

ETHNIC AND CONFESSIONAL COMPONENT OF THE TAILORING CORPORATION IN LVIV IN THE 16th AND 18th CENTURIES

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The members of the Lviv tailor guild were primarily Catholics (Poles/Germans) and – Ukrainians (Ruthenus). The Jews were unable to enter the crafting guilds. The similar prohibition existed for the Armenians. The Germans, French and other Catholics had the ability to enter the guild, but they formed a minority among the guild members. So, the guild was mainly Polish by its ethnic structure. There were only about ten to twenty percent of Ukrainians in the corporation. The Germans can be often found only in the early 15th century, but in the 16th and 17th centuries they formed only about five to ten percent of the craftsmen and in the 17th century – only about two percent. The Ukrainians don't appear as the members of the guild from the beginning, but, already in the 15th century we can find some information about tailors of Ruthenian origin in the registers of the people who received the city law. Tailors of Ruthenian origin obtained the citizenship in the late fifteenth – early 16th century and from this time the sources indicate their national identity (Ruthenus).

The co-existence of different nationalities in the guild was peaceful, and the city acts have no evidence about some conflicts. Ukrainians, perhaps could become the masters of the guild (along with the Poles and Germans), according to the so-called «old codex» of 1433. The document didn't survive till today, but the guilders of Ruthenian nationality mentioned the terms of this regulations in the late 16th century [5]. The confrontations in the community arose in the early 16th century and they were further provoked mainly by the general public thought (the implementation of the Gregorian calendar, the signing of the Union of Brest and the Cossack-Polish War of the middle 17th century) and by the policy of the city administration and the inner-guild conflicts. The catholic majority, which was represented by Poles and Germans, obstructed the Ruthenians in their ability to enter the guild, and in their professional activity. They used the material factor (the entering price, the costs for the banquets for the craftsmen, the crafting of the Masterpiece, the ability to obtain the citizenship of Lviv, ect.) and the socio-religious factor

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(benefits for the children of the craftsmen, the number of the apprentices and craftsman's assistants that could be held by the non-catholic craftsmen, ect.). The ethno-religious factor became the instrument for the elimination of the competitors whose number increased within the city's population. Despite the equality terms of entering the guild (for Catholics and non-Catholics) that were declared in the craftsmen regulations, the craftsmen-community of the Ruthenian population often had several serious problems. The dominating catholic majority of the guild wanted to impose their terms of existence in the guild to the Ukrainians by engaging the last ones in performing all the city duties and disturbing their religious identity. The Ukrainians were struggling for their original identity and didn't accept the assimilation. They always were in the middle of the revival of their national community.

During the visit of Sigismund the First in Lviv, in 1524, the Ruthenians complained about the city council that prevented them to join the guild and legally engage in craft activity [3, p. 19–20]. Instead, the king appealed to the fact of the absence of privileges or other documents that would secure the rights of the Ukrainian community in the economic sphere. At that time, the tailors-Ruthenians did not have such a problem, because they had the right and ability to enter the guild. However, as early as 1538 the Lviv district court considered the complaint of the tailors-Ruthenians against their colleagues from the corporation [1, p. 100–101]. The Poles restricted the access to the craftsmen corporation to Ukrainians by setting a three-year term of release for their apprentices, while the Catholic apprentices could be released after one year. Furthermore, in case of the death or escape of the apprentices, Ukrainian masters were only able to accept new apprentices after their previous apparently had been released, which was three years later. The sons of Ukrainian tailors also did not have equal rights with Catholics, being forced to create the so-called «masterpiece» when they were entering the guild. Catholics who married their Ukrainian masters' daughters fell into similar position. They received from their Ruthenian wives not only the parents' profession, but also the existing restrictions.

Catholic tailors, called for a charter from the March 4, 1534, emphasizing the threat of an increase in the number of Ruthenian bunglers who had not completed their studies, left the guild and began to practice sorcery in the suburbs. The city council in this case decided that Ukrainian tailors will teach their apprentices for two years for money and three years for service or work. After the death or escape of the apprentices, the Ruthenians were allowed to immediately enroll in the training of new apprentices. The sons of masters, both Ukrainians and Poles, were equalized in the rights for benefits when they were attaining their craft profession. Instead, those Ruthenians who had

acquired a profession without family ties in the guild had to pay all the necessary funds and create the «masterpiece».

Complaint-level confrontations between tailors became a common way of coexisting of their community. Particularly rich with the court cases between Poles and Ukrainians of the tailor's guild was the turn of the 16th and 17th centuries. These local ethno-confessional conflicts were triggered by general events: by the introduction of the Gregorian calendar in 1582, which was supposed to become the basis of the liturgical calendar of Orthodox community and for the other churches, and the proclamation of the Union of Brest in 1596. It might seem that religious circumstances weren't supposed to affect the economic modus vivendi of the craft structures. However, in the Early Modern Era, Church and religion were one of the determinate factors in human life and directly influenced the socio-economic specifics of the daily life.

