

SUMMARIES

Paladi-Kovacs Attila. Where does the European Ethnography Head For? The concept, tasks and relation of European ethnology to general ethnology were outlined for the first time by Sigurd Erixon (Stockholm) at the congress of IUAES (International Union of Anthropological and Ethnological Sciences) in 1938. He conceptualized the idea of a regional ethnology that transcends the studies bound to state borders and national languages, perceiving Europe and its nations as a whole, thus joining general ethnology. Erixon also summarized the possible means of this regional ethnology, including a bibliography of European ethnology and the Ethnographic Atlas of Europe to be accomplished in an international cooperation.

Cultural and social anthropology developing in the 1930s-1940s was then just one of the emerging trends within non-European ethnography, global / general ethnology. The British and American anthropologists did not deal at all with Europe until the 1960s. The *anthropological invasion* has approached, at the beginning, the European peasantry and the European tradition, which shared the common glorious past being meanwhile divided between various peoples, languages and regions, at the level of descriptions of local communities, *monographs on villages*, and community studies.

The differences of research area and interdisciplinary relations between European ethnology and British-American anthropology are salient. In Europe, languages and dialects are intertwined with folk tradition, especially with folk dance, music and poetry. In British-American anthropology, folklore studies have virtually not carved out a place for itself. Anthropology does not have a tight relationship with literary and linguistic studies, musicology and choreology, or classical philology, as European ethnology does. Cultural anthropology does not recognise the actual importance of material culture, the object history. It does not know the problems of national states and national cultures and often ignores the tight symbiosis between languages and cultures.

The approach of European ethnology differs from that of anthropology mainly by its perception of a connection with the past. The *diachronic* approach that prevails in Europe is a historical approach that treats the present as a temporal category that quickly transforms into past. The European research tradition – from the investigation of individual and family to kinship and local communities – assigns significance to the study of ethnos and ethno-social organizations including the national level as well.

The article provides an overview of the thematic expansion of European ethnology, as well as the branches being under special attention in the second half of the XXth century (e.g. ethnography of urban communities and middle-class citizens; cultural heritage of industrial workers; identity and ethnicity problems). Finally, it summarizes the topical tasks to be completed within Hungarian folklore studies and ethnography with regard to new European research trends (e.g. the study of modern social and cultural phenomena; history of material culture; finding of archival sources; historical-ethnographical monographs; folklore corpora; comparative ethnographical studies; *Dictionary of Hungarian Folklore*; an encyclopaedia; and a synthesis of Hungarian folk culture *Hungarian Ethnography: an encyclopaedia in eight volumes*).

Keywords: European ethnology, ethnography, folkloristics, anthropology, research area, new branches, tasks of the Hungarian science.

Borysenko Myroslav. Ethnology of Modernity in Ukraine: Experience and Lessons of the Soviet Period. The article deals with the problems of formation of a new trend in ethnological science, which has gone through certain evolutionary changes. It is demonstrated how the Soviet authorities tried to quench the contradictions of socio-economic and everyday nature and urged from the researchers to propagandize the benefits and acquisitions of socialist reconstruction, the working class's rise in the living standards, and the progress in cultural life of the toiling masses. This task was anything but easy, since the reality of both standard of living and cultural level of the population of the USSR was far from ideal. Some ethnographers either avoided studying the topics related to the processes under socialism, or openly criticized the state of culture and mode of life of collective farmers (V. Kushner).

The article also emphasizes the topicality of studying the urban ethnology, since about 70 % of the population lives in cities and towns. There is an analysis of works of the scholars who first raised the problem, as well as the achievements of researchers focusing on the culture and way of life of urban population.

Keywords: ethnology of modernity, methodology, scientific cognition, discussion.

Onufriychuk Kateryna. Historiography of Studying the Urban Wedding Rites in Ukraine (1950s–1980s).

The article deals with the historiography of studying the Ukrainian urban wedding rites in the 1950s–1980s. By its brilliance, the wedding rites have come into notice of researchers since the earliest ethnographical approaches. The wedding rites of urban population are of special attention. Since the establishment of the Soviet political system not only the wedding rituals and customs, but also the whole Ukrainian folk culture have acquired distinctive signs. The introduction of the new Soviet rites had to replace the ejected traditional phenomena in the Ukrainian culture. Over the 1960s–1970s, at the various levels of the political line of command there was arranged the work of organizations and institutions responsible for implementation and promotion of festive culture among the population, as well as there was promulgated a number of official documents on

conducting the festive actions and solemnities. For precise control and realization of the special political bent, in 1969 there was set up the Committee on the Soviet Traditions, Holidays and Rituals under the Council of Ministers of the Ukrainian SSR. The participants of the Committee have prepared the suggestions and scenarios of carrying out a wedding ceremony, particularly in city. In urban environment, there have been distributed the booklets containing the practical materials and advices on conducting new rituals.

