

SUMMARIES

Ivannikova Liudmyla. Ethnographical Image of Southeast Volyn under the Mykola Teodorovych Exploration. The author focuses on the scientific heritage of the little known Volyn researcher, regional ethnographer, historian of Church Mykola Teodorovych, who was an organizer of historical and statistical description of the villages and towns of the region under consideration. The authoress emphasizes that the biography of this scholar has not been investigated at all, though his work *Historical and Statistical Description of Churches and Parishes of the Volyn Eparchy* is considered by the researchers as a top of Ukrainian regional ethnography. This unique edition consists of five volumes each of which is devoted to several Volyn districts. There is a large amount of folkloric and ethnographic materials, namely an oral history of towns and villages, the historical, mythological, and etymological legends about place names, the descriptions of dwelling, clothing, food, common rights, family and social life of the inhabitants of the region, the manifold information on folk crafts and trades, religion and morals, folk medicine and folk magic, families' descriptions, concerning birth, christening, wedding, funeral and commemorative rites, as well as regarding calendar rituals and customs, superstitions and beliefs, religious festivals, grain ceremonies, etc. In addition, there are hundreds of published folkloric samples such as chants and poems, Christmas carols (*koliadky*) and New Year's songs (*shchedrivky*), vernal ritual songs (*vesnianky*), Midsummer (Kupala) carnival songs, wedding and christening songs, funeral laments, divination, charms, traditional medical prescriptions, omens and superstitions, proverbs and sayings, spells and curses, riddles and other parables, as well as original names of various ritual ceremonies. The work contains 1,447 essays about some villages. As such, it is a collective monograph of hundred Volyn priests. However, most of folkloric and ethnographic materials are concentrated in the fourth volume dealing with the least explored region — Starokostiantyniv District, specifically the South-Eastern part of Volyn. The uniqueness of the materials collected by clergymen is that they present a local-regional tradition and hardly vary in the records of other collectors. The most interesting examples are quoted by the authoress in her article.

Keywords: Southeast Volyn, regional and local research, calendar rites and customs, wedding ceremonies, funeral.

Temchenko Andriy. Semantics of the Days of Week: Thursday in Slavic Mythology (After the Materials of Charms). The article deals with the philosophical notion of the Slavs on Thursday [*Chetver* (Ukr.)]. The etymology of the name of this day of week is related to the concept of one fourth, a quarter, which indicates the rudiments of the quaternary organization of time like the structure of four-dimensional horizontal space. In this case, the semantics of *male* Thursday (*Chetver*) is associated with the mythological conceptions on *female* Wednesday (*Sereda*); therefore this day is considered to be friendly to business and family matters. There is a proper exposition in the text explaining why Thursday was a usual day for matchmaking, and the birth of a child on Thursday was really a happy event and was regarded as a good sign. It helps to explain the girls' conjurations with using the fellows performed on the eve of Thursday.

The analysis of lexical material shows the relationship of Thursday (*Chetver*) with God the Thunderer (*Hromovyk*), particularly with his western counterparts — Tonnerre (Fr.), Donner (Germ.), and Thorr (Old Norwegian). In this aspect, the etymology of the cliché *after the rain on Thursday*, whose semantics is compared with the rites of rain / prosperity invocation, seems to be emblematic; therefore in the Western tradition, the last Thursday of the Pancake week was called *fat*. In the course of time the primary (archaic) meaning has been lost, and the original spells has turned into kind of curses, in particular — infliction of *cramps* whose meaning is juxtaposed with *thunderous arrows*.

The tradition of honouring the day of Thunderer (*Hromovyk*) is also associated with the rite of driving away the thundercloud, which is performed on Thursday on the ninth / tenth week after Easter when crops ripen and harvest begins. Therefore there existed the belief on Polissia that it was not worth whitewashing a house on Thursday (*the rain will wash away the whitewash*), and planting seedlings (*they will rot*).

In this respect, western Donner / Thorr are compared with Slavic Perun, whose honour day, according to B. Rybakov, falls on July, 20 and is duplicated by the day of Elijah, the Prophet. The scholar believes that on this day, people prayed for the cessation of rains and performed the rituals of human sacrifice.