One of the reasons for the confrontation between Catholics and Ukrainians in a joint tailoring guild was the active involvement of the Ruthenians in the so-called Orthodox Assumption Brotherhood [2, p. 57–59]. The tailors traveled to Moscow and Moldova as ambassadors to raise funds for the construction of the temple, to the Sejm of the Polish–Lithuanian Commonwealth to Warsaw to protect national and religious interests, to the church council in Brest to defend of the Orthodox faith. The craftsman also defended the religious brotherhood and its school in court trials [4]. After the official introduction of the Union, the confrontation between Catholics-Poles and Orthodox Ruthenians in Lviv took place during the winter of 1598–1599. Under the pretext that Ukrainians refused to recognize the Brest Union, the guilds refused to accept Ukrainian craftsman, apprentices and craftsman assistants as the new members of the corporation, and they also tried to eliminate the ones who were already members of the guild [1, p. 113]. Therefore, appealing mainly to the ethnic-confessional incompatibility, the Catholic majority in the tailoring guild got another opportunity to get rid of their main economic competitors – the Ukrainians.

In January 1599, Ukrainian tailors filed a complaint to the magistrate against the tailors of the Latin rite for the restriction of their rights, insults and slights which they experienced in the guild [3, p. 66–67]. Protesting tailors-Ukrainians also pointed to the fact that Catholics-tailors were destroying the registers of shop members in order to deprive their opponents of evidence of historical content. It was also mentioned that Catholic masters were counterfeiting the workshop privileges in their own interests. In March, Catholic masters also protested in court against their Ukrainian counterparts, accusing them in cooperation with bunglers. Instead, the Ruthenians decided to file a joint lawsuit with the tailors from the suburbs when the last ones were

prohibited to enter the guild. The Catholics stated that they did not «want to tolerate their Ukrainians in their guild or allow them to attend workshop meetings» [3, p. 66–67]. So the Catholic masters, relying on the betrayal of their Ukrainian counterparts and their cooperation with the bunglers, decided to remove the competitors from the tailor's guild.

The confrontation between the tailors of the two denominations lasted for the long time. For example, in 1645 the Ukrainian craftsman again stated in a district court that their Polish colleagues deprived them of their right to vote at the guild, and forbidden them to dispose money from the common guild treasury. Ruthenians in their complaint also mentioned the previous decrees of city officials, from 1622, which meant that the conflict had a very long history. In response, the local deputies appointed two authorized persons from their board for the out-of-court reconciliation of the sides.

Tailors failed to carry out reorganization reforms of their guild on the basis of the equal distribution of craftsman assistants, apprentices and guild posts between Catholics (Poles/Germans) and Ukrainians. The last one suffered through all sorts of obstacles in joining the corporation and in their professional work. Ruthenians could not occupy leading positions or participate in guilds management. Formally, the situation changed in 1701, when the Diocese of Lviv accepted the Union of Brest, but in fact, the tailors-Ruthenians did not perform the administrative functions and did not operate the financial affairs of the guild.

As we can see, the dualistic nature of the tailor's corporation was manifested at the level of ethno-confessional conflict, which was reflected in the form of economic competition and social rivalry between Catholics and Ukrainians. The Poles tried in every possible way to displace the Ukrainians from the common shop or to limit their presence by establishing «special» working conditions for them and their apprentices. Tailors-Ruthenians, with the support of members of the Assumption Brotherhood and other Ukrainian craftsman, defended their economical and social priorities.

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SOVIETIZATION OF ROKYTNE (RIVNE REGION) DURING 1939–1941

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During the period of Second World War urbanization level underwent significant changes, particularly, annexed ones because of the Red Army's occupation of western Ukraine in September 1939. The installation of Soviet power in Volhynia took place according to the classical scheme. On the seventeenth of September, Polish police and army formations along with the Polish families who actively participated in the social life of the village [8, p. 237–245].

The eastern USSR Soviet and party officials were to be the basis of the state apparatus of the newly annexed lands [4, p. 44–76]. The mayor of Rokytne Bratsky decided to cooperate voluntarily with the new government, namely taking the position of a civil servant in the municipal committee [8, p. 243–245]. Taras Bulba-Borovets, the owner of a stone quarry, worked as a lumber mill worker with the advent of Soviet power [11, p. 67–68]. A large proportion of the Jewish population took managerial and administrative positions in Rokytne village [3]. Thus, began the first stage of Sovietization of Rokytne village and Western Ukrainian lands as well, namely, temporary local authorities were created, subordinating to the commanders of the Red Army [6, p. 75–81] in accordance with the Resolution of the Central Committee of the CPSU (b) of the first of October, 1939.

Legal registration of the Western Ukrainian lands annexation became possible after the People's Assembly of Western Ukraine on twenty-sixth-twenty-eighth of October in 1939 in Lviv. The city was to be considered the place where the Declaration on the reunification of lands was adopted [5, p. 41–48]. Mushka

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