

Nataliia PETROVA<sup>1</sup>

**"FRUMUSHYKA NOVA": REPRESENTATION OF BUDZHAK  
ETHNIC GROUPS CULTURE**

**Abstract:** Frumushika-Nova is a unique tourist site in the South of Ukraine and an open air historical and ethnographic complex. It is in an ecological conservation – Budzhak steppe (in Tarutinsky district of Odesa region on the territory of the former military training ground) with inherent flora and fauna. Such objects in Europe exist for a long time, where they are given great attention as an important component of education, study of historical and cultural heritage. In Ukraine, unlike Europe, there is still a lack of experience in the organization of such complexes, while Ukrainian society feels an urgent need for the availability and use of such facilities. Today Frumushika-Nova is known as a tourist site, a green tourism facility, as a recreational center for family holidays. It's worth saying that Frumushika-Nova can and should become a kind of historical and ethnographic acting training laboratory, because there are unique ethno-cultural reminders of seven main groups of the population (Bulgarians, Gagauz, Germans, Jews, Moldovans, Russians, Ukrainians). Frumuszyka-Nova can be a place of educational, multidisciplinary, and methodological work. There is a local lore museum, the exposition of which represents the history of Budzhak, and ethnographic complexes in the form of ethnic estates reflect the life and traditional culture of ethnic groups of the population of southern Bessarabia. Frumuszyka's material and technical base is ready for research and practical seminars on training and advanced training of tour operators, including international, especially with neighboring countries – Romania and Moldova.

**Keywords:** Frumushika-Nova, Romania, Moldova, Ukraine, ethnic culture

---

<sup>1</sup> Ph.D., Associate Professor of Archeology and Ethnology of Ukraine in Odesa National Mechnikov University, Senior Research Fellow, Department of Socio-Demographic and Legal Aspects of the Holodomor Genocide, Branch of the Holodomor Research Institute, National Museum of the Holodomor Genocide; [petrova\\_nataliia@onu.edu.ua](mailto:petrova_nataliia@onu.edu.ua)

### PEARL OF THE STEPPE

In the South of Ukraine, about 200 kilometers from Odesa and 10 kilometers from the border with Moldova, like a pearl in the Budzhak steppe within an ecological reserve with its inherent flora and fauna is a unique tourist facility and open-air museum complex - the center of ethnographic and green tourism Frumushika-Nova.

It should be noted that it is difficult to get here, and it is better to travel in dry weather. Once the latest military equipment of the USSR was tested here, and today the old traditions of shepherds, winemakers and farmers of the unique Tarutyn steppe are being revived.

Such sites have existed in Europe for a long time, where they are given much attention as an important component of education, the study of historical and cultural heritage. In Ukraine, in contrast to Europe, the necessary experience in organizing such complexes is still lacking, while Ukrainian society feels an urgent need to have and use such tourist facilities.

This complex has become one of the interesting and popular objects of ethnotourism. It should be mentioned that the Law of Ukraine "On Tourism" does not specify ethnotourism as a separate type of activity (Law of Ukraine "On Tourism"). Instead, the popularity of this type of tourism as a form of knowledge of life and cultural heritage of society in Ukraine has recently increased significantly (Anisimovych-Shevchuk, 2013; Kulakovska, 2010; Orlova, 2009; Rozhnova, 2013).

### ETHNOTOURISM IN UKRAINE

The main tasks of ethnotourism, as you know, are aimed at getting acquainted with the traditional cultural heritage, which is reflected in economic activities, life, rituals, and customs. Every year tens of thousands of foreigners visit Ukraine; Ukrainians are gaining interest in their history and culture. Ethnotourism is gradually becoming a profitable area of tourist entrepreneurship and requires appropriate content and methodological support, taking into account regional peculiarities. The latter involves the implementation of priority tasks of recording: many tourist facilities in the regions of Ukraine have not yet been included in tourist maps and routes. One of such regions is Odesa region, for which ethnotourism is especially promising both in business and in terms of its use as a method of forming another facet of the image of the southwestern part of the Black Sea coast, as a kind of laboratory for research analysis of

tourism in Ukraine. It is in Odesa region with its diverse ethnocultural heritage (Kushnir, 2008; Kushnir and Petrova, 2010) that the understanding of the essence and content of the concept of "ethnotourism" is widely revealed, which can be practiced using the monuments of the earliest periods of the region's history and ethnocultural heritage of different ethnic communities living in the region. Therefore, such tourism is ethnohistorical, because the presentation of ethnoculture without a historical context significantly narrows the information field of image formation of the tourist, and tourist sites of early periods should still be considered as a product of the shaped ethnic community (Kushnir and Petrova, 2014).

