1934). The Hutsuls speak Ukrainian, though with an easily identifiable accent. There are many words in their speech, which can be regarded as specifically Hutsul. The Hutsul language is relatively unique (Hrabec, 1950). It is considered to be a dialect of Ukrainian with some Polish influences. Several words in their dialect have also Romanian origins²⁴. Due to the current educational system, the Hutsul dialect is in danger of extinction. Compulsory education is done only in standardized literary Ukrainian. In recent times there has been a roots movement to keep the traditional Hutsul language alive²⁵. Most Hutsuls belong to the Ukrainian Greek Catholic Church and the Ukrainian Orthodox Church. They are very religious people and observe all the Christian feasts very scrupulously. Some of their celebrations are eclectic in form and have many pagan elements (Vlakh, 1992)²⁶. In the Hutsul region the old rituals are still well preserved and customs are connected with the folk calendar. Traditional Hutsul community is characterized by patriarchal social relations and its economic life is distinguished by transhumance²⁷. Their traditional occupations were cattle and sheep breeding, forestry and timberworks (Keindl, 1894). It has been going like this, with little changes, in the Land of the Hutsuls for centuries.

²⁴ E.g. *kyptar* – “vest”, from Rom. *cheptar* cf. Latin *pectus*; *zgardy* – “necklace”, from Rom. *zgardă*, cf. Rom. *brânză*.

²⁵ In 2006 youth organizations of Prykarpattia initiate giving regional status to Hutsul dialect in Ukraine.

²⁶ Traces of the ancient pagan rites can be found today in beautiful and bright customs – celebration of the mysterious Rakhman Easter, fire purification in the night of St. John Baptist's Day. Like in the remote past people sing and dance *kolomyika*, with the sounds of *trembita* and aid of *drymba*.

²⁷ The seasonal movement of sheeps between high mountain and lowland pastures.

The Hutsuls are known for their handicrafts, such as artistic wood carving, ceramics, handmade jewellery, vibrant handwoven textiles, embroidery, and distinctive wooden folk architecture. The Hutsuls are distinguished from other ethnographic groups in the Carpathian Mountains by their colorful, richly ornamented folk dress, which today is worn only on festive occasions (Hnatiuk, 1924; Hoshko, 1989)²⁸. Outer garments consist of a black or dark red coat (*serdak*), a linen blouse or shirt with multicolored embroidery or glass beads, and a short, sleeveless white sheepskin jacket (*kyptar*) often ornamented with appliqués of leather, embroidery, string, and mirror inlays. Men wear a broad-rimmed hat (*krysanja*) decorated with colored string and plumes, a sheepskin hat in winter, a long shirt over narrow linen trousers, and a wide or narrow belt with purses and brass ornamentation over the shirt. Women wear a wraparound skirt (*zapaska* or *horbotka*) and a headband (*namitka*) or colorful kerchief (*khustka*). The Hutsul region is widely known for its highly developed domestic handicrafts, especially wood-carving, brasswork, rug-weaving, and pottery-making, leatherwork and egg decorating (art of Easter eggs ritual painting, called *pysankarstvo*)²⁹. Hutsuls also have distinctive folk music and folk dance. Their *kolomyiky* and *troisti muzyky* have gained popularity far beyond the Hutsul region. They use unique musical instruments, including the *trembita*³⁰ a type of alpenhorn of Dacian origin, as well multiple varieties of the fife or sopilka, that are used to create unique folk melodies and rhythms. Also frequently used is a bagpipe called *duda*, the jew's harp called a *drymba* and the hammer dulcimer known as the *tsymbaly*. The most popular Hutsul folk dances are the fast-paced *hutsulka* and around Rakhiv – *trybushanka* (Harasymczuk and Tabor, 1938; Senkiv, 1995).

The Hutsul region has its own special type of architecture. The people live in scattered settlements. But, to a large extent, Transcarpathia has lost the

²⁸ Hutsul costume is of the same southern, Balkan type as that of the Boikians, the Lemkians, and the rest of the Carpathian population, but its colors and adornment are more striking than those of the Boikians or Lemkians. It differs from theirs in details and, until recently at least, has been made from the Hutsuls own materials.

²⁹ This is the decorating of eggs using a wax resist or batik method. The eggs are mainly used in Easter celebrations and it is believed that they holds powers to ward off evil. Their signs attract to people love, health and prosperity; give to the earth and cattle fertility.

