



## ГЕОГРАФІЯ

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### INTERSECTION OF INTERRELATIONS BETWEEN GASTRONOMIC LANDSCAPE AND CUISINES OF ETHNOSES OF RIGHT-BANK POLISSYA OF UKRAINE

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*The article examines the intersection of relationships between the gastronomic landscape and the cuisines of the ethnic groups of Right-bank Polissya of Ukraine as a key element of constructive geography. The gastronomic landscape appears as a dynamic system where the natural resource potential (forests, swamps, sand plains, sod-podzolic soils) determine the culinary traditions of Ukrainians (Polishchuks living in this territory), Poles, Belarusians, Jews, Czechs and other ethnic groups. The relevance is due to the need to preserve the gastronomic heritage in the conditions of globalization and sustainable development. The landscape of the Right-Bank Polissya of Ukraine influences the gastronomy of ethnic groups through available resources, soils, climate and relief, shaping local products (terroirs) and local dishes (specialties), technologies and diets. The gastronomic landscape determines gastronomy through three channels: natural resource: forests (mushrooms), swamps (berries), rivers (fish); soil and climate: podzolic soils limit vegetables, stimulating cereal cereals; temperate climate (vegetation 180 days) ensures seasonality.*

*To systematize the historiography of landscape and ethnographic studies of ethnic groups; to analyze the natural resource potential of the Right-Bank Polissya of Ukraine; to correlate the gastronomic landscape with the gastronomic practices of ethnic groups, to identify the terroirs and specialties of the region. The methodology includes field ethnographic reconnaissance (interviews of 150 informants, a bank of 200 recipes), physical and geographical analysis, and the creation of a bank of Polissya specialties. The novelty lies in the concept of a "gastronomic landscape" that integrates biodiversity with ethno-culinary cuisine.*

**Key words:** gastronomic landscape, ethnic cuisines, Right-Bank Polissya of Ukraine, gastronomic identity of ethnic groups, autochthonous products (terroirs) and dishes (specialties).

### ПЕРЕТИН ВЗАЄМОВІДНОСИН МІЖ ГАСТРОНОМІЧНИМ ЛАНДШАФТОМ ТА КУХНЯМИ ЕТНОСІВ ПРАВОБЕРЕЖНОГО ПОЛІССЯ УКРАЇНИ

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*У статті розглянуто перетин взаємозв'язків між гастрономічним ландшафтом та кухнями етносів Правобережного Полісся України як ключовим елементом конструктивної географії. Гастрономічний ландшафт постає динамічною системою, де природно-ресурсний потенціал*

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(ліси, болота, зандрові рівнини, дерново-підзолисті ґрунти) детермінують кулінарні традиції українців (поліщуків, які проживають на цій території), поляків, білорусів, євреїв, чехів та інших етносів. Актуальність зумовлена потребою збереження гастрономічної спадщини в умовах глобалізації та сталого розвитку. Ландшафт Правобережного Полісся України, впливає на гастрономію етносів через доступні ресурси, ґрунти, клімат та рельєф, формуючи локальні продукти (терруари) та місцеві страви (спеціалітети), технології та раціони. Гастрономічний ландшафт детермінує гастрономію трьома каналами: природно-ресурсний: ліси (гриби), болота (ягоди), річки (риба); ґрунтово-кліматичний: підзолисті зандри обмежують овочі, стимулюючи круп'яні каші; помірний клімат (вегетація 180 днів) забезпечує сезонність.

Систематизувати історіографію ландшафтно-етнографічних студій етносів; проаналізувати природно-ресурсний потенціал Правобережного Полісся України; провести кореляцію гастрономічного ландшафту з гастрономічними практиками етносів, визначити терруари та спеціалітети регіону. Методологія охоплює польові етнографічні розвідки (інтерв'ю 150 інформантів, банк 200 рецептів), фізико-географічний аналіз, створення банку поліських спеціалітетів. Новизна полягає у концепції «гастрономічного ландшафту», що інтегрує біорізноманіття з етнокулінарією.

**Ключові слова:** гастрономічний ландшафт, етнічні кухні, Правобережне Полісся України, гастрономічна ідентичність етносів, автохтонні продукти (терруари) та страви (спеціалітети).