For today, the library preserve comprises an array of not only the popular literature on festive and ritual culture of the Soviet epoch, but also the scientific publications. The scientific activities have been mainly conducted at the general works on Ukrainian wedding rites in which, in particular, there occurred the descriptions of urban wedding or its separate elements. Various aspects of marriage contract are found in the papers of V. Kelembetova, V. Kuyevda, V. Borysenko, N. Zdoroveha, O. Kuveniova, A. Ponomariov, A. Ivanytskyi, O. Kravets, O. Kurochkin, and V. Skurativskyi.

The spell of the Soviet rule has been not distinguished by preserving the Ukrainian folk traditions, while the literature was of rather agitation and encouraging than scientific and research nature. The circles of ethnologists have tried to recreate and record the cultural processes of implementation and the realities of the Soviet rituals, whose elements are still present in almost all areas of folk culture, indicating about the heredity, unfortunately negative, to the development of Ukrainian traditional culture.

Keywords: wedding, Soviet rites, nuptial regaling, marriage registration, ritual services.

Vorobiei Olha. Women's Clothes of the 1960s–1990s Podillia Rural Youth. The regional studies of different existing kinds of clothes of the period under consideration are not very popular in modern ethnography. The issue of traditional dress transformation is being frequently raised by art critics and designers. The M. Selivachov work *Some Aspects of Rural Fashion in Ukraine in the Mid-XXth century* is very significant.

The establishment of textile enterprises in the 1960s–1970s was accompanied with emergence of textiles. Homespun fabrics widely used in the postwar years were replaced by sateen, cotton, twill, staple, lavsan, crimplene, crêpe de Chine, crêpe-sateen, crêpe-georgéte, silk, wool, and percale. School uniform for children, which was hardly available in the stores in the 1960s, was sewn of sateen.

In the early 1960s, the skirts were mainly wide and with folds. The length of skirts changed over the time. At the beginning of the 1960s, they were below knee, while in the late 1960s, the skirts above knee were in fashion, but the skirts that covered legs down to the ground became topical. Young girls also wore the skirts with accordion pleats, leather or woven belts at that time. In the 1960s and 1970s, most young girls preferred the dresses made of staple for summer and of wool and lavsan for winter. The sleeves in dresses were straight or gathered in lanterns. Short and wide sleeve called *kimono* was also popular. Dresses were often sewn of the factory textile with replaceable pattern from top to the lowest part. Blouses were straight and wide with a large collar covering the neck. Holiday blouses sewn of expensive cloth were decorated with collars-jabots of textile or knitted by hook.

In the 1970s, the knitted sweaters (*holfy*) with stand-up collar and women's crimplene suits out of a long jacket and skirt or trousers began to appear. Nevertheless, trousers have never won the recognition of villagers. Cloth coats, sheepskin fur coats with at most simple shape without tucks and narrowing to waist were used as the outer clothing. The nylon cloaks were the most widespread outerwear in spring and autumn. Women who sewed bespoke clothes were in great request. Many women tried to sew with their own hands using the patterns and advices from the *Soviet Woman* magazine. The booklets with the knitting patterns were also widespread. In the 1960s, women wore caprone and fil de Perse stockings fixed with the help of braid or laces, in the 1970s appeared the tights. Though in 1960s–1970s, the clothes were not such a scarce phenomenon as it was in the post-war years, not everybody could buy them in rural shops since the best things were often captured by local authorities and intelligentsia. The imported goods appeared at that time. It was very difficult to purchase them because of deficit; that is why the buying in instalments comfortable for a customer has become popular.

In the 1980s and 1990s, folk costume changed insignificantly in comparison with the 1960s–1970s. New styles of skirts appeared, such as the skirts with side cuts and pencil skirts. Knitted sundresses and garments of scarce denim were in vogue. Many women wore sundresses with plated pockets and blouses. New cuts of blouses, like bat, arose. Cashmere coats with silver fox, polar fox and mink fur collars became a popular outerwear. In the 1980s–1990s, there was a trend among women to wear men's mink hats. Cashmere berets were in general consumption.

The described transformations in clothing were not a unique phenomenon for any ethnographical region of Ukraine, including Podillia in the present case, since they were typical of the entire country.

Keywords: clothes, Podillia, modernized garments.