Traditionally, the most important among all Thursdays was the one on the Holy Week, which was called *Great, Holy, Pure (Clean)*, and *Green*. Descriptions of cleansing through ceremonial washing or eating the first vernal greens are being recorded in calendar and healing rituals. The semantic antipode of Holy Thursday is the first Thursday of Great Lent (opposition *first / last*), which was considered to be guarded by mythical *Thodorriors* — invisible or white lame horses headed by St. Theodor.

The first Thursday after Easter, called *memorial / Navi's*, takes on a special significance. In this aspect, tabooing of household / field work becomes clear when it was strictly forbidden to interfere with the *territory of ancestors* (to dig; fell and burn wood). Instead of this, it was allowed to tidy / *clean* graves, to bring sanctified eggs / Easter eggs and bread / Easter cake (a symbol of resurrection / rebirth) to cemetery. The Ukrainians believed that the *purified / cleansed* and *fed* deceased came to church for night service officiated by the late priest. In Russia and the border areas of Belarus and Ukraine, there was a common custom of commemorating, on the seventh Thursday after Easter, the souls of suicides, unbaptized children, stillbirths, and those who went untimely to the grave.

Keywords: semantics, Thursday, Slavs, mythology.

Chmelyk Roman. Dynamics of Formation of the Ukrainian-Polish Border and the Issue of Ethnic Territories. The problem of state territories and borders in Central and Eastern Europe was one of the most important in inter-state and inter-ethnic relations. Each country concerned tried to define its territory as exactly and completely as possible on the basis of settling of its ethnic population and extension of manifestations of its culture. Methodology-wise, it is highly difficult to draw accurately and scientifically grounded boundary lines between ethnic groups.

A retrospective survey of formation and shift of the Ukrainian-Polish border through the Xth–XXth centuries has shown that often Poland and especially Ukraine did not play a decisive part in establishing an interstate demarcation line. For the most part, this portion of the Central Eastern European region became an object of bargaining amidst the third parties-countries negotiating the spheres of their influences. The problem of territories' division was particularly burning in the XXth century. In course of talks and territorial controversies between Ukraine and Poland at that time, there dominated a spirit of *legal revindication* with alluding to historical experience and the principle of population ethnicity.

Modern Ukrainian-Polish border was demarcated with minor deviations from the Curzon Line. In the XXth century, the latter was defined as delimitative and passed through the territories of the so-called *Cherven Cities* located in the Xth century on the borderland of the two ethnic groups. Thus, the ethno-political principle based on common historical experience underlies the modern division of Polish and Ukrainian territories.

The problem of ethnic territories hitherto remains one of the most controversial in interstate relations. There is an extreme difficulty for scholars in determining the universal, impartial and specific criteria of boundaries' identification of a particular ethnic group, with taking into account each situation's specific features. Among other challenges is also a lack of borderland's thorough comprehensive survey and mapping of its material and spiritual culture's phenomena. Arguments of researchers and politicians are not sufficient and mutually acceptable. Analysis of frontier's impact on the ethnic structure of borderland demonstrates the latter's radical change after World War II. Ethnic homogenization of borderlands has led to isolation and mutual exclusion of two neighbouring nations. Thereby has been broken the natural essence of ethnic borderland, with its multinational and multicultural character being an important principle of tolerance and peaceful coexistence.

Keywords: Ukrainian-Polish border, ethnic territories, borderland, ethnicity of population.

Ivanevych Liliya. Study of the Podillia Ukrainian Traditional Attire (A Historiographical Aspect). The article deals with analyzing both famous and little known works in order to enlighten the modern state of historiography of the problem of studying the traditional attire of the Podillia Ukrainians. The authoress gives classification, description and scientific evaluation of the literary sources of the 1990s – early XXIst century which are dedicated to studying cutting, embellishing, wearing and combining of the components of Podillia folk costume. In particular, among the sources discovered by us, there have been analysed first of all the individual and collective monographs, dissertations, and historical and ethnographical works, which directly research the complexes of garments of the Ukrainians in general and the Podillia Ukrainians in particular, as well as their separate components, notably shirts, headwear, adornments, shoulder clothes and so on. Besides, there has been evaluated the textbooks, manuals, reference books, dictionaries, encyclopaedias and foreign editions related and pertinent to the theme. For the purpose of profound historical examination and comparative evaluation of all the national attire's décor components and above all, needlework as an artistic phenomenon, the authoress uses theoretical and practical experience of searching the various spheres of traditional culture and morals and manners of the Podillia Ukrainians, particularly the fundamental generalized works and scientific studies. Through the years of independence quite a number of albums and sets of postcards saw the light, in which, against the background of universal description of folk attire and needlework from the Ukrainian ethnographic regions, including Podillia, their decorative and technical features are considered. The aggregate quantity of popular science articles and regional ethnographical studies retrieved by us, which immediately or pertinently concern the processes of formation and embellishment of the Ukrainian traditional attire from all the Podillia subregions, comprises over 120 units. However, analysis of the above-mentioned materials is evidence of the theme under study being disclosed not in full, and therefore it requires a deep scientific reconsideration and creation of a generalized description of progress of the artistic and stylistic peculiarities of the Podillia Ukrainian folk attire and its modern interpretation.