### Introduction

Geographical typology is an approach to classifying ethnic groups based on their territorial proximity and spatial affinity. Its purpose is to show how different peoples are settled within a certain geographical space, usually a continuous (continental) area, where their settlements are not separated by significant territorial gaps.

The term “Polissya” was first recorded in the Ipatiev Chronicle in the form “Pol'sie” (Повість ..., 1990), which attests to its ancient origin and etymological connection with forest landscapes. Archaeological and written sources confirm the early settlement of this territory, as evidenced by Herodotus' (5th century BC) references to the Nevrahs – the ancestors of the Polissians (Скржинська, 2004), as well as data from the Galician-Volhynian Chronicle of 1274. Of particular importance are the Polish chronicles of the 15th–16th centuries: Jan Długosz (Нестерчук, 2023). Martin Kromer (Нестерчук, 2023) and Matvii Strykovskiy systematized the idea of Polissia as an ethnographically and landscape-defined region with characteristic features of settled agriculture and forestry (Нестерчук, 2023).

Over the centuries, ethnographic information about Polissya has been accumulated in travel notes, chronicles, inventory descriptions, and historical and legal documentation. At the turn of the 18th century, Volhynia was first systematically recorded in the travel notes of civil servant P. Kontrym (Нестерчук, 2022, a). Systematic scientific research on Polissya began in the first half of the 19th century, which was reflected in a number of specialized studies, in particular in the work

“Ancient Poland,” which details the features of Volhynian Polissya (Нестерчук, 2023; Нестерчук, 2022, b).

Ethnographer P. De La Fliz conducted a thorough study of Ukrainian Polissya as part of a commission to describe the provinces of the Kyiv educational district. Comprehensive ethnographic and geographical studies revealed the specifics of economic activity, traditional crafts, handicrafts, and tools of the Polissya population (Де ля Фліз, 1854). In the 1860s and 1870s, P. Chubinsky's expeditionary research conceptualized Polissya as a discrete ethnographic region, emphasizing its distinctive features in material and spiritual cultures (Чубинський, 1995). Volyn Polissya is described in detail in monographs by Polish authors T. Stecki (Stecki, 1880), J. Hoffman (Hoffman, 1938), as well as in the synthetic studies of G. Bondarenko (Бондаренко, 2009) and R. Radovich (Радович, 1994). Of particular importance for the popularization of scientific knowledge about the region was the long-term research of Polish ethnographer and folklorist O. Kolberg, who systematically documented the architecture of dwellings, traditional clothing, and food practices of the Polissya people (Kolberg, 1968).

The process of Slavicization of Polissya coincided with the dawn of a new era and was accompanied by complex ethnolinguistic transformations and anthropogenetic adaptations that determined the genesis of the regional population. The formation of ethnic groups took place against the backdrop of integration processes between local communities, which contributed to the intensification of genetic exchange and homogenization

of populations. The consolidation of the East Slavic ethnic group was cemented in the specific gene–demographic structure of Polissya, where spatial gradients of racial characteristics demonstrate smooth transitions between local variations, blurring the discrete boundaries of anthropological types. According to S. Segeda's classification, the population of Ukrainian Polissya belongs to the Carpathian–Dnieper anthropological complex with distinct Volyn and Polissya variants (Сегеда, 1968).

### **Materials and methods**

The source base includes archival funds (ethnographic descriptions, recipes), cartographic materials (landscape maps of Polissya), field notes from expeditions, modern databases of autochthonous products and dishes (banks of Polissya recipes), statistical data on tourism, and soil maps of the region.

A comprehensive landscape–ethnographic approach was used to identify correlations between the gastronomic landscape (forests, swamps, soils) and ethnic cuisines:

Field ethnographic research: Expeditions with interviews of elders, recording recipes (mushroom soup, deruny), tastings; creation of databases of indigenous dishes.

Physical–geographical and soil analysis: mapping of landscapes (sand dunes, moraines), correlation with diets (mushroom dishes on sandy soils).

Historiographical and bibliometric analysis: systematization of literature on Polissya gastronomy, typification of ethnic cuisines (Ukrainian, Polish, Jewish).

Cartographic and GIS methods: modeling of gastronomic clusters, maps of tourism potential.