We draw attention to some important issues for ethnotourism, which have not yet found a proper place in practice, in particular in Odesa region, we focus on certain forms of ethnotourism, the use of which opens new perspectives. One of them concerns the discovery and introducing new tourist attractions, one of which is Frumushika-Nova. It's worth saying that the process of identifying and design of ethnotourism in Ukraine is just beginning, and the need for a kind of "stocktaking" is existing for Odesa region, as well as for other regions. Special attention should be paid to the sights, many of which have not yet become so. Thus, you should pay attention to the attractions, which can be conditionally attributed to the group of indirect tourist attractions. That is, as those on which there are no representative material remains for visual perception, but they are carriers of the necessary information, and the representation takes place through the reconstruction / reproduction of lost material monuments. They have not yet become separate tourist sites, except for some, but their introduction into the tourist route is desirable, because they are a product of history, can add to content of the tour, form a comprehensive view of the historical process. The story of such monuments is proper in the course of the movement of the tour group to the final destination. It will expand the idea of the history of the region; represent its historical and cultural diversity. For example, on the tourist route from Odesa to Reni there are many archeological monuments, including located directly next to the highway.

#### **FROM THE HISTORY OF THE SETTLEMENT**

Our focus is on the description of one of the unique tourist attractions, which has been recreated since 2006. Today Frumushika-Nova is known as a tourist attraction, a green tourism facility, as a recreational

*Analele Universității Dunărea de Jos din Galați, Fasc. XX, Sociologie, nr. 15, 2020, pp. 35-44.*

base for family vacations (Frumushika-Nova). Construction of the complex began in the summer of 2006 on the site of the former villages of Frumushika-Nova and Roshiya, which were evicted and destroyed by the Soviet authorities in the spring of 1946 due to the construction of a military training ground.

Frumushika-Nova appeared in 1813 in a valley near the river. It was a favorable place for farming, viticulture, gardening and horticulture. And the steppe on the watersheds was able to provide the necessary food for numerous herds of cattle, sheep and horses. Frumushika translated from Moldovan means "Pretty". The name of the settlement testifies to the Moldavian origin. Founded by natives along with the eponymous - Frumushika-Veke (since 1947 - Starosillya). This practice was primarily of psychological importance. Known at that time to immigrants of different nationalities, who, keeping the name of the mother settlement, in a new place, added the prefix "new", as if nothing had changed in life, inheriting the whole complex of management and life, customary ritual practices. It is difficult to trace the origin of the very idea of such a name, it is likely that not the last role was played by the location, the topography of the area (Kushnir, Petrova, Palariiev, 2020).

The inhabitants of Frumushika-Nova were representatives of different ethnic groups, who vividly presented the multicultural specifics of Budzhak. Thus, as of 1924-1925, 264 families were registered in the village, of which 247 were Romanians (Moldovans), 7 were Bulgarians, 5 were Rushis (Ukrainians), and 3 were Jews. The settlement developed successfully, its population grew, for example, in 1941 484 taxpayers were registered. But with the arrival of the Soviets in the regions and after the end of World War II, the village vanished, since 1946, when a military training ground was established (Kushnir, Petrova, Palariiev, 2020).

It preserves the memory of the surrounding villages, on the site of which a military training ground of 24.5 thousand hectares was established after the Second World War.

The settlements of the German colonists and four Moldovan villages - Hofnungstal, Cantemir, Zurum, Roshiya and Frumushika-Nova - simply disappeared from the map of the Tarutyn district in the summer of 1946.

The village, along with several neighboring ones, was destroyed, and the inhabitants were evicted, their homes were leveled to the ground by tanks, and shooting ranges were set up in the former fields and vineyards (Lenin, Stalin, brynza).

The rural community, its economic and customary culture were destroyed. Representatives of three generations felt a psychological blow.

Children, their parents, grandparents who lost their small homeland, found themselves in different conditions, in some cases linguistic, non-cultural, if they did not settle among Moldovans. They went through a difficult journey of survival. Even in Moldovan villages, such migrants were identified as "strangers" and given appropriate names. We studied historical and ethnographic features of the settlement in the monograph "Frumushika-Nova (historical and ethnographic essay)" (Kushnir, Petrova, Palariiev, 2020).

One of the descendants of the evicted, businessman Palariiev Olexander, in 2006 began the revival of Frumushika.