Keywords: Podillia Ukrainians, historiography, modern state, folk costume, traditional attire, garments complex, national attire, components, shirts, waist clothes, shoulder clothes, outerwear, headwear, footwear, adornments, belts, cut, embellishment, needlework, ornament.

Tarnavskiy Roman. Trends of Ethnology Development at the Lviv University through the Mid- to Late XVIIth – Early XXth Centuries. The Lviv University, owing to activities of its Department of Ethnology, is presently one of Ukrainian leading ethnological centres. The first department of ethnological trend (Department of Ethnology under the guidance of Polish scholar Stanisław Ciszewski), was founded here in 1910. The conditions for its creation were laid by development of ethnology (particularly ethnography and folklore studies), which had become more active at the University through the last third of the XIXth – early XXth centuries. However, traditions of ethnological studies at the Lviv University date back to the origins of

its activities (mid- to late XVIIth century), and especially – to the period of the educational institution's restoration in the late XVIIIth century.

Since then and till the early XXth century there were a number of stages of ethnology's development at the Lviv University. Their specificity has been determined by theoretical principles of the Enlightenment, Romanticism, and Positivism. In the course of these intellectual paradigms, at the University worked Balthasar Aké, Joseph Rohrer, Karl Huttner, Yakiv Holovatskyi, Franz Gatscher, Eugeniush Yanota, Isydor Sharanevych, Omelian Ohonovskyi, Mykhailo Hrushevskyi, Antony Kalina and other scholars. It is their ethnological activities (scientific, educational and organizational), which the submitted article deals with.

Keywords: the Lviv University, ethnology, ethnography, folklore, department, lecture.

Ivanchyshen Vitaliy. On the Issue of the Stonecutting Origin on the Terrains of East Podillia. The study of conventional craft and trade system is an actual research branch for modern ethnologists. Among significant yet unexplored problems still remains the stone-working trade, which gained significant development on the terrains of historical Eastern Podillia through the XIXth – early XXth centuries. Taking into account the trade's great importance in socio-economical and cultural life of Podillia inhabitants, there is a great role of understanding of its material (technical and technological) and sacral spheres in the context of studying the Ukrainian traditional culture.

The analysis of historiographical basis makes it possible to assert that the problem of appearance and development dynamics of stone-working trade has not been given sufficient coverage in scientific works, in spite of some individual ethnologists, archaeologists, historians and art critics paying attention to it. The most important conceptual points can be found in the works of D. Shcherbakivskyi, Yu. Aleksandrovych, A. Svanidze, B. Rybakov, and P. Havliuk.

One of actual aspects of stone-working trade issue is determining the time of its appearance in a historical retrospective.

In the author's opinion, the appearance of stonecutting happens during the spell of the Kyiv Rus state formation through the VIIIth–XIth centuries, simultaneously with a development of crafts and industries of European countries. In context of the controversy on this issue, which occurred in the 1970s-80s, the position of archaeologist P. Havliuk seems to be most convincing. While researching the mineral composition of rock and the peculiarities of making millstones on the territory of Vinnychyna in the Vth–XIIth centuries, the scholar has arrived at a conclusion that technologically, they were made out of entire stone work pieces, not out of stone or clay fragments, as it was considered by other researchers, and have become widespread in Rus via barter trade.

