

У статті розглянуто питання застосування автором методики усної історії в сучасних польових етнографічних дослідженнях Закарпаття, зокрема методу нарративного інтерв'ю. Наведено текст одного з таких інтерв'ю, у якому розкривається ставлення інформанта до певних історичних подій та окремих явищ культури на Закарпатті у ХХ ст. крізь призму власного життєвого шляху.

Ключові слова: усна історія, нарративне інтерв'ю, Закарпаття.

В статье рассмотрены вопросы применения автором методики устной истории в современных полевых этнографических исследованиях Закарпатья, в частности метода нарративного интервью. Приведен текст одного из таких интервью, в котором раскрывается отношение информанта к определенным историческим событиям и отдельным явлениям культуры на Закарпатье в XX в. через призму собственного жизненного пути.

Ключевые слова: устная история, нарративное интервью, Закарпатье.

The article considers a problem of author's application of oral history methods to modern field ethnographic research, particularly a method of narrative interview. There has been given a text of such an interview which reveals an informant's attitude to individual historical events and certain cultural phenomena in Zakarpattia in the XXth century through the lenses of his own course of life.

Keywords: oral history, narrative interview, Zakarpattia.

Українське Закарпаття — історико-етнографічний ареал, етнокультурна специфіка якого формувалася впродовж століть під впливом об'єктивних природних, багатовікових політичних та економічних умов його історичного розвитку. Результатом перебігу етнокультурних процесів на території краю стало побутування різних етнічних та етнографічних традиційно-побутових реалій та культурних взаємовпливів, які витворили своєрідний і неповторний етнографічний образ Закарпаття.

Гірські райони краю заселені трьома етнографічними групами — бойками, лемками та гуцулами, які разом із північними (галицькими) сусідами утворюють історико-етнографічні регіони Бойківщини, Лемківщини та Гуцульщини. У підгірській та низинній частині Закарпаття поряд з місцевим автохтонним українським населенням, яке виділяють як окрему етнографічну групу долинян [4], розсіяно чи компактно проживають представники сусідніх етносів: словаки, угорці, румуни, чехи, а також німецькі колоністи та цигани.

За словами відомого українського вченого Р. Кирчєва «етнічно українці Закарпат-

тя у всіх компонентах традиційно-побутової культури, мови, релігії та національної самосвідомості переважно характеризуються органічною єдністю з усім українським народом. Цієї єдності не змогли порушити багатовікове політичне відмежування Закарпаття від українського етнічного материка і зусилля різних недругів українського народу, спрямовані на відчуження від нього закарпатців та асиміляції їх іноземними поневолювачами. Приречена на провал і сучасна авантюристська затія ідеологів так званого політичного русинства з їх потугами виокреслення закарпатців як частини якогось ілюзорного карпаторуського східнослов'янського народу. Багатовікове співжиття і взаємодія українців-закарпатців з іншими національними меншинами істотно позначалися у різних сферах традиційно-побутової матеріальної та духовної культури місцевого населення. В народному будівництві, господарських заняттях, одязі, промислах і ремеслах, харчуванні, звичаях, фольклорі, розмовній мові поєднуються різні взаємовпливи. Водночас у цьому складному комплексі культурних пересхрещень, нашарувань і впливів

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