

## SUMMARIES

**Movna Uliana. Candlemas Candle: Ukrainian Ritual Context and Role Functions.** The article carried out the special research of the sign functionality of wax candle in the context of the Ukrainians' observing the Candlemas. Among the ritual objects which have acquired the various ceremonial, magical, protective, and curative meaning throughout long-lasting historical tradition of their using, a wax candle occupies almost the first place by its status of using. The fire of wax candle was an initial sign of life-giving and healing energy of Sun and its rays, a symbol of vital energy, fertility, and purification. The ancient people perceived a Fire as a living creature which comes into being, grows, lives, dies, and then regenerates again — the features that allow assuming that a Fire is an earthly incarnation of Sun, an upshot of a Divine Act. Wax candle as an embodiment of Celestial Fire, luminary Sun, warmth and light played a considerable role in ceremonial existence of Ukrainian peasantry, being a widely asked-for ritual object, an indispensable attribute of a number of family, calendar and occasional ceremonies, religious practices, oblations, everyday and sacral magical actions, — thus, it customarily accompanied all the vital turning points which were comprehended and actualized solely within the scope of ritual. Since olden times being considered as a holy and sacrificial creation in many cultural traditions, a wax kept a deal of the magical properties bestowed upon him by Demiurge.

In the course of consolidation of the Christian world outlook, the wax got a new connotation — an offering to the Christian Creator. It began to be used as an offering especially pleasant to God: none of divine services could take place without wax candles. Candle being a sign of spirit, bright spiritual light and purity in darkness of ignorance was considered to be one of major Christian symbols. The candles were mostly made and sanctified in a church prior to the important annual holidays (Christmas, Candlemas, Easter, and Transfiguration), so they were given the names in keeping with the ones of holidays themselves — respectively, the Christmas, Candlemas, Easter, and Transfiguration candles.

The author ascertains a high semiotic status of Candlemas candle as a projection of Sun, a transmitter of cathartic fire force, which is called for protecting the quick from the magic breath of death while defending the dead from the dark forces of Evil, a mediator between the terrestrial and the ulterior, a symbol of Light, a luciferous principle which is able to withstand the Evil, and a creature blessed by God, an efficient apotrope.

**Keywords:** Candlemas candle, wax, fire, ritual context.

**Shcherbak Inna. Zakarpattia in the XXth Century: A View of Eyewitness.** Ukrainian Zakarpattia is a historical and ethnographic area with various ethnic and ethnographic traditional-living realities and cultural mutual influences, which being taken together form a distinctive ethnographic profile of Zakarpattia. At the same time, in this complex aggregate of cultural intersections, layers and influences one can clearly distinguish a substrate of ethnocultural unity and community of the Transcarpathian Ukrainians (or, as they recently called themselves, — Ruthenians) with the mainland of other Ukrainian people.

Lately, both ethnology in particular and the social sciences and the humanities in whole have been employing further the anthropological approach to studying the facts and phenomena with the fortunes of people as a subject object of scientific interest, while the subject of scientific research shifts from the study of *depopulated* social structures to a human being as a subject of all social formations. A research trend quite common nowadays in the humanities and social sciences is oral history with a person's individual experience as a principal subject. Its main research method is an interview by which it is similar in its specificity to other liberal arts: sociology, psychology, cultural anthropology, and ethnology. This methodology permits a researcher to attract a new category of sources to analysis, in particular — diaries, memoirs, biographies, etc. At the current stage of the national ethnology development, promising are the interdisciplinary studies at the joint of oral history and ethnology.

The oral history research methods are the basis for the studies undertaken by the NASU Institute of Art Studies, Folklore and Ethnology Department *Ukrainian Ethnological Centre* in its research project *Ethnographic Profile of Modern Ukraine*, the materials for which commenced being collected last year.

The article gives one of the texts recorded during the auctorial field research in the Carpathian region's urban-type community Vylok (Vynohradiv District) in November 2012 from Lenio Mykhaylo Yuriyovych (born in 1911). This is a narrative interview resembling the story of one's life without an interviewer's intrusion who gives only a general trend of narration which is expected. Through the loose exposition of a narrator's vital events, first in his memory associatively emerge those episodes which have the greatest subjective value that allows revealing the sense-forming points for building his biographical narrative.

**Keywords:** oral history, narrative interview, Zakarpattia.

**Husakov Volodymyr. Social View on Irrigation Construction as a Cause (From Central Asian Tradition).** Due to rigorous climate and ecological living conditions in Central Asia, local people were constrained to create various types of the irrigation works. All of them were intended for conveying water to the lands located far from the lakes and rivers, to the villages and towns, over the mountains, hills and deserts. The local technologies of water discovery and water supply developed in the Middle Ages extended to be used till the modern times. Owing to regional political and geographical isolation and technical

stagnation issuing from it, those irrigation and land melioration methods kept their currency for so long. The biggest water mains like the Dargom canal and some others still function.