We can find the proofs of wide spread of stone wares on considerable terrains of Kyiv Rus in one of the most outstanding XIth-XIIIth-century Kyiv written monuments – the Kyivan Cave Patericon. According to evidences from *Hagiography* of Theodosius of the Cave, millstones were used at the Kyiv Cave Monastery. Thereof it may be concluded about wide presence of millstones as articles of household in the XIth century, as well as that these objects had certain sacral and symbolical meanings.

So, we can descry two vectors of assumptions on the stone-working trade origin. One of them is based on archaeological hypotheses and sources, geological data and economical arguments. The second one is constituted of art critical scientific studies, which mainly emphasize that the usage of stone crosses with various functional and sacral assignments has been impelled by the adoption of Christianity.

Thus, the problem of stone-working trade origins is quite controversial and needs further research. It's worth making more precise that as the state of Kyiv Rus developed, in its citizen's economic setup increased the role of crafts and trades, of which stonecutting was of principal importance.

In our opinion, the final transformation of stonecutting into stone-working trade lasted during the VIIIth–XIth centuries, that is, through the spell of Kyiv Rus formation and prosperity. It was favoured by a number of different factors, and one of the most important causes was the demand of the citizens for millstones and their spreading over considerable territories of Rus, as well as the adoption of Christianity, which entailed the piecemeal refusal of heathen cults of Eastern-Slavic tribal alliances and the strengthening of Christian symbols, the latter manifesting in installation of roadside and memorial stone crosses in lieu of older heathen markers.

Keywords: stonecutting, millstones, stone crosses, East Podillia.

Zhuravliova Anastasiya. She Was Called Kobzar's Granddaughter (A Destiny of the Ethnologist Subjected to Repressions, after the Archival Materials). Nowadays, scholars are undertaking an essential task of restoring the national historical memory, which also contains the knowledge on vital activities of those people, who at their time got involved in the process of nation-building. Those include Sofiya Mefodiyivna Tereshchenko, a fellow of the Ethnographic Commission, a museum worker, and an artist, whose life is little known to a wide range of the public.

S. Tereshchenko was subjected to repression on a charge of counterrevolutionary activities in a case of the Union for the Freedom of Ukraine. Today the latter is considered to be one of the first forged cases of the Bolshevik government, which aimed at destroying cultural and educational potential of the country – an intelligentsia.

It should be noticed that the choice of the article's title is determined by the fact that Tereshchenko's destiny was similar to the Kobzar's one. At the same time, throughout her whole life she gathered the biographical information on Taras Shevchenko, as well as his personalia in order to turn them into museum exhibits.

The article is an attempt of scientific analysis and generalization of biographical facts, reviewed through the lenses of significant social and political processes. For the lack of data, we are based predominantly upon additional testimonies to the investigation reports, which were written by S. Tereshchenko in the lock-up wards at the district department of the city of Uman (they were published in the first volume of the book *The Exonerated by the History...*). The source base of our research is the archive funds of the M. Rylskyi Institute of Art Studies, Folkloristics and Ethnology at the Ukrainian National Academy of Sciences and the Taras Shevchenko Zvenyhorod Regional Local Historical Museum. Among them: a report letter of S. Tereshchenko to A. Onyshchuk, stored in the IASFE funds, as well as the K. Tereshchenko letters to the Zvenyhorod Museum and notes of S. Tereshchenko herself on Shevchenko's birthplace.

Sofiya Mefodiyivna incidentally describes the events of the Civil War, the 1921–1923 Famine, the cessation of the Ukrainization policy, the repressive measures against the scientific elite. The author draws attention to the destinies of those people who were Tereshchenko's mentors, colleagues and friends (e.g., D. Shcherbakivskyi, A. Krymskyi, and M. Levchenko). At the time of total ruin, they strived to promote scientific development. Separately is presented the information on Sofiya's family. In conclusion, it is indicated that the works of Tereshchenko require an academic improvement.

After all, it should be noted that in the early XXth century, women's standing in the scientific environment was rather unsteady. At the same time, the state ideological pressure and population's financial neediness called forth the breath of life of making an everyday choice: either creating at the cost of one's lives, or becoming an obedient rivet in totalitarian machine of the Soviet Union. A Tereshchenko's choice, her selfless affair of preserving the cultural and spiritual heritage of nation is now worthy of proper honouring.

Keywords: S. Tereshchenko, Ethnographical Commission, Union for the Freedom of Ukraine, T. Shevchenko, A. Krymskyi.