### **FRUMUSHIKA-NOVA TODAY. TOURIST ZEST**

The revival of Frumushika-Nova began with the farm, today it is one of the largest in Europe sheep breeding complexes for growing Karakul breed. Specialization of economic activity has led to the practice of memorialization, so, when visiting Frumushika-Nova, tourists have the opportunity to see the largest granite monument in the world "Frumushika-Nova Sheep Shepherd". The monument officially became the largest in the world and was entered in the Guinness Book of Records, as well as in the National Register of Records of Ukraine. The height of the monument is 16 meters 43 centimeters (17.93 m with a pedestal), weight 1080 tons.

When traveling to this complex, you can try and buy soft cheese (brynza), which is made according to traditional recipes from organic and natural products.

Frumushika-Nova is a family recreation center where adults and children can relax.

Tourists have the opportunity to visit a mini-zoo and feed the animals, enjoy fishing, taste branded wines from the family winery. In the summer heat you can freshen up in the pool, visit the bath and hot herb tub. For children there is a playground, as well as an opportunity to play volleyball, football, mini golf in the fresh air.

For almost 15 years it has been a beautiful and unusual place to celebrate the most important family holidays: birthdays, anniversaries, weddings. It is a great place for corporate meetings, seminars and conferences, as it successfully combines beautiful landscapes, local traditions of hospitality and modern technologies of the tourism business.

Thus, on the territory of the complex there is a possibility of holding events in a conference hall for 150 seats. Local culinary traditions of hospitality can be felt in the inn "Korchma".

Interesting and extremely rich is the local lore museum of the complex and the ethnographic open air museum - "Bessarabian Village Frumushika-Nova".

### **ETHNOGRAPHIC OPEN AIR MUSEUM - "BESSARABIAN VILLAGE OF FRUMUSHIKA-NOVA"**

Frumushika-Nova Ethnographic and Green Tourism Center is a place with a unique opportunity to see the endless steppe in all its seasonal outfits. In winter it looks like endless tundra, in spring with fresh green it can compete with the flowering forest, and in hot summer the silence of the steppe and the endless starry sky allow you to immerse yourself in the world of travel, red steppe autumn with a glass of local house wine and a piece of cheese adds romance.

It 's worth saying that Frumushika-Nova, in addition to the ethno-tourism center, has the potential to become a kind of historical and ethnographic educational laboratory, as it houses unique ethno-cultural monuments of seven main groups (Bulgarians, Gagauz, Jews, Moldovans, Russians, Old Believers, Ukrainians) (Kushnir, Petrova, Palariiev, 2020).

Frumushika-Nova can be a place of educational, cognitive and methodical work. The basis for this is the Museum of Local Lore, the exposition of which represents the history of Budzhak. In the "Bessarabian Village of Frumushika-Nova" thanks to the efforts of scientists and the founder, ethnographic complexes in the form of ethnic estates are presented, reflecting the way of life and traditional culture of the ethnic groups of the population of Southern Bessarabia. Tourists have the opportunity to get acquainted with the ethnic estates of the XIX-XX centuries, which represent the original culture of Ukrainians, Moldovans, Bulgarians, Gagauz, Russians, Germans, Jews. Each estate is a reconstructed microcosm of housing and its interior decoration with all the details of the interior, household items, clothing samples. The exhibits were collected in the surrounding settlements, including those where the inhabitants of Frumushika were evicted in 1946.

The material and technical base of Frumushika is ready for conducting research and practical seminars on training and retraining of tour operators, including at the international level, first of all with the neighboring countries - Romania and Moldova.

Thanks to complexes like Frumushika-Nova, various forms and methods of ethnotourism can be used in Odesa region. One of them is unique for our time: observation of the system of life of the population. As not only historical and ethnographic, but also recreational attractiveness and combination of leisure with learning history and culture of the population of the region is reproduced on the territory of the complex, which opens optimistic prospects for the region. The complex houses economic and residential facilities, fully adapted to the conditions of the Steppe, and economic activity in its unique forms turns them into a particularly attractive tourist attraction. The natural conditions of the Delta determined the main priorities of the population's economy, among them sheep-breeding, and thus formed the corresponding culture. Traditional and archaic methods of making cheese and other dishes, woolen products, methods of keeping livestock are still used today and are of great interest to tourists.

The uniqueness of the landscape, communications, economic and residential facilities located in the complex is the interaction of cultures, the bearers of which are Moldovans, Ukrainians, Bulgarians, Jews, Russians, Gagauz, Germans, and is an excellent example of human adaptation to a specific natural environment and transformation. This model turns into a kind of ethnocultural monument. For Ukrainians, this area is special not only in terms of the uniqueness of the ethnocultural complex.