Sharp contradictions between weakness of traditional regional societies — agricultural, rural or urban (*mahalla* or *guzar*) communities, and the construction technologies gave rise to scientific dispute on the ways how far those surface and underground water mains were built. Many prominent orientalists considered that their construction was impossible without slave labour exploitation. The scholars like B. Andrianov or S. Tolstov who underwent a lot of historical and ethnographic *field* research in the region were confident in the necessity of bringing slaves (prisoners of war, inferiors, debtors, etc.) in on labour.

Other researches, and the article's author included, believe that construction of the hydrotechnical structures always was a display of common consciousness, connections of efforts for achieving socially necessary objects.

While disclosing Central Asian traditional way of living, the author tries to give the examples from different periods of the region's existence. Such kind of historical and comparative method illustrates striking invariability of behavioural stereotypes of Central Asian population, immutability of the in-use life test technologies, as well as the public formats of its organization. It is thus necessary to mean that a lot of such lower (primary) forms of sociality, for example, *mahalla* organization, still survive quite well.

**Keywords:** irrigation construction, irrigation works, traditional society, Central Asia, archaic forms of sociality.

**Shcherban Olena. Figuline in Ukrainian Traditional Culture of Nourishment through the Lenses of the Varvara Shchelokovska Research Study.** The article analyzes the Varvara Shchelokovska article *Food and Drink of the Lesser Russian Peasants, Along with Some Concomitant Customs, Beliefs and Tokens*. It has been concluded that this is one of the earliest attempts of studying figuline in household use, the first in-depth description of the folk culture of nourishment of the late XIXth century Kupyanshchyna population. The work of Varvara Shchelokovska is also the first one where there is such a detailed and complex description of the Ukrainian folk cuisine, including descriptions of the products used being treated and uncooked, the holiday and everyday dishes and beverages, the methods of their serving. There has been given hitherto the most detailed enumeration of pottery used in a Ukrainian family in everyday life. The study also reflects some features of Ukrainian nature, the conventions at a table (on weekdays and holidays), the proverbs relating to dishes and drinks, food in general, the individual elements of rituals, particularly parturient rites. This research is one of the few studies, which describes the pottery not detached from people's life, but in the context of its practical use. It is also important that the study presents invaluable material of regional level, which permits using it as a source of comparisons. It has been concluded about a high standard of information value and scientific rigour of the Varvara Shchelokovska analyzed work.

**Keywords:** Ukraine, Ukrainians, Kupyansk District, earthenware, tradition, culture of nourishment.

**Tkachenko Viktor. Easter Egg Decorating and Easter Eggs of the Village Hladkovychi, Ovruch District, in the first Quarter of the XXth Century (After the Archival Sources).** In the late XIXth — early XXth centuries, the interest in studying the local history and culture considerably increased. It was due to emergence of various scientific associations at this time. One of those was the Society of Volyn Explorers in Zhytomyr, which brought together people regardful of regional ethnographical studies: scholars, amateur ethnographers and others.

Among the local population, the Volyn Museum was quite popular, which successfully took advantage of the relations with the community in the work of replenishment of their collections. Among the most significant arrivals, it is worth noting two collections of Easter eggs from P. Abramovych handed over to the Museum's ethnographic department, one of which consisted of 147 pieces in 1914.

The workers of the Society have developed a programme of exploring Volyn, including its Easter eggs. There were several types of questionnaires sent to informants on behalf of the Society of Volyn Explorers. They pointed out that any information regarding the topic in question, and negative one included, could be important. The programme's authors noted that amongst the people common were, apart from the Easter eggs, *krashanky* (painted eggs), variegated *kapanky* (dropped eggs), painter's eggs, *skrobanky* (*driapanky*) [scratched eggs (scrabbled eggs)], and the cloistral ones as well; they also needed to be collected and described according to the. It was also asked to send to the Museum both Easter eggs and pictures of ornaments to them. At the end of the questionnaire the instructions were given about how one should pack them while submitting to the Volyn Central Museum.

During 1909–1913 these questionnaires were sent about to the teachers of public schools, specialized schools and theological seminaries, as well as to the volost boards of administration, priests and private individuals.

As of today, the Rylskiy IASFE Archival Scientific Funds of Manuscripts and Audio-Recordings keep 162 questionnaires with the facts on Easter egg decorating over 1909–1913 and one covering 1925, from the village Hladkovychi.