These methods provide an objective study of the interrelationships between landscape and cuisine, which is relevant in the field of constructive geography.

### **Results and discussion**

The population of Ukrainian Polissya is characterized by two main sub–ethnonyms: the western variant – “Polishchuky,” and the eastern (left–bank) variant – “Lytvyn” (Макарчук, 2012). These self–designations reflect ethnic self–awareness; the ethnonym “Polishchuky” sometimes acquired a pejorative connotation, being associated with archaic economic practices and everyday traditions. The sub–ethnonym “Lytvyny” is attested in 18th–century sources, as confirmed by authors of descriptive works and ethnographers. Since the 20th century, the indigenous population of the Right–Bank Polissya region of Ukraine has

begun to perceive “Polishchuk” as the dominant autoethnonym (Нестерчук, 2023).

An analysis of the material culture of the Polissya people reveals its marked uniformity, which is due to the homogeneity of the Polissya natural resource complex, the genetic kinship of the settled groups, and the dominance of similar agro–industrial practices (Нестерчук, 2023). The political upheavals of the 20th century significantly transformed the Polissya people's dietary traditions, ethnocultural heritage, and economic structure. Foreign rule (Polish and Soviet) radically changed the traditional forms of land use and crafts of the peasants. The Holodomor and repressions caused deep psychological trauma to the collective consciousness, which affected the sociocultural dynamics of the region.

Our scientific research covers Volyn Polissya, Zhytomyr Polissya, and part of Kyiv Polissya on the right bank of the Dnipro River, which visualizes mosaic landscape complexes with corresponding agricultural practices and food traditions of the ethnic groups living there (Нестерчук, 2022 c; Kraszewski, 1840).

The gastronomic identity of Volyn Polissya (Volyn and Rivne regions) is defined by a variety of flour products: daily bread, doughnuts, flatbread, unleavened cakes, as well as pies filled with cheese, poppy seeds, beans, apples, and other fruits; noodles, pancakes. Among boiled dishes, dumplings (with cheese, potatoes, cherries), dumplings, and rye and barley flour porridge dominate. Cereal porridges were made from wheat, barley (yashni), buckwheat, oats, and millet; kvass was made from buckwheat flour and rye malt, and oatmeal was used for dzhur. There was a wide variety of first courses: borscht, soups, potravki, and soups. Meat dishes included boiled, fried, sausages, and aspic; intestines from slaughtered animals were baked with buckwheat, onions, lard, and milk. Eggs were eaten boiled, fried in lard, or scrambled with milk. Dairy products included fresh, steamed, and sour milk, butter, cheese, buttermilk, and whey. Ritual cookies—paska, knysh, korovai, shyshky, and “guski”—had sacred significance. From the 19th century onwards, self–sufficiency was supplemented by shop–bought goods (sugar, rice, herring), along with products from gathering (mushrooms, berries), fishing, and hunting. In a globalized world, culinary culture functions as a cultural interface that unites history, traditions, and lifestyle.

Zhytomyr Polissya (Zhytomyr region) has a specific diet of local ethnic groups (Ukrainians,

Poles, Russians, Belarusians, Czechs, Jews, and others), which was closely dependent on the natural resource potential of the landscapes: forest geosystems produced foods such as porridge, mushroom soups, and potato pancakes, while river geosystems produced fish borscht and fried fish. Marsh geosystems produced cranberries and blueberries for the diet of ethnic groups, the Teteriv and Uzh rivers produced fish, and forest soils produced vegetables and grains. This shaped a diet based on natural products: mushrooms (honey mushrooms, boletus), berries, fish, potatoes, cereals, and sauerkraut. Poor soil limited meat to holidays, emphasizing plant and mushroom dishes. The basis was porridge (kulish, millet or buckwheat groats), borscht with fish or mushrooms, deruny made from grated potatoes, varenyky with blueberries or cabbage, and potato babka. Mushrooms were dried for winter, berries were preserved for compote or kvass, and meat (pork, poultry) was rare, usually in the form of sausages or stuffed cabbage rolls.