## CONCLUSIONS AND PROSPECTS

It is quite reasonable that Bessarabia can be attributed to the so-called exotic tourist areas. However, the tourist diversity is not limited to this. Ukrainians are settled mainly in the Romanian part of the Danube Delta, and Romanians and Moldovans living in Ukraine have not been able to visit their historical homeland for a long time. But the current state of Ukrainian-Romanian relations allows Ukrainians of the Romanian part of the Danube Delta and Romanians and Moldovans of Ukrainian Bessarabia to make tourist trips to Ukraine in order to deepen the sense of unity and strengthen identity. This format can be attributed to the so-called nostalgic ethnotourism, which has great prospects in the region, given the presence in Odesa region of ethnic groups: Moldovans, Gagauz, Bulgarians, Jews, Germans, Russians. And here we should emphasize another direction of ethnotourism, associated with the unique ethnocultural landscape of Odesa region. The population of ethnic groups are carriers of different cultures. Bulgarians, Gagauz, Jews, Moldovans, Germans settled in the area both

*Analele Universității Dunărea de Jos din Galați, Fasc. XX, Sociologie, nr. 15, 2020, pp. 35-44.*

compactly and dispersed. But despite the different nature of the settlement, the possibility of planning ethno-tourist routes and effective use of this tourist resource exists. Thus, during the movement to the final destination, the tourist route passes through villages inhabited by members of different ethnic groups. On the example of each specific settlement, the history of its foundation, tourists also get acquainted with the history of the region. Fulfilling especially long journeys in this way is expedient and productive. In addition, in the presence of the village ethnographic museum there are opportunities to study the material and spiritual culture of the villagers.

The use of collections of rural museums in ethnotourism is a special problem. The resources of rural museums and private museum complexes are simply not yet properly used by travel agencies. There is a whole network of local lore and ethnographic museums in Odesa region, the expositions of which quite clearly present the ethnography of the village, and visiting several museums of different ethnocultural content will significantly enhance the cognitive effect.

The issue of using and expanding the source base for ethnotourism is important. It is diverse in terms of issues, content and completeness. For example, to the group of sources for writing texts for ethnohistorical tourism, in addition to material monuments in the form of ethnographic exhibits, the memories of respondents about cultural and everyday traditions should be included. Some information from this group of sources can be perceived as indirect, but the need to involve it in ethno-tourist routes is beyond doubt.

Thus, in Bessarabia there are unique resources for the development of ethnotourism, which have prospects for further development and are extremely interesting for tourists.

## BIBLIOGRAPHY

*Анісімович-Шевчук, Ольга*, 2013, «Роль етнотуризму у формуванні політичної культури українського суспільства» у вид. Освіта регіонів: політологія, психологія, комунікація. – Вип. 3.

Закон України “Про туризм” [Електронний ресурс] // Відомості Верховної Ради України. – 1995. – № 31. – Режим доступу до джерела : <http://zakon2.rada.gov.ua/laws/show/324/95-вр>. (дата звернення: 27.09.2020). – Назва з екрана.

*Кулаковська, І. М.*, 2010, “Етнокультурний потенціал як чинник підвищення екскурсійної привабливості регіону” // Вісник Державної академії керівних кадрів культури і мистецтв. - 2010. - №3. - С.73-76.

Analele Universității Dunărea de Jos din Galați, Fasc. XX, Sociologie, nr. 15, 2020, pp. 35-44.



Кушнір, В.Г., 2008, Народознавство Одещини.- Одеса, 205 с.

Кушнір, В.Г., Петрова, Н.О. , 2014, "Етнотуризм на Одещині: перспективи розвитку" //Проблеми туристичної галузі України: здобутки, стан, перспективи.- Кам'янець-Подільський національний університет імені Івана Огієнка, С.32-36.

Кушнір В.Г., Петрова Н.О., Паларієв О.А. Фрумушика-Нова (історико-етнографічний нарис). – Одеса, 2020. 72 с

Кушнір, В.Г., Петрова, Н.О., Поломарьов, В.М. 2010, Нариси традиційної культури українців Одещини (Миколаївський р-н). Одеса, 392 с.

Ленін, Сталін, бринза. Як у бессарабському степу відродили знищене село.  
<https://www.pravda.com.ua/articles/2019/08/9/7223127/> (дата звернення: 27.10.2020). – Назва з екрана.