In 1915, the Volyn Central Museum stored 1345 specimens of the Easter eggs, painted eggs, *maliovanky* (*farbovanky*), among which were seven Hladkovychi's pieces.

It should be noted that in 1924 V. Kravchenko also developed a new programme on collecting the Easter eggs, with the work under which being divided into trends of their research. It was programme after which the ethnographic study group

of the teachers from the village Hladkovychi composed of Ya. Biloshytskyi, N. Nikonchuk and S. Panasenko has collected information on the Easter egg decorating in this village and has sent it to the museum.

In 1925, in the village Hladkovychi, the same Ya. Biloshytskyi, at the price of 11 kopecks apiece, bought the Easter eggs with the names: *skosa rozha*; *bokova rozha*; *Bozha rosa (materi Bozhoyi rosa)* [God's Dew (Dew of God's Mother)]; *lisovaya koroleva* (Forest Queen); and *povna rozha* (full mallow), and sent them to the Volyn Museum.

In the first quarter of the XXth century, the Easter egg decorating was quite wide-spread phenomenon in Ukrainian village. Particularly, we see that the eggs from the village Hladkovychi have come to the collection of Volyn Museum over the period under consideration. The materials collected in this village by the members of local study group on the Easter egg decorating considerably enrich the information storage about this kind of folk art on Ovruchchyna.

**Keywords:** Easter egg decorating, Hladkovychi, archives, ethnographic study group, questionnaires.

**Polek (Momot) Tina. History of Studying the Rural Youth in the Slavic Countries.** The main focus of the article is on history of researching the rural youth in the Slavic countries: Russia, Poland, the Czech Republic, Slovakia, Bulgaria, and former Yugoslavia. All the countries in discussion belonged to the parties of the Socialist camp in the Soviet times and therefore had the similar socio-economic conditions. Besides that, all the examined countries are traditionally agrarian by their nature with a specific mental peasant setup; hence, whether modern rural youth still remains the carrier of this mentality or not is still an interesting issue.

By exemplifying each individual country, there has been given a characterization of a level of knowledge development regarding rural youth, and there have been suggested the most significant works and projects on the topic under discussion. A special attention is paid to migration of rural youth to cities and its stay in the space of city.

It can be seen that the rural youth studies have been undertaken in the context of a number of various social disciplines, namely: rural sociology, urban sociology, youth sociology, ethnography (ethnology), and the cultural studies. It is absolutely important to observe the dynamics of actualization of the rural issues proper since this indicates not only the economic processes but also the nation-forming ones which require searching for the authentic culture and world outlook.

The analysis of the topic's research historiography has shown that in separate countries, one can observe not only a heightened interest of scholars in researching the problems of rural youth, but also a cooperation of scientific institutions and government when the research study of youth realities becomes the basis for further public policy in this sphere.

**Keywords:** rural youth, Slavic countries, sociology of youth, rural sociology, migration, urban lifestyle, identity, values.

**Hanus Dzvenyslava. Rituals of Ensuring a Child's Future Wealth at Christening Observed by the Population of Western Ukrainian Borderland.** The paper analyzes the main ways of influencing future welfare of a child, including rites of magical nature that have formed for this purpose among the population of the Western Ukrainian borderland.

The source base of the study was the field materials collected in such historical and ethnographical border areas like Volyn, Nadsianina, Boykivshchyna and Lemkivshchyna.

Taking into account the fact that bread and money have long been thought the main attributes of wealth, there considered the rituals aimed at presenting a baby with money and regaling the guests with bread. The role of a midwife and godparents and the specificity of motivations (material support of a child or charge for provided services) in the ritual of *collecting money for a child* have been determined. There is also a description of the performances of various rituals involving godparents, in particular the rite *perepii* performed according to the formula: *horilka (booze) → money*.

There have been investigated the local differences of the ritual of regaling the guests with porridge and the specifics of payment for it (*porridge → money*). It should be noted that this ritual has completely disappeared till now: the population has retained only the rite of collecting money on a plate without cooking porridge. There has been also given a characterization of the rite with a flower, which involved selling a specially made flower to guests (*flower → money*). The features of realization of the bread-related customs within the parturient ceremonies are described as well. Those are: bringing bread to a church along with a baby, and solemn ceremony of bread sharing among the guests at christening.

Thus, the festive meal among the population of the Western Ukrainian borderland was one of the points of giving a child the desirable future.