Kyiv Polissya on the right bank of the Dnieper (districts north of Kyiv, such as Vyshhorod, Ivankiv) is distinguished by sandy-moraine plains, sod-podzolic soils, pine and oak-pine forests, swamps, and tributaries of the Dnieper River, which provide biodiversity with mushrooms, berries (blueberries, lingonberries), fish, and vegetable crops. The food traditions of Ukrainians, Poles, Belarusians, Jews, and other ethnic groups correlated with these landscapes: the forests dictated mushroom soups and dumplings with berries, the rivers dictated fish borscht, and the poor soils dictated porridge made from grains and potatoes, borscht with nettles or sorrel from the meadow landscapes. The landscape features of the Right Bank of the Kyiv Polissya are moraine-hilly plains with pine forests (main species: pine, oak, birch), swamps (cranberries, blueberries), sandy soils for berries and mushrooms, and river valleys with fish (pike, perch). Agricultural land in the southern part allowed for the cultivation of potatoes, grains, and cabbage, limiting meat due to poor soil. This shaped a plant- and mushroom-based diet with seasonal products. The region's forests and swamps provided mushrooms and berries for traditional dishes.

Ethnic cuisines act as mediators between people, creating a space for communication. The history of Polissya cuisine, cooking techniques, terroirs, and specialties is based on the landscape, in particular the gastronomic landscape, which takes on the function of inter-

preting Polissya cuisine through the prism of constructive geography, ensuring the cultural authenticity of the Right Bank Polissya of Ukraine and the sustainable development of the region (Nesterchuk, 2024).

Therefore, there is a scientific gap between the gastronomic landscape and the cuisines of ethnic groups in a constructive-geographical dimension, which requires research. The Right Bank Polissya region of Ukraine is distinguished by its ethnoculinary diversity, due to the multi-ethnic nature of its population: Ukrainians-Polissians, Belarusians-Lithuanians, Poles, Jews, Czechs, Armenians, Western Tatars, Azerbaijanis, and others (Макарчук, 2012). Forest geosystems, marsh complexes, and river valleys have formed the local natural resource potential that has determined the culinary codes of individual ethnic groups.

The Right Bank Polissya region of Ukraine is home to ethnic groups with their own unique gastronomic practices, which are presented in Tables 1–3.

Therefore, Polissya cuisine dominates the gastronomic landscape (Нестерчук і Іванов, 2025). Polissya residents form the core of the gastronomic landscape of the Right Bank Polissya region of Ukraine. Forest-steppe resources (mushrooms, berries, game, fish) determine the archetypal dishes: cereal porridges (yashni, kutia, dzhur) – adaptation to the humid climate, kissels (Polissya kissel) – preservation of berries, matsik (kavruk) – dried cheese product for haymaking. The right bank of Polissya in Ukraine is a zone of gastronomic diffusion: Jewish-Polissya fusion: forshmak with local fish, with the addition of Polissya mushrooms; Czech-Ukrainian: dumplings with Polissya potatoes; Tatar-Polissya: manti with local lamb and blueberries. The agricultural vegetation of the Right Bank Polissya forms a specific gastronomic landscape, adapted to the humid climate and the predominance of sod-podzolic and peat-bog soils.

Main areas of crop production:

– Grain crops occupy a leading position: rye, oats, barley, triticale, corn, legumes (peas, beans, lupins, vetch), which thrive in conditions of excessive moisture and moderate fertility;

– Potato farming is traditionally well developed, forming the basis of the Polissya diet and combined with the cultivation of fodder crops for livestock.

– Among industrial crops, flax and hops have historically been important, but rapeseed and soybeans are now gaining ground, especially on drained and cultivated land.

Table 1

Cuisine of ethnic groups in the Right Bank Polissya region of Ukraine:  
 Ukrainians, Russians, Belarusians, Poles, Germans (Нестерчук, 2023)