Орлова, М. Л. , 2009, Ресурси етнічного туризму регіону: суспільно-географічна оцінка (на матеріалах Одеської області) : автореф. дис. на здобуття наук. ступеня канд. геогр. наук : спец. 11.00.02 "Економічна та спеціальна географія" – Одеса, 19 с.

Рожнова, В., 2013, «Проблеми та перспективи розвитку етнотуризму: зарубіжний та український досвід» // Етнічна історія народів Європи. Вип.39. С.35-44.

Фрумушика-Нова. Офіційний сайт. <https://frumushika.com> (дата звернення: 25.11.2020). – Назва з екрана.

## REFERENCES

Anisimovych-Shevchuk, Olha, 2013. "Rol etnoturyzmu u formuvanni politychnoi kultury ukrainskoho suspilstva". [The role of ethnotourism in the formation of the political culture of Ukrainian society] in *Osvita rehioniv: politolohiia, psykholohiia, komunikatsiia*. Vyp. 3.

Zakon Ukrainy "Pro turyzm" in *Vidomosti verkhovnoi Rady Ukrainy*. [Law of Ukraine "On Tourism"] in *Bulletin of the Verkhovna Rada of Ukraine*. - 1995. - № 31. - Source access mode: <http://zakon2.rada.gov.ua/laws/show/324/95-вр>. Accessed : 27.09.2020.

Kulakovska, I. M., 2010, "Etnokulturnyi potentsial yak chynnyk pidvyshchennia ekskursionoi pryvablyvosti rehionu" in *Visnyk Derzhavnoi akademii kerivnykh kadrov kultury i mystetstvo*. [Ethnocultural potential as a factor in increasing the attractiveness of the region] in *Bulletin of the State Academy of Management of Culture and Arts*. №3. P.73-76.

Kushnir, V.H., 2008, *Narodoznavstvo Odeshchyny*. [Ethnology of Odessa region].- Одеса. 205 с.

Kushnir, V.H., Petrova, N.O., 2014, "Etnoturizm na Odeshchyni: perspektyvy rozvytku" in *Problemy turystychnoi haluzi Ukrainy: zdobutky, stan, perspektyvy*: zbirnyk prats za materialamy zasidannia naukovooho sympoziumu, 3-4 kvitnia 2014 roku Kamianets-Podilskyi: [Ethnotourism in the Odessa region: prospects for development] in *Problems of the tourism industry of Ukraine: achievements, status, prospects*. Kamyanets-Podilsky: Kamyanets-Podilsky National University named after Ivan Ogienko. P.32-36.

Kushnir, V.H., Petrova, N.O., Palariiev, O.A., 2020, *Frumushyka-Nova (istoryko-etnografichnyi narys)* [Frumushika-Nova (historical and ethnographic essay)]. Odesa. 72 p.

Kushnir, V.H., Petrova, N.O., Polomarov, V.M., 2010, *Narysy tradytsiinoi kultury ukraintsiiv Odeshchyny (Mykolaiivskiyi r-n)* [Essays on the traditional culture of Ukrainians in Odessa region (Mykolayiv district)]. Odesa.- 392 s.

Lenin, Stalin, bryzna. Yak u bessarabskomu stepu vidrodyly znyshchene selo. [Lenin, Stalin, cheese. As in the Bessarabian steppe, the destroyed village was revived]. <https://www.pravda.com.ua/articles/2019/08/9/7223127/> (access date: 27.10.2020). - Name from the screen.

Orlova, M. L., 2009, *Resursy etnichnoho turizmu rehionu: suspilno-heografichna otsinka (na materialakh Odeskoi oblasti)* [Resources of ethnic tourism in the region: socio-geographical assessment (on the materials of Odessa region): author's ref. dis. for science. degree of Cand. geogr. Science: special. 11.00.02 "Economic and special geography] : avtoref. dys. na zdobuttia nauk. stupenia kand. heohr. nauk : spets. 11.00.02 "Ekonomichna ta spetsialna heohrafiia" Odesa. 19 s.

Rozhnova, V., 2013, "Problemy ta perspektyvy rozvytku etnoturizmu: zarubizhnyi ta ukrainskyi dosvid" [Problems and prospects of ethnotourism development: foreign and Ukrainian experience in *Ethnic history of the peoples of Europe*.] in *Etnichna istoriia narodiv Yevropy*. Vyp.39. P.35-44.

Frumushyka-Nova. [Frumushika-Nova]. Official site. <https://frumushika.com> (access date: 25.11.2020). - Name from the screen.