**Keywords:** baby, christening, money, bread, porridge, flowers, midwife.

**Ivanchyshen Vitaliy. From the History of Studying the East Podillia Stonecutting (XIXth – Early XXth Centuries).** The article deals with the analysis of historiographical base of stonecutting on the territories of Eastern Podillia through the XIXth – early XXth centuries.

The author accentuates that in the early to mid-XIXth century, within the framework of Romantic studies, the historical and ethnographical research of the preserved Cossack tombs started (the works of A. Skalkovskyi, N. Vertyliak, and D. Yavornytskyi).

In the mid-XIXth century, the Russian imperial government established the Russian Geographical Society, and later – its Southwestern Division, with their activities resulting in accumulation of huge amount of regional ethnographical material, including the documents covering the problem of stonecutting craft. *The Works* by P. Chubynskyi have acquired the biggest value as a result of investigations.

In the last third of the XIXth century, beginning with setting up of the Provincial Statistical and Historical-Archaeological committees on Podillia, there started thorough exploration of the region and publication of ethnographic materials in the columns of the launched periodicals: *Surveys of Podillia Province*, 12 issues of *The Works*, and *Podillia Eparchial Bulletin*.

In the early XXth century, under the aegis of government, there were published the periodicals which presented the activities of local authorities in organizing and enhancing the efficiency of domestic craft industry, especially in the First World War conditions.

The integrated study of handicrafts and trades on Podillia was related to the activities of the local (Zemstvo) administration, which aimed at the thorough research of the crafts and industry system with detecting its main priority guidelines and assessing the scope of economic profit for the state. The most valuable is a special research of Yu. Aleksandrovyich, who could gather and analyze the material from different fields of purpose and usage of stone wares. It is also worth paying attention to the scientific works of K. Shyrotskyi and N. Hryhoriyiv.

Thus, it should be mentioned that through the XIXth – early XXth centuries, with the aid of the organizations created by the Russian government, as well as of the Zemstvo administration, there accumulated, classified and published a huge amount of ethnographical materials which laid down the foundations for researching the stonecutting on the territories of Eastern Podillia.

**Keywords:** stone, stonecutting, tombs, cross.

#### **Holovko Olexandr. Historiography of Problems of Interethnic Interaction on Ukrainian-Moldovan Borderlands.**

The study of interethnic interaction on Ukrainian-Moldovan borderlands, despite its obvious topicality, hitherto has not become the direct object of research. The ethno-contact areas, which are significant in territorial aspect and connected by common origin (Ukrainian-Russian, Ukrainian-Belorussian frontiers, etc.), are the priority for the Ukrainian ethnologists, but the rest of ethnic frontiers is still disregarded.

The researchers undertaking the ethnographic research of certain areas of Ukrainian-Moldovan borderlands (e.g., Bessarabia or Podillia), considered the ethnocultural mutual influences between adjacent ethnic groups only indirectly. In spite of this, the information component of their research is important for the scientific study of the issue.

The objective of this paper is a historiographical analysis of the problems of interethnic interaction on Ukrainian-Moldovan borderlands, particularly in scope of the Middle Over Dnister Lands, where the Podillia Ukrainians and Moldovans of Bessarabia contact.

Having carried out a review of the works in chronological order, we distinguished several stages of ethnographic study of the region, identified the research centres and major trends of investigation, submitted a brief description of the papers' content and outlined the prospects of further studies.

The first stage of the issue's studying is the historiography of imperial time, which investigated the southern borders of the Russian Empire with the view of developing the principles of their governance. The studies of this period contain a lot of factual information that can be used in conjunction with other written documents and sources.

The second stage is represented by the Romanian historiography of the interwar period. Despite the bias of the studies, the authors first examined the issue of ethnocultural interaction between Ukrainians and Moldovans, as well as the problems of an ethnic minority's assimilation by an alien majority.

The third phase of studying is represented by the Soviet period, when ethnic mutual influences have become one of the main trends of historical research. The papers of scholars of this time contain interesting facts, which, however, are considered from the Marxist point of view and therefore have a lot of inaccuracies. The special studies on the ethnoculture of Moldovans or Ukrainians give a significant array of information with an issue of interaction being appeared in context.

The modern Ukrainian and Moldovan historiographies are the last stage of the issue's researching. Taking into account the papers' research area, we distinguish three research centres – Chisinau Centre of Ukrainian Studies, and the ethnological departments of the Odesa and Chernivtsi national universities.

In conclusion, we note that the problem of interethnic interactions on Ukrainian-Moldovan borderlands is still sparsely investigated and therefore requires an additional investigation.

**Keywords:** borderlands, ethno-contact area, Middle Over Dnister Lands, interethnic mutual influences.