| <b>Ethnic group</b> | <b>Local dish (specialty), late 19th – early 20th century</b>   |
|---------------------|---|
| Ukrainians          | Porridges, broths, oat tolokno, kysil (fruit or berry jelly), kvasha, zatirka, komy, dumplings (varenyky), baked bread, pundyky, pancakes (blyntsi, nalyshnyky), rolled pastries (zavyvanyky), borsch, cold soup (kholodnyk), cabbage soup (kapusniak), boiled potatoes (“myachka”, “kamachka”, “mniolka”), potato pancakes (deruny, dranyky, terchanyky). Pickled foods included cucumbers, cabbage, apples (“Antonovka”). Mushrooms were known as the “second meat”: honey mushrooms, aspen mushrooms, birch boletes. Meat was usually eaten only on holidays (mainly pork and lard; beef was scarce). Blood sausage (krovianka) was prepared from pig intestines stuffed with blood, porridge, and milk. Lamb was eaten occasionally, horse meat was not consumed. Festive dishes included stuffed cabbage rolls (holubtsi), sausages, kendyukh, and aspic (kholodets). Millet dishes included rubtsi, khliaky, and fliaky; lemishka with fried lard cracklings; salted potatoes (solonyky). Eggs were eaten boiled or fried (usually on Sundays). Fish dishes from river fish were relatively rare; fish was fried or stewed with sour cream. Dairy products were constantly present on peasant tables. Beverages included beer and mead; tea and coffee were generally not consumed. Traditional drinks included kvass (brusnichnyk, kalynovnyk, yahidnyk), uzvar, birch and viburnum sap, often flavored with dried fruits, honeycomb pieces, roasted grain, barley, or crusts of dried bread. A specific drink called “omta” was consumed exclusively by the Polissian population. |
| Russians            | Khlebova (bread soup), shchi (cabbage soup), kalya (pickle soups made with salted cucumbers), borscht, broths and fish soup (ukha), solyanka, kulaga, solomakha, zavarykha, boltushka. Borscht differed by the addition of a single fermented beetroot. Also popular were okroshka, stewed meat (dushenina), fermented and soaked vegetables and fruits, pies, fish dishes, sbiten, and tea prepared using a samovar.   |
| Belarusians         | Krupnik, oat porridge, saladukha, rauhenya, putra, kalatukha, bovtukha, zatirka. From buckwheat flour: kamy, kletski, halushky, varenina, pleshchanyky, lapuny, skovorodnyky. Beet dishes (buriaky), zakolota, potato pancakes (draniki, dzeruny), which became a hallmark of the ethnic cuisine. Mushrooms (honey mushrooms, saffron milk caps, champignons, russulas, chanterelles, butter mushrooms) were consumed salted or fresh. Meat (pork, lamb, poultry) was eaten mostly during holidays. A ritual beverage was “christening sbiten”, which included horseradish, radish, honey, and salt; such a drink was not prepared by other ethnic groups.  |
| Poles               | Żur (sour rye soup). Sour dishes were popular among Polish peasants: kwaśnica (sauerkraut soup), barszcz (fermented beet soup). Also common were porridges, kluski, ciasteczko, potatoes (ziemniak), dumplings (pierogi), mushroom and meat dishes including bigos, zacierka, makaron, łazanki, marzipan, the cake Napoleon, korovai, and roast meat. Coffee substitutes made from cereals were common, as well as tea from natural field or forest herbs. Milk was not widely consumed. Lean soups and light borscht with beans were prepared during fasting periods. Fish dishes, cabbage dishes, and potatoes baked “in the skin” with horseradish were common. Dumplings with hurda (curd filling) were a specialty, sometimes with hemp seeds ground in a mortar and fried with onions. Due to church restrictions, alcohol was rarely consumed at the beginning of the 20th century; instead, lemonade, soda water, and kvass became popular alternatives.  |
| Germans             | Thuringian pot roast, pork schnitzel, baked fillet and ham with green beans, hamburger steak, zerlegen, schmorbraten, and muscheln, prepared from beef, poultry, fish, and game. Sour cabbage (saure Kabbe), vegetables—especially cabbage – and boiled potatoes were common. Peas and beans were often used as side dishes. A typical dish was dicke Eintopfsuppe, a thick stew containing meat, sausages, frankfurters, beans, peas, and vegetables. Main dishes were generally prepared from whole cuts of meat, while minced meat was used less frequently. A well-known German dish combined sausages with stewed sauerkraut.  |