³⁰ Trembita is the biggest wind instrument in the form of conic wooden pipe without side openings. Its length is 4 meters. It is popular mostly on territory of Hutsul land and Bukovyna. The diapason of *trembita* is up to 2,5 octaves, range of audibility is more than 10 km.

Hutsul mountain type of architecture, except in the region of upper Tysa (Witkowski, 1994). The Hutsul homestead with an enclosed courtyard, called *grazhda*, is very famous for its features (Fig. 3). This is an architectural complex composed of a house and farm buildings linked together by a high wooden wall. The result is an enclosed architectural space, usually in the form of a square, with a single large gate providing the only entry way into the complex. The house was on the northern side of the complex with its windows facing into the courtyard. The farm buildings (stable, sheep-fold, pantry) were located along the other three walls of the courtyard. A few of the Hutsul homesteads had a covered courtyard, of which one part near the house was well maintained (*paradnyi podviria*), while the other part was left for work (*zadviria*) connected with the adjacent farm buildings³¹ (Heim and Witkowski, 2002).

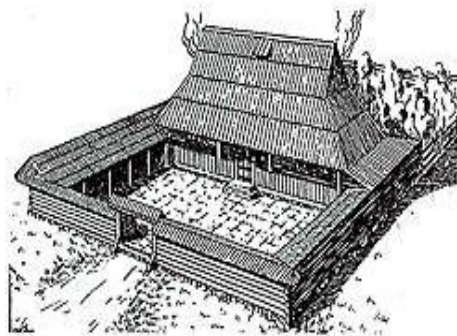


Fig. 3. Scheme of Grazhda – traditional type of homestead in Hutsulshchyna
<http://www.kosivart.com/eng/index.cfm/do/hutsulshchyna>



Fig. 4. Physiognomy of typical Hutsul church
<http://www.rusyn.org/rusyns-architecture.html>

The wooden churches, built by Hutsul craftsmen, are also perfect examples of regional architecture. Almost every village, even the smallest ones, had its own church. The age of many of them is several hundred years. The Hutsul churches have always been planned in the form of a Greek cross and have a tent-roofed tower. Temples resemble the old Byzantine types, but

³¹ This architectural complex reflected well the settlement pattern of the Hutsuls and their livestock-raising economic activity, operated and carried out by large families whose several generations often lived within a single homestead.

there are many remarkable variations. The long interior space along the east-west axis is supplemented by two side interior spaces on the south and north sides. The side log-framed spaces are covered by sloping roofs; over the central log-framed space sits an octagonal drum covered by a tentlike roof crowned with a cross (Fig. 4). The churches in Vorokhta, Kniazhdvir, Kryvorivnia, Yasinia, Zelena, and Verbovets are fine examples of the Hutsul style (Hoshko, 1987b).

There are rich collections of Hutsul handicrafts in the Ukrainian State Museum of Ethnography and Crafts in Lviv. The city of Kolomyia is a center of Hutsul culture and has a museum featuring the crafts and folk art³². Every summer little Hutsul village Sheshory, 30 km from Kolomyia, hosts a three-day international festival of ethnic music and land-art (Wielocha, 2006).

4. CONCLUSION

The Hutsuls are a small-ethnic sub-group who live in the Eastern Carpathians. Because of their isolation in the mountains and resistance to change they were able to preserve their traditional way of life, based on cattle and sheep herding and craftsmanship, despite falling under the rule of many different governments. As a stateless territory, the Hutsul land is characterized by the successive foreign forces that spread their domination. Thus, Hutsulshchyna belonged to the Kiev Empire from the 9th to the 12th century. From the 14th until the end of the 18th century it was part of Poland until its partition in 1772, when the Hutsuls started to be ruled by the Austrian Empire. By the end of the First World War, Hutsulshchyna was part of the unsuccessful first attempt at creating an independent state. Between the two World Wars, Hutsulshchyna belonged to Poland until the Red Army forces occupied the area in 1945 and made it a part of the Soviet Union. Since its collapse in 1991, Hutsulshchyna is mainly located in periphery of the freshly independent Ukraine, but southern part of region belongs to Romania. It is recognized as the typical European borderland region.