Table 2

Cuisine of ethnic groups in the Right Bank Polissya region of Ukraine: Jews, Czechs, Armenians, Azerbaijanis (Нестерчук, 2023)

|              |  |
|--------------|--|
| Jews         | Gefilte fish prepared without skin, with minced fish fillet mixed with eggs, onions, and spices. First courses included chicken broth, cold sorrel borscht, soup made from potatoes and beans, and cold soups prepared from dried fruits. Main dishes included stuffed poultry necks, stuffed fish, homemade noodles (lokshen), dumplings (kneidlach), roasted meat finely chopped and seasoned with vinegar, and tsimmes. Fish such as catfish and eel were eaten. Shellfish, crayfish, and other aquatic animals were prohibited according to dietary restrictions. Red fish roe was consumed, while black caviar was avoided. Common ingredients included honey, turnips, carrots, pears, plums, and apples; pastries with apple filling were popular. Confectionery included semolina and nut cookies, honey cake (medovik), baba ganoush, challah, latkes, babka, baklava, kugel, pastrami, matzah, halva, sufganiyot. Beverages included wine and Malaga wine. Herring in vinegar and the ritual dish charoset were also consumed. |
| Czechs       | Meat products were commonly smoked using smoke from fruit trees. For storage, baskets with lids made of bulrush were used. Typical dishes included knedlíky (dumplings), nudlová polévka (homemade noodle soup with potatoes, onions, carrots, pepper, bay leaf, and parsley), and škubánková polévka, which differed mainly in the preparation method by tearing small pieces of dough (škubatky). Other dishes included česnečka (garlic soup), sulc (aspic), jahelka, “false roast,” and jitrnice (homemade sausage similar to head cheese). Confectionery products included jablečný závin (apple strudel), cakes (dort), pastries, and placky. Tea was sometimes replaced by burnt sugar dissolved in water. Brewing and drinking beer has traditionally been a long-standing Czech cultural practice.  |
| Armenians    | Lavash bread was baked in a clay oven called a tonir (or tondir). The traditional Armenian family diet emphasized balanced nutrition and included vegetables, fruits, herbs (tarragon, cilantro, basil, mint), cereals, cheeses, fish, and numerous spices. Typical dishes included spelt, kebab, khashlama, harisa, lentil soup with potatoes, beetroot salad, puff-pastry envelopes with cheese and herbs (khachapuri), the pie gata with a “lucky coin,” kutap, and dolma. Popular sweets included pakhlava, gata, and sujukh. Lavash was recognized as part of the Intangible Cultural Heritage of Humanity by UNESCO in 2014. Armenians were also known for their wine-making traditions, mainly producing dry wines.   |
| Azerbaijanis | Pilaf, lamb dishes, meat pastries (qutab), and shashlik were common. The preparation of Azerbaijani shashlik often involved combining meat with fruits rather than vegetables, which distinguished it from other cuisines. A notable feature was the extensive use of spices such as coriander, basil, fennel, and saffron. Meals typically began with various appetizers, pickles, marinades, cheeses, and dolma. Soups such as piti and dovga were also common. Desserts included delicate sherbet, kurabie cookies shaped like flowers or shells, baklava made from very thin pastry layers, dried nuts, special grape syrups, clear fruit preserves, and chorek (sweet bread). Fish dishes were also prepared, including special methods for cooking trout.  |

Table 3

Cuisine of ethnic groups in the Right Bank Polissya region of Ukraine:  
 Jews, Czechs, Armenians, Azerbaijanis (Нестерчук, 2023)

|                |  |
|----------------|--|
| Western tatars | Among food ingredients, lamb and beef occupied a leading place. The hallmark of this ethnic group was the well-known pies stuffed with lamb. Pastry products contained large amounts of walnuts and honey. A unique delicacy is “ak’alva,” the recipe of which includes sugar and nuts.  |
| Moldovans      | The national cuisine is distinctive and vibrant, characterized by a mosaic of vegetable dishes—fresh, boiled, fried, baked, stewed, and salted. The vegetable range was complemented by corn, beans, chickpeas, eggplants, peppers, tomatoes, white cabbage and cauliflower, pumpkin, leeks, and gogoshar peppers. Traditional foods include corn mămăligă, brynza cheese, kostitsa, menkerika, paprikash, kirmetsei, yahnia, zama, mandzha, moussaka, mititei, tokana, and kostitsa. Pastries include placinda and twisted vertuta, fruit-and-berry “loop” pastries, as well as soufflé, nougat, kalachi, kulichi, sherbet, halva, gogosh, and wines. |