³² The museum was opened in December 1934, but due to pressure from the Polish government, the museum was closed for a while. It reopened in 1937, but many valuable exhibits were destroyed during the Second World War. Despite all these obstacles, the Museum of Hutsul and Pokutia Folk Art continues to this day. One of the displays in the museum, which features the interior of a village house from the 19th century, is an excellent example of how self-sufficient the Hutsuls are.

The Hutsul people are an impressive example for the close bond between people and nature. For centuries they have been living in the remote valleys of this mountainous area. It is believed that this group moved into the Carpathian highlands between the 14th and 18th centuries. Today, there are more than hundred Hutsul villages, but only some of them preserve their original ethnic character. The principal occupations of the population are the breeding of cattle and sheep, and work in the forests, cutting, hauling, and floating timber. Traditional Hutsul culture is represented by the colorful and intricate craftsmanship of their clothing, sculpture, architecture, wood-working, metalworking, rug weaving and pottery. Along with other Hutsul traditions, as well as their songs and dances, this culture is often celebrated and highlighted by the different countries that Hutsuls inhabit.

Hutsuls are characterized by small population size, geographical isolation and traditional social relations. Their history, origins, and identification are still subject to controversy. Peasant peoples, without any codified language, political power or local intelligentsia are able to express self-identity, but the process of constructing their national consciousness and their situation between various cultures are very difficult to understand. Their way of life, strong social connections and heritage are very unique, but for how long will the Hutsul traditions, customs and habits continue to live? The outside civilization has begun making inroads into the traditional Hutsul lifestyle and settlement, which can weakly be resisted in the twenty-first century.

THE CATALOG OF HUTSUL SETTLEMENTS:

1) Hutsul villages accepted by the most of researchers:

- A) **in Ukraine:** Akreszory, Babin, Bania Berezowska, Berezów, Bereźnica, Berlebasz, Berwinkowa, Białoberezka, Biskiu, Bogdan, Brustury, Burkut, Bystrec, Chorocowa, Długpole, Dora, Doużyniec, Dychtyniec, Dzembronja, Fereskuła, Foniatyń, Hołoszyna, Hołowy, Horod, Hromitne, Hryniawa, Ilcia, Jabłonica (x2), Jabłonka, Jałowiczora, Jamna, Jaremcze, Jasieniów Górny, Jasinia, Jawornik, Jaworów, Kisielica, Kosmacz, Kosowska Polana, Krasnoła, Krasny Dział, Kraśnik, Krzywopole, Krzyworównia, Kwasy, Kwaśny, Łazeszczyna, Łuh (x2), Marynicze, Mikuliczyn, Mohełki, Perechresne, Płoska, Podlesniów, Pod Pożarskim, Podzacharycz, Polanica Czernegowska, Polanica Popowiczowska, Polanki, Porohy, Probijna, Prokurowa, Putyla, Pyrkałab, Rachów, Rafajłowa, Resiszka, Riczka, Roztoki (x2), Rožen, Rožen Wielki, Ruska, Selatyn, Sergie, Sokołówka, Stebne, Syrkata, Szeszory, Szypot, Szypot Suczawy, Śnidawka, Tatarów, Tekucza, Toraki, Towarnica, Trebusza, Tudiów, Uście, Uście Potylowe, Uścieryki (x2), Worochta, Woronienka, Wyżenka, Za Magurą, Zawojela, Żelene, Zielenica, Zielona, Żabie,

- B) **in Romania:** Bobejka, Brodina, Brodina Dolna, Brodina Górna, Izwor Suczawy, Lupczyna, Magura, Moładawa Selycia, Nyszypitul, Paltin, Ulma,
- 2) Villages classified as Hutsul ones by certain researchers
- A) **in Ukraine:** Berhomet, Białe Oslawy, Czarne Oslawy, Czarnohuzy, Delatyń, Jabłonów, Kobylecka Polana, Kosów, Kutry, Lucza, Łopuszna, Pasiczna, Pistryń, Szypot Seretu, Utorpy, Wyznica,
- B) **in Romania:** Ardzeł, Baniłów Mołdawski, Benia, Bystra, Czumyrna, Iedu, Krasna, Krywa, Kyrlibaba, Łukawiec, Łuh, Paltinu, Ruska Mołdawica, Ruska Polana, Ruszkowa.

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