Continuation of table 3

|            |  |
|------------|--|
| Bulgarians | A central place in the Bulgarian diet was occupied by “kurban,” which included bulgur and lamb. Constant ingredients were milk, eggs, brynza cheese, and the pastry “milina,” prepared from mixed brynza and flour and poured with a milk-egg mixture. “Milina” was traditionally eaten with wine. This versatile pastry was also served with tea.   |
| Roma       | “Bograch.” Roma culinary recipes are rich in spices, particularly spicy tomatoes, while festive and Sunday meals were characterized by abundant and richly laid tables. Traditional dishes include stuffed cabbage rolls, chicken, and chops. Among bakery products, a special place is occupied by “mariklya,” a bread baked with water, salt, and butter in an oven or mold. Cooking over an open fire remained the main method of preparing food outdoors. Another dish is “loksha,” prepared from potatoes, flour, and butter and sweetened with sugar.  |
| Greec      | Meat, dairy, and flour products predominate, including dried and cured meat. “Khaurma” is a very salty sausage prepared for long-term consumption. This ethnic group differs from others in the technology of preparing “kolbyk,” which is a type of dried meat. The composition of first courses included a distinctive ingredient—lamb—such as in “shurpa” and “syurpa.” Various types of dough were also prepared: unleavened, yeast, and puff pastry, used for dishes such as “pita” and “chebureki.” Other foods include various types of homemade noodles, “hashytya” (a type of dumpling), “turta,” “kubete,” “shumush” (a pie filled with pumpkin), and pies served with garlic sauce known as “lukhun.” |
| Romanins   | Food traditions concerning first courses included whitening soups with sour cream only before serving. Gastronomy also involved the processing of vegetables, fruits, eggs, and milk. The main emphasis in recipes was placed on ingredients that slow down the aging process of the human body. Medicinal and aromatic herbs were constantly added to food. Cooking relied on a slow pace and moderate heat, and certain foods were not brought to full readiness. <i>повільний темп та помірний вогонь. Певні харчові продукти не доводили до повної готовності.</i>   |
| Hungarians | Hungarian culinary heritage is distinguished by the generous use of red pepper, tomatoes, chili peppers, and onions of the “Mako” variety. The symbol of Hungarian cuisine is “goulash.” Other well-known dishes include “chicken paprikash” with dumplings and traditional stuffed cabbage rolls. Pork was widely used, later supplemented by chicken and fish. Soups include “halászlé” and pork soups. Main dishes include “tokány,” “goulash,” “paprikash” with sour-cream paprika sauce, and “pörkölt.” Baked goods include savory and plain “kifli,” noodles with cheese, cherry and cheese rolls, “Somlói dumplings,” “vargabéles,” cakes, muffins, and wines.  |

Vegetable growing, represented by crops of cucumbers, carrots, table beets, and cabbage; fruit growing with apple and pear trees, which bear fruit well in the Polissya climate.

The connection with the gastronomic landscape is implemented in the combination of agricultural crops that form the traditional diet of Polissya residents: dishes made from potatoes, grain porridge, open-ground vegetables, and garden fruits, supplemented with forest berries and mushrooms, which enhances the uniqueness of the gastronomic image of the Right Bank Polissya region of Ukraine.

### Conclusions

Thus, the Right Bank Polissya region of Ukraine is a model of a multi-ethnic gastronomic landscape dominated by the Polissya-Lithuanian axis and hybrid zones (Jewish-Czech-Polish influences). The landscape

determinant of the gastronomic practices of ethnic groups is manifested in microclimatic adaptation (pickling, drying) and resource base (natural resource potential of the physical-geographical zone of mixed (coniferous-broadleaf) forests).

The intersection between the gastronomic landscape and the cuisines of ethnic groups forms a unique gastronomic brand for the region, suitable for the preservation of biodiversity and tourism on a constructive-geographical basis, which requires physical-geographical (landscapes, climate, biodiversity), soil science (soil types, fertility), and ethnographic (interviews, observation of practices) research on the food practices of the ethnic groups of the Right Bank Polissya for the scientific justification of the gastronomic heritage, its correlation with the natural environment, and the cuisines of ethnic groups.

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